

THE ROLES OF SCHOOL IN PROMOTING THE AWARENESS OF THE SUNNAH OF THE PROPHET MUHAMMAD S.A.W AMONG MUSLIM ADOLESCENTS IN SELANGOR

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ABSTRACT

By abiding to the examples and Sunnah (prophetic traditions) taught by the Prophet s.a.w, morality among the Muslim adolescents should be evident. But, the morality scenario is worsened. It is posited that the school authority and education system is not putting sufficient emphasis on awareness and appreciation of the Sunnah of the Prophet s.a.w among the Muslim students. Therefore, this research aims at assessing the level of awareness and appreciation of the exemplariness and Sunnah of the Prophet Muhammad s.a.w among the Muslim students in Selangor. For the purpose of this research, 767 respondents from three different district schools representing rural, suburban and urban areas were selected to answer structured questionnaires. This structured questionnaire comprised of mainly, 'uswah'/exemplariness of the Prophet s.a.w., the practice of the Sunnah and the appreciation the respondents have towards the Sunnah. The data acquired from the questionnaire have been analyzed using SPSS to determine the relevant factors leading to the scenario. This research found that the Muslim students are still not aware of the overall uswah of the Prophet s.a.w, the practice of the Sunnah is limited and the practice of the Sunnah is poorly associated with appreciation towards it. These findings were found to be caused by the education system and other relevant demographical background factors. Most significantly, this research found the status of the Prophet s.a.w as the ultimate role model is not appreciated by the Muslim students in Selangor and what more the roles of teachers and school authority.

Field of Research: School – Sunnah (prophetic traditions) – Awareness – Muslim Students.

1. Introduction

Islam places great importance on learning and it concerns in Islamic education. One of the major legal sources of jurisprudence in Islam is the *Sunnah*. The *Sunnah* confirms what is mentioned in the *Qur'an*, interprets and explains it, or explains something that has been revealed in *Qur'an*. The word *Sunnah* means the Prophet *Muhammad S.A.W.* sayings, practices, and living habits. The *Hadith* are reports on the *Sunnah*. The *Sunnah* has a high authority in Islam and many examples in the *Qur'an* orders the Muslims to follow the teachings of Prophet *Muhammad S.A.W.* The aims and objectives of Islamic education, basically are to provide the teachings of Holy Quran as the primary source of education and to provide experiences which are based on fundamentals of Islam as embodied in Holy *Qur'an* and *Sunnah* which cannot be changed. Thus, the base level to instigate is by way of exploring the level of knowledge among the Muslim adolescents (students) on the position of the Prophet SAW in their eyes and simultaneously on the level of appreciation of the Prophetic Sunnah and their daily applications. To further deepen the understanding on the level of application of the Prophetic Sunnah, it is also vital to investigate the reasons underlying such applications or practices.

2. Literature Reviews

Studies on awareness and attitudes are among the favorite type of research in the field of social science. Eisenberg (1987) wrote that “American educators have traditionally claimed that ‘moral education’ is one of their primary objectives” but that current teaching of morality in schools has been restricted to preaching on virtues (p.97). Eisenberg lamented the fact that for years there were very few “concerted efforts to integrate prosocial values, ideals, and behaviors into the curriculum in American elementary schools” (p. 98). The purely cognitive emphasis of education during the 1950s fostered a strong emphasis on academic achievement. The social climate from the 1950s to the 1970s “was one of increasing concern for the rights of the individual and a declining emphasis on obligations to the community, and these social trends were reflected in educational practice” (Battistich, Schaps, et al., 1991, p. 93). The school setting switched from one of shaping character and developing traditional values to one of promoting personal growth. Criticism of that educational system has led to calls for reform and demands are being voiced for the school system to once again address moral and social issues. Current theory in education has led to a return to advocacy of traditional values. The last 15 years have witnessed a focus on moral development, in particular within the context of the school environment (Battistich, Schaps, et al., 1991). Boyatzis (2005) chronicled a “conspicuous surge” of interest in research on child development and religion, explaining how this trend “exploded in the 1990’s” (p. 124) and continues through the present day. An increase in social problems with school-aged youth since the mid-1950s has resulted in demands that the schools address moral issues and assume the responsibility of instilling a commitment to basic social values. Such values as honesty, hard work, and social responsibility are being identified as traditional values that should be advocated. Contemporary approaches to moral education tend to focus on different aspects of social and moral functioning based on differing theories of moral development and socialization. “Socialization refers to the developmental process through which individuals learn” sociomoral values and acquire the knowledge and skills necessary to function effectively and meet their own needs within the social community (Battistich, Schaps, et al., 1991, p. 94).

This socialization process is facilitated by providing the students with opportunities to experience positive relationships and to develop the skills and knowledge to function competently in school and in the larger society. Battistich, Schaps, Solomon, and Watson (1991) felt that socialization “is a constructivist process of active accommodation to the social environment that is pursued by the child in order to become increasingly autonomous and effective” (p. 98). This suggests that schools can best develop sociomoral values when they provide students with opportunities to experience positive relationships with adults and peers while they develop the knowledge and skills necessary to function in the school and societal environment.

It’s being frequently used has made the exact definition of awareness been left undetermined. Nevertheless, the term of awareness is perpetually accompanied with the level of knowledge, as seen the studies of Aadam T. Aris (2012), Joyce K.H. Nga (2010) and Indrani R. Halady, (2010), or with certain level of engagement in the practice (Faisal Talib, 2012), or recognition and assigning oneself to the subject matter (Gudmundur Aevor Oddsson, 2010), or understanding and perception (Diana Bowman, 2007), or exposure to subject without in-depth knowledge (Donna Morrison, 2012) or even relating awareness to the fact of knowing the existence of the subject matter, differentiating it from knowledge (Akinniyi A. Adeleke, 2012). A research was also conducted to investigate a level of awareness by asking the respondents to rate their performance as to prove their level of awareness towards their physical activities, and this was even validated with heart rate monitors and accelerometers (Stef P.J. Kremers, 2008).

Appreciation on the other hand brings along a different dimension. Superficially the term appreciate denotes liking and preferability. In Alain d'Astous (2007), he enjoined the meaning of appreciation with favoritism, attachment, probability to recommend to others, high rated, love and pleasure. Besides that, Fagley (2012) in Adler and Fagley (2005) defined appreciation as acknowledging meaning and value of something – an event, a person, a behavior, an object – and feeling a positive emotional connection to it. This according to him involves eight aspects, namely the aspect of “have” focus, awe feeling, ritual engagement, “present moment”/ “here and now” focus, self/social comparison, gratitude, loss/adversity and interpersonal aspects. Thus, for the purpose of the current research, the level awareness focused would be the level of knowledge, and in term of its application in the structured questionnaire used, it also conveys a level of recognition, that is the level of recognition of the respondents towards the position or roles played by the Prophet SAW. On the other hand, the level of appreciation here would be applied as mentioned by Fagley (2012), the acknowledgment of the value of the Sunnah of the Prophet SAW through the practice of the Sunnah and the understanding underlying the practice. This understanding will further be phrased as spiritual embodiment since the true understanding would be the understanding of the spirit of the Sunnah which is to replicate the practice of Allah’s Messenger, Muhammad SAW who is the best model of human beings.

Science of Sunnah or Fiqh al-Sunnah is an established field of study (Kevin Reinhart, 2010). It comprises of the commentaries, biographical dictionaries, terminologies, facticity, specificity or the study is basically on two essential elements namely, the report (*matan*) and the lines of transmission (*isnad*). Sunnah itself is a reporting on the words, acts and approvals of the Prophet Muhammad SAW. Each Sunnah as recorded as hadith was reported by certain lines of transmission which eventually canonized in the greatest canonical Six Books of Hadith, the two sound (*sahih*) works of al-Bukhari and Muslim or famously called as the dual or *Sahihayn*, containing both legal and morality aspects (Abdul Karim Ali, 2004) (FauziDeraman, 2011). This immediate research nevertheless is not one particularly concerns with the science of Sunnah. In fact, there are two types of Islamic research: (1) Research on Islamic principles, rules and rulings, and (2) Research addressing Muslims and Muslim society. The former is for the purpose of collecting and analyzing jurisprudential views and addressing personal justifications (*ijtihad*), while the latter is concerned with an empirical research to investigate Muslims’ practices, traditions, habits and conduct (Mahdi Zahra, 2003). Thus, this research falls under the latter type with linkage to the former, i.e. one of the major sources of Islamic law, Sunnah of the Prophet Muhammad SAW.

A specific research on Sunnah practices would be one done by Bhasah Abu Bakar (2011). Although the Sunnah practices was not as thorough as suggested in our research, it showed that there is a continuous effects of learning the Sunnah, together with its appreciation, among the primary schools students up to the level when they entered into secondary schools. Still, this research also did not put any emphasis on spiritual embodiment of each practice of the Prophetic Sunnah as suggested in the immediate research. In term of spiritual embodiment of Sunnah practice, so far no specific study has been conducted except for it is supplementary to certain major studies on religious practice and it is inclusive in their questionnaire. For example in the study by Mohd Zaid (2002), when it was focusing on the daily prayer of the respondents, it also additionally recognized that the practice of *nafl* prayer (commendable prayer) is high among the respondents and this is resulting from their own initiative, which the researcher believe, the level of spiritual embodiment is also high.

3. Methodology

This study is based on exploratory research and use quantitative method. The researchers analyzed the data using Statistical Package for Social Sciences (SPSS). The samples for this study consisted 767

students from 4 secondary schools selected from Selangor . These respondents are secondary school students from two different educational stream, the conventional stream and religious stream. The former is represented by Sekolah Menengah Kebangsaan Sultan Abdul Aziz Shah (SAAS) Kuala Selangor, Sekolah Menengah Kebangsaan Kelana Jaya and Sekolah Menengah Kebangsaan Methodist ACS, Klang while the latter is represented by Sekolah Menengah Agama Jeram (SMAJ), Sekolah Agama Menengah Tinggi Hisamuddin (SAMTH) and Sekolah Agama Menengah Tengku Ampuan Jemaah (SAMTAJ). These schools were purposively selected to represent rural, suburban and urban districts respectively. The respondents include students from Form 1 up to Form 5 and the total number is 767 respondents.

This study used a structured questionnaire which consists of four major parts, A, B, C and D.

Part A comprised of questions on the respondent's demographical background, Part B comprised of statements on the exemplariness through roles played by the Prophet S.A.W to identify the respondents' level of knowledge and recognition on the Prophet Muhammad S.A.W, Part C comprised of questions pertaining to the practice and spiritual embodiment attached to the respective practice of the Sunnah of the Prophet S.A.W. Finally Part D, it comprised of an open ended question to identify the person who mostly influence the Muslim adolescents nowadays. These questionnaire was based on the Likert Scale and was originally written in English before being translated into Malay as the subjects were more proficient in Malay, their native language. The researchers used descriptive statistic to analyze the data. The results were presented using frequencies and percentages analysis and all the information obtained were then analyzed using SPSS version 9.0.

4. Findings

4.1 Demographic Background

Table 4.1.1: Demographic Profile

Item	Frequency	Percentage
Gender		
Male	396	51.6
Female	371	48.4
School		
Main Stream	302	39.4
Islamic	465	60.6
Class Distribution		
Form 1	266	34.7
Form 2	159	20.7
Form 3	126	16.4
Form 4	135	17.6
Form 5	81	10.6
Household Monthly Income		
Below RM1000	150	19.6
RM1000 –RM2000	205	26.7
RM2000 –RM3000	143	18.6
Above RM3000	269	35.1

Locality		
Urban	440	57.4
Suburban	327	42.6
Ability to Read Al Quran		
Not Fluent	92	12.0
Fluent	543	70.8
Very Fluent	132	17.2
Number of Hadiths Memorized		
1 – 5	449	58.5
6 – 10	101	13.2
11 – 15	27	3.5
Nil	190	24.8

As illustrated on table 4.1.1 below, 302 respondents who returned the questionnaire are from the national main stream schools accounted for 39.4% of respondents, while 60.6% are of the Islamic school of 465 respondents. Their class distribution ranging from Form 1: 266 (34.7%) students; Form 2: 159 (20.7%) students; Form 3: 126 (16.4%) students; Form 4: 135 (17.6%) students and Form 5: 81 (10.6%) students. The respondents consist of 396 (51.6%) male students and 371 (48.4%) female students. The students come from various categories of household monthly income. They are 150 (19.6%) students who come from below RM1,000 of family monthly income, 205 (26.7%) of the students come from RM1,000 – RM2,000 of family monthly income, 143 (18.6%) of the students come from RM2,000 – RM3,000 of family monthly income, and 269 (35.1%) of the students come from above RM3,000 of family monthly income. Their localities are, 440 students (57.4%) from urban areas and 327 (42.6%) from suburban area.

It is also found that 543 or 70.8% of the student have the ability to read Al-Quran fluently, 132 or 17.2% of them are very fluent in reading Al-Quran and only 92 or 12% of the students are not fluent in reading the Al-Quran. In terms of the number of hadiths memorized by the students, 449 or 58.5% memorize 1 to 5 hadiths, 101 or 13.2% memorize 6 to 10 hadiths, 27 or 3.5% memorize 11 to 15 hadiths but 190 or 24.8% do not memorize any hadiths.

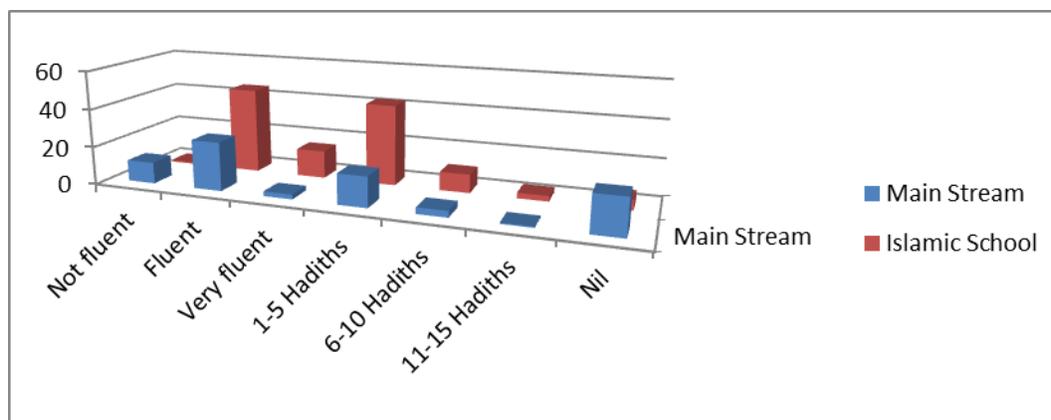


Figure 4.1.2: School Type and Ability Reading Al-Quran and Hadiths Memorized

Figure 4.1.2 shows the number of Muslim adolescents from main stream schools who are not fluent in reading al-Quran are 86 (11.2%) students, as compared to Islamic schools only 6 (0.8%) students. There are 197 (25.7%) respondents from main stream school students who are fluent compared to Islamic school 346(45.1%) students and there are 19 (2.5%) of main stream students who can read al-Quran very fluent as compared to Islamic school 113 (14.7%) students.

Meanwhile, 123 (16.03%) students from the main stream school memorize between 1 to 5 hadiths as compared to Islamic school students 326 (42.5%) of them. In contrast, 148(19.3%) of main stream students do not memorize any hadiths as compared to the Islamic school's 42 (5.5%) students.

4.2 Awareness Analysis

Table 4.2.1: Students Awareness Towards the Prophet SAW *uswah* by Type of School

Item	Type of School	
	Main Stream	Islamic
Rasulullah SAW individu penting dalam Islam.		
Yes	300	465
No	2	0
Rasulullah SAW individu yang penting dalam hidup saya.		
Yes	296	462
No	6	3
Rasulullah SAW seorang ketua Negara.		
Yes	174	416
No	128	49
Rasulullah SAW bukan seorang ahli perniagaan.		
Yes	79	40
No	223	425
Rasulullah SAW seorang imam.		
Yes	277	458
No	25	7
Rasulullah SAW seorang ketua keluarga.		
Yes	281	462
No	21	3
Rasulullah SAW bukan seorang jeneral perang.		
Yes	90	73
No	212	392
Rasulullah SAW seorang guru.		
Yes	181	401
No	121	64
Rasulullah SAW seorang hakim.		
Yes	190	413
No	112	52
Rasulullah SAW bukan seorang Nabi/Rasul terakhir.		
Yes	73	33
No	229	432

Based on the above table, it is evident that those Muslim adolescents are aware towards the Prophet SAW *uswah* except for the awareness of main stream students, who are not aware of the Prophet SAW as the leader, a teacher, and a judge.

Table 4.2.2: Analysis of Variance on Students Awareness Towards the Prophet SAW *uswah*

Item	Type of School	
	Main Stream	Islamic
Rasulullah SAW individu penting dalam Islam.	0.938	0.000
Rasulullah SAW individu yang penting dalam hidup saya.	0.010	0.000
Rasulullah SAW seorang ketua Negara.	0.661	0.985
Rasulullah SAW bukan seorang ahli perniagaan.	0.775	0.384
Rasulullah SAW seorang imam.	0.009	0.038
Rasulullah SAW seorang ketua keluarga.	0.000	0.981
Rasulullah SAW bukan seorang jeneral perang.	0.452	0.457
Rasulullah SAW seorang guru.	0.207	0.254
Rasulullah SAW seorang hakim.	0.277	0.514
Rasulullah SAW bukan seorang Nabi/Rasul terakhir.	0.304	0.228

The above table identified that there are three items on main stream students' awareness towards the Prophet SAW *uswah* 5% level of significance. They are the Prophet SAW is important in their lives (0.010), the Prophet SAW is a *imam* (0.009) and the Prophet SAW as a head of family (0.000). The awareness of the Islamic schools' students towards the Prophet SAW *uswah* at 5% level of significance are the Prophet SAW is important in Islam (0.000) as well as in their lives (0.000) and the Prophet SAW is an *imam* (0.038).

Table 4.2.3: Independent t Test on Students Awareness Towards the Prophet SAW *uswah* by Gender

Item	Sig
Rasulullah SAW individu penting dalam Islam.	0.963
Rasulullah SAW individu yang penting dalam hidup saya	0.365
Rasulullah SAW seorang ketua Negara	0.813
Rasulullah SAW bukan seorang ahli perniagaan.	0.088
Rasulullah SAW seorang imam.	0.204
Rasulullah SAW seorang ketua keluarga.	0.160
Rasulullah SAW bukan seorang jeneral perang.	0.704
Rasulullah SAW seorang guru.	0.022
Rasulullah SAW seorang hakim.	0.002
Rasulullah SAW bukan seorang Nabi/Rasul terakhir.	0.190

Table 4.2.3 shows that there is a significant difference between gender on the item of the Prophet SAW is not a businessman ($p = 0.088$) at 10% level of significance, the Prophet SAW is a teacher ($p = 0.022$) at 5% level of significance and the Prophet SAW is a judge ($p = 0.002$) at 1% level of significance.

4.3 Practice Analysis

Analysis of Variance (ANOVA) was also conducted to observe the significant level in each domain. It indicates that Prophet SAW *sunnah* in education, *ibadah*, neighbourhood and family domain are practiced by the Muslim adolescents at 5% level of significance. The average reading of *sunnah* in family domain has a slight difference from the average reading of *sunnah* in *ibadah* domain. Whereas, *sunnah* of the Prophet SAW in the education and neighbourhood domain that indicate level of significance > 0.005 are; they lied when desperate (0.053), they used right leg when entering toilet (0.670), they usually use fork and spoon during eating (0.230), they took revenge when they lost in sport's activity (0.173) and they throw rubbish into the river (0.123).

Therefore, the scope of practice of the Sunnah of the Prophet is very high when it has been habituated in the family. But when the Sunnah is related to education, like reading and furthering study, the practice of the Sunnah is low when it relate to education system. As a result, it can be concluded in the perspective of education, the Muslim adolescents do not find the linkage of the Sunnah with their education and the Sunnah is quite alien to the education system.

4.4 Appreciation Analysis

As pointed out beforehand, the term 'appreciation' denotes liking and preferability (Oxford, 2010). Although the term is rarely used for the practice of Sunnah, two researches did show some particulars on it. In Alain d'Astous (2007), the meaning of appreciation is enjoined with favoritism and attachment while in Fagley (2012) in Adler and Fagley (2005) appreciation is defined as acknowledging meaning and value of something – an event, a person, a behavior, an object – and feeling a positive emotional connection to it. Thus, the level of appreciation here would be applied as the liking, preferability and acknowledgment of the value of the Sunnah of the Prophet SAW through the practice of the Sunnah and the understanding underlying the practice. This understanding will further be phrased as spiritual embodiment since the true understanding would be the understanding of the spirit of the Sunnah which is to replicate the practice of Allah's Messenger, Muhammad SAW who is the best model of human beings. This research tested the spiritual embodiment level in two perspectives. First is the perspective of liking and preferability which is tested through frequent practice and attachment, and second is the perspective of the practice accompanied with the understanding that the particular practice is to replicate the act of the Prophet S.A.W.

Table 4.4.1: Relationship between Practice and Appreciation

Education Construct	Correlation	Sig(2 tailed)
I tell lies when desperate vs Teacher always advice me to speak the truth	0.0591	0.1018
I tell lies when desperate vs I do not like to lie because it is not the Prophet's character	-0.0733	0.0423
I am ambitious to further studies vs I understand the hadith saying that seeking knowledge is a must for a Muslim	0.1971	0.000

I enter toilet with my right foot vs I practice cleanliness as taught by Prophet SAW	-0.0107	0.7675
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Table 4.4.1 shows that there is a significant positive correlation ($r = 0.1971$, $p < 0.01$) between I am ambitious to further studies and I understand a hadith saying that seeking knowledge is a must for a Muslim at 1% level of significance. While there is a significant negative correlation ($r = -0.0753$, $p < 0.05$) between I tell lies when desperate and I did not like to lie because it is not the Prophet’s character at 5% level of significance. The rest of the items show no correlation between them.

In the perspective of education, it shows that there is some practices of the Sunnah were done to replicate the act of the Prophet S.A.W. In item “I tell lies when desperate vs I do not like to lie because it is not the Prophet’s character”, it shows a negative correlation, indicating lying is avoided by the respondents because they try to replicate the act of the Prophet S.A.W, and this further supported by the fact that there is no correlation between “I tell lies when desperate” and “Teacher always advise me to speak of the truth”. Appreciation on the hadith of the Prophet S.A.W and the respondents’ ambition to further study further strengthen the previous finding. Nevertheless, the respondents do not find the act of entering toilet with their right foot as an act they do to follow the Sunnah of the Prophet S.A.W. Thus, these findings point out that some of the practices of Prophet SAW *sunnah* in education construct were practiced to follow the Sunnah of the Prophet S.A.W. and some were not.

Table 4.4.2: Relationship between Practice and Appreciation

<i>Ibadah</i> Construct	Correlation	Sig(2 tailed)
I brush my teeth before wudhu vs I recite <i>niat</i> before doing things because it is the Prophet SAW’s <i>sunnah</i> .	0.1682	0.0000
I fast every Monday and Thursday vs My friends influence me to fast every Monday and Thursday.	0.2775	0.0000
I always do pray in <i>jamaah</i> at home vs my family and I pray in <i>jamaah</i> at the mosque.	0.4089	0.0000
I love to attend maulidurrasul celebration vs the school made compulsory to join the celebration of maulidurrasul.	0.2618	0.0000
I always read Al-Quran vs I always read Al-Quran as instructed by my parents.	0.0918	0.0118

Table 4.4.2 shows that there is a significant positive correlation between all the items in *Ibadah* construct. Even though all of the items are related positively, the purpose of this finding is to investigate a specific significant positive correlation between the practices and the Sunnah of the Prophet S.A.W. Only the first item on “I brush my teeth before taking ablution” and “I recite *niat* (intention) before

doing things because it is the Prophet's Sunnah" proves that there is a relationship between the practice of the Sunnah and the act of replicating the Prophet S.A.W conduct. It is even significantly found that the practice of the Sunnah is mostly influenced by family, friends and school authority. The correlations are higher compared to the correlation of the first item, ($r = 0.4089$, $p < 0.05$), ($r = 0.2775$, $p < 0.05$) and ($r = 0.2618$, $p < 0.05$) respectively. While the final item on recitation of al-Quran and parent's role in instructing the recitation, it shows a weak positive correlation ($r = 0.0918$, $p < 0.05$) 5% level of significance.

Table 4.4.3: Relationship between Practice and Appreciation

Neighbourhood Factor	Correlation	Sig(2 tailed)
I give priority to the elders in any occasion vs my teacher taught me to give priority to the elders in any occasion.	0.3323	0.0000
I took revenge when lost in sports vs the school reminds students to have a good spirit in a competition.	-0.1092	0.0025
I throw rubbish in the river vs I do not throw rubbish in the river after reading the signboard.	0.0321	0.3748
I love to donate vs my parents encourage me to give donations.	0.2056	0.0000
I follow to the cemetery vs I go along with my friends to the cemetery.	0.5915	0.0000

Table 4.4.3 further explore the above findings and discovered that there is a significant strong positive correlation ($r = 0.5915$, $p < 0.01$) between "I follow to the cemetery" and "I go along with my friends to the cemetery" at 1% level of significance. There is also a significant positive correlation ($r = 0.3323$, $p < 0.01$) between "I give priority to the elders in any occasion vs my teacher taught me to give priority to the elders in any occasion" and "I love to donate vs my parents encourage me to give donations" ($r = 0.2056$, $p < 0.01$) at 1% level of significance. Thus, these findings prove that friends, parents and teacher are the reasons underlying the practice of the Sunnah to support the earlier findings. Except for item, "I took revenge when lost in sports" and "the school reminds students to have a good spirit in a competition" which was found to have significant negative correlation ($r = -0.1092$, $p < 0.01$) at 1% level of significance.

Other element such as warning signboard seems to have no effect to the particular act, that is throwing rubbish into a river as act impliedly suggested by the Prophet S.A.W is not affected by warning signboard provided by the Government.

Table 4.4.4: Relationship between Practice and Appreciation

Family Factor	Correlation	Sig(2 tailed)
I speaks politely with my siblings vs my parents always speaks politely to others.	0.1970	0.0000

I seek approval from my parents when going out vs my mother seeks my father's consent when she wants to go out.	0.1576	0.0000
I seek forgiveness during <i>hari raya</i> celebration vs my mother always seeks my father's forgiveness during festive season.	0.3662	0.0000
I visit relatives cemeteries vs my family visits my relatives cemetery during <i>hari raya</i> celebration.	0.4450	0.0000
I do eat or drinks with my parents vs my father always made compulsory for me to eat with family every week.	0.3066	0.0000

Table 4.4.4 further highlights the parents' roles in helping the respondents to appreciate the Sunnah of the Prophet S.A.W. There are strong correlations between all items, as the highest is visiting cemetery with the act of family ($r = 0.4450$, $p < 0.01$), seeking forgiveness with the act of parents ($r = 0.3662$, $p < 0.05$) and having lunch/dinner with the act of family ($r = 0.3066$, $p < 0.05$). The rest of the items, even though average in strength, it only further proves the previous findings.

4.5 Contributing Factors.

On the final of the structured questionnaire, an open question has been allocated for the respondents to answer the question of "the person who influence my life significantly is..". This question is provided to support the earlier findings, the attachment they have towards the Prophet S.A.W and simultaneously to investigate the most significant person or authority that influence the act of the Muslim adolescents in Selangor. The most influential person or authority will be codified as 'role model' afterwards.

Table 4.5.1: Muslim Adolescent Role Model

Item	Frequency	Percentage
Both Parents	311	0.41
Father	20	0.03
Mother	56	0.07
Family Members	47	0.06
Friends	167	0.22
Prophet SAW	70	0.09
Ustaz/Ustazah	6	0.01
Teacher	6	0.01
Do not know	31	0.04
Nil	14	0.02
Others	35	0.04

Based on the above table, it shows that 41% of Muslim adolescent named their parents as their role models, 22% said friends are their role model, and only 9% of them address the Prophet S.A.W as their role model. 7% said their mother, 6% family members, 4% did not know who their role model, 3% named their father, 2% do not name any person as their role model and 1% their ustaz/ustazah and teachers.

It supports the previous findings, on the appreciation or reasons underlying the practice of the Sunnah of the Prophet S.A.W. As what have been showed before, the appreciation level of the Sunnah of the Prophet S.A.W. was high among the Muslim adolescents but when the underlying reasons been explored, it indicates that the attachment that they have towards the Sunnah is not mostly because they found themselves very attached to the Prophet S.A.W but because of the attachment they have towards their parents and peers. This is shown in the below table.

Table 4.5.2: Factors Influence Appreciation

Factor	Correlation	Sig(2 tailed)
Teacher	0.1761	0.0000
Friends	0.2036	0.0000
Family members	0.1084	0.0000
School	0.2609	0.0000
Parents	0.4841	0.0000
Own self	0.2680	0.0000
Others	0.0321	0.3748

Table 4.5.2 shows that there is a significant positive relationship ($r = 0.2680$, $p < 0.01$) between own self and their appreciation, and school and Muslim adolescent's appreciation ($r = 0.2609$, $p < 0.01$) at 1% level of significance. It shows that the Muslims' adolescent themselves appreciate the Prophet SAW *sunnah* and school also play roles in influencing students in appreciating the Prophet SAW *sunnah*.

Nevertheless, there is almost no relationship ($r = 0.0321$, $p > 0.05$) between others such as signboard and Muslim adolescent's spiritual embodiment at 5% level of significance. It shows that others such as signboard did not influence students in appreciating the Prophet SAW *sunnah*.

5. Conclusion

This research includes respondents from of two different educational streams from three different localities. The respondents were found to be those with moderate knowledge pertaining to hadith and fluent ability to recite al-Quran. They are respondents are those whose upbringings were in family with high and moderate monthly income. In term of their awareness towards the *uswah* of the Prophet S.A.W, it has been identified that there are some exemplariness of the Prophet S.A.W which the Muslim adolescents are not aware of. This is further tested through their demographic background differences such as type of schools and gender. Overall of this part, it was discovered that the Muslim adolescents

(students) are not aware of the Prophet S.A.W as a judge, a teacher and a political leader. In term of their practice of the Sunnah of the Prophet S.A.W, it was found that the practices of the Sunnah within education construct are the lowest. This implies that when the Sunnah is related to education, like reading and furthering study, the practice of the Sunnah is low or the practice of the Sunnah is low when is habituated by the education system. As a result, it can be concluded in the perspective of education, the Muslim adolescents do not find the linkage of the Sunnah with their education and the Sunnah is quite alien to the education system.

On the appreciation analysis, the findings showed that the Muslim adolescents appreciate the Sunnah of the Prophet S.A.W but when further test has been conducted, it has been explored that eventhough the Muslim adolescents are attached to the Sunnah of the Prophet S.A.W., their underlying factor of appreciation is not because of the attachment they have towards the Prophet S.A.W but the attachment they have towards other persons, especially family and peer group.

The final part of the research thus strengthened the earlier findings on the persons who influence the Muslim adolescents mostly. Most significantly, this research found the status of the Prophet s.a.w as the ultimate role model is not appreciated by the Muslim adolescents in Selangor.

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