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Internalization of Hisbah In Value Education: Empowering The Social Control Towards Youth Development

[1]Mardzelah Makhsin, [2]Nurulwahida Hj.Azid@ Aziz, [3]Rozalina Khalid, [4]Mohamad Fadhli bin Ilias

[1]Senior Lecturer, School of Education and Modern Languages, UUM College of Arts and Sciences, Universiti Utara Malaysia, 06010 Sintok, Kedah, Malaysia.
[2]Senior Lecturer, School of Education and Modern Languages, UUM College of Arts and Sciences, Universiti Utara Malaysia, 06010 Sintok, Kedah, Malaysia.
[3]Lecturer, School of Education and Modern Languages, UUM College of Arts and Sciences, Universiti Utara Malaysia, 06010 Sintok, Kedah, Malaysia.
[4]PhD Student, School of Education and Modern Languages, UUM College of Arts and Sciences, Universiti Utara Malaysia, 06010 Sintok, Kedah, Malaysia.

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ABSTRACT

Background: Teenagers involvement in misdemeanour, delinquents and crimes is a display of the decrease in moral values among teenagers which could cause a negative impact towards the development of human capital in the process of upholding peace and harmony of the nation. The factors influencing teenagers to be involved in misdemeanour and crimes, among others are peer influence, lack of control by parents and lack in religious knowledge and practices. To curb these alarming problems, the practice of social hisbah internalization is the alternative way to ensure that a comprehensive moral control is enforced by involving all parties such as parents, teachers, peers and community members. Objective: This study intends to identify the practice of social hisbah internalization by social agents in the community in order to control teenagers from getting involve in social ills. Results: The exploration of social hisbah internalization is done through an exploratory study, which includes factors such as influences of parents, teachers, peers, school environment and community members, on 1785 teenagers. The data is analysed descriptively to identify the practice of social hisbah internalization. The analysis showed the mean score of social hisbah internalization is highly among teachers, parents and school environment. Meanwhile, averagely high mean score is among community members and peers. Conclusion: The findings showed that social agents in a community play an important role in inculcating positive values and increasing human ability to achieve unity and social stability, national security and harmony of the Malaysian community, in line with the Nation's Social Policy that is every one has the opportunity to develop his/her own potentials, optimumly, around a healthy social environment which includes unity, perseverance, democracy, moral, tolerance, progression, affection, equality and propriety.

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INTRODUCTION

Hisbah is a system that monitors individual's submission to the orders of Allah S.W.T. and avoid what He forbids. It has a role to preserve all the positive values in an individual such as educating the mind and the heart to accept the truth and practice all the syariah Islam. The effort to ensure that human have the capability to be responsibility so as to be considered as pious beings needs continuous internalization of conduct. Islamic internalization of conduct is one of the very important aspects in the making of a true muslims who have the pious personality adhering to the Quan and the Sunnah. This internalization also plays a very important role in developing awareness in conduct especially in the adolescent stage where teenagers are usually faced with self-identity crisis and majority of them are easily influenced towards getting into social problems. Thus, teenagers should be made aware that they have to build and maintain their own self worth and good conduct so that they are able to overcome the issues of identity crisis or other social ills. The main focus of this study is to ascertain *hisbah* as a behavioral monitoring system that orientates *al-'amr bi al-ma^{c}ruf wa al-nahy ^{c}an al-munkar* which is the guide in the syariah of Islam (Auni 2000). The application of *hisbah* in this context is *hisbah* acts as a

Corresponding Author: Mardzelah Makhsin, School of Education and Modern Languages, UUM College of Arts and Sciences. Univerisiti Utara Malaysia.
Tel: +60195739393; E-mail: mazfaniy@uum.edu.my

conduct monitoring process which involves the external aspect that is the social aspect such as parents, teachers, peers , school environment and members of the community. The unification and relationship between these external factors is deemed important towards the development of good or controlled conduct which is whole and thus able to produce teenagers who are well behaved and internalized with Islamic values. Social *hisbah* means external monitoring system that controls the behaviour of teenagers based on children education suggested by Ulwan (1989). In the context of this study, social *hisbah* is identified through the teenagers perception towards the *hisbah* practice by the teachers, parents, school environment and members of the community. The result of the descriptive analysis shows that the mean score for social *hisbah* has a high score among teachers, parents and school environment. Meanwhile an average mean score is seen among members of the community and peers. The findings from this study give a clear picture in the application of the principles of Islam which can mould the behavior of the teenagers. *Hisbah* is an effort to give behavior awareness by understanding good behavior through self-monitoring process and supported by the influence of the external monitoring system and the internalization of Islamic values.

Problem Statement:

The decrease in moral values and good behaviors among teenagers causes various types of wrong doings and crimes done by an individuals in a society especially the teenagers (Wan Mohd 2005; Hasnan 2008; Syed Omar 2009). Criminal acts and misdemeanour among teeangers exist because of several factors such as easily influenced by peers, lack of parental control and lack of religious internaliation and practice (Haslinda 2009; Farhah 2010). Normally, the factors that cause misdemeanor among teenagers are internal and external (Farihah 2006; Norhapizah 2006; Nik Zaiton 2007; Azizah 2002; Aisah 2006; Mohd Razali 2007). Among the internal factors are lack of affection, poverty, excessive control and lack of religious education which lead to lack of self-awareness of bad behavior (Farihah 2006; Norhapizah 2006; Nik Zaiton 2007). The external factors, on the other hand, are peer influence, culture and environment, wanting to be free, like to try, culture shock and the influence of the mass media (Azizah 2002; Aisah 2006; Mohd Razali 2007). Based on the these factors, the *hisbah* mechanisme is the alternative in solving the decrease in values among teenagers.

Basically, this study has clearly shown that the social *hisbah* moitoring system is needed to mould discipline and awareness of good behavior through the practice of *hisbah* by the parents, teachers, peers, school environment and members of the community. This study is contributing in the search of a solution to curb misdemeanor and crimes among teenagers. Previous studies in the aspect of moral conduct and values through the teaching and learning Islamic Studies focus more towards internalization of moral conduct among secondary school students (Mohd Arip 1998), about the concepts of moral conduct (Khadijah 1999; Aswati 2007; Mohd Zailani 2009), about internalization of conduct and students discipline pelajar (Anwar 1985; Hanison 1990; Akhiar & Shamsina 2011), secondary school students' perception about moral conduct (Bahagian Pendidikan Islam, KPM 1994; Kamarul Bahariyah 1999; Ab Halim 2000; Ab Halim & Zarin 2000; Azhar 2006), the effectiveness of Islamic Studies teaching and learning and moral studies (Asmawati 2003; Azma 2006; Zaharah 2008) relating on factors such as interest and motivation (Abdull Sukor et.al. 2005; Akhiar & Shamsina 2011). The findings of these studies showed that there is a need to study *hisbah* as the alternative steps towards internalizing good moral values and curb disipline problems, misdemeanor and crimes among teenagers.

Objectives Of The Study:

This study aims to identify the development of values through *hisbah* practice as one social monitoring system which involves social agents such as parents, teachers, peers, school environment and members of the community. In the context of this study, the social agents are known as social *hisbah* towards influencing teenagers to have good moral values and behaviors.

Literature Review:

Social *hisbah* for this study is adapted from the self-autonomy learning strategy by Azhar (2006) which is based on Social Learning Theory (Bandura 1977) and Social Cognitive Theory (Bandura 1986, 1991) which gives focus on the factor of environment to cause a reaction to personal factor in the process of behaviour development. According to these theories, social factors which exist in the environment together with the process that happens in an individual can produce a reaction towards the process of personality development (Hassan 1987, 1997; Zimmerman 1989; Bandura 1991; Bakhtiar 1994; al-Ghazali 2004; Khalim 2004; Azhar 2006). This study looks at personality development which is based on the characteristics of a devout person. In the Al-Quran, surah al-Shams; 91:7-8, explains the process of becoming a devout person which is influenced by the elements towards the right or the wrong path. The factors that influence an individual towards the paths depends on the environment of that individual. In a hadith of Rasulullah S.A.W. which was retold by al-Tirmizi (Ulwan 1989), explains about the importance of an individual to be aware with who one befriends in one's daily life because who we are with mould our characteristics. According to al-Ghazali, mixing with devout group of people is one of the three ways to develop good conduct in oneself (Muhammad Abul Quasem 1975).

Normally, human beings have the inclination to copy another person regardless of good or bad examples. If one mixes with another pious person in a certain duration of time, one will somehow emulate the good characteristics or persona of that person and without one realizing it, one gets benefit from that characteristics (M. Umaruddin 2003). Al-Na'imy (1994) claimed that human beings are different based on their surroundings or environment. Therefore, an individual who is in a sound environment and good education will move towards good path that can help develop him/her to be a good person whereas those who are bad are believed to be influenced and moulded by their incorrigible surroundings (Azhar 2006).

The process of conduct and personality development of an individual through factors such as social environments is emphasized in psychology. Bandura (1977) was among the psychologists who discussed the influence of social environments on the development of conduct and behavior. He said that the experience of an individual whether directly or indirectly, stimulates one to react and this acts as a basis for one to evaluate oneself. In fact, Bandura (1977) too explained that the process of observation and conduct in a surrounding is a factor that influences a person. The environment factor which focus on consolidation which gives effect to personality development such as the reinforcement of disciplines among teenagers by parents or teachers, also have influence on teenagers' conduct and moral values (Jas laile 2008; Akhiar & Shamsina 2011).

Methodology:

This study employs the quantitative approach by using decriptive survey design to identify *hisbah* through social monitoring system such as parents, teachers, peers, school environments and members of the community. This study involves survey through questionnaires towards Form Four students in schools in Kedah.

Population:

The population consists of 1785 Form Four students who have been studying Religious Studies since Form One until Form Three. Students' involvement is based on the fact that they have surpassed the age of maturity or puberty that is over 15 years of age which has been considered as the qualified age to accept responsibilities as a Muslim (Ulwan, 1984).

Instrument:

The data is collected quantitatively through questionnaires which have been distributed to the students. According to Robson (1998), questionnaires are suitable for surveys involving a lot of respondents compared to interviews. Nevertheless, items for the questionnaires have to be carefully prepared so as to guarantee its validity and reliability. The social *hisbah* items were developed by the researcher as a set of questionnaire to identify social *hisbah* which involves parents or guardians, teachers, peers, school environment and members of the community. The items in the social *hisbah* instrument which are used for this study have been checked and endorsed by a panel following the category and criteria as presented in Table 1 below.

Table 1: Social *Hisbah.*

Social Factors	CRITERIA
Parents	Responsible in ensuring their children become pious human beings who follow the teachings of Islam. also responsible to monitor and mould their childrens' behavior towards goodness and avoid any wrongdoings.
Islamic Education teachers	Responsible to disseminate knowledge, increase skills and inculcate good values in the students, making them individuals who can benefit knowledge for the goodness in this life and the hereafter. Also responsible to guide students to follow the teachings of islam and avoid wrongdoings, making them individuals with good personality and moral conduct.
Peers	Responsible as motivator towards goodness and work to preach and practice piousness. Peers with bad influence will pull students towards wrongdoings and give negative impacts towards the development of good personality and moral conduct.
School environment	Develop good conduct through education holistically based on the good values and relationships that exist between the students and teachers and the administrators, through the interaction between students and peers and between students and the school environments.
Members of the Community	Monitoring the students, indirectly, towards developing their social conduct which also includes empathy, tolerance and affection as one community.
Total Items	50 Items

Reliability test for the instrument was conducted to identify the level of internal consistency of the items used in this study. To get the internal consistency level of the items, reliability coefficient factor was analysed using the Cronbach Alpha. Table 2 shows the Cronbach Alpha coefficient factor for social *hisbah* which consists of five components. The first component that is *hisbah* for teachers has 10 items with an alpha value of 0.924. The second component, *hisbah* for members of the community, has 12 items with an alpha value of 0.876. *Hisbah* for school environment, the third component, has 10 items with an alpha value of 0.875. *Hisbah* for parents, the fourth component, makes up 9 items with an alpha value of 0.841 while *hisbah* for peers also makes up 9 items has the lowest alpha value among the social *hisbah* that is 0.668.

Table 2: Reliability Analysis for social *hisbah.*

Components	Item No.	Alpha Value
Teachers	10	.924
Members of Community	12	.876
Schol Environment	10	.875
Parents/ Guardians	9	.841
Peers	9	.668

Overall, the reliability analysis of the instrument used in this study showed that the instrument for social hisbah measure accurately what is to be measured (Abd. Rashid 2000). This is similar to Hair's (2010) view that items that have value 0.30 and above can be used as an instruments for samples exceeding 350 people. Therefore, the result of the findings which showed that all items have loading factors more than 0.30, can be used based on the sample of this study which is 1785 people.

Respondents' response scale:

The instrument for social hisbah used a 5-point Likert scale as the responses towards the statements given in the questionnaire. Likert scale is suitable to be used to measure continually the respondents' perspectives about practice, perception and attitude (Cohen et al. 2000; Wiersma 2000; Azma 2005; Azhar 2006; Azmil 2010). The selection of Likert scale for this study was also recommended by professional evaluator since the respondents consist of students. It is easy for students to respond using the Likert scale. In the context of this study, respondents have options of 1 to 5 that is 'never'(1), 'seldom' (2). 'sometimes (3), 'often' (4) and 'very often' (5). Based on a study by Kamarulzaman et al (2009), researcher justifies the frequency scale of social hisbah practice as below, that is 'never' as never practice hisbah at all, 'seldom' to mean practice hisbah 1 – 2 times a month, 'sometimes' to mean practice hisbah 3 – 4 times a month, 'often' when hisbah is practiced 5 – 6 times a month and 'very often' when hisbah is practiced 7 times a week. Table 3.8 explains the interpretation of the score for the five-point Likert scale used in this study.

Table 3: Interpretation of Likert Scale in Moral and Islamic Studies *Hisbah.*

Scale	Moral Studies *Hisbah* Practice	Frequency Interpretation
1	Never (N)	Never
2	Seldom (S)	1-2 times a month
3	Sometimes (St)	3-4 times a month
4	Often (O)	5-6 times a month
5	Very Often (VO)	More than 7 times a week

Source: Adapted from Kamarulzaman et.al. (2009)

Descriptive Analysis of Social Hisbah:

Descriptive analysis was used to identify students' perception toeards social hisbah which involves five components that are parents, Islamic Studies teachers, peers, school environment and members of the community. The descriptive analysis result is shown in Table 4.

Table 4: Mean Score for Social *Hisbah.*

Components	Mean	SD	Interpretation
Islamic Studies Teachers	4.41	0.84	High
Parents	4.19	0.92	High
School Environment	4.01	0.86	High
Members of the Community	3.73	1.06	Moderately High
Peers	3.72	1.13	Moderately High
Total	4.01	0.96	High

N=1785

The analysis of mean score for social hisbah as presented in Table 4.20 showed that the mean score for social hisbah which involves high mean score consist of teachers (mean=4.41, sd=0.84), parents or guardians (mean=4.19, sd=0.92) and school environment (mean=4.01, sd=0.86). Meanwhile the moderately high mean score consist of members of the community (mean=3.73, sd=1.06) and peers (mean=3.72, sd=1.13).

Hisbah for Islamic Education Teachers:

The descriptive analysis for the component Islamic teachers as one factor that influences social *hisbah* is shown in the table below.

The findings in Table 4.21 explains that all the items in the hisbah for teachers are interpretated as having a high score. 87.6% of the respondents perceived that their Islamic Studies teachers often and very often motivate the students (mean=4.47, SD=0.80), 84.4% of the respondents said that their Islamic Studies teachers often and very often make good rapport with them (mean=4.39, SD=0.88), 83.3% claimed that their Islamic Studies teachers often and very often monitor their behaviours (mean=4.33, SD=0.88), 82.9% said their Islamic Studies

teachers often and very often monitor their discipline in class (mean=4.34, sd=0.86), 88.4% respondents claimed their Islamic Studies teachers often and very often give explanations using simple language (mean=4.48, SD=0.77), 72.8% respondents claimed their Islamic Studies teachers often and very often listen to the students' problems (mean=4.48, SD=0.77), 89.8% respondents claimed their Islamic Studies teachers often and very often encourage the students to tell the truth (mean=4.48, SD=0.77), 87.6% said their Islamic Studies teachers often and very often preach to them the teachings of Islam (mean=4.48, SD=0.77), 86.4% respondents claimed their Islamic Studies teachers often and very often show affection and are not biased (mean=4.48, SD=0.77), and 90.7% said their Islamic Studies teachers often and very often encourage the students to practice good deeds and avoid wrongdoings (mean=4.48, SD=0.77).

Table 5: *Hisbah* for Islamic Studies Teachers

Statements	N	S	St	O	V O	Mean	S.D	Inter-pretation
Motivating students by exposing them to the history of Rasulullah and his friends	5 (0.3%)	53 (3.0%)	163 (9.1%)	450 (25.2%)	1114 (62.4%)	4.47	0.80	High
Good rapport with the students	13 (0.7%)	69 (3.9%)	196 (11.0%)	445 (24.9%)	1062 (59.5%)	4.39	0.88	High
Monitoring students' conduct	13 (0.7%)	64 (3.6%)	222 (12.4%)	512 (28.7%)	974 (54.6%)	4.33	0.88	High
Monitoring students' discipline in class	10 (0.6%)	54 (3.0%)	240 (13.4%)	495 (27.7%)	986 (55.2%)	4.34	0.86	High
Giving explanation using simple language	7 (0.4%)	35 (2.0%)	165 (9.2%)	473 (26.5%)	1105 (61.9%)	4.48	0.77	High
Listen to students' problems	38 (2.1%)	131 (7.3%)	315 (17.6%)	547 (30.6%)	754 (42.2%)	4.04	1.04	High
Encouraging students to tell the truth	10 (0.6%)	31 (1.7%)	141 (7.9%)	444 (24.9%)	1159 (64.9%)	4.52	0.76	High
A good preacher	6 (0.3%)	53 (3.0%)	162 (9.1%)	440 (24.6%)	1124 (63.0%)	4.47	0.81	High
Loving and non-biased	16 (0.9%)	67 (3.8%)	161 (9.0%)	442 (24.8%)	1099 (61.6%)	4.42	0.87	High
Encouraging students to practice good deeds and avoid wrong doings	7 (0.4%)	34 (1.9%)	125 (7.0%)	353 (19.8%)	1266 (70.9%)	4.59	0.74	High
Total						4.41	0.84	High

The findings based on the interview with the respondents show clearly that 73.8% (f=31) claimed that their Islamic Studies teachers are more inclined to act as a counselor in monitoring students who have personal problems such as family and peers problems. 71.4% (f=30) respondents perceived that their Islamic Studies teachers also take the responsibility as a preacher in helping the students to internalize Islam such as reciting the Quran culture. Besides that, 35.7% (f=15) agreed that their Islamic Studies teachers instruct them to *zikir* or recite gratefulness to Allah after the *Suboh* and *Maghrib* prayers. Seramai 23.8% (f=10) exclaimed that their Islamic Studies teachers always organize religious talks which help to develop or mould the students' moral conduct. In addition, 59.5% (f=25) shared that their Islamic Studies teachers often organize *'qiyamulail'* sessions (prayers and recite gratefulness to Allah in the wee hours of morning). 83.3% (f=35) said that their Islamic Studies teachers diligently impart the good practices and forbid the wrongdoings.

Hisbah for Parents:

Hisbah for parents is a part of the factors that influence social *hisbah* and is analysed descriptively in the table below.

Table 6 shows that 80.2% respondents perceived that their parents often and very often take the role as the educator who inculcate strong faith towards Islam (mean=4.25, SD=0.91), 89.1% said their parents often and very often give advice and guidance based on the Prophet's Sunnah and the Quran (mean=4.42, SD=0.82), 84.7% agreed their parents often and very often monitor their behaviours and work towards changing their bad behaviours by giving them sound advice (mean=4.40, SD=0.83), 89.1% agreed their parents often and very often monitor them from getting involved with wrongdoings (mean=4.51, SD=0.75) and 93.6% said their parents often and very often advise them to study hard for goodness in this world and the hereafter (mean=4.71, SD=0.63). Meanwhile for moderately high score, 58.6% perceived that their parents often and very often encourage them to perform prayers at the mosque (mean=3.63, SD=1.16) and 66.8% agreed that their parents often and very often control their reading materials, video movies or internet activities (mean=3.87, SD=1.19). however, only one item showed low score that is 47.3% agreed that their parents often and very often buy religious related books as reading materials (mean=3.41, SD=1.22).

The interview findings showed that the practice of *hisbah* for parents or guardians focus to educate their children. 95.2% (f=40) respondents claimed that their parents take seriously the *ibadah* aspect. 83.3% (f=35) agreed that mothers stress on prayers compared to fathers which comprised of only 11.9% (f=5). In fact, 35.7%

(f=15) parents stress on performing the prayers on time. In contrast, 11.9% (f=5) parents do not care whether their children pray or not. Consequently, 11.9% (f=5) parents encourage their children to perform prayers at the mosque. 66.7% (f=28) fathers are sensitive about who their children mix with especially friends of the opposite gender. Besides that, 71.4%(f=30) parents instruct their children to wear decent clothes that cover their *aurat* and 71.4%(f=30) parents do not care about being fashionable as long as their children cover their heads. From the aspect of motivation, it is found that all parents of the respondents give moral support in their childrens' education or schooling.

Table 6: *Hisbah* for Parents.

Statements	N	S	St	O	VO	Mean	S.D	Interpretation
Educate with full faith towards Islam	11 (0.6%)	83 (4.6%)	258 (14.5%)	538 (30.1%)	895 (50.1%)	4.25	0.91	High
Stress on performing the prayers	11 (0.6%)	43 (2.4%)	141 (7.9%)	355 (19.9%)	1235 (69.2%)	4.55	0.79	High
Give advice and guidance based on the Prophet's Sunnah and the Quran	3 0.2%)	54 (3.0%)	202 (11.3%)	464 (26.0%)	1062 (59.5%)	4.42	0.82	High
Monitoring childrens' behaviors and work towards changing the bad behaviors by giving sound advice	7 (0.4%)	46 (2.6%)	220 (12.3%)	477 (26.7%)	1035 (58.0%)	4.40	0.83	High
Monitoring children from getting involved with wrongdoings.	4 (0.2%)	35 (2.0%)	156 (8.7%)	437 (24.5%)	1153 (64.6%)	4.51	0.75	High
Advising children to study hard for goodness in this world and the hereafter	4 (0.2%)	22 (1.2%)	87 (4.9%)	254 (14.2%)	1418 (79.4%)	4.71	0.63	High
Encouraging children to perform prayers at the mosque	77 (4.3%)	257 (14.4%)	405 (22.7%)	550 (30.8%)	496 (27.8%)	3.63	1.16	Moderately High
Controlling reading materials, video movies or internet activities	82 (4.6%)	191 (10.7%)	320 (17.9%)	478 (26.8%)	714 (40.0%)	3.87	1.19	Moderately High
Buy religious related books as reading materials	52 (2.9%)	404 (22.6%)	483 (27.1%)	477 (26.7%)	368 (20.6%)	3.41	1.22	Low
Total						4.19	0.92	High

Hisbah for School Environment:

The descriptive analysis of *hisbah* for school environment component as a factor that influences social *hisbah* is shown as below.

The findings in Table 4.23 shows that school environment has a high mean score that is 91.2% agreed that their school often and very often educates them about the negative effects of drugs (mean=4.62, SD=0.74), 91.6% agreed that their school often and very often takes actions on students who smoke (mean=4.63, SD=0.74), 88.5% agreed that their school often and very often forbids male students from adorning chains or bracelets (mean=4.53, SD=0.83), 89.1% agreed that their school often and very often s students from engaging in pre-marital activities (mean=4.56, SD=0.79) serta 83.8% agreed that their school often and very often s students on the dangers of illicit sex (mean=4.37, SD=1.06). 82.5% students agreed that their school often and very often explains the advantages of practicing good discipline (mean=4.33, SD=0.90), 87.7% agreed that their school often and very often exposes faith towards Allah in teaching and learning sessions (mean=4.88, SD=0.80), 82% agreed that their school often and very often encourages students to practice respect and courtesy (mean=4.28, SD=0.92), and 81.7% agreed that their school often and very often stresses on education that is based on faith and beliefs (mean=4.28, SD=0.88).

The interview findings showed that 85.7% (f=36) students have the perception that *hisbah* for school environment focuses more on spiritual programs such as *qiyamulail* program every Friday night as one of the activities for students who stays in the school hostel. Besides, 71.4% (f=30) students explained that their school also encourages the recitation of the surah *Yassin* every Friday night. 40.5% (f=3) students said that their school organize various programs for students who will be sitting for their public examination. All the students (f=42) claimed that *hisbah* for school environment gives more attention in mass prayers especially during the *Zohor* prayer. In addition, 76.2% (f=32) students agreed that there is *hisbah* practice for students who stay in the hostel to attend the mass prayers for *Subuh, Maghrib* and *Isyak* prayers at the school mosque.

54.8% (f=23) students agreed that *hisbah* for school environment became more active during the religious talks such as during the celebrations of the Prophet Muhammad S.A.W. birthday (Maulidur Rasul), *Israk* and *Mikraj, Maal Hijrah and Nuzul al-Quran*. Consequently, 45.2% (f=19) identified *hisbah* for school

environment through the recitation of the *Mathurat* during the mass prayers every *Subuh* and *Maghrib* prayers and 90.5% (f=38) students agreed that the practice of *zikir* to Allah can educate their souls.

Table 7: *Hisbah* for School Environment.

Statements	N	S	St	O	VO	Mean	S.D	Inter-pretation
Educate them the bad effects of drugs	13 (0.7%)	30 (1.7%)	114 (6.4%)	306 (17.1%)	1322 (74.1%)	4.62	0.74	High
Take actions on students who smoke	13 (0.7%)	31 (1.7%)	106 (5.9%)	295 (16.5%)	1340 (75.1%)	4.63	0.74	High
Forbid male students from adorning chains or bracelets	16 (0.9%)	52 (2.9%)	137 (7.7%)	347 (19.4%)	1233 (69.1%)	4.53	0.83	High
Monitor students from engaging in pre-marital activities	9 (0.5%)	49 (2.7%)	136 (7.6%)	327 (18.3%)	1264 (70.8%)	4.56	0.79	High
Educate students on the dangers of illicit sex	75 (4.2%)	61 (3.4%)	153 (8.6%)	332 (18.6%)	1164 (65.2%)	4.37	1.06	High
Explain the advantages of practicing good discipline	15 (0.8%)	69 (3.9%)	230 (12.9%)	465 (26.1%)	1006 (56.4%)	4.33	0.90	High
Expose faith towards Allah in teaching and learning sessions	8 (0.8%)	43 (2.4%)	169 (9.5%)	424 (23.8%)	1140 (63.9%)	4.48	0.80	High
Seek permission before taking school equipments	20 (1.1%)	74 (4.1%)	227 (12.7%)	500 (28.0%)	964 (54.0%)	4.30	0.92	High
Encourage students to practice respect and courtesy	19 (1.1%)	80 (4.5%)	224 (12.5%)	514 (28.8%)	948 (53.1%)	4.28	0.92	High
Stress on education that is based on faith and beliefs	9 (0.5%)	68 (3.8%)	249 (13.9%)	540 (30.3%)	918 (51.4%)	4.28	0.88	High
Total						4.01	0.86	High

Hisbah for Members of Community:

Hisbah for members of community is identied as one that can influence social hisbah as shown in the Table below.

Table 8: Hisbah for Members of Community.

Statements	N	S	St	O	VO	Mean	S.D	Inter-pretation
Accept complaints with open hearts and minds	29 (1.6%)	111 (6.2%)	270 (15.1%)	581 (32.5%)	794 (44.5%)	4.12	0.99	High
Monitor students behavior by complaining on their misconduct and advising them	207 (11.6%)	312 (17.5%)	469 (26.3%)	399 (22.4%)	398 (22.3%)	3.26	1.30	Moderately High
Render apologies for mistakes done to other neighbours	78 (4.4%)	220 (12.3%)	423 (23.7%)	557 (31.2%)	507 (28.4%)	3.67	1.14	Moderately High
Encourage students to do what is asked of them and avoid any misconduct	201 (11.3%)	198 (11.1%)	391 (21.9%)	482 (27.0%)	513 (28.7%)	3.51	1.31	Moderately High
Students' family show gratitude for the complaints on students' misconduct	83 (4.6%)	155 (8.7%)	377 (21.1%)	584 (32.7%)	586 (32.8%)	3.80	1.13	Moderately High
Advise students to study hard and help their family	135 (7.6%)	187 (10.5%)	299 (16.8%)	468 (26.2%)	696 (39.0%)	3.79	1.27	Moderately High
Greet students when meeting them	58 (3.2%)	208 (11.7%)	360 (20.2%)	546 (30.6%)	612 (34.3%)	3.81	1.13	Moderately High
Advise students to do deeds as proposed by Islam	154 (8.6%)	306 (17.1%)	435 (24.4%)	488 (27.3%)	402 (22.5%)	3.38	1.24	Moderately High
Visit neighbours who are ill	15 (0.8%)	155 (8.7%)	377 (21.1%)	584 (32.7%)	654 (36.6%)	3.96	1.00	Moderately High
Accept neighbours' reports with open minds	56 (3.1%)	245 (13.7%)	560 (31.4%)	568 (31.8%)	356 (19.9%)	3.52	1.05	Moderately High
Always encouraging goodness in all aspects	81 (4.5%)	125 (7.0%)	317 (17.8%)	485 (27.2%)	777 (43.5%)	3.98	1.14	Moderately High
Advise members of the community who like to curse and say bad things when communicating	61 (3.4%)	136 (7.6%)	312 (17.5%)	515 (28.9%)	760 (42.6%)	4.00	1.10	Moderately High
Total						3.73	1.06	Moderately High

Support from members of the community also gives input in the social *hisbah*. Table 4.24 explains that 77% students agreed that members of their community often and very often cccept complaints with open hearts and minds (mean=4.12, SD=0.99). Where the mean score is moderately high, shows that 44.7% members of the community monitor students' behavior by complaining on their misconduct and advising them (mean=3.26, SD=1.30), 59.6% often and very often members of their community render apologies for mistakes done to other neighbours (mean=3.67, SD=1.14), 55.7% agreed that members of their community often and very often encourage students to do what is asked of them and avoid any misconduct (mean=3.51 SD=1.31). 65.5% students agreed that often and very often their family accept neighbours' reports with open minds (mean=3.80, SD=1.13), 65.2% students agreed that members of their community often and very often show gratitude for the complaints on their childrens' misconduct (mean=3.80, SD=1.13), 65.2% members of their community often and very often advise students to study hard and help their family (mean=3.79, SD=1.27), 64.9% agreed that members of their community often and very often greet students when meeting them (mean=3.81, SD=0.13), 69.3% agreed that members of their community often and very often visit neighbours who are ill (mean=3.96, SD=1.00), 51.7% agreed that members of their community often and very often accept other neighbours' reports with open minds (mean=3.52, SD=1.05) and 70.7% agreed that members of their community often and very often always encouraging goodness in all aspects (mean=3.98, SD=1.14) and 71.5% agreed that members of their community often and very often advise other members of the community who like to curse and say bad things when communicating (mean=4.00, SD=1.10).

The descriptive analysis result of *hisbah* for members of the community is found to have scored a moderately high mean score suitable with the interview findings with the students which showed that 47.6% (f=20) students pay less attention to their neighbours. In fact 38.1% (f=16) students have no opportunities to get acquainted with the member of their community due to factors such as moving to new places which needs time to make friends and getting acquainted with the new community members. 7.1% (f=3) students claimed that they do not have the time to get to know their neighbours because they are staying at the hostel. However, 42.9% (f=18) students who stay in the rural areas gave positive comments about their neighbours compared to those who stayed in residential areas 23.8% (f=10) seemed more individualistic and do not care much about their neighbours. In fact 11.9% (f=5) students who stay in their own hometown explained that they are more comfortable with the attitudes of their neighbours who take care of their academic achievements and always encourage them to study well and always pray for their success in life.

Hisbah for Peers:

Hisbah for peers is another factor that influences the social *hisbah*. The findings of hisbah for peers were analysed descriptively and presented in the Table 9.

Table 9: *Hisbah* for Peers.

Statements	N	S	St	O	VO	Mean	S.D	Inter-pretation
Choose to be among peers who are well-mannered	6 (0.3%)	85 (4.8%)	318 (17.8%)	645 (36.1%)	730 (40.9%)	4.13	0.89	High
Empathise with peers who have gender identity issues	7 (0.4%)	91 (5.1%)	355 (19.9%)	733 (41.1%)	599 (33.6%)	4.02	0.88	High
Help peers who are needy	17 (1.0%)	89 (5.0%)	311 (17.4%)	647 (36.2%)	721 (40.4%)	4.10	0.92	High
Support the culture of female students wearing veils	8 (0.4%)	42 (2.4%)	121 (6.8%)	232 (13.0%)	1381 (77.4%)	4.65	0.75	High
Forbid peers from looking at other's *aurat* especially the *aurat* of the opposite gender	201 (11.3%)	131 (7.3%)	180 (10.1%)	296 (16.6%)	977 (54.7%)	3.96	1.40	Moderately High
Advise peers who adorn clothes that flaunt their *aurat*	156 (8.7%)	167 (9.4%)	311 (17.4%)	424 (23.8%)	727 (40.7%)	3.78	1.30	Moderately High
Avoid peers who seeks glamour and loves worldly enjoyment	120 (6.7%)	260 (14.6%)	456 (25.5%)	460 (25.8%)	489 (27.4%)	3.53	1.22	Moderately High
Share personal problems with friends	221 (12.4%)	391 (21.9%)	453 (25.4%)	362 (20.3%)	358 (20.1%)	3.14	1.30	Moderately High
Advise friends who hold hands with partners of the opposite sex	940 (52.7%)	209 (11.7%)	211 (11.8%)	198 (11.1%)	227 (12.7%)	2.20	1.48	Moderately Low
Total						3.72	1.13	Moderately High

Table 4.25 above showed that *hisbah* for peers consists of three mean score interpretations that are high, moderately high and moderately low. The high mean score category consists of 77% students often and very often choose to be among peers who are well- mannered (mean=4.13, SD=0.89), 74.7% students often and very often empathise with peers who have gender identity issues (mean=4.02, SD=0.88), 76.6% 71.3% help peers who are needy (mean=4.10, SD=0.92) and 90.4% students often and very often support the culture of female students wearing veils. Meanwhile the moderately high mean score showed that 71.3% students often and very often forbid peers from looking at other's *aurat* especially the *aurat* of the opposite gender (mean=3.96, SD=1.40) and 64.5% students often and very often advise peers who adorn clothes that flaunt their *aurat* (mean=3.78, SD=1.30). Besides, the moderately high mean score is also identified where 53.2% students often and very often avoid peers who seeks glamour and loves worldly enjoyment (mean=3.53, SD=1.22) and 40.4% students often and very often share personal problems with friends (mean=3.14, SD=1.30). However, 52.7% students never advise their friends who hold hands with partners of the opposite sex and this is categorised as mean score which is moderately low (mean=2.20, SD=1.48).

Based on the interview findings it is found that peers influence on social *hisbah* is very strong because 85.7% (f=36) students confide in their peers when they have problems with their family and 71.4% (f=30) students confide in their peers when they are not happy with their teachers or classmates. Peers also have bad influence such as 7.1% (f=3) students disobey school and hostel rules such as playing truant, 4.8% (f=2) dodge from mass prayers at the school mosque, 4.8% (f=2) students sleep in class and 2.4% (f=1) student smokes during prayer time. Nevertheless, there are 7.1% (f=3) students who take the responsibility as an advisor and encourage their peers to do good deeds and avoid the wrongdoings and 7.1% (f=3) students advise their peers who like to curse and say hurtful things, 23.8% (f=10) students like to be angry at the teachers, 14.3% (f=6) students forbid peers from getting lost in cloud nine (falling in love), 47.6% (f=20) students encourage their peers to attend mass prayers and 83.3% (f=35) students advise their peers to study hard. Based on the descriptive analysis on the components which inlfuence social *hisbah*, it is found that all the components are identified as having positive level of perception. The result analysis also give the description that social *hisbah* of teachers, parents, peers, school environment and members of the community give great effect on the internalization of good moral conduct. Therefore, it can be said that social *hisbah* acts as the external monitoring component towards the internalization of good moral conduct and plays an important role to monitor students' behaviours in the course of doing all the good deeds and avoiding all the wrongdoings.

Discussion:

The findings showed that factors that influence social *hisbah*, are identified as having positive effect and support the development of students' moral conduct. The analysis also decribes that stduents perceive the social *hisbah* components such as teachers, parents, peers, school environment and members of the community as giving good impact towards the internalization of moral conduct. Based on the result, it is shown that teachers play the role as *muddaris, muaddib, murabbi, mursyid dan mu^{c}allim* in realizing the real aims of Islamic Studies (Kamarul Azmi & Ab. Halim 2010). The findings showed that students perceive teachers as their counselors in monitoring them when they have personal problems such as family or peer problems. Nevertheless, majority of them perceive their Islamic Studies teachers as having the responsibility of a preacher in guiding them to internalize the teachings of Islam such as reciting the *al-Quran*, chanting the names of Allah and asking for His forgiveness after the *Suboh* and *Maghrib* prayers, organize religious talks, organize *qiyamulail* and stress on practicing all the good deeds and avoiding the wrongdoings by maintaining the students' discipline effectively (Khalim & Norshidah 2005; Syed Omar 2009, Ibrahim 2010; Zuridan 2010; Akhiar & Shamsina 2011).

The result shows that *hisbah* for parents' practices put a lot of attention in the education aspect especially in terms of *ibadah*. Majority of mothers stress on prayers compared to fathers. However, there are parents who do not seem to care about their childrens' daily practices. In contrast, there are parents who stress on praying on time. There are also parents who encourage their children to perform their mass prayers at the mosque. Majority of the parents are very concern about the their childrens' choice of friends, especially of the opposite gender. In addition, majority of the parents encourage their children to put on clothes that cover their *aurat* and they do not really stress that their children should follow the fashion trends as long as they cover their heads. In terms of motivation, it is found that all parents give moral support in their academic education.

The result related to school environment also showed that students perceive school culture or school climate influence their internalization of moral conduct. The findings showed that students perceive school environment as having a high influence in terms of educating them seriously about the dangers of drugs, taking actions on students who smoke in school, forbid male students to adorn bracelets, monitor the students from involving in illicit pre-marital relationships, show great effort to educate students about illicit sex, monitor students by explaining the goodness of practising good discipline, give explanation related to belief in Allah during the learning and teaching sessions, ask for permission before taking out the school equipments, encourage students to practice respect and courtesy, and stress on education that is based on beliefs (Syed Omar 2009: Ibrahim 2010). School environment have a very strong influence in developing or moulding the personality towards

good moral conduct. The findings of this study are similar to the study by Azhar (2006) who described that the way of life and culture of the society and the school can be a very strong motivator towards the internalization of good moral conduct among secondary students. This means that the influence of *hisbah* for school environment focuses more on spiritual programs such *qiyamulail* every Friday night as one compulsory activity for the students at the hostel.

Generally, the study of social *hisbah* and the internalization of good moral conduct among teenagers brings to light that *hisbah* focusing on external monitoring is very much related to the internalization of good moral conduct. This concept is in tandem with the effort to develop good personality and obey the words of Allah and leave what He forbids and prepares to face the hereafter which is eternal (Ikhwan al-Safa dalam Syed Hossein Nasr 1985). This effort enables human to function responsibly as the leader and preacher of Allah's words (al-Baqarah 2:31) in the process of devoting oneself to one's Creator (al-Attas 1978). Therefore, social *hisbah* and the internalization of good moral conduct are one's way of controlling oneself by educating the mind and the soul based on Islamic values, by following the *al-Quran* and al-*Sunnah* towards developing human who are pious and devoted to Allah (El-Muhammady 1984; Ab.Halim 2000, Tajul Ariffin & Nor Aini 2002; Hasnan 2008).

Conclusion:

The study of *hisbah* and internalization of conduct shows that practice of internal control in the students and students' perception towards social hisbah is related to the development of teenagers personality. The findings show that the five components in social hisbah namely parents, teachers, peers, members of the community and school environment give positve input and contribute to the internalization of conduct among the students. This study is pertinent towards the preservation of Islamic Studies and the survival of human capital which is based on belief towards Allah through the practice of *al-'amr bi al-ma^{c}ruf wa al-nahy ^{c}an al-munkar*.

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