

Relationship between Value-Based Behaviors among University Students in Malaysia

Hubungan Tingkahlaku Berasaskan Nilai dalam Kalangan Pelajar Universiti di Malaysia

HAIROL ANUAR MAK DIN, NOR AZLILI HASSAN, MANSOR MOHD NOOR & AHMAD FAKHRURRAZI
MOHAMMED ZABIDI

ABSTRACT

The value-based behavior about the topic of this study has a relationship with values because the values are acting according to the choices based on the core values of a society. The government's efforts in achieving the idea of social cohesion and unity in Malaysian society are not confined to the policies and rules of authority alone, but also include the responsibility of the society at the grassroots level to engage in various daily activities across the ethnic and religious boundaries. Thus, this paper measures value-based behavior among university students through a value-based approach. This quantitative study targets university students from 10 public universities and two private universities in Malaysia. A total of 514 respondents consisting of university students of various ethnicities and religions. The findings are based on the value determination scale which is divided into two dimensions, namely positive value and negative value. There are three indicators for the positive values, namely; 1. The dimension of Doing Good Deeds (Al-Bir), 2) Dimension of Improvement (Al-Islah) and 3) Dimension of Justice (Al-Qist). While the indicators for negative values can be divided into two namely; 1) Dimensions of Damage (Al-Fasad) and 2) Dimensions of Tyranny or Oppression (Al-Zulm). The results found that each item in each positive value and the value-based behavior is significantly shared among the university students regardless of their ethnicity. The students can effortlessly develop the good human behavior that leads to the production of intellectual individuals with decently standing and spiritually comprehensive in the society.

Keywords: value-based behavior; ethnic; value; religion; university student

ABSTRAK

Tingkahlaku berasaskan nilai tentang tajuk kajian ini mempunyai hubungan dengan nilai-nilai kerana nilai bertindak mengikut pilihan-pilihan berdasarkan suatu nilai teras sesebuah masyarakat. Usaha kerajaan dalam mencapai idea kesepaduan sosial dan perpaduan dalam masyarakat Malaysia bukan hanya terbatas pada polisi dan peraturan pihak berkuasa semata-mata, tetapi ia juga merangkumi tanggungjawab masyarakat di peringkat akar umbi untuk melibatkan diri dalam pelbagai aktiviti harian tanpa mengira sempadan etnik dan agama. Oleh itu, artikel ini mengukur tingkahlaku berasaskan nilai dalam kalangan pelajar-pelajar universiti melalui suatu pendekatan berasaskan nilai. Kajian kuantitatif ini mensasarkan pelajar-pelajar universiti daripada 10 buah universiti awam dan dua buah universiti swasta di Malaysia. Sejumlah 514 responden yang terdiri daripada pelajar universiti yang berlatarbelakangkan pelbagai etnik dan agama. Dapatan kajian adalah berdasarkan skala penentuan nilai yang terbahagi kepada dua dimensi iaitu nilai positif dan nilai negatif. Terdapat tiga indikator untuk nilai positif iaitu, 1) Dimensi Melakukan Perbuatan Baik (Al-Bir), 2) Dimensi Penambahbaikan (Al-Islah) dan 3) Dimensi Keadilan (Al-Qist). Sementara indikator untuk nilai negatif boleh dibahagikan kepada dua iaitu, 1) Dimensi Kerosakan (Al-Fasad) dan 2) Dimensi Kezaliman (Al-Zulm). Hasil kajian mendapati bahawa setiap item dalam setiap nilai positif dan tingkahlaku berasaskan nilai adalah dikongsi secara signifikan dalam kalangan pelajar-pelajar universiti tanpa mengira etnik. Para pelajar dapat meningkatkan tingkahlaku keinsanan yang baik yang membawa kepada pembentukan individu-individu yang intelek dengan sifat kerohanian yang tegas dan komprehensif dalam masyarakat.

Kata kunci: tingkahlaku berasaskan nilai; etnik; nilai; agama; pelajar universiti

INTRODUCTION

The social sciences knowledge and the study on behaviour are changing in a society that has a combination of the dimensions of positivism and objectivism with the normative dimensions and values as the driving force of social action in identifying patterns and intensities of human behaviour in their lives. The source of knowledge like metaphysical has been returned to the study of current social sciences and has been applied in various fields of study such as health, therapy, and working culture. Wise human beings have qualities in knowledge and have the capacity to use that knowledge (Muhd Norizam Jamian and Zubir Idris 2019). They know the input that consists of good knowledge and can process the input into a good result in solving various problems of life. Recently, this knowledge is being explored in the corporate and political world leadership by making value the main core.

In Islam, behaviour does not develop through simple interaction of the id, ego and the superego as Freud postulates in psychology, but through a religious process commenced by an individual to bring out the good in him. All Muslims attempt to increase their good nature (*fitrah*) due to the belief that one day they will return to Allah S.W.T. and will be held to account for all their deeds. As mentioned in the al- Qur'an and Hadith, there are role models whom all Muslims are expected to look up to especially during times of trial for guidance and for developing healthy behaviours. These role models possess quality behaviours and personalities worthy of imitation. These men humanity (*fitrah*) and the prophets' exemplarity assist as a motivation in the Islamic understanding of human behaviour development. The Prophet Muhammad P.B.U.H is the best example for the whole of humanity that enables us to learn about the relationship between faith and human beings, brotherhood, love, hardship, community life, justice, tolerance, laws and wars. In addition, according to Jaffary Awang, Muhammad Nazmi Abd Halim and Muhammad Razak Idris (2021), Islam is a religion that encourages interaction among Muslims and also towards non-Muslims.

The universities in Malaysia consist of students not only of ethnic and religious diversity from Malaysia but also from other countries such as Indonesia, China, Bangladesh, Iran, Nigeria, Saudi Arabia, Palestine, Somalia, Japan and so forth. Most of those students who study in Malaysia are found

to adhere to a religion that believes in the aspects of the supernatural and divine as well as the concept of creation and life in the hereafter. As for the followers of Islam in particular, they adhere to the concept of oneness to Allah and live based on the teachings of Islamic law (M. Fauzi Hamat 2004). However, there are also some of these students who adhere to moral principles, philosophy of life, and human rights as guidance in their lives (Rohaida Nordin 2013). A study of General Subjects in Malaysia by Mansor (2011) has found that Malaysian and foreign students think that ethnic identity and religious beliefs are both important. Ethnic identity and religious beliefs drive their life as well as build their self-esteem and identity.

Today, the demoralisation of society is very critical and Al-Attas (1991) is so emphatic on the educational process to solve the problems of demoralization. This is due to the aspect of education that is progressively and directly absorbed into the human body. The same argument was also been highlighted by Awang Sariyan (2009) by stating that the process of the formation of the civilization requires a certain *wasilah*, and education can be said to be the most important *wasilah* to enable the formation of a civilization. Education forms the self, personality and behavior of a human being, both as an individual and as a society.

Developing the student's behavior is linked to the educational system by which education plays a crucial role in determining behavior among students, even it became a stronghold culture of the community. The rapid social changes in lifestyle have led to an unkind social culture among youths. These phenomena were showed from behaviors, lifestyles, and social activities of youth in everyday life. Additionally, the rapid change in social life is one of the most substantial up-to-date discussions about legal and student behavior. Common issues such as the students who are involved in deviant behavior frequently connected to the educational institutions. The rapid changes take effect on long-term nation-building and are having a serious effect on social life through cognitive and emotional aspects (Aswati 2007). Only the strong self, personality and behavior can be the agent and a catalyst for the formation of civilization. Therefore, the formation of value-based behavior that is the focus of the study can be developed through the value framework built in the education system.

Value-based behaviour has a significant relationship with sociological phenomena. This

is because the behavior can also be referred to as perceptions, portrayals and utterances related to the meaning and identity of individuals or groups shared by a group of community members who form the basis of their various thoughts, feelings attitudes and actions. Moreover, the social consciousness which is manifested from sociological phenomena can also be considered as a reflection of the common value system, which is considered as right or wrong, good or bad, noble or humble, friend or enemy, by a group of people who have particular common social and emotional bonds. A social philosopher and psychologist, George Herbert Mead (Miller 1982; Siva 2008) stated that social awareness among individuals is usually formed due to the sharing of meaning among members of a social group. He considers this social awareness as a social consciousness in the context of symbolic interaction, embodied as a pragmatic philosophy in the life of society (Kamaruddin M. Said 2012). Thus, the study of value-based behavior is an orientation of knowledge and Banton social anthropological discipline which is not ideological, but more to understand the social reality from the perspective of individual bonds and group bonds.

Although there were many kinds of research about the moral values of students, few of them looked at the relationships between students on campus from the dimension of value behavior or humanity although there was a study conducted on ethnic relations and religions among foreign students. It is necessary to do deep research on the influence of Islamic values on human behavior among university students. In this article, the value of behaviors is studied to build the concept of human behavior based on the al-Qur'an. The al-Qur'an is guidance addressed to all human beings and brings good to mankind and this world. Messages from the al-Quran that support the universality of human behavior as mankind will be used in studying students at public and private universities in Malaysia. Hence, this study will measure value-based behavior among university students through a value-based approach.

LITERATURE REVIEW

The norm and culture are the values that drive human behavior. Every relationship in a family, society, and any social relations in the workplace between ethnic groups and religions will be determined by that local

value. Every interaction among groups of people needs to be nurtured with a clear value to ensure that they behave according to the environment they are in. The value-based behaviour of this study has a relevant relationship with values. Values can be defined as beliefs that motivate a person or an institution to act according to choices based on the core values of society. The main values in society refer to the study of history, knowledge, wisdom, justice, and *iktidal* (temperance) (INTAN 1991). Relatively, the value according to Ahmad Sarji (INTAN 1992) is a framework of priorities in making the permanent choices that shape and influence the natural behavior of individuals. An individual's values will show his tendency to do certain actions.

Human behaviour should be based on religious values, sets of beliefs, and heritage in local customs and culture that are precise in encircling the entire system of life of the community (Ibrahim et al. 2012). Therefore, the commitment to human development should start with socialisation in the family and also through the formal education system at an early age. Nurturing and strengthening these practices of humanity in their social actions becomes the basis for determining survival and the future. The construction of human beings based on these values will create social individuals who will transform society and produce a peaceful and prosperous civilization (Omar 2008).

The values that can be related in this study are something that is a priority as well as considered important and valued by society such as knowledge, morals, wealth, power, art and so forth. These values are usually seen in the context of comparison, to see which values are considered more important than the others (YaPEIM Academy of Management 2010). Meanwhile, the values in Islam refer to morality. Ab. Halim and Zarin (2002) state that morality is a set consisting of beliefs, laws and systems related to human actions in the context of human oneness to Allah SWT. Research done by Abu Bakar Al-Jazairi (1967) found that morality is related to a fixed and permanent situation which affects the external attitudes and behaviours of human beings. On the other hand, Ahmad Amin (1974), highlighted the concept of moral knowledge that studies the fact or nature of moral behavior. The same argument was also emphasized by Hassan Jaudah (2003) that morality in Islam is attitudes or behaviors that are based on the revelation of Allah SWT.

As such, the relationship of value-based behaviour to the values formed is fundamentally

tied to religious traditions. According to Shukri Ahmad (1998), among the forms of values that can be strengthened through religion are: 1) Doing good relationships based on moral values among all levels of relationships such as in the level of family, the relationship of the leaders with society and compliance with the law; 2) Prohibition from committing immoral behaviors among members of society that involve individuals, groups and the states; and 3) Form a sense of respect and obedience to social structures such as obedience to the leaders, society and the state. Continuing from this argument, the importance of values in good human behavior is raised to the level of community management as an idea of public policy to ensure the development of a sustainable and balanced state to build a civilization for the prosperity of human life.

Hence, the values in this study can be divided into two dimensions, namely positive values and negative values. Positive values are represented by three indicators; 1. The dimension of Doing Good Deeds (*Al-Bir*), 2) Dimension of Improvement (*Islah*) and 3) Dimension of Justice (*Al-Qist*). Meanwhile, the negative values can be divided into two indicators namely; 1) Dimensions of Damage (*Al-Fasad*) and 2) Dimensions of Tyranny or Oppression (*Al-Zulm*).

SIGNIFICANCE OF THE STUDY

Human beings are assets both from a micro and macro point of view. Thus, the collapse of moral values in a society is not only a threat to the mental well-being of individuals in society (Najati 1993), but it can be a real cause of the destruction of a state of civilization. This is because the collapse of moral values can weaken every part of society (Malek Bennabi 1998, Rahimin Affandi et al. 2013).

Hence, the importance of values in value-based behaviour is a political idea to ensure the development of a sustainable and balanced state. This aspiration is clearly stated as one of the components in the challenge of Vision 2020 which is "...to create a fully moral and ethical society, whose people are strong in religious and spiritual values and instilled with the highest ethical values" (Mahathir 1991).

In the context of a state's economic development, the cohesiveness of values in moral formation in a balanced and integrated human development model will ensure sustainable economic development (M.Umar 1998; Edward Wong Sek Khin et al.

2015). As such, religious knowledge and academic sciences must be integrated to ensure the goals of knowledge and their contribution to the formation of values, behaviors and morals as well as material are balanced to ensure the ultimate goal is not only to enable human beings to enjoy the benefits of the world but also to attain the pleasure of Allah (Mansor 2018, Ku Hasnita Ku Samsu 2007). Thus, the study on value-based behavior is significant in ensuring the survival of the state and country in the future. This situation allows researchers to make comparisons in terms of differences and similarities in sociocultural, ethnic, environmental, characteristics and social issues among different communities (Gusni Saat 2019).

METHODOLOGY AND THE CONSTRUCTION OF VALUE-BASED BEHAVIOR INSTRUMENTS

This study was conducted at 10 public universities and 2 private universities in Malaysia. A total of 514 respondents of various ethnicities and religions have participated in this study. The population consists of Malays (63.2%), Chinese (18.3%), Indians (5.1%) as well as Sabahan and Sarawakoans (11.7%). The approach of this study encompasses the disciplines of religious studies and sociology. The main purpose is to ensure that the goals of knowledge and its contribution to the formation of values, behaviours and morals as well as materials can be balanced to ensure the ultimate goal is not only to enable human beings to enjoy benefits in the world by building prosperity and civilization but also to achieve the eternal pleasure of Allah (Mansor 2018).

Value-based behaviour is a sociological concept in which the choice of purposeful actions performed by individuals is driven by dimensions and value arrangements. Behavioral choices in life can also be referred to as perceptions, representations and utterances related to the meaning as well as the identity of individuals or groups shared by a group of members of the community. The reciprocal relationship between personal preferences and the influence of such diverse social groups can be the medium for their variety of thoughts, feelings, attitudes and actions when interacting with other individuals. This social phenomenon of value-based behavior can be considered as a reflection of the common value system, that is, what is considered right or wrong, good or bad, noble or humble, friend

or enemy, by a group of people who have a particular social and emotional bond.

This study measures value-based Behaviour among university students. The findings of this study are based on a quantitative study with a value determination scale which is divided into positive values and negative values. The listed characteristics are a basic indicator of the measurement of this study. The results found that each item in each dimension showed a high percentage of positive values and value-based behavior is in a significant group and shared among the students regardless of their ethnic groups. The details of positive and negative values are based on Islamic values, while the respondents are from different ethnic backgrounds and beliefs. However, each of these values is universal, even suitable for all groups of people. This is in line with the National Education Philosophy;

“Education in Malaysia is a continuous effort towards further developing the potential of individuals in a comprehensive and integrated manner to create a balanced and harmonious human being in terms of intellectual, spiritual, emotional, and physical based on faith in God. This effort is to produce Malaysians who are knowledgeable, skilled, virtuous, responsible and able to achieve personal well-being and contribute to the harmonious and prosperity of society and the state”

Based on the Quranic study, the values are divided into positive and negative. This study classifies it into three dimensions namely; Dimensions of Doing Good Deeds (*Al-Bir*), Dimensions of Improvement (*Islah*), and Dimensions of Justice (*Al-Qist*). While the negative value is divided into two dimensions namely; Dimensions of Damage (*Al-Fasad*) and Dimensions of Oppression (*Al-Zulm*). The characteristics contained in the indicators are as follows:

1. Dimensions of Doing Good Deeds (*Al-Bir*) such as the items of sharing food, doing a donation, visiting the parents, moving the barriers and entertaining friends
2. Dimensions of Improvement (*Islah*) such as the items issuing a report on any damaged items, prohibiting the smoking attitudes, stopping the arguments, giving the seats, and not posting the photos on social media.
3. The Dimension of Justice (*Al-Qist*) such as the items of taking an MC / EL, return the found wallet, saying the truth, and returning the found money.
4. Dimensions of Damage (*Al-Fasad*) such as the items of throwing the trash outside,

disseminating the stories, helping the lecturers to get good marks, flushing the toilet pump using their feet and letting the wires be torn.

5. Dimensions of Tyranny of Oppression (*Al-Zulm*) such as the items of using other people's things, beating the cat, parking the vehicles based on their own choice, prioritizing the tasks given, voting for leaders on campus based on interests and requesting help from the politicians.

FINDINGS

This study has classified the positive values and negative values into three indicators, namely; 1. The dimension of doing good deeds (*Al-Bir*), 2) Dimension of Improvement (*Al-Islah*) and 3) Dimension of Justice (*Al-Qist*) whereas the negative values are divided into two indicators, namely; 1) Dimensions of Damage (*Al-Fasad*) and 2) Dimensions of Tyranny or Oppression (*Al-Zulm*). Each dimension will have certain characteristics that form the basis of the measurement and indicators of this study.

Table 1 shows that each ethnic group is different from a positive value in respect of Dimensions of doing good deeds (*Al-Bir*). The highest percentage of agreement among the Indians that they share the food and entertain their friends which is 96.2%. The highest percentage of agreement among the Malay students is entertaining friends (93.23%). The Sabahan students love to share the food and entertain their friends (90.5%), whereas the Sarawakian students love to entertain their friends (88.9%). The Chinese students have recorded the lowest percentages for entertaining friends (80.9%) and removing obstacles (38.3%). The Indian students also found the lowest scores in removing the obstacles (42.3%) whereas the lowest percentage among the Malays are found in the items of making money contributions (59.4%). Overall, the study found that the highest percentage was on the items of attending friends, followed by sharing the food and visiting the parents. While the lowest item is removing the obstacles and donating the money. Doing good deeds dimension shows that the respondents, regardless of their ethnicity, prioritize the value of relationships with their friends and parents.

TABLE 1. Dimension of Doing Good Deeds (*Al-Bir*) Based on Ethnic

No	Item	Malay	Chinese	Indian	Sabahan	Sarawakian
1	Share the food	81.2%	66.0%	96.2%	90.5%	72.2%
2	Donate the money	59.4%	45.7%	53.8%	59.5%	61.1%
3	Visit the parents	84.9%	60.6%	69.2%	71.4%	61.1%
4	Remove the obstacles	62.5%	38.3%	42.3%	47.6%	55.6%
5	Attend the friends	93.23%	80.9%	96.2%	90.5%	88.9%

Table 2 reveals the highest percentage recorded in the dimension of improvement (*Islah*) which shows positive findings regardless of their ethnicity. The highest percentage was found in the items of giving the seats such as among the Sabahans (95.2%), Malays (94.8%), Sarawakians (94.4%), Chinese (93.6%) and Indians (92.3%). The study also found that the lowest percentage was recorded by the Indians for the items of issuing a report on any damaged items (15.4%), followed by the lowest percentage among the Chinese in the items of

prohibiting smoking attitudes (22.3%). The findings show that the item of providing the seat was recorded the highest percentage followed by the item of not to viral the photos. The items of scolding the smokers and breaking the fights were recorded in the low percentage. This dimension of improvement shows that the students, regardless of their ethnicity, adhere to the value of caring for the needs of and avoiding any actions that lead to divisions in society through negative actions.

TABLE 2. Dimension of Improvement (*Islah*) Based on Ethnic

No	Item	Malay	Chinese	Indian	Sabahan	Sarawakian
1	Report the damage	42.8%	27.7%	15.4%	26.2%	38.9%
2	Scold the smokers	29.8%	22.3%	30.8%	28.6%	27.8%
3	Break the fights	44.9%	29.8%	38.5%	35.7%	50.0%
4	Provide the seat	94.8%	93.6%	92.3%	95.2%	94.4%
5	Not to viral the photos	91.4%	78.7%	88.5%	92.9%	88.9%

Table 3 shows the positive response among the students, regardless of their ethnicity, to the dimension of justice (*Al-Qist*), where the highest percentage in this dimension reveals the importance of lining up for the turn as the highest percentage, followed by returning the found money and wallet. The results found that the items of lining up for the turns to obtain 100% as recorded for the Indians, Sarawakians and other ethnicities. Taking MC / EL

when they are not going to class has recorded the lowest percentage for all ethnic groups which is the Indians (23.1%), Malays (31.1%) and Chinese (33%). The items of saying the truth shows a relatively balanced and fair for all ethnicities. In the Dimension of Justice (*Al-Qist*), the respondents, regardless of ethnicity, prioritise fairness with other human beings and society over their own matters.

TABLE 3. Dimension of Justice (*Al-Qist*) Based on Ethnic

No	Item	Malay	Chinese	Indian	Sabahan	Sarawakian
1	Lining up for the turn	98.2%	91.5%	100.0%	97.6%	100.0%
2	Take MC/EL	31.1%	33.0%	23.1%	42.9%	38.9%
3	Return the found wallet	96.9%	92.6%	96.2%	95.2%	94.4%
4	Talking the truth	76.6%	84.0%	84.6%	78.6%	72.2%
5	Return the found money	95.4%	84.0%	92.3%	95.2%	94.4%

Table 4 shows that the findings in the Dimension of Damage (*Al-Fasad*) are positive as well. There is also no significant difference in terms of negative values regarding this dimension. The highest percentage was found in the items of throwing the trash outside among all the ethnicities such as Sarawakians (100%), followed by the Chinese (89.4%), the Malays and Sabahans (88%) and Indians (84.6%). Similarly, the item of flushing the

toilet using the feet shows a fairly high percentage among all the ethnic groups namely the Malays (85.8%), Indians (84.6%), Sarawakians (83.3%) and Chinese (71.3%). The lowest was also found in the items of leaving the wires turned torn as recorded by the Sabahans (16.7%) as well as other ethnic groups. In this dimension, the students prioritise actions that benefitted the public rather than the behavior that benefits themselves.

TABLE 4. Dimension of Damage (*Al-Fasad*) Based on Ethnic

No	Item	Malay	Chinese	Indian	Sabahan	Sarawakian
1	Throw the trash outside	88.00%	89.4%	84.6%	88.1%	100%
2	Disseminate the stories	64.0%	57.4%	76.9%	73.8%	50.0%
3	Help the lecturer	60.6%	46.8%	84.6%	61.9%	72.2%
4	Flush the toilet by using feet	85.8%	71.3%	84.6%	52.4%	83.3%
5	Leave the wires torned	26.5%	29.8%	38.5%	16.7%	50.0%

Finally, Table 5 shows the Dimension of Oppression (*Al-Zulm*) with a high positive percentage, regardless of ethnic background among the respondents. There were no differences in terms of negative values with the highest percentage is in the items of beating the cats among the Indians and Sarawakians (100%), followed by the Malays

(96.6%), Chinese and Sabahan (90.4% & 90.5%). The findings also found that the lowest percentage was for the items of prioritizing the assignment tasks given which was recorded by the Chinese (47.9%) and Sarawakians (50%). The students' human behavior is high and positive especially to the items involving the public interest.

TABLE 5. Dimension of Oppression (*Al-Zulm*) based on ethnic

No	Item	Malay	Chinese	Indian	Sabahan	Sarawakian
1	Use other person's things	90.5%	86.2%	92.3%	85.7%	94.4%
2	Beat the cat	96.6%	90.4%	100.0%	90.5%	100.0%
3	Park the vehicles wherever they like	73.2%	81.9%	80.8%	59.5%	77.8%
4	Prioritize on the assignment task	65.2%	47.9%	57.7%	59.5%	50.0%
5	Vote the student's leader for the own sake	75.4%	52.1%	76.9%	69.0%	61.1%
6	Ask the help from the politicians.	83.1%	67.0%	80.8%	66.7%	83.33%

DISCUSSION

The findings revealed that the five dimensions of the value-based behaviour were positively obtained and there are no differences found between the ethnic backgrounds of the students who participated. However, of these five dimensions, the highest percentage was recorded in the Dimension of Tyranny or Oppression (*Al-Zulm*), Dimension of Justice (*Al-Qist*), Dimension of Damage (*Al-Fasad*), Dimension of Doing Good Deeds (*Al-Bir*) and Dimension of Improvement (*Al-Islah*). Although there were no ethnic differences among the respondents in the pattern of responses in these dimensions of value, the Chinese and Sarawakian students were found to be relatively low in value-

based behavioral indicators compared to other ethnicities. Future work or research need to be conducted to understand the reasons for these different patterns exist and most likely due to their different religious beliefs and cultures. The details in this study are based on Islamic values but the respondents are from different ethnic backgrounds. However, each of these values is universal that is suitable for all individuals regardless of their religious background. Studies show that value-based behavior which is influenced by the values based on the Quran was found to be formed among the university students who participated in this study.

Human beings are good assets for society, the state and civilization from a micro or macro point of view. Thus, the collapse of moral values in a

society is not only a threat to the mental well-being of individuals in society (Najati 1993) but also a real cause of the destruction of a state of civilization. This is because the collapse of moral values can weaken every part of society (Malek Bennabi 1998; Ku Hasnita Ku Samsu & Mohd Haizam Mohd Nor 2007). Therefore, the identified negative values in this study need to be curbed so as not to destroy the state in the future. This is likely due to the pattern of education in this state which still has a knowledge gap and needs to be strengthened. According to Ahmad Mohamad Said (2005) and Wan Zailan Kamaruddin Wan Ali et al. (2013), the lack of value in current education is closely related to the philosophy and development of modern sciences taken directly from the West which separates religion from politics.

Therefore today, the religious and spiritual approach that is balanced with practical knowledge is the most appropriate solution to balance and overcome this problem. This is also acknowledged by social science and humanities researchers who are aware of and acknowledges these weaknesses. John West Burnham and Vanessa Huws Jones (2007) discuss this issue in their book, entitled *Spiritual and Moral Development in Schools* which states that spirituality is important because it is a journey to understand the value of existence and to be a medium of change in oneself for the better human being that is obtained through self-inquiry, true inquiry, social truth, community, beauty and love.

The demand for the needs to return to the elements of moral purification especially through today's religious values (Mohd Sulaiman 1992; Goleman 1996; Ary 2002; Shamsul Kamarudin 2011) is so dominant especially in the face of social demoralisation among the younger generation throughout the world, especially in Malaysia. The comprehensive and holistic cohesion between the revealed knowledge as the foundation and the intellectual knowledge in a variety of field studies, is seen as a must (compulsory) to meet the needs of social life and face the issue of social demoralization today (Rohana Hamzah 2009).

CONCLUSION

The measurement of values in this value-based behaviour study is based on three parts namely; 1. Dimensions of Doing Good Deeds (*Al-Bir*), 2) Dimensions of *Improvement (Al-Islah)* and 3)

Dimensions of Justice (*Al-Qist*) which are categorized in positive values while the negative values are grouped into two parts namely; 1) Dimensions of Damage (*Al-Fasad*) and 2) Dimensions of Tyranny or Oppression (*Al-Zulm*). The findings found that each dimension by ethnicity showed similarities and there were no significant differences between the different ethnic groups. The learning of the educational system can be nurture students behavior effectively and also support a stronghold of the human values of students which will influence the nation-building when the excellence of the student's behavior was successful to develop through the educational system. This study suggests focusing on value development which directly affects the behavior of university students.

ACKNOWLEDGMENTS

Acknowledgment is given to the research grant, namely "Dana Cabaran Perdana DCP-2017-012/3" on a project entitled "Kepelbagaian Agama dan Pengaruh Sosiologikal ke atas Kesepaduan Nasional Malaysia" from the Institute of Ethnic Studies (KITA), The National University of Malaysia (UKM) which contributed to the publication of this article.

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Hairol Anuar Mak Din (corresponding author)
Department of Nationhood and Civilizational Studies
Selangor International Islamic College University (KUIS)
43000 Kajang
Selangor
Malaysia
Email: hairolanuar@kuis.edu.my

Nor Azlili Hassan
Faculty of Creative Industries
Universiti Tunku Abdul Rahman (UTAR)
43000 Kajang
Selangor
Malaysia
Email: azlili@utar.edu.my

Mansor Mohd Noor
Institute of Ethnic Studies
Universiti Kebangsaan Malaysia (UKM)
43600 Bangi
Selangor
Malaysia
Email: mansormohdnoor@yahoo.com

Ahmad Fakhurrazi Mohammed Zabidi
Faculty of Islamic Studies
Universiti Kebangsaan Malaysia (UKM)
43600 Bangi
Selangor
Malaysia
Email: izzar@ukm.edu.my

Received: 26 January 2021
Accepted: 2 September 2021