

# Journal of Self-Hisbah Reflection: Islamic Innovation and Creativity in Increasing Adolescent Religiosity and Resilience

Mardzelah Makhsin, Noor Farihah Mohd Noor, NorHasimah Ismail, Abdul Manaf Bohari, Amirul, Fahmi Mat Sukeri

**Abstract:** This article aims to identify the effectiveness of the Journal of Self-Hisbah Reflection on the aspects of religiosity which comprises three constructs namely faith, focus on worship elements and morals. While the aspect of resilience focuses on three things: optimism, acquisition of active skills and courage to face challenges. Researcher's measure religiosity and resilience are two groups of treatment group and control group by using the Scale Medium Youth Appreciation of Islamic Education (SPPIP-M) to see the level of religiosity and Resilience Scale (SDT) to see the level of resilience. This study uses quantitative methods in the form of case studies involving 40 students in control and treatment groups. Overall, the results of the study prove that the treatment group using the Journal of Self-Hisbah Reflection undergoes a change in religious and resilience levels. This makes the Journal of Self-Hisbah Reflection an intervention that can care for the religious and resilience stages of school-aged teens.

## I. INTRODUCTION

Journal of *Self-Hisbah* Reflection based on the principles of behavior change and purification of the soul that is described in the Quran in Surah al-Sham: paragraphs 7 and 8 can be understood in the context of the definition of SayyidQutb (1992), that humans are creatures of habit, potential and complex directions, have the potential to do good or bad, have the option to follow instructions or error and have the ability to distinguish between good and bad. Indeed, human nature has an advantage with the potential to be awarded, in addition to having the power of thought and direction in human beings. Therefore human beings are chosen to accept responsibility in managing nature with the potential of nature and the power of thought. In this regard, human beings using the potential of nature and the power of thought with the method set by Allah S.W.T will be able to cleanse the soul, develop the potential of good and defeat the potential of evil will gain the victory and affection of Allah S.W.T. On the contrary, people who use the potential of nature and the ability of the mind in the same way are weak and living in harmony (Hamka 2003; Azhar 2006; Hasnan 2008; Khadijah 2009).

Revised Manuscript Received on May 28, 2019.

Mardzelah Makhsin, Universiti Utara Malaysia, Malaysia  
Noor FarihahMohd Noor, Universiti Utara Malaysia, Malaysia  
NorHasimahIsmail, Universiti Utara Malaysia, Malaysia  
Abdul Manaf Bohari, Universiti Utara Malaysia, Malaysia  
AmirulFahmi Mat Sukeri, Universiti Utara Malaysia, Malaysia

The principle of human potential and ability has a relationship with self-control especially in controlling human potential from the mind, heart, soul and spirit aspects. Consequently, the principle of control is the main focus of this study as an effort in highlighting hisbah as a sound control consisting of internal and external control.

Internal control or self-healing in this study adopts the theory of self-reflection introduced by al-Ghazali in the book *Ihya 'Ulum al-Din*. According to al-Ghazali (2004) the self-reflection process consists of *musyaratah* (promise of heart), *muraqabah* (behavioral observation), *muhasabah* (mind accounting), *muaqabah* (spiritual affirmation), *mujahadah* (struggle desire) and *muatabah* (soul cleansing). While external control or *hisbah* social involving parents, teachers, friends, schools and community environments. Next, the appreciation of moral character consists of religious, national, community, family and individual.

The ability of the Journal of *Self-Hisbah* Reflection on his character as a product is identified to solve the issue of moral problems especially among adolescents. In general, the findings give the impression that there is the use of *self-hisbah* among high school students. Similarly, the student's view of the hisbah social component also contributes to the appreciation of student morality in Islamic Education.

Consequently, the contribution of this study can provide input to the policy-practice curriculum explores *hisbah* in learning Islamic education. Therefore, this study was conducted to identify the effectiveness of using the Journal of *Self-Hisbah* Reflection on adolescents from religious and resilience aspects.

## II. LITERATURE REVIEW

*Hisbah* in the Qur'an comes from the word *ha-sa-ba* and it was published by the words meant counting, calculating, evaluating and including the day of reckoning. Ibn Khaldun states in his book *Muqaddimah* (2002), where he defines hisbah as a duty that invites things to nature and prohibits doing evil things.

### Self-Hisbah

Self-Hisbah also is a surveillance system involving the internal control process to ensure that good and bad attitude



will be implemented in Islamic Education (MardzelahMakhsin, 2012). Therefore, here we can conclude that self-hisba his a process of calculating, calculating, evaluating what happens in a person who will induce self to the good and leave the wrong. It is important to build self-hisbah among teenagers who are often faced with a crisis of self-identity while growing up. Teens who are experiencing personal identity disorder are often trapped in unhealthy social ills. Therefore, the self-hisba his an effort to awaken human morality through religious and spiritual appreciation of the strong and in line with the nature and requirements recommended in Islam.

### **Musyaratah (Treaty of the Heart)**

The rules or the intentions of the intentions are to make the requirement through the bond of the covenant in the heart or plant the determination in life. The heart is the center of memory and understanding (al-Razi, 2000). The heart is able to interact with the mind to achieve prosperity and prosperity through intellectual, emotional, moral, spiritual and religious intelligence that are categorized as behavioural behavior (Hasnan, 2008; Rusdin, 2011). Behavioral consciousness differs according to the motives and motivations possessed by one (Ahmad Faried, 2004).

According to Mujib and Mudzakir (2002), the behavior of the heart is also known as qalbiyah intelligence which consists of nineteen forms of intelligence such as humility to Allah, zuhud, warak, expecting good, applying knowledge for good, cautious with behavior, sincere, istiqamah, patience, rejoicing, gratitude, shame, honesty, precedence to the interests of others, tawaduk, amarmakruf and nahimungkar, accepting the truth and fearing Allah (Hamka, 2003; Tohirin, 2009; Ibrahim, 2010).

The heart needs to be preserved from bad guesses by giving a good call, removing envy, shortening the imagination, and avoiding arrogance by hiding the glory, and remaining all acts that can give glory, avoid every circumstance that can dump into vain affliction, maintaining the trust by seeking knowledge, filling the mind with adab and susila, preparing patience, concluding with zikir and enjoying with gratitude (Lutpi Ibrahim, 1983; Hasnan, 2008; Zuridan, 2010; Rusdin, 2011). Hearts have six levels of three levels and three higher levels. Low rating covers the world of decorating, the desirable passions and the enemies that bother him. A high level of heart is a science that can give an explanation, reason to consider and believe God and believe in it (Ibn Qayyim, 2003; Engku, 2007; Hasnan, 2008). The rules are made by setting the conditions by listing important things to be a good Muslim, positive-minded to problems and optimistic with the help of Allah (Yatimah 2008).

The rules also involve a reflective thought process by linking everything that happens to be a lesson and example. Reliable thinking needs to be encouraged with deep conviction about pre-requisites to advance and not easily influenced by impulse impulses and destructive passions. It needs to be in the process of developing minds and self-awareness based on the Quran. Among the contents of the Qur'an that describe the events of human beings should be exemplary and guides such as the story of Noah, the prophet

Lut, Moses and Prophet Isa. The event is a life story that can be repeated and recurring if people do not take it as a lesson.

Hence, reflectively thinking that humans can avoid and learn how to make human life more meaningful (Sidek Baba, 2009).

### **Muraqabah (Observation of Behavior)**

Muraqabah or behavioral observation is an attempt to control ourselves with the habit that God observes and monitors human behavior. Therefore, at all times, people need to be aware of themselves in order to remain in obedience to God's commands and to avoid any misbehavior that leads to misunderstanding (Ahmad Ridha, 2008; Ibrahim, 2010; KamarulAzmi& Ab. Halim, 2010). Behavioral observation or muraqabah is a memory of God by self-evaluation, understanding and realizing the lack of self-esteem by avoiding harmful practices and continuing to practice good deeds (Amina Noor, 2008; Ibrahim, 2010). Muraqabah is divided into three that is to obey Allah in practice, to abstain from evil and to be cautious (Lutpi Ibrahim, 1983).

The muraqabah process is based on obedience to God which is the key to piety that opens the door of happiness (Amina Noor, 2008). To ensure that humans obey and obey the commandments of God S.W.T humans are reminded to be alert to Satan's whispers (al-Darini, 2000).

The practice of muraqabah is started by checking out before doing something. Self-examination is done by questioning whether the behavior is for personal gain and seeking popularity, or because of the impetus of Allah SWT. If the behavior is really due to the redeeming of Allah SWT, then it should continue the conduct despite contrary to the disagreeable lusts and want to leave it. Then the behavior was strengthened with the intention and determination to pursue obedience to Him with complete sincerity and solely for the love of God S.W.T (Hamka, 2003; Ahmad Faried, 2004; Ibrahim, 2010).

### **Muhasabah (Mind of Calculation)**

Muhasabah or practice calculation means making calculations, calculations and judgments on practices performed in the affairs of worship or muamalat among the people are strongly encouraged to reflect on and improve all practices done to God. Muhasabah is also known as self-esteem in identifying yourself with all the inherent weaknesses. Its purpose is to recognize the limit of self until it reaches a calm soul. The calm soul is the soul that has faith and peace in knowing Allah S.W.T (Abu Umar Basyir, 2005; Ibn Sina, 2009; Zuridan, 2010).

Accordingly, the reflection is done to ensure themselves constantly striving for improvement through mistakes and mistakes that we do either intentionally or otherwise to improve the practice of virtue and leave a negative practice in life (Daily News, December 20, 2010). As the Qur'anic verse in surah al-Hasyr verse 18 which means: "O you who believe! Be conscious of Allah and let every person observe what he has done for the next day, and be careful of (your duty to) Allah. Indeed Allah is All-Knowing of what you do.



"(Abdullah Basmeih, 2001). Reflection practice is done with the right time, midnight and loneliness without the interference of others to evaluate all the activities performed within a day by reflecting on all practices and actions done from early morning to bedtime. When the process reflects on the practice, a person who reasonably needs to know the practice that is done throughout the day is a mistake or error that must be rectified so as not to repeat the error (al-Ghazali 2004). While good deeds are to be enhanced in order to achieve the sweetness of faith in the practice of worship (Abdullah NasihUlwan, 1988).

### **Muaqabah (Spiritual Strengthening)**

Spiritual Strengthening is the assessment of the work done through the process of research on the lack of practices performed due to errors and mistakes committed. Spiritual elements are an important aspect of the Islamic Education system to balance the morals or personality of Muslim students (Asar & Ahmad Fazlullah, 2008; Hasnan, 2008). Spiritual is also an element related to the heart, soul, instinct or the like which gives the same meaning, which refers to the human spirit itself which is unknown to humans but only a few. Spiritual formation is closely related to one's moral education. This is because a person who comes up with a noble personality and personality is born of a pure and pure spiritual soul (Hasnan, 2008; Zuridan, 2010). This education begins as early as the infancy of infants and children, adolescents and adults. The ambiance of the environment has a tremendous impact on the formation of the children's personality (al-Ghazali, 2000). Muhammad Qutb (1993) in Abdul Muin (1990) states that the method of moral education is covering exemplary, advice, punishment, story and habits.

In addition, muaqabah can also be performed with the practice of reciting the Qur'an as a daily wirid by accustoming yourself to reading and understanding the spoken verses and implied meaning in the morning or evening. Abdullah NasihUlwan (1989) believes that the teaching of the Qur'an should be applied to their protégé, because: "when our tongues are accustomed to Quranic verses, evolving souls, devout hearts, tears flowing, faith and Islam consolidate in the soul" (Zuridan, 2010). In this regard, reading the Qur'an can educate the heart to be obedient to God S.W.T fears His threat and is pleased with the promise of Allah S.W.T always true. In this regard, reading al-Quran is a practice of muaqabah that can educate people in obeying Allah S.W.T.

The practice of muaqabah can also be performed with fardhu prayer as a person's barrier mechanism of doing evil and evil (Muhammad ZulHelmi, 2010). This is because the prayers performed perfectly can educate oneself with good morals and shun from evil. As explained in surah al-Ankabut verse 45 which means: "And establish the prayer (solemnly); indeed solat can prevent the abusive and wrong act, and indeed remember Allah SWT is greater (benefit and effect), and remember that Allah knows all that you do (Abdullah Basmeih, 2001).

### **Mujahadah (Resistance of Lust)**

Mujahadah or resisting lust intend to work hard against desires. The term 'mujahadah' comes from the word jihad,

which is to work with all sincerity, strength and willingness to believe in the path. Al-Ghazali (2004) explains that mujahadah is basically against desires by subjugating the desires to follow God's will in every case. The Mujahadah is performed to control the power of anger and lust in the human being which collects disgraceful traits and always encourages people to commit evil deeds.

Lust is also the cause of the emergence of mazmumah properties such as takbur, envy, anger, love of the world, lying and so forth. Al-Ghazali (2004) argues that passion is like a wild horse, which if not educated then the horse will drop the person riding on it. On the other hand, if this horse is successfully tamed, it can easily be ridden and will follow only where the destination is. In short, lust is a crime generator in the human body. In the Quran the lust is divided into three categories. First, mutma'inah desire, which is a calm and peaceful heart (Roslan & Nosiah, 2007). The Word of Allah in surah al-Fajr (89) verses 27 to 30 which means: "O calm heart, return to your Lord with a contented and delicate heart. Enter into the congregation of My servants and enter My heaven".

The practice of mujahadah involves the practice of worship that has been set by the religion such as prayers that are deliberately capable of cleansing the heart and preventing individuals from being abusive. Dawn prayers help individuals against excessive sleep deprivation (Muhammad Zul Helmi, 2010). Fasting gives strength to individuals controlling appetite, drinking and sex (Zuridan, 2010; Muhammad Zul Helmi, 2010). Zakat also cleanses the liver from greed. While seeking knowledge weakens the lust of pleasure and relaxation. So, with the intention of performing the worship, we will become closer to piety (Roslan & Nosiah, 2007).

### **Muatabah (Soul Cleansing)**

Muatabah is a process of self-criticism that creates a sense of regret for the mistakes committed. Muatabah or soul cleansing involves elements of spirits, qalb, aqal and nafs (Ansari, 1992; Mostafa, 1994, 1995, 2000, 2009; Abdul Salam, 2003) as the cause in forming intentions on external behavior and human deeds. Therefore, the act of cleansing the soul can open the human heart to accept the truth and the divine nature with the guidance and guidance of God (Ibn Sina, 2009, Mostafa, 2009). Al-Baqarah: 248, al-Fajr: 27, al-Zumar: 42, al-Taubah: 20, 88, 111, al-Qisas: 19).

Humans who have Mutma'inah souls are more easily controlled because they have a high degree of self-service to God. (Yatimah, 2008; Ibn Sina, 2009). Mutma'inah soul is the strongest and most perfect soul of the soul because it is able to realize the essence of life by consciousness of knowing the source from all sources of life ie Allah S.W.T (Amina Noor, 2008). In this case, the cleansed soul can bring himself back to God as a source of holiness and guidance of life. Practice is evolving through two forms of approach which is in the way of the implementation of the pillars of Islam and inwardly by means of dhikr, thought, consciousness, abstaining from all indecent acts, separating

themselves for the sake of seeking Allah's pleasure, devotion to parents, teachers for Allah and noble virtues (Mostafa, 2009; Ibrahim, 2010; Zuridan, 2010).

### Religiosity and Resilience

Religiosity and resilience are very important to teenagers who are experiencing the 21st century era with challenges and allegations as western cultures absorb into thinking and lifestyle due to technological explosion. Similarly, many social phenomena and issues expressed in the background are related to the current level of religiosity and youth resilience. In a study abroad supports the well-being of adolescents have a relationship with resiliency and religiosity by Avninder Preet Singh (2016), which is entitled "Well-being of adolescents in relation to self-resilience and religiosity". This is a descriptive study and it was conducted in the districts of Ludhiana, Punjab, India. The sample of the study consisted of 200 11th grade youths, of which 100 men and 100 female government high schools. The data obtained by using the General Well Being Scale by Kalia and Deswal (2012), the Grain of Resistance Scale by Wagnild and Young (1993) and for Religious and Spiritual uses Scale by Hernandez (2011). The data were analyzed using Pearson correlation. The findings of the main findings are the significant positive relationship between wellness and self-reliance among adolescents and secondly there is a significant positive relationship between well-being and religion among adolescents.

### III. METHODOLOGY

A quasi-experimental study is a study that resembles a real experiment to see the effects of behavior, reactions or reactions between variables in a controlled situation (Azizah Abdullah, 2005). Both groups carry out pre-experimental tests to prove whether the capabilities or capabilities of both groups are identical or different. The control group is through the normal course of study, while the treatment group will go through a joint study with the independent variable of the study. The population of the study was comprised of four formidable Islamic students at TenkuPutera National High School (SMKTP). The Muslim students who became the sample of the study were 40 people, namely 20 men and boys and 20 female students. 20 students will be treated as 10 men and 10 women and the control group. For this study, the level of adolescent religiosity and resiliency will be identified after adolescents using the Journal of Self-Hisbah Reflection after two consecutive months. This study uses Factorial 2 x 2 or factorial two by two designs as shown below.

Table. 1 Respondents' demographic profile

Demographic	Treatment Group	Control Group
Gender		
Male	20	20
Female	20	20

### IV. DISCUSSION

The study of the effect of the Journal of *Self-Hisbah* Reflection is to see whether this Journal has been constructed can be used as an intervention thus affecting the

religiosity and adolescent resilience. In this study the quasi experimental method was used. A total of 40 form 4 respondents among high school adolescents from a school became the chosen subject. There are two measuring tools used in this study, the Resource Surveillance (SDT) and the Secondary Education Islamic Remedial Scale (SPPIP-M). Pre-test and post-test were conducted to measure dependent variables ie before and after intervention with treatment groups and control groups.

The findings were to answer the following questions:

**a) Does the Journal of Self-Hisbah Reflection effective reflection on aspects of adolescent treatment group of religiosity?**

The findings show that Journal of *Self-Hisbah* Reflection affects the aspect of the treatment group's religiosity. This is done after calculations between pre test scores and the treatment group's post-test religiosity scores. The result is the p value reached a significant level of  $p < .05$ . These results show that there are significant differences in the effectiveness of the Journal of Self-Hisbah Reflection on the aspects of the treatment of teenage religiosity. The treatment group teens receive interventions which require the group's teenagers to review the Journal of Self-Hisbah Reflection daily so they are always reminded and abandoned about their goals. So the items in the Journal give a profound effect such as the practice of self-reflection using the practice of musyaratah, muraqabah, muhasabah, mu'aqabah, mujahadah and mu'atabah. Not only that, they were asked about daily practices such as charity, listening to lectures, tadarus al-quran, helping people, praying prayers and reading books. In fact, this journal is also about my prayer time record and my circumcision prayer. So these items have guided teens of treatment groups to do good and evaluate, count and self-reflect on the things of kindness they do all day to get the pleasure of God S.W.T in their lives.

**b) Does the Journal of Self-Hisbah Reflection work on the aspect of patient resilience of the treatment group.**

Journal of *Self-Hisbah* Reflection also has a significant impact on the patient's resilience of the treatment group. This is done after computation between pre-test with post-test using "t" test one sample finds that p value is significant and successfully rejects the null hypothesis. This is because in his Journal of *Self-Hisbah* Reflection also deals with my resolve for today, action plan for tomorrow, self-reflection and moaning today. These things have links with optimistic attitudes, gain active skills and dare to face challenges. In addition, resilience has a strong relationship with religiosity based on table 2.

Table. 2 Relationship between religiosity and resilience Paired Samples Correlations

	N	Correlation Sig.
Pair 1 Religiosity & resilience	40	.544
		.000



The correlation test between religiosity and resilience is achieving a significant value of  $p < .05$ . This shows that there is a significant relationship between religiosity and resilience. The results of this study are supported by the study by Nor Azlina (2009) and Md Noor and Nadiyah (2011) also show a significant relationship between religiosity and resilience.

**c) Are there differences between treatment groups and control groups for adolescent religiosity levels?**

The results of the analysis showed that there was no significant difference in the level of religiosity between adolescent treatment groups and control groups. The researcher found that there was an increase in post-test min score from treatment pre-treatment and control group based on table 3 below.

**Table. 3 Min Score and Deviation of Religiosity Standards the Treatment Group and Control Group**

Group		PraReligiosity	PosReligiosity
Treatment Group	Mean	3.3604	3.5665
	N	20	20
	Std. Deviation	.25156	.14318
Control Group	Mean	3.5354	3.6012
	N	20	20
	Std. Deviation	.35062	.26751
Total	Mean	3.4479	3.5838
	N	40	40
	Std. Deviation	.31397	.21251

Based on table 3 there was an increase in the median minority score of the treatment group by (0.2061) from 3.3604 to 3.5665 while for religious control score the control group also increased by 0.0658 from 3.5354 to 3.5838. After being analyzed using a free sample "t" test, there was no significant difference. This may be because the sample taken by the researcher does not have the equality in terms of normality is the adolescent who are in the class who have less academic performance being the treatment group while the adolescent who have excellent academic is a control group. Supposed to researchers took samples of adolescents who have the same normality of groups with poorer academic performance and dividing them into two groups.

**d) Are there differences between treatment groups and control groups for adolescent resilience levels?**

The results of the analysis of "t" free samples found that there was no significant difference between treatment groups and control groups for adolescent resilience levels. This may be because researchers taking samples that have no similarity in terms of normality comprising the treatment group are from less well-educated youth academic performance and control groups are from adolescents who excel in their academic performance. If viewed from the mean score of the two groups there is an increase as in table 4.

**Table. 4 Min Score and Deviation of the Treatment Group's Resilience Standard and Control Group**

Group		Pra Resilience	Pos Resilience
Treatment Group	Mean	3.6971	4.0882
	N	20	20
	Std. Deviation	.33522	.20599
Control Group	Mean	3.8515	4.1191
	N	20	20
	Std. Deviation	.40231	.38128
Total	Mean	3.7743	4.1037
	N	40	40
	Std. Deviation	.37378	.30288

Based on Table 4 above, the mean score for the resilience of the treatment group increased by (0.3911), from 3.6971 to 4.0882, while for the control group mean score resilience also was an increase of (0.2676), from 3.8515 to 4.1191.

**e) Are there differences in religiosity scores between pre-test and post-test for treatment groups and control groups?**

The results of the paired t-test analysis showed that there were significant differences in religious scores between pre-test and post-test for treatment groups but there was no significant difference in religious scores between pre-test and post-test for control groups. This decision has proven enough that the Journal of Self-Hisbah Reflection has treated the aspects of the treatment group's religiosity although the control group did not achieve significant value among pre-test with post-test. This is because the control group does not accept intervention.

**f) Are there differences in resiliency scores between pre-test and post-test for treatment groups and control groups?**

After a paired test of "t" tests, treatment groups and control groups have different resilience scores between pre-test and post-test. This proves the Journal of Self-Hisbah Reflection has impacted on the aspect of the treatment group's resilience.

**The Effectiveness of the Journal on Religiosity and Resilience**

The findings of this study have implications for teachers and schools in disciplinary behavior. In this context, the practice of hisbah is able to educate students with Islamic teachings on individuals, communities, organizations, religions and nations for mutual benefit and safety (Mohamad Syahir, 2016). The concept of amrma'rufwanahimunkar becomes an important element in its ethical ethics. The scope of his understanding is vastly not only in maintaining the relationship with Allah Taala but also emphasizing the muamalah system of fellow human beings (Abd Qahhar Ibrahim, 2017). The findings of the study show that Journal of Self-HisbahReflection has high legality and reliability and has significant impact on adolescence religiosity and resilience. Hence, it can be concluded that the practice of self-directedness is a process of calculating, calculating, evaluating what happens in a person who will induce self to the righteous and abandon the wrong.



It is important to build self-esteem among teenagers who are often faced with a crisis of self-identity while growing up. Teenagers who are experiencing delirium in seeking self-identity often fall into an unhealthy social scene. Self-assessment is a process of a person on himself or how he thinks about himself either positively or negatively (Jamaludin Ramli, 2016). This proves that this Journal can be used as an intervention in addressing the issues that are happening in the school and in addition to developing the potential of adolescents. For example, Islamic Education teachers can monitor their religious beliefs and resilience each time the Islamic Education class uses this Journal of *Self-Hisbah Reflection* so that their adolescents have a determination every day, practice welfare and have action plans for tomorrow and always self-reflection. As another example, the counselor at the school can use the journal to address the issue of juvenile delinquency and the development of self-discipline teenagers. Journal of *Self-Hisbah Reflection* is able to add value to existing practices and not merely focusing on providing individual or group counseling sessions. These journals can be used in counseling programs, personal enhancement and youth attitudes such as personal self-development programs.

## V. CONCLUSION

The findings of the study show that Journal of *Self-Hisbah Reflection* has high legality and reliability and has significant impact on adolescence religiosity and resilience. This proves that this journal can be used as an intervention in addressing the issues that are happening in the school and in addition to developing the potential of adolescents. In this context, Islamic Education teachers can monitor their religious beliefs and resilience each time the Islamic Education classes use this journal to have their adolescents resolved daily, to practice welfare and to have action plans for tomorrow and always self-reflection. As another example, the counselor at the school can use the journal to address the issue of juvenile delinquency and the development of self-discipline teenagers. Journal of *Self-Hisbah Reflection* is able to add value to existing practices and not merely focusing on providing individual or group counseling sessions. The journal can be used in counseling programs, improvement of adolescent personality and attitude as character-building programs.

## REFERENCES

1. Abdul Qahhar Ibrahim, Abdul Ghafar Hj. Don & Muhamad Faisal Asha'ari. (2017). Konsep Hisbah Dan Pengurusan Hal Ehwal Islam Mais Dan Jais Negeri Selangor Darul Ehsan. *Jurnal AL-ANWAR. PBMITT. Volume 1(3)*
2. Al-Ghazali, al-Imam Abu Hamid Muhammad ibn al-Ghazali. (2004). *Ihya' 'Ulum al-Din. Jil. 1-5. Misr: Dar al-Afaq al-'Arabiyah.*
3. Avninder Preet Singh. (2016). Well-being of adolescents in relation to self-resilience and religiosity. *International Education and Research Journal. Vol.2. No.2.*
4. Azhar Ahmad. 2006. *Strategi pembelajaran pengaturankendiri Pendidikan Islam dan penghayatan akhlak pelajar sekolah menengah.* Tesis Doktor Falsafah. Fakulti Pendidikan, Universiti Kebangsaan Malaysia.
5. Azlina, Abu Bakar @ Mohd. 2002. *Psikologi Personaliti Individu.* Shah Alam: Karisma Publications Sdn. Bhd.
6. Fauziah Ibrahim, et al. (2012). *Memperkasakan pengetahuan agama dalam kalangan remaja bermasalah tingkah laku.* Kearah pembentukan akhlak remaja jajahtera. *Journal of Social Sciences and Humanities, 7 (1), 88.*
7. Habibah Elias & Noran Fauziah Yaakub. 2002. *Psikologi Personaliti.* Kuala Lumpur: Dewan Bahasa dan Pustaka.
8. Hamka. 2003. *Lembaga Budi; Perhisan Insan Cemerlang.* Selangor: Pustaka Dini Sdn Bhd.
9. Hasnan Kanan. 2008. *Pendidikan Remaja Muslim.* Jabatan Kemajuan Islam Malaysia.
10. Hazizan Md. Noon, Mohamed Aslam Mohamed Haneef, Selamah Abdullah Yusof and Ruzita Mohd. Amin. (2003). *Religiosity and Social Problems in Malaysia. Intellectual Discourse. Vol. II, No. I, 77-87.*
11. Hernandez (2011).
12. Khadijah Abdul Razak. 2009. *Pembentukan Insan Berakhlak Mulia Daripada Perspektif Pendidikan Islam. Prosiding Wacana Pendidikan Islam Siri ke-7, (peringkat Nusantara) hlm. 325-333*
13. Jamaluddin Ramli. (2016). *Pengertian Konsep Kendiri.* Kuala Lumpur: Dewan Bahasa Dan Pustaka.
14. Khairul Anuar Mastor (2002).
15. Mardzela Makhzin. (2012). *Hisbah dan penghayatan akhlak dalam kalangan murid sekolah menengah di Malaysia.* Tesis Dr. Fal. Universiti Kebangsaan Malaysia, Bangi, Selangor.
16. Muhammad Syahir Abu Bakar, Wan Fariza Alyati Wan Zakaria, Kamaruddin Salleh. (2016). *Cabaran Institusi Hisbah Dalam Dunia Kontemporari Serta Usaha-Usaha Bagi Memperkasakannya.* *Jurnal Ilmi. Jilid 6 2016: 55-68.*
17. Nurul Husna Binti A Rashid. (2015). *Hubungan yatah dengan perapatan keluarga dalam kalangan murid sekolah yang berisiko menagih dadah.* Latihan Ilmiah B. Kaunseling (Hons), Universiti Utara Malaysia, Kedah.
18. Sayyid Qutb 1972. *Fi Zilal al-Qur'an.* Kaherah: Dar al-Syuruq.