



E- JOURNAL OF ISLAMIC
THOUGHT & UNDERSTANDING

BIL. 1

JANUARI 2018



Published by :

أكاديمية الدراسات الإسلامية المعاصرة
Akademi Pengajian Islam Kontemporari
Academy of Contemporary Islamic Studies (ACIS)



الجامعة الإسلامية
UNIVERSITI
TEKNOLOGI MARA
CAWANGAN MELAKA

THE INFLUENCE OF FAMILY COMMUNICATION IN DEVELOPING MUSLIM PERSONALITY: AN OVERVIEW OF FAMILY COMMUNICATION PATTERNS THEORY

Aini Faezah Ramlan¹, S Salahudin Suyurno², Muhammad Taufik Sharipp³, Abdul Rauf Ridzuan¹ & Siti Nur Farrah Faadiyah Abd Ghani¹

ABSTRACT

Family communication is essential to create positive environment in a family. This type of communication involves on the interaction among the family members such as between the parents with the children and vice versa. The study of family communication is attributed to the understanding towards the factor of social problems among the youths, conflicts in marriage and other consequences of degrading in terms of human interpersonal communication. Family communication play significant role in developing youth personality. Islam emphasizes the role of parents in nurturing their children to have Muslim identity that become an asset for the ummah. Muslim personality is the source of goodness and constructive elements in the society. Positive interactive between parents and adolescents in families would lessen towards health risk behaviors that contribute to unintentional injuries, tobacco use, alcohol and other drug use, sexual behaviors that contribute to unintended pregnancy and others. However, nurturing children according to the Islamic values in modern-globalized environment is quite challenging. Family communication and interaction is lessen due to the increasing usage of technology. Research findings on delinquencies behaviors among Malay youths showed that family institutions have contributed to the increasing rate of social ills in societies (Azizi Yahya & Badrulzaman Baharom, (nd). This article will highlight the influence of family communication in developing ummah by reviewing Family Communication Pattern Theory. This theory shows consistency with Islamic teachings the role of parents as agents of religious socialization in developing Muslim personality.

Keywords: *influence, family communication, developing, Muslim personality, socialization*

¹ Senior lecturer, Faculty of Communication and Media Studies, UiTM Melaka. E-mail: faezah877@melaka.uitm.edu.my

² Assoc. Prof., Academy of Contemporary Islamic Studies (ACIS) UiTM Melaka.

³ Lecturer, Academy of Contemporary Islamic Studies (ACIS) UiTM Melaka.

INTRODUCTION

Communication among family members is a dimension of interpersonal communication and seen as a key to understand family relationship. Galvin and Brommel (1991) postulated that family members utilize patterns of communications to organize themselves into predictable modes of behavior. By studying communication patterns, it is possible to understand related things such as cohesion, decision making process and the rules and roles that operate within the family system.

Family communication is the main factor to create positive environment in a family. This type of communication involves the conversation between the family members such as the parents and the children and vice versa. The study of family communication is attributed to the understanding towards the factors of social problems among the youths, conflicts in marriage and other consequences of degrading in terms of human interpersonal communication. The study on family communication patterns also have been examined in a variety of ways, such as the effects of media use, personality characteristics and the socializations of children's attitudes and behaviors (Nardello, A.M: 2002). Parental communication pattern includes the rules and control of unacceptable behavior in society, to delay gratifications and learn to respect the rights of others. Wright and Wright (1994), (Smetana: 2011) suggested that positive parenting practices during the early years would prevent adolescents involved in delinquency behavior. If parents impose less behavioral control to their children, it would be associated with externalizing problems such as drug use, truancy and antisocial behavior.

In the Holy Qur'an, the creation of human being has specific purpose as stated in the following verse;

O Mankind! We created you from a single (pair) of a male and female and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

(Al-Hujurat 49: 13)

Islam provides guideline for humans to interact with one another. Interpersonal communication is established to develop relationship for specific purposes between human beings. Communication among family members is a dimension of interpersonal communication and seen as a key to understand family relationship. Family communication is the primary source of education for children. Parents and children are supposedly communicate to each other frequently. The study of parental influence on children attitudes and behavior had

indicated a consistent pattern of findings. Parental communication is associated with positive or negative outcome in children. The least amount of communication and structure the family provides, the more likely the child will be engaged in delinquent activities. Based on several previous research findings reported that adolescents whose parents provide high levels of security and adequate supervision have higher levels of social competence, college adjustment and academic achievement. Meanwhile, coercive parental control during adolescence was linked to decreased well-being and greater substance abuse during emerging adulthood (Aquilino and Supple:2001 in Cheryl S. Marsiglia, Jeffrey J:2007).

Research on family communication patterns have found a strong relationship between parental communication and adolescents juvenile acts (Anika Doggett, Clark, Shileds: 1997, Cernkovich & Giardano; 1987, Azizi; n.d)). Parental communication pattern includes the rules and control of unacceptable behavior in society, to delay gratifications and learn to respect the rights of others. If parents impose less behavioral control to their children, it would associate with externalizing problems such as drug use, truancy and antisocial behavior.

The study on family communication patterns also have been examined in a variety of ways, such as the effects of media use, personality characteristics and the socializations of childrens attitudes and behaviors (Nardello, A.M: 2002). According to Barnes (1989), the conflict that arose especially between parents' and adolescents' is due to different perceptions to the rules and the roles which affect poor communication between the two generations. Parents should foster positive qualities, skills and competencies to their children by sharing shared reality towards certain matters. Previous research supported the findings that different family communication patterns are associated with different interpersonal communication skills which children acquire those skills that they experience in their own families (Arnold: 2008).

There are several local studies which had been conducted to investigate the relationship between parental communication pattern and juvenile delinquencies among youths. Roslina Bakar (1999), Badruzaman Baharom (2006), Che Su et.al (2011), Che Hasniza Che Noh (2011) in their studies, found that family communication conflict could be the main indicator towards delinquent behavior among the youngsters. The patterns of interactions among family members become a model for children to learn about ways of communicating in personal relationship (Azizi Yahya; nd).

Family environment also contributed to develop deviant behavior among adolescent students. It was predicted that parenting style would lead to more socially acceptable and cooperative peer relationships. Conversely, parents who may be rejecting and unavailable might lead to more socially uncooperative or bullying behaviors. The quality of parental communication has a major influence on the child's cognitive, social, emotional and physical development. Parents are the main role models from whom children imitate and learn about themselves, their family and the community they lived in.

THE ISLAMIC VIEW OF MUSLIM PERSONALITY

Islam is a complete religion that guide its believers in all aspects of life. Islamic personality is grounded in high moral characters, encompasses beliefs, external traits, attributes, manners and social graces, and *adab*. It covers every aspect of interpersonal life including relations between man and man, man and God, man and family, man and society, as well as man and the natural world. The primary aspect of Islamic personality is the belief to God and His religion (Islam). The important elements of personality in Islam are moral characters and spiritual developments.

An individual's character is one of the most important aspects in Islam. Islam emphasizes to all believers to develop good moral characters and virtues in accordance with the teachings of Qur'an and Hadith. The ideal Muslim personality is the manifestation of human quality relationship with the Creator (Allah). The word 'personality' is not mentioned specifically in the Holy Qur'an. However various terms that refers the meaning of mankind such as '*insan*', people '*nas*', believer '*mu'min*', unbeliever '*kafar*', hypocrite '*munafiq*' and Christians and Jews '*ahlal-kitab*' (Al-Ammar Fawziah et al: 2012).

Sheikh Taqiuddin An Nabahani (2005) in his book entitled *The Islamic Personality* (2005) has mentioned that the personality in every human being consists of '*aqliyya* (mentality) and '*nafsiyya* (disposition). Islam has provided a complete solution for man to create for himself a particular personality distinct from all others. Islam develops the Islamic personality through the Islamic '*aqidah* (creed). The combination of '*aqliyyah* which is built upon an individual's '*aqidah* provides him or her a distinct mentality and a true criterion for thoughts and ideas, safeguarding him or her from erroneous thought.

In psychology, the concept of personality is associated with the concept of character. Character reflects qualities of human nature that determine and motivate the actions of man. According to Al-Ammar Fawziah et.al (2012) the definition of character within the field of Islamic literature could be similar with the definition in modern psychology. Al-Ghazali's definition of the term character has the same meaning like other Muslim scholars such as Ibn Miskawyah and Ibn Sina.

According to Smither and Khorsandi (2009) a meaningful personality theory must address at least six aspects; *human motivation, personality development, the self, the unconscious, psychological adjustment and relationship of the individual to society*. Islamic teaching has emphasized strongly on the well-being of the internal and external behavior of man. For example, the term 'good deed' (*al-birr*) is an Islamic concept that contain ideas and values that lead to the development of good character and personality.

Human personality in the Islamic tradition, unlike the western psychological tradition. The Islamic personality consists of body, mind and soul. According to the Qur'an, all psychological phenomena is originated in the self. The self is the essence of man. It consists of three major aspects such as the

spiritual heart (*qalb*) that contain the deepest spiritual wisdom of the individual. The second aspect of self is the soul or spirit (*ruh*) which refers to a connection with the divine. *Ruh* provides the energy for a person's spiritual development. While, the third aspect of self is self (*nafs*) which correspond to the psychological ego.

Al-Qur'an has been used to describe several states of the self: *nafs ammarah* (tendency to evil 12:53); *nafs lawwamah* (conscience and concern with moral rectitude, 75:2); *nafs mulhamah* (inspired to piety and God-consciousness); *nafs qanuah* (satisfied with what is has); *nafs mutmainna* (calm and tranquil, 87:27); *nafs radhiyah* (appreciative, 89:27-28); *nafs mardhiyat* (appreciated, 89:27-28); and *nafs kamilah* (perfect). Islamic scholars typically highlight the three most commonly referred to states of the Self in the Qur'an as: *nafs ammarah*, *nafs lawwamah* and *nafs mutma'inna* (Mohammed Galib Hussain: 2013).

In summary, Islamic personality consists of *ruh* that refers to a quality unique to human that connect them with God, *qalb* refers to the spiritual heart or deepest basis of knowledge for the individual; and *nafs* refers to an ego that governs behavior. These three aspects of Islamic self are innate and do not derive from learning process, experience or genetic inheritance. According to Islamic perspectives, psychological factors such as early childhood experience or sociological factors such as social class, race or ethnicity are not essential parts of an individual's personal self. Rather the personal self is defined in terms of his or her relationship with God (Smither.R& Khorsandi. A:2009)

FAMILY COMMUNICATION PATTERN THEORY

The nature of research on family communication patterns is investigating the type of communication applied by parents towards the children. The concept of conformity orientation and conversation orientation became the dominant scale or instruments to conduct the study. Ritchie (1990) recommended new dimensions of family communication patterns known as conformity orientation and conversation orientation. This theory possesses an indicator from low to high degree conversation or conformity orientation in family systems. Family with a high conversation orientation communicate with each other family members freely and frequently about activities, thoughts and feelings. This practice is believed will lead to a more rewarding family life, helps communicating with other children and preparing them for interactions outside the family. Whereas, members of a family with low conversation orientation do not interact with each other as often and frequent. Yet, not everyone's opinion may be sought for decisions that affect everyone in the family.

Conversation orientation is attributed by frequent, spontaneous, unconstrained interactions that allow family members arrived to a certain agreement and mutual understandings to one another. This orientation encourage all family members to participate in defining social reality. Baumrind (1966) discovered that families who score high on conversation-orientation rear children with more efficient social skills, problem-solving skills and leadership qualities

than families who score low on this dimensions. Kremar (1996) also argued that open communication among families would promote positive social interaction for children which are beneficial for children personality development. They lead to independence and promote the child to have responsibilities.

Conformity orientation is based on socio-oriented family communication developed by Chaffee, McLeod and Atkin (1971) which emphasizes maintenance of harmonious interpersonal relationships. Children are expected to respect parents without doubts, avoid conflict and suppress anger. Socio-oriented families are more focuses on interfamily relations than topics outside the home. Conversation orientation which previously known as concept-orientation reflected how much parents emphasized and supported open communication. Children are encourage to express their opinions even if it will create conflict with others.

The studies on adolescents denoted poor communication between parents is a major cause which contributed to the increasing rate of delinquencies in society. Hirshi (1969) in a study of self-reported delinquency among boys, noted that as the intimacy of communication between the parents and the child increased, the likelihood that the child will commit delinquent acts decreased. He compared the finding to earlier work that found little difference among delinquents and non-delinquents in level of communication. Hirshi concluded that it was not communication per se that influenced delinquency, but rather the focus of the communication. Another research finding that similar to the type of communication and its relationship to delinquency done by Cernkovich and Giordano (1987) who reported that instrumental communication (for example talking about problems, plans for the future) was significantly related to lower levels of delinquency while intimate communication (for example sharing of private thoughts and feelings) was unrelated to delinquents acts. Both Hirshi and Cernkovich differered on the importance of intimate communication , but they agreed that type of family communication are important for understanding delinquencies (Clark & Shields: 1997).

Conformity orientation is characterized by strict obedience of the family members in order to maintain harmonious relationship. This orientation allow family members in authority reinforce their roles to define social reality. The diffrent pattern of conformity orientation and conversation orientation yield to different personality development of the children. Children that are raised in a conversation orientation are encouraged to express their own ideas that enable them to feel comfortable and free for any discussion. The open communication and discussion would make the children feel they have control over their opinion. This kind of atmosphere fostered the development of independent thought. Baumrind (1966; Huang, 1999) acknowledged that this type of environment would seem to build confidence in the children's ability to think for themselves, which would in turn make them feel like they are personally responsible for the outcome of their behaviors.

Children that are raised in a conformity-orientation are strictly not allowed from having their own opinions (Chaffee et.al. 1971). They are told to withhold

their anger and suppress conflict. The parents emphasize harmonious relationships and try to avoid any communication that will disrupt this atmosphere. Children that rear in this family environment would feel less confidence in themselves and they may believe that they are not in control or responsible for the outcomes of their life experiences ((Fitzpatrick, Marshall, Leutwiler, & Krcmar, 1996).

According to sociologists, families are the primary agents in the process of socialization. Parents pattern of interaction and parenting style also contribute in the shaping process of children behavior. According to Azizi (nd), the major factors that foster prosocial personality attributes are:

- 1) Parental affection and nurturance
- 2) Parental control (setting limits)
- 3) Consistency in child care and training
- 4) The use of reasoning in disciplinary encounters
- 5) Modeling

Koesten (2008) in his study family communication and interpersonal communication competence among adolescents reported that families that encourage a lot of discussion and express free opinions are more likely to raise individuals that have a broad range of communication strategies that are very useful for their future. He concluded that a conversation-orientation family communication is the the most suitable environment for adolescent development. Meanwhile, according to Koesten and Anderson (2004) in different study they have found that interpersonal communication competence was linked to certain risk behaviors such as drinking, smoking and sexual behavior.

The family communication climate would generate different types of parenting styles known as consensual, pluralistic, laissez-faire and protective families. Figure 1 below shows the effects of different degree of conversation orientation and conformity orientation in families. A consensual family is high in both conversation and conformity orientations, and parents encourage open communication but also they want to maintain the hierarchy within the family members that puts parents above the children. This creates some tension between a desire for both openness and control. Parents may reconcile this tension by hearing their children's opinions, making the ultimate decision themselves, and then explaining why they made the decision they did.

A pluralistic family is high in conversation orientation and low in conformity. Open discussion is encouraged for all family members, and parents do not strive to control their children's or each other's behaviors or decisions. Instead, they value the life lessons that a family member can learn by spending time with non-family members or engaging in self-exploration. A protective family is low in conversation orientation and high in conformity, expects children to be obedient to parents, and does not value open communication. Parents make the ultimate decisions and may or may not feel the need to share their reasoning with their children. If a child questions a decision, a parent may simply respond

with “Because I said so.” A laissez-faire family is low in conversation and conformity orientations, has infrequent and/or short interactions, and doesn’t discuss many topics. (Koerner & Fitzpatrick, 2002).

Figure 1: Family Types Based On Conflicts and Conformity Orientations
 Low to High Conversation Orientation



According to psychologist, the effects of parenting styles which includes parent-child interaction as discussed in the above theory would affect children’s personality development, social competence and academic achievement. (Aquilino and Supple:2001 in Cheryl S. Marsiglia, Jeffrey J:2007).

THE INFLUENCE OF FAMILY COMMUNICATION IN RELIGIOUS DEVELOPMENT PERSONALITY

The foundation of the ummah or Muslim society is built through the family institution. The requirements and obligations for being part of the ummah including communal prayer, fasting, charity, pilgrimage and others to create a common identity that sets Muslim apart from other non-believers. It is necessary for Muslim parents to learn and practice the techniques of effective Islamic parenting. In order to be effective in raising the children according to the Islamic teachings, the understanding about Allah’s laws of learning is very essential. It is suggested that these skills should be incorporated into the innermost of individual’s consciousness until they become a natural part of individual’s unique style of interpersonal communication and interaction between parents and their children (<http://islamic-world.net/papers/parents.htm>).

There are several verses in the Holy Qur’an as well as in the Hadeeth mentioned parents’ responsibilities for the care and upbringing of their children. For example:

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones...

(Al-Tahrem 66:6)

*It is related by Sa'eed bin el-'Aas that the Apostle of God said:
"No father gave a better gift to his children than good manners
and good character."*

(Ibn Majah)

Research on parent-child communication has consistently demonstrated that parent-child interactions characterized by open communication, warm and supportive behavior, and firm, consistent enforcement of developmentally appropriate expectations positively influence child adjustment. Hostile, angry, and conflictual interactions, on the other hand, are associated with poorer adjustment. (Martha A. Rueter and Ascan F. Koerner:2008). Marie Cornwall (1988) in her research findings reported that families as agents of religious socialization played important role to transfer religion to the next generation. This research findings supporting Islamic education principles that emphasize the role of parents towards family members. Education in Islam is the the process by which children are nurtured as they grow up to develop the Islamic worldview and the Islamic virtues. (<http://www.islamweb.net/en/article/150794/responsibilities-of-parents>). Marie Cornwall consistent with her research findings stated that;

"Parents influence in the development of a religious identity by supplying their children with a symbolic reference for understanding and interpreting a religious life, by modelling religious behavior on both the personal and institutional levels, and by encouraging the integration of the children into networks of relationships with others who share the same beliefs and the same group identity" (Marie Cornwall:1988,15)

The influence of family communication and parenting styles has profound effects on children religious personality. According to study conducted by Greeley and Rossi in 1966 (cited in Marie Cornwall:1988), they concluded that religious training in the home had a greater influence on the development of children than did a parochial school education. Parochial school education is believed did not have a substantial influence on adult religiosity. Parochial school education refers to private school or secondary school affiliated with religious organization and whose curriculum includes general religion, education in addition to secular subjects such as science, mathematics and language arts (<https://www.merriam-webster.com/dictionary/parochial%20school>).

The study of religion and its influence on individual's personality have become the concern of many researchers. In cultures all over the world, religious ideas create shared values, influence individual behavior, and help sustain cultural identity (Smither . R Khorsandi:2009). The understanding of implicit theory of personality in Islam has the relationship in the process of developing Muslim *ummah*. Islam takes a negative view of acts that could be constructed as harmful to the community. The Islamic personality is the result of effective Islamic

parenting as stated in the Holy Qur'an. The effective Islamic parenting includes of the following features:

1. The principles of the Quran are used to illustrate effective parenting strategies for discouraging unwanted child behavior and emotions.
2. Parents should learn how to communicate more effectively with their children.
3. Parents also should learn to encourage positive behavior from parents.
4. Children should learn how to regulate their own behavior.

Nowadays, to develop religious personality is a challenging task for parents despite the current trends of globalization. Research findings reported that the two critical periods of religious development are adolescence and young adulthood (Marie Cornwall:1988). However, the process of religious socialization should incorporate with other elements in the development of a religious worldview. Cornwall (1988) in her article entitled 'The Influence of Three Agents Of Religious Socialization: Family, Church and Peers' suggested the following aspects:

1. The impact of family, religious institution, and peer socialization on adult religiosity as well as the interrelatedness of the three agents.
2. Channeling processes by which parents and other family members encourage participation in experiences and environments which support the socialization received at home.
3. The role of the family in providing a religious worldview.
4. The role of family in modelling religious behavior.

In Islam, the understanding of Allah's laws of learning includes the general laws of development and the general laws of learning. In Islamic teachings, the most basic premise of development is that any person or social group who possesses both a positive and accurate world view and an understanding of learning will move naturally and inevitably toward all things good and right. For example an infant child comes into the world perfectly good and only becomes other than perfectly good while growing into adulthood due to the influences upon him/her during their years of development. The influences upon us come from three sources in the environment such as the physical, the social (any influence from other people) and from inner self (the influence of individual's thoughts and feelings). Individuals should be able to recognize the positive or the negative influences that can bring him or her directed towards evil or directed toward Allah.

The understanding of general laws of learning is also helpful in the development of Islamic personality. Basically all laws of learning involved the concept of reward as reinforcement to strengthening behavior and punishment to weaken any response or behavior. Children learn to shape behavior through

reward and punishment. Punishment towards a child can be avoided by using the right alternative such as using directed positive influence. Giving children more attention, praises and small gift after they do things good and right, while gently providing correction when they do wrong.

The concept of ‘shaping’ in learning process will provide effective Islamic parenting. In psychology, shaping is one of important element in the process of learning. Shaping is defined as consistent rewarding of successive small steps toward any desired goal for children. A lot of rewards should be given at the beginning of the shaping process and should be gradually reduced in the later stages. Every child should be taught from the earliest years about their responsibility as a vicegerent (*khalifah*) of Allah. It is the duty of *khalifah* to transform themselves into Muslim living in the true submission to the Will of Allah.

In Islam, it is necessary for parents to correct the child’s wrongdoing according to a certain hierarchy; First, explain to the child in a gentle way how they had overstepped some limit from rightness into wrong. Second, if the gentle instruction does not result in the child correcting that wrong behavior, show disapproval of that wrong behavior by withdrawing our favour response (for example, do not smile, hugs or kind words to the child at such time). Third, the child can be physically punished (beaten) if they do not correct the wrong behavior.

Islamic teachings has restricted specific rules and limitation for parents to punish the child. For example:

1. The punishment not touch and hit certain parts of the body like face and stomach.
2. Not hit the child for maximum three times
3. Not hit hard enough that leave a cut or bruise on the skin.
4. Never hit the child when you were angry.
5. Cannot punish a child without harming him/her. Punishment only necessary if we have positive alternative.
6. We should not expose child’s wrongdoings in front of others, it must be done privately.

According to Social Learning Theory, the role of modelling shown by the parents to the children are the source of learning behavior. Parents must be equipped with strategies in strengthening families bonding at all time.

CONCLUSION

Family is the fundamental institution in society. Family communication is the basic process to transfer religion to the next generation The role of effective Islamic parenting enhances the development of Islamic personality. The Islamic law that derived from the Quran and the Hadith become the foundation of Islamic culture and society. The family communication patterns emphasize only on the

effectiveness of parental communication that emphasize conversation and conformity orientation without understanding the effect of religious teachings. The family communication climate would generate different types of parenting styles known as consensual, pluralistic, *liessez-faire* and protective families. However, in the study on religiosity by western researchers, have found that parents played important role in developing religious identity. The important agents that influence religious socializations includes the role of parents in providing religious experiences and environment, the development of religious worldview through social construction of reality.

REFERENCES

- Arnold. L. B. 2008. *Family Communication: Theory and Reseach*. United States of America: Pearson Education. Inc
- Arshed, I. A. (2012). *Parent-Child Relationship in Islam; and Imam Al-Ghazali's views on children's education*. Available at: <http://www.islam101.com/sociology/parchild.htm/>
- Azimi Hamzah et.al. 2007. *Muslim Religiosity Personality Assessment*. Kuala Lumpur: Institute for Social Science Studies. Universiti Putra Malaysia.
- Badruzaman Baharom (2006) *Persekitaran Keluarga dan Kesannya Terhadap Tingkah Laku Devian Remaja di Daerah Pontian , Johor*. Masters thesis, Universiti Teknologi Malaysia.
- Che Su Mustafa, Noredayu Omar & Murif Zarrirudin Fikri Nordin (2011) *Implikasi Komunikasi Keluarga Terhadap Penerimaan Dan Penghargaan Kendiri* <http://www.scribd.com/doc/58523572/Implikasi-Komunikasi-Keluarga-Terhadap-Penerimaan-Dan-Penghargaan-Kendiri>.
- Cheryl S. Margiglia, Jeffrey J. Walter, Walter C. Buboltz, Diana A. Griffith-Ross (2007) Impact of parenting styles and locus of control on emerging adults' psychosocial success. *Journal of Education and Human Development*. ISSN 1934-7200. Volume 1, Issue 1.
- David H. Olson, 1999. Circumplex Model of Marital & Family Systems. *Journal of family Therapy*.
- Galvin K.M., Bylund C. L, Brommel B. J. 2008. *Family Communication: Cohesion and Change* .(7th Ed). United States of America: Pearson Education. Inc
- Gülay, H. (2011). Assessment of the prosocial behaviors of young children with regard to social development, social skills, parental acceptance-rejection and peer relationships. *Journal of Instructional Psychology*, 38(3), 164-172. Retrieved from <http://search.proquest.com.ezaccess.library.uitm.edu.my/docview/1015179508?accountid=42518>
- Hoppe-Rooney, T. (2004). *Relationships between parental acceptance-rejection, family functioning and disordered eating in college-aged females* (Order No. 3146035). Available from ProQuest Dissertations & Theses Global.

- (305158705). Retrieved from <http://search.proquest.com.ezaccess.library.uitm.edu.my/docview/305158705?accountid=42518>
- Huffman. K. (2000) *Living Psychology*. United States of America: John Wiley & Sons, Inc.
- Khaleque, A., & Rohner, R. P. (2002). Perceived parental acceptance-rejection and psychological adjustment: A meta-analysis of cross-cultural and intracultural studies. *Journal of Marriage and Family*, 64(1), 54-64. Retrieved from <http://search.proquest.com.ezaccess.library.uitm.edu.my/docview/219752558?accountid=42518>
- Khaleque, A., & Rohner, R. P. (2013). Effects of multiple acceptance and rejection on adults' psychological adjustment: A pancultural study. *Social Indicators Research*, 113(1), 393-399. doi:<http://dx.doi.org/10.1007/s11205-012-0100-2>
- Loucia Demetriou, & Paul Christodoulides. (2006). Parental Acceptance-Rejection In The Cypriot Family: A Social-Psychological Research On The Part/Parq. *The Cyprus Journal Of Science and Technology*, 5(2).
- Marie Cornwall. 1988. *The Influence of Three Agents of Religious Socialization: Family, Church and Peers*. Provo, UT: Religious Studies Center, Brigham Young University. 207-31.
- Martha A. Rueter and Ascan F. Koerner (2008), *The Effect of Family Communication Patterns on Adopted Adolescent Adjustment*. retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2600517/>
- Marwan Dwairy. 2009. Parenting and Adolescents' Psychological Adjustment: Toward a Systemic Approach in Parenting Research. *The Open Family Studies Journal*. 2. 66-74. Retrieved on 25 June 2012 from www.benthamscience.com/open/tofamsj/articles/V002/66TOFAMSJ.pdf
- Melissa Lopez (2013) *Family Communication Patterns Model*. retrieved from <https://prezi.com/f5gvdv18n9gm/family-communication>
- Mohammed Galib Hussain. (2013). Islamic Theory of Motivation, Personality and Business Stress: Evidence from India. *Islamic management and Business*, 5(11), 17-26.
- Momin.com (n.d) *Duties Of Parents Toward Children*. Retrived from <http://www.momin.com/Books/Islamic+Morals-7/Introduction+of+islamic+morals-7/Duties+of+Parents+Toward+Children-330.html>
- Responsibilities of parents, islamweb.net, retrieved from <http://www.islamweb.net/en/article/150794/responsibilities-of-parents>
- Rohner, R. P. & Khaleque, A. (2002). Parental Acceptance-Rejection and Lifespan Development: A Universalist Perspective. In W. J. Lonner, D. L. Dinnel, S. A. Hoyes, & D. N. Sottler (Eds.), *Online readings in Psychology and Culture*, Western Washington University, Department of Psychology, Center for Cross-Cultural Research.

- _____ (2005). Parental acceptance-rejection theory, methods, and implications. In R. P. Rohner & A. Khaleque (Eds.), *Handbook for the study of parental acceptance and rejection* (4th ed.) (1-35). Storrs, CT: Rohner Research Publications.
- _____ (2012). Introduction to Parental Acceptance-Rejection Theory, Methods, Evidence and Implications. <https://csiar.uconn.edu/>
- Sheikh Taqiuddin An Nabahani. (2005). *The Islamic Personality* (1st ed.).
- Smither, R., & Khorsandi, A. (2009). The Implicit Personality Theory of Islam. *Psychology of Religion and Spirituality*. doi:10.1037/a0015737
- Wut, Tai Ming, (2009) Family Communication Patterns and Children's influence on Family Decision. Doctoral dissertation, Australian & New Zealand Marketing Academy
- Young Muslim Digest, Oct,2011, *Obligations of Parents Towards Their Children*, *Young Muslim Digest*, retrieved from <http://www.youngmuslimdigest.com/hadith/10/2011/obligations-of-parents-towards-their-children/>