

APPLYING SPIRITUAL ASPECT OF PARENTING SKILLS TO ADOLESCENTS IN THE FAMILY

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Abstract

Adolescents are important assets to the nation and can potentially bring it to a brilliant and glorious level if prepared with mental ability and good physical condition. However, many social phenomena that involve the demise of moral in the behaviour of adolescents are gradually worrying with the increase of adolescent juvenile cases such as premarital pregnancy, free sex, baby abandonment, skipping school, smoking, taking drugs, rape, prostitution, snatching, stealing, bullying, running away and killing. In this regard, the mastery of parenting skills, especially in the aspect of adolescent spirituality, is one of the measures to tackle the issue of adolescence following home-based education. Hence, this study was conducted to examine parenting skills through the spiritual aspect applied to adolescents in the family in Putrajaya, Malaysia. The design of this research is survey study using questionnaire instrument to 384 respondents selected purposively among parents who have teenage

children in Putrajaya. The data were analysed by descriptive statistic technic using SPSS version 22. The study shows that majority of the parents apply parenting skills to adolescents in their families through spiritual aspects by guiding them not to associate God (mean=3.71). This shows that the *'aqidah* education is a major concern in the family. The implications of this study can help parents to strengthen parenting skills in Islamic perspective and apply them in the process of educating adolescents in the family. This study also contributes knowledge to responsible parties in Malaysia such as LPPKN, JAKIM and MoH in managing family affairs and adolescents in Malaysia more effectively.

Keywords: Parenting skills; *'aqidah*; adolescence; spirituality; family.

Khulasah

Golongan remaja merupakan aset penting dan berpotensi membawa negara ke tahap yang lebih cemerlang dan gemilang jika dibekalkan dengan kekuatan mental dan fizikal. Namun demikian, pelbagai gejala sosial yang melibatkan keruntuhan akhlak remaja semakin meningkat dan membimbangkan seperti kes kehamilan luar nikah, seks bebas, pembuangan bayi, ponteng sekolah, merokok, dadah, rogol, pelacuran, ragut, curi, buli, lari dari rumah dan bunuh. Sehubungan itu, penguasaan kemahiran keibubapaan terutamanya dalam aspek kerohanian remaja adalah salah satu langkah bagi menangani isu remaja berikutan pendidikan bermula dari rumah. Justeru, kajian ini dilakukan bertujuan mengkaji kemahiran keibubapaan menerusi aspek kerohanian yang diaplikasikan terhadap remaja dalam keluarga di Putrajaya. Reka bentuk kajian ini adalah kajian tinjauan dengan menggunakan instrumen soal selidik terhadap 384 responden yang dipilih secara bertujuan dalam kalangan ibu bapa yang mempunyai anak remaja di Putrajaya, Malaysia. Manakala, data

dianalisis dengan teknik statistik deskriptif menggunakan SPSS *version* 22. Hasil kajian mendapati majoriti ibu bapa mengaplikasikan kemahiran keibubapaan terhadap remaja menerusi aspek kerohanian dengan cara membimbing anak agar tidak mensyirikkan Allah (min=3.71). Ini menunjukkan pendidikan akidah menjadi perhatian utama dalam keluarga. Implikasi kajian ini dapat membantu ibu bapa memperkukuh kemahiran keibubapaan menurut perspektif Islam dan mengaplikasikannya dalam proses mendidik anak remaja dalam keluarga. Kajian ini turut memberi sumbangan ilmu kepada pihak bertanggungjawab di Malaysia seperti LPPKN, JAKIM dan Kementerian Kesihatan Malaysia bagi menguruskan pembangunan keluarga dan remaja dengan lebih berkesan.

Kata kunci: Kemahiran keibubapaan; akidah; remaja; kerohanian; keluarga.

Introduction

In family life, the offspring are the family's most valuable assets and constitutes a trust that needs to be safeguarded to the utmost.¹ Parents are responsible for educating their young so that they become useful citizens to the family, religion and society.² The virtuous youth who achieve excellence in life are the pride of parents and society around them.³ On the contrary, there are young people

¹ 'Abd al-Ḥalīm, 'Abd Allāh Muḥammad Sa'īd, *al-Ḥuqūq al-Mutabādalah bayn al-Ābā' wa al-Abnā'* (Cairo: Dār al-Kutub al-Miṣriyah, 2010), 214.

² Muḥammad Nūr bin 'Abd al-Ḥāfiẓ Suwayd, *Manhaj al-Tarbiyyah wa al-Nabawiyyah li al-Ṭifl ma'a Namāzuj Taṭbiqiyah min Ḥayāti al-Salaf al-Ṣaliḥ wa Aqwāl li al-Ulamā' al-Ālamī* (Makkah al-Mukarramah: Dār al-Ṭayyibah, 2006), 50.

³ 'Abd Allāh Nāsiḥ 'Ulwān, *Mencorak Peribadi Awal Anak (Tarbiyyah al-Awlad fī al-Islām)* (Selangor: PTS Publishing House Sdn Bhd, 2015), 5.

who lack morals becoming frequently a trial and tribulation for their parents.⁴

In this regard, parenting knowledge is vital for parents to master in order to build their young's character and a bright future in their life. This is because learning begins from the home which should constantly provide a conducive environment through proper healthcare, affection and quality attention as well as balanced development.⁵ Parents are the earliest teachers at home for children to emulate.⁶ In that regard, parents are important individuals in the family institution who need to play their collective role in shaping the future of their offspring from small so as to build a prosperous and happy family.

Building an excellent family requires parents to be equipped with sufficient parenting knowledge to educate the young, as demanded by Islam.⁷ Parents need to seek accurate knowledge and skills to ensure that the young receive the best education.⁸ In addition, parenting skills are also vital to manage increasingly complex adolescent behaviour following growing challenges in today's globalization era.⁹ Adolescents who lack parental guidance will feel free without limits leading to immoral character.

⁴ Muhammad Ali Qutb, *Mutiara Perkahwinan Menurut Ajaran Islam* (Kuala Lumpur: Pustaka Haji Abdul Majid, 1992), 336.

⁵ Heman Elia, "Peran Ayah Dalam Mendidik Anak", *Veritas: Jurnal Teologi dan Pelayanan* 1 (2000), 105-113.

⁶ Abu Mazaya, *Korban dan Aqiqah* (Kuala Lumpur: al-Hidayah Publications, 2009), 184.

⁷ Adawiyah Ismail, *Kaunseling Islam Ke Arah Pembentukan Keluarga Dinamik* (Shah Alam: Karisma Publications Sdn. Bhd, 2008), 87.

⁸ Mustafa Daud, *Pendidikan Keibubapaan: Satu Penenalan Ringkas* (Kedah: Jabatan Pengajian Umum, Fakulti Sains Kognitif dan Pendidikan, Universiti Utara Malaysia, 2004), 1-14.

⁹ Ahmad Sarji Abdul Hamid, "Kemahiran Keibubapaan," in *Keluarga Islam, Kemahiran Keibubapaan dan Cabaran Semasa*, ed. Azrina Sobian (Selangor: MPH Group Publishing Sdn. Bhd, 2007), 5.

Hence, the family institution, especially parenting skills need to be strengthened to produce excellent offspring who practise moral values in life. Even though parenting skills is a wide field of knowledge encompassing various aspects of child and adolescent development such as physical, emotional, spiritual, mental and social, this article will focus on discussing only the spiritual aspect. This is because Islam gives priority to the spiritual aspect as the main basis in educating the young due to the spiritual element relating to emotional, physical, mental and social aspects in building their excellence.¹⁰

Parenting skills to develop the spirituality of adolescents need to focus on three main approaches in Islam¹¹, namely, through ‘*aqīdah* (creed), ‘*ibādah* (worship) and ‘*akhlāq* (morals)¹² as explained in surah Luqman.¹³ Parents must always expand and deepen their religious knowledge for the sake of perfecting their young’s education,¹⁴ guide adolescents so as not to associate partners with Allah SWT,¹⁵ remind them of (accountability for actions through) angels who monitor and record every deed,¹⁶ remind them of eternal life after

¹⁰ Noor Shakirah Mat Akhir & Muhammad Azizan Sabjan, “Pembangunan Modal Insan dari Perspektif Kerohanian Agama: Islam Sebagai Fokus”, *Journal of Human Capital Development* 7(1) (2014), 34-47.

¹¹ Ishammudin Ismail, *Kaunseling Keibubapaan* (Selangor: Aras Mega Enterprise, 2009), 124-129.

¹² Abdul Munir Ismail, *Dakwah Suatu Tuntutan dalam Islam* (Tanjung Malim: Penerbit Universiti Pendidikan Sultan Idris, 2014), 68.

¹³ ‘Ulwan, *Mencorak Peribadi Awal Anak*, 109.

¹⁴ Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, *Iḥyā’ ‘Ulūm al-Dīn* (Cairo: Dār al-Taqwā li al-Turāth, 2000), 29.

¹⁵ ‘Ulwan, *Mencorak Peribadi Awal Anak*, 190-192.

¹⁶ Muḥammad Sa‘īd Mursī, *Fan Tarbiyah al-Awḫād fī al-Islām* (Cairo: Dār al-Tawzī‘ wa al-Nashr al-Islāmiyyah, 2001), 257.

death, heaven and hell,¹⁷ guide them to know and love the Prophet of Allah (PBUH),¹⁸ teach them to read al-Qur'an in the proper manner,¹⁹ guide them to perform the obligatory daily prayers (*ṣalāt*) from the age of 10 years, pray with them in congregation at home,²⁰ wake up at night before to tell them to do *qiyām al-layl* (late night to before dawn prayer), advise them to have tolerance, especially for family members, guide them to love helping others in need,²¹ constantly advise them to do good deeds and stay away from evil,²² advise them at the right time and in suitable circumstances²³ discuss with them before making decisions²⁴ and always pray for their success and good.²⁵

Statement of Problem

Various hopes are put on adolescents that they will become useful individuals able to contribute toward the nation's welfare. This is because Malaysia's aspiration to be a developed country by the year 2020 will be determined by today's generation of adolescents who are balanced intellectually, spiritually, emotionally and physically, based on faith in Allah, such as outlined in the National Education Philosophy. This nation needs to

¹⁷ 'Abd al-Qādir Khalīl al-Malkawī, *Aqīdah al-Tawhīd fī al-Qur'an al-Karīm* (Riyadh: Maktabah al-Rushd, 2004), 26.

¹⁸ 'Ulwan, *Mencorak Peribadi Awal Anak*, 204.

¹⁹ Muḥammad Nūr, *Manhaj al-Tarbiyah*, 147.

²⁰ Yūsuf al-Qarāḏāwī, *al-'Ibādah fī al-Islām* (Beirut: Muassasah al-Risālah, 1993), 21.

²¹ al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, 624.

²² 'Abd al-Karīm Zaydān, *Uṣūl al-Da'wah*, trans. Solehan Ayub (Kuala Lumpur: Pustaka Salam Sdn. Bhd, 2002), 343.

²³ *Ibid.*, 343.

²⁴ Dedhi Suharto, *Keluarga Qur'ani* (Kuala Lumpur: Synergy Media, S.A. Majeed & Co. Sdn Bhd, t.t.), 37.

²⁵ 'Aidh 'Abdullah al-Qarni, *Membina Keluarga Takwa dan Bahagia*, trans. Imron Rosaidi, S. A. G. (Jakarta: Cendekia, 2011), 216.

progress not only economically but also politically, socially, spiritually, psychologically and culturally.²⁶ However, Malaysia's aspiration to be a developed nation faces complications when the adolescents of this country are trapped in negative behaviour and moral (*akhlāq*) problems contrary to Eastern values and Islamic principles.²⁷ In that regard, adolescents need to be properly groomed so that their potential excellence in them may be realized in life for the benefit of the society and nation.²⁸

Lately, however, much is displayed regarding cases and social ills involving adolescents. Whether we are aware or not, social ills are growing day by day, with various misconduct by adolescents from minor criminal cases to serious crimes and even endangering lives,²⁹ such as truancy, smoking, drug addiction, joining gangs, rape, prostitution, snatch theft, stealing, robbing and runaway (from home). Records show that some are even involved in murder cases.³⁰ A report issued by the Pupil Affairs Unit of the Human Development Sector, Ministry of Education Malaysia stated ten types of adolescent behaviour, namely, criminal acts, obscenity, neglect of personal grooming, idling or wasting time, disrespect,

²⁶ Mahathir Mohamad, *Malaysia Melangkah Ke Hadapan* (Kuala Lumpur: Biro Tatanegara, Jabatan Perdana Menteri, 1993), 38-39.

²⁷ Siti Aishah Yahya & Sidar Nasrun, "Tahap Penghayatan Agama Dalam Kalangan Remaja Hamil Tanpa Nikah", *Jurnal Sains Sosial Malaysian* 1(1) (2016), 17-35.

²⁸ Yahaya Ibrahim & Abd. Hair Awang, *Pembangunan Modal Insan: Isu dan Cabaran* (Bangi: Penerbit UKM, 2008), 218.

²⁹ Azizi Yahya, *Keluarga dalam Pembentukan Moral* (Skudai: Fakulti Pendidikan, Universiti Teknologi Malaysia, 2010), 25.

³⁰ Nurul Ain Hamsari & Azizi Yahaya, "Peranan Motivasi Pembelajaran, Gaya Keibubapaan Dan Sikap Dengan Pencapaian Akademik", *Journal of Educational Psychology & Counseling* 5(2012), 30-57.

vandalism, truancy, disobedience, bullying and smoking cigarettes.³¹

Statistics of the Royal Malaysian Police (PDRM) show that throughout the year 2009, there were 3,654 cases of adolescents' committing serious crimes such as rape, snatch theft, armed gang robbery and violent crimes. Throughout the following year 2010, the number of cases reported increased to 5,165 cases. This scenario of increasing criminal cases by adolescents is very worrying to all levels of society. The human capital, the hope of the nation, is still looking for a strong identity. The authorities are always looking for ways and the formula to deal with these social ills from spreading further. However, such efforts have been wasted by the adolescents themselves. They prefer to waste time by aimless loafing. Some prefer to endanger themselves and others by illegal motor racing on streets.³² Others are involved with smoking and drugs, becoming aggressive and rebellious to release their tension.³³

Clearly, the cases discussed above prove that a minority of today's adolescents are morally astray and damaged. Therefore, the phenomenon of moral decadence among these adolescents indicates the need to examine in-depth as an effort to resolve this crisis from continuing to spread in the society of Malaysia.³⁴ This problem needs to be overcome urgently due to its adverse effects on the

³¹ Kementerian Pendidikan Malaysia, *Hala Tuju Sektor Pembangunan Kemanusiaan* (Putrajaya: Unit Hal Ehwal Murid, Kementerian Pendidikan Malaysia, 2013), 14.

³² Mohamad Rizuan Abdullah, "Hubungan Antara Gaya Asuhan Ibu Bapa Dengan Tahap Pencapaian Akademik Pelajar Sekolah Menengah," (Disertasi Sarjana, Fakulti Pendidikan, Universiti Teknologi Malaysia, 2013), 5.

³³ Fariza Md Sham, "Tekanan Emosi Remaja Islam", *Jurnal Islamiyyat* 27(1) (2005), 3-24.

³⁴ Azizi Yahya, *Keluarga dalam Pembentukan Moral* (Skudai: Fakulti Pendidikan, Universiti Teknologi Malaysia, 2010), 25.

individual, family, community and nation. In that regard, parenting skills according to the Islamic perspective is an important issue to currently focus on in order to overcome the problems and cases involving adolescents.

The role of parents as the first educators for their young is seen as providing a solution to adolescent issues, although parents today need to be given guidance on the correct parenting methods and skills as demanded by Islam based on al-Qur'an and al-Sunnah. This is deduced from records of cases and problems associated with a minority of parents who do not show a good example to their young, such as cases of child murder,³⁵ physical and sexual abuse,³⁶ preoccupation with pursuit of wealth at the cost of depriving their young of due attention and affection,³⁷ lack of concern for their young's education³⁸ and lack of knowledge on the skills to properly manage the family.³⁹ Hence, parenting skills according to the Islamic perspective is perceived as an endeavour to produce parents who are more proactive in educating their young appropriate with current developments.⁴⁰

³⁵ Siti Azielah Wahi, "Bapa Didakwa Bunuh Anak, Cedera Anak," *Sinar Harian*, 7 Februari 2014.

³⁶ M. S. Kasim, I. Cheah, & H. M. Shafie, "Childhood Death From Physical Abuse," *Child Abuse & Neglect* 19(1) (1995), 847-854.

³⁷ Sezali Din, *Langkah Menangani Gejala Sosial dalam Akademik* (Shah Alam: Karisma Publications Sdn. Bhd, 1997), 72.

³⁸ M. A. Besharat, K. Azizi & H. Poursharifi, "The Relationship Between Parenting Styles and Children's Academic Achievement In A Sample of Iranian Families," *Procedia Social and Behavioral Sciences* 15(1) (2011), 1280-1283.

³⁹ Ishak Mad Shah, "Konsep Kendiri dan Pencapaian Akademik Golongan Remaja: Melihat Sejauhmana Gaya Kepimpinan Ibu Bapa Sebagai Moderator," *Jurnal Teknologi* 40(E) (2004), 33-44.

⁴⁰ Rahman, Z.A., Awang, J., Ibrahim, M., Kadir, F.A.A., Mohamed, S.B., "Element of Silent Repetition of Prayers and Self-Reflection or Introspection Approaches in Coping Problematic Behaviors Among Adolescents," *International Journal of Civil Engineering and Technology (IJCIET)* 9(7), 261-268.

Literature Review

Past research on parenting skills include studies on the ecological factor of parenting skills to the development of child psychology and well-being,⁴¹ the relationship between the quality of parenting skills toward positive development of children⁴² and dysfunctional parenting skills,⁴³ and children's problem behaviour.⁴⁴ A study by Rhoades et al. found that supportive parents,⁴⁵ positive interaction and conducive learning environment at home have a positive effect on high literacy and social skills of children.⁴⁶ Muslim scholars such as 'Ulwan, in his book entitled *Tarbiyah al-Awlād*, discussed parenting skills by outlining an effective method of educating children to be used as guidance through responsibility of giving *imān*, *akhlaq*, physical, mental, psychological, social and sexual education.⁴⁷

⁴¹ Reis, J., Barbera-Stein, L., & Bennet, S, "Ecological Determinants of Parenting," *Journals of Family Relations* 35(4) (1986), 547-554.

⁴² Iwaniec, D. C & Sneddon, H, "The Quality of Parenting of Individuals Who had failed to Thrive as Children," *British Journal of Social Work* 32(1) (2002), 283-298.

⁴³ Rahman, Z.A., Long, A.S., Salleh, K., Awang, J., Subhi, N., "Application of Islamic Spiritual Approaches in Treating Problematic Behaviors Among Teenagers in Risk," *International Journal of Civil Engineering and Technology (IJCIET)*, 9(6) (2018), 1237-1246.

⁴⁴ Ab Rahman, Z., Abdullah, S.N.H.S., Sudin, M.N., Shaari, A.H., Sarnon, N.B., "The Relationship of Islamic Cognitive Reasoning Elements and Islamic Psychosocial as Pillars in the Self Empowerment of Risky Teenagers," *International Journal of Civil Engineering and Technology (IJCIET)* 9(9), (2018), 1104-1112.

⁴⁵ Rhoades, K. A. & O'Leary, S. G, "Factor Structure and Validity of The Parenting Scale," *Journal of Clinical Adolescent Psychology* 36(2) (2007), 137-146.

⁴⁶ Hindman, A., H., & Morrison, F., J, "Differential Contributions of Three Parenting Dimensions to Preschool Literacy and Social Skills in a Middle-Income Sample," *Merill-Palmer Quarterly* 58(2) (2012), 191-223.

⁴⁷ Ulwan, *Mencorak Peribadi Awal Anak*, 30.

Rosnaaini et al. studied on the parenting method or skills of Luqman to his children which focused on three main aspects of Islamic education, namely, *'aqidah* (creed), *'ibadah* (worship) and *akhlāq* (morals).⁴⁸ Jamiah & Sidek researched on parenting skills as the basis of child education effectiveness and formation of human capital potential in the family. It is based on al-Ghazali's Model of Parenting Skills which contains four main domains, namely, knowledge, relationship of parents with Allah SWT, relationship with child and with fellow humans.⁴⁹

In addition, a study by Nooraini & Salasiah explored the relationship between Islamic personality and parenting style and found that practice of each of the three parenting styles, namely, authoritarian, authoritative and permissive, affects the formation of Islamic personality among students.⁵⁰ Azizi Yahya et al. identified the pattern of parenting practice in the aspect of readiness to spend time, giving of guidance, aspirations for child's achievement, acceptance of child, fulfilling the child's needs and the factor of other motivational sources.⁵¹

Fauziah Hanim et al. studied the construction of an instrument to measure the Muslim parenting practice based on *'aqidah* (creed), *'ibadah* (worship) and *akhlāq* (morals), social, emotional, intellectual, physical or health

⁴⁸ Rosnaaini Hamid, Suhanim Abdullah & Syahrul Faizaz Abdullah, *Pendidikan Keibubapaan Berdasarkan Surah Lukman* (Sintok: Penerbit Universiti Utara Malaysia, 2012), 150.

⁴⁹ Jamiah Manap & Sidek Baba, "Al-Ghazali's Parenting Skills Attributes Model," *Jurnal Hadhari* 8(1) (2016), 113-131.

⁵⁰ Nooraini Othman & Salasiah Khairollah, "Explorasi Hubungan antara Personaliti Islamik dan Gaya Keibubapaan," *International Journal of Islamic Thought* 4(1) (2013), 48-57.

⁵¹ Azizi Yahaya, Mohd. Najib Ghaffar, Jamaludin Ramli, Yusof Boon & Adibah Abd Aziz, *Tinjauan Amalan Keibubapaan dari Perspektif Anak-Anak Keluarga Miskin di Mukim Balang, Muar, Johor* (Skudai: Universiti Teknologi Malaysia, 2010), 1-9.

and sexuality education.⁵² It can be deduced that many past research studied the practice, parenting style, quality of control and role of parents in shaping academic excellence, behaviour, psychology and personality of their young. This finding concludes that it is vital to give attention to parenting skills in education of the young. However, there is still a lack of research to analyze the Islamic approach of parenting skills toward adolescents specifically, as is the purpose of this present research.

Nevertheless, research relating to parenting and adolescents was done by Rohaya who studied parents' perception of factors for today's moral decadence of Muslim adolescents such as factors of family institution, lack of religious education and appreciation for it, environmental influence, peer influence and influence of mass media.⁵³ Nur Fatin et al. studied the relationship between the dimension of parenting behaviour toward adolescents and psychological well-being of parents in the District of Hulu Langat, Negeri Selangor.⁵⁴

Jamal et al. examined the relationship between parenting attachment and identity status of Malay adolescents.⁵⁵ Ali Hafizar, Norida & Siti Nurul Suhada in

⁵² Fauziah Hanim, Zanariah Nom & Wahibah Twahir @ H.Tahir, "Pembinaan Alat Ukur Amalan Keibubapaan Muslim," *Jurnal Perspektif* 6(2) (1985), 1-14.

⁵³ Rohayati Derani, *Persepsi Ibu Bapa Terhadap Faktor-Faktor Keruntuhan Akhlak Remaja Islam Masa Kini: Satu Tinjauan Di Taman Aman Anak Bukit, Alor Setar Kedah* (Skudai: Universiti Teknologi Malaysia, 2004), 8.

⁵⁴ Nur Fatin Kamaruzaman, Muhammad Ajib Abd Razak & Fatimah Yusoff, "Hubungan Dimensi Tingkah Laku Keibubapaan Remaja Terhadap Kesejahteraan Psikologi Dalam Kalangan Ibu Bapa," paper presented in Simposium Kebudayaan dan Kerjasama Indonesia-Malaysia, The Everly Hotel, Putrajaya, 25-27 November 2015.

⁵⁵ Jamal Ismuni, Jas Laile Suzana Jaafar & Yoo Fei, "Hubungan Antara Perapatan Keibubapaan Dengan Status Identiti Remaja Melayu," *Jurnal Pengajian Melayu* 23(1) (2012), 85-98.

their study showed the influence of parents' type of communication and parenting style on adolescent deviant behaviour.⁵⁶ Research by Khairani & Mohd Dahlan found a relationship between parents' religious education together with their parenting behaviour and morals of adolescent students.⁵⁷

Briefly, even though there are earlier research on parenting skills toward adolescents such as mention above, none of them emphasize on or discuss according to the Islamic approach as this present research. Hence, more research is still needed to analyse parenting skills toward adolescents based on the approach of the Islamic perspective which the researcher believes can help Muslim parents to properly manage the family. Research such as this is really needed to focus on parenting skills toward adolescents according to Islamic principles and it is hoped that research findings will contribute to building family well-being and happiness.

Research Methodology

This is a quantitative research designed as a survey study of purposively selected research sample consisting of 384 Muslim parents residing in Putrajaya who have adolescents aged between 10 and 19 years. Putrajaya was selected as research location because it is the administrative centre of the Government of Malaysia with residents from various states in Malaysia.

⁵⁶ Ali Hafizar Mohamad Rawi, Norida Abdullah & Siti Nurul Suhada Shamshul Kamal, "Hubungan Antara Jenis Komunikasi dan Gaya Asuhan Ibu Bapa Terhadap Tingkah Laku Devian Remaja: Kajian Literatur," *Journal of Human Capital Development* 10(1) (2017), 55-68.

⁵⁷ Khairani Kaharuddin & Mohd Dahlan A. Malek, "Perkaitan Keibubapaan dan Keagamaan dengan Kesedaran untuk Berubah di Kalangan Remaja Pelajar Politeknik Kuching Sarawak," paper presented in Seminar Integriti Keluarga, Fakulti Psikologi & Pendidikan, 11 Disember 2014.

The main research instrument used for gathering data is the questionnaire. Content analysis method is used for al-Qur'an interpretations, hadith, journals, theses, books, newspapers, magazines, working papers and conference proceedings to enable the researcher to gather input data to support research findings. Data analysis of results of questionnaires is done by using descriptive technique through SPSS (Statistical Package for the Social Sciences) version 22.

Prior to the actual research, the research instrument was validated by two research experts in Islamic Studies and Islamic Family, namely, Associate Professor Dr Ahmad Munawar Ismail from Faculty of Islamic Studies (FPI), UKM and Dr Jamiah Manap from Faculty of Social Science and Humanities (FSSK), UKM. A reliability test of the research instrument was done through a pilot test which achieved a high alpha Cronbach value 0.928. As this value for variables exceeds 0.6, the research instrument has consistency and reliability and is acceptable.⁵⁸

Research Results and Discussion

Among the objectives of the research is to study applying parenting skills through the spiritual aspect to adolescents in the family in Putrajaya. Thus, there are 15 question items based on parenting skills through the spiritual aspect which encompasses the aspects of *'aqīdah*, *'ibādah* and *akhlāq* education as the main thrust of Islamic education.⁵⁹ Overall, respondents apply parenting skills through the spiritual aspect toward their adolescents in the family for all the items and all of them record a high mean value.

⁵⁸ U. Sekaran, *Research Methods for Business: A Skill Building Approach* (Singapore: John Wiley & Sons, 2003), 307.

⁵⁹ Ulwan, *Mencorak Peribadi Awal Anak*, 30.

Table 1 shows parenting skills applied to adolescents through the spiritual aspect relating to *'aqidah*. The item with the highest mean value is, "I guide my child not to associate partners with Allah SWT" (mean=3.71), followed by items "I remind my child that there is eternal life after death, heaven and hell" (mean=3.69), "I guide my child to know about and love the Prophet (PBUH)" (mean=3.65) and "I remind my child that there are angels who constantly monitor and record all deeds" (mean=3.64).

No	Statement	Percentage (%) & Frequency (N)				Mean
		Strongly Disagree	Disagree	Agree	Strongly Agree	
1.	I guide my adolescent so as not to associate partners with Allah SWT.	0% (0)	0% (0)	29.4% (113)	70.6% (271)	3.71
2.	I remind my adolescent that there is eternal life after death, heaven and hell.	0% (0)	0.3% (1)	30.2% (116)	69.5% (267)	3.69
3.	I guide my adolescent to know about and love the Prophet (PBUH)	0% (0)	0.3% (1)	34.4% (132)	65.4% (251)	3.65
4.	I remind my	0% (0)	0.3% (1)	35.2% (135)	64.6% (248)	3.64

	adolescent that there are angels who constantly monitor and record all deeds.					
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Table 1: Parenting Skills through the Spiritual Aspect ('*Aqīdah*)

Based on Table 1, research results found that the majority of respondents apply parenting skills to develop their adolescents' spiritual values with '*aqīdah* education through guidance not to associate partners with Allah SWT (mean=3.71), scoring 100% (384 persons). This finding is in line with Salasiah's writing which stated that the '*aqīdah* concept of *tawhīd* (unity principle) based on faith needs to be embedded in the adolescent self so as to give a sufficiently deep effect on forming positive behaviour and psychological health of the adolescent.⁶⁰ Thus, the main thrust of education in '*aqīdah* (creed) and *īmān* (faith), emphasized on adolescents is to hold firmly to belief in Allah SWT and not to associate any partners with Him.⁶¹

According to Arifin & Adnan, a correct belief in the existence of Allah SWT is essential in forming moral values to produce a generation of morally upright adolescents. This is caused by faith in Allah SWT enshrined in the principle of *tawhīd* from which arises the earnestness to obey every command of Allah SWT and stay away from all matters prohibited by Allah SWT.⁶²

⁶⁰ Salasiah Hanin Hamjah, *Pendekatan Dakwah al-Irsyad al-Nafsiyy menurut al-Ghazali: Kajian di PK MAINS* (Universiti Sains Malaysia: Pusat Pengajian Ilmu Kemanusiaan, 2008), 235.

⁶¹ Al-Qur'an, Luqman, 31:13.

⁶² Arifin & Adnan, "Aplikasi Nilai-nilai Murni Berlandaskan Tema Luqman al-Hakim di dalam al-Qur'an sebagai Asas Pendidikan,"

In addition, this research found that respondents remind their young of eternal life after death, heaven and hell (mean=3.69), scoring 99.7% (383 persons). When conviction arises that there will be torment as retribution for the wrongdoers and bliss of the grave for the faithful, and heaven and hell as recompense, it will have a positive impact on behavioural changes in the adolescents⁶³ as experienced by the *jāhiliyyah* (ignorant) Arab society, when they changed their behaviour after they began to internalise the correct '*aqidah* concept of *tawhīd*.⁶⁴

Research findings also show that respondents remind their adolescents of angels who constantly monitor and record every deed (mean=3.64) scoring (99.8%, 383 persons). This is in line with research by Ḥawamidah et al. that parents need to explain to their adolescents that each of Adam's progeny is accompanied by an angel who records all good and bad deeds.⁶⁵ According to Sābiq, angels constantly supplicate, inspire goodness and mercy, and accompany humans in knowledge events, congregation prayers and al-Qur'an recitals.⁶⁶ The lives of angels differ from humans, although they stay by the side of humans and wallow with them throughout their human lives and even after death. Al-Malkawī explained that humans can develop a steadfast soul as a result of faith in angels. It can also produce adolescents who are cautious in

Jurnal Pendidikan Sains Sosial dan Kemanusiaan 6(2) (2013), 135-139.

⁶³ Al-Malkawī, '*Aqidah al-Tawhīd fi al-Qur'an*, 25.

⁶⁴ Abul A'la al-Mawdudi, *Prinsip-Prinsip Islam* (Riyadh: National Offset Printing Press, 1985), 40.

⁶⁵ Bassam 'Alī Ḥawamidah, Aḥmad Rashīd al-Qādirī & Shahīr Ḍib Abū Shuraykh, *Tarbiyyah al-Atfāl fi al-Islām* (Oman: Dār Jarīr li al-Nasr wa al-Tawzī', 2005), 128.

⁶⁶ Sayyid Sābiq, *al-'Aqā'id al-Islāmiyyah* (Cairo: Dār al-Kutub al-Ḥadīthah, 1976), 234-261 .

their actions because of the realization that every deed is taken into account by angels.⁶⁷

Besides *'aqīdah* aspect, this research also examined the implementation of parenting skills in the *'ibādah* aspect. Table 2 shows that the *'ibādah* aspect most emphasized by respondents is to supplicate to Allah SWT for the success and good of their young (mean=3.70), followed by teaching them to read al-Qur'an properly (mean=3.53), constantly expand and deepen their religious knowledge for the sake of a proper education for their young (mean=3.50), guide their young to perform the *'ibādah* of *ṣalāt* (obligatory prayers) since the age of 10 years (mean=3.49), practise prayer in congregation with their young (mean=3.37) and get up at night before their young do, to tell them to pray *qiyām al-layl* (mean=3.20).

No	Statement	Percentage (%) & Frequency (N)				Mean
		Strongly disagree	Disagree	Agree	Strongly agree	
1.	I always supplicate to Allah SWT success and good for my adolescent.	0% (0)	0.3% (1)	29.9% (115)	69.8% (268)	3.70
2.	I teach my adolescent proper recitation of al-Qur'an.	0% (0)	2.6% (10)	41.9% (161)	55.5% (213)	3.53

⁶⁷ Al-Malkawī, *'Aqīdah al-Tawḥīd fi al-Qur'ān*, 24.

3.	I constantly expand and deepen my religious knowledge for the sake of proper education for my adolescent.	0% (0)	0.5% (2)	48.7% (187)	50.8% (195)	3.50
4.	I guide my adolescents to perform obligatory prayers (<i>ṣalāt</i>) since age 10 years.	1.3% (5)	3.9% (15)	39.1% (150)	55.7% (214)	3.49
5.	I practice prayer in congregation with my adolescents	0% (0)	4.7% (18)	53.4% (205)	41.9% (161)	3.37
6.	I get up at night before my adolescent to tell him to pray <i>qiyām al-layl</i>	0.5% (2)	9.4% (36)	60.2% (231)	29.9% (115)	3.20

Table 2: Parenting Skills through Spiritual Aspect (‘*Ibādah*)

Based on Table 2, research results found that the majority of respondent parents apply parenting skills to develop the spirituality of their adolescents by teaching them the proper way of reciting al-Qur’an (mean=3.53), scoring 97.4% (374 persons). Parents need to educate their adolescents to know, read, love and understand al-Qur’an

from small.⁶⁸ This is because the *salaf* scholars frequently taught their children the meaning and contents of al-Qur'an,⁶⁹ which was revealed by Allah SWT to Prophet Muhammad (PBUH), the best prophet and the seal of the prophets, as the guide to the light of true Islam. Al-Qur'an contains various teachings, protection, worship, security and goodness.⁷⁰

In commenting on the distinctive features of al-Qur'an, al-Mubārakfūrī and Qutb explained that al-Qur'an was proven effective since long ago when it was able to heal the souls of the Arab race and change their personality and character.⁷¹ Before Islam, they used to oppress and encroach on others' rights, drink alcohol, exchanged wives, sleep with prostitutes and commit murder. After embracing Islam, they turned to al-Qur'an for guidance in their daily lives.⁷² Al-Qur'an has the extraordinary greatness in influencing humans to have high integrity, wisdom and is able to chart human history of civilizations, and is fact the saviour for humans who are increasingly distant from Allah SWT⁷³ as He explained in al-Qur'an.⁷⁴

Research findings show that among the aspects of *'ibadah* emphasized by parents is they constantly expand and deepen their religious knowledge for the sake of a proper education for their adolescents (mean=3.50)

⁶⁸ Muḥammad Nūr, *Manhaj al-Tarbiyyah*, 147 .

⁶⁹ Abdullah Nasih Ulwan, *Tarbiyah al-Awlad Fī al-Islām*, trans. Syed Ahmad Semait (Singapore: Pustaka Nasional, 1988), 218.

⁷⁰ Al-Maghribi bin al-Said, *Begini Seharusnya Mendidik Anak: Panduan Mendidik Anak Sejak Masa Kandungan Hingga Dewasa*, trans. Zaenal Abidin (Jakarta: Darul Haq, 2004), 186 .

⁷¹ Safiyy al-Raḥmān al-Mubārakfūrī, *al-Rahīq al-Makhtūm* (Beirut: Dār al-Fikr, 2003), 55.

⁷² Sayyid Qutb, *Tafsīr fī Zilāl al-Qur'ān*, trans. Yusoff Zaky Yacob (Kota Baharu: Pustaka Aman Press Sdn. Bhd, 2000), 535.

⁷³ Siti Aishah & Sidar, *Tahap Penghayatan Agama*, 17-35.

⁷⁴ Al-Qur'an, Ibrahim, 14:1.

scoring 99.5% (382 persons) as a measure to inculcate spiritual values in their adolescents. This is in line with research findings of Nur Zahidah & Raihanah which stated that parents should know the basic religious knowledge including *'aqīdah*, *'ibādah* and *akhlāq* and Islamic *sharī'ah* in order to apply religious education to their young.⁷⁵

In this context, Ibn Ḥajar al-‘Asqalanī explained that knowledge means religious knowledge that can help a person to know what is obligatory on him as a slave of Allah SWT. It encompasses knowledge of *'ibādah* (worship), *mu‘āmalah* (transactions), knowledge about Allah SWT and His attributes and all other knowledge he is obliged to have faith and conviction in.⁷⁶ Miskawayh also stated that religious knowledge plays a vital role in forming personality as the main purpose of Islamic Shariah is to shape and establish human morals.⁷⁷

In addition, research results show respondent parents' guide their adolescents in *ṣalāt* (obligatory prayers) since age 10 years (mean=3.49) scoring 95.3% (366 persons). Nevertheless, there are still some parents who do not expose their adolescents to daily prayers at an early age (4.7%, 18 persons). This contradicts the writings of ‘Ulwan and Abu Mazaya which explained that parents are responsible for teaching and guiding their young about the *ibādah* of *ṣalāt* (prayer)⁷⁸ starting from age 7 years old.⁷⁹

⁷⁵ Nur Zahidah Hj Jaapar & Raihanah Azahari, "Model Keluarga Bahagia Menurut Islam", *Jurnal Fiqh* 1(8) (2011), 25-44.

⁷⁶ ‘Alī Ibn Ḥajar al-‘Asqalanī, *Fath al-Bārī bi Sharḥ Ṣaḥīh al-Bukhārī* (Cairo: Dār al-Diyān, 1986), 92.

⁷⁷ Ibn Miskawayh, *Tadhīb al-Akhlāq* (Beirut: American University of Beirut, 1966), 34-35.

⁷⁸ Ulwan, *Tarbiyyah al-Awlad fī al-Islām*, 179.

⁷⁹ Abu Mazaya, *Korban dan Aqiqah* (Kuala Lumpur: al-Hidayah Publications, 2009), 179.

This is because *ṣalāt* (prayer) is one of the pillars of the Islamic religion that can bring a slave closer to Allah SWT and is a bulwark against immorality, if performed wholeheartedly and earnestly.⁸⁰ *Ṣalāt* (prayer) differs from other forms of *'ibādah* because it is important in nurturing piety, obedience to Allah SWT, maintaining time discipline and also physical and spiritual cleanliness.⁸¹ Adolescents can avoid bad and vile traits when they perform daily *ṣalāt* (prayer) as it is a process of self-purification, physically and spirituality. It acts to safeguard a person to stay on the right and straight path and protects him from falling into sin.

A strong identity, high discipline and commitment built through the *'ibādah* of *ṣalāt* (prayer) will become a strong bulwark for the adolescent when faced with upcoming challenges and obstacles.⁸² Respondent parents also perform *ṣalāt* (prayer) in congregation with their adolescents at home (mean=3.37) scoring 95.3% (366 persons). Indeed parents should perform and familiarize their young with congregational prayer whether at home or at the mosque or prayer hall as the advantage and importance is enormous.

Besides, the encouragement and training bring adolescents closer to the mosque, evokes feelings of love and respect for and attaches their hearts to the mosque.⁸³ A mosque is a *tarbiyyah* (nurturing and rearing, especially, the young and training to develop human personality) centre that was proven successful during the

⁸⁰ Al-Qarāḍawī, *al-'Ibādah fī al-Islām*, 210.

⁸¹ Kamarul Azmi Jasmi & Siti Fauziyani Md Saleh @ Masron, *Pendidikan dan Pembangunan Keluarga Cemerlang* (Skudai: Universiti Teknologi Malaysia., 2007), 69.

⁸² Arifin & Adnan, *Aplikasi Nilai-nilai Murni*, 135-139.

⁸³ Rabihtul Adauwiyah, *Pembentukan Keluarga Ideal Menurut Islam dalam Kalangan Ibu Tunggal di Yayasan Pembangunan Keluarga Terengganu* (Selangor: Fakulti Pengajian Islam, UKM, 2014), 33.

time of the Prophet (PBUH), in addition to its role in fostering a societal lifestyle.⁸⁴

Next, Table 3 shows parenting skills applied to adolescents through the spiritual aspect of *akhlāq*, which recorded the highest mean value for the item "I always advise my adolescent to do good deeds and stay away from evil" (mean=3.70), followed by items "I guide my adolescent so as to love helping people in need" (mean=3.64), "I advise my adolescent to have tolerance, especially for family members" (mean=3.62), "I advise my adolescent at the right time and appropriate circumstance" (mean=3.45) and lastly, the item which recorded the lowest agreement, "I discuss with my adolescent before making a decision" (mean=3.40) .

No	Statement	Percentage (%) & Frequency (N)				Mean
		Strongly Disagree	Disagree	Agree	Strongly Agree	
1.	I always advise my adolescent to do good deeds and stay away from evil.	0% (0)	0% (0)	29.9% (115)	70.1% (269)	3.70
2.	I guide my adolescent to love helping people in need.	0% (0)	0% (0)	35.9% (138)	64.1% (246)	3.64
3.	I advise my adolescent to have	0% (0)	0% (0)	38% (146)	62% (238)	3.62

⁸⁴ Al-Qarādawī, *al-'Ibādah fī al-Islām*, 21.

	tolerance, especially for family members.					
4.	I advise my adolescent at the right time and suitable circumstance.	0% (0)	0.5% (2)	54.2% (208)	45.3% (174)	3.45
5.	I discuss with my adolescent before making a decision.	0% (0)	0.8% (3)	58.1% (223)	41.1% (158)	3.40

Table 3 Parenting Skills through Spiritual Aspect (*Akhlāq*)

Research results found that respondents apply parenting skills through the spiritual aspect relating to *akhlāq* by way of advising their adolescents to do good deeds and stay away from evil, (mean=3.70) scoring 100% (384 persons) on the Agree and Strongly Agree scale. This finding accords with al-Ghazālī’s view that the young will grow up to be good if given the correct teachings and guidance about goodness. Conversely, they will not grow up to be good if they are accustomed to being shown evil.⁸⁵ The Prophet (PBUH) himself admonished his daughter if she did something wrong, such as when Fāṭimah showed a gold necklace from her

⁸⁵ Abu Hamid al-Ghazali, *Akhlak Seorang Muslim*, trans. Abu Laila & Muhammad Tohir (Kuala Lumpur: Penerbit Victory Agency, 2001), 42.

husband in front of other people with intention to show off.⁸⁶

In this matter, Zaydān stated that Islam teaches the Muslim society to implement their obligation to preach, particularly to enjoin good and forbid wrong.⁸⁷ If there is clearly evil, it is obligatory to eliminate it according to individual ability, as the Prophet (PBUH) said "Whoever amongst you sees evil, he shall change it with his hand, then if he is unable to, then change it with his tongue and if he is still unable, then change it with his heart, that is the weakest of *imān* (faith)."⁸⁸ Therefore, parents as leaders of their family must preach to their young so that they only do good things and stay away from doing vice and evil against the command of Allah SWT.⁸⁹ The father is the main individual holding the trust to guide and save his family from hellfire as explained in al-Qur'an.⁹⁰

Research findings also show respondent parents agree and strongly agree that they guide their adolescents so as to love helping needy people (mean=3.64) scoring 100% (384 persons). This finding is supported by Heman Elia who stated that among the Islamic *akhlāq* education or moral values which parents need to inculcate in their adolescents,⁹¹ such as honesty, keeping to promises, courage, courtesy, respect for elders, helping the needy, protective to the weak, patience, gratitude,

⁸⁶ Muhammad Mahdi al-Istambuli & Musthafa Abu Nashr al-Syilbi, *Isteri dan Puteri Rasulullah* (Kuala Lumpur: Telaga Biru Sdn Bhd, 2010), 159.

⁸⁷ Zaydān, *Uṣūl al-Dakwah*, 343.

⁸⁸ Muslim Ibn al-Ḥajjaj al-Qushayrī, *Ṣaḥīḥ Muslim*, Kitāb al-Imān, Bab Bayān Kawn al-Nahyī 'an al-Munkar min al-Imān wa anna wa al-Imān Yazīd wa Yanquṣ wa anna bi al-Ma'rūf wa al-Nahyī 'an al-Munkar Wājiban, Juz 1 (Riyadh: Dar 'Alam al-Kutub, 2003), 69.

⁸⁹ Al-Ghazālī, *Ihya' 'Ulūm al-Dīn*, 624.

⁹⁰ 'Abd al-Ḥalīm & Muḥammad Sa'īd, *al-Ḥuqūq al-Mutabādalāh*, 214.

⁹¹ Heman Elia, Peran Ayah Dalam Mendidik Anak, 105-113.

diligence, trust in God, think of death, humility and doing good as well as avoiding bad traits such as treachery, envy, arrogance, boasting (*takabbur*), gossiping and so on.⁹²

In that regard, various praiseworthy (*mahmūdah*) moral traits need to be taught in moral education whether towards Allah SWT or between fellow creatures of His creation by examining the guidance in al-Qur'an and al-Sunnah in order to produce excellent humans for the sake of creating a morally upright community according to the guidance of the Prophet (PBUH).⁹³ Hence, parents are the first party to apply moral values in adolescents so that education in the home will be their bulwark against committing vice outside the home.⁹⁴

Respondent parents also use the method of discussing with their young before making a decision (mean=3.40) scoring (99.2%, 381 persons). This is in line with research by Dedhi which stated that parents are encouraged to cultivate the approach of discussing with their adolescents before making a decision, to avoid misunderstanding and misperception.⁹⁵ Therefore, freedom to make decisions should be given to adolescents but it is very important that parental guidance, advice and counselling be given to them in the process of decision-making.

Conclusion

In conclusion, research results found that respondent parents apply parenting skills through the spiritual aspect relating to *'aqidah* by way of advising adolescents not to

⁹² Yūsuf al-Qarāḍawī, *al-Qur'an dan al-Sunnah Referensi Tertinggi*, trans. Bahruddin Faunani (Selangor: Penerbitan Darul Iman, 2001), 210.

⁹³ Al-Ghazālī, *Ihya' 'Ulūm al-Dīn*, 624.

⁹⁴ Muhammad Suwaid, *Mendidik Anak Bersama Rasulullah SAW*, trans. Salafuddin Abu Sayid (Solo: Pustaka Arafah, 2006), 83-84.

⁹⁵ Dedhi Suharto, *Keluarga Qur'ani* (Kuala Lumpur: Synergy Media, S.A. Majeed & Co. Sdn Bhd, t.t), 37.

associate partners with Allah SWT and in the *'ibādah* aspect, parents supplicate for the success and good of their adolescents. In addition, parenting skills applied to adolescents through the spiritual aspect relating to *akhlāq* is done through advising their adolescents to do good deeds and stay away from evil. It is hoped that implications of this research can help parents obtain knowledge of the concept of parenting skills according to the Islamic perspective. The objective is that parents develop the capability to advise their adolescents, so as to holistically empower them to develop the characteristics of Muslim adolescents, including becoming righteous, self-confident, authoritative and respected.

In addition, parenting skills according to Islamic method should be applied by Muslim parents in the endeavour to build a *'sakinah'* family, namely, peaceful, serene, calm and happy. This is because parenting skills applied in the family can guide the Muslim family toward prosperity and happiness when parents and other family members shoulder their respective responsibilities properly.

Further, this research suggests to authorities responsible for family affairs in Malaysia, both government and private bodies, such as the Ministry for Development of Women, Family and Society (KPWKM), Ministry of Youth and Sports (KBS), National Board of Population and Family Development (LPPKN), Department of Social Welfare (JKM), Department of Islamic Development of Malaysia (JAKIM), non-governmental organisations (NGO) and associations which help to optimise family and parenting programs for the sake of parents' self-development in order to build a prosperous and happy family.

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