FINANCING OF PARENTS: A STUDY OF EXECUTION IN PASIR MAS KELANTAN

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ABSTRACT

Parents are an invaluable gift to children. It is the duty of the children to ensure that all of their responsibilities are fulfilled in accordance with the Islamic law through the maintenance of their livelihood. ‘Nas’ gave a clear description of the demands for providing livelihoods to parents; provided the terms, forms and rights of parents of religious disabilities. Refusal to fulfill true responsibility to parents will surely invite wrath from God. According to a statement by the Ministry of Women, Family and Community Development found that 675,000 representing 32.7 percent of parents were never given financial assistance in Malaysia, coupled with the number of parents occupying the elderly care center increased dramatically by 2720 persons recorded in the year 2010 increased to 5168 in 2013. This paper explains the position of parents in Islam and its implementation in Pasir Mas, Kelantan. Data was collected through a structured interview method to obtain information on the implementation of maintenance financing. The results of the study found that children did not have the right to neglect the responsibility of providing a living for their parents. However, the responsibility is canceled when their children are not capable. Subsequently this responsibility will shift to the responsible party either from the family, government institutions through baitulmal and zakat onwards organizations that donate donations and charities. Based on the analysis carried out, many children understand and pay the responsibility to provide a living for their parents. However, there are still children
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who refuse to provide livelihood funding due to communication factors and family problem factors.

**Keyword:** salvation, parents, family

**INTRODUCTION**

Over the past few decades, evolution has evolved into family institutions around the world. Malaysia is also faced with the same changes. The impact of this evolution has resulted in the structure of traditional families turning to nuclear families, single parent families and mixed families. (Siti Hajar Abu Bakat et al, 2011).

According to the United Nations (UN) projection, Malaysia is expected to achieve the aging state status by 2030 (National Senior Citizen Policy). The status is achieved when 15 percent of the population is composed of those aged 60 years (National Senior Citizens Policy). Accordingly, the preparation of the facilities, social assistance, physical and mental assistance to these groups is seen to be at an unsatisfactory level. This issue should be taken seriously because some of the elderly are parents.

A study conducted by the National Population and Family Development Board (LPPKN) under the Ministry of Women, Family and Community Development (KPWKMM) found that 675000 representing 32.7 percent of parents were never given financial assistance. Population and Family Development 2004). Failure to provide financial assistance to parents is one form of waiver of their livelihood.

Based on statistics released by the Department of Social Welfare (JKM), the number of parents in the elderly care center increased dramatically (Career Statistics Statistics 2010). A total of 2720 people recorded in 2010 increased to 5168 persons in 2013 (Statistics of Care Centers 2013). In addition, the incidents involving parents involve parents of torture and neglectful cases (Jal Zabdi, 2009). However, such abandonment cases were not reported by the authorities. Among the causes were parents did not want to cure family affairs resulting in the cases that were happening. (Utusan Malaysia, 2009). Referring to Islamic perspectives, parental negligence is a prohibited one.

In Islam, parents are positioned high. The Word of Allah Ta'alaa: 
*And we have enjoined upon man goodness to parents.* (Al-Ankabut 29: 8)
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Al-Sya’rāwī when interpreting this verse states that the instruction to the children to do good is the obligatory ‘taklīf’ order (al-Sya’rāwī). The advantages and the indifference referred to in the above paragraph include funding maintenance to parents.

To get a clear picture of this, a study should be carried out to see how well a parental maintenance is being implemented. This study also identifies the items of maintenance that must be fulfilled to parents.

LITERATURE REVIEW
This study is about the implementation of maintenance funding for parents. If research is done, there are two forms of research that exist about parents’ maintenance. Firstly, studies on the concept of maintenance from an Islamic perspective. Among them, Muhammad ʿUqlah (2002) discusses the roles and interests of a family institution as well as the rights and responsibilities of each other in the family including the right to maintenance. However, he does not detail the provision of child maintenance to parents. Meanwhile, Abdul Halim Uwais (2004) conducted a special study on parental rights based on the perspective of syarak. Discussions include definitions, laws and conditions of maintenance, parental rights in qisas law and rights in the estate. Also discussed about the maintenance of different religious parents. Among the rights mandatory for children are the right to eat, drink, clothing, shelter, medicine, personal assistants and al-I`fāf rights. However, the description stated is only theoretical without involving field research.

The second is a study of the maintenance of living expenses in Malaysia. In general, the research trend on livelihoods is more focused on the maintenance of wives and children in various perspectives, this can be seen through research conducted by Wan Zulkifli Wan Hassan and Nabilah Abdullah (2010), Raihanah Azahari, Bahiyah Ahmad and Asma ʿAbdul Rahman (2012), Robiatul Adawiyah Mohd (2012), Nor Azhar Muhammad and Kamarul Azmi Jasmi (2014) and Fatimah Ali (2016). However, there are some studies focused on the maintenance of parents. Among them, the study of Badruddin and Azizah (2012) on parents’ right to maintenance in legislation in Malaysia, found that there was no clear provision for the maintenance of parents in existing law and it was time that Malaysia drafted a specific and clear provision on maternal care father. The research was conducted by Siti Fatimah Salleh and Syh Noorul Madiah Syed Husin (2014), which analyzed "Practical Analysis of Disabled Citizens Retirement Benefit: A Study at Taman Rahmat". Focusing on parents of...
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disabled parents found that the practice of providing livelihood to them would be improving its economic standards.

If highlighted in general on previous studies, the study focuses more on the concepts and research from parents and parents' perspectives. There is still extensive space in research on parental maintenance and requires further research in this area. Therefore, this study focuses on parents who are 60 years old and above who are also senior citizens. The study also aims to determine the reality of the implementation of parents' livelihood in Pasir Mas Kelantan.

RESEARCH METHODOLOGY

This study is a qualitative study conducted in chosen area in Pasir Mas Kelantan. The justification of the elections is that the composition of the residents in Pasir Mas is among the high-income, medium and low-income groups (Department of Statistics, Malaysia). Meanwhile, Pasir Mas is one of the fastest growing areas of business, tourism and administration. This is evidenced by the opening of two new towns in the Pasir Mas area, the Apam Putra Complex which became the Central District Administration and Pasir Mas District. Next to Bandar Baru Tasek Raja which became the new site of the Wet Market and Bus Terminal business (Pasir Mas Land and Territory Office). Furthermore, Pasir Mas is the second colony having the second largest population density in Kelantan after Kota Bharu, a total of 207,400 people (Department of Statistics, Malaysia). The location is also suitable because the majority of the population is among Muslims who are 197,200 people. In addition, the number of elderly parents recorded was among the highest at 21,900 (Department of Statistics, Malaysia). Pasir Mas is also one of the largest cottage areas of 22 cottages according to the data released by the Pasir Mas District Office of Pasir Mas, while most of the cottages are housed by senior citizens (Pasir Mas Qadi Office).

The study data was collected between August and September 2016 and through two methods of data collection, library methods and interviews. The library method is used to identify the concept of parental maintenance according to Islam. This method is important for researchers to identify the theoretical theory of the field of study with a more thorough understanding of information, understanding and facts that include the field of research to be conducted. While the interview method is also one of the methods to get more detailed information from the individual regarding the research title. The sample was selected using purposive
sampling procedures to ensure the samples were able to provide relevant data to this study.

Samples directly involved in this study are parents of married, widowed or widowed. Parents selected are among the age of sixty and above. This age criterion is selected based on the definition of senior citizens embodied in the National Senior Citizen Policy. A total of 14 respondents were chosen among parents. To facilitate the selection process of the respondents, the heads of the mukim were chosen as assistants to conduct the election and meeting process with the respondents. Preparation is done as best as possible before meeting with the respondents, especially the preparation of questions to ask. In this study, structured and unstructured interviews were used in interviews with respondents. Structured interviews are intended to obtain respondents' demographic information such as age, occupation, education level and marital status. Meanwhile, unstructured interviews were used to answer the main questions of the study and to achieve the objectives of the study. The same process was also done to respondents among the children of the parents involved. These children are selected to support the data obtained by parents’ informants.

Data from the findings will also be analyzed based on two methods ie through content analysis and interpretive-descriptive analysis. According to Idris Awang (2009), content analysis is the content analysis approach normally performed in the analysis of text documents is to identify the frequency of any word or theme contained in a document. While interpretative-descriptive analysis according to Othman Lebar (2012) is a selection and interpretation of the data and the results can accurately describe and restructure the data in a form that can be understood and recognized.

DATA ANALYSIS AND DISCUSSION

Parenting Salvation Concept According to Islamic Perspective

Properly speaking the language is an item that is spent on money (Marbawi 1998). According to syarak’s view, parents' livelihoods are defined as the obligatory obligation given to parents when they are able to work or not to cover food, clothing, shelter, economic protection, medicine and others (Ahmad Muḥammad Namir Abū’ Arjah 2009). The fundamental obligation of parents to care for children is based on the Quranic text, the hadith and the ijma’ scholars. The Word of God in surah al-Isra ‘verse 23:
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“Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word.” (Al-Isra’, 17: 23)

Allah recognizes the parents according to surah al-Isra verse 23 above. When parents have advanced and are incapacitated, they need a lot of love and help from children. Ibn Kathir in his interpretation advised the children to avoid any bad words spoken to parents even with the word "ha". Disclosing the "ha" pronouncement is illegal, not to mention hurt or not give the right to the parents through basic needs including failure to pay for parents. The failure to perfect such rights is also illegal (Ibn Kathir 1999). Based on the hadith, from Asma 'Binti Abu Bakr: Rasulullah SAW said:

“My mother came to me during the lifetime of Allah’s Apostle and she was a pagan. I said to Allah’s Apostle (seeking his verdict), ‘My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?’ The prophet said, “Yes, keep good relation from her.”

Al-Karmānī explains in his lecture, the solemn application of Asma 'means an application to the good of his son, Asma' although his mother is not Muslim. Rasulullah permitted Asma 'to help his mother because it was an obligation to help the mother despite different religions (Al-Karmana (1937), 11: 137). While al-'Asqalānī states that, this hadith is made istinbāṭ argument about the obligation to provide a living to a different parent although their children are Muslims (Al-`Asqalānī (2000), 5: 227). The scholars also agreed conscientiously that the obligation to financially support parents is a duty for every child (Ibn Qadam (1997), 11: 348). The arrangement for livelihood support covers housing, clothing, eating and drinking as well as some other necessities based on the ability of the penangung. Implementation of financing can also be done through the provision of money or goods as well as custom and place. (Abdul Karim Zaidan 2000, 10: 232).

There are several criteria that are decided by ‘syarak’ about parents' living conditions. There are three main conditions that are the first, parents should be among the poor, the poor will not be able to support themselves and not have the basic needs (Al-Jaziri, 1999, 4: 485). The second condition is that the children must be of the capable group (al-Khatib al-Syarbini, 1997, 3: 586). While the third requirement is that the children's income must exceed the self-esteem, wives and children. (al-Nawawī, 20: 192). If one or both conditions are not fulfilled, then the obligation of the
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children to pay for their parents is reduced. For parents who are not financially financially financially, parents provide alternative protection to parents through the help of baitulmal, estate, zakat, waqf, and alms. This alternative aid to ease the burden of parents thus ensures the continuity of daily life so as not to be ignored. This process is based on the concept of help in Islam. The Word of God:

“And cooperate in righteousness and piety, but do not cooperate in sin aggression. And fear Allah; indeed, Allah is severe in penalty.” (Al-Māidah: 5: 2)

Respondent Demography

The following is the result of the findings that includes the demographic characteristics of respondents consisting of gender, age, residence, marital status, education and occupation.

Table 1: Respondent Demography Profile

<table>
<thead>
<tr>
<th>Respondent (R)</th>
<th>Sex</th>
<th>Age</th>
<th>Resident</th>
<th>Marriage Status</th>
<th>Education</th>
<th>Job</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Male</td>
<td>75</td>
<td>Kg. Dangar</td>
<td>Single</td>
<td>Degree</td>
<td>Imam Mosque</td>
</tr>
<tr>
<td>2</td>
<td>Male</td>
<td>61</td>
<td>Kg. Lubok Gong</td>
<td>Married</td>
<td>Diploma</td>
<td>Pensioner</td>
</tr>
<tr>
<td>3</td>
<td>Male</td>
<td>69</td>
<td>Kg. Gebeng</td>
<td>Married</td>
<td>Secondary School</td>
<td>Farmer</td>
</tr>
<tr>
<td>4</td>
<td>Female</td>
<td>60</td>
<td>Kg. Siram</td>
<td>Single</td>
<td>Primary School</td>
<td>Business</td>
</tr>
<tr>
<td>5</td>
<td>Female</td>
<td>78</td>
<td>Kg. Tok Rusa</td>
<td>Single</td>
<td>Primary School</td>
<td>Non</td>
</tr>
<tr>
<td>6</td>
<td>Female</td>
<td>79</td>
<td>Kg. Chap</td>
<td>Single</td>
<td>Primary School</td>
<td>Non</td>
</tr>
<tr>
<td>7</td>
<td>Female</td>
<td>90</td>
<td>Kg Gelang Mas</td>
<td>Single</td>
<td>Non</td>
<td>Non</td>
</tr>
<tr>
<td>8</td>
<td>Female</td>
<td>79</td>
<td>Kg Gelang Mas</td>
<td>Single</td>
<td>Non</td>
<td>Non</td>
</tr>
<tr>
<td>9</td>
<td>Female</td>
<td>73</td>
<td>Kg. Chica Tinggi</td>
<td>Married</td>
<td>Primary School</td>
<td>Non</td>
</tr>
<tr>
<td>10</td>
<td>Male</td>
<td>67</td>
<td>Kg. Kenyir</td>
<td>Married</td>
<td>Non Primary School</td>
<td>Laborer</td>
</tr>
<tr>
<td>11</td>
<td>Male</td>
<td>65</td>
<td>Kg. Gong</td>
<td>Married</td>
<td>Non Primary School</td>
<td>Laborer</td>
</tr>
<tr>
<td>12</td>
<td>Male</td>
<td>61</td>
<td>Kg. Chenerai</td>
<td>Married</td>
<td>Non</td>
<td>Non</td>
</tr>
<tr>
<td>13</td>
<td>Female</td>
<td>69</td>
<td>Kg. Siram</td>
<td>Single</td>
<td>Primary School</td>
<td>Non</td>
</tr>
<tr>
<td>14</td>
<td>Male</td>
<td>67</td>
<td>Kg Chap</td>
<td>Married</td>
<td>Non</td>
<td>Non</td>
</tr>
</tbody>
</table>
Based on the table above, all respondents are aged from 60 to 90 years old and meet the predetermined features of the elderly according to the definition of the National Golden Retiree. A total of 14 respondents were interviewed. The youngest respondents are 60 years old (R4), while the oldest is 90 years old (R7). This study involved 7 male respondents and 7 female respondents. In terms of marital status, there are 7 respondents who are still married, while 7 are among single mothers and widowers. From the point of work, a total of 9 respondents did not work. While 5 respondents are still doing their jobs either R10 and R11, priests (R1), farmers (R3) and traders (R4). While in terms of occupation, the highest rank among respondents was postgraduate (R1) while the lowest level was uneducated (R7, R8, R10, R12 and R14).

**Forms of Parental Expenditure Financing in Pasir Mas Kelantan**

There are some forms of parental maintenance financing practiced based on interviews that are financial, food and drink assistance and others. Financial aid is one of the fundamental rights and needs that parents need to give when they need (Abdul Karim Zaidan, 2000, 10: 232). This item is the most dominant item passed by children and is identified to apply to R1 to R3, R5 to R7, R9, R12 and R13. Here is the statement given by the respondent involved:

"Anok tu dio ata bule-bule, anok hok jate duk di tegamu dio bagi, hok tino duk sekali. Anok skalo bagi duit untuk blanjo make, jumlah tak tentu. " (R1)

"Anak sekalo dia bagi duit, dia budak baru kiyo etek, x dop sumbangan lebih daripada tu, dale 200 ya jah. Kekerapan tu tiap2 bule, dia buat untuk dapat bercak, kita pun x mintak. ” (R2)

"...Hok dio buwi gak pitih la, gulain tak dok.... ho pitih jah dio ata mari, kalu pok tok siahak gak dio ata pitih. " (R3)

"...Duit tu Bulih, tapi gitu-gitu jah buwi tu.. Dio sdiri pun tok mapu, anok tino keduo. Urmu... anok jate buwi jugok tapi diyo meningga lamo doh." (R5)

"Bagi makane, pitih dio bagi jugok. Dio holor sekadar dio bulih buwi sebab pendapatan tok netu...” (R6)

"Skalo buwi pitih la... Takdok la gulain pitih jah la... Teko kelik gak dio buwi la 50 riyal, 20 riyal gitu jah lah, hoo...” (R7)
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“Sekalo anok-anok duk buwi duit lah, klu diyo balik mesti dia holo.” (R9)

“Hoo anok tu gak buwi dale sebule dua, dia bagilah. Make tu, panda-pandalah kito ore tuwwo, mugo make sore jah ke.” (R12)

“...Dia bagi pitihlaa banyaknya, dia bagi cara bulane.” (R13)

Based on the above statement, it is found that the entire respondent involved acknowledged that their children fulfilled their obligation to provide livelihood through financial assistance. Similarly, the second item is also part of the form of livelihood financing ie food and beverages. A total of 2 respondents, R6 and R12, were given food and beverage financing. Here is the statement given by the respondent:

“Dio kelik gak dio hulurlah, tapi dio keliklah, kadang dio kelik nih beli cukup makane, bare dapur, bawang, gula, ho gitu lah, mujur dio kelik tu gak dio beli lah. Time dio balik lah.” (R6)

“Sekalo hok duk buwi gak duit, pahtu ado jugoklah srupo keperluwe lain mace bare bbeli untuk make nga minum...” (R12)

Referring to the sixth respondent, the responsibility of children to senior citizens is channeled through the provision of daily necessities of food and drink. When unable to provide a living in the form of money, the item is replaced with food and beverage purchases. The same situation also applies to the twelve respondents, the items depend on the child's ability. If the child has a surplus of income, the living expenses will be disbursed through financial assistance. If the ability to decrease, the income will be given through the purchase of daily necessities of food and drink. Both items are in line with the syariah as a must-have item to parents. (Abdul Karim Zaidan 2000, 10: 232).

In addition, there are other items used as a living allowance for parents ie medicine. Here is the statement from the twelve respondents:

“...ado jugok anok-anok pakat beli ubat ko pokcik, senelah raso loni, yolaa mugo de ala ko tuwo gok ban yoklaa penyakitno...” (R12)

Revenue financing is channeled through drug purchases, according to R12's ability of his children to help each other to buy medicine makes him feel calm and uncomfortable when in old age and face various diseases. The aid in the form of medicines that are channeled to coincide with syariah and are part of the basic needs of the disadvantaged and diseased.
parents according to al-Syāṭirī (al-Syāṭirī, 2007, 671). Based on the explanations described above, the above three items classified as ḍarurī items are best served by capable children of respondents.

Additionally, there are other items that children have over financial surplus. The item is meant for payment of telephone and telephone bill and parental financing for pilgrimage to Makkah. Here is the statement stated by R9:

“Sekalo anok-anok duk buwi duit lah, klu diyo balik mesti dia holo, pah ado jugok time-time diyo bayar bil elektrik nga talipon, rengela sikik bebe raso...” (R9)

“Anok-anok baguh-baguh belako, buke setakak buwi duit, gapo...ado jugok diyo bayar pok cik gi wak haji...sapo tok suko dapat gitu..” (R9)

It can be seen from R9's statement that his children have shown a high level of commitment to work together amongst others to help R9 pay off the payment of electricity bills. Additionally, the financial surplus that is owned also allows R9 to be financed by pilgrimage to Mecca. The interviews with R9 show that livelihood funding is being implemented in Pasir Mas not only involving item ḍarurī but also followed by taḥsinī items such as bill payment and hajj financing.

In fulfilling the requirements and needs of parents, the authorities also play an important role to help finance the maintenance of their parents. The implementation was done by the authorities when they found the parents unable to afford or the children unable to support them. The aid was channeled through the aid of zakat involving R6, R7 and R14, the Welfare Department's (JKM) assistance involving R5, R6 and R8. Similarly, the One Malaysia People's Aid (BRIM) involving R9, R10, R11 and R14. Implementation by the authorities is to coincide with the syarak as an alternative to the disadvantaged.

### 1) Parenting Remuneration Factor

The findings of the study are summarized that there are three main factors that cause the maintenance of parental maintenance:

1) Moral Factor

Morality means morality, character, behavior, character and character habits. According to Azizi Yahaya, the formation of family morals ranges from parents' exemplary obedience to their children through moral, moral and good behavior. The result is that children understand their responsibilities and are willing to retire parents' service in old age.
Based on this study, moral factors are a major factor in the provision of livelihood funding to parents. A total of 10 respondents stated that their children were aware and deeply understood their responsibility to repay both parents. This statement can be seen through interviews conducted with the first respondents who have high awareness of responsibility to assist parents:


Based on interviews with the first respondents, the attitudes of the intelligence shown by the children allow for subsidized funding to be channeled consistently even when not asked. Likewise, with the second respondent.

"Dio pehe.. Dio pehe.. Hoo... dio keno batu lah ayoh-ayoh dio gitu, mugo dio pong mugo ado anok doh jugok. Haaa, balik lah hoktuh, dio wak kelik lah mugo makane ko hok itu tu tuh jah la. Takdok masaloh..." (R2)

Referring to the second respondent, although his son has many other obligations, the role of devoted parents to livelihoods is not ignored. Understanding children is not merely knowingly even the role of repatriation of services through the help of subsidized funding to parents is also applied. This can be seen through the statement given by the seventh respondent:

"Anok mok cik diyo pehe sangak gapo diyo kena buat, sebah tu bagi ko mok cik tuh bantuwe, nok balas balik faso mok cik bbesar dia yak dulu sapa loni." (R7)

For the seventh respondent, the role of repatriating parents services is one of the moral factors that causes the provision of livelihood funding to parents. This practice is very consistent with the will of Islam. In accordance with Islamic ethics that instructs its adherents to repay both parents. (Abdul Halim Uwais, 2004)
2) Economic Factor

Income earned is a measure of the size of a person's economic power according to Ofstedal et. al. (2003). For children who have a surplus income is one of the factors of parental maintenance financing implemented in Pasir Mas. The interview results show that three respondents have a good income and career. For R1, having financially stable is a factor in encouraging her child to channel her livelihood assistance. Statement R1 as follows:

"Anok-anok diyo meme ado kijo masing-masing dan pok cik raso bertuahla mugo anok-anok pakat buwi, pahtu anok pok cik meme dia tahu tanggungjawab diyo, sebak tu dia buwi sokmo duit belanjo make. Jumlah tak tentu, ado 200/300, kade-kade sapa 800..." (R1)

The financial stability inherent in the child to R1 is a factor in the maintenance of livelihood so that it can provide regular assistance to respondents. Even the first respondent's children also have a good career of oil exploration companies. The same situation was stated by R7 because one of his children was a teacher. Similarly, with R13, although separate and remote, financial stability of the child allows financial assistance to be channeled to respondents. The quantity of donations is also not the reason for the respondent, but more importantly the aid is channeled consistently.

3) Religious Education Factors

Religious education is a knowledge of Islamic religion including faith, sharia and morals. This education emphasizes the culmination of faith and belief in Islam, the practice of special and general worship and provides guidance in forming self-respecting attitude towards creators, humans and nature (Mohd Roslan Mohd Nor and Wan Mohd Tarmizi Wan Othman, 2011). The goal of religious education will not be achieved if the efforts are not initiated by parents in the family, and then developed to children. The results of the study found that 4 respondents stated that among the factors of the existence of maintenance funding is due to the religious education applied to children since childhood. Religious education resulted in high awareness of the children to channel their livelihood to whatever parents in any situation. The results of the interview are as follows:

"Walaupun mok cik tok berapa cekak doh, tu mok cik mai duk di pondok, anok-anok pulok maghi buwi samah seriya ko mok cik... dia buwilah mugo yak dulu lagi duk ngaji ugamo doh...tahu gapo tanggungjawab hok keno buwi ko mok diyo sendiri..." (R5)
For R5, he was not worried though living apart with children and staying in the cottage. However, her children will be channeling religious-based religious assistance from childhood. The same is stated by R6, R9 and R13. Among other factors is to get the blessings of life from parents. This is explained by R2:

“Anok-anok dia pehe masalah tanggungiawab dale 50 peratus. Sebak nak dapat berkat tu dia wak tuh mugo ngaji ugamo belako anok-anok pok cik. Kita pun tak mengharapkan dia..bebanan di KL nie bebanan dia tinggi.” (R2)

For the second respondent, getting blessings is one of the ways to repay the services that have been sacrificed by parents since childhood. Based on the factors described, it is found that the three factors are consistent and in line with the concept of al-Birr according to syarak. (Abdul Karim Zaidan, 2000). The findings of this study show that children's awareness of responsibility for providing livelihood is still at the highest level. This is also supported by Zainul Rijal that family familiarity between parents and children as well as the understanding of the petty filial concept has raised awareness on the responsibilities of fellow family members including parents and children (Berita Harian 2007).

No Maintenance Funds

It is concluded that there are three main factors in the lack of maintenance financing ie financial factors, communication gap between parents and children and family problems.

a) Financial Factors

Finance is one of the essential items that every individual needs to possess, one of the reasons is to continue the survival of the daily needs. Referring to the analysis carried out, children with financial difficulties became one of the main factors in the lack of maintenance funding to parents. The following are the statements of the respondents involved: R4:

“...nok saro ibu bapok tokdan, kade-kade ibu bapok tu saro dio ado, duk hulur ko dio, tokdan, tokdan alik dio, ho.. Ho.. dio pehe.. tok mampu, cumo tok mampu, nok saro keluarga dio tu tok mampu.” (R4)

For R4, their lives are categorized as poor and ineffective. The R4 children are also in a slight condition. Limited ability from financial point of view causes no funding to parents. In fact, the narrow parents also help alleviate the burden of children. The same goes for R8 and R10. Referring
to R11, although R11 has many children, they still can not fulfill their parents' responsibilities due to financial problems. According to syariah, in the event of such a case, mandatory law on children is void because basic conditions are capable children.

b) Communication gap between parents and children.

According to Noraini Che 'Sharif et al 2015, when children grow up and have a career each will have a communication gap among them. Based on the findings of the study, three respondents did not have any maintenance funding due to the communication gap with their children, R4, R8 and R11. Here is the statement of the respondents involved:

"Kito dohlaa tok berapo mampu doh, pah anok pulok tok caro sangat ko kito, mari ali keda pun buke nok tolong...tahu nok mitok duit jah, padahal kijo jauh dah, tok pehe sungguhla mok cik wak tok era gitu padahal dia anok kito dah." (R4)

"Sejok tok laki mok cik ninggal, traso sunyi jugok, tringin bena klu baleh nok anok-anok duk sisi mok cik tanyo koba sokmo ko, tu yang klu tringt bena gok mok ciklah hok keno gi tempat hok dia duduk di pehe nuh.. biarlaa tok buwi gapo-gapo pun kito." (R8)

"Dohlaa duk jauh dah daripada kito, pah bilo balik tok berapo nok kecek pulop, susoh de nok mitok tulong gapo-gapo.." (R11)

Referring to R4, irresponsible and ambitious attitude towards his children due to the communication gap between respondents and children. Even though they already have their own job, they are not ashamed to ask for money from the disadvantaged and disadvantaged respondents. For R8, the communication gap between respondents and children is also an obstacle to the maintenance of livelihood, coupled with the attitudes of children who are not directly concerned with the respondents who are alone in the village. This situation forced respondents to take a bus to visit their children in Pahang because they missed their children. Next to R11, he expressed sorrow because of the attentive attitude of the children and did not respond to respondents on their return home. The above items become part of the absence of funding for parents' maintenance. The case is a form of emotional abuse because it does not give enough affection, ignorance and not being entertained (Khadijah et al, 2011).

c) Family problem

The last factor that causes the lack of parental maintenance is due to family problem factors. Troubled families will cause poor psychological
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risk to children if not handled properly. Which exacerbates the situation when it comes to divorce. This is what causes the neglect of responsibility to occur either parents or children (Utusan Malaysia, 2015). Referring to the findings, there were two respondents involved namely R4 and R10 children. These are described as follows:

“There is a waiver of parents' priorities for children as a result of the problems faced by divorce. The long-term effects of divorce between parents result in children acting to take no tears and neglecting responsibility to parents. The same thing is stated by R10's children, the effect of fights between parents has led to the neglect of responsibility towards children.

CONCLUSION

In conclusion, it was found that the implementation of parental maintenance financing in Pasir Mas was in line with the concept of maintenance according to syarak. Most of the children are implementing livelihood funding to parents. Understanding children to their responsibilities is at a good level. It is evident that almost all respondents respond positively when asked about the implementation of maintenance funding for parents. Successive items are acquired including ḍarūrī and taḥṣīnī requirements based on the ability of children. The three factors that cause the existence of livelihoods are caused by the awareness of children through moral, economic and religious education. Referring to the factors of no financing is due to financial factors, family problems and the communication gap between parents and children. For children with financial difficulties, the obligation to provide a living is lost because they do not meet the requirements set by the syarak. Parents' liens will be transferred to the authorities via the Social Welfare Department (JKM), State Islamic Religious Council and People's Aid! Malaysia (BRIM) as
described. While communication factors and family problems require a good mechanism from all parties to find solutions to these issues.

Although the implementation of maintenance financing is still at a good level, it should be noted on the reports issued by the authorities on the fact that the percentage of senior citizens' salaries and abandonment cases occurred. All parties, whether governments, NGOs or the community should work together to provide an explanation for creating awareness about the rights and responsibilities particularly of parents. Among the alternative suggestions that can be done is to create an agency that provides advisory services in Singapore. Agencies who provide free services when there is a complaint against a child who does not care about and does not provide a living for them. The existence of these entities can help parents in various matters, but also provide job suggestions if they are still working.

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