



THE SHAPING OF ADOLESCENT BEHAVIOUR IN THE
LIGHT OF *AL-BUKHĀRĪ'S AḤĀDĪTH*: AN APPLIED
STUDY OF INTERNATIONAL ISLAMIC UNIVERSITY
MALAYSIA STUDENTS' BEHAVIOUR

BY

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A dissertation submitted in fulfilment of the requirement
for the degree of Master of Islamic Revealed Knowledge
and Heritage (Qur'ān and Sunnah Studies)

Kulliyah of Islamic Revealed Knowledge and
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ABSTRACT

Adolescent behaviour is an important concern of the society. As university students are still in the stage of adolescence, this study attempts to discover the condition of students' behaviours. International Islamic University Malaysia (IIUM) is well known as a 'Garden of Knowledge and Virtue'. As students of an Islamic university, the students there are expected to have good behaviour and must manifest commendable behaviour in their lives. However, in reality, some of them do not manifest good behaviour and fail to behave according to the expected norms. This issue should not be taken lightly and underestimated. Thus, a research was conducted by using a questionnaire which was inspired by *Al-Bukhārī's aḥādīth* related to behaviour towards Allah, others, and oneself. The respondents for this research consist of first year students enrolled in the Kulliyah of Islamic Revealed Knowledge and Human Sciences (KIRKHS) in their late adolescence with the age range of 20 to 21. A descriptive statistic method was used for all the collected data and the data were analysed and processed by using the software Statistical Package for Social Science (SPSS). The result shows that a majority of the respondents have good knowledge of the *Sunnah* of Prophet Muhammad ﷺ. Overall, most of the respondents have good behaviour. However, some of the respondents confessed that they have bad behaviour such as loitering and spreading gossips. Even though the mean shown for bad behaviour is the lowest among other behaviours, this matter needs to be addressed. Indeed, the result shows that KIRKHS students have also done certain behaviours that are not expected. In a nutshell, there is a need to follow the *Sunnah* of Prophet Muhammad ﷺ because the best guidance is the guidance of Prophet Muhammad ﷺ.

ملخص البحث

لاشك أن سلوك المراهق مصدر قلق كبير للمجتمع. كما هو الحال في طلبة الجامعة الذين لا يزالون في سن المراهقة. تحاول هذه الدراسة الكشف عن حالة سلوكية الطلاب بالجامعة الإسلامية العالمية بماليزيا (IIUM) والمعروفة بـ "حديقة المعرفة والفضيلة". لذا من المتوقع أن يتميز طلبة هذه الجامعة الإسلامية بحسن السير والسلوك، وأن يعبر ذلك عن سلوك تستحق المدح والثناء في حياتهم. ومع ذلك، فإن الواقع لا يعبر عن ذلك بل نجد البعض منهم يخفقون في التصرف وفقاً للمعايير المتوقعة. وهذه مشكلة يمكن أن يؤخذ على محمل الجد، ولا يمكن الاستهانة بها. تم إجراء هذه الدراسة باستخدام الاستبيانات التي كانت مستوحاة من أحاديث البخاري والمتصلة بالطريق إلى الله، والبعض الآخر، والذات. عينة الدراسة لهذا البحث شملت طلبة السنة الأولى المسجلين في كلية العلوم الإسلامية والعلوم الإنسانية (KIRKHS) وهم في نهاية مرحلة المراهقة في الفئة العمرية من 20-21 سنة. تم استخدام أسلوب الإحصاء الوصفي لجميع البيانات، والتي تم جمعها وتحليلها باستخدام برنامج الحزمة الإحصائية للعلوم الاجتماعية (SPSS). أظهرت النتائج أن غالبية المستطلعين لديهم المعرفة الجيدة بسنة النبي محمد ﷺ. عموماً، فإن معظم المستطلعين قد تميزوا بحسن السير والسلوك. ومع ذلك، اعترف بعض من المستطلعين أن لديهم سلوك سيء على سبيل المثال التسكع، والثرثرة. على الرغم من أن المتوسط قد تعرض لسوء السلوك وهو الأقل من بين السلوكيات الأخرى، وهذا الأمر يحتاج إلى معالجة. في الواقع، تُظهر نتائج الدراسة أن طلبة (KIRKHS) قد مارسوا سلوكاً لم يكن من المتوقع. باختصر، لقد الاحتجاج إلى اتباع سنة النبي محمد ﷺ لأن خير الهدي هدي النبي محمد ﷺ.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān and Sunnah Studies).

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Rahmah Bt Ahmad H. Osman
Dean, Kulliyah of Islamic
Revealed Knowledge and Human
Sciences

DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Siti Samihah binti Mohd Yusoff

Signature

Date

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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This dissertation is dedicated

To my late father, Ayah;

Your dream comes true for the second time, I will make it for the third time.

To my beloved mother, Mak;

Thank you so much for your blessings, this is all yours.

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LIST OF ABBREVIATIONS

edn.	edition
etc	(<i>et cetera</i>): and so forth pages that follow
HS	Human Sciences
ibid.	(<i>ibidem</i>): in the same place
id	(<i>idem</i>): the same below
i.e.	(<i>id est</i>): that is
IIUM	International Islamic University Malaysia
IRK	Islamic Revealed Knowledge
KIRKHS	Kulliyah of Islamic Revealed Knowledge and Human Sciences
no.	number
PTPTN	Perbadanan Tabung Pendidikan Tinggi Nasional
SPSS	Statistical Package for Social Science
trans.	translated by
vol.	volume

TRANSLITERATION

Transliteration Table

ء	'	ز	z	ق	Q
ب	B	س	s	ك	K
ت	T	ش	Sh	ل	L
ث	Th	ص	ṣ	م	M
ج	J	ض	ḍ	ن	N
ح	ḥ	ط	ṭ	هـ	H
خ	kh	ظ	ẓ	و	W
د	D	ع	‘	ي	Y
ذ	dh	غ	Gh		
ر	r	ف	F		

Short Vowels		Long Vowels	
َ	a	ا + َ	ā
ِ	i	ي + ِ	ī
ُ	u	و + ُ	ū

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Adolescents are the assets of a nation. When one wants a view of a nation's past and potential future, one may simply look at the state of its adolescents today and in the past. They will lead the country in the future. This shows that they are essential to the society because adolescents today represent society tomorrow.

The word 'adolescence' comes from the Latin verb *adolescere*, which means 'to grow' or 'to grow to maturity'. It is defined as a period of growth between childhood and adulthood. People disagree about when it begins and ends, especially because the period has been prolonged in Western culture. Adolescence is generally considered an intermediate stage between childhood and adulthood. The transition from one stage to the other is gradual and uncertain, and the time span is not the same for every person, but most adolescents eventually become mature adults. In this sense, adolescence is likened to a bridge between childhood and adulthood over which individuals must pass before they take their place as mature, responsible, creative adults.¹

Steinberg quotes in his book as Kagan & Coles, 1972; Keninston, 1970; Lipsitz, 1977 indicated:

“Social scientists who study adolescence usually differentiate among early adolescence, which covers the period from about age 11 through age 14, middle adolescence, from about age 15 through 18, and late adolescence (or youth, as it is sometimes known), from about age 18 through age 21.”²

¹ F. Philip Rice, *The Adolescent: Development, Relationship, and Culture*, (Boston, MA: Allyn and Bacon, 8th edn., 1996), 3.

² Laurence Steinberg, *Adolescence*, (Boston: McGraw-Hill College, 5th edn., 1999), 5.

The shaping of adolescent behaviour, according to Islam, is an obligation of all parties starting from parents and eventually including educators, the community, its leaders, and more importantly the adolescents themselves. Since the estimated number of adolescents in Malaysia represents half its population, effort to improve their potential is not a minor task.

Adolescents must develop from the earliest stage based on the guidance of Islam. Allah ﷻ revealed the Islamic law to Prophet Muhammad ﷺ, as a complete way of life and a guide for a proper and effective adolescent life. The perfect guidance and teachings of Islam are the Holy Qur’ān and the *Sunnah* of Prophet Muhammad ﷺ.

The Holy Qur’ān clearly states that Prophet Muhammad ﷺ is a good example.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾³

“Ye have indeed In the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah”.⁴

Moreover, there are *ahādīth* which emphasise that Prophet Muhammad ﷺ had good behaviour and that the best among the believers are the best in character (have good manners), for example:

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي شَقِيقٌ،
عَنْ مَسْرُوقٍ، قَالَ: كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يُحَدِّثُنَا، إِذْ قَالَ: لَمْ
يَكُنْ رَسُولُ اللَّهِ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا، وَإِنَّهُ كَانَ يَقُولُ: « إِنَّ خِيَارَكُمْ
أَحْسِنُكُمْ أَخْلَاقًا ».⁵

³ Al-Ahzab, 33: 21.

⁴ ‘Abdullah Yūsuf ‘Alī, *The Meaning of the Holy Qur’ān*, (Maryland: Amana Publications, 2009), 1062.

⁵ Al-Bukhārī, Muḥammad ibn Ismā‘īl, *Ṣaḥīḥ Al-Bukhārī*, (Al-Qāhirah: Dār al-Ḥadīth, 2004), Vol. 4, Ḥadīth 6035: 110.

Narrated Masruq: We were sitting with ‘Abdullah bin ‘Amr who was narrating to us (*ḥadīth*): He said, “Allah’s Messenger ﷺ was neither a *Fāḥish*⁶ nor *Mutafaḥḥish*⁷, and he used to say, ‘The best among you are the best in character (having good manners)’”⁸.

In order to inculcate good manners among Malaysian adolescents, the government has established Islamic universities such as the International Islamic University Malaysia (IIUM) to produce graduates proficient in the revealed and rational sciences (*naqli* and *‘aqli*). IIUM aims to become a leading international centre of educational excellence which seeks to restore the dynamic and progressive role of the Muslim *Ummah* in all branches of knowledge and intellectual discourse. There are 15 *kulliyah* in IIUM.

The Kulliyah of Islamic Revealed Knowledge and Human Sciences (KIRKHS) was established in 1990. It is now the largest faculty in the University, with over 4,000 students and more than 250 full-time academic staff. Its formation represents a drive to integrate Islamic Revealed Knowledge and Human Science disciplines as part of a comprehensive educational reform for the betterment of humankind. KIRKHS is divided into the Islamic Revealed Knowledge (IRK) Division consisting of five departments, and the Human Sciences (HS) Division consisting of six departments.⁹

IIUM students were selected for this research from KIRKHS based on their age, from 18 to 21, or late adolescence. Based on the database of the Office of the Deputy Dean, Academic Affairs, KIRKHS, students in their late adolescence are

⁶ One who talks evil.

⁷ A person who conveys evil talk or a person who speaks obscene evil words to make people laugh.

⁸ Muḥammad Muḥsin Khan, *The Translation of the Meanings of Ṣaḥīḥ Al-Bukhārī Arabic-English*, (Riyādh: Dār al-Salām, 1997), 8:45.

⁹ <<http://www.iium.edu.my/irkhs/about-us/overview>> viewed on 06 July 2015.

mostly first year students with the age ranging from 20 to 21. The total number of first year students is 683.

This research will study the behaviour of selected students in their daily lives in relation to *aḥādīth* in *Ṣaḥīḥ al-Bukhārī*. One part of the study is the students' behaviour towards Allah, as His servants. Another part is their behaviour towards others; for instance, their parents, family members, lecturers, friends, relatives, neighbours, guests, persons in need, children, and animals. The last part is behaviour towards oneself or how they conduct themselves as Muslims.

1.2 STATEMENT OF THE PROBLEM

The *Sunnah* of Prophet Muhammad ﷺ influences the shaping of adolescent behaviour. The shaping of adolescent behaviour is crucial. The students of Islamic universities are expected to follow the Holy Qur'ān in addition to following the *Sunnah* of Prophet Muhammad ﷺ. They must manifest commendable behaviour in their lives. IIUM students are expected to have good behaviour because they are students of an Islamic university. As they are Islamic university students, it is natural that they have some knowledge of Prophet Muhammad's ﷺ tradition or *ḥadīth* literature.

However, in reality some IIUM students fail to behave according to the expected norms. Moreover, the researcher observes that their behaviours seem to differ from the norms. Some Islamic university students do not manifest good behaviour as highlighted in the *ḥadīth*.

The study proposes to discover the condition of IIUM students' behaviour. To date, no study of this kind has been made in the context of IIUM. In order to do this, the researcher carried out an *aḥādīth* analysis and used it as a guideline for the instrument used in this study i.e. a questionnaire related to adolescent behaviour.

1.3 SIGNIFICANCE OF THE STUDY

This study will be a significant endeavour in promoting the *Sunnah* of Prophet Muhammad ﷺ in the shaping of adolescent behaviour. This study will also be beneficial to the students, especially in their adolescence in shaping good behaviour when they follow the *Sunnah* of Prophet Muhammad ﷺ and practice it in their daily lives. By understanding the *aḥādīth* related to behaviour or good manners as well as practicing them, students will be assured of good behaviour. Moreover, this research has provided guidelines on how to evaluate students' behaviour in their daily routines.

Therefore, this study will be helpful to the university, especially the student affairs division, for knowing the condition of students' behaviour. If necessary, the responsible division can take appropriate action in light of the results. It will also serve as a future reference for researchers on the subject of the *Sunnah* of Prophet Muhammad ﷺ and adolescent behaviour.

1.4 RESEARCH OBJECTIVES

The study aims to achieve the following objectives:

1. To define behaviour and its types.
2. To present the *aḥādīth* related to behaviour towards Allah, others, and oneself.
3. To discover the behaviours of IIUM students towards Allah, others, and oneself.

1.5 RESEARCH QUESTIONS

The research questions of the study are:

1. What are the definitions of behaviour and its types?

2. What are the *aḥādīth* related to behaviour towards Allah, others, and oneself?
3. How do IIUM students behave towards Allah, others, and oneself?

1.6 LIMITATION OF THE STUDY

The study has focussed on the shaping of adolescent behaviour of IIUM selected students. Students were selected based on the following characteristics:-

1. They must be first year students enrolled in KIRKHS
2. They must be students in their late adolescence in the age range of 20 to 21

For this research, the researcher focussed on students' behaviour based on three classifications. The classification of behaviour is as follows:-

1. Behaviour towards Allah
2. Behaviour towards others
3. Behaviour towards oneself

For the purpose of this research, the researcher analysed the *aḥādīth* from *Ṣaḥīḥ al-Bukhārī*. The researcher chose the *aḥādīth* based on three behaviour classifications. The classification is behaviour towards Allah, others, and oneself. The number of selected *aḥādīth* is 40.

1.7 LITERATURE REVIEW

Observing that this research is conducted on the adolescent behaviour of IIUM students, a review of written books, articles, theses, and journals is very pertinent.

There are numerous books regarding adolescent behaviour, for instance about the development of adolescent behaviour, types of behaviour, behaviour management, behaviour therapy, behavioural problems, and behavioural disorders. Information concerning adolescent behaviour has been written by local and international authors, and is helpful to get an overall understanding of the topic.

However, the published information does not contain any study regarding adolescent behaviour as it relates to the *aḥādīth* of Prophet Muhammad ﷺ. No direct research work on the topic could be found despite an all-inclusive search of libraries, relevant websites, online catalogues, and online databases of the research theses of local universities in Malaysia. The researcher will only benefit from published sources to a certain extent in the research. Hence, the proposed research will have to focus on the shaping of adolescent behaviour in the light of indications and statements taken from *al-Bukhārī's aḥādīth*. An applied study will be conducted on IIUM students' behaviour.

Several of the studies that have been conducted on to the issue of adolescent behaviour and Prophet Muhammad's ﷺ *aḥādīth* are as below:

Fathiyah Mohd Fakhruddin's¹⁰ Master dissertation's, "Pembangunan Akhlak Remaja Menurut al-Quran: Kajian Tentang Pendekatannya Terhadap Pelajar Tingkatan Empat di Sekolah-sekolah Menengah di Ampang, Selangor Darul Ehsan" (The Development of Adolescent Morality According to the Qur'ān: A Study of its Approach on Form Four Students in Secondary Schools in Ampang, Selangor Darul Ehsan), examined methods to develop morals among teenagers according to the Holy Qur'ān. The author examined the application of Qur'ānic methods suitable to develop

¹⁰ Fathiyah Mohd Fakhruddin, "Pembangunan Akhlak Remaja Menurut al-Quran: Kajian Tentang Pendekatannya Terhadap Pelajar Tingkatan Empat di Sekolah-sekolah Menengah di Ampang, Selangor Darul Ehsan", (Master dissertation, Universiti Malaya, 2003).

the morals of Form Four students. However, unlike Fathiyah's thesis, the present study uses Prophet Muhammad's ﷺ *aḥādīth* to identify Prophet Muhammad's ﷺ lifestyle to provide guidelines in shaping adolescent behaviour.

Sonia S Lee¹¹ in her PhD dissertation, "The Assessment of Executive Functions in Adolescents: Development of the Behaviour Rating Inventory of Executive Function – Self-Report Version" investigated the initial psychometric properties of the behaviour rating inventory of executive function in adolescents. Sonia's dissertation focused on adolescent psychology and how to control adolescent behaviour. The study differs from the present study in terms of resources whereby the present study refers to Prophet Muhammad's ﷺ *aḥādīth*.

Farihah Binti Hussain¹² in her Master's dissertation, "Keruntuhan Akhlak di Kalangan Remaja: Suatu Kajian di Alor Star" (Moral Decadence among Teenagers: A Study in Alor Star), focused on Malay teenagers studying and living in the City of Alor Star. Her study is based on data collected from questionnaires. Farihah examined the factors causing immoral behaviour among Malay teenagers and proposed methods for correcting those behaviours. The dissertation is similar to the present study, but the present study focuses on the behaviour of IIUM students. This study is broader as it identifies the good and bad behaviour of IIUM students.

Khafizatunnisa' Binti Jaapar¹³ in her Master's dissertation, "Prophet Muhammad's Daily Lifestyle and its Scientific Indications: An Analytical Study of *al-Shamā'il al-Muḥammadiyah*", explored the greatness and purity of Prophet

¹¹ Sonia S Lee, "The Assessment of Executive Functions in Adolescents: Development of the Behavior Rating Inventory of Executive Function – Self-Report Version", (PhD. dissertation, American University, 2005).

¹² Farihah Binti Hussain, "Keruntuhan Akhlak di Kalangan Remaja: Suatu Kajian di Alor Star", (Master dissertation, Universiti Malaya, 2006).

¹³ Khafizatunnisa' Binti Jaapar, "Prophet Muhammad's Daily Lifestyle and its Scientific Indications: An Analytical Study of *al-Shamā'il al-Muḥammadiyah*", (Master dissertation, IIUM, 2010).

Muhammad's ﷺ way of life and analysed its significance for today's life from a scientific perspective. This study analysed *aḥādīth* from Imam Tirmidhi's *al-Shamā'il al-Muḥammadiyah*. It contains vivid expositions of the lifestyle, manners, traits and character of Prophet Muhammad ﷺ. It is furnished with a beautiful description of Prophet Muhammad's ﷺ daily life such as his manner of sleeping and eating. In addition, the author discusses some religious obligations such as ablution, prayer, and fasting. She found that all of the *Sunnah* of Prophet Muhammad ﷺ have benefits and proved it with scientific facts. This study differs from the present study in the *ḥadīth* selection which in the present study focuses on *al-Bukhārī's aḥādīth*.

There are several studies regarding IIUM student's behaviour. Nurul Izzah bt Yahya's¹⁴ thesis entitled "The Phenomenon of Free Intermingling Among Students of Opposite Sex at IIUM: A Juristic Evaluation", focused on a juristic evaluation of intermingling. The study was intended to identify the causes of free intermingling among the opposite sexes at IIUM and ideas to prevent them. Nurul Izzah found that there are behavioural problems among students because of a lack of Islamic education and weak law enforcement. In addition, she mentioned that parents play important roles in preventing behavioural problems. The present study differs from Nurul's study as her study focused on the problem of free intermingling among students whereas the current study includes behaviour toward Allah, others, and oneself.

Siti Samihah Binti Mohd Yusoff¹⁵ conducted a study entitled "The Development of Teenager Behaviour in *Ṣaḥīḥ Bukhārī: A Study in Kitāb Al-Adab*". This study sought to determine that the proper development of teenager behaviour can be established by following the *Sunnah* of Prophet Muhammad ﷺ. The study includes

¹⁴ Nurul Izzah bt Yahya, "The Phenomenon of Free Intermingling Among Students of Opposite Sex at IIUM: A Juristic Evaluation", (Master thesis, IIUM, 2010).

¹⁵ Siti Samihah Binti Mohd Yusoff, "The Development of Teenager Behaviour in *Ṣaḥīḥ Bukhārī: A Study in Kitāb al-Adab*", (Bachelor academic project paper, USIM, 2013).

10 *aḥādīth* from *Kitāb al-Adab* in *Ṣaḥīḥ al-Bukhārī* related to behaviour and brief explanations on how the *Sunnah* of Prophet Muhammad ﷺ can influence teenager behaviour. The present study does not solely focus on *aḥādīth* from *Kitāb al-Adab*, but includes selected *aḥādīth* from *Ṣaḥīḥ al-Bukhārī* and a survey will be conducted on IIUM students.

Umami Farhah's¹⁶ dissertation entitled "Normative Understanding toward the *Aḥādīth* on the Prohibition of *Khalwah*: An Applied Study of IIUM Students who are Engaged", studied the views of engaged students of IIUM when dealing with the *aḥādīth* on the prohibition of *khalwah*. She examined how far the engaged IIUM students limited themselves in interacting with their fiancées according to Prophet Muhammad's ﷺ guidance. She found that half of the respondents have a high normative understanding of the *aḥādīth* on the prohibition of *khalwah*, thus they are significantly and positively correlated with the limitation level of interaction with their fiancées. This study focused solely on *aḥādīth* on the prohibition of *khalwah*, whilst the present study includes the behaviour of adolescent students from IIUM towards Allah, others, and oneself.

Mohd Yusuf Ismail and Syed Najihuddin Syed Hassan's¹⁷ article entitled "Pendekatan Nabawi Dalam Membentuk Remaja Muslim Sejati" (Nabawi Approach in Shaping True Muslim Youth), examined the problems faced by adolescents in shaping their behaviour. They offered recommendations for shaping adolescent behaviour based on Prophet Muhammad's ﷺ *aḥādīth*. The article focused on adolescents generally; meanwhile the present study focuses on IIUM students and involves a survey regarding selected behaviour.

¹⁶ Umami Farhah, "Normative Understanding toward the *Aḥādīth* on the Prohibition of *Khalwah*: An Applied Study of IIUM Students who are Engaged", (Master dissertation, IIUM, 2014).

¹⁷ Mohd Yusuf Ismail and Syed Najihuddin Syed Hassan, "Pendekatan Nabawi Dalam Membentuk Remaja Muslim Sejati", *Hadis Jurnal*, no.2, n.d.