The Degree to Which a Sample of Parents Practice Islamic Child-Rearing Methods in Modifying Stubborn Behavior in Their Children

Nader Al-Refai [iD] *& Farah Mohaidat*

School of Sharia and Islamic Studies, Yarmouk University, Irbid, Jordan
✉ refai@yu.edu.jo

Abstract

This study aimed to reveal the extent to which a sample of parents were found to practice Islamic child-rearing methods to modify stubborn behavior in their children. In addition, it aims to demonstrate the extent to which there are statistically significant differences in the level of parents' practice of Islamic child-rearing methods in modifying stubborn behavior in children based on the variables of social role, level of education, employment status, and the number of children. The study adopted the descriptive analytical approach using the field survey method as it was deemed well-fitted to the nature of the study and its objectives. To achieve the objectives of the study, a questionnaire was constructed to collect data from parents. The sample consisted of 317 fathers and mothers, who were selected via the convenience method during the first semester of the academic year 2021-2022. The study revealed a set of important results. Most prominently, the extent to which parents practice Islamic parenting methods in modifying stubborn behavior in children was high, with the method of encouragement being most commonly used, and the method of exclusion (isolation) being the least used. The results also indicated that there were no statistically significant differences at the significance level (a = 0.05) based on the variables of social role, educational level, and employment status. There are significant differences between the arithmetic averages due to the variable of the number of children. The study recommended encouraging institutions concerned with the family in Jordanian society to focus their attention on conducting training courses for mothers and fathers, to help them learn and practice behavior modification strategies as found in Islamic teachings, and to provide them with appropriate support materials for doing so.

INTRODUCTION

Allah the Almighty created man and made him a caliph on earth, and guided him to the right path, and enabled him to distinguish between good and evil, from childhood, thanks to his sound nature. According to the Hadith, narrated Abu Huraira: *"The Prophet* (ρ) *said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism."* (Al-Bukhari, 2002, no. 1385). The traits of a person's personality are formed during the stages of his development and are affected by a combination of the surrounding familial, environmental and social factors, and this is reflected in the child's human behavior. It is the responsibility of the parents to monitor the behavior of their children and modify it from the early stages. Childhood is one of the important stages of a person's life and is closely linked to those that follow (Al-Qaradawi, 2017).

As they raise their children, parents may encounter some behavioral problems that require knowledge of their causes and how to deal with them in effective and sound ways, such as anger, stubbornness, aggression, anxiety, fear, and introversion (Chalabi, 2016). These problems may be the result of the child's desires and needs not being satisfied. If they are satisfied, the child's tension decreases, and his behavior returns to its normal state. If they are not satisfied, this leads to an unbalanced state and disturbed behavior (Joudeh, 2014).

Stubborn behavior is one of the behavioral problems that may arise with children (Dababneh & Mahfouz, 2010). Researchers have indicated that the persistence of stubborn behavior in children after

the age of four indicates troubling symptoms (Abu Asaad & Al-Sarayrah, 2011), and is an indicator of the behavior changing from a natural stage in development to a problem that requires treatment (Bakkar, 2011). The methods followed by parents in dealing with behavioral problems may differ as a result of differences in their abilities and capabilities, and stubbornness in the child may increase as a result of clumsy application of treatment methods on the part of the parents (Bakkar, 2011).

The religion of Islam urges high morals and the display of virtuous values (Al-Qaradawi, 2017), so Islamic education has the greatest impact in refining the souls of its followers and modifying or guiding any of their behaviors that contradict the system of human values. An Islamic upbringing contributes to building morally balanced characters, relying thus on the revelation in its two forms, which is characterized by stability and authenticity, due to its connection with the Creator, glory be to Him, who revealed the Qur'an. God Almighty said: "*And We have sent down to you the Book as an explanation of all things, and a guidance and mercy and good tidings for the Muslims.*" (An-Nahl: 98).

Some recent studies on raising children indicate that stubborn behavior is one of the most common and widespread behaviors of children, as stubbornness was found to be the most prevalent among the negative behaviors (Al-Hassi, 2017; Keefer, 2006; Maag, 1999; Olson & Grabell, 2015). Some studies also included remedial methods and programs to reduce stubborn behavior in children (Al-Desouki, 2014; Al-Qur'an & Al-Atili, 2016). However, despite various methods being available, they - to the best of the researchers' knowledge - do not cover the necessary aspects to enable parents to deal with this behavior in a correct educational manner, which affects their ability to realign this behavior and to help the child grow in a positive environment, free of negative influences. This is the reason that

prompted the researchers to explore and research Islamic educational literature on behavior modification methods and the possibility of using these methods in dealing with stubborn behavior in children, and to discover the degree to which parents practice these educational methods in dealing with stubbornness in their children.

Previous studies, such as A. Ali (2015) and Suleiman (2018), recommended implementing Islamic child-rearing methods in dealing with this behavior, and directing parents to adhere to them when dealing with children's behavior. This ensures that parents reach a sound understanding of Islamic child-rearing methods in modifying behavior and following them in correcting stubborn behavior in children. Hence, this study aims to answer the following questions:

1. To what extent does a sample of parents practice the most prominent Islamic child-rearing methods in modifying stubborn behavior in children?

2. Are there statistically significant differences in the level of practice by a sample of parents of the most prominent methods of Islamic child-rearing in modifying stubborn behavior in children, due to differences in social role, educational level, number of children, and employment status?

THEORETICAL FRAMEWORK

Stubborn behavior has different forms, situations, and types. Some of it is positive and natural in shaping the child's personality (Al-Khalidi & Wahbi, 1997), and some is negative and disturbed and needs treatment (Dababneh & Mahfouz, 2010; Al-Zoubi, 2013). In some cases of stubbornness, the child is encouraged to persist in repeating the attempts he makes in order to succeed, and if he fails, he insists on succeeding, so he repeats the attempt, which is called the stubbornness of determination and will (Elias, 2015). One of its forms

is when a child insists on an action without considering the consequences, which indicates an irresponsible and impetuous character, which is reckless and unconscious stubbornness (Elias, 2015).

One form of stubbornness is where the child tortures himself with and becomes in internal conflict with himself and represses his feelings. He may hate those around him, be stubborn towards himself, and not listen, which is obstinacy (Saleh, 2017). Another form of it is when the child defies those around him and refuses to submit to the demands of the father and mother, and he deliberately quarrels with them, and this tendency accompanies him as he grows up, which is stubborn, disturbed behavior that needs treatment (Abbasi, 2020).

Some of the causes of stubbornness in children can be attributed to the parents' interference in the child's affairs, which leads to the appearance of stubborn behavior in the child (Dababneh & Mahfouz, 2010). For example, the parents' exhibit lack of confidence in the child's abilities and choices, believing that it is in the child's interest that the parent choose for him. The child rejects this because - from his point of view - he can decide and choose for himself, so he does not give up his position even if it contradicts the inclinations and desires of his parents (Al-Kuwari, 1998). Another example is when the parents follow negative methods in dealing with the child and oscillate between excessive attention, neglect, or severity. leniency, or domineering behavior, ridicule, and violence (Abu Asaad & Al-Sarayrah, 2011; Dowidar, 2013).

Modifying Human Behavior

The terminological concepts of human behavior vary according to the viewpoints of different researchers, and according to the nature of the studies (El-Zanati, 1993). Some of them believe that behavior includes any movement, activity, or behavior exhibited by a living being, or any action that a person performs in his life that is linked to

incentives and motives that push the person to engage in the behavior (Al-Zuraikat, 2007).

Some researchers believe that behavior covers all actions and activities performed by an individual, both visible and hidden (Mustafa, 2011), which can be measured with standard tools or through external observation (Abu Asaad, 2014). Behavior appears in the form of a reaction or a motor or verbal expression, and various behaviors are responses that can be observed in a living organism (Manea et al., 2017). Human behavior is characterized by the fact that it is simultaneously external and internal, innate and acquired, and results from the interaction of an individual with the environment. It can be measured and predicted by humans, and it is subject to control and change (Hodgson, 2012; Kuroda, 2020; Mohammad Q., 2024).

The concepts of modifying human behavior also vary depending on the viewpoints of researchers and the nature of the studies (El-Zanati, 1993). Some researchers believe that modifying human behavior involves identifying, supporting, and stabilizing the desired behavior, by strengthening the relationship between stimuli and responses, according to organized scientific procedures (Al-Rousan, 2010; Abu Gharbiyeh, 2006; Boutros, 2010). Others believe that modifying human behavior means teaching the individual new skills that control, regulate, modify, and direct undesirable behavior toward normal behavior, which is achieved through purposeful remedial procedures (Al-Saidi, 2009; Al-Othman, 2011; Manea et al., 2017). Accordingly, modifying human behavior is to strengthen and enhance desired behavior or treat and extinguish undesirable behavior, through purposeful and organized procedures based on reshaping and directing behavior.

In the field of Islamic child-rearing, modifying human behavior is defined as "a conscious process that leads to changes in human behavior, develops aspects of positive behavior, and eliminates

aspects of negative behavior, in accordance with the foundations and principles of the Islamic faith, and the needs of the human soul to reach a sound, stable character" (Al-Sharifin, 2011, p. 75). Therefore, modifying human behavior in Islamic child-rearing is a purposeful process that guides human behavior, in accordance with the principles of Islamic law, and provides a sound approach that leads to the uprightness of human behavior and achieving guidance to reach a balanced, untroubled personality. Terms and concepts are found in the Holy Qur'an that indicate the modification of human behavior, and among these terms are 'moral refinement', which indicates the cleansing of oneself of defects and vices that are considered undesirable behavior. The second concept is that of purifying oneself by seeking good morals, adopting them, and acquiring them (Ibn Miskawayh, 1911; Al-Ghazali, 2005; Ibn al-Qayyim, 2010). The third is that of 'enjoining good' to acquire good behavior, and 'forbidding evil' to abandon undesirable behavior (Al-Sharifin, 2011).

Modifying human behavior in Islamic child-rearing has received significant attention because it is based on the divine approach (Al-Sharifin, 2011), which is characterized by providing ways to prevent unwanted behavior before it occurs (Al-Eid, 2005). If undesirable behavior occurs, the Islamic child-rearing curriculum provides methods for treating it (Bani Issa, 2012; M. Ali, 2015), in accordance with the origins and principles of Islam.

Methods of Modifying Stubborn Behavior Derived from Islamic Teachings

A. Ali (2015) and Suleiman (2018) emphasized the importance of activating Islamic child-rearing methods in dealing with child behavior, which ensures that parents reach a sound understanding of remedial methods for stubborn behavior in children. Among the methods found in Islamic teachings to modify stubborn behavior in children are:

The Acceptance Method

The acceptance method means that the child feels that he is accepted by his parents with his good and bad qualities as he is, and that his parents respect himself and his dignity without belittling or criticizing him (Abu Saad, 2021). This method is achieved by creating a healthy family atmosphere for the child and satisfying his desires and needs (Sweid, 2000; Melhem, 2002; Talafha, 2004). Under the acceptance method, there is a set of terms in the context of behavior modification mentioned in previous literature, including: warmth, respect, affection, safety, gentleness, and understanding (Melhem, 2002; Freihat, 2007; Al-Salem, 2008; Bakkar, 2011). The noble hadith referred to this method by urging justice and non-discrimination between children. The Prophet (ρ) said: *"Fear God and be just among your children"* (Al-Bukhari, 2002, no. 2587). This is because favoritism between children leads to hatred between them and makes them feel inferior. They then disobey their parents, which is one of the most dangerous phenomena leading to disturbance in the child. This was confirmed by the study of Abdel Majeed et al. (2015) on the effect of favoritism between children on their behavior and its relationship to the emergence of stubborn behavior in children. The more discrimination between children, the more stubbornness increases.

The Self-Control Method

Al-Maliki (1994) defined this method as the parent's ability to control their own emotions when dealing with the child's behavior. Ibn Miskawiyah (1911) referred to this method, emphasizing the importance of being patient, steady, and forgiving, while overlooking the child's transgression. These traits amount to self-control, which figures among the qualities that a believer possesses. Allah the Almighty said: *"And those who restrain anger"* (Āl ʿImrān: 134), thus, self-control is one of the greatest morals that a Muslim should have,

and it is one of the components of Islamic upbringing in preparing the Muslim and raising him to be rational, patient, and gentle. Many legal texts encourage this method and link it to the concept of great reward from Allah the Almighty (Al-Maliki, 1994).

Studies indicate that parents controlling their behavior has a direct influence on their ability to control their children's behavior (Jalal, 2014) and that anger and nervousness in dealing with children when modifying their behavior increase the child's stubborn behavior (Baghdadi, 2020). Therefore, it is the responsibility of parents to remain calm, control their tone of voice while talking to the child, and avoid raising their voice (Malkawi, 2019).

The Enticement (Reinforcement) Method

Enticement in the context of Islamic education is an original concept that is linked to many legal texts and is established by the Almighty's saying: *"Is there any reward for goodness except goodness?"* (Al-Rahman: 60). Al-Nahlawi (2007) defined it as a promise reinforced by the offer of receiving something that one likes and enjoys, in exchange for performing a good deed, or abstaining from a bad deed, seeking the pleasure of Allah the Almighty. Good behavior is rewarded by Allah the Almighty in this world and the hereafter, and this is what distinguishes the method of encouragement in Islamic child-rearing, as the reward is to be given both immediately and in the future (El-Zanati, 1993). Studies indicate that the encitement method raises in the child the emotion of love and hope, which pushes him to the desired behavior, while simultaneously planting fear in the child to keep him away from undesirable behavior (Al-Hadri, 1998). It contributes to building self-confidence and peace of mind in the child, so the child quickly corrects his behavior (Sweid, 2000). The method of enticement (reinforcement) includes a set of terms mentioned in previous educational literature, including a look of satisfaction, a smile, praise, thanks, commendation, encouragement, and reward

with gifts, points, and stars for good behavior, as well as permitting the child to practice the activities he enjoys (Sharif, 2007; Jalal, 2014; Malkawi, 2019).

The Dialogue and Persuasion Method

Al-Nahlawi (2007) defines dialogue in the context of Islamic child-rearing as a conversation that two or more parties engage in, through question and answer, on the condition that the topic or goal is a mutual one. They exchange discussions about a specific matter, which may lead to a positive or negative result, but the listener receives the lesson and makes up his own mind. The dialogue method involves giving some guidance and discipline, gently and calmly, in a comfortable atmosphere and appropriate place (Al-Nabulsi, 1994).

The studies by Sweid (2000) and Dabbabish (2008) indicate that the dialogue method develops the child's mental and intellectual capabilities and helps him develop his ability to think and express himself independently. It also works to develop the child's speaking skills, as is reflected in his ability to express his inner emotions, which contributes to identifying the motives for his behavior and helps in recognizing and removing confusion.

This method is considered one of the educational methods that became famous in the Prophet's biography, as it was referred to in the dialogue of Gabriel, peace be upon him, with the Messenger (ρ) about the concepts of faith, Islam, charity, and the coming of the Hour and its signs, which was transmitted by Omar bin Al-Khattab, may God be pleased with him (Al-Bukhari, 2002, no. 50). The existing literature mentions the dialogue and persuasion method, in terms of mutual respect for oneself and the other party, listening, communication, explanation, and understanding (Maqbool, 2014; Joudeh, 2014).

The Story Method

By story, we refer to those short tales that aim to realize a set of moral, knowledge, linguistic, and recreational goals. Previous literature indicates that the story method contributes to the development of the child's mental, social, cultural, and motor fields, endows him with good values, and affirms the benefits of good morals (Sharif, 2007; Dabbabish, 2008).

The story method works to attract the child's attention, awaken his senses, and stir his emotions (Jawan, 2013). The story method also develops the relationship between the child and his parents in terms of love, participation, and cooperation, helps in shaping his personality, and presents realistic solutions to modify behavior (Sharif, 2007; Dababish, 2008). The soul is prepared to do good and think soundly by distinguishing between right and wrong, and thus the child can differentiate between desirable and undesirable behavior (Sweid, 2000; Bani Yassin, 2005).

This method is considered one of the unique methods whose foundations were laid by the Holy Qur'an. Allah Almighty revealed in His Mighty Book: *"We narrate to you the best of stories"* (Yousuf: 3). This method was made known in the Prophet's biography, as the Prophet (ρ) used it with the honorable companions on more than one occasion. He (ρ) would repeat the same story more than once and in more than one place in order to deepen Islamic values and principles in the souls of his listeners (Badshah, 2015).

For this reason, when parents present the good characters in the story to the child, it influences the child's psyche, moves his emotions, and attracts him to assume the traits of those good characters. This leads him to deal properly with the matter in hand, so he understands obedience and compliance, follows and applies the desired behavior, and stays away from the undesirable behavior (Abu Lihia , 2017). Among the positive values that the child is influenced by from the

story's characters are tolerance, obedience, and change for the better, and thus the child avoids stubbornness.

The Ignoring Method (Extinguishing)

The ignoring method is when the educator works to extinguish unwanted behavior as soon as it occurs. Al-Basri (2018) defined it as turning away from the child when he makes a mistake, and not commenting on it or drawing attention to it. Studies indicate that ignoring (extinguishing) weakens unwanted behavior as if it had not occurred (Ibn Miskawayh, 1911; Al-Fasfus, 2006; Bakkar, 2011). Ignoring is applied through not paying attention to the occurrence of the behavior with the aim of weakening it.

This method is found in the biography of the Prophet more than once. He (ρ) ignored some of the behavior displayed by the Bedouins in some contexts, and he (ρ) responded to insults with kindness, as Anas bin Malik narrated: *"While I was walking with the Prophet* (ρ)*, who was wearing a Najrani outer garment with a thick hem, a bedouin came upon the Prophet* (ρ) *and pulled his garment so violently that I could recognize the impress of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, "Order for me to be given something from Allah's Fortune which you have." The Prophet* (ρ) *turned to him and smiled, and ordered that a gift be given to him."* (Al-Bukhari) , 2002, no. 3149). Here, the Messenger (ρ) used the method of ignoring the behavior of the Bedouin, as he turned away from him and what he was doing, and laughed in response, so he did not focus on his behavior and responded to the insult with kindness.

The Exclusion Method (Isolation)

Exclusion and isolation mean depriving a child from activities for a temporary period in order to work on modifying undesirable behavior. Al-Khatib (2003) defined it as a punitive measure that aims to stop or limit unacceptable behavior, by removing positive

reinforcers for a specific period of time immediately after that behavior occurs. Studies indicate that exclusion (isolation) can take several forms, including isolating the child in another room, or leaving him in the same place where the family is, while not allowing him to practice the activities he loves with others (Al-Fasfus, 2006; Jalal, 2014).

The Messenger (ρ) followed the method of exclusion in his dealings with some of the honorable Companions. As Ibn Abbas narrates, when the pain became severe before his death, he (ρ) said: *"...Come near let me write for you a writing after which you will never go astray."* `Umar said, *"The Prophet (ρ) is seriously ill, and you have the Qur'an, so Allah's Book is sufficient for us." The people in the house differed and disputed… he said to them, "Go away and leave me. It is not appropriate for you to quarrel near me."* (Al-Bukhari, 2002, no. 7366). The Messenger (ρ) used exclusion and temporary removal to neutralize undesirable behavior (in this case, quarrels in his presence).

The Intimidation Method (Punishment)

Intimidation is the opposite of enticement, and it entails alienating a child from unwanted behavior with the aim of modifying, directing, and correcting his behavior. Al-Nahlawi (2007) defined it as issuing a warning and threatening punishment when a child commits a behavioral violation (which may constitute a minor sin, or a major sin that Allah the Almighty has forbidden). Educational studies indicate that punishment weakens and reduces undesirable behavior (A. Ali, 2015). A group of related concepts falls under the intimidation (punishment) method, including moral punishment (such as shouting, sharp looks, frowning, blaming, reprimanding, deprivation, threats, cruelty, criticism, oppression and reprimand), or corporal punishment (such as violence or beating) (Abu Duff, 2006; Sharif, 2007).

Islamic education sources indicate that punishment is the last child-rearing method that the educator should resort to, and that intimidation should be applied gradually and is intended to correct and modify the individual's behavior (Al-Sharifin, 2011). Previous literature also emphasizes that intimidation (punishment) should be directed at the "actual behavior" of the child and not the child himself, and that intimidation (punishment) should occur immediately after the behavior occurs and at the same time and place, in order for the child to know the reason for the punishment. The Messenger (ρ) followed this method of behavior modification directly, and he took the initiative to modify incorrect behavior immediately after it occurred (Abu Duff, 2006).

Studies also confirm the importance of the punishment being proportional to the child's behavior, as the effect of punishment may differ from one child to another. Depriving a child of toys as a result of his stubbornness may work for one child, but may not work for another (Mukhaimer, 2013; Joudeh, 2014; Al-Adawi, 2021.). Corporal punishment (beating) is one of the most widespread methods of punishment among parents, and sources of Islamic teachings have shown that it was never reported that the Messenger (ρ) ever hit a child. Rather, he treated them with gentleness and kindness. Anas bin Malik, may Allah the Almighty be pleased with him, reported: *"I served him for ten years, and he never said 'Uff' (an expression of disgust) to me. He never said, 'why did you do that?' for something I had done, nor did he ever say 'why did you not do such and such' for something I had not done, …"* (Al-Bukhari, 2002, no. 6038).

METHOD

This study adopted the descriptive analytical approach using the field survey method. This is due to its suitability to the nature and objectives of the study. Al-Lahlah & Abu Bakr (2002) defined the

descriptive approach as "the approach that is based on interpreting the existing status of the problem, by defining its circumstances and dimensions and describing the relationship between them, with the aim of arriving at an accurate and integrated description of the problem" (p. 72).

Participants

The study consisted of all families in the northern region of Irbid Governorate. For the sake of optimal use of time and effort, the study sample was selected by the convenience method from among mothers and fathers in Irbid Governorate. The resulting study sample was 317 parents who had children who displayed stubborn, disturbed behavior and fell within the age group (6 years - 12 years) during the second semester of the academic year 2021-2022. Table 1 shows the distribution of the study sample members according to the study variables (social role, educational level, number of children, employment status).

Method

To reveal the extent to which parents in Irbid Governorate practice Islamic child-rearing methods in modifying stubborn behavior in children, the researchers constructed a questionnaire for this purpose, after referring to relevant references and studies (Dowidar, 2013; Joudeh, 2014), The questionnaire, in its initial form, consisted of 42 items, all of which were in the positive direction, and distributed into 8 methods: the acceptance method, the self-control method, the enticement method (reinforcement), the dialogue and persuasion method, the story method, the ignoring method (extinguishing), the exclusion method (isolation), and the intimidation method (punishment).

Validity and Reliability

The apparent validity of the questionnaire was verified by presenting it in its initial form to a group of twelve experienced and specialized arbitrators from the teaching staff at Yarmouk University, in the Faculties of Sharia and Education. Their opinions were sought on the accuracy of the design and the validity of the content of the questionnaire in terms of the extent to which the item belongs to the method and indicating the extent of its validity. The arbitrators were asked to review the items linguistically, in addition to recording any addition, modification or deletion of what they deemed appropriate from the items or methods. Based on the arbitrators' notes and opinions, the researchers made the proposed amendments to the items of the questionnaire, which included reformulating some items to make them clearer, and deleting some items and methods. Those The Cronbach alpha value items that obtained a consensus of 80% from the arbitrators were adopted for inclusion in the questionnaire, while those under 80% were excluded. Thus, the questionnaire in its final form after arbitration consisted of 42 items distributed over eight methods: the acceptance method, measured by items (1-6); the self-control method, measured by items (7-11); the encouragement method (reinforcement) was measured by items (12-18); the dialogue and persuasion method, measured by items (19-23); the story method, measured by items (24-26); the ignoring method (extinguishing), measured by items (27-29); the style of exclusion (isolation), measured by items (30-34); and the style of intimidation (punishment), measured by items (35- 42).

In order to verify the implications of construct validity, the questionnaire was applied to a survey sample consisting of 30 parents of children who displayed disturbed, stubborn behavior. These parents were from the study population but from outside its sample. Construct validity indicators were calculated using the Pearson

correlation coefficient to reveal the correlation values of the item with the extent of practice of the method, as shown in Table 1.

Table 1

The Values of the Correlation Coefficients between the Questionnaire Items and the Score of the Corresponding Method Followed

No.	Correlation with method	No.	Correlation with method	No.	Correlation with method
1	0.74*	15	0.73*	29	0.60*
2	0.73*	16	0.58*	30	0.61*
3	0.80*	17	0.57*	31	0.45*
4	0.75*	18	0.51*	32	0.63*
5	0.78*	19	0.66*	33	0.61*
6	0.70*	20	0.73*	34	0.68*
7	0.74*	21	0.78*	35	0.56*
8	0.59*	22	0.80*	36	0.58*
9	0.55*	23	0.79*	37	0.57*
10	0.65*	24	0.73*	38	0.63*
11	0.50*	25	0.80*	39	0.69*
12	0.79*	26	0.51*	40	0.75*
13	0.78*	27	0.77*	41	0.79*
14	0.78*	28	0.79*	42	0.64*

* Statistically significant at the level (0.05)

Source: Primary data. Authors' estimation.

RESULTS

The results regarding the first study question, which stated: "To what degree does a sample of parents residing in Irbid Governorate practice the most prominent methods of Islamic child-rearing in modifying stubborn behavior in children?"

To answer this question, the arithmetic means, and standard deviations were calculated for the responses of the study sample members to a questionnaire about Islamic child-rearing methods in modifying stubborn behavior in children, placing the order of the methods in the study sample in descending order, according to their arithmetic means, as shown in Table 2.

Table 2

Arithmetic Means and Standard Deviations for the Extent to Which Parents in Irbid Governorate Practice Islamic Child-Rearing Methods in Modifying Stubborn Behavior in Children, Arranged in Descending Order According to Their Arithmetic Means

No.	Rank	Method	Arithmetic mean	Standard deviation	Degree
3	1	Enticement method	4.50	0.50	Very large
4	2	Dialogue and persuasion method	4.20	0.58	Large
1	3	Acceptance method	4.15	0.55	Large
2	4	Self-control method	3.83	0.73	Large
5	5	Story method	3.57	0.93	Large
8	6	Intimidation method (punishment)	3.08	0.73	Medium
6	7	Ignoring method (extinguishing)	2.93	0.88	Medium
7	8	Exclusion method	2.63	1.12	Medium

Source: Primary data. Authors' estimation.

It is clear from Table 2 that the arithmetic averages for the extent to which members of the study sample of parents in Irbid Governorate practiced Islamic child-rearing methods in modifying stubborn behavior in children, ranged between (4.50) and (2.63), with the degree of practice falling into the two categories of 'very large' and 'moderate'. The persuasion method ranked first and had a (very large) degree of practice, followed by the dialogue and persuasion method in second place with a (large) degree of practice. This was followed by the acceptance method in third place with a (large) degree of practice, followed by the self-control method in fourth place with a (large) degree of practice. Next, we see the story method in fifth place with a (large) degree of practice, followed by the intimidation method in sixth place with a (moderate) degree of practice. In seventh place, we find the ignoring (extinguishing) method with a (moderate) degree of practice, followed by the method of exclusion (isolation) in eighth and last place, with a (moderate) degree of practice. The researchers

attribute this result to the presence of awareness and sound understanding among parents in applying Islamic child-rearing methods in modifying the stubborn behavior of their children, and to the level of knowledge enjoyed by the parents and the positive impact it has in dealing with and modifying children's behavior.

The results related to the second study question, which stated: "Are there statistically significant differences at the significance level ($\alpha = 0.05$) in the average degree of parents in Irbid Governorate practicing Islamic child-rearing methods in modifying stubborn behavior in children, due to the variables of social role, educational level, number of children, and employment status?

To answer this question, the arithmetic means and deviations were calculated for the degree to which members of the study sample practiced Islamic child-rearing methods in modifying stubborn behavior in children according to the variables of the study, as shown in Table 3.

Table 3

Arithmetic Means and Deviations for the Degree to Which Members of the Study Sample Practiced Islamic Child-Rearing Methods in Modifying Stubborn Behavior in Children, According to the Variables of Social Role, Educational Level, Number of Children, and Employment Status

Variable	Levels of Variable	Statistics	Acceptance	Self-control	Incitement	Dialogue & Persuasion	Story	Ignoring (Extinguishing)	Exclusion (Isolation)	Intimidation
						Method				
Social role	Mother	Arithmetic mean	4.14	3.80	4.49	4.20	3.56	2.95	2.70	3.11
		Standard deviation	0.54	0.74	0.50	0.58	0.93	0.86	1.11	0.74
	Father	Arithmetic mean	4.22	4.07	4.58	4.18	3.73	2.68	1.84	2.84
		Standard deviation	0.60	0.58	0.45	0.64	0.98	1.04	0.87	0.61

Variable	Levels of Variable	Statistics	Method							
			Acceptance	Self-control	Incitement	Dialogue & Persuasion	Story	Ignoring (Extinguishing)	Exclusion (Isolation)	Intimidation
Educational level	Below high school	Arithmetic mean	4.03	4.09	4.46	4.03	3.75	2.97	2.09	2.94
		Standard deviation	0.60	0.67	0.54	0.54	0.90	0.89	1.05	0.69
	High school	Arithmetic mean	4.16	3.94	4.62	4.26	3.69	2.94	2.67	3.11
		Standard deviation	0.57	0.73	0.41	0.55	0.93	0.90	1.09	0.80
	Bachelor's degree	Arithmetic mean	4.17	3.74	4.46	4.19	3.52	2.94	2.70	3.09
		Standard deviation	0.53	0.74	0.51	0.59	0.94	0.88	1.12	0.68
	Postgraduate	Arithmetic mean	4.10	3.76	4.33	4.08	3.29	2.73	2.33	3.05
		Standard deviation	0.51	0.64	0.65	0.66	0.86	0.83	1.17	0.83
Number of children	Less than 3 children	Arithmetic mean	4.27	3.98	4.62	4.30	3.77	2.94	2.77	2.98
		Standard deviation	0.46	0.66	0.40	0.53	0.87	0.97	1.09	0.75
	From3 to 5 children	Arithmetic mean	4.11	3.72	4.43	4.15	3.45	2.90	2.56	3.14
		Standard deviation	0.56	0.74	0.54	0.60	0.94	0.84	1.13	0.71
	More than 5 children	Arithmetic mean	4.02	4.07	4.55	4.18	3.78	3.07	2.60	3.02
		Standard deviation	0.65	0.75	0.41	0.59	1.00	0.86	1.14	0.76
Work status	I don't work	Arithmetic mean	4.16	3.85	4.51	4.23	3.61	2.98	2.73	3.10
		Standard deviation	0.52	0.72	0.50	0.55	0.94	0.87	1.10	0.75
	I work less than 40 hours/week	Arithmetic mean	4.13	3.76	4.46	4.13	3.49	2.83	2.42	3.07
		Standard deviation	0.59	0.78	0.51	0.65	0.95	0.88	1.17	0.70
	I work more than 40	Arithmetic mean	4.13	3.84	4.55	4.17	3.59	2.90	2.59	3.01
		Standard deviation	0.57	0.65	0.45	0.58	0.86	0.93	1.05	0.70

Variable	Levels of Variable	Statistics	Method							
			Acceptance	Self-control	Incitement	Dialogue & Persuasion	Story	Ignoring (Extinguishing)	Exclusion (Isolation)	Intimidation
	hours/week									

Source: Primary data. Authors' estimation.

It is clear from Table 3 that there are apparent differences between the arithmetic averages of the degree to which members of the study sample practiced Islamic child-rearing methods in modifying stubborn behavior in children according to the variables of social role, educational level, number of children, work status. In order to verify the substantiality of the apparent differences, a 4-way MANOVA was used, as shown in Table 4.

Table 4

Results of a 4-Way MANOVA on the Degree to Which Members of the Study Sample Practiced Islamic Child-Rearing Methods in Modifying Stubborn Behavior in Children According to the Variables of Social Role, Educational Level, Number of Children, and Work Status

Source of variance	Method followed	Sum of squares	Degree of freedom	Mean sum of squares	F value Calculated	Statistical significance
Social role Hotelling's trace=0.047 Sig=0.086	Acceptance	0.567	1	0.567	1.919	0.167
	Self-control	1.387	1	1.387	2.710	0.101
	Incitement - (Reinforcement)	0.241	1	0.241	1.008	0.316
	Dialogue & persuasion	0.116	1	0.116	0.342	0.559
	Story	0.882	1	0.882	1.038	0.309
	Ignoring – (Extinguishing)	1.462	1	1.462	1.870	0.173
	Exclusion – (Isolation)	3.029	1	3.029	2.550	0.141

Source of variance	Method followed	Sum of squares	Degree of freedom	Mean sum of squares	F value Calculated	Statistical significance
	Intimidation – (Punishment)	1.379	1	1.379	2.582	0.109
Educational level Wilks' Lambda=0.779 Sig=0.084	Acceptance	0.327	3	0.109	0.369	0.776
	Self-control	2.320	3	0.773	1.511	0.212
	Incitement - (Reinforcement)	1.714	3	0.571	2.390	0.138
	Dialogue & persuasion	1.012	3	0.337	0.999	0.394
	Story	2.979	3	0.993	1.168	0.322
	Ignoring – (Extinguishing)	0.497	3	0.166	0.212	0.888
	Exclusion – (Isolation)	4.308	3	1.436	1.209	0.307
	Intimidation – (Punishment0	0.149	3	0.050	0.093	0.964
Number of children Wilks' Lambda=0.899 Sig=0.009*	Acceptance	2.000	2	1.000	3.383	0.035
	Self-control	5.630	2	2.815	5.502	0.004
	Incitement - (Reinforcement)	2.442	2	1.221	5.116	0.007
	Dialogue & persuasion	1.310	2	0.655	1.940	0.145
	Story	7.726	2	3.863	4.544	0.011
	Ignoring – (Extinguishing)	0.721	2	0.361	0.461	0.631
	Exclusion – (Isolation)	1.841	2	0.920	0.775	0.462
	Intimidation – (Punishment)	2.085	2	1.042	1.952	0.144
Work status Wilks' Lambda=0.967 Sig=0.853	Acceptance	0.175	2	0.087	0.296	0.744
	Self-control	0.076	2	0.038	0.074	0.928
	Incitement - (Reinforcement)	0.134	2	0.067	0.280	0.756
	Dialogue & persuasion	0.395	2	0.198	0.585	0.558
	Story	0.055	2	0.028	0.032	0.968
	Ignoring – (Extinguishing)	0.682	2	0.341	0.436	0.647

Source of variance	Method followed	Sum of squares	Degree of freedom	Mean sum of squares	F value Calculated	Statistical significance
	Exclusion – (Isolation)	4.329	2	2.164	1.822	0.163
	Intimidation – (Punishment	0.039	2	0.019	0.036	0.964
Error	Acceptance	91.034	308	0.296		
	Self-control	157.580	308	0.512		
	Incitement - (Reinforcement)	73.515	308	0.239		
	Dialogue & persuasion	103.987	308	0.338		
	Story	261.816	308	0.850		
	Ignoring – (Extinguishing)	240.880	308	0.782		
	Exclusion – (Isolation)	365.778	308	1.188		
	Intimidation – (Punishment)	164.503	308	0.534		
Total	Acceptance	94.103	316			
	Self-control	166.993	316			
	Incitement - (Reinforcement)	78.046	316			
	Dialogue & persuasion	106.820	316			
	Story	273.458	316			
	Ignoring – (Extinguishing)	244.242	316			
	Exclusion – (Isolation)	379.285	316			
	Intimidation – (Punishment)	168.155	316			

* Statistically significant at the level (0.05)

Source: Primary data. Authors' estimation.

It is clear from Table 4 that there are no statistically significant differences at the significance level (α=0.05) between the averages for the degree to which the study sample's fathers and mothers practice Islamic child-rearing methods in modifying stubborn behavior in

children due to the social role variable. Furthermore, the results indicate that there are no statistically significant differences at the significance level (α = 0.05) between the averages for the degree to which the study sample's fathers and mothers practice Islamic child-rearing methods in modifying stubborn behavior in children due to the educational level variable.

Data in Table 4 also confirm that there are no statistically significant differences at the significance level (α=0.05) between the averages for the degree to which the study sample's fathers and mothers practice Islamic child-rearing methods in modifying stubborn behavior in children due to the work status variable. The data show are no statistically significant differences at the level of significance (α=0.05) between the averages for the degree to which the members of the study sample of fathers and mothers practice Islamic child-rearing methods (dialogue and persuasion, ignoring (extinguishing), exclusion (isolating), and intimidation) in modifying stubborn behavior in children due to the 'number of children' variable. There were, however, statistically significant differences at the significance level (α=0.05) between the averages for the degree to which the study sample's fathers and mothers practiced Islamic child-rearing methods (acceptance, self-control, enticement, stories) in modifying stubborn behavior in children due to the 'number of children' variable. To reveal the significance of the differences between the arithmetic averages; The Scheffe test was performed for post-hoc comparisons, as shown in Table 5.

Table 5

Scheffe test results for post-hoc comparisons of the degree to which members of the study sample of fathers and mothers practiced Islamic child-rearing methods (acceptance, self-control, enticement, stories) in modifying stubborn behavior in children according to the 'number of children' variable.

Method	No. of children		Less than 3 children	Between 3 and 5 children
Acceptance		Arithmetic mean	4.267	4.110
	From 3 to 5 children	4.110	0.157*	
	More than 5 children	4.025	0.243*	0.085
Self-control		Arithmetic mean	3.977	3.716
	From 3 to 5 children	3.716	0.261*	
	More than 5 children	4.067	-0.090	-0.350*
Incitement		Arithmetic mean	4.624	4.434
	From 3 to 5 children	4.434	0.190*	
	More than 5 children	4.545	0.079	-0.111
Story		Arithmetic mean	3.771	3.445
	From 3 to 5 children	3.445	0.326*	
	More than 5 children	3.778	-0.007	-0.333*

* Statistically significant at the level (0.05)
Source: Primary data. Authors' estimation.

It is clear from Table 5 that there are statistically significant differences at the level of significance ($\alpha = 0.05$) between the arithmetic averages of the degree to which the study sample's fathers and mothers practiced the 'acceptance' method in modifying stubborn behavior in children due to the 'number of children' variable, in favor of the 'less than three children' category compared to the 'from 3 to 5

children' category, and in favor of the 'less than three children' category compared to the 'more than five children' category. Furthermore, there are statistically significant differences at the level of significance (α = 0.05) between the arithmetic averages of the degree to which the study sample's fathers and mothers practiced the 'self-control' method in modifying stubborn behavior in children due to the 'number of children' variable, in favor of the 'less than 3 children' category compared to the 'from 3 to 5 children' category, and in favor of the 'more than 5 children' category compared to the 'from 3 to 5 children' category.

Data in Table 5 also confirm that there are statistically significant differences at the level of significance (α = 0.05) between the arithmetic averages of the degree to which members of the study sample of fathers and mothers practice the 'enticement' method in modifying stubborn behavior in children due to the 'number of children' variable, in favor of the 'less than 3 children' category compared to the 'from 3 to 5 children' category. It also inform that there are statistically significant differences at the level of significance (α = 0.05) between the arithmetic averages of the degree to which the fathers and mothers in the study sample practice the 'story' method in modifying stubborn behavior in children due to the 'number of children' variable, in favor of the 'less than 3 children' category compared to the 'from 3 to 5 children' category, and in favor of the 'more than 5 children' category compared to the 'from 3 to 5 children' category. The researchers attribute this to the keenness of parents to care for the child, not neglecting to observe his behavior, and exerting as much effort as possible in balancing raising children with the requirements of life such as working to provide them with a decent life.

The results showed that there were no statistically significant differences at the level of significance (α = 0.05) between the averages for the degree to which the fathers and mothers in the study sample

practiced Islamic child-rearing methods in modifying stubborn behavior in children, due to the 'number of children' variable for the methods 'dialogue and persuasion', 'ignoring (extinguishing)', 'exclusion (isolation)', and 'intimidation'. On the other hand, there are statistically significant differences at the level of significance ($\alpha = 0.05$) between the averages for the degree to which the fathers and mothers in the study sample practice Islamic child-rearing methods in modifying stubborn behavior in children, due to the 'number of children' variable for the methods of 'acceptance', 'self-control', 'enticement', and 'story', in favor of the 'less than 3 children' category for the two methods of 'acceptance' and 'enticement', and in favor of the 'less than 3 children' category and the 'more than 5 children' for the 'self-control' and 'story' methods. The researchers attribute this result to the fact that parents have the ability to be patient and calm in dealing with their children and have the ability to meet the needs of all their children due to the small size of the family. The researchers attribute the methods of modifying stubborn behavior in children who have more than 5 children to the possibility that adult children will help parents and relieve them of the burden in some matters, so they will help their parents in using various methods to modify stubborn behavior among siblings.

CONCLUSION

The study concludes that parents in Irbid Governorate widely employ Islamic child-rearing methods to modify stubborn behavior in children, with a strong preference for positive reinforcement techniques, such as enticement and dialogue, as well as methods emphasizing acceptance and self-control. This widespread use of nurturing and communicative approaches reflects a cultural and religious commitment to fostering respectful and well-guided behavior in children. Notably, while demographic factors like social

role, educational level, and employment status did not significantly impact the choice of methods, family size played a key role. Parents with fewer children tend to employ more individualized methods, while those with larger families rely more on techniques where older siblings might assist.

These findings suggest that Islamic child-rearing practices are flexible and are effectively adapted to meet the needs of different family structures. By prioritizing constructive and patient approaches to behavior modification, parents foster an environment that supports both personal growth and family cohesion. This study offers valuable insights into the role of family dynamics in Islamic parenting practices, reinforcing the positive impact of culturally grounded child-rearing methods on children's behavioral development.

The study makes the following recommendations: Encouraging graduate students and researchers to conduct specialized studies on the impact of various Islamic education methods on modifying undesirable behavior. Encouraging institutions concerned with the family in Jordanian society to focus attention on conducting training courses for parents, to help them learn behavior modification strategies from the point of view of Islamic education and to provide them with appropriate justifications. Working to provide various resources to enable parents to address the behavioral problems facing their children in an educational manner.

Limitations

The present study employed a "convenient sample" of 317 parents with children aged 6 to 12 who exhibit stubborn or disturbed behaviors, thereby highlighting a specific demographic focus. Geographically, the research was confined to the northern region, specifically the Irbid Governorate, where questionnaires were distributed, and data were collected randomly to fulfill the study's objectives. Additionally, the data collection occurred during the

second semester of the 2021-2022 academic year, which serves as a temporal limitation to the findings and their applicability.

Author Contributions

Funding

Institutional Review Board Statement

This study was approved by the School of Sharia and Islamic Studies, Yarmouk University, Irbid, Jordan .

Informed Consent Statement

Informed consent was obtained before respondents completed the questionnaire for this study.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author.

Acknowledgments

Conflicts of Interest

The authors declare that they have no conflicts of interest.

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