

## **Islamic Education Based on Quran and Sunna during Prophet Muhammad's Era and Its Relationship With Teenagers' Moral Formation**

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### **ABSTRACT**

Prophet Muhammad (PBUH) was sent to humanity to explain about the religion revealed by Allah S.W.T. He was also a prominent teacher example who had a variety of approaches and methods in educating his companions (Sahabah). This study aims to focus on Islamic education during the reign of Prophet Muhammad which was based on Quran and Sunna, and its connection to the moral formation of current youngsters. Library research was used to highlight how Prophet Muhammad conveyed knowledge and discussed four main aspects, namely faith (akidah), morality (akhlak), worship (ibadah) as well as skills in building youngsters' morals or ethics. The *Manhaj Nabawi* brought by the Prophet is indeed the best guide for the whole humanity. Through the results of this study, it is expected that today's generation especially the teenagers are able to follow and emulate Prophet Muhammad in all aspects of life in order to achieve happiness in this world and hereafter.

*Keywords: Islamic education, Prophet Muhammad era, Quran and Sunna, Teenagers*

### **INTRODUCTION**

The biggest crises we are experiencing nowadays are spiritual, moral, faith and ethical crises involving teenagers, and it is possible that such crises lead to economy, politics, management as well as science and technology. The cause of these crises is the death or loss of faith and morality even though Yusof al-Qardawi (1999) has stated that faith unites and connects with morality and worship. Therefore, in order to build a great young generation, we need to study and analyse the recipe for success in education during Prophet Muhammad's era. Through detailed and close observation, it can be claimed that the great education during the Prophet's era was influenced by several factors such as education or knowledge in faith, worship, skills and noble or good moral approach.

According to Kamus Za'ba (2000), teenagers are those aged 12 to 21 years old while western leaders view teenagers as those growing matured (Rice & Dolgin, 2008). Steinberg (2011) emphasizes on teenagers' biological development process, not their lifespan. Furthermore, according to Rutter (1995), teenagers are filled with the state of surge and pressure (strum and stress). Meanwhile, from the Islamic perspective, teenagers are categorised in two groups; after dream between 12 to 21 years old, and level of maturity between 22 to 30 years old (Razaleigh & Tarmizi, 2010) and (Abdullah Nashih, 1989). It could thus be understood that although the definition of youth varies but it is still influenced by culture, politics and environment.

### **CONTENTS OF EDUCATION DURING PROPHET MUHAMMAD'S ERA**

The Quranic verses revealed to Prophet Muhammad in Mecca which took about 13 years discussed only one question; the question of the new religion, Islam. The issue being debated is about faith and has two main aspects of divinity and humanity. According to Rosmawati

(1997), the essence of Prophet Muhammad's education in Mecca discussed the right faith, inviting humanity to monotheism, worship and urging to stay away from idolatry.

Sabariah Sulaiman et. al (2013) notes that the Prophet stressed the faith, morals and law in all the teaching delivered by him for twenty-three years. Therefore, in order to build the self-esteem of teenagers, Quran and Sunna should be a source of education and an emphasis on three key areas, namely faith, morality and the law must be the central.

## FAITH EDUCATION

Education taught by Prophet Muhammad about faith in Allah took place through the revelations revealed by Allah to him and through his hadith to complement the teachings. As stated by Sabariah Sulaiman et. al (2013), there is a basic framework in Quran and Sunna that can be used as a guide in education process namely faith and reading process as said by Allah in Surah al-Alaq verses 1 – 5 which means:

*Read (Prophet Muhammad) in the Name of your Lord who created (all that exists), (1) He created man from a clot; (2) Read and your Lord is Most Bountiful; (3) Who taught by the pen; (4) He has taught man that which he knew not. (Al-Quran Recitation and Translation 2012)*

The story of a young man told by Allah in Surah al-Kahf proves that a strong faith in Allah will produce an individual with noble character and behaviour. Allah says in Surah Al-Kahf verse 19:

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ  
مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

“..... now send one of you, bring this money of yours to the city; then let him find and choose any type of food that is better and purer (sold there); then let him bring you provision thereof; and let him be earnestly gentle (while in town); and inform no one about you” (Al-Quran Recitation and Translation 2012)

From this verse, it is clear that even in the most desperate situation, the man who is chosen to buy food in town must look for food that are pure and clean. This obviously proves that a high level of faith allows an individual to act in a good manner, to prioritise the halal and haram issue as well as to practice Allah's orders in any situation. According to Ibnu Kasir (2001), 'better food' in this verse is interpreted as clean, good and halal food whether it is a lot or a little lesser.

In a hadith narrated by Umar al-Khattab:

*Umar al-Khattab R.A. reported: One day, when we were sitting at the side of Prophet Muhammad, suddenly appeared to us a man: white clothes, black hair, no visible signs of his journey (as a traveller), and none of us knew him; (thus it was) until he sat down facing the Prophet knees to knees while putting his hands on his thighs and said: “O Muhammad! Tell me about (the basics) Islam?” Then the Prophet explained: “(The basics) of Islam are you confess your faith (believe and witness) that there is no god but Allah and that Muhammad is the Messenger of Allah, and you perform prayers and give alms and fast during Ramadan and do pilgrimage in Mecca if you can afford it.” (Listen to the Prophet's explanation) he said: “What you said is true!” Umar said: Then we wonder at the man – he asked him and he confirmed it (as someone who knows about what he asks). Then he asked again: “Tell me about faith?” The Prophet explained: “(Faith is) you believe in Allah, His angels, His books, His messengers, and the Last Day; and you*

*believe in destiny (which is determined by Allah) – good and bad.” (Listen to the answer) he said: “What you said is true.” Then he asked again: “Tell me about compassion?” Prophet Muhammad answered: “(Compassion is) you worship Allah as if you see Him (observe your situation), if you are not able to do so, then remember that Allah will continue to observe you.”*

*(Riwayat Muslim no 8 in Zabazan Mohamed & Muhammad Zakaria 2011)*

This Hadith tells us about Islam, faith and beneficence through a question and answer between Malaikat Jibrail and Prophet Muhammad. Through the author’s observation on this hadith, Allah wants men to be a true believer in stages. It can be seen that the first stage to become a Muslim is through implementing the tenets of Islam; confessing faith, praying five times a day, giving alms, fasting during Ramadan and performing pilgrimage to those affordable. This is consistent with the notion of Islam itself that is to surrender to Allah, to submit to and obey His orders and to allow matters conveyed by Prophet Muhammad (PBUH) (Razali Syarif et. al 2004).

When a person has become a Muslim, then the next stage is to become a true believer, as answered by Prophet Muhammad on Malaikat Jibrail’s question about faith, through belief in Allah, belief in His Angels, belief in His Books, belief in His Messengers, the Last Day and belief in qada’ and qadar. When we look at the meaning of faith expressed by Razali Syarif et. al (2004) which is confess by tongue, allow in heart and practise the commands of Allah, a Muslim will be a true believer when he can carry out Allah’s commands and leave all His prohibitions.

This hadith explains the peak of someone who has become a Muslim and a believer is when there is compassion in him. Prophet Muhammad explained to us that compassion is performing acts of worship and Allah’s commands as if we see Him, and if not, we will feel that Allah always sees us. This clearly shows that a person who is compassionate will have sincerity in worshipping, in carrying out Allah’s commands and all his actions conform to the guidelines laid down in Islam. This matter is supported by Razali Syarif et. al (2004) who states that compassion is determination, perseverance and sincerity in doing any religious things or tasks solely because of Allah SWT.

At the end of this hadith, the Prophet said to Umar that a man who came to explain about Islam, faith and compassion is Malaikat Jibrail who came to teach about religion. Therefore, we find the companions of Prophet Muhammad who really understood religion and truly believed had noble and admirable characteristics. The history (Sirah) has also proved that the Muslim community during the days of Prophet Muhammad lived in peace and harmony as a result of the power of faith carved by him (Norliza Hussin & Khadijah Abd Razak 2013). Right after the Prophet received his prophetic revelation, he had called for and guided the community back then to leave all evil doings and do good things. Prophet Muhammad’s missions and teachings aimed to develop noble character and strengthen family bond. This can be seen when the Muslim groups taught by the Prophet nurtured admirable characteristics and they had a strong faith than can never be changed (Sabariah Sulaiman et al. 2013).

Such event shows that faith can transform the lifestyle of an individual Muslim like the case of Prophet Muhammad’s companions who once had adopted bad attitude and values changed to be individuals with noble character and willingness to fight in defending religion. Therefore, in forming today’s youth who have crumbling morals, approaches to strengthen their faith should

be increased. When strong faith prospers in the hearts of these teenagers, a great generation similar to the generation of the Prophet's companions will emerge. Zamawi Temyati et. al (2011) states that character must be born of inner or internal conditions (faith) because it will become a driving force behind the formation of the external honourable behaviour.

Ab Halim (2013) states that the wish to create a strong community with a spiritual and moral nature must be founded on the understanding of Islam. Parents are responsible to ensure that their children get the basics of faith from the outset like knowing God, the Prophet and the basics of Islam itself. This is in line with a Hadith that says:

*"A newly born child is like a piece of white cloth waiting to be patterned by his parents. Prophet Muhammad said: "Every birth (child) was born in a state of nature"."* (Hadith al-Bukhari and Muslim in Ab Halim bin Tamuri 2013)

## **MORAL EDUCATION**

Education methods applied by the Prophet in the early days of Islam (Mecca) more focused on issues of faith and morals (Nur Adila Ramli et al. 2014). According to Fahimah Ali Hassan et al. (2013), a mission brought by the Prophet Muhammad is to rebuild human morality that has collapsed since the time of the earlier prophets. Meanwhile, al-Ghazali (1988) explains that moral is divided into two; al-khalq refers to physical and al khuluqin refer to inner, and both of these elements are inherent in human beings, namely body and soul.

The strength of Islamic moral depends on its source as it is derived from Quran and Sunna, which serves to maintain human behaviour in everyday life (Norliza and Khadijah 2013). In fact, the Prophet himself is a model of good behaviour according to Zakaria (2001) and Mohd Nasir and Ibrahim (2011) and his character traits are even preserved. The description of the Prophet's character is also admired by western scholars. According to Nuradila Ramli et.al (2014), non-Muslims regard Prophet of so great aura and influence on the world, both past and present. Therefore we and the teenagers in particular must make the Prophet as a role model (qudwah hasanah) as claimed by Kamarul Azmi and Ab Halim (2007) to coincide with a hadith which means:

*"The believer with the most perfect faith is one with the best moral."*  
(Imam Ahmad, Juz 3, No 7406)

As another example, as contained in Surah Al-Insan verses 23 – 24 which talks about the importance of patience in preaching,

Allah SWT says:

*Surely we have revealed the Quran to you (O Muhammad) by stages (23). So be patient to (implement) the resolution of your God, and follow not the sinners and the unbelievers among them (24).*

(Siti Humaeroh 2013)

The revelation of these verses is due to the pagans who continually defy and deny Prophet Muhammad's religious mission until they offered (worldly) to him to stop preaching or to stop denouncing them. Thus, Allah reminds the Prophet and his followers to not be easily dazzled by persuasion and seduction, as the value of faith and the struggle to build morals cannot be exchanged with worldly wealth.

According to Hamka (1983) in his book (*Tafsir al-Azhar*), as told by Mutaqil, there were two chiefs of Quraysh who hated and rejected the Prophet's preaching and they were Utbah bin Rabi 'ah and al-Walid bin al-Mughirah. This opinion was also expressed by the Quraish Shihab (2003), that Utbah bin Rabi 'ah told Prophet Muhammad (PBUH) to stop preaching. As a reward, he promised to marry his daughter off to the Prophet and give him vast fortune. In another report submitted by Abdul Razzaq, Ibn Jarir and Ibn al-Mundhir, sourced from Qatada claimed that they received the news about Abu Jahl saying: "If I see Muhammad praying, I'll chop his neck." Upon the occurrence of such events, Allah then revealed these verses of Surah al-Insan.

Qamarudin Salih (1995) says that this verse was revealed as a reminder to ignore what was said by the non-Muslims. Allah commanded the Prophet to be patient in spreading Islam and not to be affected by worldly delights like women and wealth. Therefore, today's youth need to be moulded with patience to be a generation of moral excellence because a noble character will guarantee the continuity of a triumphant civilisation.

The moral patience shown by Prophet Muhammad in the face of threats should be the example in shaping teenagers. This is in line with the opinion of Nasih Ulwan (1989) which says that the Prophet is a role model (*qudwah hasanah*) and he did not only act as Allah's Messenger, but also a teacher to his family and companions (Zaharah 2005). The impacts of his teaching and preaching proved to have been able to form a religious generation. Therefore, parents should act as patient teachers at home to educate wife and children and do not release their responsibility of building children's good moral fully to teachers in schools. Today's generation is quite different compared to earlier generation and requires a high patience-based approach in the process of teaching and educating.

Patience is also very important in order to develop superior young people because human's heart is different and requires '*mauizah hasanah*' that absorbs slowly (M. Sayyid 2007). Meanwhile, Amri (2013) according to Rasyid Rida *Mauizah* states that it has to be done until it gets into and touches the teenagers' hearts. Being patient, loving, caring, gentle and wise was an important element in Prophet Muhammad's missionary approach. This coincides with the event of the Prophet feeding a blind Jewish beggar and even though he was scorned and humiliated by him, he still acted calmly and patiently (Sayid Muhammad Alwy al-Maliky, 1999). Even if the information to be conveyed is authentic, but the delivery method used is not accompanied with patience and wisdom, the missionary objectives will be difficult to achieve and the missionary targets will stay away. This opinion was also stated by al-Qabisi (1967) who considers *qudwah* as the best approach to change individual and community's behaviour. Hence, teachers and parents must educate children wisely and avoid using violence in conveying knowledge as during the Prophet's days. Ustaz Azhar Idrus and Ustaz Don Danial are the icons in conveying knowledge nowadays as their approach does not only attract teenagers, but also punks, artistes and celebrity seeking religious knowledge. These groups of people should be helped and not excluded from the society. Therefore, the traditional preaching method should be integrated and adapted to suit the minds of current teenagers.

## **RELIGIOUS EDUCATION**

Prophet Muhammad and his companions' migration to Medina in 622 AD brought a big change in terms of the acts of worship and the development of knowledge. This was evident when the Prophet built a mosque once set foot on Medina (Ghazali 2004), proving him as a

person who prioritises religious educations. After applying faith in educating humanity especially teenagers, the proof of faith and morals can be implemented perfectly and needs to be manifested through worships (al-Ghazali 2003). The act of worship meant in this discussion is prayers as stated in the Prophet's hadith which means:

*"Instruct your children to pray when they are seven years old and beat them at the age of ten. And separate their beds."*

*(HR Abu Dawud in Ali Imron 2013)*

Based on the above hadith, it is understood that parents must instruct their children to pray when they reach the age of seven and parents can beat children if they do not pray when they are already ten years old. Islam encourages parents to let children get used to performing prayers as early as seven years old (Fathiyah et. Al 2013). Implementation of education through this practice of can be done through habits or trainings (Alavi 2007). By making prayers a habit, children can understand and implement these practices as obeying the commands of Allah SWT (Ulwan 1996). According to Fadhilah Kamsah (2006), almost 80% Malaysians failed to meet the demands of the five daily prayers. When the soul and spirit are left empty, this will create problems of moral decadence among men (Ibrahim 1997). A question arises here whether a child is allowed to be hit while he is still too small? Is there any allowed limit to hit children? In fact, in Islam, such act of hitting is not to abuse children, but more towards educating them, as included in religious education. So, in this case I will provide some debate featuring the opinions of religious scholars to deeply understand the notion of educating children, especially teenagers in the aspect of performing prayers.

Most parents use this hadith as a basis to enable them to hot a 10-year-old child who does not pray. Although this hadith is talking about prayer, some contemporary scholars have made revisions to address the problem of education in general as claimed by Ali Imron (2013). There are also some in the community who understand the hadith as a form of compulsory orders. This means that if nothing is done, parents will be sinful. Such claim is caused by the use of the word of command (fi'il amar) in this hadith, while the Ushul Fikih method declared that the origin of commanding word shows the law as compulsory (al-ashlu fi al-amri li al-wujub). If so, how unfortunate the fate of our youth is. How can they be an excellent generation while at the same time they are often beaten by their own parents? Therefore, new insights are needed in understanding the hadith.

To explain this hadith, some religious scholars have given various opinions. Syekh Fauzan according to Ali Imron (2013) argued that hitting is allowed to educate, teach and give punishment. This includes parents can hit their children as long as not damaging like cutting and breaking bones. The change of time caused the change in appropriate punishment. Formerly, punishment with a punch in the name of education (li tarbiyyah) was perhaps acceptable, even without clear rules and regulations. But, in the age of globalisation, parents who hit their children would certainly be convicted of committing offense in court.

This hadith also discussed the limits and boundaries of the blow as Ibn Qayim al-Jauziyah says that children cannot be hit more than ten times, except in respect to hudud crimes. Thus, we understand that the blow to educate children in terms performing prayers is based on quantity of not more than ten times and only whipping (hit) can be implemented in hudud offenses.

The development achieved by a country will be in vain if it is supported by a generation that is immoral and lazy to perform prayers. Motivation in the form of discipline in prayers like praying on time is also important in the youth formation. Apparently, teenagers today are in

need of motivation and without it, life would not be meaningful (Shahabuddin et al. 2003). What we can deduce is Islam has shown us the theoretical education of children especially adolescents with emphasis on religious practices based on various disciplines.

## CONCLUSION

Nowadays, teenagers cannot escape and be prevented from dealing with a world that is increasingly developing with technologies that are constantly moving fast. Such opportunities should be used by teenagers to improve themselves and their self-identity. Youngsters today must have high self-confidence and be able to compete to position themselves as a nation's human capital.

However, in the formation of youth who have values and morality, faith should be given attention to be a basis in every teenager. This is because human mind is very limited and requires an effective and efficient guide in every circumstance and time. Therefore, a divine education system is the best medium which should be consulted in the perfect formation of youth.

The success of the Prophet to teach his companions to become leaders and role models of all time should be relied upon in the process of youth education. This process begins with the implementation of the aspects of faith, worship and morality. Prophet Muhammad (PBUH) used a variety of methodologies in delivering his message to mankind with Quran and hadith as the main reference and this should be emulated throughout the ages.

If Islamic education system is fully utilised in educating today's youngsters, certainly the teenagers' personality in the time of Prophet Muhammad can be transformed. Thus, when the world is being subjected to the culture and lifestyle that are inconsistent with religion and causing teenagers' moral depravity, their faith will be the citadel and the guard of themselves. Muslims can live comfortably and safely when the life of every individual is based on the true Islamic identity as taught by Prophet Muhammad (PBUH).

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