ISLAMIC HERITAGE

LEADS THE TRANSFORMATION OF THE UMMAH

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Editors

Hasan Bahrom
S. Salahudin Suyurno
Abdul Qayuum Abdul Razak

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Prakata

Sejarah warisan Islam telah memberikan impak yang cukup besar kepada perkembangan dunia hari ini. Ia bukan sahaja memberi sumbangan kepada aspek kerohanian malah turut menyumbang kepada aspek ekonomi, politik, pendidikan, sosial, kesenian, kebudayaan. sains dan teknologi. Perkembangan ini memperlihatkan bahawa pentingnya ketamadunan ilmu kepada ketamadunan dunia. Perkara ini selaras dengan tuntutan al-Quran yang menyatakan dengan jelas bahawa Allah SWT memuji sesiapa yang berusaha menuntut ilmu dan juga bertaqwa kepadaNya. Namun sejak akhir-akhir ini, sumbangan hasil pensejarahan Islam sering dipandang sepi oleh generasi muda. Sejarah warisan Islam tidak lagi dijadikan panduan dan iktibar dalam melebarkan ketamadunan ilmu Islam. Mereka lebih tertumpu kepada ketamadunan Barat yang dikatakan 'kaya' dengan khazanah ilmu. Sedangkan kemajuan hari ini seharusnya berlandaskan kepada ketamadunan Islam.

Penelitian atau pengkajian mengenai warisan Islam perlu direncanakan sebagai ketamadunan dunia. Idea-idea baru mengenai sejarah warisan Islam perlu diketengahkan, Oleh yang demikian, menerusi *1st International Islamic Heritage Conference* (IsHeC 2015) dilihat akan dapat membantu kepada perkembangan produksi seterusnya menjana idea-idea baru khususnya untuk memperkayakan kajian dalam bidang sejarah warisan Islam kepada masyarakat. Dengan penganjuran seminar ini secara tidak langsung membantu untuk menjalinkan hubungan antara para sarjana dalam bidang sejarah warisan Islam. Ini adalah satu cabaran dan membuka peluang baru untuk membina satu perpaduan intelektual merentas sempadan dunia.

Buku ini merupakan kompilasi diskusi ilmu antara para ilmuan yang terlibat secara langsung dalam pembentangan kertas kerja mereka dalam *1st International Islamic Heritage Conference* (IsHeC 2015) daripada pelbagai platform ilmu Islam antaranya Kesenian, Ketamadunan, Komunikasi, Pendidikan, Kewangan, Sains dan Teknologi dan lain-lain lagi. Semoga curahan ilmu melalui penulisan ini mampu memberi sumbangan dalam menambah khazanah ilmu Islam kepada masyarakat.

Editor,
1st International Islamic Heritage Conference (IsHeC 2015),
Akademi Pengajian Islam Kontemporari,
UiTM Melaka.

Kata Aluan Rektor UiTM Melaka

Dengan Nama Allah Yang Maha Pemurah Lagi Maha Pengasih
Assalamu'alaikum warahmatullahi wabarakatuh
Segala puji bagi Allah, Tuhan seru sekalian alam, dengan limpah kurniaNya serta keizinanNya, kejayaan penganjuran *1st International Islamic Heritage Conference* 2015 yang berlangsung di Hotel Mahkota Melaka pada 11-12 November 2015, telah menghasilkan banyak kertas kerja yang amat bermutu. Justeru, buku ini mengumpulkan puluhan penulisan para ilmuan dan cendekiawan dari dalam dan luar negara untuk bacaan semua.
Pelbagai isu telah dikupas termasuklah perihal seni Islam, budaya, politik, gendar, pendidikan, sejarah, kemasyarakatan, sains dan teknologi, ekonomi, kewangan, falsafah, bahasa dan komunikasi, kedermawanan dan pengurusan. Pembaca juga akan mendapati buku ini memuatkan kajian-kajian yang komited melaksanakan usaha mengintegrasikan antara ilmu duniawi dan ukhrawi. Ini membuktikan kesegaran keilmuan tamadun Islam itu sendiri.
Semoga perkongsian ilmu ini dapat meningkatkan komitmen umat dalam memartabatkan perintah Ilahi dalam kehidupan duniawi sebagai jambatan ukhrawi. Sekaligus ia bakal memberi manfaat pada alam sejagat.
Pihak UiTM Melaka merakamkan setinggi-tinggi tahniah dan ucapan terima kasih atas segala sokongan dalam bentuk material, tenaga dan sebagainya dalam merialisasikan seminar ini. Buat semua penaja yang telah memberikan sumbangan kepada wacana ini, sekalung penghargaan diucapkan. Semoga seminar dwi tahunan ini akan terus diperkasakan demi mengangkat martabat umat melalui kecemerlangan tamadun Islam yang diakui telah terbukti diseluruh jagat.

Sekian, terima kasih. Wassalam

PROF. MADYA DR MOHD ADNAN BIN HASHIM
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THE ROLE OF PARENTAL COMMUNICATION IN DEVELOPING MUSLIM PERSONALITY: AN OVERVIEW OF PARENTAL ACCEPTANCE –REJECTION THEORY

Aini Faezah Ramlan
S Salahudin Suyurno
Mohamad Shafiei Ayub
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ABSTRACT

Family communication is essential to create positive environment in a family. This type of communication involves on the interaction between the family members such as 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, conficts in marriage and other consequences of degrading in terms of human interpersonal communication. Parental communication is very essential in developing youth personality. Islam emphasizes the role of parents in nurturing their children as 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 behaviours 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 deliquencies 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 role of parental comunication in developing Muslim personality by reviewing Parental acceptance-Rejection theory. The conflict of parents in developing future ummah will be discussed by focusing their pattern of communication and level of acceptance and rejection towards their children in Muslim societies.

Keywords*: role, parental communication, developing, Muslim personality, acceptance-rejection*

INTRODUCTION

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

> *O Mankid! 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 weel acquaninted (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 supposely communicate to each other frequently. The study of parental influence on children attitudes and behavior has 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 engage in delinquent activities.

Wirght and Wright (1994), (Smetana: 2011) suggested that positive parenting practices during the early years would prevent adolescents involved in delinquency behavior. 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 associated 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). For example, according to Holmbeck & Wandrei 1993; Steinberg, Elmen, & Mounts 1989; Strage & Brandt 1999, studies have shown that adolescents whose parents provide high levels of security and adequate supervision have higher levels of social competence, college adjustment and academic achiement. 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)

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 reseach support the findings that different family communication patterns are associated with different interpersonal communication skills which children acquire those skills that they experince in their own families (Arnold: 2008).

There are several local studies has been conducted to investigate the relationship between parental communication pattern and juvenile delinquencies among youths. Roslina Bakar (1999)**,** Badrulzaman 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. This article will discuss the role of parental communication pattern in developing Muslim personality. The challenges of shaping Muslim ummah is at stake because of different parental acceptance and rejection in communication towards their children. Parental acceptance and rejection theory (PAR theory) will be reviewed to emphasize the challenges of developing Muslim personality in modern ages.

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 manisfestation 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 '*kafa*r', 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 dinstict 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 essense 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 woth 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 inherintance. 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

Family is 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 attributer are;

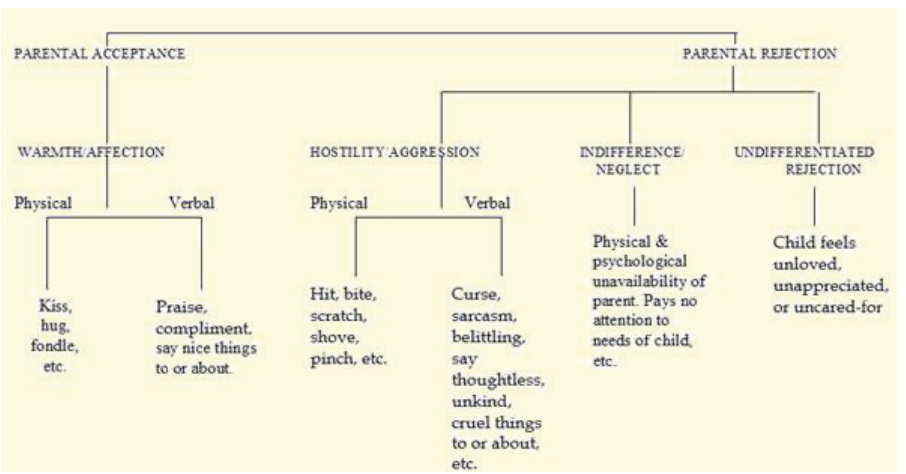
1) parental affection and nurturance
2) patental control (setting limits)
3) consistency in child care and training
4) the use of reasoning in disciplinary encounters
5) modeling

The original model of family communication is Family Communication Pattern Theory that have been developed by McLeod & Chaffee (1972, 1973) . This theory explained how families create and share social reality among the members. Shared social reality among the family members lead to the understanding, efficiency and coordination. Thus, it avoid misunderstandings and conflicts. Families that share social reality should communicate with one another more accurately to hinder conflicts and at the same time supporting children adjustment (Koerner & Rueter:1985).

According to Family Communication Pattern Theory, families create a shared reality through two processes: conversation orientation and conformity orientation. 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. 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.

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-orientaion 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, smiking and sexual behavior.

PARENTAL ACCEPTANCE-REJECTION THEORY: THE CHALLANGES OF DEVELOPING MUSLIM PERSONALITY IN MODERN AGES



Source: http://www.socialsciencedictionary.com

This parental acceptance–rejection theory (PARTheory) is developed by Rohner and Khaleque (2002) that attempts to predict and explain worlwide causes, consequences and other correlates of parental acceptance and rejection. In addition, this theory attempts to explain the consequences of acceptance-rejection in other interpersonal relationships including adult relationships. PARtheory predicts that parental rejection has consistent negative effects on the psychological adjustment and on behavioral functioning of both children and adults worlwide (Rohner, Khaleque: 2002).

Acceptance is an attitude toward children that may be manifested in diffrent ways depending on the personality of the parents. According to L. Demetriou and P. Christodoulides (2006) accepting parents perceive their children as having many positive qualities and they enjoy being with their children.Parental acceptance or affection can be shown physically (example; hugging, kissing, aressing and comforting), verbally (example; praising, complimenting and saying nice things to or about the child) or symbolically in some other way, as with the use of culturally specific gestures.

In contrast, parental rejection refers to the absence or withdrawal of warmth, love or affection by parents toward their chidren. Rejecting parents is defined those who dislike, disapprove of or resent their children (L. Demetriou and P. Christodoulides:2006). Rohner (2002) clarified that rejection is manifested around the world in two principal ways, namely in the form of hostility and aggression, and in the form of parental indiffence and neglect on the other. Hostility includes feelings of anger, resentment and enmity toward the child, whereas indifference refers to a alck of concern or interest in the child. Both forms of rejection are likely to induce children to feel “unloved” or rejected.

PARTHEORY’S PERSONALITY AND EFFECTIVE ISLAMIC PARENTING TO THE DEVELOPMENT OF ISLAMIC PERSONALITY.

The conflict between parents and their children in the family has contributed to the increasing of social ills in the societies. Adolescent child perceived parental advises as control. The problem of adolescent egocentrism according to psychologists would demonstrate different perceptions between the two generations (Huffman.K.:2000). PARTheory’s of personality has discussed the consequences on the development of individual’s personality in the atmosphere of rejection by the parents and signifant others in the family by addressing the following questions;

1. What happens to children who perceived themselves to be loved (accepted) or unloved (rejected) by their parents ?
2. To what extent do the effects of childhood rejection extend into adulthood and old age?

This subtheory attempt to explain that parental acceptance-rejection has significant impact in shaping children’s personality development. Children need positive response from parents and significant others to develop good personality. When this need is not met adequately by parents or significant others, children are predisposed emotionally and behaviorally to respond in specific ways. In the context of this subtheory, a significant other is a person with whom a child or adult has a relatively long-lasting emotional ties. Children will feel emotional secure and comfort with the presence of warm and affective relationship with parents.

This subtheory postulates that rejected children are likely to feel anxious and insecure. Parental rejection is expected to lead to other personality outcome in children and adults such as hostility, aggression, passive aggression or problems with the management of hostility and aggression. This subtheory futher explain that these disposition are expected to emerged because of the intense psychological pain produced by perceived rejection. As a result people who experienced significant rejection are likely to feel ever-increasing anger, resentment and other destructive emotions that may become intensely painful (Rohner & Khaleque:2012).

However, the situation of rejection is depending to the form, frequency and intensity of rejection that resulted to an impaired self-esteem, impaired self-adequacy, emotional unresponsiveness, emotional instability and negative worldview. Self-esteem and self-adequacy are very important for personality development. Self-esteem refers to individual's feelings of self-worth or value, self-adequacy pertains to their feelings of competence or mastery to perform daily tasks adequately and to satisfy their own instrumental needs. These cognitive assumption would make them feel that they are not very good at satisfying their needs. Thus, they tend to be less emotionally stable and often become emotionally upset. Then, the formation of negative worlview would develop mental representations or social cognitions of rejected people. This mental representation tend to influence individual's memories, perceptions, interpersonal relations and behaviors. (Rohner & Khaleque:2007)

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 folowing features;

1. The principles of the Quran are used to illustrate effective parenting startegies 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 lean how to regulate their own behavior.

The foundation of the *ummah* or Muslim society is 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 taht 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).

The understanding of Allah's laws of learning includes the general laws of development and the general laws of learning. In Islam, the most basic premise of development is that any person or social group who posseses 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 enviornment such as the pysical, 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 also helpful in the development of Islamic personality. Basically all laws of learning involved the concept of reward as reinforment to strengtening 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 earlierst 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 have 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.

CONCLUSION

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. Some Western theoretical approaches in family communication emphasize only the effectiveness of parental communication pattern without understand the effect of religious teachings. Islam as away of live have provided a complete guidelines for all mankind in all aspects of life. Parental communication plays very signifant role in shaping individual personality and it become the effective mechanism to develop human capital according to Islamic perspective.

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