



**HADITH STUDIES IN THE SECONDARY SCHOOLS OF
MALAYSIA: A CASE STUDY OF SELECTED
SECONDARY RELIGIOUS SCHOOLS**

BY

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**A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE
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ABSTRACT

This study is entitled “×adÊth Studies in the Secondary Schools of Malaysia: A Case Study of Selected Secondary Religious Schools”. It is an attempt to identify secondary school students’ views concerning their understanding and practice of *ÍadÊth* of the prophet *MuÍammad ÍallallÉhu ‘alaihi wa sallam*. The researcher also studied the factors that may influence students in secondary religious schools in Malaysia in order to understand and practice the *ÍadÊth* in their daily life. The samples for this study consisted of 576 students from four secondary religious schools selected from four states in Malaysia. This study used a questionnaire as a means of collecting the necessary data. The questionnaire was based on the Likert Scale. The outcome of this study could assist teachers, schools administrators, students and the Ministry of Education of Malaysia in equipping students with Islamic teachings. This research is also hoped to enrich the *ÍadÊth* literature and *ÍadÊth* study in Malaysia. Thus a fresh draft can be drawn to upgrade the *ÍadÊth* studies in the curriculum to benefit a new generation of students in *ÍadÊth studies*.

:

576

."Likert Scale"

APPROVAL PAGE

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Islamic Revealed Knowledge and Heritage (Al- Qur'Én and Sunnah Studies).

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DECLARATION

I hereby declare that this thesis is the result of my own investigation, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references and bibliography is appended.

Mashitah binti Sabdin

Signature.....

Date: December 1, 2005

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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**“×*ADÔTH* STUDIES IN THE SECONDARY SCHOOLS OF MALAYSIA:
A CASE STUDY OF SELECTED SECONDARY RELIGIOUS SCHOOLS”**

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DEDICATION

DEDICATED TO

MY PARENTS

SABDIN B. BASIR & CHE BASHAH BINTI PUTEH

MY SISTERS

SUHANA

NURUL NAZWA

NURUL NAZIRAH

NURUL SA' ADAH

MY BROTHERS

MOHAMMED SUHAIL

MOHD FAZDLI ZIKRY

MOHD ADAM

ALIFF

AND

MY GRANDMOTHER

SITI HAJAR BINTI DIN

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CONTENTS

Abstract	ii
Abstract in Arabic	iii
Approval page	iv
Declaration page	v
Copyright page	vi
Dedication	vii
Acknowledgements	viii
List of tables	ix
List of abbreviations	x
Transliteration	xi

CHAPTER I: INTRODUCTION

1. Background of the Study	1
2. Statement of Problem	6
3. Purpose of the Study	8
4. Significance of the Study	8
5. Research Question	9
6. Limitation of the Study	10
7. Conceptual and Operational Definition of Terms.	11

CHAPTER II: REVIEW OF LITERATURE

2.1 Introduction	13
2.2 Schooling System in Malaysia	14
2.3 Islamic Education in Malaysia	15
2.4 ×adÊth Studies	
2.4.1 Definition of ×adÊth	18
2.4.2 The Meaning of <i>Sunnah</i>	18
2.4.3 The Important of ×adÊth	21
2.5. ×adÊth Studies in Malaysia Education System	26
2.6. Concept of Understanding and Practice	

2.6.1 Concept of Understanding	28
2.6.2 Concept of Practice	29
2.7 Conclusion.	30

CHAPTER III: RESEARCH METHODOLOGY

1. Introduction	34
2. Population	35
3. Sampling Method	36
4. Instrument	39
5. Validity of the Instrument	41
6. Reliability	42
7. Data Collection Procedures	45
8. Data Analysis	46

CHAPTER IV: RESULT AND DISCUSSION

DESCRIPTION OF THE SAMPLE 49

SECTION I: “THE STUDENTS’ DEMOGRAPHIC FEATURES”

4.1 Gender	50
4.2 Age	52
4.3 Stream	52
4.4 School	54
4.5 Grade	55
4.6 Subject They Like Most	56

SECTION II: ‘STUDENTS’ VIEW ON THEIR UNDERSTANDING AND PRACTICE OF ×ADÔTH’.

a) Understanding	58
• Understanding the basic principles of Sciences of ×adÊth	58
• Understand and know about the division of ÍadÊth.	59
• Understand and know about the prominent scholar in ÍadÊth.	60
• Understand their responsibility toward <i>Sunnah</i> .	61
b) Practice	61
• Practice positive actions.	62
• Practice negative actions.	63

SECTION III: ‘WHAT ARE THE FACTOR THAT MAY INFLUENCE THEM IN UNDERSTANDING AND PRACTICE OF ×*ADÔTH*’ 64

- Group 1: Students’ views of the factor that may influence them in understanding and practice of *ÍadÊth*: students’ attitude. 65
- Group 2: Students’ views of the factor that may influence them in understanding and practice of *ÍadÊth*: teacher. 66
- Group 3: Students’ views of the factor that may influence them in understanding and practice of *ÍadÊth*: syllabus. 68
- Group 4: Students’ views of the factors that may influence them in understanding and practice of *ÍadÊth*: parent roles. 69

SECTION IV: ‘STUDENTS’ VIEWS OF THE MOST PROMINENT FACTOR THAT MAY INFLUENCE THEM IN UNDERSTANDING AND PRACTICE OF ×*ADÔTH*.

71

CHAPTER V: SUMMARY, CONCLUSION AND RECOMMENDATIONS

- Summary 75
- Conclusion 79
- Recommendations 80
- Implication 85

BIBLIOGRAPHY 86

APPENDIX I: List of the subjects for the Upper Secondary

APPENDIX II: List of *ÍadÊth*

APPENDIX III: Questionnaire

APPENDIX IV: Permission letter from EPRD

APPENDIX V: Permission letter from States Education Division

LIST OF TABLES

Table No.	Page no
Table 3.1: Distribution of the sample by gender.	p: 37
Table 3.2: Distribution of the sample by schools and stream.	p: 38
Table 3.3: Reliability Coefficients of four Groups for Items in Part Two	p: 44
Table 3.4: Reliability Coefficients of Two Groups for Items in Part Three	p: 45
Table 4.1: Sample distribution according to gender	p: 51
Table 4.2: Sample distribution according to gender	p: 51
Table 4.3: Sample distribution according to gender and their school	p: 52
Table 4.4 : Sample distribution according to gender and their age	p: 52
Table 4.5: Sample distribution according to gender and their stream	p: 53
Table 4.6: Sample distribution according to their stream	p: 53
Table 4.7: Sample distribution according to school	p: 54
Table 4.8: Sample distribution according to school	p: 55
Table 4.9: Sample distribution according to gender and their grade	p: 55
Table 4.10: Sample distribution according to gender and subject their like most.	p: 56
Table 4.11: Students' views on their understanding the basic principle of Sciences of ×adÊth	p: 59
Table 4.12: Students' views on their understanding about the division of ÍadÊth	p: 60
Table 4.13: Students' views on their understanding about the	

	prominent scholar in <i>ÍadÊth</i>	p: 60
Table 4.14:	Students' views on understanding their responsible toward <i>Sunnah</i>	p: 61
Table 4.15:	Students' views on practice the positive actions	p: 62
Table 4.16:	Students' view on practice the negative actions	p: 63
Table 4.17:	Students' views of the factor that may influence them in understanding and practice of <i>ÍadÊth</i> -Students attitude	p: 66
Table 4.18:	Students' views of the factor that may influence them in understanding and practice of <i>ÍadÊth</i> -Teacher	p: 67
Table 4.19:	Students' views of the factor that may influence them in understanding and practice of <i>ÍadÊth</i> -Syllabus	p: 69
Table 4.20:	Students' views of the factor that may influence them in understanding and practice of <i>ÍadÊth</i> -Parent roles	p: 70
Table 4.21:	Results of the Mean Scores and Normality Test	p: 71
Table 4.22:	Ranking of the factor that may influence them in understanding and practice of <i>ÍadÊth</i> .	p: 72

LISTS OF ABBREVIATION

1. KBSM: Kurikulum Bersepadu Sekolah
Secondary Menengah Integrated Curriculum for
School
2. KBSR: Kurikulum Bersepadu Sekolah
Rendah Integrated Curriculum Primary
School
3. UPSR: Ujian Penilaian Sekolah Rendah
Test Primary School Achievement
4. PMR : Penilaian Menengah Rendah Lower Secondary Assessment
5. SPM: Sijil Pelajaran Malaysia Malaysia Certificate of
Education
6. SMKA : Sekolah menengah kebangsaan agama
7. SM : Sekolah menengah
8. PQS: Pendidikan Al- Quran dan Al-Sunnah
9. PSI: Pendidikan Syariah Islamiah
10. PI: Pendidikan Islam
11. UPHQ : Understanding and Practicing ×adÊth Questionnaires
12. EMOE : Ministry Of Education
13. JAPIM : Jabatan Pendidikan Islam dan Moral
14. BHEIS: Bahagian Hal Ehwal Islam, Jabatan Perdana Menteri.
15. SPSS : Statistical Package for Social Sciences
16. KISAS: Kolej Islam Sultan Alam Shah
17. EPRD: Educational Policy Planning and Research Division

TRANSLITERATION

Table of the system of transliteration of Arabic words and names
used by the International Islamic University Malaysia.

b = ب	z = ز	f = ف
t = ت	s = س	q = ق
th = ث	sh = ش	k = ك
j = ج	Î = ص	l = ل
Í = ح	Ì = ض	m = م
kh = خ	Ï = ط	n = ن
d = د	Ð = ظ	h = ه
dh = ذ	‘ = ع	w = و
r = ر	gh = غ	y = ي

Short: a = اَ , i = اِ ; u = اُ

Long: É = آ ; Ê = إي ; Ë = و

Diphthong: ay = اي ; aw = او

CHAPTER I

INTRODUCTION

Background of the Study

Educational system in Malaysian schools is extensive. It is divided into 4 levels; pre-school¹, primary school², secondary school and higher learning institution or university³.

Education at the secondary school is the most vital one. It offers a comprehensive education programmes. The curriculum includes a wide range of subjects from the arts and sciences as well as vocational and technical subjects that provides a practical basis and a hand- on approach to learning. Several religious schools and special education

¹. Pre- school: is the education program for children from four to six years old. Kindergartens have been set up throughout the country by both government and non- government agencies and private sector. Within the broad guidelines set by the Ministry of Education, a high degree of flexibility prevails in terms of teaching approaches and the medium of instruction. Kindergartens provide a secure and stimulating environment that will prepare children for their first year in school. Refer *Education in Malaysia; A journey to excellence*, Kuala Lumpur: Ministry of Education.2001.p: 25.

². The education system for primary school students with study duration of six years consists of *sekolah kebangsaan* or *sekolah jenis kebangsaan*. Students begin primary school from the age of seven to twelve years old (7-12). Due to the sensitivity to the multi – ethnic nature of its population, Malaysia has set up two categories of schools: national school and national type- schools. National schools use *Bahasa Melayu* as the medium of instruction and English language is a compulsory subject. National- type schools use Mandarin or Tamil as the medium of instruction. *Bahasa Melayu* and English are compulsory subjects. Primary education is divided into two levels. At level one that is from Years One to Three the emphasis is on acquiring strong reading, writing, and arithmetical skills. At level two, that is, from Years Four to Six, the mastery of these basic skills are reinforced and emphasis is given to building a strong foundation in content and basic science. An assessment examination at Year Six (*Ujian Penilaian Sekolah Rendah*) is used to evaluate student performance. Beside this centralized examination, continuous school- based assessments are carried out at all levels. Refer *Education in Malaysia; A journey to excellence*. 2001. Kuala Lumpur: Ministry of Education, p: 27.

³. Malaysian colleges and universities are at the pinnacle of the Malaysian education system. Higher education is becoming of paramount importance as it is via this educational vehicle at wide base of knowledge workers, competent and adept to function in a K- economy can be produced. A growing trend in recent years is a gradual shift away from elitist education to one based on making undergraduate education available to the general population. Refer *Education in Malaysia; A journey to excellence*. 2001. Kuala Lumpur: Ministry of Education, p: 11

schools also offer secondary education. With the emphasis placed on technological literacy, the smart school concept was introduced in 1996⁴.

Secondary schools in Malaysia are set up by both the government and the private sector in two main categories of secondary schools: regular and religious⁵. The former is known as *sekolah menengah* (SM), and the latter known as *sekolah menengah kebangsaan agama* (SMKA).

Secondary schools are divided into two levels: lower and upper. The former covers a period of three years (form one to form three). Students from national primary schools enter form one whereas students from the Chinese and Tamil medium schools proceed to a transition year (remove class) before entering form one. This remove class is for students to acquire sufficient proficiency in *Bahasa Melayu* which is the medium of instruction in national secondary schools. However, students who have performed well in *Ujian Penilaian Sekolah Rendah* (Primary School Achievement Test) are allowed to proceed directly to form one⁶.

The latter covers a period of two years (form four and form five). Following *Penilaian Menengah Rendah* (Lower Secondary Assessment) examination at form

⁴ . Refer: *Education in Malaysia; A journey to excellence*. 2001. Kuala Lumpur: Ministry of Education, p:30

⁵ . The other categories of the secondary schools are vocational, technical, boarding school, *sekolah sukan* and *Sekolah Pendidikan Khas* under the observation of *Jabatan Pendidikan Khas*. All schools whether academic, technical, vocational, and religious or *Sekolah Pendidikan Khas* prepare students for the *Sijil Pelajaran Malaysia* (Malaysia Certificate of Education). Open Certification examination at the end of two years of upper secondary education. *Kementerian Pelajaran Malaysia*. (n.d.). Retrieved December 20, 2004. <http://apps2.emoe.gov.my> .

⁶ . Refer: *Education in Malaysia; A journey to excellence*. 2001. Kuala Lumpur: Ministry of Education. p: 31.

three, students move into more specialized field of study at the upper secondary. This lower secondary assessment examination is a common centralized examination. The school- based assessment guidelines are set by the Malaysian Examination Syndicate. Since 1997, this examination has been diagnostic in nature and most students move up to the upper secondary thus ensuring every child five years of secondary education. As a result, universal education has been extended from nine to eleven years.

Students are also divided into Science and Art streams. Based on choice and aptitude, students enter either the arts or science streams. The students in both streams learn different sets of subjects. The details are highlighted in Appendix I.

Islamic subjects offered in both SM and SMKA are varied. SM offers *Pendidikan Islam* (PI), whereas SMKA offers *Pendidikan Al- Quran dan Al-Sunnah* (PQS), *Pendidikan Syariah Islamiah* (PSI) and *Tasawur Islam*. Among the various topics covered in these subjects are *ÁadÊth* of the *MuÁammad ÁallallÉhu ‘alaihi wa sallam*⁷. The SMKA schools still maintain their uniqueness in offering specialized elective courses in Islamic Studies which are not available in other schools.

×adÊth studies are an important topic in PQS. The topic components of PQS subject comprises of 6 parts; Teaching of *Qur’Én* (*Pengajian al-Quran*), Sciences of *Qur’Én* (*‘Ulum al- Quran*), Teaching of ×adÊth (*Pengajian al-Hadis*), Sciences of ×adÊth (*‘Ulum al-Hadis*), Ethics (*Akhlak*) and Islamic Civilization (*Tamadun Islam*).

⁷. See Appendix II

In teaching the *Qur'Én*, students are required to study a few *Qur'Énic* verses and apply them in practice. For example, students will study the concept of worship ('*ibÉdah*) and the signs of the Creator.⁸ In Sciences of *Qur'Én* students will study the introduction of *the Qur'Én* and Revelation (*WaÍy*), Revelation of the *Qur'Én* (*NuzËl al- Qur'Én*), Sciences of *Qur'Én* and its importance, and the history of *al- Qur'Én* during the period of *MuÍammad ÍallallÉhu 'alaihi wa sallam* and his four righteous Caliphs (*KhulafÉ' al- RÉshidÉn*)⁹. In Teaching of ×adÊth, students are exposed to *ÍadÊth* that have been determined by the ministry and students are required to relate them to the actual world, for example *ÍadÊth* regarding the importance of learning and the role of scholars¹⁰. Sciences of ×adÊth teach students about the *ÍadÊth* as a source of Islamic law and students will learn about the definitions and examples of *ÍadÊth mutawÉtir* and *ÍadÊth ÉÍÉd*¹¹. In Ethics, students will be exposed to ethics in Islam, for example the ethic of the *MuÍammad ÍallallÉhu 'alaihi wa sallam* and the ethic of thinking. Finally in Islamic Civilization, students will study the Islamic civilization, such as civilization during the period of the four righteous Caliphs (*KhulafÉ' al- RÉshidÉn*)¹².

This research is an attempt to study issues on *ÍadÊth* in all the Islamic subjects particularly in PQS. Analysis on the approaches of *ÍadÊth* studies from several selected religious schools will reflect the whole method as well as the strengths of

⁸. Azwira Abdul Aziz, Ahmad Kamal bin Mat, Muhammad Hashim b. Nawawi. 2002. *Pendidikan al-Qur'an dan al- Sunnah Tingkatan 4*, 1st Ed. Kuala Lumpur: Dewan Bahasa dan Pustaka (DBP), p.v.

⁹. Ibid.

¹⁰. Ibid.

¹¹. Ibid 197- 122.

¹². Ibid. 223- 290.

ÍadÊth studies in Malaysian secondary schools. The selected schools were; **Kolej Islam Sultan Alam Shah** Selangor, **Maahad Mahmud** Kedah, **Sekolah Menengah Agama Perempuan Taayah** Perak, and **SMU (A) Maahad Muhammadi Lil Banat** Kelantan. These schools were selected because the subject matter that the researcher wanted to discuss was on religious secondary schools, and all the four schools selected belong to this type of school. The target respondents were mainly form five students.

The Malaysian Ministry of Education (EMOE) feels that PQS is an essential subject, because it could lead towards an understanding and practising of Islam based on the *Qur'Én* and *Sunnah*. Students who take PQS normally use the integrated curriculum that combines the Sciences of *ÍadÊth* and Studies of *ÍadÊth*. PQS is offered only to Muslim students of form four and form five. The Ministry of Education assumes students at these levels are capable of comprehending issues dealt in PQS.

The researcher tried to investigate the students' views concerning their levels of understanding and practice of *ÍadÊth* and the factors that assist them in understanding and practicing *ÍadÊth*. These factors are students, syllabus of the subject, teachers and parents' roles.

Although some Muslim scholars tend to differentiate between the meanings of *Sunnah* and *ÍadÊth*, in this thesis however, the researcher defined both of their meanings as the same.

Statement of Problem

Al- *Qur'Ên* and *Sunnah* are the two major sources for understanding Islam. Since the *Sunnah* and the *Qur'Ên* complement each other, Muslims are required to follow the *Sunnah* closely in their daily life. Nevertheless, today many Muslims tend to ignore this injunction.

Many Muslims in Malaysia are unable to distinguish between the authentic (*ÍadÊth ÍaÍÊÍ*) and fabricated *ÍadÊth* (*ÍadÊth mawÏË'*)¹³. Researchers from KUIM like, Mohd Fauzi, Affaf and Mohd Radhi found in their research about the impact of using fabricated *ÍadÊth* (*ÍadÊth mawÏË'*) in society ¹⁴. Among the impacts of this type of *ÍadÊth* is that, it will create doubt in the society about other categories of *ÍadÊth* i.e. *ÍaÍÊÍ*, *Íasan* and *Ìa'Êf* and ultimately the abandonment of the authentic *ÍadÊth*. Furthermore, the practice of fabricated *ÍadÊth* will cause the society to doubt the issue of faith (*'aqÊdah*). Consequently, the practice of fabricated *ÍadÊth* will cause Muslims to have poor conduct (*akhlÊq*).¹⁵

¹³ . Some of the scholar used False ×adÊth (*ÍadÊth mawÏË'*)

¹⁴ . Mohd Fauzi Mohd Amin, Affaf Abd al- Hamid, Mohd Radhi Ibrahim. 2003. *False ×adÊth and Their Effects on the Muslims in Malaysia*, Prosiding Seminar Hasil Penyelidikan KUIM, pp: 204- 206.

¹⁵ . Ibid., pp: 104-106

Datuk Abdul Rafie Mahat¹⁶ remarked, that one of the aims of the PQS is to ensure the students can read, understand and practice the *ÍadÊth* of our prophet *MuÍammad ÍallallÉhu ‘alaihi wa sallam*¹⁷. Therefore these students are formally and directly exposed to the *ÍadÊth* since primary level. These students have adequate level of understanding and practice of *ÍadÊth*. Understanding and practicing the *Sunnah* is very important to all Muslims in order to lead them to the right path. As prophet *MuÍammad ÍallallÉhu ‘alaihi wa sallam* said:

"

"

*“I have left among you two things, that you never go astray if you adhere to these two things- the Book of Allah and His prophet’s Sunnah”.*¹⁸

These reasons triggered the researcher’s interest to study this topic as well as increase the literature relating to *ÍadÊth* in Malaysia. The researcher believed that the effective way to provide complete understanding and to stress on the importance of *ÍadÊth* is through education.

In relation to the above reasons, the researcher was clearly interested to investigate whether the objectives and aims of *Pendidikan Al- Quran dan Al-Sunnah* which has

¹⁶. He was a Director of Education and quoting his remark from *Sukatan Pelajaran Kurikulum Bersepadu Sekolah Menengah “Pendidikan Al- Quran dan Al-Sunnah”*.

¹⁷. Refer Kementerian Pendidikan Malaysia. 2002. *Sukatan Pelajaran Kurikulum Bersepadu Sekolah Menengah “ Pendidikan Al- Quran dan Sunnah”*, 2nd Ed , Selangor: Dawama Sdn Bhd., p:v

¹⁸. Malik ibn Anas. 1985. *al-MuwaÍā’a*, 3rd. Ed. Beirut: *DÉr al- ÓfÉq al- JadÉdah* .p: 785