

INCULCATING THE SENSE OF MODESTY (AL-HAYA') IN YOUTH FROM THE PERSPECTIVES OF THE QURAN AND SUNNAH

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ABSTRACT

This paper discusses the concept of *al-haya'* (modesty). Moral emotions are seen as fundamental in promoting adherence to ethical and social norms. This paper argues that modesty is an affective disposition that is important in the development of a Muslim's sense of moral self. *Al-haya'* inhibits a person from engaging in undesirable behaviour by creating a sense of shame. It differs from embarrassment (*khajal*) which refers to something that has already happened. Shame is based on what may occur in the future. *Al-haya'* is also a fear of social disapprobation or disgrace ensuing from the scrutiny of others, or some imagined or internalized audiences. This paper considers the nature of modesty in exploring its characteristics from the Islamic perspective, and whether it is an adaptive or maladaptive trait. The method used in conceptualizing modesty and identifying its characteristics and types is through a document analysis of Quranic verses and authentic hadith from the classical Islamic works of Sahih al-Bukhari, Sahih Muslim, Sunan al-Tirmizi, Sunan an-Abu Dawud, and Sunan Ibn Majah. Classical and contemporary Muslim scholarship are also consulted. After analysing the philosophical and psychological aspects of

modesty, the researchers found it to be adaptive rather than maladaptive from the perspective of Islamic teachings. Thus, modesty should be promoted as one of the core values in shaping the character of Muslim youth.

Key words: *Al-haya'* (Shame), Values, Muslims, Youth

1. INTRODUCTION

The phenomenon of moral decadence among youth in Malaysia requires serious attention. Teh Fui Khim states that the high incidence of delinquency among youths reveals their weakness in controlling their emotions and channeling their interests in more positive directions.¹ This is in line with Aristotle's teachings that properly cultivated emotions contribute towards the development of good moral character.² Aristotle added that a virtuous person is the one who has attained balance and appropriateness of emotion as well as in action. Similarly, in Islam, the development of good character is mostly a process of dealing with one's own emotions and those of others.³ For instance, a sense of shame makes people reflect on the nature of their behaviour and realize the importance of avoiding acts that are contrary to social norms and practices.

In addition, emotions can be an important element in the educational domain, especially in character education. Thus, positive values through the inculcation of moral emotions in youth-character education need to be initiated. Character is a set of personal traits or dispositions that produces specific moral emotions, drives motivation, and guides conduct. Character education includes all explicit and implicit educational activities that help young people develop positive personal strengths or virtues. It is more than just a subject and occupies a prominent place in the culture and functions of families, classrooms, schools, and other institutions.

Furthermore, character education aims at helping students grasp what is ethically important in particular situations and how to act for the right reasons, such that they become more autonomous and reflective in practicing virtuous acts. Students need to decide wisely on the kind of person they wish to become and to learn to choose between existing alternatives or find new ones. In this process, the ultimate aim of character education is the development of good sense or practical wisdom and the capacity to choose intelligently between alternatives. In addition, this capacity involves knowing how to choose the right course of action in difficult situations, and develops gradually out of the experience of making choices and the growth of ethical

¹ Teh Fui Khim. 2001. *Pengaruh Kecerdasan Emosi (EQ) dan Amalan Keibubapaan Ibu Terhadap EQ Remaja*. (Master Thesis). Universiti Putra Malaysia, pp.4.

² Aristotle. (1976). *Nicomachean ethics*. Translated by Thomson, J.A.K. London: Penguin Books. Harmondsworth, New York, pp. 42.

³Fatimah, A. (2012). Teaching Islamic ethics and ethical training: Benefiting from emotional and spiritual intelligence. *International Journal of Humanities and Social Science*. 2, 3, 224-232.

insights. Thus, this research aims to identify the characteristics of shame (*al-haya'*) by exploring the related Quranic verses and hadith that may help in shaping the moral character of youths.

Definitions of Shame

Shame is considered an “ethical emotion” that follows unmoral actions, omissions, or expressions of interpsychic conflicts.⁴ Prominent scholars in the field such as Lewis and Tangney, define shame as a feeling of worthlessness of oneself in which a person evaluates himself negatively.⁵ When a person feels ashamed, he tends to shrink, hide himself, avoids the situation, and blames himself for such negative actions. Such persons are sensitive towards how others view them and have the desire to change based on those perceptions.⁶ Shame is associated with maladaptive behaviour, avoidance, and in concealing responses.

On the other hand, some contemporary scholars argue that shame and guilt serve adaptive functions. This view is based on the functionalist perspective. There is a difference in ‘being shamed,’ which is always negative, and ‘having shame’ which means to be concerned about one’s honour.⁷ This is in line with Islamic teachings whereby shame refers to *al-haya'*. *Al-haya'* connotes some combination of physical contraction, emotional discomfort, and social constraint. According to Katz, the word *al-haya'* is translated as “shame” in English because it embraces the English terms ‘modesty, bashfulness, and inhibition’. Modesty (in the sense of avoiding excessive physical/social self-display) does not capture the word’s broader reference to an aversion to performing inappropriate actions. Similarly, bashfulness has been seen as a specific and intense manifestation of *al-haya'* that does not suggest possession of a retiring/self-effacing personality, but merely a sensitivity to the possibility that a specific action could be unbecoming.⁸ Shame here should be understood as the opposite of shamelessness. *Al-haya'* might be termed as ‘anticipatory shame’, that is, a person’s awareness of the ignominy that would result from an intended/future action (and the disinclination to perform it) rather than the feeling that ensues after the action is performed.

Furthermore, *al-haya'* is a relational and social concept in nature. Miskawayh lists *al-haya'* as among the traits associated with temperance (*iffa*), the virtue which is specific to concupiscent power. Miskawayh defines shame as “the soul’s constraint (*inhisar*) out of fear of

⁴ Stompe, T., Bauer, S., Ortwein-Swoboda, G., Schanda, H., Karakula, P.H., Rudalevicienne, H. R. Chaudhry, E. S. Idemudia, & S. Gschaider. (2006). Delusions of Guilt: The attitude of Christian and Muslim schizophrenic patients toward good and evil and the responsibility of men. *Journal of Muslim Mental Health*, 1(1), 43-56.

⁵ Rezki Perdani Sawai. (2019). *Development and validation of Muslim Moral Emotion Inventory among Malay youth in the Klang Valley*. Unpublished Doctoral Thesis. Universiti Putra Malaysia, pp.21.

⁶ Silfver, M., Helkama, K., Lönnqvist, J.-E., & Verkasalo, M. (2008). The relation between value priorities and proneness to guilt, shame, and empathy. *Motivation and Emotion*, 32(2), 69-80.

⁷ Dumitrescu, C. (2005). Shame and honor: Biblical understandings and Islamic cultural reflections. *Journal of Adventist Mission Studies*. 1(1), 14-39.

⁸ Katz, M. H. (2014). Shame (*al-haya'*) as an affective disposition in Islamic legal thought. *Journal of Law, Religion and Thought*. 139-169.

committing repugnant acts, apprehension of criticism, and rightful blame”.⁹ Meanwhile, al-Mawardi states that one may feel shame before God, other people and oneself. *Al-haya'* before God involves obedience to His commands and avoidance of actions He has forbidden. Hence, shame before other people appears as one intimately entwined with shame before God. Shame before other people is closely associated with *murru'a*.¹⁰

Types of *Al-Haya'*

Muhammad Ismail al-Muqqaddim classified *al-haya'* into: (i) *al-haya'* before Allah SWT; (ii) *al-haya'* towards others; and (iii) *al-haya'* of themselves. The sense of *al-haya'* should affect a Muslim's conduct before Allah, before others, and even when alone.¹¹

In the first category of *al-haya'* persons will feel embarrassed if they do anything that displeases Allah SWT. Thus, such *al-haya'* will motivate believers to shun sin and follow all the commandments of Allah SWT. One sign of the lack of *al-haya'* before Allah SWT is when a person controls his conduct (actions and sayings) before those he respects but acts without restraint when alone.

Al-haya' towards others is an essential characteristic preventing people from harming one another and from performing indecent acts. For example, adolescents will avoid doing anything which makes their parents ashamed because of their *al-haya'* towards them. In a hadith, Prophet Muhammad SAW said, “Whoever has no shame before others, he has no shame to Allah”, and *al-haya'* in front of others accustoms the soul to engage in praiseworthy behaviour.¹²

The final *al-haya'* refers to a person's shame arising from performing acts that are improper. This is when they attain the peak of their *Iman*. This means that if they do, utter, or see anything wrong or even commit the minutest of sins, they feel extremely rueful and embarrassed or have much guilt in their hearts. This builds a high degree of self-consciousness which is what strengthens a believer's commitment to Allah SWT. *Al-haya'* also occurs in a person who, when sensing that its level is low, strives to enhance it by increasing the remembrance of Allah SWT, getting closer to Him, and fearing Him.

Imam Bukhari narrated a hadith in which Prophet Muhammad SAW said, “If you have no shame, do as you wish”.¹³ This hadith has been interpreted differently by Muslim scholars. As a threat, it warns that one could do whatever they wish but must then be prepared to face the consequences. This mode of expression is well known in the Arabic language and is used as a warning against immoral behaviour. Verse 40 of Surah al-Fussilat in the Quran says, “Do what

⁹ Ibnu Miskawayh, A. M. (2002). *The refinement of character: A translation from Arabic Tahdhib Al-Akhlaq* (C. Zurayk, Trans.). K. Beirut: American University of Beirut, pp.42.

¹⁰ Al-Mawardi, Abu Hasan Ali. (1996). *Adab al-dunya wa-al-din*. Beirut: Dar al-Fikr, pp. 94-95.

¹¹ Muhammad Ismail, al-Muqqaddim. (2015). *Fiqh Al-haya': Understanding the Islamic concept of modesty*. IIPH, pp. 89-92

¹² Ibid. pp.94

¹³ Muhammad bin Ismail Al-Bukhari, Sahih al- Bukhari, 6120. Damsyik-Beirut, Dar Ibn Kathir.

you will. He sees all that you do”.¹⁴ The second interpretation is in the form of permission. It means that if you engage in an act, and it is such that there is no reason to be ashamed of doing it before Allah SWT or other persons then you may do it. The third interpretation treats it as a statement of fact stating that if a person does not have any modesty, then there is nothing to prevent them from doing anything. Therefore, one can understand that *al-haya'* is an attribute that all Muslims should have, regardless of their gender. *Al-haya'* is an indication of the fear of Allah SWT, and of strong religious values as narrated by Abu Said who stated that the Prophet SAW was shier (*al-haya'*) from committing religious indiscretions than a veiled virgin girl.¹⁵

Characteristics of Shame (*Al-Haya'*)

The Islamic perspective of *Al-haya'* involves five characteristics, namely: (1) lowering the gaze (*ghaddul basar*); (2) modest self-presentation; (3) positive speech; (4) safeguarding one's chastity/dignity; and (5) being aware/sensitive to the judgement of others.¹⁶

The first characteristic refers to safeguarding/lowering one's gaze in order to avoid looking at prohibited things. Muslims are asked to lower their gaze instead of staring at another person with lust. The Prophet Muhammad SAW called on his followers to always be mindful of what they look at and prohibited them from lingering in public places as women passing by may feel uncomfortable at being stared at. Where this cannot be avoided, they have to maintain their manners and refrain from untoward acts, such as by lowering their gaze. The Prophet SAW said, “Do not sit on the edge of the road. However, when you sit on the edge of the road, you should hold the gaze, answer prayers, help those who are lost and help the weak”.¹⁷ Muslims are enjoined to refrain from looking at things that are forbidden. Allah SWT mentions in the Quran that on the Day of Judgement, we will all be held responsible for what the parts of our bodies did.¹⁸ Surah al-Isra' verse 36 states, “And do not follow that of which you have no knowledge, Verily! The hearing, the vision and the heart; and each of those men will be questioned about them by Allah SWT”.

Another characteristic of Muslims with *al-haya'* is that their speech is always positive. The importance of good speech is related to guarding one's tongue from any evil. Uncontrolled speech can have serious consequences and only good words should be spoken.¹⁹ Al-Ghazali mentions 20 types of sins that the tongue can make such as backbiting, slandering, lying, swearing, and making false oaths.²⁰ There is a chapter in the Quran titled Surah al-Humazah

¹⁴ Al-Quran, Fussilat, 41:40.

¹⁵ Muhammad bin Ismail Al-Bukhari, Sahih al- Bukhari, 1423H/2002, 6119, Damsyik-Beirut, Dar ibn Kathir.

¹⁶ Rezki Perdani Sawai. (2019). Development and validation of a Muslim Moral Emotion Inventory among Malay youth in the Klang Valley. Unpublished Doctoral Thesis. Universiti Putra Malaysia, pp.97.

¹⁷ Muhammad bin Ismail Al-Bukhari, Sahih al-Bukhari, 1423H/2002, 2465, Damsyik-Beirut, Dar ibn Kathir.

¹⁸ Ibn Kathir, al-Hafiz Abi al-Fida Ismail. (1998). *Tafsir al-Qur'an al-'Azim*. Beirut: Dar al-Kutub al-Ilmiyyah, pp.285.

¹⁹ Faidh, Hasyani (2008). *Mengobati penyakit lisan*. Jakarta Selatan: Cahaya.Wahid, pp. 14, Abdus Salam, B. 2005. *40 dosa lisan perosak iman*. Solo: Al-Qowan. pp. 32-33.

²⁰ Al-Ghazali, Abu Hamid. (t.th.) *Ihya' Ulum Al-Din*. Kaherah: al-Masyad. Vol 3, pp. 64.

which means slanderer. Allah SWT cautions slanderers with the word 'woe' at the beginning of the verse. Disparaging others, laughing at their weaknesses, or humiliating them are acts that are prohibited in Islam. Safeguarding one's chastity is related to the rules of gatherings and the meeting or mixing of men and women which aim at protecting family lineages. The basis for the rules of gathering is based on several Quranic verses (e.g., Surah al-Ahzaab 33:35; Surah al-Tahrim 66:12) and a hadith which prohibits unmarried males and females to be in seclusion together. In a hadith, Prophet Muhammad SAW said, "No man should be in seclusion (*khalwah*) with a woman without her mahram".²¹ Islam believes that men and women should not be in seclusion together because Satan may influence them to indulge in indecent behaviour. A hadith narrated by Muslim states that, "Whoever believes in Allah SWT and the Day of Judgement should not be in seclusion with a woman without her mahram for the third (person) that will be with them is the Shaytan".²² In Islam, sexual relations are reserved exclusively to the confines of marriage. In addition, a Muslim should avoid certain behaviours which can produce strong sexual gratification such as masturbation. Masturbation is the stimulation of sexual organs usually to the point of orgasm with an essential autoerotic component.²³ Fisher and Barak assert that sexual stimulus has negative effects on the individual's physiological, affective, cognitive conditions, and sexual behaviour.²⁴

Another characteristic of those possessing *al-haya'* is modest self-presentation. Both sexes are obliged to wear clothes based on Quranic standards of modesty. Islam prescribes several requirements and prohibitions concerning gender clothing based on the concept of covering the *aurah*, which is compulsory in Islam.²⁵ Boulanouar defines *aurah* as 'inviolable vulnerability', or 'what must be covered' including the private parts of a human being.²⁶ The wisdom behind Allah SWT's commandment to cover the *aurah* is in protecting individuals from arousing the sexual desires of others. In addition, clothing are not only religious symbols but also serve as a form of behavioural check in which the wearers critically reflect on their public actions. Cross-dressing or wearing the clothing of the opposite sex is against the teachings of Islam.²⁷ As narrated by al-Bukhari, "the Messenger of Allah SWT rebuked men who seek to resemble women and the women who seek to resemble men".²⁸ In conclusion, the wearing of clothes and *hijab*

²¹ Muslim ibn Hujaj. (2006). *Sahih Muslim*. Saudi: Dar Taibah. No. hadith 478.

²² Muhammad Ibn Isa. (1996). *Sunan al-Tirmidhi*. Beirut: Dar al-Gharb Islami. No. hadith 1146.

²³ Hoseini, S.S. (2013). "Masturbation: Scientific evidence and Islam's view," *Journal of Religion and Health*, 56, 6, 2076–2081

²⁴ Fisher, W. A., & Barak, A. (2001). "Internet pornography: A social psychological perspective on Internet sexuality," *Journal of Sex Research*, 38, 312–23.

²⁵ El Guindi, F. (1999). *Veil: Modesty, privacy and resistance*. Dress, body and culture series. Oxford and New York: Berg. pp. 24.

²⁶ Boulanouar, A.W. (2006). "The Notion of Modesty in Muslim Women's Clothing: An Islamic Point of View," *New Zealand Journal of Asian Studies*, 8(2), 134-156.

²⁷ Christel, D.A., O'Donnell, N.H., & Bradley, L.A. (2016). Coping by crossdressing: An exploration of exercise clothing for obese heterosexual women. *Fashion and Textiles*, 3(11), 1-19.

²⁸ Al-Bukhari, Muhammad Ibn Ismail. 1996. *Sahih al-Bukhari*. Beirut: Dar ibn Kathir. No. hadith 5885 & 5886.

encourages Muslim women to monitor their behaviour, better express their religious identity, and avoid inappropriate behaviour.

Being aware of others' judgment is another characteristic of *al-haya'*. Shame is the feeling of embarrassment when people see and judge the improper things that are done, and actually deters a person from doing them. In other words, scrutiny by others serve as a social signal.²⁹ Gobel, Kim and Richardson assert that the eyes signal intentions, desires, obedience, and dominance.³⁰ Wondering what others think of us excites blush. Darwin highlights the mental states that seem to induce human blushing as "It is not the simple act of reflecting on our appearance, but the thinking what others think of us, which excites a blush".³¹

The Significance of the Value of Shame in Youth Character Education

The Arabic word *akhlaq* denotes characteristics or habits while the word moral derives from its plural form of *khalaqa-khalqan*. *Akhlaq* relates to nature, habits, temperament, the state of mind, and manners. Morals mean character, behaviour, or habits. Words relating to morals range from the Arabic *jama'* to *khuluq* which reflect characteristics, nature, habits, temperament, behaviour, familiarity, and civility.³²

According to Ibn Khaldun the greatness of Islamic civilization 1432 years ago was based on the ability of Prophet Muhammad SAW to deal with ignorance among the pagan Arabs and in developing outstanding Muslims from among them.³³ At that time, the Prophet SAW, with the guidance and acquiescence of Allah SWT, was able to lead humans out of darkness, producing a generation that had knowledge, were pious and righteous and recognised Allah SWT as *khair al-ummah*. This is seen in the Quran's verse 3:110 in Surah al-'Imran where Allah SWT states, "You are the best nation raised up for mankind. Encourage good behaviour and eschew evil conduct and believe in Allah SWT".

The Prophet SAW not only acted as a messenger but was also an educator to his family members and his companions. As the greatest teacher in the history of Islam, his teachings and preachings led to the development of an exceptional generation of Muslims. Thus, from the beginning of Islam until the Day of Resurrection, Prophet Muhammad SAW will stand as an exemplary model and a beacon in the world of education.³⁴

²⁹ Emery, N. J. (2000). "The eyes have it: The neuroethology, function and evolution of social gaze," *Neuroscience and Biobehavioral Reviews*, 24, 581–604.

³⁰ Gobel, M.S., Kim, H.S & Richardson, D.C. (2015). "The dual function of social gaze," *Elsevier*, 136, 359-364.

³¹ Darwin, C. (1872). Chapter 13: Self-attention, shame, shyness, modesty; blushing. *The Expression of the Emotions in Man and Animals*. New York: D. Appleton & Company. 309-346.

³² Liljestrand, P., Gerling, E., & Saliba, P.A. (1978). "The effect of social sex-role stereotypes and sexual orientation on psychotherapeutic outcomes," *Journal of Homosexuality*, 3(4), 361-372.

³³ Ibn Khaldun, Zaid 'Abdul Rahman Ibn Muhammad. (1993). *Mukaddimah Ibn Khaldun*. Kuala Lumpur: Dewan Bahasa dan Pustaka. pp. 4761-4764(4).

³⁴ Abd Al-Fattah Abu Ghuddah. (2001). *Nabi Muhammad Guru dan Pendidik Terunggul*. Seremban: al-Azhar Media Ent. pp.101.

In education, Prophet Muhammad SAW was not only a provider of knowledge or *mu'allim*, but also served as a role model in educating (*tarbiyyah*) the human soul in general, and pagan Arabs in particular.³⁵ This is consistent with what Allah SWT states in the verse al-Ahzab, 33:21 that “Indeed, there is for you in the Prophet SAW an excellent example, for anyone who looks forward to (the pleasure of) Allah SWT and (reward) in the Hereafter, and puts the praises of Allah SWT much (in good and bad times)”.

This is the role model as described in the quality of educators as *murabbi*.³⁶ The quality of educators as *murabbi* should be appreciated by educators in addressing the conduct of youth in this century through the value of *al-haya'*. In order to develop a holistic and balanced generation of Muslim youth in spiritual, emotional, intellectual, and physical terms, educators should not only impart knowledge but also guide them. This is due to the several important elements of having *al-haya'* among one's virtues. Having *al-haya'* towards Allah SWT, makes youth feel a sense of shame in having Him witness all their doings or hear their words, especially when alone and away from the scrutiny of others. This feeling acts as a protection or security against inappropriate conduct. The same applies in *al-haya'* towards angels, as they are noble and dignified beings which act as witnesses to the actions of humans. *Al-haya'* towards other humans is an essential characteristic for preventing youth from harming one another. This virtue will enrich and provide a harmonious environment in a community as all its individuals respect each other. Last but not least, *al-haya'* towards oneself benefits youth in terms of developing their soul and character. It will help youth in abstaining from improper conduct and provide a straight path in their daily life.

2. METHODOLOGY

Content analysis is a method of analysing written, verbal or visual communication messages.³⁷ It was first used in the 19th century for analysing hymns, newspaper and magazine articles, advertisements, and political speeches.³⁸ Document analysis is a form of qualitative research involving the interpretation of documents by the researcher on a particular topic. Documents include all written works and pictures relevant to the research which are easy to obtain for the sake of triangulation.³⁹ The advantage of document analysis is that the researcher need not be present as in the interview and observation methods.

The first objective was to explore the Quranic verses and the hadiths related to the elements and characteristics of *al-haya'*. For this purpose, the following five collections of hadiths were selected to find those that were authentic:

³⁵ Abd Al-Fattah Abu Ghuddah. pp.103.

³⁶ Noornajihan Jaafar. (2015). *Pengaruh Efikasi Kendiri dan Faktor Luaran Terhadap Kualiti Guru Pendidikan Islam Sebagai Murabbi*. Unpublished Doctoral Thesis. Universiti Kebangsaan Malaysia. pp.67.

³⁷ Cole, F. L. (1998). “Content Analysis: process and application,” *Clinical Nurse Specialist*, 2(1), 53-57.

³⁸ Harwood T.G. & Garry T. (2003). “An overview of content analysis,” *The Marketing Review*, 3, 479-498.

³⁹ Merriam, S.B. (1988). *Case study research in education: A qualitative approach*. San Francisco: Jossey-Bass. pp. 23-24.

1. Sahih al-Bukhari
2. Sahih Muslim
3. Sunan al-Tirmizi
4. Sunan an-Nasaie
5. Sunan Ibn Majah

In addition, the researchers also studied the various hadiths cited by al-Ghazali (1988) in his book titled *Ihya' Ulumuddin*⁴⁰ in order to determine their status in it. The researchers then retained the authentic hadiths and discarded those that were dubious.

3. RESULTS

This section presents the results of the study obtained following the data analysis process. As shown in the content analysis in Table 1 there are 52 Surahs which cover the five characteristics of *al-haya'*, namely: (1) lowering the gaze (*ghardul bashar*); (2) modest self-presentation; (3) positive speech; (4) safeguarding chastity/dignity; and (5) being aware of/sensitive to the views of others.

Table 1 Quranic Verses and Hadith on Shame and Guilt

Construct	Subconstruct	Surah	Hadith
Shame	Modest self-presentation	Surah An-Nur: 30-31	<i>Sahih Muslim</i> (The Book of Destiny), Hadith 32 & 33. <i>Sahih Muslim</i> , Book 38 (The Book of Manners and Etiquette), Hadith 59.
	Lowering one's gaze		
	Safeguarding chastity/dignity		
	Lowering one's gaze	Surah al-Isra:32	<i>Sunan Abu Dawud</i> . Chapter: Regarding the Command to Lower the Gaze. Vol. 2, Hadith 2149.
	Safeguarding chastity/dignity		
	Safeguarding chastity/dignity	Surah An-Nisa: Ayat 15	<i>Sahih Muslim</i> . Hadith: 1341. <i>Sahih Muslim</i> . Hadith: 1400. <i>Jami' At-Tirmidhi</i> . Hadith: 2165.
		Surah Al-Isra: Ayat 32	
Surah Al-Ahzab: Ayat 30			

⁴⁰ Al-Ghazali. (1988). *Ihya Ulumiddin*. Vol 1. Kuala Lumpur: Victory Ajensi.

	Surah An-Nur: Ayat 32	<i>Muwatta' Malik</i> . Hadith: 3636.
Modest self-presentation	Surah Al-Ahzab: Ayat 59	<i>Sunan Ibnu Majah</i> . Hadith: 3606. <i>Sunan Abi Dawud</i> . Hadith: 4017. <i>Ṣaḥīḥ Muslim</i> . The Book of Paradise, its Description, its Bounties and its Inhabitants: Chapter: The Arrogant Will Enter the Fire, and the Humble Will Enter Paradise. Hadith: 2128.
	Surah Al-Furqan: Ayat 27-29	<i>Ṣaḥīḥ Muslim</i> . The Book of Miscellany. Vol 4. Hadith: 2628.
	Surah Al-Hajj: Ayat 32	<i>Ṣaḥīḥ Muslim</i> . The Book of Paradise, its Description, its Bounties and its Inhabitants: Chapter: The Arrogant Will Enter the Fire, and the Humble Will Enter Paradise. Hadith: 2128.
	Surah Al-A'raf: Ayat 26	<i>Sunan Abi Dawud</i> . Hadith: 4017.
	Surah An-Nur: Ayat 60	
	Surah At-Tahrim: Ayat 60	<i>Sunan Abī Dāwūd</i> . Book of Clothing (Kitab Al-Libas). Vol 4: Hadith 4098
	Surah Al-Ahzab: Ayat 66 Surah Al-Ahzab: Ayat 59	<i>Ṣaḥīḥ Muslim</i> . The Book of Paradise, its Description, its Bounties and its Inhabitants: Chapter: The Arrogant Will Enter the Fire, and the Humble Will Enter Paradise. Hadith: 2128.
Lowering one's gaze	Surah al-Anam: 3	<i>Sunan Ibnu Majah</i> . Zuhd. Vol. 2. Hadith 4185. <i>Saḥīḥ Muslim</i> . The Book of the Prohibited Actions. Hadith 2161.
		<i>Jami' At-Tirmidhi</i> . Chapters on the Description of the Day of Judgement, Ar-Riqaq, and Al-Wara'. Vol. 4. Hadith 2458.
	Surah an-Nisa: 111 Surah Fushilat: Ayat 19 - 23 Surah An-Nur: 24	<i>Sunan Abī Dāwūd</i> . The Book of General Behaviour (Kitab Al-Adab): Chapter: Thinking well of people. Vol. 4: Hadith 4993.
Positive speech	Surah al-Baqarah:83 Surah Al-Mu'minun: Ayat 1-3	<i>Ṣaḥīḥ Al-Bukhārī</i> . Book on Making the Heart Tender (Ar-Riqaq. Vol. 8, Hadith 6474. <i>Ṣaḥīḥ Muslim</i> . The Book of Zuhd and Softening of the Heart: Chapter: Guarding the Tongue. Vol. 4. Hadith: 2988. <i>Muwatta' Malik</i> . Vol 4. Hadith 816/3611.
	Surah Ibrahim: Ayat 24 & 25	<i>Jami' At-Tirmidhi</i> . The Book of Miscellany. Vol. 5. Hadith 3505.

	<p>Surah Al-An'am: Ayat 164 Surah Maryam: Ayat 54 & 55 Surah At- Taubah: 75-78 Surah Al- Isra:34 Surah An-Nahl: 91</p>	<p><i>Jami` At-Tirmidhi</i>. Chapters on the Description of the Day of Judgement, <i>Ar-Riqaq, and Al-Wara'</i>. Vol. 1. Hadith 385</p>
	<p>Surah An-Nisa': Ayat 148 Surah Al-Humazah: Ayat 1- 4 Surah Al- Hujurat: 12 Surah Ali 'Imran: 148 & 149 Surah Al-Humazah: Ayat 1- 4</p>	<p><i>Sunan Abi Dawud</i>. The Book of General Behaviour (Kitab Al-Adab): Chapter: Regarding backbiting (<i>al-ghibah</i>). Vol. 4: Hadith 4880.</p> <p><i>Shahih Muslim</i>. The Book of Virtue: Enjoining Good Manners, and Joining of the Ties of Kinship, Hadith: 2587.</p> <p><i>Sunan Abi Dawud</i>. The Book of General Behaviour (Kitab Al-Adab): Chapter: Regarding backbiting (<i>al-ghibah</i>). Vol. 4: Hadith 4880</p>
	<p>Surah Al-Ahzab: Ayat 58</p>	<p><i>Shahih Muslim</i>. The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship. Vol 4. Hadith: 2581</p>
	<p>Surah Al-Qasas: Ayat 55</p>	<p><i>Shahih Muslim</i>. Vol. 4. Hadith: 2553.</p>
	<p>Surah Al-Ahzab: Ayat 32</p>	<p><i>Shahih Al-Bukhari</i>. Book on Making the Heart Tender (Ar-Riqaq): Vol. 8, Hadith 6484.</p>
	<p>Surah Al-Qalam: Ayat 10</p>	<p><i>Shahih Muslim</i>. The Book of Faith: Chapter: Encouragement to honor one's neighbour and guest, and the obligation to remain silent unless one has something good to say, and the fact that all of that is part of faith. Vol. 4. Hadith: 2581.</p>
	<p>Surah Al-Hujurat: Ayat 11</p>	<p><i>Sunan Abi Dawud</i>. The Book of General Behaviour (Kitab Al-Adab): Chapter: Regarding backbiting (<i>al-ghibah</i>). Vol. 4: Hadith 4880.</p>
	<p>Surah Al-Baqarah: Ayat 148</p>	<p><i>Jami` At-Tirmidhi</i>. The Book of the Prohibited Actions. Vol. 3. Hadith 1977.</p> <p><i>Sunan Abi Dawud</i>. The Book of General Behaviour (Kitab Al-Adab): Chapter: Regarding backbiting (<i>al-ghibah</i>).</p>
	<p>Surah Fatir: Ayat 10 Surah Al-Baqarah: Ayat 264 Surah Al-Qalam: Ayat 10 & 11 Surah Al-Isra: Ayat 53</p>	<p><i>Shahih Muslim</i>. The Book of Faith: Chapter: Encouragement to honor one's neighbor and guest, and the obligation to remain silent unless one has something good to say, and the fact that all of that is part of faith. Vol. 4. Hadith: 2581.</p>
	<p>Surah Al-Maidah: Ayat 2</p>	<p><i>Sunan Abi Dawud</i>. Hadith: 4609.</p>

Awareness of/sensitivity towards others' judgment	Surah Ali Imran: Ayat 104	<i>Kitab Adab Al-Mufrad</i> . Hadith: 239.
	Surah At-Taubah: Ayat 119	<i>Sunan Abi Dawud</i> . Hadith: 4833
	Surah Yunus: Ayat 44	<i>Sahih Al-Bukhari</i> . Hadith: 6177.
	Surah Al-Baqarah: Ayat 26	<i>Sahih Muslim</i> . Hadith: 37.
	Surah An-Nisa: Ayat 59	
	Surah At-Taubah: Ayat 40	<i>Ṣaḥīḥ Muslim</i> . Vol. 4. Hadith: 2553.
	Surah Al-Anbiya': Ayat 35	<i>Sahih Muslim</i> . Hadith: 37.
	Surah At-Taubah: Ayat 119	<i>Sunan Abi Dawud</i> . Hadith: 4833.
	Surah Al-Baqarah: Ayat 206	<i>Sunan An-Nasa'</i> . Hadith: 4944.

4. DISCUSSION

The overall philosophy of education in Islam focuses on all aspects of human life such as the intellectual, spiritual, emotional, physical, and moral.⁴¹ This is consistent with the view of Mohd Kamal Hassan that the social ills of today's Muslim youth are due to low self-esteem (inferiority complex) and intellectual inferiority complex.⁴² The complete human potential as bestowed by Allah SWT to be a ruler (caliph) should be inculcated and nurtured through both formal and informal national education systems to address these issues.

A total of 52 Quranic chapters (*Surah*) were identified covering the five characteristics of *al-haya'*: (1) lowering the gaze (*ghaddul basar*), (2) modest self-presentation, (3) positive speech, (4) safeguarding chastity/dignity; and (5) being aware of/ sensitive to the views of others (Table 1). All the Quranic verses were explained by the sayings of Prophet Muhammad SAW. Understanding those five characteristics of *al-haya'* leads to the enhancement of self-esteem and might be one of the factors contributing towards preventing social ills among youth. Issues such as moral decadence among youths has motivated educators to search for solutions to the problems. They also face the challenges of the information technology explosion as youths are now exposed and attracted to the electronic and print media as never before and which have greatly influenced their thinking, attitudes, and behaviour.

The educator's important role in strengthening and advancing the field of education in this country cannot be denied. The role of teachers as agents of change can be realized through the imparting of knowledge and in their position as platform speakers, mind developers, and character builders. In developing a generation that has strong cognitive ability and sound values based on a strong foundation in religion, educators can act as catalysts in transforming the national education environment. This is the role model as exemplified in the quality of educators as *murabbi*.⁴³ Such a concept of *murabbi* should be appreciated by educators in addressing the issues faced by youth in this century through the value of *al-haya'*. Having *al-haya'* towards Allah SWT, ensures that youths are constantly mindful that He is always aware of what they do

⁴¹ Ibid, vol 1, pp. 19

⁴² Mohd Kamal Hassan. (2011). *Pendidikan yang Membentuk Syakhshiah Bangsa dan Proses Islamisasi*. Kertas kerja Kongres Pendidikan Islam Kebangsaan 2011. Anjuran Kementerian Pelajaran Malaysia. Kuala Lumpur, 4-7 Disember, 2011, pp. 16

⁴³ Ibid, pp. 32.

or say, especially when alone or out of the public view, and acts as protection or safeguard against wrongdoings. The same applies in the case of *al-haya'* towards angels, as they are noble and dignified creatures that act as witnesses to the actions of humans. *Al-haya'* towards other humans is an essential characteristic for preventing youth from harming one another. This virtue promotes a harmonious environment in communities as all its individual members display respect and have regard for each other. Finally, personal *al-haya'* also benefits youth in term of developing their soul and character. It protects them against unlawful conduct and guides them on a straight path in their daily life.

5. CONCLUSION

There are five characteristics of shame that should be inculcated among youths, namely, lowering the gaze (*ghaddul basar*), modest self-presentation, positive speech, safeguarding one's chastity/dignity, and being aware of/sensitive to the judgement of others. The content analysis provides much evidence on the importance of shame (*al-haya'*) in youth character education. In conclusion, educators play an important role in nurturing the sense of shame (*al-haya'*) among youth towards developing them in a positive and righteous manner with good personal attributes. Youth with a sense of shame (*al-haya'*) are strongly aware of the need to avoid indulging in immoral behaviour. Thus, the inculcation of the value of shame is an important element that needs to be fostered and emphasized by all educators.

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