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(IJEPC)**www.ijepr.com**THE SUPPORT OF PARENTS, TEACHERS, AND FRIENDS IN
INFLUENCING STUDENTS' MORAL PRACTICE**

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Abstract:

The demise of morals among students nowadays has become more rampant, and positive actions are needed to address it. This issue requires the utmost attention by related parties to ensure students possess good morals and noble values to be applied in real-life situations within the society. Nowadays, cases involving moral failures especially among the youths have been frequently brought up. The problems happened due to moral demise and no practice of good values and morals among the society. The best education begins with the role and support from parents, teachers and friends by showing the correct moral practice according to Islam religion. Thus, the objective of this paper was to identify the factor of parents, teachers and friends in influencing students' moral practice. The survey data were collected from special primary school students in the district of Johor Bahru using stratified random sampling and analysed using partial least-squares structural equations modeling (PLS-SEM) technique. The key findings show that parents, teachers and friends have influence towards students' moral practice.

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Friends, Moral Practice, Parents, Primary Student, Teacher.

Introduction

Education is a paradigm view on a mind that is thorough, integrated and balanced. The structure of Islamic education is seen as holistic or thorough and includes the elements of spirituality, emotion, physical and intellectual in general that are used to strengthen matters in life generally (Suhid et al., 2015). Thus, the right method in tackling real success does not focus on just external educational development, as the molding of the morale and spirituality also needs attention as demanded in Islam (Suyudi, 2022). The Islamic education system must be balanced as the system shapes humans' life happiness in this world and the hereafter. Therefore, the human capital development structure also has to be refined from a variety of aspects including internally and externally (Ahmad & Lubis, 2015).

With the rising of enlightenment of the mind in society regarding spiritual education especially in moral education, it gives a comprehensive effect towards the effort to improve and reinforce the country's education system. This is because education is the most vital tool to shape the potential in an individual and build the soul and moral, subsequently stabilising the Muslim civilisation (Ismail, Salleh, Jemali, 2016). World history has proven that education that is centered on Islamic principles can form human development, especially the Islamic civilisation. Moreover, holistic Islamic education can enhance human prowess in every view, either in the view of the religion or that of the world. The ancient scholars that existed long ago were able to master a variety of fields (Ahmad & Lubis, 2015).

Education is an important foundation that can build personalities and good human civilisation. Education can also form good characteristics and life values in shaping a society with good morals that possesses good behaviours. Through the moral education that is delivered in our lives, a society that lives perfectly, is being cared for and abides the laws prescribed by Islam. Peacefulness and calmness can be obtained if moral practice can be applied in a family or every walk of life that is facing many challenges plaguing the world (Ebrahimi, 2017).

Al-Ghazali once insisted that education is one of the methods to apply morals into each human so that they can differentiate between right and wrong. Meanwhile Al-Attas (1980) supported this view and stressed that education is a way of building morals in humans. Various opinions are also clear on the requirement of moral development in society (Embong, Safar & Basiron, 2020). Individuals need to have positive moral values to create a perfect life and if negative values are applied, they will affect the individuals badly. Perfect moral practice can benefit the youths and the society in general (Shafie & Othman, 2017). Nevertheless, nowadays, the way of thinking and society civilisation do not have much improvement. It is as though we are stuck in a limbo and regressing.

In Malaysia, various methods and efforts have been done to build moral values since the older days and they are always changing with time (Kabir, 2013). Moral values are instilled continuously to non-Muslim students through Moral Education subject and to Muslim students through Islamic Education subject (Marzam et al., 2022). Nevertheless, the increasing demise of morals and ethics is worsening (Khotimah et al., 2022). All parties are blaming each other, and it is due to this reason that the best way needs to be implemented so that humans with morals can be produced among the society members.

Nowadays, cases involving moral failures especially among the youths have been frequently brought up. The problems happened due to moral demise and no practice of good values and morals among the society. Among the negative issues that happens frequently is suicide. It happened due to the impact of teenage psychology and the surrounding environment and not because of race and religion. The main factor of this problem is problematic families. This issue arises when there is a lack of communication between parents and children, which leads to the lack of love between them. Therefore, parents need to emphasise the importance of religious education when educating their children to build their moral and ethics.

The environmental factor that involves parents and friends has been identified to have a significant relationship with the molding of youths' morals. Parents are responsible to provide education to their children that emphasises religious education so this can prevent them from being involved in moral decay. Young children are easier to be educated as they imitate the actions of their parents. In shaping the morals of students, parents need to have a positive and close bonding with their children as this will affect the students' development. A close relationship between the parents and the children can assist these students to create a positive bond with their friends who possess good values (Tabroni, Putra & Adawiah, 2022).

Youths' involvement in the current behavioural problems is said to stem from the loose tie and control of the parents as well as the application of religious education in life. The results found that parents were the closest influence on their children in shaping their behaviour and religious education especially during the socialisation process (Razak, Hamzah & Rashed, 2016). Tabroni and Bumi (2022) discussed the factors of social illness that are happening today which are caused by the lack of religious appreciation, parents' behaviour and also the failure of educators in applying the positive values and good attitude in students' lives. Past studies found that good relationships with parents had a very strong link with the self-esteem and satisfaction level of the students and even influenced their academic achievement. Youths with attitude problems are linked with the uncondusive influence of the parents and friends (Pawson & Kelly, 2022).

Other than parents, friends also play a role in shaping students' morals. Good friends will encourage in the way of improving their group's morale so that they become a more successful student group (Whitaker, Whitaker & Lumpa, 2013). Other than having a good friend, youths need reflection of good ethics, high moral and polite manners in building a personality that is superior (Vartiainen et al., 2022). Therefore, the influence from a friend is very strong as students and friends influence each other. Thus, this study was carried out to identify the factors such as support of parents, teachers and friends in influencing the moral practice among special primary school students in a district in Johor Bahru.

Literature Review

Parents Support

Parents are the closest to children and have the most interaction with them. They are the closest individuals and the most important socialising agents that can influence the children's attitude and mentality (Sarmila, Aslan & Astaman, 2023). Families that are made up of parents who possess quality and controlled personalities can become role models to their children in shaping the attitude and behaviour of their children as parents are the most effective counselors for children's souls (Thompson, 2020). According to Sulaiman, Jamsari and Noh (2014), a large amount of a child's time is spent with their family since they were small, and parents are the main contributor in providing a healthy environment to the family (Grahma et al. 2021). Imam Sustainable tourism as defined by The World Tourism Organization (UNWTO) is tourism that takes full account of current and future economic, social and environmental impacts...

Al-Ghazali also acknowledged the importance of parents' role in shaping the children's morals by stressing the shaping of the hearts and minds of young children that are still pure and untainted. Therefore, good communication among family members and relatives has a positive effect on the parents' involvement (Wilder, 2023) in raising the children at home including the perfect daily routines and lastly producing children with good morals (Sulaiman, Jamsari & Noh, 2014). Parents are the core of the family that is trusted to educate the children perfectly and instill the good values as commanded by the religion. Parents are responsible in educating their children especially in forming good behaviours and habits in the children (Page et al., 2020). This responsibility is very complex and requires the sensitivity and skills of the parents on the matters instilled towards the children in shaping their future as the hope of the nation and country. It involves the continuous interaction between parents and children in the effort to grow, educate and create children to become healthy, responsible and productive adults (Nadila et al., 2023). Therefore, it is crucial for the parents to mobilize their full energy and always focus their attention on performing their responsibilities to create a good environment for their children (Razak, Hamzah & Rashed, 2016; Sarmila, Aslan & Astaman, 2023).

Parents play an important role in shaping the morals and personalities of their children. Parents are the closest beings to youths in revealing their feelings and asking for opinions and questions (Mesiono & Adyanto, 2022). The shaping of one's personality begins from a young age and will continue to give a great influence on their behaviour, attitude and the way of thinking well into their adult life (Ghani, Roeswardi & Abd Aziz, 2014). Among the characteristics that are compulsory in parents are knowing how to please, assist them when needed, listening to them, understanding their wants, loving them, showing agreements, accepting the children in the family lives, trusting them, expecting the best for them, treating them as though they can already be independent and guiding as well as teaching them.

Parents carry the responsibility to provide their children with religious education (Wijaya & Ramadhon, 2022). Perfect education from a young age is very important so that their behaviour can easily be shaped until they enter adult phase (Ismail, Salleh & Jemali, 2016; Vadivel et al., 2023). Therefore, in an Islamic family institution, parents are responsible in ensuring the wellness of the children's education to produce a generation with Islamic moral values, dedication and with visions, as well as obliging to the command of Allah SWT.

Parents' wish is to have good children, who can become members of society and citizens that can contribute to the religion, nation and the country (Mesiono & Adyanto, 2022). This hope will not happen on its own without education and well-upbringing as well as love from parents who are committed to their responsibilities. Therefore, parents need to come up with methods and ways that are more practical so that their responsibilities as parents can be carried out well. To improve the quality of family life, parents need to make clear preparations and proper plannings (Fields et al., 2023). By emphasising the education and religious confidence, good morals and ethics can be formed to produce children that are polite, courteous, prudent, well-behaved, disciplined, and responsible towards family, society, and country as well as an organized, peaceful, and safe society. Strong religious beliefs and knowledge is seen as organizing youths' lives to become more calm, perfect, and prosperous (Haridi, Salleh & Jodi, 2017).

Teacher Support

A teacher is a virtuous person who gains among the highest position in Islamic point of view (Yanti et al., 2024). Therefore, teachers work hard to provide enough encouragement and guidance to ensure their students succeed and gain happiness in this world and hereafter. Teachers can be considered as a guide or someone that gives guidance to a person who wants to learn which is called a student. Akhmansyah (2015) stated that the characteristics of a good *mursyid* are based on a hadith by Prophet Muhammad (PBUH) that advised parents to teach their children to pray as early as seven years old. Other than that, the involvement of an Islamic Education teacher as a *murabbi* is through the process of educating, caring and shaping the students until there exists compassion and trust between them. Meanwhile, according to 'Ulwan (2004), as a *mua'ddib*, a teacher is required to have good conduct. Therefore, the most important value that a teacher is required to have is *zuhud* in the process of educating their students. Thus, Islamic Education teachers have to set examples for their students because apart from their roles as *mu'allim*, *murabbi* and *mursyid*, they are also influential in shaping the moral of their students (Mohamed, Jasmi & Zailani, 2016).

Teachers can be considered as the second important people in shaping the personalities of children because in school, they are considered as the second parents to the children who might not receive enough attention and love from their parents at home (Komariah & Nihayah, 2023). Therefore, these children need assistance and attention as well as love from their teachers who guide them. Moreover, teachers are also the morality agents to their students by displaying and practising virtuous ethics to their students (Kaur, 2015).

From the statement above, it can be said that teachers have responsibilities that they need to act on as they have important role in shaping the morals of the students. Teachers are considered as *Qudwah Hasanah* or best examples for students to follow as everything they do is observed by the students and they will follow it. In fact, students regard the speech from their teachers as something motivational that eventually becomes their life motto (Radil et al., 2023). Besides, teachers' actions are also followed by many others. Therefore, teachers are compelled to monitor every action and speech as well as having good personalities so that they can positively influence their students. A study done by Mokhtar et al. (2011) on students' perception on good moral internalisation find that teachers have to improve the teaching techniques and approaches used, be informed of the advantages and disadvantages of a student and know the attitudes and characteristics of the students in order to become each other's model.

According to Sholeh, Ghafur, and Yaqien (2022), a Muslim teacher is said to have a good personality when they show a sincere attitude, patient, and speak in a polite manner. A compassionate attitude also needs to be shown in a teacher as this can shape students' personalities easily. A compassionate attitude is defined as being friendly and is easily approachable by the students and respectful towards each other. Jasmi (2010) explained that the friendly attitude and having a close relationship with students are part of the characteristics of Islamic Education teachers that can influence in shaping the students' personalities. As a result, the teachers will educate with wisdom and deliver their lessons with compassion which could shape the students' personalities (Nurhuda & Putri, 2023).

Mantasiah, Hasmawati, and Anwar (2019) stated that a teacher needs to have dedication in their profession and is always prepared for any problems that involve the students as their profession is seen as one that is very noble and highly regarded by the society. Jasmi (2010) stated that an Islamic Education teacher also has the characteristics of hardworking and diligent in teaching. From the above statement, it is crucial for teachers and school administrators to take note of the students' morals as they have different levels of role which depend on their background and the education received from their respective families. This shows that moral education is critical and requires the attention from all parties while teachers need to pay serious attention to improve the Islamic moral practice among students (Carr, 2023).

Friends Support

The influence of friends is very strong in shaping children's personalities as they spend a very long time with their friends, either in school or outside of school (Chen, Chiou & Cheng, 2022). This situation can indirectly influence the cognitive, affective and behaviour of the youths which will finally create their own norm. In general, the adjustment of friend pressure has two possibilities which are either positive or negative. The negative adjustment towards children can be seen when they have negative behaviors such as using harsh language, stealing, destructing, and bullying parents and teachers. Other than that, positive adjustment is such as having the intention to be involved in the world of their friends by dressing like their friends and spending time with group members.

Hamzah, Suandi, Hamzah, and Tamam (2013) is of the opinion that the role of friends is more important than that of the parents and can become the replacement for the family. This occurs as children do not have a space with their parents to share their problems, emotions and feelings at home due to the busyness of their parents in providing for the family. This indirectly opens the door for the youths to depend on their friends by learning and handling their problems together.

According to Mustafa, Suandi, Hamzah and Ismail (2016), youths are more inclined to be influenced by the opinions and views of their friends compared to their parents in matters such as moral responsibilities, courage, honesty and friendliness. In other words, youths are more comfortable to discuss or share their problems with their friends because the reality is that a youth needs someone to talk to as they need to get opinions and help.

Hypotheses Development

Parental Support and Moral Practice

Kamarul Azmi and Siti Fauziyani (2007) explained that in “educating children in large numbers, *uswah hasanah* can be applied, a technique of providing examples to children that are appropriate in terms of time and place. This technique is seen as suitable and effective in educating children as they easily accept the way of living of their parents and the people surrounding them when doing good deeds. For example, parents who are active socially will usually produce children who are also active in society. Parents who pray five times a day at the mosque and bring along their children to the mosque are the example of *uswatun hasanah*. Children easily follow what is shown to them until the act becomes a routine and subsequently becomes a lifelong practice”.

Alzuhairy et al. (2019) stated that parents with excellent attitudes act as examples and will be followed by their children. They strive to ensure that the children learn in a peaceful and suitable environment. Children do not simply learn from what is spoken by their parents but instead they learn a lot of new things from the action of their parents. Therefore, practice and action in the form of words or actions by the parents are the best way to shape children into people who are obedient towards religion and have good morals. Exemplary parents always push their children to become excellent in all aspects of life. According to Liu, Zhao and Su (2022), in the early stage of children, parents play an important role and carry the responsibilities regarding the religious education of the children.

At the same time, according to a study by Faizah (2013), there is a relationship between the parents’ upbringing with the Muslim youths’ moral with 92 youths selected as the respondents. The study also found the styles of parenting involved which were (i) authoritative parenting, (ii) authoritarian parenting and (iii) permissive parenting based on al-Quran and hadith that is created by the parents’ upbringing that focuses on the attitude towards Allah SWT, their own selves and towards each other. The result shows that the strongest type of parental upbringing experience is authoritative parenting. The correlation analysis shows a significant relationship between authoritative parenting with the youths’ attitude towards Allah SWT and their own selves. Hence, the following hypothesis was proposed:

H1: Parental support significantly influences moral practice.

Teacher Support and Moral Practice

The writing by Mokhtar et al. (2011) through her study “A Study on Perception of Moral Appreciation among Secondary School Students in Selangor” showed that 95% of the respondents showed a positive reaction and agreed that teachers play a role in maximising the practice of Islamic morals. The study was done using the method of data collection while the research design involved the quantitative approach that comprised the collection of data using the practice of Islamic moral instruments built by the researchers in a few local universities.

Sholeh, Ghafur and Yaqien (2022) proved that teachers’ personality has a significant relationship with the shaping of students’ personalities in the aspect of teacher’s attendance to religious events. This indirectly causes the students to be interested in following the religious practice in their lives. This statement is supported by a study by Noor et al. (2016) which found that the personality of Islamic Education teachers has a significant relationship with the

students' attitude towards Islamic Education subject and can shape the students' behaviour and personality. This is clearly proven that the personality of Islamic Education teachers influences the shaping of morals and personalities of students either in the aspect of associative learning motivation or religion appreciation.

Noor, Jasmi and Shukor (2016) stated that the attitude problems that occur among students have a direct relationship with the teacher's personality and indirectly bring changes towards a better behaviour. A study to know the appearance and personality of Islamic Education teachers by Yusoff, Anuar and Azizan (2018) explained that there are many teachers including the Islamic Education teachers who are still unable to become the best role models for their students. Following the above statement, it is clearly shown that the students' moral crisis is related to the teachers' personalities as they influence the shaping of students' personalities.

Additionally, Jasmi, Tamuri and Hamzah (2009) from their study found that Islamic Education teachers need to have good appearances and morals such as not belittling students' abilities, loving, friendly towards students and not arrogant. This shows that good appearances and morals are very important for a Muslim teacher to possess. Other than that, Sulaiman, Jamsari and Noh (2015) stated that a teacher brings a huge influence towards the shaping of primary school students and teachers' appearances can be an important matter in shaping their students' morals. Jasmi, Tamuri and Hamzah (2009) explained that students' view towards their teachers' personalities are; teachers need to become the best examples for their students, teachers must have perfect morals, teachers should not show their weaknesses and students make their religious teachers in school as examples, idols or role models. Hence, the following hypothesis was proposed:

H2: Teacher support significantly influences moral practice.

Friends Support and Moral Practice

A study by Jasmi, Mustari, Bachok and Chik (2017) found that friend's influence is one of the reasons for social illnesses. It was explained that the solicitation and persuasion from their friends to commit to social illnesses cause students to be involved in wrongdoings such as playing truant and gangsterism. This is because friends are the closest individuals to students after their family. Islam also stresses on the importance of parents in making sure that their children socialise with friends who have good morals. A study was done by Mustaffa and Jamil (2012) to identify the factors of skipping class among the students of SK Kangkar Tebrau in the district of Pasir Gudang. The study used the random sampling technique on 32 respondents. It was found that the factors of self, family, friends, teachers' attitude and school's facilities were the main reasons of the problems among the students. Hence, the following hypothesis was proposed:

H3: Friend support significantly influences moral practice

Methodology

A quantitative research design was used in this analysis. This research used questionnaires as the method for instrumentation and data collection. A stratified random sampling of data was obtained from primary students from Johor Bahru district. A total of 527 students from a population of 13 schools based on the list obtained from the Johor State of Islamic Education Office were recruited for the study. A stratified random sampling was chosen from 13 schools in Johor Bahru district that represented the selected 527 population. Thus, the closest research

sample for 527 populations is a total of 223 respondents. According to Krejcie and Morgan (1970), the closest sample size for a population of 527 is 225.

The method of data collection was done using a questionnaire which the instrument of questionnaire was adopted from previous studies. When consent was obtained from the school and the Johor Bahru District Education Office, the questionnaire was then distributed. This process was assisted by a few of the researchers' friends. The process of distribution and collecting the questionnaire took around 1 to 2 months. In the questionnaire, information regarding the objective of the study was stated and any private information given was treated as confidential and will only be used for the purpose of this study, which was also informed to the respondents.

Researchers distributed a total of 300 questionnaires to the respondents, when the sample size accuracy for this study is 225 respondents (Krejcie & Morgan, 1970). Tavakol and Dennick (2011) stated that an extra 75 questionnaires is for the purpose of assisting if the questionnaire is incomplete or if questionnaires are not returned. In this study, a total of 270 questionnaires were returned. 265 respondents completed the questionnaire perfectly while 5 questionnaires were found to be incomplete. Therefore, this study received a total of 265 respondents sample size.

In addition, Partial Least Square-Structural Equation Modeling (PLS-SEM) was used for data analysis. The PLS-SEM is a second-generation multivariate data analysis technique that examines the structural model with the primary goal of explaining variance in dependent variables and is thus primarily used in exploratory research. The Smart PLS 3.3 application of PLS-SEM was used in this study to evaluate the hypothesised relationships among the latent constructs within the structural model and to assess the measurement model in terms of reliability and validity (Hair et al., 2017).

Result

Data Analysis Approaches

In this study herein, the structural equation model using Partial Least Square Regression (PLS) Path Model to verify research hypotheses regarding the effect of parent, teacher and friend towards moral practice. For the analysis tool, the SmartPLS 3.3 version was used. The PLS Path Model stands for a structural equation model. It is based on the principal component that is total dispersion. This technique can evaluate measurement for validity of variable and structural model (Hair et al., 2016).

Measurement Model Analysis

In this study, Confirmatory Factor Analysis (CFA) was conducted to analyse the measurement models. The results were derived from the analysis on PLS Measurement Model. The Convergent Validity, Internal Consistency, and Discriminant Validity analysed the measurement model to evaluate and identify the suitability of them (Hair et al., 2016).

Convergent Validity

Convergent Validity can be comprehended through individual measuring items for reliability purposes. For individual measuring items with reliability, the ideal loading values should be 0.7, and 0.6 at minimum (Hair et al., 2016)

Table 1. Result of Cross Loading/Loadings.

	Teacher support	Friends Support	Parental Support	Moral Practice
C13	0.743	0.344	0.376	0.42
C14	0.745	0.164	0.226	0.372
C16	0.728	0.374	0.376	0.43
C17	0.617	0.135	0.397	0.378
C23	0.259	0.734	0.192	0.379
C26	0.367	0.673	0.232	0.395
C28	0.226	0.714	0.185	0.34
C29	0.196	0.636	0.123	0.21
C30	0.233	0.794	0.265	0.395
C4	0.409	0.339	0.753	0.393
C5	0.46	0.182	0.748	0.378
C8	0.21	0.116	0.746	0.34
Personal Attitude	0.444	0.418	0.44	0.866
Religious	0.556	0.334	0.399	0.809
Social	0.429	0.503	0.413	0.848

As shown in Table 1, all the individual measuring item values were above 0.733 which exceed 0.70. Thus, all the measuring items used in this study are valid and indicate that all items secure Convergent Validity.

Internal Consistency

Internal consistency is a level of validity in which a latent variable set of specific observed variables reflects latent variables. Average Variance Extracted (AVE), and Composite Reliability were used to analyse the internal consistency of the measuring model. Generally, it has a reliability if it is 0.5 or above in terms of the AVE value and if it is 0.7 or above in Composite Reliability, it means it has internal consistency. As shown in Table 2 for internal consistency, all the items exceed the above-stated threshold, which secures internal consistency (Hair et al., 2017)

Table 2. Internal Consistency.

Constructs	Composite Reliability	Average Variance Extracted (AVE)
Friends Support	.836	.507
Parental Support	.793	.561
Teacher Support	.802	.505
Moral Practice	.879	.708

Discriminant Validity

The level that discriminates a concept of a specific latent variable from a concept of other latent variables is called discriminant validity. In the study, the evaluation consists of two conditions: first, loadings should be higher compared to cross loadings, and second, a variable has validity if it uses a square root value of mean dispersion extracted value of all the extracted variables, and an AVE square root value is higher compared to correlation coefficient. The AVE value should be 0.70 or above (Hair et al., 2017).

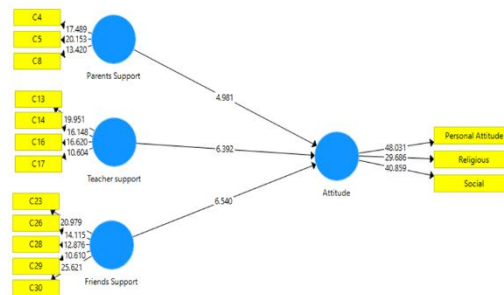
Table 3. Discriminant Validity

	Friends Support	Moral Practice	Parental Support	Teacher support
Friends Support	0.712			
Moral Practice	0.498	0.841		
Parental Support	0.290	0.496	0.749	
Teacher support	0.367	0.566	0.488	0.710

The establishment of discriminant validity of the constructs is presented in Table 3. The threshold criteria at below 1 were achieved for all constructs (Henseler et al., 2016). Thus, it is shown that each construct achieved the discriminant validity.

Structural Model Analysis

The structural model evaluates variance explanation power (R^2) of structural concept, and significance of path coefficient (β) expressing causal relationship information between two variables through structural equation analysis (Figure 1).

**Figure 1. Structural Model Analysis Results**

In Table 4, the finding presents H1, H2 and H3 which show that all hypotheses are supported. The most influential on moral practice was friends support ($\beta = .335$, $p = 0.00$), followed by parental support ($\beta = .305$, $p = 0.00$) and lastly, teacher support ($\beta = .245$, $p = 0.00$). The findings also show that the modeled constructs explain substantial variances in endogenous constructs with good predictive relevance. R^2 values were found to be at a substantial level for all endogenous constructs: moral practice ($R^2 = 46.3\%$). Figure 2 demonstrates the structure of this study.

Table 4. Result Bootstrapping.

Path	Beta	S.D	t-Value	P Values	Results	R ²
H1: Parents support → Moral Practice	0.305	0.047	6.488	0.000	Supported	0.463
H2: Teacher support → Moral Practice	0.245	0.050	4.922	0.000	Supported	
H3: Friends support → Moral Practice	0.335	0.053	6.326	0.000	Supported	

Discussion

The finding of this study shows that there is a significant study between the factors of parents, teachers and friends with the moral practice among secondary school students. The coefficient value “r” for the parents’ relationship was 0.504, teachers at 0.585 and friends at 0.505. The estimation of the strength of the relationship of parents, teachers and friends with the moral practice is a direct proportional relationship with a moderate relationship. Therefore, hypotheses 1, 2 and 3 are supported. The result from a study by Ismail and Jasmi (2016) found that parents’ upbringing that applied using discussion as well as giving and receiving the opinions from family members enhance the children’s morals towards Allah The Almighty. Parents explained the importance of consistent practice of Islamic teachings based on al-Quran and Prophet Muhammad (PBUH)’s hadith as well as abandoning the wrongdoings.

The finding of the study shows that parents are the closest individuals to children and play an important role in shaping the children’s behaviour as well as being responsible in instilling the religious teaching based on societal values and norms that are nurtured during socialisation. The main responsibility of parents is instilling the Islamic teaching by practising the sunnah of Prophet Muhammad (Pbuh) and it can shape one’s personality more effectively. According to Ismail and Jasmi (2016), parents are the closest individuals to youths to ask questions and views on things.

Sulaiman, Jamsari dan Noh (2014) agreed that families and relatives need to communicate as it affects the parents’ involvement in raising the children at home and a perfect daily routine can produce children with good morals. Parents are whom children can create a love bond with. With this bond, it can reduce and prevent the negative actions of children. Imam al-Ghazali advised parents to provide moral education in a *mujahadah* way so that parents can handle them naturally and children’s emotions are at a normal level. Imam al-Ghazali also stated that one’s heart needs to be nurtured with positive attitudes such as trustworthiness, patience and responsibilities in doing a deed.

Moral knowledge such as respecting the elders and teachers, nurturing polite manner and good moral education are always neglected despite the finding of a study by Barsky (2019) which shows that religious teachings provide enlightenment to youths as it is through right religious understanding that the youths could think rationally before they proceed with negative morals. Parents should educate their children with the right understanding of religion to shape positive morals and identities. Parents’ teaching needs to be nurtured by the teachings of Imam al-Ghazali which is getting close to Allah SWT by praying, fasting, improving one self, remembering death, doing the *zikr* and reciting the Quran. When all of these are practised towards children, all human body parts such as the ears, tongue, eyes, stomach, hands, feet, and also the sex organs are preserved from doing things that are not in accordance with the Islamic law. Religious teaching must always be prioritised in building the moral and attitude of children. Therefore, parents need to show exemplary morals to their children. Abd Razak, Hamzah and Rashed (2016) stated that a teacher brings a huge influence on shaping the primary

school students and teachers' appearance is an important matter in shaping the morals of the students. Sholeh, Ghafur and Yaqien (2022) explained that some of the students' views on their teachers' personalities are teachers need to set the best examples for their students, have good attitudes, not show their weaknesses and moreover, students choose religious teachers in school as examples, idols or their role models.

Conclusions

The finding of the study shows that parents are the foundation in shaping the morals of children, Parents are responsible in teaching and shaping positive and good moral values in children such as compassion, respect towards each other, abide the law, heed people's advice if it can benefit them as well as nurturing a strong and firm identity so that they won't be easily influenced by the social surroundings such as friends, mass media and negative elements that can ruin the youths. This study focuses on three factors such as parents, friends and teachers. Thus, in future study, other factors can be investigated such as peer support, society and others. Researchers hope that this study can give a clear picture as well as important information related to the moral practice among the students at religious schools and its relationship with the parents, teachers and friends. It is hoped that the result of this study can be used as a guide to the parties that are directly related whether in educational institution or not in facing the challenges and issues regarding students in religious schools. All guidance from parents and teachers should be instilled from young age to result in excellent personality among the children. Therefore, all related parties need to bear the responsibilities in shaping the good morals among students as the preparation to become leaders who have high aspirations and credibility in all aspects of life so that they can become the best examples for future generation.

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