

**THE CORE DEVELOPMENT OF BI'AH SOLEHAH IN KOLEJ UNIVERSITI ISLAM  
PERLIS (KUIPs): A RECOMMENDATION ACCORDING TO  
THE QURAN AND THE SUNNAH**

**PENGEMBANGAN INTI BI'AH SOLEHAH DI KOLEJ UNIVERSITI ISLAM  
PERLIS (KUIPs): SATU GAGASAN MENURUT  
AL-QURAN DAN AL-SUNNAH**

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**ABSTRAK**

Bi'ah solehah atau lingkungan yang baik merupakan suatu penyumbang besar dalam pengembangan kepribadian pelajar di suatu institusi. Pengembangan kepribadian pelajar bukan saja dipengaruhi oleh pengajaran dan pembelajaran di dalam ruang kelas saja. Akan tetapi, faktor lingkungan turut mempengaruhi pengembangan kepribadian pelajar. Bagaimanapun, kajian ini mendapati bahwa gagasan dalam pengembangan elemen bi'ah solehah masih belum diperkenalkan dalam berbagai kajian, khususnya dalam pengelolaan perguruan tinggi. Berhubungan dengan hal tersebut, artikel ini bertujuan menyarankan inti utama dalam pengembangan bi'ah solehah, khususnya di Kolej Universiti Islam Perlis (KUIPs). Kajian ini adalah sepenuhnya bersifat kualitatif dan melibatkan pengumpulan data melalui kaidah dokumentasi dan dianalisis dengan menggunakan kaidah analisis dokumen. Hasil dari kajian menunjukkan sekurang-kurangnya terdapat enam ini utama yang disarankan dalam pengembangan bi'ah solehah di KUIPs, yaitu pembudayaan ilmu, pelaksanaan *amar ma'ruf nahi al-munkar*, pergaulan dengan mematuhi syariah, memberdayakan pelaksanaan sholat jama'ah, membentuk komunikasi digital bi'ah solehah dan lingkungan kondusif dan nyaman.

**Kata Kunci:** Pengembangan, Bi'ah Solehah, Inti, Kepribadian Pelajar

**ABSTRACT**

*Bi'ah Solehah, or a good environment, is one of the significant contributors to the development of students' personalities in an institution. The development of students' personalities is not only influenced by teaching and learning in the lecture room. Additionally, environmental factors also affect student personality development. However, the study found that the core of developing the element of bi'ah solehah is still not introduced in any study, especially in the implementation in higher education institutions. This article proposes the central core in developing bi'ah solehah, especially at the Kolej Universiti Islam Perlis (KUIPs). This study is entirely qualitative and involves data collection through documentation methods and analysis through document analysis methods. The findings of the study show that there are at least six main thrusts proposed in the development of religious worship at KUIPs, namely the cultivation of knowledge, implementation of *amar ma'ruf nahi al-munkar*, Sharia-compliant socializing, empowering the implementation of congregational prayers, bi'ah solehah digital communication and a conducive and comfortable environment.*

**Keywords:** *Development, Bi'ah Solehah, Core, Student Identity*

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## INTRODUCTION

The term *bi'ah solehah* is derived from an Arabic word that means a good environment. The environment is one of the crucial elements in shaping a person's personality and identity. Islam, a comprehensive religion, has preceded this concept very clearly. It can be seen based on the Quran or Sunnah texts. Among them is a hadith: "A man's way of life influences another, so you should choose your brother accordingly" (HR et al. and al-Tirmidhi). In another hadith, the Prophet Muhammad SAW gave a parable in which a person who is friends with a perfume seller and an iron maker will be influenced by his environment, whether good or bad. When the judgment day comes, that person will be resurrected by Allah SWT and the person who was made his hero. This is very clear in the words of His Prophet SAW: "That person (on the Day of Resurrection) will be with the person he loves" (HR. al-Bukhari and Muslim). The above passages clearly show that a good environment affects the development of a person's personality.

Several studies have been conducted to identify the causes of problems among school students. Raihan and Kamarul (2019) cited studies in the West which found that lesbian, gay, bisexual, and transgender (LGBT) elements in schools are caused by the influence of the environment. In addition, Usman (2013) explained that a hostile environment causes school bullying. Based on Malinen & Savolainen's (2016) study of 642 teachers in Finland, it was found that negative environmental influences also cause stress and depression problems.

Cultivation of *bi'ah solehah* in the following institutions. As Hassan (1987)

explained, the environment can affect a person's appreciation of moral values. With that, every institution should try to create a good environment, whether at the school or institution level.

## METHOD

This research is entirely qualitative and involves data collection through a literature review. Therefore, the subject of the study is related to the core of the development of *bi'ah solehah* at Higher Education Institutions, or more specifically, at KUIPs. The writer will refer to primary data in Islamic Studies to obtain comprehensive results. Apart from that, other secondary data will also be the writer's reference to obtain satisfactory data. The data that has been collected will be analyzed using the content analysis method.

## RESULT AND DISCUSSION

### **The Influence Of *Bi'ah Salehah* In The Formation Of Muslim Individual Identity**

*Bi'ah Solehah* is a term from the Arabic language that consists of two words. The first word, *bi'ah*, means *al-halah*, which is the condition, atmosphere, or environment (al-Fayruz Abadi, 2005). On the other hand, *Solehah* is from the word *salaha*, which means good. The antonym for this word is *fasada*, which is broken (al-Fayruz Abadi, 2005). More specifically, the term good is meant to follow the guidelines set by Syarak. With that, the term *bi'ah solehah* can be understood as a good environment that meets the requirements of Syarak.

This concept has been explained earlier in the context of the Quran and Sunnah. The environment plays a role in shaping the development of a Muslim's identity. In this regard, the Qur'an has reminded us many

times that a Muslim is prohibited from making infidels their leaders and close friends. One of those verses is as Allah SWT says as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكٰفِرِينَ اءُولِيَآءَ مِنْ دُونِ  
الْمُؤْمِنِينَ ؕ اءَتْرِيدُونَ اءَنْ يَجْعَلُوا لِلّٰهٖ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا

Meaning: “O people of faith, do not ever take non-believers as your leaders (or close friends) other than the believers. Do you want a clear reason for Allah (to torture you)” (Surah al-Nisa: 144).

The verse above clearly shows that there is a prohibition from Allah SWT to make infidel leaders or close friends in the life of a Muslim. According to the writer, this ban is, to some extent, due to taking into account their influence on the construction of a Muslim’s identity. Therefore, from the verse above, Ibn Kathir (2004) explains that Allah SWT forbids believers from befriending unbelievers, justifying them, taking their advice, and loving and spreading the secrets of believers to them (Ibn Kathir, 2004).

Allah SWT created humans in a state of nature. The nature that is meant here is the instinct of human creation in line with the will of Islam and free from the elements of shirk to Allah SWT. Because of that, every baby born into the world is influenced by the education and environment patterned by both parents. This is clearly stated by the Prophet SAW, as in the following hadith:

مَا مِنْ مَوْلُوْدٍ اِلَّا يُوْلَدُ عَلٰى الْفِطْرَةِ، فَاَبَوَاهُ يُهَوِّدٰنِهٖ اَوْ  
يُنَصِّرٰنِهٖ، اَوْ يمجِّسٰنِهٖ

Meaning: “Not from every birth but born in nature. Thus, both his parents molded him to be a Jew, a Christian or a Magian” (al-Bukhari).

Based on the hadith above, al-'Ayni (2001) explained that natural children tend to

accept the truth. Thus, Allah SWT has created him in a state of readiness to accept Islam and obey the laws that have been established in it (al-'Ayni, 2001). Because of that, parents play a role in ensuring that the tendency continues. The Prophet SAW also reminded us that every Muslim should find good friends because he considers their influence in constructing his personality. So much so that when a person wants to change into a better person, the Prophet SAW suggests moving to an area with a good environment. This is indicated by a story told by Prophet SAW as follows:

كَانَ فَيْمَنْ كَانَ قَبْلَكُمْ رَجُلًا قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا،  
فَسَأَلَ عَنِ اءَعْلَمِ اءَهْلِ اءَلْءَرْضِ فءَدَّلَ عَلٰى رَآهِبٍ، فَاَتَاهُ  
فَقَالَ: اِنَّهٗ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَهَلْ لَهٗ مِنْ تَوْبَةٍ؟  
فَقَالَ: لَا، فَقَتَلَهٗ، فَكَمَّلَ بِهٖ مِآئَةً ثُمَّ سَأَلَ عَنِ اءَعْلَمِ اءَهْلِ  
الْءَرْضِ فءَدَّلَ عَلٰى رَجُلٍ عَآلِمٍ، فَقَالَ: اِنَّهٗ قَتَلَ مِآئَةً نَفْسٍ،  
فَهَلْ لَهٗ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ، وَمَنْ يَحْوُلُ بَيْنَهٗ وَبَيْنَ  
التَّوْبَةِ؟ اِنطَلِقْ اِلٰى اَرْضٍ كَذَا وَكَذَا، فَاِنَّ هٰمَآ اَنَآسًا يَعْءُبِدُوْنَ  
اللّٰهَ فَاَعْبُدِ اللّٰهَ مَعَهُمْ، وَلَا تَرْجِعْ اِلٰى اَرْضِكَ، فَاِنَّهَا اَرْضٌ  
سَوِيَّةٌ...

Meaning: “There was a man among the previous people who killed 99 people. (A feeling of wanting to repent arose in him), Thus, he asked who the most knowledgeable person in this world was. (The people) showed him a worshipper, so the man came to him and told him that he had killed 99 people. Is there still a chance for him to repent? The worshipper answered: “No”. The man then killed the worshipper and killed 100 people. Then (a feeling of repentance arose in him) he asked who was the most knowledgeable person in this world. (The people) refer him to a knowledgeable person. (The man came to him) while saying that he had killed 100 men, so is there still a chance to repent? The

*learned man said: "Yes". What stands between him and repentance?" Go to that village. The inhabitants worship Allah SWT there, and you should worship with them. Never go back to your village because the environment in that village is not good (Muslim).*

The story above indirectly shows the importance of an exemplary environment in transforming a person for the better. With that, several researchers, including Berne (1964), explained that human behavior, thoughts, and feelings cannot be separated from the influence of the environment that it passes through. When an individual associates with another individual in a certain period, then goodness will affect him in his unconscious state (M. Umaruddin, 2003). Likewise, vice versa.

### **Social Symptoms Among Higher Education Institute Students**

In higher Education Institutions (HEI), students cannot escape being associated with social problems. According to Normadiana et al. (2021), social problems involving students' behavior in Public and Private HEIs are often the choice of mass media reports. It is clear from Normadiana et al. (2021) that among the reports of social problems and atypical cases that have been successfully recorded are such as cases of baby abandonment, *khalwat*, rape, bullying, cyberbullying, drug consumption, and illegal racing. The study of Zainudin et al. (2008) explained that the problem of promiscuity involving HEI students is often displayed through the local media. Jabatan Agama Islam Selangor (JAIS), for example, in 2022, arrested a total of 341 HEI students and 178 people throughout 2003 for the offense of immoral acts (Zainudin et al., 2003). Ahmad Firdaus et al. (2016) explained

that social problems among students, to some extent, affect the growth of human capital to create a civilized and quality society.

Several studies have been done to identify the factors that cause social problems among students in HEIs. Even so, the most dominant factor is seen to be caused by adverse environmental influences. The effort to produce students who hold and practice Islamic teachings is influenced by teaching and learning and environmental factors, which is how a person lives his daily life (Nohrisham, 2015). Along with this view, Norhisham (2015) also quotes the view of Ismail Ibrahim, who states that the influence of the environment is an essential element in the formation of a person's character, way of thinking, attitude, and self-development.

### **A Brief Introduction Of Kolej Universiti Islam Perlis (KUIPs)**

Along with the desire of the state of Perlis to make the state a leading educational hub with the core motto: "Perlis, the State of Knowledge", then on March 3<sup>rd</sup>, 2013, the Kolej Universiti Islam Perlis (KUIPs) was established. KUIPs is a Private Higher Education Institution under the auspices of the Majlis Agama Islam dan Adat Istiadat Melayu Perlis (MAIPs) (Muhammad Ihsan et al., 2022). Along with KUIPs vision, which is to make KUIPs a superior and competitive educational institution at the global level, KUIPs has established as many as four faculties, namely the Faculty of Islamic Studies, the Faculty of al-Quran and al-Sunnah, the Faculty of Muamalat and Islamic Finance and the Faculty of Business and Management Sciences. Three study centers were established: the Centre for Foundation Studies, the Centre for Graduate Studies, and

the Centre for Language and General Studies. KUIPs offers a variety of programs at the foundation, diploma, bachelor's, master's, and doctorate levels.

KUIPs was established with a solid mission to integrate and spread knowledge and understanding based on al-Quran and al-Sunnah towards producing people with intellectual capital who contribute to the civilization of the ummah.

### Recommendation Of The Six Main Core Building Bi'ah Solehah In KUIPs

There are at least six central cores in the formation of pious faith according to the perspective of the Qur'an and Sunnah that can be suggested, namely:

#### 1. Cultivation of Knowledge

Cultivation of knowledge is a mandatory element that must be present at the core of the development of pious religion. Cultivation means the process or way of culturalising something. Meanwhile, knowledge means knowledge covering all fields, whether worldly or *khaki*. Thus, knowledge is cultivated in various disciplines, whether worldly or *khaki*.

Cultivating knowledge is one of the main elements in forming pious faith in an institution. This is because the position of knowledge itself is so high that it plays a role in shaping the identity of a quality Muslim. Islam came with a call to its people to cultivate knowledge in life. This can be proven by the first revelation revealed by Allah SWT:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Meaning: "Recite (O Muhammad) with the name of your God who created. He has created man from a clot of blood. Read it and your Lord Almighty. It is He who teaches man what he does not know" (Surah al- 'Alaq: 1-5)

The order from Allah SWT to Prophet Muhammad SAW to read is one of the signs of the importance of knowledge in the life of a Muslim. In addition, to call the cultivate knowledge in their lives. According to Sharifah (2022), this revelation has triggered a significant transformation in human life. Sharifah (2022) added that this revelation has transformed the *jahiliyyah* society into a society with a superior civilization.

In the context of a student's life, cultivating knowledge is necessary to build the student's personality. It aligns with the mission of KUIPs itself. This institution integrates and spreads knowledge and understanding based on al-Quran and al-Sunnah towards producing individuals with intellectual capital who contribute to the civilization of the ummah.

#### 2. Implementation of Amar Ma'ruf Nahi Munkar

*Amar ma'ruf nahi munkar* means inviting people to goodness and preventing them from doing sinful acts. According to Alias and Muhammad Hafiz (2018), at least the word *amar ma'ruf nahi munkar* is used in the Quran eight times, and all of them refer to the collective responsibility of every Muslim in carrying out this duty (Alias & Muhammad Hafiz, 2018).

One of the verses in question is like the words of Allah SWT as follows:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning: “*There should be a group that calls for goodness among you. Enjoining other people to do good things and forbidding them from doing evil. And those are the successful people*” (Surah Ali ‘Imran: 104)

According to Ibn Kathir (2004), in this verse, Allah SWT commands that a group of Muslims do *amar ma’ruf nahi munkar*. Even if this matter becomes an obligation on every individual of this community, as the Prophet Muhammad SAW said as follows:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُعَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أضعفُ الإيمَانِ

Meaning: “Whoever among you sees an evil, then, he should prevent it with his hands; if he is unable, then prevent it with his tongue, and if he is still unable, then prevent it with his heart. That is the weakest faith” (HR. Muslim).

Implementing *amar ma’ruf nahi munkar* has a very positive effect on the personality development of students in an institution. According to Ain Nabila and Khazri (2022), with the implementation of *amar ma’ruf nahi munkar*, the law of Allah SWT can be upheld in the middle of society. At the same time, evil and social symptoms can be dealt with prudently (Ain et al., 2022).

### 3. Sharia Compliant Association

Association or *ikhtilat* is one of the main elements that must be taken care of in the relationship between men and women. Sharia-compliant relationships mean relationships between men and women that are based on the rules of Sharia.

In general, intercourse between men and women is something that cannot be avoided in human life. According to Mohd Azhar (2004), Islam does not prohibit social relations between men and women, considering that the relationship between the two sexes started

with the early existence of humans in this world. However, the relationship between men and women needs to be limited by *Syarak*, given that both sexes are naturally attracted to each other. Mohd Azhar (2004) has outlined several principles that must be followed in the relationship between men and women, namely covering the private parts, lowering the gaze, avoiding free association, not committing *khalwat* (men and women alone), not having intercourse and guarding the tongue (Mohd Azhar, 2004).

Maintaining social boundaries per the wishes of *Syarak* is highly demanded. Sharia-compliant associations will give good results, especially in creating a good environment. In fact, according to Phayilah et al. (2020), neglecting Sharia-compliant socializing will lead to free association and, at the same time, lead to various damages in a community, such as adultery, drug abuse, and so on (Phayilah et al., 2020). Sharia-compliant socializing needs to be emphasized as one of the recommendations for constructing the central core of religious piety in an institution, especially in KUIPs.

### 4. Empowering the Implementation of Congregational Prayer

In many texts, both the Quran and the hadith show that prayer is the principal act of worship in Islam that must be preserved. Taking care of prayer has a positive effect on the life of a Muslim. This is clearly stated by Allah SWT in the Qur'an as follows:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Meaning: “...and establish prayer, indeed prayer prevents from immoral and evil things...” (Surah al-'Ankabut: 45)

*Fahsya'* is something abominable, words or actions, while *munkar* means

disobedience to Allah SWT (al-Isfahani, 1961). According to Ibn Kathir (2004), continuous prayer will lead to abandoning two things: *fahsyah* and *munkar*. Based on a study by Norul Huda and Mariam (2015), there are several advantages of performing prayers, among them are such as awakening the spirit to do good deeds and duties, giving peace and relaxation, strengthening the bonds of brotherhood, calming the mind and emotions and many more.

In the implementation of prayer, Muslims, especially men, are ordered to perform it in congregation in the mosque. The importance of performing in the congregation so that Allah SWT encourages by bestowing rewards doubled more than performing alone. Prophet Muhammad SAW explains this in the following hadith:

صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَدِّ بِسَبْعٍ وَعِشْرِينَ  
دَرَجَةً

Meaning: “Prayer in congregation is twenty-seven times better than alone” (al-Bukhari).

Prayers performed in congregation have a positive effect, not only on the individual but also on the local community. According to Hamzani and Ainul Nadzifah (2021), congregational prayer has several effects, such as restoring the glory of Islam, disciplining the community to obey the leader, and forming a solid and united community.

## 5. Bi'ah Solehah Digital Communication

Digital communication of bi'ah solehah is one of the platforms proposed to ground *bi'ah solehah* at Kolej Universiti Islam Perlis (KUIPs). Digital communication means utilizing digital media to deliver information about religious beliefs, such as websites, social media applications, etc.

Average students at Institutes of Higher Education, especially at KUIPs, use digital communication daily. This space needs to be organized better to spread as much information as possible about *bi'ah solehah*. The dissemination of information, as suggested, is part of the da'wah element commanded by Allah SWT to humans, such as the words of Allah SWT as follows:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ  
بِالَّتِي هِيَ أَحْسَنُ

Meaning: “Call to the way of your Lord with wisdom and good teaching. And dialogue with them in the best way...” (Surah al-Nahl: 125)

One of the commandments of Allah SWT is to preach to people with wisdom. Wisdom is intelligence, and a preacher should use his wisdom so that every element of preaching can be delivered well and effectively to the listener. In contemporary da'wah, digital platforms are among the wisest and most effective ways to convey information regarding da'wah, including cultivating pious faith in KUIPs. This indicates that the use of digital platforms among students is very high. Thus, indirectly, the preaching of pious faith can be spread quickly, even giving good understanding to students.

## 6. Conducive and Comfortable Environment

One of the elements of piety that needs to be taken seriously is the element of a conducive and comfortable environment. Conducive environment means an environment that is suitable for its inhabitants. Furthermore, a comfortable environment means an environment that pleases its occupants. In educational institutions, a conducive and comfortable environment can be understood as an environment suitable for

students' lives, calm and comfortable so that it can incentivize students to continue enthusiastically acquiring knowledge. Mohammad Azri and Crispina (2019) cited the views of Mucherah et al., where the conducive environment can generate a positive attitude, level of interest, and student enthusiasm to continue to be in a learning mood.

A conducive and comfortable environment involves physical facilities and spiritual elements where students feel safe and free of emotional or physical disturbances. This element of a conducive environment was explained by the Prophet SAW earlier. They are cultivating (*salam*), the prohibition against hurting other Muslims either by word or deed, not being allowed to say obscenities, the prohibition against defecating on the streets and in shady places, and various other Islamic teachings regarding this matter. Therefore, the construction of religious piety, especially at KUIPs, must consider this environment to ensure students' holistic and balanced development.

## CONCLUSION

*Bi'ah Solehah* is one of the essential elements in building a student's existence in an Institution, including KUIPs. Becoming a student depends not only on learning in lecture halls and tutorials. Environmental elements also play a role in fostering student excellence. Islam is seen to attach great importance to this element of the environment. So much so that so many good texts from al-Quran and al-Sunnah explain this matter. Efforts to create pious faith in institutions of higher learning, especially in KUIPs, are vital. However, careful planning must be organized to produce effective and

comprehensive results. Because of this, the author has proposed at least six main thrusts in the construction of righteous faith in Higher Education Institutions, especially in KUIPs, namely the cultivation of knowledge, the implementation of *amar ma'ruf nahi munkar*, sharia-compliant socializing, empowering the implementation of congregational prayers, communication digital *bi'ah solehah* as well as a conducive and comfortable environment.

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