

Adolescent Conflict in Kemelut Kasih

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Abstract: Conflict can be describe as no agreement and controversy between one party and the other. The objective of this study is to identify the soul conflicts in the novel studied. This study will use the text analysis method and the approach of the study is Imam al - Ghazali 's Islamic Psychology. The study achieves objective and can be used as examples of useful guidance to readers. The implication of this study is to make one persevering in the face of conflict, always guarding selfishness, striving to avoid conflict and always positive thinking. Islam is the core of education. This study is able to work on pure values and able to develop self-esteem among the community.

Keywords : Conflict, adolescent, woman, patient, pure values

I. INTRODUCTION

Novel is derived from the novella word in Italian which means 'new story' or 'short story' borrowed from the English. The earliest novel produced is Kecurian Lima Million Ringgit (1922) by Hj Muhammad bin Muhammad Said and Faridah Hanum (1925/1926) by Syed Syeikh al-Hadi. Another novel is Iakah Salmah? (1929) and Kawan Benar (1927) by Ahmad Rashid Talu (1927). Hikayat Perchintaan Kasih Kemudaan (1927) by Ahmad Kotot, Melor Kuala Lumpur (1930) by Harun Aminurrahid and Melati Kota Baharu (1939) by A. Kadie Adabi.

A background that gives the novel development pattern focusing almost entirely on the major changes taking place in the political, social and economic aspects of the country. This change actually affects the development and progress of novel writing activities. Among the factors of this development is the domination of Malay as the national language when the creation of various literary institutions, the rise of author education, the increasing number of literary patrons and the emergence of new symptoms in new and free states and nations. The novel continues to evolve and many themes are expected by novel authors. In this study the researcher will examine the conflicts in the work of Rejab F.I.

Conflicts often occur in every class. In this life people will experience distress, pain, weakness and shortcomings. This will cause a very unique and difficult to predict conflict. According to Amran Hassan (2011: 1) the conflict is associated with an unpleasant situation with one another, and it also has a good and bad effect. There is also an opinion that the conflict will be worse if it is not in the early stages. The situation will be more severe and likely to lead to internal weaknesses that should not happen. This conflict will also cause mental, physical disorders that will lead to mental disorders.

Revised Manuscript Received on May 28, 2019.

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According to Malike Brahim (2008) the conflict can be regarded as a subjective phenomenon that fails to detect at the earliest stage of its existence, until it becomes apparent from the actions and behavior of those in conflict. Obviously, this conflict is a condition that cannot be predicted, and will happen to anyone regardless of race, individual, group and country at any time. Everything depends on the situation whether to proceed with the best way or the other way around.

When the conflict occurs indirectly there will be contradictions, disputes, differences and competition between two or more parties. This is because conflicts will cause various negative effects such as disunity, fights, injuries, disappointments, destruction and death.

This study will examine the novels of Rejab F.I's work because of the work produced on the life of the community. Additionally, many exemplary examples and pure values are displayed. This work has been printed and adapted on Radio Television Malaysia.

II. LITERATURE REVIEW

In 1995, Rosnah Baharudin in a Doctor of Philosophy study at the University of Malaya has studied Women In Novel A. Samad Said. This study shows the changing position and role of the main female characters and the side in nine National Literature novels, A. Samad Said. These changes are examined in socio-cultural and historical frameworks that are divided into pre-war, war, postwar and post-independence stages. The position and role of women's characters are examined using a feminist perspective that emphasizes the effects and factors on authors in the formation of the underlying gender ideology of female characters.

The study at Doctorate Philosophy level in 1995 at the University of Malaya was also conducted by Yulduz Emiloglu with the title of Women's Voice of Women: A Comparative Study Among The Writings of Malay Women With The Writings of Women of Mahua 1957 - 1982. This study on the history of women's involvement in the writing world in the country is much later than the history of male writers' involvement, the works that appeared around the 30's. In terms of numbers, female writers cannot compete with male writers. However, the later appearance and less, does not mean that the writings of female writers are of low quality. In essence, without their diligence and effort, many people cannot understand the inner voice of women and see their real face.

Bringing Siti Meriam Yaacob from the National University of Malaysia has produced a Doctoral Degree study titled Women's Response to the Work of Hamzah and Keris Mas in 2004. This study focuses on attempting to expose the male author's perception of women who are detected



through the writing of their short stories. In his research, the researcher shows that the works produced by the male author, Hamzah and Keris Mas clearly describe the image of women in the stereotype framework, that is, women as sex objects, free of association, the poor, the lonely soul, and the victims of exploitation. Flowering summed up his research by pointing out that although the two male authors studied differed in their writing, they had the same level of tendency, which featured stereotypical and non-competitive women. The attributes in the construction of the bodies and the souls of women highlighted by them are a reflection of women built under the patriarchal power of influence.

Next, Chin He Ryun studied the Women's Imagery in Novel Khadijah Hashim and Marga T : A Comparison from University of Malaya in 1997. In this study, researchers selected two women writers, Khadijah Hashim and Marga T for a comparison of the novel. They are well-known novel writers and write about women's problems and the position of women in their respective countries. Researchers compared women's position, problem and way of thinking through female characters in both novels by comparing women's situations in Malaysia and Indonesia.

Ewanen Chang (Zhang Ailing): A Study on Women's Character from the University of Malaya in 1991. The main objective of this study is to examine the character of Eileen Chang against the major women in her most famous anthology short story Eileen Chang Antiquity (ACEC) One Biography.

The next study titled Citra Wanita dalam Novel-Novel Popular Samsiah. Nor and A. Talib Hassan (1990s) and its publisher by Aishah Abu Bakar from National University of Malaysia published in 1998. The purpose of this study is to review the image of women in 10 popular popular novels produced by two authors namely A. Talib Hassan and Samsiah Mohd. Nor. The approach used is the feminism approach. The analysis is divided into categories of traditional, transitional and modern women's imagery that have a major impact on the change of attitude and direction of the woman. Education plays a big role in the determination of the dimension of thought that leads to self-esteem and fulfills the demands of the ideals, the life of the woman herself.

Subsequently a study was conducted by Siti Aisah bte Murad in 1998 from the University of Malaya with the title 'Women Image in the Novel-Novel Arena Wati'. This thesis focuses on the novels of Wati Arena featuring women as the main character and assistant character. This problem was chosen because it was an interesting general issue and Arena Wati was among the writers who built many women's characters in the novels of his work. This thesis discussion is based on the analysis of the texts of the novels of Arena wati by looking at the understanding of the image in literature as the basis of the research.

III. RESEARCH METHODOLOGY

In this study, the researcher uses the framework of Islamic Psychology theory of Imam al-Ghazali. 'Hujjatul Islam' is the title given to Imam al-Ghazali as he contributes substantially as a comprehensive Islamic reference source to Muslims. Famous not only in the Muslim world but also in the

international arena. His entire source of reference is based on the Qur'an and the Hadith. Imam al-Ghazali is a very committed, charismatic and initiative to restore the glory of Muslims.

Islamic Psychology Approach

Islamic psychology according to Imam al-Ghazali (Soul)

There are some intentions about Nafs (soul) among them is to have a good and bad tendency. This situation relates to encouragement and behavior in a person. Strong heart encouragement to do bad deeds that give birth to disgrace and bad behavior in a person. Another person is the one who moves the behavior and sides of the human person perfectly and embodies good and bad potential (2006).

Imam al-Ghazali in Yatimah Sarmani & Mohd. Tajudin Ninggal (2007: 76) divided the soul into three levels, namely the lower, middle and high levels. Intermediate level is the transition of human souls in the effort to improve themselves from the low to the high level. Among them, leaving the animal's properties to the level of perfection.

Here are the stages of the soul, according to Imam al-Ghazali:

1. Ammarah. Tend to the nature of happiness.
2. Lawwamah. Hear the whisper of the heart that denounces the harm done.
3. Mulhimah. Receive inspiration from God to do something because it has tried to purify the heart.
4. Mutmainnah. Escape from lust and submissive and obey the rules of God.
5. Radhiah. Accepting everything that happened to him without being angry, sick or irritated. It is led by ladunni knowledge and has a sharp eye view, known as a hunch. The good or bad thing that happened to him did not cause a difference in reaction because it was with God's statutes.
6. Mardhiah. Toward God and leave the universe. The person who reached this rank is called a guardian.
7. Saffiyah or Kamilah. Achieve the highest degree of purity and perfection. Only the apostles, prophets and saints can come to this rank.

Imam al-Ghazali explains that in the Holy Qur'an the calm soul and spirit are God's affairs. Spirit and heart are real identity. This is what distinguishes one's fellow beings. The superiority and privilege of man lies in the advantages of other beings in knowing God. The main tool used to recognize God is the heart through taqarrub to God to do righteous deeds sincerely, surrendering to God in harmony with the guidance of the revealed revelation.

Islamic psychology according to Imam al-Ghazali (Heart)

In the Qur'an the words of heart are called 144 times. Overall talk about the heart. Imam al-Ghazali (2012) states, "It is impossible for man to know God only with reason as reason cannot achieve it without the help of the five senses we have." God does not resemble something. God cannot be seen with senses, but by using the senses of man can observe all his creations. From that observation, it moves the heart to feel its existence. Intellectual power is unable to see God, only the heart can feel its greatness.



This feeling makes people try to live their lives in accordance with the commandments of God.

The glory of one is based on his knowledge of Allah, (ma'rifah to Allah) and to know Allah with perfection. Actually a man who provides ma'rifah is with his heart. This is how it will bring itself closer to God. All acts and acts are due to Allah. Indeed, the limbs are the tools that follow the heart. One will gain victory when he purifies his heart. A person who knows the heart is a person who knows the nature of religion and follows the true path of God According to Imam al-Ghazali (2005) the heart is divided into two, namely:

- a) Shanaubar-shaped meat located on the left side of the chest is the source of life
- b) Fine (lathifah), divinity (rabbaniyah), spirituality (rohaniyah) and the heart transformed into (al qalbi al jismany) the heart that can feel, know and know the nature of man.

Iman al-Ghazali (2005) divided the heart into three groups, namely a healthy heart group, a sickly heart group and a dead heart. Dead hearts are hard to accept for all the tests of God. People who are sick are at the crossroads or midway between being able to face and cannot face the test. While a healthy group of people is a group that can know God. Then the heart and personal qualities will also be strong. Better clean and full of gratitude. The higher the rank he will be humble. For those who have lost their test of God he will not lose but will enjoy it. The test is really impressed but will understand the benefits of the test experienced. Everything experienced will be a valuable experience and guidance and example for future use.

Islamic psychology according to Imam al-Ghazali (Eve of Lust)

Lust is the main obstacle in the effort to improve the dignity of God. Satan strives to bring human dignity to the lowest level. Lust is in the human body flowing with blood flow and master the whole human body. The etymology of Imam al-Ghazali states that this term relates to the origin of fraud and is alternatively used in Arabic literature with the meaning of "soul of life" or "passion and desire of the world" as an impulse which then gives birth (2007: 901). Imam al-Ghazali has divided human lusts into three categories, namely Ammarah 's Lust which is submissive and obedient according to the desire of the lust and the devil. Allah states in surah Yusuf verse 53 which means: "Indeed, the passion of the ammarah always commits evil." (Source: Al-Qur'anulkarim Miracle The Reference, 2011: 481)

Ammirah tastes cannot be controlled by the heart. If the heart cannot seek the help of science, the wisdom of wisdom and the mind will perish. Therefore, individuals fall into behavior that violates the law, unenlightened, inhuman and degrading behavior, acts according to the willfulness, cruelty and various disadvantages and disasters to self and the environment. It is hard to reprove people who have this kind of soul because they are not aware of the mistakes or mistakes made. Ammah's desires occupy the lowest place in human life, even lower than animals. This is because animals have no sense. They act just to meet the needs of life. However, the resulting effect is not as hard as humans do.

Lawwamah is a disgrace for the negligence of his master to carry out the rules of God. Allah states in Surah Al-

Qiyamah verse 2 which means, "I swear by lawwamah (who regrets himself)." (Source: Al-Qur'anulkarim Miracle The Reference, 2011: 1151)

Mutmainnah's passion is a calm soul. Allah states in surah al-Fajr verses 27 to 30 which means, "O desire mutmainnah (a calm soul). Return to your God with a satisfied heart and dismiss it. So go into the congregation of my slaves and enter into my heaven " (Source: Al-Qur'anulkarim Miracle The Reference, 2011: 1185)

Islam has reminded humans not to be drifting or lusting with orgasm. According to Imam al-Ghazali (2005: 213,214 & 280), every soul is embedded in lust. If according to lust then he will be rampant and lust will be in the heart like the heat of fire in the rock. If blocked it will block you and if blocked it will spread to another place.

Allah says in Surah Yasin verse 60 which means: "Have I not commanded you, O sons of Adam, that you should not worship the Evil One? He is a real enemy to you!" (Source: Al-Qur'anulkarim Miracle The Reference, 2011: 885)

According to Imam al-Ghazali (2005: 212), desires will attract people into the fire of hell. Accordingly do not follow the desires. This is because human beings who are according to lust are people who allow or allow the devil to control himself. Therefore, every human being must obey and follow the true teachings of Islam in order not to miss or violate the rules set by Islam.

IV. RESULT

Soul Conflict

Al-Ghazali explains that the soul is not in the body and is not beyond it. The soul is also not separate from the body and is united to it. This shows that the relationship between the two is in particular. Conflict of soul occurs when the soul is not calm and then in an unstable situation. Conflict situations also occur when there is no balance in an individual. When a person experiences a life conflict, some situations will occur on the individual person. Among them are joy, sadness, love and sorrow. Conflicts will be spread throughout the soul. However, sometimes when deciding or acting, action is out of control. This situation illustrates the problem of conflict being hit or experienced by an individual.

Not Hearing Words

The soul conflict occurred to Mariati's character who was not happy with her father's accusation. The attitude of the father who tried to rebuke for the good of the child was ignored.

"Ha. Duduk situ," kata Pak Salam lagi.

"Apa yang ayah nak cakap ? Cakaplah!" kata Mariati tanpa sedikit berasa takut terhadap ayahnya. Pak Salam mengetap bibirnya menahan sabar. Lantas dia berbicara, "Mariati! Kau perempuan. Kau juga patut memasak, membasuh, mengemas rumah tangga, macam adik kau tu. Umur kau pun dah meningkat lapan belas tahun. Aku tengok, jarang sekali kau memasak, apalagi mencuci pinggan dan mengemas rumah. Bilik tidur kau bersepah.

Takkan anak gadis macam tu sikapnya ha!" Pak Salam



berbicara melepaskan geramnya. Mariati memuncungkan mulutnya.

“Ah! Bukankah kita ni dah ada babu. Biarlah dia yang memasak dan jaga rumah kita.” kata Mariati sinis dan terus berlalu.

“Mariati!” Pak Salam menengking menyebabkan langkah Mariati terhenti. Kemarahannya memuncak. “Kau tak patut anggap adik kau sampai begitu, Mariati. Dia tu macam mana buruk pun adik kau juga!” (1993: 27&28)

Mariati's act of showing rude attitude and against her father's words was a bad attitude. Mariati actually conflicted and thought her sister was a messenger. This is an attitude that is contrary to the religion of Islam that between siblings should love each other. The Islamic approach by Imam al-Ghazali explains that in relation to the heart

Souls, holy spirits and things that are changing and back and forth. In the context of this plot it is clear that Mariati's character now does not consider Kalsom as his brother. This attitude coincides with the word of Allah in Surah al-Ma'idah verse 49 which means: "And judge between them by what Allah has revealed and do not follow their desires, and be steadfast in order that they should not turn away from a law which Allah hath sent down to you. Then if they turn away, then know that Allah will punish them for the sake of one of their sins: and lo! Most of them are men of fasis." (Source: Al-Qur'anulkarim Miracle The Reference, 2011: 229)

Do not Know Origin

The conflict with the family in this novel took place when Mariati went on to study in the university moving to the city. She is more comfortable in the city than staying in a desolate village. Mom is very much looking forward to the return of Mariati because she is a dear child and a child who is expected to look after her in the future.

Ha kau pulang sorang saja? Mana kakak kau tu? Pak Salam bertanya sambil meninjau ke jalan untuk melihat jika Mariati pulang ada bersama.

“Sorang sahaja kakak tak mahu pulang,” jawab Kalsom sambil menjinjit sebuah beg. Sebuah lagi di jinjit oleh Pak Salam.

Mereka menuju ke tangga.

Hm! Naiklah Kalsom.” Kata Mak Salbiah. Mukanya agak muram kerana ternyata Mariati tidak pulang. Pada wajahnya tergambar kekecewaan. (1993 : 90)

The researcher found Mariati uncomfortable in the village. This creates a conflict in the mother who is very much looking forward to the return of her beloved child to the village. When looking at her mother Kalsom in conflict because of her mother's pity that missed her sister. She had taken her sister back home, but her father and grandfather did not want to be pampered and comfortable in town. As a child in the family need to respect older people. The young need to keep the heart of the old man and if someone wants to survive happy, happy and successful do not forget the others because the fate of a person is not the same. Mohd. Jamil Yaacob (2005: 104) explains that society is growing through cultural interaction, assimilation of value, and life-style from other cultures is inevitable.

This situation corresponds to the opinion of Imam al-Ghazali (2007: 906) which explains that knowledge, wis-

dom and thought, are right to seek help. The human soul in the body is a subtle soul that will regulate the entire body. In this context Mariati's actions show her lack of value or procedure when it comes to parents. This causes conflicts to the mother who is longing for the presence of her beloved son to come to the village when needed.

Cheat

When studying at university and in the city of Mariati no longer loyal to her boyfriend. This is because Mariati is a materialistic and wants luxury to stay alive in the city.

“Di rumah tadi, mak kata Mariati tidak pulang. Mengapa begitu kalsom?” Razif bertanya ingin tahu. Kalsom mendiamkan diri. Lama benar Razif menanti jawapan itu, tetapi ternyata terus membisu.

“Maafkan aku, kalau hal ini menyinggung perasaan mu Kalsom,” Razif rasa bersalah.

“Dia dah ada teman lain di sana. Zif.” Tiba-tiba Kalsom menjawab pertanyaannya tadi.

Razif tidak terperanjat. Memang sudah diduganya. Gadis secantik Mariati itu memang senang mendapat teman lelaki. Semestinya yang berpangkat dan berharta. Itu juga idaman ibunya. (1993 :90)

Life in the city that has passed Mariati. This is because she really hopes to be happy and luxurious when she is married to the rich. Accordingly Mariati acted according to her heart and according to her will. He is hardly loyal to Razif who once became his boyfriend.

The researcher found that Imam al-Ghazali explained that every act that happened must be based on true Islam. Therefore, we cannot follow the heart but be careful in doing something. Mariati had to talk before doing something. Any decision is according to his heart. Mariati's treatment has broken the heart of her mother and father.

Nur Iman Affandi (2002: 73) states that life in this world is full of various events and events that always demand the struggle in life. The situation requires perseverance, honesty, courage, sincerity and patience. Everything is absolute for every individual as a fortress of every form of bitterness and the sadness of life that is often about each person before happiness is actually a stopover to be his.

Conflict of Heart

Indeed, man who prepares himself for the interpretation is with his heart. Hate what comes close to God, opening what is on the side and on Him. The rebellious heart is the heart that denieth God. The heart is born of all the goodness of the zahiriah and its disadvantages. When people know him he has known God. Indeed Allah Ta'ala reveals between man and his heart. The accompaniment is by preventing it from hurting, spoiling, and knowing its properties rather than passing the forbidden things.

Ungrateful

In one's life should be grateful for what it earns. In fact, it must accept the sustenance of sustenance that can and best use and not spend more than the self-esteem. In order to fulfill the dreams and will of the heart so willing to speak to the parents who are supposed to be respected is not to be charged. This happens when Mariati prepares a



university course.

"Ah! Orang tua ni memang tak bertimbang rasa." Mariati meradang! "Manalah aku ada wang simpanan. Belanja di sini bukannya murah. Macam-macam nak dibeli. Wang dikirimnya tak seberapa, nak suruh menyimpannya pula. Hmm." (1993: 56&57)

Mariati is in conflict when the mother sends money in a small amount. Even her parents told her to save money. It relates to Islamic adultery that educates and trains individuals to control self-esteem and train individuals to control feelings. Islam also educates its adherents to practice patience, moderation and self-reliance without expecting the help of others unless it is inevitable. A very valuable trait in Islam is one's ability to control self-indulgence and not react violently and violently.

In his hadith Rasulullah S.A.W. said, "The most powerful are those who are able to control himself while he is in anguish" (1977: 36)

Follow your heart

Conflict with the heart that occurs in the Crucifixion is that the society looks obliquely to Mariati who often comes out with her boyfriend. As a student, Mariati should take care of herself and study the lesson.

"Sudah Cubalah kau nasihatkan kakak kau tu, Kalsom. Aku nampak dia tu sering benar keluar berfoya-foya di kampus tu. " kata Linda Chin kepada Kalsom ketika mereka bertembung di perpustakaan.

"Kau tau! dia bukan saja keluar dengan rakan-rakan di universiti kita ni, tapi ada orang luar tau!"....

"Businessmenlah." Linda memberitahu Kalsom. Kalsom menggelengkan. Dalam fikirannya terbayang seribu satu perkara yang akan berlaku terhadap kakaknya itu. (1993: 61)

Actually, the community of colleagues with the same university of Mariati is uncomfortable and unhappy with the way or the treatment. Therefore, her friend had asked her sister Kalsom to advise her sister.

The researcher finds in terms of morality if one is not married, the relationship is prohibited. The people looked at Mariati. In that regard, when a teenager does not meet and go out together. This will cause slander in society. Imam al-Ghazali in the Islamic psychology approach explains that Mutmainnah's passion is a calm soul.

Responsible Child

Kalsom is a devout child of his parents. He was in conflict with his mother's illness, still calming her mother who missed her sister.

"Saya percaya kakak akan balik juga, mak," Kalsom memujuk pula. Dia amat terharu melihat seorang ibu merindui anak kesayangannya, meskipun dia berada di samping ibunya. (1993 : 116)

The researcher found that the soul conflict that occurred in the mother because of the missed Mariati her children. Previously in childhood was lovingly cared for. When the big girl went on to study inside and did not go home. Islamic psychology related to this situation is nafs (soul) is a mother who loves to advise her child and understands the soul of her child.

Imam al-Ghazali in Islamic psychology approach explains this in line with Imam al-Ghazali that the heart works to detect abstract and subjective things. The man prepares himself for the guidance (control) with his heart. Therefore, it is important to understand the question of the heart to enable people to know him.

Back to Street

After being in the city eventually Mariati returned to the village for receiving a lot of telegram saying her mother missed her.

"Eh! Kak Mariati! Kak dah pulang, mak! Kalsom menjerit. Mariati dan Yazid terus menuju ke katil Mak Salbiah. Mariati mekuru mendapatkan Mak Salbiah. Dia melutut di tepi katil lalu memegang tangan ibunya. (1993 : 120)

Mariati realized and realized that her mother was just one in the world. Actually he faces many obstacles to life because Yazid is not as rich as he is.

Although the human aspect consists of spirit, soul, heart and mind, but Imam al-Ghazali emphasizes the heart as this aspect is intermediary to others. The heart in the abstract sense more affects human self and is likened to the king. It has an assistant or an army who 'served' to serve his instructions, ie limbs such as hands, feet, eyes, ears, tongues and so on. Instinctively, all human beings obey the heart. Al-Ghazali (2007: 898) said, "The car's vehicle is really body. And the supply of knowledge. And indeed the reasons for delivering it to the supplies and the fixing of the supplies are good deeds.

V. CONCLUSION

On the whole there is a conflict with the character of a teenage girl in the work of Rejab F.I. All these conflicts are related to Al Ghazali's Islamic Psychology Approach. The researcher found that the issues brought about by the novel regarding the conflicts of characters were able to bring useful messages to the community. There is a variety of conflicts experienced by the character that can be exposed by the researcher through the novel texts that were chosen in this study. Issues pertaining to women's character conflicts are conflicts of heart and lust.

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