

Women-Preachers' Activities through the Non-Governmental Islamic Organisation on Teenagers at Risk

Nor Salimah Abu Mansor, Berhanundin Abdullah
Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin
Corresponding Author Email: berhan@unisza.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i12/24223> DOI:10.6007/IJARBSS/v14-i12/24323

Published Date: 26 December 2024

Abstract

The increasing prevalence of social issues involving teenagers has become a significant concern for society. In response, Muslim women preachers affiliated with Islamic Non-Governmental Organizations (NGOs) in Kuala Terengganu have taken an active role in addressing the needs of teenagers at risk. This study aims to explore the specific activities undertaken by these women preachers and analyze the potential impact of their initiatives on at-risk teenagers. Utilizing a survey-based approach, the study collected data through questionnaires administered to 556 teenagers identified as participants in the programs organized by four active Muslim NGOs. These participants were selected through purposive sampling. The findings reveal that the activities conducted by Muslim women preachers significantly influence at-risk teenagers by fostering positive behavioral and spiritual transformations. The NGOs implemented a diverse range of programs, including seminars, teen camps, counseling sessions, and athletic activities, all aimed at holistic development. Notably, these initiatives encouraged teenagers to independently adopt and practice *fardhu* (obligatory) and *sunnah* (commendable) Islamic practices, reflecting a deeper understanding and application of Islamic teachings. This study highlights the vital role played by Muslim women preachers in addressing teenage social issues through targeted, faith-based interventions. The outcomes suggest that such activities not only guide at-risk teenagers toward improved behavior but also provide a model for more effective, empathetic engagement with this demographic. It is hoped that the insights gained from this study will contribute to the development of more impactful preaching strategies, enhancing the reach and effectiveness of Islamic teachings among teenagers at risk.

Keywords: Women Preachers, Preaching Activities, Teenagers At Risks, Ngo (Non Governmental Organization)

Introduction

In the context of preaching, history has reminded us on the bai'ah that had happened between a number of women and the Prophet (SAW) in an agreement named the first *Bai'ah al-ʿAqabah*. Having received the bai'ah of the males, together with Rasulullah s.a.w, he then shifted attention to the bai'ah of a group of women. The historical tale in the book of *al-Rahiq al-Makhtumby* al-Mubarakfuri (2011), narrates that as soon as Hindun binti ʿUtbah the wife of Abu Sufiyan listened and received her bai'ah from Rasulullah s.a.w, Hindun had returned home and broke all the tombs in her home. This was the impact of the preaching of Rasulullah s.a.w where the gist of the bai'ah rested in issues of tawheed and law as narrated by ʿUbadah bin al-Sāmit (al-Būti 1988) "...Let's promise that we will not deviate and negate Allah. Do not steal. Do not commit adultery. Do not murder your offsprings and do not violate my commands for committing evil. Whoever fulfills these promises, then they will be rewarded by Allah and those who disobey, then they will be punished in this world and it will be their sentence and those who violate the promises, then God shall protect them and it is up to Him to decide."

Bai'ah among the Muslims is known as the agreement of women during the opening of the city of Mecca. Even this bai'ah also shows the obligation of preaching among the Muslims as to continue the responsibilities of the Prophets and the Anbiya' or the caliphs and scholars alike. It is indeed, the task of every Muslim to preach or perform da'wah to one another. Barigish (1985) explained that women preachers who have great awareness on the importance of da'wah will be able to understand the teaching of Islam clearly and better, understand the sunnahs of the Prophet and translating them in implementation and a strong relationship with Allah, and further forming such peaceful souls towards achieving Allah's blessings and mercy. Da'wah is even a need to women. By realizing and understanding her rights and obligations, then the capability of a woman to preach and teach other women will be more effective.

Islam encourages its people to practice counselling and giving advice in the community. In the Muslim community, each member should be able to live with love, and compassion. The poor shall not be left abandoned, without help from every member of the community. Such, is the teaching of Islam that instills the feeling of cooperation in each individual, not only towards their families but also to the country, ummah, and to breathe the spirit of brotherhood and solidarity among humans (Berhanundin 2015). Being friendly, in approaching others is indeed, a noble deed. This practice is not only witnessed by Allah and His Prophets, but also by other humans in the context of preaching.

Thus, the criteria of being a good Muslim do not lie in just performing solat, fasting, zikr and reciting prayers, but what becomes more of a measurement is their contribution to other people. In the al-Quran there is a depiction of people who succumb to Allah on the Hereafter. People like this, would do good deeds just for the sake of Allah. As dictated by Allah:

Meaning:

Nay, verily the record of the Righteous is (preserved) in 'Illiyin. And what will explain to thee what 'Illiyun is? (There is) a Register (fully) inscribed, To which bear witness those Nearest (to Allah).. Truly the Righteous will be in Bliss:

(verses of al-Mutaffifin 83: 18-22)

According to Sayid Qutb (1991) in his interpretation *Fi Zilāl al-Al-Qurān* it explains the position of people who do good which is at the highest rank, and the eternal happiness would be theirs in Heaven. This is the end-story of people who give their all to Allah s.w.t as the reward that has been promised to them. People who do good deeds are those who perform charities continuously in all kinds of deeds, so much that they are acculturated by them. Meanwhile, Ibn Kathir (1993) in his narration, explains that the above verse on places for the Mukmin to obey and follow the commands of Allah ad His Apostles suggest that these Muslims will be granted with blessings, ease in life and a destination for human that they become in pursuit of the divine life and things that will give them blessings.

Thus, high awareness to get involved in the community will serve as a noble practice that fulfils the da'wah obligation in an organization. Muslims need to take part in Islamic NGOs to get acquainted in addressing several issues, especially in regard of teenagers who are at risk. NGOs tend to make some systematic plans which are adequate to the teenagers' needs.

Literature Review

This section looks at the various definitions of women preachers, da'wah activities, muslim women NGO, risky teenagers and theoretical framework of the research.

Women Preachers

Barigish (1985), explained that women preachers who have great awareness on the importance of da'wah will be able to understand the teaching of Islam clearly and better, understand the sunnahs of the Prophet and translating them in implementation and a strong relationship with Allah, and further forming such peaceful souls towards achieving Allah's blessings and mercy. Other than that, a woman preacher should be able to build a strong barrier to combat all these modern thinking that does not lean on good morality and even a destruction to Aqidah. With high level of awareness in Islamic teaching, women preachers should be able to be present to preach, in manners that do not violate the normality created by Allah as to live life according to the Islamic mold. This is in line with the understanding that one should be clear of women's rights and responsibilities in the community. A good moral, woman preacher must be able to integrate with other women in terms of how they think, give advice, offer guidance and other forms of contribution for the purpose of preaching.

The fields of engagement of da'wah thought to be suitable with other women preachers include preaching among women themselves. Women preachers should be able to explain the confusion of the modern community's lifestyle that has greatly been influenced by various forms of materialistic thinking. Thus, the presence of women preachers should seek to be the first school in educating and 'babysitting' teenagers. Other than that, women preachers must be part of the members of the society who work together with the men in delivering da'wah messages. In this vein, women preachers understand their responsibilities as Muslim women in their families and their community. Secondly; women preachers must be active in domains of educating and teaching. In the field of education, women preachers deliver religious understanding through faith and aqidah, so that the community is able to gain knowledge, as a beacon of light to life's many confusions and deviancy (al-Wā'i 1991).

The responsibility of preaching for women does not mean that one woman would neglect her responsibilities of caring for her household and family. In doing her job as a preacher, women

need to understand her own position in Islam, as a daughter, also another Muslim, a wife, a mother so that she will be able to distinguish her roles better than those in the civilizations earlier than Islam. Islam honours its women and recognizes their humanity responsibilities. Da'wah is even a need to women. By realizing and understanding her rights and obligations, then the capability of a woman to preach and teach other women will be more effective. Based on the rights of women to engage socially in Islam, it depicts the social activities that are done collectively. This means that a number of people would gather and work together to do things that are beneficial for themselves and the community they live in, either in the field of religion, knowledge-seeking or even entertainment (Berhanuddin 2016). Secondly, activities done by one or several people willingly or as a form of surrendering to the community in the areas of education, *amal ma'ruf* and *nahi munkar*, charity work and other social endeavours.

Da'wah Activities

Khayr M (2009) explained that da'wah activities are earnest efforts in terms of the way of thinking or physical exercise performed to achieve certain da'wah goals, namely to educate the behaviour, carry out recreational activities and to reap various benefits from it.

Da'wah activities have certain objectives and are accompanied by content preparation and planning that serve as a guidance to implement these activities. After the completion of these activities, preachers have to make an assessment to reap the benefits as well as repeating the da'wah activities for the second time. Each activity is recorded in the activity books so that various *manhaj* of da'wah used in da'wah activities could be compiled.

Examples of da'wah activities include organizing visits, *ziarah* or organizing an assembly, creating da'wah bulletin or magazine, conduct meetings, talk, casual joke programs, recreation or participating in volunteer activities. Moreover, da'wah activity can also be held in the form of acting, singing, staging and various celebrations. There are also da'wah activities in the form of group games or various types of physical activities. Each activity has its advantages and benefits.

Muslim Women NGO

There are two types of women voluntary organizations in Malaysia, namely (Nik Safiah Karim 1990: 98):

- (i) Organization whose members consist of only women;
- (ii) Organization whose members consist of both women and men but have divisions/branches that consist of women.

Members of the NGOs including women divisions/branches comprise of Muslim women volunteers who give their contribution and dedication to other members of the organization or to the community and society in various stages of the target group. Factors that lead to the formation of an association include the fact that people like to make various planning as well as organizing their life together to solve problems and meet human needs. In general, an NGO is an organization which has its own objectives and relies on charity aids and participation from volunteers (Keshk t.th: 250). Although the NGO sector is increasingly professionalized, NGO principles are clear. Generally, an NGO is a non-profit organization and is not bound by government's bureaucracy. NGO existed on the principle of altruism (willing to sacrifice)

andvoluntarism(reliance on voluntary action) which still being its main characteristics. In this regard, six NGO combined ideal principles are being practiced, namely; non-governmental, non-profit making, voluntary, of a solid and continuing form, altruistic and philanthropic.

- (a) Non-Governmental Organization
An NGO (*Non-Governmental Organization*) performs decision making processes as an independent organization, free from government's influence.
- (b) Non-profit:
The organization is not driven by the motive of gaining profit and public contribution that may arise from its activities and cannot be divided among its members as personal gain.
- (c) Voluntary:
The qualifications for membership are based on the individual's own desire to participate. Entries must not be subjected to membership of other organizations.
- (d) A strong and sustainable organization:
Unlike various forms of voluntary activities which are undertaken via *ad hoc* approach, an NGO becomes a sustainable entity in the form of a strong organization.
- (e) Willing to sacrifice: (*altruistic*)
The immediate purpose of an NGO is to act for the benefit of others.
- (f) Philanthropic:
This refers to the fact that an NGO would never receive payment from the recipient of its service, but can accept any form of contribution accordingly.

Risky Teenagers

According to Ridā (2002), in his book *Shabāb bila mashākil* on 'storm and stress' for teenagers who possess the characteristics of problematic teenagers. Hence, deviation among teenagers (انحراف المراهقة) stem from the environment's influence (البيئة) on them. Thus, it can be said that their souls are affected by negative surroundings.

The word (المراهقة) refers to a period beginning from puberty until maturity (الرشد). In defining teenager, there are various opinions on the restriction on the beginning and the end of a teenage period. From the *fiqh* standpoint of understanding, puberty is the age of *taklif*(obligation and responsibility)based on the words of the Prophet Muhammad p.b.u.h:

رفع القلم عن ثلاثة: عن المجنون المغلوب على عقله حتى يبرأ، وعن النائم حتى يستيقظ، وعن الصبي حتى يحتلم

(في المجنون يسرق أو يصيب حدا) (Abu Dawud, Book Title: *Sunan Abu Dawud*, Chapter: *Hudud*,

Meaning:

The pen is lifted upon three things: mentally unsound person until he recovers, person who is asleep until he is awake and children until they reached puberty.

Based on a narration by Nafi' Ibn 'Umar who said: "...I was presented in front of the Prophet on the eve of the battle of Uhud, while I was fourteen years of age, and he did not allow me to take part in that battle.However, I was presented in front of him on the eve of the battle of Al-Khandaq (The Trench) when I was fifteen years old, and he allowed me (to join that battle). Nafi'rahimahullah said: "I went to see'Umar bin 'Abd al-'Aziz who was at the *Khalifah* at that time and I told him my story. "... Then he said: This is the age limit that separates

between a child and an adult, so he wrote to his workers that it is necessary for them to be at least 15 years old and anyone under this age is still a child” (Hamid M & Darwish K, 1997). Based on the meaning presented by Abādi (1995): رهق فلان رهقا which reads: idiocy, stupidity, ignorance, behind every wickedness, there is injustice and shrouded by sins. Therefore, based on the background of the influence of Arabic language and civilization of their thought, teenagers are associated with the characteristics and attributes of stupidity and have not yet reached the level of maturity unless they are raised with a solid *tarbiyah* and *Sharia* teaching which would deprive teenagers of the properties mentioned above hence reducing their rebellious and destructive nature (Hāmid &Khaulah 1997).

This difference of the age limit of puberty is very essential in Islam since it indicates whether or not a particular individual belongs to the *mukallaf*. When a person reached this age limit, then automatically he is obliged to perform religious duties. Then all Allah’s commands related to the prohibitions and commandments become an obligation for him.

Theoretical Framework

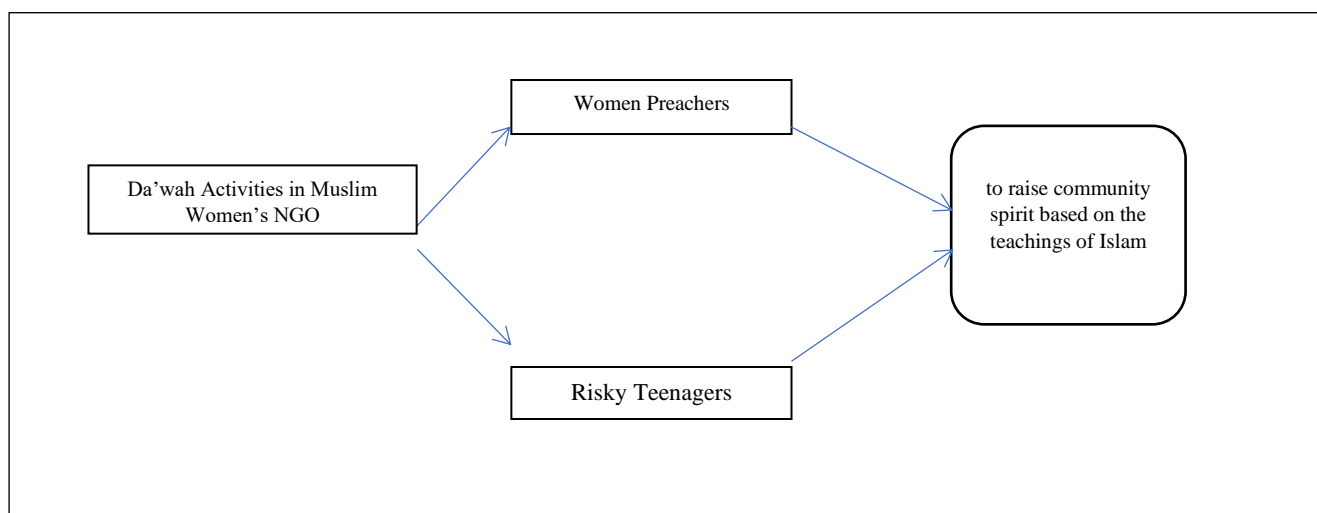


Figure 1. Conceptual Framework of the Research

Thus, in dealing with risky teenagers, it is natural and essential to raise community spirit based on the teachings of Islam.

Allah says in the Holy Quran:

Meaning:

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. (Surah Ali⁶Imrān 3: 104)

Thus, the rise of volunteerism spirit among NGOs that represent the community especially the Muslim Women’sNGO which plays a role in addressing the risky teenagers in the district of Kuala Terengganu. Ihsān Muhammad ⁶Ali in his book entitled *al-⁶Amalal-Taṭawwu’i min manẓūr al-Tarbiyyah al-Islāmiyyah*(2008: 18) discusses the status of volunteer works in Islam where he defines as “...efforts performed by a human being without asking for reward as an act of fulfilling the responsibilities of organizations engaged in community care”.

Thus the role of Muslim women's NGO is a volunteer-based concept that contributes time, energy and money to serve in addressing risky teenagers through a structured system and method to meet the needs of the community. The conceptual framework can be described by the following statement: (Sāmiah et.al. 1985: 141);

...Community Organization and Social Planning refer to activities in which Organizational methods of intervention are used to meet social needs and counteract social problem. This means that, ways of redistributions resources, service functions and decision-making power...

Methodology

Participants

A total of 556 risky teenagers who participated in activities organized by Muslim women NGO in the district of Kuala Terengganu were involved in this research. Respondents comprised of those aged between 13 and 24 years old under the secondary school and Institutes of Higher Learning (IHL) categories who took part in activities organized by Muslim women NGOs in Kuala Terengganu district. Muslim women NGOs were chosen based on the organization's mission that contains the elements of contributing toward moral, physical and spiritual education among young Muslim women, guiding young children or Muslim girl morally, spiritually and physically to become knowledgeable and progressive individuals, to be a fundamental women leaders, contemporary and professional based on Islamic principles and possessing a comprehensive Islamic movement features to realize Islamic ambitions. The Muslim women NGOs involved were *Lembaga Kebajikan Perempuan Islam Terengganu*, Kuala Terengganu branch (LKPI), *Pergerakan Puteri Islam Malaysia (PPIM)*, *Pertubuhan IKRAM Malaysia* (IKRAM) and women from *ABIM* Kuala Terengganu branch.

In this research, a total of 14 research subjects from 4 Muslim women NGOs were chosen to be interviewed in person. The purpose of the interview is to identify the role played by the Muslim women NGOs in addressing risky teenagers in Kuala Terengganu. Among the structured interview questions presented to the research subjects was activities carried out by the Muslim women NGOs.

Instrument

Reliability analysis

A pilot study was conducted in the early stages that is, before the actual field studies were made in order to test the reliability of the items contained in the questionnaire. The Cronbach Alpha value obtained via this pilot study was 0.75. This means, questions prepared for domain greater than 0.75 is reliable and suitable for obtaining a stable score from respondents.

Questionnaire

The table below shows the statistics obtained from 15 items related to the influence of NGO programs in respondents that were descriptively reported in the form of percentage and mean obtained via *Likert* scale (1932) of 1 for 'strongly disagree', 2 for 'disagree', 3 for 'unsure', 4 for 'agree' and 5 for 'strongly agree'.

Structured Interviews (Face-to-face)

In this research, a total of 14 research subjects from 4 Muslim women NGOs were chosen to be interviewed in person. The purpose of the interview is to identify the role played by the Muslim women NGOs in addressing risky teenagers in Kuala Terengganu. Among the structured interview questions presented to the research subjects was activities carried out by the Muslim women NGOs.

Results and Discussion

The statistics derived from the 15 items found that there are five items that recorded the highest mean namely 'I fast during the month of Ramadhan', (mean=4.02). This is followed by the item 'I always pray to Allah and confided in Him whenever I had problems', (mean=3.86), 'I make friends with good people', (mean=3.85), 'I want to change into a better person', (mean=3.85) and 'I am eager to learn and advance myself', (mean=3.83).

Table 1. Influence of NGO Programs on Risky Teenagers
Table of Influence of NGO Programs

Influence of NGO Programs in Risky Teenagers	Frequency/Percentage (%)					Mean
	Strongly Disagree	Disagree	Unsure	Agree	Strongly Agree	
NGO programs give me good influences/examples	36 (6.5)	15 (2.7)	194 (34.9)	182 (32.7)	129 (23.2)	3.63
I obtain information and lessons	20 (3.6)	16 (2.9)	185 (33.3)	204 (36.7)	131 (23.6)	3.74
I want to change into a better person	12 (2.2)	15 (2.7)	177 (31.8)	195 (35.1)	157 (28.2)	3.85
I complete my daily prayers	18 (3.2)	21 (3.8)	204 (36.7)	153 (27.5)	160 (28.8)	3.75
I frequently read Quran	17 (3.1)	33 (5.9)	246 (44.2)	159 (28.6)	101 (18.2)	3.53
I fast in the month of Ramadhan	10 (1.8)	13 (2.3)	154 (27.7)	156 (28.1)	223 (40.1)	4.02
I always pray to Allah and confided in Him whenever I had problems	11 (2)	17 (3.1)	187 (33.6)	165 (29.7)	176 (31.7)	3.86
I make friends with good people	10 (1.8)	17 (3.1)	187 (33.6)	172 (30.9)	170 (30.6)	3.85
I fulfill Allah's commandments and obey Him	12 (2.2)	16 (2.9)	203 (36.5)	175 (31.5)	150 (27)	3.78
I fill my free time with beneficial activities	14 (2.5)	18 (3.2)	245 (44.1)	164 (29.5)	115 (20.7)	3.63
I obey and treat my parents/others fairly	12 (2.2)	17 (3.1)	197 (35.4)	187 (33.6)	143 (25.7)	3.78
I enhance myself with various essential and beneficial life skills	11 (2)	16 (2.9)	232 (41.7)	186 (33.5)	111 (20)	3.67
I attend religious events	17 (3.1)	39 (7)	234 (42.1)	170 (30.6)	96 (17.3)	3.52
I am eager to learn and advance myself	11 (2)	15 (2.7)	184 (33.1)	196 (35.3)	150 (27)	3.83
I am more confident with myself	15 (2.7)	22 (4)	202 (36.3)	177 (31.8)	140 (25.2)	3.73

Source: Questionnaire 2012

The main program by Muslim woman NGOs was holding seminar for teenagerseither at school or at IHL. Among the topics of the seminar is 'Menara Gading', 'Hassan Al-Banna', 'Keindahan BersamaMu' and 'Anda Bijak Jauhi Zina'. The purpose of this seminar is to convey awareness on the responsibility as a student, to give an overview about Islamic Worldview (*tasawwur*) and Sufism. Next, the discussion and question and answer sessions were conducted in the

form of lectures, LDK (In-group Training), *usrah*, *rihlah*, book discussion and camp. This is supported by some opinions obtained from the interviews:

The emphasis is on *usrah* and *mukhayyam*, "...the most basic is *usrah*, and others such as *rehlah*, combination of *usrah*, *mukhayyam*, book 'dissection'. Those were what we have done" IKRAM/1; rather and interesting title "...why we live and our responsibilities as the *Caliphs* of Allah" IKRAM/2.

The priority of LDK, "...we introduced more LDK, indirectly, we applied the concept of Sufism and Islamic Worldview (*tasawwur*)" ABIM/3; "...joining participants in LDK" AJK ABJZ; "...we conducted the "*Meniti usia baligh*" MUB program for teenagers who just reached 12-13 years old" AJK KBM.

In addition, camp activities were often used in the students programs. Among the activities were camping, religious activities, the '*Adik Angkat*' project, prayer camps, and 'jungle tracking' and 'remaja bestari' camp. The purpose of this activity to train leadership qualities among students, create awareness about the appreciation of prayer and motivational aspects of parenting. Among activities that attracted teenagers are: "...camping" PPIM/2; "...conduct a camp" LKPI/1; "...We have conducted a prayer camp, skill" ABIM/1; "...prayer appreciation camp, 'remaja bestari' camp" ABIM/2; "...Religious activities, the prayer" PPIM/3.

Indirectly, guidance and counselling activities were also used in dealing with risky teenagers. Among views recorded were: "...counselling" PPIM/1; "...usually give help in providing advice, counselling, help bringing them to religious office" LKPI/2. There were also Muslim women NGOs that held the view that sports activities were very suitable and should be recommended among teenagers in school. Among views recorded was: "...encouraged to participate in school activities through sports, students engaged in it" LKPI/3 (Interview 2012).

The study found that there were changes experienced by risky teenagers after they participated in programs organized by Muslim women NGO in Kuala Terengganu. Among the highest positive value experienced by respondent was they fast in the month of Ramadhan, always pray to Allah and confided in Him whenever they had problems, wanted to change into a better person, make friends with good people and eager to learn and advance themselves. This statement shows a positive influence in respondents when they participated in programs organized by Muslim women NGOs. The aspect of appreciating religion was given an emphasis in Muslim women NGOs' programs.

NGOs involved in the works of da'wah play important roles in providing development services, health and education to the community as well as becoming the government's partner in promoting participation and reviving a sense of responsibility in all members of the society in fulfilling the living needs and solving community problems. In fact it is a form of coordination for humanitarian ecology (al-Sakri 1997: 25-30). Via NGOs, humans can play a role in meeting the social needs and cooperate in ensuring the mutual needs. This is because humans also have mental and social needs. Thus, an NGO as a da'wah organization becomes the mediator to create a harmonious environment in improving human's social function.

The scope as a da'wah NGO can be achieved by becoming a social organizer, acting as the agent of change in the form of advocator (*al-mudāfi'*), activist (*al-munshit*), enabler (*al-musā'id*) and broker (*al-wasit*). To implement a change, a da'wah also function as the catalyst (*al-musā'id*), counsellor (*al-mursyid*) and community educators (Sāmiah et.al. 1985: 288).

Programs organized by women NGOs have yet to meet the interest of risky teenagers due to the fact that the delivery was not clear, unattractive contents, logistics difficulties, the programs were not physical enough, easily bored, lack of jokes and comedy.

Al-Shantūt (1993: 74) is of the opinion that activities for teenagers and camps are the form of activity that meet the needs of teenagers, such as the spiritual aspect where they are educated to perform their daily prayers in congregation on time, social aspect where they are taught how to socialize with peers and shoulder team responsibilities, physical aspect which covers swimming and running, and soul aspect where they are trained on togetherness in times of need and to work in groups and familiarizing with challenging tests and obstacles of life. Therefore, camp activities are the best approach to channel the growing eagerness and spirit of the youth via charity works, training, fitness and learning activities.

In a study conducted by al-^oAisāwi (1987) in teenage psychology in everyday activities, one of the important activities is exercise since it is important for physical, mind, soul developments as well as purifying patriotism and enhance teamwork spirit in teenagers. In this context, vigorous activities has been used as a form of sublimation activity, "...*Sublimation; a defence mechanism in which a blocked motive is given an indirect and socially acceptable outlet, used most often to refer to indirect expression of socially unacceptable sexual motives*" (al-^oAisāwi 1987:200). Therefore, the growing eagerness and rising spirit in teenagers can be channelled in sublimation activities such as the willingness to work in hardship and being independent in earning a living, like helping others, caring for the orphans, living in moderation and *qana'ah*, advocating people to do good deeds and being generous in spending towards welfare (al-^oAisāwi 1987: 207).

Interviews with 14 research subjects who represented Muslim women NGO found that, Muslim women NGO often hold a seminar for teenagers either at school level or at IHL. In addition, camp activity was often conducted during students' program. Indirectly, guidance and counselling activities were also used in dealing with risky teenagers. There were Muslim women NGOs who believe that sports activities were very appropriate and therefore recommended to be organized for teenagers at school. In 'outreach' camp activities, PPIM members will organize programs to visit villages, whose participants were those identified as risky teenagers. The aspects emphasized were appreciation of prayer and parents' awareness in addressing risky teenagers. They established adoptive relationship and performed activities together. 'Jungle Tracking' was very popular among risky teenagers who participated in programs organized by these NGOs. In counselling activities, group of risky teenagers will be brought to the religious office for advice and counselling sessions. Muslim women NGO also conducted individual and grouped counselling session since there were counselling teachers among members of the Muslim NGO. Applying care and affection did make risky teenagers to feel appreciated. Besides that, sports activities were highly encouraged to be conducted on risky teenagers at school level, because they liked to be involved with various sporting

activities. Seminar was identified as one of the activities to convey important information to risky teenagers. In *tarbiyyah* activities, book discussion programs are often used to analyse the issues that were beneficial for risky teenagers. They were delivered with awareness talks about Islam and responsibilities as a servant and also *khalifa* of Allah on earth. Seminars were less favoured by these groups of risky teenagers as well as activities such as LDK used to discuss Sufism and Islamic Worldview (*tasawwur*). For teenagers that had reached puberty, emphasize on the principle of *sharia* was very necessary since free mixing will eventually lead to adultery. Therefore, it is important to make these groups of risky teenagers to feel confidence that Muslim women NGOs have their close friends and with that it is hoped that they can change.

Overall, the nature of the activities carried out by the Muslim Women NGOs in dealing with risky teenagers in Kuala Terengganu include seminar, camp, sports activities and guidance and counselling session.

Conclusion

The existence of Muslim women NGOs which vision and mission are focused in addressing risky teenager has been limited to the district of Kuala Terengganu. Specifically, there are 4 Muslim NGOs that have been identified in terms of their activeness in addressing risky teenagers. In fact, in Islam, the obligation of women activists rests towards their children. However, there are obstacles in terms of the contribution of time and energy. Hence, it is appropriate for Muslim women NGOs to spread their wings and recruit more members among women to create an Islamic society together. Therefore, the role of women in Islamic NGOs should be publicized and promoted so that it becomes the driving force in society.

Therefore, this study has implications from the aspect of energy and time constraints. The increase in the number of dynamic women's leadership in Muslim NGO symbolizes how active and effective the movement had been. This is because the role of women in Muslim NGOs is very important as '*shifting of reference*' in controlling the education problem among risky teenagers.

In Islam, when a teenager had reached the age of 15, he has already been considered as a *mukallaf* though he is yet to experience wet dreams (puberty). Therefore, additional research needs to emphasize the aspect of the development when teenagers reached puberty and the obligation of *sharia* upon them so that risky behaviour can be contained and understood as a noble knowledge thus, maintaining humanity from destruction.

Based on the personal factors among teenagers who are often in situations of stress (*storm and stress*), it is necessary for us to know about the knowledge of the psychology of teenager according to Islamic perspective in a more profound manner. Since there were so many elements of psychology studies that were drawn from the west, it is now evident that there is a clash of dualism in Islamic aspects of teenage psychology. In Islam, it is important to interact with individual characteristics where on top of the *sharia* principle exist the knowledge of psychology and contribute in educating the youths with the kind of *tarbiyyah* that enhances the personality of individuals.

Voids that exist in two main elements of modern education, namely role model and *ibadah* had produced multiple negative elements in teenage individual as explained by Arabic definition. Therefore, the meaning of teenage is not a certain phenomenon in the development of human age. It is a problem that can be avoided and eliminated entirely in an individual's life. Actually, the teenage had been plagued disease in the non-Islamic society such as capitalist and liberals. Teenage conflict is actually a conflict of youth resources, due to interruptions or obstructions in terms of the ability of the mind, soul and the body. Islamic *tarbiyah* is capable to prevent behavioural disease among teenagers by diverting the youths toward emulating the best example of striving to be in the right path of Allah, hence providing the opportunities for youths to work together with adults in performing social activities.

Acknowledgement

The authors acknowledge the financial and technical support for this the Fundamental Research Grant Scheme (FRGS) Project provided by Malaysia Education Ministry (KPM) and University Sultan Zainal Abidin (UniSZA), Terengganu, Malaysia, under the grant (Grant number FRGS/1/2017/SSI03/UNISZA/02/2).

Appreciation

Dr Azyyati Mohd Nazim, (Co-author who died in October 2018) as a lecturer at Universiti Sultan Zainal Abidin (UniSZA), Malaysia.

References

- Abādi, F. (1995). *Al-Qāmūs al-Muḥiṭ*. Beirut: Dār al-Fikr.
- Abū Shuqqah, A. H. (1995). *Tahrir al-Mar'ah fi 'asr al-Risālah*. Kuwait: Dār al-Qalam.
- Abū Dawūd, S. (1988). *Sunan Abi Dāwūd*. Riyāḍ: Maktabah al-Ma'arif.
- al-'Aisāwi, A. R. (1987). *Saikolojiyyah al-murāhiq al-muslim al-mu'āsir*. Al-Kuwait: Dār al-Wathāiq.
- Riḍā, A. (2002). *Shabāb bila mashākil riḥlah min al-dākhil*. Qatar: Wizārah al-awqāf.
- Barigish, M. H. (1985). *Al-Mar'ah al-Muslimah al-Dā'iyah*. Al-Urdun: Maktabah al-Manar.
- Abdullah, B., & Nasir, B. M. (2016). Haji Abdul Rahman Limbong (1868–1928): Fighter against the colonialist. *Mediterranean Journal of Social Sciences*, 6(6S1), 281–289. <https://doi.org/10.5901/mjss.2015.v6n6s1p281>
- Abdullah, B., Yusoff, K., Ebrahimi, M., & Sulaiman, R. (2015). Da'wah generate the arts of Malay heritage in Terengganu. *Mediterranean Journal of Social Sciences*, 7(3S1), 144–149. <https://doi.org/10.5901/mjss.2016.v7n3s1p144>
- al-Būṭi, M. S. R. (1988). *Fiqh Sirah*. Selangor: Dewan Pustaka Fajar.
- Ibnu Kathir, I. U. (1993). *Tafsir al-Qur'an al-'Azim*. Al-Qāhirah: Dār al-Hadith.
- Khayr, M. (2009). *Manāhij al-Da'wah*. Dimasyq: Dār al-'Usmā'.
- Keshk, M. B. (n.d.). *Al-'alāqāt al-'ammah wa al-khidmat al-Ijtimā'iyah*. Iskandariah: Al-Maktab al-jāmi'i al-hadith.
- Maḥmūd, 'A. 'A. 'A. Ḥ. (1991). *Al-Mar'ah al-Muslimah wa fiqh al-da'wah ila Allah*. Manṣūrah: Dār al-Wafā'.
- al-Mubarakfuri, S. R. (2011). *Al-Raḥiq al-Makhtūm: Sirah Nabawiyyah s.a.w*. Kuala Lumpur: Yayasan Dakwah Islamiah.
- Qutb, S. (1991). *Tafsir fi Zilal Qur'an*. Kota Bharu: Dian Darul Naim.
- al-Wā'i, T. Y. (1991). *Al-Nisā' al-Dā'iyāt*. Al-Mansurah: Dār al-Wafā'.