

THE ROLE OF TEENAGERS IN THE DEVELOPMENT OF
ISLAMIC SOCIETY IN MALAYSIA

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

.....

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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ABSTRAK

Kajian ini adalah berkenaan dengan peranan remaja dalam membentuk masyarakat Islam di Malaysia. Objektif utama kajian ini adalah untuk mengenal pasti tanggungjawab remaja terhadap Allah SWT, ibubapa dan sesama Islam, hubungan remaja dengan masyarakat, permasalahan dan cara penyelesaiannya dalam membentuk sesebuah masyarakat Islam di Malaysia. Metodologi yang digunakan dalam kajian ini adalah berbentuk “kajian perpustakaan” yang mana sumber rujukan utamanya diambil dari kitab karangan ulama’ yang muktabar. Hasil kajian telah menunjukkan bahawa remaja hari ini mempunyai banyak tanggungjawab dan lebih ketara adalah permasalahan sosial yang semakin meningkat.

ABSTRACT

The research is about teenager's role in the development Muslim society in Malaysia. Objective of this research is to understand deeper teenager's responsibility to Allah SWT, parents, and between by Muslim, their relationship with society, problem and solution to development Muslim society in Malaysia. Methodology used is "library survey" which the main reference is taken from book written by *Ulama'*. The findings indicate that the teenager's have many responsibility and social problems.

ملخص البحث

يهدف هذا البحث بما يتعلق بالفعل الشباب وهدفهم الى الإجتماعية الإسلامية في ماليزيا. هذا البحث في ينظر الكاتب بالمناظر الخاصة بما يتعلق بالواجبات الشباب على الله سبحانه وتعالى والواجباتهم على والديهم وما الواجبات بين المسلم والمؤدي وحقوقهم. وأيضا إصلاح الشباب بالإجتماعية. وطريق لايزالة مسئلتهم وطريق لوجود شخصية الإسلامية في الإجتماعية الإسلامية الخاصة. القاعدة التي استعملتها في هذا البحث على الشكل "المباحث المكتبية" التي جمعت كل المراجعة معظمها يواخذها من كتب العلماء المعتبر. وبما ان الرأس الهدف هذا البحث لما يزاله الإستفهام الحقيقية ماالواجبات الشباب على بينى الإجتماعية الإسلامية في ماليزيا. وارجو الكاتب سينفع هذا البحث للإجتماع ولينظرهم ماالحقوق الواجبات الحقيقية للشباب في أحياءهم كل يوم.

CONTENT PAGE

CONTENTS	page
AUTHOR DECLARATION	i
AKNOWLEDGEMENTS	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAHKKHAS AL-BATH</i>	v
CONTENT PAGES	vi
LIST OF TABLES	viii
TRANSLITERATION	ix
ABBREVIATION	xi
CHAPTER I: INTRODUCTION	
1.1: Background of the Research	1
1.2: Scope of the Research	2
1.3: Problem Statement	2
1.4: Objective	3
1.5: Research Methodology	3
1.6: Literature Review	4
CHAPTER II: TEENAGERS A PART OF SOCIETY	
2.1: The Definition of Teenagers	5
2.2: Teenagers and Its Relationship of the Society	6
CHAPTER III: THE RESPONSIBILITIES OF TEENAGERS	
3.1: Introduction	8
3.2: Responsibility to Allah	9
3.3: Responsibility to Parents	12
3.4: Responsibility to Muslim by Other Muslim	13
3.5: Conclusion	16
CHAPTER IV: PROBLEM AND SOLUTION	
4.1: Introduction	17
4.2: Causes of Teenagers Moral Damages	20
4.2.1: Family Relationship	20
4.2.2: Environmental Influences	21
4.2.3: School Influences	21
4.3: Problem Solving Strategies	22
4.3.1: Academic Approach	22
4.3.2: School Legislation	22

4.3.3: Advice Services	23
4.3.4: Responsibility All Party	24
4.3.5: Mass Communication	25
4.4: Conclusion	25
CHAPTER V: CONCLUSION	
5.1: Efforts to Shape Teenagers	26
5.1.1: Changing Towards Excellence	26
5.1.2: Jihad for Teenagers	26
5.1.3: Life According To Beliefs Entirely	27
5.1.4: Having the Objective of Life	27
5.1.5: Time Management	27
5.1.6: Relationship with the Community	27
5.1.7: Sincerity in of A Muslim Society	27
5.2: Characteristic of A Muslim Society	28
5.2.1: A Just Ruler	29
5.2.2: Man Raised In Complete Submission to Allah	29
5.2.3: Man Whose Heart Was Stuck To the Mosque	29
5.2.4: Two Man Love Each Other because of Allah, Meeting And Dispersing because of Allah	30
5.2.5: Man who is being annoyed by a Beautiful and High Class Woman and Immediately Say's I'm Scared of God	30
5.2.6: Man Gives out Money Then Hides It Till His Left Hand Knowing what's On the Right	30
5.2.7: One Who Remembers Allah during Loneliness till Dropping Into Tears	31
5.3: Conclusion	31
BIBLIOGRAPHY	32
APPENDICES	34

LIST OF TABLES

	page
Table 1: Percentage of Teenagers Crime 1990-1992	18
Table 2: Numeral of Teenagers Runaway from House	18
Table 3: Percentage of Teenagers Drug Addicts	19

TRANSLITERATION

1. Alphabet

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Transliteration</u>
ء	'	fa'r
ب	b	burd
ت	t	tall
ث	th	thawb
ج	j	jidar
ح	h	halib
خ	kh	khadim
د	d	dik
ذ	dh	dhahab
ر	r	rafiq
ز	z	zamil
س	s	salam
ش	sh	shab
ص	s	sakhr
ض	d	daya
ط	t	tazij
ظ	z	zalim
ع	c	aql
غ	gh	ghulam
ف	f	fil
ق	q	qalb
ك	k	kalam
ل	l	lubb
م	m	mal
ن	n	najm
و	n	najm
ه	h	hawl

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Transliteration</u>
و	w	waraq
ي	y	yamm

2. Short vowel

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Transliteration</u>
_____	a	kataba
_____	I	alima
_____	u	qhuliba

3. Long vowel

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Transliteration</u>
ى،ا	a	alim,fata
ي	I	alim,dai
و	U	ulum,adu

4. Diphthong

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Transliteration</u>
وا	Aw	nawm
ي	Ay	layl
ي	Iyy	shafiiyy
و	Uww	uluww

5. Exception

a) The Arabic Letter (hamzah) at the first words were transliterate into 'a' not example: أكبر transliteration: akbar (not akhbar)

b) The Arabic Letter ة (t a' marbutah) at the words without ال (al) that was continued to another words that was begin with ال (al) or at the word or to the last words, this ta' marbutah more transliterate into 'h' example المكتب الأهلية transliteration: almaktabah al-ahliyyah.

ABBREVIATIONS

a.s	alayh al-salam
comp	comiler/ comiled
ed	editor/edition/edited
etc	et cetera/and so on
H	hijrah
i.e	that is
n.a	no author
n.d	no date/no year
n.pl	no place
n.pb	no publisher
pp	pages
r.a	radiya Allah'anhu/anha/anhum
rev	review
SAW	Sallallahu alaihi wasalam
SWT	Suhanahuwata'ala
Trass	traslated
DBP	Dewan Bahasa Dan Pustaka

CHAPTER 1

CHAPTER 1

INTRODUCTION

1.1: Background of The Research.

Since our country is facing economic growth and maximum development of materials, we have observed that moral crisis is kept increasing from years to years. Daily news about drugs addiction, being together in secluded place prostitution, fornication, abandoning babies, loitering acting against parents and tutors, running away from home have being revealed.¹

Teenagers have been the point of angel by related authority. There are to be blamed against their immoral behavior such as being rude to parents and tutor as well as adoring westerns cultures. Teenagers should realize their fact of creation in this world, as a vicegerent and servant of Allah with certain responsibilities to carry on. Their carelessness in caring out responsibilities will lead then to be thrown away into the hell.

Muslims teenagers have their own identities which differ from other religion. Their aim is gaining pleasure of Allah. Sunnah Rasulullah is their way of life. They search for knowledge and to be a person who upgrades Islamic civilization². Other than that, strength is the symbol of quality for the generation of teenagers. Islam wants its people especially teenagers to have this kind of spirit and strength which is the main condition to excellence and success in various field of life.

¹ Robiah Kulop Hamzah.2001.*Remaja dan Cabaran Hidup*.Publication and Distributors.p.3

² Abdullah Nasikh al-Ikhwani.1998.*Membentuk Karakter Generasi Muda*.Darul Nu'man.p.7

Aspects of strength wanted in Islam are not only physical but also spiritual which the firm defense to face the coming challengers is. Together with strength in various aspects and dimensions teenagers obviously will emerge as excellent and qualified generations as well as excel in his life. That's the pattern of education defined by Islam to youngsters so that they will born as the baneful generation to religion, race and nation. like the phrase 'Teenagers are the youth of the nation' Everyone beginning from parents to the government is responsible to raise the teenagers as the generation of quality.

1.2: Scope of the Research

People undertake research in order to find things out in a systematic way, thereby increasing their knowledge. This research is conducted in order to identify the responsibilities of the teenagers. This research its focus to teenagers, parents and all Muslim to development Islamic society in Malaysia. Beside that for know about the causes of the teenagers moral damages and problem solving strategies.

1.3: Problem Statement

Who are teenagers? According to dictionary it is defined as a person who reaches the age of adult and maturity time normally is between 10 and 19 years old. It is always said that the teenagers is a community that will influence the country's future. They are one of the natural national assets that will play the important roles in politic, economic and social. However the teenager's problems will become a threat to the country in long term period. Therefore these problems must be overcome in order to save the valuables assets.

1.4: Objective

The purpose of the research is as follows:

1. To understand deeper teenager's responsibility to Allah SWT, parents, and between by Muslim, their relationship with society, problem and solution to development Muslim society in Malaysia.
2. To know about teenagers morality damages in their social life, Causes and problems solving strategies..
3. To build or to get a shape of live value and an ethics system as a role of attitudes and to create an ideology for own self.
4. To develop an Islamic society that live in peace.

1.5: Research Methodology

In this thesis I get our information for this topic from:

- 1) Library
 - i) Islamic University College of Malaysia
 - ii) International Islamic University of Malaysia
 - iii) University of Malaya
 - iv) National library
- 2) Interview
 - i) The opinion an officer of government to solve this problem
 - ii) The penalty to the offenders

3) On line

- i) Islamic on line
- ii) Yahoo.com.my
- iii) Hotmail.com.my

1.6: Literature Review

G. Stanley Hall (1846-1924)

Being teenagers is a time of storm and stress causing by the changing of biology and psychology including emotional accommodate problem.

Dr. Ismail Bin Haji Ibrahim

The qualities of '*ummah*' are including the quality of soul and intellectuality, which are combine with the quality of hardworking, workaholic, morality, and also having a deep thinking.

Phelps,1976

Their involvement in crime cases either come from poor family or well to do family.

Chais, 1976

The teenagers must be supported because at that time the teenagers face a Crucial part of their life. Physical growing at this period influences.

CHAPTER 2

CHAPTER 2

TEENAGERS A PART OF SOCIETY

2.1: The Definition of Teenagers

An adolescent or a teenager is the person who in the future will take over the leaders today and shape the country of the future. They are the group who are in the period of identification or searching a self-identify, but who are adolescent actually?³ A teenager are those who are the people who in the group age from 11 to 19 years old. They are between children adults. Usually it begins when they reach puberty. This can be seen their changes especially the physical part which can be divided into two categories. The one is early stage (13 to 18 years old) and last is later stage (19 to 24 years old).

Early stage (13 to 18 years old) is the physical changes are fast especially in their muscles their heights of the body which does not math synchronize accordingly to other parts of the body. From 13 to 14 the girls would grow taller faster. The sexual needs or desire would be at its peaked this phase of age. Which results in feeling differently towards the other sex?

The later stage (19 to 24 years old) is the physical at this stage is at its peak which has stable. They can now accept all the changes where by now they are more concentrating on their emotional, mentality, social avoid spiritual aspect. They think as an adult but older people do not yet certify their adulthood.⁴

³ Robiah Kulop Hamzah.2001.*Remaja da Pengurusan Diri*.Publication and Distribution.p.4

⁴ Ibid.p.6-7

The psychological aspects are more influence by the surrounding. According to Islam, the change must be according to the rules of conduct in Islam. *Akidah* is about the relationship with Allah .*Syariah* is focus on the rules and regulation of Allah SWT. And *Akhlak* is about their behaviors where by they took the prophet as their model of life.⁵

According to dictionary it is defined as a person who reaches the age of adult and maturity time normally is between 10 and 19 years old. From in physiology side, its time is a period of continuous movement from childhood to the adult time that contains of many life conflicts. Therefore, teenagers time should be considered as a time of continuous movement, which contain of various life conflicts. At that time, the teenagers in current various changes in term of physical, emotional and social.⁶

At this period, the teenagers has begin to be exposed to the environment. Even, this environment becomes their “second house” .They learn from the external sources instead of their parents. At this time, they start to change their behavior and attitudes even all their ways of life.

2.2: Teenagers and its Relationship of the Society

A society starts with a group of individuals who communicate with each other that resulted with the expending of people to become a larger community⁷. Mankind’s are born to be tragic and weak. They need each other to live a story a live. As in sociology, “Man needs interaction, and that is why in society emerge and expounded”.Teenegers covers up to 60% of the population in this country. Therefore the problems that they face should be well aware for the society to look into. This is important for us and for them to be well govern today an in the future.

⁵ .Zulpan Nasatution.1996. *Menangani Masalah Remaja Muslim*. Al-Hidayah.p.5

⁶ Mahmood.1990. *Fenomena Keruntuhan Akhlak Remaja*.DBP.p.1

⁷ Afzular Rahman.1999.*Role of Muslim Women in Society*.Pustaka Abadi.p.45

Teenagers like what are best for them” peach and quiet. They cannot accept any failure that may come into their life. All of their activity must be an achievement and satisfaction. Socialization for adolescent is important because if something negative happen, it does not effect themselves only, it affects the country as well. Therefore they need the support for them if failure do come is important they should learn the nature of being a life in this world that is to be a life and ready for my challenge.⁸ It is always said that the teenagers is a community that will influence the country’s future. They are one of the natural national asset that will play the important-roles in politic, economic and social.

CHAPTER 3

⁸ Robiah Kulop Hamzah.2001.*Remaja dan Pengurusan Diri*.n.pb.p.27-28

CHAPTER 3

CHAPTER 3

THE RESPONSIBILITIES OF TEENAGERS

3.1: Introduction

The Qur'an speaks about man, as a being who has both sacredness and holiness on this land through addressing him as a person who has both dignity and great importance. Allah, the Almighty says:

ولقد كرمنا بني آدم وحملناهم في البر والبحر.

"Surely We have honored the children of Adam, and carried them on land and sea."⁹

Man is distinguished from other beings owing to his wisdom, will and being a vicegerent, who holds responsibility and deserves such distinction. He is referred to through revelation and upon whom the word of Allah, the Merciful is revealed.¹⁰ His value and respect compared with other creatures indicates great honour and trust bestowed upon him. Such responsibility remarks that his position is raised through giving him more importance and esteem. Indeed, man is not considered neither a neglected being nor a worthless one in life due to his possessing of wisdom, will and the ability and who takes his will and his capability to make a choice and take a decision. Therefore, he is responsible for his deeds and behavior accordingly.

Allah, the Exalted says:

⁹ Al-Qur'an. Al-Isra' 17:70. (All Quranic transliterations in this writing are based on Abdullah Yusuf Ali. 1994. The Holy Quran, Text, Translation and Commentary. Maryland: Amana Corporation. Translations from other sources will be cited accordingly)

¹⁰ Abd Aziz Ismail .1995. *Membina Minda dan Peribadi Muslim*. al-Hidayah. p.2

ولو شاء الله لجعلكم أمة واحدة ولكن يضل من يشاء ويهدي من يشاء ولتسئلن عما كنتم تعملون

"And if Allah wills He would certainly make you a single nation, but He causes to err whom He wills and guides whom He wills; and most certainly you will be questioned as to what you did"¹¹

Islam fixes two responsibilities upon man: individual and collective ones. Concerning individual responsibility, he is responsible for his own self, thus Allah, the Most High, addresses him:

بل الإنسان على نفسه بصيره . ولو ألقى معاذيره

"Nay! man is evidence against himself. Though he puts forth his excuses."¹²

3.2: Responsibility to Allah

Discussion on the responsibility (task) of any individual Muslim according to the 'hukum Syara'(Islamic Law) is started with the responsibility towards divine (God) which is initially formulated with *Aqidah* (belief, faith) upon Him. Unlike those who do not believe they are out of the question, they are being disobeyed the divine, and Hell is their destination's for Muslims, they always wish and are very ambitious to secure a place in God's Garden (Heaven) with rivers flowing beneath, to dwell there forever.¹³

Besides their good deeds for the hereafter Muslims also need to enjoy in today's life. Divine (God) provides men with two kinds of generosity in this life and hereafter with certain conditions. The first condition is to believe in God, fully as the Shara' (Islamic Law). Second is to obey whatever He commands (orders) and leave whatever He forbids and from God is the basis of the Islamic Laws, and is the duty (task) of all Muslims to

¹¹ Al-Qur'an . Al-Nahl 16:93

¹² Al-Qur'an. Al-Qiamat 75:14-15

¹³ Haji Johari Bin Haji Alias. 1997. *Menunaikan Kewajiban dan Tanggungjawab*. DBP. p.1

obey them. Islamic is known as '*samawi religion*' meaning a religion that brought down of the sky from Divine, all knowing and the creator.

Human beings is one His Creations that god has created besides others. Amongst them are angels, jinns, satans animals at land, at seas, at sky the greens, earth waters, air and so on and safort. The powers of God has no limitations, whatever He Wishes comes into being anything found on earth sea and the sky are all created by Him. Audit is clear that there is nothing that comes into being by itself-all are being created, and the creator is non other than God, All knowing.

When a man knows (realizes)that he is being created, therefore it is his duty and responsible to know Allah (God)To know God is an obligation to all Muslims (Men and Women)and every one has to learn in order to know God in deep or failing which he or she in sinful¹⁴.

Besides the '*Ilmu Tauhid*'(learn to know God) it is compulsory too, for all Muslims to learn '*Ilmu Fekah*'(Fiqh), a knowledge about '*ibadah*'(devotional or good deeds) in clouding to know to differentiate between permitted or allowed and forbidden things and the do and the don't in all maters according to Islamic Laws and using or making them as their daily affairs of life.

They are also obliged to study the knowledge on heart, feeling including human behavior such as: patience, he grateful, flexible resignation, turt in God faith to God etc, and they also should know the habits such as: jealous ,evil, proud, stingy (miser)and so on about human character.

With the '*Tauhid*' knowledge, we will be able to know God and confirm of His Oneness. With Fiqh knowledge, one can submit himself to almighty God in a perfect way, and pray that he would duly accept our deeds. Having knowledge about heart (feeling) one can

¹⁴ Hj Abdullah Ishak.1996.*Pendidikan Islam dan Pengaruh di Malaysia*.Pustaka Al-Kauthar.p.65

behave, clean, clear, sincere, trustworthy and all good behaviors that every Muslim should possess.

To know God is not study about His 'zat'(elements),as His elements can not be accessed trough brain or human imagination. God defers with all the new or His creations (mankind's).Anything new is not Him .as God is not new and not old either, as He says in:

و لم يكن له كفوا احد

*"And there is none like into Him"*¹⁵

And to know God in detail, we have to study His 20 sifat (His 20 characters).We must have a full confidence in Him.²⁶ anyone (even any little)suspicion or doubt about Him. One should not say: i.e. God is unfair etc. Therefore it causes a serious damage to someone's aqidah (belief) and thus God will not accept (acknowledge) his devotions.¹⁶

Islam wants to bring up the power of conscience in man's soul in precedence of the power of state and to develop the virtue of personal responsibility; to became a guardian to judge oneself and know that one is responsible an the Resurrection Day far what Allah has granted. Everyone is responsible for the property he owns. And from where did he gain it and how did he use it? Man is also responsible far the knowledge he acquires and the capabilities to which it is applied before Allah and how they are employed. Did he use them far his own personal benefit or far the general benefit of society? Did he exploit them far corrupt and destructive practices, and for boosting only himself and his worldly interests? Man is responsible far his mentality and intelligence which Allah gave him and how they are put to use. And if they were misdirected in deviated ways, deceiving others or corrected in the way of guidance and edification of soul and its reformation.

¹⁵ Al-Qur'an.Al-Ikhlās 112:4

¹⁶ Ibid p.5

He is also responsible for the strength that Allah gave him and to what purpose did it gain. Was it spent in wasteful disobedience and being aggressive? Or was it used towards goodness and following the right way? Man is also responsible for the power, position and social rank which Allah gave him and whether they were misused for suppression, creating terrorism, and seeking predominance to obtain personal gain over others? Or was it constructively put to use for social development in the way of Allah, the Almighty?

Islam legislates individual responsibility before Allah and also individual responsibility before the Islamic state, run according to Islamic laws. Such a state is given the right of governing and organizing the affairs of society, promulgating law to safeguard the interests of the Muslim communities, the welfare of humanity and its progress. It is also given the right for issuing orders and judgments. So, man is also responsible for these before Allah, the Most High. Allah.

3.3: Responsibility to Parents

When parents died is there something to do good deeds for both of them? This question has been asked to Rasulullah S.A.W. He then replied ‘yes! Invoke, Istighfar (ask forgiveness from Allah) both of them, completing their promises honored their friends. tie up silaturahmi.

From Hadith Rasulullah S.A.W, it can be understood that good deeds for died parents are”

- 1) Invocation and Istighfar-ask Allah’s forgivingness
- 2) Completing their promises, if the parents had a promise with people, it is not completed and they died, the children should complete them.
- 3) Honored their friends .The children should respect them, as what have been done by the parents.

4) Tie up the bond of relationship with others.

3.4: Responsibility to Muslim by Other Muslim

The concept in Islamic society foundation to relationship, friendship and family system. Allah said:

إنما المؤمنون أخوة فاصلحوا بين أخويكم واتقوا الله لعلكم ترحمون.

“ The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers and fear Allah, that you may receive mercy”¹⁷

In another verse Allah SWT was said:

واعتصموا بحبل الله جميعا ولا تفرقوا.

“And hold fast, all of you together to the rope of Allah and be not divided among your self.”¹⁸

For the carry out (an order) that an action must be performed to Allah SWT. The human being will pass away any problem and beside that many people will misbehaving, whatever the half have go back to success.

The effect from occurrence of fact connected with an event or person so from this time unity resulting from common aims to decay or go bad in short time. In Islamic society for the perform life together Islamic religion have guidelines and method must be to obedient. The responsibility all Muslim to another Muslim such as invocation, caring, no cause pain to heart, don't proud and so on.

¹⁷ Al-Qur'an .Al-Hujurat.49:10

¹⁸ Al-Qur'an. Al-Imran .3:103

The invocation is a when Muslim and other Muslim come face to face or into contact so must be to give 'salam'. If they offer or invitation so say yes to an offer or invitation or take as true. And if they sneeze, so you can invocation or says 'Yarhamukallah'. Salam it is a introduce as a Muslim because non Muslim no applied the salam.

Every Muslim must be caring each other Muslim such as their caring about their self, or they rated them must be same with tee way or whatever they hates their self. In this case, if we don't like some one abuse we, don't abuse them. The Muslim is a regard as belonging in feel love and caring always such as to or cause by one body when one body sick so all body will follow.

All Muslim not cursing pain to heart each other Muslim by the speech or taken by mouth. The cause pain to heart Muslim with Muslim oral such as gossip, speak, or act so as to hurt the feelings and rouse the anger of ,lie, and so on. The cause pain to hear Muslim with deed such as buffered, steal, kidnap and so on. All this illicit.

Every Muslim also must be a element lower the dignity of to another Muslim and distance from proud nature or haughty. All Muslim same in Allah SWT creature. The Islamic religion don't different by Muslim and each Muslim in spite of black or white some one ad then big worker or farmer. All the human being even similar. The human being is a good looking to Allah SWT specially Muslim. When they always 'takwa' to Him. Allah said:

ولا تمش في الأرض مرحاً إنك لن تخرق الأرض ولن تبلغ الجبال طولا.

“And walk not on the earth with conceit and arrogance. Verily, you can neither vend nor penetrate the earth, nor can you attain a stature like the mountains in height.”¹⁹

¹⁹ Al-Qur'an. Al-Isra'.17:37

The conceit or proud prohibit because occurrence of fact connected with an even or person with the society will perishable, If many Muslim to proud nature so the all Muslim will feeble because they don't cooperate together.²⁰

Islam makes the individual and society responsible for each other. It requires each to fulfill its duties to the other. It brings public and private interests together in such a way that fulfilling individual interests becomes a means of realizing the general good and likewise, realizing the general good entails realizing the good of the individual.

The individual in Muslim society is responsible to help in preserving the general order and to refrain from any behavior that could harm society or work against its interests. This verse sets down the principle of mutual responsibility between nations, placing all nations in a worldwide union that has the ultimate purpose of realizing universal welfare and preventing harm on a global scale, as well as fostering a beneficial exchange on all planes: material, spiritual, scientific, cultural, and economic. At the same time, each society retains its unique characteristics and identity. There is no threat that these unique qualities will be destroyed or abolished, because all are united by a sense that their origins and their ultimate destinations are the same.

This responsibility is not limited to the present generation. It must take into consideration future generations as well. Many of our present problems and those that are sure to face future generations could have been avoided or solved if this had been taken into consideration²¹. Many of the world's problems stem from the present generation running after its own interests without considering the future consequences of its behavior for humanity as a whole. These problems are many, among the most serious of these being the problem of the environment and that of dwindling natural resources.

²⁰ Haji Johari Bin Haji Alias. 1997. *Menunaikan Kewajipan dan Tanggung jawab*. Dbp.p.116-120

²¹ Sheikh Mustafa Al-Ghalayani. 1996. *Bimbingan Membina Minda dan Jiwa Remaja Cemerlang*. Pustaka ilmi.p56

The future generations should have a good impression of the present one, so they will uphold their honor, seek from Allah their forgiveness, and carry in their hearts good feelings towards them. This is, in turn, how the present generation should feel about their relationship with the generations to come and the effects that their actions will have on them. Thus, they will refrain from depleting the resources that are in their possession and squandering the necessities of life. They should enrich the soil of the future so that a continuous progression of generations can be built on solid ground and inherit a rich and venerable legacy²².

3.5: CONCLUSION

In this way, the present generation presents an ideal realization of its responsibility to those who are to come, and the next generation, in turn, looks back on them with love in their hearts and prayers on their tongues asking for their forgiveness. In this way, their mutual responsibility towards each other is fulfilled from the first generation to the last.

²² Al-Balagh Foundation.1999.*Man and Responsibility*.npb.p.57

CHAPTER 4

CHAPTER 4

PROBLEM AND SOLUTION

4.1: Introduction

Psychologist says that this time period of teenager's are where there would be crisis and conflicts in them.²³ It would be the most fragile state of them all. Then is when curiosity of things take place in them.²⁴ This is the period of time where mankind would try to find their identity that would fit them most. Teenagers always become a point of discussion of intellectuals, law makers and community, especially when it is related to their social problems. Their problems are given highlight when the problems concerned are related to their lifestyle and moral. The discussion about teenagers morality damages in their social life, cause and problems solving strategies. The teenagers problem will become a threat to the country in long term period. Therefore, these problem must be overcome in order to save the valuables assets²⁵.

Half of the Malaysians population consist of the teenagers. So, their ills are become greater. It occurs in all country, not only in Malaysia. According to the statistic teenagers problems increase from time to time. It has been stated by Bukit Aman Crime Enforcement Officer that between 1990-1992, about 37,602 persons has been arrested for properties crimes and several action. Out of this ammount, 3,450 or 9.17% were teenagers. police's statistic showed the teenagers criminal cases were house breaking, riot, and fighting among them, drug abuse and stealing bicycles and motorcycles.

²³ Agus Sujarto, 1980. *Psikologi Perkembangan*. npb. p.300

²⁴ Syarifah Alwiah Alsafagos. 1988. *Psikologi Pendidikan*. Longman Malaysia. p.131-132

²⁵ Sabitha Marican dan Mahmood Nazar Mohamed. *Fenomena Keruntuhan Akhlak Remaja*. DBP. p.23

Table 1: Percentage of teenagers crime 1990-1992

Numeral	Percentage	Teenagers crime
507	14.7%	Several crime including murder,robbing,rapping and human hurting
2,943	85.3%	Property crime such as house braking, stealing including vehicles.

Source: Utusan Malaysia 6 January 1992

The crime involving teenagers occurs throughout country, not only in urban area, for example in Kedah alone 307 cases occur throughout 1991 involving under age teenagers. Out of this amount 73 involving school student 204 were Malays 54 was Chinese and 47 were Indian the fact that must be concerned is the crimes occur involving school students. For example in the year of 1991 alone, 124 students a were arrested because of many primal cases and they increase from year to year. Base on cumulated statistic, primal cases incoming teenagers increase obviously between 1990-1992 in the year of 1990, 657 cases were recorded, 830 cases in year 1991 and 1487 cases in year 1992. Other than the crimes stated were runaway from house. Fortunately the statistic for the previous year showed that a decreasing amount of cases the schedule show the data of runaway from house.

Table 2: Numeral of teenager's runaway from house

Year	lose	Total		Back discover
		man	female	
1990	1,578	543	1,035	-
1991	1,981	677	1,305	1,169
1992	2,221	765	1,450	1,452
1993	1,485	-	-	656

Source:Utusan Malaysia 4 August 1993

In term of crimes that involve the dangerous material such as psychoactive drug between year 1990 and 1992, some 22912 drug addicts arrested, 2256 persons (12.46%) were teenagers.

Table 3: Percentage of teenager's drug addicts.

Year	Percentage
1990	11.01 %
1991	13.14%
1992	13.16%

Source : Berita Harian 9 March 2002

Further statistic is related to the serious moral damages. The increasing of female teenagers in these case become a sign of serious ills occur in Malaysian community. According to Community Development and National Unity Minister Datuk Napsiah Omar moral damages among teenagers are still high.²⁶ In the year 1988, some 3,978 cases are recorded, year and 2658 cases until October 1991.

One more teenagers had an attitudes are wasting time or know as loafing. The research that had been conducted by Youth and Sport Ministry with University Malaya found that 74% of respondent were teenagers below 21 in details 44.88% were between 15 and 18 years 7.3% between 18 to 21 years. Some ills were identified related to this attitudes. Therefore research are conducted for identifying teenagers life (15 years old) in two flat house at K.L it has been found 90% Chinese teenagers go home straight after school time. India 72% and Malay only 5.8%²⁷

²⁶ n.a 1993 "Remaja Yang Rosak Akhlak Masih Meninggi" *Berita Harian* 3 Febuari.p 3

²⁷ n.a 1993 "Budaya Lepak" *Utusan Malaysia* 11 Mac .p.4

4.2: Causes of the Teenagers Moral Damages

According to the data and statistic presented, in general they should that the moral damages and discipline among teenagers are still in high stage. Teenager's morality damages can be seen at various side and their causes. The ways of identifying the courses of problems are very important because the effective problem solving strategies can be done base on those courses.

4.2.1: Family Relationship

Their involvement in crime cases either come from poor family or well to do family.²⁸ So it can conclude that the poor parent guidance and teaching life pressure, busy with their wolves, wealth targeting and also social activities cause the lack of time for meeting and teaching the children. The children have no opportunity to get parent's guidance and teaching.

Therefore, teenagers will really on them selves for daily activities families who are very well to do also can cause the teenagers moral damages. For example, parents who pampered their children with giving lots of pocket money lead them over enjoyment. The teenagers tend to free socializing among their had attitudes friends further more the parents who are not concern on the children and early exposed to the community environment cause the moral damages.

Further causes that contribute the morality damages are in harmony family, parents divorce, continuous quarreling, limited income and poor guidance. Therefore, as a parents and responsible member of community. They should implement their responsibility and play the role to plan the activity, give suitable chances and guidance and also provide various facilities in order to give enough and good guidelines for their future.²⁹

²⁸ Siti Fatimah Abdul Rahman.1997.*Gejala Sosial dan Keluarga*.Pustaka Ilmi.p 87

²⁹.Muhammad Said Ramadhan al-Butiy.1997.*Pergolokan Jiwa Remaja* .Pustaka Ilmi.p109

4.2.2: Environmental Influences

Environmental influences and mass communication influences also forms the immature teenager's behavior. They are still young to face the challenging environment. They are many bad influence arise a round them. There are many bad influences arise a round them. They tend to follow what they see around. They need to know deeply what the environment are they go around shopping complex's snooker centre, video games centre and others. This situation causes the free socializing among teenagers. This can cause a demanding for more freedom from their parents. The demanding also comes from mass communication influences.

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Development of communication causes the exposures that uncertainty in their consequences. The negative in influences can be seen through entertainment magazine, obscene books, television and western movie. Almost reading materials consist of entertainment games and fantasy that will cause the negative attitude such as dreaming, aimless behavior Levis and other bad attitudes.³⁰

4.2.3: School Influences

Other than mass communication influences is school or teacher influences. It also provides sources toward moral damage among teenagers. The inconvenient condition in class courses pressure and discipline problem among them. Furthermore, fierce looking teachers and always punish them contribute for moral damages among teenagers. The teachers should use diplomacy method and stated code of conduct for problem solving that introduced by ministry of education. Teenagers problem also relate to the career Majority of students or teenagers to day do not understand the relationship between education and career as a consequences, they learn just for examination oriented.³¹

³⁰ Mahmood Nazar Mohammad.1989.*Masalah Penyalahgunaan Dadah Dikalangan Remaja Sekolah*.DBP.p.10-12

³¹ Ibid.p.32-42

4.3: Problem Solving Strategies

The discussion on the phenomena of the teenagers moral damages more on teenagers(students) therefore, most of the problem solving strategies stated here willing focused on teenagers student group.

4.3.1: Academic Approach

Academic approach it can be done through academic activities and semi academic activities such as co-curriculum activities. It can be conducted with the changing of techniques of educating, such as using of computer, video, audio, visual and outside class educating system. This can reduce burden of learning and pressure faced by students. These strategies will be able to attract students, to spend more time at school rather than wasting their time outside school.

4.3.2: School Legislation

This will help reducing involvement of student in criminal activities at school. At the same time these will frighten the students and help school staffs and parents in controlling student's discipline. However these need to be researched deeply because these ways are costly and need additional control units. Furthermore, the rejection of among their parents will arise. It is because of the punishment are may be severe and unfair. The legislation aspect is law enforcement by police. It means that the power of the police will be broaden so that they can control student at school. In addition a board of discipline needs to be built up at district, state and country level to control all student activities either in school out side³².

³² Robiah Kulop Hamzah.2001.*Teknik dan Strategi Membimbing Remaja Menghadapi cabaran*.Publication and Distribution.p28

4.3.3: Advice Services

The counseling at school plays the important role in supporting teenagers to overcome their problems. Besides counseling also can be done as a direction of their career counselor at school also can implement "peer counseling" among students. This way is good for arising good relationship among student a responsible to their groups. Therefore, this programmed will be fruitful if planned deeply together with hiring experienced person that has a basic counseling to conduct the programmed.

The teenagers must be supported because at that time the teenagers faced a crucial part of their life. Physical growing at this period influences spiritual, feeling and the way of thinking. It provides the problems to suit with the current charging and to form their identities in term of general strategy, the approach is through moral speech at school lovely. However, the parent participation will provide more benefit for example, at the annual parent's teacher's day, the speech for lighting up the family relationship should be conducted.³³

Besides ,religion teaching should be included in the speech. It is because the teaching will provide guidelines for each teenager to act. Beside that religion knowledge the explanation about themselves and the way of good interaction among human being should be exposed. The involvement of parents is important it can frighten up the relationship among parents, children and also teachers and increase understanding among them.

There are many letters issue to guide the principals and teachers about student discipline management. However in general student discipline becomes poorer it may be because of lack of serious intention. There are teachers who do not cooperate in managing student discipline are irresponsible and think that the student are the main cause of discipline problem. Negative attitude among teachers also influence attitude and student expectation toward discipline concept and implementation. Therefore, the school administration

³³ Sri Siatan Salleh.1993.Permasalahan dan Penyelesaian Remaja di Malaysia (thesis)Ukm.p.64

should ensure the good information's access the teachers thinking through discussion session, and workshop to ensure they are understand about their rights and responsibilities in student's discipline.

Sometimes, national education system becomes main target because it is the guidance to explain the moral value. Moral education has a big impact in teaching teenagers and influencing their social activities. Moral education is thought during child so it will provide good performance among teenagers. Therefore, students should be given clear explanation about their current situation, problems and difficulties faced before adult. It can be done through speech and explanation about teenager's life problem and also campaign for civic consciousness.³⁴

4.3.4: Responsibilities All Party

Criminal problem not only student parents or teacher's problem but it is the problem of community as whole. So, local leaders such as village leader, political leader, youth leader and others must work together to solve discipline problem. their involvement is necessary be cause of these are the community's problem. Social control must be conducted in community and ignorance attitudes must be avoid for community interest.

Other aspect of presentation is the teenager's involvement in planned and organized activities. It can be conducted in training centre that will provide certain valuable skill for teenagers. Besides skills, the centre will provide speech, religion teaching classes and recreation activities for the purpose of spiritual development. Other strategy is teenagers interchange between states and countries can add up knowledge and experiences among teenagers .There are 86 teenagers committed around the country with 1009 membership. Through this committee all the activities for supporting teenagers can be planned completely and improved from time to time .At present there are a committee that formed between police enforcement and education ministry to control teenager's activities.

³⁴ Suriati Ahmad. 2002. *Teachers Perceptions Towards Women As School Administrator*.(thesis) p. 55-58

However, the effectiveness of the committee can be enhanced by implementing a research for evaluating activities, programmed and implementation of problem solving strategies. Besides, the step of remedying in community welfare institution must be evaluated from time to time to ensure it's planning and programmed consistent with teenager's interests and environment.

4.3.5: Mass Communication

Mass communication role also must given more serious attention in preventing those ills. The mass communication should sponsors programmed that shows successful personality. The successful teenagers in certain field can as a model that provide good track for other teenagers. The photos of successful teenagers can attract other teenagers in doing the same way. Therefore, the producers especially who target teenagers as a readers, must realize their social responsibilities. They must produce more reading materials that courses of valuable knowledge in order to grow up responsible teenagers and good attitudes.

4.4: Conclusion

There are many problem solving strategies can be done immediately such as discussed before. At school, students discipline must be improved through the planning of activities that can arise excellent moral. It is very important because the purpose of rule enforcement not only to punish them but the main aim is to encourage teenagers to obey, respect and co-operation with the community. In realizing this goal, there are need involvement and of the responsible the teachers. The teacher, parents association and also coordination of discipline body activities, guidance and career body student guidance committee and school committee as a community instruction. Besides, environment influences that have been identified causes the teenager's problems must be abolished. It can be done by implementing strict principals together with enforcement at all level. As a conclusion, problem solving strategy can use moral service component model.