

SOCIAL PROBLEM : CAUSES AND SETTLEMENT BASED ON  
ISLAMIC PERSPECTIVE (A RESEARCH ON SEKOLAH  
MENENGAH UGAMA (A) RAHMANIAH)

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KOLEJ UNIVERSITI ISLAM MALAYSIA

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MENENGAH UGAMA (A) RAHMANIAH)**

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Academic Project submitted in fulfillment for the degree of  
BACHELOR OF DAKWAH AND ISLAMIC MANAGEMENT

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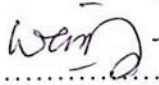
February 2004

## AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby that the work in this Academic Project is my own except for quotation summaries which have been duly acknowledge.

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## ACKNOWLEDGMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise to Allah s.w.t Almighty (God), who is the cherisher and Sustainer of the universe. May the peach and blessing of Allah Almighty be upon Muhammad, the seal of the prophets. In completing this academic project report I have contracted many debts. I am grateful to many people without whose sincere help and encouragement, I would not have been able to complete this research.

Thanks a lot Mis NurDiana Azizan, supervisor of this research project for this continued support and guidance during the research. Thank are due to the following deans of the faculties, Professor Muhammad Asin Bin Dolah and all staff of Faculty of Leadership and Management for co-operations, not forgotten to teachers in Sekolah Menengah Agama (A) Rahmaniah.

In particular my thanks are to my parent's father Wan Yusoff Bin Hj Wan Mamat and my patience mother Siti Sahara Bt Hj Hassan who persuaded me to learn and always emphasized the importance of education as a means of achieving a happy life. Beside that. For my brothers and sisters W. Ahmad Zamri and W. Yahya with their wife (NorHaimi and NorAini), W.Ismah and her husband. W.Maryam, W. Mohd Fadhil, W. Hammah and W. Abdul Aziz. Thank you very much for encouraged and giving the researcher their supported to study hard, until the researcher finished this academic project accurately.

I would like to express my gratitude to my housemates (A0208- Riviera II) especially Armiwati, Asiah, Irdawatty, Fazilawatey, Rosliani, Shahidah, Siti Rohayu and Suriani who extended their full support during this project.

Lastly, in doing so, beseech help and guidance from Allah s.w.t accept this work as humble contribution of one His servants on the greatest of all topics and may He guide the reader to His truth

## ABSTRAK

Kajian ilmiah ini mengupas tentang masalah keruntuhan akhlak dikalangan remaja, punca dan penyelesaiannya mengikut perspektif Islam. Penulis telah mengetengahkan tentang masalah keruntuhan akhlak dikalangan pelajar di Sekolah Menengah Ugama (A) Rahmaniah dan penyelesaian yg terbaik mengikut ajaran-ajaran Islam. Didalam kajian ini, kaedah-kaedah yg telah digunakan ialah seperti soal selidik, temubual, pemerhatian, pembacaan dan juga pengumpulan data. Dapatan hasil kajian ini menunjukkan bahawa kebanyakan pelajar yg dikaji tidak mempunyai masalah peribadi dan ibubapa pula mementingkan pelajaran anak-anak. Diharapkan agar penulisan ilmiah ini memberi manfaat kepada pembaca dan secara tidak lansung dapat mengetahui punca dan penyelesaian masalah sosial yang berlaku di Sekolah Menengah Ugama (A) Rahmaniah dengan lebih mendalam.

## ABSTRACT

This academic study is carried out to make analysis regarding the ill manners among the teenagers, the reasons and the suggestion to overcome these problems according to Islamic point of view. It discussed the cases of low moral value among Sekolah Menengah Agama (A) Rahmaniah students and to come out with the solution based to Islamic way of life. As it can be seen today's exam oriented education system do not provide enough space in educating the good manners among the Muslim. As the result from the study there were six categories of ill manners occurred among the students that is absenteeism from school, smoking, couples, wearing cloth that exposed their body and disobey teacher's instruction. From the analyzed result it showed that the students involved have no personal problem and have the caring parents.

## ملخص البحث

هذا البحث يتحدث عن أخلاق الشبان وأسباب انقراضها وطرق حلها في نظر الإسلام. وقد عرضت كاتبها مسائل الأخلاق لدى الطلاب في المدرسة الثانوية الدينية العربية اليمانية. وطرق حلها على منهج الشريعة الإسلامية والبحث يسير على قواعد الاستقراء والمحادثة والنظر والمطالعة وترتيب المعلومات. ويستنبط من هذه الاستقراء أن كثيرا من الطلاب الذين أجرى عليهم الاستقراء لا يوجد لديهم عقد في أحوال الشخصية وآبأهم في حالة أحسن لاعتناء بدراسة أبنائهم. وارجوا أن ينتفع القارئون من هذا البحث لعلمهم يدركون الأسباب وطرق الحل المشكلات الاجتماعية لدى الطلاب في المدرسة الثانوية الدينية العربية اليمانية.

## CONTENT PAGE

Content	page
AUTHOR DECLARATION	ii
ACKNOWLEDGEMENTS	iii
ABSTRAK	iv
ABSTRACT	v
<i>MULAKHAS AL-BAHTH</i>	vi
CONTENT PAGE	vii
LIST OF TABLE	ix
LIST OF APPENDICES	x
ABBREVIATION	xi
<b>BACKGROUND OF RESEACH</b>	
Introduction of research	1
Significances of research	2
Aim of research	2
Objective of research	2
Scope of research	3
Research methodology	3
Research problem	4
<b>CHAPTER 1: BACKGROUND OF THE BEHAVIOR</b>	
1.1 Introduction	5
1.2 The definition of behavior	5
1.3 The sort of behavior	9
1.3.1 Good behavior	10
1.3.2 Bad behavior	12
1.4 Sources of behavior referencing in Islam	13
1.4.1 Al-Quran Al-Karim	13
1.4.2 Hadith of prophet s.a.w	16
1.5 Behavior principles based on Islamic	18
1.5.1 Equal status	19
1.5.2 The concept of freedom	21
1.5.3 Responsibility	22
1.5.4 Morality of Islamic perspective	25
1.6 The link between morality and soul	26
<b>CHAPTER 2: ILL MANNERS BEHAVIOR AMONG SEKOLAH MENENGAH UGAMA (A) RAHMANIAH</b>	
2.1 Introduction	29

2.2 Absenteeism from school	30
2.3 Immoral acts	30
2.4 Juvenile case	31
<b>CHAPTER 3: THE REASON TO SOCIAL PROBLEM AT SEKOLAH MENENGAH UGAMA (A) RAHMANIAH</b>	
3.1 Introduction	33
3.2 Family problem	34
3.3 Friend influential	36
3.4 Surrounding factor	38
3.5 Education system	40
<b>CHAPTER 4: SETTLEMENT BASED ON ISLAMIC PERSPECTIVE</b>	
4.1 Parent skill	43
4.2 The obligation duty of Allah	46
4.3 Campaign	48
4.4 Punishment	49
4.5 Divine guidance from Allah	51
<b>CHAPTER 5: CONCLUSION AND RECOMMENDATION</b>	
5.1 Conclusion	54
5.2 Recommendation	55
5.2.1 Suggestion to the students	56
5.2.2 Suggestion to the parents	57
5.2.3 Suggestion to the teachers	58
5.3 Closure	59
BIBLIOGRAPHY	60
APPENDINCES	62

**LIST OF TABLES**

Table 1: Table of ill manners behavior

Table 2: Table of the reason to social.

Table 3: Table of settlement based on Islamic perspective.

## **LIST OF APPENDICES**

Appendix A: The Questionnaires

Appendix B: The Falsafah Pendidikan Negara

Appendix C: The Falsafah Pendidikan Yayasan Islam Kelantan

Appendix D: The article of the newspaper

## ABBREVIATION

DBP	: Dewan Bahasa Dan Pustaka
FPN	: Falsafah Pendidikan Negara
FPYIK	: Falsafah Pendidikan Yayasan Islam Kelantan
Hj	: Haji
KUIM	: Kolej Universiti Islam Malaysia
n.a	: no author / no artist
n.d	: no date / no year
n.pb	: No publisher
p	: Page
PMR	:Penilaian Menengah Rendah
PMRU	:Penilaian Menengah Rendah Uagama
Prof.	: professor
S.A.W	: Salla Allah alyh Salam. It is compulsory for a Muslim to utter this blessing whenever he hears the prophet Muhammad's name being mentioned.
SMU	:Sijil Menengah Uagama
SPM	:Sijil Pelajaran Malaysia
S.W.T	: Subhanahu wa Ta'ala
UKM	: Universiti Kebangsaan Malaysia
W	: Wan.

## BACKGROUND OF THE RESEARCH

### Introduction of the Research.

In economic country fast development, receiver us witness the moral crisis how increasingly raise. This study was made in Sekolah Menengah Ugama (A) Rahmaniah, which is as an institution of education is leveled low that plays role in giving birth to learned person.

Social problem that occur gave the result to the institution of education. Each what occur has its cause and settlement, and the settlement as good as possible base on Al-Quran and Al-Hadith.

Causes factor of social problem that occur this relates closely with institution of family, environment, peer, and education system. These factors quickly influence them in crossing life as teenagers or students at Sekolah Menengah Ugama (A) Rahmaniah. Each causes has its settlement. The social problem settlement based on Islamic perspective also is education of *Akhlak* (belief), *ibadat* (worship), parents, punishment and so on.

Beside that, the social problem that hits student at Sekolah Menengah Ugama (A) Rahmaniah such as the involvement in the crime. Occurring this social problem gives the implication to him, society and country.

### **Significances of Research**

1. To study causes of social problem more detailed among student.
2. To settlement the social problem based on Islamic perspective according to Al-Quran and Al-Hadith.
3. To know about social problem teenagers or student now faces that.

### **Aim of Research**

1. To identify causes of problem that occurs among teenagers at now
2. To studies the social problem settlement more deep among teenagers.
3. To settle the problem among teenagers is based by problem among teenagers is based Islamic perspective.

### **Objective of Research**

1. To know that causes the social problem is faced by the students at Sekolah Menengah Ugama (A) Rahmaniah.
2. To settlement the social problem based on Islamic perspective according to revelation of Allah (Al-Quran) and Muhammad's prophet's Sunnah.
3. To study more detailed about social problem at Sekolah Menengah Ugama (A) Rahmaniah and realizes *mahmudah's* (Praiseworthy) belief among students.
4. To study the social problem that spread among Sekolah Menengah Ugama (A) Rahmaniah's student until bringing them the most traps it to social problem direction.

## **Scope of Research**

Researcher does this research followed the title “Social Problem: Causes and Settlement based on Islamic Perspective”. This research case do session 2003 / 2004 focus to the case study.

- In the research case, Researcher choosing location at school from the school at Kelantan, Daerah Tanah Merah, The place in Sekolah Menengah Ugama (A) Rahmaniah.

This research case: focusing to students morning session, begin with form three until form five, begin with 15 until 18 years old, covering the males and females this school.

Researcher to writing, focusing in the case according to social problem assault to students and causes and settlement. This case focuses to them because these times themselves easy to following and begin assaulting move, because they begin reach old years (بالغ).

## **Research Methodology**

In this research case, data can be collected in a variety of ways. Our research report had included the primary and secondary data sources.

In secondary data, I had gathered the information from the books, the journals, and the articles from Internet, the newspaper and the local magazines. To collected the

information, I had used and referred to get the information were borrowed from the National Library, UKM library, beside that, the article from the internet were taken from the KUIM's lab, cyber café in Pandan Indah and cyber café in Riviera. I spend three week for collecting the data and information though this method.

After that, in this research study, a lot an information I has gathered is from the primary sources, I has collected the information from the interview section. In this section, I have interviewing the students and the teachers in Sekolah Menengah Ugama (A) Rahmaniah to completed this research. Here, I have interviewing half from the students and the teachers in this school according face to face with them, I'm asked question refer to their social problem.

Beside that I had gathered information from the questionnaires. In this section, I has given question to them to answer this section to purpose knowing with detailed about them, beside that to easy done this research case.

### **Research Problem**

The biggest problem faced during this research was the difficulty of getting the respondents cooperation. Therefore, the best way for the writer was just to make an informal interview according to the questionnaires. So, they became more open minded to share their experiences.

# CHAPTER ONE

## CHAPTER 1: BACKGROUND OF THE BEHAVIOR

### 1.1 INTRODUCTION

We had been heard many things about social ills and there are many social in were happen in our committee. Many social ills are involves either have been done by youngsters or by the adult. However, social ills among teenagers becomes they are going to inherit this country some days.

The questions of behaviors and honesty actually related to country development. Whenever our country is moving towards to realize the vision 2020, the development is so fast and clearly. So with the behavior problem, it is also moving and follows the modernization. At the reality sight, our world is facing with crucial and serious behavior crisis.

People and society did not any longer used a good consideration whenever valuing something but they are used to follow their lust which is bring by materialistic ideology's adhere.

It is not a new thing to connect the social ill with family's background. Once upon a time, social ill was happen in family surrounding. For instead is wife and child abuse or incest. All sort of this thing are happened in family's circumstances. Then, the relation are meant to be scientifically such as, the child which is grown up from broken family is have a big probability to have a broken family too in their future. So with the children that had been abused in his or he child time probability growing up to be an aggressive adult. In another words, the relations such like this, shown that any

person or victims of social ill are tending to be a contributor to the social ill itself. Therefore, it is not easy to build up a good value in their self, so don't be shocked if the children faced the same problem. Actually, when the parents are able to develop themselves, so the children also are able to find valuing themselves.

Nowadays, he teenagers have a big responsibility the country's development and the determination of up and down the next generation. From this moment, our teenagers should change their behavior and have to moving their spirit to be closer to Allah s.w.t. The parents, education sector and the peer are responsible to wake them up from day dreaming and guide them directly to reach a precious goal, which is to get Allah's blessing (*Mardhatillah*).

## 1.2 THE DEFINATION OF BEHAVIOR

The behavior's role in the development of people's personality are cannot be denied. The process for forming it must be equal with person's spiritual. To create a good behavior is difficult, but what is important that the Muslim should do it by a lot of practice as an effort and perfect way to get a perfect behavior, which is acclaimed By Islam, by doing it a bit by bit.

We can observe the definition of "أخلاق" from general point of view such as the Islamic philosopher, Islamic prominent leader, Al-Quran, Hadith and so forth. Here, we can define the "*Akhlak Islamiyyah*" as follow:

## Al – Muhit dictionary

Referring to *Al-Muhit* dictionary, *akhlak* (behavior) (الأخلاق) comes from word “*al-Khuluq*” (الخلق) which is bringing four meanings: -

- I. الشخصية – manner or behavior
- II. الطيبة – Demeanour or habit
- III. المروءة – Honour, manliness or moral
- IV. الدين – Religion. (*Ibrahim Mustafa, 1982, 252*)

## Lisan Al-Arab

According to *Lisan al-Arab* (لسان العرب) the “*Akhlak*” means that someone’s mannerism that is becomes to be habitual, will be show the external or internal of that person. It is also means that the nature of creature “*Al-Khuluq*” which is every human being has their own mutual traits, available and had been self-carried from the view of mannerism or behavior. (*Ibn. Manzur Jamaluddin Muhammad Ibn Mukaram Al-Ansari, 1967, 194-195*)

## *Akhlak* based on Islamic

From the view of language “*khuluq*” (a root word from “*akhlak*”) means as a traits that always show and be a demean our or habitual as Allah says:

﴿إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ﴾

Means:

“ Our tradition is the tradition of our forefathers. (Al-Qur’an.As-Syu’ara 26:137)

The meaning of “ *khuluq*” in this phrase is a habitual of the earlier people and their customs. When their habit is bad, so their “*Khuluq*” is also bad. But, in the term of “*syara*”, *khuluq* means as “*diin*” (religion). Allah says:

﴿وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

Means:

Your character is strong and exalted above than of others. (Al-Qur’an. Al-Qalam 68:4)

The meaning of the word “*khuluq*” here is “*diin*” (religion’s dignity), which is because of exclamation of this sentence has showed the meaning of “*khuluq*” is “*diin*” (religion). (*Fauziah Abdul Ralip, 2001: 49*)

### **Imam Al-Ghazali**

Behavior is permanent character in our self, revenue from hard or easy deeds including thinking work and a sight on views or mental attitude. Al-Ghazali had stressing up on the analysis of soul and spiritual. Including how to clean the soul and inner feelings through threw out the bad traits characteristics and replace it with ‘dress up’ with ‘*fadhail*’ character. He also defining ‘*Akhlak*’ (behavior) as a picture from habitual inner conditions, which is can express a mannerism is easily to digest without need a repetition. He said that, there is two (هيئة) or a situation for someone itself. Firstly مصدر الحسنه is the source from inner side that is kindness. Secondly, مصدر السيئة is a source from inner side that is badness. (*Husain Bahreij, 1991, 49*)

## Behavior from the Scholar's view and particular's stream

- 1) Abdul Rahman Al-Basyar had describes behavior as a knowledge which is discussing of self advantages and way of how to achieve it, so that people can dress up themselves with a good traits and knowledgeable and a way of how to prevent it using a proper, as a law measure for valuing something which is good or bad.
- 2) The western sociology's streams, whom is enthusiastic to study about Islam such as Larry Bruh. He had explains behavior from three definitions:-
  - I. Behavior is collections of thinking and the rules of feeling and also the customary of the human's right. It is responsibility to themselves and to other people (society) that is accepted and admitted by individual in particular time.
  - II. Behavior is a knowledge which is study about a sign of mannerism and attribute of the human including of favorite, desirous and needful which is expressed by their character such in their thinking, acting and feeling.
  - III. Behavior is the accomplishing itself. (*Ghazali Darusalam, 1997, 8-10*)

### 1.3 The sort of behavior

The behavior's feeling is a natural feeling. This is because it is created by Allah together with His creation to every human. Thus, people are urged to love some of human characteristic and hate some of the others.

*Iman Al-Ghazali* in this book "*Ihya' Ulumuddin*" has divided the behavior or attribute of humans into two parts: -

- I. Good behavior (أخلاق محمودة)
- II. Bad behavior (أخلاق مذمومة)

Both of this behavior surely will be discover in every humans. It is also said by people as an angel's trait and devils trait.

### 1.3.1 Good behavior (أخلاق محمودة)

The word of '*Mahmudah*' comes from the Arabic word '*hamada*' (حمد) which is means as a good behavior and praiseworthy or a behavior that loves by Allah, the messengers and most people (*Ustaz Husin Bin Awang, 1994,442*). *Mahmudah's* behavior is traits that always have been asked for to do it, and also are claiming by Islam and others religion in this world. *Mahmudah's* behavior include of deeds or good behavior to God, people and other creatures.

*Mahmudah's* behavior helps person to do something that is can bring them into the real path and able to bring a blissful to them. The famous pet '*Ahmad Syauqi*' has said that: " the firmness of he nation because of the pureness of their behavior's culture. If their behavior is empty, so the nation would be destroying". The poet can see that the peaceful and prosperous of Muslim people actually based on their good behavior (*Akhlak Mahmudah*), and without that their lives will destroy.

One *ulama'* has said that a good behavior will prevented from making anyone suffer. Beside, be brave and be patient o every difficulties either it is happy or unhappy time. Keep detained ourself from anger, always given freely and be highly bearing are good practicing that should be use in life.

If someone has failed to change his behavior, so the effort advice and education ore futile, while the messenger has said that:

“ Be good of your behavior”

Even the wild animals are able to be managed, so if so with the human being which is have a perfect, innocent mind and soul.

Good behavior is half from piety, every good behavior that is done because of Allah s.w.t deserves a big reward beside Him. As an educated student, which is trained with perfect education from his or her parents and teachers in school, they must show their *mahmudah*: behavior that is must be modeled by anyone else. Someone who has a good behavior is also obtained a part of piety, while the rest is has been done by another way.

As a Muslim's student especially in Rahmaniah Paloh religious (Sekolah Menengah Agama (a) Rahmaniah) they should play a role or participating '*Akhlak Mahmudah*' which is should be modeling by anybody else and able to attract people to perform a good behavior. They showed the good behavior and able to attract people with their good bearing. That is happiness from their parents, teachers and society that their children became a role model for anybody to people.

As a conclusion, every behavior that had shown by students are able to be a role – model and will make the student are respectable and be fond of by the parents, teachers and community even the non-Muslim also can be attractive to Islam. Shall we have a look of our role model, the messenger of prophet Muhammad s.a.w, he is being respected by his peer and the opponent, friends and his great enemies because of his high behavior. Thus, as a Muslim, we should make the prophet as our own role model for ourself.

### 1.3.2 Bad behavior (اخلاق مذمومة)

*Akhlak* Mazmumah or bad behavior otherwise invective, meaning as bad deeds to God, among people or to another creature. The word of *mazmumah* (مذمومة) comes from the word of 'mufrad zammun' (ذم). (*Ibid: 508*)

Bad behavior or invective is hated by Allah, the messengers and another creatures. The bad deed is shown through behavior and it is like a mirror which is a guide to the human itself. What is inside of someone will be shown from his or her behavior.

Bad behavior had brought negative effects to teenagers especially to the students in Sekolah Menengah Ugama (A) Rahmaniah. It can destroy themselves and their future. If it is not prevented from the beginning, it will affect them. The bad behavior for instead is unwilling to stuffy, play truant, mutinous to parents and teachers and so on. It is good if they are not easily jumped into that bad behavior as said by the author that is to ensure their glorious future.

Actually, the bad behavior is influenced by lust and the devils. it is depends on themselves of piousness. When the piousness is strong so they have to face many challenges and anticipations. If we let the lust controlling our heart, so the piousness is not it right place, indeed, if the piousness doesn't existed, the hum is not going to worship Allah but the lust. Therefore, it is caused of social ill among teenagers.

A bad behavior can influence student's life. We can differentiate between mirror scabies on ourself. So, don't blaming our face I the mirror and stop blaming the mirror. Indeed, behavior is like a mirror. We can show everything in ourself through

our behaviour and people are valuing either good or bad of ourselves from it. (*Roslin Hj Shamsuri, 1998:60*)

#### **1.4 Source of behaviors referencing in Islam**

In discussing of improving ourselves, we need someone as our excellent example to complete a great Muslim's personality. Therefore the most excellent Muslim personality is Rasulullah.

As a Muslim, we should have a strong belief, religious worship and a good behavior based on al-Quran and as-sunah of the prophet s.a.w. Besides that, having a good education background, proper vision with an Islamic clue practice and a strong physical will make themselves performing their responsibility as the greatest and excellent Muslim's student.

In Islam, the sources of behavior's development are divided into two references, as sources to bear a good behavior among people, particularly among the student in Sekolah Menengah Agama (A) Rahmaniah. This reference will be going as a root for behavior's development is: -

- I. Al-Quran al-karim
- II. Hadith of prophet s.a.w

##### **1.4.1 Al-Quran al-Karim**

Al-Quran is Allah's holy book, which it is brought by Allah via the angel Gabriel for be awarded to the prophet Muhammad. Al-Quran is the most special source or a main source to be a reference for bearing dignity's behavior. It is a special power which is

talking about behavior, politic, social, economic and education, besides discussing on rules and regulation as a guidance in this word and hereafter. The holy Quran also had explaining particularly on producing a mankind personnel development and also to society.

The purpose of bring down the holy Quran is for “*iqra*” which it is contented with a large meaning. For instead of reading, writing, calculating, studying and investigating. The four words are meaning of the focusing on the Creator (*Drs Mahjuddin, 199:33.*) Allah has said:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾﴾

Means:

Read in the name of Lord, your nurturer and sustainer, who created, man from a teach-like blob. (Al-Qur’an. Al-Alaq 96:1-2)

Quran is a holy book which is should be source of believe references, and had plant for the first time in this word. This is a divine revelation from Allah to the prophet Muhammad s.a.w and after that have been spreader to all people until had produce many great figure and Islamic intellectual to continue Islam’s preaching all over the world.

The ways al-Quran has describing about behaviors and believes are in the good way and perfect to form a unity between heart and faith until radiating the piousness. Allah has said:

﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

صِرَاطٍ مُسْتَقِيمٍ

Means:

And by this light God will guide all those who seek His pleasure: He will lead them to ways that are safe and secure and if He so wills, take them from darkness into light, and from a way that is crooked to a path that is straight. (Al-Qur'an. Al- Maidah 5:16)

Al-Quran had been conveying something to people with wonderful, easy and beautiful way, Allah says:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

Means:

We have made the verses of the Quran easy for minds to accommodate and remember: is there anyone, then, who has committed the Quran to memory? Is there anyone who recites its verses in his prayers? (Al-Qur'an. Al-Qamar 54:17)

The behavior that had been mention in the holy Quran is about principles of religious and a highly mannerism rather than moral. Behavior (أخلاق) in Quran meaning as “*khuluq*” which is a perfectness of Allah’s creation.

The holy Quran has urged people to use their mind to think and makes al-Quran as a thinking to be guideness for a human and to be a perfect people from *akhlakiah* (behavior), *akliah* (mind), *jasmaniah* (physical).

Allah s.w.t has given a heavenly giving an His slave with awarded the messenger and bestowed the holy Qur'an until it is widespread to people who are thinking and serve it as and example or a lesson from it, the holy Qur'an is a guideness in human life or a strong path and a straight way which is should be used by the people. Allah days:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

Means:

Without a doubt, are we who have sent down this Quran: jinn and men have no part in it. And in the future we will protect our Quran from any kind of corruption.

(Al-Qur'an. Al-Hijr 15:9)

Do a reading and also an observation of al-Quran is not only enhancing our reward, but also from the study and understanding of it can make someone changed from bad behavior to be a praiseworthy.

Therefore, al-Quran as a main source in our life will make people bland and easy to manage through good deeds and nurtured from social ill that is happened in Sekolah Menengah Agama (A) Rahmaniah. Inside of it also we can detect the badness behavior of some communities being rewarded by Allah. The reward's giving by Allah also as an example and behavior lesson from the prophets and the messengers and also the "*aulia*".

#### **1.4.2 Al-Hadith of prophet s.a.w**

Hadith or as-Sunnah is a second source as a reference to form behavior, after al-Quran it is being used as a reference by the student in Sekolah Menengah Agama (A) Rahmaniah and whole of Muslims in this world.

Hadith means as anything that being learned to the prophet Muhammad s.a.w, words, deeds, reputation or it nature. Hadith is playing its role by describing more detail rather than the al-Quran. (*Ibid: 35*)

If we are surely accepted Allah's divine revelation and His perfectness, so surely we had accept it (Al-Quran and As-Sunnah) to confess the confident. Thereby of the divine revelation (wahyu) merely being sent to every human through the messengers or the prophets which they are not just as the bringer, but also the patron an executants for the divine revelation. So, the loyal ness and obedient to the prophet also mean that the loyal ness for Allah. Allah says:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾

Means:

Whoever obeys the prophet has in reality obeyed God. For the commands of the prophet of God and the commands of the prophet has in reality the commands God, not the command of His prophet. No prophet has been sent to force people on to God's path: all men are free to how willingly to His commands. We have not sent you to watch over them or guard them. (Al-Qur'an. Al-Nisa' 4:80)

Therefore, depends on Islamic perspective, the Qur'an and al-Hadith are as a base or references criteria to value something either good and bad or right and wrong. Meanwhile, the kindness value is determined by hadith is as universal's kindness. The other basis such as human's experiences and abilities or notifying something without thinking or studying, that is a minds factor being as an assistant of the divine revelation (wahyu). In another word, not of all kindness values or badness had been reached are holding on one real aspect. Because of that, Al-Quran has described that who are defiance an opinion to prove the permanency and authentic of something, so they should referring back to al-Qur'an and al-Hadith. (Hj Johari Hj. Alias, 1997, 150)

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَىٰ

اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

Means:

O you who believe! Obey God and his prophet and those among you who have been authorized by the prophet top rule over you, if you have a disagreement with those authorized to rule over you, refer it to God and his prophet-if you believe in God and

the last. Day not deviate from this path to refer your disagreement to God and His prophet is better than clashing acrimoniously with those who role you, and the outcome will be better for you. (Al-Qur'an. Al-Nisa' 4:59)

### 1.5 Behavior Principles Based On Islamic

Indeed, behavior and kindness is the most important thing in Muslim's life. The message of prophet Muhammad is the best example and lesson. He is the most perfect people with perfect behavior. Behavior is the most important thing in life and its have a big influence to form a human's deed and everything which is being created by human, proper with it character and the standpoint ion their soul.

Human's deed has a close relationship with their trait and standpoint in his heart, like how close the relationship between a tree and its root. It is meant that the deed will be good whenever the behavior is good; this is because three branches always depend on the tree's character. When the root is damaged too (*Ghazali Darussalam, 1978, 52*). Thus, how Islam teaches and organizes the good and peaceful life. Islam is able to bring or direct people to the happiness, spaciousness and pacification. Thus, the happiness or lowliness is necessarily with the standpoint character and the people's soul condition. Allah says:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ

مِنْ وَالٍ﴾

Means:

Truly, God the most compassionate will not deprive a community of the bounties He has bestowed upon it; nor will He changes their fortune to misfortune-unless, that is, they first change their own (human) nature. Whenever God wills punishment, or that which is bad for people, there can be no turning back (from His will), nor shall there be anyone save God to protect them (Al-Qur'an. Al-Ra'd 13:11)

Therefore, Islam has always emphasized people to hold for behavior's norm and love to good behavior, besides trying to accomplish it into our life's until the behavior knowledge, there are four behavior's principles, It is: -

- I. Equal status
- II. Freedom in optional, the concept of freedom
- III. Responsibility
- IV. Morality of Islamic Universal (*Syumul*). (*Ibid*, 52)

### 1.5.1 Equal status

In fulfilling basic necessity to form a perfect human, the Islamic country cannot ignoring the fundamental rights purposely to create people and young generation who is going to develop and inherit our country's leadership. Thus, Islam is not put in a divider, differentiate between men and women in searching and developing the knowledge. The inevitably to acquire whatever knowledge enough to accomplish religious task and life. This is accurately with the hadith of prophet Muhammad s.a.w which is says that to seek knowledge is *fardhu ain* (compulsory) to every Muslim. Either men or women.

Islam had refused the concept that is said that people have an exclusive social class (*kasta*) either from skin colour, race or language, even it is true. Depends on Islamic perspective, it is cannot to make it as a basis to differentiate people's position itself. Moreover, it is Allah's wisdom that is makes them in variety clannish or races. That is all showed to us the power of Allah and to recognize in each other.

The variety of races, languages and geographic border, actually not going to rain human's status it is resemble to variety of nature's content and it is a symbol of Allah's greatest power. The human's status in Islam is sincerely religious takwa or

behavior itself. The high status of the human is the most honorable his or her behavior and sincerely religious (*takwa*) to Allah s.w.t. Allah says:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

Means:

Nothing is a source and honour unless God has deemed it so. The most honored among you in the sight of God is he who is the most Good fearing; God knows who fears Him, and to what degree, for he has absolute knowledge of all things.(Al-Qur'an. Al-Hujurat 49:13)

Therefore, the supreme power and collapsing of some nations are related to behavior's factor, not because of the science and technology that had been explored. Allah says, many times to clarify the collapsing of the human's civilities is not because of Allah, but because of human's careless to their behavior.

In Islam, they are no different between its believers. Islam is the principle of equity. Islam has taught that all people are equal. None of one races or man has a status of superiority to another. All people are His creatures. They are created by Allah from soil and have their rights to their own belongings.

All of the Muslim who is doing a good actions are deserved a reward, but if they do the bad deeds will be get the punishment from Allah. Rasulullah has said that means if his daughter, *Fatimah* steals, he will cut her hand. It is shows that the Prophet's family that is respectful by people also cannot escape from the punishment and they have a same status with another Muslim. Islam is not fastening the human's right, as long as they still keeping their own honorable and protecting it safety far from bad elements. Therefore, the equal principle in Islam can be considered as a justice, equivalent, moderation and not going beyond border in all deeds, religious worship, subsistence and so fourth.

### 1.5.2 The concept of freedom

One of Islamic contribution in the field of social philosophy is related to human's freedom. Infact, only Allah has the greatest freedom, but people are also have their own freedom (relative), it is not meant that, people do not need to take an effort because all the thing are decided by Allah. Indeed, the people have be given the choice to decide his own deeds which is good or bad. Using this ability, people has be given a freedom to act as an angel to obey to God necessarily with their creation as a creature or used to disobedient to Allah. The Qur'an has explained that whenever the people are accepted or afforded to Allah's mandate in this world, but in the same time another creatures has refused it.

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ﴾

﴿إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

Means:

We offered the trust to the heavens, the earth and the mountains namely that they attain independent existence and acquire total responsibility for their own actions but they declined, afraid that they would be unable to meet the challenge. But man accepted the Trust, for he was ignorant and unjust. (Al-Qur'an, Al-Ahzab 33: 72)

Freedom in optional meaning that every Muslim has be given a power in between two alternatives, and rights or wrong. The concept of freedom is universal. For example, every Muslim is personally responsible to decide for himself. Such as to seek for knowledge, to defend themselves honour and to gain the wealth as much as he wants as long ass it is lawful.

However, what is should to be aware is, the freedom that have been given by Islam is not meant that Muslim is independently to do anything in their life, this is because in Islamic perspective the good value and the bad has been described by Allah in his

divine revelation. Actually, the ability to differentiate between the good and the bad has been inspired into human's soul. Allah says:

﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾

Means:

And in accordance with which he was shown the path of righteousness and the pit of self-worship. (Al-Qur'an. Al-Syams 91:8)

Thus, human's freedom to choose something is must not violate the law of Allah. Allah has provided to the human with the complete body to get the freedom and other rational qualities that enable themselves to make a choice. The human must be concise that it is has be given by Allah just as a total to choose their own way whether to obey to Allah's rule or against it. People must no be forgotten that Allah has prepared the heaven and the hell as a reciprocations because of their own choices.

### 1.5.3 Responsibility

Although people has be given a freedom to choose between good and bad, right or wrong in their life, so atomically he or she is responsible for his or her own choice. Allah says:

﴿مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ

عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا﴾

Means:

Whoever advocates that which is good or champion the causes of religion, or does something to scare the unbelievers-he will share in the benefits of his deeds: similarly, whoever advocates evil or does anything to threaten the life or well-being of a believer, he will have a share the better fruits of his deeds. And God is witness to all things. (Al-Qur'an. An-Nisa'4: 85)

Indeed, the attitude which is has not relation with moral called as an animal behavior, because the animal has not have ability to choose. Instead of a human has power to choose between two alternatives or one of them. Therefore all of the human behavior has values morality. Beside that, Allah explained the ways to make a choice. Allah said:

﴿قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ

عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ﴾

Means:

Say: O ye men! Now Truth hath reached you from your Lord! Those who receive guidance do so for the good of their own souls, those who stray do so to their own loss and I am not (set) over you to arrange your affairs.

(Al-Qur'an. Yunus 10:108).

So, it appropriate human being to get responsibility on their chosen. Allah said:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾

Means:

Every soul will be (held) in pledge for its deeds. (Al-Qur'an. Al-Mudathir 74:38)

Applicable with judge concept and human, Islam doesn't be a burden to each man out of their ability; other people make more over the mistaken. Allah said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

Means:

On no soul doth God place a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns. (Al-Qur'an. Al-Baqarah 2:286).

All of people have their responsibility. Nobody can escape from this responsibility expect the mad people. Including the responsibilities for their religion, them solve,

others and their countries. The responsible for their religion mean that each of Muslims obligatory is obey all of the command by Allah with evade themselves from His forbidden and work out all His command.

The matter of religion which is not know must be learn it especially the concerned with “*fardu ain*”. Beside that each Muslims must depend to their abilities, so that the rules of Islam can be followed by others to activate them for having the right or desirable qualities and interdict themselves from making religion forbidden. Allah said:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

Means:

Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong, they are the ones to attain facility. (Al-Qur’an. Al-Imran 3:104).

Many of people know about their responsibility but not know how to do that. The biggest mistake from ignoring people about their responsibility because they do not know that or they do not want to do and depend their responsibility to others. The depend behavior to other is caused all of the responsibilities are not accomplish.

There are two reasons why the people ignoring their responsibility: -

- I. Selfishness. This attitude makes people mortify others and want to monopolize all the wealthy for themselves. So, they do not have spirit to make responsibility toward others.
- II. Demoralization. This attitude impedes people from doing duties on their responsibilities. (*Ibid: 60*)

Therefore, each people must be always make effort to elevate their life to get better living in knowledge and materials. So, people must give their responsibility to fulfill demanded Allah toward human being, which He gave the trust for them to handle this earth and entire of the creatures.

#### 1.5.4 Morality Of Islamic Universal

Morality of Islam is universal and it is acceptable for all people in this word. More over it is a good moralities knowable, likeable and wanted for all people, while a bad morality is called as unlike moral. Allah said:

﴿كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى

الْمُتَّقِينَ﴾

Means:

It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin according to reasonable usage, this is due from the God-fearing. (Al-Qur'an. Al-Baqarah 2:180).

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ

الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾

Means:

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong and believing in God. If only the people of the Book had faith, it was best for them, among them are some who have faith, but most of them are perverted transgressors. (Al-Qur'an. Al-Imran 3:110).

Beside that, some of the good moralities which is practiced in *Jahiliyah* communities same as *shariah* Islamic are accepted in Islam such as take care for self-esteem, brave,