

Appendix 1

An Illustration of Two-Dimensional Chart in Formulating the Objectives of A Curriculum for Children's Character Development in Parent Education Program

		Behavioral Aspects of the Objectives		
Content Aspects of The Objectives		Understanding of the Important Concepts	Understanding of the method and influential factors	Ability to apply and implement the principles
	1.Character (<i>Khuluq</i>)	X	X	
	2.Character Development	X	X	X
	3.Childhood Development	X	X	X
	4. Parent Education for the Malay-Muslims			X

Appendix 2

SUMMARY OF CONTENT ANALYSIS [PART 1]

The Content Analysis Summary of Ibn Miskawayh's Discourse on Children's Character Development in *Fasl fī Ta'dīb al-Ahdāth wa'l Sibyān* (The Chapter on the Education of Children and Youngsters) in *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*.

The content analysis of this texts will be divided into 2 Main Categories : The Objectives and The Curriculum Content. The Main Categories is divided into its Sub-categories. The researcher will firstly analyze the Objectives of character education and secondly the Content for children's character development deliberated in the above text.

Main Categories	Sub-Categories
<p>1. Objectives:</p> <p>a. <i>Al-Sa'āda</i> (Happiness)</p> <p><i>Al-Sa'āda</i> (Happiness) is the central concept in Miskawayh's ethical philosophy. It is for the highest good (<i>afdal al-khayrāt</i>) and the ultimate aim (<i>al-ghāyat al-quswā</i>) of life (Ibn Miskawayh, 90, Ansari, 67). A thorough discussion on happiness is discussed in his third chapter of <i>Tahdhīb al-Akhlāq</i>.</p>	<p>a. According to Miskawayh, the accomplishment of human happiness (<i>al-sa'āda al-insāniyya</i>) (Ibn Miskawayh, pg. 38) can be achieved through the adherence of <i>Syari'ā</i> (Ibn Miskawayh, 45) and the accomplishment of human perfection (<i>kamāl al-insān</i>) (Ibn Miskawayh,49). The perfection of character (<i>al-kamāl al-khuluqiy</i>) or moral happiness (<i>al-sa'āda al-khuluqiyya</i>) is the aim of Miskawayh in this book (Ibn Miskawayh, 83).</p>

b. *Kamāl al-Insān* (Human Perfection)

It is clearly stated that the perfection (*al-kamāl*) of both the theoretical (*al-‘ālima*) and the practical perfection (*al-‘āmila*) is the objective (*gharad*) (Ibn Miskawayh, 50, Ansari, 75-76) of human life. According to Miskawayh, the accomplishment of both aspects of human perfection leads towards ultimate happiness (*al-sa‘āda al-tāmma*).

c. *Tahdhīb al-Akhlāq* (Refinement of Character)

Character refinement begins with the purification of the soul. *Tahdhīb al-Akhlāq* (Refinement of Character) is referred to the title of the book and its objective is mentioned in the introductory remark of Miskawayh :

“The purpose of writing this book is that we may cultivate such characters of our soul (*an nahsila li anfusinā khuluqan*) that every act proceeding from them will be good, easy and spontaneous (bn Miskawayh, 9, Ansari, 117).”

It is also mentioned in one his prayers in *Tahdhīb* that may Allah bestow us the strength to refine the souls (*tahdhīb hādhihi al-nufūs*) that guide us towards the obedience in

b. There are two aspects of human perfection (*al-kamāl al-khās bi’l insān*) (Ibn Miskawayh, 49):

- a. *al-‘ālima* (theoretical perfection) : perfection in knowledge and sciences (*al-ma‘ārif wa’l ‘ulum*)
- b. *al-‘āmila* (practical perfection) : perfection in all kinds of action and governance (*nizām al-‘umur wa tartībuha*)

The combination of both aspects of perfection lead towards the accomplishment of happiness (*al-sa‘āda al-tāmma*) (Ibn Miskawayh, 50).

c. In *Tahdhīb al-Akhlāq*, Miskawayh deliberated on the second component of perfection (*al-kamāl*) i.e.: the Practical Perfection (*al-quwwa al-‘āmila*) which is referred to as the Moral Perfection (*al-kamāl al-khuluqīy*) (Ibn Miskawayh, 50).

Deliberation on the Moral Perfection combines both:

- a. the theoretical aspects (the what)
- b. the practical aspects (the how) aspects of ethics (Ansari, 117).

According to Miskawayh, knowledge (*al-‘ilm*) is the beginning (*mabda’*) and practice (*al-‘amal*) is the accomplishment (*tamām*) (Ibn Miskawayh, 50). Therefore both aspects of perfection complement each other; none can be fully realized

Allah (*tā'atilla*) which finally leads towards our salvation (*najātunā*), the greatest victory (*al-fawz al-akbar*) and the everlasting bliss (*al-na'im al-sarmadiy*) (ibn Miskawayh, 64).

d. Al-Fadhā'il (Cardinal Virtues) :

Similar to other ethical philosophers, Miskawayh propagated the four cardinal virtues : *al-hikma* (wisdom), *al-shajā'a* (courage), *al-'iffa* (temperance), *al-'adāla* (justice).

i. *Al-Hikma* (Wisdom)

without the other (Ansari, 77). Miskawayh begins his reflection by defining and outlining the philosophy of ethics (Ibn Miskawayh, 41-65) before he continues to discuss the method of purification of the soul and refinement of character - on how to cultivate virtues, maintain the health of the soul and how to get rid of the vices (Ibn Miskawayh, 66-84, Ansari, 118).

According to Miskawayh, the four cardinal virtues are deduced from the three faculties of the soul (Ibn Miskawayh, 24, Ansari, 97). Virtue is described as the mean between the two undesirable extremes (Ansari, 97):

i. *al-Hikma* (Wisdom) – the virtue that is derived from the rational soul (*al-nafs al-nātiqa*) (Ibn Miskawayh, 24).

The virtues categorized under *al-hikma* (wisdom) are :

- a. *al-Dhakā'* (Intelligence)
- b. *al-Dhikr* (Memory)
- c. *al-Ta'aqqul* (Intellection)
- d. *Sūr'at al-Fahm* (Quickness of understanding)
- e. *Safā' al-Dhihni* (Clarity of thought)
- f. *Suhūlat al-ta'allum* (Ability of the soul to acquire knowledge) (Miskawayh, 27, Ansari, 106).

<p>ii. <i>Al-Shajā‘a</i> (Courage)</p>	<p>ii. <i>al-Shajā‘a</i> (Courage) – the virtue derived from the faculty of anger or the spirited soul (<i>al-nafs al-ghadabiyya</i>) (Ibn Miskawayh, 24). Virtues categorized under <i>al-shajā‘a</i> (courage) include:</p> <ul style="list-style-type: none"> a. <i>Kibr al-nafs</i> (Great-soufullness) b. <i>al-Najda</i> (Self-reliance in facing danger) c. <i>‘Azīm al-himma</i> (High-mindedness) d. <i>al-Thibāt</i> (Firmness) e. <i>al-Sabr</i> (Patience) f. <i>al-Hilm</i> (Forbearance) g. <i>al-Sukūn</i> (Peacefulness) h. <i>al-Shahāma</i> (Chivalry) i. <i>Ihtimāl al-kadd</i> (Physical exertion for the achievement of moral ideas).
<p>iii. <i>Al-‘Iffa</i> (Temperance)</p>	<p>iii. <i>al-‘Iffa</i> (Temperance) – the virtue derived from the faculty of desire or the appetitive soul (<i>al-nafs al-shahwiyya</i>) (Ibn Miskawayh, 23-24, Ansari, 96-105). Virtue categorized under <i>al-‘iffa</i> (temperance) are :</p> <ul style="list-style-type: none"> a. <i>al-Hayā‘</i> (Modesty) b. <i>al-Dī‘ah</i> (Self-composure or calmness) c. <i>al-Sabr</i> (Patience)

iv. *Al-Adāla* (Justice)

- d. *al-Sakhā'* (Generosity)
- e. *al-Hurriyya* (Freedom from desire)
- f. *al-Qanā'a* (Contentment)
- g. *al-Dimātha* (Preference for the good, the beautiful & the lovely)
- h. *al-Intizām* (Orderliness)
- i. *Husn al-Hādy* (Love of self-adornment that leads towards the perfection of the soul)
- j. *al-Musālama* (friendship with fellow human beings)
- k. *al-Waqar* (Dignity)
- l. *al-Wara'* (Consistent performance of noble and good acts which perfect the soul) (Miskawayh, 28, Ansari, 102-103).

iv. *Al-'Adāla* (Justice) – the virtue of the entire soul resulted from the balanced state (*i'tidāl*) of the three faculties of the soul (Ibn Miskawayh, 24, Ansari, 107). It is the essence of all virtues since the essence of virtue is balance or moderation (*i'tidāl*). Virtues that are categorized under justice (*'adāla*) comprises:

- a. *al-Sadaqa* (Truthfulness)

d. *Al-Insān al-Kāmil* (The Perfect Man)

Miskawayh believes that the lowest of human ranks are those whose rational faculty is weak and their beastly soul strong. As a result, this type of person is obsessed with desires and pleasure. Whereas the highest human rank is a completely rational man and the person of full knowledge and discernment. At a higher level, the person ranks between man and angel (Miskawayh, 56-57, Zurayk, 42-43).

- b. *al-'Ufa* (Affection)
- c. *Sīlat al-Rahm* (Human Relationship)
- d. *al-Mukāfa'a* (return of benevolence)
- e. *Husn al-Shirka* (fairness in giving and receiving)
- f. *Husn al-Qadā'* (payment of remuneration without any grudge), etc. (Miskawayh, 32, Ansari, 108-109).

The purification of the soul and the refinement of character will finally lead towards a perfect human being (*al-insān al-kāmil*) who possesses the virtuous character. According to Miskawayh, the path that leads towards a perfect human being begins with love towards knowledge and sciences (*al-shawq ilā al-ma'ārif wa'l 'ulūm*) (Ibn Miskawayh, 81). He will become a wise man (*hakīman*) who will be illuminated by the transcendental light (*nūr al-ufuq al-a'lā*) and prepared to receive God's Illumination (*al-fayd al-Ilāhiy*) and His gifts (*mawāhib Allah*) (Ibn Miskawayh, 81). Prophets who are at a higher level from this stage receives the Revelation (*al-wahy*) (Ibn Miskawayh, 81). The above path will finally lead a perfect man (*al-insān al-kāmil*) towards Ultimate Happiness (*al-sa'āda al-quswā*) in his life (Ibn Miskawayh, 83).

2. Curriculum Content

a. Definition of Character (*al-Khuluq*)

The Chapter on Ethics begins with Miskawayh's definition of Character (*al-Khuluq*), which is significant to his discourse on ethics.

Ibn Miskawah's definition of character (*al-khuluq*):

a state of the soul (*hāl li'l nafs*) which enables it to perform its actions without any reflection or deliberation (*min ghyr fkr wa lā rawiya*) (Ibn Miskawayh, 41, Ansari, 83).

According to Miskawayh, there are two types of Character:

1. Naturally inborn character: a natural temperament (*tābī'iyyan: min asl mizāj*);
2. Character that is formed through custom and training (*bi'l 'āda wa'l tadarrub*) which begins with reflection and deliberation, but later it gradually becomes a faculty (*malaka*) and character (*khuluqan*) (Ibn Miskawayh, 41, Ansari, 83).

Based on his observation, Miskawayh rejected the view that described character as unalterable since it is completely determined by nature. He believed that character is formed and shaped sooner or later, through education and learning (*bi'l ta'dīb wa'l ta'līm*), and through the association with good and virtuous people (*bi mujālasa al-akhyār wa ahl fadl*) (Ibn Miskawayh, 41-42, Ansari, 84-85).

b. Sources of Children’s Character Education:

Miskawayh specifically discussed *Syarī’a* as one of the sources for Character Education.

c. Development of human soul :

Miskawayh’s educational method in character education is based on the principle of natural order gradually developed in human being. It is important to understand the concept of natural order (*al-nizām al-tabī’iy*) in Miskawayh’s discourse of ethics.

Islamic Law (*al-Sharī’a*) is the source of Character Education in order to:

1. Reform the young;
2. Accustom them to good deeds;
3. Prepare their souls to receive wisdom;
4. Seek virtue; and
5. Attain human happiness through sound thinking and correct reasoning (Ibn Miskawayh, 45, Ansari, 32).

Human soul is developed based on the development of natural order (*al-nizām al-tabī’iy*) (Ibn Miskawayh, 46). The faculty that formed first is common to all animals and plants, then the distinctive qualities begin to appear until it achieves human attributes that begins with:

1. Faculty of desire especially the desire (*al-shahwa*) for food;
2. Faculty of imagination (*al-khayāliyya*);
3. Next, faculty of anger (*al-ghadab*) is developed; and
4. Finally, faculty that derives knowledge and sciences (*al-ma’ārif wa’l ‘ulūm*) developed in human soul.

d. Educational Methods in the Formation of Good Character:

Miskawayh propagates Character Education for children and youth since it is easier to undergo the refinement process during this period. It is difficult to change bad habits or character if they are already established in the soul. In this case, Miskawayh himself had to undergo a tremendous process of character refinement to get rid of the bad habits that had already been entrenched in him (Miskawayh,60, Zurayk, 45).

Miskawayh emphasizes on training the children to :

1. Observe and guide the character of modesty (*al-hayā'*) i.e. the sign of intelligence that appear during the age of discernment (Miskawayh, 67, Zurayk, 50);
2. Observe their socialization – avoid from any association (*mukhālata*) with people who might corrupt their character (Miskawayh, 67) and encourage their companionship with noble people (*mujālasat al-akhyār wa ahl al-fadl*);
3. Habituate them in the love of honor (*hubb al-karāma*) through the practice of religion and the observance of religious duties rather than money (*bi'l dīn dūn'l māl*) (Miskawayh, 67, Zurayk, 51);
4. Discipline of the soul (*ta'dīb al-nafs*) – eg: trained for self-resolution (*'azīma*), patience (*al-sabr*) and moderation (*i'tidāl*). Discipline (*ta'dīb*) :
 - begins with (the formation) of good manners in eating (*adab al-matā'im*). (Miskawayh, 69)
 - good manners in dressing (*adab al-malābis*)
 - good manners during sleeping (*adab al-nawm*)
 - good manners in speech (*adab al-kalām*) (Miskawayh, 68-75, Zurayk, 52-55);

	<p>5. Reinforcing their good habits and character by complimentary praises (<i>madh</i>) and preventing them from bad habits through admonishment or warning (<i>al-taubīkh</i>) (Miskawayh, 69, Zurayk, 52);</p> <p>6. Refining the soul (<i>tahdhīb al-nufūs</i>) by habituating them through a rough life (<i>al-khushūna</i>) and avoidance of laziness (<i>al-kasl</i>) (Miskawayh, 71, Zurayk, 54);</p> <p>7. Develop good character through instruction (<i>ta'lim</i>) and knowledge (<i>al-'ilm</i>)—memorising (<i>hifz</i>) good tradition (<i>mahāsin al-akhbār</i>) and poems (<i>al-ash'ār</i>) (Miskawayh, 68). Older children should be encouraged to:</p> <ol style="list-style-type: none"> 1. Adhere to <i>Syarī'a</i>, observe its requirements until it become habits in themselves; 2. Study the works of ethics so that the moral qualities become confirmed in him by rational demonstration (Miskawayh, 60, Zurayk, 45); and 3. Learn the science of arithmetic and geometry (<i>al-hisāb wa'l handasa</i>) so that he becomes accustomed to veracity in speech and correctness in demonstration (<i>barāhin</i>) (Miskawayh, 60, Zurayk, 45).
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**A SUMMARY OF MISKAWAYH’S CURRICULUM CONTENT FOR CHILDREN’S CHARACTER DEVELOPMENT IN
“AL-KHULUQ” (CHAPTER ON ETHICS) OF TAHDHĪB AL-AKHLĀQ WA TATHĪR AL-A‘RĀQ**

OBJECTIVES	CURRICULUM CONTENT
<p>a. Happiness (<i>al-Sa‘āda</i>)</p> <p>b. Human Perfection (<i>Kamāl al-Insān</i>)</p> <p>c. Refinement of Character (<i>Tahdhīb al-Akhlāq</i>)</p> <p>d. Virtues (<i>al-Fadā’il</i>):</p> <p style="padding-left: 20px;">i. <i>Al-Hikma</i> (Wisdom)</p> <p style="padding-left: 20px;">ii. <i>Al-Shajā’a</i> (Courage)</p> <p style="padding-left: 20px;">iii. <i>Al-‘Iffa</i> (Temperance)</p> <p style="padding-left: 20px;">iv. <i>Al-‘Adāla</i> (Justice)</p> <p>e. The Perfect Man (<i>Al-Insān al-Kāmil</i>)</p>	<p>a. Definition of Character (<i>al-Khuluq</i>) :</p> <p>- A state of the soul which causes it to perform its actions without thought or deliberation. There are two types of character :</p> <ol style="list-style-type: none"> 1. natural (<i>tabī’iy</i>) and originates in the temperament (<i>asl al-mizāj</i>) 2. acquired by habit (<i>bi’l ‘āda</i>) and self-training (<i>al-tadarrub</i>) <p>b. Sources of Children’s Character Education: Islamic Law (<i>al-Sharī’a</i>).</p> <p>- <i>al-Sharī’a</i> is the foundation for the sound thinking (<i>al-fīkr al-sahih</i>) and correct reasoning (<i>al-qiyās al-mustaqīm</i>).</p> <p>c. The Development of human soul : Based on natural order (<i>al-nizām al-tabī’iy</i>)</p> <p>- Children’s developmental sequence of human soul:</p>

First: The faculty of desire (*al-shahwa*) – begins with the desire (*al-shahwa*) for food and then develops into pleasures.

Second: The faculty of imagination (*al-khayāliyya*)

Third: The faculty of anger (*al-ghadab*) by which he tries to defend himself

Fourth : The faculty of discernment (*al-tamyīz*) which gradually develops until it reaches its intellectual perfection at which stage he is called a rational being (*‘āqilan*). The first sign of intelligence at this stage is modesty (*al-hayā’*- an evidence that he is prepared for education (*al-ta’dīb*)).

d.Educational Methods in the Formation of Good Character :

Character is formed through:

1. Instruction (*Ta’līm*) / Knowledge (*al-‘ilm*) – memorising (*hifz*) good tradition (*mahāsin al-akhbār*) and poems (*al-ash‘ār*).

2. Socialization (*Mujālasa al-akhyār wa ahl al-fadl*)

3. Habituation (*I’tiyād*) of Religion (*al-Dīn*), Islamic Law (*al-Sharī‘a*) and good manners (*al-Adab*)

4. Reinforcement by Rewards (*Madh*), Admonishment/ Warning (*al-Taubīkh*)

5. Refinement of the soul (*Tahdhīb al-nufūs*) by habituating to a rough life (*al-khushūna*) and avoidance of laziness (*al-kasl*).

6. Discipline of the soul (*ta’dīb al-nafs*) – eg: trained for self-resolution (*‘azīma*), patience (*al-sabr*) and moderation (*i’tidāl*). Discipline (*ta’dīb*) : –

- | | |
|--|---|
| | <ul style="list-style-type: none">- begins with (the formation) of good manners in eating (<i>adab al-matā'im</i>).- good manners in dressing (<i>adab al-malābis</i>) .- good manners during sleeping (<i>adab al-nawm</i>)- good manners in speech (<i>adab al-kalām</i>) <p>7. Prevention from frivolous and love poetry and bad companions</p> |
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Appendix 3

SUMMARY OF CONTENT ANALYSIS [PART 2]

The Content Analysis Summary of Abu Hamid al-Ghazali's Discourse on Children's Character Development in Book Two: *Riyādat al-Nafs wa Tahdhīb al-Akhlāq* of his Third Volume of *Ihyā' 'Ulum al-Dīn*.

The content analysis of both classical texts will be divided into 2 Main Categories : The Objectives and The Curriculum Content. The Main Categories will be later divided into its Sub-categories. The researcher will firstly analyze al-Ghazali's Second Chapter of the Third Volume of *Ihyā' 'Ulūm al-Dīn*.

Main Categories	Sub-categories
<p>1. Objectives:</p> <p>a. <i>Al-Sa'āda</i> (Happiness) :</p> <p><i>Al-Sa'āda</i> or the concept of 'Happiness' is the most important concept underlying al-Ghazali's ethical thought. <i>Al-Sa'āda</i> (Happiness) is the highest aim of human life in this world and the hereafter. The highest form of happiness in this world refers to the Love of God (<i>al-uns wa'l hubb</i>) and the ultimate happiness in the hereafter is the Vision of God Himself (<i>al-liqā' wa'l mushāhada</i>) (al-Ghazali, 3:220).</p>	<p>There are two forms of <i>al- Sa'āda</i>:</p> <p>1. <i>Al-Sa'āda</i> as the means (in this world):</p> <p>a. <i>'Ilm wa'l 'Amal</i> (Knowledge and Action) – the best action according to the Prophet s.a.w. is <i>husn al-khuluq</i> (good character). He quoted a Prophetic <i>hadith</i>: “one of the [sign] of happiness in human being is good character (<i>husn al-khuluq</i>).” (al-Ghazali, 3:50; A. Quasem, 59).</p> <p>b. All the worldly goods such as food, clothes, etc. that serve as means for a man to gain knowledge and action (<i>al-'ilm wa'l 'amal</i>) (al-Ghazali, 3:220; A. Quasem, 58).</p>

b. *Al-Khuluq al-Hasan* (Good Character):

The concept of good character (*husn al-khuluq*) is the focus of discussion in this chapter since good character is an important means towards happiness (*al-sa'āda*) and the foundation of religion (*asās al-islām*) (al-Ghazali: 3:52). It is a central theme in al-Ghazali's discourse on ethics which focuses on the reality of good character (*haqīqa husn'l khuluq*) and the method to accomplish good character (al-Ghazali, 3:49).

2. Happiness (*Al-Sa'āda*) as the ultimate end (in the hereafter):

The Love of God (*al-uns wa'l hubb*) in this world leads a person to the Vision of God in the heaven (*al-ru'ya fi'l janna*) (al-Ghazali, 3:220; A. Quasem, 55).

- Definition of Character (*al-Khuluq*):

“Internal established state of the soul (*hay'a fi'l nafs rāsikha*) which enables it to perform its action without any action or deliberation” (al-Ghazali, 3:53). It refers to the state of the soul (*hay'a al-nafs*) spiritual form (*al-sūra al-bātina*) of human being.

- There are four components of Character (*al-Khuluq*) :

1. action (*al-fi'l*)
2. strength (*al-qudra*)
3. knowledge (*al-ma'rifa*)
4. state of the soul (*hay'a li'l nafs*)

- The Four Pillars of Good Character → the balance (equilibrium) of the 4 faculties of the soul (al-Ghazali, 3:53): the faculty of knowledge (*quwwa al-'ilm*), the faculty of anger (*quwwa al-ghadab*), the faculty of desire (*quwwa al-shahwa*), the faculty of justice (*quwwa al-'adāla*).

c. *Al-I'tidāl* (Balance / Equilibrium):

The concept of mean (*i'tidāl*) is the central aim of good character traits. The aim of training for good character is to bring the soul back to the state of the mean (*i'tidāl*) that refers to the healthy condition of the soul, while deviation from it constitutes its sickness (Al-Ghazali, 3:60, A. Quasem, 85). Good character (*husn al-khuluq*) is characterized by the balance (*i'tidāl*) state of the soul. Simultaneously the balance state of the soul is characterized by the concept of mean (*al-wast*). The mean refers to the condition of justice (*al-'adāla*) and the virtuous (*al-fadīla*) state of the soul (al-Ghazali, 3: 54-55; A. Quasem, 81-82).

d. *Ummahāt al-Fadā'il* (Cardinal Virtues) :

The balanced state of the soul (*al-i'tidāl*) will produce the four cardinal virtues or the 'mother [root] of good character' (*ummahāt al-akhlāq*).

Refers to the midpoint or the central point between excess and deficiency (*wast bayn al-ifrāt wa'l tafrit*) (al-Ghazali, 3:57). Repeatedly highlighted by Ghazali who refers the condition to be the middle or midpoint between the two extremes (*al-wast fi'l akhlāq dun al-tarafayn*). When a person achieves a balanced state of the four faculties of the soul i.e.: the faculty of knowledge (*quwwa al-'ilm*), the faculty of anger (*quwwa al-ghadab*), the faculty of desire (*quwwa al-shahwah*), the faculty of justice (*quwwa al-'adālah*) which are guided by revelation and reason, he has perfectly accomplished good character (*husn al-khuluq mutlaqan*). It refers to the mean state (*i'tidāl*) which is the sound state of the soul (al-Ghazali 3:54, A. Quasem, 81). The mean is virtuous whereas the two extremes – excess and deficiency are the vices (*radhīlatān*).

There are four cardinal virtues according to al- Ghazali:

1. *al-Hikma* (Wisdom)
2. *al-Shajā'a* (Courage)
3. *al-'Iffa* (Temperance)
4. *al-'Adāla* (Justice) (al-Ghazali, 3:55, A. Quasem, 85).

<p>1. <i>al-Hikma</i> (Wisdom) :</p> <ul style="list-style-type: none"> a. <i>Husn al-tadbīr</i> (administrative quality) b. <i>Jūdat al-dhihn</i> (excellence of mind) c. <i>Thaqābat al-ra'y</i> (insightful in decision-making) d. <i>Isābat al-Zann wa tafattun li daqā'iq al-a'māl wa khafāyā āfāt al-nufūs</i> (awareness of the subtle actions and hidden evils of the soul). <p>2. <i>al-Shajā'a</i> (Courage) :</p> <ul style="list-style-type: none"> a. <i>Al-Karam</i> (generosity) b. <i>Al-Najda</i> (bravery) c. <i>Kasr al-nafs</i> (self-control) d. <i>Ihtimāl</i> (endurance) e. <i>Al-Hilm</i> (forbearance) f. <i>Al-Thabāt</i> (firmness) g. <i>Kazm al-ghayz</i> (control of anger) h. <i>Al-Waqār</i> (weightiness) i. <i>Al-Tawaddud</i> (friendliness) 	<p>When the faculty of knowledge (<i>quwwa al-'ilm</i>) is at the mean state, the virtue of wisdom (<i>hikma</i>) is achieved. Wisdom is a state of the soul which enables man to distinguish between true and false in statements, between right from wrong in beliefs and between good and evil in actions. Wisdom is considered the root of good character (<i>ra's al-akhlāq al-hasana</i>) (al-Ghazali,3:54, A. Quasem, 80). When it is at the extreme of excess, the vice of wickedness (<i>khubth</i>) is produced; and when it is at the extreme of deficiency, the vice of stupidity (<i>balah</i>) is generated (al-Ghazali, 3:54, A. Quasem, 81).</p> <p>When the faculty of anger (<i>quwwa al-ghadab</i>) is at the mean state (<i>i'tidāl</i>), the virtue of courage (<i>al-shajā'a</i>) is achieved. Courage (<i>al-shajā'a</i>) is a state of the soul in which the faculty of anger (<i>al-ghadab</i>) is always obedient to reason (<i>'aql</i>) (al-Ghazali, 3:54, A. Quasem, 85). If it is at the extreme of excess, the vice of rashness (<i>tahawwur</i>) appears. If it is at the extreme of deficiency, the vice of cowardice (<i>jubn</i>) appears in the soul (al-Ghazali, 3:54, A. Quasem, 81-82).</p>
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3. *al-'Iffa* (Temperance) :

- a. *Al-Sakhā'* (generosity)
- b. *Al-Hayā'* (modesty)
- c. *Al-Sabr* (patience)
- d. *Al-Musāmaha* (forgiveness)
- e. *Al-Qanā'a* (contentment)
- f. *Al-Wara'* (piety)
- g. *Al-Latāfa* (kindness)
- h. *Al-Musā'ada* (helpfulness)
- i. *Al-Zarf* (gracefulness)
- j. *Qillat al-Tam'* (lack of greed or moderate)

4. *al-'Adāla* (Justice) :

When the faculty of desire (*quwwa al-shahwa*) is at the state of the mean (*i'tidāl*), the virtue of temperance (*'iffa*) is achieved. Temperance (*'iffa*) is a state of the soul in which the faculty of desire is discipline under the command of reason and Islamic Law (*bi ta'dīb al-'aql wa'l Shar'*). When it is at the extreme of excess, it produces the vice of greed (*sharah*) and when it is at the extreme of deficiency, it produces the annihilation of desire (*jumūd*) which lead towards other destructive character such as greed, shameless, miserliness, envy, self-humiliation, etc. (al-Ghazali, 3: 54, A. Quasem, 81-82, 85).

- The virtue of justice (*'adāla*) is defined as a state of the soul in which anger and desire are controlled under the dictates of reason and *Shari'a*. It is the state which is described as the golden mean (*al-wast*) or equilibrium (*i'tidāl*) of the three faculties: reason (*'aql*), desire (*shahwa*) and anger (*ghadab*). Therefore in al-Ghazali's view, justice (*'adāla*) are has no two extremes but only the opposite i.e. injustice (*zulm/jawr*) (al-Ghazali, 54-55, A. Quasem, 85-86).

2. Curriculum Content:

a. Educational Methods in the Formation of Good Character:

Al-Ghazali's discourses in this chapter focuses on the Formation and Development of Good Character. Firstly, he explains the virtues (*fadīla*) and the reality (*haqīqa*) of good character. He further explains in detail about the possibility of changing someone's character through spiritual training. Besides, he specifies the training methods for character refinement and spiritual training (*tahdhīb al-akhlāq wa riyāda al-nafs*) (Al-Ghazali, 3:49). Since the focus of this research was to develop the curriculum content for developing children's character the researcher will be focusing on al-Ghazali's educational approach in the formation and development of good character.

The Meaning of Character (*al-Khuluq*) :

In the first place, he explains the meaning of character:

“Character means an established state [of the soul] from which action proceeds easily without any need for reflection and deliberation. If this state is such that good actions – i.e. those which are praised by reason and the *Shari'a* – proceed from it, it is called good character. If the actions which proceed from the state are evil, the state from which they derive is called bad character.” (Al-Ghazali, 3:53, A.Quasem, 79).

There are two prerequisites of character:

1. stability (*hay'a rāsikha*)
2. spontaneous action (*suhūla min ghayr rawiyya*)

A balanced (*al-i'tidāl*) state of character is a sign of spiritual health (*sihhat al-nafs*). Every child is born in the balanced state of *fitra* (*mu'tadilān saḥīḥ al-fitra*), it is the parents who [influence him] to be a Jew, or a Christian, or a Magian (al-Ghazali, 3:61). The perfection of the soul and good character will be attained through the process of: (al-Ghazali, 3:61)

- a. habituation (*al-i'tiyād*)
- b. instruction (*al-ta'līm*)
- c. nurturing (*al-tarbiyya*)
- d. refinement of character (*tahdhīb al-akhlāq*)

b. Factors (*al-sabab*) which influence the formation of good character:

1. the naturally gifted and inborn with good character traits (*bi jūd ilāhīy wa kamāl al-fitrīy*).
2. the acquired good character traits (*bi'l iktisāb*) through:
 - i. the process of habituation (*i'tiyād*) through self-mortification and self-training (*al-mujāhada wa'l riyāda*). Al-Ghazali's discourse in this chapter focuses on the second type of character that is the acquired one.

Factors (*al-sabab*) which influence the formation of good character:

There are two kinds of Good Character:

1. The naturally inborn good character (*bi jūd ilāhīy wa kamāl al-fitrīy*). It refers to people who possess good character naturally since birth. All the faculties of the soul are created in equilibrium and the faculties of desire and anger obey the dictates of reason and the *Sharī'a*, so that they are good by nature, such as the prophets (a.s). (Al-Ghazali, 3:58).
2. The acquired (*bi'l iktisāb*) good character. It refers to the acquired character through several process:
 - i. the process of habituation (*i'tiyād*) (Al-Ghazali, 3:58, A.Quasem, 89) which begins with the process of self-mortification (*mujāhada*) and self-training (*riyāda*) i.e. taking pain to perform the actions that lead towards good character until they become habitual and pleasant. In this process, the actions associated with good character are firstly enforced until they become part of his nature (al-Ghazali, 3:59). The process is based on his theory of circular relationship (*dawr*) between soul and body (*al-nafs*

ii. Learning through observation and association
(mushāhada arbāb al-fa‘āl al-jamīl wa musāhabatihim)
 (al-Ghazali, 3:60, A. Quasem, 90).

wa’l badan). It is a gradual painstaking effort (*haml al-nafs*) of performing those actions that necessarily proceed from the good character until they become habitual (*tabī‘a*) (al-Ghazali, 3:59,89, A. Quasem, 89). For instance, a man who wish to be generous must oblige himself to perform generous acts, continuously struggling with his soul in giving away some of his wealth until it becomes habitual and pleasant to his character (al-Ghazali, 3:58, A. Quasem, 89).

ii. the process of observation (*mushāhada*) and companionship (*musāhaba*) (Al-Ghazali, 3:60, A. Quasem, 90). Al-Ghazali beliefs that a temperament can be [influenced] by another temperament (*al-tab‘ yasriq min al-tab‘ al-shar‘ wa’l khayr*) both its good and evil character, which means character, can be acquired through association and companionship. It is for this reason al-Ghazali emphasizes on the selection of friends and companions as the basis for child education (*asl ta’dīb al-sibyān*). It is clearly mentioned in *Ihyā’* that “the basis of child education is protection from evil companions (*asl ta’dīb al-sibyān al-hifz min quranā’ sū’*)” (al-Ghazali, 3:73,

iii. learning (*ta'allum*) through the acquisition of knowledge (al-Ghazali, 3:3,61, A. Quasem, 90).

A. Quasem, 96). A child should be prevented from peers who talk nonsense, who curse and insult others, and from children who are accustomed to luxurious and comfortable life (al-Ghazali, 3:72). In fact, it is a custom of the great Muslim predecessors including Umar al-Khattab (r.a) to make friends with companions who are truthful and insightful, who can guide him and discover his physical and spiritual defects (*'uyūbihi al-bātina wa'l zāhira*) (al-Ghazali, 3:64, A. Quasem, 91).

iii. the process of learning (*ta'llum*) (Al-Ghazali, 3:60, A. Quasem, 90). In order to refine his character, one has to recognize his spiritual imperfections. It requires prior knowledge of the soul (*al-'ilm al-bātin*). This is why Al-Ghazali explains about the science of the heart (*'ilm ahwāl al-qalb*) prior to his discourse on disciplining the soul and the refinement of character (*riyāda al-nafs wa tahdhīb al-akhlāq*) in volume 3. He views the light of knowledge and certainty as the medication for spiritual diseases (*adwiyatuhā bi nūr al-'ilm wa'l yaqīn*) (al-Ghazali,65, A. Quasem, 59). Therefore one has to keep in touch with an insightful and knowledgeable teacher or a spiritual guide

<p>c. Developmental Stages of Children’s Character:</p> <p>1. Birth until the Age of Discernment (<i>Mumayyiz</i>)</p>	<p>(<i>syaikh</i>) who could analyze and help him to cure his spiritual diseases. The <i>syaikh</i> will assist him to analyze the cause for the disease or evil character and provide the cure of a spiritual disease which lies in the removal of its causes. The causes of a vice need to be opposed by knowledge (<i>‘ilm</i>) and action (<i>‘amal</i>) (A.Quasem, 92). In this case, the <i>syaikh</i> will diagnose the cause of the spiritual disease and propose the right method of treatment for his character refinement (al-Ghazali, 64, A.Quasem, 91).</p> <p>1. Birth until the Age of Discernment (<i>Mumayyiz</i>):</p> <p>i. The faculty of desire (<i>quwwa al-shahwa</i>):</p> <p>It is the first faculty that appears in a child eg. a child by instinct seeks for milk without any instruction or direction. Since it is the oldest faculty existing in man, the faculty of desire is the most difficult to restrain and the least susceptible to discipline. The first trait to be controlled according to al-Ghazali, is the greed for food.</p> <p>ii. The faculty of intellect (<i>quwwa al-‘ilm</i>):</p> <p>The nursing infant initially apprehends through:</p> <p>First stage: the sensible spirit (<i>al-rūh al-hassas</i>) that functions via his five external senses (<i>hawās al-khams</i>):</p>
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<p>2. The Age of Discernment (<i>Mumayyiz</i>) until Puberty (<i>Bāligh</i>)</p>	<p>sense of touch (<i>hāssa al-lams</i>), sense of smell (<i>hāssa al-shamm</i>), sense of taste (<i>hāssa al-dhauq</i>), sense of sight (<i>hāssa al-basar</i>) and hearing (<i>hāssa al-sam'</i>).</p> <p>Second stage: the imaginative spirit (<i>al-rūh al-khayālīy</i>) that is responsible for storing the sensible and presenting them to the intellect whenever required eg. a child that cries and insists on having an object even if it does not exist in front of him since it has been retained in the faculty of imagination.</p> <p>2. The Age of Discernment (<i>Mumayyiz</i>) until Puberty (<i>Bāligh</i>)</p> <p>Third stage: the onset of the faculty of discernment (<i>al-tamyīz</i>) which enables a child to distinguish between good and evil and enables him to grasp abstract ideas. The appearance of this faculty is God's gift of illuminating the light of intelligence over the child (al-Ghazali, 3:72, A. Gil'adi, 52). The first sign of discernment faculty is the presence of modesty (<i>al-hayā'</i>) in which he begins to feel diffident and ashamed of doing certain things. Therefore it is possible to address the child's logic and to direct his actions through words of censure or praise (A. Gil'adi, 52). The age of discernment (<i>al-tamyīz</i>) is generally perceived as an</p>
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appropriate time to begin the formal education. It is also the age whereby children are primarily taught to practice the religious commandments, especially in performing the ritual prayers as mentioned by the Prophet (pbuh).

Fourth: Perfection of his intellect during puberty (*kamāl al-‘aql ‘ind al-bulūgh*). At this stage, he is able to understand the underlying reasons for his spiritual training and these reasons need to be clearly explained to him (Al-Ghazali, 3:72, A. Quasem, 99).

iii. The faculty of anger (*quwwa al-ghadab*):

The faculty of anger exists when a child approaches the age of seven. It is an indispensable need for man to protect himself from any element that threatens his life and property. However, the child needs to be trained to counterbalance the faculty of anger (and desire) through the habits of sleeping, dressing and conduct in the society (Al-Ghazali, 3: 73-74 , A. Gil’adi, 58).

d. Educational Approach for Children's Character

Development :

Al-Ghazali believes that training children is one of the most important issues (*min ahamm 'l 'umūr*) and childhood is the most critical stage for the process of character formation and development. If a child is brought up in a good tradition, he will be accustomed to virtuous life and will finally achieve happiness in this world and the hereafter. On the contrary if he is accustomed to immorality, his life will be ruined (Al-Ghazali, 3:72, A. Quasem, 96).

Al-Ghazali's approach for children's character development is summarized into five main categories:

1. Self-discipline
2. Self-refinement
3. Teaching good character
4. Avoidance of bad companions
5. Prevention from luxurious life and culture

(Al-Ghazali, 3:72)

There are three major phases in Al-Ghazali's approach :

First phase: Birth until the Age of Discernment (*Mumayyiz*):

1. The baby need to be nursed and suckled by a virtuous lady who consumes legitimate food (*ta'kul al-halāl*), for there is no blessings (*lā baraka*) in the milk consumed from illegitimate sources (*al-harām*) (al-Ghazali, 3:72).

Second phase: The Age of Discernment until Puberty (*Bāligh*):

The age of discernment (*mumayyiz*) in childhood is marked by the appearance of modesty (*al-hayā'*), which need to be encouraged through a good self-discipline (*bi husn al-ta'dīb*) by:

1. Teaching him table manners – the desire for food should

be controlled and disciplined by pronouncing the name of God (*Bismillāh*) before eating, using his right hand, beginning with the nearest food, not gazing at different dishes or at others eating, chewing his food well and not smearing his hands and clothes with food. He should be trained to be content with whatever is available and to give others preference over himself in food. Sometimes he should eat coarse bread. Those who eat moderately should be praised and those who eat excessively should be criticized before him (Al-Ghazali, 3:72, A. Quasem, 97);

2. Preventing him from living luxuriously and mixing with children who are accustomed to comfort, luxury and pride. Parents should closely monitor his peers since “the basis of child education (*asl ta’dīb al-sibyān*) is the protection from evil companions (*al-hifz min quranā’ al-sū’*)” (Al-Ghazali, 3:72);
3. Preventing him from love poetry since it sows the seeds of corruption in his heart (al-Ghazali, 3:73, A. Quasem, 98);
4. Rewarding the good habits and deeds in front of others. His mistake for the first time should be ignored. However, if it is repeated, he should be privately advised and warned so that it will not be repeated. The mother should warn him

of informing the misconduct to the father, while the father should preserve the effectiveness of his speech (*hayba al-kalām*) by irregularly scolding the child (al-Ghazali, 3:73, A.Quasem, 98);

5. Training the child to endure tough and strenuous life by getting him accustomed to rough bedding, coarse food and plain clothes. A boy should be trained to wear plain cloths since the colorful and silken dressings are associated with ladies (Al-Ghazali,3:72-73, A.Quasem, 97-98). The child should also be prevented from being indolent by inculcating the habit of walking and exercising for physical fitness instead of sleeping during the day (al-Ghazali, 73, A.Quasem, 98).
1. Inculcating the virtues of humility (*al-tawādu'*), respectfulness (*al-ikrām*) and politeness (*talattuf fi'l kalām*) in his social conduct. It is forbidden for the child to boast of his parent's and his own possession. The child of a rich family should be taught to be generous while the child of a poor family should be taught to avoid greediness (al-Ghazali, 3:73, A.Quasem, 98). In order to train them to be respectful and polite, the child should be prevented from displaying insolent manners (*al-waqāha*) such as speaking

excessively, spitting, yawning or wiping his nose in the presence of others. He should not turn his back to anyone, cross his legs or lean his chin and support his head on his hands for this is signs of indolence (*dalīl al-kasl*). (al-Ghazali, 3:73, A.Quasem, 98-99);

7. Teaching him al-Qur'an, sayings of the Prophet (pbuh) (*ahādīth*) and historical accounts of the virtuous people in schools (*al-maktab*), so that he will love the righteous (*hubb al-sālihīn*) (al-Ghazali, 3:73). The child should begin his formal education as soon as his faculty of discernment (*al-tamyīz*) begins to emerge;
8. Teaching and training the child to practice the religious commandments especially in self-purification (*al-tahāra*), prayers (*al-solāt*) and fasting (*al-sawm*) for a few days in the month of *Ramadān*;
9. Teaching and training him to abide by the limit of Law (*hudūd al-Shar'*), for instance the legal and illegal (*al-halāl wa'l harām*) matters in Islam. The child should also be cautioned against gold, silk, theft and other sinful acts.

Third Phase: The Age of Puberty (*Bāligh*)

At the age of puberty (*bāligh*), a child is capable of understanding the inner spirit and reason underlying his previous training and the religious commandments. The reasons should be clearly explained to him, e.g. the purpose of eating is to acquire strength for devotional acts and not for the sake of pleasure (al-Ghazali, 3:74, A. Quasem, 99).

SUMMARY OF THE CODING CATEGORIES: A CURRICULUM CONTENT FOR CHILDREN'S CHARACTER DEVELOPMENT IN AL-GHAZALI'S *IHYĀ' 'ULŪM AL-DĪN*

OBJECTIVES	CURRICULUM CONTENT
<p>1. <i>Al-Sa'āda</i> (Happiness)</p> <p>2. <i>Al-Khuluq al-Hasan</i> (Good Character)</p> <p>3. <i>Al-I'tidāl</i> (Balance / Equilibrium)</p> <p>4. <i>Ummahāt al-Fadā'il</i> (Virtues)</p>	<p>1. Educational Methods in the Formation of Good Character: The perfection of the soul and good character will be attained through the process of: (al-Ghazali, 3:61)</p> <p>a. habituation (<i>al-i'tiyād</i>)</p> <p>b. instruction (<i>al-ta'līm</i>)</p> <p>c. nurturance (<i>al-tarbiyya</i>)</p> <p>d. refinement of character (<i>tahdhīb al-akhlāq</i>)</p> <p>2. Factors (<i>al-sabab</i>) which influence the formation of good character:</p> <p>a. the naturally gifted and inborn with good character traits (<i>bi jūd ilāhīy wa kamāl al-fitrīy</i>).</p> <p>b. the acquired good character traits (<i>bi'l iktisāb</i>) through:</p> <p>i. the process of habituation (<i>i'tiyād</i>) through self-mortification and self-training (<i>al-mujāhada wa'l riyāda</i>).</p> <p>ii. Learning through observation and association (<i>mushāhada arbāb al-fa'āl al-jamīla wa musāhabatihim</i>) (al-Ghazali, 3:60, A. Quasem, 90).</p> <p>iii. learning (<i>ta'allum</i>) through the acquisition of knowledge (al-Ghazali, 3:3,61, A. Quasem, 90).</p>

3. Developmental Stages of Children's Character:

- a. Birth until the Age of Discernment (*Mumayyiz*)
- b. The Age of Discernment (*Mumayyiz*) until Puberty (*Bāligh*)

4. Educational Approach for Children's Character Development :

Al-Ghazali's educational approach for children's character development is summarized into five main categories:

1. Self-discipline
2. Self-refinement
3. Teaching good character
4. Avoidance from bad companions
5. Prevention from luxurious life and culture (Al-Ghazali, 3:72)

There are three major phases in Al-Ghazali's approach :

First phase: Birth until the Age of Discernment (*Mumayyiz*):

Second phase: The Age of Discernment until Puberty (*Bāligh*):

Third Phase: The Age of Puberty (*Bāligh*)

Appendix 4

PRELIMINARY PROPOSAL :
THE CURRICULUM CONTENT FOR CHILDREN’S CHARACTER DEVELOPMENT

CURRICULUM CONTENT		
Sessions	Topics	Notes
Topic 1	<p>A. The Objectives of Character Education:</p> <ol style="list-style-type: none"> 1. The attainment of Happiness (<i>al-Sa’āda</i>) 2. The attainment of Cardinal Virtues (<i>Ummahāt al-Fada’il</i>): <ol style="list-style-type: none"> i. Temperance (<i>‘Iffa</i>) ii. Courage (<i>al-Shajā’a</i>) iii. Wisdom (<i>al-Hikma</i>) iv. Justice (<i>al-‘Adāla</i>) 	Pre-Test
Topic 2	<p>B. The Curriculum Content for Children’s Character Development:</p> <ol style="list-style-type: none"> 1. The Concept of Man (<i>Insān</i>) and Character (<i>al-Khuluq</i>) 2. Influential Factors on Character Formation and Development: <ol style="list-style-type: none"> i. Heredity ii. Socialization iii. Habituation iv. Education 	▲

<p>Topic 3</p>	<p>3. The Formative Period of Human Character :</p> <p>Phase 1: Birth until Age of Discernment (<i>Mumayyiz</i>)</p> <ul style="list-style-type: none"> i. The faculty of Desire (<i>al-Shahwa</i>) ii. The faculty of Intellect (<i>al-‘Aql</i>) <p>Phase 2: Age of Discernment until Puberty (<i>Bāligh</i>)</p> <ul style="list-style-type: none"> iii. The faculty of Anger (<i>al-Ghadab</i>) iv. The faculty of Intellect – reasoning (<i>al-‘Aql</i>) 	
<p>Topic 4</p>	<p>4. Educational Methods in the Formation and Development of Good Character</p> <ul style="list-style-type: none"> i. Socialization and Association ii. Discipline and Habituation iii. Education and Learning iv. Prevention from Negative Elements 	
<p>Topic 5</p>	<p>Evaluation and Assessment</p>	<p>Post-Test</p>

Appendix 5

FINAL PROPOSAL :
THE CURRICULUM CONTENT FOR CHILDREN’S CHARACTER DEVELOPMENT

Sessions	Topics
Topic 1	<p>Introduction to Family and Parenting in Islam</p> <p>Stage 1: Family Formation</p> <p>Stage 2: Family Development</p> <p>Introduction to Child Development:</p> <ul style="list-style-type: none">a. Physiologicalb. Psycho-Spiritual [Character] Development <p>Description:</p> <p>Based on the pre and post evaluation, respondents’ highlighted the need to begin the course with a comprehensive introduction about family, and the importance of parenting in Islam . It is followed by an introduction about the nature of child development which includes of both : the physiological and the psycho-spiritual (character) development.</p>

<p>Topic 2</p>	<p>Introduction to Human Nature and Psycho-Spiritual [Character] Development</p> <p>A. The Objectives of Character Education:</p> <ol style="list-style-type: none"> 1. The attainment of Happiness 2. The attainment of Cardinal Virtues <p>B. Theoretical Framework of Character Development:</p> <ol style="list-style-type: none"> 1. The Concept of ‘Character’ (<i>al-Khuluq</i>) 2. Influential Factors on Character Formation and Development: <ol style="list-style-type: none"> i. Heredity ii. Socialization iii. Habituation iv. Education <p>Description:</p> <p>A brief introduction about the nature of human soul and its psycho-spiritual development. Human being composed of two entities: body (<i>jasad</i>) and soul (<i>ruh</i>). Body refers to the physical creation and soul refers to the spirit of human being.</p>
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Therefore ‘*Character*’ (*al-Khuluq*) refers to the attribute of human soul. In this topic, the definition and the conception of ‘character’ (*al-khuluq*) is explained. It is an introduction about the nature of human soul and its faculties:

- a. the faculty of intellect (*quwwat al-‘aql*)
- b. the faculty of anger (*quwwat al-ghadhab*)
- c. the faculty of desire (*quwwat al-shahwah*).

A balanced (*al-i’tidāl*) state of character is a sign of spiritual health (*sihhat al-nafs*). Every child is born in the balanced state of *fitrah* (*mu’tadilān saḥīḥ al-fītrah*), it is the parents and society who distract and influence him to turn away from his balanced state of *fitrah*. Therefore, a brief introduction about the importance of education in the process of character development is highlighted and discussed. The objectives of character education is outlined based on the content analysis of *Tahdhib al-Akhlaq* and *Ihya’ ‘Ulum al-Din*. The influential factors on character development are explained with examples provided by the texts. Respondents are encouraged to reflect on their personal experience about the factors which influence the formation and development of their own character.

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Topic 3	<p>2. Developmental Stages of Character :</p> <p>A. The Formative Period of Character (Character Formation)</p> <p>Phase 1: Birth until Age of Discernment</p> <ul style="list-style-type: none">i. The faculty of Desire (<i>al-Shahwa</i>).ii. The faculty of Intellect (<i>al- 'Aql</i>) <p>Phase 2: Age of Discernment until Puberty</p> <ul style="list-style-type: none">iii. The faculty of Anger (<i>al-Ghadab</i>)iv. The faculty of Intellect [Reasoning] <p>B. The Development of Character (Character Development)</p> <p>Phase 3: Age of Puberty (<i>Bāligh</i>) onwards</p> <ul style="list-style-type: none">v. Maturity (<i>al-Bulugh</i>)vi. Accountability (<i>al-Taklīf</i>)
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Description:

An explanation about the formative and developmental stages of character which generally involves three major phases:

Phase 1: Birth (*Mawlud*) until the Age of Discernment (*Mumayyiz*)

Phase 2: Age of Discernment (*Mummayyiz*) until Puberty (*Baligh*)

Phase 3: Puberty (*Baligh*) onwards.

Each phases of character development signifies specific development of the three faculties of human soul: intellect (*al-'aql*), anger (*al-ghadhab*) and desire (*al-shahwah*).

vii.

The formative stage of character begins since birth until puberty; and the character will be further developed and refined from the age of puberty onwards. Therefore childhood is a critical stage of development since it significantly marks the period of character formation. When a child experience a good process of character formation, he or she will develop a well-balanced character at the age of puberty. The main virtues will be formed and further developed until it achieves the state of equilibrium (*al-I'tidal*).

<p>Topic 4</p>	<p>Educational Methods in the Formation and Development of Good Character</p> <ol style="list-style-type: none"> i. Socialization and Association ii. Discipline and Habituation iii. Education and Learning iv. Prevention from Negative Elements <p>Description:</p> <p>A detail explanation about the educational methods in the formation and development of good character based on the two texts: <i>Tahdhīb al-Akhlāq</i> and <i>Ihyā’ ‘Ulum al-Dīn</i>. The inculcation of good character based on true knowledge (<i>‘ilm</i>) and right practice (<i>‘amal</i>) is called <i>‘ta’dīb’</i>. Explanation and examples of <i>‘adab’</i> and <i>‘ta’dīb’</i> provided by the two scholars are highlighted. Besides, group discussions are conducted in order to gain respondents’ feedback and understanding. Examples of each items are discussed in groups. Respondents’ are encouraged to relate their views regarding current social issues and discuss how to overcome the social and identity crises through the above methods of character formation and development.</p>
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Topic 6 Case Studies: Analysis of Current Issues

1. Influential Factors on Character Formation
2. Crises of Character
3. Behavioral Management Issues

Description:

This session will examine respondents' understanding about the previous discussions about character formation and development; as well as its relation with current social issues. Group discussions are conducted to discuss case studies regarding the above issues. It reveals the relationship of the character development theories and current social phenomena. Finally, respondents are given time to plan for their future, i.e. how to develop good and well-behaved children in the future.

KURSUS ANAK CEMERLANG KURSUS ANAK ISTIMEWA

1 dan 2 Mac 2008 (Sabtu & Ahad)

Di Institut NURY , Bukit Antarabangsa, Kuala Lumpur

(TEMPAT TERHAD KEPADA 50 PESERTA SAHAJA)

Dikendalikan oleh :

Dato' Dr Noor Laily bt Dato' Abu Bakar

Pengerusi NURY

Lebih 200,000 ibu bapa di Malaysia & Singapura telah mengikuti kursus dan mendapat manfaat dari kursus ini.

Daftar Sekarang

Hubungi 03-41075479 atau 03-41075487 (waktu pejabat)

Siapa patut hadir ? :

- **Ibu bapa yang ingin mencemerlangkan anak-anak mereka**
- **Bakal ibu bapa**
- **Guru-guru dan pendidik**
- **Ibu bapa atau penjaga yang menjaga anak-anak istimewa**

Kursus ini ialah untuk ibubapa yang ingin tahu bagaimana mencemerlangkan anak yang normal dan memulihkan anak yang bermasalah seperti Cerebral Palsy, Down Syndrome, Hiperaktif, Autisme yang dikatakan lembab belajar, yang pekak, buta dan sebagainya.

Intisari kursus ini:

Pengenalan

Selama lebih 20 tahun, NURY telah melatih lebih 200,000 ibu bapa di Malaysia dan Singapura dalam membantu meningkatkan pembangunan anak mereka dengan tujuan untuk:

- ❖ **Membangunkan anak-anak yang sihat, cerdas dan mulia**
- ❖ **Menambahkan jumlah ibubapa yang cekap dalam meningkatkan kesihatan, kecerdikan dan sahsiah anak**
- ❖ **Menambahkan jumlah ibu bapa yang minat dan berupaya memajukan keluarga masing-masing**
- ❖ **Memajukan keluarga dan anak cemerlang sehingga amalan itu menjadi adat resam masyarakat**

Keistimewaan kursus

- Program ini merangkumi usia anak ketika di dalam rahim ibu di mana keutamaan diberi bagi 3 tahun pertama usia anak.
- Penglibatan ibubapa secara menyeluruh. Cth: diberi latihan dan kaunseling.
- Mengadakan kursus dan kaunseling berterusan untuk ibu yang mengandung:- Program IN-UTERO.
- Program yang bersepadu di mana melibatkan proses dan tahap Pembangunan Sistem Saraf Otak.
- Mewujudkan program kerjasama dengan pusat kajian pendidikan Antarabangsa seperti Institutes for the Achievement of Human Potential, Philadelphia USA (IAHP).
- Sistem penilaian bagi setiap anak, ibubapa dan program yang diadakan dirumah.
- Kesan program akan dirasai dalam masa 3-6 bulan bukan sahaja kepada anak malahan ibu bapa juga.

MODUL KURSUS

Bahagian I

- Prinsip-prinsip NURY
- Pembangunan otak = Pembangunan anak
- Pembangunan otak dan kemampuan manusia
- Program 'Jangkaterusan NURY'
- Program dan konsep 'Anak cemerlang'

Bahagian II

- Mengenali struktur dan fungsi otak
- Kepentingan pembangunan otak
- Proses dan tahap pembangunan otak anak
- Faktor yang meningkatkan dan merencatkan intelek anak
- Program fizikal : Kaitannya dengan intelek anak
- Kesihatan, keselamatan, pemakanan : kaitannya dengan pembangunan intelek anak.
- SOSIO-EMOSI : Asas pembangunan intelek

Bahagian III

- Sistem – Profail Pembangunan Manusia

Bahagian IV

- Program Pertuturan & Bahasa
- Program Cebisan Intelek & Lipatganda Ilmu
- Program Bacaan
- Program Organisasi & Kepimpinan
- Program Pembangunan Asas Manusia

Bahagian V

- Kaitan kehamilan dengan pembangunan anak
- Bidang pembangunan anak dan keluarga
- Sistem Penilaian pembangunan anak
- Program Pelaksanaan selepas kursus NURY

Appendix 8

Seminar Keibubapaan Kaedah Khalifah Tahap 1

6 April 2008 (Ahad)
8:30am - 5:00 pm
Khalifah Institute, Ampang

Objektif Kursus:

1. Peserta dapat memahami peranan dan tanggungjawab sebagai Khalifah Allah dan bagaimana peranan sebagai Khalifah Allah menjadi faktor pendorong yang kuat bagi anak-anak.
2. Peserta dapat memahami bagaimana pembelajaran dan pembentukan personaliti berlaku dan bagaimana untuk mengguna ilmu ini untuk membentuk anak secara berkesan.
3. Peserta dapat mempelajari teknik mudah dan berkesan untuk membesarkan anak-anak berdasarkan pengaruh positif yang selaras dengan ajaran dan cara Rasulullah s.a.w.
4. Peserta memperolehi maklumat yang cukup supaya dapat menyebarkan ilmu ini kepada keluarga, jiran dan rakan dalam usaha yang berterusan ke arah membentuk ummah yang cemerlang.

Program:

- 8:30 am : Pendaftaran
8:50 am : Ucapan aluan dan sesi berkenalan
9:30 am : **Kuliah 1:** Hukum Pembelajaran
10:30 am : Minum Pagi
11:00 am : **Kuliah 2:** Pandangan Alam & Konsep Khalifah
12:00 pm : Aktiviti Dalam Kumpulan
1:00 pm : Makan tengah hari & Solat Zohor
2:00 pm : **Kuliah 3:** Ganjaran & Hukuman
3:00 pm : **Kuliah 4:** Parenting Guide
4:00 pm : Sesi soal jawab / kongsi pengalaman
5:00 pm : Penyampaian Sijil dan Penutup

Sila fakskan borang ini ke 03-4256 5423 (Khalifah Institute).

Hubungi kami untuk terus mendaftar di talian **03-42566810 (Farah)** atau **019-2268411 (Dr. Alini)** atau email **khalifahproject@yahoo.com** untuk mengesahkan kedatangan anda.

Yuran merupakan sumbangan kepada Khalifah Institute dan boleh dibayar secara tunai atau wang pos atau bank draf atas nama "Khalifah Institute" atau bayaran terus ke Akaun Bank Islam:

Khalifah Institute

No akaun: 12113-01-002112- 3 (Bank Islam)

*Kami amat menggalakkan pembayaran dibuat **sebelum atau pada 31 March 2008**. Sumbangan tidak akan dipulangkan semula tetapi boleh dipindahkan untuk program sesi lain.*

Kaedah Khalifah memberi penumpuan kepada tanggungjawab anak-anak sebagai Khalifah Allah di muka bumi dan disepadukan dengan pendekatan psikologi. Ibumama akan diajar cara untuk mewujudkan persekitaran yang boleh menanamkan rasa cinta anak-anak kepada Allah, cintakan kebaikan, dan memberikan sebab mengapa sesuatu yang tidak baik itu harus dijaui. Melalui ibumama, anak-anak akan diajar pertahanan diri dan diberi 'perisai' apabila berhadapan dengan serangan pengaruh negatif dewasa ini, menggunakan kata hati.

Sabda Rasulullah s.a.w.:

"Apabila matinya seseorang, semua amalannya terhenti kecuali tiga perkara: sadaqah jariah, ilmu yang dimanfaatkan dan anak soleh yang mendoakannya." (Muslim)

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Appendix 9

FAMILY MANAGEMENT AND PARENTING
(CCL 2052)

Kulliyyah/Centre	Student Development Division
Department	Co-curricular Activity Centre
Programme	Undergraduate
Course Title	Family Management and Parenting
Course Code	CCL 2052
Status	University Requirement
Level	2
Credit Hours	0.5
Contact Hours	
Pre-requisites	None
Co-requisites	None
Teaching Methodology	Lectures, trainings, camps and outing activities.
Method of Evaluation	
Instructor(s)	
Semester Offered	Every Semester

<p>Course Objectives</p>	<p>This course aims at:</p> <ol style="list-style-type: none"> 1. Providing basic knowledge on marriage, parenting and family management 2. Providing basic tips in maintaining family life and enhancing balanced family development. 3. Acquainting students with the negative impact of family problems especially divorce and crimes. 4. Equipping students with the necessary understanding and tools to curbing domestic violence and child abuse.
<p>Learning Outcome</p>	<p>By the end of the module, the student will be able to possess:</p> <ol style="list-style-type: none"> 1. Ability to understand the holistic nature of Islam parenting and family management. 2. Ability to understand that parenting skills are learnable and applicable to family life. 3. Ability to apply parenting skills in individual and social contexts. 4. Ability to identify and solve family problems from the Islamic perspective. 5. Ability to understand the importance of building a balanced child personality.
<p>Course Description</p>	<p>The module will focus enhancing student's perceptions and skills on family management and parenting. It will also enhance the Islamic practices on different family issues. The main topic, but not limited to, are: family and <i>tarbiyah</i>, the concept of marriage, rights and responsibilities of spouse, resolution of conflicts in marriage, family and communication skills, parenting skills, understanding child development and issues in family management.</p>

Course Outline		
Sessions	Topics	Readings
Session 1	<p>Introduction to family management and parenting: Family: importance, role, function in building a balanced personality <i>Tarbiyya</i> :</p> <ul style="list-style-type: none"> - conducive environment - dedicated parents - systematic and gradual process - knowledge and virtue - between ideal and reality 	Family Management and Parenting text book
Session 2	<p>The concept of marriage from Islamic perspective:</p> <ul style="list-style-type: none"> 2.1 Objective and purpose of marriage 2.2 Meaning of <i>mawadda wa rahíma wa sakan</i> 2.3 Criteria in choosing a spouse 2.4 Preparation and procedure of marriage <ul style="list-style-type: none"> 2.4.1 Engagement (<i>khitba</i>) Legal documentations 2.4.2 Marriage sermon (<i>khitba</i>)- content; <i>amāna</i> 	Family Management and Parenting text book
Session 3	<p>Rights & responsibilities of spouses :</p> <ul style="list-style-type: none"> 3.1 The rights of parties in a marriage as ordained by Allah (ρ) and also from <i>hadīth</i> of Rasullullah (ρ). 3.2 Responsibilities and Obligations of spouses 3.3 Rights during the marriage <ul style="list-style-type: none"> 3.3.1 <i>Mahr</i> 3.3.2 <i>Nafaqa</i> (shelter, food, clothing & domestic helper) 3.3.3 Mutual love & affection 3.3.4 <i>Tā‘at</i> –Respect and Obedience towards husband 3.3.5 Mutual respect of spouses 	Family Management and Parenting textbook

<p>Session 4</p>	<p>Resolution of conflicts in marriage:</p> <ul style="list-style-type: none"> 4.1. General overview of problems that may occur 4.2 Problem solving <ul style="list-style-type: none"> 4.2.1 Within the four walls 4.2.2 Refer to close trusted and close family members or friends 4.2.3 Refer to professional counselor 4.2.4 Refer to the religious department 4.2.5 Last resort is to the court of law <ul style="list-style-type: none"> i. mediation ii. reconciliation 4.3. Consequences or implications of marital conflicts <ul style="list-style-type: none"> 4.3.1. Implications on personal development 4.3.2. Implications on career or professional development 4.3.3. Implications upon family development 4.4. Dissolution of Marriage <ul style="list-style-type: none"> 4.4.1. Types of Dissolution of Marriage 4.4.2. Rights after Dissolution of Marriage <ul style="list-style-type: none"> 4.2.1 <i>Nafaqa</i> during <i>'Idda</i> 4.2.2. Maintenance of Children (education, food, shelter) 4.2.3. Consolatory Gift upon divorce (<i>Muta'a</i>) 4.2.4. Jointly acquired property 4.2.5. Custody of children (<i>Hadāna</i>), duty to care and visitation rights. 	<p>Family Management and Parenting textbook</p>
<p>Session 5</p>	<p>Communication skills:</p> <ul style="list-style-type: none"> 5.1. General overview on effective communication in marriage 5.2. Effective communication technique for family 5.3. Effective communication technique between spouses <ul style="list-style-type: none"> 5.3.1. Examples from Prophets life 5.4. Effective communication technique between parents & children <ul style="list-style-type: none"> 5.4.1. Examples from Prophets life 5.5. Tips for effective communication skills 	<p>Family Management and Parenting text book</p>

<p>Session 6</p>	<p>Parenting :</p> <ul style="list-style-type: none"> 6.1 General overview of importance of parenting in Islam 6.2 Starting a Family <ul style="list-style-type: none"> 6.2.1 Preparation: <ul style="list-style-type: none"> 6.2.1.1 Emotional 6.2.1.2 Physical 6.2.1.3 Mental 6.2.1.4 Spiritual 6.2.1.5 Financial 6.3. Responsibilities of Parents towards children 6.4. Children’s rights upon parents 6.5. Nurturing relationship between parents and children <ul style="list-style-type: none"> 6.5.1. Parents as role model 6.5.2. Managing children behavior (Reward & Punishment) 	<p>Family Management and Parenting text book</p>
<p>Session 7</p>	<p>Understanding child development:</p> <ul style="list-style-type: none"> 7.1 General overview of importance of child development 7.2 Characteristics and needs of children 7.3 Stages in child development early childhood: <ul style="list-style-type: none"> 7.3.1 middle childhood 7.3.2 adolescent 7.4 Aspects of children development: <ul style="list-style-type: none"> 7.4.1 neurological and sensory development 7.4.2 physical growth and motor development 7.4.3 emotional and social development 7.4.4 intellectual development (language, literacy, numeracy, thinking) 7.4.5 moral, character (<i>akhlaq</i>) and spiritual development 7.5 Responding to children’s needs & demands 	<p>Family Management and Parenting text book</p>

Session 8	<p>Issues in family management :</p> <p>8.1 General overview of family management</p> <p>8.2. Problems & Challenges in Family Management</p> <p>8.2.1. Adjustment with Changing Needs of Family</p> <p>8.2.2. Working Parents</p> <p>8.2.3. Single Parent</p> <p>8.2.4. Social Ills</p> <p>8.2.5. Parents with catering to children with special needs</p> <p>8.2.6. Financial constraints</p> <p>8.2.7 Effect of globalization- Internet; media; 3 Fs: food, fashion, fun; technology</p> <p>8.2.8 Issues of foreign maids</p>	Family Management and Parenting text book
Session 9	<p>Maintaining healthy family lifestyle:</p> <p>9.1 General overview of need to maintain healthy lifestyle</p> <p>9.2 Cooking healthy to stay healthy</p> <p>9.3 Permitted & Forbidden Food</p> <p>9.4 Recreation, Leisure & Entertainment</p> <p>9.5 Avoidance of Prohibited Lifestyle</p> <p>9.6 Sexually Transmitted Infections & Management</p> <p>9.7 Anger & Stress Management</p> <p>9.7.1 ASK: Attitude, Skill (referring back to <i>Sunnah</i>), and Knowledge.</p>	Family Management and Parenting text book
Session 10	Evaluation and Assessment	
Proposed Start Date	Semester I, 2005/2006	

APPENDICES

