

CHAPTER 1

INTRODUCTION

1.1 Introduction

This chapter discusses the background of the study, problem statement, research questions, research objectives, scope and limitations of the study, research methodology, literature review, and lastly the conclusion.

1.2 Background of the Study

This research discusses and analyses the *adab* of children towards parents based on the book *al-Adab al-Mufrad* by Abū ‘Abdullāh Muḥammad bin Ismā’īl bin Ibrāhīm bin al-Mugīrah bin Bardizbah al-Ju’fī Al-Bukhārī. (194H-256H) commonly referred to as Imām al-Bukhārī. The focus is on analysing the *adab* (the responsibilities) of children towards parents in relation to the rights of parents (i.e. what parents deserved to get from their children).

Adab is often referred to behaviour. Etymologically, the word "*adab*" means refinement and goodness of character, politeness, manners, and morality. *Adab* was often taken as related to good behaviour towards others and ensuring that someone does the right thing and avoids the wrong thing. Syed Muḥammad Naquib Al-Attas (1980) translates the *adab* as the discipline of body, mind and soul. It also entails self-discipline in accordance with one's material and spiritual needs.

Islam places a high value on good *adab* in daily life and Prophet Muḥammad PBUH had excellent character and he was sent to perfect the *adab* of others. However, the values of *adab* appear to have been neglected throughout time, especially in the current era of globalization. The deterioration of *adab* has become a crucial problem in most societies across the globe.

An article from the WellBeing magazine stated that in the United States, for example, a 2016 survey by the Associated Press-NORC Centre for Public Affairs found that 74 percent of Americans believe manners and behaviour have deteriorated. Among the reasons for the deterioration in manners are due to technology and busy parents who work long hours and children are raised by other caregivers who neglect nurturing good manners (ParentCo., 2017).

As regards the deterioration of *adab*, there is no exception for the Muslim world today. Moḥammed Isah Shehu (2017) agree with the article from Wellbeing magazine that the Muslim world too faced the decline of *adab* due to technological development and globalization in this 21st century. As a result of globalization and the advancement of technology, there is a tremendous change that brought a bad influence on the means of freedom of expression and communication-related issues. This encourages immoral acts and violence in society.

Nowadays, raising children is more challenging, especially with the advancement of technology and peer influence. Children become independent thinkers who openly express their thoughts. Some of them even engage and speak with the elderly in an unfavourable manner. All of these immoral conduct is forbidden in Islam, and the only way to resolve these issues is to reconnect to the teachings of the Qur'ān and *ḥadīth*.

The teachings of the Prophet PBUH and the practices of the Companions consist of various kinds of *adab*. This *adab* was collected by Muslim Scholars in the form of *ḥadīth* and *athar* (sayings, actions and consent of the Companions) collections. Among the famous collectors of *ḥadīth* is Muḥammad bin Ismā'īl al-Bukhārī who is well known for his *ḥadīth* collection *Ṣaḥīḥ al-Bukhārī*. Imām al-Bukhārī also collected and arranged *aḥādīth* on various kinds of *adab* from various sources in his book *al-Adab al-Mufrad*. This book comprises the *adab* from the daily life of the Prophet Muḥammad PBUH, his Companions, and the early Muslims in his era. Among the *adab* collected by Imām al-Bukhārī in his book *al-Adab al-Mufrad*, he placed *adab* towards parents in the first part of the book to demonstrate that Islam places great emphasis on *adab* towards parents. This is due to the extraordinary sacrifices of the parents toward their children.

Based on the description above, not every person has good manners towards elders, especially to parents. Therefore, this research will focus on the *adab* toward parents which is the main problem faced by most families today.

1.3 Problem Statement

The topic addressed by this study is the deterioration of *adab* among people. The degeneration of *adab* in some people elicited an uncomfortable reaction from the community. Due to the deterioration of the *adab*, some people misbehave by being rude, obnoxious, inconsiderate, disrespectful, harsh, awful, and nasty to others. This inappropriate behaviour leads to further negative behaviour, as well as new obstacles and frustration. The consequences of this undesirable behaviour influence not only the

individual exhibiting it, but also family members, educators, carers, and other professionals involved in their care. A variety of conditions and factors contribute to the loss of *adab*. Individuals may engage in inappropriate behaviour due to religious matters, social, or cultural issues.

Adab is currently deteriorating at an alarming rate. This happens to the majority of people, even Muslim families. For example, several modern Muslim households today lack religious education, contributing to the collapse of *adab*. Children easily adopt negative values where they are disobedient and have no respect for others even their parents. Due to a lack of religious awareness and many parental inadequacies, *adab* deteriorates in the family and community.

Many Malaysians find some social behaviours repulsive. This applies not only to Malaysian culture but also to their religion. For the Muslim community who are also practicing Islam, classify that inappropriate behaviour includes involvement in religious extremism, poor relationships with family members, abandoning parents, and poor communication between children and their parents. As an example, a reporter Malek (2021) reported an incident in Pahang, Malaysia, it was a talk about religion and deities that turned tragic when the son beheaded his parents after stabbing them. Another instance Nur Shafawati Yup (2022) reported a case involving a 75-year-old Datin who was robbed by a relative and then murdered at her home in Taman Paroi Jaya in Negeri Sembilan.

Additionally, William J. Doherty (2013) argued that poor parenting practices do contribute to the decline of manners in children. Parents of this present generation are determined not to make the same mistakes as their parents, who demanded blind obedience. As a result, the children are allowed to express themselves freely and with independence. These children who are given too much independence by their parents

are often disrespectful to them and other people. Due to the freedom of speech and opinion granted to them, they are unable to treat their elders with respect.

Regardless of age, Nahar et al. (2018) added, the evolution of modern technology has had a significant impact on human life. Some young people express disrespect for their parents through their communication. These youngsters readily adopt the negative values propagated by the media, which affects their spirit and causes them to become avaricious, obstinate, and cruel. As a result, they are no longer obedient to, respectful of, or listening to their parents.

Deterioration of *adab* has been widely increasing and drastic measures are needed to stop the loss of *adab*. This issue of the deterioration of *adab* should be taken seriously and it is seen that the practice of *adab* of the Prophet PBUH and the Companions could revive the loss of *adab*. Hence, a study on the *adab* proposed by this research is relevant and timely, especially in this current situation. Further, it is appropriate for all to instil the *adab* starting from home, in schools, and further in the community.

1.4 Research Questions

The research question is the specific question that the research is intended to answer. These research questions are important since they are the focus of the research.

Hence, this research attempts to answer the following questions:

1. How did Imām al-Bukhārī arrange and what method did he employ in *al-Adab al-Mufrad*?
2. What are the concepts and teachings of *adab* of children towards parents in Islam?

3. How may an *adab* guideline for Muslim children toward parents be developed based on the teachings and practices of the Prophet PBUH and the Companion, as compiled in *al-Adab al-Mufrad*?

1.5 Research Objectives

Research objectives in research aim to achieve the goal intended and to indicate more detail on the topic or issues discussed. These research objectives, it is expected to achieve a solution to the issues. These objectives help to describe what factors can be taken into account in solving the issues discussed in this research. The objectives of the research are:

1. To explain how Imām al-Bukhārī arranged and what method he employed in *al-Adab al-Mufrad*.
2. To describe the concept and teaching of *adab* of children toward parents in Islam.
3. To delineate an *adab* guideline for Muslim children's *adab* towards their parents, derived from the teachings and practices of the Prophet Muḥammad PBUH and the Companions, as documented in *al-Adab al-Mufrad*.

1.6 Scope of the Study

This research focuses on analysing the teaching of the Prophet PBUH and the practice of the Companions through the *aḥādīth* on *adab* of children toward parents as found in the book *al-Adab al-Mufrad* by Muḥammad bin Ismā'īl al-Bukhārī. Imām al-Bukhārī arranged and compile all the *aḥādīth* in *al-Adab al-Mufrad* into 644 chapters which cover the *adab* of a person toward others in his family, society, and animals (Al-

Bukhari, 2014). This research will only examine a total of 24 chapters enclosed with 46 *aḥādīth* of *adab* specifically for children's *adab* towards parents (shown in Appendix 1).

This research needs to be conducted as a way to clarify the *adab* and responsibilities of children towards their living and deceased parents. This also aims to present the importance of this *adab* based on the teachings of the Prophet PBUH and practiced by the Companions. Therefore, to analyse children's *adab* towards parents in detail, a total of 24 chapters of *adab*, that are related to this topic, will be used as a reference. The interpretation and understanding of the Qur'an and the *ḥadīth* by the scholars and interpreter will be used to analyse and discuss the *aḥādīth* in each chapter.

Whilst, the content of these *aḥādīth* will be analysed by using the method of content analysis, library research, and descriptive research to be able to enhance the topics, ideas, and patterns of meaning. Therefore, the elements to develop the guideline of *adab* towards parents in the present society with special reference from the book *al-Adab al-Mufrad* will be identified. Hence, this research will benefit society considering that *adab* plays an important role in social values today. Everyone especially parents, educators, and scholars as well, need to cultivate and pass on this good *adab* to those under their responsibility.

1.7 Significance of the Study

This study holds relevance in contemporary times as it seeks to enhance *adab*, particularly about parental respect. Presently, *adab* is declining irrespective of age,

leading to negative reactions from the community towards individuals lacking proper *adab*. This study also can illuminate the significance of possessing good *adab* for individuals. Without *adab*, an individual's life may become chaotic, hindering their ability to integrate with their parents.

The significance of this study lies in its capacity to foster improved *adab* among individuals towards their parents. Presently, some parents are encountering challenges with children who exhibit a lack of respect, often stemming from a lack of awareness regarding their duties towards their parents. The guideline crafted in this study stands to assist Muslim children in comprehending the rights and responsibilities they owe to their parents, drawing from the teachings of the Prophet Muḥammad PBUH and the examples set by the Companions. Moreover, the findings of this study will offer sufficient insight into the *adab* regarding parents, as taught by the Prophet PBUH and to enhance children's *adab*, facilitating better interactions with parents and community members as well.

This study will be a reference and guide for researchers exploring topics related to the teachings and the *sunnah* of the Prophet PBUH. Using the Prophet Muḥammad's PBUH teachings as a reference, can guide different entities like the Ministry of Education, the Ministry of Women's Development, teachers, and parents in fostering improved conduct.

1.8 Research Methodology

The methodology describes how a problem is studied and why a particular method and technique are used. The purpose of the methodology is to understand in

detail the application of the method by describing the research process. Research is the process of seeking knowledge through an organized, systematic process of a subject. Research also includes a systematic approach to theory creation and generalization (Kothari, 2004). The approach for this research is the content analysis research method in a qualitative study.

1.8.1 Content Analysis

According to Krippendorff (2004), content analysis is a technique for methodically examining written documentation to draw conclusions about the settings in which words (or other significant material) were used. Books, newspaper articles, advertising, speeches, official papers, etc. are all included in this text. When it comes to Neuman (2014), content analysis is a research method for obtaining and analysing textual data. It encompasses words, pictures, symbols, ideas, themes, sounds, colours, or anything else that conveys meaning or a message to others. The term "text" refers to any written, visual, or aural medium of human communication, comprising books, newspaper and magazine articles, advertisements, speeches, and documents. Content analysis shows both the explicit and hidden material in a way that is distinct from simply reading a book or casually observing it.

1.8.1.1 Grounds on the Usage of Qualitative Content Analysis

This qualitative content analysis focuses on explicit data. This method is suitable for better understanding factors including behaviours, attitudes, values, emotions, and views. Further, this method could obtain data on the themes, topics, language employed, and viewpoints expressed in the text to make judgments about the problems covered in this research (Krippendorff, 2004).

The main objective of this study is to develop a guideline of good *adab* of children towards parents based on the teachings and practices of the Prophet PBUH and the Companions. As a result, the employment of the qualitative approach of content analysis is particularly suited for achieving the previously indicated objectives. It is noticeable in the study conducted as stated by Neuman (2014) on the suitability of performing content analysis namely:

- i. It uncovers or reveals both explicit and hidden content in communication means.
- ii. It enables researchers to compare and analyse the content of several texts.
- iii. It aids in answering queries involving a huge number of texts.

Further, this study focuses on all the teachings of the Prophet PBUH through the 46 *aḥādīth* on *adab* towards parents to be analysed. The *aḥādīth* in this book were written with limited commentary, therefore it relies heavily on the interpretation of scholars and literature review. As a result, apart from qualitative content analysis, this research also employs the research technique of library and descriptive research to gather relevant data and information.

1.8.2. Data Collection and Data Analysis

The approach of qualitative content analysis, library research, and descriptive research is appropriate due to the involvement of gathering data and analysing the data from the content of the book *al-Adab al-Mufrad* by Muḥammad ibn Ismā'īl al-Bukhārī and other supporting references. The content of the book *al-Adab al-Mufrad* involves large volumes of *ḥadīth* texts, therefore, this research will focus on all the teachings of the Prophet PBUH through the 46 *aḥādīth* on *adab* towards parents to be analysed. The

aḥādīth in this book were written with limited commentary, therefore it relies heavily on the interpretation of scholars and literature review.

a) Library Research

Numerous reference sources for this research require reference materials from a variety of subjects, namely from the area of *fiqh*, translation of the Qur'ān, books on the commentary of the *aḥādīth*, and all that is associated with the topic of research. Additionally, the library research also aims to find out the concepts and theories related to this study in more depth.

Therefore quite a number of materials were collected from the library of the University Sains Islam Malaysia, Tun Uda Shah Alam Library, from personal collections and friends. The materials collected are from Primary sources and Secondary sources. According to Nicholas Walliman (2011), Primary sources are data that are the closest one could get to the truth given that they were seen, experienced, or recorded shortly after the event. The Secondary sources are data that have been interpreted and recorded.

Among the sources collected for this research are the Primary sources collected namely from the Qur'ān and *sunnah*, documents directly relevant to the issues, newspaper articles, encyclopaedias, and dissertations. The Secondary sources are journal articles, reviews, academic books, and biographies.

b) Descriptive Research

A descriptive study's result is a comprehensive depiction of the subject. The research starts with a clearly defined subject and performs investigation and studies to accurately explain the phenomenon (Elliott & Timulak, 2005). As the name suggests, the main goal of descriptive research is to describe a population's or phenomenon's features. Hence, the purpose of descriptive research is to answer the following

questions: who, what, when, where, and how. For this research, descriptive research was applied in the study which included the probing of *adab* features from the book *al-Adab al-Mufrad* and then examines further the purpose of its proposed laws and rulings from the said book. The supporting texts found are excerpts from the Qur’ān, *ḥadīth*, and *sīrah* of the holy Prophet PBUH which are highly descriptive and reliable. The interactions convey the careful production of the subject matter investigated and researched. Together, they are congruent in the detailed studies of the specific formalities and manners which manifest order and render it authentic.

As stated earlier, content analysis is a method that systematically analysing written documentation to make replicable and valid inferences from texts (or other meaningful matters) to the contexts of their use including books, newspapers, articles, advertisements, speeches, official documents, etc (Krippendorff, 2004). The collected data is evaluated and interpreted to construct a meaningful connection between textual data formats. It also determines the patterns and themes in the data to get a decent outcome.

It is critical to code the data, which entails subdividing a massive amount of raw information or data and then categorizing it. Content analysis shows three distinct approaches: conventional, directed, or summative, where the major differences are the coding schemes, origins of codes, and threats to trustworthiness (H.F. Hsieh & Shannon, 2005). Table 1.1, shows how the process produces the result of the analysis.

Table 1.1: Qualitative Content Analysis

	Purpose	Process	Product
Qualitative content analysis	Developing themes to capture the underlying meanings of data portions (latent	<ul style="list-style-type: none"> Identifying relevant data 	Credible and context-bound results.

	meaning-based purpose)	<ul style="list-style-type: none"> • Coding by examining the text including the context and background • Generate the themes to represent the underlying meanings in data • Use the themes to address the research question(s). 	
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Source: H. F. Hsieh & Shannon (2005)

Content analysis is useful for examining trends and patterns in documents (Stemler, 2001). It begins by coding and then these codes form the categories which will result in its frequency (Fig. 1.1).



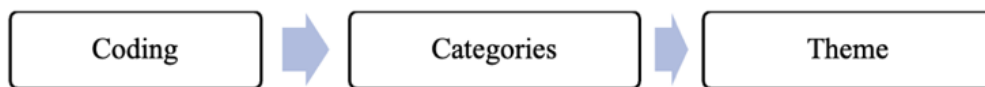
Source: Alyssa Bogetz; Erika Abramson (2017)

Figure 1.1: The Flow of Content Analysis

For this study, the approach of content analysis used is appropriate due to the involvement of gathering and analysing the content of the book *al-Adab al-Mufrad* by Muḥammad ibn Ismā‘īl al-Bukhārī. This research sought to address the importance of *adab* and the obligations of the children towards parents, to examine and identify the perfect *adab* from the teachings of the Prophet (PBUH) through the *aḥādīth* and through the methods of content analysis research.

1.8.2.1 Coding

Coding is described as the deciphering or interpretation of data which includes the naming of concepts and also explaining and discussing them in more detail (Böhm et al., 2004). Coding aids in the organization of mounds of data. It is the first step towards conceptualization and aids in the prevention of 'data overload' due to lots of unprocessed data. Coding entails reviewing, selecting, interpreting, and summarizing information without distorting it (Walliman, 2011). Coding builds categories and from those categories, themes are formed. These themes are then categorized and later form themes which are then used to generate the guideline. For this research, coding was done manually, and the process is shown in Figure 1.2 below and further explained in Appendix 2.



Source: Anaheim (2017)

Figure 1.2: The Flow of Coding Towards Categories and Theme

This research sought to address the importance of *adab* and the obligations of the children towards parents, to examine and identify the perfect *adab* from the teachings of the Prophet (PBUH) through the *ahādīth* and the methods of content analysis research. As stated before, this research will focus on all the teachings of the Prophet PBUH through the 46 *ahādīth* on *adab* towards parents to be analysed. To code, notes were taken from the data based on the research questions. The notes are structurally coded to answer the questions of who, what, where, and how. This involves the notes from the 46 *ahādīth* on *adab* towards parents. The details were obtained by observing *hadīth* by *hadīth* using the inductive approach for details. These codes are then

converted into categories to properly manage the data. The categories for this research are rights of the parents, children's responsibility towards parents, and rewards and punishment based on the Prophet PBUH's teachings. Themes are built from these categories to address the issues to be analysed.

1.9 Literature Review

Islam is a religion that emphasizes good *adab* in all aspects of life. Good *adab* is highly respected, and preserving good connections amongst family members and neighbours despite differences in beliefs and thoughts will give birth to a society that respects one another. Many studies revealed multiple discourses on *adab* from both Islamic and Western perspectives by examining books, journals, and journal articles. However, there is a lack of research on *adab* towards parents, which is a critical issue because this *adab* can mould a person's life for the better. As a result, this study aims to examine the teachings and practices of the Prophet PBUH and the Companions on the *adab*.

Adab is a crucial cornerstone in a person's life since it can protect them from engaging in despicable behaviour. Abhorrent traits that can harm oneself and interpersonal relationships arise when an individual loses their *adab*. The loss of *adab* in many facets of society is one of the subjects debated by Muslim and Western academics. The *adab* discussed in this study comprised the obligations of children toward parents. This literature review will be arranged on the social issues involving the *adab* of children towards parents from the Islamic and Western perspectives generating on the Rights of the Parents. Therefore, this study will highlight the 46

aḥadīth in the chapter of *adab* towards parents from the book *al-Adab al-Mufrad* by Muḥammad bin Ismā'īl al-Bukhārī.

Adab is an Arabic word that refers to refined behaviour and proper manners that should be performed consistently. The term *adab* fundamentally refers to a norm of behaviour. In the early centuries of Islam, these terms express either an ethical implication of good personal traits or the training of a variety of sensibilities and skills. The concept of *adab* is based on discipline and training, reflecting the excellent lineage. It is also used to refer to fields of study which is now known as the literature (Campo, 2009; Martin, 2016).

Assuredly, *adab* can be interpreted to signify refinement of character, friendliness, and decency and is intimately associated with morality or honourable conduct. *Adab* is a custom or rule concerning polite behaviour derived from religious principles and is frequently applied in relationships between people, including friends and neighbours. However, losing *adab* will cause a person to lose his sense of love for one another and Allāh SWT's favour. This circumstance leads to frequent conflicts and hostility due to the deterioration of *adab*.

1.9.1 The deterioration of *adab*

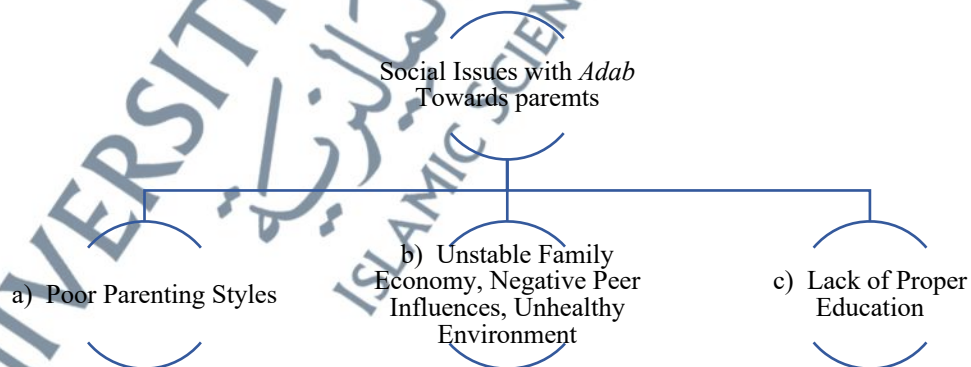
As mentioned in the background of the study, the discussion of *adab* was stressed and the concerns relating to the deterioration of children's *adab* toward their parents were also highlighted in the problem statement section. Regardless of age, the deterioration of *adab* is a widespread issue.

The deterioration of *adab* has numerous underlying causes. These issues of deterioration of *adab* affect people of all ages, young and elderly alike. One of the aspects contributing to the deterioration of *adab* comes from the individual himself.

This occurs as a result of emotional instability, where a person loses control of his emotions under particular circumstances. Aside from the individual factor, other elements that contribute to the decline in *adab* are factors in the family, friends, societal pressure, and mass media issues.

The social issues with *adab* with children's *adab* toward parents and it is also the rights of the parents, which is connected to developing one's character physically and spiritually, is the subject of this research. This research topic is crucial because it clarifies one of the social problems that arise between children and parents that frequently result in tragic events.

As many people do not properly respect parents, the absence of *adab* towards parents has been noted as an issue in society. In addition, the problem of *adab* persists today and affects people all over the world of all races. Some people these days are rude, mean, or disrespectful to parents as well as friends. In light of this, it is determined that present social challenges are accountable for the decline in *adab* among these children. Further, these unhealthy behaviours as mentioned are a result of social issues, issues with peer influence, and issues with poor parenting.



Source: Azizi et. al., 2013; Baumrind, 1991; Wan Abdul et. al., 2022

Figure 1.3: Social Issues with *Adab* toward Parents

As shown in the above figure (Figure 1.3), poor parenting styles, family issues, negative peer pressure, unhealthy environments, and a lack of appropriate education, particularly in religious and secular science for some families, are social issues that contribute to the deterioration of *adab* toward parents. These issues are frequently discussed by scholars, politicians, and netizens on social media.

a) Poor Parenting Styles

One of the most demanding responsibilities a person may have is raising children. Children are a gift and a trust from Allāh SWT and parents are responsible for educating them in order to succeed in this world and the next. This responsibility is incredibly difficult, especially in a competitive society. In terms of parenting techniques and skills, these are factors in how a child's personality and behaviour develop. There is no doubt that parenthood responsibilities are challenging, especially with globalization today.

Diana Baumrind (1991) argued in her study on parenting styles that adolescent development is influenced by the manner in which parents raise them. Her research findings indicate that adolescents, despite experiencing high parental demands and responsiveness, exhibit greater societal competence due to the appropriate level of independence granted in accordance with their maturity. Baumrind's classification of parenting behaviour into authoritative, authoritarian, permissive, and rejecting-neglecting styles delineates how parents balance the nurturing needs of younger children through varying degrees of demandingness and responsiveness. Likewise, in Islamic parenting, the concept is to educate oneself and one's children further so that they can become closer to Allāh SWT. Children's education starts at home. To ensure

that children develop mentally, physically, spiritually, and emotionally, parents should always be competent at educating, communicating, and resolving conflicts.

According to Imām Al-Ghazālī , four factors make up parenting skills namely first, the relationship with Allāh SWT, second, knowledge and education, third, the relationship between parents and lastly, children and the relationship with others. It's crucial to raise children with the fundamental values outlined by Imām Ghazālī's guidance. The child was placed under the supervision of parents who were trusted to guide their children towards the righteous way, keep them connected to Allāh SWT, and in good relation to others (J. Manap & Baba, 2016).

In this modern era, the role of parents in educating children is very challenging. The influence of various bad influences is easy to access and even exists in one's own home. With that, parents need to be more concerned about their children's movements and instil good values in their children in addition to parents setting a good example for them. Equally, parents should be more involved in their children's lives and provide them with religious exposure.

Adding to the Islamic parenting skills, Izzah Nur Aida Zur Raffar et al. (2021) concluded from 'Ulwan, Rabiahtul Adawiyah, Mohd Hamid & Khaulah, Harlina, Ibn Khaldun, al-Ghazālī and Jamiah & Sidek that Islamic parenting techniques focused on four key areas: knowledge, parents maintaining their relationship with Allāh SWT, relationship with children, and relationship with other people. In order to maintain the relationship between parents and children, parents not only need to provide their children with something to eat, drink, and wear, but they must also give them an education, love, and affection, serve as role models, and fulfil other children's rights.

Wildan & Qibtiyah (2020) make a similar point that the importance of the family and their parenting approach is considered significant. Religion, culture, ethnicity, and

the methods by which parents draw from their ancestors are the major factors in parenting styles. The parent's level of religious knowledge has a significant impact on their parenting style. Several radicalization occurrences in Indonesia have highlighted the crucial role that families, and parents, in particular, serve in moulding children's behaviour. The Surabaya and Malang family suicide bombers showed how crucial parental influence is in moulding children's minds and beliefs. They self-identify as freedom fighters, liberation fighters, militants, mujahidin, and other proponents of independence, endeavouring to achieve their ideological aspirations (Widyaningsih & Kuntarto, 2018). Parenting mainly depends on the effectiveness of parent-child interactions. The most important component of parenting is teaching and socializing the children in the right environment.

In Islam, Prophet Muḥammad PBUH has long demonstrated methods and approaches to child upbringing and education. The best approach to children's education is readily accessible. Islam itself has provided the best example in the education of children. Islamic figures such as the Companions of the Prophet PBUH, and Islamic scholars such as Ibn Khaldun, Imām Ghazzālī, and many others have provided guidelines in the parenting aspect. The teachings provide guidance for parents in raising and educating their children.

b) Unstable Family Economy, Negative Peer Influences, Unhealthy Environment

The deterioration of *adab*, as previously noted in the problem statement, is one of the causes is caused by poor parenting. Apart from parenting, factors including the unstable family economy, peer pressure, technological advancement, and other environmental issues do have an impact on the decline of *adab*. However, issues at home are what initially cause the problem of collapse.

Azizi Yahaya et. al. (2012) they made it quite evident that the parenting approach taken in nurturing children matters. This is because it will have an impact on children's personalities, especially those of teenagers. As teenagers, they are naïve in handling challenges like conveying the values and ideas of life. Teenagers who lack self-confidence, self-worth, and respect are more vulnerable to peer pressure. As a result, they are capable of being persuaded by immoral behaviour. However, some parents find it difficult to effectively support their children's development because they are overly focused on their jobs or lack the necessary skills. As a result, they are unaware of their children's friends and how they spend their leisure time, and they pay little attention to their children's academic achievement. Hence, these children, especially teenagers, are prone to misconduct, truancy, disrespect, and loss of *adab*.

As for the factor of the loss of *adab*, Azizi et. al, (2013) argue that family, peers and school factors contribute to poor *adab* among teenagers. As for family, there is an unpleasant emotion as a result of environmental factors such as unattached family relationships, split families, and less attention from families or parents which have an impact on this *adabless* (unmannerly) behaviour. Unstable emotions such as anger, depression, and revenge will encourage children to release anger by performing various deviant behaviours, with the aim of releasing their stress.

Zulkifli Mohd Yusoff (2004) concurs with Azizi et al. regarding the impact of family dynamics on the decline of *adab*. Several factors contribute significantly to the manifestation of this behaviour. He identifies parental attitudes as crucial, noting instances where parents delegate child-rearing responsibilities to maids, neighbours, or friends, thereby neglecting their children. Consequently, children deprived of parental attention may seek fulfilment from peers who can provide it. Additionally, Zulkifli Mohd Yusoff observes that some parents lack an understanding of religious principles,

resulting in a disregard for familial bonds, which in turn diminishes children's respect for their parents. Furthermore, he laments that despite identifying as Muslims, some parents fail to demonstrate obedience to Allāh SWT in their actions. Addressing this issue requires community members to prioritize the teachings of the Qur'ān and *ḥadīth* as foundational guides.

William J. Doherty (2013) in an article from The Smart & Good Schools Education Letter, states that this unmannerly behaviour in children is due to an epidemic of insecure parenting, where parents once had bad experiences in their early life. These parents came to a decision not to repeat the same mistakes of their parents, and to be obedient without a doubt. Therefore, the children from these families were given freedom when they became too independent and preoccupied with peer acceptance. These children show good behaviour and are well-mannered with peer groups and in school but act differently at home. They are disrespectful and rude towards their parents.

Risa C. Doherty (2017) enunciated that at the stage of maturing, youth are affected by the culture and society of today, and they, like all generations, are a product of their environment. The manners of both children and adults have declined throughout time. The influx of informality into the culture, the use of impolite language, and the increased opportunities for self-expression and self-advocacy are all contributing causes of the rudeness towards parents and others. Additional reasons for the rise in rudeness include the promotion of aggressive behaviour, a racier environment mediated by peer pressure, frazzled parents, and media and social media.

Regardless of age, the rapid advancement of today's technology had a significant impact on life. Nahar et al. (2018) continued by saying that practically every aspect of a person's activity has been impacted by this technology. This includes the children and

teenagers of today, whose lives have undergone considerable lifestyle changes as a result of the influence of today's technology. It is obvious that using modern technologies has its advantages yet, uncontrolled internet applications have fostered device addiction in children. Children's development is impacted by media such as the internet, television, and magazines. Their souls are affected by violent scenes and immoral behaviour, and they are affected by what they observe. They will therefore begin to disregard parents and other senior citizens. Parents must therefore exercise discretion in how to address the supervision and usage of media at home. It is the obligation of parents to make sure that children are always on the right path and obtain more useful knowledge because the explosion of technology cannot be stopped.

Whilst the development of technology, the influence of a different culture that is against the manners and norms of easy life affects young people today. It not only destroys one's identity, destroys one's relationships with family members but also destroys one's beliefs. Examples of influences that can impair a person's morals and beliefs such as the influence of black metal which is based on hard-paced music and free association, hedonism culture which only pursues pleasure, K-Pop which encourages youngsters to adopt behaviours and styles that are against Islamic values, and practicing other religious cultures such as Halloween is now very prevalent. Therefore, in order to avoid children and adolescents from continuing to succumb to this outer culture, parents need to instil religious knowledge and healthy culture from an early age.

c) Lack of proper education

There is a lot of discussion on social media about how children's manners are deteriorating. This condition is primarily the consequence of parental negligence or a

lack of knowledge regarding child development. Children learn their manners first and foremost at home. The absence of religious awareness and inadequate religious education for children from an early age are the root causes of the moral decay issue. Many children are left unsupervised due to parents' preoccupation with daily tasks, especially those who work, as well as the parents themselves have limited knowledge of parenting and religion. In light of this, parents must be knowledgeable about parenting in order to raise their children to be civilized adults.

Wan Abdul Fattah et al. (2022) one of the key factors in developing teenage morals is education since it will enable them to distinguish between morally acceptable and unacceptable behaviour. Teenagers today are becoming more and more unaware of the meaning of their existence as human. Many of them continue to experience unethical social symptoms. Teenagers with moral issues typically come from homes where religion was not taught to them as children. Teenagers who do not have full access to religion could easily be influenced by immoral conduct. For these teenagers, friends are crucial in their life to the point that most of them prioritize their friendships over their own families. What their buddies do is seen as enjoyable and suitable for them. They view the act of their friends as enjoyable and appropriate for them.

Raudhatusoufwah Ruzairi & Kamarul Azmi Jasmi, (2022) agreed with Wan Abdul Fattah et.al. (2022) that one of the reasons for the deterioration of *adab* in adolescence is the absence of education on religious knowledge. The distortion of the Islamic faith will arise from the excessive glorification of western culture brought on by ignorance of religious knowledge. Apart from that, being overly protective and loving towards children can make them uncivilized such as raising their voices and losing respect when talking to anyone, especially elders. Not only that, some children use abusive words towards others because they often hear them from the speech of

adults around them. To prevent things from getting worse, issues like this need to be addressed. It is important to implement the teachings of Islam and deepen the relationship between morality and responsibility in the community.

Muhidin & Syafri (2016) affirm the need to provide proper education to children and the method of *akhlāq* education in building and nurturing the *adab* according to the Islamic perspective. Inquiring good *adab* through *ḥadīth* as the primary source is the only way to produce morally upright and devout people. In advancing this good *adab*, one should learn the *adab* from the teaching of the Prophet PBUH and what the companions actually practiced. Without the knowledge of the *adab* towards parents, a person will face the consequences and be viewed as being disobedient and sinful.

1.9.2 Impact on the deterioration of *adab*

This moral decay has an impact on society and family institutions. The society will become chaotic, fractured, and ununified if this problem is not addressed. As for the family institution, the happiness and harmony of a family institution will be significantly impacted by the deterioration of morals. A family will undoubtedly become inharmonious and tension will occur among family members.

The collapse of manners stems from various reasons. Nurul Izzah Noor Zainan et al. (2015) forwarded that the usage of social media by students unsupervised or independently will have a detrimental impact on moral degradation. Social media's biggest drawback is how much time it wastes on community members, particularly students, playing online video games and surfing pointless websites. The use of obscene language, acts of aggression, wearing flashy clothing, having strained personal connections, and driving while inattentive are a few examples. Additionally, the

absence of interaction within the family will weaken the bonds between the family members.

The issue of disrespect towards parents has happened since the beginning of man on this earth. Kiptiyah (2019) cited a Qur'ānic episode in which the sons of Prophet Adam disregarded their parents' advice and wed the sister of one of their twins (crosswise). This incident ended when Qābīl murdered his younger brother Hābīl. This scenario serves as an example of how, in the absence of *adab*, one could end up doing something improperly.

There were stories of this rebellious child during the days of the Prophets. Among the examples is the story of the son of Prophet Noah who went against his father and 'Alqamah who was disobedient to his mother. Shaiful Bahri Md. Radzi (2015) wrote about Si Tanggang Moden depicting the present pattern of misconduct which is a different version from the past. In this article, he described Tanggang as a rebellious child model for children who were being sworn by his mother which turn him into a stone. Though this story may seem impossible and more fable and fantasy than truth, the underlying lesson is to have love and respect for parents and to appreciate their sacrifices.

1.9.3 Coping the deterioration of *adab*

The lack of religious knowledge and the practice of morals and *adab* in daily life among teenagers and young people nowadays is the primary cause of *adab* deterioration. Fika Pijaki Nufus et al. (2017) argue that the Muslim community should return to the Qur'ān and *ḥadīth* for guidance to obtain good *adab* and to produce a good *adab* (mannerly) family. In their article, they stressed on good *adab* towards parents.

Islam has taught Muslims to be obedient and devoted to their parents, remembering the

many sacrifices and the kindness of their parents, such as their sacrifices in nurturing and educating them. In return, children need to respect and be responsible for fulfilling the rights of the parents and they should not treat parents with disrespect.

Mohd Shahril, Ahmad Khilmy & Mohd Murshidi (2015) views that in the Islamic manners, the concept of *adab* has a long history and it is an exploration of *akhlāq* in human behaviour. It is considered a discipline of the '*aql*' (intellect) which is connected with good values which prevent errors in life for spiritual and physical development.

Nurul Hamiza (2012) also shares a similar opinion on this event by arguing that Islamic *adab* was built with good *adab* and these good values are one of the components that make up the culture. Therefore, practicing these noble values will produce future generations with noble characters as it had been proven in the era of Prophet Muḥammad PBUH. Nurul Hamiza further states that the etiquettes in Islam beautify the journey of every life of a Muslim in this world as a pious servant of Allāh SWT. Thus, these Islamic etiquettes guide Muslims to proper *adab* towards one another without violating other people's rights.

Salih-Uddin et. al. (2014) highlighted the *adab* of seeking knowledge and motivation for students. Salih-Uddin et. al. explained that the Prophet PBUH set the correct way on the method of teaching and etiquette during lessons or lectures and gave guidelines for the teachers towards the student as what he had done with his Companions in his era. All the Prophet's PBUH attitude and way of delivering the *wahyu* (divine revelation) to his Companions and other Muslims are the best examples to be practiced today for effective teaching.

1.9.4 Addressing *adab* toward parents

As regards on the rights of the parents they are entitled to be loved, respected, and communicate with kind words and obedience from the children. Abdul Basit bin Abdul Rahman (2012) wrote that Islam gives both parents a high status due to their sacrifice and it is the obligation of the children to fulfil the rights of the parents. Fulfilling responsibilities to both parents, it is not the only obligation of children toward parents who are Muslim but they also need to be kind to their parents who are non-Muslims. This is because Islamic teaching educates people with love, mercy, compassion, gentleness, and courtesy with one another regardless of faith.

In relation to fulfilling responsibilities to both parents, Islam teaches children to be responsible and to honour their parents. These responsibilities continue even though the child himself is a parent to his child. There are many ways a child could fulfil their responsibility towards their parents which is also the right of the parents. Nur I'annah (2017) extends the responsibility of the child to the parents in various forms. A child should love both parents and the child should not resent his parents for their wrongdoing, but he must continue to serve and love them. This feeling of love can be translated by obeying the parents' wishes and continuously making *du'ā* for the parents.

On another occasion, Jamiah Manap & Haniza Rais (2013) argues that *adab* towards parents should be created through good communication in order to further strengthen the relationship between the two. Communication between parents and those under their responsibility and vice versa is equally important as in Islam. Children are required to respect and communicate appropriately with their parents and they should not hurt the feelings of the parents or else they will be considered rebellious children towards parents. In fact, it is a sin to talk against or be unmannerly to parents. Children

should always show good *adab* and honour their parents. This can enhance the feeling of love and mutual respect which is essential to form a happy family.

Sharifah Noorul Masihah et al. (2014) affirm that communication with parents is particularly important in Islam and that the understanding of the methods of communication organized by Islam is especially important for those who are faced with disabled or elderly parents. They listed several ethical conducts that a child should practice towards a parent that is; a child should speak softly and gently to further strengthen the relationship between the two. Furthermore, the child needs to be careful with their words when talking to both parents. The child needs to be polite when speaking to parents and should be careful with their body language towards parents. Apart from that the child should be willing to give way with parents and they should agree with the decision of the parent as long as it does not contradict with Islamic rules. In Islam, as long as the child respect and make their parents happy they will be rewarded in this world and the hereafter.

This book *al-Adab al-Mufrad* itself has listed the methods of educating the *adab* in detail such as through *hiwār* (dialogue), *munāẓarah* (debate), and *amsal* (examples). With such elements contained in this method, one will know the proper way to behave, communicate, and be a man of character and piety through knowledge of Islamic values (Ihsan Muhidin & Syafri, 2016).

Apart from good communication with parents, another important aspect is that children should honour and be dutiful to their parents. This aspect of behaviour to their parents is very much demanded. Fathi as-Sayyid Nada (2009) confirms that the book *al-Adab al-Mufrad* explains how important for a child to honour, respect, and be dutiful to both parents. Children should have the desire to serve their parents with kindness in all aspects regardless of the parents' age whether they are young or old. The children

will be rewarded by Allāh SWT for serving their parents because this is the most important practice in family life. There is a *hadīth* on being dutiful to parents which state the pleasure of Allāh SWT depends on the pleasure of his parents. This is the reason the children will be rewarded with a long life and enter paradise.

Doing good and being dutiful towards parents does not stop with the death of parents but they should be continued even after the death of the parents. Islam teaches that there is still a connection between children and their parents even after their death. Hafiz Firdaus Abdullah (2007) added that as human beings, there are many inadequacies in being dutiful to parents when they are alive. For these reasons, Allāh SWT has given them the opportunity to continue to do good to their parents after they die. In addition to supplication for both parents, a child could fulfil the parents' pledges, be generous to friends of theirs, and connect ties of kinship through his parents.

Yazid bin Abdul Qadir Jawas (2003) pursue the issue and affirmed that the Prophet PBUH said that the child who was rebellious towards the parent would be punished in this world and the hereafter. Due to this behaviour, they will be unable to enter *Jannah* (Paradise). He added that it can be seen that the person who rebels against his parents, his life will not change for the better condition. On the other hand, they will always face difficulties. Indeed the act of disrespect and disobedience to parents is sinful.

As regards the studies on the book of *adab* from *Ṣaḥīḥ Bukhārī* and *al-Adab al-Mufrad* by Imām al-Bukhārī, Nazri, Ahmad, & Yusoff (2011) discuss the concept of rewards and punishments in religion with special reference to *Kitāb al-Adab* of *Ṣaḥīḥ al-Bukhārī*. They focus on the *adab* of Prophet PBUH in the chapter of Faith (belief) in which the Prophet PBUH gave guidance to educate on rewards and punishments as a motivation for the Muslims to be good and noble persons. Following this, Nazri,

Ahmad & Yusoff highlighted the *adab* of being good to parents. In doing so, those who do good to their parents, as mentioned in the *ḥadīth* of the Prophet PBUH, they will be rewarded with the mercy and blessing of Allāh SWT, and this good *adab* is loved most by Allāh SWT.

1.9.5 Conclusion

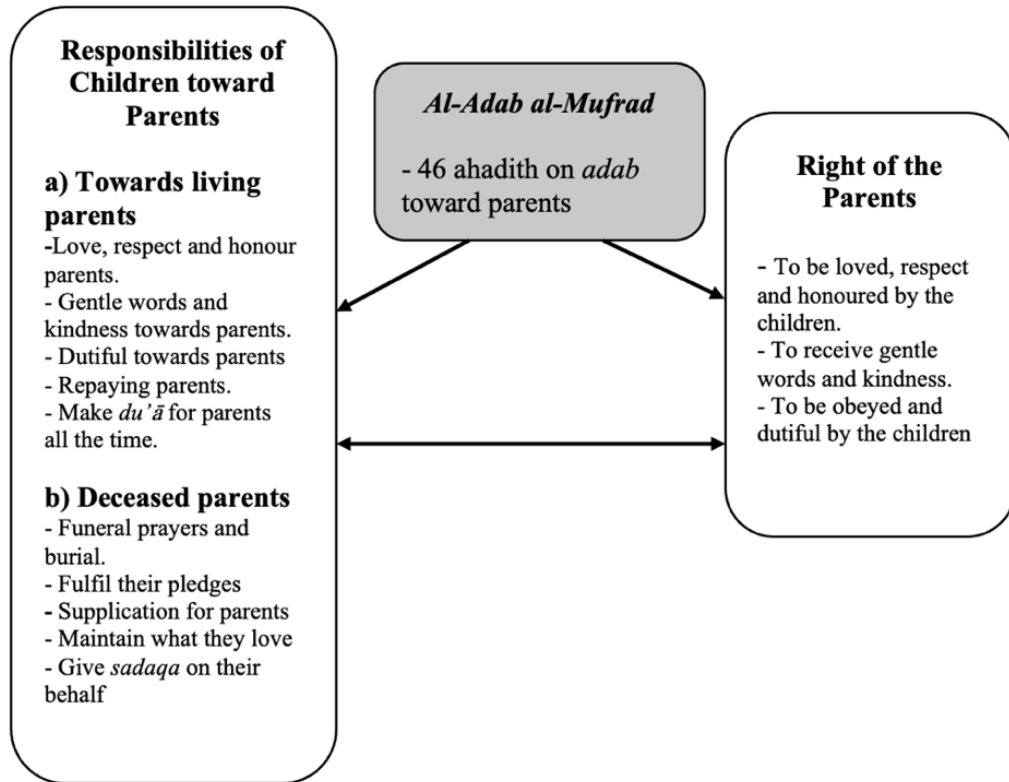
In general, this study analyses the deterioration of children's *adab* toward their parents. It is expected that this study would provide guidance for some Muslims who are struggling to fulfil their obligations towards their parents. Therefore, it is hoped that this study will serve as a solution and guidance for a more successful implementation of children's *adab* towards their parents.

1.10 Preliminary Guideline

This research is qualitative research using sources from the *aḥādīth* and *athar* of the Prophet PBUH and the Companions to understand the *adab* and responsibility of children towards their parents based on the teachings and practices of the Prophet PBUH implied in the *ḥadīth* and to clarify the preliminary guideline.

The elements in this research are *adab*, children's responsibility towards parents, and the Prophet's PBUH *ḥadīth* related to *adab* towards parents. Children's responsibility towards their parents is to take care of them, make them happy, and respect them, These responsibilities are not only when the parents are alive but continue after their death. While the *ḥadīth* are all the sayings, deeds, and rulings of the Prophet PBUH. These *aḥādīth* are based on the book *al-Adab al-Mufrad* by Imām al-Bukhārī.

The figure (1.4) below shows the *adab* in children toward parents based on the book *al-Adab al-Mufrad* by Imām Bukhārī.



Source: Al-Bukhārī (2014)

Figure 1.4: *Adab* of children toward parents

From this preliminary guideline (Fig. 1.4) based on the book *al-Adab al-Mufrad*, a guideline was later modified to depict the main themes and qualities of each perspective of the Islamic *adab* employing the book *al-Adab al-Mufrad* in chapter 5. This guideline of *adab* of children towards parents will answer research question No. 3 (RO3) by providing a guideline for Muslims in this present era. Thus, research objective No. 3 (RO3) in developing the guidelines on the *adab* towards parents in the present era is drawn in this chapter.

1.11 Conclusion

This chapter has discussed the background of the study, problem statement, research questions, research objectives, scope and limitations of the study, research methodology, literature review, and conceptual framework. The next chapter will introduce Imām al-Bukhārī's book *al-Adab al-Mufrad*.

