CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the literature related to the psychology of *da'wah*, balanced personality and *Muslim* religiosity. Firstly, the concept of Psychology of *da'wah* on balanced personality and *Muslim* religiosity are discussed. This chapter begins with an overview of psychology of *da'wah*, Balanced Personality, *Muslim* Religiosity and young adults, which will shape an understanding of the link between psychology of *da'wah* on balanced personality and *Muslim* religiosity. The impact of psychology of *da'wah* on balanced personality and *Muslim* religiosity, research gap and research framework are developed at the end of the discussion, followed by the conclusion of the chapter.

2.2 Psychology of *Da'wah*

This is a new connotation and further research is required in this new field of knowledge. Under the psychology discipline of study this connotation is not yet declared as the main subject in American Psychology Association (APA). Meanwhile, the psychology of *da'wah* is categorised under Islamic studies topic. This concept is important as a medium in spreading the *da'wah* among *da'ī* to *mad'ū.* Thus, this sub topic will explain *da'wah*, psychology, and psychology of *da'wah.*

2.2.1 *Da'wah*

This subtopic will explain about basic aspects of *da'wah*. It covers definition, principle, method and needs of *da'wah.*

2.2.1.1 Definition of *Da'wah*

The word *Da'wah* is derived from the Arabic language, namely the words *da'ā* (**دعا**), *yad'ū* (يدعو), *da'wan* (دعوا) and *du'ā'* (دعاء) which mean invite, call, application and request (Abdul Aziz M. Zain, 2001). The term is often given the same meaning as the term of *tablīgh, amar ma'rūf nahy munkar, ma'rūf*, *maw'īẓah*, *tabshīr*, *waṣīyyah*, *indhār, tarbiyyah, ta'līm* and sermons. Therefore, *da'wah* (literally means claim, prayer, invocation) refers to the calling or inviting of people to embrace *Islam* (Sohirin, 2008).

However, *Da'wah* is not the only Arabic word for calling. *Nādā* (نادى), for instance, also means "to call." *Mufassirs*, in their commentaries, provide other Arabic synonyms for "*Da'wah* ," with *"nādā"* being the most common. In the contemporary setting of Muslim missionary activities, the term "*tablīgh*" (تبليغ), which does not appear in the Qur'ān is also a synonym. The word, "*balīgh*," arguably a synonym of "*tablīgh,"* is there, though, is often used as a substitute for *da'wah* (Masud, 1995: 162–165).

Moreover, it is also similar to preaching, worship, request application *(al-istighāthah*) and determination. According to the terminology, the meaning of *Da'wah* is to invite men towards kindness and guidance, enjoining good and forbidding the wrong (*al-amr bi al ma'rūf wa an-nahyu 'an al-munkar*) to achieve happiness in this world and in the Hereafter (Abdul Karim Zaidan, 2000).

Da'wah is defined as informing and communicating towards the right path, guiding and showing the way to the religion of *Islam* and its counsel in accordance with the statement of Allah in the holy *Qur'ān*:

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

" (O Prophet), call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner possible. Surely your Lord knows best who has strayed away from His path, and He also knows well those who are guided to the Right Way".

(Sūrah An-Naḥl, 16:125).

Da'wah is the activity of informing *(tablīgh)* one another towards the way of Allah, and accordingly. *Da'wah* comprises of teaching, educating and all forms of communications as well (Aminu, 2015).

While Mahfudz (1979: 17) defines *Da'wah* as an effort to bring humanity to do good, follow the instructions, and to direct them to (*amar ma'rūf nahy munkar)* so that they can achieve happiness in this world and Hereafter. Other than that, Shihab (1992) stated that Muslims are responsible to dedicate their lives to fulfilling Allah's will and work for peace, prosperity and progress of the human civilization. This is the work of *Da'wah* called as betterment (*Iṣlāḥ*).

Da'wah in its term is invitation, used in *Islam*, to invite people to *Islam*. "This does not necessarily mean that the sole purpose of *Da'wah* is to make the person

Muslim, but rather to inform people the faith and teachings of *Islam* and also to promote social harmony. It is up to the people whether to accept the message of *Islam* or not. Therefore, Islamic *Da'wah* never force people to accept its message or teaching" (Abdul Ghafar et al., 2012).

'Abd al-Karīm Zaydān (1992) in his book, *Uṣūl al-Da'wah* explained that *da'wah* is an effort to call people to follow *Islam* through an example brought by Prophet Muhammad (SAW), aligned with the *Qur'ān* and *Sunnah*.

The following lines of the *Qur'ān* contain the word *da'wah* in these connotations.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

"(O Muhammad, when My servants ask you about Me, tell them I am quite near; I hear and answer the call of the caller whenever he calls Me. Let them listen to My call and believe in Me; perhaps they will be guided aright".

(Sūrah al-Baqarah 2:186)

أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ

"It is them who invite (you) to fire. Yet Allah is inviting you to Heaven"

(Sūrah al-Baqarah 2:221)

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful".

(Sūrah Āli 'Imrān, 3:104)

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful".

(Sūrah Yūnus, 10:25)

قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ

"Say, "This is my way; I invite to Allah with insight".

(Sūrah Yūsuf, 12:108)

Therefore, *da'wah* is a process to call individuals to know God and implement the Islamic teaching according to Al-Quran and Sunnah in maintaining the relationship with Allah (*hablumminallāh)* and humankinds (*habluminannās*). These actions are important in spreading the messages of Islam to all people as an initiative to motivate people to enjoin the right path and forbid them from the wrong path so that they may succeed in this world and in the hereafter.

Da'wah has two dimensions which are external and internal. External *da'wah* is to invite non-Muslims into Islam and teach them about Islamic beliefs and practices. Internal *da'wah* (also known as *Iṣlāḥ*) is to teach Muslims about the aspects of *Islam* (Abu Khalid Al-Muwahhid, 2004).

According Dr. Yusuf al-Qaradawi, he defines da'wah as an effort to bring people to Islam, to follow the guidance of Islam as religion, to execute all its provisions on this earth, to specialize in all forms of self-sacrifice, application and obedience to Allah, grant the rights of others as determined by Allah, call upon good and prevent all evil, and struggle in a way of Allah (Atiqah Che Aziz, 2010).

From the explanation above, the meaning of *da'wah* in Islam is an approach directly or indirectly of all Muslims who are given light of Allah to bring other humans towards the oneness of Allah and also the belief about the Pillars of Islam and Islamic Faith. Islamic *Da'wah* is an act of calling people to the religion of Allah and brings with its abundant rewards and merits for those who perform this noble deed. This is for the sustainability of *ummah* and Islamic civilization as to uphold the *amānah* as khalifah in the earth.

2.2.1.2 Principle of Da'wah

Adam, et al (2014) stated that the topic or main issue in preaching *(mawḍū'al-Da'wah), dā'ī* or preacher *(al-qā'im bi al-Da'wah)*, public (*mad'ū),* methodology (*manhāj)* and medium (*wasā'il)* are the five important elements in *Da'wah* .

The topic or main issues in preaching ultimately is for the betterment of the person and *ummah* in order for a person to abide along with the teaching of Islam such as pillar of Islam and Faith (Ìman). The scope of the topic is often related to human beings, Allah and Prophet teaching, moral, social, economy, *mu'āmalāt,* education and others.

Da'ī or preacher can be anyone who invites people to understand Islam and deliver any good messages, advice and action according to the teaching of *Quran* and *sunnah*. All individuals have a role as *dā'ī* because we are the vicegerent of Allah. For example, at home, the father plays a role to lead the household in accordance with the Islamic teaching. The workplace has a manager or leader to advise and show a good example. The intention of *dā'ī* should be to please Allah and nothing else. They also must fulfil the quality and personality as a good Muslim. Moreover, they are also following and obeying the commands of Allah and Rasul.

Public or *mad'u* is person who follows and the subject of who are invited. They can be an individual or a group of people.

The method of *da'wah* are matters that relates to a way of communicating to the target following a certain approach or method. *Da'wah* has two components which are the contents or the lessons that want to be delivered to the target and a way to accomplish it. Method is one of the important steps in *da'wah* because it is a way of delivering the lesson to influence the target.

Medium or channel is a tool to deliver the message of *da'wah.* It is a communication channel or the media through which the *dā'ī* passes the information and understanding to the *mad'ū*. It acts as a connection between the *dā'ī* and *mad'ū*. For example, technology devices, books, magazines, telephone and others.

With these five elements, the *da'wah* journey will be succeed as these five elements are interrelated with each other. In ensuring that the *da'wah* reaches the *mad'ū*, the *dā'ī* must have the competency to do so. The *da'wah* to *mad'ū* can be

successful by applying a systematic method, proper approach and using a suitable medium.

2.2.1.3 Method of Da'wah

Da'wah is mostly related with Al-Quran and Sunnah of the Prophet Muhammad (SAW). There are three methodologies that are mentioned in the *Qur'ān* to ensure that d*a'wah* is a success which are '*ḥikmah*', '*al-maw'iẓah al-ḥasanah'* and '*al-mujādalah al-ḥusnā'*. These three main concepts known as *manhaj rabbāniyyah* have been used in the past and are still relevant to be used in *da'wah* methodology today because it comes from the ultimate truth source (Z. A. Ghani, 2010).

In *Sūrah An-Naḥl*, verse 125, Allah SWT mentioned: "*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best".* The verse shows that appropriate ways, methods and approaches are vital in deliberating the *mauḍu'*(content) of *da'wah* . From the verse 125, Allah SWT said "*do invite them with wisdom (ḥikmah)".* Literally, *ḥikmah* means wisdom. A person who is fair in making decision, diligent in his/her work, and ends up with an excellent quality of work (*al-itqān*), dignity, modesty and respectability are implementing ḥ*ikmah* (Z. A. Ghani, 2010). Generally, *da'wah* with ḥ*ikmah* is conveying or teaching clearly with a broad source of knowledge so that it can leave an impact on the recipient heart.

Secondly, the *dā'ī* must have *al-maw'iẓah al-ḥasanah*. This means that the *dā'ī* is able to give warm words and a piece of good advice to the *mad'ū*. It can be used as a medium of *da'wah* in order to make the preaching more approachable and attractive. The *da'wah* will be able to attract more hearts if the *dā'ī* is able to be a good story-teller, can convince one's heart and portray good teaching with a good sense of humor

(Z. A. Ghani, 2010). This methodology was proven in the Qur‘an by the story of Prophet Moses (PBUH) in approaching Pharaoh who is superior and egoistic. Allah SWT said:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]”

(*Sūrah Ṭāhā,* 20:44)

Finally, the *dā‘ī* must implement *al-mujādalah al-ḥusnā* in their *Da‘wah* materials. *Al-mujādalah al-ḥusnā* is vital in *Da‘wah* methodology because it is very useful when there is a discussion, debate or *mudhākarah* between *dā‘ī* and *mad‘ū*. This is because *al-mujādalah al-ḥusnā* means the *dā‘ī* is able to explain or teach in the most pleasant way by supporting his arguments with good facts and proof either from Qur’an, hadith or other Islamic literature (Z. A. Ghani, 2010).

However, to master this method, the *dā‘ī* must have a deep understanding for all the *Da‘wah* materials so that the *dā‘ī* will be able to debate with a good manner with the *mad‘ū*. This is clearly mentioned in the Qur’an:

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا كُلَّ آيَةٍ لَّا يُؤْمِنُوا بِهَا ۚ حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

“And among them are those who listen to you, but We have placed over their heart’s coverings, lest they understand it, and in their ears deafness.

> And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples"
>
> (*Sūrah Al-An'ām*, 6:25)

Those three main methodologies (*ḥikmah, al-maw'iẓah al-ḥasanah* and *al-mujādalah al-ḥusna*) are the fundamental basis in spreading a successful *Da'wah.* The *dā'ī* must prepare themselves with plenty of Islamic knowledge in order to educate the *mad'u*, and help to solve their confusion regarding Islamic knowledge. Other than these fundamentals, good managing skills will also lead to a successful *da'wah* .

2.2.1.4 Needs of *Da'wah*

Islam makes *da'wah* a compulsory duty, a collective obligation or *farḍ kifāyah*, meaning, if enough Muslims are performing the work of *da'wah* in ensuring conveyance of the message to all humans in a proper manner, then the remaining Muslims would be free from the task. It implies that involvement in any sort of *da'wah* work is very much required from all Muslims and those who are involved in *da'wah* activities will be rewarded highly.

On the other hand, Muslims who are not involved in *da'wah* will not be held accountable if this collective responsibility is being fulfilled adequately by other Muslims. Further, if this collective responsibility is not duly fulfilled, all non-involved Muslims will be held accountable (Syed Abu Al-Hasan 'Ali Nadwi, 1996).

Ismail Raji Al-Faruqi (1992) stressed that Muslims have to play pivotal roles in promoting *da'wah* in their countries in order to bring about a new world order based

on the Islamic universal concept of common humanity and justice. The entire life of a Muslim is a spectrum for *da'wah* which will attract non-Muslims to the universal message of Islam.

Therefore, a Muslim must stand under the obligation of *da'wah* throughout the lifetime, through space and time, to press forward in assimilation of Islamic values, which will in turn, attract the non-Muslims to join the ranks of those who work for the Divine Will.

2.2.2 Psychology

Under this subtopic will explain basic understanding of Psychology and Psychology from Islamic perspective.

2.2.2.1 Basic Understanding of Psychology

The word "psychology" is based on the Greek word psyche, meaning "soul", or "spirit". Psychology in its literal form then means study of the soul. Nowadays, psychology is defined as the "scientific study of behavior and mental processes" (Ansari, 2002; Asmawati, 2004 & Mahmood Nazar, 2018). Psychology is a field of knowledge that studies the mental process and behaviour of a person. The knowledge has been applied in many areas such as studying mental problems, counselling, education, politics, forensic, and more. The Western Perspective defined Psychology based on experiments and experiences which are the foundations of the theories that are built and developed based on body and cognitive element.

John Locke had proposed that knowledge is dependent on sense organ experiences and that thoughts are not innate. This occurred in the eighteenth-century

AD, where he also considered that "the mind of a newly-born child is like a clean-slate on which anything can be written." (Raghunathan 2017).

Over decades, the basis of Western Psychology came from these two ideas of body-mind duality and the clean-slate mind. Only in the twentieth century that the Western psychologist broke free from that limiting concepts of Psychology. The scholars and researchers argued that a new way is needed, thus a scientific approach to psychology was developed and many other discoveries on theories such as Darwin's 'origin of species and Ivan P. Pavlov's conditioned reflex, where these are the findings that changed psychology and are the basis of Western Psychology in this century.

Western Psychology claims that human behavior is the result of a relationship between three major components: biological, psychological and socio-cultural components, while in Islam, the main attribute is the spiritual dimension. Western Psychology denies the soul from all perspectives and is based on a secular view of the world. This is the reason why it isn't helpful to Muslims who believe in the almighty God and the spiritual traits (Badri 2009).

Knowledge from western perspectives is always separated from religion. The source of the knowledge is based solely on science. This split in psychology and religion actually reflects the split between science and religion in the West. Indeed, the schism between science and religion is the defining characteristic of Western thought, leading to a separation of sacred and secular discourses (Ansari, 2002).

This happened during the Renaissance period of the Western history many centuries ago when the church was seen to be an obstacle to scientific advancement.

The result of the repression and persecution by religious authorities was a split between science and church. But ultimately, science was victorious over the church because the evidence of its rational observation and experimentation just became too compelling. As a consequence, all religion became associated with being backward, superstitious, and regressive, and so secularism – which was a rejection of religion – became associated with being rational, liberated and progressive.

Even hundreds of years after the conflict between church and science, the effect on the Western psyche is still very apparent. This is why the secular discourse still remains the only acceptable discourse. It is important to give this historical perspective as it helps us to understand why it is so difficult to bring any religious or spiritual meaning to science nowadays including the study on field of psychology (Ansari, 2002).

For instance, Psychoanalytic approach will interpret almost all difficulties on regressive, primitive and maladaptive defences and previous fixation, yet being aware of it would not guarantee resolution of problems. While a cognitive psychologist may at times be unable to identify negative thoughts and schema or, after identification and successful substitution with rational thought processes, the client may still be dysphoric or anomic. Humanistic-existential psychology offers an opportunity to explore or guide a client to some meaning of existence. Self-transcendence, an important facet of spirituality has been included as a character dimension out of the Seven Factor Theory of Personality. It appears to be an enduring personality trait related to an enhanced life satisfaction and personal effectiveness. It emerges only later in life when people

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become more thoughtful, self-reflective, and introverted when they tend to pray or meditate more frequently.

For the last few centuries, the Western definition of 'progress' has really only been related to material, technical progress. It is only now being acknowledged, even within Western academic and scientific circles that the West has paid a heavy price in social terms for this material success. It has been learning in a slow and painful manner that material progress in itself cannot ensure social progress. It may help alleviate certain problems but not solve them completely.

In trying to gain a deeper understanding of human nature, Western psychological theories have tended to focus only on a one-dimensional aspect of the self. For example, psychoanalysis focuses on the unconscious, cognitive psychology focuses on the thoughts, and behavioural psychology focuses on the behaviour. No doubt, important insights have been gained, yet no model is truly comprehensive in itself.

2.2.2.2 Psychology from Islamic Perspective

Psychology from Islamic Perspective considers the concept of contribution to knowledge of the self and its application for positive state of human being to know Allah. Therefore, the source of Islamic Psychology comes from God through His book (Al-Qur'ān) and Prophet Hadith (As-Sunnah). Allah is not only the Ultimate Reality but the source of all knowledge.

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In the light of this Islamic perspective, any efforts to gain an understanding of the self, requires a study of the spiritual aspect of the self. The lives of all Muslims are based on knowing the answers to these basic questions of purpose of creation. Before we were born, we were with Allah, and all souls bore witness that Allah is their Lord (Qur'ān, 7:172). Human's purpose in this life is to worship Allah (Qur'ān, 51:56). After death, every human being will be revived and will be rewarded or punished based on our deeds in the world (Qur'ān, 101:6-9).

On the other hand, Islamic psychology views human beings as not simply physical beings. They have another dimension to them, their spirituality, which links them to God. In the Qur'ānic account of creation, following the breathing of God's spirit into Adam, God commanded the angels to prostrate themselves before Adam:

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ

"And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblees. He was not of those who prostrated".

(*Sūrah Al-A'raf,* 7:11)

The angels were in effect prostrating before the Divine mystery within Adam and acknowledging that he was God's representative – *Khalifah* in Arabic – a station

which even they as sinless beings had not been accorded.

While Angels and Satan is more perfect than human being in term of worshipping Allah. But, through this verse it is showed that human being has more status and privileged in the eyes of Allah because of the spiritual element consist in human being. This made Satan unsatisfied and refuse to obey Allah's command.

Man consists not only material dimensions but also non-material dimension. Man must regulate the dimensions that would enable him to meet all his material and spiritual demands and needs. This will make the balance of elements of human being.

Islam asserts that inclination toward faith and repulsion from sin and disobedience exists in man's nature. But human being has endeavor and aspires to its own perfection in accordance with innate nature.

This is related to the idea that all souls made a pledge with God before earthly existence, acknowledging Him as their Lord as stated in Holy Book:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ

قَالُوا بَلَىٰ ۛ شَهِدْنَا

"And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify

as to themselves (saying): “Am I not your Lord?” They said: “Yes! We testify,”.

(*Sūrah Al-A’raf*, 7:172)

Even before we were born, or were conceived, our souls met with Allah. The spiritual aspect of every human has therefore already experienced the Divine. The defining experience of man in the Islamic perspective then, is not his physical aspect, but his spiritual aspect.

This quest is often beginning with a search for the meaning of life. According to the Qur’ān, the eternal aspect of each individual, the soul, is on a journey and passes through various stages in life. The end point of this journey though, as was the beginning, is God.

This spiritual aspect of man is what the Qur’ān, along with all spiritual traditions, appeals to. The religious emphasis is thus more on the inner experience than an externally imposed experience. Allah said:

وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ

"And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you”.

(*Sūrah Al-An’ām*, 6:94)

All elements of human being such as physical, mind and spiritual must be fulfilled with the correct food. As human being eats every day to get the nutrition for the body and to avoid disease and sickness which can harmful the body function. Mind also have to take care with the good food, sleep and activites that can help it boost the mind performance.

It is also same with human spiritual. In order to keep it balance and perfect human being must do the activities that keep it nourishing. The good spiritual and get enough attention will reflect as good human. They overcome every hindrance that they encounter in its way, avoid everything that they consider as harmful and advance toward their divine preferences.

Spirituality in Islam is defined as the attendance of a relationship with Allah that affects the individual's framework and concept of life. As Muslim practice the Islamic ritual and prayer, it is showing an individual is striving to become closer to Allah and to find self-actualization.

Islam recognizes that spiritual approach plays an important role in providing comfort towards an individual. It will encourage the individual to be closer to God and accept that any trials in the world comes from God. Therefore, Islamic psychology approach compliments the basis of human nature, more importantly, the spiritual part.

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2.2.3 Psychology of Da'wah

2.2.3.1 Definition of Psychology of Da'wah

Psychology of *da'wah* is the knowledge about the behavior of human being that urges toward the field of *da'wah* for the betterment and wellbeing in the world and hereafter (Mubarak, 2006). Fariza (2015) also said that psychology of *da'wah* is a combination of two words which are psychology and *da'wah* which is correlated with each other. One of the meanings of psychology of *da'wah* is preaching *da'wah* using the psychological approaches. Masduqi (2014) brought the meaning of psychology of *da'wah* as a mental development and process in understanding *Da'wah*. 'Abd Al-Aziz Mohd Zin (1999) described the psychology of *da'wah* as using psychological approach, an application of psychology in *da'wah*, *da'wah* through psychology approach and the study of human soul in *da'wah* .

Furthermore, psychology of *da'wah* can be defined as the knowledge that involves studying about the human soul in the area of *da'wah* (H.M 'Ariffin, 1977). Jamaluddin Kafie (1993) in his book, categorized psychology of *da'wah* in discussing the method of *da'wah* that combines the concepts of psychology and *da'wah* .

Psychology of *da'wah* uses psychological approach in terms of influencing and changing one's behavior and mental process. It can be said that psychology of *da'wah* is one of the methods or *uslūb* by the *dā'ī* in dealing with *mad'ū.*

There are a lot of approaches under different theories in psychology that can be used, for example social approach, learning approach, cognitive approach, emotional

approach, motivational approach, and many more. Under Islamic Psychology, all of these approaches focus on elements such as the mind, spirit, heart and physical.

2.2.3.2 Relationship between Psychology and Da'wah

This discipline of knowledge in Psychology can be best practiced in the area of *da'wah*. *Da'wah* is an Arabic word which means to invite or summon someone. This term is often used to describe when Muslims share their faith with others, in order to teach others more about *Islam*. *Da'wah* is also described as the duty to actively encourage fellow Muslims in the pursuance of greater piety in all aspects of their lives.

The combination of this discipline can be practiced in dealing with *da'wah* as its goal is merely to share information, to invite others towards a better understanding of their real self and duty as *khalīfah* in this world. According to 'Abd Al-Aziz (2005), Muslims should therefore purify their intention to comply with Allah's command without pride or any ulterior motive, out of the desire to help guide a fellow human being to know the truth. *da'wah* involves anything that would help a person to come closer to Allah, whether by words or action.

Psychology is the science of behavior and mental processes. Its immediate goal is to understand individuals and groups by both establishing general principles and researching specific cases. Psychology is the discipline of knowledge that helps human in explaining the factor on why human act certain way of behavior.

The four primary goals of psychology are to describe, explain, predict, and change behavior. This is the important aspect when preacher need to embark a good approach and way to dealing with the behavior of the person. When they choose and

practice one way in communicating with person, they also must know and understand the demography, need, personality and emotion of someone.

By doing this, they are more confident to give a good message and influence base on the aspect that has been mentioned. Psychology is very helpful in the activities of preaching a good message. With the help of psychology, preacher can comprehend actions which would make communication even easier.

With this insight, it can help preacher to study on behavior of target group that need to be improved and changed. Therefore, *da'wah* is the means and psychology are a method that can make it can be realised, as to ensuring human being uphold the teaching of Islam in their daily life.

In tackle the heart of target group, the preacher must influence them. The study on how influence others is one element in psychology. Influencing is about understanding oneself and how with the strength and weakness can give an effect or impact towards other. This ability to influence others can empower human development, accelerate good behavior and ultimately create a better environment in the nation and country.

In psychology, the preacher will expose with a lot of skill include influencing skills. With this skill, preacher have an ability to bring people to a good message without force whilst accepting their opinions. With the correct way, preacher can ensure the good messages deliver easily.

Most *mad'ū* actually wants to find their *fiṭrah* and fix their spiritual journey. Psychology of *da'wah* in Islam is the subject that coordinates both physical and mental

health with purification of the soul. Therefore, the application and concept of psychology is very important to ensure the effectiveness of *da'wah*.

2.2.3.3 Importance of Psychology in Da'wah

Da'wah refers to the call to persuade human being to remember and practice the message of Allah and Prophet as vicegerent in this world. Based on this understanding, this research will look into Islamic perspective of psychology where the focus is stressed much on elements of human being; the definition of psychology in Islam looks upon oneself as unique element created by Allah which consists of spiritual, mind, body and heart (Malik Badri, 2000).

According to 'Abdullah Hassan (2007), a preacher (*dā'ī*) should have the knowledge and skill to persuade and call people (*mad'ū*) towards the good life, Allah's command and towards peace and harmony. When dealing with human and tackling their heart to a message, a preacher must have knowledge about human. Thus, psychology is the knowledge that can fulfil the requirement needed in ensuring the effectiveness of the message being delivered.

According to 'Abd Al-Aziz (1999), the success of *da'wah* can change the process of the mind and the behavior of *mad'ū* according to God's order. Amin (1982) proposed that the common defects in the method of preaching Islam or *da'wah* is to repress people to find their true life. The prophets are raised to encompass the society with the elements of message on which Islam is built. These three elements are faith in

God with perfect unity of God, faith in prophethood with total voluntarily submission and lastly, faith in retribution of the Hereafter with total surrender.

'Abd Al-Aziz (1999) argues that the faith of all the three elements is so deep-set in human nature that they have seldom been denied in the world. This conglomerate of the truth makes the work of *da'wah* and introducing a good message difficult and time-consuming. In carrying out the prophet's task, a *dā'ī* calling onto humanity to the straight path usually encounters people or *mad'ū* with corrupted faith, those who are on the basis of compromising between the message of God and the cravings of their own lusts.

2.2.3.4 Psychology of Da'wah Approaches

One of the goals in *da'wah* is to upgrade and change one's behaviour from bad to good or call a human towards the way of Islam (Ab. Aziz Mohd Zin, 2001). On the other hand, Psychology is the knowledge of understanding and modifying one's behaviour. For this reason, *da'wah* requires psychological skill or approach in dealing with the targeted person in *da'wah*. There are many approaches in Psychology towards modifying one's behaviour such as Cognitive Approach, Behavioural Approach, Learning Approach, Biological Approach and Social Approach (Abdullah Hassan, 2007).

Abdullah Hassan (2007) presented that, the combination of these disciplines can be practiced in dealing with *da'wah* as its goal is merely to share information, to invite others towards a better understanding of their real self and duty as khalifah in this world.

Meanwhile, Fariza (2015) explored three approaches in her study on psychology *of da'wah* which were suitable for young adults. Fariza's approaches encompasses emotional, motivational and purification of the soul (*tazkiyyah al-nafs*) approaches.

All of the approaches reflect the elements of human being. For example, emotional approach tackles the heart (*qalb*), motivational approach covers the element of mind or cognition (*'aql*) and purification of the soul approach focuses on spirituality *(rūh).* With all concepts being chosen, it can be molded as an integrated approach using psychology of *da'wah*. The explanation as per below: -

I. Emotional Approach

Emotions refer to an internal feeling that is found within individuals. Goleman (1999) categorized eight principal emotions of individuals such as happy, anger, sad, love, surprise, disgust, fear and shame that can affect parts of human physiology. Most of the problems that are being faced by the young adults are related to emotions and feelings. This is the stage where the emotional approach can be used effectively (Mok Soon Sang, 2010 & Asmawati Desa, 2004).

For the *dā'ī* possessing emotional strength is essential for success. A *dā'ī* who stays in control, and calmly assesses the situation while preaching the *da'wah* is more preferable. *dā'ī* is someone who has complete trust in everything around them, a compassionate listener, always speaking kindly and with clarity, is approachable and always seems to make the right informed decisions. ('Abd al-Karim Zaydan, 2000 &

‘Abdullah Hassan, 2007). This will transfer the good vibration towards the *mad‘ū* (young adult) and they will easily follow.

The emotional approach is a new addition to cognitive science. For too long, researchers have swept emotions “under the rug” and focused exclusively on cognitive factors. It is now generally accepted, though, that most cognitive processes work in performance with affective ones. By understanding this, the *dā‘ī* will easily manage how emotions impact perception, attention, memory, language, and problem solving.

The *dā‘ī* also needs a more detailed description of the physiology and information flow that underly each of the emotions and moods. Most of the research reported here look at the influence of emotion on cognition, presumably because these cognitive processes have been studied for sometimes and are better understood.

However, the reverse situation which is the influence of cognition on emotion deserves research attention as well. For instance, how do we suppress emotions and under what conditions is this easier or more difficult? There seems to be large individual difference in this ability, with some people being predisposed to be more emotional and others more rational.

The emotional approach is an effort put on psychology of *da‘wah* that touches the heart and soul and moves the emotions of the young adults. These concepts can be done through giving advice which can influence them emotionally. For example, explaining about the blessings (*ni‘mat*) of Allah which are bestowed to those who deserve it and to use this blessing in the most positive manner possible and the need to

be grateful towards the blessing of Allah by doing that is asked of you by Allah and by avoiding the wrongful action forbidden by Allah.

Other than that, bringing together the stories which can touch the heart and the emotions; stories of the sacrifices made by Sayyidina Ali in his effort to assist the *da'wah* of the prophet Muhammad (SAW) while he was still in his teenage years and also the story of Asma' Abu Bakar who, in her teens would overcome danger by transporting food while the prophet and her father Sayyidina Abu Bakar were hiding in the *Thūr* cave on their pilgrimage to Madinah. She showed her bravery, even though she knew at the time the Prophet Muhammad (SAW) and her father were being hunted by the *Quraish* people of Makkah.

The emotional concept can also be used in the form of stating a sympathetic statement and showing empathy towards the situation they are facing. For example, in a consoling manner, attentive, loving and uttering tender words as mentioned in the Qur'ān:

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنتَ لَهُمْ وَلَوْ أُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِك

"It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee; so pass over (their faults)."

(Sūrah Āli 'Imrān, 3:159).

The verse demonstrates how the Prophet was perfectly attuned to the emotional state of his followers– had it been, otherwise, his companions would have disbanded.

Indeed, the Prophet knew very well the importance of recognizing our emotions; his life was the quint essential example of emotional expression – when and how to express them – with the ultimate objective of developing our emotional intelligence.

Emotional interaction is inevitable. Man, experience emotions constantly in their daily lives in relation to events and people. Islam teaches moderation in everything, aiming to create an equilibrium so that one is always at peace with oneself, the universe, and Allah.

It is advised to avoid extremes in negative or positive emotions, as any extremes are destructive if left uncontrolled. Here are some examples of emotional-related teachings in Islam:

a. Positive Emotions

Emotions such as love, hope, enthusiasm and determination are strongly encouraged in the *Qur'ān* and teachings of the Prophet (PBUH), as they result in a positive attitude for the Muslim at home, in public, and in relation to the rest of the world and all creations. The Prophet teaches that no one's faith is complete until they love for others what they love for themselves.

Love is recognized and respected as the noblest emotion; that is why love is the key process to a *dā'ī's* approach to a *mad'ū* . People tend to listen to messages and advice when there is a love that imparts mutually.

b. Negative Emotions

Anger, depression, hate and envy are strongly discouraged.

A Muslim is advised to practice strict control over those destructive emotions, and to repent if these destructive emotions influence their deeds or attitudes towards others. To do so, one is expected to maintain strong ties with Allah, and to draw strength and support from Him at all times. If one believes that there is an All-Wise, All-Knowing God, running the universe and that everything happens for a good reason within a wise and just master plan, then, despair, envy or sadness could be dealt with in healthy ways.

A Muslim is instructed to take the negative energy from destructive emotions and use it as a steam to move forward into a positive direction, thus turning it into positive energy. The same applies to the energy of excess positive emotions. Instead of becoming euphoric or hysterical, one should re-channel this energy to use it for something more constructive, rather than wasting it.

Muslims are instructed to control their tongues and physical power when they are sad or angry. When they react emotionally, it should be done in a dignified and respectable way. The Prophet cried in sadness when he lost a son yet refused to let people believe the sun eclipsed because of his sadness.

Muslims are not supposed to let emotions take control of one's actions. Instead, Muslim should take control of their own emotions. There is no excuse for causing hurt or destruction onto others because they were "carried away" by emotions. For example, killing while in anger or stealing while in temptation.

There are no softer penalties for these irresponsible actions in Islam. Since destructive actions resulting from negative emotions can only create a vicious circle of

more negativity and destruction. This would disturb the balance of Allah's peaceful universe.

Therefore, the whole range of human emotions is recognized and respected under Islam. People are not denied being "human" and having their weak moments. They are allowed to experience all sorts of feelings, both good and bad, because it is unavoidable and part of the human experience.

What Islam regulates is emotional balance and instructs its followers to make a serious effort to regain composure and stay in or get back in control quickly after an intense emotional experience. In short, Islam provides an applicable system for being wise and strong humans, who are in control of their feelings, and not the other way around.

II. Motivational Approach

Motivation can be defined as a form of internal will and urge or push that is being experienced by mankind (Maslow, 1970).

Motivation originates from the Latin word "movere" which means "to move". Motivation has been studied and reviewed by many scientists and scholars. Motivation is the set of forces that costs people to behave in a certain way (Mok Soon Sang, 2010; Mahmood Nazar, 2018 & Hassan Langgulung 1986).

In other words, motivation can be defined as the desire within an individual that stimulates human action (Amin, 2012). According to Robbin (2005), motivation is the process to determine the intensity, direction, and the provisions of the individuals in

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achieving goal. Daft (2010) defined motivation as forces either internal or external to a person that arouse enthusiasm and persistence to pursue a certain course of action.

From the definition above, it can be concluded that the terms desire, force, and direction used in motivation refer to the word motive. Motive or stimulus is defined as a reason to do something. It is something that is caused or regarded a physiological or psychological response to achieve a certain purpose or objective.

In Abraham Maslow's Motivational approach, he tends to view man as an optimistic creature. It is believed that the person, contains within him the potential for healthy and creative growth (Hall & Lindzey, 1978).

Human beings have a natural tendency towards the actualization of growth and fulfillment of basic potentialities. Humans are viewed as essentially growth oriented, forward moving, and concerned with existential choices (Nye: 1996).

Maslow proposed the theory of hierarchy in explaining the stage of human motivation. There exist needs other than physiological hunger which will emerge and will dominate the organism. And when these are satisfied, needs will emerge again, and the cycle repeats until a person achieves self-actualization. According to Maslow, the basic needs are organized into a hierarchy of relative prepotency (Abdullah, 2005). He had divided the stage into five stages:

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Figure 2.1 Maslow's hierarchy of needs

The last stage and the prime one resembles the highest motivation of human man, self-actualization which can be similar with balanced personality. Once all the needs have been satisfied, a new discontent will develop, unless the individual is doing what they fitted.

Self-actualization refers to people's desire for self-fulfillment, the tendency for them to become actualized in what they can potentially achieve or to become everything that one is capable of becoming (Maslow, 1970).

According to Maslow, the characteristics of self-actualized people are having perception of reality, acceptance, spontaneity, problem centering, solitude, autonomy, fresh appreciation, peak experiences, human kinship, humility and respect,

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interpersonal relationship, ethics, mean and ends, humor, creativity, resistance to enculturation, imperfections, values and resolution of dichotomies (Maslow, 1970).

Psychology of *da'wah*, has its own strength in building and making approaches towards the process of individual motivation and social motivation. This motivational process can be built from the personality of *Islam*. The understanding of the *tauḥīd* and *sharīah Islam* (way of life) and having a good moral will motivate these adolescents.

Following this process and flow will motivate and make them realize their purpose of life. Motivation has always had a target or objective in order to achieve something that is desired. Two words that are almost always associated with motivation are desire and urge. Desire generally means a physiological motive that is available to all humans and animals. In the *Qur'an*, there are verses that are related to how man is motivated to do good deeds and avoid the wrongful actions, such as seen in this verse:

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰۤىِٕكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ نَقِيْرًا

"If whoever does deeds of righteousness, -be they male or female- and has faith, they will enter Heaven, and not the least injustice will be done to them".

(*Sūrah An-Nisa'*, 4:124)

Da'wah motivates one person to follow *Allah*'s command and the Prophet's *Sunnah*. Islam finds that the concept of motivational approach in *da'wah* namely *al-Targhīb wa al-Tarhīb*, is a *da'wah* concept to motivate human beings to worship Allah and to warn them of His punishments now and in the hereafter. The criteria of this

concept are (1) to give motivation, and (2) to give a clear warning about punishment. (3) to spread good news and warn the societies of evil deeds.

The word '*targhīb*' comes from Arabic word meaning 'make it interesting and adorable or give something that makes them love.' (Ibn Manzur, 1990 & Al-Bustani, 1956). The meaning here is to give happiness towards something that attracts a person towards the truth (Zaydan, 1972). This word is specifically stated in the Al-Qur'ān,

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ

وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

"We responded to him, and We bestowed on him Yahya, and We cured for him his wife. Indeed, they used (to) hasten in good deeds, and they supplicate (in) hope and fear, and they were to Us humbly submissive".

(Sūrah al-Anbiyā', 21:90).

Zaydan (1972) added that other terms such as *al-tabshir* and *al-indhar* or *amr bi al-ma'ruf wa an-nahyu 'ani al-munkar* have quite similar meanings but with a slight difference as these terms are more likely to be linked to the method of implementation and its strategies. These messages could be found frequently in the al-Qur'ān and al-hadith.

The Prophet of Muhammad (SAW) besides talking about encouragement or warning societies of evil a deed, he also delivered his words in action. (1) He became a role model, (2) he continuously underlines and guides human being with clear Islamic guidance and (3) he makes *da'wah* that is based on *al-Targhīb wa al-Tarhīb* to

strengthen the Islamic religion. Therefore, this study concludes that *al-Targhīb wa al-Tarhīb* is a prime concept of *da'wah* which has been applied by the prophet and his successors (Jamil Iba, 2013).

For *Muslims*, it is recommended for them to apply the Islamic motivational approach in managing the young adults to the divine sources. Theoretically, understanding motivation can contribute to the balanced personality and Muslim religiosity. Motivation is a part of nature created by God for human as a fundamental of human personality and behaviour to achieve a certain goal. In *da'wah*, using a good and right stimulus is very important to constantly motivate a *mad'ū*.

III. Tazkiyyah al-Nafs Approach

In the context of psychology of *da'wah*, personal support is a process that can strengthen behavior in order to fully understand the true life based on *akhlāq*. In an Islamic context of *da'wah*, personal support can be done through the process of *tazkiyyah al-nafs*. In *Mu'jam al-Wasīt* (1972:396), *tazkiyyah* comes from the word زكى (which means pure). Based on the Ensiklopedia Dunia Melayu (1997:285), pure means untouched, no sin and clean from any form of dirt or negative aspects.

Literally, the word *tazkiyyah* means the removal of undesirable growths and impurities. As spiritual-moral term, it denotes the self-imposed effort of moral agent for eradicating those tendencies within the human self, which forms obstacles in the path of moral development. Thus, it can be understood that the eradication exists in resolving the conflict between good and evil that rages within human soul (Che Zarina, 2002).

Based on Imam Ghazali, *tazkiyyah al-nafs* (1988:xii) means to cleanse or to clean the heart and soul from any form of disbelief and all that is related to it, achieving the purity with belief (*'aqidah*) *tawḥīd*, acquiring the *akhlāq* that is being mentioned in the names of Allah as well as behaving as well as you can submit (*'ubūdiyyah*) towards Allah and by not associating yourself with any forbidden engagements by Allah (*rubūbiyyah*).

These *'ubūdiyyah* and *rubūbiyyah* can be observed and followed by the way of life by Prophet Muḥammad. The definition given by Sa'īd Ḥawwā (1935-1989), *tazkiyah al-nafs* is the key to correcting and straightening out the behavior (*sulūk*). *Tazkiyah al-nafs* is also mentioned in the Qur'ān as found in the verse,

قَدْ أَفْلَحَ مَن زَكَّاهَا

وَقَدْ خَابَ مَن دَسَّاهَا

"Truly he succeeds that purifies it, and he fails that corrupts it!"

(Sūrah al-Shāms, 91:9-10)

Therefore, *tazkiyyah al-nafs* generally means to clean or cleanse as well as to nurture the soul. The *tazkiyyah al-nafs* approaches are most suitable to treat souls that are not calm and full of anxiety. It is an effort that is done continuously and thoroughly in order to clean and cleanse the human mind and body from negative behaviors such as inferiority complex and feeling depressed into positive behavior that is highly regarded by the religion.

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Tazkiyah an-nafs approach focuses on the development of spirituality of mankind. It consists of three parts which *are takhalli, tahalli* and *tajalli*. The process of *takhallī*; the process of eliminating the evil nature of human (*nafs al-madhmūmah*) such as *shirk, fasād* and *ghaḍab* and the process of beautification of oneself with good characteristic or nature (*ṣifat maḥmūdah*) for example *ikhlāṣ, riḍā, raja'* and so on. These two processes are always in conflict within human being.

As to surpass these processes a lot of effort and patience are required as it will continue throughout our whole life. Yet, the success of such effort is also confined to the blessings of God. Those who succeed will appear as one who owns a strong faith and good moral conduct that is akhlāq (Zakaria Stapa, 2001, pp. 53-55). As Allah SWT said:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ وَمَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَاۗءِ وَالْمُنْكَرِ ۭ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا وَّلٰكِنَّ اللّٰهَ يُزَكِّيْ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ

> O ye believe ! Follow not Satan's footstep if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of God on you, not one of you would ever have been pure: but God doth purify whom He pleases: and God is One Who hears and knows (all things)

(*Sūrah Al-Nūr*, 24:21).

There are two dimensions involved in the process of *tazkiyyah al-nafs*. One should go through this dimension with perfection. The first dimension: all the religious ritual that is in the form of commandment. It will give a direct effect to the growth of human spirit for instance prayer, fasting, reciting al-Qur'ān and *murāqabah*.

The second dimension involves God's entire commandment in the form of avoidance and forbiddance. This aspect deals on asking mankind to preserve his or her seven vital organs namely eyes, ears, tongue, stomach, sexual genitals, legs and hands (Zakaria Stapa, 2001, 56-59). Allah said in Qur'ān:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ

> Many are the Jinns and men we have made for Hell. They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,-nay more misguided: for they are heedless (of warning).

(Sūrah Al-A'rāf, 7:179)

This verse indicates that by preserving seven vital organs, it will enable mankind to hinder wrong doings and evil deeds. The mechanisms which have been mentioned must be done with the existence of human. In addition, human must know

all aspects of human nature and man's weaknesses especially regarding human desire as to hinder the degradation of the human soul (Zakaria Stapa, 2001, 56-59).

Tajallī (manifestation) carries almost the same meaning as showing itself, display, and appearance, in the language of Sufism means being favoured with God's special gifts. It also denotes that the Divine mysteries have become apparent in the heart of the human by means of the light of knowledge of God Almighty. Every believer (*mukmin*) can feel this favour in the conscience according to capacity and station. A human who is in the process of experiencing the last stages in *tazkiyah al-nafs* will reflect all that happen in this world as Gods will. They understand the wisdom behind all that happen (divine work). The man who reached this stage will gain an understanding of the 99 names of God.

The manifestation of the (Divine) Names is when they take on the colour of the Divine Names as their feelings have mirrored the names. This is followed by the manifestation of the Divine Compassionateness or the particular manifestation and the manifestation of the Divine Mercifulness or the universal manifestation. Believers come to perceive in their hearts one or some of the Divine Attributes with their true nature, meanings and actions. This is the manifestation of the Divine Attributes.

Besides, the process of *tazkiyyah al-nafs* can be discussed in relation to the development of a balanced personality and Muslim religiosity in the aspect of education (*tarbiyyah*). Undoubtedly, educating our youth rests on the shoulder of parents and educators. We should encourage them in searching for knowledge as such aspect enables them to open their mind, heart and soul to the absolute truth of life.

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The main important aspect that needs to be stressed out to our youth nowadays is the purification of the soul and the importance of the sense of enthusiasm, dedication and patience in their thought, heart and feeling (Ismail R. al-Faruqi, 1981). Thus, *Islam* remains as one of the existing religions in this world where only few appear to be living as a *Muslim*, as stated in our holy *Qur'ān*. As to reflect, the attitude of *Muslim* themselves nowadays reflect the state of modern Islamic belief.

One of the techniques in spiritual therapy introduced by Malik Badri is contemplation. In his work, entitled" Contemplation: An Islamic Psychospiritual Study", Badri approaches a highly important subject from both Islamic and Modern Psychological perspectives. It reveals the intention to progress from the stage of sensory perception, which is the basis of experimental science, to the stage of cognition and insight which had been implied by the Prophet.

Malik Badri examined the Islamic injunction to contemplate and judge according to the guidance of honest and calm thought. Indeed, the Qur'ān says: I admonish you on one point, that you stand before God, in pairs or alone, and reflect…" (34:46).

The realization of this matter has led the researcher to dig up on the Islamic framework of psychology of *da'wah* in realization that Islamic knowledge is a treasure that should be discovered and beneficial for humans in harmonizing oneself to the nation. Therefore, further research on this issue is crucial.

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2.3 Balanced Personality

2.3.1 Definition of Balanced Personality

The term *Wasaṭ* carries the meaning of 'average', and also referred to as 'fair, 'the best, 'the respected and 'the chosen'. From the aspect of definition, there are some Islamic scholars who translated it as 'fair judgment', or considered it as 'reasonable', 'equal', and 'central point'". The stance of observing average and "moderation" is the Malay community's way of life when interacting, whether among themselves or with other non-Malay communities. The concept was further cultivated in the soul of the Malays when Islam began to reach the Malays around the 7th A.D. As a result, the Malays resorted to enhancing the concepts in performing their daily activities, such as when interacting with others in order to heed to the teachings of Islam (Nik Salida, 2012)."

Wasaṭiyyah is an Arabic term that refers to moderate and balanced on an individual or group characteristics and behaviour. It also means an attitude, which is different to the state of extremeness and fanaticism. There are several terminologies in English literature that are associated with *wasaṭiyyah*, such as "moderation, mainstream, intermediary, middle path, midpoint, reasonable, rational, acceptable, common, and others" (Abdul Halim Syihab & Asmawati Muhamad, 2016)

It is vital for a Muslim to become fair and have the best behaviour whether alone or within society and "to become a person (also a nation) with noble charismatic characteristics, which entitles him to become an exemplary model for socialization in the community, one who acts and reacts accordingly without exceeding limitations and

negligence, not excessive in the matter of religion, and also not neglecting duties as a vicegerent of Allah Almighty on earth".

Therefore, moderation is an obvious fundamental trait of the Muslim personality that is in line with the objective of human creation purposely functioning to flourish in this worldly life with obedience and by worshiping the Almighty Allah and being entitled for paradise in the Hereafter.

Balanced personality is one of the main characteristics of a Muslim individual's conduct and Muslim community's living style, in many aspects of their daily life. Its reflection can be observed from their acceptance of factuality of worldly life together with their struggle for the Hereafter in a combinatorial approach. It strikes a balance between the requirements of spiritual activities and requirements of material and physical tasks and responsibilities (Bakir & Khatijah, 2017).

Personality is a "dynamic, internal psychophysical system that creates the person's characteristic pattern of behavior, thoughts and feelings" (Allport, 1961). Zidan (1997) argued that personality is determined by which the situation becomes familiar, private and ordinary. Every individual has their own personality which is unique and different from others. Nabhani (1960) proposed that personality and environment are associated with each other. It is because the individual and people's behaviour are unpredictable due to personality differences and environmental factors. McLeod (2007), furthermore, pointed out that consistency of personality is varied from situation to situation (Tekke, et. al. 2015).

Personality defines who a person is, and it is what makes an individual unique and different from each other. The evidence of an individual unique personality comes right after birth of which parents register the legal identity of the child on a birth certificate while the social and cultural identity grows eventually through the process of socialization (Woodhead, 2008). Woodhead (2008) also emphasized two different aspects of personality – "that of the unique individual person and that of the shared social person".

2.3.2 The Characteristics of Balanced Personality

Islamic literature maintains that "human personality and behaviour are shaped by upbringing, social and economic constraints, knowledge, and perceived opportunities" (Ali, 2005).

There are five work-related values that are deemed important to the Muslim personality: (1) equality based on Allah's regulations (2) individual responsibility within a framework of cooperation with others, (3) a view that people in position of power should treat subordinates kindly, as if their subordinates are their brothers and sisters, (4) a certain fatalism, but also a recognition of personal choice, and (5) encouragement of consultation and of acquiring knowledge [intelligence] for the decision-making process (Ali, 2005; Tayeb, 1997).

If a Muslim's personality is influenced by *akhlāq Islamiyyah* which is the manifestation of tawhidic worldview in one's everyday action, perhaps the effects of personality and behaviour of the Muslim managers who has a high degree of Islamic religiosity would differ from those who have lower degree of Islamic religiosity.

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In the light of this Islamic perspective, any efforts to gain an understanding of the self, requires a study of the spiritual aspect of the self. All Muslim life is based on knowing the answers to these basic questions of purpose of creation. Before we were born, we were with Allah, and all souls bore witness that Allah is their Lord.

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا
بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ

And when your Lord took from (the) Children (of) Adam - from their loins - their descendants and made them over themselves, "Am I not your Lord?" They said, "Yes we have testified." Lest you say (on the) Day (of) the Resurrection, "Indeed, we were about this unaware.

(*Sūrah al-A'rāf*, 7:172)

Human purpose in this life is to worship Allah.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

"And not I have created the jinn and the mankind except that they worship Me"

(Sūrah Al-Dhāriyāt, 51:56)

From an Islamic point of view, human beings are not simply physical beings – complex animals. They have another dimension to them, their spirituality, which links them to God. In the Qur'ānic account of creation, following the breathing of God's spirit into Adam, God commanded the angels to prostrate themselves before Adam:

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ

And certainly, we created you then We fashioned you. Then We said to the Angels, prostrate to Ādam," So they prostrated, except Iblees. He was not of those who prostrated

(*Sūrah al-A'rāf* 7:11).

The angels were in effect prostrating before the Divine mystery within Adam and acknowledging that he was God's representative – *Khalīfah* in Arabic – a station which even they as sinless beings had not been accorded.

An important concept relating to the concept of human nature from an Islamic perspective is *fiṭrah*. Yasien (1998) refers to *fiṭrah* as the primordial state of man- his natural condition and disposition. The optimistic view of human nature is rooted in this concept. Islam posits that the natural state of man is a positive and 'good' state – one in submission to God. This is related to the idea that all souls made a pledge with God before earthly existence, acknowledging Him as their Lord.

Even before we were born, or conceived, our souls met with Allah. The spiritual aspect of every human has therefore already experienced the Divine. The defining experience of man in the Islamic perspective then, is not his physical aspect, but his spiritual aspect. This spiritual aspect of man is what the Qur'ān, along with all spiritual traditions, appeals to.

Spiritual or religious experience is therefore more a form of recognition than discovery. This is exemplified in the Qur'ān in Chapter 7, verse 157:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Those who follow the Messenger, the unlettered Prophet, whom they find him written with them in the Taurat and the Injeel. He commands them to the right and forbids them from the wrong, and he makes lawful for them the pure things and makes unlawful for them the impure things and he relieves from them their burden and the fetters which were upon them. So those who believe in him and honor him and help him and follow the light which has been sent down with him. Those (are) [they] the successful ones.

(Sūrah al-A'raf, 7:157*).*

It is amazing to reflect that all of us contain infinity within us and our souls. This is the real us; the part that is not destroyed. How we look after this part of us determines our state in this world and in the hereafter. It is a very simple reality but often forgotten. It is up to each of us to focus on and do our utmost to develop this inner, spiritual aspect of ourselves. Just as people recognize the need to do regular exercise to keep our bodies fit and toned, we need to exercise our inner senses.

Simple physical neglect leads to slackness in our body and ultimately disease. Similarly, neglect of our inner selves leads to slackness and disease. Inner diseases include aspects like arrogance, selfishness, greed, impatience and others. All these

affect our inner hearts, they are like layers of "dirt" which can lead us to becoming blind inside. Sometimes when people become tuned into their inner hearts, they say, "my eyes have opened" and they wish that others could 'see' what they could and regret not seeing it sooner.

The spiritual approach plays an important role in expressing feelings and providing comfort for the *fiṭrah.* Acceptance of sickness will encourage the individual to be closer to God and accept the disease as a trial from God. In the psychology of *da'wah*, hearts and minds as a target in dealing with various diseases are flexible (Ahamad Razak, Mustafa Kamal Moktar, 2013).

The Islamic model, however, would advocate seeking to establish an equilibrium within the physical aspects, so that they are neither denied nor over indulged. The notion of moderation in the Islamic perspective is very much related to concepts of ideal states, balance, adopting the middle way and justice in Islam:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

And thus We made you a community (of the) middle way so that you will be witnesses over the mankind, and will be the Messenger on you a witness. And not We made the direction of prayer which you were used [on it] except that We make evident (he) who follows the Messenger from (he) who turns back on his heels. And indeed, it was certainly a great (test) except for those who guided (by) Allah. And not

will Allah let go waste your faith. Indeed, Allah (is) to [the] mankind Full of Kindness, Most Merciful.

(*Sūrah al-Baqarah,* 2:143).

Indeed, the Arabic word '*Wasaṭa*' in the Qur'ān, translated here as 'middle' has been translated in differing English translations as just and best. Justice is the consequence of following the middle way, and it is one of the main characteristics of the middle way. Adoption of the 'middle way' in the Islamic perspective, is thus both a means and aim of self -development and fulfillment.

By taking the middle path, we will achieve the ideal state which is the 'middle' or balanced state. In this way, boundaries (determined by God) are not viewed as simply limiting the human self, but as providing parameters within which ultimate inner balance and development can take place. As Muslims we can appreciate the perfection in the balance and limits Allah has placed on His creations.

If the earth was even slightly closer to the sun, everything would be burnt, and if the earth was even slightly further from the sun, it would be too cold to sustain life. But where Allah has placed it is just right for living things to grow. It is amazing when we discover the beauty, the intricacy and harmony that Allah has placed in the natural system – from cosmology to biology to physics.

In the same way, the beliefs and practices of Islam provide people with the perfect balance. Islam provides the perfect context for optimum growth and development as it is Allah who has placed such beauty and order in everything else. He has placed it within us, in our *fiṭrah*. When we go beyond the correct limits, we commit

an injustice, and ultimately it is an injustice to ourselves – we only betray ourselves in the end:

فَلَمَّا أَنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُم مَّتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

But when He saved them, behold! They rebel in the earth without [the] right. O mankind! Only your rebellion (is) against yourselves, (the) enjoyment (of) the life (of) the world. Then to Us (is) your return and We will inform you of what you used (to) do.

(*Sūrah Yūnus*, 10:23)

However, because we are given freedom, we can choose not to live in this perfect balance within ourselves and with the rest of the creation. Islamic personality is a psychological construct grounded in moral quality (Frager and Fadiman, 2005), which covers all the "beliefs, behaviours, attitudes and social manners as taught by the holy Qur'ān and Sunnah of Prophet Muhammad (PBUH)" (Tekke, Ismail, Adnan, and Othman, 2015). This is also seen within the context of one's life actions that are directed and inspired by the strong faith in Allah as depicted from the spiritual dimension in the human personality (Mischel, Shoda and Ayduk, 2008).

One of the strong predictors of one's closeness to Allah and remembrance of Him and His Prophet is the Islamic personality (Tekke, Ismail, Adnan, and Othman, 2015). Al-Ammar, Ahmed and Nordin (2012) reiterated that in the holy Qur'ān the word "personality" is related to several terms; "man (*insān*), people (*nās*), believer

(*mu'min*), unbeliever (*kāfir*), hypocrite (*munāfiq*), and Christians and Jews (*Ahl al-Kitāb*)." A good Muslim should internalize noble attributes, as depicted by Prophet Muḥammad (PBUH) in all aspects of their daily work such that these attributes become part of one's personality.

Efforts to study religiosity in human personality are also important since there are positive connections between the factors of personality and the religiosity (Othman, Hamzah and Hashim, 2014). Thus, Muslim personality tests are instruments used primarily to gain understanding about the religious practices among Muslim community. Some of them have been used frequently in several studies on religiosity in Muslim community.

From the above explanation, it can be summarized that balanced personality can be understood based on two basic points. Striving for self for unification with the Divine and striving for self for equilibrium within physical instincts. Both spiritual and physical possibilities are thus optimized.

2.3.3 Theoretical Background of Balanced Personality

According al-Ghazzālī, man has been given by God four elements in their self (*nafs*). In his dynamic interaction a theory mentioned that human has the elements of mind(*'aql),* satanic (*shayṭāniyyah),* anger (*ghaḍab)* and lust (*shahwah)*. If a man can balance the elements of anger and lust and not following the satanic way it will be in a balance, then man can reach the highest ranking of the creatures (Yasien, 1998). In

other words, man has been given the faculty of justice for them to drive all the four elements.

Mind and satanic are opposing forces of the soul that work through appetite (*shahwah)* and anger (*ghaḍab*) towards constructive and destructive purposes. The animal force of anger and appetite are instigated by *satanic* to revolt against mind (‘*aql)* and to conquer it. *‘Aql* on the other hand, because of its angelic element, seeks to control these animal forces and divert them through proper channels in order to make them useful to the soul. If *‘aql* succeeds in subjugating them, the satanic influence on man is weakened.

However, if the animal forces are instigated by satanic, they rebel against *‘aql* and conquer it, strengthening the wrong influence on man until it has complete control over the *‘aql*, thus weakening the angelic element in man. So, all the faculties will be slaved to shayṭān and will be following their wrongdoing.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ۚ إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُم

“Will they then not meditate on the Qur’an or are there locks on the hearts? Lo! Those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein”.

(Sūrah Muḥammad, 47:24-25)

This will activate the *nafs Ammārah*. Allah said:

وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ

"And not I absolve myself. Indeed, the soul (is) a certain enjoiner of evil, unless [that] bestows Mercy my Lord. Indeed, my Lord (is) Oft-Forgiving, Most Merciful."

(Sūrah Yūsuf, 12:53)

An individual has to contemplate with al-Qur'an to obtain a balanced state and to avoid following the satanic way because it is the key for all problems and matters.

A balance of power is maintained when anger and appetite are controlled by *'aql*. The equilibrium of these three phases of the soul's development produces harmony, a state of that which is conducive to the realization of balanced personality. The table below shows the qualities that will be developed when one does not balance the elements.

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Table 2.1 Balancing the Element

ELEMENT	DECISIVE	EXCESSIVE	BALANCE
Shahwah	Aneroxia, bulimia, physical suffer.	Greed, wickedness, hypocracy, jealousy	Chastity, contenment, tranquility, fearful obedience
Ghaḍab	Aggressive, amuk,	Pride, hatred, contempt	Courage, generosity, fortitude, endurance
'Aql	Stupid, slow, pessimisive	Crazy, psychotic	Knowledge, wisdom, faith, certainty

According to al-Ghazzālī (Yasien, 1998) through the faculties of rational soul, human beings are able to attain various stages of the intellect. The highest position is marked by the attainment of the acquired intellect, which signifies that perfection is the highest form available for a human to reach.

2.4 Muslim Religiosity

2.4.1 Definition of Muslim Religiosity

In practicing the teachings of Islam, there are three aspects or components that need to be understood and at the same time practiced by Muslims, which are *'aqīdah*, *'ibādah* and *akhlāq*. In Islam, *'aqīdah* is the most important aspect among all the practices. This is stressed by al-Ghazālī (2000:198) who stated that *'aqīdah* or belief is the most honorable or noble matter in Islamic teachings and the source of all goodness". *'Aqīdah* means "complete belief or faith in the truth or reality, without doubt, as

prescribed by Islam" (al-Jazā'irī, non-date). This is the reason why Muslims needs to fully practice *'aqīdah*. It is because *'aqīdah* is the fundamental of Islamic belief.

According to 'Abd al-Karīm Zaydān (1972), "each action performed by a Muslim in his life in compliance with Allah's command is considered as 'Ibādah and purification of his or her soul." Religiosity is closely connected to the practical concept of '*ibādah*. It will lead to doing good and leave that of which is prohibited by Allah (Ibn Taimiyyah, 1981; Zakaria, 2001).

Without *'aqīdah, 'ibādah* and *akhlāq,* the faith in Islam and *Ìmān* would not be complete. Religiosity can measure whether a person's faith is either strong or weak. A perfect combination of *'aqīdah, 'ibādah* and *akhlāq* will eventually produce a strong believer with strong *Ìmān*.

Strong faith expresses human worship and virtues and so otherwise. *Ìmān* is the foundation needed in one's soul and with *Ìmān,* comes the good practices of Islam. It comes from one's thought and needs. Performing perfect and truthful practices of Islam, keeps an individual in a good state. Such practices are prayers (*ṣolāh*) and fasting which can make people become more devoted (*taqwā*) while *zakāh* can help purify one's soul and body (Jawiah et al., 2008).

The discussion above clearly shows that *'aqīdah, 'ibadah* and *akhlāq* are related, therefore can determine the level of Muslim Religiosity. These three components also affect one another in determining the extent of one's relationship with his or her creator (Allah s.w.t). It is correct and appropriate to assess one's belief in the

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teaching of Islam through the aspects of *'aqīdah, 'ibādah* and *akhlāq*. Islamic religion and practice can strengthen the personality and spirituality of students (Fariza, 2015).

2.4.2 Characteristics of Muslim Religiosity

The practice of Islam is a responsibility given by Allah to every Muslim and it must be fulfilled by every Muslim without any doubt. Human beings are creatures of Allah, and they are the best amongst all His creations. When they are first born, they are pure without any sin. As human beings, they are created and equipped with various senses and a brain to think of what is right and wrong.

With these senses, Islam has come upon them, instructing them to perform their duties as servants to their creator and to become a Khalifah of Allah on earth." Their responsibility to Allah is clearly stated in the Qur'ān:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And when said your Lord to the angels, "Indeed, I (am) going to place in the earth a vicegerent, they said, "Will You place in it (one) who will spread corruption in it and will shed [the] blood[s], while we, [we] glorify (You) with Your praises and we sanctify [to] He said, "Indeed, [I] know what not you know."

(*Sūrah Al-Baqarah*, 2:30)

Three components of basic religious beliefs are:

i. God*:* (a) There is no God except the one God who is the creator of the world and existence. (b) God is almighty and all-knowing. (c) God is merciful, very kind and compassionate. These items are the most essential ones and believing in them can cause the most important effects on humans' mental life. The acceptance of the merciful, compassionate and almighty God gives the best direction to lives. The responsibilities, here are clear for everyone. They are to be resistant in solving the problems of lives; furthermore, relaxation is another result of believing in God.

ii. Human beings*:* (a) Human being is the highest creation in the great chain of beings and they are God's representative on earth. (b) Human beings have intellectual capacity and will. (c) Human beings are supposed to achieve transcendence in life. (d) When he dies, his life has not ended but it is transformed. These basic beliefs help people to gain high self – esteem or confidence, and to plan their life and consider their worth. With these beliefs, they are not obsessed with death but try to be ready for it.

iii. Existence*:* (a) nothing is without any purpose or goal, and neither is the world. (b) The world and existence are created in a complex and wonderful way. (c) The world is characterized by order and discipline. These basic religious notions help people to understand the world events better. They develop creative thinking to resolve the complexity of the world and to find the meaning of it, self and life. These beliefs are adapted from Islamic references, but many of them are shared with other religions.

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Muslims who believe and practice Islam will likely be more committed to their organizations and presumably more satisfied with their jobs (Yousef, 2001). A Muslim's behavioural patterns are mostly based on a guided decision that have been revealed in the Qur'ān with the term '*al-rushd*' that refers to maturity, wisdom and power to enforce obedience (Adnan & Wan Chik, 2008).

Looking at this application, Muslims *dā'ī* have to be focused on the substantial element of the Muslim psychological condition and bring back the spiritual element that has been left. All of these can be achieved using the concept of psychology of *da'wah* in making sure the effectiveness of the condition of Muslim Religiosity.

There is an emphasis within Islamic literature on religious beliefs and practices being used as resources for dealing with life difficulties. Islamic teachings encourage people to be patient, to perform prayers, have trust in Allah, and turn to Allah for guidance and in times of need. Islamic beliefs also give individuals a meaningful interpretation of difficult events. The Qur'ān clearly emphasizes that the difficulties in this world are to test the believers and also to guide people to have patience in facing their problems. Several studies on religiosity and mental health among Muslim populations have been reported (Amer, et al, 2008 & Husain, 1998).

In a qualitative study on elderly Malay Muslims, Mehta (1997) reported that elderly attributed their aging process and its accompanying decrements to the Will of Allah. Similarly, some respondents also mentioned reciting verses of the Holy Qur'ān to overcome their headache. Hussain and Cochrane (2003) in a study on Muslim women with depression found that coping with their condition through religion was the

most common strategy where they prayed for help, and many offered prayers and read verses from the Holy Qur'ān specifically to ask for protection from illness and symptoms. The results indicated that spirituality and religious beliefs are important components in constructing life meaning among the members of this group (Abdul Aziz Aflakseir,2012).

Abdul Aziz Aflakseir (2012) conducted a study on "Muslim students living and studying in England to see the relationship between personal meaning, psychological wellbeing, spirituality, and religiosity. The results of this study demonstrated that Muslim students who practiced their religion" perceived their life meaningful. Another study by Gonzalez (2011) on 139 Kuwaiti college students presented a "unique case from which to probe the best measures of religiosity for studies conducted in a majority Muslim context where certain rituals are prescribed and even regulated by the state. Religiosity may not reflect individual piety alone, but instead may also serve as proxies for cultural norms."

According to Nor Hanim et al. (2015), greater spiritual values and religious knowledge can be a protector to youths who are looking for an identity. Youths with high levels of spiritual well-being are seen to be able to live their lives better and are more successful in avoiding any negative approaches that oppose those of the religion or the norms of society. According to them, the spiritual aspect is an important element to shape the generation of youth so that their full potential can be unleashed for the benefit of the nation.

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The main factor that contributes to the Muslim religiosity problem is being astray from religion, having weak *īmān*, not performing *'ibādah*, entertaining lust, committing sin, having conflicts between good and bad values, and free thinking.

2.4.3 Theoretical Background of Muslim Religiosity

Religiosity model (Krauss et al., 2005) suggests that religiosity from the Islamic point of view is derived from two main constructs. The first main construct is named the "Islamic Worldview" which reflects the Islamic tawhidic paradigm (doctrine about the oneness of God). The tawhidic paradigm is being assessed through a person's knowledge, belief and understanding of the Islamic Creed (*'aqīdah*).

The understanding of Islamic Creed indicates the depth of the Muslim's knowledge and faith according to the Islamic Pillars of Faith (*Arkān al-Ìmān*) as taught by the Holy Qur'ān and the teaching of Prophet Muhammad (PBUH). The Islamic Pillar of Faith entails belief in God, angels, messenger and prophets, book of Revelation, Day of Judgment and the Devine Decree that represents the foundations of the Islamic Creed (*'aqīdah*) (Krauss et al., 2005). The second construct of Islamic religiosity is called "Religious personality".

Religious personality represents a Muslim's religious worldview in behavioural form of righteous deed (*'amal ṣālih*) and portrayal of the Muslim personality. Religious personality includes behaviour, motivation, attitudes and emotions that are all being projected as an indicator of their association of daily behaviour, in line with Islamic teaching, principles and philosophy.

These daily interactions (*mu'āmalah*) are known as general worship or general '*ibādah*' (Krauss &Azimi, 2011). The fundamental underlying aspects of Religious Personality construct is the Islamic refined character in total or *Akhlāq Al-Islāmiyah* that is practiced by an ordinary Muslim.

Muslims who have good *Akhlāq Al-Islāmiyah* will have tawhidic worldview or putting thought into their every action. The thought will determine the kind of words and behaviours that will be performed, and is in accordance with the teaching of Islam (Krauss, Hamzah, Ismail, Suandi, Hamzah, & Dahalan, 2012). By reliving Islam in a person's life, it can make any Muslim a more dynamic devotee, constantly moving forward and progressing towards self-purification and self-perfection.

This Islamic personality development can be attained through the worship, ongoing pursuit of knowledge and charity work (Krauss et al., 2005). Muslim religiosity has its sub-dimension. This sub-dimension elaborates further on the importance of striving and commitment of a Muslim in many aspects of their daily life. This sub-dimension has been simplified by Krauss, Azimi, Rumaya and Jamaliah, (2005) into the following:

Sub Dimension of Islamic Worldview

i. Creator and Creation

This dimension focuses on the two-way relationships between man and God. It gives an understanding of how human is the best creation of God and human depends on God as the sole sustainer and provider. This dimension requires human understanding on their responsibility as the creation of God which implies God consciousness.

ii. Existence and transcendence

This dimension emphasizes on the spiritual element or the unseen realities of Islamic knowledge. This element is being spelled out in the six articles of faith namely the Hereafter, the Day of Judgment, the Angels, reward and punishment, continuity of existence after death and the different states of the self in its journey through life. This spiritual understanding indicates the multidimensional continuum of Islam.

iii. All-encompassing religion

This dimension is interested in the universalities of Islam in different times, situations and places. It entails the natural state of humans *(fiÏrah*), the universalities of the sacred text, the applicability of Islamic law (*sharÊ'ah*) and the traditions (or known as *Sunnah*) of Prophet FiÏrah PBUH from the period of the prophet till today.

Sub-Dimension of Religious personality.

i. Self (Self-directed)

This dimension aims to look at the self-directed aspects of religious belief. It is interested on how much a person puts an effort in both psychological and physical aspects in performing behaviour that is in line with tawhidic paradigm.

ii. Social (interpersonal – interactive)

This dimension focuses on Muslim's interaction with every other human being around them. A good character while interacting indicates that a person is seriously guarding his or her belief and relationship with God by perfecting their behaviour with other fellow human and all God's creations.

iii. Ritual (formal worship)

This is the only sub-dimension that emphasizes Muslim's personal and direct relationship with God. A Muslim must maintain his or her relationship directly to God by performing ritualistic acts such as praying, fasting, reciting the Qur'ān, giving charities and others. This indicates the level of *iltizām* or commitment towards the ritualistic striving.

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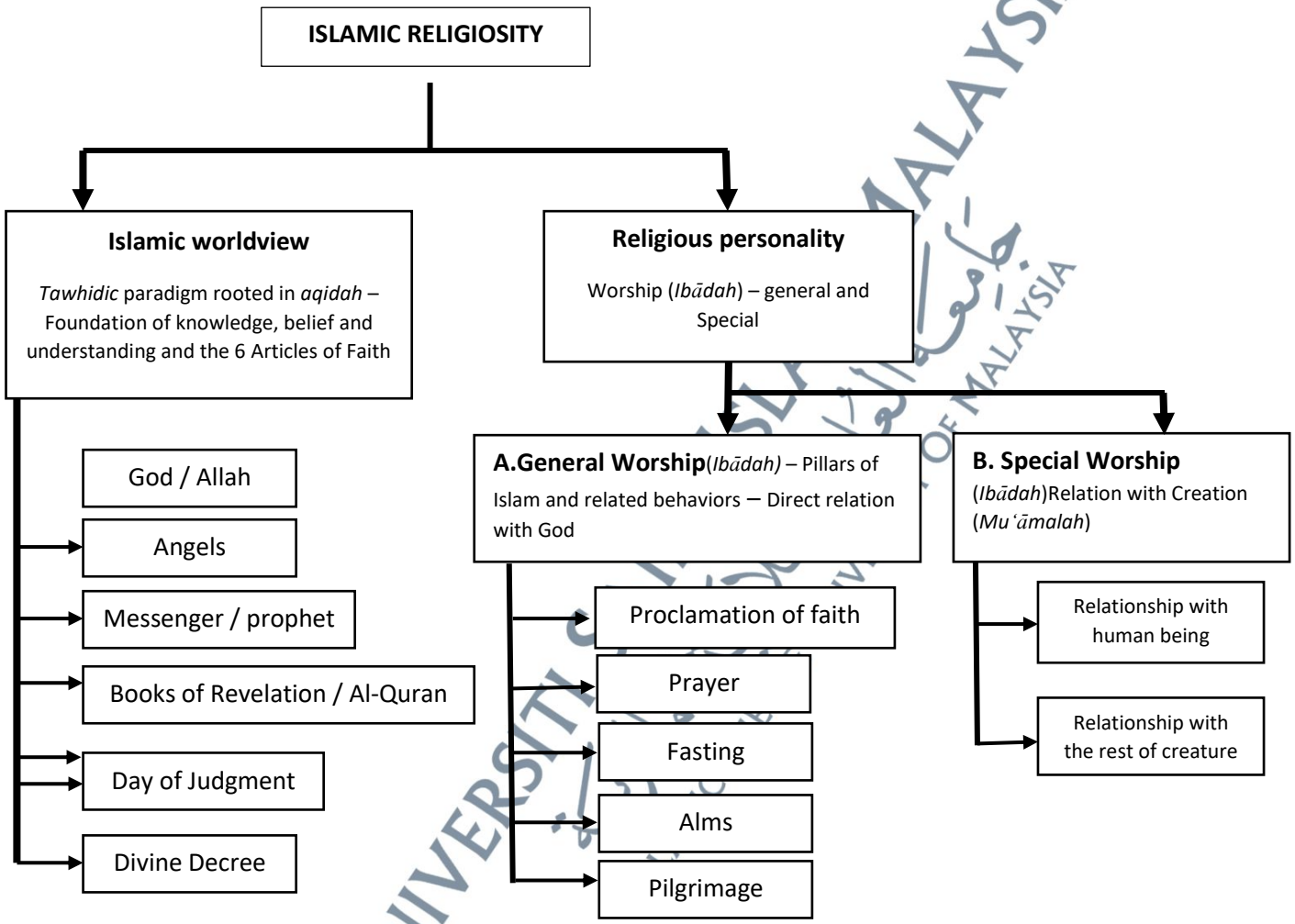

Figure 2.2: Muslim Religiosity Measurement Model 1 (Krauss &Azimi, 2011)

2.5 Young Adult

2.5.1 Development of Young Adult

Young adulthood generally defined as 18 to 22 or 18 to 25 (Asmawati Desa, 2004). It begins after secondary school and end the period of maturity on their cognitive development. In this phase of life, they have move from school and have a new phase of their life. They are young adult that choose to continue their life in the higher education such as college and university, some of them who continue to work and find new experience in job rather that study.

Therefore, during this period young adult will face a lot of challenges in their life as the new experience develop and not restricted in the same level as before this (Fariza Md Sham, 2015). This important venture of new life begins and create a lot of new experience. They need to have good resilience and adaptation element in order to guide their life.

Psychology covers various aspects of human being such as conscious and unconscious experiences as well as thinking. It is considered as an academic discipline and a social science which investigates individuals and groups by making general principles in specific research areas (Fernald 2008). Same goes to Psychology of Development that covers all aspects of individuals from birth until death. The aspects of biology, emotional, cognitive, personality, social and others will be explained from birth, baby, toddler, children, teenagers, adult until older age (Asmawati Desa, 2004 & Fernald, 2008)

For an individual, the first notion of identity has developed early in childhood and continues to develop throughout life. Research have been undertaken

using mirror self-recognition task to study the self-concept development in infants which was pioneered by Gallup in 1970 with primates (Butterworth, 1992). The self-concept will later develop, and a child will then made be made aware of their distinct self with others which means, they begin to develop their personality.

How a person responds in a situation reflects their thoughts, feelings and behavior, reflecting the person's personality. This process will continue throughout a person's lifetime through the complex interaction of genetic and environment - supported by the theory which divides personality into two categories which are innate, nature and acquired, nurture (McCrae, Costa, Ostendorf, Angleitner, Hřebíčková, & Avia, 2000). However, in adulthood, cognitive development and personality are relatively stable (McCrae & Costa 1990).

The issue of autonomy revolves around the struggle that adolescents undergo to establish themselves as "independent, self-governing individuals – in their own eyes and in the eyes of others" (Steinberg, 1999). There are typically three types of autonomy – emotional (wanting to become less emotionally dependent on parents), behavioural (the ability to make independent decisions) and value (the forming of one's own code of value and morals).

It is worth nothing that according to Steinberg (1999), moral reasoning and psychosocial problems related to it such as bullying are among the issues that adolescents will have to deal with in their struggle to obtain autonomy, the process to establish themselves as "independent, self-governing individuals – in their own eyes and in the eyes of others" and in particular, value autonomy – the formation of adolescents' own code of values and morals.

It can be seen that the moral reasoning used by individuals, and in particular, adolescents at these two stages involve a deeper level of moral reasoning than individuals in the previous pre-conventional level. Now, they reason that maintaining proper conduct is necessary not merely out of fear of punishment or for the desire of reward, but because such actions will affect the well-being of other members of society.

This demonstrates that there is a shift from personal interest to the interest of other individuals and the society at large and thus signifies a higher level of reflective thinking in connection with the actions they make. This is also supported by Moshman (2005, p.54), who talks about "moral rationality" - the power that adolescents have to contemplate about abstract issues like moral values, rationally.

Therefore, in these days, most of the adolescence select and chalk out a program for his life according to their own choice which sometimes do not incline towards religious teaching. This time is crucial as if a proper program and path is not selected chosen, one would have to suffer its consequences forever, and the realization would come only when there is no recourse except to face shame and humiliation, while regret is not cured (Ali Dwain, 2005).

Moreover, at this modern age, people and the youngster in particular, are in need of individuals who can be their own role model. They imitate the way they behave, speak and dress as just like them. The role model chosen must suit their age. To illustrate it, youth would choose role model among any prominent entertainment and sports figures whereas an adult would choose a prominent figure in our society (Schultz & Schultz, 2001 & Steinberg, L.,1999).

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Young adults are individuals developing to reach adulthood. At this age, they face rapid changes either physically, mentally or in terms of personality. This includes emotional, changes in roles and responsibilities. In order to balance these changes, young adults are often faced with conflicts, identity crisis as well personality confusion (Schultz & Schultz, 2001 & Steinberg, L.,1999).

As a result, tensions as well as emotional stress in the young adults' life tend to develop. This period of lifespan is filled with problems and pressure in achieving their journey of idealism, one's goal, crisis in adopting the different cultures of older generation's group, intimacy, emotional stress and others (Fariza Sam, 2015).

It has always been interesting to understand human behavior especially for young adults in dealing with the lives of different identities. There is a need to explore the ways in approaching young adults within this age group as psychology of *da'wah* has been chosen. The aspect that will be discussed further are the balanced personality and Muslim religiosity among young adults.

2.5.2 Need of Psychology of Da'wah for Young Adult

In order to lead people to the truth, the best morality and behaviour is to bring back the idea that the Prophet, his companions, his followers and Muslim scholars are the best role models for man in every aspect, stage and age (Jasmin, 2007, pp.14). Thus, they will freely exercise their belief of what they had learnt from our educational system, and they are what they had observed from their society at large. Their act definitely will affect the social system without doubt.

Moreover, at present, man-made values are indirectly taught across the curriculum and directly as a subject. The school culture, referring to the total environment, physical and non-physical both, has an influence for embedding values in the moral aspect. All over the world, the major process of educational renovation for ideological orientations has remained secularistic in character and the concept of permanent values as embedded by our Holy Prophet Muhamamd in the teaching-learning process have not been included in the curriculum. Only the education based on permanent values can withstand the test of time (M. Mahdi Allam, 1998).

Faith in God and His Prophet and all that is holy may be preferred to shelter from the troubles of life, conflicting opinions and excitements and temptations. Youths have to have faith in order to bind and stand firmly on the right path, guide their conduct and safeguarding it from taking false direction. Allah said in Holy Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

O you who believe! Consciously revere Allah and believe in His Messenger; He will give you double portion of His Mercy and He will make for you a light, you will walk with it, and He will forgive you. And Allah (is) Oft-Forgiving, Most Merciful.

(Sūrah al-Ḥadīd, 57:28)

In another verse:

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن

سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

And that, this (is) My straight path, so follow it. And (do) not follow the (other) paths, then they will separate you from His path. That (He) has enjoined on you [with it] so that you may become righteous.

(Sūrah al-An'ām, 6:153)

In the field of *da'wah* , Psychology of *da'wah* is one approach that results in psychological approaches which consider the aspect of interest and relevance to the lives of young adults. Therefore, the preachers need psychological skills in carrying out psychology of *da'wah* approach. Psychology of *da'wah* is one of the approaches in enhancing the moderation of life and Muslim personality.

According to Abdul Aziz (2005) Muslims should therefore purify their intention to comply with Allah's command without pride or any ulterior motive, out of the desire to help guide a fellow human being to know the truth. *Da'wah* involves anything that would help a person to come closer to Allah, whether by their words or action.

While dealing with the human being does not only involve dealing with their physical aspect. It involves a more in-depth transformation to educate the

nonmaterial aspects of human such as mind, soul, heart and spiritual (Syed Muhammad Naquib: 1993, Wahid: 1984).

Amin (1982) proposed that in delivering the message of Islam, the preacher must also know the psychological condition of those presented with Islam which requires careful observations. The preacher must be fully conscious of the favorable conditions for such preaching. The content of Islam is the best, which has been given by God through the message from Prophet Muḥammad (PBUH) to the humankind until the Day of Judgement, "the only religion approved by God is Islam (Submission)"(3:19).

Ironically, even though the best content has existed in our hands, as Muslims, we still need to know the most effective avenue to present the content so that the *fiṭrah* are attracted to it and are willing to transform. The preacher or *dā'ī* must know how to bridge the gap in knowing the psychological condition of individuals who are called to the message of goodness (Abdul Aziz: 2005).

The psychological conditions of individual are always unstable because they forget about their mission in this world and sometimes cannot control their emotion. Although man has been in the virtue of the truth that man knows God in His absolute unity as his lord is the one who determines his purpose, attitude and action with respect to his self in his relation to God (Syed Muhammad Naquib: 1993).

Moreover, as challenge of young adult begin in this phase of life. They still searching the meaning of life and have a dream to achieve. As life goes on, they will face a lot of trouble and problems in term of emotion, mindset, personality and social.

This challenge is to upgrade the human's strength, in both of the heart aspect and spiritually. Many people forget about this and consider God's tests as unbearable. This affects their psychological condition negatively. To date, there is no medicine to cure such psychological condition except to return back to God's teachings and fulfill the human purpose in the way of *tawḥīd*. When a *dā'ī* knows the emotional, mental and behavioral aspects of the *fiṭrah*, it will be easy for them to use methods and principles that help them in conveying the message of Islam.

A study by Fariza Md Sham (2013) showed that psychology of d*a'wah* is one of the approaches in dealing with adolescents' personality problems. Psychology of d*a'wah* approaches has advantages as it uses the combination of *da'wah* and psychology in providing guidance to the adolescent. Among the approaches of psychology *da'wah* that can be applied are emotional approaches, motivational approaches and *tazkiyyah al-nafs*.

2.5.3 Balanced Personality and Muslim Religiosity Among Young Adult

Many studies have been undertaken in managing problematic young adults through the elements of spirituality, for example via *taubatan naṣūḥā* (solemn repentance) (Ramli & Nazim, 2018), motivation (Halim et al., 2017) and the Qur'ānic approach used to decrease social problems (Bakar et al., 2017). Therefore, this study focusses on the approach of psychology of *da'wah* (Sham & Nazim, 2015), to foster a good Muslim personality and balanced life through the balancing of personality based on the Islamic approach. The psychology of *da'wah* can form

the balanced personality and Muslim religiosity which are aligned with the religious teaching as in the Al-Qur'ān.

Muslim religiosity is an important element for youth to be applied in their life. Religious education is vital in teaching youths to distinguish between positive and negative values (Salasiah et al., 2014). Steven et al. (2012) mentioned that the study on religiosity among Muslims has been given a lack of attention to the understanding of social life among Muslim young adults and how religiosity influences young adults in religious development.

Besides, little effort has been made to investigate the development of Muslim religiosity in Muslim countries. Based on previous studies, young adults do not practice religious teaching in their daily life and they are still not applying religious teachings and understandings into their practical way of life (Mohamad, 2000). In fact, the young adults nowadays are showing lack of appreciation towards Islam by refusing to follow the religious teachings (Fauzi, 2003). Thus, the awareness on religiosity among young adults should be raised and they should be encouraged to apply religious teachings in their life. These can be achieved when the psychology of *Da'wah* approach is implemented.

Besides, a balanced personality is another element that should be focused on among young adults. In the Muslim community, only traditional religious education is provided to the younger generation, and less attention has been given on a balanced personality. The negative factors affecting the personality are in conflict with the demands of religion and the norms of society (Abdullah Al-Hadi Muhamed, 1992).

Therefore, young adults should learn about balanced personality from the *Al-Qur'ān*. Based on a previous study on higher learning institutions, it is found that the Islamic practice is still low among young adults. This finding is in line with the study by Mohamed (2000) where he found that Islamic practice among young adults in tertiary private institutions is still lacking. It is because the young adults lack an appreciation of moral values towards Allah SWT, themselves and the society (Ahmad Diniah, 1995). Therefore, Fariza, Siti & Seri, (2015) suggested that young adults should improve their level of religious practice especially towards Allah SWT and Prophet Muḥammad (PBUH).

According to Nor Hanim et al. (2015), greater spiritual values and religious knowledge can protect youths who are looking for an identity. Youths with high levels of spiritual well-being are seen to be able to live their lives better, as well as being able to avoid any negativistic approach that oppose those of the Islamic teachings or the norms of society. According to them, the spiritual aspect is an important element to shape the young generation so that their potential can be unleashed for the benefit of the nation. Rohani (2016) who conducted a study on 400 truant youths in three northern states of Peninsular Malaysia found that spiritual well-being and religion had the strongest influence on the formation of self-esteem. However, spiritual well-being is found to have no effect on relationships with living stresses, social resources, skills of self-esteem and self-esteem.

Meanwhile, Norazwa (2013) who examined the influence of emotional intelligence and spiritual intelligence on youth misconduct in one of the southern regions of Peninsular Malaysia found that there was no significant relationship

between emotional intelligence and the respondents' misconduct. However, there was a significant relationship between spiritual intelligence and misconduct.

Young adults have to adapt to various psychosocial changes besides coping with the academic and social demands in preparation for their professional careers (Uehara et al., 2010). The high expectation of academic achievement has created a very stressful environment, which if left untreated can be hazardous to their physical and mental health. The National Health and Morbidity Survey III (NHMS III) reported that young Malaysians aged between 16–24 years old had the highest prevalence of acute and chronic unhappy ideation (10.0% and 26.0%, respectively) compared to other age groups (IPH, 2008). The common psychological problems among students are depression and stress (Dyrbye et al., 2006).

Indeed, various studies have revealed that depression and stress are the most common mental health problems among university students (Mahmoud, Staten, Hall, & Lennie, 2012; Sahoo &Khess, 2010; Zivin, Eisenberg, Gollust, &Golberstein, 2009), and recent estimates suggest that approximately one out of every ten university student's experience mood disorder symptoms (Blanco et al., 2008). Depression and stress are very serious topics among university students across the country. The negative and sometimes irreversible effects that depression and stress have on students are not to be taken lightly. Common misconceptions about the disease and stigmas placed on those who may have experienced it, is often taken away from its severity.

Therefore, in order for universities to decrease the growing number of students diagnosed with depression and stress, they must fully identify the best approach for helping University students in preventing from this problem. A study by Ivey, A.E et.al (2002) showed that 60 percent or more students openly said religion and spirituality are important to them and a source of strength. Many studies (Dossey, 2002; Rohayati, 2008; Salina, 2007) revealed that Islamic approach has played a significant role as a therapeutic tool.

Besides, the socio-demographic characteristics correlated with depression and stress among university students. The demographic factors include background area (Bayram and Bilgel, 2008) and family economic situations (Khadijah et al., 2013; Bayram and Bilgel, 2008), accommodation (Christie et al., 2002; Heath and Kenyon, 2001), year of study (Raunic&Xenos, 2008; Aysan et al., 2001), ethnic group (Khadijah et al., 2013; Dyrbye et al., 2007), gender (Andrade et al., 2003; Kessler &Bromet, 2013; Van de Velde, Bracke, &Levecque, 2010; Bangasser et al., 2010; Dyrbye et al., 2006; Zaid et al., 2007) and parental marital status (Khadijah et al., 2013) courses (Bayram and Bilgel, 2008; Ko, 1999). In addition, this study focuses on the socio-demographic characteristics such gender, age, CGPA, household income, education, and occupation of the parents which correlate with depression and stress among university students in Malaysia.

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2.6 The Impact of Psychology of *Da'wah* on Balanced Personality and Muslim Religiosity

The Islamic belief is that there is only one God, Allah and that Muhammad is His messenger. The followers of Islam are accountable to Allah and believe that their behavior and deeds in this life will affect the treatment they receive in the afterlife (Ismail Raji al Faruqi, 1992). The holy book, the Qur'ān, and the Sunnah (the recorded sayings and deeds of Prophet) provide the guidelines and teachings of Islamic law. Islam is not presented merely as a religion but as a way of life (Ali, 2005; Chapra, 1992; Simbar, 2008).

The Qur'ān and Sunnah provide ethical guidelines on the concepts of unity, justice and trusteeship. In addition, the goal of Islam is to practice moderation, and lead a good life that emphasizes on brotherhood and socio-economic justice as well as requiring a balance of both material and spiritual needs (Farooqi, 2006)."

Young adults will constantly encounter events and situations that contradict their desires. They are confronted with difficulties, uncontrolled, interrupted and unbearable states and confronted with life difficulties and at times, unbearable feelings.

Islam views human dimensions into two separate elements which are physical and spiritual which constantly interacts with one another. The attention must be given to both elements. Human beings develop their paths towards perfection and reach an acceptable and comfortable feeling with the self, world, and Allah.

Believing in Allah is the basic religious belief that indicates a person's psychological state in which individuals are convinced of truth in a proposition. Islamic basic religious belief system consists of Allah, existence and human beings (Rajaei, Bayazi & Habibipour, 2010). This fundamental belief system will guide a person to find meaning about their duty, their role and their ultimate goal in life.

In psychology of *da'wah* , the *dā'ī* must reflect basic religious and spiritual dogmas which are related to the meaning of human lives. The *dā'ī* should guide the young adult's beliefs by proposing the basic religious beliefs and clarifying how these basic religious beliefs can help them increase their personality and religious teaching.

The *dā'ī* must identify the young adult's negative attitude, facilitate their belief about the world and existence and help them to change these beliefs into a positive and purposeful outcome. This is so that the *fiṭrah* acquires a new insight of their existence (Rajaei, 2010; Pinto & Julom, 2015). *dā'ī* should make them aware that Allah is the best patron with best characteristics that guide human beings. When people accept Allah as the unique creator, they will gain the safe and reliable force in the world and feel relief in their lives.

In addition to the approaches of psychology of *da'wah* , the *dā'ī* must show sympathy and have a good rapport and positive attitude towards the young adults (Rajaei, Bayazi & Habibipour, 2009; 2010; Rajaei, 2010; Pinto &Julom, 2015). Furthermore, the *dā'ī* must avoid to directly impose the advice onto the young adults for them to have to accept the religious beliefs. Rather, a *dā'ī* should make sure that they have a good feeling towards the mad'ū such as feeling comfortable, happy and trust (emotional approach). Other than that, the *dā'ī* must bear in mind

the elements of motivation that drives the young adults towards transformation. Are they in pleasure or in a state of pain and acknowledge their needs (motivational approach)? Therefore, the *dā'ī* must show positive functions of Islamic religious beliefs and practice (Rajaei, Bayazi & Habibipour, 2009; 2010).

The *dā'ī* should use the basic religious beliefs about human beings, existence and Allah to help the young adults to gain a new insight and the meaning of life. The *dā'ī* should have a structured thinking and systematic planning throughout the process of da'wah.

2.7 Research Gap

Accurate need assessment for Muslim religiosity and Balanced Personality inventory are not studied in the previous research. Meanwhile, a current research will do a current assessment of these two concepts.

A thorough assessment of personality and religiosity condition of young adults may uncover important areas that have previously been overlooked. Additionally, they can provide valuable insights for preachers to know the states of the *mad'ū*. This will give a great impact on the planning and practice of a suitable approach in calling a person towards the betterment of their life. Thus, this study is conducted to provide suitable need assessment in order to gauge the level of Balanced Personality and Muslim religiosity which will prove significant in providing accurate need assessment.

In addition, the management of young adult's wellbeing in terms of psychology, religious and personality is not engaged in the previous research. Therefore, one of the gaps in this study that requires attention is the management of young adults. Most studies focus on teenagers while the issues of young adults garner few attentions to be examined. This stage of the life is vital where they are facing conflicts and do not know how to deal with a challenging life after undergoing formal educational stages. Understanding the Islamic religious spiritual philosophical framework must be based highly from operationalization of the unique religious construct (Krauss, Azimi, Rumaya & Jamaliah , 2005). Thus, the need of this study is very important.

Besides that, lack of Islamic religious practice study among young adults is very apparent in the academic field. In this research, the reference to the literature of Islamic Religious practice has been given special attention. There exists a lack of scientific study carried out on the psychology of the Muslim population (Abu-Raiya, Pargament, Stein & Mahoney, 2007). According to Malik Badri (1979) Western psychologist have proposed theories of counselling and psychology concerning with person's personality, motivation and behaviour that is contradictory with Islamic teaching. It is important for Muslim professionals to develop their own theories and approaches based on originality and self-confidence in the area of Developmental Psychology (Sakinah, Rahimah, Normila & Zuraidah, 2015).

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Another gap that appears in the past research is lacking of psychology of *da'wah* approach in dealing with young Adults. Despite the problems among young adults, it is a vital process to uphold youth to having a good personality and practice the religion as this ensures the sustainability and glory of the religion and civilization. Psychology of da'wah can be seen as one of the methods that can help young adults towards achieving the mission. For the theoretical and practical implications, there is a progress study in the field of psychology and *da'wah* . So, this study emphasizes the concepts of psychology of *da'wah* in developing a balanced personality and Muslim religiosity and expounding their contents which resulted in further improvements.

Therefore, it would inspire prevailing consideration of taking a broad view in psychology of *da'wah* among young adults which encompasses personality and religious practice manifested through the practice of their social and daily life. Looking at the practical implications, young adults can portray a good personality and religious practice as they will grow and lead the nation with the good example.

2.8 Research Framework

The aim of this section is to focus on the conceptual development of the research based on the literature review conducted. This proposed model has incorporated psychology of *da'wah* , balanced personality and Muslim religiosity variables. The antecedents such as psychology of *da'wah* has been drawn consistent with other studies (Emin, Ugur & Nicholas, 2009; Rajeev & Jyoti,2009) which impacts on Muslim religiosity and balanced personality as consequents.

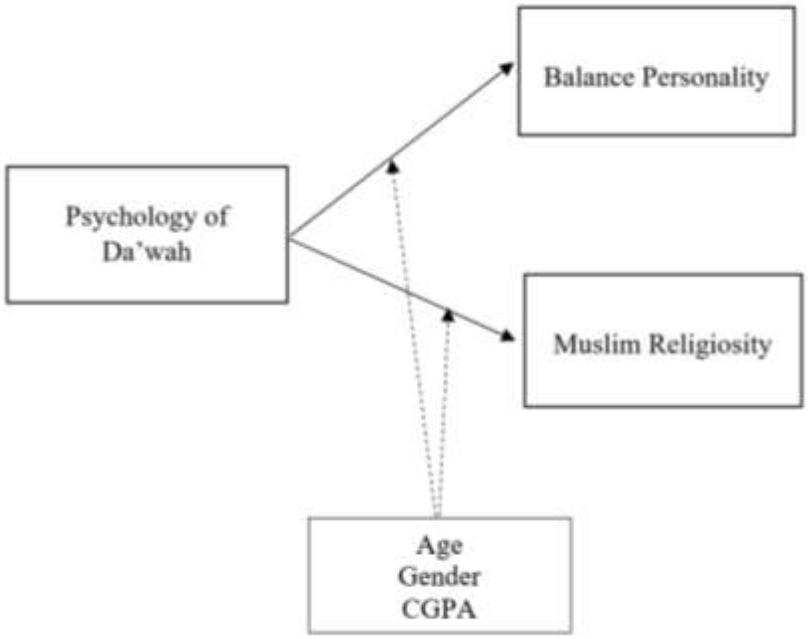

Figure 2.3: Framework of conceptual Study

The conceptual framework proposes that psychology of *da'wah* may have a direct effect on Muslim religiosity and balanced personality. This proposed relationship is premised on psychology of *da'wah* having an impact on the thought that young adults are fostered as having Muslim religiosity and balanced personality which may result in good performance either to generate or to promote becoming a good Muslim.

Moreover, the conceptual framework also proposes that the association may increase the young adults' religiosity and balanced personality when psychology of *da'wah* approach gives an impact on managing their personality. Whereas this study looks upon the relationship between psychology of da'wah with balanced personality and Muslim religiosity with demographic characteristics such as age, gender and CGPA as its moderator.

2.9 Summary

As a Muslim, the religion of Islam is a way of life. As a way of life, it will surely influence every behaviour, thinking process and daily activities. That makes psychology of da'wah worthwhile to examine and assess whether it is as a means of *da'wah* specifically have a place in private universities, especially in relation to balanced personality and Muslim religiosity.

Therefore, integrating the elements of psychology of *da'wah* as a medium of *da'wah* for young adults is predicted to bring about a positive outcome of balanced personality and Muslim religiosity. It becomes the guideline for individuals to act upon and also to influence their attitudes, motivations, decision making and others. For Muslims, religious, spiritual, cultural and d*a'wah* activities play a significant role in the process of change, reform and development. This implies that, building effective *da'wah* activities through psychological approach can strengthening the concern of *da'wah* problem and challenges.

Thus, this study aims to establish a *da'wah* model using Islamic theories as adherence to the nature of Muslim young adult population. This chapter has reviewed the literature of the impact of psychology of *da'wah* approach on balanced personality and Muslim religiosity of young adults in higher learning institutions. The literature review on the relationship between the psychology of *da'wah* and balanced personality and Muslim religiosity has also been discussed.