

The Supportive Socio-Cultural Environment of High-Achieving Malay Children: A Study of Ibu Mithālī Family

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ABSTRACT

Successful children do not develop in isolation. They are nurtured within families and integrated into vibrant communities with distinct cultures. This study seeks to benchmark and examine the practices of supportive socio-cultural environments fostering successful Malay children from families honoured with the *Ibu Mithālī* national award. Using a Grounded Theory in qualitative approach, five themes emerged: clean and rich environment, smart policy, wise leadership, supportive community, and strong family.

Keywords - Family well-being, successful children, supportive environment, parenting education, child development.

INTRODUCTION

Child development is a dynamic and multifaceted process influenced by various interacting factors (Gonzales-Mena, 2006). There are many elements interacting with each other during child growth and development. Some of the elements could be controlled and some are not (Gonzales-Mena, 2006). Dynamic systems theory posits that child growth results from reciprocal interactions among the child, culture, developmental stage, environmental inputs, and natural inclinations toward imitation

Ibu Mithālī is a prestigious award at the national level in Malaysia to recognise the roles of Muslim mother in nurturing their children. Since 1980, 10 mothers have been bestowed with this award. All their children become successful in their own field. Most of them have more than eight successful children. Some of them have more than 15 successful children. Thus, their success should be documented as a part of historical achievement as a guideline for the future generations.

METHODOLOGY

The research applies Grounded Theory approach in qualitative research methodology. The theoretical framework is based on al-Ghazali's Trait of Parenting Skill Model developed by Jamiah & Baba (2013). Data collection involves in-depth elite interview with four winners of *Ibu Mithālī*'s Award, seven children of 10 *Ibu Mithālī*, and their father. The interview was conducted by the researcher in Malay language and then transcribe and translate to English language. The translation is being checked by Malay academician who are also expert in English and communication. Document analysis involved the books of *Ibu Mithālī*, website information, paper cutting, and forms. The data then analysed using thematic analysis which involves open coding, axial coding, and selective coding. Finally, the model was developed and refined repeatedly until the last process of data collection and data analysis. The emergent model was then refined until saturation.

FINDING & DISCUSSION

The emerging data indicated that *Ibu Mithālī* and their children lived in a positive, rich, and supportive environment or *bī'ah ṣālihah*, and surrounded with positive people. This aligns with Bronfenbrenner's ecological

systems theory, which describes families operating within interacting microsystem to chronosystem layers influencing development (Bronfenbrenner, 1979; Siti Nor 2008).

Five major themes emerged from this study: clean & rich environment, smart policy, wise leadership, supportive community, and strong family.

Clean & Rich Environment

The socio-cultural environment was free from harmful elements such as drugs and crime, providing a safe space for children to develop. 50 years ago, the environment in Kuala Ketil was different and free from negative elements such as drug compared today. So, the children was not exposed to drug and there was no drug addict. This is important because peers easily influenced the children in the teenage years. If their peers participated in drug addiction, the tendency for them to become drug addict is also high.

“During my time, drug was uncommon...”

(Mrs. Rosilah, Teacher, Madam Esah’s daughter).

Media such as television also played their important roles for the societal development. Madam Kalsum’s family for example, influenced by the religious figure in the television programs to determine their children’s future education and career development. Thus, media should be more careful and smarter in choosing the program to empower the social capital of the country. Only high-quality programs would enhance the government’s effort to develop the first-class society.

“During that time there’s Ustaz Hasan Din al-Hāfiz...at the National Mosque... so my mom... father (wanted me to) becomes an Ustaz... so she watched the TV, and this influenced her... She wanted to see her children (becomes religious figure) ...”

(Ustaz Ashraf, Lecturer, Madam Kalsum’s son).

Rich environment develops child potential. Madam Kalsum’s children were born and raised in rich environment. The house was in front of the mosque. They could clearly hear the call for prayers five times a day and it was particularly good for learning purpose. Apart from that, since the second trimester in the mother’s womb, the human foetus could listen to any sound and learn from it (Rohani, 2008). As such, the process of education occurred through listening and observation.

“In front of my house... there’s a mosque... there would be call to prayers five times a day...so all of my younger siblings... all my family would be able to listen to ‘adhan’... when I become an ‘ustaz’... then I could see that actually, listening to ‘azan’ is very good for education... because education ‘as sam’u wal baṣor’(listening and watching)...”

(Ustaz Ashraf, Lecturer, Madam Kalsum’s son).

Madam Kalsum acquired knowledge through listening. She could easily learn the religious lecture from the mosque from her house. Rich environment increased *Ibu Mithālī*’s knowledge, understanding and practice of religion. This positive environment in Arabic term is called as *bī’ah ṣālihah*.

“She could memorize... because she listened while looking after the children... it is her strength... the source of education she received because of good environment... bī’ah ṣālihah... it is the term...”

(Ustaz Ashraf, Lecturer, Madam Kalsum’s son).

Madam Kalsum and her children live in a strategic location. They lived at the centre of the community. The environment was filled with educational activities, religious programs and leadership training.

“The surrounding in front of the house is like pondok... non-formal pondok... there were children busy going and returning from school... And I was educated at the religious school... I learnt Qur’ān in the evening... (At) two

houses... one was Tok Penghulu's house... (Another) one was Tok Bilal's house... (the location of my house to other places) is like a horseshoe... I stayed there... the mosque is right in front of my house... Then, there's Tok Bilal's house... a 'balai raya' (community centre). My residence is at the village, and it was located at the town... (If) want to see Tok Penghulu, he could be seen at the mosque... Tok Penghulu's house is near my house too..."

(Ustaz Ashraf, Lecturer, Madam Kalsum's son).

Madam Wan Mas was also very lucky because her house is located near the best school in Kelantan. This enabled her and her cousin to learn and teach the new generation of Kelantan's intellectual.

"Abdul Hadi School produced many Kelantan Malay intellectuals, especially among educators".

(Nik Safiah & Rokiah, 2004)

Smart Policy

Education policies fostering integration of religious and secular curricula enabled holistic development. Government initiatives supporting female education and teacher training expanded opportunities, especially for women, enhancing societal intellectual capital. Policy supports also included scholarships and financial incentives promoting academic excellence.

The Islamic revival in the 1980's also gave strong impact to the society. It changed people perception towards national issues, educational reforms and social systems.

"At that time... the rise of the Islamic awareness was so prominent... that the children were influenced (by it)."

(Ustaz Ashraf, Lecturer, Madam Kalsum's son).

Islamic education before 1980's was very minimal and only available at private religious school. Further to that, Islamic education subject in formal education institution (primary and secondary) too was strongly emphasizes. There was obvious segregation between religious knowledge and other fields. Students who opted for religious school would be left out from the mainstream education. In contrast, student who attended national school or English school would only be exposed to limited religious knowledge. Thus, the government efforts in building national religious secondary school gave the opportunities for the children to integrate both fields of knowledge.

The impact of the National Education policy could be seen in Madam Kalsum's family. The existence of national religious secondary school in Penang enabled her children to received quality and wholesome knowledge through formal education. *"At first during the 6th and 7th child school system... I was not sure why he changed the education system... into (religious school) ... prior to that, our children were sent to ordinary school... religious education was only available at home... if it is at school, now it would be for the betterment... I thought it might be because of the influence of national education during that time... Sekolah Menengah Kebangsaan Agama was built in my village... From Dato' Firdaus she sent him to religious school."*

(Ustaz Ashraf, Lecturer, Madam Kalsum's son).

The changed of government policy also changed the education landscape. For example, the decision to provide female teacher at schools enabled the Kelantan's female intellectual to contribute their knowledge and skills in building the society. Prior to this, the state leadership decided that women were not allowed to teach. The policy also gave drastic impact to the education scenario in Malaysia. As a result, the first batches of women teacher trainee were trained in Maktab Perguruan Perempuan Melaka (MWTC) and establishment of school for girls received tremendous support. Today, teaching profession especially in the kindergarten, primary and secondary school are synonymous with women, including *Ibu Mithālī's* children. The impact could also be seen from the big number of females with tertiary certificate and actively contribute for the nation building.

"In 1935, Wan Mas received the offer to teach. The offer was made because of the Kelantan Government decision to appoint women as teachers."

(Nik Safiah, 2004a).

Supportive Neighbourhood

Healthy family lives in a healthy community (Gonzalez-Mena, 2006). *Ibu Mithālī* and the children were surrounded by positive people and lived in low-risk neighbourhood. Low-risk neighbourhood refers to informal social sources such as friends, neighbourhood and relatives (Gonzalez-Mena, 2011). They supported the family and developed positive environment for the children to grow healthily. These prevented the children from isolation that contributed to the abusive behaviour. The research also illustrated that the family and the extended family, peers, relatives, neighbours, religious institution, school and communities shared responsibilities in socializing the children towards excellence. Case on point would be Madam Alang Kamariah and her family. This also indicated the nurturing processes of successful children were also shouldered between the family and communities. The difference was that each family members and community played different role towards each child. Thus, the success and failure of the children was also the success and failure of the whole family and reflects upon the community. In other words, parenting tasks were also a collaborative effort between parent, family and community.

"Strong family institution helped a lot, father, grandfather, grandmother and the neighbours played their role, besides guidance from the teacher, and not forgetting the peers."

(Madam Alang Kamariah, the 8th Ibu

Mithālī).

A positive relative also becomes a place to attain comfort and safety. After the divorce, Madam Wan Mas's mother stayed with her brother, Wan Abdul Rahman for a while before until she reached adulthood. He was the person who responsible in sending Madam Wan Mas to receive education in primary school and created history in Kelantan.

"One thing she remembered, her mother left Kubang Pasu with a broken heart, went to Kampung Banggol where her brother lived, Wan Abdul Rahman."

(Nik Safiah & Rokiah, 2004).

Good relatives also help *Ibu Mithālī* in disciplining their children. Madam Wan Mas sent her daughter away so that her brother could supervise her study before examination. They assumed the responsibility by teaching and supervising her daughter to study.

"At that time, there was standard six examinations... We were at standard four when my mother said, the one who stayed at home must pass (exam), since I was very playful, so two months before exam my mother sent me to my uncle... He would teach at daylight, and left in the evening..."

(Mrs. Nik Mastura, Educational Officer, Madam Wan Mas's daughter).

Dr. Ahmad lived with his relatives in one big group. They lived as a family and helped him in his homework.

"The relatives who stayed together would help us to do homework..."

(Dr Ahmad Abang, Dentist, Madam

Ayot's son).

Madam Enjah and her children had to stay at the relative's house after the Japanese army bombarded their house.

"Their place was destroyed by bomb. Since there was no home and money, Enjah and families had to stay at the relative's house, including brothers-inlaw house for one year, who is her husband elder brother, Abu Hasan."

(Nik Safiah, 2011b).

The initiative by the uncle of Madam Wan Mas on the contrary enabled her and the cousin to learn at school and became the epitome of Kelantan's Malay intellect. Her uncle's effort also allowed her to complete her primary school study even though the community opposed it.

"The family of Wan Mas and Nik Halimah were condemned, and the two girls were harassed... pelted with rotten eggs. But both, with the support of Wan Abdul Rahman, and the relatives and their teachers, remain steadfast and continued attending school..."

(Nik Safiah, 2011c)

Peers

Children need peers for a healthy development process. The peer influence is described as a socializing agent and is a lot stronger when the children grow older (Gonzalez-Mena, 2011). Thus, it is important for the children to have positive peers to play, learn and perform other activities together. *Ibu Mithālī* would ensure that her children befriended to only a good and nice peers. In the case of Madam Esah, her children had very active and healthy peers. They did not involve with negative behaviour or involve in abusive substances such as cigarette and marijuana.

"It was long ago... when there was none of cigarette-smoking children... (and) nearby friends... nobody involved in taking marijuana or whatever... long ago, there was not even a motorcycle."

(Madam Esah, the 9th Ibu Mithālī).

Madam Esah's children also close with their cousin. They cycled to school together because the distance was quite far from home and good for their safety and intellectual discourse.

"The village was quite far actually. I cycled with my three cousins..."

(Madam Rosilah, Teacher, Madam Esah's daughter).

Madam Kalsum's children also had friends who were very active. They involved in the school and village activities to develop leadership quality and communication skills. The peers came to the house and engaged in a very close relationship. Now, all of their friends have become a successful and respectful figure in the society. Good peers helped and supported each other in pursue of excellence. They became one of the best socializing agents to the children (Gonzalez-Mena, 2011) by sharing positive values and beneficial activities together.

"They had good ethics of conduct, and engaged in a healthy competition, in lectures, speeches and call of prayer at school; they are now a respectful and successful person... and each one of them is good friend. I have always been like this... I make friends regardless anywhere, at the mosque... My brother Dato' Firdaus and I... I think because of his age that is only two years different, all are kind friends, others are also like that, younger brothers, elder brothers... They are all like that; they have friends, good friends... The friends would come to the house..."

(Ustaz Ashraf, Lecturer, Madam Kalsum's son).

Teacher

Ibu Mithālī ensured that her children were educated by good teacher and instructor. The knowledge of Madam Maimon with regards to the career development for her children was limited. At the beginning, she would advise them to be a clerk or nurse. However, once the children attended school, they were exposed about better career that later altered their ambition from a nurse to a doctor in the secondary school.

“(We were) lucky to obtain information from other place... but Nuridah, the third child had a different story... Her story was more interesting... In standard four, there would be an exam, when she entered English school her ambition was to become a nurse... and at form four she decided to be a doctor...”

(Dr Aminah, Medical Doctor, Late Madam Maimon’s daughter).

The teacher at school either in primary school or secondary school was also very supportive. They supported the children and assisted them especially on the financial aspect. They would ensure that each of the student obtained scholarship. The effort of the teachers was very meaningful to the children and friends because most of them have other siblings who were still studying. The scholarship motivated the children to focus on their study and strive to ease the burden of the parents.

“All of the teachers in Kuala Merah, if (they) could help, they would definitely help... we received scholarship previously. All rubber-tapper’s children (would get) Biasiswa Kecil Persekutuan... from the primary school until secondary school...”

(Mrs. Rosilah, Teacher, Madam Esah’s daughter).

Most of the *Ibu Mithālī*’s children continued their study in tertiary education. The institute of higher learning played significant role in developing the potential of the children besides giving them a qualification through academic competency, the tertiary institutions also responsible in developing the social competence of the children.

“The second one was maktab (teacher training college), maktab educated me and built my confidence... And since I wanted to become a teacher... In the beginning, I felt embarrassed and shy, I had no confidence but maktab gave me one, (the lecturers said) you must stand straight, must have confidence to teach others...”

(Mrs. Rosilah, Teacher, Madam Esah’s daughter).

Wise Leadership

Political, community, and familial leadership provided guidance, financial aid, and role modelling. Positive leadership encouraged educational aspirations and fostered values sustaining child success. Wise leadership includes supportive political party, exemplary leadership, and credible neighbourhoods.

Political Party

Political party contributed in providing financial support for low-income family. They provided money to encourage the children to excel in study. The elected representatives were able through the given budget as elected officials and contributed to their constituencies. This type of assistance although politically motivated, had helped to promote the importance of education for long-term social economic development of the society.

“If the children obtain 5As, (they would be) rewarded RM500. From where? It was from UMNO. Even now, there would always be assistance (for the needful).

The school child would get money... the poor would get the assistance.”

(Mr. Sulaiman, Farmer, Madam Esah’s husband).

Leadership by Example

Positive communities surrounded the children of *Ibu Mithālī*. Some were their father’s friends and neighbours. They offered advice, guideline, motivation, financial support and supervision.

Interaction between a father and his friends also influenced their approach and vision towards the children.

"I think because of the educational environment... or my father actively involved in Persatuan Ulama Pulau Pinang... he published the religious magazine for Pulau Pinang... like in publication... there were some of his writings... with him at that time was Haji Ahmad Badawi, Pak Lah's father... and he forged a close relationship with Pak Lah's father... Pak Lah is 10 years younger than my father... my father is like Pak Lah's student..."

(Ustaz Asraf, Lecturer, Madam Kalsum's son).

The friends of the father had proven to institute broad prospective towards education and career development. This is because they are more educated and possessed more experiences. They had opened the father's mind to send the children to religious school. The children would just follow the plan because at 12 years old, they were not matured enough to make any decision. As such, guidance from parents was highly sought after.

"I still remembered Pak Lah's influence in my family... for example when he said... Haji, send the children to religious school... because he was educated at religious school... he studied Islamic Knowledge at the Universiti Malaya... I remembered it... I was young at that time and did not know anything... How and where to go... That was why we just followed the decision made by the parents."

(Ustaz Asraf, Lecturer, Madam Kalsum's son).

Credible Neighbourhood

Moreover, they also had a concern neighbour. Whenever they did something wrong, the neighbours would always be there to reprimand them. The children always listened to the neighbour's advice and took it positively.

"They would give advice... it was nonformal education... The role of neighbour was to guide and to advice... If the children are lazy, or make mistakes, they gave advice. Their advice was for the betterment."

(Mrs. Rosilah, Teacher, Madam Esah's daughter)

Ibu Mithālī's had a credible neighbour. She allowed her children to mix and make friends with the neighbours. The neighbours showed good example to the children. This had matured the children socially, mentally and spiritually because of the constant interaction with older people who had more experiences and wisdom.

"The Tok Penghulu's house was near my house... Tok Penghulu and my father impart knowledge to me on leadership value... sometimes my father performed jenazah prayer... I would follow him to Tok Penghulu's house... Haji Abas.. his son in law was the mufti of

Penang...Ustaz Hasan Ahmad..."

(Ustaz Ashraf, Lecturer, Madam Kalsum's son).

Madam Maimon learned to sew from her neighbours. The skill was useful as it helped to ease the burden of the family and accommodate the education expenses for the children.

"The sewing skill was learned from the neighbours, who sympathized with the difficulties of the family (Hajjah Maimon)." (Mastura,2011)

Strong Family

Nuclear and extended family systems cooperated closely to provide emotional, educational, and financial support. Older siblings, grandparents, and extended kin contributed to nurturing, buffering adverse experiences, and imparting values, as supported by literature on multigenerational influences on child adjustment (Barnett et al., 2010; Tengku Aizan & Rahimah, 2008).

The relationships between *Ibu Mithālī* children are very close. The eldest brothers and sisters illustrated good example and always helpful of their siblings.

“The elder sisters and brothers helped a lot and show good example.”

(Madam Alang Kamariah, the 7th Ibu Mithālī).

The success of the eldest sibling became the source of inspiration and further motivated the others. Everybody would see him as a role model and inspired to achieve success. That was the reason behind Madam Rosilah conviction that parents must ensure the first child succeeded and became the role model. The success of the first child would inspire to be better in academic, religious, or social welfare.

“It was the influence (of my brother). When my eldest brother, Ishak went to Sekolah Menengah Tunku Abdul Halim, he became our inspiration, source of motivation... it had motivated the younger sibling... my brother was polite; everybody loves him, so we always see him as our idol... it has always been like that. It is undeniable that if you have children, make sure the eldest becomes somebody (successful person) ... It could set example to the younger sibling... and if he is successful, it will influence the others direct or indirectly...”

(Mrs. Rosilah, Teacher, Madam Esah’s daughter).

Ustaz Ashraf also agreed with Mrs. Rosilah. This is because Madam Kalsum and her family shared similar experience. The excellence of the elder sisters and brothers inspired the younger siblings to pursue the highest achievement for the sake of the family.

Grandparents played significant roles in the grandchildren life, especially during early childhood (Barnett et. al., 2010). For example, positive grandmother involvements buffer the impact of the family low household income and harsh parenting (Barnett, et. al., 2010).

Ibu Mithālī and their children had a remarkably close relationship with both parents and parents in law. Madam Esah lived near her parents in law. They helped Madam Esah and ease out her financial burden (Barnett, et. al., 2010) by taking care on the children when she worked. This also indicated that Madam Esah’s family formed a close network with communities (Gonzalez-Mena, 2011). Therefore, her family would not feel isolated from the communities. Isolation should be avoided because it would limit children role model and led them towards a sense of oblivion.

“In the previous years... I tapped the rubber trees... (and the) children stayed with Tok... and waited there... at 6 am, Makcik would leave... at 12 noon, Makcik returned back... after returning home Pakcik sometimes looked after the small children... near Tok’s house.”

(Madam Esah, the 9th Ibu Mithālī).

The grandparents also were a place of learning. Madam Esah learnt some life skills such as sewing from her mother-in-law and later became one of her sources of income.

“Knitting, I learnt it from mother in law...”

(Madam Esah, the 9th Ibu Mithālī)

Madam Esah and the villagers learnt to read Qur’ān from her father-in-law that opened Qur’ān class for adult. Madam Esah’s children also learnt from their grandfather. Besides learning Qur’ān, they learnt about the foundation of Islamic religion such as *ṣalāh* (prayer) and the attributes of Allāh from their grandfather. The leadership knowledge was also imparted indirectly as their grandfather had always become the source of reference for the villagers as the head of village.

"I learnt to read Qur'ān from my grandfather... sometimes, grandfather conducted Qur'ān class for adults... I remembered the lesson to perform prayer from my grandfather... the villagers came in a group with my mother... and they learnt to read Qur'ān, I guessed that it was the only place where they could learn... religion made us feel at peace... I remembered grandfather taught us on the 20 attributes (of Allāh) when I was a child...us, all of my siblings learnt from my grandfather... my grandfather is like the head of the villager..."

(Madam Rosilah, Teacher, Madam Esah's daughter).

The mother-in-law of Madam Esah was a good role model to her children. She was an exceedingly kind person. She treated other people with kindness, and this made her famous among the villagers. The close relationships between Madam Esah's children with their grandparents were beneficial in many ways as mentioned by Tengku Aizan & Rahimah (2008). The children learnt positive values from their grandmother and seek knowledge from their grandfather.

"My grandmother on my father's side... She was the famous personality in the village, and the villagers loved her... she loved to entertain visitors... She was exceedingly kind (to everyone) ..."

(Madam Rosilah, Teacher, Madam Esah's daughter).

The residence also became the avenue for Madam Esah's children to release their stress and anger. Her parents in law assumed the role to reduce the impact of strict parenting on the children social adjustment (Barnett, et. al., 2010).

"Sometimes they would go to their grandfather's house... watched television... Sometimes played checkerboard..."

(Madam Esah, the 9th Ibu Mithālī)

Madam Wan Mas had a supportive grandparent. After her parents were divorced the grandparents took the responsibility to raise her. It showed the attachment in the extended family was very strong. This is important for a healthy development of the children, especially when traumatic events such as death and the separation of the parents. This claim is supported by the research conducted by Tengku Aizan & Rahimah (2008). The extended family plays their role to support the family when any problem occurs. Thus, even after having their own family, parents should maintain the close relationship with extended family. Parents should not divide the relationship between their children with their grandparent and other relatives. Instead, parents should encourage their children to respect and maintain good relationship with extended family, even after their demise.

"Her life was showered with love in a big family with grandfather, grandmother and other relatives."

(Nik Safiah & Rokiah, 2004)

Madam Wan Mas's mother was a very hardworking person. After the divorce, she supported Madam Wan Mas and her brother. Her mother was then married with a nice man and gave birth to another child. Her stepfather too treated Madam Wan Mas's children very well and this was the reason that they had a very close attachment and healthy relationship despite different status. This indicated Madam Wan Mas's mother was a very responsible person. She learnt a valuable lesson from her previous marriage by marrying a good person who was very responsible towards her and the children. This whole situation fitted very nicely with the second principles of parenting by Rozumah (2008).

"My grandmother worked so hard, (she would) sell all sort of things just to sustain her two children, a boy and a girl, as well my uncle and my mother...when people ask (for marriage), she gave birth to another child and she was lucky as my step grandfather was a nice man and he treated (us) like his own grandchildren, he loved me and we loved him so much."

(Mrs. Nik Mastura, Educational Officer, Madam Wan Mas's daughter).

Madam Wan Mas's parents also assisted to take care of her children when the children pursued their study in Kota Bharu.

"We then attended an English school in Kota Bharu, and we stayed with our grandparents."

(Mrs. Nik Mastura, Educational Officer, Madam Wan Mas's daughter).

"At the beginning of her career, they constantly moved from one place to another. As a result, the children stayed in several places like Kampung Banggul and Kota Bharu. This also meant that they too often changed from one school to another. Only upon the birth of the fifth child that she took care of her offspring with the helped of a maid."

(Nik Safiah & Rokiah, 2004).

Madam Kalsum too faced the same circumstances. One of her children was under the care of her parents.

"My brother... Firdaus... he was born here... and my late grandfather looked after him."

(Ustaz Ashraf, Lecturer, Madam Kalsum's son).

CONCLUSION

In summary, positive socio-cultural background and healthy environment enhance the children to be successful, healthy, and happy. The children of Ibu Mithali were surrounded with clean and positive environment.

Child nurturing proven to be more effective when positive elements combined within the extended family and community. This is aligned with the role of both factors to develop children's resilient in the modern world (Brokenleg, 2010). In this study, positive minded people were available and influenced Ibu Mithālī and their children. They supported the socio-emotional development, moral and spiritual development, academic achievement and career development of the children.

Smart policy, supportive neighbourhood, wise leadership, and strong family mould them to be the best version of self. They have the freedom to explore and develop their strength and potential at any aspect of life. These findings offer valuable benchmarks for replicating supportive contexts fostering future generations' success.

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