

## **Elementary Fardhu Ain' Education that Forms a Behaviorul Index for Adolescents Living in Community Housing (PPR) Areas in Klang Valley Malaysia**

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### **Abstract**

*Elementary Fardhu Ain' education is an important element in moulding a Muslim's personality because it motives the mind, emotions, wishes and actions of a person. If this element is truly assimilated into the soul, it would help develop appropriate behaviour according to the tenets of Islam. In the Malaysian education system, Elementary Fardhu Ain' education is a priority and is specifically mentioned in the National and Islamic Education Philosophies. It is also the basis for formulating other aspects such as worship, good conduct etc. with the hope that it would help form appropriate adolescent behaviour in PPR areas and help them become faithful Malaysians with noble values. An analysis of literature reviews related to behaviour indicated that Elementary Fardhu Ain' has a significant relationship with adolescent behaviour formation in PPR areas. A strong Elementary Fardhu Ain' would help adolescents attain an Islamic personality and vastly improve their level of understanding and realization. The aim of this paper was to examine the importance of Elementary Fardhu Ain' in forming appropriate adolescent behaviour based on sources such as the al-Quran and al-Hadith, as well as views and studies by Islamic scholars related to this subject. It was hoped that this paper would attract the attention of various parties, especially those directly involved in behavioural and moral education for adolescents in PPR areas, such as school administrators, Islamic education teachers, school counsellors, teachers and society, so that appropriate steps could be taken to arrange programs. These programs should be able to consolidate the understanding of Elementary Fardhu Ain' by adolescents, either by implementing joint and integrated programs or by creating continuous monitoring and evaluation so that behavioural modifications through Elementary Fardhu Ain' education is done efficiently and comprehensively on all adolescents in the PPR area.*

**Keywords:** Basic Fardhu Ain' Education, Behaviour, Relations, Education System, Adolescents at the Community Housing area (PPR)

### **1. Introduction**

Islam encourages humankind to belief in the norms of good-conduct and behaviour as well as work towards implementing these values in life. To develop good-conduct and behaviour in life is like developing religion in one's self. Whereas neglecting this development is like destroying one's self. The negative behaviour and disciplinary problem scenario among adolescents is frequently talked about and has appeared in newspaper headlines as well as other mass media for some time now. For example, Kosmo (1 December 2016) reported that the Deputy Prime Minister Dato Seri Dr Zahid Hamidi as saying that 108,650 out of 5.3 million adolescents in secondary schools throughout the country were involved in disciplinary problems in 2016. Actually, the severity of adolescent disciplinary problems in PPR areas is a cause for worry, especially for parents, teachers and society. Indirectly, the question arises as to the effectiveness of the education system in forming the adolescent's personality in schools via the current curriculum (Wan Mohd Nor Wan Daud, 2005). Another question is whether the Elementary Fardhu Ain' education process, which is the core thrust in Islamic Education Philosophy, could be well implemented so that it effectively forms appropriate adolescent behaviour in schools. We should be aware that the involvement of school-going adolescents in behavioural problems has stunted the process of forming a *soleh* humankind (Zaizul Ab Rahman et. al. ,2012, 2018).

This phenomenon warrants the attention and sincere commitment of all parties concerned. Each adolescent in the PPR area needs to work effortlessly to ensure that their behaviour is always in-check and according to the tenets of the religion. At the parent and school levels, the Islamic Education teacher should be committed in implementing this responsibility by always ensuring effective teaching by possessing characteristics of a teacher that is Rabbani as well as use a methodology, approach and strategy that is appropriate and attractive to adolescents in PPR areas when pursuing Elementary Fardhu Ain' education with full interest (Sayed Sabiq, 2005). Hence, it is foreseen that this approach will provide adolescents in PPR areas with an understanding and realization about what they have learned. This paper elaborated on issues pertaining to Elementary Fardhu Ain' education found in the education system, adolescent behaviour and how far this education interest underpins the formation of appropriate behaviour and personality in adolescents in PPR areas.

## 2. Methodology

This study used a quantitative cross-sectional survey. The data were analysed using the descriptive test and the multiple regression analysis using a stepwise method. The data analysis was carried out using the 'Statistical Package for the Social Sciences' for Windows (SPSS for Windows). The following instruments were used in the research:

1. 'Spirit of Unity' Scale (SSP): contains 4 questions related to the spirit of unity among adolescents. The reliability value for the scale used in this study was high (0.824).
2. 'Self-Health' Scale (SKD): contains 6 questions related to the health of the adolescent. The reliability value for this scale was 0.736.
3. 'Pro-social Behaviour' scale (STLP): contains 4 questions related to the support for pro-social behaviour among adolescents. The reliability value for this scale was 0.757.
4. 'Neighbourly Relations' Scale (SHK): contains 6 questions related to neighbourly relations among adolescents. The reliability value for this scale was 0.762.
5. 'Love Malaysia Spirit' Scale (SSCM): contains 5 questions related to the Love Malaysia spirit among adolescents. The reliability value for this scale was 0.862.

All these questions were built by Fauziah et al. (2017) using a 4-Point Likert scale and the choices were arranged according to the suitability, such as (1) completely do not agree, (2) do not agree, (3) agree and (4) completely agree.

### a. Descriptive Analysis

Descriptive analysis is a form of statistics used to explain the characteristics of a variable (Chua, 2012). Different forms of descriptive analysis, such as frequency, min, percentage and standard deviation, were used to achieve the first objective of this study, namely to measure the level of unity among adolescents living in community housing areas.

### b. Population and Study Sample

The population in this study referred to the adolescent community living in community housing areas around Klang Valley. The Community Housing Project (PPR) is a housing area specially for the lower income group (Kuala Lumpur City Hall, 2005). The adolescent community samples involved in this study comprised 244 adolescents aged between 11-25 years. Purposive random sampling was used to select the 244 adolescents with the distribution according to locations, as shown in Table 1 below:

**Table 1: Location and Total Study Sample**

No.	Location of the Study	Total Sample
1	Community Housing, Desa Rejang	80 persons
2	Community Housing, Pantai Ria	80 persons
3	Community Housing Seri Pantai	84 persons
<b>Overall Total Samples</b>		<b>244 persons</b>

### Questionnaire Collecting Process

The researcher was assisted by a research assistant (RA) during the data collection process in regards to the distribution and collection of data. The research assistant was firstly given some clarification and briefing concerning the data collection method by the researcher. The research team and the research assistant had worked together to carry out the data collection. Distribution of questionnaires was done in stages according to three research locations involved. Since all respondents could read and write, the questionnaire was completed by the respondents themselves while being monitored by the assistant researcher so that they could clarify matters they still did not understand. This method was very suitable, comfortable and facilitated the collection of data at the research locations.

### 3. Findings of the Study

In this study, the spirit of unity referred to a kind of feeling that could lead to a form of unity among adolescents living in community housing areas through mutual respect, tolerance and joint implementation of activities although they were of different religions/ethnic backgrounds. Based on the analysis of Elementary Fardhu Ain' education among adolescents living in community housing areas, it was found that, overall, more than half of these adolescents showed only a moderate level of religiousness (59.8%), while 35.2% showed a high level of religiousness and 4.9% showed a low level that needed improvement.

**Table 2: Level of Religiousness among Adolescents (n=244)**

Level	N=244	Percentage (%)	Min
Low	12	4.9	
Medium	146	59.8	2.95
High	86	35.2	
<b>TOTAL</b>	<b>244</b>	<b>100</b>	

The study shows (Table 3) that the majority of adolescents living in community housing areas admitted that they felt happy having friends from other ethnic backgrounds (81.1% - item 1). The majority among them also admitted that they and their surrounding neighbours showed mutual respect between themselves (89.4% -item 2) and were tolerant with friends of other ethnic background (82.4%). Meanwhile, 87.1% of adolescents involved in this study admitted that they could implement various activities together with friends of different ethnic backgrounds (87.1% - item 4). The findings of this study were similar to that of Ruth et al., (2016), which found that the majority of respondents involved in their study were comfortable when implementing tasks across the ethnic spectrum, liked to mix with friends of various ethnic backgrounds, felt comfortable under a leader of a different ethnic background and liked to carry out recreational activities with friends of other ethnic backgrounds.

**Table 1: Percentage and Number of Items in 'Knowledge About Fardhu Ain'**

No.	Statement	Strongly Do Not Agree	Do Not Agree	Agree	Strongly Agree
<b>Basic Fardhu Ain' Knowledge</b>					
Percentage (%)/ Number					
1.	I know what is Kalimah Syahadah	8 (3.3)	13 (5.3)	62 (25.4)	144 (59.0)
2.	I know how to recite Al-Fatihah	9 (3.7)	4 (1.6)	66 (27.0)	148 (60.7)
3.	I know all the tenets of Islam	5 (2.0)	14 (5.7)	58 (23.8)	150 (61.5)
4.	I know all the tenets of Iman (Faith)	8 (3.3)	15 (6.1)	57 (23.4)	147 (60.2)
5.	I know the tenets of the compulsory prayers	10 (4.1)	19 (7.8)	65 (26.6)	133 (54.5)
6.	I know the elements that can cancel fasting	6 (2.5)	11 (4.5)	60 (24.6)	150 (61.5)

In more detail, this study found that adolescents living in PPR areas showed a high level of Elementary Fardhu Ain' knowledge. 84.4% of adolescents involved in this study admitted that they know about Kalimah Syahadah (item 1), know how to recite the Al-Fatihah (87.7%-item 2), know all the tenets of Islam (85.3%-item 3) as well as the tenets of Iman (83.6%-item 4). Whereas 81.1% of them involved in this study know about the tenets of compulsory prayers (item 5) and elements that cancel fasting (86.1%-item 6).

### 3. Discussion

Issues related to disciplinary problems among adolescents in PPR areas are worrying to all parties. Based on the report by the Department of Criminal Investigations of the Royal Police Force that appeared in the *Berita Harian* on 15 April 2016, there were 5115 juvenile cases during the whole of 2016, involving 7126 children and adolescents. The average age of those involved in juvenile cases was between 7 to 18 years old. According to a 2016 report by the Ministry of Education, Malaysia concerning adolescent discipline, 107,191 (2.03%) adolescents were involved in disciplinary misconduct. Out of this number, 78,348 (73.09%) involved secondary school adolescents and 28,843 (26.91%) were primary school pupils. The report also mentioned the type of misconduct frequently perpetrated by adolescents, such as criminal activities, pornography, indecency, vandalism, truancy, lack of punctuality, delinquency and lack of self-cleanliness. This scenario is worrying for all parties concerned, especially parents, teachers and also the Ministry of Education, Malaysia.

Actually, adolescents who possess a strong belief in Elementary Fardhu Ain' will also possess good conduct, discipline, good relations with Allah S.W.T through Elementary Fardhu Ain' education and implement responsibilities entrusted by Allah S.W.T. According to Suhaimi (2008, Zaizul Ab Rahman et. al. ,2012, 2018) pertaining to the 30 Form Six students with a background in religious background, the students had a high level of Elementary Fardhu Ain' knowledge and he concluded that a strong understanding of faith (*aqidah*) at the adolescent stage could educate and form an excellent identity of the ummah. According to Mohd Asri (2007) regarding a study of 180 adolescent students boarding at the Sekolah Menengah Teknik Klang, Selangor, spirituality plays an important role in combating stress and problematic behaviour among adolescents. Thus, by applying an Islamic approach to combat disciplinary problems among adolescents in schools, it was found that strengthening Elementary Fardhu Ain' in adolescents with hardcore problems using an Islamic approach such as prayers (*solat*) and religious talks (*tazkirah*), had changed their behaviour (Khalim & Wan Zulkifli, 2009).

The display shows that Elementary Fardhu Ain' and the formation of adolescent behaviour is inseparable. The understanding and realization of Elementary Fardhu Ain' was capable of forming appropriate adolescent behaviour (Zaizul Ab Rahman et. al. ,2012, 2018). On the contrary, neglecting Elementary Fardhu Ain' would invite human behavioural problems such as behaviour that transgresses religious norms and societal values, just as what is happening now. The realization of Elementary Fardhu Ain education needs proper attention.

### 4. Conclusion

The discussions above have led to a conclusion that basic Fardhu Ain' education is the foundation for moulding the behaviour of adolescence in PPR areas. Elementary Fardhu Ain' Education present in the education system should be given proper attention by all parties concerned (Muhammad al-Ghazali, 1986). It is not only the responsibility of parents and Islamic education teachers, rather it should be the main agenda of society and schools by involving all relevant parties so that adolescents truly obtain Elementary Fardhu Ain' education from a wider context (Abdullah Nasih Ulwan, 2000). A strong belief and firm faith is capable of forming appropriate behaviour and a noble personality not only by obtaining knowledge about beliefs but also through optimum understanding and realization. This is because, the mere possession of knowledge about beliefs alone is not enough to ensure the strength of those beliefs, which would then form the behaviour truly demanded by Allah S.W.T. and HIS Prophet (Abdul Salam Muhamad Shukri, 2003, Zaizul Ab Rahman et. al. ,2012, 2018). This is evident as many adolescents in PPR areas who show inappropriate behaviour have attended Elementary Fardhu Ain' education at the school level (Abdullah Ishak, 1995). Discussions also showed that Elementary Fardhu Ain' has a strong influence on adolescent behaviour in PPR areas. Allah S.W.T had explained in the al-Quran whereby, those who are faithful and able to carry out practices that are *soleh* and possess noble moral values will actually receive love and blessing from Allah S.W.T due to their unblemished faith (Zaizul Ab Rahman et. al. , 2012, 2018) .Hence, it is the obligation of each Muslim, specifically adolescents, to follow Elementary Fardhu Ain education with complete sincerity and earnestness, in order to gain the guidance and lead by Allah S.W.T for the good of this world and the afterlife (Daud, 2006).

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