



THE UNDERSTANDINGS AND PRACTICES OF ISLAMIC  
TEACHINGS AMONG THE MUSLIM YOUTHS AT PUSAT  
SERENTI BENTA PAHANG

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Academic project report submitted in partial fulfillment for the degree of the  
BACHELOR OF DA'WAH AND ISLAMIC MANAGEMENT

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
March 2004

## AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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## ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Grateful to Allah SWT and His Messenger Muhammad SAW, praise be upon for His blessing to enable complete the research project.

An appreciation is due to Prof. Dr. Mohamed Asin Dollah, dean of Faculty of Leadership and Management as my supervisor of this research project for his continued support and guidance during the research.

Further, I would like to thank for those helping me in writing this academic project, Puan Norhayati Rafida Abdul Rahim, lecturer of general studies unit, all lecturers and staff of Islamic University College of Malaysia for their instruction, advice and assist me.

Besides, great thanks due to Encik Rosland Husin as Deputy Commandant, Ustaz Saaluddin Mahmud as Islamic Religious Affairs Assistant, officers and all staff at Pusat Serenti Benta, Pahang for their cooperation and assist me for doing survey among Muslim Youths at this center.

I would like to express my great thank to my parents Mohamed Bidin and my mother Hani Harun, to my offspring, friends and students for their help, moral supports and guidance to complete this academic project.

To those whose contributions I have neglected to note here please my apologies.

Finally, I must say that I'm truly grateful for sacrifice and contribution. May Allah bless you all for your contributions.

Thank you and Wassalam.

## ABSTRAK

Kajian ini bertujuan melihat sejauhmana tahap pemahaman dan amalan ajaran Islam di kalangan pelatih-pelatih di Pusat Serenti Benta (PSB),Pahang. Kajian perpustakaan, teknik temuramah, pemerhatian dan soal selidik telah digunakan untuk mengumpul data dalam kajian ini. Sample kajian ini pula terdiri daripada 45 orang pelatih di pusat serenti ini dan kesemuanya adalah lelaki. Analisis data menggunakan program SPSS (Statistical Packages for Social Sciences) dan statistik deskriptif (kekerapan dan peratusan). Berdasarkan kajian yang telah dijalankan mendapati bahawa hampir kesemua responden memahami ajaran Islam yang sebenarnya dan mengamalkannya. Namun, masih terlibat dengan penyalahgunaan dadah. Ini kerana tahap pemahaman dan amalan mereka masih di tahap minimum. Oleh itu, penulis turut mencadangkan beberapa cara di dalam projek ilmiah ini untuk mengatasi masalah ini.

## **ABSTRACT**

The purpose of the study was to examine the level of understandings and practices of Islamic teachings among the Muslim youth at Pusat Serenti Benta (PSB), Pahang. Library research, interview, observation and questionnaire were used as an instrument for the study. The sample in this study consisted of 45 trainees at this rehabilitation centre and all of them are males. The data was analyzed by using SPSS (Statistical Packages of Social Science) and descriptive statistics (frequency and percentage). The findings indicate that all respondents have knowledge about Islam and its teachings and that they have been practicing it. However, their comprehension of such teachings and practices are minimal and this is the reason for their involvement in drug abuse. Hence, author has in this academic project given some recommendations to overcome this situation.

## ملخص البحث

يهدف هذا البحث إلى إعلام مستوى الفهمي والعملية الإسلامي لدى الشباب المسلمين في فوست سريني بنتا (PSB). والمنهاج التي تستعملها الباحثة في جمع المعلومات هي المنهج المكتبية والمحاورات والنظرية والتفتيشة. أما المبحوثون هم يتكونون من خمسة وأربعين شخصا، كلهم من الرجال. قد استعملت الباحثة ببرامج SPSS وشرح إحصائيات للتحليل المعلومات. ونتيجة منها تجد أن جميع المبحوثين هم يفهمون التعاليم الإسلامي بفهم جيد ويطبّقونها في حياتهم. بل مازالوا ادخال أنفسهم في مشكلة المخدرات. وهذا يكون لأن فهم وعملهم على مستوى الأدنى. ولأجل ذلك اقترحت الباحثة توصيحتها في هذا البحث الطرق العلاج لحل هذه المسئلة.

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## ABBREVIATIONS

ed.	Editor
KUIM	Kolej Universiti Islam Malaysia
n.a.	no author/ no artist
n.d.	no date/ no year
n.pb.	no publisher
n.pl.	no place
pp.	pages
SAW	salla Allāh <sup>ʿ</sup> alayh wa sallam
SWT	subhānahu wa ta <sup>ʿ</sup> ālā
trans.	translator/ translate by
UKM	Universiti Kebangsaan Malaysia
vol.	volume

# CHAPTER

# ONE

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 RESEARCH BACKGROUND**

This research aims at studying the level of understanding and practices of Islamic teaching among today's Muslims youth. Islam is the universal religion which no other religions like Islam. Knowledge of God and belief in Him constitute the very foundation of Islam. The word Islam is derived from Arabic root "SLM" which means among other things, peace, purity, submission and obedience. In the religious sense the word Islam means submission to the Will of God and obedience to His Law. Only through submission to the Will of God and by obedience to His Law can one achieve true peace and enjoy lasting purity. (Hammudah Abdalati, 1998: 8)

The basic principles of Islam are formed on the fact life is not more shade of the Hereafter or a meaningless one. But, Islam teaches man not only that all life is essentially a unity, it is also shows the practical way that men reach within. The limit of individually earthly life is the supreme goal of life. To attain this goal, he is neither compelled to renounce the worldly life, nor is pressure exerted upon the mind to believe in comprehensible dogmas.

Islam emphasizes accountabilities and responsibilities based on kindness and consideration of others. Islam also emphasizes on these specific acts of kindness and explains clearly the responsibility and right in human relationships.

The researcher is interested to study Islamic teachings in relation to the Muslim youths. The researcher would like to find out the level of understanding and practices of the Islamic teachings among the Muslim youths.

## **1.2 PROBLEM STATEMENT**

In general, everybody has some basic knowledge about Islam. However, the level of understanding of the Islamic teaching and adoption or practices from one individual to another varies. In this academic project, the researcher will try to find out and analyze the level and depth of understanding and practices of the Islamic teachings among the Muslim youths.

The major exercises of Faith as laid down by Islam are namely; prayers (Salah), fasting (Sawm), alms giving or charity (Zakat) and pilgrimage (Hajj). These exercises play a very important role in shaping an individual behavior and character. However the basic of Islamic teachings is the six parts of Islamic faith. It is usually interpreted as belief or faith that embodies the belief of Allah, the Prophets and their Virtues, the Angels, the Sacred Books (Al-Quran), the day of resurrection and Qadar namely that God decrees everything that happens in the world. (M.A.Rauf, 1974)

The problem today is many Muslim youths have very little knowledge and understanding of the Islamic teaching. As a result, they do not adopt the teachings well in their daily life. They may easily be influenced to anti-social behavior, or drug abuse, murder, crime, theft, extortion, usury, cheating, lying, drinking alcohol, and consuming harmful food. (M. A. Rauf: 1974). As a consequence, it may destroy their lives and become a big lost to the country.

Hence, researcher would like to study this problem among the Muslim Youth at the Pusat Serenti Benta, Pahang. This research should study how the lack of application faith can influence our life in involving the social ill.

### **1.3 SCOPE OF RESEARCH**

This research focuses on the Muslim youths at Pusat Serenti Benta, Pahang. The researcher will study their level of understanding and practices of Islamic teachings. Pusat Serenti Benta is a rehabilitation center for drug addicts. One of the factors of their involvement in drug is lack of understanding the Islamic Teachings, so to find their level and to measure is that the real factors of involve in drug abuse.

To measure and to determine the data about they understand and practice the Islamic teachings among the Muslim youth, so I had chosen the trainee at rehabilitation center as respondent.

### **1.4 THE OBJECTIVE OF RESEARCH**

Firstly, the research would like to find out or to study the level of understanding of the Islamic teaching among Muslim youth.

Secondly, to look at the magnitude of application of faith or their practices in daily life based on the pillars of Islam.

Thirdly, to recommend the best solutions to eradicate the social ill in the society.

## 1.5 RESEARCH METHODOLOGY

The researcher uses few methodologies in collecting information. First, in studying about the topic and its relation with Islam, the researcher has made a visit to several libraries in order to obtain some literary references. The libraries are as follow:

- KUIM's Library
- UKM's Library
- Islamic Center's Library
- National Library

Books, magazines, articles and journal are referred to in finding previous researches for literature review.

Survey is the second methodology adopted for this research. The aims of the survey are to find the magnitude of understanding as well as practices of the Islamic teachings among the Muslim youths. The survey consists of questionnaires distributed to the respondents who are the trainers at the drug rehabilitation centre.

Each survey consists of three part questionnaires. The first part will ask about the background of each respondent. Second part will ask about their understanding, belief and knowledge of Islam. The last part will study their level of adoption of the Islamic teachings.

In addition to survey, an interview with the staff of the organization will also take place. I choose this method in order to get more information about the Muslim youth in this area.

Observation is another method, which the researcher had chosen for this research. The purpose is to observe the situation and phenomenon that occurs among the Muslim youths and whether they practice the Islamic teaching in their daily life.

The last method is analysis and finding result from the survey. The SPSS program will be used to measure and find the relevant result. Through this method, the researcher can recognize the level of their understanding and practices. The analysis also will help the researcher to make a conclusion for research.

## **1.6 LITERATURE REVIEW**

Have good understanding about the Islamic teachings is very important to one's life. According to a research conducted by Normah Manaf; who are student from the Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, entitled "Masyarakat Muslim Felda Sungai Tekam Jerantut Pahang, Kajian dari segi amalan dan penghayatan Islam". The study indicated that the Muslim society at this area lacked the understanding about Islam.

Another research, which was done by Aziah Ismail, studied about the understanding of Islam among the factory's worker and the scope of research is around the factory's area. The topic of the research is entitled "Kefahaman dan Penghayatan Islam di kalangan pekerja kilang: Satu Kajian kes di kawasan pekerja kilang". In this research, she found out that the worker also lacked the understanding and practices of the Islamic teachings.

According to the analysis result, this situation occurs because they do not have good knowledge and lack of effort to study Islam. Education is the other factor in the

analysis. As a conclusion, they didn't practice Islam well due to lack of knowledge and understanding about the religion.

Hassarina binti Hasan did a similar research under the topic "Masyarakat Muslim di Perlis; tinjauan tentang penghayatan agama dan pengamalannya". This research has some similarities with the one done by Normah Manaf. The differences, however, are in the places of study and the focus is more detailed. As conclusion, from this research is Muslim society have understand the Islam but still show that they not really understand with Islamic religion.

Mazuki B. A. Razak did another study about the understanding and practice among Imam. The study is entitled "Amalan dan Pemahaman tentang Islam dikalangan Imam-Imam Masjid. Kajian khusus di Kuala Terengganu". The research focused on several aspects that are important to and for each Imam. From the result, it showed that despite their positions as Imams, they still lacked the understanding in matters, which were related to Fardhu Ain.

The teachings of Islam, apart from creed based on the book "Islam Faith and Devotion' by M.A. Rauf, are divided into two categories; one being ethical teachings and the other is the ritual teachings. The ethical teachings are described as ethical for lack of better term or it referred to Islamic legal System. This category aims at guiding human society in everyday business. Then, the ritual teachings are pertaining to worship of God, although they may also be significant to individual and society. It consists five parts or called the Five Pillars of Islam. The five pillars of Islam are the Shahadah, prayer, alms, fasting and pilgrimage.

The researcher had found that there have been no previous studies of the understanding and practices of Islamic teachings among the trainer at the rehabilitation centre. Therefore, the researcher is interested to study the parameter of

their understanding and belief about Islam. The lack of commitment to practice Islam may be the factor for involvement in drug abuse. Besides that one can determine how far the Islamic teaching can influence one's life.

**CHAPTER**

**TWO**

## CHAPTER TWO

### FINDINGS

#### 2.1 Questionnaires result

The questionnaires consist three parts. It is part A for the respondent background, part B has to measure the understandings of Islamic teachings and the last part or part C has to examine the commitment of Muslim youth in application of faith.

➤ Part A: Respondent background

The sample of this study comprised 45 trainee of rehabilitation center at Pusat Serenti Benta Pahang. The questionnaire had been asking the background of respondent such age, level of their education, status of marriage and the job. The table 2.1 had show only 8.9% are under age 20 and 91.1% who are age average 30. Than education of respondent show 53.3 are have education from national secondary school (SMK), 24.4% from religious secondary school (SMA), 11.1 study only at level of primary school, Sek. Pondok 4.4% and who are not educated or school is 6.7%.

The status of respondent are divided to two single and married, there are 82.2 % single and married 17.8 % only. The questions also ask about their job before entering this center. It divided to government, private, own business, labor and not have job. The percentage of work at government sector is only 2.2%. Then in private sector is 13.3 %, 37.3 % work in their own business, labor 33.3 % and not have job is 13.3% from respondent.

Table 1: Background of respondent

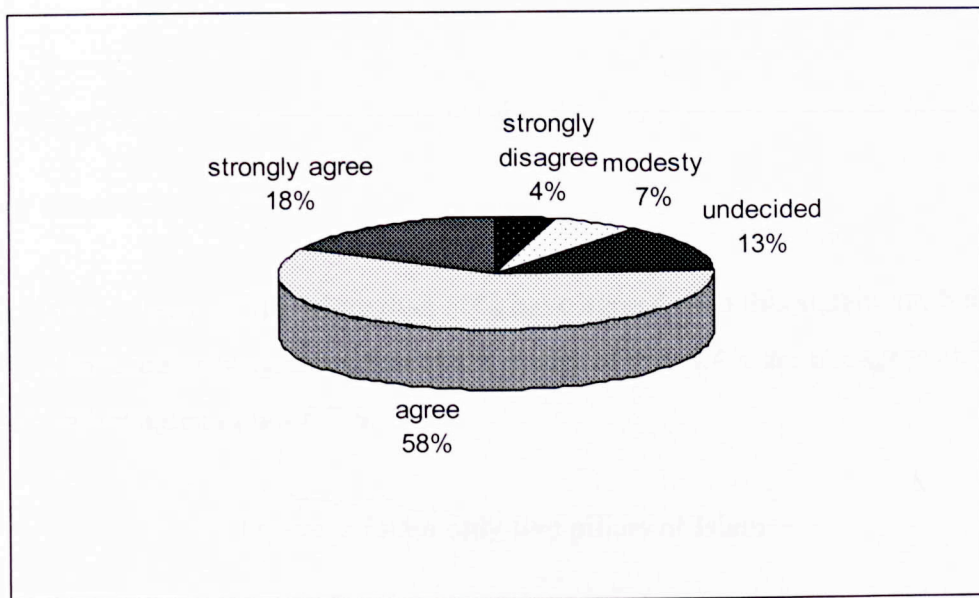
ITEM	% (n=45)
<u>AGE</u>	
< 20	8.9%
> 30	91.1%
<u>EDUCATION</u>	
SMA	24.4%
SMK	53.3%
PRIMARY SCHOOL	11.1%
SEK.PONDOK	4.4%
NON EDUCATION	6.7%
<u>COURSE</u>	
MALAY	91.1%
ENGLISH	4.4%
ARABIC	4.4%
<u>STATUS</u>	
SINGLE	82.2%
MARRIED	17.8%
<u>JOB</u>	
GOVERNMENT	2.2%
PRIVATE	13.3%
OWN BUSINESS	37.3%
LABOR	33.3%
NO JOB	13.3%

Sources: Questionnaires 2003.

➤ Part B: Understandings of Islamic teachings

The second part of questionnaire expert to know their level of understanding about Islam either they have well understanding or not real understand. This part has seventeen questions that are to examine their understandings about Islamic religious.

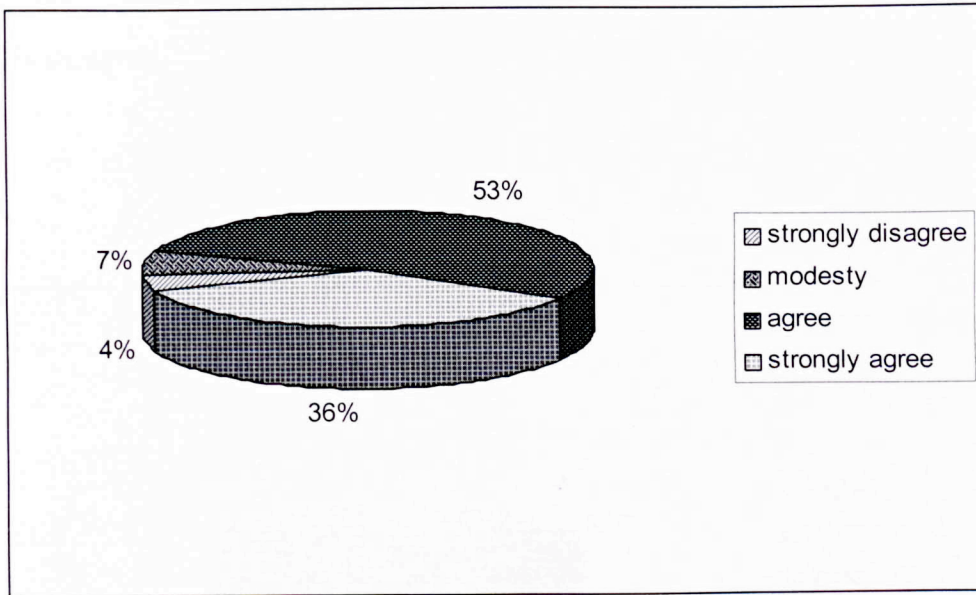
Figure 1: Understand about Islam



*Sources: Questionnaires 2003*

The first question has been asked do they really understand the Islam. Based on the survey, 17.8% have answer strongly agree, 57.8% agree, undecided 13.3%, modesty 6.7% and strongly disagree is 4.4%. The strongly agree show us that they are understand the Islam. And the strongly disagree show us that they did not understand about Islam.

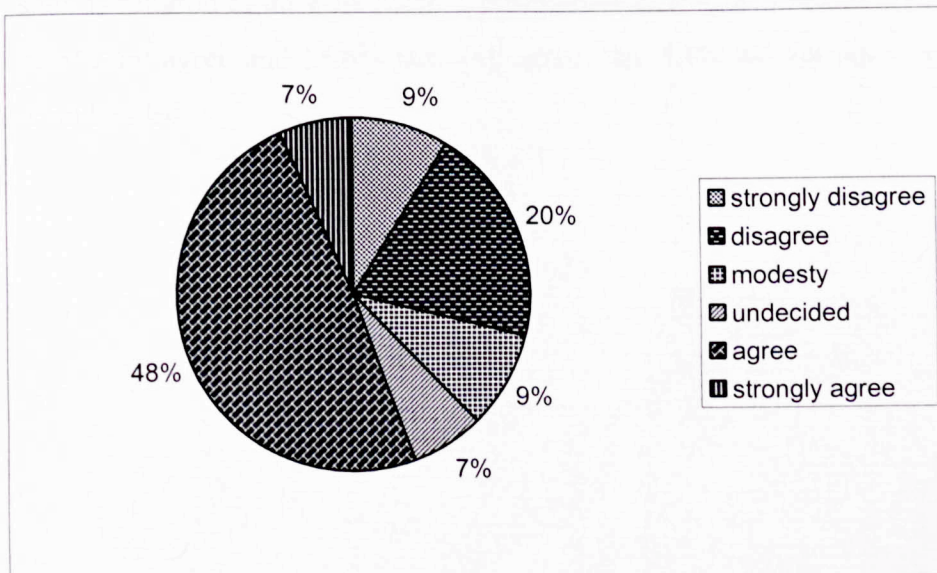
Figure 2: Islam is way of life



Sources: Questionnaires 2003

Islam is way of life. More than 50% have agreed with this statement. It about 53.3%, 35.6% are very agreeing that Islam is way of life. 4.4% are not agree and modesty either agree or not 6.7%.

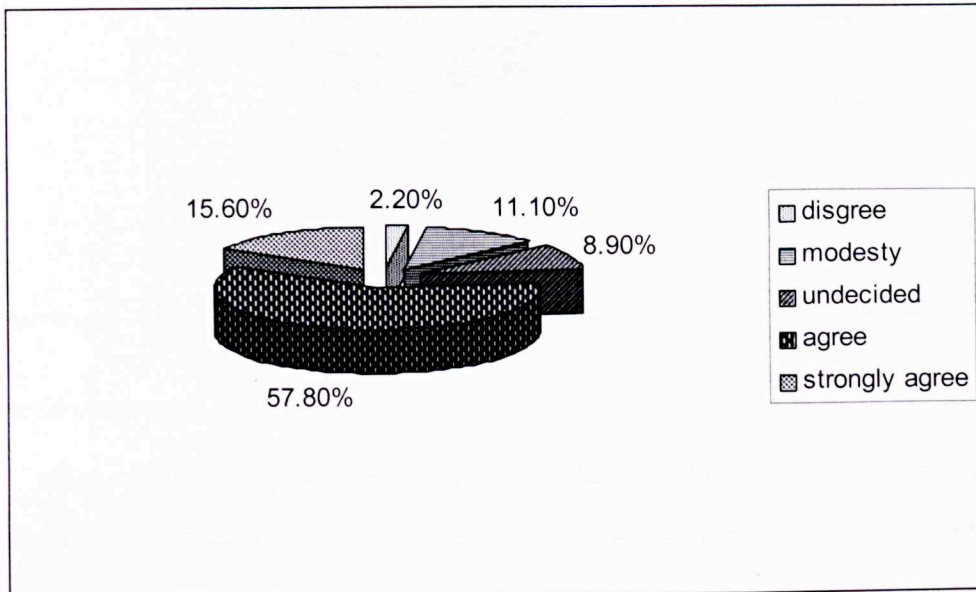
Figure 3: Islam only five pillars of Islam



Sources: Questionnaires 2003

Based the findings that show in figure3, 48.9% had agreed that Islam is only five pillars of Islam. And found 6.7 % from respondent strongly agree, 8.9 % answers strongly disagree.

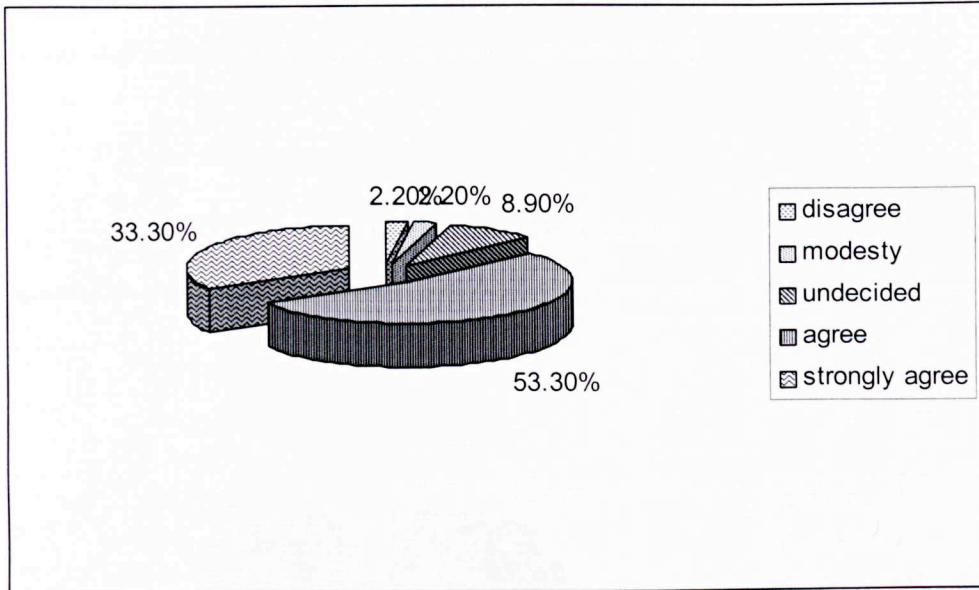
Figure 4: Islam religion of Da'wah



Sources: Questionnaires 2003

Islam is religion of da'wah. Most of respondent had agreed. From the chart we can see 57.8% are agree and 15.6% strongly agree, but 2.2% did not agree and have 13.3% are undecided.

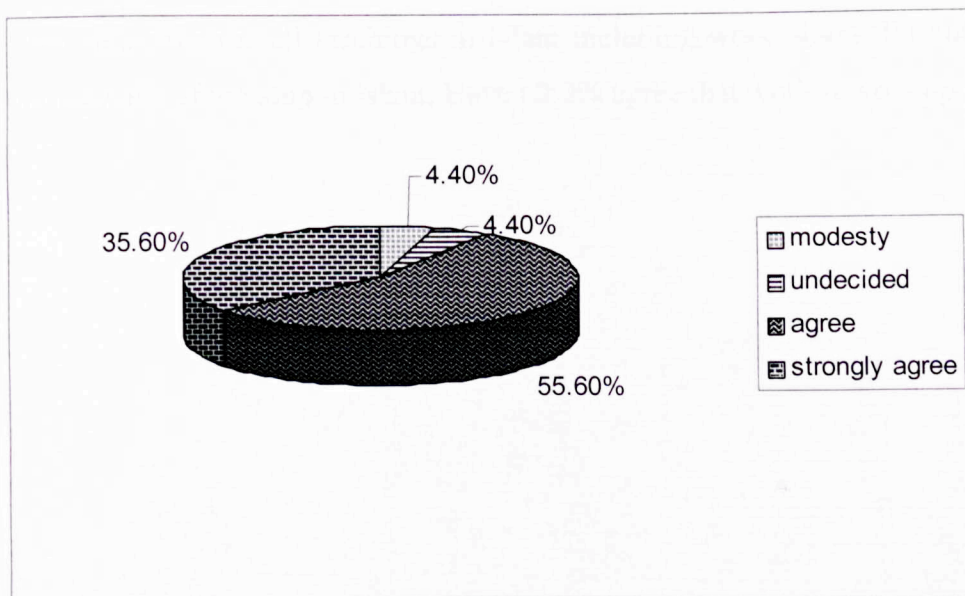
Figure 5: Pillars of Belief is foundation of Islam



Sources: *Questionnaires 2003*

About 2.2% disagree Rukun Iman is the foundation of Islam. 53.3% are agreeing, 33.3% strongly agree and 8.9% done not sure and they have answered undecided.

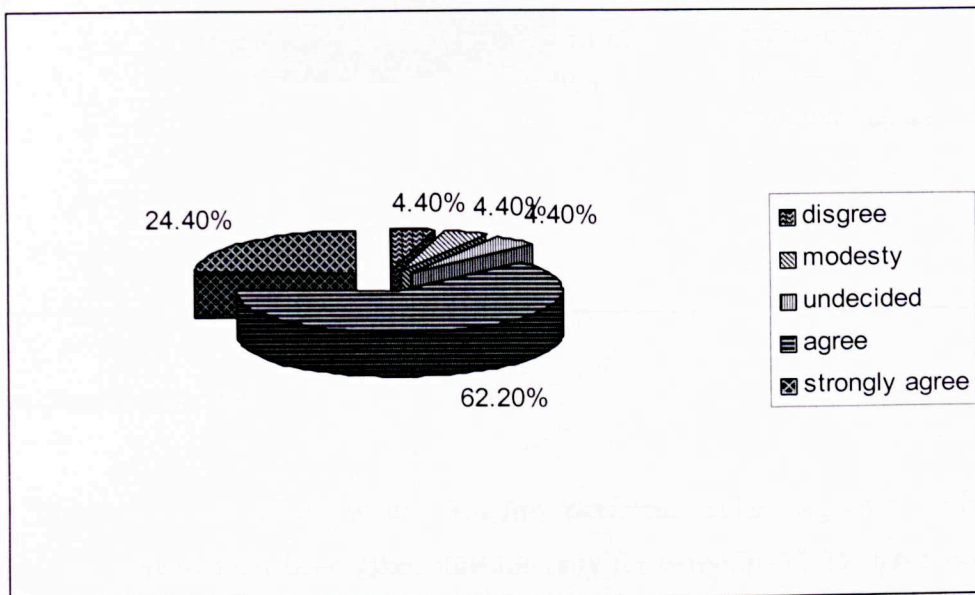
Figure 6: Worship including whole life aspect



Sources: *Questionnaires 2003*

The question asks about worship including whole aspect in our life. There are have 55.6% had agree, 35.6% strongly agree, 4.4% answer modesty it mean either agree or no, 4.4% or two respondent had answer undecided.

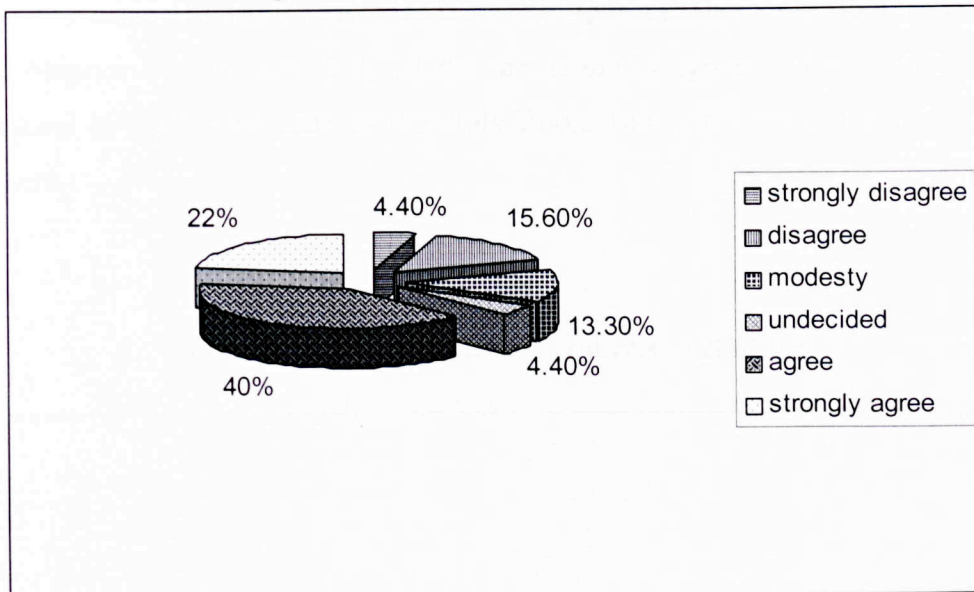
Figure 7: Work also worship



Sources: Questionnaires 2003

Worship involves all teachings in Islam including work. 4.4% did not agree that work also one of worship in Islam. Have 62.2% agree that work is worship.

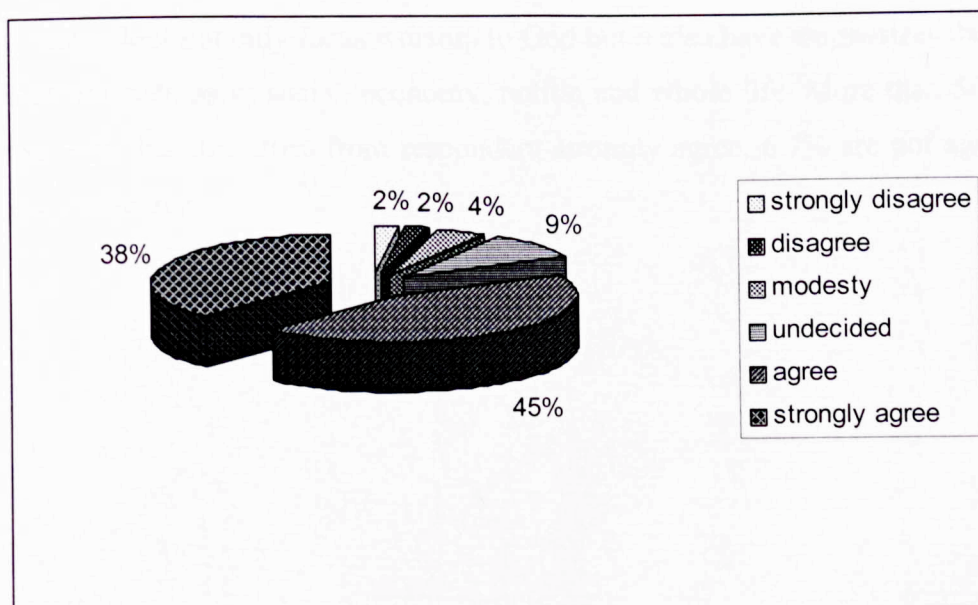
Figure 8: Mosque the place of worship



Sources: Questionnaires 2003

Mosque is the place where Muslim performs Salah together with other Muslim. The question has been asked mosque only for worship. 22.2% have answered strongly agree. It shows us still many person did not know the mosque also have other function such as the place to seek knowledge or *Ilm*.

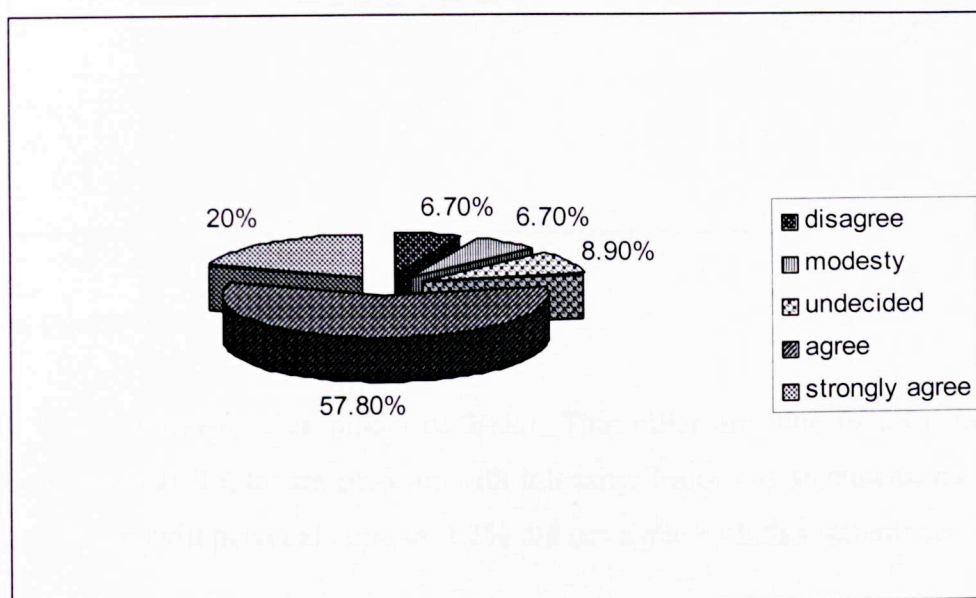
Figure 9: Al-Quran as guidance to all Muslim



Sources: Questionnaires 2003

The basic of Islamic teachings is from al-Qur'an. This Holy Book as guidance to all Muslim life. In this fact, 37.8% are strongly agreed. That shows us they understand al-Qur'an not only as the Holy Book. But, 2.2% did not agree with this statement.

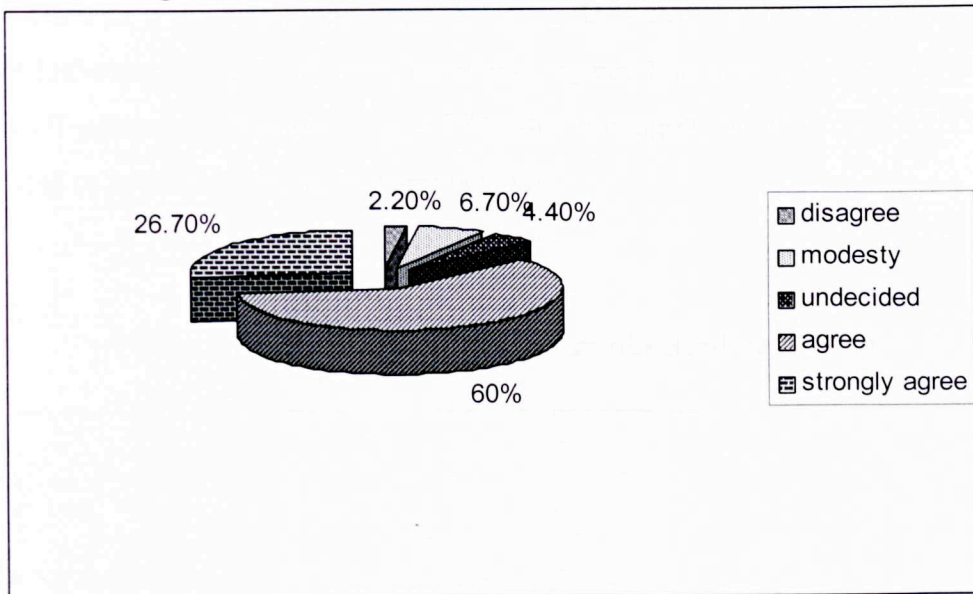
Figure 10: Islam emphasizes other aspect of life



Sources: Questionnaires 2003

Islam does not only focus worship to God but it also have emphasizes the other aspect of life such as in social, economy, politic and whole life. More than 50% are agreeing with this fact. 20% from respondent strongly agree, 6.7% are not agreeing, 8.9% are undecided.

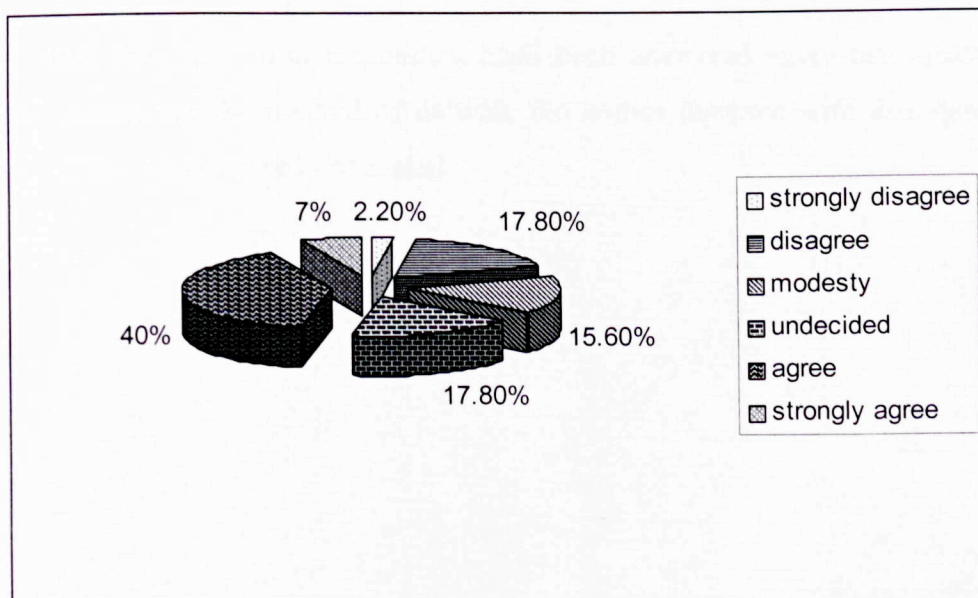
Figure 11: Pillars of Islam can built up personal attitude



Sources: Questionnaires 2003

There is having five pillars of Islam. This pillar are able to form personal attitude individual if they are perform with intensity. From this statement, have 60% are agree it can built personal attitude. 2.2% did not agree with this statement.

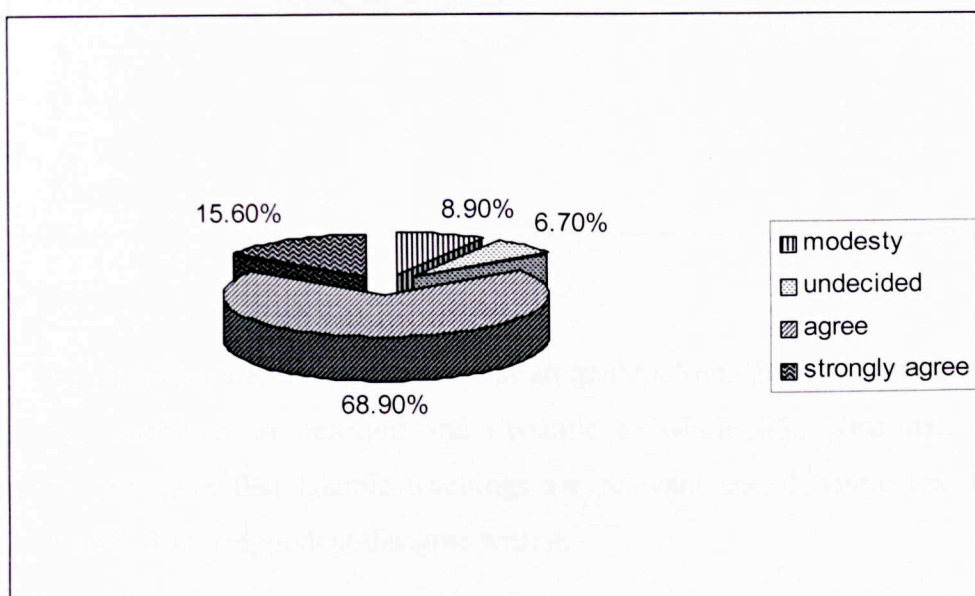
Figure 12: The duty of Da'wah only for Da'ie



Sources: Questionnaires 2003

Da'wah is the way to propagate religion. This question has been asked are the duty of Da'wah only to Da'ie. 40% have been agreed that it is only the duty of Da'ie not to all person or Muslim. But, 17.8% did not agree about it and 17.8% also undecided or in other meaning they are not sure.

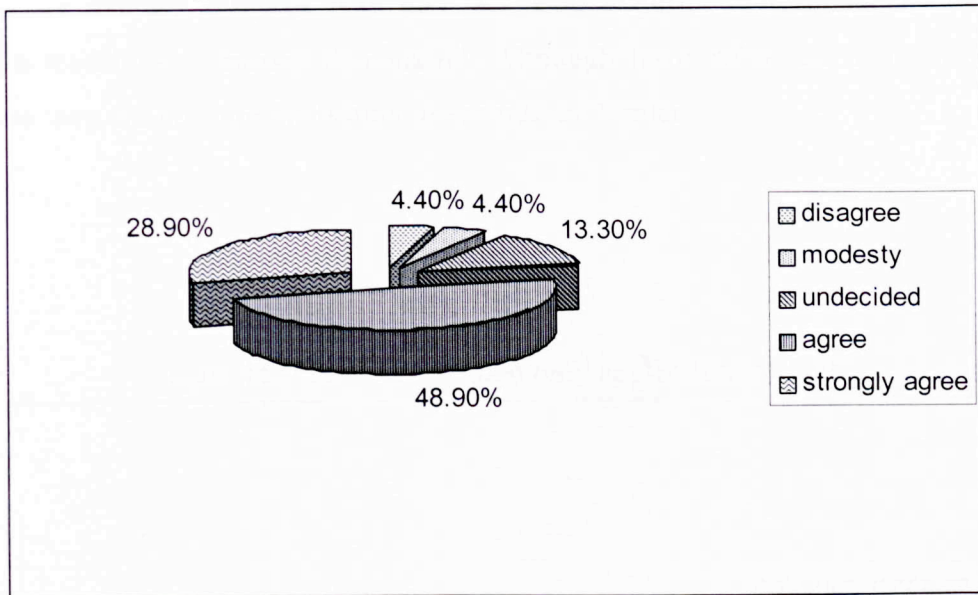
Figure 13: Speech and religious class of spreading Da'wah



Sources: Questionnaires 2003

More than half from respondent have been answered agree that speech and religious classes are the method of da'wah. No bodies disagree with this statement. But have 6.7% are answered undecided.

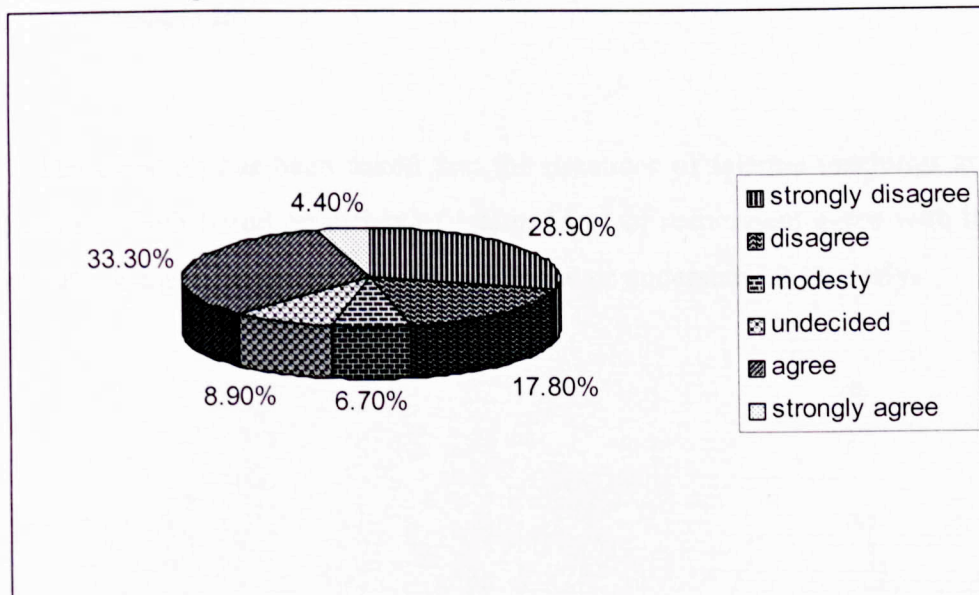
Figure 14: Islamic teachings relevant and dynamic



Sources: Questionnaires 2003

This question asked about the al-Qur'an and As-Sunnah have emphasizes that the Islamic teachings are relevant and dynamic to whole life. Near half among respondent are agree that Islamic teachings are relevant and dynamic and have 2 people or 4.4% from respondent disagree with it.

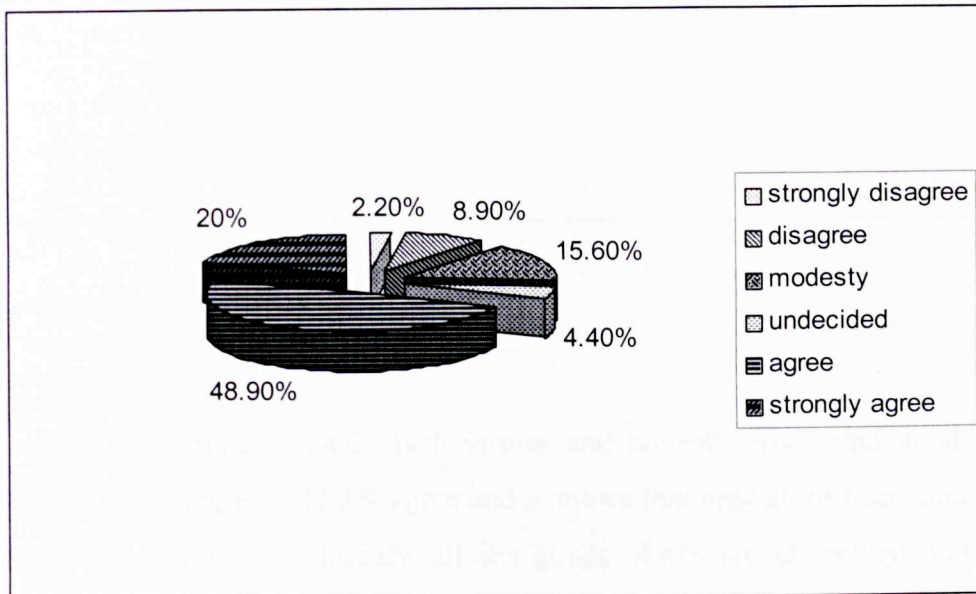
Figure 15: Islamic teachings not burden humankind



Sources: Questionnaires 2003

The question has been asked that Islamic teachings burden humankind. There are 28.9% are strongly disagree with this fact. But, majority of respondent agree that Islamic teachings is burden humankind. Although have 8.9% are undecided, it is because they did not sure the Islamic teachings are burden.

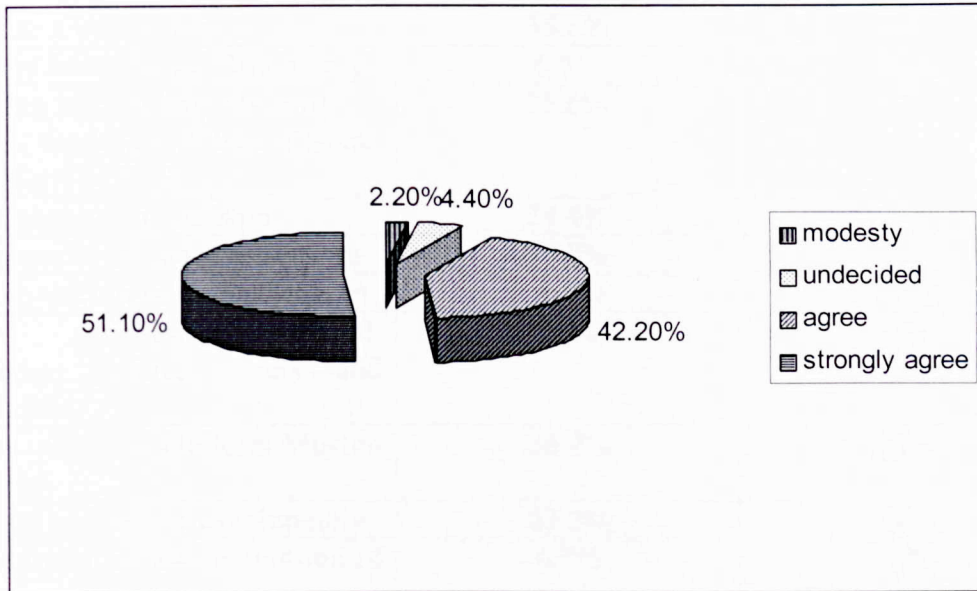
Figure 16: Practices of Islam only application of faith



Sources: Questionnaires 2003

The question has been asked that the practices of Islamic teachings are only application of faith based on pillars of Islam. Most of respondent agree with it. Only around 10% disagree. It shows they did not know or understand it properly.

Figure 17: Islamic teachings include good akhlaq



Sources: Questionnaires 2003

Islamic teachings include such virtues and honesty, truth, and good *akhāq*. 51.1% are strongly agreed, 42.2% agree and it shows that near all of respondent agree that Islamic teachings also include all the goods. 4.4% are undecided and 2.2 is modesty. From the result, no bodies deny it.

Table 2: Understandings of Islam

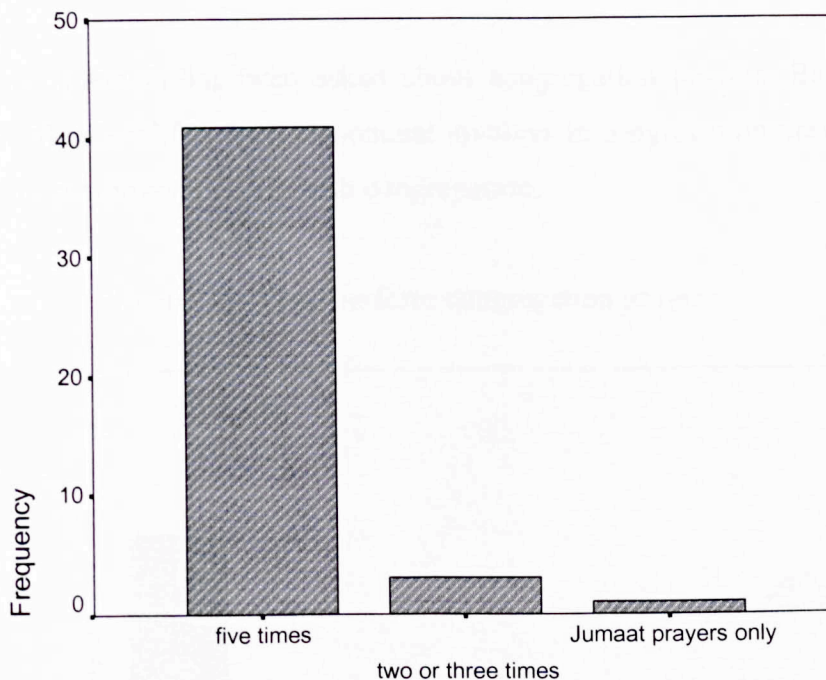
ITEM	Strongly agree	Strongly disagree
Very understand about Islam	17.8%	4.4%
Islam as a way of life	35.6%	4.4%
Islam is five pillars of Islam only	6.7%	8.9%
Worship is including whole of Islamic teachings, Pillars of Islam and Pillars of Faith.	35.6%	0%
Work also one of worship	24.4%	-
Al-Quran as guidance to Muslim	37.8%	2.2%
Islamic teachings burden Muslim	4.4%	28.9%
Islam emphasizes social, economy, politic, society and whole life.	20%	0%
Pillars of Islam as to form Muslim personal.	26.7%	2.2%
Mosque as place of worship only	22.2%	4.4%
The duty of da'wah is mission of Dai'e.	6.7%	2.2%
The speech and religious classes as the method of da'wah.	15.6%	-
Al-Qur'an and as-Sunnah emphasized the Islamic teachings is relevant and dynamic.	28.9%	4.4%
Islam as da'wah religion.	15.6%	2.2%
The pillars of Faith are the basic of Islamic teachings.	33.3%	2.2%
The practices of Islamic teachings are prayers, fasting, alms giving and pilgrimage only.	20%	2.2%
Practices Islamic teaching including whole the good deeds and honorable.	51.1%	-

Sources: Questionnaires 2003

➤ Part C: Application of Faith and belief

The last part in this questionnaire is to know their practices or application faith based on five pillars of Islam. The five pillars of Islam are Shahadah, prayers, fasting, alms giving and pilgrimage. This part has to know the commitment in obligatory action.

Figure 18: Obligatory prayers



Sources: Questionnaires 2003

The first question has been ask their application in obligatory prayers that have five times such Subuh, Zuhur, Asar, Maghrib and Isyak. The result is for the obligatory prayers, it have 91.1% perform five times daily prayers. 2.2% only pray for Jumaat prayers and 6.7% has performed two or three times of five daily prayers.

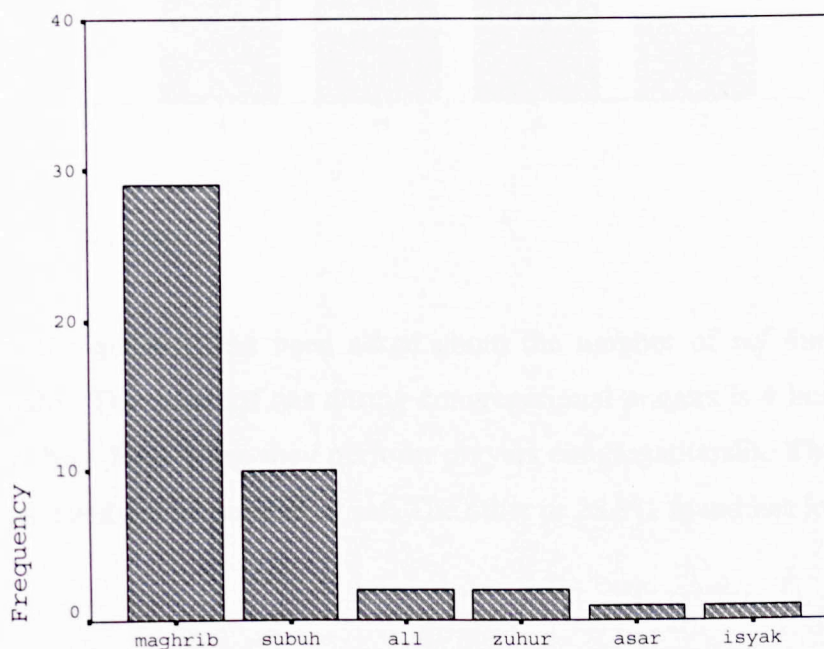
Table 3: Perform prayers congregationally.(Solat Jemaah)

Performance	Number of respondent (n=45)	Percentage %
Yes	43	95.6
No	2	4.4
Total	45	100

Sources: Questionnaires 2003

Second question has been asked about congregation prayers. Based on this question, found only 95.6% from respondent involves in congregation prayers and the other 4.4% not performed prayers with congregation.

Figure 19: Time perform congregation prayers

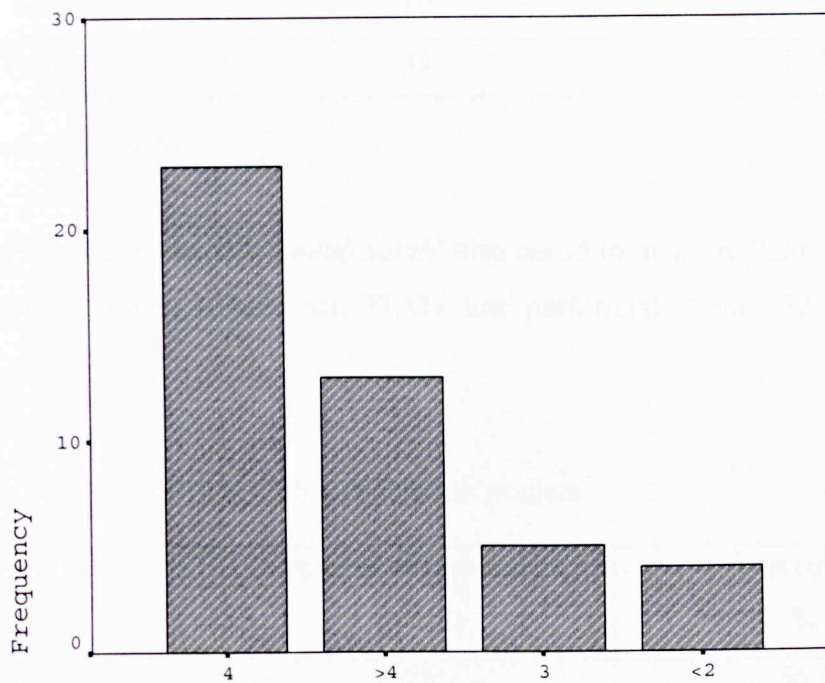


Sources: Questionnaires 2003

The result is for Subuh prayers have 22.2% from respondent performed congregation prayers, 4.4% for Zuhur prayers, Asar only 2.2%, Maghrib is 64.4% and Isyak 2.2%.

Also have respondent that performed congregation prayers for five times daily prayers.

Figure 20: Number of *Saf*



Sources: Questionnaires 2003

Then, the question has been asked about the number of *saf* during prayers congregationally. The most *saf* has during congregational prayers is 4 lines. 11.1 say that only has three lines when they perform prayers congregationally. There has also 8.9% says has 2 and below number of *saf*. The other or 28.9% found has less than 4.