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## **Parenting Skills According to The Islamic Perspective Towards Family Well-Being**

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**Abstract.** Parents are leaders of the family who should play the role of building family well-being. Family well-being very much depends on the way of nurturing or raising and managing the family. In order to build a prosperous or happy family, the first and foremost matter which needs to be emphasised is parenting knowledge. Neglecting this parenting aspect will result in parents' failure to effectively manage the family toward well-being, even causing suffering to children and is associated with bad behaviour such as committing murder, physical or sexual abuse, and neglecting their education. Hence, this research is conducted to study parenting skills according to the Islamic perspective, by using content analysis method. Research findings based on the views of Muslim scholars conclude that in the Islamic perspective, the parenting skills which parents need to master to become excellent parents are parenting knowledge, maintaining their relationship with Allah SWT, relationship with their children and relationship with fellow human beings, encompassing spiritual, mental, emotional, physical and social aspects. The implications of this research can help parents know the basic parenting skills according to the Islamic perspective, to build a prosperous family. This research also contributes knowledge to the authorities responsible for managing family development so that knowledge, skills and programs relating to parenting can be disseminated and practised in Muslim family life.

**Keywords:** Parenting skills, spirituality, Islam, family, well-being

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**Abstrak.** Ibu bapak adalah pemimpin keluarga yang berperanan dalam membina kesejahteraan keluarga. Kesejahteraan keluarga banyak bergantung kepada cara didikan dan pengurusan keluarga. Bagi membina sebuah keluarga yang sejahtera, ilmu pengetahuan mengenai keibubapaan adalah perkara utama yang perlu diberikan penekanan kerana tanpa ilmu pengetahuan mengenainya ibu bapak tidak dapat mengurus keluarganya dengan berkesan. Pengabaian aspek keibubapaan akan mengakibatkan ibu bapa gagal mengurus keluarga ke arah kesejahteraan malah menimbulkan kesengsaraan kepada anak-anak dan dikaitkan dengan tingkah laku tidak baik seperti melakukan pembunuhan, penderaan fizikal dan seksual serta pengabaian pendidikan. Justeru, kajian ini dilakukan untuk mengkaji kemahiran keibubapaan menurut perspektif Islam dengan menggunakan kaedah analisis kandungan. Dapatan kajian berdasarkan pandangan sarjana Muslim merumuskan antara kemahiran keibubapaan menurut Islam yang perlu dikuasai oleh ibu bapa bagi menjadi ibu bapa yang cemerlang ialah berilmu pengetahuan, menjaga hubungan dengan Allah SWT, hubungan sesama manusia dan hubungan dengan anak-anak yang merangkumi aspek kerohanian, minda, emosi, fizikal dan sosial. Implikasi kajian ini dapat membantu ibu bapa mengetahui asas kemahiran keibubapaan menurut Islam bagi membina keluarga yang sejahtera. Kajian ini turut memberi sumbangan ilmu kepada pihak bertanggungjawab dalam menguruskan pembangunan keluarga supaya ilmu, kemahiran dan program berkaitan kemahiran keibubapaan dapat disebarluaskan dan diamalkan dalam kehidupan keluarga Muslim.

**Kata Kunci:** Kemahiran keibubapaan, kerohanian, Islam, keluarga, sejahtera

## Introduction

Parenting skills are essential in building a prosperous family. Excellent parents wisely apply parenting skills in the family. These skills are understood as parents' ability, efficiency and cleverness in doing something relating to their children.<sup>1</sup> The combined term, parenting skills, is used by psychologists to illustrate how parents educate their children through behaviour, discipline and methods of influencing children on how to socialize.<sup>2</sup> Lam & Muhammad (1991) stated that parenting skills are applied through parental support, control and involvement in all aspects of their children's lives including building personality

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<sup>1</sup> Noresah Baharom, *Kamus Dewan Edisi Ketiga*, Kuala Lumpur: Dewan Bahasa dan Pustaka, 2002, 887.

<sup>2</sup> Abdorrezza Kordi & Rozumah Baharudin, "Parenting Attitude and Style and Its Effect on Children's School Achievements," *International Journal of Psychological Studies* 2, no. 2 (2010), 217-222.

and self-esteem.<sup>3</sup> In addition, Sanders & Christensen (1985) explained that parenting skills include behaviour of instructing, praising, dexterity, and suitable and effective use of (quality) time with their children.<sup>4</sup> According to Ishak (2004), parenting skills can influence children in terms of social competence, cognitive development, personality, learning and academic achievement.<sup>5</sup>

In more detailed explanation of parenting skills, many researchers associated these skills with parenting style in the family. Western scholars such as Baumrind (1966) introduced a parenting style model based on three types, namely authoritative (democratic), authoritarian (control) and 'laissez faire' (permissive), whereby each parenting style has its own characteristics and affects children differently.<sup>6</sup> As such, the Baumrind model has become the yardstick in many research on parenting, both by researchers in Malaysia such as Azizi & Mohd Sofie (2010),<sup>7</sup> Ganesen & Noraini (2014),<sup>8</sup> Harlina (2007),<sup>9</sup> as well as foreign researchers such as Eggen & Kauchak (1994),<sup>10</sup> Slaby & Guerra (1988)<sup>11</sup> and Steinberg et al. (1995).<sup>12</sup>

Although Baumrind's (1966) model on parenting styles is widely accepted among researchers, it is a Western model less suited for use by Muslim parents as Muslim and Non-Muslim societies are socio-culturally different, despite sharing

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<sup>3</sup> Lam Paw Lin & Muhammad Yusuf. "Tingkah Laku Keibubapaan dan Penghargaan Kendiri Remaja". *Jurnal Psikologi Malaysia* 7, (1991), 61-79.

<sup>4</sup> Matthew R Sanders & Alison P Christensen "A Comparison of the Effects of Child Management and Planned Activities Training in Five Parenting Environments." *Journal of Abnormal Child Psychology* 13 (1), (1985), 101-117.

<sup>5</sup> 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.

<sup>6</sup> Diana Baumrind, "Effects of Authoritative Parental Control on Child Behavior." *Child Development* 37 (4), (1996), 887-907.

<sup>7</sup> Azizi Yahaya & Mohd Sofie Bahari, *Gaya Asuhan Ibu Bapa Remaja Terhadap Tingkah Laku* (Skudai: Fakulti Pendidikan Universiti Teknologi Malaysia, 2010), 14.

<sup>8</sup> Ganesen Kamoo & Norani Mohd Salleh, "Pengaruh Struktur Keluarga dan Stail Keibubapaan Terhadap Pencapaian Akademik Murid India di Sekolah Menengah Rendah." *Jurnal Kurikulum & Pengajaran Asia Pasifik* 2 (1), (2014), 49.

<sup>9</sup> Harlina Halizah Siraj, "Keibubapaan dalam Islam." in *Keluarga Islam, Kemahiran Keibubapaan dan Cabaran Semasa*, ed. Azrina Sobian (Selangor: MPH Group Publishing Sdn. Bhd., 2007), 75.

<sup>10</sup> Paul D. Eggen & Donald P. Kauchak, *Educational Psychology-Classroom Connections* (USA: Macmillan College Publishing Company, 1994), 50.

<sup>11</sup> Ronald G. Slaby & Nancy G. Guerra, "Cognitive Mediators of Aggression in Adolescent Offenders." *Developmental Psychology* 24, (1988), 580-588.

<sup>12</sup> Laurence Steinberg, Nancy Darling, & Anne C. Fletcher, "Authoritative Parenting and Adolescent Adjustment: An Ecological Journey". *Child Development* 65 (1), (1995), 770-774.

some common universal values.<sup>13</sup> However, Harlina (2007) held the opinion that the authoritative style is nearer to the Islamic approach because it can positively affect children.<sup>14</sup> The strength of the authoritative style lies in its democratic two-way communication that cultivates the practice of shura (consultation) and mushawarah (mutual deliberation). This explains the need to further explore in-depth parenting style in Islam so that it can benefit Muslim parents to build a prosperous family.

### Statement of Problem

Parenting skills according to the Islamic perspective is an issue which requires focus in order to overcome the current issue of child abuse in Malaysia. Parents can resolve this issue if given proper guidance on the correct parenting methods and skills as Islam demands. Many child abuse cases within the family are associated with negative parental behaviour, such as murder of children. For example, in a case in Selangor, a father slashed his seven-year old daughter to death<sup>15</sup> and in another case in Yan, Kedah, a two-year old boy was killed by his own father.<sup>16</sup>

Other than that, there are cases of child abuse by parents, such as of a four year child in Sarawak.<sup>17</sup> A similar case also occurred in Alor Gajah whereby a father abused his two children, aged eight and ten years old, in their home.<sup>18</sup> Besides that, there are fathers who fail to control their lust leading them to commit incest or sexually abuse their own children.<sup>19</sup> Further, there are also parents who neglect the education aspect of their children because they lack awareness of the importance of education for them. Some parents even prefer their teenage children to go to work instead of continuing schooling. Most students who drop out of education and obtain low achievements come from families who give little

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<sup>13</sup> Diana Baumrind, "Effects of Authoritative Parental Control on Child Behavior." *Child Development* 37 (4), (1996), 887-907.

<sup>14</sup> Harlina Halizah Siraj, "Keibubapaan dalam Islam," 75.

<sup>15</sup> Siti Azielah Wahi. 2014. Bapa Didakwa Bunuh Anak, Cedera Anak. Sinar Harian, 7 Februari.

<sup>16</sup> Zuliaty Zulkiffli. 2019. Kanak-Kanak 2 Tahun Maut Didera. Berita Harian, 26 Mei.

<sup>17</sup> Md. Azrin Rosly. 2016. Suami Isteri Disyaki Dera Anak Angkat Ditahan. Utusan Online, 17 Januari.

<sup>18</sup> Ariffin Salleh. 2014. Bapa Baran Dera Dua Anak. Harian Metro, 2 September

<sup>19</sup> Mohd. Sham Kasim, Irine Cheah, & Haliza Mohd. Shafie, "Childhood Death from Physical Abuse." *Child Abuse & Neglect* 19 (1), (1995), 847-854; Martina Purna Nisa, "Critical Review of Domestic Violence as Reason for Divorce (Comparison of Divorce Laws in Indonesia, Malaysia and the Maldives)," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 16, no. 1 (2021): 13–15, <https://doi.org/http://ejournal.iainmadura.ac.id/index.php/alihkam/article/view/4292>.

support for their education or do not sufficiently monitor their children's progress. There is still a minority of parents who abandon their responsibility for educating and guiding their children solely to the school authorities.<sup>20</sup>

Cases involving wicked parents who commit murder, physical and sexual abuse as well as neglect their children should not happen in a Muslim family. This problem has to be overcome immediately so that parents no longer behave badly towards their own children and begin to realize the importance of becoming good parents as protectors and motivators towards their success. Thus, it is crucial to focus on research about parenting skills in order to produce parents who are wiser in educating their children. This research can be the guide and reference for agencies and NGOs involved with family and parenting affairs to formulate policies, and family and parental development programs in Malaysia. Hence, this research is conducted to answer the questions of how are parenting skills according to the Islamic perspective.

### Parenting Skills According To Islam

Islamic scholars have discussed parenting skills according to Islam and submitted various views, such as 'Ulwan (1988) in his book, *Tarbiyah al-Awlad* explained that parenting skills toward children should encompass the aspects of education on *aqidah* and *iman, ibadah, akhlaq*, social interaction (between individuals and between groups) and societal relations (as a community), the mind (common sense), physique, psychology, sex and health.<sup>21</sup> This was also explained in studies by Rabihtul Adawiyah (2014),<sup>22</sup> Mohd Hamid & Khaulah (1994)<sup>23</sup> and Harlina (2007).<sup>24</sup> Ibn Khaldun (2002) stressed on the importance of parents' duty to provide religious instruction, instill morals or social values, broaden ideas and thinking, and equip children with various practical knowledge to fill their future

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<sup>20</sup> Mohammad Ali Besharat, Koorosh Azizi, & Hamid 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.

<sup>21</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad fi al-Islam*, trans. Syed Ahmad Semait (Singapore: Pustaka Nasional, 1988), 215.

<sup>22</sup> Rabihtul Adawiyah, "Pembentukan Keluarga Ideal Menurut Islam dalam Kalangan Ibu Tunggal di Yayasan Pembangunan Keluarga Terengganu" (Master diss., Universiti Kebangsaan Malaysia, 2014), 39.

<sup>23</sup> Mohd Hamid, N. & Khaulah, A. Q. D., *Tarbiyatul Al-Atfal Fi Rihab al-Islam fi al-Baiti wa al-Raudhah* (Jeddah: Maktabah Al-Sawadi li Al-Tauzi, 1994), 87.

<sup>24</sup> Harlina Halizah Siraj, "Keibubapaan dalam Islam." in *Keluarga Islam, Kemahiran Keibubapaan dan Cabaran Semasa*, 75.

careers.<sup>25</sup> al-Ghazali (2000)<sup>26</sup> and Jamiah & Sidek (2016)<sup>27</sup> concluded giving attention to four main domains in parenting skills according to Islam, namely, knowledge, parents keeping relationship with Allah SWT, relationship with children, and between fellow humans. Given the very wide scope of parenting skills, this working paper discusses only the relationship between parents and their children because this part is exclusively about how parents play a role in shaping and guiding their children.

In keeping the relationship between parents and children, parents not only must provide food, drink and clothing for their children, but also give education, love and affection, be the role models and fulfill other rights of children.<sup>28</sup> Among other rights of children is to follow up on development of their mind and intelligence in stages, without harming them with the burden, and starting with matters appropriate to their mental strength.<sup>29</sup> Therefore, parents should possess at least basic knowledge on childcare, growth and education of children by studying the indicators of holistic human development such as submitted by al-Ghazali 2000; Mustafa Dakian 2009 and 'Ulwan 2015. Holistic human development encompasses spiritual, mental, emotional, physical and social aspects discussed as follows:

### *Spirituality*

Parents need to give attention to the spiritual element in order to develop their child's positive behaviour. This is because good or bad behaviour of every human stems from the spiritual state in him.<sup>30</sup> Spiritual strength shapes a child who will prioritize appreciation of divinity and moral values in life, possess a strong and steadfast soul, continuously strive for the better, be able to think guided by religious principles, implement the concept of *ihsan* (excellence/perfection/beautification) in practice based on understanding of knowledge.<sup>31</sup> Therefore, parenting skills that can develop a child's spirituality are

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<sup>25</sup> Abd al-Rahman bin Muhammad Khaldun al-Hadrami Ibn Khaldun, *Mukaddimah Ibn Khaldun* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2002), 23.

<sup>26</sup> Abu Hamid Muhammad Bin Ahmad al-Ghazali, *Ihya' c'Ulum al-Din* (Kaherah: Dar al Taqwa li al-Thurath, 2000), 343.

<sup>27</sup> Jamiah Manap & Sidek Baba, 2016. "Al-Ghazali's Parenting Skills Attributes Mode," *Jurnal Hadhari* 8 (1), (2016), 113-131.

<sup>28</sup> Yusuf Ba'daroni, *al-Ibnu maca Abihi wa Ummihi* (Beirut: Dar al-Ulum li al-Malayin, 1996), 117.

<sup>29</sup> Abdul Aziz Ismail, *Indahnya Akhlak Warisan Rasulullah* (Kuala Lumpur: Power Press & Design, 2013), 159.; Razali Saaran, *Hebatnya Cara Rasulullah Mendidik* (Kuala Lumpur: Must Read Sdn. Bhd., 2010), 136.

<sup>30</sup> Miskawayh, *Tahdhib al-Akhlaq* (Beirut: American Universiti of Beirut, 1966), 3-10.

<sup>31</sup> Ab. Aziz Yusof & Mutiara Dwi Sari. "Pembangunan Modal Insan daripada Perspektif Islam: Impak kepada Pengurus." *Malaysian Journal of Social Sciences and Humanities* 2 (1),

focused on three main approaches in Islam, namely, through education on *aqidah*, *ibadah* and *akhlaq*.<sup>32</sup> As explained in al-Quran, this was how Luqman educated his children, besides continuously preaching and guiding them.

The main core of *aqidah* and *iman* education that needs to be emphasized to children is to firmly hold on to belief in Allah SWT and not to associate partners (*shirk*) with Him. *Aqidah* education also encompasses the Pillars of Faith, Belief in Angels, the Holy Scriptures, the Apostles of God (*Rasulullah*), World of the Dead (*Barzakh*), Day of Resurrection (*Qiyamah*), Heaven, Hell and Belief in Divine Decree and Pre-destination (*Qada' and Qadr*). Appreciation of the Pillars of Faith enable building of excellent spiritual strength in children. For example, appreciation of Belief in the Day of Resurrection will encourage the child to compete in doing good deeds.<sup>33</sup> Further, parents need to teach children to love, read and appreciate al-Quran and Sunnah. They should endeavour to create an environment of love for al-Quran in the family through habitual reading and memorizing selected surahs in al-Quran with the children.<sup>34</sup> Further, they should nurture them to know and love the Prophet (pbuh) and his family members and companions.<sup>35</sup>

Next, *ibadah* education will be an excellent influence on a child's soul to be always connected to Allah SWT.<sup>36</sup> *Ibadah* education stresses on appreciation of the Pillars of Islam, namely Declaration of Faith (*shahadah*), prayer (*solat*), fasting (*sawm*), paying charity tax (*zakat*) and pilgrimage (*hajj*) if one has the

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(2017), 40-53.; Mohd Fauzi Hamat & Mohd Khairul Naim Che Nordin. "Tinjauan Kepentingan Pembangunan Modal Insan di Malaysia." *Jurnal Al-Tamaddun* 7(1), (2012), 75-89.

<sup>32</sup> Abdullah Nasih "Ulwan, *Tarbiyah al-Awlad Fi al-Islam (Mencorak Peribadi Awal Anak)* (Selangor: PTS Publishing House Sdn Bhd., 2015) 190.; Ishammudin Ismail, *Kaunseling Keibubapaan* (Selangor: Aras Mega Enterprise, 2009), 124-129.; Abdul Munir Ismail, *Dakwah Suatu Tuntutan dalam Islam* (Tanjung Malim: Penerbit Universiti Pendidikan Sultan Idris, 2014), 68.

<sup>33</sup> Abdullah Nasih "Ulwan, *Tarbiyah al-Awlad fi al-Islam*, 215; Abdul Kadir Khalil al-Malkawi, *Aqidah al-Tauhid fi al-Quran al-Karim* (Riyadh: Maktabah al-Rusyd. 2004), 3.

<sup>34</sup> Muhammad Nur bin Abdul Hafiz Suwaid, *Manhaj al-Tarbiyyah wa al-Nabawiyyah li al-Tifli ma'a Namāzuj Taḥbiyyah min Hayati al-Salaf al-Ṣalih wa Aqwal li al-Ulama' al-ā'lamī* (Makkah al-Mukarramah: Dār al-Ṭayyibah, 2006), 147.; Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad fi al-Islam*, 215.

<sup>35</sup> Sayid Sabiq, *Al-cAqaid al-Islamiyyah* (Kaherah: Dar al-Kutub al-Hadithah, 1976), 234-261.

<sup>36</sup> Yusuf al-Qaradawi, *al- cIbadah fi al-Islam* (Beirut: Muassasah al-Risalah, 1993), 210.; Muhammad Nur bin Abdul Hafiz Suwaid. *Manhaj al-Tarbiyyah wa al-Nabawiyyah li al-Tifli ma'a Namāzuj Taḥbiyyah min Hayati al-Salaf al-Ṣalih wa Aqwal li al-Ulama' al-ā'lamī*, 147.

means to do so.<sup>37</sup> Children are also guided to perform obligatory prayers from the early age of 7 years, and by age 10, will be beaten, lightly without causing harm, for not praying, in order to teach them to obey and fear Allah SWT. At age 10 years, boys and girls are also segregated in separate sleeping quarters.<sup>38</sup> Parents are also encouraged to pray together in congregation with their children in the family.<sup>39</sup> Besides that, they should also be accustomed to speaking words praising Allah SWT such as *Bismillah* (In the name of Allah), *Alhamdulillah* (All Praise be to Allah), *Subhanallah* (Glory be to Allah), *Allahu Akbar* (Allah is the Greatest) and *Mashaa-Allah* (What Allah has willed).<sup>40</sup> Further, *akhlaq* education emphasizes Islamic manners such as being honest, keeping promises, being courageous, respectful to elders, helpful to the needy, compassionate toward the weak, patient, grateful, diligent, trust in Allah (*tawakal*), keeping in mind one's own death and being humble. Children are also taught to avoid bad behaviour such as being quarrelsome, traitorous (*khianat*), envious and proud and arrogant (*takabbur*).<sup>41</sup>

Next, parents should preach to their children and guide them by inviting to do good deeds and preventing evil deeds.<sup>42</sup> *Dakwah* education through parents themselves setting a good example is among the most effective methods. *Dakwah* requires using the best technique and methods in al-Quran that prioritizes using the approach of wisdom (*uslub hikmah*), good advice and discussion.<sup>43</sup> Wise advice can be conveyed to children through story-telling, using metaphors and explanations, encouragement and warning (*targhib and tarhib*) at the appropriate

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<sup>37</sup> Ahmad al-Qattan, *Pendidikan Anak Cemerlang Menurut al-Quran & al-Sunnah* (Selangor: Pustaka Ilmi, 2010), 32.; Abul A'la al-Mawdudi, *Prinsip-Prinsip Islam* (Riyadh: National Offset Printing Press, 1985), 33.

<sup>38</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad fi al-Islam*, 215; Abu Mazaya, *Korban dan Aqiqah* (Kuala Lumpur: al-Hidayah Publications, 2009), 179.; Ahmad Ghalib, *Membina Generasi Berakhlak* (Kuala Lumpur: al-Hidayah Publisher, 1998), 108.

<sup>39</sup> Intan Suraya Halim, *Membina Kecemerlangan Diri dan Jiwa Anak-Anak Muslim: Mendidik Anak-Anak Cara Islam* (Kuala Lumpur: Era Ilmu Sdn. Bhd., 1995), 7

<sup>40</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad fi al-Islam*, 215.

<sup>41</sup> Abu Hamid, Muhammad Bin Ahmad al-Ghazali, *Ihya' c'Ulum al-Din*, 343.; Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad fi al-Islam*, 215; Salasiah Hanin Hamjah. *Pendekatan Kaunseling Spiritual Menurut Al- Ghazali* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2016), 184.

<sup>42</sup> al-Ghazali, *Akhlaq Seorang Muslim*, trans. Abu Laila & Muhammad Tohir (Kuala Lumpur: Penerbit Victory Agencie., 2001), 29.

<sup>43</sup> Abdul Karim Zaydan, *Usul al-Dakwah*, trans. Solehan Ayub (Kuala Lumpur: Pustaka Salam Sdn. Bhd., 2002), 343.; Al-Maghribi bin al-Said al-Maghribi, *Begini Seharusnya Mendidik Anak: Panduan Mendidik Anak Sejak Masa Kandungan Hingga Dewasa*, trans. Zaenal Abidin (Jakarta: Darul Haq, 2004), 186; Wahbah al-Zuhayli, *Al-Muctamad fi al-Fiqh al-Syafie* (Damsyiq: Dar al-Qalam, 2010), 56.



time.<sup>44</sup> Other than that, parents are encouraged to cultivate the approach of discussion, consultation (*shura*) and mutual deliberation (*mushawarah*) with their children and controlling their behaviour through reprimand and punishment based on Islam.<sup>45</sup> Finally, children's education should be accompanied by sincere supplication by parents.

### ***Emotional Aspect***

Parenting skills using emotion and feelings are very important in the process of educating and developing adolescents. Emotion is understood as a state of feelings which constitutes an important element for continuity of life, whereby it is a source of both pleasure and sadness capable of influencing the development of children's morals.<sup>46</sup> In order to evoke positive and balanced emotions in adolescents, it is necessary to examine the elements for its formation in humans, namely through the element of *al-Qalb* (the heart). This is because improving the heart enables moving the emotion toward honour and an individual will become good as a whole. In contrast, a bad heart will lead to wickedness and self-destruction.<sup>47</sup> The Prophet (pbuh) said: "Meaning: Within Adam's son is a lump of flesh, if it is good, then the whole body becomes good, but if it is bad, then the whole body becomes bad, that is the heart" (Narrated by al-Bukhari). Therefore, children's emotions and feelings need to be guided by their parents using psychological skills to develop them to become high-minded and good-hearted<sup>48</sup>, to develop emotional intelligence (al-Qaradawi 2001) and skills for time management.<sup>49</sup>

One of the psychological skills is to treat children with full (unconditional) love and affection, warmth and tenderness,<sup>50</sup> and always making

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<sup>44</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad Fi al-Islam (Mencorak Peribadi Awal Anak)*, 190.; Ahmad Ali Budaiwi, *Imbalan dan Hukuman Pengaruhnya Bagi Pendidikan Anak* (Jakarta: Gema Insani Press, 2002), 16.; Mohd Azrul Azlen, "Rasulullah SAW Bapa Mithali," *Solusi Isu* 8, 2013, 85-86.

<sup>45</sup> Mahmood Zuhdi, *Keluarga Bahagia* (Selangor: Karya Bestari Sdn. Bhd., 2008), 182.; Muhammad Said Mursi, *Fan Tarbiyah al-Awlad fi al-Islam* (Kaherah: Dar al-Tauzi' wa Al-Nasyr al-Islamiah, 2001), 110.

<sup>46</sup> Rumaya Juhari & Rozumah Baharudin, *Pengantar Pembangunan Manusia: Perspektif Ekologi* (Serdang: UPM Press, 2014), 5.

<sup>47</sup> Abu Hamid, Muhammad Bin Ahmad al-Ghazali, *Ihya' cUlum al-Din*, 343.

<sup>48</sup> Muhammad Mahdi al-Istambuli & Musthafa Abu Nashr al-Syilbi, *Isteri dan Puteri Rasulullah* (Kuala Lumpur: Telaga Biru Sdn Bhd., 2010), 151.; Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad Fi al-Islam (Mencorak Peribadi Awal Anak)*, 190.

<sup>49</sup> Noor Laily Abu Bakar, "Kemahiran Keibubapaan Masa Kini," in *Keluarga Islam, Kemahiran Keibubapaan dan Cabaran Semasa*, ed. Azrina Sobian (Selangor: MPH Group Publishing Sdn. Bhd., 2007), 87.

<sup>50</sup> Husain Mazhahiri, *Tarbiyah al-Tifli fi al-Rucyah al-Islamiah* (Beirut: Muasasah al-Bicsah, 1992), 216.; Muhammad Mahdi al-Istambuli & Musthafa Abu Nashr al-Syilbi, *Isteri dan Puteri Rasulullah*, 151.

time to do activities with them and other family members.<sup>51</sup> Other than that, parents need to be fair in giving love and affection to all their children, in the aspects of education, basic needs, food, accommodation, and so on.<sup>52</sup> Psychological skills are also applied through the methods of praising, showing frequent and sincere appreciation, reinforcing their positive behaviour, rewarding them for success in fulfilling required academic criteria and giving positive feedback when they comply with given instructions, rules and discipline. These methods serve to build positive emotions in children.<sup>53</sup> Further, parents need to listen to children's moans and complaints, questions and doubts, ambitions and hopes.<sup>54</sup> In this way, children will feel appreciated that their presence are felt by their parents.<sup>55</sup>

In addition, parenting skills in the emotional aspect also requires emphasis on developing emotional intelligence of children. This is for the ability to recognize and understand one's own and others' feelings.<sup>56</sup> It is a process of increasing the ability to sense and understand one's own and others' feelings in the context of facing and managing stress as well as environmental demands, such as having or feeling empathy (for someone), love, motivation and ability to respond appropriately to sadness or joy.<sup>57</sup> Further, parents also need to be concerned about the aspect of spending quality time with their children so that they feel more loved and appreciated, and thus become more receptive to words of advice and instructions from parents, even though parents are out busy working to meet the economic demands of present living. Islam highly recommends that husbands help out their working wives with house chores so that parents may

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<sup>51</sup> Yusuf Ba'daroni, *al-Ibnu maca Abihi wa Ummihi*, 117.

<sup>52</sup> Muhammad Ali Qutb, *Mutiara Perkahwinan Menurut Ajaran Islam* (Kuala Lumpur: Pustaka Haji Abdul Majid, 1992), 336-337.

<sup>53</sup> Mohd. Fadzilah Kamsah, *21 Kaedah Mendidik Anak Cemerlang* (Kuala Lumpur: PTS Islamika, 2008), 117.; Shahida Hassim, Chua Chu Tee, Rosadah Abdul Majid, Zalizan Mohd Jelas & Hamizatun Akmal Md Yusof. "Perkembangan Kecerdasan Emosi Kanak-kanak Prasekolah Bermasalah Pendengaran: Implikasinya Terhadap Penglibatan Ibu Bapa." *Akademika* 8 (2), (2012), 137-142.

<sup>54</sup> Sidek Baba, *Keluarga Sakinah* (Shah Alam: Alaf 21 Sdn. Bhd., 2010), 105.

<sup>55</sup> Muhammad Said Mursi, *Fan Tarbiyah al-Aulad fi al-Islam*, 110.

<sup>56</sup> Salovey, P & Mayer, "What is Emotional Intelligence?" in *Emotional Development and Emotional Intelligence: Implications for Educators*, ed. Peter Salovey & David J. Sluyter (New York: Basic Books, 1997), 37.

<sup>57</sup> Yusuf al-Qaradawi, *al-Qur'an dan al-Sunnah Referensi Tertinggi*, trans. Bahruddin Faunani (Selangor: Penerbitan Darul Iman. 2001), 148-151.; Hamidah Sulaiman, Zawawi Ismail, Rorlinda Yusof, "Kecerdasan Emosi Menurut al-Quran dan al-Sunnah: Aplikasinya dalam Membentuk Akhlak Remaja." *The Online Journal of Islamic Education* 1 (2), (2013), 5-15.

spend more time with their children.<sup>58</sup> Working parents may also use rest time, weekends or public holidays to spend time with their children<sup>59</sup> to do chores together such as tidying, cooking, cleaning toilets, sweeping<sup>60</sup>, visiting sports and cultural places such as agricultural sites, national park and arts muzeum<sup>61</sup>, besides visiting relatives.<sup>62</sup>

### ***Physical Aspect***

One of the parenting skills required for children is to give focus on the physical aspect so that they know about the bodily functions that need protection, besides prioritizing safety, hygiene, health and fitness, positive self-image and skills in efforts to improve self confidence and self-efficacy.<sup>63</sup> Abdullah Ahmad Badawi (2006), a former Prime Minister of Malaysia in his official speech and message on the 48th National Day, stressed on the importance of the physical aspect as a significant element in the process of human capital development. In this regard, parenting skills through the physical aspect encompass skills of developing children's physique<sup>64</sup> and sex education.<sup>65</sup>

Parenting skills to develop childrens' physical development need to prioritize hygiene, nutritious food and drink, proper clothing, adequate accommodation, health and fitness, positive self-image and skills.<sup>66</sup> Children should be trained to maintain body hygiene by regularly brushing teeth, bathe, clipping nails and removing unwanted body hair as well as cleansing the body,

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<sup>58</sup> 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.; Syed Hassan Syed Ahmad Al-Mashoor, "Cabaran Keibubapaan, Anak Remaja dan Dewasa," in *Keluarga Islam, Kemahiran Keibubapaan dan Cabaran Semasa*, ed. Azrina Sobian (Selangor: MPH Group Publishing Sdn. Bhd., 2007), 183.

<sup>59</sup> Suzana Ghazali, *Dilema Wanita Bekerjaya* (Putrajaya: JAKIM, 2014), 4.

<sup>60</sup> Noor Laily Abu Bakar, "Kemahiran Keibubapaan Masa Kini," 87.

<sup>61</sup> Muhammad Said Mursi, *Fan Tarbiyah al-Aulad fi al-Islam*, 110,

<sup>62</sup> Sidek Baba, *Keluarga Sakinah*, 105.

<sup>63</sup> Ab. Aziz Yusof & Mutiara Dwi Sari. "Pembangunan Modal Insan daripada Perspektif Islam: Impak kepada Pengurus," 40-53.

<sup>64</sup> Mohd Khmal Md Daud, "Penghayatan Masyarakat Islam Keningau, Sabah Terhadap Pendidikan Keluarga Menurut Perspektif Al-Quran dan Al-Sunnah" (Master diss., Universiti Kebangsaan Malaysia, 2015), 47.; Hawamidah, Bassam cAli, al-Qadiri, Ahmad Rashid, & Abu Shuraikh, Shahir Zib, *Tarbiyyah al-Atfal fi al-Islam* (Oman: Dar Jarir li al-Nash wa al-Tawzi', 2005), 145-146.

<sup>65</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad Fi al-Islam (Mencorak Peribadi Awal Anak)*, 190; Fauzi Abd. Majid, "Pengaruh Persekitaran Keluarga dan Sekolah Terhadap Penghayatan Islam Pelajar: Kajian Kes Pelajar Sekolah Menengah Kebangsaan Sri Serdang" (Master diss., Universiti Kebangsaan Malaysia, 2003), 29.

<sup>66</sup> Mohd Khmal Md Daud, "Penghayatan Masyarakat Islam Keningau, Sabah Terhadap Pendidikan Keluarga Menurut Perspektif Al-Quran dan Al-Sunnah." 47; Muhammad Said Mursi, *Fan Tarbiyah al-Aulad fi al-Islam*, 110.

clothing and accommodation as well as public places from any dirt or filth.<sup>67</sup> Islam also encourages children to take care of health from and learn methods to avoid or prevent from diseases.<sup>68</sup> Energizing nutrition should be emphasized for children<sup>69</sup> guided by the food pyramid for a balanced diet selection.<sup>70</sup> Some types of food that can prevent diseases, provide nutrition and supplement vitamins for body strength and immunity can be given to children, such as foods recommended by Sunnah which include honey, black sesame (*habbatus sauda*'), figs, olives, saffron and dates.<sup>71</sup> Other than that, parents need to guide on table etiquette, beginning with supplication, *Bismillah* (in the name of Allah) and ending with *Alhamdulillah* (All Praise be to Allah). Children should be trained to sleep regular bedtime hours to maintain health and fitness. Their leisure hours may be filled with sports activities such as swimming, archery and horse-riding in line with the Prophet's (pbuh) teachings.<sup>72</sup>

Parenting skills for the aspect of physical development need to emphasize on sex education according to the Islamic perspective such as information, understanding and teaching matters relating to the anatomy of the male and female genders which lead to differences in physical structure and bodily functions.<sup>73</sup> This education needs to be applied from an early age until adulthood when they can understand the affairs of life so that they know matters which are permissible and forbidden based on Islamic morals as a guidance, and not to give in to lust and vain desires and drown in disobedience.<sup>74</sup> In this context, parents must teach adolescents good manners of lowering the gaze, and control the way they dress so as to be decently covered, appropriate to their gender to avoid identity confusion. Next, they should guide their children the times permitted and to

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<sup>67</sup> Abdul Muizz Abdul Hamid al-Jazzar & Abdullah Nasir al-Sarhan, *Panduan Kesehatan dan Penjagaan Kanak-kanak dan Orang Tua dalam Islam*, trans. Halimah Zainuddin (Kuala Lumpur: Jasmin Enterprise., 2005), 57-74.

<sup>68</sup> Hawamidah, Bassam cAli, Ahmad Rashid al-Qadiri, & Shahir Zib Abu Shuraikh, *Tarbiyyah al-Atfal fi al-Islam*, 145-146.

<sup>69</sup> Rabihtul Adawiyah, "Pembentukan Keluarga Ideal Menurut Islam dalam Kalangan Ibu Tunggal di Yayasan Pembangunan Keluarga Terengganu", 39.

<sup>70</sup> Baysal, A., *General Nutrition*. Ankara: Hatiboglu Publications Press, 2002), 14.

<sup>71</sup> Zuraira Libasin, Azlina Mohd Mydin, Wan Anisha Wan Mohammad & Rafizah Kechil, "Kajian Literatur: Manfaat Makanan Sunnah dari Perspektif Islam." *International Academic Research Journal of Social Science* 3 (1), (2017), 172-178.

<sup>72</sup> Abdullah Nasih 'Ulwan, *Tarbiyyah al-Awlad fi al-Islam*, 215; Muhammad Nur bin Abdul Hafiz Suwaid, *Manhaj al-Tarbiyyah wa al-Nabawiyyah li al-Tifli ma'a Namāzuj Taḥbiyiyah min Hayati al-Salaf al-Ṣalih wa Aqwal li al-Ulama' al-ā'lamī*, 147.

<sup>73</sup> Siti Hajar Ibrahim, *Bimbingan Pendidikan Seksual untuk Remaja Islam* (Kuala Lumpur: Pustaka Jiwa Sdn. Bhd., 2002), 22-24.; Rokiah Ahmad, *Pendidikan Seks Mengikut Perspektif Islam* (Kuala Lumpur: Jabatan Kemajuan Islam Malaysia. 2007), 1.

<sup>74</sup> Mohd Khmal Md Daud, "Penghayatan Masyarakat Islam Keningau, Sabah Terhadap Pendidikan Keluarga Menurut Perspektif Al-Quran dan Al-Sunnah," 47.

request permission to enter the rooms of their parents or siblings.<sup>75</sup> Besides that, they should be taught about the concept of healthy sexual relations in religion, namely within marriage, and understanding about permissible and forbidden matters as well as the implications of (unnatural or illicit sex) sexual behaviour transgressing the basics of Islamic teachings.<sup>76</sup>

### ***Mind Aspect***

Parenting skills applied to the mind aspect of adolescents are important to form the base for mind development of adolescents toward stimulating intelligence. A balanced development of the mind enables adolescents to optimise the potential of self-efficacy such as to think proactively, to reason, to analyse and to expand the scope of views. It is primarily achieved through knowledge as the main background in the process of developing a first class mind.<sup>77</sup> Hence, efforts to develop a adolescent's mind requires sufficient guidance so that its existing potential may be polished and improved. Parents, as the closest individuals to their adolescent, need to be equipped with appropriate guidance and knowledge so that their adolescent can get optimal parental support and education.<sup>78</sup> Therefore, parenting skills to develop children's minds may be divided into intellectual development skills<sup>79</sup> and financial management skills.<sup>80</sup>

Intellectual development skills are applied to children so as to accustom them to seeking and learning both worldly (*duniawi*) and afterlife (*ukhrawi*) knowledge.<sup>81</sup> Knowledge and its levels occupy a very significant position in Islam such that it was applied very early on, since the first revelation to the

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<sup>75</sup> Siti Hajar Ibrahim, *Bimbingan Pendidikan Seksual untuk Remaja Islam*, 22-24.; Rokiah Ahmad, *Pendidikan Seks Mengikut Perspektif Islam*, 1.

<sup>76</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad Fi al-Islam (Mencorak Peribadi Awal Anak)*, 190.; al-Maghribi, 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.

<sup>77</sup> Mohd Faez Ilias & Kamarul Azmi Jasmi, "Peranan Pendidikan Islam Dalam Pembangunan Modal Insan Kelas Pertama", *Persidangan Kebangsaan Sains Sosial*, Universiti Malaysia Sarawak (UNIMAS), 20 - 21 April 2011.

<sup>78</sup> Mahyuddin Shaari. "Memahami Ilmu Perkembangan dan Pertumbuhan Kanak-Kanak Bagi Pendidikan Berkesan." *Jurnal Pendidikan Islam* 13 (2), (2009), 15-25.

<sup>79</sup> Abu Hamid, Muhammad Bin Ahmad al-Ghazali, *Ihya' cUlum al-Din*, 343.; Abd al-Rahman bin Muhammad Khaldun al-Hadrami Ibn Khaldun, *Mukaddimah Ibn Khaldun*, 23.; Haron Din, *Manusia dan Islam* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2003), 140.

<sup>80</sup> Muhammad Mutawalli al-Sha'rawi, *Ahkam al-Ushrah wa al-Bait al-Muslim* (Kaherah: Maktabah al-Turath al-Islami, 2000), 804.; Muhammad Mahmud Ahmad al-Tarairah, *al-Ahkam al-Khasah bi al-Alaqah baina al-Aba' wa al-Abna'* (Urdun: Dar al-Nafais, 2008), 268.

<sup>81</sup> Abd al-Rahman bin Muhammad Khaldun al-Hadrami Ibn Khaldun, *Mukaddimah Ibn Khaldun*, 23.; al-Najar, Amin al-Najar, *Ilmu Jiwa dalam Tasawwuf*, trans. Hassan Abrori (Jakarta: Pustaka Azzam, 2004), 107.

Prophet (pbuh).<sup>82</sup> Parents are prohibited from teaching children in a hasty manner and burdening them with matters beyond their ability as this would demotivate them from learning, make them lazy and hate what is taught, cheat and pretend.<sup>83</sup> Parents need to impart religious knowledge and history of the golden age of Islam, current issues and threats to thoughts.<sup>84</sup> Other than that, parents should identify the talent and potential in their children besides instilling interest to study diligently, using motivational words, encouragement and stimulation for them to better understand the purpose of learning so that they will take their lessons seriously.<sup>85</sup> Parents may also involve themselves directly in learning activities such as meeting up with teachers, helping with homework and monitoring their children's academic performance.<sup>86</sup>

Financial management skill is also another important aspect of developing children's minds. In this aspect, parents need to explain to children that it is essential to manage finance in a planned manner so that there is sufficient provision for their education.<sup>87</sup> Parents may also stimulate their mind development by explaining that parents are responsible for seeking *halal* sustenance and providing maintenance for family members.<sup>88</sup> In this context, children's minds may be stimulated by inviting them to think about how parents have to be patient and sincere working and earning a livelihood for their children, including not complaining when they feel tired because they believe that it is Allah SWT who provides sustenance for His slaves.<sup>89</sup> In financial management,

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<sup>82</sup> Uдах Mohsin, *Syarah Sahih al-Bukhari* (Bangi: Fakulti Pengajian Islam UKM, 2010), 41.

<sup>83</sup> Norfaezah Mohd Hamidin, Siti Nurhajariah Md Isa, Awatif Abdul Rahman & Idi Hamdi, *Pendidikan Awal Kanak-Kanak (PAKK) di Malaysia: Kajian Literatur* (Bandar Baru Bangi: Kolej Universiti Islam Antarabangsa Selangor, 2016), 5.

<sup>84</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad Fi al-Islam (Mencorak Peribadi Awal Anak)*, 190.; Norsaleha Mohd Salleh, Ahmad Munawar Ismail, Noor Hafizah Mohd Haridi, Zainora Daud, "Pemikiran Tidak Beragama dalam Kalangan Belia Islam di Malaysia: Suatu Kajian Rintis". *Jurnal Islam dan Masyarakat Kontemporari* 11 (1), (2015), 40-55.

<sup>85</sup> Sidek Baba, *Keluarga Sakinah*, 105.

<sup>86</sup> Urie Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Cambridge, MA: Harvard University Press, 1979), 164; Joyce L. Epstein, "Family Structures and Student Motivation: A Developmental Perspective," in *Research on Motivation in Education: Goals and Cognitions*, ed. Carole Ames & Russell Ames (New York: Academic Press, 1989), 171.

<sup>87</sup> Syed Hassan Syed Ahmad Al-Mashoor, "Cabaran Keibubapaan, Anak Remaja dan Dewasa" in *Keluarga Islam, Kemahiran Keibubapaan dan Cabaran Semasa*, ed. Azrina Sobian (Selangor: MPH Group Publishing Sdn. Bhd., 2007), 194.

<sup>88</sup> Muhammad Mahmud Ahmad al-Tarairah, *al-Ahkam al-Khasah bi al-Alaqah baina al-Aba' wa al-Abna'*, 268.; Heman Elia. "Peran Ayah dalam Mendidik Anak." *Veritas: Jurnal Teologi dan Pelayanan* 1, (2000), 105-113.

<sup>89</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad fi al-Islam*, 215; Ahmad Ghalib, *Membina Generasi Berakhlak*, 108.

parents should explain to their children that prudent management of expenditure and debt is necessary so as to avoid deficit and insufficiency that can disrupt family well-being.<sup>90</sup>

### ***Social Aspect***

Another parenting skill that needs emphasis in developing a child is giving focus to the social aspect. Socio-cultural factors significantly influence human life because a human being cannot live alone, without relations with fellow humans. Hence, social development needs to stress on the correct manner of interaction as well as communication with family and people around him such as friends, neighbours, other Muslims in the community, and non-Muslims, directly or indirectly through print media or electronic media.<sup>91</sup> This can be done by applying social education skills<sup>92</sup>, technology and social media skills<sup>93</sup> and communication skills.<sup>94</sup>

The purpose of social education for children is to cultivate in them the principles of respecting other's rights and showing behaviour that is respectful and considerate of other people in general association with the community, by stressing on the correct decorum in *muamalah* (civil transactions) and relations with others, including manners in greetings or giving *salam*, in attending functions, speaking, joking, visiting sick people, expressing condolence and requesting permission.<sup>95</sup> In this way, children will grow up in society as civilized and courteous, with good discretion, matured in thinking, wise in action, active and socially adept, and quick to adapt. This helps in developing their thought patterns so that they become more responsive to problems, able to resolve problems by themselves or in a team and able to adapt to new surroundings.<sup>96</sup> In

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<sup>90</sup> Siti Hajar Sa'aey, "Pengurusan Kewangan Peribadi Anggota Koperasi". *Dimensi Koop*, 20 Januari 2016.

<sup>91</sup> Rumaya Juhari & Rozumah Baharudin, *Pengantar Pembangunan Manusia: Perspektif Ekologi*, 5.

<sup>92</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad Fi al-Islam (Mencorak Peribadi Awal Anak)*, 190.

<sup>93</sup> Rahmat Ismail & Mohd. Fadzilah Kamsah, *Kemahiran Kekeluargaan: Menjadi Ibu Bapa Cemerlang* (Kuala Lumpur: Utusan Publications & Distributors, 1997), 46.; Samsudin A. Rahim, *Media dan Konstruksi Sosial: Implikasi Terhadap Isu Sosial Remaja* (Bangi: UKM, 2008), 23.

<sup>94</sup> Zhiwen Xiao, Xiaoming Li & Bonita Stanton, "Perceptions of Parent-Adolescent Communication Within Families: It Is A Matter of Perspective." *Psychology, Health & Medicine* 16 (1), (2011), 53-65.

<sup>95</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad fi al-Islam*, 215.; Mohd Khamal Md Daud, "Penghayatan Masyarakat Islam Keningau, Sabah Terhadap Pendidikan Keluarga Menurut Perspektif Al-Quran dan Al-Sunnah," 47.

<sup>96</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad Fi al-Islam (Mencorak Peribadi Awal Anak)*, 190.; Fauzi Abd. Majid, "Pengaruh Persekitaran Keluarga dan Sekolah Terhadap Penghayatan Islam Pelajar: Kajian Kes Pelajar Sekolah Menengah Kebangsaan Sri Serdang", 29.

social education skill, parents need to identify the way their children make friends so that they choose friends who are good, trustworthy and insightful, with the advantage of matured understanding of religious knowledge as well as comprehensive understanding of Islamic culture.<sup>97</sup>

In addition, one of the noticeably significant parenting skills in this modern age is the skill and knowledge of information technology and social media. In contemporary media, it is recognized that media is differed by old and new media. New media refers to the means of technology using internet. Hence, the old or traditional media refers to all institution that widely use without internet such as television, radio and newspaper.<sup>98</sup>

Social activity among adolescents happens not only outside the home but also in the virtual world using information technology and social media such as Facebook, Instagram, Whatsapp, Twitter and others.<sup>99</sup> Social media has become an open space for debating, opposing or rejecting various notions, contesting, ideas and thoughts.<sup>100</sup> It is the best alternative suitable for use in the process of educating children in their time because they need to be trained to evaluate the information they read or hear. Other than that, parents need to play a role in controlling the amount of time children spend surfing the internet, besides monitoring internet usage, particularly social media, and ethical use of ICT.<sup>101</sup>

Parents need to emphasize on the aspect of communication skills because it positively affects children's development, particularly effective interaction and etiquette of communication with others. In communication between parents and children, parents should not hurt children's feelings, but should instead speak lovingly.<sup>102</sup> This is to build a high level of trust from a good relationship and two-way communication between parents and the child. Communication which uses gentle language in the family can influence shaping the child's soul to be principled or upright.<sup>103</sup> Parents are encouraged to follow guidance and tips on

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<sup>97</sup> Abdullah Nasih 'Ulwan, *Tarbiyah al-Awlad Fi al-Islam (Mencorak Peribadi Awal Anak)*, 190.

<sup>98</sup> Dita Kirana & Endi Aulia Garadian, "Religious Trend in Contemporary Indonesia: Conservatism Domination on Social Media", *Studia Islamika, Indonesian Journal for Islamic Studies*, Vol. 27, no. 3 (2020), p. 616.

<sup>99</sup> Isfadhah Dasuki, *Bijak Parenting* (Selangor: Publishing House Sendirian Berhad, 2018), 53.

<sup>100</sup> Iswandi Syahputra, "Activities On Twitter And The 212 Defend Islam Rally Through The Perspective Of The Indonesian Ulema Council", *Al-Jāmi'ah*, Vol. 58, no. 2 (2020), p. 344.

<sup>101</sup> Mohd Dahlan A Malek & Ida Shafinas Mohamed Kamil, "Jenayah dan Masalah Sosial di Kalangan Remaja: Cabaran dan Realiti Dunia Siber", Program Jenayah Cyber dan Isu Pernerdagangan Manusia di Malaysia, 2010, 7.

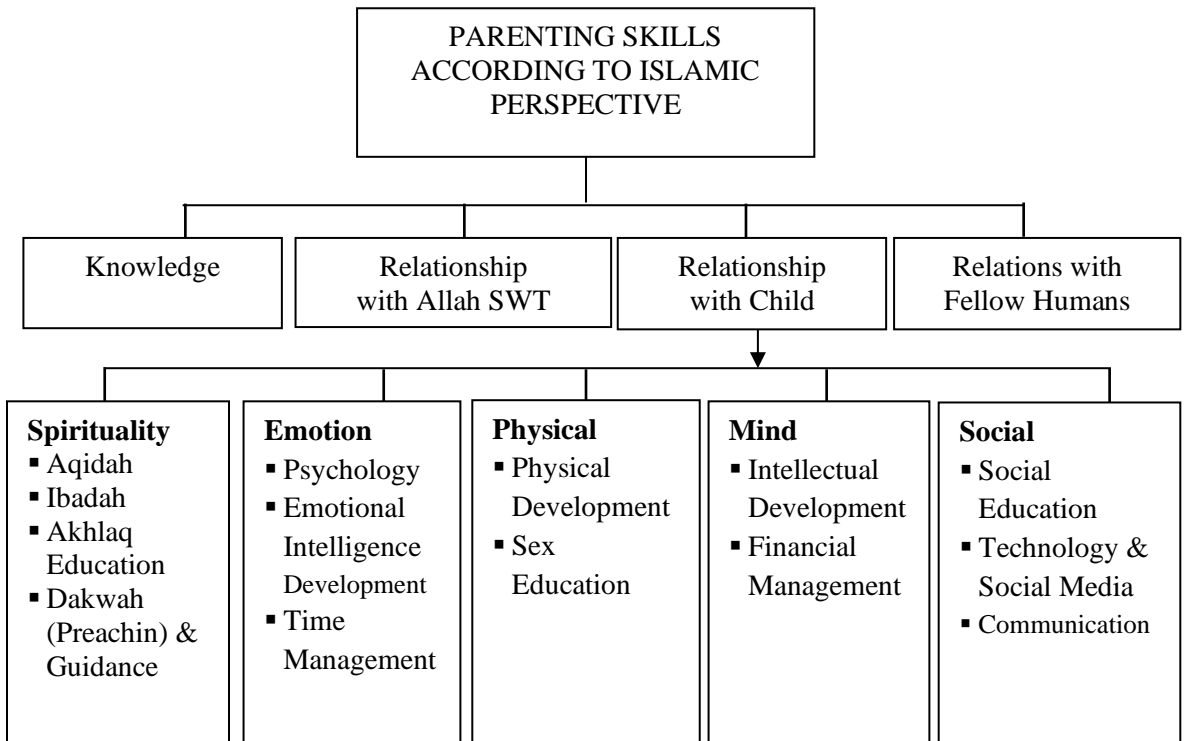
<sup>102</sup> Amru Khalid, *Semulia Akhlak Nabi* (Solo: Aqwan Syarikat Penerbit Islam, 2013), 269.

<sup>103</sup> Abdul Munir Ismail, *Dakwah Suatu Tuntutan dalam Islam* (Tanjung Malim: Penerbit Universiti Pendidikan Sultan Idris, 2014), 69.



effective communication such as explained in al-Quran, when interacting with children, besides teaching them manners in communication to put into practice in life. Manners include speaking good words as described in al-Quran, namely: pleasant or kind words (also commonsensical and allusive) (*qaulan ma'rufa*); polite, noble (to others) and affectionate (to parents) words (*qaulan karima*); exact (honest and correct) words (*qaulan sadida*); clear and effective words (which reach the heart and soul) (*qaulan baligha*); gentle, soft or sympathetic words (*qaulan layyina*); and simple and kind words to put others at ease (to avoid embarrassment) (*qaulan maisura*). These words should be used when speaking with parents, teachers, friends, neighbours and elders.<sup>104</sup>

The conclusion of this research discussion relating to parenting skills according to Islamic perspective is illustrated in the diagram as follows:



Source: al-Ghazali 2000; Jamiah & Sidek 2016, ‘Ulwan 2015 & Mustafa (2009)

<sup>104</sup> ‘Ulwan, Abdullah Nasih, *Tarbiyah al-Awlad Fi al-Islam (Mencorak Peribadi Awal Anak)*, 190.

## **Conclusion**

This discussion clearly shows that parenting skills need to be mastered by parents in order to produce good children who will become the pillars for family happiness and well-being. To be excellent parents, the skills to be mastered are knowledge, keeping relationship with Allah SWT, with children and with fellow humans. Parenting skills in relationship with children need to emphasize children's development in spiritual, emotional, intellectual, physical and social aspects. The spiritual aspect requires focusing *on aqidah, ibadah* and *akhlaq* education as well as preaching and guidance to children. Emotionally, children need to be guided by parents by using psychological skills, emotional intelligence development and time management skills. Parenting skills in the physical aspect encompass skills of physical development and sex education. Besides that, parenting skills to develop children's minds may be divided into skills of intellectual development and financial management. The social aspect is empowered through social education skills, technology and social media skills as well as communication skills.

It is hoped that research results can help parents to strengthen their knowledge of parenting skills in giving education to children and at the same time update their own knowledge and skills to become better parents according to Islam.. Knowledge of parenting skills put into practice in the family can guide the family towards well-being when parents and all family members, each and everyone function to fulfill responsibilities. This research also contributes knowledge to parties responsible for management of parenting, youth and family affairs, such as Ministry for Development of Women, Family and Society (KPWKM), Ministry of Youth and Sports (KBS), National Board for Population and Family Development (LPPKN), Ministry of Social Welfare (JKM), Department of Islamic Development of Malaysia (JAKIM) and relevant NGOs to apply the research results through programs on parental self-development toward family well-being.

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