



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v12-i7/14230>

DOI:10.6007/IJARBSS/v12-i7/14230

Received: 17 May 2022, **Revised:** 20 June 2022, **Accepted:** 07 July 2022

Published Online: 23 July 2022

In-Text Citation: (Raffar et al., 2022)

To Cite this Article: Raffar, I. N. A. Z., Dahalan, N. N. N., Adnan, S. D. M., Aziz, N. S., Sehat, R. M., & Mahat, Z. (2022). Psychological Skills in Parental Education from Islamic Perspectives in Dealing with Social Problem among Adolescent. *International Journal of Academic Research in Business and Social Sciences*. 12(7), 1378 – 1393.

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Vol. 12, No. 7, 2022, Pg. 1378 – 1393

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INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



www.hrmars.com

ISSN: 2222-6990

Psychological Skills in Parental Education from Islamic Perspectives in Dealing with Social Problem among Adolescent

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Abstract

Youths are important assets whereby their contributions could bring the country forward to greater heights. The increase in social problems involving youths are increasingly worrying. In fact, family institutions today face a variety of huge challenges in taking care of the young generation. In fact, a key solution to address the issues of adolescent challenges begins from home. Therefore, it is of the utmost importance to master parenting skills, especially the psychological aspects. Past research has shown that psychological skills play a vital role in coping with social problem. Thus, this study was conducted to examine the Islamic perspectives towards the psychological aspects of parenting skills in adolescent education. This qualitative study applies document analysis method where various books, journal articles and papers were referred to, and themes were analyzed using descriptive, inductive and deductive methods. Findings showed that the psychological aspects of parenting skills in adolescent education included six key themes such as giving love and tenderness, being fair, giving praise and appreciation, being a loyal listener, nurturing confidence and self-potential, as well as building emotional intelligence. This study could contribute towards helping parents, and guardians to discern and put into practice psychological skills in educating youths.

Keywords: Education, Islamic Perspectives, Parenting Skills, Psychological Skills, Social Problem, Youth

Introduction

Youths are vital resources to the nation. Their actions, thoughts and involvements carry impact to the nation's prosperity and development. Despite this, the increase in the statistics of social problems involving youths such as involvement in drug abuse, out of wedlock pregnancy, free sex activities, abortion, baby dumping, truancy, prostitution, running away

from home, murder crimes and others (Hamsari & Yahaya, 2012; Hamjah et al., 2020). Statistics from the Ministry of Health Malaysia recorded a total of 18,465 cases of wedlock pregnancies. The marriage is registered at the Malaysian Health Clinic within five (5) years, starting from 2014-2018 (Majid et al., 2020). Moreover, Malaysians are more concerned with these issues during the current COVID-19 pandemic situations and the drastic implementation of the movement control order (MCO) in which individuals had to stay indoors.

Such phenomenon has forced family institutions, especially parents or guardians to face various challenges of staying at home while working or conducting businesses online as well as taking care of their children and other family members at home. Among the main challenges faced by parents in educating youths are acquiring the knowledge and guidance on current parenting skills. Ultimately the parenting skills should be effective in order to deal with the millennial generation in terms of dealing with their mental, emotional, psychological, psychomotor and physical development. It is essential that parents are prepared and ready to handle the responsibilities of educating children as early as possible, even before they are ready to have children of their own. Parents should be ready to learn and possess knowledge on making wise decisions, acquiring skills to educate effectively, and having skills in providing care, love and also communicating with their young ones (Al-Mashoor, 2007).

The most prominent scholar in children's education, Abdullah Nasih Ulwan in the book *tarbiyah al-aulad* has formed a "Model of Parenting Education" which has elements and methods of education involving psychology and sociology that can be assumed to be comprehensive to help develop the soul of adolescents towards a better person, and able to overcome the social problem among adolescents. The authentic evidence in Islam based on the issues of roles of the parents in nurturing the children is based on al-Quran and hadith. As one *hadith* or words of the Prophet Muhammad which says: "No child is born except on Al-Fitrah (Islam) and then his parents make him Jewish, Christian or Magian". (al-Bukhari, p 100).

However, the current situations reveal a disappointing reality whereby many parents are not really aware and lack the knowledge on essential parenting skills. It seemed that parents did not fully understand and know how to perform their actual responsibilities (Reis et al., 1986). This issue is more prevalent among lower income families where parents have had to work hard to secure sufficient income to support family expenses. With rising costs and expenditures, these parents are busy working that sometimes they do not really have enough space and time to seek knowledge to improve the skills and quality of parenting (Yahaya et al., 2010). In addition, there are also parents who are stuck with continuous routines of getting off to work early in the morning, and coming back home late in the day. Most of their time is spent at the workplace (Ibrahim & Zaimah, 2021). Hence, not much quality time is spent with their family members at home. Simply put, some parents provide the basic needs for their children such as food, clothing and shelter without putting great concern on providing their children with constant guidance, care and love. Nonetheless, good quality parenting skills are very important because once neglected, the children would feel empty and they may suffer negative and unhealthy symptoms (Baba, 2010).

Family relationships become poor when interactions between parents and children only occur once in a while. When parents do not give enough attention to their children's problems and complaints, children would feel isolated, lonely and neglected as they do not really have adults in the family to share their ups and downs. Nevertheless, adolescents require much dealing in terms of managing two way communication and emotional skills; and it is important that parents show concern and listen to their children's problems (Baba, 2010). Moreover,

studies have also highlighted that negligence in showering abundance of love to children would lead to the lack of effective communication between adolescents and parents; and therefore contributes towards major causes of social woes involving adolescents. This is because adolescents are individuals who are considered to be matured in their thinking and tend to act according to their heart's desire disregarding family control and supervision (Ali, 2007). This would eventually cause fragility in the relationship between parents and children. Indeed, when parents lack the knowledge, skills or the flair of excellent parenting traits, they would be inadequate in aspects of ways to nurture, manage, control, communicate and interact with their children (Tambol, 2002; Iwaniec & Sneddon, 2002). This situation would then adversely affect the children when the parents tend to raise their children using the 'laissez faire' or permissive leadership styles. Eventually, these parents would give their children complete independence and rarely have any demands or expectations towards their children (Eggen & Kauchak, 1994; Slaby & Guerra, 1988; Rhoades & O'Leary, 2007). Unfortunately, parental negligence by adopting a permissive style would cause adolescents to grow up to behave cowardly, have tendencies to complain, be disorganized, become overly spoiled, undisciplined and even turn up to be extravagant individuals (Al-Maghribi, 2004).

Similarly, family problems would also occur when parents adopt excessive strict disciplinary parenting styles and physical punishments without allowing their children the opportunity to speak up (Kamaruzaman et al., 2015). Such parenting and family management ways would lead to the formation of anti-social behaviours among adolescents. Jacobvitz & Bush (1996) claimed that the anti-social behaviour background among adolescents stemmed from a lack of consistent control during childhood and the inadequacy of parental discipline in the family. (D'Angelo et al., 1991) in turn highlighted that children who were frequently punished and witnessed deviant or aggressive behaviours in their family had a higher risk of having difficulties in self-adjustments as they get into the adolescence and adulthood stages.

Next, there are also parents who practice the authoritarian parenting style where the children are only allowed to follow all the rules and instructions set by the parents while disregarding any forms of discussions between the two parties. In fact, adolescents are at a rebellious stage whereby they do not really liked to be controlled and directed by parents. Therefore, Muslim religious scholars or *ulama'* recommend that parents associate with their young children as 'friends' or to be friends with them in order to delve into their views and to sort out their problems together. This implies that children would not rely on their group of friends for attention and advice as this might plunge them into various behavioural problems. Furthermore, according to Prophet Muhammad's *sunnah* - for teenagers aged 15 to 21 years old, they require a friendly education approach. For instance, parents and children could practice exchanging opinions and respecting their views as long as it is not contradictory to Islamic *sharia*. Meanwhile, teenagers aged 21 years old and above should have the freedom to make decisions and take actions independently as long as this freedom does not contradict Islamic *sharia*. Nevertheless, parents do need to act as advisors to monitor and guide their children's actions (Salleh, 2015).

Parents' poor parenting styles do have impacts on their families. Shah (2004); Tambol (2002) stated that parents who lack knowledge and skills of good parenting style to lead their families could pose detrimental effects on their children. Lamb et al (1985) explained that optimal involvement of fathers in the development of children would be effective if fathers possess high motivation and parenting skills. This view is agreed upon by Hasbullah (2015) who stated that most parents were unable to perform the role well as they lacked knowledge on effective family management skills. As a result, parents tend to bring up their children in a permissive

parenting manner. Unfortunately, these parents give too much freedom to their children without proper control and attention. Needless to say that some adolescents who feel that they have received little love or too much unguided love from their parents are more likely to engage in deviant behaviours, especially drug abuse (Russels, 1974).

Thus, the mastery of a variety of good parenting skills could ensure that our youths receive abundance of loving care. This could ensure that adolescents are educated positively by their loving parents in line with the current environment of advanced technology. In brief, every parent should be equipped with knowledge and skills of effective parenting methods to enable them to educate teenagers positively. Although the influences of the environment such as friends, school environment and advanced technology are inevitable. Nonetheless, with proper and prudent education and guidance from parents at home, adolescents can be educated to use their common sense when faced with such challenging influences (Siraj 2007). Thus, parenting should be recognized as a profession whereby parents and guardians need to be equipped with sufficient knowledge to build up and strengthen their parenting skills in order to shape positive development of adolescents as whole individuals.

Parenting skills using emotions and feelings are very important in the process of education and development of adolescents. Therefore, the emotions and feelings of adolescents need to be guided by parents to produce adolescents with big souls and noble hearts by using a psychological approach. Thus, this study was conducted to examine the Islamic perspectives towards the psychological aspects of parenting skills in adolescent education. This study could contribute towards helping parents, and guardians to discern and put into practice psychological skills in educating youths. This article will specifically discuss on review of the literature, implications and future directions.

Methodology

This research aims to examine the Islamic perspectives towards the psychological aspects of parenting skills in adolescent education. To attain this objective, the appropriate method adopted in this research is an exploratory qualitative approach via library research. Relevant literatures from the existing texts and past studies were reviewed. Writings in journals, books, paper and other reliable sources were scrutinised. Then, themes were analyzed using descriptive, inductive and deductive methods to find out specifically on the important element of parental skills from Islamic perspectives. The scope of this study concentrated on the psychological aspects of parenting skills for adolescent education.

Review of the Literature

The mastery of parenting skills from the psychological aspects school of thoughts could be used as one of the solutions to address the issue of adolescents. Essentially, education starts as early as during childhood which is nurtured from home. Islam is a way of life and it provides useful guidelines which guide humans to the correct pathway or '*manhaj*'. Based on the Islamic perspectives on the psychological aspects of parenting skills for adolescent education, here are six important aspects:

1. Giving Love and Tenderness

Among the most important parenting skills emphasized in the psychological skills are aspects which would ultimately touch the emotions and feelings of adolescents. Parents could nurture psychological skills by giving love, affection, tenderness and friendship to their children (Mazhahiri, 1992; Istambuli & Nashr, 2010). In addition, they should as much as

possible look for opportunities to spend time with their children and spouses and also other family members by doing activities together and so on (Ba'daroni, 1996; Ismail, 2013; Elia, 2000). Prophet Muhammad (peace be upon him) loved children very much and often played with his grandchildren. For example, with Hasan and Husin, he played with them such as holding, hugging their shoulders and kissing them, which was actually very different from the habits and customs of the Arab communities at that time (Alwi, 2011). Apart from that, Prophet Muhammad also rebuked Al-Aqra bin Hubais al-Tamimi who had ten children, but had never once kissed his children as illustrated in the *hadith* or words of the Prophet Muhammad which says:

"Whoever does not love, then, he will not be loved." (Al-Bukhari, p. 4282)

Another *hadith* illustrated that when Prophet Muhammad led the congregational prayers in the mosque and during the state of prostration, Hasan and Husin who were still young then climbed up behind him. The Prophet deliberately slowed down the prostration so that his grandson could come down from behind. After the prayer, the companions asked the reason why Prophet Muhammad prostrated for so long. He replied, "Earlier, my two grandchildren climbed on my back, and I did not want to disturb their pleasure. So I waited until both came down" (Qutb, 1992; Zahiruddin, 2013). Based on the illustrations from the *hadith*, we know that psychological aspects such as the love and affection are very much valued by the Prophet Muhammad when dealing with young children. In fact, he not only loved his grandchildren, but also the children of other companions (Alwi, 2011; Zahiruddin, 2013). This proves that the nature of love and tenderness is a *sunnah* to be upheld by Muslim families.

Psychological skills shown through sincere actions from parents such as treating children in a friendly manner and giving them sincere love would indeed make the children feel being loved, needed, protected and secured which would lead to positive growth development. Eventually, positive children and adolescents would benefit the society. In contrast, the failure to create the atmosphere of warmth in the family would negatively affect adolescents' psychology. In turn, they would often rebel, feel uncomfortable at home, and this would influence their feelings of self-worth. Significantly, in whatever situations parental love should endlessly be given to children, especially when children are in trouble (Razali, 2014). Husain (1995) advised parents to bring up their children in an environment showered with love, tenderness and with a high level of responsibility so that in future their children would treat them in the same manner too.

Nonetheless, in terms of psychological aspects related to the notion of love, a mother's influence is more critical and meaningful in bringing up children as compared to a father's. The key proof is the situation whereby Prophet Muhammad when asked by his companions about the basis of obedience latter to the notion of obedience to Allah the Creator, Prophet Muhammad repeatedly emphasized the phrase, "Obedience to mother" three times, After that, he mentioned obedience to one's father once. This means that a mother has a very huge influence to children. Significantly because a mother is the person in the family, who carries the burden of pregnancy, gives birth with much risk and difficulty, and therefore, her love is very pure and her caress is reconciling to her children. A mother's love and tenderness could ensure that children are able to live in a positive atmosphere. Nonetheless, this does not mean that the role of the father is not important. In fact, the father complements the maturity of his children by giving a balance to motherly and fatherly characteristics. A father too serves as a role model who provides the family sustenance, guidance, inspiration and motivation. Therefore, it is important that parents prepare themselves with good parenting skills. This

means that parents need to give children a good quality of love and tenderness so that children do not feel hollow and empty inside (Baba, 2010; Al-Bayanuni, 2010).

Fundamentally, Islam has taught human beings to love each human kind and also other creatures as all creatures and things on earth would benefit from love (Anis, 2010). In fact, when we prioritize love we prioritize peace too. Without violence, adolescents can be moulded to become intellectual individuals with good moral values. Therefore, the society would have a young generation with lesser problems and self-conflicts (Zuchdi, 2010). Awwad (1995) explained that educating the young ones about love could prevent them from harbouring negative vibes such as violence, swearing and assaults which they often do online and offline. On the other hand, if parents give love and kind human touch this would eventually enhance adolescents' positive personality (Meier, 2005). Najati (2002) explained that by educating adolescents about the notions of love, affection and tenderness, the positive influences towards adolescents are as follows:

- a. Train teenagers that it is easy to love fellow human beings and other creatures too, and not to practice the nature of individualism and to have "social concerns" towards society.
- b. Train teenagers to appreciate and love themselves, do things that are self-beneficial to them, and also to not deviate towards negative things.

2. Being Fair

Being fair towards children is also important. Practising fairness is one of the major psychological skills which parents need to inculcate whether in terms of providing education, basic needs, shelter, food, clothing and so on. This means that parents should not favour their children who are good-looking, smarter, or even preferring boys over girls. Such attitudes are considered unfair, discriminatory and cruel and even have adverse effects leading to feelings of resentment, jealousy, envy and enmity between siblings, especially to the marginalized child (Qutb, 1992; Ghalib, 1998). In addition, it is not a guarantee to parents that their children whom they favour very much would take care of them in future. Essentially by treating children equally and with fairness, parents have better chances to have children who always pray for the goodness and blessings from Allah for their parents in this world and hereafter. This is because the prayers of pious children and the good deeds done by their children could help the parents in the world hereafter, in accordance to the words of the Prophet Muhammad which means:

"If a child of Adam dies, all his deeds are cut off except for three things, namely charity, useful knowledge and a pious child who prays for him" (Muslim, p. 1225)

In addition, parents need to be fair when they shower love to their sons and daughters. Love must be given equally to both sons and daughters. This is because Islam teaches Muslims that it is wrong for parents who prefer sons over their daughters. In fact, there are *hadiths* that show the advantages and rewards of caring for daughters. Parents who love their daughters would be rewarded especially in the world hereafter. They could be rewarded to enter heaven together with Prophet Muhammad. Moreover, caring for daughters means that such acts would become a barrier for parents from hellfire based on the words of the Prophet which means:

"Whoever serves his daughter well, for him is a barrier and a barrier from the fire of hell." (Al-Bukhari, p. 7)

Based on these *hadiths*, it is important for Muslim parents to be fair in treating and loving their daughters and also sons. Hence, in Islam, daughters ought to be cared for in the best possible way. In fact, Islam promotes compassion for daughters as one of the acts of worship

which would serve as a barricade for mothers and fathers from the fires of hell, and instead they would be rewarded a place in heaven. Upon hearing this *hadith*, Prophet's Muhammad noble companions realized of this great reward and they felt very sorry for treatment of daughters in the Arab society during that time. Therefore, fathers who are true believers started to treat their daughters fairly and educate them as best as they could. Indeed, Islam considers daughters as gifts from Allah just like the gifts of having sons in the family.

Essentially, parents should be grateful and happy when they are given a son or daughter because both are gifts from Allah. The Creator bestows daughters to whomever He wills as He bestows sons to whomever He wills (Fathi, 2007). Thus, parents should treat their children fairly. They should not differentiate between sons and daughters as was done by the ignorant society in the past which regarded daughters are useless family members. In the past, even new born girls were buried alive without any traces of humanity. Prophet Muhammad's beloved noble companion, Umar al-Khattab too was guilty of doing such an act before he became a true believer. Islamic teachings are against the mistreatment of girls. Fortunately, Islam forbids this bad tradition which was practised by the ignorant Arab society. Islam even raises the rank and dignity of women in society (Ismail, 2013).

In addition, by being unfair, 'sibling rivalry' might also occur in families today where there is competition, jealousy and hatred amongst siblings (Jatmiko, 2015). Sibling rivalry occurs because children are afraid of losing the love and attention of their parents, causing various conflicts which could jeopardize the children's self-adaptation and socialization (Putri et al., 2013). Competition amongst siblings could lead to negative attitudes such as aggression, anger, emotional outbursts, self-confidence disorders and feelings of resentment towards other siblings. In addition, such siblings tend to refuse to share, help one another, dominate over other siblings and also exhibit other negative behaviours. In fact, parents should take immediate necessary steps to handle sibling rivalry as the impacts of sibling rivalry could jeopardize sibling and family relationships in future.

3. Giving Praise and Appreciation

Psychological skills in adolescent education also included aspects such as praising, giving frequent appreciation, reinforcing children's positive behaviours, giving rewards when children successfully meet the required criteria in school and giving positive feedback (being responsive) when children comply with instructions, rules, discipline in order to enhance positive emotions among adolescents (Kamsah, 2008; Hassim et al., 2012). Essentially, these psychological skills are important so that adolescents feel valued and that their presence in the family is needed by their parents. Zainuddin and Roslan (2011) stated that 40.7% of student respondents stated that social problems were caused by the attitude of parents who lack the skills to give them praise, support and motivation for things they did. Thus, the notion of giving encouragement, motivation and reward from parents is very important to build and enforce confidence and self-esteem as well as the ability to accept and correct mistakes in children (Adam et al., 2007). Essentially, parents should avoid behaviours which could degrade adolescent's self-esteem such as giving insults, sarcastic or cynical remarks which are able to lower their children's sense of self-worth (Al-Mashoor, 2007).

In addition, parents should cultivate good psychological skills through the acts of giving children appreciation and reward by giving attention, respect, recognition, encouragement words and expressions of thank you, praising good deeds, mentioning about the good things done, expressing love, giving gifts and also taking children on vacation. The most effective way to give rewards is to reward children as soon as parents find their child doing something

good. This should be done if parents want to reinforce the continuity of good deeds in their children. Moreover, parents should talk to their children specifically and directly regarding the good deeds that their children have performed. Hurlock (1990) stated that rewards do not have to be purely material, and so even praise, a smile or a loving touch is deemed as sufficient. Meanwhile, giving gifts through verbal words consistently every day could increase children's motivation and sense of self-worth. In addition, parents could also give rewards in material form such as giving money, eating at restaurants of interest, watching favourite movies, going to celebrations and special events as well as picnics (Setiawani, 2000).

This practice is termed as the 'directed positive influence' which means rewarding children every time they do something good or do away with something prohibited. In this way, children would be motivated to continue to do good deeds and to stay away from forbidden ones. This is because rewards given upon doing good deeds would increase the likelihood of the acts being repeated in terms of frequency and seriousness in order to mould children with positive personalities. Unfortunately, in the Malay culture it seems that parents prefer silence rather than expressing positive words directly to their children; and therefore Malay parents rarely give recognitions when children do good deeds, thus this could lead to their children to feel unappreciated. Instead, Malay parents tend to say something when their children do misdeeds where it is easier for parents to raise their voice and scold, or to hit their children when the young ones commit mistakes. As a result, the children would draw their own conclusions that all the things they do are usually not right, and ended up being scolded eventually (Adam et al., 2007).

Thus, the perceptions of these children should be corrected through the actions of parents in order to foster positive psychological skills in children. Parents should prioritize notions of giving appreciation to children in order to optimize the positive impact to the education process and the social environment of adolescents (Hidi, 2016). This aspect of reward is very important and is emphasized in the Qur'an in Surah Ali Imran verse 145 and 148 and Surah An-Nisa verse 134 where these verses illustrated the rewards of doing good deeds in this world and the world hereafter (Arief, 2002).

4. Being loyal listeners

Another good psychological skill is that parents should also be willing to listen to children's grievances and complaints, their ideals and hopes as well as their questions and concerns as these notions are able to evoke positive adolescent emotions. Children are more emotionally stable when they receive positive responses from their loved ones, especially when parents and also family members are willing to listen to their ideas and woes. Parents can promote good listening skills and create two way interaction by saying hello, finding out about problems encountered in school, providing inspiration and motivation, and providing a conducive atmosphere to exchange and share views on the achievements and challenges that children face (Baba, 2010). This means that parents need to be by their children's side to listen to the problems, and give them motivational words to reduce stress. However, due to the demands of parents to work diligently in order to provide for the family, relationships between parents and children may become distant, and thus limit the 'sharing-caring' sessions. In effect, relationships with children exist in form of flesh and blood only, and children no longer feel complete parental warmth. Eventually, children tend to distance themselves when they see their parents as they feel that their parents are not paying attention to them (Othman et al., 2016).

Being a loyal listener helps to build a good relationship pattern between parents and children (Widyarini, 2009). Parents should treat their children especially their adolescents as equal individuals, so that both parties have the opportunities to communicate and reflect on what they do and feel. Children should learn to interact and synergize with parents where both parties could learn to know about their strengths and weaknesses. Ultimately, children could learn to take care of their adolescent emotions. Through the process of sharing experiences with parents, adolescents would become more mature and wise. Miller (1996) used the term 'transactional learning' where family education should become a two-way process, whereby parents not only teach children, but also give children the opportunities to express what they want or feel. Thus, parents should provide the opportunities for children to be heard and understood to ensure that their children feel confident of their self-worth as individuals. Therefore, creating a sense of partnership in a family is necessary. This could guarantee trust and transparency and even be able to build close-knit bonds between parents and children (Razali, 2014).

5. Nurturing Confidence and Potential

Parents also need to have the skills to nurture confidence in their teenage children so that these teenagers are able to make the right decisions and choices. Furthermore, the ability to make choices would greatly affect teenagers' future development. By having positive confidence and through determination and hard work, teenagers are able to achieve their dreams, hopes and realize their talents and potential. These teenagers tend to be smarter to control their emotions, be able to love themselves and others and have realistic ambitions. Although teenagers are free to make choices, they still need to be guided by parents. This is because if teenagers disregard discipline and self-control and make decisions at will while disregarding the rights of others, they are more likely to get caught up in delinquent behaviours later on. Eventually, their lives would be erratic and they would be unable to make correct decisions and choices (Al-Mashoor, 2007).

By attaining a good confidence level, teenagers could then discover their talent and potential. Thus, children need to learn to make good decisions and parents need to hear out and consider children's opinions. Children also need to be helped to set goals in every activity they engage in; and parents are encouraged to record the success of their teenagers either in books, diaries, videos and smartphone cameras. Another important psychological skill to practice is that parents need to talk openly with their young ones and identify the interests and talents of these teenagers. Parents could also identify their children's interests and talents through certain elements such as taking notice of the books read, games, television programs and activities they are interested in and so on (Kamsah, 2008). Essentially, talent is defined as potential or ability, that is, if given the opportunity to be developed through the learning process, then it will become a real skill. Meanwhile, interest is a constant tendency to observe some activity, performed continuously and accompanied by love and pleasure (Kartono, 1995).

In addition, Lie (2003) provides an alternative for parents in developing their children's self-confidence level. What parents could do is to learn to appreciate their children's abilities, provide various opportunities, be democratic and provide motivation and appreciate their children more. Parents also need to first identify the character, learning and motivation styles appropriate for their children and explore and develop the young ones' potential (Latipah, 2004). Potential development can be done by looking at aspects of intelligence or IQ, talents, interests and achievements of children from a young age. Every child is unique and different.

Therefore, every parent should know, appreciate and celebrate each of their child's uniqueness. The children's strengths should be polished to discover their potential; while every weakness is seen as a challenge to continue to improve upon. Parental wisdom in educating and highlighting the potential in adolescents are very much highly needed. This is because this young generation have the potential to create surprises which could exceed parent expectations either positively or otherwise (Sipon, 2007).

6. Building Emotional Intelligence

Ultimately, parents also need to develop the emotional intelligence of adolescents. This process is very important in the development of one's emotions to develop feelings and enliven one's heart so that feelings of love, cooperation, mutual help and respect would shine through the adolescent's personality. Emotional intelligence is described as the ability to understand a person's state of feelings, towards oneself as well as others (Salovey & Mayer, 1997). It is a process of increasing the ability to feel and appreciate the feelings of oneself and others, face and handle stress and environmental demands such as developing self-motivation, building social relationships, giving empathy, love and having the ability to cope with sadness or joy in the right manner (Al-Qaradawi, 2001; Sulaiman et al., 2013; Daniel Goleman, 2003). The Qur'an also contain verses which describe emotional intelligence, including the nature of compassion and empathy for fellow human beings, the prohibition of committing suicide and being humble in the mercy of Allah. The Qur'an reveals in verse 12:87: *"And despair not of Allah's mercy and help. Lo! None despair of Allah's mercy and help save the disbelieving folk."*

Islam does not deny the physiology of emotions and feelings. At the same time, Qur'an also emphasizes the aspect of emotional control and cautions humans not to be excessive. This awareness begins with the determination of halal or haram actions, right or wrong, and attaining a vigilant attitude referred to as *taqwa* (Najati, 2003). In this case, Prophet Muhammad encouraged his people to have optimistic attitude in doing all the right things, and not to feel weak or be quick to despair based on the *hadith* which means:

"Be enthusiastic in what is beneficial for you. Ask God for help and do not feel weak." (Muslim, p. 2052)

In commenting on the effect of emotional intelligence on adolescents, Yusoff and Mohamed (2004) stated that by possessing emotional intelligence, children could become wise and are able to handle negative elements such as anger, doubts and the lack of self-belief. Goleman (1999) opined that emotional intelligence has an influence on individual success in life, as compared to intellectual success. He believed that emotional intelligence could contribute to several aspects of life such as being less stressful, an increase in learning abilities, a decrease of aggressive behaviours, improvement in mental health well-being, having the ability to make good decisions and having the stability in interpersonal relationships. The growth of this emotional intelligence is also influenced by the social environment, family and also experiences which individuals have acquired since birth especially from their parents. In fact, parenting skills through the development of emotional intelligence enable adolescents to feel closer to their parents and make them feel better understood in the family and society as well.

Therefore, parents have an important role in nurturing emotional intelligence in their adolescent children. It can be done in five ways, namely being sensitive to the child's emotions, listening with empathy and confirming the child's feeling which is the best way to bond and educate personality, helping the child to label emotions with words, guiding the

child to handle emotions and solving problems while respecting problem solving ability or while facing unwanted stress (Kolb & Hanley-Maxwell, 2003).

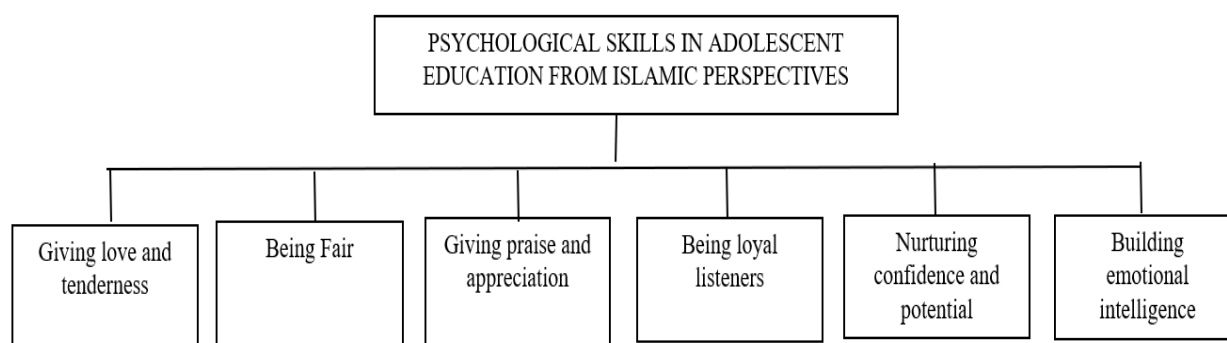
The contrast to emotional intelligence is emotional stress. Morst & Furst (1979) stated that it is a condition influenced by emotional and mental disorders which could create a state of discomfort or tension when the matter becomes unbearable to the body. Islamic psychologists such as Al-Ghazali, Al-Razi, Muhammad Uthman Najati and Hassan Langgung define emotional stress as anxiety, frustration, extreme anxiety and fear inherent in the human heart (Sham, 2005). Prophets too have faced emotional stress and pressure while delivering the messages from Allah to the disbelievers during their era; and certain events which befell upon the disbelievers also illustrated the existence of pressure in their society as mentioned in the Qur'an:

“And verily I fear the negligence of my kinsmen in fulfilling the duties of religion after me and my wife is a barren, therefore, grant me from Thy side a son” (Qur’an, 19: 5)

The emotional turmoil which occurs in adolescence arises together with the various types of influences coming from home, family, school, peers and also from daily chores and activities. This is because adolescents are constantly interacting and adapting to their social environment. If their actions are not adequately controlled and dealt with, adolescents are prone to vent their emotions by doing negative actions such as getting involved in fights and so on. Therefore, emotional intelligence in adolescents is essential to avoid negative behaviours which could cause harm to themselves and others. In fact, adolescents are greatly influenced by their immediate environment and peers. Therefore, parents need to understand the Islamic approach and the *manhaj* or the clear path of Prophet Muhammad in order to develop emotional intelligence.

The educational process through the core of prevention and nurture could produce parents who can successfully cultivate the principles of emotional intelligence in their children. By developing emotional intelligence, the young ones become resilient, courageous, have self-confidence, can prioritize and give love to others, be able to forgive and also be tolerant. Eventually, adolescents would grow up and become individuals who can lead life with a smile, become optimistic, have a strong spirit, be able to understand the society around them and have admirable morals (Ulwan, 2015). In addition, emotional intelligence benefit adolescents as these youngsters are able to express their emotions well according to time and situation. In fact, this means that interactions between adolescents and others could run smoothly and effectively while trying to adapt to the environment; and ultimately adolescents can successfully control their feelings and emotions maturely and positively.

The conclusion on this research discussion relating to psychological skills in adolescent education from Islamic perspectives is illustrated in the diagram as follows:



Implications and Future Directions

Significantly, essential elements in the psychological aspects in parenting skills in educating youths are giving love and tenderness, being fair, giving praise and appreciation, being loyal listeners, nurturing confidence and self-potential, as well as building emotional intelligence. This study could contribute towards helping parents to discern and put into practice appropriate and effective psychological approaches in bringing up their children successfully in the modern society.

In addition, the findings in this study could also contribute towards providing necessary guidelines for respective government bodies such as the National Population and Family Development Board (LPPKN), Islamic Religious Department and private sectors in the implementation of programs related to adolescents to include and highlight these aspects as well. Family development authorities and religious bodies could also improve the content of the pre- and post-marriage courses and youth development programs by applying the features highlighted. It is hoped that by practising effective psychological skills in family institutions, our family institutions would be more harmonious and possess noble personality traits in accordance to Islamic values. In fact, harmonious family institutions could lead to the solutions in overcoming various problems related to youths and family environments in Malaysia. This study suggest future study that includes this following:

1. The indicators approach of other Islamic scholars such as Imam Al Ghazali.
2. Construct modules of parenting development.
3. Conduct research on quantitative study.

Acknowledgement

This paper is one of the research output made for fulfilling the Teja Internal Grant (GDT 2022/1-6). This research was funded by Universiti Teknologi MARA, Melaka Branch.

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