

**PARENTAL ROLE IN SHAPING THE MORAL OF CHILD: A
RESEARCH IN TANAH MERAH KELANTAN**

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا

النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا

أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ (التحریم: 6)

“ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded”.

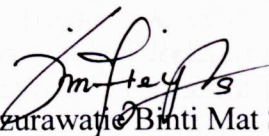
AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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In the name of Allah, the Most Gracious, the Most Merciful.

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With this, I would like to take the opportunity to deliver my highly appreciation and lots of thanks to my supervisor Prof. Madya.Dr. Md. Ali Bin Hasan that has given me guideline and support in succeeding the academic project. Thanks also to dean's Faculty of Leadership and Management, Prof.Dr.Mohamed Asin Dollah, lecturers and for all KUIM's staffs especially to the Faculty of Leadership and Management that helping me.

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ABSTRAK

Kajian ini membincangkan tentang peranan ibu bapa dalam pembentukan akhlak anak-anak: satu kajian di Tanah Merah. Kajian ini merangkumi perbincangan tentang konsep pendidikan Islam dan pendidikan akhlak serta hubungannya dalam pembentukan akhlak anak-anak. Kajian ini juga mengkaji pendekatan-pendekatan yang di gunakan dalam usaha mendidik anak-anak, peranan dan kesan pendidikan akhlak terhadap pembentukan akhlak anak-anak di Tanah Merah, Kelantan. Dalam menyempurnakan kajian ini, beberapa kaedah telah di gunakan, kerana kaedah ini merupakan kajian yang berbentuk kajian kes yang melibatkan kaedah kaji selidik, temuduga, pemerhatian dan penganalisaan terhadap data-data tersebut berdasarkan tindak balas dari respondant terlibat. Hasil daripada kajian menunjukkan bahawa ibu bapa di Tanah Merah, Kelantan. telah memainkan peranan mereka dengan sebaik-baiknya melalui pelbagai-pelbagai Pendekatan yang bijak dalam usaha mendidik dan membentuk akhlak anak-anak. Dapatan dari hasil kajian juga di dapati bahawa faktor yang menyebabkan masalah keruntuhan akhlak di tempat kajian adalah di sebabkan oleh faktor remaja itu sendiri yang mudah terpengaruh dengan pelbagai gejala-gejala yang merosakkan.

ABSTRACT

The research discusses the role of parents in shaping the moral of the children: a research done in Tanah Merah, Kelantan. The research includes discussion on the Islamic educational concept and moral education as well as their relationship in shaping the moral of the children. The research also studies the approaches that can be used in the effort to educate the children, the role and the effect of moral education in shaping the moral of the children in Tanah Merah. In conducting the research, a few methods have been used. As the research is a case study that involves questionnaire, interview, observation and analysis of the data based on the respond from the respondents involved. The result of the research shows that the parents in Tanah Merah, Kelantan. Have played their role successfully through a number of wise approaches in their effort to educate and shape the moral of their children. The research found that the factor contributes to the problem of moral delinquency in the area is the teenagers themselves who are easily influenced by the bad influence.

مخلص البحث

يبحث هذا البحث عن دور الوالدين في شكل الأخلاق الأولاد، يجعل هذا البحث في دائرة تانه ميره، كلنتن. وهذا البحث يبحث عن المعنى التربية الإسلامية والتربية الأخلاق وصلتهما في شكل الأخلاق لدى الأولاد خصوصا. ويتكلم فيه أيضا عن طرق الذي يستخدم الوالدين في التربية الأولادهم ودورهم وأثار تربية الأخلاق على الأولاد في تانه ميره. يستخدم الكاتبة بعض المناهج ليكمل هذا البحث، والمناهج الذين هو من البحث الدراسة التحليلية ومنه يحمل منهج دراسة بحث ولقاء السؤال وإهتمام على الحال وتحليل المعلومات على شخص معين عن هذا البحث. والنتيجة البحث يدل على أن الوالدين في تانه ميره يلعب دورهم بالخير من أنواع طرق في تربيتهم وشكل الأخلاق الأولاد. وأخيرا، يوجد من هذا البحث أن العوامل الذين يؤدي الى مسألة الأخلاق لدى الشباب والشبابات في مكان البحث ولكنه يسبب على هذه المسألة من العوامل نفسيتهم لأنهم يسهل بالتأثير للعناصر القبيح.

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GLOSSARY

- Ihsan : The highest level of deeds and worship, (perfection i.e. When you worship Allah or do deeds, consider you self as If you see Him and if you cannot achieve this feeling or Attitude, then you must bear in mind that He sees you)
- Salat : The performing of the prayers.
- Sunnah : The legal way or ways, orders, acts of worship and Statements of the prophet SAW, that have become models to be followed by the Muslims.
- Tauhid (Islamic Monotheism): Tauhid means declaring Allah to be the only god.
- Tayammum : To put or strike lightly the hands over clean earth and then Pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudu*) and *Ghusl* (in case of *Janaba*)
- Wudu' : Ablution, which is washing the face and the hands up toThe Elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.

TRANSLITERATION

ARABIC WORDS TRANSLITERATION SYSTEM

TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	‘	فأر	fa’r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādīm
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha‘b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zālim
ع	‘	عقل	‘aql

غ gh غلام ghulām

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

ABBREVIATIONS

AS	°alayh al-salām
comp.	Copiler/compiled by
Def.	Definition
ed.	Editor/edition/edited by
H	hijriyyah
M	mīlādiyyah
n.a.	no author/no artist
narr.	narrated by
n.d	no date/no year
n.pl.	no place
n.pb	no publisher
P.	page
P.P	pages
perf.	performers
trans.	translator/translated by
RA	radiya Allāh °anhu / °anhā / °anhum
rev.	review/revision of
SAW	salla Allāh °alayh wa sallam
SWT	subhānahu wa ta°ālā
vers.	version
writ.	written by

CHAPTER
ONE

CHAPTER ONE

INTRODUCTION

PARENTAL ROLES IN SHAPING THE MORAL OF CHILDREN: A RESEARCH AT TANAH MERAH KELANTAN.

1.1 : RESEARCH BACKGROUND

Social problems among the teenagers or students nowadays, are not a new problem because this problem has been long published in newspapers, electronic media and society. In this problem, who should be blamed? So, this is what the writer is trying to discuss about in this research.

In reality, to educate and to shape the morality of the children is parents' responsibility and it is the trust given by Allāh. (Intan Suraya Halim, 1995:3).

Allāh says in Al-Qur'ān:

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنْتُمْ عَلَىٰ بَيْنَةٍ مِّن رَّبِّي وَرَزَقْنِي مِّنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْتُمْ كُفْرًا عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ¹

¹ All Quranic translation in this writing are based on Muhammad Taqi-Ud-Din Al-Hilali. Muhammad Muhsin Khan. 1996. The Noble Qur'an, in the english language. Riyadh-Saudi Arabia. Da-Us Salam Publications. Translations from other sources will be cited accordingly.

Meaning: He said:

“O my people! Tell me if I have clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradictions to you, to do that wish I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (Al-Qur’an. Hud.11: 88).

Thus, parents should be intelligent enough to perform their role in order to create strong and good generation in the new era of globalization.

Nowadays, world societies are facing with many social problems and criminal attitude, in which many teenagers and students involved. (Jakim, Cahaya, 2003:8)

For few years back, this kind of problem only exist in big city, but nowadays it also happen in rural areas including Tanah Merah, Kelantan. The place that chosen by me to make this research, where the percentage of the social problem happens in this place becomes more increased.

District of Tanah Merah is established on 2nd February 1955. It lies near by district of Machang on east, Jeli and Thailand on west, Pasir Mas on north and Kuala Krai on south. Tanah Merah is a small district in Kelantan where the distance from Tanah Merah to Kota Bharu is about 21 km, and takes time for about 45 minutes. The population in there from different races included Malay, Chinese and Indian and also include minority from Siamese people. (Pejabat Tanah Dan Jajahan Tanah Merah, Kelantan, 2001)

Parental roles in shaping the moral of child is an important thing that must to give more attention because the social problem is involved many of students today, have the relationship with the parental role and effectiveness of education in shaping the moral of them. (Ibid, p: 1)

The main idea in this research is about to know the relationship between the concept of Islamic education and the concept of moral education in developing child attitude especially in Tanah Merah, Kelantan. Where it is actually becomes the task or the roles that should be implemented by parents in educating their children.

The importance of this research is actually to explain the effectiveness of parenting roles in educating children and to know the steps or the ways that should be use in developing morality of the children. Parents should bear in mind that they are the first teacher and become the role model to their children. So, they should play their role effectively and make sure their children are not involved in any social problem. Through this research, the writers want to find out parents at Tanah Merah, Kelantan play their role towards their children.

Generally, there are relationship between parents' role and social problem and it is related to each other. In developing morality of the children, it is the parent responsibility. If not, it will contribute to more serious social problem. So, it is obvious that, a good education in morality, discipline and responsibility will create good children where they are not easily involved in any fault attitude that can ruined their future. (Ibid, p: 2).

Besides that, the writer also want to investigate what cause that makes this problem happened whether the negligence of parents role by parents or because of the teenagers themselves.

1.2: OBJECTIVE OF STUDY

- 1) To study about the relationship of the concept of Islamic education and the concept of moral education.
- 2) To explain about the effectiveness of parents' role-played by parent in developing the morality of the children.
- 3) To investigate about the aspect of moral development and children's acceptance and its consequences.

1.3: RESEARCH SCOPE

For this research, it is focus on parental roles in shaping the morality of children at Tanah Merah. To get the true information, in this research is use 100 respondents are involved 50 students from Sekolah Menengah Ugama Arab Kerajaan Kelantan Tanah Merah, Padang Siam, 17500, Kelantan. Besides, 50 parents from 2 villages in this country.

Besides that, it also focused on approaches used by parent to develop the morality of their children, its relationship towards the problem and to look at children's acceptance of education style prepared by parents for them.

1.4: RESEARCH METHODOLOGY

Methodology comes from the word "*method's*" and "*logos*" which means collection, method, work procedure and basic assumption on scientifically use in determine a suitable methods or ways for research. It is stated as a method or a way to do something and to get systematic data in research. (Sidi Ghazalba. Drs, 1981:52)

Research means specific analysis of substances, the action of collection, investigation, and data analysis in which it is done with logic and arrange accordingly to describe about any topic or problem. In aspect of writing, method is an important thing because it used to understand the object that focus in any research.

There are two methods use in this research as follow.

1.4.1: Data Collection Method

For this research, data and information needed is gather using the methods below. After that, the information will be interpreted.

1.4.1.1: Questionnaire

This researches is use the method cases of research like Sampling with to do the questionnaire for 100 respondent is involved to 50 parents and 50 students, this method also take the name of place such as Kampung Bukit Mas and Kampung Bukit Gading at Tanah Merah, Kelantan.

1.4.1.2: Interview.

Another method is uses in this research also are the interview for the 3 couple parents from 2 villages to get the detail information about the social problem. This research is focuses on the social among students or young people at Tanah Merah, Kelantan.

1.4.1.3: Observation

The third method is an observation, through it; all the information can to collect about the social problem at Tanah Merah, Kelantan.

1.4.1.4: Secondary Data

The writer chooses this method to find out the writing sources in which related to the research problem. Among the documents used areas follow:

- 1) Al-Quran and Hadith and its interpretations.
- 2) Books, thesis, magazines, newspapers, statistical data, maps, journals and brochures from:
 - a. Library of Kolej University Islam Malaysia.
 - b. Library of Tun Sri Lanang, University Kebangsaan Malaysia.
 - c. Perpustakaan Utama, University of Malaya
 - d. Perpustakann Awam Pusat Islam Malaysia
 - e. Perpustakaan Negara Malaysia, Kuala Lumpur

- f. Jabatan Kebajikan Masyarakat, District of Tanah Merah.
- g. Pejabat Tanah Dan Jajahan Tanah Merah.

After all information are gathered and classified, the process of citation done direct or indirectly and then organized it systematically till it become clear description about the parental role in shaping the morality of the children.

1.7.3: Data Analysis Method

After all data are gathered and classified according to the research topic, then the data will be analyzed with uses the percentage to get the total in classifications the problem of study.

1.5: MEANING OF TITLE AND SUMMARY PROBLEM

“ PARENTAL ROLE IN SHAPING THE MORAL OF CHILDREN: A RESEARCH IN TANAH MERAH KELANTAN ”

To avoid of misunderstanding about the topic of this research, the writer try to explain the important words organizes phrase elated to the topic of this research:

1. Role

According to Longman Dictionary of Contemporary English, role is the way in which someone organizes something is involved in an activity organizes situation and how much influence they have.

Besides that, according to “Oxford Concise” by Pearsall said, role is an action’s part in play; film etc. a person or thing’s function in a particular situation.

According to W.J.S Poerwadarminta in his book “Kamus Umum Bahasa Indonesia”, role means an educator that give advise and motivation in cooperation and effort as awareness about the important of cluster and actuate the spirit of cooperation and to achieve the purpose”.

According to Osman Rabily in his book ‘Kamus International’ role means something which is a part of something event.

2. Parental

According to Hassan Hamzah in his book “Kamus Melayu Global” define parents as old people such as mother and father.

According to Haji Zainal Abidin, in his book “Kamus Besar Bahasa Melayu Utusan” in page 649, parents means a person who advocates, a guider, old man, father and mother.

Parent also means the father organizes mother of person or animal. Parental means something connected to one-person both parent: parental responsibilities.

3. Moral

According to Hasan Hamzah in “Kamus Melayu Global” he define moral as behavior, action or character.

According to Zainal Abidin Safarwan in his “Kaamus Besar Bahasa Melayu Utusan” moral means polite, mannered, courteous, well-behave etc.

4. Child

According to Longman Dictionary of Contemporary English, child is singular and plural is children. Between children is young person from the time they are born until they are aged 14 or 15 years old.

In other words, child also means son or daughter in any age.

According to Judy Pearsall in "Oxford Concise, Tenth Edition. Child is young human beings below the age of physically develop. A son or daughter of any age. Besides that, a child is the descendant of family or people.

According to Hasan Hamzah, he defined child as human or animal that still in mother's stomach organizes just born or parents' heritage.

According "Kamus Melayu Global" in page 41, child means young people, young human being, doll or idol.

CHAPTER TWO

CHAPTER TWO

LITERATURE REVIEW

Based on the information and data from many resources, the writer come the conclusion that parental role is important in shaping the morality of the children. There is a Hadith from Rasulullah SAW said:

كل مولود يولد على الفطرة. فأبواه يهودانه أو ينصرانه، كما نتاج الإبل، من بهيمة
جمعاء.

Meaning:

“ New born children is clean like a white paper, so it is depend on their parent to make them as Jews or others”. (Hadis. Al-Mua'taā. Kitab Al-Janaiz: Bab Jami' Al-Janaiz: Juz' 1: #1551)

Based on it, it shows the important of parental role. (Adnan Hassan Shalih Baharits, 1996: 86)

Parental role is important in shaping a worship society with good morality. It is important to develop the country and humanity that free from any moral problem.

There are many research done before shows that the failure of parent to play their role causing the social problem in society. A philosopher from West, Aristotle said:

“Person with a good morality will prevent themselves from any bad attitude”

(Ibid, p: 2)

Islamic education that involves moral education should be given to every child since they are young because this educational aspect will develop their personality. If not, the big problem of morality will increase day by day even there are many effort done to prevent it.

According to Abdul Wahid Baharon in his book, “ The characteristics of successful parent”, 1st edition, 1992 said that to create a good morality is started at home, because a good parents will divide their children with good knowledge and discipline and prevent them from any bad influence that can destroy their life. According to At-Tirmīzi, he said:

“ There is no important award rewarded by parents to their children except a good teaching and good morality”. (Abdul Wahid Baharon, 1992)

Besides that, parents also should know the requirement needed to create a good and pious children that will become as an investment for them and also society in the world and Hereafter (ākhirat).

According to *Langgulang H*, in preparation to crate a good young generation for handling certain task in society is based on the exchange of knowledge and cultural aspect that related to the parental roles to each of an individual in society.

Allāh says in Al-Qurān:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ

خَبِيرٌ

Meaning:

“ O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or for any other good deed], rise up. Allah will exalt in

degree those of you who believe, and those who have been granted knowledge. And Allah is well-Acquainted with what you do”. (Al-Qur’an. Al-Mujadilah. 28:11).

2.1: CONCEPT OF MORAL

Development of Morality of Children: “How Parent Play Their Parental Role Effectively” by Khadijah Rohani Mohd Yunus stated that: there are many definitions given by psychologist about the concept of morality. Such as: i. unique attribute of someone; ii. A consistent attribute that we can see it when a person give their feedback in some situation; iii. A constant attribute of person, which is related to emotional, intellectual and physical in adapting themselves with the environment.

Personality consists of several dimension of individual attribute that show its uniqueness in interaction with people in their environment. This dimension shows the way of action and thinking, where it can be a basic thing in relationship with others. (Siti Fatimah Abdul Rahman, 2002:93)

There are several definitions about moral. According to Elizabeth B. Hurlock, moral comes from the word mores, which mean manners, customs and folkways.

According to Harof H. Titus, he said that the word moral comes from the Latin word, which is “mas” means custom of way of life.

According to Zakiah Daratjat (Dr), she define moral as ‘a suitable attribute in society, that comes from the heart and not because of any forces from outside, and followed with the feeling of responsibility on that attribute.

And according to L. M Adams, moral means basic system and moral practice.

So, it can be conclude that moral is a theory about human attribute, which is related to good or bad of that attribute.

Term moral also means an attribute that comes from the soul. Ahmad Muhammad Al-Hufi said;

“Moral can be either good or bad. “ Moral (Akhlāk) is a custom that required its existence... it is a custom which is done repeatedly till become a culture to either goodness or badness.” (Muhammad Zuhair, 1995)

In Islam, moral is not based on aspect of emotional or inner feeling, but based on Taūhid, that become as a source of good morality. It becomes a basic thing for human being to do good thing to themselves, family society and country (Muhammad Nur Abdul Hafizh, 1997: 290).

Allāh Says in Al-Qur’ān:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

Meaning:

“ And enjoin *As-Salāt* (the prayer) on your family, and be patient in offering them [i.e. the Salat (prayer)]. We ask not of you a provision (i.e. to give Us something: money): we provide for you. And the good end (i.e. peradise) is for the *Muttaqun* (the pious and righteous persons)”. (Al-Qur’ān. Ta-Ha: 20:132)

Moral in Islam is a basic thing in Islamic teaching together with ‘aqidah and sharīah. To create good morality actually started when the time of Muhammad SAW. And morality in Islam is not only for the Creator, but also to other creatures such as plant, animal and etc. Hadis narrated by Malik Ibnu Abbas:

بعثت لأتمم حسن الأخلاق

(Hadith. Malik Ibnu Abbas. Kitab Husnul Khuluk’: Bab Ma Ja’ā bihi fī husnul Khuluk’: Juz’ 2: # 8)

2.2: CONCEPT OF ISLAMIC EDUCATION

According to Abdul Wahid Baharom, the concept of Islamic Education means a process of shaping human personality to become a good servant of Allāh – pious, obedient, and a good follower for the happiness in the world and Hereafter based on Al-Qurān and Hadith.

Other concepts of Islamic education involved several aspects such as economy, politics, philosophy, arts, and etc. to create a harmony way of life based on a good combination of all those aspects according to Islamic ideology. Besides that, the purpose of Islamic education is to create a knowledgeable person in *‘aqidah* and *akhlāk*, which are practiced in all aspects of life. According to Al-Qabīsī and Fuqahā, the purpose of educating the children is to let them know about religion, knowledge, and practice.

Islamic education is not only limited to the religious aspect only, but it will become meaningful if it is taught to children in order to create a good attitude and get the blessing from Allah. (Abdul Wahid Baharon, 1992).

In Islamic perspective, education is not only based on the good aspect of intellectual and personality but also good in attitude, soul, and good *akhlāk*. In reality, education in Islamic view, it is to create a good human being with good *akhlāk* and good in moral till it becomes a motivation to do goodness in way of life and prevent from badness.

According to Sayid Sabiq, he says that, Islamic education is a process to make children good in all aspects of life and to become a perfect person in society. Moral education is a soul of Islamic education. *Imān* and its practice will not become perfect without it. The entire problem faced in today's life especially related to moral problems is because of the unmoral teenagers in society. (Mahjubah Magazine, n.d)

2.3: THE AIM OF ISLAMIC EDUCATION

Abdul Rahman Aroff (1987) said that, the aim of Islamic education is to create balance development between an individual and Islamic value using human thinking. It is to create a pious individual, knowledgeable person, high morality and good akhlāk.

It can be conclude that the aim of Islamic education is to create a good human being where the whole life is to obey to Allāh and high ambitious person and make *al-falah* as the way of life. (Abdul Rahman Aroff, 1987:57)

2.4: RELATIONSHIP BETWEEN AKHLAQ AND ISLAMIC EDUCATION

Conclusion from Abdul Wahid Baharon in his book is title “ Ciri-ciri Keibubapaan Yang Berjaya” says that, In order to practice an Islamic education, an educator or teacher should apply correct and suitable system and understand the needs of moral aspect of education, intellectual and etc.

Education of human spiritual or soul is the basic thing in Islamic education in knowing the Creator of this Universe (*ma'rifatullāh*). This is the teaching of Muhammad SAW by using the method of heart purity. Follow the teaching of Taūhid because it is the source of goodness. (Ibid, p: 10).

2.5: THE ASPECT OF MORAL DEVELOPMENT

In developing the morality of the children, parent should concentrate to several aspects especially which is related to morality, because it will become as an important sources in creating their way of life.

Parent should aware that good manner to Allāh refer to all good deeds and action practice by someone just only directed to Allah. It is the most important aspect of morality and it become compulsory to every Muslim, to create a good relation between children and to know about the Creator of this Universe.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Meaning:

“ O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his deed brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the one who forgives and accepts repentance, most Merciful. (Al-Qur’an.Al-Hujurat: 49:12)

Parents are responsible in shaping the moral of their children and in implementing their task; they should concentrate on religious teaching, because the process will not be complete without it. For example, prayer is one of the most important ʿ ibadat to show the obedience to Allāh and by performing it; it will prevent us from doing bad thing. Allah says in Al-Qur’an:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Meaning:

“ Verily, Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching, which He (Allah) gives you! Truly, Allah is ever All-Hearer, All Seer”. (Al-Qur’an.An-Nisa’. 4 :58)

According to Dr. Yusuf Zaki Yaakob, in his book, “Psikologi Remaja”, had divided the steps of child development into two stages, one is the stage of cradle time- first two week after was born and milk-time – till the end of year two.

Secondly, is the stage of children's. This stage is divided into three; first, the stage of pre-school (2 – 5 years old). Secondly, the stage of the beginning of school (6 – 12 years old) and third stage is known as teenagers (12 –18 years old).

Parental role in shaping the morality of the children actually had been implemented from the beginning when their child was born. If we can see in the practice of Muslim people, after their children was born, their father will recite summon (azan or iqamah), make the 'qiqah ceremony to show their feeling of grateful to Allah. For children between 2 – 5 years old (pre-school) stage, they got the full attention from their family. Most of them also are sent to the formal educational institution.

However, Islam sees that pre-school education is the first step to create a good Muslim. They will teach with the knowledge on how to think, how to mix with others and etc. For children 5 – 6 years, in this stage, they are able to differentiate between the good and bad thing. Their ways of thinking are quietly same with adult.

The stage of year 13 – 18 years old known as the stage of teenagers. Islam chooses this step as the beginning step of having responsibility as a Muslim's individual. During this stage, parents should give their full attention and know the changes that happened to their children and prepare good and suitable education for them. Parents should suggest them to fulfill their time with good activity such as something practical. Besides that, in this stage, they become aware of their moral and social responsibility towards society. (Aisyah Hassan, 1988: 138).

According to Abu Salam in his book: "Petua Memikat Hati Lelaki", says that in the aspect of moral development, parents should prepare them with many story about prophet and other messengers as good example for them. It is become the responsibility of parents to introduce them with that kind of story to be followed.

Prophet Muhammad SAW is the best example and the most perfect person and good in everything in all aspect of human life. Allāh says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

Meaning:

“Indeed, in Prophet himself, there are many good thing for those who hope for blessing from Allah and Hereafter and he always say the word of Allah” (Al-Qur’an. Al- Ahzab.33:21).

With the example, children are motivated to follow the *sunnah* in all aspect of their life. So, there will be no difficulty in implement any task in their life they already have good example to be followed.

To love and to respect their parents are the responsibility of children. So, parents should reveal this kind of responsibility in order to have good morality towards their parents. So, based on that parents should help their children to practice on it. But, there must be no forces against them. (Abu Salam Ismail, 2003: 185)

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Meaning:

“It is not (possible) for any human being to whom Allah has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophet hood to say to the people: “Be my worshippers rather than Allah’s”. On the contrary (he would say): “Be you *Rabbaniyūn* (learned men of religion who practice what they know and also preach others), because you are teaching the Book, and you are studying it.” (Al-Qur’an. Al-Imran.3: 79).

Family is a small unit in society. In there, children are shapes with good manner and to communicate using good language. Thus, education about love will be meaningful to the children that can promise the happiness society life.

The most important education that should be taught by parents to their children is about the concept of brother and sister. They should be taught how to behave politely, with ethic and respect an older people. In Al-Qur'an Surah Ali-Imran, verse 134 like:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

Meaning:

“ Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al- Muhsinun (the good-doers)”. (Al-Qur'an. Al-Imran. 3: 134).

Rasulullah (Muhammad SAW) Said that:

لا يدخل الجنة قاطع

Meaning:

“ The several of the tie of kinship would not get into paradise” (Hadith. Al-Bukhariyy. Kitab Adab: Bab ismul Qati^c: juz' 4: #5984)

The other responsibility of parent is to build and to strengthen love relationship between children and to prevent from hate and jealousy. Allāh says in His verse:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ
وَلِيٌّ حَمِيمٌ

Meaning:

“ The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend”. (Al-Qur’an. Fussilat. 41:34)

Rsulullah saw say in Hadith narrated by Anas Bin Malik:

لا تباعضوا ولا تحاسدوا ولا تدابروا وكونوا عباد الله إخوانا ولا يحل لمسه أن يهجر أخاه فوق

ثلاث

Meaning:

“ Neither nurse mutual hatred, nor jealousy, nor enmity, and become as fellow brother and servants of Allah, it is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days. (Hadith. Al-Bukhariyy. Kitab Al-Adab: Bab Ma Yan hã^Cani Al-Atahasud: juz' 4: #6065)

Children will copy any action, any behavior of their parents. So, parent should practice good action, good behavior parent and good attitude to their children. Parent will become the role model to the chin. So, should be aware of it.

According to Fadzilah K (1996) in his book says that parents should observe what they should teach their children either in school or outside the school, which is suitable for them with accordance of Islamic teaching. Parent should apply the concept of Taūhid to strengthen their worship towards Allāh and to prevent him or herself from any sin.

Good education will determine the good way of children’s life. So, with it, it will promise good future for them. To educate children is not an easy task. It needs skills and required high patience.

Imâm Al-Ghazâlî recommended, in his book “Ihyâ ‘Ulum Ed-Deen”, teaching the child the Ever- Glorious Qur’an, the sayings of benignant people, the tales of the pure-hearted people, and some religious rulings. The importance of teaching the Qur’ân to the children and making them memorize it, and he made clear that teaching the Al-Qur’ân is the basis of education in all curricula in the different Islamic education.

How important it is for parents to teach their children early in their lives the principles of faith, pillars of Islam, and ruling of *Sharia*^c, and accustom them to loving Muhammad SAW his family and relatives, his comrades, the leaders and conquerors, and reciting the Qur’ân.

Parent should become a good and responsible person. This means that every basic requirement must be fulfill according to their ability and also they should be responsible towards the physical and mental development of their children. Allāh says in Al-Qur’ân:

وَقَفُّوهُمْ إِنَّهُمْ مَسْتُولُونَ

Meaning:

“ But stop them, verily, they are to be questioned”. (Al-Qur’an. As-Saffat. 37: 24)

As parent, in shaping the morality of their children they are need the skills and deep knowledge to become as an advisor or counselor because by having it, it will help them to solve any problem that exist in their family. Different problem need the different way of solution and parent should know about it.

Parent also needs the high level of patience because parent will face many challenge in family life. A good parent will become a good friend to their children because children need someone who is closed with them to talk, to share the problem and to become as sources of inspiration to them.

In aspect of discipline, parents should make sure they are discipline enough before they try to discipline their children. Very tight discipline can cause the children to fight or rebel against their parent. But, very loose discipline will cause negative consequences to the children. They become free to do anything they want without any

limitation. But, good and balance discipline will create good and success personality. (Mohd. Fadzilah Kamsah, 1996: 16-18).

According to Muhammad zuhair, in his book “Pendidikan Iman Dan Amal”, she said that to built good, oral in family, there must be execute through practical, custom, competency, order and prevention. Such as make the activity of reading or mention any good words such as “*Basmallāh*” before do something as common thing practice repeatedly. “*Alhamdulillah*” for a symbol of thankfulness to God and “*Astaghfirullāh*” where there is something bad happened. In aspect of *‘ibadah*, such as prayer, *tayammum*, ablution, summon and *īqamat*, parent should guide them by practice it.

Male children should be allow to become as imam to discipline them in performing prayer, recite many *do‘a* and performing any other *‘ibadah*.

Children are also be allowed to fulfill their free time by doing charity work such as to clean the place of *‘ibadah*, and helping in religious activity etc. because by doing all this their time will not useless.

Competency means asking the children to join the beneficial activities for their own sake.

Parental role in shaping the morality of children can be implemented by asking them to do *‘mal ‘badah*. Since they are 7years old, they must be performing prayer and if they neglected, so parent can beat them as teaching imparted.

Parent should ask their children to behave nicely and in good manner towards their parent, teacher, neighbors, and other society members- talk gently and respect other people. In Verse 17 (Luqman), Allah Said:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَيَّ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ

الْأُمُورِ

Meaning:

“ O my son! *Aqim-is-Salât* (perform *As-Salât*), enjoin (on people) *Al-Ma'rûf*- (Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bears with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). (Al-Qur'an. Luqman. 31:17)

Do not allow them to do anything bad. If needed, punish them with suitable punishment. Before that, give advise to them to change and give them some time to think about what they have done. (Muhammad Zuhair, 1995:18-20)

CHAPTER THREE

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RESEARCH BACKGROUND

There are historical evidence shows that a successful society started where in the system of developing the society, there must be strong way of shaping the morality of its members based on truth and good ʿaqidah. Flinch of one society or civilization because of problem in values and *akhlāk* among its members. So, what can we see here, moral or good manners, and good behavior of people play an important asset for developing system. Even human can behave like animal if there is no awareness of the need of good morality in human life.

The importance of morality in life is stated clearly in Al-Qurʾān using many approaches. Al-Quran as sources of reference, give clear dimension about morality. It is through conceptual approach not theoretical approach.

In Al-Qurʾān, it is stated about the moral of pious man, their attribute and their way of life during the time of prophet and also include about the attribute of *munaḥiqun*, which is against the teaching of Islam and its differences. Allah says in Al-Qurʾān:

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ

Meaning:

“ This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created. Nay, the *Zālimûn* (polytheists, wrongdoers and those who do not believe in the Oneness of Allah) are in plain error.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ

غَنِيٌّ حَمِيدٌ

Meaning:

“ And indeed We bestowed upon Luqmān *Al-Hikmah* (wisdom and religious understanding) saying: “ Give thanks to Allah”. And whoever gives, he gives thanks for (the good of) his own self. And whoever is unthankful, and then verily, Allah is the importance of this research is actually to explain the effectiveness of parenting roles in educating children and to know the steps or the ways that should be use in developing morality of the children. All- Rich (Free of all needs), Worthy of all praise. (Al-Qur’an. Luqman. 31:11-12)

The moral problem among teenagers or students is not the new problem because it has been discussed through mass media and other member of society since long time ago. However, the way how to solve the problem is not clear enough because this problem only can be solve through the effectiveness of educational system and the effectiveness of parental role in shaping the morality of the children.

In reality, the most important thing in educational aspect is to create Islamic personality in the soul of the children. Thus, parents should concentrate on the aspects, which is related to discipline and use the knowledge of psychology in handling any matters about the children.

Nowadays, the job in raising children is not only the job of parent but also become socialization responsibility such as school, mass media, and etc. So, cannot be denied that there are also exist negative influences in an environment because of the process of mixture with other people for instance: friends and mass media. However, with strong basic education taught by parent to their children, it will prevent them from any negative influences.

Society also can play their role by giving their serious attention towards the problem especially social problem that happen nowadays. It is to preserve our new generation from any bad thing.

The educator must train the child to observe Allah in what he does, and teach him to sincere to Allah, the Lord of the worlds, in all his utterances and Deeds, and teach him that Allah does not accept any deed from him, unless he does it only for His sake.

The educator also has train the child to observe Allah when he thinks, that is, by training him to make reckoning with himself, and train him to observe Allah when he feels so that he may attain the rank of "*Ihsān*".

So long as educators, in general, and parents, in particular, are highly responsible for raising the child on the bases of faith, and inculcating Islam into his soul, we must know the limits of this responsibility, and the dimensions of this duty. (Abd. Allah Nasih Ulwan, 2001:64-65)

The research is "Parental roles in shaping the moral of children: A research in Tanah Merah Kelantan. Chooses this topic because to know about the parental roles in shaping the moral of children which have the relationship from any aspect, like education, ethical, mental, faith, and so on.

This research is does in Tanah Merah kelantan, reason that, from observation and study in there, the social problem in Tanah Merah involved teenagers or student from many villages around this district show that increased.