

Zakariya K, Abdullah S and Abd Hamid MS (2013). Methods on Moral Development of Teenagers By Luqman al-Hakim. *Journal of Education and Learning*. Vol.7 (2) pp. 75-84.

## Methods On Moral Development Of Teenagers By Luqman Al-Hakim: Application In Religious School Programs.

Khairani Binti Zakariya @ Abd Hamid \*  
Institut Perguruan Kampus Tuanku Bainun.

Suhaila Binti Abdullah \*\*  
Universiti Sains Malaysia.

Md Saufi Bin Abdul Hamid\*\*\*  
Universiti Teknologi MARA.

### Abstrak

Makalah ini mendiskusikan kaidah pembangunan akhlak remaja berdasarkan pesan Luqman al-Hakim kepada anaknya dalam surah Luqman ayat 12-19. Makalah ini menyingkap siapakah Luqman al-Hakim dan sejauh manakah kaidah pembangunan akhlak seperti termaktub dalam ayat 12-19 surah Luqman diaplikasikan dalam program tarbiah di sekolah-sekolah menengah berasrama aliran agama di negeri Kedah. Studi dilakukan dengan menggunakan borang kuisioner yang diedarkan kepada 491 orang pelajar dari 11 buah sekolah menengah aliran agama berasrama di negeri Kedah. Hasil studi menunjukkan bahwa kaedah pembangunan akhlak oleh Luqman al-Hakim memang diadopsi dan dipraktikkan oleh para pendidik dalam program tarbiah sekolah tersebut dengan nilai rerata keseluruhan sebanyak 4,40, yang adalah pada level yang tinggi.

**Kata kunci:** *Luqman al-Hakim, pembangunan akhlak, remaja, program tarbiah*

### Abstract

This paper discusses the methods of adolescent's moral development based on Luqman al-Hakim orders to his son in Surah Luqman verse 12-19. This paper also reveals who is Luqman al-Hakim, and the extent of moral development methods as set forth in verses 12-19 from Surah Luqman applied in religious programme of Islamic boarding schools in the state of Kedah. The study was conducted using a questionnaire that was distributed to 491 students from eleven Islamic boarding schools in Kedah. The results showed that the method of character development by Luqman al-Hakim was adopted and practiced by teachers in the schools' religious programme with an overall mean score of 4.40 which is at a high level.

**Keywords:** Luqman al-Hakim, moral development, teenager, religious programme

---

\* Khairani Binti Zakariya @ Abd Hamid, Lecturer of JAPIM, Institut Perguruan Kampus Tuanku Bainun, Bukit Mertajam, Pulau Pinang, Malaysia.  
Email : [khairani3@gmail.com](mailto:khairani3@gmail.com)

\*\* Dr Suhaila Binti Abdullah, Senior Lecturer of [Philosophy and Civilisation](#), School of Humanities, Universiti Sains Malaysia, Pulau Pinang, Malaysia.  
E-mail: [aila@usm.my](mailto:aila@usm.my)

\*\*\* Md Saufi Bin Abdul Hamid, Lecturer of Islamic Civilization, Centre for Islamic Thought and Understanding (CITU), Universiti Teknologi MARA, Kampus Segamat, Johor, Malaysia.  
Email: [saufi3@gmail.com](mailto:saufi3@gmail.com)

## Introduction

Teenagers are always mentioned as the pillars of a country. The rise and fall of a nation depends on these young people. This shows the close relationship between the youth with the country's future. History has witnessed the collapse of a civilization because of future leaders of spoiled teenagers. Teenagers' personalities will be damaged without morals and true beliefs. Therefore, to ensure the sustainability of a country's civilization, education and the best teaching should be given to the youth.

Many studies have described this unique of Islamic education for children and teenagers. The parent's role and their responsibility for transmitting the knowledge of tawhid is crucial, as well as for feeding, clothing etc. The Qur'anic verses also give us a clear indication on this matter, where Luqman al-Hakim teaches his child about tawhid and the good qualities of akhlaq, in which Allah records his roles in relation to the child for our instruction and imitation (Adnan Abd Rashid, 2010). This is supported by an idea of Islamic Indonesian educational thought by M. Natsir situated tawheed as a fundamental part of Islamic education, with the aim to introduce tawheed as the basis of appropriate education, in accordance with laws, regardless of dualism in the education system occurred at the time. Conviction to God, Oneness, trust and devotion to the Creator, should be the basis of each education to be conferred to the generation of Muslims, whether we as teachers or as a parent. As the deliveries of religious knowledge are continuous, therefore a number of religious scholars from the past and present had taken their own initiative to resolve the problem regarding this matter. (A.A Sakat et al. 2011). While, the discussion of tawheed by Al-Shaykh 'Abd al-Rahman al-Sa'di emphasizes that among the principle which is agreed by the early scholars and religious leader is the belief in Allah, His attributes and the acceptance of the connotations. (Othman F. et al., 2011)

Lukman al-Hakim gave an example, that Qur'an gives the signal to educator, criteria circumstance obtain prior planted in the heart since childhood and malleable. Relationship with God (the Creator), priority area with fellow beings, to know God, confidence in oneness of Allah must form from the basis for each of education provided to generations. (M. Natsir, 1973) In view of M. Natsir, tawheed relationship with education is inclusive scope, level and arrangement of subjects. Tawheed necessarily be a platform of education, so that confidence will not monolayer a strong character and courage in facing many difficulties, but dare to uphold truth and divine order.

Morality and religion is directly related to the shaping of morale and civilized society. It is hoped that Luqman al-Hakim's method can trace the teenagers' hearts as the best educational methods. In addition, Luqman al-Hakim was known as a graceful figure. The expression of his will is always mentioned by community from time to another. Impressively, Luqman's will is etched in the Qur'an. In fact one of the verses in the Qur'an also named after him. Who is he and what is his will stated in Surah Luqman will be presented later.

## Research Objectives I

This study aimed to:

1. Examine the life history of Luqman al-Hakim briefly.
2. Review the adolescent moral development according to Luqman al-Hakim.
3. Identify the extent of application of the youth moral development methods according to Luqman al-Hakim in educational program for Islamic religious boarding schools in Kedah, Malaysia.

## Research Methodology

This research was a descriptive survey. Quantitative study was carried out using a set of questionnaires that were distributed to 491 students between the ages of youth 14 to 16 years from eleven Islamic religious boarding schools in the state of Kedah, which represented five types of religious schools. They are Public Religious School or *Sekolah Agama Rakyat* (SAR), Government-assisted religious schools or *Sekolah Agama Bantuan Kerajaan* (SABK), Secondary School of Religion or *Sekolah Menengah Kebangsaan Agama* (SMKA), Integration Boarding School or *Sekolah Berasrama Penuh Integrasi* (SBPI) and State Religious Schools or *Sekolah Agama Negeri* (SAN) which is Maktab Mahmud (MM). In addition, studies were conducted in different locations which are urban schools and rural schools. Eleven schools were selected to represent the North Kedah, Central Kedah and South Kedah.

Data obtained from the questionnaire will be analyzed using the Statistical Package for Social Science version 17.0 (SPSS) using descriptive statistics to evaluate the indicators such as mean and standard deviation to express the features of a variable.

## Luqman al-Hakim

Who is Luqman al Hakim whose name is engraved in the Qur'an? There is even a will to his son detailed in the Quran and the surah is named after him? As a matter of fact, Luqman al-Hakim's biodata is not explicitly mentioned in the Qur'an. The information of him is obtained through the histories of the authentic scriptures that have many disagreements about it.

### Full name

Luqman al-Hakim is not his real name. His name is coupled with al-Hakim, which means wise. Thus, Luqman al-Hakim is a symbol of wisdom. (al-Maidani 1393H) His real name Luqman Ibn 'Anqa Ibn Sadun. (Ibn Kathir 1996; al-Nasafiy 1989). Some narrations said his full name is Luqman Ibn A'ura ibn Tarikh. Tarikh is another name for Azar, father of Abraham. (Ibn Mushtafa, Ismail Haqqi 1306H). According to the opinion of al-Alusi, a majority of scholars said, Luqman lived in the time of David. (Al-Alusi 1398H.). But the opinion of Al-Alusi is still being debated to find out whether Luqman was a slave or freeman. The majority of scholars said he was a slave. (Ibn Kathir, 1996; Al-Alusi, 1398H). Ibn Qutaiba said: "Luqman was a slave from Ethiopia region, belonging to a man of Bani Israel. The man then emancipated the slave and gave him property ". (Ibn Qutaiba t.t.)

### Physical Appearance

Mujahid said, "Luqman has two thick lips with both his feet wide". (Ibn Kathir 1996; Ibn Hanbal, Ahmad 1398H). He is short bodied and isn't sharp-nosed and comes from Naubah ". He is black and has thick lips. (Ibn Kathir 2000)

Al-Auza'i said: "I narrated from 'Abdurrahman Bin Harmalah's evidence. He said: "A black man came to Ibn Said Musayyab. He (Said) said to the black man, "Do not be sad just because you are black men. Because there are three of the best human beings originated from Sudan (states that its original inhabitants were black). They are Bilal, Mahja' ; who is a slave freed by Umar Ibn al-Khattab, and Luqman al-Hakim, a black man who is physically strong." (at-Tabari 1995)

### Personal Nature

Luqman was a man full of thoughts and full of confidence. He loved Allah and Allah loves him with giving wisdom. Wisdom is the accuracy in selecting the right in verbal, precision in thoughts with the help of the body and limbs moving accuracy. (Ibn Mushtafa, Ismail Haqqi 1306H). An example of his wisdom is when his master requested Luqman to slaughter a goat. Then, his master asked for two best meats of the goat. Luqman gave him tongue and heart. Then his master asked for two of the worst meat of the goat. But still, Luqman gave tongue and heart to the master. Afterwards, his master said, "I command you to remove two of the best meat, then you remove the tongue and heart. When I command you to remove the worst meat, you issue the same thing, why did you do that? "Luqman said," There is nothing better than heart and tongue if both are well. And none is the worst of both heart and tongue when they are bad ". (at-Tabari 1995; Ibn Hanbal, Ahmad 1398H; Ibn Kathir 1996; al-Zamakhshari, t.t).

Luqman was a righteous man, assiduous in worship Allah and speak with wisdom. (Ibn Kathir 1996) He was a brilliant and ascetic in world affairs. (Al-Alusi 1398H) He was a loving father and gentle with his son and expected him to be on the right path. (Sharif Hade Masyah 2007)

### Life

Abu Hurairah narrated what the Prophet pbuh said: "Do you know who actually Luqman is? They said: "Allah and His Messenger know". The Prophet pbuh said, "He is a native of Ethiopia." (Ibn Kathir 1996; Khan, Hasan Shadiq t.t.).

Sufyan al-Tsauri narrated from al-Asy'ats from Ikrimah from Ibn 'Abbas. He said: "Luqman was a slave from Abyssinia (Ethiopia) and worked as a carpenter" (Ibn Kathir 1996; Abu Hayyan al-Andalusi tt; al-Tabari 1995.). There are other narrations saying that he was working as a cobbler, who repaired and sewed shoes. (Al-Alusi 1398H.; Abu Hayyan al-Andalusi (tt)

Yahya Ibn Sa'id al-Ansari narrated from Sa'id al-Musayyab that Luqman originated from Sudan (Egypt) who was physically strong. Allah conferred him wisdom, but he was not a prophet. (Al-Tabari 1995)

The scholars of the Salaf differed in opinion about Luqman's status, whether he was a prophet or just a slave of righteousness and not a prophet? The majority of scholars said that Luqman was not a prophet, but only a righteous servant of Allah and pious. (Ibn Kathir 2000; Ibn Hanbal, Ahmad 1398H)

Yahya Ibn Sa'id al-Ansari narrated from Ibn Sa'id Musayyab, he said, "Luqman originated from Sudan (adjacent Egypt) of strong physical. Allah granted him wisdom. However, he is not a prophet. (Ibn Kathir 2000)

Based on some of the history, Luqman al-Hakim was remarked as a mufti before David was sent. After David was sent, Luqman then ceased to be a mufti. (Al-Zamakhshari (tt); al-Nasafiy 1989) It is also mentioned Luqman was a judge that address the problem of the Israel people in the days of David. (Ibn Kathir 1996; Ibn Hanbal, Ahmad 1398H) Others narrated that he worked as a tailor, (Al-Alusi 1398H; Ibn Kathir 1996; Ibn Hanbal, Ahmad 1398H) a shoemaker, (Abu Hayyan al-Andalusi (tt); Al-Alusi, Mahmud Syihabuddin 1398H) a carpenter, (Ibn Kathir 1996) a shepard (al-Andalusi (tt)) and many more.

Luqman was married in Ramallah province, Syria. Luqman's son is named Tsaran. Some said that the son's name is Matsan. Some names such as An'am , Asykam and Musykam were said to be the name of Luqman's son too. (Al-Alusi 1398H). Luqman settled in Ramallah until his death and was buried in the village Sharafanda, which located outside the city of Ramallah. (Ibn Mushtafa, Ismail Haqqi 1306H).

### Contribution

Luqman was very persistent in giving advices to his son until the end of his life. (Ibn Kathir, 1996) A bit of his will are outlined in the Qur'an in Surah Luqman. His wills are very beneficial as a guide to all Muslims throughout the ages.

According to Ibn Kathir, Luqman has a book (*kitab*) called the Wisdom of Luqman or *Mijallah Luqman*. (Ibn Kathir 1996) The Arabs consider each book (*kitab*) magazines. (Imam Ibn Athir 2000)

### Surah Luqman

Surah Luqman is the 31st surah (*chapter*) in the Qur'an. It is consists of 34 verses and is included in the Makiyyah verses. The surah was revealed after Surah Al-Saffat and before Surah Saba '. (Ibn Kathir 2000)

Al-Allamah Abi al-Fadl Syihabuddin al-Alusi said in his book: "It is named Surah Luqman because it recounted the story of Luqman's advices to his son. The reason of revelation of this Surah is because the Quraish questioned about Luqman's life with his son and also about a tribute to his parents. Thus, this surah was introduced to the people." (Al-Alusi 1398H; al-Andalusi (tt))

These verses are certainly discussing about Luqman's messages pertaining to the technique or way of educating children in accordance with the message of the Qur'an. In all conscience, the messages in Surah Luqman are actually Allah's message through verbal delivered by Luqman Al-Hakim. The translation of verses are:

**Verse 12.** *And indeed We bestowed upon Luqman al-Hikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allah is All-Rich (Free of all wants), Worthy of all praise.*

**Verse 13.** *And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed.*

**Verse 14.** *And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.*

**Verse 15.** *But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.*

**Verse 16.** *(Luqman said): "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place).*

**Verse 17.** *"O my son! Aqim-is-Salat (perform As-Salat), enjoin (people) for Al-Ma'ruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption.*

**Verse 18.** *"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.*

**Verse 19.** *"And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."*

## Conclusion From Verses

Surah Luqman is actually about Allah's messages that were being delivered by Luqman Al-Hakim with his own words. There are still many verses of the Qur'an or Hadith related to the education of children. However, Luqman al-Hakim advices are even special because it is not just a normal advice, but is full of messages of love and wisdom and laden with organized ideologies based on priority. These messages can be extracted into a number of methods in the development of a human being, especially for teenagers who have unpredictable feelings going on in their minds.

## Teen's Morals Development Method

From the 12th to the 19th verses of Surah Luqman, it is found that Luqman al-Hakim had presented five moral development methods of a human being, which are: (Abdul Rashid Ahmad 2003)

- a) Doctrine of the Faith
- b) Obligatory in *Ibadah* (Worship)
- c) *Amar Makruf Nahi Munkar*
- d) *Muraqabah* (Allah supervision)
- e) Practicing Good Behaviour

### Doctrine of the Faith

Luqman al-Hakim started his advice by telling his son not to commit *syirk* (the sin of worshipping anyone or anything other than Allah). In fact, Luqman wanted his son's living to tawheed Allah and Luqman wanted to raise his child in a way to form a *rabbaniyah* community to embrace the word of monotheism, "*la ilaha illallah*." (Mohd Nizam & Ahmad Hasan 2001).

The first policy to develop the personality of a Muslim is to have a true faith, which stands on the true *iman* (*haq*), and consequently leading to the right actions. (Surah al-Rum (30): 30). A pure soul must be free from any source of damage and digression. Among the causes of damage in faith is *syirk*. This is a clear picture in order to form the basis of trust and a strong confidence in the greatness of Allah SWT. There is no similarity or likeness of the His power, or His act of nature. *Aqidah* (faith) plays a huge role in the formation of a person's behaviour and personality. ('Ali Abdul Halim 1992) A person with *aqidah* is able to recognize his true self, understand the purpose and goal of life and appreciate the duties and obligations in his life. (Abdul Rashid Ahmad 2003)

Islam has laid down guidelines for parents to prioritize education of faith; to sow the seeds of faith into their children, instilling confidence deep into the heart and mind towards Allah, which as such, would be as a shield and a guard from slipping away with unrighteous acts. (Friday Sermon, 2004).

This is because the true *aqidah* will be a convincing proof of the character of a Muslim, which is to believe in Allah, His angels, His scriptures, His messengers, the Day of Judgment and anything good or bad that He has fated for his servants. The right path of faith will give the pattern on the personality of a Muslim, in all good deeds; either socially or behaviourally. In a hadith the Prophet pbuh mentioned:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ،  
وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

Meaning: "Know that indeed in the body there is a piece of meat. If it is good, then the whole body to be good, but when it breaks down, then the whole body is diseased. Know that a piece of flesh that is the heart. "

(Hadith narrated by Bukhari and Muslim)<sup>+++</sup>

In Islam, obedience to rules, laws and moral virtue are the basis of self-discipline and community. It is a manifestation of the existence of confidence or faith in Allah SWT as the supreme ruler of human life; where humans are His servants and caliphs. (Arip Sa'aya 1991)

---

<sup>+++</sup>Imām Muṣlīm, *op.cit*, no. hadis 2996 dalam Bab Mengambil Yang Halal dan Meninggalkan yang Syubhat. Hadis Riwayat daripada Nu'man bin Basyir (hadis sahih riwayat Bukhārī 1/126 dan 4/290 Al-Fathā, Muṣlīm 1599 dari Nu'mān bin Basyīr radhiyallah 'anhumā).

### **Obligatory in *Ibadah* (Worship)**

Luqman al Hakim in turn instructed his son to perform *shalat* (prayers). This method is the second important way in character development method after fixation of belief. The main worship in Islam is to perform prayers. *Shalat* is one of the compulsory worship to be performed by every Muslim. (Abdul Rashid Ahmad 2000). In addition, prayer is the main medium for man's relationship with Allah directly without any other mediation and it is able to nourish one's faith. Prayer has a special position in the sight of Allah S.W.T, that He says in the Quran:

Meaning: "For prayer (which is done devotedly and meets all commandments) can prevent a person from committing vile and evil things" (Surah Al-Ankabut 29.45)

In one of the hadith, the Prophet pbuh said:

Meaning: "That which started unchecked from the practice of Judgment is the prayer later (the five obligatory).

(Hadith narrated by Ibn Majah and Tirmizi)

Worshipping in Islam is not specific to only prayers but also making Allah S.W.T as the object of worship and reject all besides Him. It is also understood that everything that is well liked and pleases Allah SWT are including our speeches, deeds and all bodily and spiritually. It is not just confined to the question of worship simply, such as prayer, fasting, charity, pilgrimage, but also covers all the good deeds either to ourselves, people, animals and nature. It has a profound definition because it is all about devotion to Allah S.W.T in all his dealings. (Ali Abdul Halim Mahmud, 1992).

### **Amar Makruf Nahi Munkar (Al Amr bil's wa-Nahyu Makruf an al Munkar)**

*Amar makruf nahi munkar* is sacred expression enshrined in the Qur'an: (Mohd Ridhuan Tee 2010)

Meaning: "You (O Ummah of the Prophet Muhammad) are the best of peoples, evolved for (benefit of) mankind (because) you enjoin what is good and forbidding what is wrong (bad and shameful), and you believe to Allah the Almighty (in the true faith)".

(Surah Ali Imran (3): 110)

Luqman al-Hakim bequeathed his son to preach in the path of God by means of calls to the good and forbid evil. This shows that '*amar makruf nahi munkar*' is as important because it is said after the praying will.

### ***Muraqabah* (Self-supervision)**

Luqman al-Hakim also reminded his son that every act of good or evil, even as little as it can be, or even as hidden as possibly can be, will be accounted for and properly rewarded by Allah SWT. This is the concept *muraqabah*.

According to Imam al-Ghazali, *muraqabah* is a self monitoring. *Muraqabah* is also a product of getting to know the Creator. Then the situation is to bear a variety of practices in parts of the body inside and out. (Imam al-Ghazali 1998) It is essential that throughout the period of stipulation, muslim struggling against his own self should constantly concentrate upon his actions. If at any time any idea of violating Divine commands occurs to him, he would tell himself that he would not go against God's commands. (Sapora Sipon, et.al 2006)

*Muraqabatullah* gives a positive impact on the development of a character. This is because it is one of the effective ways for an individual to always remember Allah in every matter whether it is physically, or in the ways of thinking, feeling or soul. It stimulates the mind to always be cautious because Allah S.W.T sees and watches over His servants. He is also all-knowing with everything that is going on in a human's mind. (Imam al-Ghazali 1998)

### **Practicing Good Behaviour**

Another will of Luqman al Hakim for his son is to always practice good behaviour such as being grateful all the time, to recognize the contribution of parents, to disobey evil commands, to follow the righteous, to be patient, not proud or haughty and being moderate and polite when speaking. (Ahmad Hasan Mohd. Nazam 2009)

### **Analysis of the Findings**

Subsequent to the SPSS test that had been conducted through the questionnaires distributed in eleven schools, it is found that overall, respondents answer in the form of mean and standard deviation scores as below. Analysis of the mean scores and standard deviations are presented in tables and analyzed according to their interpretation as formulated by Nunally (1978) as follows:

Mean Score	Interpretation
4.01-5.00	High
3.01-4.00	Moderately High
2.01-3.00	Moderately Low
1.00-2.00	Low

(Source: Nunally, J.C.(1978)

The findings of the study as illustrated in the table below shows that moral development according to Luqman al-Hakim is adopted and practiced by teachers in religious programs of Islamic secondary schools in Kedah, Malaysia. The method of character development that was suggested by Luqman was at a high level with a mean value of 4.40 overall.

No	Application of Moral Development Methodology		SAR	SABK	SMKA	SBPI	MM	JUM
1	Doing deeds- Encouraging to constantly worship Allah S.W.T and enhance it	Mean	4.38	4.71	4.66	4.60	4.68	<b>4.59</b>
		Standard deviation	.783	.514	.526	.628	.603	<b>.636</b>
2	<i>Amar ma'rūf nahī munkar</i> - Enjoin good deeds and forbid wrong doings	Mean	4.31	4.59	4.65	4.67	4.55	<b>4.52</b>
		Standard deviation	.883	.617	.565	.547	.736	<b>.711</b>
3	Practicing Good Deeds	Mean	3.97	4.53	4.59	4.53	4.34	<b>4.37</b>
		Standard deviation	.889	.622	.566	.507	.669	<b>.746</b>
4	Application of True Faith	Mean	3.98	4.34	4.50	4.57	4.41	<b>4.30</b>
		Standard deviation	.958	.819	.661	.690	.627	<b>.832</b>
5	<i>Murāqabatullah</i> -encouraging the feel of being supervised by Allah S.W.T	Mean	4.06	4.29	4.43	3.92	4.13	<b>4.23</b>
		Standard deviation	1.02	.914	.777	1.05	.742	<b>.922</b>
<b>Overall mean and the number of students</b>		<b>Mean</b>	<b>4.12</b>	<b>4.49</b>	<b>4.56</b>	<b>4.45</b>	<b>4.42</b>	<b>4.40</b>
		<b>N</b>	<b>150</b>	<b>132</b>	<b>152</b>	<b>28</b>	<b>29</b>	<b>491</b>

(Source: Borang Soal Selidik Institusi Surau Sekolah Dalam Pembangunan Akhlak Remaja 2011)

As the above tables are examined, it is found that the method which achieved the highest level of interpretation with the mean score of 4.59 is a method of doing deeds. It is where the speakers or teachers encourage the students to always do good deeds and enhance it gradually. The schools which implement this method the most is Government-assisted religious schools (SABK) with a mean score of 4.71.

The second method which has been practiced in the religious programme is *Amar Ma'ruf Nahi Munkar* which focuses in reminding to do good things and forbid wrong doings. The mean score is 4.52. The school which use this method the most often is Integration Boarding School (SBPI) with mean score of 4.67.

The third technique often used with mean score of 4.37 is the method of practicing moral behaviour. Secondary School of Religion (SMKA) are practicing this with a mean score of 4.59.

The next method used with 4.30 mean score is the implementing of true faith. The school that most frequently used this method is SBPI with mean score 4.57.

The last method which is less practiced than other methods in religious program is *Murāqabatullah*. The method is where speakers will encourage students to always feel that Allah is watching over them. This method obtained with a high mean score of 4.23. The school that often uses this method with a mean score of 4.43 is SMKA.

## Results and Discussions

From the findings obtained from the study, it can be concluded that, according to the method of character development by Luqman al-Hakim is very relevant and very significant to be used in the process educating children. Almost all the proposed methods have been applied and got high scores. However, the method often used in religious programs in Islamic secondary schools in Kedah is to worship Allah S.W.T on a consistent basis and improvise it. Next, *amar makruf nahi munkar* is often practiced by teachers and students. It is followed by teachers and students often practice good behaviours and avoid unlikely manners. It also obtained that the application of true beliefs is situated at the fourth ranking, which should be at the top. This result differ from the previous study conducted by A.A Sakat et al. (2011), Othman F. et al. (2011) and M.Natsir (1973). This may be because the faith often learned in the classroom rather than during religious programs in mosque or *mushalla*. The latter is *muraqabatullah*, which is the feel of being supervised by Allah.

On the whole, the school which practices the methods of character development by Luqman al-Hakim in the religious program is Secondary School of Religion (SMKA) with a mean score of 4.56.

## Conclusion

Luqman al-Hakim's wisdom is reflected through his clear messages to his son. The methodology put forward is even suitable to be applied in the world of education by Muslims throughout the ages.

The moral development methods triggered by Luqman al-Hakim are complete and comprehensive, which covers the aspects of faith, worship and morality. In addition, two other additional aspects of *muraqabatullah* and preaching the good and prevent evil has completed the construction of a personality.

Luqman is viewed as a figure of thinker and educators filled with wisdom even in his speech and his way of educating. He began his message in a very important and noteworthy manner for us to *tawheed* Allah S.W.T. It then followed by *muraqabatullah*, our duty to offer prayers, *amar makruf nahi munkar*. Besides, he reminds us about being honourable characters such as being dutiful to parents, being patient, not arrogant, and to talk in a soft or moderate manner.

## References

- 'Ali "Abdul Halim Mahmud.1992. *Tarbiyah al-Nasyi' al-Muslim*. Al Mansurah: Dar al-Wafa' li al-Tiba'ah wa al-Nasr wa al-Tawzi', p. 222- 226.
- Abdul Rashid Ahmad. 2003. *Surah Luqman Mendidik Anak Cemerlang*. Kuala Lumpur: Utusan Publication Distributors Sdn Bhd., p. 51, 55 & 111.
- Abu Hamid Muhamed bin Muhammad al-Ghazali. 2003. *Ihya' Ulum ad-Din*. juz 3. cet.1 (baru). Kاهره: Maktabah as Safa, p. 11-22 & 496.
- Abu Hayyan al-Andalusi. t.t. *Tafsir al-Bahr al-Muhith*. Cairo: Dar al-Fikr. Jil. 7, p. 183-186 .
- Abū Hūsain Muslim ibn al-Hājaj Al-Qusairī an-Naisabūrī (Imām) (2004), *Sūrah al-Mustīm*, Lubnan : Dār Al-Kutub Al-'Ilmiyah.
- Abu Ja'far Muhammad Ibn Jarir al-Tabari. 1995. *Jami' al-Bayan an Ta'wil Aayi al-Qur'an (Tafsir At-Tabari)*. Beirut: Dar al-Fikr, p. 135.
- Abu Qasim Mahmud bin Umar al-Khawarizmi al-Zamakhshari. t.t. *Tafsir Al-Kasyaf*. Jil 2, p. 194-195.
- Adnan Abd Rashid (Dr), *Islamic Paradigms for Women's Education and their roles to bring up Tawhidic Ummah* In: International Conference on Women Universities as Agents of Change, 26th - 27 th November 2010, IIU Islamabad (p.5).
- Ahmad Hasan Mohd. Nazam & Ahmad Hasan Mohd Nizam. 2001. *Hikmah di Sebalik Wasiat Luqman al-Hakim*. Johor Baru: Perniagaan Jahabersa., p. 69.
- Ahmad Hasan Mohd. Nazam. 2009. *Wasiat Luqman al-Hakim*. KL: Telaga Biru, p. 20-70.
- Al-Alusi, Syihabuddin Mahmud. 1398H. *Ruh Al Ma'ani Fi Tafsir Al-Qur'an Al-Azhim Wa Sab'al Mathani*. Beirut: Dar al-Fikr. Jil. 21, p. 65, 82- 88 & 127.
- Al-Imam Abdullah Ibn Ahmad Ibn Mahmud al-Nasafiy.1989. *Tafsir al-Nasafiy al-Musamma bi Madariki at-Tanzil wa Haqa'iq al-Takwil*. Beirut, Lubnan,: Dar al-Qalam. jil 4, p.130 & 194.



- Al-Imam Ibn Kathir al-Quraisy Ad-Dimasyqiy. 1996. *Al-Bidayah wa al-Nihayah*. Beirut: Dar al-Fikri. Jil. 2, p. 27 & 123- 127.
- Al-Imam Ibn Kathir al-Quraisy Ad-Dimasyqiy. 2000. *Al-Misbahul Munir fi Tahdziibi Tafsir Ibn Kathir*. Riyadh: Dar al-Salam lin Nasyr wa al-Tauzi'. Jil. 4, p. 140, 443 & 444.
- Al-Maidani, Abu al-Fadhil Ahmad bin Muhammad. 1393H. *Majma'al-Amsal*. jil 1. t.p., p. 222.
- Al-Qurthubi, Muhammad Ibn Ahmad. 1994. *al-Jami' li Ahkam al-Qur'an*. Cairo: t.p
- Arip Sa'aya (1991), "Konsep Disiplin Menurut Perspektif Islam" dalam *Generasi Pelajar Pembina Tamadun Abad 21*, Petaling Jaya: Persatuan Kebangsaan Pelajar Islam Malaysia (PKPIM) dan Budaya Ilmu, cet. 1, p. 85.
- Azizi Umar dan Supyan Hussin. 2007. Kekangan Kurikulum Diniah Dalam Polisi Pendidikan Kebangsaan Selepas Kemerdekaan: Suatu Tinjauan Awal Di Sekolah Agama Rakyat. dalam Mazlan Ibrahim & Kamarudin Salleh, *Islam Pasca Kemerdekaan*. Shah Alam: Karisma Publications Sdn Bhd.
- Faridah Yahaya. 1997. *Keberkesanan Pengurusan Sekolah Agama Rakyat Daerah Kuala Muda, Yan Kedah*. Disertasi Sekolah Siswazah, Universiti Utara Malaysia.
- Ibn Hanbal, Ahmad. 1398H. *Kitab Az-Zuhd*. t.p, p. 48, 49, 194 & 207.
- Ibn Mushtafa, Ismail Haqqi. 1306H. *Tafsir Ruh Al-Bayan fi Tafsir al-Qur'an*. jil 3. Istanbul:tp, p. 48, 51 & 138.
- Ibn Qutaibah, Abdullah bin Muslim. t.t. *Al-Ma'arif*, Cairo: Dar al-Ma'arif, p. 55.
- Imam Ibn Athir. 2000. *An-Nihayah fi Gharib al-Hadis wa al-Athar*. Beirut, Lebanon : Dar al-Ihya' al-Turath al-Arabi, juz 1, p. 289 dan juz 4, p. 23, 289
- Kementerian Pendidikan Malaysia. 1996. *Buku Laporan Kajian Status SMAR*. KL: KPM.
- Khan, Shadiq Hasan. t.t. *Fath Al-Bayan fi Maqasid Al-Qur'an*. Cairo: Matba'ah al-Ashimah. jil7, p. 281.
- Khutbah Jumaat. 2004. Pendidikan Anak-anak Menurut Islam. KL: JAKIM. 16 Apr 2004.
- M. Natsir, 1973. Islam dan Kristen di Indonesia. Jakarta: Bulan Bintang.
- Mohd Ridhuan Tee Abdullah. 2010. Peranan *Al Amr bil Makruf wa an-Nahyu wan al-Munkar* dalam Menangani Isu-isu Sosial. *Prosiding Kemelut Peradaban Remaja di Malaysia*. KL: Jab. Al-Qur'an dan al-Hadis Universiti Malaya. p.108-111.
- Nunnally, J.C. 1978. *Psychometric Theory*. New York: Mc Graw Hill Publication Company.
- Othman, F.M., M.Z.M. Zin, A.A. Sakat, M.R.M. Nor, M.A. Kasmoo, M.N.A. Kadir, et al., 2011. Interpretation methodology of Al Shaykh 'Abd Al-Rahman Al Sa'di in his Taysir Al-Karim Al Rahman Fi Tafsir Kalam Al-Mannan. *Advances in Natural and Applied Sciences*, 5(5): 422-431
- Sakat, A.A., M.Z.M. Zin, M.A. Kasmoo, M. Ibrahim, M.N.A. Kadir, F.M. Othman, et al., 2011. Implementation of hadith methodology in translated literature of sheikh aaud al-fatani. *Advances in Natural and Applied Sciences*, 5(5): 462-466.
- Sapora Sipon, Roslizawaty Ramly, Munira Abdul Mutalib. 2006. Imam Ghazali's Six Steps Towards Chane In The Prevention Of Drug Abuse. *Proceedings Of International Counselling Symposium On Drug Prevention And Rehabilitation*. Kolej Universiti Sains Islam Malaysia., p. 5.
- Syarif Hade Masyah. 2007. *Menjadi Ibu Bapa Genius: Petua Luqman al-Hakim*. Batu Caves, Selangor: PTS Millenia Sdn Bhd, p. 86.

