

BESSH-16**Approaches of Strengthening Father's Good Personality in Family Institution**Zuliza Mohd Kusrin ^{1*}, Salasiah Binti Hanin Hamjah ², Izzah Nur Aida Bt Raffar ³^{1, 2, 3} *National University of Malaysia (UKM), Malaysia*

Abstract

Father is the family leader that has vital responsibilities in ensuring the foundation of a happy family. However, nowadays various incidents and court cases are reported on father's negligence in handling their children thus leading to negligent and violent cases towards the children. Hence this article aims to discuss on the approaches of father's good personalities according to Islam. The data collection methods used are content analysis and surveys. 60 respondents have been selected of father's participants in four programs organized by the Institute of Population and Family Development (NPFDB). The respondents were chosen through stratified random sampling among parents that attended the four programs and parenting/family courses organized by the NPFDB. Data gathered is analyzed descriptively and data gathered through survey was analyzed via SPSS version 22 and presented in percentages, frequencies and means. The research outcomes discovered that approaches applied in order to strengthen father's good personality are by studying and practicing religious sciences, self-reflection, possesses high personal resolution to become a good father, purifying spiritual (*tazkiyah al-nafs*), gaining social support from wife, friend's good influence and good surrounding environment. The implication of this research could assist father in strengthening father's good personality. The research implication also would suggest authoritative institution that administers family matters in Malaysia such as NPFDB, Welfare of Society Department and others to apply the approaches applied by Islam in strengthening father's good personality in parenting programs organized by them.

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Keywords— Father, Good Personality, Parents, Family, Islam

Introduction

According to Encyclopedia Dictionary of Psychology, personality refers to typical behaviour of a person. Personality also is defined as the qualities and features of a person, the quality of having a strong, interesting and attractive character, also a famous person (Oxford Word power, 2005). In Islam, personality refers to manner/akhlak (Abd Rauf et.al; al-Mawrid, 2005) Ibn Manzur in his book *Lisan al-Arab*, describes personality, also known as manner/akhlak, as person's behavior that has become his habits that portrays his individual spiritual and physical manners (Ghazali, 2003). Father's personality refers to his actions, personality, way of thinking and his behaviour. In Islam, a religious and pious father usually possesses good personality. Study done by Izzah Nur Aida and Salasiah Hanin Hamjah (2015) discovered that among the father's good personality based on the Qur'an and Hadith are patient and sincere in paying maintenance to children, act as main educator and guider to children, possesses an excellent attitude and become a role model for their children and also entertaining their children compassionately. Abu Mazaya (2009), Noremy (2011), Amru Khalid (2013) define father's good personality as compassionate, responsible and enforcing religious duties. It is important for a father to possess a good personality due to his role as a family guider and exemplar to his family. There are various verses that emphasize on the father's role as stated in Surah al-Taghabun 64:14 which states that the parent's role towards their children is to nurture them in the light of Islamic teachings so that there can be a healthy and conducive environment to establish an ideal Islamic society.

Studies on parenthood conducted by Mohamad Rizuan (2013), Azizi et al. (2010), Spera (2006) dan Turner et al. (2009) focused on the impact of the children's academic achievement and motivation based on parenthood style. Research done by Azizi & Mohd. Sofie (2010), Wahl & Metzner (2012) and Taylor et al. (2004) studied on the patterns of parenthood style in establishing children's behaviors. Zakiah & Ismail (2004) discovered that children's involvement in delinquents' behaviors is contributed from the poor parental control. Those previous researches were focusing more on the method of upbringing children by parents and its impact toward the children academic achievement and behavior.

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Problem Statement

There is an old saying that “one father is more than a hundred school masters”. Such saying emphasized on the vital role of father, as a head of family who is responsible to give protection, supervision and education to children. However, there are a number of cases of child abuse involving father. Although there is a legal provision to control the child abuse cases but such cases are increasing and at an alarming stage. The statistic of the Ministry of Women’s Development, Family and Society shows increasing number of child abuse cases from the year 2010 to 2014. In 2010, the number of child abuse cases was 3,257 cases, 3,428 cases (2011), 3,831 cases (2012), and 4,119 cases in 2013. Meanwhile, from January to April 2014, there are 4,430 cases (Matura Mohd Zain 2015).

In Malaysia, there are several legal provisions that administer family affairs matters, such as Law Reform Marriage and Divorce Act 1976, Islamic Family Law Act (Federal Territories) Act 1984 (Act 303) and Child Act 2001. Some of the provisions in those acts are enacted in order to safeguard the children rights and ensure their parents fulfill their responsibilities as parents. For instance, section 72(1) of the Islamic Family Law (Federal Territories) Act 1984 (Act 303) states that it is the father’s duty to maintain his children, whether they are in his custody or the custody of any other person, either by providing them with accommodation, clothing, food, medical attention and education. Section 73 of the same Act empowers the court to order maintenance for children upon the father or parents failure to pay maintenance of any children. Furthermore the Child Act 2001 aims to protect the children from child abuse, emotional abuse, sexual abuse and exploitation. For instance in section 31 of the Child Act makes it an offence if a person having the care of the child abuses, neglects, abandons or exposes the child in a manner likely to cause him physical or emotional injury; or sexually abuses the child or causes or permits him to be so abused, commits an offence and shall on conviction be liable to a fine not exceeding twenty thousand ringgit or to imprisonment for a term not exceeding ten years or to both.

Although there are laws to protect the children’s right by ensuring the father or parents are fulfilling their responsibilities, child abuse cases keep on increasing. There are many child abuse cases present such as the case at Alor Gajah Malacca, whereby a factory worker who was arrested after been suspected of beating and abusing his two biological children who were 8 and 10 years old. During the investigation, it was discovered that the accused is a hot temper person and cannot refrain himself from beating his children (Ariffin Salleh 2014). Furthermore, it was made known to the society of a case where a father had been accused of abusing his seven years old daughter emotionally and physically. The girl was found in a fragile and starving condition at her house that lacks electric and water supply (Ani Awang 2015). In Rantau Panjang Kelantan, a case of an abused five year old girl by father and stepmother, the victim is discovered with 13 broken bones in her body including her backbone and also fractured on her hips, arms and thighs. In this case the father was charged with neglecting his responsibility in caring of his daughter, resulting the girl to suffer physical and emotional injury. He was charged under Section 31 of the Child Act 2001 and if found guilty will face a fine up to RM20000 or 10 years jail or both. (Muhafandi Muhamad 2015)

Research done by Noremy Md. Akhir et.all (2012) discovers that among the internal factors that lead to child abuse are caused by the parents’ possession of negative personality, lack of religious knowledge, pressure and trauma with their previous experience as victim of child abuse. This research states that such negative personality have influence the respondent to abuse their children by beating them which may have cause severe physical injuries. The parents normally act aggressively and find it difficult to control themselves while angry. Lack of religious knowledge also contributes to the parent’s ignorance of adapting Islamic way of life that resulted them to not educate their children according to Islam. Thus it is important to give a serious attention to the issue of strengthening the father’s good personality among family members. It is because although there are legal provision that aims to overcome cases of child abuse, the numbers of such cases still increases.

Based on an investigation conducted towards a suspect, it is found that parents and care-taker failed in controlling their emotions and anger when committing the abusive act which often leads to the victim suffering serious injuries or death. Statistic and views voiced out indicates the father’s involvement directly to such cases. Moreover, Noor Sazali (2015) who is proficient in handling parental programs has elaborated that child abuse are mostly done by fathers.

The issues raised up above, seems to suggest that there is a need to strengthen father’s good personality as one of the method to decrease family conflicts such as child abused cases, non-payment of maintenance and others. Besides having a specific legal provisions to encounter and overcome the problems, the researcher discovered that generally some of the father’s good personality is decreasing and needs to be improved. Based on our research, we discovered that not many research have been done to suggest on the approaches on strengthening the father’s good personality. Thus, a research on the approaches of strengthening the father’s good personality is needed. This is an important research because Islam has taught on method of nurturing children however most of the parents or fathers that are convicted with child abuse cases were those Muslim whom neglected the Islamic way of life that in consequent led to the cases of irresponsible father, non-payment of maintenance and also child abuse.

Research Objectives

This research aims to identify approaches done by father to strengthen father's good personality according to Islam.

Research Methodology

The data collection methods used are content analysis and surveys. 60 respondents have been selected of father's participants in four programs organized by the NPFDB. The respondents were chosen through stratified random sampling among parents that attended the four programs and parenting/family courses organized by the NPFDB. Data gathered is analyzed descriptively and data gathered through survey was analyzed via SPSS version 22 and presented in percentages, frequencies and means.

Timetable 1:

Analysis on the Reliability of Pilot Study Instrument

Bil.	Instrument	Value of alpha (a)	Level of Reliability
1.	Approaches to Strengthen Father's good personality in Islam	0.950	Good

Research Outcomes and Discussion

There are 9 items of questions that have been structured based on approaches and practices to the fathers' good personality in Islam. The research outcomes discovered that the approaches applied to strengthen the father's good personality from the Islamic perspective are based on seven types of approaches that are studying and practicing religious sciences, self-reflection, high personal resolution to become a good father, purifying spiritual, gaining social support from wife, good influences from friends and good surrounding environment.

The research discovers that majority of the respondent agreed that method that can strengthen father's good personality is through religious belief approach at item 'I believe raising children will be rewarded by God' (min=3.77) followed by the item 'I am sincere in giving maintenance and educating my children (min=3.72). Other than that the respondent also agreed on the item 'I am determine to be a better father (min=3.70), 'I ask for Allah's help while encountering difficulties in nurturing my children' (min=3.70), 'I feel guilty if I fail to perform my responsibility as a father' (min=3.62), 'I am kind towards my wife and family' (min=3.62), 'I am willing to hear advices from friends and neighbors for the seek of my own good' (min=3.57), 'I try to be more patient in encountering my children attitudes' (min=3.53), 'I willingly accept my children's strength and weaknesses' (min=3.50).

Table 3:

Approaches Done to Strengthen Fathers Good Personality

Bil	Statement	Percentage (%) & Frequency (N)				Min
		Absolutely not True About Myself	Not True About Myself	True About Myself	Absolutely True About Myself	
1	I am confident that raising children will be rewarded	0	0	23.3% (14)	76.7% (46)	3.77
2	I am determined to be a better father	0	0	30% (18)	70% (42)	3.70
3	I feel guilty if I fail to fulfill my duties as father	0	1.7% (1)	35% (21)	63.3% (38)	3.62
4	I willingly accept my children's strength and weaknesses	0	3.3% (2)	43.3% (26)	53.3% (32)	3.50
5	I am sincere in maintaining and educating my children	0	0	28.3% (17)	71.7% (43)	3.72
6	I try to be more patient in encountering my children attitudes	0	0	46.7% (28)	53.3% (32)	3.53

7	I seek for Allah's guidance while encountering difficulties when educating my children	0	0	30% (18)	70% (42)	3.70
8	I am kind to my wife and family	0	1.7% (1)	35% (21)	63.3% (38)	3.62
9	I am willing to hear advices of friends and neighbors for the sake of my own good	0	0	43.3% (26)	56.7% (34)	3.57

Reference: Questionnaire 2015

Analysis done show that all of the approaches of strengthening the fathers' good personality in Islam have achieved min score of high level. The research outcomes shows that main approaches applied by respondent among the fathers are through the item 'I am confident that raising children will be rewarded' (min=3.77). This aspect is among parts of religious belief that have to be accepted by all Muslim fathers. This is in line with research done by Ahmad Farid (2002) that discovers learning and thoroughly study religious sciences to be applied in family life can strengthen their religious belief. Miskawayh (1966) also explains that thorough study on the pillars of belief will help individual, especially fathers to recognize and take example from Prophet Muhammad SAW good behavior, especially on his practical aspects while dealing with family members. Those facts clearly indicate that religious belief approach is among the best initiative to strengthen the father's personality.

Research outcome shows that item 'I sincerely pay maintenance and educate my children' (min=3.72) was 100% agreed by the respondent. It shows that approaches applied by the fathers in nurturing a good personality is through the approach of self-reflection /tazkiyah al-nafs, that is calculating the character of sincerity in nurturing the children. This data is supported by research done by al-Tarairah (2008) and Heman Elia (2000) that explain the father's responsibilities are to earn money and give maintenance to family members with patient and sincere. This is in accordance with the Quran that demanded the fathers to maintain their children based on their capability (al-Quran 65:7).

Although the respondent has agreed with the approach that patience and sincerity is important while giving maintenance to the children, there are some fathers that neglected their duties of maintaining their children. It can be proven by numerous cases of irresponsible fathers that refused to provide maintenance to their children. Research done by Heman Elia (2000) supported the fact that currently father is reluctant to support their children's maintenance and thus left the responsibility on the mothers' shoulders alone. A report from the Department of Terengganu Shariah Judiciary mentions that 110 of cases was reported on the father's failure of paying maintenance to children and ex-wife (Radhuan Hassan 2015).

Meanwhile, through the item 'I determine to be a better husband' achieved a good support (min=3.70). Analysis based on the percentage also proves that all of the respondents (100%) agreed that high personal resolution is important in order to become a good father. This result is in line with a opinion of Asmawati (2009) and al-Muqaddam (2008) that individual, especially father that possesses high personal resolution will not easily frustrated if failure in achieving their objective in life. According to Mustafa Masyhur (2010) a high personal resolution is capable of developing father's soul to follow the good/noble characters of the Prophet Muhammad SAW while dealing with family members.

Besides that, the result from the item 'I seek for Allah's guidance while encountering difficulties in nurturing children' (min=3.70) is 100% agreed by the respondent. It shows that the respondent agreed that an approach of worship and hoping assistance from Allah SWT in nurturing children is vital. This result is also supported by Said Hawwa (2002) that views fathers are encouraged to always hoping (raja') and seeking Allah SWT's assistance to raise up children with kindness. It is in accordance with Islamic teaching that encourage father to always pray for their children to become an obedient and devoted Muslim to the teaching of Islam. (al-Quran 25:74).

The research outcomes also shows that the respondent agree with the item 'I feel guilty if I fail to fulfill my responsibility as father' (min=3.62) as one of the means applied in order to strengthen the father's good personality. This is in line with the Prophet's saying that encouraged the father to seek Allah's repentance for his abandonment of fulfilling his duties as a father. The father also has to seek apology among human being such as from the children if they failed to fulfill their children's rights. (Hadis Narrated by Bukhari). Said Hawwa (2002) also suggested that father has to seek repentance from Allah SWT if failure to fulfill their responsibility as a father. Section 73 of the Islamic Family Law Act gives the Shariah Court power to order a man to pay maintenance if he refused or neglected to provide reasonable maintenance to his children.

This research also discovers that the respondent agreed with the item 'I am kind to my wife and family' (min=3.62) as one of the methods applied in order to strengthen the father's good personality. This data is also

supported by Amru Khalid (2013) that states fathers are encouraged to be kind to their wives beforehand by making them happy, being gentle, helping them in cleaning house, taking care of children and preparing food for the family. Those are among the effort and initiative of the father or husband in seeking social support from their wives. It is also in line with the Prophet's tradition that encourages his followers to always act gently towards their wives (Hadis Narrated by Ibn Majah). Obviously, wife's support is vital for a husband to conduct his family affairs to the right and harmonious path.

The research also discover that the item 'I am ready to hear advice from friends and neighbor for self-goodness' (min=3.57) is 100% agreed by the respondent. This shows that the respondent listen to the good advises from friends and neighbors as a way to strengthen the father's good personality. This is supported by al-Ghazali (2000) whom states that among the external factors that caused difficulties/problems in life are such as surrounding environment, influence of peer group. Mohd Nasir (2005) also states that human being naturally tends to imitate others behavior. Thus having friends among religious and worshippers that possesses good personality will implicitly influence them to act and possess a good manner. Thus Islam encourages human being to be very particular in choosing friends in order to prevent them from being involved in wrongdoing. (al-Quran 25:28).

Conclusion

Father needs to possess a good personality due to his vital and main role as the head of a family. The father's roles is to nurture his children with kindness and companionate, pay maintenance and educate his children with valuable knowledge as has been mention in the Qur'an. Besides, Islamic scholars also emphasizes on the fathers' responsibility to nurture the children gently. The legal provisions in Malaysia also have enumerated several provisions that guarantees the children's rights to be treated nicely by their father and parents, that failure to pay to do is considered as an offence. As a conclusion, the research outcomes discover that the approaches of strengthening the father's good personality in Islamic perspective such as thoroughly study and practice of religious sciences, self-reflection/tazkiyah al-Nafs, high personal resolution to become a good father, purifying spiritual, gain social support from wives, friend's influences and good environment, need to be inculcated in the father's daily life. Such approaches are a combination between the father's religious sciences, Islamic teaching and father's responsibility. It is hoped that the research implication could assist father to inculcate and strengthen good manner in their personality.

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