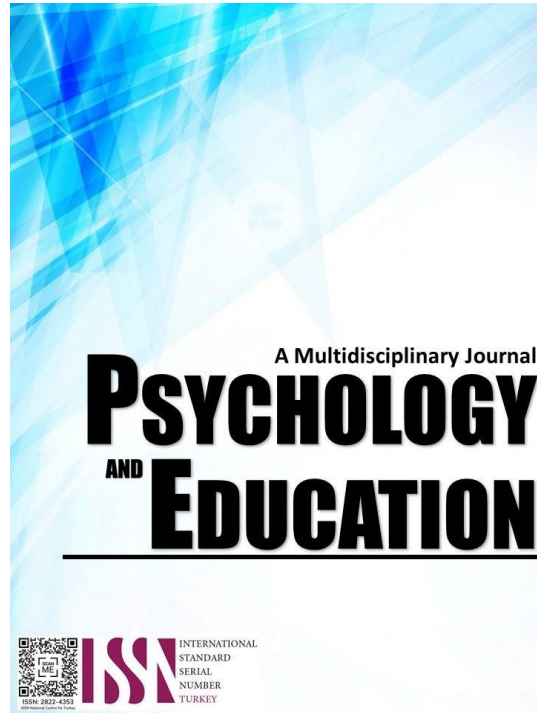


CHILD-REARING IN ISLAM AND ITS RELEVANCE TO PEACE-BUILDING



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Child-Rearing in Islam and its Relevance to Peace-Building

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Abstract

Parenthood plays a crucial role in the early years of child development and well-being. Both Parents have significant roles in the family, community, and society. Giving the children a good environment along with noble values will result in a good upbringing and healthy living. This study aimed to determine the impact of Islamic values on child-rearing and its contribution to peace-building in the community. This is also to examine the perceptions of the two categories of parents regarding the influence of Islamic principles on parental values. The researchers used qualitative research through oral interviews with selected Muslim parents from Marawi City and Iligan City. This study gathers data through face-to-face interviews with fifty (50) respondents through self-constructed questionnaires and fifty (50) respondents from the online survey via semi-structured questionnaires. It is construed that; first, the right to provision and protection of children is until adulthood; second, parenting styles as well as their personalities have a great impact on the behavioral pattern of the children; lastly, religious factors and supervised education (secular and Islamic) are the major factors in producing a good person.

Keywords: *child-rearing, parent, Islam, peace-building*

Introduction

It is thought that young people hold the key to the future, they are supposed to contribute positively to the family, the community, and all of mankind. Their upbringing will determine the sort of young people who will become the hope of the next generation. During a child's early years of growth, parents are extremely important. On the other hand, children bring joy and comfort into the family's existence. Children are seen as an essential component of creating a good society, with the family serving as the fundamental cornerstone of society. They are the ones who will govern society and establish a just and peaceful nation. Accordingly, the purpose of the study is to ascertain the parents' techniques for raising their children and how applicable they are to the process of peacebuilding.

The methods that Muslims nurture their children vary widely. Compared to Marawi City, Lanao del Sur, which is bordered by cultured municipalities and has limited access to social facilities, Muslim parents in Iligan City, Lanao del Norte, are exposed to a more modern way of living that may alter their methods of raising their children. To compare the two groups of respondents in terms of childrearing as a means of achieving community peace, underscored the necessity of selecting the two areas as the study's location.

Given how active their thoughts are and how they pack their daily schedules with activities, children these days are compared to adults. Long-term departures from social norms and cultural and religious beliefs may occur if they are accepted in all circumstances and the intervention of appropriate supervision is disregarded. This might turn young kids into future distractions who are very different from what is anticipated of them.

Research Questions

The purpose of this study is to illustrate how Muslim parents in Marawi City and Iligan City believe that raising children in Islam is important for promoting peace. Specifically, the study attempted to address the following queries:

1. What are the respondents' sociodemographic profiles?
2. What is the concept of child-rearing from an Islamic perspective?
3. What role does raising children have in promoting peace?
4. What aspects of Muslim parents' parenting in Marawi City and Iligan City are similar and different?

Literature Review

Historical Perspectives on Parenting

From the protestant views on parenting, Lucks (1981) as cited by Mustapha (2009) said that the understanding of parenting was influenced by the concept of original sin that eventually contributed to the negative conception of children in the sixteenth century. In Christian belief, children were believed to have been born evil and inherited sin. Therefore, to diminish their evil and inherited sin, the use of harsh and restrictive child-rearing practices was recommended.

Unlike the concept of Christian belief in Children, Berk (1991) argued as cited by Mustapha (2009) that children are considered as blank paper and they might be shaped by various experiences as they grew.

Furthermore, he explained that parents could mold their children through the use of behavioral principles such as reward, punishment, and modeling. Thus, he recommended child-rearing practices such as rewarding with praise and he was opposed to the use of physical punishment.

How Parents and Children Interact

The Child's rights: The parent's duties

A few guiding ideas can be used to distill Islam's overall perspective on children. Firstly, it is a divine mandate that no child should ever inflict damage on their parents. Subsequently, it follows that the parents have to be kind to the child as well and not hurt them. It is made abundantly evident in the Qur'an that parents are not always impervious to carelessness or overprotection. Thirdly, it has brought to light certain facts and developed rules about children, based on this recognition. It emphasizes that kids are happy things in life, but they can also be pride-causing, a source of false security and vanity, a source of misery, and a temptation. However, it hastened to emphasize the higher delights of the soul and warn parents against the overconfidence, false pride, or sins that their children may do. Lastly, Islam recognizes the vital reliance a child has on their parents. Islam acknowledges their crucial role in shaping the child's personality.

The Prophet stated that every child is born into the true malleable nature of fitnah, its parents later on make it into a Jew, Christian, or Pagan (Abdalati, 1976). These rules, and more precisely, state that the right to life and equal opportunities in life are among the most fundamentally inherent rights of the child in Islam. The third commandment in Islam is to preserve the life of the child (Ibid.).

In addition, the Code of Muslim Personal Laws in the Philippines states under Article 62 The Rights of a legitimate Child are as follows: (a) to bear the surnames of the father and the mother; (b) to receive support from the father or, in his default, from his heirs following Articles 65 and 68; and (c) to share in the legitimate (fraud) and other successional rights which this code recognizes in his favor (Arabani, 1990).

The right to legitimacy, which maintains that every child has a father and only a father, is another similarly unalienable right. Under the categories of socialization, raising, and general care, there is a third set of rights. One of the most honorable things one can do in Islam is to raise children well (Abdalati, 1976).

In his book *Nurturing Eeman in Children*, Dr. Hamdan (2010) listed a few fundamental rights that children have, including the right to food and shelter until they are adults. The right to love and affection is a component that starts at conception and lasts through pregnancy, infancy, and adulthood. Meeting these needs—the right to fatherhood and inheritance—with kisses, embraces, encouraging words, and quality time is a fundamental responsibility of parenting.

In addition to the right to a decent education, every kid has the right to know their parents and genealogy. A child's potential and personality development depends on receiving the right education.

Parents need to steer their child's face toward Islam, according to Dr. Hamdan (2010). This plant is growing, and they cannot allow the environment to destroy it. We have the means to do the work since Allah made us in a particular way. Your child's faith will develop almost naturally, just like a well-cared-for plant.

The Parent's rights and the Child's obligations

There is a complimentary bond between parent and kid. In Islam, parents and children are linked by reciprocal responsibilities and duties. However, the age gap can occasionally become so great that parents become emotionally and physically ill. This is frequently accompanied by irritability, a decrease in energy, heightened sensitivity, and maybe poor judgment. Instances of what is now referred to as the "generation gap" might also arise from it, such as mishandling of parental authority or unease and alienation between generations.

These factors most likely led to Islam's recognition of specific truths and the establishment of fundamental laws governing a person's connection with his parents (Abdalati, 1976).

Parents' older age and overall perceived experience do not in and of itself support their standards or legitimize their opinions. On the other hand, vitality, enthusiasm, and wisdom are not exclusively rooted in youth. According to Ibid., the Qur'an recounts incidents in which children misinterpreted their parents' viewpoints and in which parents were shown to be mistaken in their interactions with their offspring.

Along with rights, children also have obligations. These include the right to respect and obedience. Kids have to respect and follow their parents in everything; they have the right to correct and chastise them. Parents have a responsibility to stop their children from doing harmfully if they are tempted.

Parents and their function in Raising Children

In Umm Salihah's (2018) post, she discussed how Islam encourages us to conduct our daily lives, including parenting our children, by imitating the Prophet Muhammad (peace be upon him). Gentleness and compassion were the hallmarks of his attitude to his family.

In connection to the above statement, Arshad (2003) as quoted by Mehcur (2016) said that parents are the first teachers of the children and have the greatest influence over them.

In this respect, Islam pays great importance to child-raising and has given rights to children and parents to protect and preserve a

functional family.

Rasulullah s.a.w. said:

“All of your guardians are responsible for your subjects. The ruler is a guardian of his subjects and the man is a guardian of his family, the lady is a guardian of her husband’s house and his offspring and all of you are guardians and are responsible for your subjects”.

According to Ahmed Olgar (1993), parents' main goal after having children is to set them up for success and happiness in the future. Thus, every parent wants their kids to grow up to be devout and morally upright, but this can only happen if the appropriate strategy is used to reach this objective and a suitable atmosphere is established from the start.

The spiritual upbringing holds considerably greater significance than the physical upbringing, and this must be noted. The child's immediate surroundings are just as significant as the one in which they are born, even though the mother's lap serves as their first Madrasah.

Furthermore, he reasoned that while the father is involved in the child's education, the mother is more involved in this process. It is more accurate to say that the mother makes the largest contribution and has the most influence on her children's early upbringing and education. In addition, the mother is closer to the children and they feel more free and connected to her than the father does. She is also more patient, caring, and kind. As a result, the mother is more equipped to raise and discipline her kids.

In a similar vein, Uddin (2001) asserted that it is evident that a person's mother has a greater influence on them than any other family member. Therefore, before her children reach youth, it is every mother's responsibility to set a path for them that is both healthy and nutritious.

Since these are some of the fundamental traits that help people succeed in life, they must be taught to be bold, self-starters, honest, and diligent workers. They ought to be kept far from unpleasant company and provided with high-quality reading material as they mature.

Nonetheless, Myers (2012) contended that some factors affect how involved a parent is with his kids. One significant component is the attitude of the mother; a father is more engaged when the mother supports and promotes his involvement. Another factor is the job status of mothers. Husbands of working women tend to be more active in child care, and in certain situations, they even give the kid full-time care.

Gulen (2006) as quoted by Mehcur (2016) that parents are responsible for their child’s Islamic training and good character. “The best among you are the best in character” (Bukhari; Vol. 8, no. 61), advised the Prophet. Thus, this education aims to develop the spirituality and personality of the child so they become the best they can be – *insani-kamil* (perfect man).

Mehcur (2016) said that it is possible to understand the role that parental teaching and discipline play in helping kids acquire a feeling of accountability for their religious obligations and moral principles.

Nonetheless, it is evident from a cursory glance at the Muslim community that Muslim teenagers lack these qualities. Parents focus little, if anything, on their responsibility as parents to raise morally upright children when they lament their kids' lack of Akhlaq (Moral Behaviour). The absence of Islamic education or training abilities in the parents might be a simple explanation. There is a wealth of knowledge on efficacious approaches to Islamic teaching for young learners.

Encouragement as opposed to punitive measures

According to Golozani (2015), encouraging and praising children is one of the finest methods to uplift and support them as they grow up. Financial support is just one part of encouragement; parents may also effectively encourage their children verbally by saying things like "we are pleased with you" or similar expressions. Children's hearts are opened by using kind words and glances; as a result, harsh or insulting approaches will not have an impact on them. Parents should consider this to get the desired outcomes while using the encouragement and punishment technique since the youngster understands encouragement better than punishment.

Methodology

Research Design

Since this is a comparative study of Muslim parents' approaches to raising their children in Marawi City and Iligan City, the researchers used two methods to determine the nature and purpose of the study: the Random Sampling method and the Purposive Sampling method. The researchers did this by using a Semi-Structured Survey Questionnaire and Face-to-Face Interviews with self-made guide questions.

In addition to using the Google Online application that was provided over Facebook Messenger for the in-depth interview, the main informants' residences and workplaces were also visited in person by the researchers.

Participants

The ages of the research participants are depicted in the chart. The data indicates that the majority of respondents are above the age of 60 and 25.

Age

50 responses

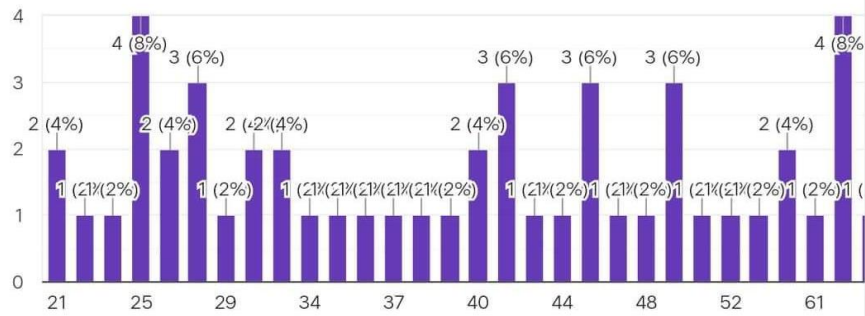


Figure 1. The Age Distribution of the Respondents to Face-to-Face Interviews

age

50 responses

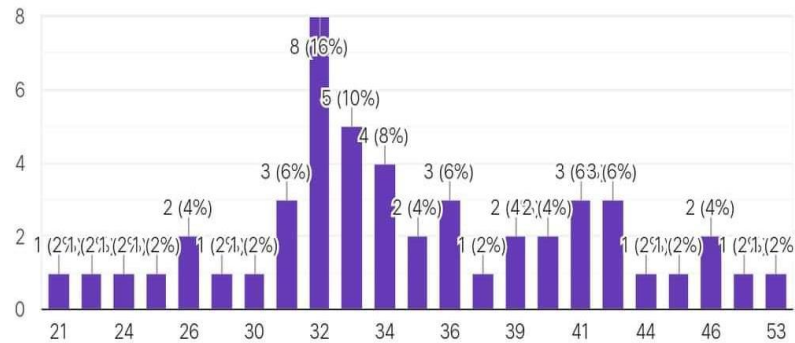


Figure 2. The Age Distribution of Respondents on the Internet

Thirty-two (32) is the age group with the most replies to the online poll.

Gender

50 responses

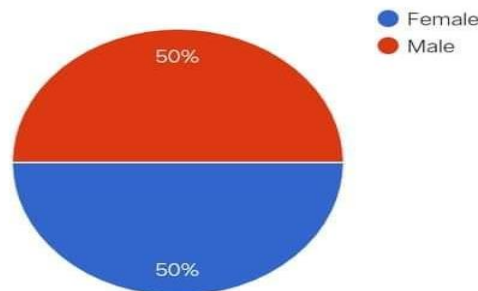


Figure 3. The Distribution of the Gender of the Respondents

The respondents' genders are distributed evenly among them.

According to one respondent named Professor Omayya Amer, a father figure is crucial in helping a child develop their ability to make decisions. A strong personality is created by a good foundation, such as receiving enough love and attention from a father. In keeping with this, the fathers' approaches to raising their children were valued, and their opinions were also collected.

Number of children

50 responses

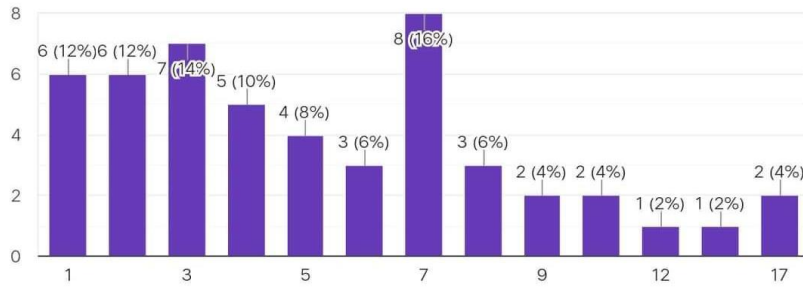


Figure 4. The Respondents' Distribution of the Number of Children

The number of children per respondent is broken down in this bar graph. With seven (7) kids, the pinnacle is reached. As may be observed, 4% of parents had 17 or more children.

years of marriage

50 responses

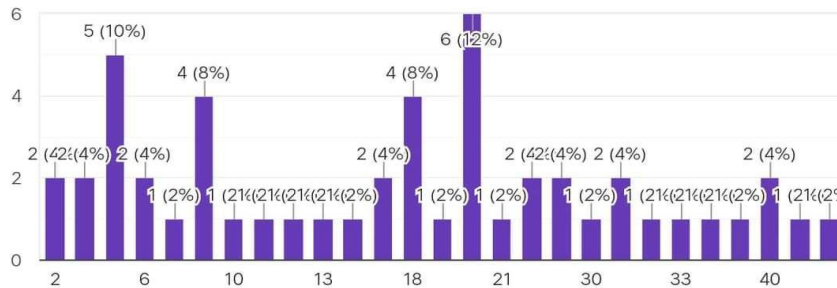


Figure 5. An analysis of the respondents' years of marriage

This indicates that a sizable portion of the study's participants have been married for 20 years or more. Furthermore, 2% of them had been married for 40 years or longer.

Marital Status

50 responses

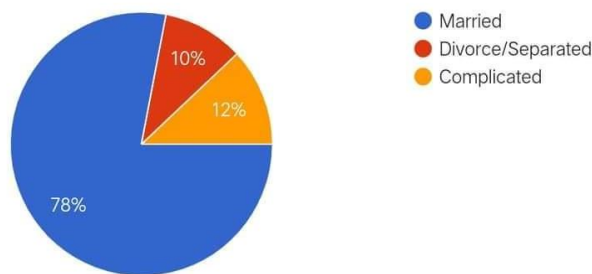


Figure 6. The respondents' Marital Status Distribution

The pie chart indicates that 78% of respondents are married, 12% are in a troublesome relationship, and 10% are divorced. According to Professor Sagula Tago, "Show your children that you and your husband have a good relationship and at the same time you are friends." In this way, the children will be secure and will expect good things in life, as it will directly reflect on the behavior shown by their parents.

Accordingly, raising a good child may be based on the parent's kind of relationship. Children's conduct will be influenced by their positive relationship with their parents.

Results and Discussion

This section discusses the idea of childrearing from an Islamic viewpoint, its importance in promoting peace, and the variations and parallels between Muslim parents' parenting approaches in Marawi City and Iligan City, which are home to a majority of Muslims and non-Muslims, respectively.

1. Proper management of children will be beneficial to the community.

50 responses



Figure 7. *The Respondents' Response Distribution to the Question*

Will the community benefit from children being managed properly?

Out of 50 respondents, only 2% were undecided and came from the respondents with complicated status. Nonetheless, it is evident from the data that most respondents concur that raising children well is essential to creating a positive community.

According to Professor Sahara Macarambon, a faculty in Mindanao State University, at the same time, owns a private Madrasah (Islamic School); "If only Muslim families will implement the teachings in Islam, it can bring up a good community, which we all know that family is the core of the society."

2. Showing polite manners will lessen violence behavior among the children.

50 responses



Figure 8. *The Respondents' Response Distribution to the Question*

Do you think that teaching children etiquette will make them less violent?

It is evident from this that 98% of respondents concur. Furthermore, children are viewed as blank slates and may be influenced by a variety of events as they grow up, according to Berk (1991), as referenced by Mustapha (2009). He also clarified how behavioral concepts like modeling, reward, and punishment may help parents shape their children.

Will having kids under supervision help to reduce extremism's influence?

Forty-three (43) respondents, or 86% of the sample, agreed that careful supervision of youngsters is important. Professor Sahara Macarambon contends that kids need to be aware of the benefits and drawbacks of their behavior, and they should constantly be under adult supervision. By using this strategy, the influence from outside may be minimized or prevented when warnings are provided to the youngsters early. She stated, "What I do as a way of informing them is storytelling about the consequence of following Islamic principles and Islamic values."

3. Proper supervision to children will lessen the influence of extremism

50 responses

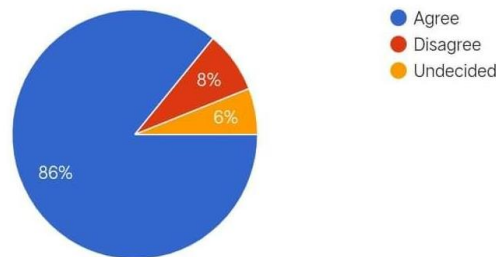


Figure 9. *The Respondents' Response Distribution to the Question*

4. Showing affection to children will make them affectionate towards others and will improve their sense of empathy.

50 responses

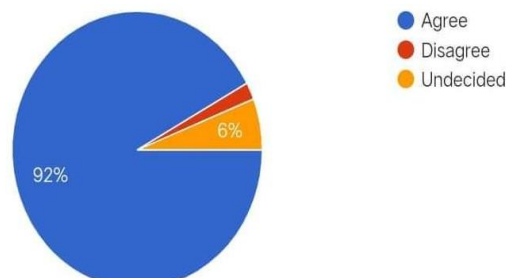


Figure 10. *The Respondents' Response Distribution to the Question*

Will loving behavior toward others and enhanced empathy be fostered in youngsters by receiving it?

Out of fifty (50) respondents, 46 agreed that showing affection to children is important, three disagreed, and one was unsure. It illustrates how parents may serve as role models for their children in this way. According to a Hadith by Abu Dawud, "The mu'min or believer is the mirror of the Mu'min," and Macarambon shares this concept, "believing that parents are truly their children's mirrors, they (children) will grow confidently as good human beings—Muslims in the modern age—if they (parents) feel content and confident in them," the speaker said.

5. Sending children to Madrasah or Islamic Education will broaden their understanding to their religion and distinguish right from wrong.

50 responses

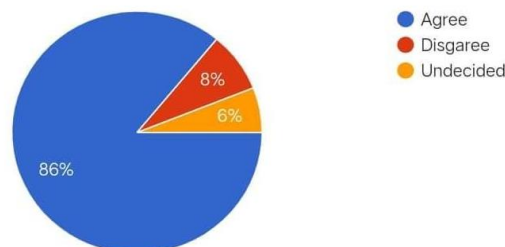


Figure 11. *The Respondents' Response Distribution to the Question No.5*

Of the 50 respondents, 43 felt that enrolling the kids in an Islamic school or madrasah would help them develop a deeper knowledge

of their faith and learn the difference between good and wrong. On the other hand, the majority of respondents also think that a child's first Madrasah is on their mother's lap. Olgar (1993)

Also according to Mrs. Saida Pinto, she sent her children to Madrasah like Toril (Informal Islamic Boarding School) to memorize the Holy Quran and learn Islamic Teachings. Some parents think that if a child receives a lot of attention, time, and effort, their religious understanding will expand. The greatest way to practice it is to study it thoroughly.

6. Extremism is one of the result of negligence and poor upbringing of children.

50 responses

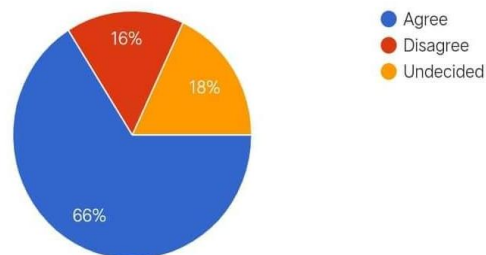


Figure 12. *The Distributions of Responses of the Respondents on question number 6*

Sixty-six (66%) percent of respondents believed that neglect and inadequate parenting of children contribute to extremism, while sixteen (16%) percent disagreed. Only eighteen (18%) percent of respondents were unsure. There is a general perception that raising children in a decent atmosphere with moral principles would lead to a good upbringing and healthy lifestyle. The youth's upbringing will determine the type of person who will inspire hope for future generations.

7. Parents are the first teachers of children.

50 responses

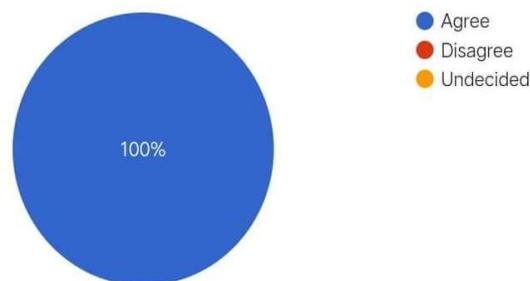


Figure 13. *The Distributions of Responses of the Respondents to the Question*

Do you think that a child's parents are their first teachers?

Remarkably, there is great consensus among all 50 respondents about this. Mehcur (2016) cited Arshad (2003) as saying that parents are a child's first teachers and have the most impact on them.

The Islamic View of the Concept of Childrearing

By definition, a child is a little person who has not yet reached puberty and is unable to make significant decisions for themselves. The processes and systems that govern a baby's physical and mental development before it transitions into adulthood are known as child development. There are two types of childhood: early childhood and middle and late childhood.

Early childhood is from when the child is a baby until 6 years old while middle and late childhood is between 7 and 12 years old. A child during middle and late childhood start to develop an inquisitive nature about the things they see and observe (Mohd Jaladin, 2010).

The term "child-rearing" is very general and the literature on this topic includes a lot of different concepts, including parental norms, parenting styles, and distinct parenting practices. Another concept employed in the literature on child-rearing is the concept of parental values. Scholars define values as fundamental to other intellectual development processes and as essential standards that guide

behavioral choices (Alwin & Felson, 2010). According to Al-Hashimi (2000), Children are a source of great joy and delight, bring more rizq (sustenance) into a family's life and give hope. A father sees his children as a future source of help and support. A mother sees her children as a source of hope, consolation, and joy in life, and as hope for the future. As it was mentioned in the Qur'an:

“Wealth and sons are allurements of the life of this world...” (Qur'an 18:46)

Not only is parenthood a "biological phenomenon," but it also plays a big part in the community and society at large. All of these depend on raising the kids well and providing a healthy environment for them so they may grow up to be decent people and active members of society. However, they will become a burden to their family and community if they disregard moral principles and education.

“Parents are not only providers and protectors (remembering that Allah alone is the provider and the protector) but teachers, educators, and role models for their sons and daughters at the same time. Parents especially mothers, have a closer association with their children than anyone else. Raising a successful generation of Muslims depends on hard work and the training they provide their babies from the time their lives start in the womb. In this process, they are highly benefited and rewarded by Allah.” (Ms Sahara Macarambon. Interviewed respondent (Marawi City). July 21, 2019)

Ms. Macarambon believed that Islam had the best parenting practices in its teachings, and she further stated that the approach should be in line with Islam. To raise dynamic Muslims in the contemporary world, parents should make a concerted effort to employ every tactic contained in the Holy Quran and the Sunnah of the prophet Muhammad.

In teaching children about Islam, according to Sharia Counselor Wedad Ramos, as early as possible like 7 years of age, they must know the Islamic values, even the mere saying Bismillah (In the name of Allah, the Most Beneficent, the Most Merciful) before eating for example, and show them how to perform Salah (prayer). In teaching children, it is effective to demonstrate what you teach, a mirror of what you are saying. According to Mustapha (2009), children are considered blank paper and they might be shaped by various experiences as they grow, he explained that parents could mold their children through the use of behavioral principles like modeling.

Childrearing's Importance In Peace-Building

Everyone in a community cares about establishing peace, and raising children has a significant impact on how they develop as people. Many of the respondents said that a child's curiosity should be appropriately encouraged when it first emerges, between the ages of two and three. A youngster at this age, for instance, decides his gender based on the characteristics of his genital area; curiosity doesn't fully emerge until the child is 7 or 8 years old.

Moreover, a character like how obedient and how respectful a child may be, according to Ms. Macarambon relates that; “I let them witness how I should respect and obey my parents, when I give something like food to my mother, they (children) are my messenger or carrier. Also, I share stories about respect and obedience to parents, I warn them of the punishments but I give rewards for following my teachings.” With this, parents are indirectly teaching their children how to be generous, obedient, and respectful through the applications and demonstrations they witness.

Parents, according to Dr. Macabalang, are the ones responsible for the misbehavior of the child and never tolerate any weight of wrongdoings. She added, “Inisapar so katabuakar (extravagance is prohibited) I try to teach my kids how to live thriftily, to use money wisely.” Children follow what they witness from the people surrounding them.

A father's role is essential to a child's development of decision-making skills because, as Prof. Omayah Amer notes, children look up to and need their fathers' care and attention as they get older. A youngster who has this foundation will grow up to be a strong individual and won't search for a father figure outside of their home. Her comment is another illustration of a maturing personality.

“I let my kids enjoy their power, one of them is a scholar, whenever he gets his monthly stipend I let him keep it to teach him how to spend it. I even add his allowance when he gets good grades.... And it was funny, sometimes he treats me outside.” (Prof. Omayah Amer)

Displays And Similarities Between Muslim Parents In Iligan City And Marawi City Relating To Childrearing

Child-rearing of Muslim parents in Marawi City

The type of community in which parents and family members resolve conflicts; taking into account the surrounding social amenities, peers, and general societal environment, all of which may have a direct or indirect impact on the parenting style of the parents. Dr. Linang Macabalang states that although Muslim parents in Marawi City may be strict, there is a unique bond between a father and his child.

“The relationship between the child and the parent is first and foremost, in Islam....the child has to obey at all times, mapakawna ngadn so loks ka (child should regard first his obligations to his parents). However, adn a mga kabnar (rights) o wata like to be raised by the parents, mentally healthy, physically healthy, and spiritually in line with Islam.”

Islam's overall stance on children and their connection was summed up by Abdalati (1976) as follows: it is a divine command that no

kid should ever bring harm to their parents, and parents should also not create harm to their children.

Respondents Fatimah Aragasi and Rayhana Macalipot, on the other hand, disagree with the idea that families should be stern with their kids and that open communication is necessary so that kids' opinions are respected and valued.

“Don't be too strict, your role as mother ends when the child reaches the age of 12. Discussions are part of the Family routine and let them feel they belong to the family in terms of decision-making. Open communication is practiced among my family members to let my kids feel a maphned siran ko pamilya. Also, I establish friendship among my children.”

Parents use different approaches to discipline their children; most parents discourage physical punishment since it might instill animosity in the hearts of the youngsters. The Qur'an provides instructions about children because it acknowledges that parents are not always immune to being overly protective or careless. (Abdalati, 76). Shariah Counselor Ramos advises parents to punish a child to keep him away from his siblings and other people. Furthermore, Islam forbids corporal punishment, according to her. Furthermore, discipline is only permitted if a parent also enforces salah (prayer) compliance in their offspring. According to Ms. Jehan Pangandaman, her children are only disciplined when their salah (prayer) is purposefully neglected, and she constantly emphasizes the importance of prayer.

“I never punish my children, di ako namamalo, kambongt bo rakn (I don't physically punish them, I give lecture only.) but my method is I give reward for good deeds or grades instead.”

She also believes that patience is necessary when it comes to disciplining children. She gives her kids the benefit of the doubt while correcting them, thinking that they are telling the truth unless they can show otherwise. It is therefore encouraged to have faith in children since this will make them cautious and less likely to disrespect their parents or betray that trust.

According to a Hadith by Abu Dawud, "The mu'min or believer is the mirror of the Mu'min," and Ms. Sahara Macarambon shares this concept, believing that parents are truly their children's mirrors. It is possible to determine whether a kid has affection, respect, and trust for their parents by closely monitoring them. Children will grow up to be decent people and, in the present day, Muslims, if they (the children) feel satisfied and confident in their parents. (Interviewed respondent (Marawi City) by Ms. Sahara Macarambon. July 21, 2019

Parents use different strategies when it comes to training their children to be religious. According to Macarambon, she began teaching them step-by-step at the age of seven to ensure that learning would be enjoyable and not a hardship. She creates a checklist for salah (prayer), which should be performed voluntarily and without coercion. At the conclusion, she bestows blessings. This is in contrast to some parents who discipline their kids for skipping salah (prayer).

“At the age of 10 per practice of our beloved Prophet sallallahu alayhi wa sallam with limitations and should be light punishment, may be imposed.” (Ms Sahara Macarambon. Interviewed respondent (Marawi City, July 21, 2019)

Using stories to pique children's attention, Ms. Macarambon teaches her kids the importance of adhering to Islamic beliefs and practices. A parent's empathy is what a child needs, thus circumstances and other causes that may have contributed to their misbehavior should be taken into consideration while disciplining them, says Dr. Macabalang. Children are also impacted by peers and modernism, among other external causes; nevertheless, limits may be seen when parents are present. Regarding the type of entertainment a kid could enjoy, for instance, Ms. Macarambon states that she permits toys such as cars, blocks, and other items that improve learning and skill development in children. Toy guns may make loud noises and inspire violent thoughts. However, she said, toys for girls may include dolls, but only to a limited extent—large, nude dolls that reveal the Awrah (parts of the body that should be covered in front of others) are strictly forbidden. It is preferable to choose what is most appropriate and helpful for Muslim kids.

Priorities matter when it comes to the education of the children; for example, some parents choose to send their children to a Madrasah (Arabic education). Mrs. Saida Pinto claims that for her kids to study Islamic teachings and memorize the Holy Quran, she sent them to Madrasahs like Toril. However, parents favored secular schooling (western education) the majority of the time. For instance, Mrs. Monazaman Bao chose to send each of his thirteen children to a secular school.

“...in education, I see to it na makapasad siran (to finish their schooling) no matter what happens, I make ways ...” (Dr. Linang Macabalang)

Dr.Hamdan (2010) in his book *Nurturing Eeman in Children* mentioned the right to provision and protection until adulthood. There are several responsibilities of parents towards their children which include the right to proper education. Others are to give them meaningful names, pray for their well-being, and extend their care until they need it regardless of their age.

Child-rearing of Muslim Parents in Iligan City

The importance that each person assigns to culture and values determines how they are practiced. Social customs and religious beliefs still hold sway in some areas. In a June 26, 2019 personal interview, Aliah, a Muslim mom, stated,

“disiran di mamangadikatawankaimanto so mgaeskwelaan a adun a mgapangadi'anondiba. Na gyutoenglish ago Arabic na di makaklass so watasaduwana mas pakasuwa.”

(I allowed my children to attend Madrasah School so they could learn more.)

In other words, while living in a non-Muslim neighborhood, Aliah insisted that her children pursue an education in Arabic. She said that parents should help their kids choose wise companions from among their playmates. The Muslim parents found it difficult to live in a non-Muslim community and found it difficult to uphold their cultural and religious values. For some parents, it's not enough to just provide their kids with an appropriate education; they also need to think about how consistently they raise their children. According to Anairah (Muslim parent, personal interview, June 26, 2019) stated that,

“basta mag asawa, di kaplanoan so wata paano siran lumaki.” (As parents, we need to plan on how we will raise our children)

The Prophet (peace be upon him) said, “It is better for a man to cultivate his child than to give on a measured food.” (Hadith, Tirmidhi) This implies that teaching moral values to children is the greatest gift parents can give them. Parents need to have a parenting strategy in place to instill morals. This is because a child's behavior and emotional development are greatly influenced by their parenting style. In which, according to Norjanna (Muslim child, personal interview, July 06, 2019) stated that,

“When I was a child, my mother was very strict with me, she always wanted me to stay in the house after school. Because of that, I felt that it was very unfair, knowing that all of my friends were free to play outside, it affected me and became stubborn because all I wanted was to play also with my friends. But when I grew up, they made me understand what is good to me and taught me about good manners and faith in Allah. And it remains in my heart and mind until now.”

This demonstrates how a parent's parenting style may influence their child's conduct since indulging a youngster leads to weakness and a lack of willpower. Some, on the other hand, contend that the children's ability to adapt to this parenting style is up to them. To prepare their kids for adulthood, most parents instill morality and values in them from an early age.

According to Mila (Muslim parent, Personal interview, June 30, 2019)

“Mas mapiya dun a habang mga i-itosiran pun namipamangdaonga kiran so kamapiyaan,ka para p'kaanadsiran ago p'kasanay siran pun, namakala siran na ma aanad sirandun.” (It is better than when they are still young they are taught to have good manners so that they can get used up until they grow up.)

They are doing a good job parenting their kids while living in non-Muslim communities. They forbid that, and as their children grow up in non-Muslim societies, they will likewise cease imparting Islamic values. To instill in their kids moral principles, provide them with further knowledge about Islam, and prevent them from being uneducated, they send their children to both English and Madrasah schools.

The social milieu of Iligan City may have a direct or indirect impact on Muslim parents' parenting approaches. As most children seek independence and to interact with other people, who might have positive or negative effects on their lives, it is common knowledge that a child's views and conduct are largely influenced by their surroundings. According to Norhanifah (Muslim parent, personal interview, June 26, 2019) said that,

“Ana pagilayiniranpuman so iplayolayokiran o mapiyakiran ago so di, syempreska mambo a lok'siyannapagilayinka mambo anta a e di niyan di miplayokamapiyakiran o di kiran mapiya.” (As a parent you should see if that person that they socialize with, is a good influence to them.)

The prophet Muhammad (peace be upon him) once said “Your best friend is the one who: seeing him reminds you of Allah, speaking to him increases your knowledge, and his actions remind you of the hereafter:” (Hadith, Al-Muhasibi). This implies that to avoid unsuitable friends, you need to be aware of what makes a good friend and make informed decisions. While interacting with others may not always negatively impact one's personality, it is advisable to avoid it if you believe it will. As stated by Noraya (Muslim parent, personal interview, June 26, 2019),

“Okay langmakipalayokperobasta wag langmakikipag away ganun, kasina so giyanan a diran di kangetageta o mgawatana normal ananandoonkasiyungkasiyahannila, kung paanosilamatotomakipaglaro at salamuhanarindiba.” (It's okay to have friends as long as they don't fight because it's normal for a child to play because they enjoy how they can choose to share with others or socialize with others.)

Raising their children in a non-Muslim environment presents difficulties for Muslim parents because, as Muslim parents Amina and Sapia (personal interview, July 11, 2019) state, they find it difficult to discipline their kids. They point out the distinctions between kids raised in Iligan City and Marawi City. The youngsters in Iligan City and Marawi City had a linguistic barrier after their peers influenced them to play computer games. Additionally, their physical look changed, especially that of their female offspring.

The prophet Muhammad (peace be upon him) said: “A woman is Awrah (Her entire body must be covered in public), and if she goes out she will attract satan (devil).” (Hadith, Tirmidhi) This means that every woman in Islam should practice covering their entire body, including the wearing of a veil to avoid fitnah (attraction) from the opposite sex. It happens that according to Muslim parents, it became a problem for, their children growing up in the city and not wearing a veil because that is what they see in a non-Muslim community. But according to Sittie Hannah Alyssa (Muslim child, personal interview, July 06, 2019) said that,

“It depends on the child on how they will adapt to their surroundings, I grew up in Iligan city and I didn’t change my attitude and behavior, I always followed my parents on what they told me about Islam, I covered my Awrah and I prayed 5 times a day.”

For, Nurhanifah Ayunan (Muslim child, personal interview, July 05, 2019) stated that,

“Miyakalaakoainipangdaorakunomgalok’sakun so kasap’ngiko Awrah akun, miyakalaakosa city na da ako dun kaimpluwensya e o p’kailayakunsa community, ayapiyaratiyaakunna so mgalok’sakun.”

“I grew up in which my parents taught me to cover my Awrah, I grew up in this city but I was not influenced by what I saw in the community, I followed my parents advices.”

While a child's conduct may be influenced by their social surroundings, parents' moral values and religious beliefs also have a role. To put it another way, it is a "self-conviction," which means that a person will follow their convictions since they are pure beliefs that cannot be imposed on their hearts. The bond between parents and children, in which both rights are treated equally, was the most crucial factor.

Regarding the rearing of Muslim children (Tarbiyatul Awwal) the child must be taught good manners and noble values at the age of seven (7) for them to be trained. Abu Dawood and Ahmad narrated from ‘Amr ibn Shu’ayb from his father that his grandfather: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Teach your children to pray when they are seven years old, and smack them (lightly) if they do not pray when they are 10 years old, and separate them in their beds.” (Hadith Al-Tirmidhi No. 407) This implies that once a child reaches the age of seven and understands right from wrong, parents have to discipline them. It is why Muslim parents continue to raise their kids according to this philosophy today.

According to the Muslim parents such as Maimona, Tarhata, and Marie (Muslim Parents, personal interview, June 26, 2019), they agreed that,

“Seven years old na sinasanay na silang magsagawa ng Salah ago dikiran den di panaruon so mga duty iran bilang Muslim.” (At seven years old, they are trained to perform Salah (prayer) and tell them their duty as Muslims.)

As said by Sarah (Muslim parent, personal interview, June 30, 2019) about rearing a child,

“Mapalaki silang may alam sa kanilang relihiyon at maging relihiyoso.” (To raise them and let them know about religion.)

The parents must also set an example for their children in terms of treating people with respect and performing Islamic religious rites, such as praying five times a day.

When it came to selecting the right toys for their kids, the majority of parents were also highly perceptive. Even if they reside in a non-Muslim neighborhood, Muslim parents foster their children's moral and spiritual development.

Muslim mom Raisa Ayunan, in a June 28, 2019, in-person interview, they impart knowledge to their kids on

“To be honest always and choose the good thing, to have faith in Allah always in everything that they do. To believe in the Qadar of Allah of all the things they are experiencing. I always told them to not skip Salah and cover their Awrah properly.”

That indicates that Muslim parents in Iligan City gave their kids moral principles. Raising and educating children is just one of the responsibilities of being a parent. Allah (swt) has enjoined that in the Qur’an, and the Messenger (peace and blessings of Allaah be upon him) also enjoined that. Allaah says: “O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.” (Al-Tahreem 66:6) This means that teach one another and this is the duty of the parents.

At home, parents serve as their children's first teachers; they shape their character and provide direction. The kids will cling to what they have seen and what their family has taught them. Since our children's growth begins at home, Muslim parents must inculcate good acts into their hearts and minds to build their spiritual and moral qualities. Plans for their children should be made by parents.

According to Doron Lantud, (Muslim Parent, personal interview, June 29, 2019), She brings her kids to a madrasah to learn more about Islam rather than letting them play with strangers, especially the bad ones. Their understanding of Islamic values is further strengthened by this. Another example of a good parent who can lead their children into a good leader in the future is Samsida (Muslim parent, personal interview, June 26, 2019), she stated that,

“Oway di akun siran di pakamapamangadiin, di akun di pangdaw so kasambayang, kapag abdas.” (Yes, I send them to the Madrasah, I teach them how to pray and do ablution.)

In other words, Samsida was guiding her children not to do wrongdoings and making sure their children would be guided in Islam. She also added that,

“Psaparan akn skaniyan sa marata a galbk para makapiya so wata, ayaknon di pangdaw na so mga pipiya a galbk, langon a loks na aya

kabaya iyan na maabot niya ang lahat niyang pangarap.” (I told them not to do bad things always be good, I teach them good works, all parents want their children to reach their dreams.)

In response, the majority of Muslim parents in Iligan City said they always make sure to have a decent parenting style, to lead their kids most of the time, and to avoid any issues down the road.

Conclusions

The study concluded that parents' affection for their children is classified into two in which the study come up and relates and conferred to Dr.Hamdani (2010), in his book *Nurturing Eeman in Children* mentioned; firstly, the right to provision and protection until adulthood, secondly, the basic role of parenting is to fulfill the right to love and affection. This is then divided; into childhood; years through kisses, and hugs, and in adulthood years; through kind words, quality time spent together, and the right to paternity and inheritance. In addition, parents serve as their children's first teachers. Due to the comparative nature of this study, it has shown both clear similarities and differences in parenting philosophies. Parents from Marawi and Iligan enrolled their kids in madrasas and began teaching them salah (prayer) at the age of seven.

On these points, however, parents in Iligan and Marawi are different. First, most Marawi parents forbid their children from staying over at friends' homes; second, most mothers from Marawi read passages from the Qur'an to their unborn children during pregnancy. Third, due to Iligan's urbanization and predominance of non-Muslims, parents there confront extra difficulties and anxieties.

Parents then influence their children's personality; environment and friends also have a significant influence. According to the study, quality education is the main factor in the development of moral people, regardless of whether one is Islamic or secular.

The Study suggests the following;

Regardless of their religious beliefs, it is strongly advised that all parents get an education on the principles of good childrearing.

Parents should strive to keep their marriage intact as it greatly affects how their children develop as individuals.

Ensuring children are properly supervised until they reach maturity can result in more law-abiding, prosperous, and religiously committed citizens.

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