

A Path Analysis Approach on the Effects of Faith-Based Behavior on Religious Delinquent Behavior Among Youth

Fazilah Idris, Nur Riza Mohd Suradi, Syaznira Muhamad,
Khairul Anwar Mastor and Hasnan Kasan
University Kebangsaan Malaysia, Bangi, Selangor, Malaysia

Abstract: This study reports a study on the influence of faith-based behaviour on the religious behaviour delinquency. Faith-based behavior consists of 6 pillars of faith: belief in Allah, prophets, angels, scriptures, life after death and divine decree. According, to As-Syatibi delinquent behaviour is divided into 5 categories: delinquency in religion, life, mind, heredity and property. This classification is based on the basic human needs (dharuriyat) from the aspect of maqosid syariah. Faith-based behavior is expected to abstain one from indulging in delinquent behaviour from religious point of view. Research questionnaires were developed consisting of items on ritual behaviour and delinquent behaviour forms. About 600 respondents from eastern part of peninsular Malaysia participated in the study through the multi-stage stratified sampling method. Data were analysed using path analysis. Results indicated that belief in Allah ($\beta = -0.415$) followed by belief in scriptures ($\beta = 0.171$) significantly influence all five forms of delinquent behaviour. This suggests that prayer is the most influential preventive measure in abstaining one from delinquent behaviour.

Key words: Faith-based behaviour, religious behaviour delinquency, Muslim youth, ritual behaviour, prayer, fasting

INTRODUCTION

Creating a dynamic youth requires a strong internalisation of religion. This internalisation would develop the youth's values and in turn determines his morals, religious rituals and his aqeedah. Youths are major asset in the development of a country's human capital (Baba, 2008). Nevertheless, the challenge here is the capability to develop a human capital of quality.

In Islam, aqeedah is the fundamental or the basis in creating the identity of its society or ummah as well as to develop the characteristics of its ummah. It is the starting point of a Muslim individual. A person's life is incomplete without aqeedah. The existence of islamic activities as a result of the understanding and internalisation of Islam in an individual describes that the individual has aqeedah and thus simultaneously portrays his faith.

Thus, it is the major element in strengthening a Muslim's faith of Islam and also as a form of food for man's the soul. Aqeedah is also the basis in creating a true Muslim. Without it one would be without direction in life and youths would easily fall prey to religious delinquent behaviour. This research discusses the effects of faith-based behaviour on religious delinquent behaviour among youth.

Aqeedah and its importance in Islam: The word aqeedah is an Arabic word which means 'ties' or 'knot'. Generally,

a tie or knot can be seen visually in a physical form. But the word can also be used in matters which does not have a clear physical form such as a deal. It is from this meaning that the word is this derived from to have a specific meaning in a belief. Based on the meaning of the word from the language perspective, aqeedah can be understood as a belief that is tied and knotted tightly in one's soul to the extent that it is utterly impossible for it to be unknotted regardless of whichever ways.

This means that aqeedah in Islam is belief or faith in absolute values which are strong and pure as ordained by Allah. It can also be defined as faith which is strongly tied and knotted in one's soul to the extent that it cannot be unraveled regardless of conditions or situations. This definition is also stated in Al-Quran which means:

There shall be no compulsion in (acceptance of) the religion. The right course has become clear from the wrong. So, whoever disbelieves in taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.
(Al-Qur'an, al-Baqarah 2: 256)

From the perspective of Islam, aqeedah also means faith and belief in Allah as the one and only God and also being faithful to all his names and its meanings.

Faithful to the angels, the divine books, his prophets, the hereafter and qada that regardless of good or bad

it is from Allah. And also being subservient to all Allah's teachings (Bahall, 2007). According, to Hasan al-Banna aqeedah is matters relating to belief and faith in the heart until the heart and soul is at peace and calm without any doubt and is clean from any feelings of uncertainties and doubts. A strong faith which is incorporated into all aspects of one's life and religion towards the one and only Allah (Al-Banna, 1983). Aqeedah is also the belief in one's heart towards the all the six pillars of faith (Stapa, 1995). According, to Yakan (1992) aqeedah which is true and valid is the first requirement to the admission of one having accepted Islam as the religion which governs his life.

In this research, the behaviours of aqeedah is measured based on SPPIP-M instrument which comprises of aspects regarding the pillars of faith; belief in Allah, the angels, the divine books, his prophets, the hereafter and belief in qadr. The behaviours of aqeedah which are manifested from the internalization of the pillars of faith would keep youths away from being influenced into any immoral activities.

Belief in Allah S.W.T: Belief in Allah S.W.T. is the major guideline of faith. Those who are faithful to Allah guides himself to the noble names of Allah (knowing and understanding) and its noble characteristics (Sabiq, 1974; Mahmood, 2006). Research, thoughts and observation towards this world would assist us in truly understanding Allah. By bringing oneself closer to one's faith would be stronger as stated in Al-Quran:

And the remembrance of Allah is greater. And Allah knows that which you do (Al-Qur'an, al-Ankabut 29:45)

Belief in angels: Angels are beings created by Allah S.W.T. from light and are always faithful and subservient to Allah (Sabiq, 1974). And the names of 10 of these angels should be known by a true Muslim (Sabiq, 1974). They do not take any form of male or female nor do they eat or drink. Neither do they have any desires. The act of being subservient and faithful to Allah's teachings by the angels should be served as a guide to Muslims in being subservient to Allah. A true Muslim must also believe in the appointed two angels known as the recorder angels, responsible for recording all of his good and bad deeds:

O you who have believed, protect yourselves and your families from a fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe they do not disobey Allah in what He commands them but do what they are commanded (Al-Qur'an, at-Tahrim 66: 6)

Belief in the divine books: The four divine books which must be believed by Muslims are Psalms (al-Zabur); Torah

(al-Tawrat); Gospel (al-Injil) and al-Qur'an. Al-Qur'an as the last testament from Allah S.W.T. is the only one that should be followed. The revelation of Allah was brought down through the angel Jibrail to the Prophet Muhammad (SAW) (Sabiq, 1974). Thus, a true Muslim is encouraged to learn, read and appreciate Al-Qur'an so that his soul and behaviour is kept in check and is blessed by Allah as stated in Al-Quran:

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably by the remembrance of Allah hearts are assured (Al-Qur'an, ar-Ra'd 13: 28)

Belief in the prophets: The true message of the prophets are the message from Allah S.W.T. to mankind. Their determination and strength should be an inspiration in upholding Islam. The message brought by the prophets completes all aspects be it in matters of aqeedah or character. The Prophet Muhammad (PBUH) is the last messenger of all prophets and there will be no other after Prophet Muhammad as clearly stated in Al Quran:

Muhammad is not the father of [any] one of your men but (he is) the messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing (Al-Qur'an, al-Ahzab 33: 40)

Belief in the hereafter: The final scripture to the last prophet signals the nearing of the hereafter. Prophet Muhammad completes the message of Islam as ordained Allah S.W.T. (Sabiq, 1974). As life in this world would be judged in the hereafter, man is given the opportunity to do good and to avoid the bad and thus is promised heaven for those who are faithful and hell for those who disobey. As stated by Allah in Al' Quran:

And the Horn will be blown and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then, it will be blown again and at once they will be standing, looking on (Al-Qur'an, az-Zumar 39: 68)

Belief in qadr' (the divine decree): Faith in qadr of knowledge, writing will and creation of Allah S.W.T and that nothing is excluded. Reward and punishment given accordingly to all of one's acts and behaviours which are based on his own wants and ability. This faith allows one to understand and realize the existence of Allah's laws and also the fact that for everything that occurs there is a reasons which has been predetermined by Allah a (Sabiq, 1974). Faith in qadr also refutes acts of all tests that are faced by one should be analysed positively so as the ability to overcome it would bring nobleness. As stated in Al-Quran:

What comes to you of good is from Allah but what comes to you of evil (O man) is from yourself. And researchers have sent you, (O Muhammad) to the people as a messenger and sufficient is Allah as Witness (Al-Qur'an, An-Nisa' 4: 79)

The pillars of faith is not only to be understood but also to be practiced in all aspects of daily life. If youths hold on steadfastly to it and practice it in their life they would lead a happy and healthy life. Without it they would fall into doing behaviours forbidden in Islam.

Moral deviation according to islam: Islam is a religion which emphasises on practical and honourable moral values as it is the main objective of the prophet Muhammad (PBUH) as a Messenger of Allah to mankind. Muslims are expected to practice noble moral values. The practice of these noble values is seen as noble behaviours. However, not all Muslims are able to apply it in their daily lives. Some are morally astray from the guidelines of Islam or also known as being defiant. This behaviours of being morally deviant or being morally astray can be categorised into five major categories; religion, life, mind, descendents and wealth. This categorisation is based on the five dharuriyat as discussed by As-Syaatibi (1991) in his debate on the objective of the syariat of Islam on mankind.

In explaining the objectives of these syariat, Al-Syatibi stated that to create *maslahah* (of public interest) and to stay away from *mafsadah* (destruction) from befalling man are two main objectives of syariat. He categorized *maslahah* according to *maslahah dharuiyat* (All the basic needs which are needed by man to survive in this world and the afterlife. If these needs do not exist then his worldly matters would be destroyed and he would also be at the losing end in his afterlife matters) *maslahah hajiyat* (Factors needed by man to create serenity and to avoid damage but not to the extent of destruction *kerusakan*) dan *maslahah tahsiniyat* (Factors which are seen as beautiful by the soul and protected from the slander of others). Of these three categories, the needs of these dharuriyat are the five categories stated above.

These five dharuriyat must be protected so that it would continue to exist in man as he goes through his worldly life. To ensure the permanent existence of these five factors Islam has provided two important guidelines: do acts which would develop them and to stay away from acts which can destroy them.

Factors which develop religion include believing in the pillars of faith and carrying out the five pillars of Islam. Factors which develop lives include foods that are

nutritious and beneficial to the body. Factors that develop the mind include seeking beneficial knowledge. Factors which develop descendents is marriage. Factors which develop wealth include fulfilling the necessities of life such as food, a roof over one's head, clothes, medical treatment and education. All these are compulsory and ignoring it would ruin the five dharuriyat. It would be an act of defiant and is act of behaviours which are astray.

Behaviours which may ruin these five dharuriyat is labelled as defiant or behaviours which are immoral. These behaviours must be prevented as it would ruin the five basic dharuriyat needed by man in managing their worldly life and also to ensure the betterment of after-life. Thus, to refrain from any behaviours of defiant is included in protecting the factors of dharuriyat. Factors which destroy religion includes apostate (renouncing Islam) or returning to the state of unbelieving. Those which can ruin live includes suicide be it directly or indirectly which has immediate or slow effect and also murder. All behaviours which bring about to the loss of lives are included in behaviours which are morally deviant. Acts which can ruin the mind includes consuming food and drinks which bring the loss of mind and believing in superstition. Factors which bring about the ruin of descendents include adultery and causes which bring about adultery such as man and women being in close proximity, not properly covered in one's way of dressing and also slander. Factors which ruin wealth include cheating in business, usury and stealing.

This categorisation is applied by Audah (1989) in his writings *Al-Tasyri' Al-Jina'i Al-Islamiy* in his categorisation towards the objectives of criminal laws in Islam. He stated that the main objective of criminal laws in Islam is to preserve the five factors of dharuriyat. Most deviant behaviours are categorised as crimes which are punishable accordingly (Lihat Abdul Qadir Audah, *Al-Tasyri' Al-Jina'i Al-Islami* jilid 1 hlm. 68).

MATERIALS AND METHODS

The approach taken in this study is the survey method whereby questionnaire is used as the main instrument to collect data. The study involved quantitative approach as the number of subjects is Muslim youth.

Respondents: The respondents for the study were 600 students in 10 districts in the state of Kelantan. For each district, two different types of schools were selected: National Secondary School and religious schools comes under the Kelantan Islamic Foundation (YIK). Overall, respondents are students between the ages of 19-23 years

and they study at form 6 only. Out of the 600 respondents there were 300 males and 300 females. In terms of ethnicity, 600 (100.0%) of the respondents were Malays.

Instrument: The questionnaire used for this study was developed with the goal of understanding the impact and the relationship of the influence of acts of faith and the forms of moral deviation. The questionnaire is designed using a 5 point Likert scale and is divided into six sections; section A of the questionnaire comprises questions on demographic information. Section B investigates the behaviours of aqida while section C investigates the understanding of the concept of acts of faith. Also, section D investigates the factors which influence moral deviation and finally E lists the forms of moral deviation as according to maqasid al-syari'ah which are religion, life, mind, progeny and wealth. This study will only present selected sections of the questionnaire which are relevant to the focus of the study. Data was analyzed using SPSS Version 19.0 and the reliability factor was done by using the Cronbach reliability analysis approach. It was found that the instrument developed has a high reliability.

Data collection: Data collection was carried out using the instrument MRRPI Inventori Penghayatan Akhlak Pelajar Sekolah Menengah (Mahmood, 2006) related to acts of faith which was constructed based on the pillars of Iman while the components of moral deviation was constructed based on the five Maqasid al-Syari'ah (dharuriyat al-khams) which are religion, life, mind, descendents and wealth. The verses from the Quran which are related to the components of moral deviation are listed and categorised using the five frequency Likert

scale. The validity of the instrument showed a high validity value alpha Cronbach of 0.882. The statements of items was presented in a negative manner (either in terms of language or components of behaviours of youths) and was re-coded to obtain the actual views on the students acts of faith which are related to moral deviations of youths. Analysis of relationship between the ritual behaviour and the moral delinquency was analysed using AMOS Software, Version 5.0.

RESULTS AND DISCUSSION

Path analysis was conducted to analyze the influence of faith behavior on youth religious delinquent behavior. The hypothesized model is presented in Fig. 1.

The following hypotheses are formulated to test the hypothesized relationships:

- H_0 : Hypothesized model of RDB based on faith is supported by sample data
- H_1 : Hypothesized model of RDB based on faith is not supported by sample data

The results of path analysis are shown in Table 1. The obtained model fit values and fit measures are presented along with the corresponding threshold values for a good model. The p-value from the Chi-square goodness of fit test was small indicating that the Hypothesized Model could not be supported. Nevertheless, since χ^2 -test is known to be highly sensitive to sample size, other measure of fit indices were examined.

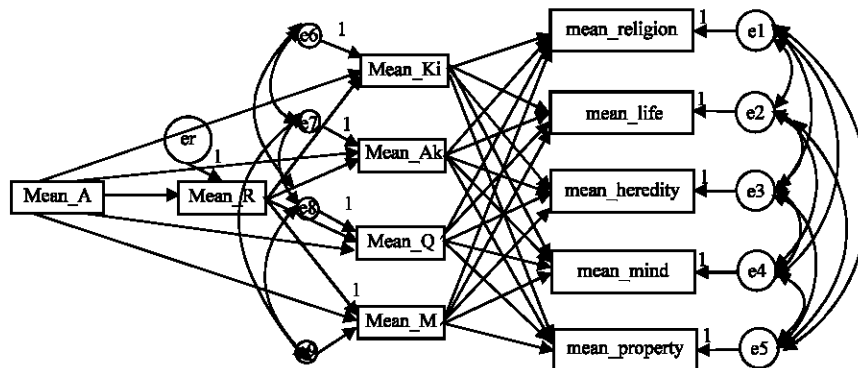


Fig. 1: Hypothesized Model for faith-based religious delinquent behavior on religious among youth (For Faith: Mean_A = Belief in Allah, Mean_R = Belief in Prophets, Mean_Ki = Belief in Divine Books, Mean_Ak = Belief in Hereafter, Mean_Q = Belief in Qadr, Mean_M = Belief in Angle. For behaviour delinquency: mean_religion = RDB in religion, mean_life = RDB in life, mean_heredity = RDB in Heredity, mean_mind = RDB in Mind. And mean_property = RDB in Property)

As shown in Table 1, the Goodness Fit Index (GFI) and Adjusted Goodness Fit Index (AGFI) gave values of 0.987 and 0.921, respectively. Both values are close to 1 indicating that the hypothesized model fit the data fairly well. Comparative Fit Index (CFI) was 0.991 in support of the hypothesized model. In terms of error, the Root Mean Square Error of Approximation (RMSEA) was 0.072 and was in the range of 0-0.08 for acceptable fit model. Value of Standardized Root Mean Square (SRMR) was relatively low at 0.006. Small values of SRMR indicate that the average value across all standardized residual was low and the model was well fit to the data. Thus, it can be concluded that the youth behavioral faith in Allah, prophet, kitab, hereafter, qada' and qadar and angle had significant influences on their moral delinquency in accordance to aspects of religion, life, progeny, mind and property. More specifically, youth behavioral faith in Allah influences their faith in the prophets and then influences other aspects of behavioral faith. Full result of the path analysis is given in Fig. 2.

The path model in Fig. 2 included ten sub-models or ten regression models in two categories, namely behavioral faith and RDB as follow:

$$\text{Belief in Prophets} = \beta_{1P} (\text{Belief in Allah}) + \epsilon$$

$$\text{Belief in Divine Books} = \beta_{1B} (\text{Belief in Allah}) + \beta_{2B} (\text{Belief in Prophets}) + \epsilon$$

$$\text{Belief in Hereafter} = \beta_{1H} (\text{Belief in Allah}) + \beta_{2H} (\text{Belief in Prophets}) + \epsilon$$

$$\text{Belief in Qadr} = \beta_{1Q} (\text{Belief in Allah}) + \beta_{2Q} (\text{Belief in Prophets}) + \epsilon$$

$$\text{Belief in Angel} = \beta_{1A} (\text{Belief in Allah}) + \beta_{2A} (\text{Belief in Prophets}) + \epsilon$$

$$\text{RDB in Religion} = \beta_{1R} (\text{Belief in Divine Book}) + \beta_{2R} (\text{Belief in Hereafter}) + \beta_{3R} (\text{Belief in Qadr}) + \beta_{4R} (\text{Belief in Angel}) + \epsilon$$

$$\text{RDB in Life} = \beta_{1L} (\text{Belief in Divine Book}) + \beta_{2L} (\text{Belief in Hereafter}) + \beta_{3L} (\text{Belief in Qadr}) + \beta_{4L} (\text{Belief in Angel}) + \epsilon$$

$$\text{RDB in Progeny} = \beta_{1G} (\text{Belief in Divine Book}) + \beta_{2G} (\text{Belief in Hereafter}) + \beta_{3G} (\text{Belief in Qadr}) + \beta_{2G} (\text{Belief in Angel}) + \epsilon$$

$$\text{RDB in Mind} = \beta_{1M} (\text{Belief in Divine Book}) + \beta_{2M} (\text{Belief in Hereafter}) + \beta_{3M} (\text{Belief in Qadr}) + \beta_{4M} (\text{Belief in Angel}) + \epsilon$$

Table 1: Results for path analysis model testing

Measure of fit index	Value	Conformance to good model fit
CMIN	45.11	Small
p-value	0.000	>0.05
CMIN/df	4.101	1<cmin/df<3
RMSEA	0.072	<0.05 (<0.08 acceptable fit)
SRMR	0.006	<0.05
GFI	0.987	Close to 1.00
CFI	0.991	Close to 1.00
AGFI	0.921	Close to 1.00

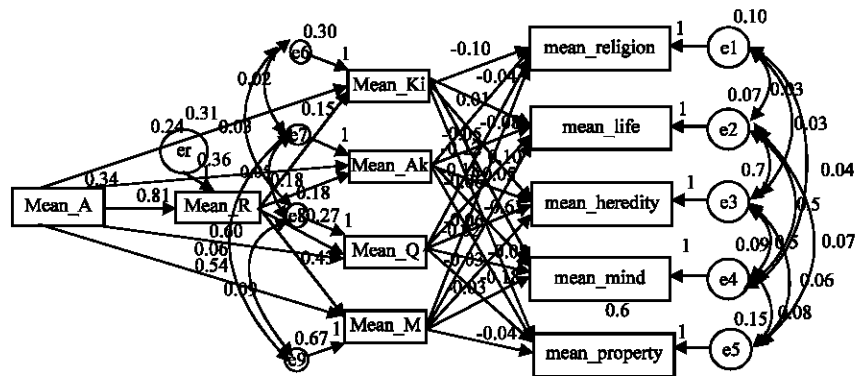


Fig. 2: Faith behavior influencing religious delinquent behavior (For Faith: Mean_A = Belief in Allah, Mean_R = Belief in Prophets, Mean_Ki = Belief in Divine Books, Mean_Ak = Belief in Hereafter, Mean_Q = Belief in Qadr, Mean_M = Belief in Angel. For Behavior Delinquency: mean_religion = RDB in Religion, mean_life = RDB in Life, mean_heredity = RDB in heredity, mean_mind = RDB in mind, and mean_property = RDB in property)

$$\begin{aligned} \text{RDB in Property} = & \beta_{1T}(\text{Belief in Divine Book}) + \\ & \beta_{2T}(\text{Belief in Hereafter}) + \\ & \beta_{3T}(\text{Belief in Qadr}) + \\ & \beta_{4T}(\text{Belief in Angel}) + \varepsilon \end{aligned}$$

$$\begin{aligned} \text{Belief in Hereafter} = & 0.357 \text{ Belief in Allah} + \\ & 0.181 \text{ Belief in Prophets} \end{aligned}$$

$$\begin{aligned} \text{Belief in Qadr} = & 0.599 \text{ Belief in Allah} + \\ & 0.270 \text{ Belief in Prophets} \end{aligned}$$

$$\begin{aligned} \text{Belief in Angels} = & 0.540 \text{ Belief in Allah} + \\ & 0.270 \text{ Belief in Prophets} \end{aligned}$$

In the study, it was hypothesized that youth behavioral faith in Allah is the basis for the youth behavioral faith as a whole. The study found that youth behavioral faith in Allah shaped their behavioral faith in prophets which in turn influenced the youth behavioral faith in other tenets of faith such as belief in divine books, belief in angles, belief in the hereafter and belief in the qadr. Full results of the path analyses relating the behavior faith are given in Table 2. The following equations describe the various positive and significant relationships of youth behavioral faith:

$$\text{Belief in Prophets} = 0.811 \text{ Belief in Allah}$$

$$\begin{aligned} \text{Belief in Divine Books} = & 0.241 \text{ Belief in Allah} + \\ & 0.750 \text{ Belief in Prophets} \end{aligned}$$

Table 2: Full result for five sub models in Path Model analysis

Dependent variable	Independent variable	Std. reg. coefficient	t-value	p-value	R ² (%)
Prophets	Allah	0.647	20.779	<0.001	41.9
The divine books	Allah	0.166	4.793	<0.001	58.4
	Prophets	0.647	18.707	<0.001	
Hereafter	Allah	0.418	9.991	<0.001	39.0
	Prophets	0.266	6.344	<0.001	
Qadr ³ (The divine decree)	Allah	0.531	15.271	<0.001	57.9
	Prophets	0.300	8.622	<0.001	
Angles	Allah	0.316	7.181	<0.001	32.5
	Prophets	0.312	7.099	<0.001	

As shown in Table 2, the model relating youth behavioral faith in Allah to their behavioral faith in the prophets gave an R² of 41.9%, indicating that the significant predictor of behavioral faith in Allah explained about 42% of the variance in the behavioral faith in the prophets. Subsequently, the combined behavioral faith in Allah and the prophets explained nearly 60% of both the variance in the youth behavioral faith in the divine books and the divine decree (Qadr). Meanwhile, the contribution of the combined behavioral faith in Allah and the prophets to the behavioral faith in the hereafter and angles were both close to 40%. As a whole, the behavioral faith in Allah contributed higher than that in the prophets to the youth behavioral faith in the hereafter, qadr and the angels while vice versa for the behavioral faith in the books.

Also, for sub-model on youth Religious Delinquent Behavior (RDB), five dependent variables represented moral behavior delinquency in five aspects in accordance to the Maqasid Syari'e, namely religion, life, mind, progeny and property were regressed on the youth behavioral faith in the books, the hereafter, the qadr and the angels. The results from path model analyses are given in Table 3. Five regression models for estimating youth moral delinquency are obtained as follows:

Table 3: Full results for five RDB sub-models in path model analysis

Independent variables	Dependent variable	Std. reg. coefficient	t-value	p-values	R ² (%)
Religion	The divine books	-0.249	-5.332	<0.001	17.70
	Hereafter	-0.016	-0.320	0.749 ^{NS}	
	Qadr ³ (The divine decree)	-0.228	-4.087	<0.001	
	Angles	-0.01	-0.219	0.826 ^{NS}	
Mind	The divine books	-0.241	-5.143	<0.001	17.1
	Hereafter	-0.088	1.788	0.074	
	Qadr ³ (The divine decree)	-0.214	-3.827	<0.001	
	Angle	-0.094	-2.035	0.042	
Life	The divine books	-0.109	-2.265	0.024	13.6
	Hereafter	-0.086	1.709	0.087	
	Qadr ³ (The divine decree)	-0.289	-5.063	<0.001	
	Angles	-0.086	-1.824	0.068	
Progeny	The divine books	-0.239	-4.758	<0.001	13.1
	Hereafter	-0.08	1.578	0.115 ^{NS}	
	Qadr ³ (The divine decree)	-0.129	-2.247	0.025	
	Angles	-0.117	-2.480	0.013	
Property	The divine books	-0.221	-4.758	<0.001	19.2
	Hereafter	-0.099	2.037	0.042	
	Qadr ³ (The divine decree)	-0.272	-4.913	<0.001	
	Angles	-0.091	-1.994	0.046	

All p-values are significant at 0.05 level except marked NS

RDB in Religion = -0.104 Belief in Divine Books
-0.011 Belief in Hereafter
-0.123 Belief in Qadr'
-0.004 Belief in Angels

RDB in Life = -0.035 Belief in The Divine Books
-0.048 Belief in Hereafter
-0.121 Belief in Qadr'
-0.024 Belief in Angels

RDB in Progeny = -0.083 Belief in The Divine Books
-0.047 Belief in Hereafter
-0.057 Belief in Qadr'
-0.034 Belief in Angle

RDB in Mind = -0.095 Belief in The Divine Books
-0.059 Belief in Hereafter
-0.109 Belief in Qadr'
-0.031 Belief in Angle

RDB in Property = -0.113 Belief in The Divine Books
-0.086 Belief in Hereafter
-0.179 Belief in Qadr'
-0.039 Belief in Angle

All regression models were significant with percentages of variance in the respective five aspects of moral delinquency behaviors being explained by youth behavioral faith in the divine books, hereafter, angel and qada' qadr ranged from 13.1-19.2%. Almost all the four youth behavioral faith were significantly contributing to youth moral delinquent behavior in negative ways, except that youth behavioral belief in the hereafter was not significant to youth moral delinquent behavior in the aspects of religion and progeny.

CONCLUSION

Thus, it can be shown from this study that high and strong behavioral faith in the four tenets of faith which rooted from the behavioral faith in Allah and the prophets would help curbed moral delinquent behavior in youth in all aspects of Maqasid shar'iah. Also, for all moral delinquent behavior, the behavioral faith in the divine books and qadr influenced youth the most as compared to the other two behavioral faiths, namely the belief in the angels and the hereafter.

REFERENCES

- Al-Banna, H., 1983. Aqeedah Islamiyah. Terj. Salim Muhammad Wakid. Cet. 1. Pustaka Nasional Ltd., Singapura.
- As-Syaatibi, A.I., 1991. Al-Muafiqatu Fii Usul Al-Syariah. Jil. 1. Cetakan 1. Dar Al-Kutub Al-Ilmiah, Beirut.
- Audah, A.Q., 1989. Al-Tasyri Al-Jinai Al-Islami. Muassasah Al-Risalah, Beirut.
- Baba, S., 2008. Jalur Berfikir Remaja Islam. Penerbitan Dar Bariyazi, Kuala Lumpur.
- Bahall, M.Z., 2007. Persepsi Terhadap Pengaruh Majalah Hiburan Berbahasa Melayu Keatas Pembentukan Sahsiah Remaja Islam. Universiti Kebangsaan Malaysia, Bangi.
- Mahmood, A.B., 2006. Pengukuran tahap penghayatan pendidikan Islam pelajar sekolah menengah di Malaysia. Ph.D. Thesis, Universiti Kebangsaan Malaysia, Bangi.
- Sabiq, S., 1974. Aqeedah Islam. Terj. Moh. Abdai Rathomy. Diponegoro, Bandung.
- Stapa, Z., 1995. Akhlak dan Tasawuf. Berita Publishing, Kuala Lumpur.
- Yakan, F., 1992. Apa Ertinya Saya Menganut Islam. Dewan Pustaka Fajar, Kuala Lumpur.