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# Love Expressions in Children's Poems before and after 2000

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## Abstract

This study explores the expressions of love in children's poems before and after the year 2000. Seeing the differences in the characteristics of the generation of children before and after 2000, this study aims to find out the children's love expressions to their parents through imagery used in poems as a reflection of *Birrul Walidain*. This research applies the technique analysis from Miles and Huberman, started with data reduction and presentation to finally come to one conclusion. Furthermore, the result of this research found that there is a distinction between love expressions in two different eras. During the era before 2000, the children expressed their gratitude primarily to their parents for their direct emotional bonding. Furthermore, during the era after 2000, the children tended to deliver their hope and pray for their parents, which portrays that the children missed the direct physical connection with their parents because there are almost no narratives that indicated the use of a physical indicator of imagery; however, they still expressed their loves by writing their wishes in their poems.

**Keywords:** *Birrul Walidain, Children's Poems, Imagery, Love Expressions*

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## Introduction

Poetry is considered as the oldest genre of literary work. It is one of the forms of communication that can express the feelings and meanings of many poets. Poetry is a flow of heartfelt, human expression into a language of rhythmic and aesthetic value. Language becomes the primary tool for a poet to record and express the life around in every stanza of poetry. Poetry is a literary work that is bound by strict regulations (Nurgiyantoro, 2016). This makes Poetry difficult for some to understand. This is because the power of language is underpinned by a concentration of physical and mental structures that have a great depth of meaning and require the role of the mind to comprehend the meaning.

Filtering experiences captured from thoughts or feelings towards something is the result of poetry. In children's poetry, simplicity becomes its own object because sometimes the beauty of poetry is in that simplicity. In children's poetry, the intensity of the breadth of meaning is not as wide as in adult poetry because the reach of children's imagination in the meaning of poetry is still limited (Nurgiyantoro, 2016). Children's poetry also has its own characteristics that are identical to children's literature, namely expressing something based on what he saw or based on the child's point of view.

One of the poet's expressions in children's poems is love. Love is the answer to the alienation and solitude of humans (Fromm, 2014). In some cases, poems are able to describe how children recognize the importance of their parent's presence and how they communicate their love through words. Furthermore, giving love and affection to parents is

a form of gratitude for their sacrifices. As the realization of love, good deeds done by children in Islam are called *Birul validain*. *Birrul validain* is a concept that describes the duty of children to perform good deeds or devotions to their parents, as Islam commands children to have good manners and respect for their parents in words and deeds. Parental devotion means building good relationships with parents based on love and inferiority complexes rather than fear of being threatened or having their needs unmet (Arifuddin, 2009).

Nevertheless, with changes from generation to generation, expressions of love can also change. It can affect the form of devotion of children, which is called *birrul validain*. The use of several poems before and after 2000 that signing the love change and correlate it to *birrul validain* in Islam make this research vary from the previous study, which only focused on one classic poem. It was from Putra Rusdi Kurniawan with the title *Analysis of Motherly Love in Edgar Allan Poe's "To my mother."*

According to Laurence Perinne and Thomas, imagery can be defined as language representations of sensory experiences. Poetry speaks directly to our senses through its music and rhythm. But indirectly, it appeals to our senses through imagery, which are imaginative expression of sensory experience. The word imagery often suggests a mental image of something seen by the mind's eye. This imagery is conveyed in several kinds. Visual imagery is the type of imagery most commonly found in poetry. It pertains to graphics, visual scenes, pictures, and sense of sight. Imagery can also represent sounds, noises, music, or the sense of hearing. This kind of imagery may come in the form of onomatopoeia, called auditory imagery. Meanwhile, Olfactory imagery pertains to odors, aromas, scents, or the sense of smell. Pertains to physical textures or the sense of touch such as hardness, softness, moisture, heat, and cold, this kind of imagery is tactile imagery. There is also gustatory imagery pertaining to flavors or the sense of taste, such as sweet, salty and hot. Moreover, organic imagery is related to hunger, thirst, fatigue, and nausea. This pertains to personal experiences of body characters, including emotions. In addition, kinesthetic imagery pertains to movement and tension in muscles.

Any theories about love should start with the theory of human existence, which is done for human consciousness (Fromm, 2014). Where humans are given the ratio that will make them aware of themselves, others, and their future. Be mindful of itself as a separate entity, come and go from the world not because of his own willingness or desire, conscious of the solitude and separation, and conscious of his inequality of natural forces.

The awareness of this separation will cause the emergence of love for humanity, where we realize that when we are born, we live in separate circumstances with others and nature. It means we have lived in solitude since we were born. Then the solitude that will cause a longing for something from itself being disbursed on another person, on objects, and God, who then makes sense of humoring humanity as a form of origin of love or reality. Therefore, overcoming separation is the most essential human need. Fromm defines five existential aspects or needs of common people. 1) Relatedness, which is made up of love, power, and subordination. Loving or being able to join with another person while still maintaining one's uniqueness. 2) Transcendence. This means that humans have the drive to go beyond who they are by harming or creating other people or things to obtain what they require to further their interests. 3) Rootedness or attachment. The feeling of belonging to a place or person originates. When we emerge from our mother's womb, we do not feel a sense of separation from her. Additionally, we require her assistance to develop outside the safety of her presence and connect with the outer world. 4) The feeling of identity is the



knowledge that we are separate individuals. People are all unique individuals, and when we enter a young, loving relationship, both partners must maintain their individuality and I-ness through their union. 5) The frame of orientation is where we discover our method for navigating the environment in which we live. This need can be satisfied both constructively and unproductively by diverting in the direction of sensible aims. The research can provide an example of how a person might view sexual compatibility in the presence of both opposing sex poles by coming to believe in his or her own abilities, which would then impact how that person behaves in the family and society.

Everyone with a sense of love wants to be good to others or be loved. Without knowing someone, it is impossible to appreciate or love them. If knowledge, a crucial component of true deep love, is not improved, caring and responsibility will be disregarded. Care and concern point to other characteristics of love, such as responsibility. However, in other circumstances, responsibility is meant to denote obligation, something that is imposed. Mother's and her child's liability primarily refers to the care for physical necessities. However, one should be aware that in a condition of love between adults, primarily related to the intellectual requirements of the other person, responsibility might quickly regress into covetousness and a sense of dominance; in this case, it could not be one of the components of love.

Briefly, love is the answer to the alienation and solitude of humans. It is mentioned that there are several kinds of love, including brotherhood love, love of God, erotic love, self-love, and motherly love. Love or affection is able to build through some elements. Those are attention, responsibility, respect, and knowledge. Love and affection relate to attention. The person who feels love will surely pay attention to the person he loves. Love is active attention to the life and growth of what you love. It is clear from the mother's sincere attention to his son; the presence of the parents will give their love to their children quality like a physical or educational thing that makes the child know that the children love and affection.

Meanwhile, responsibility means being ready to sacrifice for something or a loved one to the fullest and with consciousness. The responsibility is not an obligation but is done sincerely and loved. The parents will give their love for their children without rewarding them or wanting to be concerned, but it is done sincerely. The other element is respect, a reward for loved ones, and affection. The child who appreciates the opinion does not deny and glorifies his parents, indicating that he loves his parents and the opposite. So, respectfulness means the ability to see someone as he is. Moreover, love is "scientific". There is an element of science and knowledge that accompany it. Love must be built with knowledge so we know the limits and guidelines, learn something about love, and recognize that our loved one that he is worthy of being loved. Knowing and understanding that parents love their children will not demand their children to be another person and will accept any advantages and disadvantages.

Love that is created from the elements described earlier has a relationship with the concept of *Birrul Walidain* in Islam. *Birrul Walidain* is the implementation of feelings of love. Linguistically, the word *Birrul* comes from its root, *Al-Birr*. In Arabic, it means goodness. Meanwhile, in the hadith narrated by Imam Muslim in his Sahih Number 1794, *Al-Birr* has good morals. *Al-Birr* generally does good deeds toward both parents and close relatives. The explanation of Abdul 'Aziz bin Fathi as-Sayyid Nada stated that *Birrul Walidain* is the duty of a child to be kind to parents (Aziz, 2009). So that we are obliged to carry out what has been ordered in the Qur'an and Sunnah, such as obeying parents' orders as long as they do not





conflict with the Shari'a and creed, be filial and humble (tawadhu ') in front of parents, not arrogant in front of parents, speak softly in front of them, providing food, ask permission from parents before leaving the house for an affair, giving wealth to parents according to the amount they want, because, in essence, all our property belongs to parents. Therefore, provide the treasure for both parents, whether they ask for it or not, make them both happy by doing good to their loved ones, do not criticize parents or cause them to be criticized by others, always do good to both parents, be respectful, polite, both in behavior and speech, glorify both of them, especially in old age.

### Method

This research uses the descriptive qualitative method. Qualitative research is one of the research procedures that produces descriptive data, such as utterances or written texts and people's behavior that are observed (Bogdan, 1992). Focus on poem analysis with the descriptive method. This research uses interpretative qualitative research as the basis. Interpretative qualitative is a form of interpretive inquiry in which the researcher makes an interpretation of what they see, hear, and understand (Creswell, 2009). The object of this research as the source of primary data is the several poems published before and after 2000.

To obtain the data needed, the following steps are undertaken: 1) reading the novel comprehensively, 2) putting a highlight to the paragraphs or fragments as the unit of analysis, 3) selecting the relevant data which indicates love through the imagery that leads to the reflection of *Birrul Walidain*. Then, the data are presented by displaying the imagery from the novel and are followed by analyzing each excerpt using the theory of feminist deconstruction.

### Results and Discussions

The study analyzes three selected poems before 2000 and three selected poems after 2000 as follows. The three selected poems before 2000 consist of *My Parents* by Stephen Spender (1985), *The Parents They Would Be* by Joe-Anne Mclaughlin-Carruth (1993), and *The Children Look at The Parents* (1993). The poems after 2000 are *My Angels* by Sara E. Faircloth (2006), *A Tribute to Parents* by Rajan Ladhwa (2008), and *The Greatest Parents on Earth* by Ron Tranmer (2014).

#### The selected poems before 2000:

##### 1. *My Parents* by Stephen Spender (1985)

My parents kept me from children who were rough  
Who threw words like stones and wore torn clothes  
Their thighs showed through rags they ran in the street  
And climbed cliffs and stripped by the country streams.

I feared more than tigers their muscles like iron  
Their jerking hands and their knees tight on my arms  
I feared the salt coarse pointing of those boys  
Who copied my lisp behind me on the road.

They were lithe they sprang out behind hedges  
Like dogs to bark at my world. They threw mud



While I looked the other way, pretending to smile.  
I longed to forgive them but they never smiled.

2. The Parents They Would Be by Joe-Anne Mclaughlin-Carruth (1993)

Wise in the ways of county fair judges  
who could name us  
the names of every apple  
went into our sauces and butters and pies and cobblers  
and tarts and ciders  
but don't

who pass slowly among  
the fruits of our labor  
as if there were all the time and nothing better to do in the world than to praise  
and to savor

3. The Children Look at The Parents by A. S. J. Tessimond (1993)

We being so hidden from those who  
have quietly borne and fed us,  
how can we answer civilly  
their innocent invitations?

How can we say, "We see you  
as but-for-God's-grace-ourselves, as  
our caricatures (we yours), with  
time's telescope between us"?

How can we say, "You presumed on  
the accident of kinship,  
assumed our friendship coat-like,  
not as a badge one fights for"?

How say, "And you remembered  
the sins of our outlived selves and  
your own forgiveness, buried  
the hatchet to slow music;

shared money but not your secrets;  
will leave as your final legacy  
a box, double-locked by the spider,  
packed with your unsolved problems"?

How say all this without capitals,  
italics, anger or pathos,



**The selected poems after 2000:**

1. My Angels by Sara E. Faircloth (2006)

As a child safe within the warmness of your embrace.  
Protected from the cold careless world outside.  
Through all the trials and tribulations that I would face.  
I knew that under your wings I could run and hide.

You have shown understanding and compassion throughout the years.  
That ultimately would make me the person I should be.  
After all the smiles and through all the tears.  
I was then blind, but now I finally see.

I have two angels who have fallen from the sky.  
Who would lift me up when I was down?  
To fix my wings when I couldn't fly.  
And to replace the smile that once was a frown.

You've wiped my tears with your gentle hand.  
Reassuring me that everything was going to be okay.  
I knew that no one else could ever understand.  
I could read your expression, you didn't have to say.

I wish to be that child once more.  
But life goes on and I will stand tall.  
So when you need an angel, just knock on the door.  
And I will be your feet if ever you should fall.

2. A Tribute to Parents by Rajan Ladhwa (2008)

There was a time when you held my hand,  
You gave me strength to stand.

When I would cry and be up all night,  
You would cuddle me and spend sleepless nights,

And the next when I slept all day,  
You tried hard to buy me toys.

So I thank you Mama, and I thank you Papa,  
For giving me this beautiful life.

I have been wrong and I have been lost,  
But you have stood by me and shown me the path.

I have asked you for things, those which I need not,  
You gave them all to me just to see me smile.

Oceans so deep, mountains so high, cannot express my feelings for you.  
You have been my mentor; you have made me what I am.



3. The Greatest Parents on Earth by Ron Tranmer (2014)

I will never take for granted  
 how greatly I've been blessed,  
 For when it comes to parents,  
 Mom and Dad, you are the best!

You nurtured and protected me  
 and taught me with great care.  
 And every time I've needed you,  
 you were always there.

If you could look into my heart,  
 how quickly you would see  
 the special place you hold there  
 and how much you mean to me.

May you receive the blessings  
 you are so deserving of  
 for your caring and your sharing,  
 and each sacrifice of love.

And may you carry in your hearts  
 these words forever true...  
 No parents anywhere on earth  
 could be more loved than you.

The poems chosen from the era before and after 2000 are 6 poems selected from the Google search engine. Before getting to the analysis of love expression and engaging them with the concept of *Birrul Walidain*, the following are the data displayed.

Table 1 Data of Poems before 2000

The poems before 2000	Imagery	Data
My Parents by Stephen Spender (1985)	Kinesthetic	My parents <i>kept me from children who were rough</i>
The Parents They Would Be by Joe-Anne Mclaughlin-Carruth (1993)	Organic	- <i>Wise in the ways of county fair judges</i> - <i>to praise and to savor</i>



The Children Look at The Parents (1993)	Kinesthetic	<ul style="list-style-type: none"> <li>- <i>borne and fed us</i></li> <li>- <i>buried</i> the hatchet to slow music</li> <li>- <i>shared</i> money but not your secrets</li> </ul>
	Organic	<ul style="list-style-type: none"> <li>- you <i>presumed</i> on the accident of kinship</li> <li>- <i>assumed</i> our friendship coat-like</li> <li>- and you <i>remembered</i> the sins of our outlived selves</li> </ul>

Table 2 Data of Poem after 2000

The poems after 2000	Imagery	Data
My Angels Sara E. Faircloth (2006)	Kinesthetic	<ul style="list-style-type: none"> <li>- your <i>embrace</i>.</li> <li>- <i>Protected from the cold careless</i> world outside.</li> <li>- I have two angels who have <i>fallen</i> from the sky.</li> <li>- Who would <i>lift</i> me up when I was down?</li> <li>- To <i>fix my wings</i> when I couldn't fly.</li> <li>- And to <i>replace the smile</i> that once was a frown.</li> <li>- You've <i>wiped my tears</i></li> <li>- <i>Reassuring me</i> that everything was going to be</li> </ul>
	Organic	<ul style="list-style-type: none"> <li>- with your <i>gentle hand</i></li> <li>- within the <i>warmness</i></li> <li>- <i>Through all the trials and tribulations</i> that I would face</li> <li>- You have shown <i>understanding and compassion</i></li> </ul>



A Tribute to Parents by Rajan Ladhwa (2008)	Kinesthetic	- There was a time when you <i>held my hand</i> - <i>cuddle me and spend sleepless nights,</i> - You <i>tried hard to buy me toys.</i> - <i>stood by me and shown me the path</i>
	Organic	- <i>You gave me strength to stand</i>
	Visual	- You would <i>giving me this beautiful life.</i> - <i>Oceans so deep, mountains so high</i>
The Greatest Parents on Earth by Ron Tranmer (2014)	Kinesthetic	- You <i>nurtured and protected me</i> - <i>and taught me with great care.</i> - <i>you were always there.</i>
	Organic	- <i>and how much you mean to me.</i> - <i>May you receive the blessings you are so deserving of for your caring and your sharing,</i> - <i>and each sacrifice of love.</i>

Table 3 Data Analysis of Poems before and after 2000

Element of love	<i>Birrul Walidain</i>	Poems before 2000	Poems after 2000
Attention	Honoring the parents		- <i>Warmness</i> - <i>Embrace</i> - <i>There was a time when you held my hand</i> - <i>cuddle me and spend sleepless nights</i> - <i>taught me with great care</i> - <i>you were always there</i>



Responsibility	Understanding the role and the sacrifice of parents	<ul style="list-style-type: none"> <li>- <i>kept me from children who were rough</i></li> <li>- <i>Wise in the ways of county fair judges</i></li> <li>- <i>quietly borne and fed us</i></li> <li>- <i>shared money but not your secrets</i></li> </ul>	<ul style="list-style-type: none"> <li>- <i>I could read your expression</i></li> <li>- <i>Protected from the cold careless world outside</i></li> <li>- <i>Fallen, lift, fix, replace, wiped, reassuring me</i></li> <li>- <i>You gave me strength</i></li> <li>- <i>tried hard to buy me toys</i></li> <li>- <i>stood by me and shown me the path</i></li> <li>- <i>nurtured and protected me</i></li> </ul>
Respect	<ul style="list-style-type: none"> <li>- Praying for parents</li> <li>- Show gratitude to parents</li> </ul>	<ul style="list-style-type: none"> <li>- <i>to praise and to savor</i></li> </ul>	<ul style="list-style-type: none"> <li>- <i>May you receive the blessing</i></li> <li>- <i>And may you carry in your hearts</i></li> <li>- <i>I thank you mama, and I thank you papa</i></li> </ul>
Knowledge	Having sense of pride	<ul style="list-style-type: none"> <li>- <i>presumed</i></li> <li>- <i>assumed</i></li> <li>- <i>remembered</i></li> </ul>	<ul style="list-style-type: none"> <li>- <i>I wish I could be that child once more</i></li> <li>- <i>Through all the trials and tribulations that I would face</i></li> <li>- <i>giving me this beautiful life</i></li> <li>- <i>Oceans so deep, mountains so high</i></li> </ul>

As one of the literary works, poetry is a work that expresses the feelings and thoughts of the author in beautiful and expressive words. Poetry can be used to communicate ideas or feelings about things, and it can also be used to show how something affects someone or something else. To be able to write poetry that is full of meaning, everyone needs the ability to process words and see the situations. Poetry can be a medium for delivering someone's feelings. Writing poetry can be a way to vent negative emotions. By channeling these emotions into words, the poets indirectly try to identify and understand the emotions that



are raging within themselves. As a poem has condensed words, the use of imagery can help the readers get into the emotion the poets deliver through their poems.

The data related to the love expression of children through imagery used in describing how they relate with their parents to each other as love is a reciprocal activity then engaged in the concept of *Birrul Walidain*. Thus, based on the data found, the depiction of parents' responsibility toward their children was the most widely used other than the depiction of attention, respect, and knowledge in the poem after and before 2000. It implicitly conveys that parents anytime and generations always attempt to do their responsibility to their children. The poem's depiction of respect and knowledge before and after 2000 shows an almost equal number of depictions. Then, the change in the love of children can be highlighted by the depiction of parents' attention to the children. The poem before 2000 shows less depiction of attention. Meanwhile, the poem after 2000 shows more depiction of attention and is in line with the use of kinesthetic imagery, which is also used the most.

The depiction of love shown through the imagery in the poem before 2000 can be based on the reason that the situation of the children before 2000 is not as accessible as the children after 2000 in expressing their feelings. The poems posted on the poem sites on the internet after 2000 are rarely about love expression toward parents. But, compared to the poems before the 2000s, the imagery used in the previous poems showed the physical closeness between parents and children. Their relationship indicates the behavior of children. Parents show affection and attention to children that empower children to give their respect. Children still tend to be stubborn or follow their wishes, but parents show the truth when children make wrong decisions. The attention and love of parents are always shown directly through real action, which indirectly becomes a great way to teach children about taking responsibility and respecting their parents.

The physical attention parents give to their children always reflects the closeness between them. Physical closeness can bring comfort to children, like hugs and holding hands. It makes children feel so loved by their parents. The closeness between children and parents can bring about significant changes in children; for example, children become more aware that parents are the essential thing in their life, which means that children realize how responsible they are as children and how they should respect their parents like praising and expressing their love.

The tendency of children's expression then changes gradually, whereas the latest poem shows when the poet slips a prayer for his parents as a form of his love. But uniquely, in 2014, the researchers found no more poems about children's love toward parents. In all six poems, the researcher found that children show great love to their parents through imageries used in their poems, such as by giving praise, saying "I love you", feeling proud of their parents who have been so kind and caring, promising to obey them, glorifying, helping and praying them as the reflection of *Birrul Walidain* concept.

Three reflections of *birrul walidain* were obtained from identifying poetry before the 2000s. The three points are obeying parents, glorifying the parents, and honoring the parents. He was associated with the teachings of Islam. In general, the legal basis used when discussing the form of devotion to parents is Surah Luqman verse 15. Allah SWT. Said: "And We have commanded man (to do good) towards his parents. His mother had carried him in an increasing weakness, even breastfeeding for two years. Therefore, be grateful to Me and your parents; only to Me is your return".

From the general command, it is further divided into more specific forms, such as in the first *Birrul Walidain* form of poetry before 2000, namely to obey parents. This is an





essential thing that every child must do with a note that the form of command that can be obeyed is only an order that leads to goodness, whereas if the form of the command leads to evil or contains harm to one or both of them, then a person is required to disobey it. The command to obey one's parents is clearly and unequivocally explained in the Quran surah Al-Ahqaf verse 15, Allah said: "We have commanded people to do good to their parents." Meanwhile, in terms of glorifying the parents, one of the things that can be done is that every child must avoid harsh words not to hurt their parents' hearts. Because the pleasure of Allah is the pleasure of parents and vice versa, the wrath of Allah is the wrath of parents. As Prophet Muhammad said, "God bless you. It is in the pleasure of parents and the wrath of Allah WST. It is in the wrath of parents." (Hadith narrated by Tirmidhi, Ibn Hibban, Hakim).

For the third form of *birrul walidain* depicted in the poem before 2000, namely honoring the parents, one form of its application in daily life is to help parents reach their dreams. In essence, as much as possible, a child tries to understand the circumstances of their parents who have nurtured and raised them, including supporting the best things for their child. Therefore, a child can try to make parents happy and provide support to achieve their dreams that had been delayed in the past. Likewise, providing care to both of them in their old age even though the child already has their own family.

In contrast to the number of forms of *birrul walidain* in poems before 2000, which only amounted to three, the forms of *birrul walidain* described in poems after 2000 that identified were more than before; there were 6 forms, 2 of them were the same as the previous forms of *birrul walidain*. Those forms were glorifying parents, honoring the parents, understanding the situation of parents, having a sense of pride, showing gratitude to parents, and praying for parents. From the six forms of *birrul walidain*, the most visible difference was a sense of pride and an effort to pray for parents. Children after 2000 seemed freer to show the form of *birrul walidain* to their parents, including by pouring it into poetry. This can be supported by the presence of more diverse media for children to express their feelings.

In Islam, showing pride in both parents is something every child should show. A sense of satisfaction can be raised by looking at the parents' efforts towards the child in raising them; from that sense of pride comes an appreciation for parents who encourage the child to always pray for both parents for safety in the world and life after death. Regarding a child's prayer to his parents, several prayers can be read according to what has been written in the Koran, one of which is as in Surah Noah verse 28: "O my Lord. Forgive me, my parents, those who enter my house in faith, and all those who believe, male and female. And do not add to the wrongdoers' anything other than destruction."

From all of the depictions of *birrul walidain* in the two groups of poetry, before and after 2000, it is followed by many virtues for every child who carries it out. This is because in Islam, *Birrul Walidain* has the main position. There is a lot of information in the Qur'an and the hadith of the Prophet that shows these virtues, including the following: a) *Birrul walidain* is the most beloved of deeds to Allah swt. This virtue was explained directly by the Messenger of Allah when a friend, Ibn Mas'ud, asked about the practice that Allah SWT loves the most. b) Children who apply *Birrul Walidain* in their lives by always doing good to their parents will get the blessing of life in the form of long life and ease of life. This aligns with the words of the Prophet narrated by Imam Ahmad, "Whoever wants to extend his life and increase his sustenance, then he should be devoted to his parents and maintain kinship". c) Promised to enter heaven from the middle door. One way to find the door of



heaven on earth is to do good to parents. Prophet Muhammad SAW has said: "Parents are the middle door of heaven; if you are able, then obey or guard the door". Imam Ahmad and several other Imams narrated this hadith. d) A dutiful child will always be prayed for by his parents, and a parent's prayer for the good of their child is one of the prayers that is efficacious or easy to be granted. e) Doing good and being filial to parents is one of the reasons why repentance is granted. f) *Birrul walidain* is a noble practice. This honor and the magnitude of the right of parents to get filial piety from their children, the obligation of filial piety does not fall even though parents have different beliefs from their children, as long as they do not invite them to deny Allah SWT. This follows the word of Allah, which explains, "your Lord has ordered that you do not worship other than Him, and you should do good to your parents as well as possible. If one of them or both of them reach old age in your care, then never say to them "ah" and do not yell at them and say to them noble words."

The children's love implies that parents' good care indirectly motivates children to respect their parents highly. They expressed how they feel comfortable in the embrace of their parents. How their parents treat them makes the children think about their big love for their parents. It might be because the physical relationship has been different due to the changes in time that affect the parents' way in taking care of their children. Time changes might cause the degree of love between children and parents and vice versa. Both sides, in the beginning, make a close and good quality of relation mentally and physically.

### Conclusion

From the overall imagery analysis to show the love of children, it appears that the most prominent element of love is responsibility. This element is born due to the inherent obligations of the relationship between children and parents. The love of children for their parents is born as a result of the love of parents for their children. Reflected on the concept of *Birrul Walidain*, which explains how children behave towards their parents, the element of responsibility becomes the driving force for how children behave. As in the meaning of affection shown in the real attitude of parents, it immediately makes children understand the responsibilities that must be fulfilled to the parents. Hence, indirectly it can be concluded that the children's love as reflection of *Birrul Walidain* is the result of the form of parental love for their children first, which is proven by a real attitude.

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# Muslim English Literature



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