

Conference Paper

The Value of Trust in the Drama *Tersasar Di Jalan-Mu*

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Abstract

The value of trust is one of nature that is highly emphasized in social life. The value of trust is one's identity and the level of his faith in religion. This value is seen in the drama storyline drama *Tersasar di Jalan-Mu*. In this regard, the study aims to identify the value of the trusts contained in the drama *Tersasar di Jalan-Mu* by discussing it based on the Honorable Type Concept Framework (*Kerangka Konsep Jenis Kehormatan*). A total of 9 scenes have been identified as the dominant scenario with the value of Malay trust. It is further categorized according to the kind of honor on 7 values, namely blood, property, dignity, tyranny, disunity, women and trust. In this paper, only the value of the trust will be elaborated because this value is synonymous with the problems of today's society which is less aware of the value of trust in family and community life. The result of the study explains the value of trust is a highly emphasized value in the lives of Malay Muslims.

Keywords: honorable type, trust value, drama *tersasar di jalan-mu* and conceptual framework ali jarishah.

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1. Introduction

The value of nobility is a benchmark for a country's progress. Although material value is not denied its importance, but good and values must be emphasized in all aspects of life, especially the Malay community. The Malay community emphasizes the value of "tatasusila" through speech and behavior that is polite and subtle. This is in line with the meaning of the term civilization itself, as stated by Syed Naguib al-Attas, the 'madana' which means to define, purify and produce polite (Mohd Koharuddin Mohd Balwi, 2005: 49). Human treatment is a key factor in looking at how far the height of civilization and the country itself. The higher the noble values and the better, the greater the level of achievement of the civilization of a nation. In this regard, the value of trust is a dominant value in Malay society. This is because the Malays are firmly entrenched with the trust

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or responsibility given because they are closely related to the level of faith in Allah SWT. Trust is the responsibility set by Allah SWT on every servant. Human beings as khalifah or leaders must be aware of its responsibility in this world whether it is a leader in a family, society or an organization. Trust is a great thing that is closely related to the faith or the religion of Islam.

”Not religious to people who do not trust”

In the verse shows that trust is a benchmark of one's faith in God. Today, the value of the trust is increasingly neglected due to the busyness of today's society in their respective careers and personal affairs. The value of trust can be defined as the responsibility and task that someone needs to take care of either in the family, in society or in an organization. Every religion commits adherents to trust in honesty and sincerity. In Islam, the implementation of trust indicates the faith of one's servant. Implementation of this trust requires very high faith and integrity. Individuals who are high in faith, are sure to carry out the trust seriously regardless of human or human beings. This is because he is convinced that Allah SWT sees and judges every conduct he has done. Unfortunately, those who are weak in faith will always ignore and relent on the task they are given. In the drama studied, the value of the trust was often overlooked by Husband and Mami himself who let the children to be involved with drugs and free association because of the inherent nature of trust that was lost due to a living environment that was abusive. The value of trust can be seen in real-time Malay drama genres especially in television. This is because the reality of the lives of the Malays is shown to the public through the storyline of a drama. According to Indirawati Zahid (2006: 429), although not all of this happening in the real world can be displayed on the silver screen, the slightest part of what is shown is what really happens in human life. Hence, the concept of the honor of the Malays is expected to produce dignified, self-esteemed and self-respecting individuals in line with the will of Islam. Indeed, the custom of the Malays itself emphasizes the importance of honor in defending the dignity of the contaminated, such as the proverb "from the life of a deadly mirror, better to be dead." Finally, the value of the trust that combines aspects of language, culture, art and religion is expected to be an interesting and awareness-raising study of the society thus raising the dignity of the Malay. The value of this trust is fundamental in the harmony and well-being of the state. A country with a very trustworthy and integrity community is sure that all aspects of life can be implemented smoothly, harmoniously and thriving. However, the value of the trust displayed in the *Tersasar di Jalan-Mu* is a neglected trust in a family institution like the character of Ghani who prostitutes his wife, and Abang Harun who let his wife earn a living. This is what causes disillusionment in the life of the community, thus generating

troubled and disturbing families around the world. The value of the neglected trust or responsibility has caused the people in Lorong Haji Taib to be lame and tough so that the wives, children, women and the underprivileged groups are arbitrarily deprived.

1.1. Statement of Problem

Every human being certainly has the trust they bear. However, as of today some individuals do not hold the trust properly. This is because of the weakness of faith in sin and reward. Furthermore, those who do not trust this feeling that a trust does not need to be done seriously as long as it does not seem to be the result. In the life of the Malay community, the nature of trust is highly emphasized in many matters, especially in families and communities. This is in line with the will of Islam that demands the ummah to keep the trust as best as it will be questioned in the hereafter. Through this study, the nature of the trust being discussed is the nature of trust in the responsibilities of parents, children and members of society who have abandoned the value of trust in the family institution itself so as to cause their lives unsettled and always overwhelmed. In the study of an Islamic scholar, Ali Jarishah (1990: 26) has stated that one of the major honors is trust, besides six other things within the scope of the life of Muslims. The six things are blood, dignity, property, tyranny, disunity and women. It has been examined in the contents of the Last Sermon of the Holy Prophet (al-Wida') who was also named the First Charter of Human Honor (Ali Jarishah, 1990: 26). In this connection, some societies today are also often encouraged to evaluate a person based on external factors such as rank, property, appearance and so on. While in Islam, honor is assessed on the nature of sincere trust that is based on faith in Allah SWT. This is in line with Paskalis Belawan's view which states that in general a person who does not hold full faith in religion often relates the level of a person's height to the following meaning:

Honor is often associated with wealth, because with the wealth it possesses somebody is at a higher level than other people and thus his good name is also a predicate that must be maintained.

(Paskalis Belawan, 2009:2)

This means that people think riches are the main symbols of respect for a person not seen in the height of the identity of the trusted person. The rich man is honored to be able to master various things until he is empowered to do anything even if he does not believe. However, Islam does not forbid its people to seek honor with wealth, but it must be based on His will. The community is also expected to preserve the respectfulness of

every act, and thus continue the culture of the Malay community that is highly regarded by high courtesy to create a dignified, believing and selfish Malay identity. The high value and dignity of the Malays are directly manifesting the privilege of the Malays which are different from the rest of the world. Research on values is more geared towards the writing of printed works. Therefore, this study is about to approach the reader by taking data from the form of video, which is television drama. Drama strikes on His Way is seen as the data that is relevant to this study as it contains the value of trust that has been betrayed by family members and the community. What's more, Lorong Haji Taib is still a dilemma with social problems ever since. People's interest in television drama is getting higher. As a result, it is arguable that drama is the "closest educator" indirectly to society well in childhood until the elderly. All will watch television drama no matter what the theme and the drama is. Obviously, this study will encourage the community to think and review values and lessons while watching television drama.

1.2. Objectives

This study has 2 main objectives in solving the problems of trust value in the life of society, especially the Malays, namely:

1. To identify the scenes that contain the value of the trust in drama *Tersasar Di Jalan-Mu*, and
2. To discuss the value of Malay trusts based on the drama *Tersasar Di Jalan-Mu* with using the Concept Framework by Ali Jarishah (1990).

2. Literature Review

Studies on social issues are many, but the main reason is that parents' disobedience as family leaders in caring for children is rarely discussed. Amla Salleh et. al. (2010) has conducted a study on the main causes of academic and social problems of children is attributed to the attitude of the father who does not play a role well and more to give up the nursing and educating mother. Among the negative traits are the less communicative father with children, especially with boys, less concerned with self-concept in children, religious and academic aspects of children. The study of social problems among adolescents has never stopped being discussed, especially teenagers who have dropped out of the lesson. There are various factors that cause teenagers to engage in various social problems such as truancy, smoking, free social and drug

trafficking, but the main cause is still to educate parents and the environment that parents give to children since childhood (Azyyati Mohd Nazim et al, 2013). The study of language in reality drama is not much to be studied in comparison with literature studies such as poetry, *gurindam*, printed drama scripts and so forth. While the drama is the medium most popular by the local community (Mana Sikana 2006: 58). Therefore, as a researcher we have to take this opportunity to provide useful and effective knowledge to readers by producing a study of drama. For example, Mana Sikana (1995: 126) has written about dialogue style in stage drama but has never studied dialogue or acting in television drama. Jusang Bolong (1998) has studied the cognitive change and the level of audience interaction with the Malay drama on television through the drama titled *Millionaire* immediately. In the study, Jusang tried to identify the level of audience interaction with the Malay drama on television and the cognitive change that took place. The results show that the level of audience interaction at the watching stage, reading / interpreting and using is high. However, there is no significant difference in cognitive change (the change in the accuracy of Malay image accuracy) before and after watching the *Millionaire* drama immediately. In addition, Ummi Hani Hassan (2010) in his study entitled "Dakwah Drama in Malaysia: A Study on Scriptwriting Process", found a good drama da'wah from a good and quality dakwah script. It starts with a knowledgeable writer, embraces Islam, has extensive experience in the scripting world, is responsible and careful when the writing process takes place. The effect of these criteria is that writers can produce a script of good drama da'wah and gain a place in the hearts of the community. Paskalis Belawan has produced a journal about 'Honorary Values and Human Rights' in June 2009. Honor is a very close value to the will of Islam. According to Paskalis Belawan (2009: 1) honor is a very sensitive question because it relates to human dignity itself. Anyone never wants his pride to be trampled down and dignified his dignity. Even humans are always working in various ways to defend dignity, goodwill, facial and self-esteem. In the course of this life, everything that humans do is usually they want the rewards to feel valued and respected. This is in line with the opinion of Paskalis (2009) which states that every human life activity is in respect of honor and every action has the purpose of honoring. But if one does things contrary to the values and norms of society to get the honor, then at that moment man has actually lost his true honor. According to Paskalis again, 'honor' is a value and attitude in humanity. In the competition for the highest honors amongst human beings, they will feel higher and powerful than others when endowed with rank, title, gift, grace and so on. While it is merely a tribute and it is a responsibility to be humbled.

3. Methodology

This study uses a qualitative study method, which is a discussion using the conceptual framework of Ali Jarishah (1990). Ali Jarishah has highlighted the kind of honor in Islam and one of the most important honorable values in life is the value of trust. This study uses Erma Fatima (2009) drama *Tersasar Di Jalan-Mu*'s data as the study material. This drama has a chronological story that is structured, easy to understand and the value of teaching is full of trust values. The drama has won the Best Drama Award in the Screen Awards Ceremony organized by TV3 in 2009. Discussion of the study was conducted on oral (verbal) and nonverbal (body languages) communication through the characters in the drama, Mami, Abang Harun, Yasir, Aliya, Ayuni, Jamilah, Ghani, Maimun, Iman, Milda and the side characters. Every acting dialogue and act has been transcribed in the form of writing so it is clearer and easier to study. Overall, the duration of the drama *Tersasar Di Jalan-Mu* is 1 hour 30 minutes. A total of 9 scenes will be analyzed containing the value of trust in society.

3.1. Ali Jarishah's Concept Framework (1990)

The study of Ali Jarishah in his book, *Honorable Types, Islamic Rights*, 1990 has compared the honor of conventional and Islamic perspectives. It discusses human rights through Islamic and non-Islamic legislation. In general, the question of human rights has been discussed since ancient times, as early as 1215 AD until now. Among the conventional laws of human rights are the Magna Carta, the Charter of Rights or the Bills of Rights, the Declaration of Independence of the United States Territories, the European Covenant to Watch for Human Rights, and the International Covenant on Civil and Political Rights. However, according to Ali Jarishah in his study, besides following the Islamic legislation in writing like the conventional legislation, Muslims need to place human rights through the guidance of the Quran and hadiths in full. In this regard, human rights are defined as the attitude of preserving the honor of individuals and communities to ensure a better life through deeds and speech. Thus, Ali Jarishah's study has outlined and discussed the importance of humanity, especially Muslims to understand the true meaning of honor and rights. In the study of this honor, Ali Jarishah has conceptualized the honor of seven types of honor (1990: 18), namely, blood, property, dignity, tyranny, disunity, women and trust. This kind of honor by Ali Jarishah is seen as a science that is less understood by the public as it often relates more honor to the terms and context of 'dignity' solely. Hence, it is a proper finding to be used as a new knowledge to

the society especially Muslims to raise awareness about the importance of practicing values of honor in life. However, in this study, the researcher will focus on the value of trust because this value is seen as synonymous with the problem of increasingly less conscious society about the importance of carrying out the trust. Honesty in the context of this mandate is a common thing to the nature of trust in the duties and responsibilities given and prohibited from the betrayal of the obligations. The trustworthy person not only gets glory in God's sight but also respected and respected by others. Thus, the nature of the trust in a person is the symbol of his faith in the Almighty God. According to the hadith:

"No religion for unbelieving people..."

(Hadith History of Imam Ahmad in Ali Jarishah, 1990: 36)

In the discussion of this kind of honor, it can be seen that honor is divided into seven categories which are generally evaluated in word and behavior. Hence, it shows that Islam is a fair and just religion to all people for giving 'honor' to anyone as long as the individual runs the command of Allah SWT and abandons His prohibitions. It is not located on the exterior, appearance, property, rank and so on. Although many have been aware of it, the definition of this honor should be further emphasized such as the study of the concept of honor in order to give emphasis to society. The kind of honor given by Ali Jarishah is based on Islam, the study of the last sermon of the Prophet SAW. Researchers see that it is desirable to be raised and exposed to society in Malaysia. In fact, it will be a more interesting study when Islamic-based views are peeled into the culture of the local community. This is because in the life of a society, religion becomes the main guide and culture plays an important role in practicing religion in accordance with the situation and the way of life of a society, especially the culture of the Malays. This is in line with the definition of "Malay" which states that the Malays are very synonymous as Muslims, Malay and Malay-speaking. Therefore, the researcher expects the study of the concept of honor to fulfill this desire and produce a new study that is interesting and relevant to the culture of society, especially the Malays and generally Muslims.

4. Analysis and Outcome Discussion

The findings show that there are 9 scenes containing the value of the trust in the entire Dramatic of drama *Tersasar di Jalan-Mu* as shown in Appendix 1. The value of this trust has been identified and analyzed in Table 1. While the topics contained in the ninth round are about the trust and responsibilities in family institutions, namely parents, spouses

TABLE 1: Analysis of the Value of Trust.

No.	Analysis Round	Minute	Trust Value Question
1.	16	14:07-15:04	Mother demonstrated demonstration The mother (Maimun) who is not ashamed to earn a living in a way that is not kosher in front of the child.
2.	17	15:05-15:59	Not responsible's husband Husband (Abang Harun) is not responsible for earning a living.
3.	25	23:53-25:06	The children who betray the parents' trust The girl (Aliya) who trips school and betrays the trust of parents who trust her to school.
4.	35	37:36-39:24	Father of darkness of religious science The father (Abang Harun) who has no sense of guilty when he sees his son being dismissed.
5.	36	39:25-42:13	Sister Still Trust Properties A sister (Aliya) who advises her sister not to repeat her mistakes involved with truancy problems.
6.	40	46:33 – 47:24	Uneducated family by husband/ parent with religious science The mother (Mami) who was happy to entertain the customers of the stall until she noticed that her daughter came out late at night.
7.	53	01:07:07-01:10:45	Unproper husband Husband (Abang Harun) is not responsible for the family because he is busy playing gambling and does not even know about children who have drunk with drugs. In fact, teach your wife to get rich with gambling.
8.	56	01:15:15-01:16:17	Disrespect son Son (Yasir) who speaks rude and does not respect his mother.
9.	60	01:22:20-01:25:48	Impressions when confirming trust Parents (Mami and Abang Harun) who regret their chanting attitude towards children have caused one of their children to die for drug abuse.

and children. The value of this trust will be discussed based on the Ali Jarishah Concept Framework (1990). The concept of honor is a study which refers to Ali Jarishah's view of the values of honor in behavior, speech, manner of life, culture, belief and as a whole based on Islam. Hence, in achieving this goal, the researchers will conduct analysis and discussion based on the methodology already developed. On the whole, the discussion is given descriptively according to the chosen conceptual framework.

4.1. First discussion: scene 16

This episode took place at Maimun's house located at Lorong Haji Taib. Maimun is a neighbor to Mami. This story tells of Maimun, the mother of Iman who has been accustomed to earning money in a way that is not lawfully open to her son. Maimun as a mother should be aware of the trust to seek a lucrative living, though income is low

but a good source. The saying goes: "*jangan memangku ayam jantan, baik memangku ayam betina.*" The attitude of betraying this trust coincided with Bukhari's hadith from Abu Hurairah RA states "*The coming of humanity, they no longer care about how to get wealth, halal or in a way that is illegal.*" For him, he was only able to carry out such a mandate though he realized he was wrong in both religious and cultural communities. Despite being in his early 50s, Maimun is still working as a sex worker to support their child's life. His son, Iman, a teenager aged about 13 years old and never attended school due to their narrowing of their lives. He works as a fruit hawker. In this drama, it was not revealed about the Iman's father, possibly an orphan, or possibly an illegitimate child. However, he has a close friend, namely Ayu who is the third child of Mami but he is schooled and wise in the lesson. In this episode, Maimun walks in a state of helplessness and goes into her home because she is too tired after serving a man like her. From there, it can be seen that the culture of living in a big city makes women aged like Iman's mother find income sources in disgusting ways even though she's helpless as in dialogue "(while holding a man's hand) Tomorrow comes again... (the man did not serve the question.)" That's why Iman was not surprised to see his mother hugging an unknown man and going out of his house, because he seemed to accept the nature and culture of his mother's job. In the life of the Malay community, prostitutes are criticized, humiliated and not accepted at all. On the other hand, children who are raised with a live culture in Lorong Haji Taib where their mothers work as prostitutes are familiar with the viciousness of the eye. It is said that prostitution has become a living culture in the area. This is at the financial and environmental urgency of the big city, Kuala Lumpur. Without a shame, Maimun held his hand and stroked the male customer's body in front of his son, Iman. The act of adultery is not only disgusting and irritating, but also shows Maimun downgrading his own honor and honor. The influence of the environment often associated with prostitution is not a prerequisite for a mother, like Maimun to pawn her dignity openly. At least, Maimun must have a shame and disgrace to show such conduct to the Faith.

Iman seems to be unlucky with his mother's work as prostitution culture as well as the out-of-wed child is not an odd thing compared to the real-life culture of the Malays which is such a humiliating thing. When viewed from a mother's point of view of the child, Maimun's actions are very disappointing as it is possible to let the still young child see his sundress. Although we can say that such a situation is normal, as a mother, she should have a sense of shame and responsibility for her child's education. A still and unconscious faith in this life, of course, accepts her mother's job because she does not know what to interpret. For Iman, his mother only finds a living to support their lives,

so there is nothing he needs to question. The child given is a very big trust from Allah SWT to parents. Whatever the child's status, whether orphaned, unlawful, raised in a divorced parent situation, or whatever, a child is entitled to love, education and a good environment. Iman can also be said to emotional conflicts and stress in understanding his mother's work as the situation was observed at the beginning of the 16th round, namely, "Iman climbs up the stairs to her home carrying two packets of mixed rice to give to her mother, Maimun who has just finished prostitution is holding hands a man who subscribed to him. Iman looks at it and seems to have understood his mother's life. "Teenagers like Iman are feared to be trapped in crimes when adults are due to the upbringing and environment that is so contrary to the norms of ordinary life and religious values. According to Mahmood Nazar Muhammad (1993), deviant behavior (immoral behavior) among adolescents is caused by conflict and psychological stress. Adolescents involved in doing these devious and delinquent behaviors are also in conflict with their own families. They fail to see the family is a healthy environment and can give them happiness and fun.

The value of the trust outlined in the Ali Jarishah Concept Framework, emphasizes the responsibility of a mother and the importance of maintaining aurat. As a mother, Maimun is obliged to realize that the child is a gift from Allah SWT who is obligated to be properly educated, regardless of whether or not he or she is. As a woman, Maimun is obliged to maintain dignity and self-purity. Immature faith, of course, disagrees with her mother's treatment. By doing bad things before the eyes of Iman, Maimun is not only guilty, but also has given a lesson and a bad example of example. In this case, a mother's mother's love should override everything. This means, Maimun should be aware of the trust to love the growing child. The prostitution work is not an excuse and a solution. In fact, prostitution will definitely bring harm to health like HIV and AIDS positive disease. Unfortunately, Maimun has denied the trust and failed to educate his children about the value of self-respect when he himself sold his honor. If seen in this drama, Maimun's physical body shows he is still healthy and able to work and find a fortune in a better way, but Maimun has no such awareness. Sadly, Maimun asks her son to buy food after he finishes work as can be observed "Mak, no fish. Iman bought chicken with shrimp (pointed out food wrap), "Ah... (complain about not buying fish). You eat dululah. Mak tired. Sleeping on the bed "; (Nodding and seeing his mother walk tired). "Those who betrayed the trust are said in the Hadith History of Imam Ahmad that" there is no religion for an unbeliever."

4.2. Second discussion: scene 17

The trust to be discussed in this 17th scene is in connection with the attitude of a husband who does not understand his responsibilities as a husband to make his wife and children live hard and tossed. This coincides with Mohammad Ramzi's opinion (2015: 41) saying that most cases of carelessness and neglect in children occur on certain factors unnoticed. The main cause or factor that often occurs is due to a lack of knowledge in the soul.

This 17th scene takes place in the morning where Mami together with her husband, child and worker is busy opening their stalls. Although Abang Harun helped his wife, Mamilah, who was more enthusiastic about running the stall to support their family. It is the culture of some among the people who are more lenient and trustworthy to earn a living on the shoulders of the wife, though it should be taken by the husband. What's more, Abang Harun is willing to cheat against Mami without feeling sorry for his wife working. Mimi communicates silently to her husband by crushing a drink and silence. It is a sign of jealousy and anger with Abang Harun's unshakable attitude of tearing their workman, Tuti in front of him. It also seems to disrespect Mami as a wife. The anger was also directed towards Tuti for giving a positive response to her husband's temptation by saying "Ala, my father..." with a voice in her voice. This shows that the culture of sexual harassment to employees is a normal thing for unruly fathers and husbands like Abang Harun.

In the context of trust as a worker, Tuti needs to realize that his relationship with the employer is limited. Employees must follow the instructions of the employer in the context of the assignment only. So, Tuti who according to the wishes and temptations of his employer is considered to be beyond boundaries and no self-esteem. The act of Harun's brother also shows himself irresponsible and humiliating his own right name as an employer, husband and father. He did not want to open the stalls which were the primary source of their livelihood, but without embarrassment they also stumbled on a stallion worker in front of his wife who was struggling to work. While Mami asks him to help open the stall but the other will be. The saying goes "to the back of the machete" and "to shake the ring". From the point of view of the worker's dignity, Tuti should guard and defend his honor as a woman instead of entertaining Abang Harun's temptation. Although he is only an employee, in Islam, everyone's dignity and self-esteem are the same and must be maintained everywhere regardless of the background. As an employer, Abang Harun should also respect the rights and honor of his worker, Tuti.

Life in Lorong Haji Taib is often associated with prostitution and drug addiction so some call the lane as 'back to death', a place full of sin. Haryati Hasan (2006: 73) stated that in Lorong Haji Taib, prostitution or drug addiction and drug addiction was a crime that was synonymous since the 1960s. In this connection, it is not surprising that Mami explicitly rents out a room for the prostitute to commit prostitution. This is because values of honor, dignity and self-esteem are no longer an obstacle to doing business. Even so, in this episode Mami should not have her son, Ayu showroom to the customer who wants to commit a damned act. We need to realize that children are trustworthy from Allah SWT. Mami herself was aware of this trust as she was striving to shop for a stall and a rental room for her Ayu schooling. Unfortunately, he let Ayu show the room to the prostitute. It is very sad because letting a little boy to be confused about the purpose of what a boy and a man who rented a room during the day as he said "(speak to the booth) Hi, kak. Day and night to sleep too? Not to sleep, to be lukewarm..." Abang Harun and Mami have betrayed the trust given by Allah for sending children to show the rented rooms to customers who want to commit immoral activities. Here, it can be seen that the value of the honor of the community in Lorong Haji Taib is possible in the reality of society out there. The issue here is the fate of Ayu who is still a child and does not quite understand the respect of honor but has been stuck with the collapse of moral values. When a customer says "Not sleeping, you'll be lucky", Ayu seems to be confused with what he is saying. This is what happened to Ayu's friend, Faith in the previous round of 16. In fact, as seen in this 17th round, Aliya, who is their second child, just returned from school but was ignored because she managed to manage the business. Abang Harun and Mami should be ashamed and ashamed of their children when they show their sinful activities without guilt. While the parents' trust is very heavy on the word of Allah SWT which means:

"O ye who believe! Guard your souls and your families from the fire of fire: men and stones, the Fire is guarded and guarded by hard-working angels; they have not disobeyed Allah in that which He commanded them., and they still do all that is commanded."

(Surah at-Tahrim, verse 6)

The morality of this mother is nothing but a parent, Abang Harun who does not understand her role and is unaware of what will happen. The height of a husband's dignity lies in his responsibility to educate his wife and children. Sadly, in this drama Abang Harun has let his wife and son run the business of a rented room for prostitution, while he is lazy to work, and even feels incestuous with their employees, Tuti. Abang

Harun has failed to play a role to educate his wife and children about the value of self-respect, even he himself does not care for his honor. She is not only grateful to have a wife like Mami who is willing to take on the job of a husband by making a living, but does not respect the feelings of a wife. Although Mami looks like a wife who is independent and rude at work, she must be jealous and heartbroken. So because of that, Mami lost his respect for her husband by crushing the drink as a sign of anger. Abang Harun should be aware of the trust given to him as a husband and father. It should also respect the feelings of a wife because in Islam each spouse has the right to be respected, appreciated his emotions and his circumstances in the context of love and affection.

At that time, parents are obliged to make halal food for children. The sanctity and honor of the property lie in the way and the source of it. Really disappointing, Mami is working on a food stall and a rental room for the public at Lorong Haji Taib. The food stall business is halal, while the business of the rental room used to trade self-esteem is illegal. In Islam, something illegal when mixed with halal, then something is illegal. Mami is a good mother because she strives to earn money with the hope that her children become useful people. However, this unpleasant provision, of course, gives birth to a problem boy. The proof is that only Ayu is good, the other Mami children, Yasir are involved with silent drug trafficking, while Aliya becomes a schoolteacher and smokes as well as Mami and Abang Harun's knowledge. That is what is said by the impact that happens if the property is cultivated in a way that is insulting.

4.3. Third discussion: scene 25

The honor of the type of trust explains that every responsibility given must be done honestly. In the context of this round of 25, the 'trustworthiness' that could be attributed to the attitude of children who betrayed parents' beliefs. Aliya and her colleagues jogged at the First Complex entrance, Kuala Lumpur. They just sit on the stairs and do not feel shy about the crowds who are there. Teens who are born of a family who does not emphasize the attitude of trust and gives freedom without limitation will make the teenager also insecure like this scene that shows Aliya cheating her mother that she is in school while she hangs out at the mall. Aliya and her colleagues talk about their problems that have been dismissed due to disciplinary problems. They plan to find their own jobs if they are driven from home when their parents know it. They do not feel guilty about saying things that would embarrass the parents because they have become a teen culture as they do not worry about the future of those who have been dropped

out of school. In the general view and Malay culture, the girls are not polite to hang out in the sidewalks of public places. What's more, Aliya and her colleagues sit in the complex with a somewhat disrespectful style and dress. This reflects their honor and parents' education. The passersby would have assumed they were troubled teenagers for doing so.

Aliya and her colleagues have been described as unruly children for betraying the beliefs of their parents who believe they are in school. In fact, Aliya and her colleagues are still confident about throwing a school out of fear of being beaten like the dialogue "I'm lazy to think. My father wants to kill me, I'm sorry.. I'm so sad, I run away from home. As far as KL's work is concerned, it is not hard for me to find anything. "So the three of them are aware of the trust that has been denied so be prepared to find work if evicted from the home. Their actions have shown their own image as a Malay girl who has lost her identity, courtesy and defames the family. Adolescents like Aliya and her colleagues became teenagers who collapsed moral values because of the overly liberal environment of nature, which is in Lorong Haji Taib as well as the attitudes of parents who are less concerned about their daily activities. According to Cohen (1987), moral impairment is a state of affairs and episodes that appear and are regarded as threatening the values and interests of society. Sadly, Aliya dared to serve and rode a motorcycle with her newly discovered man without any sense of silence because of her captivating charm. Aliya and her two friends have been drifting in desperate ways to learn and are not responsible for repaying the sacrifice of parents who have struggled to find a living for their schooling.

Islam not only prohibits a person from committing adultery, but also forbids both men and women to commit adultery. This is to protect the dignity of every individual. Dignity is the trust of every good man or woman in order to honor their own dignity. However, Aliya, her friends and the men did not understand this dignity, then mingled freely without shame and guilt. It also relates to parental responsibility to educate children about dignity. Both Umair and Abang Harun never take the geri and the background of her daughter's friends. So, because of that, Aliya and her friends did not care to serve the young men she met at the foot of the shopping mall. Things are visible in the conversation below:

Aliya: hey! It was a day (pointing towards the young men).

Friend 2: That's it (excited).

Friend 1: Look at that, this might bring this big bike. I'm not supposed to.

Friend 2: He's not carrying a motorcycle, he just bring it your helmet!

Friend 1: Stupid, if you bring a helmet like that, you should not have loaded it.

Friend 2: Either way, take it RC's motorcycle only.

Friend 1: But he's look handsome...

Based on these conversations, Aliya and her colleagues value a person more easily by means of vehicle and appearance without thinking about the risk of their pride and pride that the motorcyclist can play. They realize that the boys will not bring any benefit to their lives, but because they are depressed by the problem of being thrown out of school, they serve it just to love or relieve their stress. This act will certainly defame the honor and may embezzle their own future. This is like Wyn and White (1997), emphasis on age by indirectly waiving the significant role of social institutions and changes in economic and political aspects and their impact on adolescents.

4.4. Fourth discussion: scene 35

The question raised in this chapter is the feelings of a mother and wife who are disappointed with the attitude of her son and husband who does not want to change their lives to be better and dignified. Mami scolds and hits Aliya for betraying her beliefs by hiding that she was dismissed from school. Abang Harun just sits out and does not care about the children. While he was trying hard to give a perfect lesson to the children so they become useful people and out of the dark passageway. Husband like Abang Harun who is accustomed to the culture of life is irresponsible and is expecting only the wife of all things, often to take easy even if the child himself has been dismissed from school. He did not feel guilty about his sin over neglecting the family's trust, and even scolding his depressed wife.

In the life of the Malay community, the children's personalities are the symbols of parents' upbringing. So, when children do shame, parents will feel angry because their dignity is tainted. That's why Mami hit Aliya with her heart in front of the crowd because she could not help but keep up with Aliya's very unsuspecting attitude, which was a secret of herself being dismissed. Aliya's actions have "deflated charcoal" in the face of Mami. Furthermore, Mami is a respected person in their area of residence. In the context of parents' trust, this conflict is a mistake of Mami and Abang Harun itself as it allows children to see immoral activities by running a rented room business to prostitutes and familiarize themselves with the use of taboo language as their life. This is to be observed when Mami issued the words "If you want to be a woman on the street, here you can. Do not go all the way (pointing towards a prostitute's room)!"

However, from the other point it can be praised the integrity of Mami's character. As a mother, Mami intends and struggles to send her children to school so that they will not be affected by the prostitution and drug addiction that often happens in their homes. This is noted in the dialogue "I'm looking for money, day and night to raise those boys. Let him become a useful human being. Ni tak. Trying to look at Yasir, who is big, whatever is in need, sits in the room (agitated). "This Mami sacrifice symbolizes her as a mother who still has a sense of responsibility, cares about her children and dreamed they become useful people in religion and society. As for himself running a rented business room for prostitution besides opening a stall, he still hopes that the livelihood of the children can support the schooling. His purity was destroyed by Aliya and Yasir because he had a lazy husband, did not want to work, exploited his wife and did not guide his wife and children into the way he approached.

Although Islam praises the sacrifice of the mother who struggles to find a living for the children until it is likened to "heaven under the feet of the mother", but the source of the sustenance must use the right path. In other words, a goal will not allow the realization of the goal. So, one of the effects when parents do not trust to find good living and halal, so that's because of her son, Aliya loves schooling and smokes until she leaves school and disappoints Mami's wishes. This is because bad luck will make children stubborn, disrespectful to parents and betray trust and trust of parents.

Mami is a respected citizen in Lorong Haji Taib because he has two businesses there. Even the people also respect Mami for Mami's hard work and intentions to make their daughters dignified and respected and unaffected by prostitution in their hometown. Because of that, Mami grew angry and sad when Aliya destroyed her expectations as the dialogue "I'm so sorry for the street girl, yeah! You want me to be shy! I'm your school so you're going to be a person, not a street woman. "In Malay culture, a child behaving like Aliya has humiliated the dignity and shame of the family. As a result, their family was laughed at by a well-known band, Milda and friends who witnessed the incident. Mami gets sad when her husband behaves indifferent and ignores her responsibility to children and wives. This can be observed in the following communication events:

Mami: What darling know! People have children, know how to care for kids! You do not know how to care for your child, you do not care about your children! (Ayu came to help her sister and they left there). Where are you now?

Harun: Ha, chase, chase.

Mami: Do not know how to go to that kid!

Harun: I'm working

Mami: Eat the "*nombor ekor*"!

The main cause of this conflict is Abang Harun's non-trust attitude as husband and father. Abang Harun only allowed Mami to manage the problem of Aliya who had been dismissed. While the case of student dismissal is a major problem as this may affect the future of the child. In this case, Aliya's moral disillusionment and his wife Aliya's embarrassment to the crowd stems from the failure of Abang Harun who did not show a good example. According to Abdullah Nashih Ulwan (1995: 178) quoting At-Tirmidhi's hadith that the Prophet (peace and blessings of Allaah be upon him) said: "There is no gift given by a father to his son who is more important than giving good character." against Abang Harun who ignored her aggravated feelings by removing the school from her child. In fact, Abang Harun told Mami to hit Aliya at home only because she did not want to be disturbed to write a guess at the lottery numbers at Mami's own stall. This makes Mami continue to scold Abang Harun in front of the crowd for being so as shown in the communication events below.

Mami: I got a letter from school. I'm looking for money, day and night to raise the boys. Let him become a useful human being. Ni tak. Try to see Yasir, who is big, no matter how bad, sits in the room (agitated).

Harun: Tuti, make water, ti...

Mami: Always asked the drinking! (shed water to the floor).

Harun: What's going on here....!

Mami: Hehe... Like... (sarcastically Mami and her husband).

As you know, abusive husbands like Abang Harun will make the family institution extinct. Husbands do not seem to be affectionate and dreaded by the command of Allah SWT about the mandate to bear as a family leader. In fact, it is better to say it does not understand what love affects a family. Maybe it's just that marriage is just for fun. So, here's how important the role of a man in the family is. If women want to take on this big responsibility, then the woman can not afford such a man because of the lack of physical strength, sometimes proven emotions, health that is deteriorating after childbirth and easy security of women. Nevertheless, women are the best assistants in the husband because of their mental strength, high spirits and gentle instincts. After all, the spouses need to work together and work together in educating and seeking sustenance for the development of the family, then the children will progress and their love grows and thus bring about the well-being of the nation.

4.5. Firth discussion: scene 36

The event in round 36 is a conversation between brother and sister. Aliya and Ayu are close friends and advising each other. Although Aliya was beaten by her mother in the audience, Ayu still respected and listened to her sister's advice. Hitting children in front of people is a culture and a common problem for families who do not live up to religious values. Aliya is the second child of Mami and Abang Harun who is 17 years old and will sit for the *Sijil Pelajaran Malaysia's* examination. But unfortunately, she was not trustworthy with her parents for engaging in smoking discipline and school trips to school. Aliya kept that secret for fear of her mother who was so firm and hopeful about the performance of her children's education. However, when Mami learned the secret, Aliya was beaten and scolded for humiliation so embarrassingly. Mami did not realize that Aliya's moral collapse was due to the educational outcomes and the influence her and her husband gave to their children. The study by Loeber (1986) and Rowe (1992) in Badruzaman Baharom (2006: 28) states that most teenagers involved in deviant behavior since childhood have family members or parents who have done so. Parents, as managers and administrators in a family, are the main models that children follow. Whatever behavior parents do before children are both verbal and verbal will be observed by the children and it is not impossible for the children to be involved with the behavior. If the behavior is good and positive, then the children will become such. On the contrary, if parental behavior is more in the way of the poor and the negative, then teenagers in particular will also be educated with negative and inferior traits. This will negatively affect the development of the personality of the children.

Therefore, Aliya has fled to the roof of the shophouse because her emotions are so depressing. The younger sister of Aliya, Ayu continues to pursue her because she wants to calm her. In a conversation between them, Aliya was a sister who had a trustworthy nature and loved her sister. The situation is in the communication event below.

Aliya: (holds both his sister's shoulder) Ayu... Akak believes Ayu must be a minister one day. I'm going to save all those places here, everyone here. Ayu, Ayu dear, right?

Ayu: (nod).

Aliya: If Ayu loves me, Ayu will promise one thing.

Ayu: What's it?

Aliya: Make a promise, do not be like that. Promise?

Ayu: (holding his brother's hand) Promise. (they embrace).

Aliya: Ayu.. Akak want to be mom and dad's hope.

Aliya cried, holding her shoulder and hugging her, advising her not to follow the trail that ruined the future. It also raises awareness of the expectations of children who grew up in areas facing moral collapse such as Lorong Haji Taib. Aliya is influenced by a free lifestyle while Ayu aspires to be a minister who can change the fate of his residence is the children who face conflict and confusion about the values of human dignity. Although still in elementary school, Ayu wants to lift the honor and dignity of the family and society as a more respected group. At the end of the drama, he succeeded in achieving the ideals. It can therefore be attributed that parents who are not trustworthy in providing education and a right environment will certainly produce children who are also dishonest and shame the family as Aliya is depressed in "why, I do not want to be like me. I'm lazy, like skipping school, stupid... "

4.6. Sixth discussion: scene 40

This episode shows the nature of parents who let kids practice indecent communication in daily interactions. Abang Harun who left Mami alone holding the trust in caring for the children. So, as a woman, she only sought money and did not know to emphasize language education and politeness in children. Mami and his son, Yasir did not know to claim their rights. They do not express their feelings and communication in the family is not harmonious. According to Asiah Ali et. al. (2008: 86) states open attitude communication requires that individuals in the family be responsible for what we think and feel. Which means that each individual must confess what is in the head is what results in the mind of others. Similarly, what is in the heart is the result of what we ourselves perceive is not the will of others. Therefore, thoughts and feelings are our responsibility, not the responsibility of others. Otherwise, communication in the family becomes bad. This can be observed in a conversation between Mami and his eldest son, Yasir. Yasir scolds her mother, Mami as she plays with Milda so she does not notice Aliya quietly out late at night. Mami, Yasir and Milda use coarse language discourse in their fellow interpersonal communication. This can be noted in the following dialog:

Mami: Where do I see it? When?

Yasir: Well, that's it. Sit down under the hut, pet pot pots pet. That's it, treat the crazy for it (to Milda).

Mami: You're just busy.

Based on the scene above, Yasir looks familiar with the culture of speaking in a rather loud tone with his own mother as if communicating with his friends. Well, he's talking to his own mother. In fact, a child speaks a gentle and friendly language to the mother. However, Yasir speaks to his mother in such a way that the environment and society are accustomed to abusive, persuasive and frank speech. From the point of "dignity," the attitude of Yasir, who always saluteth his mother as if he was communicating with his friends, in the dialogue "Ha, it is, man. Sit down below is a chat, a pet pot, a pet pot. That's it, treating the crazy for what (to Milda). "For Mami and Yasir, this is a habit to interact. However, in terms of manners, Yasir is still regarded as a child who disrespects the mother and drops her mother's dignity in front of others.

Mami and Abang Harun are unaware of and understand their responsibilities towards the behavior and activities of children. This is evidenced in the dialogue "Ha, that's it, ma. Sit down below is a chat, a pet pot, a pet pot. Yes, it is the crazy thing to do (to Milda). "Therefore, Yasir did not respect his mother because he dared to reproach Mami in a loud tone. Aliya is also said to be disrespectful to her mother as she dared to go out of the night in secret. Mami did not even notice that Aliya was in the state of the drug addicts behind her because Mami was busy entertaining Milda, a passionate chanter about the 'self-investing' heritage. So it can be said that it does not become a weird thing if children do not respect parents because the parents themselves are not trustworthy for teaching them about the degradation of dignity, dignity and honor. Parents' dignity lies in their responsibility, ie giving birth, feeding, nurturing, raising and educating children. Mother's sacrifice has been raised by the religion and the way of life of the Malays so God instructs the children to do good to their parents in whatever situation because of His reducing parents. The famous Malay proverb once said "heaven is under the soles of the mother." However, how do children want to respect their parents if they are not given proper educational rights to be good people?

Religion tells us to care about the difficulties of the locals. It is considered trust as a member of society. But in this 40th chapter, Mami helped in matters that were prohibited in religion, the act of adultery or prostitution work done by Milda, a Mami friend who also lived in Lorong Haji Taib. This is as it is in the dialogue "Another time to look for a man, look like a mak, Nyah. Success. Ha... (while "posing" with her new suit). "This act is also supported by Mami who is the source of Milda's reference when she wants to tell her love. If observed in the conversation between Mami and Milda, it can be concluded that prostitutes are a source of livelihood which is a choice among the societies due to socio-cultural factors, the culture of trading the body as a human work since the 1960s. Mami also praised Milda's beauty, a fox that bought her new shirt. Mami can be seen to

be so friendly and supportive to Milda's work, even though they both know the act of trading the body is wrong. However, this work continues in their residential areas due to certain factors. Among them, socio-cultural life, financial insistence, the influence of association in the area of Lorong Haji Taib, lack of enforcement and anxieties about reward and sin. Milda is a fan that often shares grief with Mami. This is because Mami is a very friendly businessman at Lorong Haji Taib with prostitutes and bails there. So, it's no surprise that Milda is without a shame to show off in front of Mami about the clothes she's just bought. Mami also encouraged the matter. Even if they appear to be members of society who are empathy and mutual respect, but what is being said is a matter of adultery. This can be observed in the following scenes:

Milda is talking about his wealth.

Milda: Another time to look for a man, look like a mak, Nyah. Success. Ha...
(while posing with her new shirt).

Mami: Hehe... Hey, Milda. Mama's fashion dress is wearing, Milda. But Mami praise, Milda is beautiful...

Milda: Ha... (ripple)

In Islam, Allah loves those who love each other because it can strengthen unity. Nevertheless, if love is based on the bad or zina-like scenes like this scene, then it still does not get the pleasure of God and will surely bring harm.

4.7. Seventh discussion: scene 53

The habits of children living in Lorong Haji Taib are idle, not given the trust to respect the honor and lack of attention to parents. Therefore, they dare to commit immoral activities as well as a crime because they have been exposed since childhood with a free culture of living and do not appreciate religious values. In this episode of 53, it explains the importance of husband and father's responsibilities to wife and children. Unfortunately, Abang Harun as husband and father did not know his responsibility to earn a living in a lawful way. Unfortunately, he is looking for a livelihood for the family in the wrong way, playing 'the tail number'. This game is a gamble of fate against the number of horses competing in horse races run on the racecourse. This game in terms of Islamic law is a big sin because it belongs to the category of shirk because it believes in something other than Allah SWT, ie hoping for sustenance on the prediction of horse numbers. Abang Harun has ruined their family's livelihoods so that children can dare to commit crime easily.

In this episode also featured Abang Harun and his wife, Mami talked about the prediction numbers. At that time, Yasir was back in the back of his parents to get out of the drug while Aliya, who was addicted to drugs, also went out to find a drug supply. In addition to dumping their own dignity, Abang Harun and Mami had not been able to endorse their finances but did not realize they had betrayed the trust of educating the children given by God. They are busy with world affairs, without thinking about religious activities or education to children. Even worse is Abang Harun who has no consciousness by feeding and drinking to his wife and children only with a source of lucrative gambling numbers. Abang Harun, who did not notice the condition of the children, wished to be rich with gambling numbers of the horse race lottery. When the head of the family does not work then the family institution will be destroyed and disbanded

Thoughtful human thinking of religious knowledge like Abang Harun does not understand the meaning of 'sustenance' that in fact gambling is regarded as a kosher act. This can be seen through the words of Abang Harun, "It is an illogical thing! Illegal go shoot. Do not use the brain. Calculate. Mathematics.. You are selling, I think, it is normal. "Mami has a bit of awareness about halal haram and the blessings of livelihood. This can be noted in the dialogue "There is no meaning. Rezeki tu usaha, bukan main nomor macam ni ni. Haram ". More embarrassingly, Abang Harun often takes money from his stall to stab the tail number. This shows Abang Harun a selfish husband. Due to this lack of blessings, their children become wild and not ashamed of doing sinful things as adultery, drug trafficking, cheating and truancy. The fortune acquired in a way that is not dignified, certainly affects the child's personal or meat blood in a bad way too.

4.8. Eight discussion: scene 56

In the last 40 years it has shown Yasir's banniness towards his mother. Round 56 is the same thing, but it is far beyond the limits. Yasir suddenly rose blood, screaming with a heart and blaming Mami when he did not find Aliya who had stolen his drug supply. Nevertheless, the quarrels of Mami and Yasir can be said to be quite common because polite manners are no longer embraced by most communities. Living cultures speak roughly even involving mothers and children into an interactive practice. This is due to the influence of the environment and the way of life that does not conform to moral values. Yasir had scolded Mami, "Next time, sit down below to look at it. Neither of his children did not know "because his unpredictable drug supply was stolen by his own brother, Aliya. From the point of manners and tolerance of the Malays, indeed Yasir was

barbaric for dropping the face of the mother in the audience without any direct guilt. Even worse, she screamed in a very strong tone in the words "hey, is!" When Mami asks what she's looking for until she becomes like a bum woman. In this case, Mami does not seem to be so hearted that the education he gave to Yasir is such. This can be seen in the way Mami communicates with the public is rude and disrespectful. In this phase, the results of nursery values are given by parents to children.

While Mami is busy treating Milda's wounds, she did not notice that Aliya has left the house quietly as Yasir told her *"Mummy, next time, while sitting here, have a look at her. Even your daughter lost and you didnt know"* as if he described that her mother was careless and did not know how to bring her children well whilst he is also one of her children. In this case, Mummy and Abang Harun is the main cause of their children's disabilities. They both did not educate their children to respect them. The kids did not respect their parents because their own view models is not good, the parents hire rooms for prostitution. Islam lifting the glory and sacrifice of a mother. In this scene, even though Mami didn't take what her son said seriously, but deep inside, as a mother who gives birth and raises him, will certainly hurt. Yasir should realize that whomever his mummy is, he is obliged to honor her. This can be cited from Surah al-Israa' in verse 23, that is, *"And your Lord has decreed that you not worship except Him, and to parents, good treatment. 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. And just have a look at how he screamed at her. Thus, the parents should be the one who educates their children politeness and good manners and behaviors since they were young. When they were already have grown up like Yassir, it's difficult to advise him on manners any more as wisdom says, "melentur buluh biarlah dari rebungnya "*

4.9. Ninth discussion: scene 56

This round is in the form of conflict and anxious mood. In this round of 60, the highlights have shown clearly about the outcome when trust values by uneducated parents have made the future of the children dark. Aliya sent by her two friends was in unconsciousness and a mouth-watering mouthful of drug addicts. Mami and Abang Harun questioned about the cause of their child's death, Aliya. The question was raised to two Aliya schoolmates who suddenly sent Aliya home by taxi in unconsciousness and her mouth bubbling. In this episode Mami and Abang Harun only knew their eldest son, Yasir had been working for drug trafficking because Aliya's friends told Aliya that she was overdoses of drugs taken from drug supplies belonging to Yasir. This incident

took place on the shoulder near the Mami stall. Although the crowd witnessed the incident, it was ignored by Mami and his family as Aliya was nazak. There was a silent communication, the Mami who was silent and sat in the middle of the road brought a message that she was shocked and could not say anything else after her husband told Aliya that she had died. Looks like the sad face of Abang Harun, gluing and embracing his wife is portraying her regret that neglected the trust and responsibility of the children so far that they became trapped by drug addiction and distribution. If it was scanned in the last 2 rounds, Mami told her stall customers not to care about the dying addicts on the sidewalk. In this episode, Mami's own child died on the sidewalk due to drug dose. Hence, it can be argued that the culture of selfishness will turn to self as it has become commonplace in life.

All humans, especially Muslims, expect their lives to end in respectable ways. But Aliya, who died of high doses of drugs, was a very sad family termination. This is because Aliya, who had been drug trafficked after being dismissed, had kept the matter from her parents. Furthermore, this heartbreaking death took place in public areas, of course, it is a disgrace to the honorable Mami family of the people of Lorong Haji Taib. This made Mami and Abang Harun very sorry and sad that they did not care about their children's activities thus failing to carry out the trust as parents. Yasir is said to have paved the way for others to take drugs. Yasir bills and distributes drugs quietly. However, when Aliya was trapped by drug addiction, she had stolen Yasir's drug supply. This has caused Aliya to die because of drug addiction. Thus, Yasir is not only a contributor to self-inflicted by drug trafficking, but he has also caused his own addictive sister to steal the drug until Aliya meets death. If it was linked in chapter 4, Mami had been disrespectful and ignored by a dying drug addict, while she was able to help. On the contrary, he also influenced the public to let the drug addicts not know him until he died on the sidewalk. At the end of the drama, Mami was seen facing the same situation where Mami's son, Aliya, died on the pitch, also due to the excess dose of drugs. So, here it is clear to the audience that every act must have a reward from the All-Mighty God.

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Mami: I beg you to beg. Tell me that... (crying and sorrowful because I do not know where Aliya gets the supply to buy drugs so once).

Friend 2: He said he was stolen that Yasir's brother had.

Friend 1: Yasir brother... (pointing fingers to Yasir)

Mami: (continues to hit Yasir non-stop).

Yasir: What, ma. Mak, mak...

Mami: You got stuff. That's what you said you lost yesterday. You work, sit in the room... sell things (keep hitting).

Yasir: Patience, mak... Patience...

Brother Harun: Hey, hey, hey, hey...! (calling his wife who smacked Yasir), Liya had not been there.

Mami: (stops smacking Yasir, gushing out and sitting in the middle of the street for being surprised by Aliya's death).

In view of this, it is concluded that parents who violate the trust of Allah, which does not give religion and inculcate values of honor in children since childhood, is sure to be the result of this. At the beginning of the scene, Abang Harun's eyes helped bind Maimun's arrest for the mistake of prostitution. Mimi looks very happy to help release Maimun because of the fact that Mami's attitude is helpful to the poor neighbors. In addition, Maimun's son is close friends with his youngest son. Mami's family also did not insult Maimun's acts as they understood Maimun's situation. On the other hand, Maimun also cares about the condition of Mami's son, Aliya who is drug dose. Hence, this is to say that some people in Lorong Haji Taib are still strong in values of cooperation and respect despite living in a region full of disobedience and disunity.

Children are the mandate given to parents by Allah SWT. Their parents are responsible for educating them into useful people. In the context of the above scenario, Abang Harun and Mami should be watching their children's geriatrics from childhood. Sadly, Abang

Harun does not function as a father, but instead gives up all responsibility to a woman like Mama. Mami was seen to be more affectionate to the children by meeting the needs of the ringgit. This has caused his two children to be involved with crimes and moral collapse. This can be observed in Yasir who is considered unemployed, apparently becoming a rigid drug dealer. Aliya was also thrown out of school, then trapped in free association and drug addiction. Well, Abang Harun and Mami pay more attention to their children's problems. This means that education is not just by giving material requirements only, but more importantly is the need to educate on moral values based on Islam. The illegitimate provision, of course, will result in no blessings, especially the effects of the children's personalities. In this regard, there is no denying that every human being likes treasures such as ringgit, luxury vehicles and so on. But the property must come from a lawful source and used for good. The Dramatic Drama in Your Way highlights Mami and Abang Harun's actions deviating from the religious foundation in the ease of acquiring property in a simple way. From the perspective of sustenance proves that Mami has been feeding and drinking non-halal to children for the business of rented rooms to prostitutes, as well as running a food stall. Abang Harun has never forbidden this, but he's even worse for playing gambling. As a result, the resulting blood, their two children, became stubborn, disrespectful of parents and corrupted personal values. Only, they were given a good and wise youngest in the lesson, namely Ayu. However, Ayu is also less appreciated and appreciated. Therefore, Aliya's death can be attributed to the blessings of being sustained by her parents. Although Mami and Abang Harun feel very sorry it is too late. The saying goes "*sesal dahulu pendapatan, sesal kemudian tidak berguna.*"

5. Conclusions and Implications

Based on the discussions in the ninth round of the Dramatic Drama on Your Way this proves that the value of trust is a very dominant and major attitude in the life of society. In the context of this drama, the value of a trust that starts from the responsibility of a father when neglected, then the harmony and well-being of a mother's life is the wife and children. The consequences of this family life failure have had a significant impact on the lives of neighbors and surrounding communities. In this drama, the issue being discussed is a very sensitive issue and is a major problem in the society, the issue of self-esteem, abetting the issue of selling self-esteem and even more unfortunate when it is considered a habit and accepted by society as a job. It is very sad and damages the nation's children. Although Lorong Haji Taib has been synonymous with such activities,

the results of the study show that this phenomenon is continuing to date because of the value of trust in family institutions, especially the trust and responsibility of a neglected father who is the main cause of social phenomena in the area. Trust is a responsibility of Allah SWT to all mankind so that human life itself is harmonious, preserved in honor and adab and prosper world and hereafter. In the framework of the conceptual framework of Ali Jarishah used in the discussion has shown that the value of trust is one of the key values in ensuring the honor of individuals and communities. Every human being has to carry out the responsibility to ensure the well-being of all and the people. In the context of the study, the value of a father's immediate disregard of the obligation, not understanding the trust, the knowledge and not allowing the family members to be protected has caused his family to perish and live in various social problems including being involved in prostitution, children engaged in intangible social problems and the drug addiction and family life atmosphere became chaotic. Thus, the results of this study have outlined the issue of the value of this trust in detail that the value of trust should be emphasized in all respects of life. Although the area of the phenomenon is considered to have been mismanaged and can not be repaired such as the eviction of trust in Lorong Haji Taib which is full of prostitution and drug addiction, it can be overcome if every individual and members of society are aware of the importance of carrying out the trust that has been set as either father, husband, mother, wife, child, student, neighbor and so on.

Appendix 1

Script Transcript of Drama Tersasar Di Jalan-Mu

Original Work: Erma Fatima

Duration: 1 hours 28 Minutes

Transcribed by Juwairiah Binti Osman

Bil.	Actor/ Actress	Character
1)	Rosnah Mat Aris	Mami
2)	Elly Suraity	Jamilah
3)	Azri Iskandar	Ghani
4)	Norish Ismail	Aliya
5)	Sarah Shamira	Ayu
6)	Eric Fuzi	Iman
7)	Rosdeen Suboh	Yasir
8)	Eds Edrina	Milda
9)	Hushairi Husain	Ayong
10)	Adlin Aman Ramli	Abang Harun

Table: Analysis Background, Minute and Types of Honors in Drama Tersasar Di Jalan-Mu

Bil.	Babak	Minit
1.	<p>Background: Maimun House</p> <p>Iman walking up his stairs house while bringing two packets of rice mix to give to his mother, Maimun who was finished slavegirls into themselves are held the hands of a man who subscribe to. Iman keep an eye on the matter and seems to already understand the life of the mother.</p> <p>Maimun: (while holding the hand of a man) Tomorrow come back soon ya bang... (the man does not attend to the queries).</p> <p>Iman: (while holding the hand of a man) Tomorrow come back soon ya bang... (the man does not attend to the queries).</p> <p>Maimun: Ah... (complain for not buying fish). You're eating first. Mak was tired. Later, used to sleep.</p> <p>Iman: (Nod and look at his mother running with tired).</p>	<p>14:07-15:04 (Scene 16)</p>

Bil.	Babak	Minit
2.	<p>Background: Mummy Warung</p> <p>Brother Harun: Dah terhegeh-hegeh lagi apa benda! Mummy: After finish, please help put aside this umbrella.. Brother Harun: Alaa.. later, i will lift it lah Mummy: Juvenile work darling, from above again (Brother Aaron meraba their employees, Tuti. Mummy don't notice that). Brother Harun: Gas, do you have a gas? Mummy: There is. I already cook a while ago. Don't disturb. Suddenly, a transvestite comes together with a man towards Mummy to rent a room.</p> <p>Transvestite: Mummy...? Mummy: Ah!(replied with scorn) Transvestite: (sweet of voice while holding a man) Ermm... more lock here? Mummy: Ayu...? (call her daughter who is arranging chairs). Ayu: Yes mak... Mummy: Here (extended his room key to Ayu). Well, 03. Ayu: (speaking to the transvestite) Hi, kak. Even in early morning want to sleep? Transvestite: Not want to sleep, just want to warming uo the body.. Brother Aaron continues to tease Tuti. Suddenly, his wife, Mummy realize such indecent acts.</p> <p>Tuti: Ala, bapak ni.. Brother Aaron: (suspens with jelingan from his wife) What happen with this gas? Sorts of depleted gas (last watch gas last-). Mummy: (chuck the drinks aloud as a sign of anger). Brother Aaron: What is this? Style in...</p> <p>Tuti continue work and angry fear face of Mummy.</p>	15:05-15:59 (Scene 17)
3.	<p>Background: Shopping Complex; Pertama Complex</p> <p>Friend 1: I already tired want to think. My father want to beat, go on. Very difficult. I'd run away to the house. As far as i got this job here, search and hard to took part at all. Friend 2: Uh, right in... Just now I watch a lot of giler at the shops, like to salesgirl. I remember we try to watch son? Friend 1: Emm... like with us hanging out at here right, what we try? At least, if it's right our parents can and get rid of them soon, we were there work on what. Says "set up umbrella corporation rain". Friend 2: That's is correct, right. I support you by a hundred. We try to watch son? Friend 1: Its nothing.. Excellent students (proud to be accepted). All youth is approaching them.</p> <p>Youth 1: Eh, this is too early day Aliya: nothing, Youth 1: Oo a... come ar.. (invite to told us) Youth 2: Want to follow us? Friend 1: Ah, where are we going? Youth 3: Come with us, turn around (tempting to follow them). Friend 3: Ride motor? (excited by the request). Youth 3: Come with a bike... Youth 1: Lets go... Aliya: Where?</p>	23:53-25:06 (Scene 25)

Bil.	Babak	Minit
4.	<p>Background: Mummy Warung Mami scolding and hit Aliya in front public because she keep secret about action of discard school.</p> <p>Mummy: Hey, Aliya! Come here, come here, you, ha! (keep the lid of his son). What I have so with you huh? You have to throw away the school ye!</p> <p>Aliya: What is this, mak... (crying)</p> <p>Mummy: I got a letter, you're smoking right! (slap and Aliya falling).</p> <p>Aliya: Argh...</p> <p>Mummy: What is this? Want to be street female, huh! You want me to shame! I send you to the school, to you be a somebody, not to be street women.</p> <p>Brother Aaron: Woi ls... (tail number was playing and don't like his wife keep nagging).</p> <p>Mummy: Silent! (her husband's). If you want to be female-street, here also can. Why you need to go far away!</p> <p>Aliya: Argh... pain, mak... forgive me, mak</p> <p>Milda: He's sick, Mami... Enough Mami...</p> <p>Mummy: If you select to so female street, you have to spend money on me!</p> <p>Brother Aaron: Enough, and too noisy! Go up on it.</p> <p>Mummy: Darling what know! People have children, know wakes son! You not know wakes son, directly not care about children! (Ayu come help her sister and they decamped from there). Nak to where else?</p> <p>Brother Aaron: Ha, chase it, chase it.</p> <p>Mummy: Not know going boy wakes tu!</p> <p>Brother Aaron: crowd of work lah.</p> <p>Mummy: Eat the tail number!</p> <p>Milda: Mummy was beating Aliya too severe, why?</p> <p>Mummy: I can a letter from school. I am looking for money, day night want to enlarge tu boys. Let they be a useful human being. Try watch to Yasir.</p> <p>I have a great length, anything not use, sitting in room (too sad and disappointed).</p> <p>Brother Aaron: Tuti, make water, Ti...</p> <p>Mummy: A timeless water! (shed water to the floor).</p> <p>Brother Aaron: what's wrong..!</p> <p>Milda: Hehe... Suitable for... (satirical Mami and her husband).</p>	<p>37:36-39:24 (Scene 35)</p>

Bil.	Babak	Minit
5.	<p>Background: On Hot Deal Shop House At Lorong Haji Taib Ayu was trying to, Aliya who the only one was beaten by her mother.</p> <p>Ayu: Sister, why are you fighting with mak? You are of, and Ayu sad. Aliya: My fault... Ayu: You're hungry? Aliya: I'm not hungry Ayu: I have an extra classes, until night? Aliya: (membentak) Hey, Ayu! Do not many ask, can not? Ayu: (offended). Aliya: (guilt) Ayu in... Ayu Ayu, A... Sorry, Yu.,... Akak not intentionally want to high voice kat Ayu. But... Akak bengang right in... Fibre right to brain akak ni. In fact, akak... Akak dah wrong remove school. Ayu: Why? Aliya: Reason And... Reason for... Ayu: Akak said we have to... (remembered the advice of his sister). Aliya: reason, akak tu tak nak Ayu so kinds akak. Akak lazy, like truancy, stupid... (crying). Ayu: No. You're clever. You are the one who teach Ayu math. Aliya: Akak not good sister, Ayu. Ayu cant make akak example. Ayu Ayu's ambition to be there yourself. Ayu would be Minister one day, Yu. Ayu wrong please mak, wrong please Kak Milda, brother Yasir, all people and places of ni, Ayu and... Ayu cant so kinds akak. Ayu: Tak... More Akak, sister Ayu. Ayu must so kinds akak. Aliya: (hold both shoulder his brother) Ayu in... Akak believe Ayu must so Minister one day. Ayu be saved all of kat here, everyone kat here. Ayu, Ayu sayang akak, right? Ayu: (nod) Aliya: If Ayu love akak, Ayu be promise one thing. Ayu: what is he? Aliya: Ayu promises, don't be like akak. Broken promises? Ayu: (holding the hand of his sister) promise. (their berpelukan). Aliya: Ayu's... Akak nak Ayu so hope and Dad at mak ya...</p>	<p>39:25-42:13 (Scene 36)</p>
6.	<p>Background: Mummy Warung Milda is a narration about the wealth of his lover. Milda: next time nak search male, search of mak, Disable. Paid off. Haa... (while posing with his new shirt). Mummy: Hehe ... Hey, Milda. Mummy wear shirt this shirt firstlah, Milda. But Mummy praise, Milda is indeed pretty. Milda: Ha...</p> <p>Mummy which kept to catch up, unaware her daughter, Aliya with quietly out of the house. Mami: Ha, round this area.. (asking for posing). Of Milda: Bigoted minded of Muslims... Milda: Hey, sorry eh. MAK tak minded bigoted Muslims. Yasir: (calling from the top of the House). MAK, mak, mak... more! Mummy: what it is! Yasir: Min.liya tu Kenapalah mak let out night-night blind of ni? Mummy: where I saw. When? Yasir: Ha, tu lah, mak. Sit down to catch up, kat tu pet pet pot pot. Tu tu, treat si crazy tu do what (mengaju to Milda). Mummy: Busy only kau ni.</p>	<p>46:33-47:24 (Scene 40)</p>

Bil.	Babak	Minit
7.	<p>Background: Mummy House Aliya woken from sleep due ketagihannya increasingly heightened.</p> <p>Aliya: Ah... More Ah... (Shivering and holding feel hooked on drugs).</p> <p>Background: Mummy Warung Brother Aaron and his wife, Mummy is discussing the numbers tail. Yasir ignore his parents that and continue at the mosque to go out get a new supply of the drug.</p> <p>Brother Aaron: try watch ni. 3788. If you for RM2 how I want to turn. Mummy: You son, tak nak. If tak nak, cut again, just I for RM1. Brother Aaron: RM1 how nak rich. Mummy: Since you married with I, and can do brick houses with money gambling you ni. Brother Aaron: Investment. If there is a sustenance, there lah. Mummy: nobody does it mean. Sustenance tu effort, not the play number of ni. Is illegal. Brother Aaron: Illegal what kebendanya! Haram tu go shooting. NI wear brain. Calculating. Math.. You meniaga, I calculate, the usual.</p> <p>Background: Mummy and Yasir House Aliya: (vomiting in the bathroom. He remembered that he never saw his brother, Yasir and friends smoke drugs in the House. Thus Aliya up over her brother's House to try to obtain the drug supply).</p> <p>Karim: (currently smoke drugs. Later, she goes to the bathroom to take a shower). Aliya: (in to the House quietly and take all packaging of drugs there. But Aliya changed his mind to put part of the drug packaging. Suddenly during his ring, place it stuck and disconnected. He felt anxious and not even managed to collect beads-Bead Bracelet that and continue to leave from there).</p>	01:07:07-01:10:45 (Scene 53)
8.	<p>Background: Mummy House Yasir turun ke rumah ibunya, Mami untuk mencari Aliya.</p> <p>Yasir: Liya... (melihat hanya ada adik bongsunya, Ayu yang sedang tidur).</p> <p>Background: Mummy Warung Brother Aaron: (currently teaches a client about the tail number). Is math. Mummy: (still treat wounds Milda) Try you belrasah male tu. Yasir: Mak... More Mummy: what else are you ni, Sir a... Yasir: Mak sees Min.liya, no? Mummy: Manalah I know. Yasir: Mak next time, sit under ni tengok-tengokkanlah kat. NI son lost itself not know ni. Mummy: Hey, kau ni apasal ni, ha? Yasir: he rembat goods I. Mummy: what? Yasir: Hey, is (snarling at)!</p>	01:15:15-01:16:17 (Scene 56)

Bil.	Babak	Minit
9.	<p>Background: Mummy Warung Maimun new bound underwritten by Brother Harun.</p> <p>Faith: (hugged his mother. Mummy and Ayu was happy to see them). Brother Aaron: last thing next time, log in, go to bail themselves. Mummy: Eh, not good speak of th. Brother Aaron: Hey, proper. Dah old. Last things last ni if, do not want to ask I go bail you again.</p> <p>Background: Under The Bridge By The River, Kuala Lumpur. Aliya in unconscious.</p> <p>Friend 1: Aliya in... (surprised to see white foam out of the mouth of Aliya). Aliya, Min.liya And... (aid). Background: Mummy Warung Friends Aliya Aliya sent a taxi to his parents. Friend 2: (out of the taxi) Mak cik, Aliya and... Ayu: Sister Of... Mummy: (continue to get his son the). Brother Aaron: what th... more Ayu: Mak... More Mummy: Why this? Darling, darling adopted a... (aid and put Aliya Street). Brother Aaron: Yes God... (surprised). Apasal ni, ha... more Mummy: Why ni, Min.liya and... Yes God... Brother Aaron: Min.liya The... Min.Liya... more Ayu: Sister Of... sister of... Maimun: Mummy, Mummy, why is this? (aid. Faith is also there).</p> <p>They continue to try to alert the Aliya. Suddenly the eldest Mummy and brother Aaron, Yasir at there.</p> <p>Maimun: LI nak let je, Mummy. Yasir: what Ni ni? Mummy: Sir, did you watch the younger you ni, Sir. Sir, did you watch the younger you ni (crying). Brother Aaron: Apasal. Yasir: (go towards friends Aliya). Did you speak with me, what she smoke! (hold the face and see their eyes). Friend 2: Don't know, bang... more (fear).</p> <p>Yasir: You speak with me. Speak! (slap). Friend 1: Don't know. Mummy: Why, Sir? Why the younger you, Sir! Why, Sir? Yasir: (terduduk and fidget). Her overdose, mak. Mummy: Overdose, what! Nasir: Drugs! Mummy: a brother you don't take things th! Brother you never take. (Forced counterparts Aliya tells). Speak, speak the... Min.Liya packed things tu who for? Ayu: sister, sister of.. Brother Aaron: Min.liya The... Min.Liya... more Mummy: Mak cik pleaded desperately. Tell mak cik and... (crying and unbearably sad). Friend 2: he say he the older brother Yasir had stolen. Friend 1: Brother Yasir a... Mummy: (direct hit Yasir continuously). Yasir: what ni, mak. MAK, mak... more Mummy: have you got the goods. The you say stuff you're missing today. Work you, sitting kat a... sold items (direct hit).</p>	01:22:20-01:25:48 (Scene 60)

Bil.	Babak	Minit
	<p>Yasir: Wait, mak... more Looking forward to...</p> <p>Brother Aaron: Hey, Hey, Hey, hey...! (call the wife kept hitting Yasir), dah dah Min.liya nobody.</p> <p>Mummy: (stop hitting Yasir, tergamam 42 terduduk as stunned by the death of Aliya).</p> <p>Ayu: Sister Of... Sister of... wake up...</p> <p>Brother Aaron: Kau ni why, ha... more (rejecting Yasir and continues to embrace his wife that terduduk on the way). Bodohlah are you Yasir!</p> <p>Yasir: (doesn't fight back, burst into tears and regret).</p> <p>Ayu: Sister....!</p> <p>Maimun: Mummy, watch sons of ni, Mummy and... Partners 1 and 2: (approached the body of Aliya and crying).</p>	

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