



THE ROLE OF PARENTS IN CHILD REARING FROM ISLAMIC LAW PERSPECTIVE: A STUDY BASED ON THOPPUR AREA OF TRINCOMALEE DISTRICT IN SRI LANKA

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Abstract

Every child in this world born is best while his or her birth. But whether they become good or bad persons in future depends on the way their parents raise them. Islam is the religion which provides guidance to all aspects of human being to form their life successfully in reality in this world and hereafter. In this way, Islam educates parents very obviously that how should they rear their children in a proper manner. It is absolutely truth that if the children have reared as the best personalities and become good citizens, the society and the country where do they live, as well as the globe could get benefits through their valuable contributions. In this context, the topic on the role of parents in Islamic child rearing evaluates that the parents have concerned in Islamic child rearing practices in the research area. Consequently, the aim of the study is to evaluate the role of parents in following the Islamic child rearing practices accurately in Thoppur area of Trincomalee district. In line with the topic the research is designed as quantitative method and 200 families out of total parents comprising of four Grama Niladhari divisions in Thoppur area were selected to achieve the objective of the study. Moreover, the data obtained from the structured questionnaire were analyzed; discussed and described using Microsoft Excel software and the literary publications related with theoretical concepts were also utilized as secondary data collected. According to the analysis carried out, the findings reveal that all parents in the research area have entirely not followed the Islamic guidelines in their child rearing. It is very imperative to mention that although they have fully embraced the important Sunnah guidelines of Islam, they have not practiced the all aspects of Islamic system of child rearing and there are significant differences between their child-rearing practices and Islamic child-rearing practices. Therefore, the study recommends making necessary awareness among the parents regarding Islamic child rearing.

Keywords: Parents, Child Rearing, Islamic Guidance, Awareness, Thoppur Area

1. Introduction

More than half a century, social and behavioral scientists have expressed a keen interest in child rearing values (Acevedo et al., 2015). Islam lays down that entire universe was created by Almighty Allah and is constantly governed by 'Him'. All creatures in this world obey Him and lead their lives in order. In the eyes of Almighty, the human race has a special place over other creatures. When referring to this Allah uses the word "Khalifatullah (Vicegerent of Allah on Earth)" in the scripture namely Al-Qur'an. Further It was revealed via Prophets that the primary objective of human beings' creation was that they should live in the world as Almighty's representatives, and that Divine guidance should be followed in all aspects of life, and that those who do this would be



rewarded in the life-hereafter and may enjoy a life of harmony and prosperity in this world as well.

The family is a social organization formed by blood relationship. The community structure is formed in cooperation with such of families around us. It is extremely correct that the formation of healthy and knowledgeable children is what will adorn this community tomorrow. If children are to be better produced to the society, they must be properly preserved and maintained since their infancy to adolescence. The Holy Qur'an and Sunnah provide all the necessary guidelines to the parents in the matter of perfect child rearing. For instance, Allah the Almighty points out in Surah Luqman the advice given by Luqman (may Allah be pleased with him) to his son. *"My son, do not attribute any partners to Allah: attributing partners to Him is a terrible wrong"* (Luqman 31:13) *"Keep up the prayer, my son; command what is right; forbid what is wrong"* (Luqman 31:17). *"Bear anything that happens to you steadfastly"* (Luqman 31:17). In this way, the role of parents plays much important place in perfect child rearing and to make them useful personalities in the society where they live.

Child rearing is self-determination from the moment the child is born; It refers to preparing the child for the best way of life until he reaches the age of action (Marui, 1952). Child rearing can be done without even creating a family or civilization (Murovhi et al., 2018). Home environment and child rearing practices Social and economic parenting practices also play an important role in determining child development (Marui, 1952). The term child rearing practices refers to the material needs of children, education, love, care, friendship and the associated physical, social, emotional, spiritual and intellectual development (Prabavathy, 2011). The parental relationship is believed to be the most important aspect of a child's social world. These can have an impact on children's emotional and cognitive development (Clarke-Stewart et al., 2002). Being open with parents with children can lead to positive warmth and children's moral activities (OhKyung et al., 2002). Parental communication, warmth, and monitoring of children are also factors in reducing children's misbehavior problems (Gjerseoe & Havard, 2017). Parental behavioral managements, cultures, and moral controls as well as parental beliefs are also factors that affect a child's future behavior (Marui, 1952). In this context, the study is conducted to evaluate the role of parents in following the Islamic child rearing practices accurately in Thoppur area of Trincomalee district.

2. PROBLEM STATEMENT

Child rearing of Muslims is a problematic issue today. The lack of knowledge, experience and child rearing skills of parents are affected on it (Đurišić & Bunijevac, 2017). Most parents do not pursue any courses or lessons properly on child rearing at present. Nevertheless, their knowledge may be descended from past generations. These ancient generations were seen uninformed or practicing the culturally diverse child-rearing



methods or blindly imitating the western cultures. In this context, some of parents make choices for their children because of cannot fulfill on their own, and still others outsource child rearing due to lack of explanation or time. Such type of problems can be identified by these parents during the important period in the life as child rearing. Therefore, the study is trying to identify on pertaining to the issues of parents who do not contribute in the upbringing of their children based on the guidance given by Islam.

3. OBJECTIVES OF THE STUDY

1. To identify the role of parents in the child rearing with the help of Islamic jurisprudence sources.
2. To find out whether Islamic child rearing practices are followed by the participants in the study area

4. CHILD REARING FROM ISLAMIC LAW PERSPECTIVE

Islamic perspectives on child raising and education begin in the mother's womb (Akther, 2020). That's why today's medical world reinforces that the mother should feel better from the day she conceived. In addition, the environment in which she lives should be healthy. Maintaining a loving relationship between family members has positive effects on the fetus (Mizani et al., 2020). Scientific studies have shown that the unborn child is adversely affected by a pregnant mother's smoking, alcohol consumption, and drug intoxication.

Islam urges that a man and a woman should be united through a proper matrimonial relationship. The Islamic religion rejects the union of a man and woman through unacceptable means, such as fornication, living together, and other methods that do not meet Shariah requirements, and such practices are completely prohibited (Dogarawa, 2009). This is due to the fact that Islam sees formal marriage as a social necessity for the continuity of human harmony, the preservation of heredity, and the formation of a family (Akther, 2020).

It is the responsibility of every head of the family to move family members including his or her children towards the success of this world and the world hereinafter (Rahman, 2019). Regarding this Almighty has mentioned as follows:

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (Al-Quran 66:6)

It is important to note that Islam places considerable emphasis on the rights of children and their rearing. A parent's duty is to ensure that their children receive a proper education and training from an early age (Rahman, 2019). Moreover, it is necessary to protect the descendants from going astray and to lead them on the path to Heaven. It is the responsibility of parents to encourage children to be gentle with other human

beings and creatures, to adopt good conduct, and to grow up with reverence (Akther, 2020). Tabasum Akther (2020) says regarding the Child Rearing Practices and Islam Approach that "Islam provides guidelines for teaching morality, character development, spirituality, intellectual stimulation, and physical training. It makes recommendations on how to ethically, mentally, and socially mold the child's personality. Islam upholds life's fundamental value. In order to achieve honour, glory, nobility, and eminence in many spheres of life, it presides over the purpose of life or defines the Highest Good for man."

4.1. Parental Obligations at Child-Birth

- ***Expressing of happiness upon child-Birth***

Greeting a Muslim brother once a child is born increases his happiness (Al-Azhar, 2005). It creates an atmosphere of love and mutuality between families. In Islam, greetings are directed at the birth of a child. As a result, it would be appropriate to recite the following *dua*.

"The child that Allah Most High has granted you, may grant you 'barkah' and grant you 'taufiq' to express 'shukar'. May the child grow up to be pious and gain a long life with sound health"

That is why it is also the first social recognition that a parent receives after the birth of a child. Islam also recognizes that parents share sweets to celebrate the birth of a child (Gatrad & Sheikh, 2001).

The fatwa of the Permanent Committee for Iftaa reads, "*Distributing sweets on the occasion of the birth of a new baby is a custom, and the basic ruling regarding customs is that they are permissible. If a person practices it as a custom, not as an act of Sunnah or worship, then there is nothing wrong with that.*" (Islamwebnet, 2018).

- ***Reading out the Adhan and the Iqamah***

After the birth of the child, the child should say adhan in the right ear and the *iqamah* in the left ear (Gatrad & Sheikh, 2001). Haafiz Ibn Qayyim says the important of reciting *adhan* and *iqamah* in ear of child that "By saying the *Adhan* and the *Iqamah*, we are proclaiming the greatness and superiority of Allah" (Akther, 2020).

- ***The Tahkin: The softening of food and Shaving of the Hair***

After adhan, the sunnah of the Prophet (PBUH) is accomplished by chewing a date palm and softening it to the child or by offering sweet things like sugar, honey, etc., and the baby's muscles, nerves, dental palates, jaws and mouth areas are activated. As a result,



the baby's mother is forced to suck milk from her mother's breast (HaninHamjah et al., 2022).

- ***Shaving of the Hair***

The shaving of the hair should occur on the seventh day of a baby's life (Gatrad & Sheikh, 2001). It has been found that shaving can improve the baby's ability to perceive visual stimuli, hear sounds, and smell things in the future.

- ***The Aqiah Ceremony: Sacrificial Ceremony***

Next, Aqiah is one of the duties parents have to perform for a child. Akika means "cut" in Arabic. In the practical sense of Shari'ah, it refers to the sacrifice of one goat in the name of God. This is on the seventh day of the birth of the child. This is in the name of the child if the child is a girl child and two sheep in the name of the male child. The main purpose of providing Kirkuk is to thank Allah for the birth of the child. Parents, friends, and family gather during this time to say good to Allah and enjoy a celebration of food together.

Imam Bukhari has narrated in his al-sahis on the authority of salman bin ammar al-zabbi that the Holy prophet said *"with every new-born child, accompanies an aqiqah, so let blood flow on their account and remove that dirt of their bodies"*

Moreover, Prophet Mohammed (PBUH) says *"Every child is mortgaged against his aqiqah on the seventh day of his birth, an animal should be slaughtered, he should be named and head should be shaved."* (Thirmathi).

The majority of legal scholars agree that *aqiqah* is desirable. This is not mandatory. The *Maqsad* behind the cutting of two animals for a male child and one animal for the female child shows that men are superior to the female in physical strength and thereby the responsibility of fulfilling the social and family responsibilities of the male. This is what the following verse of the Qur'an refers to.

Men are in charge of wome¹ by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allāh would have them guard.² But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly]. But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand. (Al-Quran 4:34)

- ***Tasmiyah: Naming***

The next most critical task is to give the child a suitable and well-meaning name. Through this, Islam has stressed distinguishing the child from others and calling him or

her by name (Dhorat, 1996). Also, name meanings have a psychological impact on personality. The Prophet (PBUH) said the following about this.

The Holy Prophet has said: "It is the responsibility of every father to choose a good name for his child." (Wasail al-shiah, v2, p. 618)

"The children have three rights over their fathers. The first is that they are given good names. Secondly, they are provided good education; and lastly, they help them to select good spouses." (Wasail al-shiah, v104, p. 92)

That's why when naming children, we should choose names that have a good meaning and are easy and gentle. Further, in this regard, Imam Musa al-Kadhim states.

"The first good that a father does to his child is that he selects a worthy name for him" (Wasail al-shiah, v15, p. 122)

When parents name their children, they should make sure that the name they choose is only a slave to Allah and not to any other beyana deities. The pre-Islamic Arabs loved names such as "Abd Manat" and "Uzza" and gave names to their children. These have bad meanings and have bad meanings. This is against the tenets of faith in Islam.

Generally, if the Prophet (PBUH) wanted the names of their children to be given new names, they would have given them more names such as *Najih*: The Successful, or *Rashid*: The Righteous, etc. They have also shown keen interest in recommending names to children. Moreover, the Prophet (PBUH) used to go to a city or land or an unfamiliar place and when the name given to that place or place did not make good sense, he changed them and gave them a new name. For example: The Prophet (PBUH) once time in his lifetime, There was a piece of land which was called *Huzrah*: uneven and arid, which he changed to *khudrah*: verdurous and fertile (Dhorat, 1996).

- ***Khatnah: Circumcision***

Circumcision means Surgical removal of excess flesh found on the surface of the sexual organs. circumcision has been done by all the messengers sent by God to the world. In addition to these It is also found to be one of the fundamentals of Islam.

Imam Ahmad has narrated in his musnad on the authority of Ammar bin Yasir that the prophet (PBUH) said, "*Natural human tendencies (instinctive behaviour) are the gargling of the mouth; cleaning of the nose; trimming of the moustache; making miswak; pairing of the nails; tugging at the their below the armpits; shaving the public areas and circumcision.*"

There are differing opinions among scholars of madhab regarding the status of Islamic jurisprudence on circumcision. According to Hanafi and some Hanbali scholars, circumcision is seen as sunnah: desirable. Thus, it is a prelude to men and women

gaining pleasure during intercourse by performing circumcision. Shafi, Maliki and the majority of Hambli scholars consider circumcision to be fard: compulsory. They believe that there is strong evidence for this and the guidance of the Prophet (peace be upon him).

According to Imam Abu Dawud and Ahmad, Athim bin Kulaib announced that on one occasion, *Kulaib* (Athim's Father) went to the Prophet and said, "I would like to accept Islam." Prophet Muhammad (PBUH) replied to that, "Shave your hair, which comes from a state of disbelief, and circumcise yourself." Harb has recorded in the Masail that narrated by Al-Zuhri "Propheet Mohammed (PBUH) said that A person who embraces Islam must be circumcised even if he is an adult." Allamah Khattibi says, ""Although a few Islamic legal scholars refer to circumcision as sunnah, the majority of scholars agree it is a *wajib*. "This is mandatory due to being one of the symbols of Islam."

That is why it is emphasized in Islam to take up circumcision. It is necessary for parents to do this to their children.

- ***Breastfeeding and maintenance***

Pregnancy, childbirth and educating to the baby are the natural responsibilities of a mother. In particular, breastfeeding is the right of the child and is a prevalent practice in the society from ancient time. In Islam, a mother has insisted on Suckling continuously for two years from the birth of the baby (HaninHamjah et al., 2022).

Mothers (should) suckle their children for two full years, for one who wants to complete the (period of) suckling. It is the obligation of the one to whom the child belongs that he provides food and clothing for them (the mothers) with fairness. Nobody is obligated beyond his capacity. No mother shall be made to suffer on account of her child, nor the man to whom the child belongs, on account of his child. Likewise, responsibility (of suckling) lies on the (one who may become an) heir (of the child). Now, if they want to wean, with mutual consent and consultation, there is no sin on them. And if you want to get your children suckled (by a wet-nurse), there is no sin on you when you pay off what you are to give with fairness, and fear Allah, and be assured that Allah is watchful of what you do. (Al-Quran 2:233).

Breastfeeding is a mother's responsibility for her child, however, from the Islamic perspective, it is considered an act of worship. It should not be hated or ignored. Instead, a divorced mother has no obligation to feed her child. She can breastfeed if she wants or the husband can also feed through a wet nurse. If a woman wants to feed her child even after a divorce, the husband has to pay the maintenance cost of the child. Instead, the husband who wishes to feed through the wet-nurse should bear the cost in



full. Therefore, based on the above verse, it is the husband's responsibility to feed his child (Dhorat, 1996).

4.2. *Ilm: Education*

It is the duty of every parent to impart knowledge to their child. Naturally babies learn some characteristics from the mother-father as soon as they are born in the womb of mother (Mizani et al., 2020). Even a child cannot speak, but it certainly learns with hearing and sight. This is why the prophet Muhammad (PBUH) said that first word to be taught to a child should be *Kalimah shahadah*.

The Prophet (PBUH) said, "Every child is born with a true faith of Islam (i.e., to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" [Sahih Bukhari 1385]

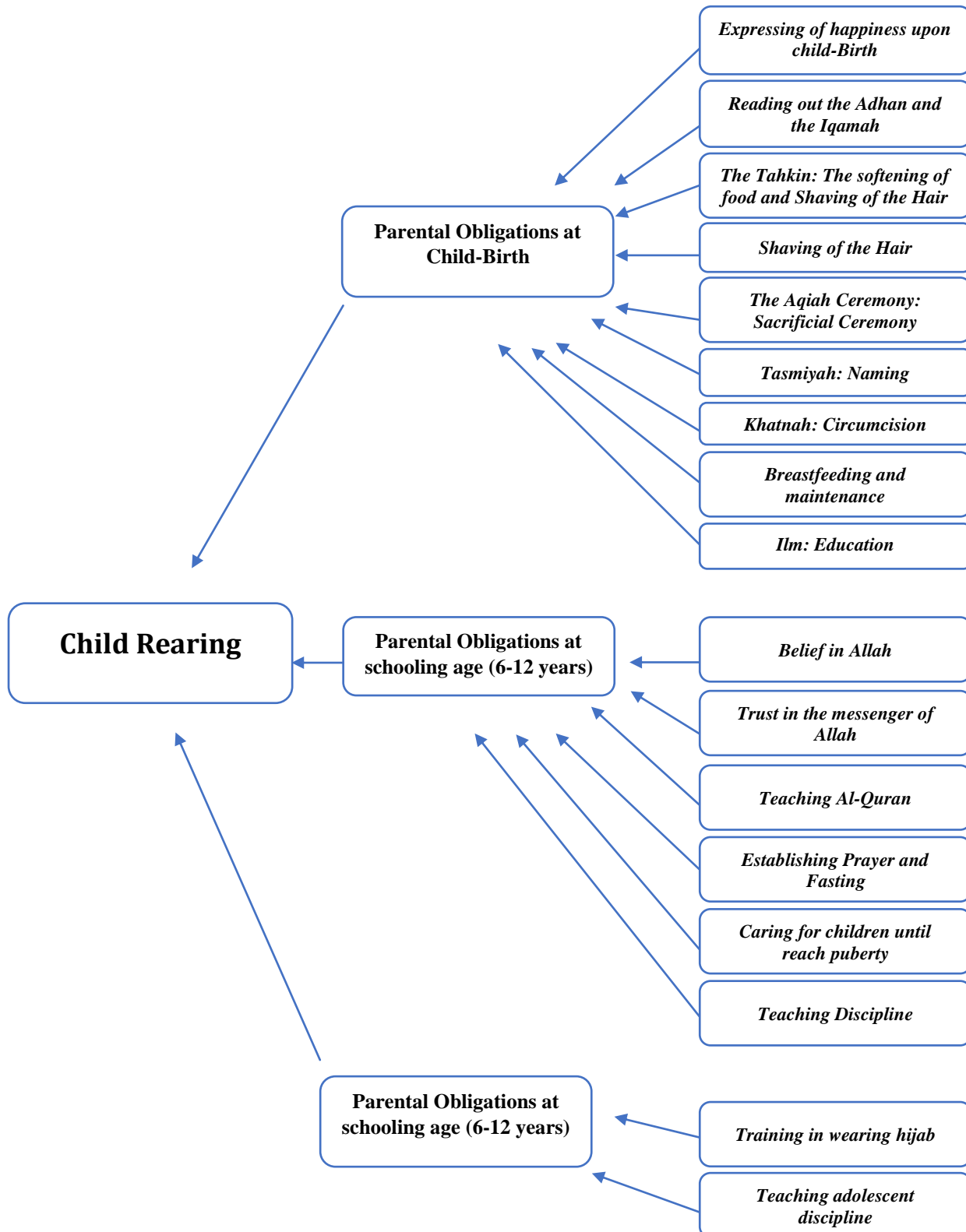
The Prophet Zakariyya, in his old age, he prayed to the Lord for a child (Yahya). In this period, the Lord made the child knowledgeable and wise at an early age, as well as giving him a soft heart. he is pious and dutiful towards his parents, and not haughty and rebellious.

It is crucial that parents to provide their children with the knowledge they need to prosper in both this life and the life to come (Mizani et al., 2020). Children can only be given a life of light via this.

The Prophet Muhammad (PBUH) is reported that "One who is made the gurdian of more or less children, will be questioned by Allah on the day of judgement whether his subordinates followed of Islam, or he ruined them?." (Hidaya)

4.3. Conceptual Framework of the Study

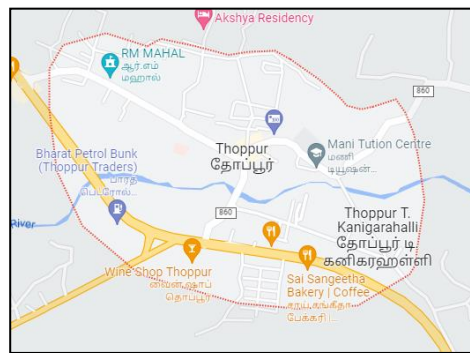
The Islamic guidelines on child rearing have been examined with the help of existing literature, the following conceptual framework has been constructed by researchers.





5. RESEARCH AREA

Thoppur town is located in the Mudur Division of the Divisional Secretariat of the Trincomalee District of the Eastern Province of Sri Lanka, a small island on the continent of Asia. It is located 16 kilometers from Muttur town and consists of seven Grama Niladhari Divisions (GNDs) covering an area of 39.9 hectares. This study focused on Thoppur, which is a subdivisional secretariat of the Muttur Divisional Secretariat, which was chosen for the research. Thoppur Allainagar East, Iqbal Nagar, Palathopur, Jinnahnagar, Azad Nagar, Kilivetti, Palathadichenai, Bharathipuram, Mengamam, Ganguveli etc. fall under Thoppur sub-divisional secretariat.



Research Area: Thoppur town is located in the Trincomalee District of the Eastern Province

The total area of the area is 72.7 sq.km. The water content constitutes 40.56% of the total area. There are 8262 families living here. There are multi-ethnic people living here and most of them are Muslims.

6. METHODS AND MATERIALS

Primary and secondary data were used in this study. The primary data were obtained directly from the study samples through questionnaires and interviews. In addition to these, secondary data such as research papers, books, articles, web articles and journals have also been used.

Questionnaire (close-ended questions)

Data were collected from approximately 200 parents who had experience in child rearing by administering a closed-ended questionnaire. The questionnaires were distributed in a 3:1 ratio while multiple level parity was maintained. A total of 215 questionnaires were distributed among the study sample and 200 usable questionnaires were received. It was found that 93% of the questionnaires distributed were received compared to the number of questionnaires distributed. This is a rate that can be used in a study.

The questionnaire was mainly divided into four parts and structured. First part: Socio-Demographic details of study samples were obtained. Second part: such as Parental



Obligations at Child-Birth, Parental Obligations at schooling age and Parental Obligations on Adolescent Children further divided into three sub- sections. It is noteworthy that a total of 35 questions were constructed.

Interview (Unstructured)

In order to verify the data obtained through the questionnaire and to obtain additional information, approximately 12 interviews were conducted. The interviews were conducted in an unstructured format. Each interview consisted of half an hour. During this, an interview manual consisting mainly of 15 questions was prepared and presented to the study samples in advance.

Data Analyzing

The primary data using Questionnaire and derived from parents is analyzed using Microsoft excel software and presented by table and diagram applicable. All of the data obtained through the interview were recorded with the help of a mobile phone, and all interview scripts were analyzed in the way of Thematic Content Analysis Method (TCAM).

7. RESULTS AND DISCUSSIONS

7.1. Socio-Demographic Details of the Respondents

Gender

Based Statistics of the Informants The gender representation of the informants is 90 males and 110 females. It is noteworthy that in the Toppur area, women outnumber men in the total population. (Males - 3898, Females - 3935) The proportion of females among the current informants is slightly higher.

Age

Reporting of Information Providers, the majority of informants are between the ages of 41 and 50 years. These make up 39%. Among them, 36% are between the ages of 31 and 40. Most of the informants are between the ages of two and they make up 75% of the total.

Age	Amount	Percentage
20 – 30	24	12%
31 – 40	72	36%
41 – 50	78	39%
51 – 60	20	10%
60 Above	06	3%
Total	200	100%

Source: Quantitative Questionnaire- 2020



Educational Qualifications

Most of the informants are 124 out of the total number of school leavers and 62% of the total informants. Of the 22 informants, 11% make up 11% of the total informants. Of the 30 people with higher education, 15% are total informants. Religious Education 8 They make up 4% of the total informants. University education 10 students make up 05% of the total informants. Vocational Qualification 06 They make up 03% of the total informants. 73% are non-formal and only have a school education.

Profile of Professionals

According to informants, 60% of the parents in the business and a significant number of civil servants are found in the way each family earns a living when looking professionally. Unemployment rate of 1% is widowed and earns livelihood with the help of relatives.

Table: 5.2 Occupations of Participants

Occupation	Frequency	Percentage
Agriculture	7	3.5%
Self Employment	15	7.5%
Government Servant	56	28%
Businessman	120	60%
Unemployment	2	1%
Total	200	100%

Source: Quantitative Questionnaire- 2020

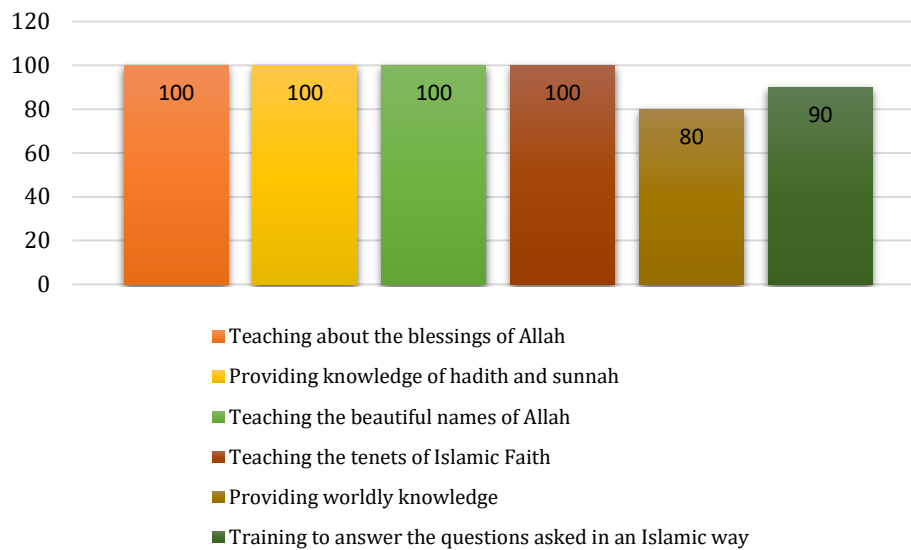
7.2. The Role of Participants in Child Rearing

7.2.1. Parental Obligations at Child-Birth

Chart 5.4 Percentage of parental involvement in child rearing



Parental Obligations at Child-Birth



Sources: Quantitative Questionnaire – 2022 (200 Participants, 100%)

Welcome a new baby

The practice of making sweets after the baby is born is seen. Seeing relatives and neighbors announcing the birth of their child, along with lead fruit and small sweets; Is provided. These are given to more people if it is the first child. This procedure is 100% practiced by parents.

Giving Aqīqah

The practice of giving *aqīqah* is highly followed in this area. Among the informants, elderly parents (50-60) stated that they did not give *aqīqah* to their children in the early days and later fulfilled it after learning of such Islamic practice. 90% of such informants are human beings who gave *aqīqah* to their child; The other 10% are not provided by human *aqīqah*. They also replied that the reason was that a sufficient income was not found in the circumstances of the birth of the child. It is noteworthy that the parents between the ages of 20-50 have fully completed the giving of *aqīqah* to the goats. And the parents who did not fulfill *aqīqah* showed no interest in fulfilling it again. Although this procedure is not fully accomplished, 180 out of 200 parents; Have implemented.

Naming

Parents in the area put their children's names within a month's interval. These days people use it to search for beautiful names. This procedure is seen as a procedure that should be performed on the seventh day after the baby is born. But some of this; Are also ignorant. Most people are aware of this practice and do not practice it on the

seventh day. All the names of the children of the people of this area are found to be Islamic names. So, these people fully follow this circumcision practice.

Veiling

The people of the area do not fully follow this Islamic practice. But the knowledge related to this is found in them. 90% of people follow this simple procedure. The other 10% did not implement it. To carry this out; They have the reason that they do not have enough funds and the interest in doing this among them is limited to the first child. Parents are more interested in this procedure for the first child. And for some as a baby gets older, he or she will outgrow this. Even those below the poverty line do not fully comply. In addition, the following diagram illustrates the details of those who have undergone hair removal procedures in the area.

Circumcision (Khatna)

Of those in the area, 64 are seventh-day-olds; They are seen as followers of the VirudhatSenam (compulsory Sunnah) practice. But in these cases, the procedure is delayed until the age of the child (5 - 10) except on the seventh day Powers are found to be 36% in the intervening period. Most of them are unaware that they have to complete the seventh day and it costs them a lot to do this. They also say that it will take some time to add the money. Because this is the beautiful circumcision of the Prophet. But this is misunderstood and practiced by parents; Parents call this circumcision ritual Sunnatkalyanam and treat the bride and groom with sodinai and dance and sing. These ceremonies will be held in their homes until the seventh day. It is for this reason that this circumcision practice is prevented from being performed on the seventh day.

Breastfeeding and maintenance

The people of this area are more concerned about the health of the child. 100% of their children are fully two years old; Breastfeeding. They also know that according to the Islamic system, one must be fully breastfed for two years.

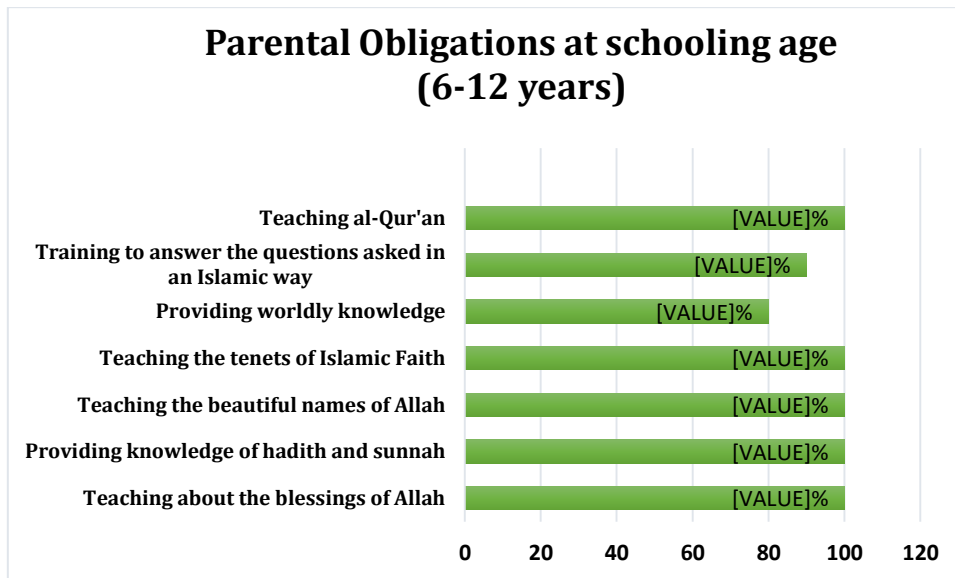
Contribution to feeding children with halal

In view of this practice, the area is seen as somewhat professional in terms of feeding with halal. They know that babies should be fed only what is halal. Most of the people who do business in Islam are recognized because Toppur and the adjoining areas of Toppur have more people involved in farming and doing business with it. Maize and animal husbandry are the major crops in Toppur. And are second only to business professionals in terms of professional government employment. These include teachers, doctors, nurses and other civil servants.

7.2.2. Parental Obligations at schooling age (6-12 years)

Duties of parents to children of school-going age: In addition to properly teaching Islam's basic belief principle, it is necessary to provide guidelines for the proper implementation of the Qur'an, and other religious duties. Let us look at the statues in the study area in relation to God as follows.

Chart 5.4 Methods of training on religious foundations



Sources: Quantitative Questionnaire – 2022 (200 Participants, 100%)

Belief in Allah

Parents guide children living in the area to practice pure faith throughout their lives. They take care of children up to a certain age and give them the knowledge they need. Although they have complete faith in God, the aspects that affect their faith appear to be the most vulnerable when the circumstances are right.

Trust in the Messenger of Allah

The following diagram illustrates the connection between the practice of teaching and the teaching of religious fundamentals in the practice of life in the area.

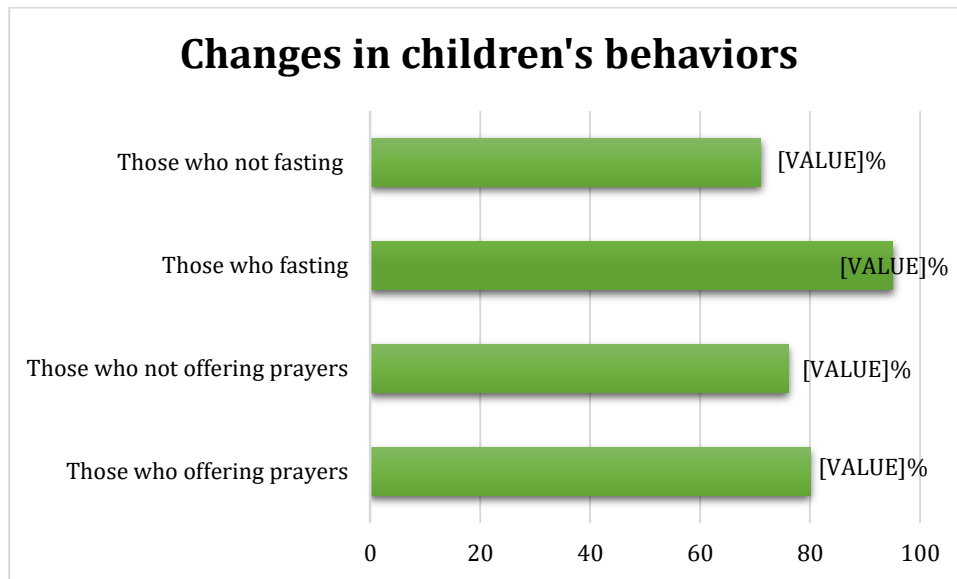
According to the study it is possible to know that the knowledge related to faith in the Messenger of Allah has been fully imparted to their child by every parent. They tell the child about the practices of the prophets, mostly incidents and histories, only between certain ages. They also memorize the daily prayers of the Prophet (peace and blessings of Allaah be upon him). But over a period of time, most parents reduce these. The relationship between parents and children who tell Islamic histories is declining. Then the children also reduce the recitation of daily duas. 50% of parents' children are

mentally retarded in daily prayers. The reason is the failure to implement them. Parents should be in constant contact with the children so that they can use the daily occasional duas regularly and follow the child's duas without forgetting if accustomed.

According to the survey, 100% of parents have a telephone. 71% of parents' children play on the phone. What children do. What kind of games are they interested in? Do you use daily duas that children have been accustomed to since childhood? Are we educating children in an Islamic way? What do children learn in school? Do children have complete Islamic clarity? Parents do not care about whether they are interested in learning the Qur'an and Hadith. Children maintain more contact with their parents before they go to school and parents have more contact with their children. Most of the Qur'an and Sunnah guide the practice of practice. But after the child goes to school, they cut them off. The reason is that the child is left indifferent to me knowing everything in school anymore. According to school principals, only 60% of parents attend parent meetings and others show no interest in their children's education.

The reason for this is that the time is right for the mother to do the housework and the father to do the business. But they do not set aside time for friends and children. Lack of time devoted to Thai series of plays for children's Islamic teaching practice. It is for these reasons that children become accustomed to many misbehaviors on their own. The knowledge gained in the love and warmth of parents from the age of 1-5 years is forgotten by the age of 6-12 years. Since then, many regional changes have taken place in their behavior. The following diagram illustrates them.

Chart 5.6.2 Changes in children's behaviors



Sources: Quantitative Questionnaire – 2022 (200 Participants, 100%)

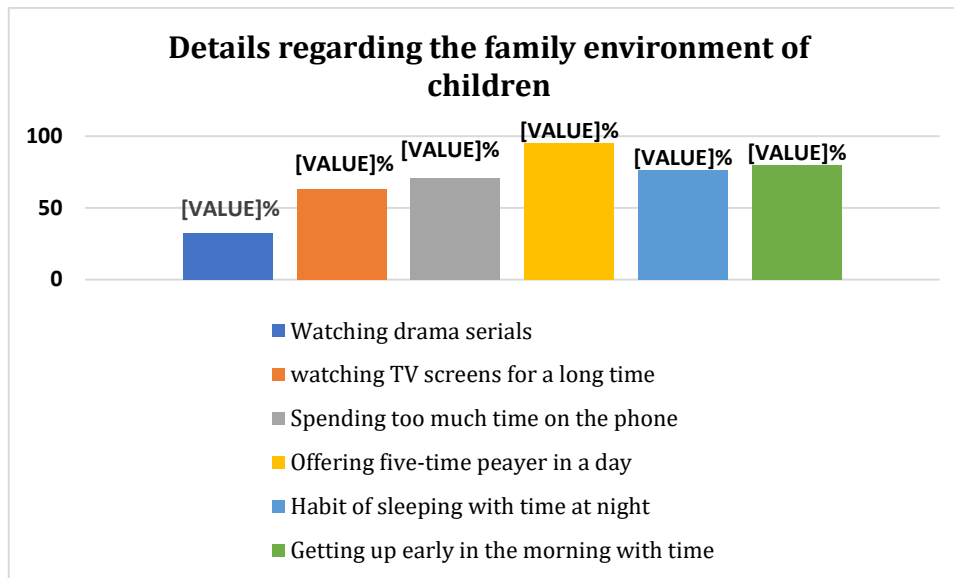
Teaching the Quran

It is every Islamic household's privilege to correctly teach the Al-Qur'an. The Muslims are confident that this is the only way to bring their children to heaven (Ibrahim et al., 2021). In this way, much attention is paid to teaching the Qur'an to children in the Toppur region. But its practice is found to be limited to a certain age. Children who are learning the Qur'an are completely suspended from the scholarship examination. The reason is that the students who come home from school go to a class called Madrasa or Maghrib classes; Reducing parenting. Only children of parents who are forced to go to two go to madrassa and makta classes; After writing the Scholarship, they refused to pay for the missing Madrasa; The reason is to read to children; The interest that existed was limited for a period of time. The Arab colleges in the area were started with the help of local people and foreign Arabs to develop the Islamic knowledge of the people and today more and more Moulavi and Moulavi have graduated and published. Twelve years old in these sacks; The children are then joined. Only a limited number of people join these schools and some of them learn the Qur'an again as Maktab and Madrasas.

Significant numbers of girls spend this time watching screenplays and series, while boys get used to raising birds such as parrots, pigeons and mynas. They also create a situation of disobedience to parents. What do parents do with their child and with whom do they make friends? The father must be very careful to know that. This condition is more prevalent in the region. Boys who escape from the eyes of their parents become accustomed to drug use and theft and become obsessed with education. Children who read the Qur'an eagerly after learning about it, not through their parents, and about his Messenger Muhammad (pbuh); Are distracted. Depending on the home environment factors, children may not be able to sleep at night, wake up

early in the morning, use the telephone, watch movies on the television (with families), play internet games, or be distracted at home during prayers. The parents are fully responsible for this. Find out the details of the home environment of the children in the area.

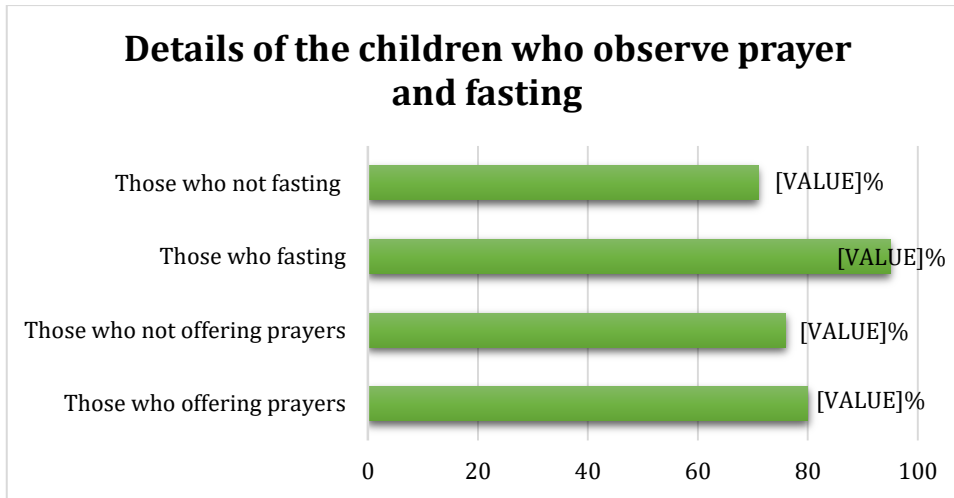
Chart 5.6.2 Details regarding the family environment of children



Sources: Quantitative Questionnaire – 2022 (200 Participants, 100%)

Training in establishing prayer and fasting

Parents are also accustomed to praying and fasting when looking at such practices in the area. With the exception of a few, those who receive more are more likely to observe the correct prayer. Fasting and fasting are coming. They get used to their child accordingly. According to the survey, only 5% of children of 10 parents refuse to fast or fast. Due to the large number of Muslims in the area, the environment has forced Muslims to observe prayers and fasting in their lives. So, the people here are practicing it with universal practice. However, parents and their children who do not implement these live here. It is noteworthy that a few children fail to perform prayers and fasts with care. The corresponding diagram is as follows

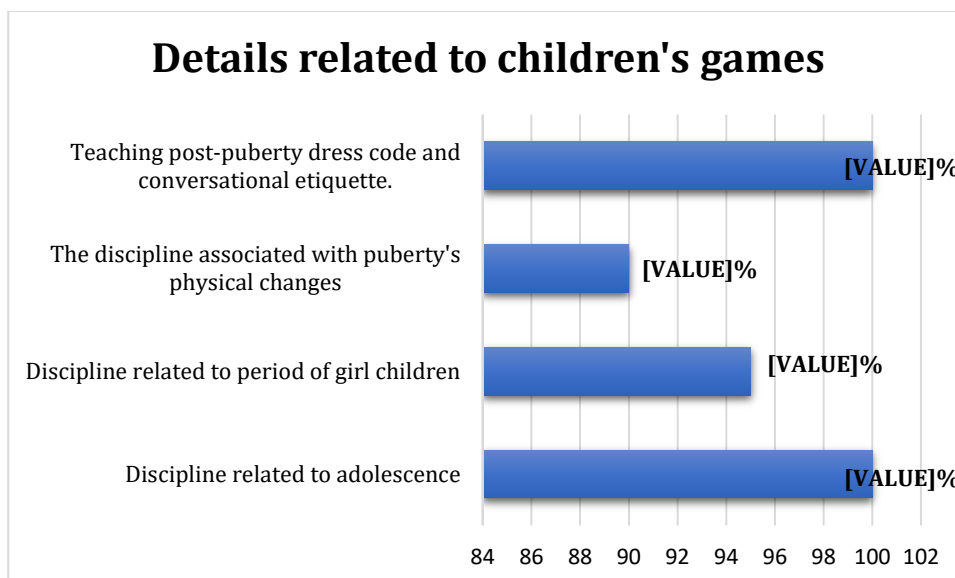


Sources: Quantitative Questionnaire – 2022 (200 Participants, 100%)

Provision of play facilities for children

Schools have gained some awareness of sports through sports. Fathers have been setting up a sports club for their children for the past two years. These games are within the definition of Islam. Too many children played the wrong games without even knowing it was wrong. But now they can be found in our territory and the opportunity to play the best game in our area. Significantly, parents act responsibly and caringly towards their children. Others seem to have no idea what these are all about. The following diagram illustrates this.

Graph 5.6.3 Details related to children's games



Sources: Quantitative Questionnaire – 2022 (200 Participants, 100%)



Choosing the right good guys

And one of the practices of the people in this area is that most parents find themselves angry or unwilling, and do not want their children to associate with their children if there are professional competitors. They are indirectly guiding their children to spy on them, to raise their children above their own, and to make their child hostile to that child. If the same situation occurs on behalf of both parents of the children, the children will grow up to be more competitive and jealous than the parents. These are ubiquitous in these areas. These are practices that are completely different from Islamic practices. The practice is aimed at cultivating evil thoughts in the minds of pure children in the future.

Caring for children until they reach puberty

One of the main responsibilities of parents to their children is to spend for them. Children need to be cared for from birth to self-employment. These include expenses for food, clothing, purchase of sports equipment, tuition, medical expenses, and daily expenses. One of the reasons why children are spoiled in our society today is to involve them in professional activities at an early age. This includes the death of the father or the irresponsibility of the father, divorce; Separation of father by. The boys face the responsibility of supporting the family due to poverty and thus drop out of the education they were getting and go into business. Thus, for some of those who are engaged in the profession, due to the circumstances, the career they are doing is unsatisfactory for others who are in the best profession. In this way, when they do not earn enough income, they seek evil ways such as theft, robbery and drug dealing to cover their expenses. Children who have lost their parents go astray without better guidance. It is also possible to observe in this area that there are children who are not subject to their parents due to the contact of wrong friends in the area.

In addition, the father was able to receive information that the children of expatriates were asking for money to go to school and to help with other household chores. In cases where they are not paid, they beat their little brothers and do things that the mother does not want them to do. (Behavior such as cutting down boomerangs, destroying the home garden, and cutting one's own hair when one's parents' demands are not met. They have activities and so on. Their brothers will also have the opportunity to follow false precedents.

Teaching children the discipline of asking permission

Only 10% of people in the area practice such practices as mentioned above, while 90% of others are not personally accustomed to children. But before coming home from the outside (Assalamualaykum) are only accustomed to. As far as Islam is concerned, saying salaam is a habit of asking permission, but Islam has shown various commands beyond that. As shown above by us

The practice of seeking permission in Islam is not fully followed. The above-mentioned consequences are more likely to occur when the above-mentioned Islamic practices are not followed.

Impartial and fair treatment of children

In this context, the practice of discriminating against children was found to be 100% non-religious in the area. In this way all the children in the area are treated equally. There is no discrimination in education and love.

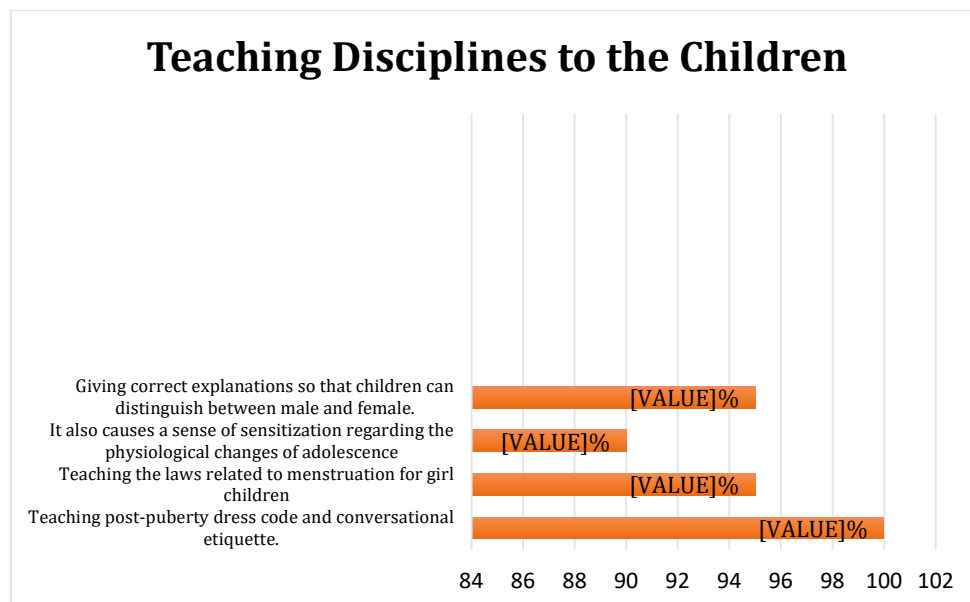
7.2.3. Parental Obligations on Adolescent Children

The primary duty of a parent toward a child who has reached puberty is to teach him or her dress codes and other moral guidelines. Taking this into consideration, we will examine the status of the study area in the following manner.

Training in wearing hijab

Wearing a hijab is not a clothing system on which Islam has insisted. Islamic Law has not imposed any obstacles to wearing it. It is noteworthy that this is a supporter of a woman to avoid other cases (Hakeema Beevi et al., 2021). It is learned that all these Islamic practices have been fully implemented by the parents for the children in the area. The reason is that parents seem to be familiar with the teachings of such practices. But their children are distracted by the use of other telecommunications devices, which can lead to child abuse.

This is further clarified by the following draft 5.8.1.

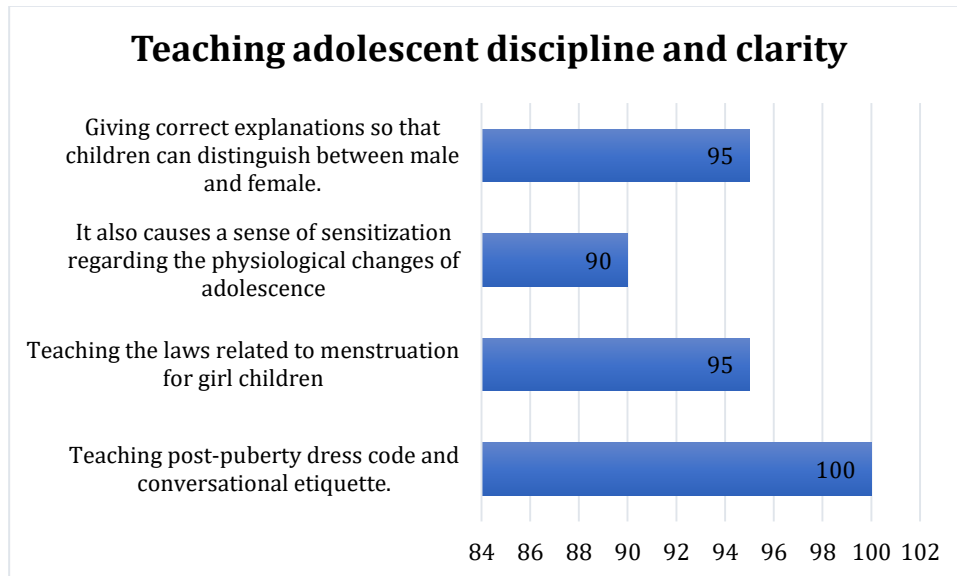


Sources: Quantitative Questionnaire – 2022 (200 Participants, 100%)

Teaching adolescent discipline and clarity (especially on the basics of sex)



Surveying shows that parents have fully implemented all of these Islamic practices for their children in the area. The reason is that parents seem to be familiar with the teachings of such practices. This is further clarified by the following draft: 5.8.2.



Sources: Quantitative Questionnaire – 2022 (200 Participants, 100%)

Not all parents in the area have fully followed the Islamic guidelines on child rearing. All but a few of the important Sunnah guidelines that Islam says are fully implemented. It is noteworthy, however, that they did not follow the method prescribed by Islam and found that there were significant differences between their child-rearing practice and that of the local environment. Various misconducts are found among the children of the people of this area. The study found that while the idea of raising special children was found in parents, not all parents were more involved in implementing it. This study suggests that they should seek the advice of Islamic child rearing counsel on child care and be more vigilant about their children's daily behaviors and their psychological activities and leisure time. The importance of this study is that children should be brought up following the practices of the Qur'an, Sunnah and Islamic psychology, which guide Islam.

8. CONCLUSION

The study concluded that not all parents in the study area followed Islamic guidelines for child rearing to the fullest extent. Most of Islam's significant Sunnah guidelines are fully implemented, except for a few. It is noteworthy, however, that they did not follow Islam's method and discovered that there were significant differences between their child-rearing practices and those of the local environment. Various misconducts were found among the participants' children. The study found that while the idea of raising children in an Islamic way was common among parents, not all parents were as

involved in implementing it as others. This study suggests that parents should seek Islamic child rearing counsel on child care. They should also be more vigilant about their children's daily behaviors, psychological activities, and leisure time. This study emphasizes the importance of raising children according to the practices outlined in the Qur'an, Sunnah, and Islamic psychology, which are the guiding principles of Islam.

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