

Muslim Teenagers and Their Understanding of *Fardu Ain* Knowledge

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Abstract

Being a Muslim and a teenager is not easy especially in this modern world. They need to struggle with a flux of developmental, social, cultural, and religious factors that can propel them toward negative attitudes and behaviour. It can impede their life and faith. As Muslims, teenagers are adhered to the teachings is *Fardu Ain*. It refers to obligatory acts that each Muslim must perform. This paper explores the *Fardu Ain* level among the 1232 Muslim teenagers focusing on prayers or *Solat*. The domains of demography are taken into account in this paper. It is found that most of the Muslim teenagers have a good understanding of *Fardu Ain*, with a mean level of 3.92. In terms of genders, female teenagers have a slightly better understanding of *Fardu Ain* with a mean score of 4.4087 than their male counterparts, which stands at 4.3337 of the mean score. From the education perspective, the results show the three levels of education give almost the same significant results within the range between 4.3219 to 4.3952 of mean scores. As a whole, the study signifies that Muslim teenagers prioritise remembering God, which is a hallmark of Islam. They also understand prayers cleanse their mind and make them a better person before the emotionally and psychologically benefits.

Keywords: *Muslim Teenagers, Fardu Ain, lifestyles, demography, Solat*

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1.0 Introduction

A constant flux characterises adolescence and teenagers due to changes in a young person's identity, relationships, and societal expectations and the development of new cognitive, emotional, and physical characteristics. In addition to the normative developmental challenges shared with all adolescents, teenagers must cope with challenges specific to their religious identity within the current geopolitical context. Some teenagers claim that they do not get support from parents, peers, educational institutions, religious communities, or society. It can lead to social problems and juvenile delinquency, which become more apparent nowadays.

Muslim teenagers also encounter numerous challenges, especially to infuse themselves between norms as a Muslim and the pressure from the outside world. They must have a very strong and solid foundation of Islamic teaching to promote positive development among them. It is where the practice of *Ibadah* and *Fardu Ain* take place among Muslim teenagers.

Islam comes from an Arabic root that means peace and submission (to Allah the Exalted and Almighty). As a religion, Islam stands for complete submission and obedience to Allah. All Abrahamic religions were sent down to discipline humanity and prepare them spiritually, physically, and intellectually to fulfil the mission for which they were formed. The religions were sent down to liberate human minds and render them enlightened and mature through the divine light. Religion is not meant to be in contrast to reason and truth. Instead, it is intended to be in harmony with reason and help develop and illuminate it.

There is a certain code of religiosity tasks for every Muslim to be followed as the actual basis of life. The code or *Ibadah* is a knowledge of and belief in the God Almighty, Holy Prophets, and Divine laws as well as kindness to oneself, others, and the world for the sake of closeness to God and following one's religious duties (Khodayarifard, 2006). For Muslims, *Ibadah* covers all aspects of their life. Shaikhul-Islam Ibn Taymiyyah said: "*Ibadah is obedience to Allah by carrying out what He has commanded on the tongues of His messenger (The Book of Worship)*". This is further explained by Abul A'la Maududi (n.d)

"The Spirit of 'Ibadah or Worship 'Ibadah is an Arabic word derived from 'Abd (a slave) and it means submission. Allah is your Master and you are His slave and whatever a slave does in obedience to and for the pleasure of his Master is 'Ibadah. The Islamic concept of 'Ibadah is very wide. If you free your speech from filth, falsehood, malice and abuse and speak the truth and talk goodly things, and do all this only because God has so ordained, they constitute."

"... If you obey the law of God in letter and spirit in your commercial and economic affairs and abide by it in your dealings with your parents, relatives, friends and all those who come into contact with you, all these activities of yours are also Ibadah. Even your economic activities - the activities you undertake to earn your living and to feed your dependents -

are 'Ibadah if you remain honest and truthful in them, and observe the law of God.'"

Ibadah incumbents all Muslims when they reach puberty and mental sound. *Ibadah* is said to be the central importance to the Muslim as an individual. *Ibadah* introduces and endorses moral values among Muslims. It also employs its moral teaching mechanisms as *Ibadah* is very broad and comprises all matters.

This complete devotion and obedience to the Lord, the Almighty that places man's regular responsibilities, have been outlined in Islamic knowledge. Naquib al-Attas (1993) ideas on knowledge and education in the light of Islamic thinkers since the time of Ibn Qutayba: -

"Islam distinguishes the quest for the two kinds of knowledge, making the one for the attainment of knowledge of the prerequisites of the first obligatory to all Muslims or Fardu Ain, and that of the other obligatory to some Muslims only Fardu Kifayah, and the obligation for the latter can indeed be transferred to the former category in the case of those who deem themselves duty-bound to seek it for their self-improvement. The division in the obligatory quest for knowledge into two categories itself is a procedure of doing justice to knowledge and to the man who seeks it, for all of the knowledge of the prerequisites of the first knowledge is good for man, whereas not all of the knowledge of the second kind is good for him, for the man who seeks that latter knowledge, which would bear considerable influence in determining his secular role and position as a citizen, might not necessarily be a good man."

Both *Fardus* are comprehensive and designed by Allah to govern the affairs of man at all levels including teenagers. By obligating to the *Fardus*, Muslims are assured to be on the right track as good Muslims.

In the case of *Fardu Ain*, it can mould one personality because it motives the mind, emotions, wishes and actions of a person. Prayer or *Solat* for example is stated as one of the main principles in *Fardu Ain*. *Salat* is the prescribed daily prayers that consist of repeating and refreshing five times a day the belief that a Muslim reposes his faith (A'la Maududi (n.d)). If it is fully assimilated into the soul, it would help develop appropriate behaviour of the teenagers according to the teaching of Islam. This paper will indulge the understanding of *Fardu Ain* focusing on the obligatory prayers among Muslim teenagers.

1.1 On *Fardu*, *Fardu Ain* and *Fardu Kifayah*

The fundamental worldview notion of Islam starts with the central issue of man's purpose. The objective of human life on earth is perhaps best summed up in two verses of the Qur'an, namely, verse 30 of Chapter 2 and verse 56 of Chapter 51. First, as it says: "*And remember when your Lord said to the angels, 'Verily, I am going to place on earth a Khalifah (leaders)... (Qur'an, 56:51)'*" while the second verse declares: "*And I (Allah), created not the jinn (genie) and man except they should worship me (Qur'an, 51:56).*" The verses show

that the underlying purpose of human beings' lives is to become God's Khalifahs or leaders on earth to fulfil the duties and functions of worshipping Allah, the One God.

With this complete devotion and obedience to the Lord, the Originator places man's regular responsibilities and duties in the *Fardu Ain*. It is also seen as able to answer moral and social problems in general; fondly, it can be used as an instrument for achieving the Khalifah position of man on earth, which involves submission and devotion to the Almighty God. A Muslim worships Allah because Allah has ordered him through His Messenger to do so. Allah the Almighty has said: “*For We assuredly sent amongst every people a messenger (with the command) serves Allah and avoid evil (Qur'an 16:36).*”

In Islam, man obliges to his acts including showing the best values and instructions agreed by Allah. In his attempt to by Allah do so, he would simultaneously worship and obey the Almighty Lord, the magnitude of which would depend on the degree of conformity with the divine principles. According to Muhammad Fuad Abdullah (2004), the Muslims are absolute to the Islamic values so that they can be devoted to Almighty Allah. Thus, the core objectives of man's life are to be the servant of Allah and also the leader or Khalifah on earth at the same time.

In carrying out his everyday life and daily work, man must adhere to the *Fardu* - a set of basic guidelines that provide a value-based mechanism rooted in its followers' daily lives through acts and beliefs. According to Al-Jurjānī (nd), the term *Fardu* falls from the Arabic word 'far' whilst linguistically meaning scale (al-taqdīr) and also split (al-qaṭ') according to Muhammad Alī al-Tahānawī & Rafīq al-Ajam al-Ajami (1996). The term "*Fardu*" has the same significance as "wajib or obligatory" as declared by Muslim clerics and is an act that is clearly ordered to be done by the *mukallaf* by following the shari'ah (Bāqillānī, 1971).

Quṭb Muḥammad Sanū (2000) refers to *Fardu* as an act expressly named to be exercised by Muslims, either based on evidence (dalil) qaṭ'ī or 'zannī' suggestions, the practice of which is promised reward and neglect without justification is promised sin. The *Fardu* command has a view of the demands that were divided into two, namely *Fardu Ain* and *Fardu Kifayah* (Muhammad al-Khuyarī Bek, 1988) (Wahbah al-Zuhayli, 2005; Abd al-Wahhāb Khalāf, 2002; Muhammad al-Khuyarī Bek, 1988).

Fardu Ain refers to personal duty towards God and to the society where each Muslim must conduct himself; the second is a mutual liability where he is deducted from the obligation if someone else does the same satisfactorily. The second also relates to individual responsibility towards God and community. *Fardu Ain* and *Fardu Kifayah* are fiqh wording that is the product of *taklifi* law and is connected to obligatory law (Wahbah al-Zuhayli, 2005).

Furthermore, Quṭb Muḥammad Sanū (2000), states *Fardu Ain* is rewarded if practised while abandonment without justification will be made sin. In this connection, the Shari'ah definition for *Fardu Ain* is a practice that is specifically demanded by the Shari'ah on individual mukallaf (since the practice is grounded on the qaṭ'ī or zannī dalil). *Fardu Kifayah*, though, linguistically implies shared accountability (mutual responsibility).

Therefore, the elementary building of the *Fardu Ain* can be considered a significant influence to shape the personality of a Muslim since it motivates a person's mind, thoughts, desires, and actions. If this aspect is genuinely assimilated into the soul, it will help to cultivate acceptable actions in line with the values of Islam (Ab Rahman et. al., 2018). According to Thoha (1996), Islamic knowledge which covers *Fardu Ain* and *Fardu Kifayah* is a knowledge of theory and acts based on the Islamic principles of the Qur'an and the hadith of the Prophet. While al-Attas (1992) suggests that such Islamic knowledge is an attempt made by educators towards students to find and understand the right places that encompass everything from the laws of existence to direct them towards good life as a Muslim.

As a Muslim, *Fardu Ain* is the knowledge that should be known and learned to implement religious demands such as knowledge of monotheism. At the same time, *Fardu Kifayah* is a knowledge that must be presented in a community of people in society without looking at particular individuals such as carpentry, services, business, medicine, economics, physics, astronomy, etc. benefits to human beings. This validates that Islam is not concerned with the religiosity task alone but comes together with other aspects to create a good, balanced Muslim in this world and in the hereafter (Stapa et al., 2012).

Naquib al-Attas (1993) represents knowledge from the Islamic perspective because it has successfully exposed scientific processes involving both the rational and spiritual aspects simultaneously. They also have connected to pursuing knowledge based on the primordial covenant between man and God. They have successfully shown the relation between intellectual and spiritual preparation in that process. Al-Attas reminds men that all will go back to Allah.

From the above discussion, it is clear that Islamic knowledge is established to cultivate, protect, teach, cleanse, strengthen, control the lust, form obedience to Allah SWT to form a respectful and civilised attitude and remove all the reproachable attributes of humankind. All these definitions give the understanding that almost the entire knowledge required in Islam refers to the spiritual relationship of man towards God, radiate high moral and character as well as for the development of knowledge itself which is very important in developing a sense of humanity in a Muslim society.

1.2 *Prayers as one of Fardu Ain tenets*

In most places, Muslim teenagers are torn between the norms and values taught at home and the youth culture they attain from their friends. They might be stamped as outdated and conservative to adhere to their obligations as Muslims. In addition, Islam prescribes certain dos and don'ts concerning dress, social norms, culture and dietary restrictions. At times, these tenets and teachings can be difficult to be adhered by teenagers. Some might be ignorant or misinformed of their belief system, which does not understand their religious sentiments. So here, the parent roles are significant to give full support to their teenage children. One is to ensure that their children understand and practice the prayers. Prayers are the principal in *Fardu Ain*.

Knowing the prayers time, the pillars of prayers and the sincerity in praying are interrelated in Muslim's life, having this relationship with the Almighty, one can only help to strengthen and purify their character and spirit. This is being credited Al Quran verse 56 of Chapter 51, "*And I (Allah), created not the jinn (genie) and man except they should worship me* (Qur'an, 51:56)." It demonstrates that the ultimate goal of human life is to become God's Viceroy on earth, carrying out the duties and functions of worshipping the One God. Muslims who recognise Allah Almighty as their Lord and the Giver of all things strive to create a relationship with Him and seek to remain connected to Him as much as possible for their relationship to grow stronger (Ab Rahman et al., 2018).

Apart from that, they are aware of the dos and don'ts in prayers, such as disallowed and renders to be e prayers void. The teenagers also make an effort to pray wholeheartedly. Hudhayfah (may Allah be pleased with him) used to say: "*Beware of the khushoo' of hypocrisy.*" He was asked, "*What is the khushoo' of hypocrisy?*" He said, "*When the body shows khushoo' but there is no khushoo' in the heart.*" Fudayl ibn' Ayaad said: "*It was disliked for a man to show more khushoo' than he had in his heart.*" One of them saw a man showing khushoo' in his shoulders and body, and said, "*O So and so, khushoo' is here*" – and he pointed to his chest, "*not here*" – and he pointed to his shoulders (al-Madaarij, 1/521) H.

The reason for this is that Allah commanded every one of his followers to pray in his Quran, and it was plainly stated that they should. Ibn Hazm and others who agreed with him believe that if prayer is missed without a valid excuse, it will not be accepted because Allah directly stated,

"Verily, As Solat (the prayer) is enjoined on the believers at fixed hours (Qur'an, 4:103)".

As Prayers or *Solat* are significant, the obligation to pray is being emphasised to all Muslims. At a young age, Muslim children are indulged and exposed to the practice of *Fardu Ain*. It is common to see the Muslim offspring praying at the Mosque with the parents. In the fasting month, the kids as young as seven years old would typically together perform the fasting in the month of Ramadhan.

2.0 Problem Statement

The study on *Fardu Ain* is nothing new. A study by Zin et al. (2011), for example, seeks to identify respondents' perspectives on *Fardu Ain's* fundamentals. It involved a total of 32 student UiTM (Muslim convert) and several Universiti Teknologi MARA officers. The results showed that the knowledge of UiTM students (Muslim convert) to the basics of *Fardu Ain* is satisfactory overall because they are also among those who studied and learned about Islam before they became Muslims. The same type of study involving the level of knowledge and practice of *Fardu Ain* of convert children is conducted in Sri Aman, Sarawak (Razali et al., 2018). The findings show that the level of *Fardu Ain* knowledge of convert children is high, while their practice of *Fardu Ain* is moderate. The study finds a significant relationship between the level of knowledge of convert children with their *Fardu Ain* practice. Another study involving converts is done by Abdullah et al. (2018)

using interview methods, observation and document analysis. The analysis results reveal government and non-government *dakwah* organisations have made efforts to implement some programs for converts. However, there is a need for cooperation between organisations and training of preachers to ensure that the program becomes more effective, says the study.

Aini et al. (2019) somehow show a different result with the Muslim Orang Asli study. The study reveals that the level of appreciation of Islam among Muslim Orang Asli is still low. This happens as they do not practise Islam properly. The study also aims to identify the communication approach used by the preachers. Data were derived from in-depth interviews with Muslim preachers who actively guide the Muslim Orang Asli community in Selangor. Another study of *Fardu Ain* is done at schools involving students. It measures the perceptions of hearing-impaired students towards *Fardu Ain* classes (Awang et al., 2010). Their perceptions are measured using a quantitative approach. The result shows that the students have a moderate interest in *Fardu Ain* classes. Most of them face difficulties to understand and practice *Fardu Ain* in their life. Before that, there should be some improvements with the teaching method of *Fardu Ain* to all groups of students.

The previous studies on Islamic knowledge sign that adhering to the good values of *Fardu Ain* is compulsory for all Muslims. It prolongs from childhood to the teenagers' life. Somehow, there will be a point where teenagers might be away from their families to pursue studies or work. Thus, it is timely to have a study investigating the life of Muslim teenagers focusing on prayers, which is the objective of this paper.

3.0 Methodology

The study employs a quantitative and surveys research design. The instrument used for data collection is a questionnaire distributed to samples randomly selected among Muslim teenagers in Terengganu. The data are analysed to display the frequency, percentage, mean and standard deviation. This paper investigates the *Fardu Ain* level, focusing on prayers among Muslim teenagers and some other demographic factors influential to this understanding. Thus, this paper addresses two main research questions: -

- (i) What is the level of understanding the *Fardu Ain* focuses on prayers among Muslim teenagers?
- (ii) What are the demographic factors that influence understanding the *Fardu Ain* focusing on prayers among Muslim teenagers?

From the research questions, the following objectives are formulated: -

- (iii) To measure the level of understanding of the *Fardu Ain* focusing on prayers among Muslim teenagers.
- (iv) To analyse the demographic factors that influence understanding the *Fardu Ain* focusing on prayers among Muslim teenagers.

4.0 Findings

The results advocate the level of understanding of prayers as one of the core pillars in the *Fardu Ain*.

(a) Level of Understanding the *Fardu Ain* among Muslim teenagers.

Table 1 below shows the study's findings for 16 items that describe the level of understanding *Fardu Ain* knowledge among Muslim teenagers in Terengganu, focusing on *Solat* or prayers. The results of the study showed that three items obtained the highest mean score of 4.6 and above. First, the teenagers know the bad consequences of leaving prayers. Secondly, they know the times of prayer; and thirdly, the teenagers know that the recitation of *Surah al-Fatihah* is obligatory in prayer. At the same time, the lowest mean score is 4.11 for the item that they need to perform prayers in time or be punctual and not to *Qadaq* (replace the missing prayer). The mean score for understanding the *Fardu Ain* among Muslim teenagers is four and above for the overall score. The Likert scale used is 1-5.

Table 1: The understanding of *Fardu Ain* and prayers among the Muslim Teenagers.

Items tested	Mean	Std.
		Deviation
1. I know the meaning of <i>Fardu Ain</i> in general	4.4261	.73182
2. I know the times for praying.	4.6558	.66969
3. I know the number of pillars in a prayer.	4.5146	.74418
4. I know the obligatory conditions and the legal conditions of prayer.	4.3929	.75508
5. I know the acts that invalidate the prayer.	4.5528	.69964
6. I know the what are the reasons required for not praying.	4.1315	.88708
7. I know the ways to perform prayers earnestly.	4.1307	.82898
8. I can recite all of the <i>rukun</i> (tenets) and reading of prayers.	4.3685	.76939
9. I can read <i>Surah al-Fatihah</i> correctly.	4.1591	.83331
10. I know that the recitation of <i>Surah al-Fatihah</i> is obligatory in prayer.	4.6615	.68633
11. I can read the verses in prayer correctly and fluently.	4.6136	.70630
12. I know the bad consequences of leaving prayers.	4.3247	.79710
13. I know the need to perform prayers in time/punctual and not to <i>Qadaq</i> (replace outside of time).	4.1136	.89411
14. I know the forbidden time for prayer.	4.4448	.75958
15. I know how to pray in the congregation if I miss the Imam a few rak'ahs.	4.3076	.80535
16. I know obligatory conditions and the legal conditions of prayer.	4.4261	.73182
Total	4.3865	.62635

Sixteen items related to prayers or *Solat* as a part of *Fardu Ain* were asked to the respondents in this study. Out of that figure, the highest mean score is 4.66, and the respondents claim they know that the recitation of *Surah al-Fatihah* is obligatory in prayer. These are followed by item number 11 that is..." *I know the prayer times*" and item number 11, which is ..." *I can read the verses in prayer correctly and fluently*". Both show a means

score of 4.65 and 4.61 respectively. The respondents also agree that they know acts that invalidate prayer and the number of pillars in a prayer. The mean scores are at 4.55 and 4.51, respectively. Some other elements that being asked which of the prayer are the forbidden time for prayer., the obligatory conditions and the legal conditions of prayer, know the bad consequences of leaving prayers. And can recite all of the *rukun* (tenets) and reading of prayers. The mean scores for these items are in the range of 4.40 to 4.30. The study's core subject, which related to the understanding of *Fardu Ain* in general, stands at a 4.42 mean score. Somehow, the research shows that the respondents have a mean score of 4.15 regarding their understanding of reading *Surah al-Fatihah* correctly and a 4.13 mean score for the statement that they know how to perform prayers earnestly. These are among the lowest items regarding their understanding of the core subject. Somehow, as a whole, the Muslim teenagers have a high level of knowledge of the *Fardu Ain* with an average mean score of 4.38. Even teenagers acknowledge their ability to recite and understand *al-Fatihah* in this study; an in-depth study needs to be conducted to confirm their ability since recitation of *al-Fatihah* is one of the important obligatory acts in prayer.

(b) Gender Relationships and Understanding Level

Table 2 shows the mean value of the level of knowledge of *Fardu Ain* according to gender. It shows that female teenagers have a slightly higher understanding of *Fardu Ain* with a mean score of 4.40 than their male counterparts with a mean score of 4.33. However, the mean values of making assumptions for both gender groups are almost the same.

Table 2: Level of *Fardu Ain* Knowledge by Genders

	Gender	Mean	Std. Deviation	N
Level of Understanding <i>Fardu Ain</i>	Males	4.3337	.65498	364
	Females	4.4087	.61299	868
	Total	4.3865	.62635	1232

Table 3 below shows the result is significant with a value of 0.00. It shows the data deviated from one of the covariance equations conditions.

Table 3: Box's Test of Equality of Covariance Matrices

Box's M	24.894
F	8.280
df1	3
df2	9834124.522
Sig.	.000

Tests the null hypothesis that the observed covariance matrices of the dependent variables are equal across groups.

a. Design: Intercept + Gender

Table 4 shows a significant effect of significant gender-independent variables [F (2.1229)) = 4.917, p, .05 on all three dependent variables as a whole.

Table 4: Multivariate Test^a

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.979	29120.860 ^b	2.000	1229.000	.000
	Wilks' Lambda	.021	29120.860 ^b	2.000	1229.000	.000
	Hotelling's Trace	47.390	29120.860 ^b	2.000	1229.000	.000
	Roy's Largest Root	47.390	29120.860 ^b	2.000	1229.000	.000
Gender	Pillai's Trace	.008	4.917 ^b	2.000	1229.000	.007
	Wilks' Lambda	.992	4.917 ^b	2.000	1229.000	.007
	Hotelling's Trace	.008	4.917 ^b	2.000	1229.000	.007
	Roy's Largest Root	.008	4.917 ^b	2.000	1229.000	.007

a. Design: Intercept + Gender

b. Exact statistic

Table 5 shows is the result of the Levene test. The Levene test is to test whether the variance of the dependent variables across each category in the independent variable is the same. The test results show that the obligatory practice obtained a significant impact at $p < .05$. Since the MANOVA test data analysis uses the Enter analysis procedure (analysing all three dependent variables together), then the analysis can be continued.

Table 5: Levene's Test of Equality of Error Variances

	F	df1	df2	Sig.
Level of <i>Fardu</i> Ain knowledge	2.733	1	1230	.099

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a. Design: Intercept + Gender

The results of the MANOVA test in table 6 indicate the existence of a significant gender as the main effect on one of the two dependent variables in the study. The analysis results show that significantly, the difference in genders (in table 7) is not a factor in understanding *Fardu Ain* among teenagers.

Table 6: The results of the MANOVA test

Tests of Between-Subjects Effects						
Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	Level of understanding <i>Fardu Ain</i>	1.442 ^a	1	1.442	3.683	.055
Intercept	Level of understanding <i>Fardu Ain</i>	19600.611	1	19600.611	50069.738	.000
Gender	Level of understanding <i>Fardu Ain</i>	1.442	1	1.442	3.683	.055
Error	Level of understanding <i>Fardu Ain</i>	481.503	1230	.391		
Total	Level of understanding <i>Fardu Ain</i>	24188.609	1232			
Corrected Total	Level of understanding <i>Fardu Ain</i>	482.945	1231			
a. R Squared = .003 (Adjusted R Squared = .002)						
b. R Squared = .008 (Adjusted R Squared = .007)						

Table 7: The results of the MANOVA test of Gender

Dependent Variable	Gender	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Level of understanding <i>Fardu Ain</i>	Male	4.334	.033	4.269	4.398
	Female	4.409	.021	4.367	4.450

C) Relationship between level of education and level of understanding *Fardu Ain*

Table 8 shows the mean value of the level of *Fardu Ain* knowledge according to the level of education. There are three categories degree level, diploma and certificates. However, the mean values of making assumptions for the three education levels are almost the same.

Table 8: Level of *Fardu Ain* Knowledge by Gender

	Education level	Mean	Std. Deviation	N
Level of understanding <i>Fardu Ain</i>	Degree	4.3952	.61759	898

	Diploma	4.3219	.55961	70
	Certificates	4.3740	.67210	264
	Total	4.3865	.62635	1232

Table 9 below shows the result is significant with a value of 0.00. It shows the data deviated from one of the covariance equations conditions. There is not much difference among the three stages of the education level. From the table, the teenagers who have a degree level claim to understand the *Fardu Ain* better at 4.39 mean score compared to Diploma (4.32) and certificates (4.38). Thus, no conclusion can be made from the level because there is no trend among the three levels shown. Somehow, as a whole, education offers a significant value to the understanding of *Fardu Ain* among teenagers.

Table 9: Box's Test of Equality of Covariance Matrices

Box's M	27.251
F	4.511
df1	6
df2	267282.597
Sig.	.000

Tests the null hypothesis that the observed covariance matrices of the dependent variables are equal across groups.

a. Design: Intercept + Institution _1

Table 10 shows the main effect of non-significant education level independent variables on the three dependent variables because the P-value exceeds 0.05 in table 11.

Table 10: Multivariate Tests

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.956	13198.469 ^b	2.000	1228.000	.000
	Wilks' Lambda	.044	13198.469 ^b	2.000	1228.000	.000
	Hotelling's Trace	21.496	13198.469 ^b	2.000	1228.000	.000
	Roy's Largest Root	21.496	13198.469 ^b	2.000	1228.000	.000
Level of Education	Pillai's Trace	.005	1.527	4.000	2458.000	.192
	Wilks' Lambda	.995	1.527 ^b	4.000	2456.000	.192
	Hotelling's Trace	.005	1.527	4.000	2454.000	.191
	Roy's Largest Root	.005	2.793 ^c	2.000	1229.000	.062

a. Design: Intercept + level of education

b. Exact statistic

c. The statistic is an upper bound on F that yields a lower bound on the significance level.

Table 11: Levene's Test of Equality of Error Variances^a

	F	df1	df2	Sig.
Level of understanding <i>Fardu Ain</i>	1.349	2	1229	.260

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a. Design: Intercept + level of education

The results of the MANOVA test in Table 12 show that education level does not affect the variables of the level of *Fardu Ain* knowledge among the teenagers met in this study.

Table 12: Tests of Between-Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	Level of understanding <i>Fardu Ain</i>	.402 ^a	2	.201	.512	.599
Intercept	Level of understanding <i>Fardu Ain</i>	8931.904	1	8931.904	22748.869	.000
Education level	Level of understanding <i>Fardu Ain</i>	.402	2	.201	.512	.599
Error	Level of understanding <i>Fardu Ain</i>	482.543	1229	.393		
Total	Level of understanding <i>Fardu Ain</i>	24188.609	1232			
Corrected Total	Level of understanding <i>Fardu Ain</i>	482.945	1231			
a. R Squared = .001 (Adjusted R Squared = -.001)						
b. R Squared = .004 (Adjusted R Squared = .002)						

Table 13: Relationship between Level of Education and Level of Understanding *Fardu Ain* among Muslim teenagers

Level of Education

Level of Education		Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Level of understanding <i>Fardu Ain</i>	Certificate	4.395	.021	4.354	4.436
	Diploma	4.322	.075	4.175	4.469
	Degree	4.374	.039	4.298	4.450
	3.00	4.203	.038	4.130	4.277

5.0 Discussion

From the findings, it can be concluded that the awareness towards *Fardu Ain* in teenagers' life is high. Muslim teenagers, like other Muslims, have a great understanding of the *Fardu Ain* their life. It is in line with Ab Rahman et al. (2018). They put a notion that the elementary building of the *Fardu Ain* can therefore be considered a significant influence to shape the personality of a Muslim. It drives a Muslim's mind, thoughts, desires, and actions. A good and positive personality can affect their soul and finally help cultivate acceptable actions in line with the values of Islam. In terms of demography, the findings reveal that gender and education level have their place when it comes to understanding *Fardu Ain* among teenagers. The female teenagers understand *Fardu Ain* better than the male teenagers. The same thing happens with the education level. All the three levels of education, namely degree, diploma and certificate, show almost the same values of understanding for the subject matter. As the mean scores are high, it can be concluded that the education shows a high understanding of *Fardu Ain* among the teenagers.

The questions of prayers were asked thoroughly through the survey. The findings reveal that the teenagers in the study have a very positive attitude toward prayers. They do not only fulfil the obligations; somehow, they understand the needs of praying as Muslims. Prayers or *Solat* is one of the obligatory Five Pillars of Islam and is a privilege blessed upon us by Allah SWT. It holds many great attributes as one pray for nobody but just for oneself. Muslim teenagers in the study allocated a particular time to pray as it brings them closer to God, the Almighty. The study shows that teenagers pray five times a day, but they know other elements related to the prayers.

Knowing the prayers time, prayers, and sincerity in praying are among the important aspects for Muslim teenagers. For them, praying make them connected to Allah (s.w.t) and purify their character and soul. This is being mentioned in literature review verse 56 of Chapter 51, "*And I (Allah), created not the jinn (genie) and man except they should worship me* (Qur'an, 51:56)." It shows that the underlying purpose of life is to become God's slave and fulfil the duties as His follower. Muslim teenagers who realise that Allah Almighty is their Lord and the Giver of everything try to develop a relationship with Him. They wish to stay connected with Him as much as possible so that their relationship grows strong.

They also know the don'ts in the prayers, like what is forbidden and make the prayers void. The teenagers also claim they try to pray with their full heart, as discussed in most of the literature reviews under the same theme. They are aware of the consequences of not praying. Quṭb Muhammad Sanū (2000), states prayers as a part of *Fardu Ain* and considered as a specific *Shari'ah* practice on any mukallaf based on the qaṭ'ī or ḥaḍmī

propositions. There are rewards for those who pray, while abandonment without justification will lead to sin.

The finding also reveals that educated teenagers have a strong understanding of *Fardu Ain*. This is prevalent because Islamic education is a type of education whose philosophy and goal, as well as theories, were developed to include educational activities based on the Qur'an's Islamic principles and the Prophet's hadith (Thoha, 1996). Al-Attas (1991) adds that Islamic education is an effort by educators to help students find and grasp the correct locations, which include everything from the laws of existence to guiding them toward righteousness. When Islamic education performs its part and takes its position, it will undoubtedly result in the production of well-rounded Muslim teenagers.

6.0 Conclusion

The Muslim society should put in their best efforts to ensure that Muslim teenagers become true inheritors of Islam and to keep Islam alive in their lives. Therefore, their efforts are quite instrumental in inculcating the love of Islam and the desire to worship properly. Parents, in particular, should also recognise that raising good children can be a source of their salvation in the hereafter. If parents manage to raise good Allah-fearing filial children, the latter can constantly pray to Allah for their parents after their death. The Prophet Muhammad (s.a.w) said:

"Upon death, man's deeds will stop except for three deeds, namely: a continuous charitable fund, endowment or goodwill; knowledge left for people to benefit from; and a pious righteous and God-fearing child who continuously prays to Allah, for the souls of his parents (Muslim, 1631)".

For Muslim teenagers, prayers play a significant role in the *Fardu Ain*. It brings them closer to God the Almighty and must be done out of love for Allah, and the love of Allah far supersedes any of others. *Solat* or prayer has its values that could be implemented in life. The study of understanding *Fardu Ain* is a starting point towards producing an asymptomatic Muslim individually that can contribute to the whole Muslim community and Islam itself. It reflects the personality of a young Muslim that can look upon the social and spiritual dimensions of Islam as a positive resource in his or her life.

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