

## ADDRESSING THE POOR AKHLAK OF CHILDREN FROM THE PERSPECTIVE OF ISLAMIC EDUCATION TEACHERS: A CASE STUDY

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### ABSTRACT

School children nowadays are facing moral decay and the issues of *akhlak*. This study attempted to investigate the issue of *akhlak* development among school children raised by single parents at a primary school and to propose ways of addressing the harmful effects of single parenting on students' *akhlak*. The study employed a qualitative method in which data were collected via in depth interview. The respondents of the study consisted of two Islamic education teachers. Generated in the form of interview transcripts, the data were thematically analysed in addition to the observation notes, resulting in the identification of several themes and subthemes. The findings revealed that the prevailing themes in relation to the effect of single parenting on children's *akhlak* include role of teachers, school initiatives, peer influence, parental involvement. The teachers, on the other hand, recommended strategies which consider teachers' role such as implementation of *targhib* and *tarhib* method according to the *Qur'an*, make the Prophet PBUH as the best role model, taking *ibrah* from al-Quran by storytelling and implement the process of *ta'aruf*, *tafahum*, *ta'awun* and *takaful*. Besides school initiatives, peer influence and parental involvement also play a role to effectively address the subject of *akhlak* deterioration among the school children. The findings of this study are beneficial to relevant

stakeholders such as teachers, parents, and the students themselves in addressing the harmful effects of single parenting on students' *akhlak*.

Keyword: *Akhlak*, School Children, Islamic Education Teachers

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## INTRODUCTION

In social psychology, moral relates to right and wrong to others (Haidt & Kesebir, 2010). Ethics on the other hand relates to the standard of what is good and bad from the community and social perspectives. *Akhlak* involves ethics and moral conducts with the standards outlined by the Al-Quran and sunnah. *Akhlak* or character problem among teenagers is now progressively chronic. They are involved in disciplinary issues both in and outside the school. At home, these troubled individuals make it difficult for parental involvement or guardians to handle the various forms of complaints and negative reports delivered by neighbours and the community. In schools, these youngsters engage in truancy and fight against the establishment as well as teachers in the form of vandalism, physical and verbal fighting, and by being idle (Adibah: 2013). The situation is in line with the increase in criminal conducts that are weighted either moderate to frequent in conventional and social media reporting. Among those which have shocked the community include the deadly arson at a *tahfiz* centre in Kampung Datuk Keramat, Kuala Lumpur and an accident involving buggies which resulted in deaths in Johor Bahru (Hariati Azizan, 2017)

Choi and Jackson (2011) stated that the public talks more about single mothers than single fathers. Single mothers are also considered to be forced to assume greater responsibility in the absence of a husband. Abd Rahim et al. (2006) define a single mother as a woman who had lost her husband and had to pursue the task of raising children or a woman who had divorced her husband and had been given custody of her children, or a woman who was hanged unaccompanied because she was not provided by the husband to support her and her children. According to Rohayu et al. (2011), the number of single mothers in Malaysia is increasing.

This illustrates the ever-worsening condition of the family institution in Malaysia as it is difficult to control at one stage. Crime and felony are likewise increasing, thus requiring more effective measures apart from existing law enforcements. In this county, the family institution as social institution has become the central of consciousness. It stands as the most basic and dominant unit in the process of community development. If the family is divided, the social and economic impacts will be felt by the people and the next generation. Thus, the state of a country being forward or backward is the result of family institutions (Little, 2016).

This indirectly indicates that the issue of single parenting in Malaysia is becoming more alarming. Most single parents often refer to parental conflict because of infidelity, financial crisis, and misunderstandings. Single parents may have profound negative impact on children's *akhlak* and academic performance as parents play an important role in the *akhlak* development among children. When marriage is disrupted by divorce and others, the family could be said to

be undergoing some crisis and its effects on the psychological and social behaviours of children could be enormous (Siti Adawiah, 2020).

In general, past studies mostly recount the negative effects of single parents on children's psychology, intelligence, and academic performance (Schmuck, Dominic: 2013). However, a specific study on the concept of single parents in Islam and the impairment effects of this factor on children's *akhlak* development is missing. Therefore, this study was conducted to investigate the issue of *akhlak* development among school children raised by single parents at a primary school and propose ways of addressing the harmful effects of single parenting on students' *akhlak*.

## LITERATURE REVIEW

### Concept of *Akhlak*

*Akhlak* comes from the Arabic word which is the plural *khuluq*. It means behaviour, conduct, manner, etiquette, dignity, natural character, religious adherence, or the spiritual perception of a person. In addition, it is a behaviour, character, knowledge about the conducts, and deeds of a human being either in the form of good or bad (Kamus Dewan Bahasa, 2005). According to Ibn Athir (1963), *khluq* or *akhlak* is the form of human events from an inner corner. The Islamic scholar, Miskawaih (1966) concluded that *akhlak* is a condition for self or soul (*alnafis*) that encourages the soul or self to do some deeds or actions with ease without being preceded by thinking because it has become a habit.

According to Syed Muhammad Naquib al-Attas as cited in Wan Mohd Nor Wan Daud (2005), a good person is a person who fully respects his responsibility to the Righteous God. He/she understands and carries out the fulfilment of justice towards his/her own self and the self of others in the society. He/she is also constantly working to improve every aspect of the self towards perfection as a human being. The Qur'an asserts that the ideal example of civility is the Prophet Muhammad (P.B.U.H). Most Muslim scholars regard the Prophet (P.B.U.H) as the Perfect Man or the Universal Man (*al-insan al-kulli*) (Wan Mohd Nor Wan Daud, 2005; Mohd Fauzi Hamat & Mohd Hasrul Shuhari, 2011). In the Holy Quran, Allah said:

*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Al Ahzab, 33:21)*

According to Yaljan Miqdad (2004), *akhlak* is "the principles and foundations or methods specified by revelation to guide human conducts in his life. It then transforms and determines the relationship with others to enable the mission of human perfect life comes into being."

Based on Ghazali and Yusfarina (2001), *akhlak* is more distinct than moral because It includes *zahir*, mind and thought. It is concerned with the relationship with *al-Khaliq*. It is based on the Al-Quran and Al-Hadith. It is absolute. The goal for the pleasure of Allah SWT. It is universal and perfect.

The way a person acts defines his/her personality and lifestyle. Manners and etiquettes are considered among the noble and top most characteristics of an individual. Since goodness is a part of human nature, people who are decent and affectionate are generally liked by others, while the inappropriate and indecorous ones are rejected. The significance of goodness of character is apparent from the fact that Allah Almighty sent down all His Prophets to teach their respective nations about adopting moral and ethical behaviour. As Muslims, we believe that Muhammad (PBUH) is the epitome of excellent conduct, through which he was able to spread the teachings of Islam. In his saying, the Prophet (P.B.U.H) said: “*The best amongst you are those who have the best manners and character*” (narrated by Masruq in Sahih al-Bukhari Book 78, Hadith 59).

Based on the above, it is understandable that every single Muslim should maintain the beauty of his/her character, as the personality of a person is shown by the beauty of outward character rather than physical form. *Akhlak* shows the behaviour and character of individuals whether good or bad. *Akhlak* embraces all aspects and elements of life as it is also a part of the teachings and instructions of Islam that needs to be preserved so that the personality of a Muslim can be maintained as it should be. As such, Muslim students should have good *akhlak*, values, and balance between *iman* and *taqwa* even when he/she is facing the biggest test from Allah.

## METHODOLOGY

A case study based on in-depth interviews was used as the research design (Creswell & John W, 2014). The respondents were two Islamic education teachers who took part in a semi-structured interview. After data collection was completed, the data from the interviews and observations was analysed, transcribed, and key words were identified. Following that, the themes were identified and divided into sub-themes for further investigation. The researchers identified and extracted the main ideas by conducting a critical analysis of the discourse and deep thinking.

## FINDINGS

### **The Ways of Addressing the Effects of Single Parenting on Children’s *Akhlak***

In the process of *akhlaq* development among students and these students alike, there are a few methods that are believed to be beneficial in helping them. From the interview, the research was able to identify the best way to implement *akhlaq* development among the school children. Further details of the themes and sub-themes for the ways of addressing the negative effects of single parenting on children’s *akhlak* development including role of teachers, school initiatives, peer influence, parental involvement are as intable 1.

Table 1: The Ways of Addressing the Effects of Single Parenting on Children’s Akhlak Development

No	Themes	Sub-Themes
1	Role of Teachers	- <i>Targhib</i> and <i>Tarhib</i> - Prophet PBUH as a model - Storytelling - <i>Ta’aruf, Tafahum, Ta’awun</i>
2	School Initiatives	- Giving motivations - Cooperate with outsiders. - Organise noble practice campaign
3	Peer Influence	- Self-awareness - Advising friends
4	Parental Involvement	- Approaching and monitoring children’s activities - Caring for the development of children - Educating children

#### Role of teachers

Every teacher is an important element in school education. They have a good great role to play in a students’ *akhlaq* development. The future of students depends on teachers. Teachers who are smart, wise, positive and sincere with their work will be able to guide students to have a positive attitude to the lessons delivered to them and in their daily lives. From the interviews, all of the respondents acknowledged the importance of teachers (see Table 2).

Table 2: Role of Teachers

No	Participant	TT	PAM	ST	TTT
1	RE1	√	√		√
2	RE2	√	√	√	

\*TT = *Targhib* and *Tarhib*, PAM = *Prophet PBUH as a model*, ST = *Storytelling*, TTT = *Ta’aruf, Tafahum, Ta’awun*

#### Implementation of *targhib* and *tarhib* method according to the Qur'an

*Targhib* is a form of encouragement, stimulation, and motivation to humanity so that they constantly enhance their devotion and personality to Allah S.W.T. *Targhib* is also a good

promise and a reward for the righteous. It can be found in two main sources in Islam i.e., al-Quran and al-Hadith. Among the examples of *al-tarhib* include encouraging students to always be sincere in practice, true indeed and others. *Tarhib* is a form of commemoration and threat to humans, so they avoid any forms of evil and disobedience. It is a form of warning for mankind to avoid any wrongdoing and offense in the realm or inwardly. One of respondents said:

*“Apart from that, teachers should praise or encourage the pupils every time they behave in a positive manner to lift their spirits and provide examples in the form of storytelling or others about successful students to inspire them”.*(RE1/DU26)

Similarly, another respondent agreed with the statement above. She said that teachers should encourage (*tarhib*) and support students who wish to change for the better.

*“As a teacher, we should provide encouragement or suggestion (Tarhib) and support students who show a willingness to change without disclosing their past history”.*(RE2/DU21)

Prophet SAW as a role model.

The Qur’anic approach in enhancing the quality of human being is to set a role model as a major reference in applying the moral values commendable to the person. The existence of a role model acknowledged by the Qur'an is one of the strong methods because it is not just read and heard verses, but the Qur'an was transmitted to the Prophet Muhammad as a role model in the lives of Muslims. As a result, a good teacher must make the Prophet PBUH as the best role model and guide to creating noble students. The teachers interviewed in this study argued that the Prophet PBUH is the best model in educating the *akhlaq* and moral of students. One of the respondents said:

*“Making Rasulullah as a model is also a good idea. The Messenger is the best person we have ever known, so it is not surprising that we take Rasulullah as an example to help students change and follow Rasulullah’s way”.* (RE1/DU26)

Another respondent further said that the best example is the Prophet SAW. Thus, it would be great if teachers insert the noble values and the noble character of Rasulullah SAW in teaching and learning, especially in the field of *akhlaq*

*“The best example is the Prophet PBUH. So, it would be appropriate for the teacher to incorporate the pure values and the commendable qualities of the Prophet s.a.w. in teaching and learning especially in the field of Akhlaq. How did the Prophet behave when he was tested with many tests from Allah? He was still smiling and patient and His personality and morals are very commendable and highly esteemed”.* (RE2/DU28)

### Storytelling

Another method to empower students' *akhlaq* is by taking the *ibrah* from the Qur'an. Some of the stories of past figures who experienced a very prominent *akhlaq* and moral crisis have been highlighted in the Qur'an. Based on the results of the interview, one teacher-respondent stated that storytelling would be a good step to get the attention and interest of the students, especially in the teaching and learning process. One of the respondents said:

*"In relation to storytelling, I think it's great that these students are sometimes more than willing to listen. This can also be considered a therapy. Therefore, through the stories told, students are more aware and able to absorb the positive input that are conveyed through the story. Students are not bored and they are more focused on hearing these stories. This method can teach the lessons and learn from the stories of the Prophet and Companions".(RE2/DU21)*

### Implement the process of ta'aruf, tafahum, ta'awun and takaful

To achieve a good relationship between students and students and students with teachers, it is necessary to know some of the processes that form a good relationship. Therefore, the concepts of *Ta'aruf*, *Tafahum* and *Ta'awun* are highly beneficial for teachers to apply in education, especially in producing noble students. One of the respondents claimed:

*"For me, implementing these processes is also good. Because this process is done step by step. Starting with getting to know each other and continuing to the next step. This is a good process. Only then can we identify the main factor in these students' behaviour and we can help them follow the steps".(RE1/DU26)*

### School initiatives

From the interview, the research was able to identify three factors that influenced *akhlaq* development among school children, namely; giving motivations, cooperate with outsiders, and organising a noble practice campaign.

Table 3: School Initiatives

No	Participant	GM	CWO	ONPC
1	RE1		√	√
2	RE2	√	√	

\*GM = Giving motivations, CWO = Cooperate with outsiders, ONPC = Organise noblepractice campaigns

#### Giving motivations

Motivation is an internal force that drives and leads a person in his/her actions either negatively or positively. Therefore, motivation is very important to individuals as the prime mover for him/her to strive to achieve or gain whatever he/she wants either negatively or positively. One of the respondents was of the opinion that:

*“The school guidance and counselling unit may then be able to assist by giving these students advice or guidance to become more noble individuals”.*  
(RE2/DU19)

#### Cooperate with outsiders

Schools play a big role in promoting cooperation with outsiders in coping with students' *akhlaq* and disciplinary problems. Hence, all parties need to act to address disciplinary problems among schoolchildren which are rapidly increasing. A committee comprising of all stakeholders who can equally help solve this problem at the grassroot level is essential. One of the respondents stated:

*“First of all, the school may cooperate with outside parties such as the police to expose the negative consequence of any wrongdoing”.*(RE1/DU24)

In addition to this, another respondent also expressed a similar opinion in that schools have a big role and need to cooperate and communicate with the parents of troubled student and discuss the matter together:

*“...first of all, school authorities need to keep in touch with the parents of these problematic students and talk to solve the problem”.*(RE2/DU19)

#### Organise a noble practice campaign.

In addition, school administrators need to continuously carry out campaigns continuously to instil awareness among students on the importance of discipline to human beings. One of the respondents stated:

*“In addition, conducting campaigns of good practice such as maintaining manners and raising banners and raising awareness of the importance of Akhlaq. Schools can also provide information on how to become a good student and child, for example through banners hanged in school's area where students can easily see and read”.* (RE1/DU24)

#### Peer influence

In *akhlaq* development in schools, students also play an important role in improving their *akhlaq* after being taught by their respective teachers. In fact, when students are aware on the necessity to have noble *akhlaq* in their religion and lives, they would change themselves.



Table 4: Peer Influence

No	Participant	SA	AF
1	RE1	√	√
2	RE2		

\*SA = Self-awareness, AF = Advising friends

#### Self-awareness

Based on the interviews with the respondents, one of the teachers stated that student should be motivated to avoid associating with a negative influence:

*“Next is to avoid befriending a student who has a negative attitude and those who do not wish to change for the better”.*(RE1/DU28)

#### Advising friends

Respondent 1 stated:

*“As students and friends, they should advise their peers to change and report it to their teachers”.* (RE1/DU28)

#### Parental involvement

Parental involvement is essential in children’s school-based activities. These activities involve interaction with teachers, checking children’s attendance in schools, developing students’ personalities and monitoring their academic progress. It can be summarised that communication between teachers and parents is important to update the students’ progress in the learning process, especially in *akhlaq* development.

Table 5: Parental Involvement

No	Participant	AMCA	CDC	EC
1	RE1	√	√	√
2	RE2	√	√	√

*\*AMCA = Approaching and monitoring children's activities, CDC = Caring for the development of children, EC = Educating children*

#### Approaching and monitoring children's activities

Parents play an important role in the development of school children's education and *akhlaq*. They should always approach their children in all matters to monitor the activities of their children. One of the respondents stated:

*"Next, parents play an important role in the development of education and akhlaq of the students. They should always reach out to children in all matters to monitor the children's activities such as moving in and out with friends and identifying who their friends are".(RE1/DU24)*

Another respondent also supported the above statement by saying:

*"For me, single parents should constantly monitor their children's behaviour and provide adequate care for their children".(RE2/DU28)*

#### Caring for the development of children

From the interview, the respondents had the view that single parents entrusted by the Almighty should care for the development of their child or children by asking the children or teachers about the academic and *akhlaq* development of the children at school:

*"As God-ordained parents, we should take care of the children's development either by asking the children themselves or by hearing from the teachers about their academic progress and behaviour in school". (RE1/DU24)*

*"In addition, single parents need to spend time with their children to give their children an opportunity to talk about their problems or simply to have a relaxing chat so that they feel loved and appreciated. Single parents should not neglect their responsibilities even when they are separated".*

#### Educating children

Parents are major influencers in the education of children. Parents play an important role in the education of children. They are responsible for providing adequate education other than daily needs. Each parent is obliged to send their child to school. Thus, there are some roles that parents must carry out to meet the needs of their children's education. One of the respondents said:

*"Apart from that, always teach the children what is permissible and what is not".(RE1/DU24)*

In addition to this, RE1 feels that parents need to monitor the treatment of their children and provide them with adequate religious education:

*“...Monitor their children's behaviour and provide adequate religious education to their children. By this it means that this education refers to how we teach children to be honourable, civil, moral, and respectful of older people. Even trying their best to spend time teaching religious science to keep the family happy in the afterlife is insyaallah. We do it to the best of our ability”.* (RE1/DU23)

Hence, the ways of addressing the negative effects of single parenting on children’s *akhlak* development can be concluded as below:

Table 6: Summary of The Ways of Addressing the Negative Effects of Single Parenting on Children’s *Akhlak*

Themes	Teachers role		School			Students influence		Parental involvement				
Sub-Themes	<i>Targhib and Tarhib</i>	Prophet PBUH as a model	Storytelling	<i>Taaruf, Tafahum, Ta'awun</i>	Giving motivations	Cooperate with outsiders	Organise noble practice campaign	Self-awareness	Advising friends	Approaching and monitoring children's activities	Caring for the development of children	Educating children
Respondent 1	√	√	√	√	√	√	√	√	√	√	√	√
Respondent 2	√	√				√				√	√	√

## DISCUSSION

### The Ways of Addressing the Effects of Single Parenting on Children’s *Akhlak*

Based on the results of the interview, it was deemed necessary for several parties to work together and cooperate in overcoming the *akhlak* problem among school children. The parties include teachers, schools, peers, and parental figures.

#### i. Teachers’ Role

Schools in general and teachers in particular play an important role and have a great influence in the application of *akhlak* and moral values. The school and teachers make it possible for students to be ethically educated, motivated, and practice noble living cultures. Many studies such as that by Abd Rahim Abd Rashid (2001) have proven that teachers play an important role and have a great impact on praiseworthy values. Based on the result of the interview, some approaches have been used by teachers to overcome the issue of *akhlak* deterioration among children which

include the use of *Targhib* and *Tarhib* methods, making Prophet PBUH as a model, storytelling based on the Qur'an, and applying *Taaruf*, *Tafahum*, and *Ta'awun* methods in teaching and learning process, especially in counselling sessions. According to al-Banna (2003), in order to maintain a good relationship between students and peers as well as students and teachers, it is necessary to know some of the processes that form good relationships. The teacher-respondents claimed that the approaches of *Targhib* and *Tarhib* were effective in encouraging, stimulating and motivating students to constantly enhance their devotion and personality in line with Islam. It is also a form of warning to avoid any form of evil and disobedience. According to one of the teachers, a good teacher must learn from the Prophet PBUH who is the ultimate role model and guide in becoming a noble individual. The Qur'anic approach in enhancing the quality of human being is to set a role model as a main reference in the application of commendable moral values among students. In order to empower the students' *akhlak*, *ibrah* from Qur'anic stories is vital. The story of Lut, for example, allows children to learn and see how human beings can become slaves to their own desires. This clearly shows the importance of the role of schools and teachers in shaping students' *akhlak* and values. Schools are not just about achieving academic excellence and teachers are not just about educating to improve students' academic achievement but are more than that. Education is about creating and building one's own potential and personality, *akhlak*, morals and values. Therefore, some aspects of the school and teachers should be emphasised to achieve the desired objective.

#### ii. School Initiatives

Schools generally play an important role and have a big influence on children's moral values. Abd Rahim Abd Rashid (2001) contends that education and schooling should play an effective role in sowing and cultivating untainted values as a means of forming and producing a society of moral, social and spiritual qualities. In this study, the teachers interviewed expressed their willingness to cooperate with outsiders in minimising students' *akhlak* and discipline problems by collaborating with outsiders such as the police unit in emphasising the disadvantages of bad conducts in school. Other than that, the school should provide some motivational slots, especially with the counselling unit in combating students' poor *akhlak* and morals. In addition, school administrators need to continuously carry out campaigns to instil awareness and steadfastness among students about the importance of discipline to a human.

#### iii. Peer Influence

Generally, peers are the people of the same age. Peers are friends who share more or less the same background and love various activities or in other words, have similar interests. They like having their own identity and own identifiable group. According to Quek Miow Leng (2006), peers play an important role in a student's life. Generally, students will use their peer as a guide to assess their self-esteem in terms of their behaviour, personality, skills and abilities. In

childhood and adolescence, peers make a big impact on many aspects of life. They are considered as a successor to their family members. What their peers do serve as an example and a guide to them. Therefore, the selection of positive peers will direct them towards the right path. A student should have the self-awareness to choose the best way of life, being wise in self-management and in choosing their peers. Good peers help an individual to develop a good attitude. If the peer is religious and lives a healthy lifestyle, then it is possible for him/her to influence his/her friends to be religious and health-conscious as well. Peers can also encourage others to be kind, respectful to their parents, and to live in a healthy and affective social environment.

#### iv. Parental Involvement

Parents have a strong influence on their children's *akhlak* development. It is widely believed that the encouragement children obtain from their parents in learning greatly helps the children to perform better in that area. The love that parents show their children is the first learning process experienced by the child. Thus, children will feel comfortable and safe. A parent's touch allows them to relax and feel safe even when they are sick and scared. The findings of this study suggest that parents who monitor the activities of their children and care for their development will assist the children's moral progress. This includes activities involving interaction with teachers, checking on children's attendance in schools, the development of students' personalities, and monitoring their academic progress.

### IMPLICATIONS

All students must constantly learn to understand the teachings of Islam including the aspects of *akidah*, *ibadah*, *akhlak* and practice Islamic teachings, especially the *fardhu ain* practices and *sunnah* to build their self-esteem rather than being influenced by negative elements that are increasingly prevalent today.

Students should strive to increase their knowledge of Islam by attending spiritual programs run by the Islamic Education Committee of the school which can enhance their knowledge and practice of Islamic teaching.

Teachers and guardians are encouraged to emphasise the practice of *fardhu ain* in teaching and learning. Emphasis on *akhlak* and morals in daily life also needs to be kept in mind. In addition, appropriate preaching and counselling methods should be used to attract and to guide students in practicing Islam in their daily lives.

To help students with *akhlak* problems, especially those who live with single parents, teachers in collaboration with the school principal should refer students who show symptoms of this problem to the district guidance and counselling coordinator to enable the student to address his/her problem immediately.

The school management should always provide strong support to any teacher and the unit of Islamic Education in promoting Islamic appreciation programs in schools. This effort is necessary to produce students who are committed to worship and to produce students who are virtuous, confident and responsible so that they can be proud of their school and parents. The school needs to conduct counselling sessions, courses and training for students with *akhlak* problem, especially those with family problems at school or outside to ensure continued commitment to programs that benefit the students.

## CONCLUSION

This qualitative study was conducted to determine the effects of single parenting on the development of students' *akhlak*. The responses and opinions of the students were the most valuable thing obtained. The teachers' perception helped the study to identify some steps that should be taken to alleviate or at least minimise *akhlak* problems among school children. Useful insights were derived from the student feedbacks and experiences which allowed the study to achieve the research objectives.

The study has successfully revealed six major factors which influenced *akhlak* development among children of single parents. They include experience, emotions, attitude, behaviour, personality, and manner of speech. These six outcomes were interrelated in affecting students' *akhlak* and were heightened by situational factors and parents' separation surrounding the individual student. It therefore resulted in the students' different experiences and reaction. Additionally, *akhlak* issues which reside in every student could be minimised by the assistance of a number of relevant parties.

Based on the discussion, it can be concluded that single parenting is caused by a variety of factors and can lead to both negative or positive effects. Generally, children who are part of the parents' separation have their innocence compromised. However, the separation of parents is not only caused by negative things, any may instead be due to the couples' refusal to continue their suffering as a result of being married and for the benefit of the children.

Parents as teachers at home should train their children to love Islam at the core of their heart, to encourage them to know the importance of applying *akhlak mahmumah* in daily life, and to instil a passion for learning despite of the problems they face. By doing so, the burden is shared between the teachers and parents, and the teacher's task will be reduced to teaching and leading them to the right way to become good individuals and Muslims. Proper support is also needed from the Ministry of Education and related governmental agencies for the improvement of *akhlak* and Islamic study among today's generation.

On the other hand, the responsibility of various parties such as teachers, schools and public should be more sensitive to this issue as it involves aspects of welfare and collective responsibility. In the end, single parents should be prepared to face a variety of issues and challenges in the face of changing global environments, especially in maintaining the being of

children. In addition, single parents should be given recognition and assistance so that they can persevere in their lives without adversity.

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