CHAPTER 5

DISCUSSION, CONCLUSION & RECOMMENDATION

5.1 Introduction

The results of the data analysis presented in Chapter Four are discussed in this chapter. The chapter begins with a brief description of the background of this study, including the gaps that have been identified in the literature, which aim to fill the leading factor towards conducting this study. This chapter presents an integrated discussion of the analysis of results in Chapter Four, along with the assumptions and the conceptual framework described in Chapter two. This chapter also highlights the solid points of the thesis followed by a discussion on the practical implications for the management. Lastly, this chapter addresses the limitations of this study and suggestions for future research. The chapter ends with a summary of the research.

5.2 Background of Context

The discussion of the psychology of d*a'wah* in the literature has been generally focused on the identification of the impact of this approach on Muslim religiosity and balanced personality. This research have identified the significant effects of psychology of *da'wah* approach that impacts on Muslim religiosity and balanced personality among the students in private universities particularly in Kuala Lumpur and Selangor. However, this area of discussion and also other moderating factors such as demographic backgrounds (age, CGPA, gender) have received a lack of attention in the literature in the Malaysian context.

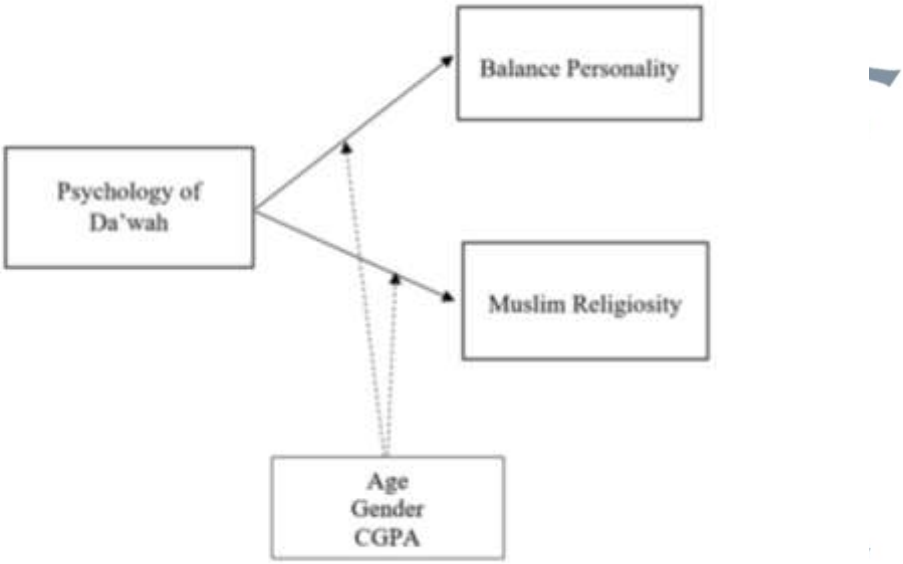

Figure 5.1: Framework of study

5.3 Discussion of Findings based on Research Objectives

This section explains each of the objectives together with their own justification.

5.3.1 Research Objective 1

- To identify the level of balanced personality among young adults in private universities.

The analysis of the respondents' level of balanced personality is discussed in this section. This analysis attempts to address the first objective of this study. The level of balanced personality is high with a mean value of 3.96. This data was supported with qualitative data that showed the characteristics of the students who have a balanced personality such as having a balance between the academic and curriculum activities, always seeking knowledge, controlling their emotions and stress level and others. It can be seen from the following statement:

A balanced personality, is when, academically, emotionally and spiritually balanced. For me, it is manageable, you can't be excellent in everything being a normal human being, but being be able to contribute in all aspects is quite balanced (Respondent #3).

For balanced personality what I understand is they not feeling like extreme or stress when are facing with other like they can manage their emotional well and I think they can get and manage their job or university task without any stress (Respondent #7).

Whereas, from the instrument of *wasatiyah*, it showed that the highest mean 4.08 on the statement:

- Balance helps me to be simple and fair

- I must balance in actions and behaviour.

Based on the highest score of the mean above, the students admit that this life must be balanced and not be materialistically excessive. Moreover, they also admit that balanced personality is very important, and their behaviour must be according to Islamic guidance.

Previous research by Shby Jamal and Zahra (2014) has supported that balanced personality is associated with life satisfaction. Young adults with a more positive character feel fewer negative emotions which leads to a higher satisfaction in life.

This reflects the good personality of young adults on their efforts to further develop their potential which is in line to create a holistic and integrated individual that is intellectually, spiritually, emotionally and physically balanced citizen and is based on trust and obedience to God. Because of that, the university system is also able to focus on shaping and developing students' personalities. The curriculum

and co-curricular systems are created is clear in shaping students' personalities in schools.

The personalities of young adult are not only shaped through the education system but also with various factors including families, friends, cultural influences, intelligence and emotions. Therefore, factors that influence personality development will produce different characters or personalities since the source of the development varies. The process in building an individual's personality must be continuous and comprehensive.

5.3.2 Research Objective 2

- To highlight the level of Muslim religiosity among young adults in private universities.

The level of Muslim religiosity of the respondents is discussed in this section. This analysis answers the second objective of this study. The level of Muslim religiosity is high with a mean value of 4.36. This finding is supported by a qualitative data where the level of Muslim religiosity showed through students who are performing prayer, strive to learn about Islamic religion, involve in Ramadan program during fasting and others. As said by respondents below:

Seorang Muslim yang betul-betul mentaati perintah Allah, yang menjaga pemakaian, adab pergaulan, social dan sebagainya, yang tidak melakukan dicegah, dilarang (Respondent #2).

A Muslim who strictly obeys the commandments of Allah, who takes care of dress, manners, social and so on, who does not do prevented, is prohibited (Respondent #2).

Ibadah, mungkin waktu tengah mengajar, mereka solat ke, itu pun boleh dijadikan sebagai religiosity untuk pelajar-pelajar IPTS ni (Respondent #5).

Worship, maybe in the middle of teaching, they pray to, that can also be used as religiosity for these IPTS students (Respondent #5).

Most of like basic things like praying and fasting, is kind of like been done (Respondent #6).

A student must do what religion told them to like the basic five pillars so if they don't do the five pillar it means that they are not the perfect Muslim enough but it didn't include going to haji yet because they are not capable to go there (Respondent #7).

For me When I have any problem happen in my university day, I will tend to voice out my problem to God. I rarely speak my problem to other people just certain people only because I think God is the best listener. So even though if I'm pray, I don't get what I want but I still believe that the god has given me the best. I think that I should have in my life (Respondent #7).

This reflects their level of Muslim religiosity as students and young adult during their academic life. Aghababei and Tekke (2018) had conducted a study on 255 Malay Muslim volunteers from universities in Malaysia and their results elucidated a level of religiosity that is high and closely related to their satisfaction of life.

Religion provides meaning and enhances the sense of purpose in life, through which it may contribute to people's wellness. Sahraian et al (2011) conducted a study on 271 undergraduate Muslim students and found that higher score on religious belief was significantly linked to the level of happiness. It seems that an individual's attitude towards religion can be considered an important determinant of happiness. In other words, if someone feels himself or herself in a

positive relationship with Allah, they will also feel happier. If religiosity highly predicts more happiness, it would be valuable to take religiosity into account in general mental health and well-being programs.

The university students reflect their Muslim religiosity through their daily 5 times a day prayer. During classes they would still go to pray to perform their obligations toward the religion and also fast during Ramadan. As the mosque or religious club organise the program for Muslim students to strengthen their faith student get involve with *usrah, halaqah* or religious program. This showed their level of Muslim religiosity during their young adult period.

Though the students busy with their duty and their role, they remember their Islamic obligatory and connect their life with the remembrance of Allah. As stated in the Noble Qur'ān (1996, 2: 153): ''O you who believe! Seek help in patience and the prayer. Truly! Allah is with *As-Sabirīn* (the patient)''. And: ''Those who believed (in the oneness of Allah Islamic Monotheism), and whose heart finds rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest'' (13: 28). From these two verses from the holy Qur'ān, it can be concluded that the human heart will find peace with the remembrance of Allah, as it is believed that Allah is our one and sole creator, so He would know what His servants require. Generally speaking, this young adult believe that Islam is central not only to their well-being, but also to their life itself.

5.3.3 Research objective 3

- To compare the mean difference in balanced personality and Muslim religiosity among young adults in private universities in terms of gender, age, CGPA, household income and education.

The results of the analysis of balanced personality and Muslim religiosity based on demographic characteristics such as gender, age CGPA, income and education are discussed in this subsection. This study is carried out using t-test and ANOVA methods. This data was supported through interview that has been conducted with 7 respondents.

The Difference in Mean Value of balanced personality based on gender, CGPA, age, income, education

As presented in the hypothesis of this study, gender, CGPA, age, income and education are expected to have a significant mean difference with balanced personality. This study proposes that the difference in gender, CGPA, age, income and education might contribute to the different levels of balanced personality. The findings support the proposed model which proposes that gender, CGPA, age, income and education influence the level of balanced personality.

For the gender it indicated that men are higher level on the balanced personality than female. But both genders showed a statistically accepted level of balanced personality. For males they have a more balanced element in terms of emotions and spirituality than females. They can manage their emotion very well and not express too much like the females. But this finding is not is support by the statement from most of respondent. They said that gender is not determine the level of balanced personality of students:

From my personal experience, gender doesn't have much influence. Its same between both male and female. If you find differences its maybe little to be significant. Maybe because the nature of girl more following and more complying and you might say that they less melawan confront us. so, it's just same je between male and female (Respondent #1).

For gender I think it relate with whom the student interact with who are their circle and friend (Respondent #7).

Students with the highest CGPA showed highest mean indicating that the students with the highest CGPA have a good balanced personality. This showed that the gain of a high self-esteem and balanced personality may influence attitudes and motivation. A balanced personality also influences how a student behaves in an educational and learning context. They are more self-disciplined and know how to manage their time and responsibilities as students very well. This according what stated by the respondents below:

Cgpa I see the difference. Higher cgpa usually have more balanced personality and those who are coming from religious school have more religiosity. From my experience in university higher cgpa the higher your balance personality and religiosity because they fully utilising their time and they are seriously taking student's life seriously and performing their role as optimal level. Study hard involving in many activities' extra curriculum activities. So, they have less time or energy to do thing that is not accordance Islam or against the rule and regulation. So that, what I observe the differences in cgpa. and those who have moderate and lower cgpa. after get result they frustrated and they don't have good coping strategi so they involve a lot of delinquent or even fall into deep anxiety or deep depression. During my time as counsellor here that is the problem for those students who are under 2.5 cgpa so that what they experience either because they own lack of self-discipline not study serious enough not taking colleges study serious enough (Respondent #1).

Yes I think cgpa will effect because sometime after hard work burning the midnight all study for the test or assignment project at the end they didn't receive or achieve the result that what they have struggle so they give up easily yes its will affect the personality and religiosity because they didn't realize that there is a special or hidden message from the god. we call it hikmah from they develop seeking knowledge is compulsion for every muslim and with the knowledge it will bring the student close to god. (R7).

Age can also affect the balanced personality. The higher the level of maturity of a student, the better they can think rationally and act in good manner and attitude. They also can understand that balance in life is very important. As the age increases, it means that there is an increase of their roles and responsibilities. As compared at the early age, young adult understands and empathises more towards the hardship of life, and this translates to them taking life more seriously.

This data supported by most of respondents:

Age has also relationship the more senior in 3rd year 4th year very busy with final year project and other things, so they are much more focusing on their study so this is what they have to do their time management wisely and they have to very focus and responsible for the responsibility so its good personality there. Senior student more going to mosque. Age influence little bit if not much (Respondent #1).

Okay, if this is the age of dorang, I want to say the best, there is none, only some of them still lack that personality, because he is still in the early stages after finishing school, so his personality is still looking for his identity. It's like he's still a teenager, so he's not really mature yet (Respondent #2).

In terms of age, maturity, yes of course. If you talk about age, I would talk about more on not biological age, but more on maturity affects. The higher, the older, the matured of the students, the better the balanced, much more balanced personality of the muslim as I would say (Respondent #3).

A higher income family showed a more balanced personality among young adults or students in private universities. Diving into balanced personality characteristics, students who originate from a higher income family tend to be more assertive and louder, have high self-esteem, are braver and are more determined

individuals. For lower income students, maybe they work hard to earn money during the studies and feel more inferior than other friends.

Therefore, higher level of balanced personality during young adult influences men, high CGPA, more matured in aging and the income status of family. Thus, this data is very important to help a university and dāi' to plan for future effective da'wah program.

The Difference in Mean Value of Muslim Religiosity based on gender, CGPA, age, income, education

As presented in the hypothesis of this study, gender, CGPA, age, income and education are expected to have a significant mean difference with Muslim religiosity. This study proposes that different gender, CGPA, age, income and education might contribute to the different levels of Muslim religiosity. The findings supported the proposed model that gender, CGPA, age, income and education influence the level of Muslim religiosity.

In relation to gender, a study by Abdel-Khalek (2012) on 227 Kuwaiti Muslim undergraduates indicated that religiosity is significantly correlated between men and women. Men obtained a higher mean score compared to women. In Islam, similar to other religions, multiple practices are available as coping mechanisms against everyday stresses and hardships to relieve anxiety and other negative mental states. Some examples of these multiple practises in Islam are ablution, prayer, reciting Qur'ān, remembering Allah, supplication or invocation, asking for Allah's forgiveness and fasting in Ramadan or on any other days.

Students with CGPA 3.30 until 3.70 have the highest mean recorded which translates to having more religiosity. The strength of the student's commitment to live his life in accordance with these commands refer to his level of religiosity. Their whole life of a Muslim is governed by the commands of Almighty Allah as contained in the Noble Qur'an and Sunnah. This is evident by the following verse of the Noble Qur'an say,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

Sūrah Al-an' am (6: 162).

Regarding the relationship between a student's religiosity and his academic achievement, those with the highest CGPA possess the most knowledge and they are students that involve and lead most of religious activities. They understand most of Islamic principle and try hard to follow and be a good Muslim. These students also always try hard not to be the best student but also to achieve perfection in all fields that they involve.

As Muslim preacher, Islam teaches us to aspire for perfection in whatever activity we do. The special steps should be taken to improve student religiosity by encouraging more involvement in religious activities. It is therefore incumbent on academician, leader and universities to constantly strive to improve the religiosity and academic performances.

While as for income status, there is no significant effect onto the Muslim religiosity. Islam as a religion that urge his followers to be a good person and to

obey Allah, regardless of their material wealth does not measure of their religiosity level toward God. It does not mean that if you have more money, you have more faith than a poor Muslim.

Islam doesn't measure piety of a person through material aspect for example money, property and assets. Prosperity is not only manifested by solely optimizing the fulfilment of material needs, but also the fulfilment of spiritual needs in an equal manner. Therefore, Islam aims to create benefits for people in their life and hereafter. In Islam, the essence of prosperity and happiness is not solely about how much wealth they have, but also about to what extent they keep aware and alert in showing faith and piety to Allah SWT.

5.3.4 Research objective 4 and 5

-To examine the impact of psychology of *da'wah* on balanced personality among young adults in private universities.

- To examine the impact of psychology of *da'wah* on Muslim religiosity among young adults in private universities.

As presented in hypotheses two, psychology of *da'wah* is expected to have a positive relationship with balanced personality of students. Accordingly, this study proposed that psychology of *da'wah* would have direct effect towards an individual's balanced personality. The result of the data analysis showed that there is a significant and positive link between psychology of *da'wah* and balanced personality.

Without any separation between psychology of *da'wah* and balanced personality, it can help young adult to have a better life during their studies. This can be seen through their active involvement between curriculum and co-curriculum. They can not only focus study on formal education such as in classroom or during lecturing time, but they are also able to involve themselves in outside class activities such as club, organization, students interchange program and other.

Students who engaged in co-curricular activities were able to manage time and become more disciplined. This is because co-curriculum education emphasized on the aspect of self-discipline. Therefore, psychology of da'wah needs to be emphasized in universities so that students' daily lives are better managed in line with the Islamic principle.

A study conducted by Choong et al. (2013) also supported our findings. Although there is a positive relationship between materialism and life satisfaction, but the study findings suggested that high level of religiosity changes the direction of relationship between materialism and life satisfaction. As the Islamic religion undervalues material possessions, a weak relationship between materialism and life satisfaction is expected.

As presented in hypotheses three in answering research objective five, psychology of *da'wah* is expected to have a positive relationship with Muslim Religiosity, specifically of students. Accordingly, this study proposed that psychology of *da'wah* would have direct effect on the Muslim Religiosity. The result of the data analysis showed that there is a significant and positive link between psychology of *da'wah* and Muslim Religiosity. The study by Perveen, Mehmood, & Yasin (2017), on 230 Muslim students from different departments of

University of Sargodha found that religiosity is an effective factor affecting materialism and life satisfaction. Individuals who had higher level of religiosity and low level of materialism showed more life satisfaction. Results reveal meaningful information to the top management of the university, researchers and teachers in designing intervention programs to reduce materialistic values and improve life satisfaction by enhancing gratitude and religious values in youths.

Another study has proven that religious commitment has a positive relation with life satisfaction, while a negative association with materialism (Burroughs & Rindfleisch, 2002; Elkins et al. 1988). Bushra, Subhani, and Ara (2013) argued that religious beliefs influence daily life and further explored that religiosity is positively associated with life satisfaction of students. Gull and Dawood (2013) also found similar findings regarding life satisfaction and religiosity. They concluded that religiosity is one of the vital inter aspects that may possibly affect life satisfaction.

Al Qur'an explains that faith and piety may bring effects on the good life. Humans are considered righteous if they were able to maintain the values of things, just so the condition remains unchanged as they are and properly function. The righteousness is an action that corresponds to the postulate of mind, the Al Qur'an, and the sunnah of Prophet Muhammad without faith, every work becomes nothing.

Therefore, psychology of da'wah is very important impart in young adult to make sure the personality that balanced during this age can bring prosperity for them. Moreover, religion that can be their canal and guideline for them in this period of them. To make sure their life successful and be the good generation for nation and civilization.

5.3.5 Research objective 6

- To evaluate the relationship between psychology of *da'wah* with balanced personality and Muslim religiosity with demographic characteristics (age, gender and CGPA) as moderators.

Demographic Background as a moderator in the relationship between psychology of *da'wah* and balanced personality

As presented in hypotheses four, age, gender and CGPA were expected to be the moderator in the relationship between psychology of *da'wah* and balanced personality. These perspectives are necessary and would be sufficient to establish a moderation effect. Accordingly, this study proposed that age, gender and CGPA would moderate the psychology of d*a'wah* and balanced personality. The result of the data analysis has shown a significant and positive link between psychology d*a'wah* and balanced personality when CGPA was being tested as the moderator in the existing relationship.

The higher CGPA possessed by the students may overcome the perception of balanced personality with a psychology of *da'wah*. Meanwhile, age and gender are not considered the moderator in the relationship between psychology of d*a'wah* and balanced personality as the effects are insignificant.

CGPA establishes a relationship between psychology of *da'wah* and balanced personality because it is easy for the preacher, for example an academician, leader, lecturer or advisor to deliver the message. The message that

pertains to knowledge in personality and good characteristic is easier to be delivered for a young adult especially students in universities.

They can understand and grab the message faster and attentive because of their level of knowledge and good processing of knowledge and information. Moreover, students who have high CGPA are always appointed as a leader or can act as an exemplifier to other friends. So, in this context, the students can be good preacher to portray as a good young adult who have balanced personality in term of their academic and other roles in university.

For age and gender, it is not a significant moderator between psychology of *da'wah* and a balanced personality. This might mean that the level of balanced personality and psychology of *da'wah* is not dependant on a person's age and gender. It might be influenced by other factors such as the environment and the message that been delivered. Regardless of age and gender, they also can be preacher that send the message to the target group.

Demographic Background as a moderator in the relationship between psychology of *da'wah* and Muslim religiosity

As presented in hypotheses four, age, gender and CGPA were expected to be the moderator in the relationship between psychology of *da'wah* and Muslim religiosity. These perspectives are necessary and would be sufficient to establish a moderation effect. Accordingly, this study proposed that age, gender and CGPA would moderate the psychology of *da'wah* and Muslim religiosity. The result of the data analysis has shown a significant and positive link between psychology of *da'wah* and Muslim religiosity when age and CGPA were being tested as the moderator in the existing relationship. Age and CGPA possessed by the students

may positively affect Muslim religiosity and this can be enhanced with psychology of *da'wah*.

Under this moderator, age and high CGPA have a relationship between psychology of da'wah and Muslim religiosity. When the students get older, they want to learn more about religion because they are more matured in facing life. Thus, it is easy for preachers to approach them, and they accept the messages with wholeheartedly.

Students with high academic performance are more highly able to manage their time and have more discipline. They take care of their attitude and behave with good character. They understand and perform their Muslims obligatory while play their role as students.

Meanwhile, gender is not a moderator in the relationship between psychology of *da'wah* and Muslim religiosity. This finding is supported by Steven Kraus (2013), where the religiosity personality is not significantly affected by gender. This somewhat contrasts with several studies (e.g., King et al., 2002) indicating that girls tend to be more religious than boys in the context of religious behaviours and practices. Religiosity is found to be associated with life satisfaction. Furthermore, different religious rituals are one of the predictors of life satisfaction among men and women (Jamal & Zahra, 2014).

Furthermore, for the level of religiosity is not dependent on gender, it is dependent on the individual knowledge and also their upbringing and education in family. So, the preacher does not need to rely on the gender but understand that whoever gets the message of Islam can increase their faith and understanding of Islam.

Abdel-Khalek (2006) previously had posited that religiosity is higher in women as compared to men. Religious commitment is also associated with how many times you engage in religious practices daily. As women spend more time at home, they might find more time for religious activities compared to men who are generally known as the breadwinners of the family.

In conclusion, in identifying the factors that can help preacher send the messages effectively it will help young adult get a benefit and good support from other are needed to ensure the student can lead a normal and better Muslim religiosity and balanced personality.

5.4 Implication

5.4.1 Theoretical Implications

This study investigated the factors (psychology of *da'wah*) that impact on Muslim religiosity and balanced personality in the Malaysian context, especially in the private institution.

Majority of the empirical studies had identified the various factors that impact on Muslim religiosity and balanced personality such as religious affiliation, income, possessions, property, health, social support, attitudes, and several factors of demographic background (marital status, age and position).

This study provides an empirical evidence on the direct and moderating effects of the psychology of *da'wah* on the students which is rarely found in the

studies of the Muslim religiosity and balanced personality (also the existence of moderators; age, CGPA and gender). Therefore, this study addresses this issue by examining the effect of psychology of *da'wah* on students' personality

5.4.2 Contextual Implications

It was found that *da'wah* has different impacts on individuals but most of them agree that *Da'wah* has spiritual impact. This is in line with the current research where it was found that psychological *da'wah* is aimed to yield religiosity and balanced personality among young adults. Besides that, efforts to study religiosity in human personality are also important since there are positive connections between the factors of personality and the religiosity.

The application of psychology of *da'wah* is seen to have had a positive impact on Balanced Personality and Muslim Religiosity of young adults. This is because, with the existence of faith and knowledge, it can provide awareness to Muslim young adults about their status on this earth, as slaves and also the caliph of Allah. In other words, in managing any problems, young adults can protect their status as servants and caliphs of Allah because they have faith and knowledge about Allah.

Young adults will also be able to control themselves from performing actions in accordance with their desires if it is based on the characteristics of balanced personality and Muslim religiosity. With the stability of faith and knowledge, one will always be able to control himself from doing an act of lust. A person also will always be persistent and consistent in order to create a cautious, honest, trustworthy, fair and patience and avoiding the disgraceful nature.

This is in line with the goal of *da'wah* which is the practice of doing the things that *ma'ruf* and leaving the wrong doings. Furthermore, it is also capable of

producing more responsible young adults. This is because psychology of *da'wah* approaches such as purification of soul is the practice that calls upon all mankind to always count or control themselves from doing something. The practice of purification of soul is one's practice to cure their heart of all forms of mental illness and bad qualities. The good heart will produce good character and create good (*maḥmūdah*) qualities, while the bad heart will build the characteristics of evil (*madhmūmah*) in young adults.

The practice of psychology of d*a'wah* is to cleanse a person from all disgusting traits and heart disease such as *takabbur*, *riyā'*, jealousy, greed and love for the world. At the same time, it is also possible to express the balanced personality and Muslim Religiosity.

Therefore, this psychological *da'wah* is deemed important as to encourage young adults to develop a balanced personality and improved religiosity as these two elements are crucial in an individual's wellbeing. So, it can be seen that psychological d*a'wah* is effective and should be applied all around the world as Islam is an all-encompassing religion.

5.5 Recommendation

The recommendations for future study are:

i. Inclusion of Islamic theories and practices in doing *da'wah*

Islam connotes that a person should turn to Allah to gain strengths and to perform repentance in order to divert their focus and attention to more positive elements in their life. Religious beliefs can have protective effects and encourage

social support seeking behaviour. They are also effective in developing resiliencies, hope and promoting positive religious coping.

ii. Providing a new guidance and direction for the *dā'ī* (preacher) in delivering *da'wah* to young adults.

This research shows that as in the Muslim's culture, the guidance of da'wah has been standardized in the Qur'ān and Hadith (which are delivered through the thoughts and practices of Prophet Muhammad. The researcher found that when people try to argue, they underestimate all the things that are granted by our Almighty God (Allah S.W.T), they forget to appreciate every single things that Allah has bestowed upon them. In result, they are struggling in despair, feeling loneliness, cannot perform well in practicing Islam, depression and self-devastated. This study perhaps can help in providing a new guidance and direction to all the *dā'ī* in conveying *da'wah* to young adults. The way a *dā'ī* delivers and communicates with these young adults could generate the spiritual capital towards Allah's guidance and potentially switch their minds to stay in peace, get a stable life and being responsible in every action they do.

iii. Study on the skill of conveying *da'wah*

Through the observation, it was also found that when people talk about *da'ī* they know that he/she is someone who is responsible in conveying Islamic information in order to achieve a certain level of objective and embrace the positive values such as obedient, trust, hope, knowledge, gratefulness and contradicting the negative characteristics as disbelief, arrogance and ignorance. In certain issues, the *dā'ī* should genuinely understand about human diversity

especially towards young adult in this global era that could impact the religiosity. This can also direct the *dā'ī* to imply a broad range of knowledge in a manner that may affect young adult's emotion in a good way.

iv. Study on the level of spiritual awareness among the *dā'ī*.

In the light of the findings of this study, the *dā'ī* can increase the level of spiritual awareness when giving the *da'wah* . Different kinds of views may reflect the process of practising according to the norms of Islamic spirituality. This is understandable when a *dā'ī* can approach the young adult in regards to believing Allah and the fundamentals of Islam. Spiritual awareness should not be left unattended when it is rather supported and intertwined with morality in life. Interestingly, this study could help the *dā'ī* to observe and spread awareness that suits all the level of age by using the method of psychology of *da'wah*. As a result, the young adults would ordinarily use their senses and imagination to capture the information and provide a sustainable platform for spiritual discipline, thus practicing it in a right way.

v. A study on the challenging face by *dā'ī* in preaching young adult.

From the Islamic point of view, the teaching in the Qur'ān helps students to work through problems and use it to challenge their negative thinking and to promote positive thinking. Religious identity greatly influences a person's wellbeing through many ways, while believing in the power of Allah which has exhibited and resulted in better treatment outcomes. The task of a *dā'ī* towards preaching a young adult is not easy and very challenging. No matter what kind

of method we use, if there is an ambiguous information that comes across to influence them, they will accept it without doubt. So, the *dā'ī* needs to remember how to build the base of psychology of *da'wah* and the centre of the spirituality should be made straightforward as the reason that religion of Islam appreciates goodwill and particularly in relation to developing the good communities, thus divine positivity and balanced transformation on oneself.

5.6 Limitation

The study has a few limitations that need to be addressed and to provide more opportunities for further studies in the related field. Although the demographic information indicated in this study exhibited that the students are represented by the Malay race, from Islamic background and have more female respondents over their counterparts, more studies can be made to understand the Muslim personality and religiosity clearly. The study with its restricted ability can only be conducted in two states of the peninsular Malaysia. More studies need to be conducted on the remaining students' populations especially in the East of Malaysia particularly Kelantan and Terengganu and West Malaysia which are Sabah and Sarawak. There are many other psychological *da'wah* conditions and factors that may be related to the religiosity and balanced personality of the students which have not been studied. The study also only used one inventory that is originally developed and used on Malaysian population. The rest of the instruments used are adopted from foreign inventories although it has been tested and adopted in other Muslim countries. Thus, it may not capture the true essence of psychological *da'wah* within the actual local context. The use of instruments that

may be appropriate to Eastern Muslim context could be developed for future studies.

5.7 Chapter Summary

This study was conducted to analyse the impact of psychology of *da'wah* on Muslim religiosity and balanced personality. The objectives of the study are (1) To identify the level of balanced personality among young adults in private universities, (2) To highlight the level of Muslim religiosity among young adults in private universities, (3) To compare the mean difference in balanced personality and Muslim religiosity among young adults in private universities based on gender, age, CGPA, (4) To examine the impact of psychology of *da'wah* on balanced personality among young adults in private universities , (5) To examine the impact of psychology of *da'wah* on Muslim religiosity among young adults in private universities and (6) To evaluate the demographic characteristics (age, gender and CGPA) as the moderator in the relationship between psychology of *da'wah* and balanced personality and Muslim religiosity

This study is a mix method that combine between quantitative and qualitative study. It has applied the survey method using self-administered questionnaire as a tool to measure variables in this study such as psychology of *da'wah*, Muslim religiosity and balanced personality and also open ended interview questions. . Data were collected at two states namely, Kuala Lumpur and Selangor. A total of 496 students for survey and 7 respondents for interview in private universities. The results of the quantitative study were obtained through EFA analysis using SPSS AMOS version 22 and Smart PLS version 3.0 software and thematic and content analysis for qualitative study. From the CFA measurement model, it was proven that all the hypotheses were supported.

The result of the data supported fifteen out of eighteen hypotheses, namely (1) significant mean difference in balanced personality and Muslim religiosity among young adults in Private Universities based on gender, CGPA, age, household income and education, (2) Impact of psychology of *da'wah* on balanced personality and Muslim religiosity among young adults in Private Universities and age and CGPA as the moderator in the relationship between psychology of *da'wah* and balanced personality and Muslim religiosity. Therefore, this study has provided evidence on the impact of the psychology of *da'wah* on balanced personality and Muslim religiosity.

The study has a few limitations that need to be addressed in providing more opportunity for further studies in the related field. More studies can be carried out on other religious beliefs to understand the non-Muslim's personality clearly. More studies need to be conducted on the remaining student populations in the East Malaysia particularly Kelantan and Terengganu and West Malaysia which are Sabah and Sarawak. As an overall conclusion, this study has successfully achieved all the research objectives, namely; (1) To identify the level of balanced personality among young adults in private universities, (2) To identify the level of Muslim religiosity among young adults in private universities, (3) To compare the mean difference in balanced personality and Muslim religiosity among young adults in private universities based on gender, age, CGPA, household income and education, (4) To examine the impact of psychology of *da'wah* on balanced personality among young adults in private universities, (5) To examine the impact of psychology of *da'wah* on Muslim religiosity among young adults in private universities and (6) To identify the demographic characteristics (age, gender and

CGPA) as the moderator in the relationship between psychology of *da'wah* with balanced personality and Muslim religiosity.

5.8 Conclusion

Young adult experiences huge changes and confusion in their role and experiences an identity conflict during the process from teenage years to their adulthood period. Young adult is a period that full of complexity and challenges. This is reflected on the process of thinking, behaving, and acting especially in personality and religiosity. In order to think and behave rationally and in accordance with religion, young adult need an element that help to guide a correct path.

Therefore, through psychology of *da'wah*, young adults are expected to be a good Muslim and have a balanced personality which are in accordance with Islamic teachings. The findings of this study reveal how the practice of psychology of *da'wah* for young adult especially in private universities in this contemporary society. Using the universal principles of *da'wah* and psychology embedded in the core Islamic teachings and sources, and the tools of persuasion on young adult.

Psychology of *da'wah* is suitable for every dā'ī to apply it in transfer a good message. The preacher should ensure that the principles and work of preaching Islam based on strong faith should be instilled during communicate and persuade individual for a good message of Islam. This need to be done in order to uphold the level of satisfaction, peace and harmony as it does encompass balanced between material and spiritual elements. Thus, the aim of achieving balanced personality and Muslim religiosity among young adult in universities specifically could be realized if every preacher understands the importance of applying to combine a psychological approach in *da'wah* field.

To implement psychology of da'wah in universities, the management and execution must promote the concept and approach as guideline as this align with basic objective of Islamic affairs in practising Islam as part of *da'wah* activities. It seems like universities especially in the private sector which more focuses more on profit do not have the capacity to inculcate the Islamic virtues comprehensively. In certain private universities, the balanced personality and religiosity does not receive much attention as the value are not practiced comprehensively by public and certain private entities.

The finding of this research will be helpful to private and public universities as a guideline. It also will be helpful to all lecturers, academician, students, leaders and policy makers in term of deepening their understanding of the psychology of da'wah and their impact on young adults' personality, attitude, religiosity and behaviour.

Psychology of *da'wah* encounters with other method in approaching young adult needs to be well rooted in the Islamic sources, objectives, programme, organization and teachings process. Preachers have a responsibility in promoting Islam and its good values to be practiced by young adult. The flexibility engrained in the teachings of Islam needs to be applied in varying circumstances to solve the problems as was discreetly done by the Prophet Muhammad (peace be on him) in varying situations and circumstances. Preachers can promote the universal message of Islam in its spirit and form, promote human kindness and transfer a good message of Islam to the young adult.

Therefore, using psychology of *da'wah,* a preacher must pay serious attention to psychological aspects of feelings, personality, and interaction of the young adult and their level of religiosity. Lecturers, preachers and parents should

be well equipped with knowledge regarding the young adult personality and the psychological approach other than Islamic knowledge. This knowledge will help in guiding the young adult towards balanced personality and Muslim religiosity in stability of academic, role, leadership and life.

The message for young adult is aimed at providing guidance in the life and role, to help the young adult realize the personality and foster a good self-concept. Preacher can use a modelling technique in transfer a good example and can be followed by young adult. Preachers have to show the balanced personality and Islamic teaching for example prayer, fasting, be kind, use a good word, manage stress, handle emotion in manner and good attitude. Shortly, the preacher must fulfil an approach that can engage with target group effectively.

Perhaps with the extension of dedicated efforts, the current knowledge and understanding about this topic could be further be broadened and enhanced in future research. It would be also useful for future research to consider other potential variable in addition to the study.

In general, this study has contributed to the refinement and advancement of the knowledge in psychology of da'wah as a means of *da'wah* for young adult. This study introduced new dimensions of da'wah for young adult and to practice it in running organization and institution.

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