CHAPTER 4

DATA ANALYSIS

4.1 Introduction

The chapter begins with the respondents' demographic details and their profiles, including the result of a demographic profile, analysis of assumptions, exploratory factor analysis, and the result of confirmatory factor analysis including the goodness of fit of the measurement model, validity, and reliability. Lastly, a discussion on the quantitative data base on structural model validity and data from qualitative analysis will be presented.

4.2 Respondents' Profile

This study aims to establish a link between balanced personality, psychology of *da'wah* and Muslim religiosity. In order to answer all the research questions, this research was using mix method design both quantitative and qualitative method, sampling and data analysis.

Base on quantitative research, a set of survey questionnaire were distributed to seventeen private universities in Malaysia. The respondents who took part in this survey consisted of 496 students in which 31.5 percent (N = 156) of the respondents were male and 68.5 percent (N = 340) of the respondents were female.

For qualitative research, a semi structured interview questions have been asked to seven respondents base on purposively sampling technique. All seven respondents from five universities, five of them were academician, deputy dean, club advisor, counsellor and psychologist whereas two of the were students.

Table 4.1 illustrates the demographic profile of respondents in Malaysian private universities. Most of the respondents were doing their Degree (91.1 percent, N = 452), and Diploma (8.9 percent N = 44). In terms of age, 62.5 percent (N = 310) were 21 – 23 years, 24.2 per cent (N=120) were 24 – 25 years, 6.9 per cent (N=34) were 18 – 20 years and another 6.4 percent were 26 and above (N = 32).

Majority of the respondents who responded to the survey obtained CGPA below 3.00 (29.4 percent, N = 146), CGPA between 3.01-3.30 were 27 percent (N=134), and the CGPA 3.70 and above were 11.7 percent (N=58). Finally, in comparing the demographic factor based on income, majority of the respondents with 54.8 percent (N = 272) of the respondents have income below RM2000 and the highest income was RM10,001 and above which was 3.6 per cent (N=18).

Table 4.1 Demographic and Profile Details of Samples

Characteristic	Frequency	Percentage	Cumulative Percentage
Gender (n=496)			
Male	156	31.5	68.5
Female	340	68.5	100
Education (n=496)			
Diploma	44	8.9	91.1
Degree	452	91.1	100
Age (n=496)			
18 -20	34	6.9	6.9
21-23	310	62.5	69.4
23-25	120	24.2	93.5
26 and above	32	6.4	100
CGPA (n=496)			
Below 3.00	146	29.4	29.4
3.01 – 3.30	134	27.0	56.5
3.31 – 3.50	98	19.8	76.2
3.51 – 3.70	60	12.1	88.3
3.70 and above	58	11.7	100
Income (n=496)			
Below RM2000	272	54.8	54.8
RM2001 –	118	23.8	78.6
RM5000	52	10.5	89.1

Characteristic	Frequency	Percentage	Cumulative Percentage
RM5001-RM7000	36	7.3	96.4
RM7001 – RM10000	18	3.6	100
RM10001 and above			

Table 4.2 illustrates the profile of respondent's base on interview that has been done. It shows respondent as a number start from number 1 until seven. The respondents were assigning based on number. The demographical background known for their gender, university and status in universities.

Table 4. 2 Profile of Respondents Interview

RESPONDENT	GENDER	UNIVERSITY	STATUS
#1	Female	Universiti Tenaga Nasional (Uniten)	-Academician -Counselor -Discipline committee
#2	Male	Universiti Kuala Lumpur (UniKL)	-Academician (Islamic Studies) -Deputy Dean Students Affair
#3	Female	Management and Science University (MSU)	-Academician -Counselor/ Psychologist - Club Advisor
#4	Male	Universiti Tuanku Abdul Rahman (UTAR)	-Academician (Islamic Studies) -Club Advisor
#5	Female	Open Universiti Malaysia (OUM)	-Academician -Coordinator of student's program
#6	Female	Universiti Kuala Lumpur (UniKL)	-Degree Student
#7	Female	Universiti Tenaga Nasional (Uniten)	-Degree student

4.3 Descriptive, Inferential, Content and Thematic Analysis Result

In this section, the descriptive analysis drawn from the IBM SPSS Version 23.0 outcomes were used to analyse the data. It is applied as an attempt to answer research objective one, two and three. Research objectives four until six will use both quantitative and qualitative analysis. The quantitative analysis will draw from Structural Equation Modelling using Smart PLS version 3.0.

The result of quantitative analysis will be supported and interpreted by the qualitative data using thematic and content analysis. The content and thematic analysis gathered from the verbatims by respondents that has been interviewed.

4.3.1 Objective One: Level of Balanced Personality

Table 4.3 illustrates the descriptive analysis which has been extracted. The descriptive analysis shows the level of balanced personality. As mentioned in Chapter Three, the variables of balanced personality were gauged based on a 5-point Likert scale. The rationales for doing so have been justified in Chapter Three. The levels of balanced personality were noted based on the mean scores.

Table 4.3 Level of Balanced Personality

Item	Statement	Mean	Standard Deviation
BP1	I know the concept of Balance (*WasaÏiyyah*)	3.70	0.837
BP2	Balance (*WasaÏiyyah*) helps me to find the right partner, place and time for focus	3.87	0.828
BP3	Balance (*WasaÏiyyah*) is important in my life	4.06	0.813
BP4	Balance (*WasaÏiyyah*) affects my life everyday	4.03	0.803
BP5	Balance (*WasaÏiyyah*) helps me to be simple and fair	4.08	0.779
BP6	The concept of Balance (*WasaÏiyyah*) able to guide and be a guidance to me	4.04	0.734
BP7	I should strive to be Balance (*WasaÏiyyah*) in anything worthwhile.	4.01	0.765

Item	Statement	Mean	Standard Deviation
BP8	I should be Balance (*WasaÏiyyah*) between physical and spiritual	3.99	0.806
BP9	I must Balance (*WasaÏiyyah*) in actions and behavior	4.08	0.809
BP10	I become strong when no fanaticism and prejudice toward something	3.83	0.891
BP11	I practice Balance (*WasaÏiyyah*)in my life	3.83	0.85
Total Mean Average		**3.96**	**0.664**

4.3.2 Objective Two: Level of Muslim Religiosity

Table 4.4 illustrates the descriptive analysis which has been extracted. The descriptive analysis shows the level of Muslim religiosity. As mentioned in Chapter Three, the variables of Muslim religiosity were gauged based on a 5-point Likert scale. The rationales for doing so have been justified in Chapter Three. The levels of Muslim religiosity were noted based on the mean scores.

Table 4.4 Level of Muslim Religiosity

Item	Statement	Mean	Standard Deviation
MR1	Allah swt will not forgive sins that was done intentionally	2.57	1.456
MR2	Every deed that is perform by a matured person will be counted in the judgement day	4.31	0.860
MR3	All Islamic ruling can be amended to suit current needs	3.69	1.094
MR4	When Allah swt bring calamity to an area, both Muslim and non-Muslim will suffer the effect	3.89	1.067
MR5	All human action must be performed as a symbol of submission to Allah swt	4.25	0.846
MR6	Islamic teaching does not fulfil the need of human nature	2.38	1.430
MR7	A person who holds firmly to religious belief will never encounter challenges in life	2.77	1.288
MR8	Allah swt command can be broken to fulfil worldly need	2.68	1.397
MR9	I strive to learn more about Islamic religious knowledge and command	4.27	0.746
MR10	I feel peace listening to Qur'ānic recitation	4.55	0.728

Item	Statement	Mean	Standard Deviation
MR11	I care for my Muslim brothers like I care for my own self	4.38	0.728
MR12	I strive to learn and understand the meaning of every Qur'ānic verses	4.16	0.824
MR13	I invite others to perform solat together	3.87	0.935
MR14	I did not tell the disgrace of others	3.66	0.991
MR15	I strive to hide my good deed from other people knowledge	3.84	0.882
MR16	I always discuss about religious matters with my friends	3.72	0.936
MR17	I refer to the expert when I have questioned about religious matter	4.26	0.758
MR18	I felt anxious when I hurt my parents feeling	4.54	0.676
MR19	I used public properties with care	4.31	0.706
MR20	I feel good when I say good things about my friend	4.43	0.715
MR21	I prefer to work and earn money than asking from others	4.39	0.831
MR22	I will donate certain portion of my money every year	4.08	0.843
Total Mean Average		**4.36**	**0.537**

4.3.3 Objective Three - Differences in Mean Value based on Demographic Background

Next, the descriptive analysis was also used to answer the third research objective. The differences in mean value of balanced personality and Muslim religiosity based on the demographic factors were done by testing the following research hypotheses.

Balanced Personality

H1a: There is a significant mean difference in balanced personality among young adults in Private University in Malaysia based on gender.

Table 4.5 Independent Sample t-Test Result to determine differences in Gender – Balance Personality

Hypothesis	Items	Group	N	M	SD	T	P	Result
H1a	Gender	Female Male	340 156	3.882 4.132	0.63 0.68	111.864	0.000	Supported

The independent sample *t*-test of 95 percent confidence level was executed to determine the significant differences based on gender when using the following hypotheses. Table 4.5 presents the result of the *t*-test regarding balanced personality based on demographic background with reference to the research hypotheses. Analysis indicates that there are significant mean differences in gender (t=111.864, p = 0.00). Male respondents showed a higher level of balanced personality (mean for female = 3.88; mean for male = 4.13) but this difference was statistically significant. Therefore, H1a was supported, as demonstrated in Table 4.5 above. The level of a balanced personality was significantly different with gender.

H1b: There is a significant mean difference in balanced personality among young adults in Private Universities based on CGPA.

H1c**:** There is a significant mean difference in balanced personality among young adults in Private Universities based on age.

H1d**:** There is a significant mean difference in balanced personality among young adults in Private Universities based on household income.

H1e**:** There is a significant mean difference in balanced personality among young adults in Private Universities based on education background.

Table 4.6 One Way ANOVA Result to Determine Differences in Age, CGPA, Education, Income – Balanced Personality

Hypothesis	Variables	Group	N	M	SD	F	P	Result
H1b	CGPA	Below 3.00	146	3.91	0.68	2.670	0.03	Supported
		3.01 – 3.30	134	3.84	0.65			
		3.31 – 3.50	98	4.08	0.63			
		3.51 – 3.70	60	4.10	0.58			
		3.71 and above	58	3.97	0.70			
H1c	Age	18-20	34	4.06	0.47	2.216	0.05	Supported
		21-23	310	3.93	0.65			
		24-25	120	3.94	0.73			
		26 and above	32	4.18	0..65			
H1d	Income	Below RM2000	272	3.92	0.70	3.918	0.00	Supported
		RM2001-RM5000	118	3.89	0.69			
		RM5001-RM7000	52	4.12	0.65			
		RM7001-RM10000	36	4.09	0.49			
		RM10001-and above	18	4.13	0.59			
H1e	Education	Diploma	44	3.87	0.63	2.133	0.00	Supported
		Degree	452	3.96	0.66			

Table 4.6 shows the analysis that indicates that there are differences in CGPA (F = 2.670, p = 0.03), age (F = 2.216, p = 0.05), income (F = 3.918, p = 0.00) and education (F = 2.13, p = 0.00) and they were statistically significant based on the balanced personality. From that perspective, it can be concluded that the research hypotheses: H1b, H1c, H1d and H1e were supported.

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Muslim Religiosity

H1g: There is a significant mean difference in Muslim religiosity among young adults in Private Universities based on gender.

Table 4.7 Independent Sample t-Test Result to determine differences in Gender – Muslim Religiosity

Hypothesis	Items	Group	N	M	SD	T	P	Result
H1g	Gender	Female	340	4.35	0.50	159.905	0.000	Supported
		Male	156	4.37	0.60			

The independent sample *t*-test of 95 percent confidence level was executed to determine the significant differences based on gender, when using the following hypotheses. Table 4.7 presents the result of the *t*-test regarding Muslim religiosity based on demographic background with reference to the research hypotheses. Analysis indicates that there are significant mean differences in gender (t=159.905, p = 0.00). Male respondents showed a higher level of Muslim religiosity (mean for female = 4.35; mean for male = 4.37). This difference was statistically significant. Therefore, H1g, was supported, as demonstrated in Table 4.7 above.

H1h: There is a significant mean difference in Muslim religiosity among young adults in Private Universities based on CGPA.

H1i**:** There is a significant mean difference in Muslim religiosity among young adults in Private Universities based on age.

H1j**:** There is a significant mean difference in Muslim religiosity among young adults in Private Universities based on household income.

H1k**:** There is a significant mean difference in Muslim religiosity among young adults in Private Universities based on education.

Table 4.8 One Way ANOVA Result to Determine Differences in Age, CGPA, Education, Income – Muslim Religiosity

Hypothesis	**Variables**	**Group**	**N**	**M**	**SD**	**F**	**P**	**Result**
H1h	CGPA	Below 3.00	146	3.91	0.68	2.670	0.03	Supported
		3.01 – 3.30	134	3.84	0.65			
		3.31 – 3.50	98	4.08	0.63			
		3.51 – 3.70	60	4.10	0.58			
		3.71 and above	58	3.97	0.70			
H1i	Age	18-20	34	4.29	0.59	3.591	0.05	Supported
		21-23	310	4.35	0.50			
		24-25	120	4.37	0.58			
		26 and above	30	4.51	0.49			
H1j	Income	Below RM2000	272	4.31	0.57	1.599	0.17	Not Supported
		RM2001-RM5000	118	4.43	0.48			
		RM5001-RM7000	52	4.45	0.46			
		RM7001-RM10000	36	4.38	0.49			
		RM10001-and above	18	4.35	0.50			
H1k	Education	Diploma	44	4.47	0.38	2.307	0.00	Supported
		Degree	452	4.35	0.54			

Table 4.8 shows the analysis that indicates that there are differences in CGPA (F = 2.670, p = 0.03), age (F = 3.59, p = 0.05), and education (F = 2.30, p = 0.00) and they were statistically significant. Meanwhile difference in income (F = 1.599, p = 0.17) does not significantly affect Muslim religiosity. From that perspective, it can be concluded that the research hypotheses: H1h, H1i and H1k were supported while H1j was not supported.

4.3.4 Objective Four and Five – Analysis Using a SEM – Partial Least Squares (PLS) and Content and thematic Analysis

For quantitative data, it used measurement model in SEM using Smart PLS version 3.0. Structural Equation Modelling (SEM) is an advanced statistical analysis method used to decipher complex relationships between constructs across various disciplines such as social sciences. SEM is proven to be especially useful when it comes to the evaluation of more complex and sophisticated multivariate data analysis relationships. SEM allows for simultaneously analysis of multiple variables (Hair et al., 2010). As discussed earlier in Chapter 3, Smart PLS (version 3.0) is a suitable application that can be used to analyse and test the data in this study for several reasons, especially when the sample size is small.

The process starts with data screening, followed by identifying missing data, testing the statistical assumption, testing the normality, detecting the outliers, and conducting linear and homoscedacity and multicollinearity tests. Table 4.9 summarizes the steps used to evaluate and test both the research model and hypotheses:

Table 4.9 Systematic Evaluation of PLS-SEM Results

Stage 1: Measurement Model Evaluation • Internal Consistency • Convergent Validity • Discriminant Validity
Stage 2: Analysing Research Model
Stage 3: Analysing Research Model • Significance and the relevance of the structural model path coefficients • Coefficient of determination R^2 • f^2 effect sizes • The predictive relevance Q^2 and q^2 effect sizes

In stage 1, the measurement model is used to assess various measures of reliability and validity. Estimation of measurement parameters include all the relevant links between the constructs and their corresponding items (also referred to as their loadings) and the linear links between each construct (also referred to as their path coefficients) that can be done concurrently (Chin, 2010).

Since this study only involves reflective constructs, their reliability and validity will be assessed using CFA with Smart-PLS. In stage 2, structural model assessment will be carried out on the final research model. Several tests were conducted including the assessment of the coefficient of determination R^2, effect sizes f^2, predictive relevance Q^2 and effect size q^2 to test the research hypotheses by evaluating the relevance and significance of the structural model path coefficients. For the quantitative result of objective four and five stated in sub chapter 4.4.1 and 4.4.2. In this chapter the result will be showed detail with measurement model assessment and structural model assessment.

The second, qualitative phase in the study will focus on explaining the results of the statistical tests, obtained in the first, quantitative phase. Case studies using in-depth interview have been done to get the data. Base on the interview data that has been recorded will be transcribe into verbatim.

Later, the important points of interview will be selected, and researcher will be identified and the excerpt will be put into coding and themes. This is done manually using table of coding and it will be continued to identify the category and the concept of all the passages. Under this process, the researcher used the knowledge to analyse and synthesis the concepts based on the similarities of the idea of the interview and literature review. All of this process of data analysing are

known as thematic and content analysis. This process applied in find out research objective four, five and six (refer sub chapter 4.5)

4.3.5 Objective Six – demographic Characteristics as a Moderator

4.3.5.1 Hypothesis 4a

H4a: Age as a Moderator in Relationship between psychology of *da'wah* and balanced personality

The fundamental objective of this section is to empirically test the research hypothesis H4a which is concerned with analysing the moderating effect of age between psychology *of da'wah* and balanced personality. A moderator has the characteristics of changing the strength and sometimes the direction of a relationship between two constructs in a study (Hair et al., 2016).

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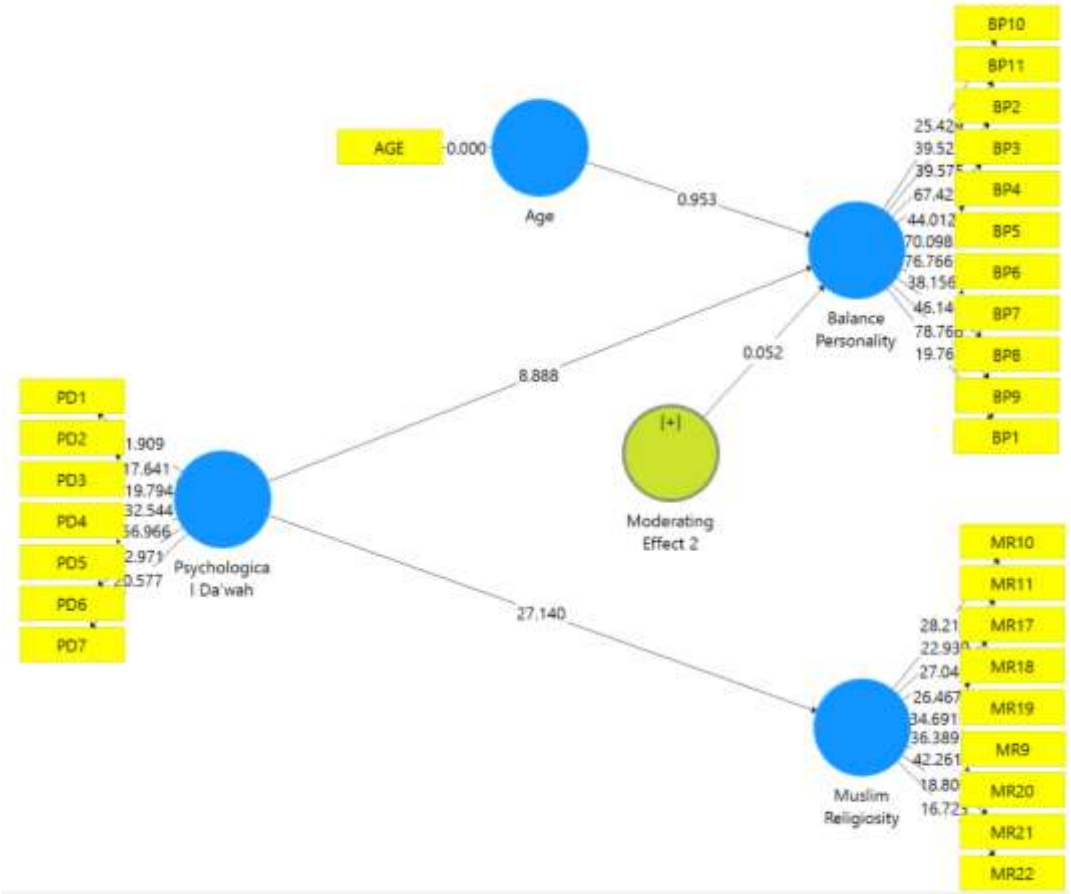

Figure 4.1 Moderating Effect of Age

As advocated by Preacher and Hayes (2008), Hayes, Montoya, and Rockwood (2017) and Hair et al. (2016), a moderating effect of age was added into the model and the bootstrapping procedure was ran with 496 bootstrap cases, 5000 bootstrap samples using the no sign changes option, and mean replacement for missing values to carry out the significance test for the moderator. The analysis resulted with a t-value of 0.052 (<1.96) with p = 0.001 (>0.05) for the path linking the age as moderator. Thus, it can be concluded that the moderating effect is statistically significant, indicating that H4a was not supported.

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This was agreed by respondent five (R#5). She also agreed that age does not affect a balanced personality while other six respondents agreed that age can affect balanced personality of adult. This is based on the excerpt below:

"Rasa macam takde beza, dia depend kepada pegangan masing-masing, latar belakang pendidikan, dari aspek gender, pada pendangan saya, secara peribadi, tidak ada beza. Saya takde maklumat, maksudnya dari aspek data statistic tu tak ada, tapi personally, saya rasa CGPA jugak tidak menjadi salah satu faktor sama ada seseorang itu kuat pegangan dari aspek keagamaan ataupun tidak, tak kira la Islam ke, ataupun non-Muslim, sebab mungkin dari aspek adab dan sebagainya tu, rasanya mungkin kita tak melihat pencapaian pendidikan academik sebagai satu ukuran kepada tahap tinggi ataupun rendah dari aspek keagamaan masing-masing. Sama untuk umur dan pendapatan ibubapa jugak"(Respondent #5).

"I do not think there is any difference, it depends on their individual beliefs, educational background and gender, so in my point of view, personally, there is no difference. I do not have any information, as in, I do not have any aspect of the statistical data, but personally, I do not think CGPA is one of the factors whether a person is religious or not, regardless of whether he is Muslim or non-Muslim, because maybe from the aspect of manners and so on, it seems that we may not see the achievement of academic education as a measure to the high or low level of their respective religious aspects. Same for age and income of parents as well. (Respondent #5).

Age is not related with the psychology of da'wah and balanced personality of adult. Respondent five (R#5) said the personality of adult does not depend much on age but rather their belief system and educational background of adult. Age is not a moderator in relationship between psychology of *da'wah* and balanced personality.

Age does not have any effect on the balanced personality of an adult because there is no indication that the older people have better knowledge for the psychology of *da'wah*. Someone who is younger, even if they are still in high school may have a better-balanced personality if they receive a good da'wah. From a different perspective, if all ages have the same knowledge of da'wah in the

beginning and receive it from the same dāi', some will say the younger person will absorb the knowledge better, however, those that possess the initiative of wanting to learn and obtain the knowledge given will have a better chance of gaining balanced personality.

The outcome in the hypothesis may be the result of the respondent not having any access to any data on their students. There is a possibility that if they knew the exact data, they might change their opinion based on the data that they have. As this is only their personal opinion, it might be restricted to only what they know and not what the true data of their universities.

4.3.5.2 Hypothesis 4b

H4b: Gender as a moderator in the relationship between psychology of *Da'wah* and balanced personality

The fundamental objective of this section is to empirically test the research hypothesis H4b which is concerned with analysing the moderating effect of gender between psychology of *Da'wah* and balanced personality. A moderator has the characteristics of changing the strength and sometimes the direction of a relationship between two constructs in a study (Hair et al., 2016).

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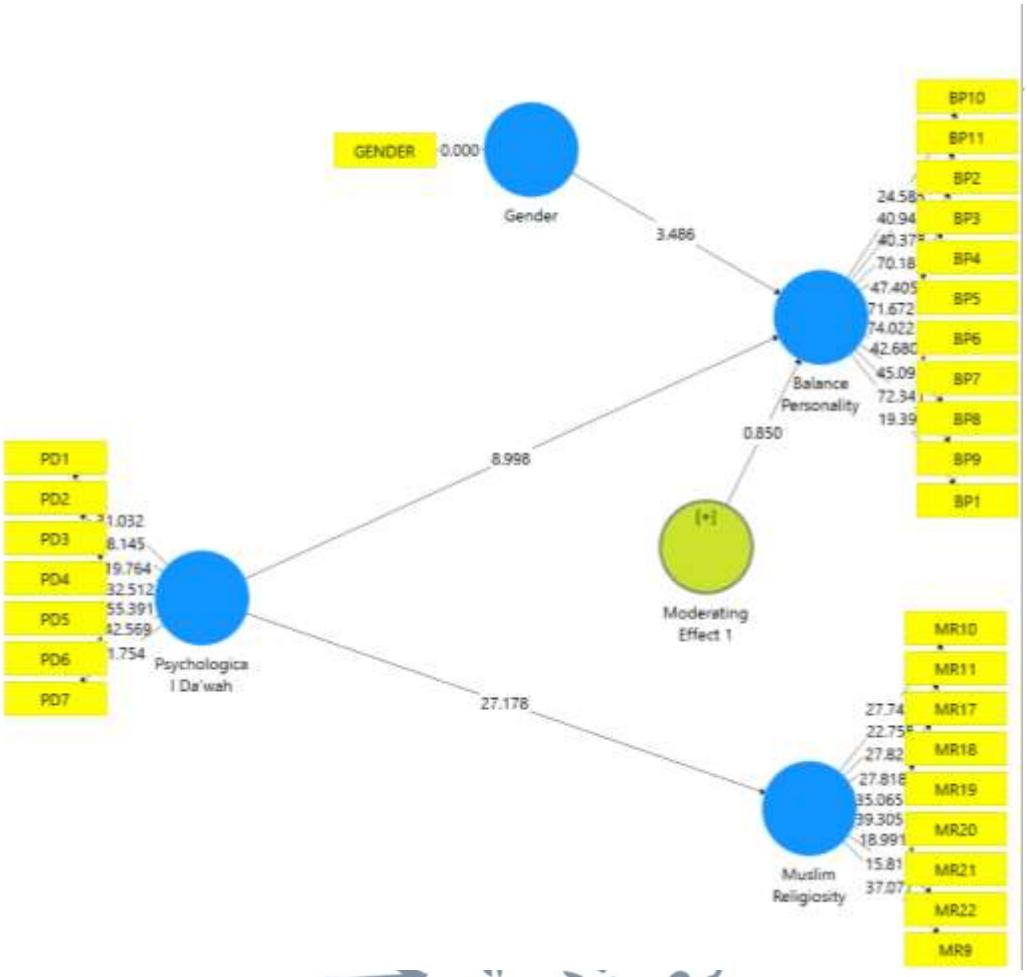

Figure 4.2 Moderating Effect of Gender

As advocated by Preacher and Hayes (2008), Hayes, Montoya, and Rockwood (2017) and Hair et al. (2016), a moderating effect of gender was added into the model and the bootstrapping procedure was ran with 496 bootstrap cases, 5000 bootstrap samples using the no sign changes option, and mean replacement for missing values to carry out the significance test for the moderator. The analysis resulted with a t-value of 0.850 (<1.96) with p = 0.396 (<0.05) for the path linking the gender moderator. Thus, it can be concluded that the moderating effect is statistically significant, indicating that H4b was not supported.

The qualitative data was performed in depth on this hypothesis. The detail on this hypothesis will be explained in 4.3.5.5 because the result of the hypothesis was same, gender is not a moderator in the relationship between psychology of da'wah on Muslim religiosity and balanced personality.

4.3.5.3 Hypothesis 4c

H4c: CGPA as a moderator in the relationship between psychology of d*a'wah* and balanced personality

The fundamental objective of this section is to empirically test the research hypothesis H4c which is concerned with analysing the moderating effect CGPA between psychology of *da'wah* and balanced personality. A moderator has the characteristics of changing the strength and sometimes the direction of a relationship between two constructs in a study (Hair et al., 2016).

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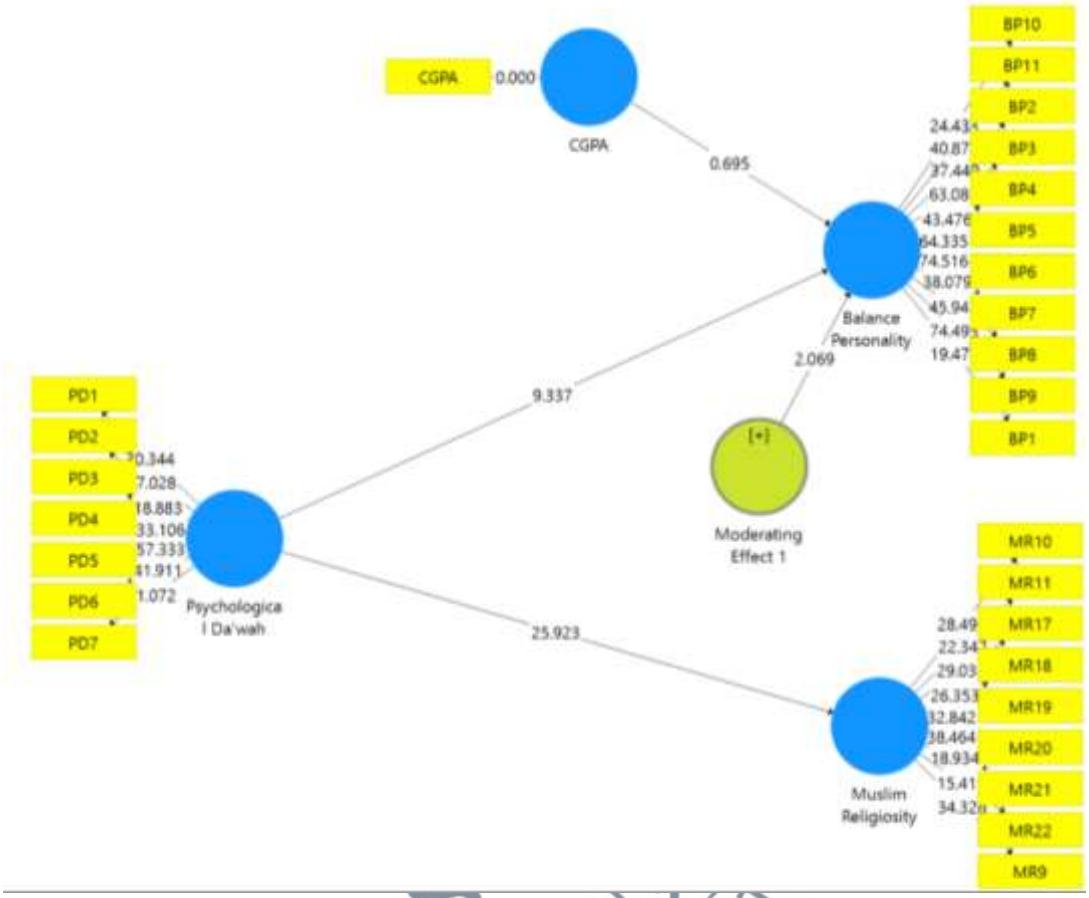

Figure 4.3 Moderating Effect of CGPA

As advocated by Preacher and Hayes (2008), Hayes, Montoya, and Rockwood (2017) and Hair et al. (2016), a moderating effect of CGPA was added into the model and the bootstrapping procedure was ran with 496 bootstrap cases, 5000 bootstrap samples using the no sign changes option, and mean replacement for missing values to carry out the significance test for the moderator. The analysis resulted with a t-value of 2.069 (>1.96) with p = 0.039 (>0.05) for the path linking the CGPA moderator. Thus, it can be concluded that the moderating effect is statistically significant, indicating that H4c was supported.

This data supported by the qualitative data and further explain in subtopic 4.3.5.6.

4.3.5.4 Hypothesis 4d

H4d: Age as a moderator in the relationship between psychology of *da'wah* and Muslim religiosity

The fundamental objective of this section is to empirically test the research hypothesis H4d which is concerned with analysing the moderating effect of age between psychology of *da'wah* and Muslim religiosity. A moderator has the characteristics of changing the strength and sometimes the direction of a relationship between two constructs in a study (Hair et al., 2016).

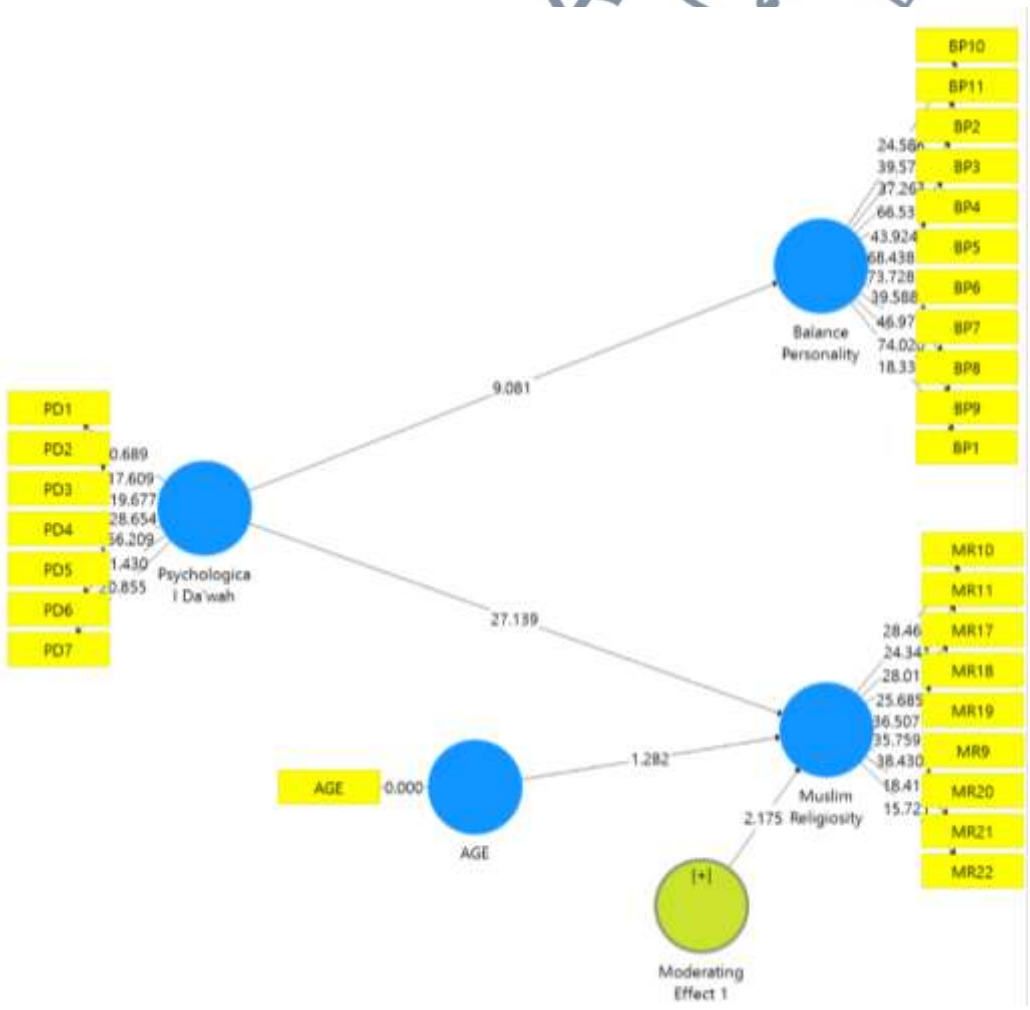

Figure 4.4 Moderating Effect of Age

As advocated by Preacher and Hayes (2008), Hayes, Montoya, and Rockwood (2017) and Hair et al. (2016), a moderating effect of age was added into the model and the bootstrapping procedure was ran with 496 bootstrap cases, 5000 bootstrap samples using the no sign changes option, and mean replacement for missing values to carry out the significance test for the moderator. The analysis resulted with a t-value of 2.175 (<1.96) with p = 0.001 (>0.05) for the path linking the age moderator. Thus, it can be concluded that the moderating effect is statistically significant, indicating that H4d was supported.

H4d Age as a moderator in the relationship between psychology of da'wah and Muslim religiosity was supported. All respondents agreed except respondent 5 (R#5) as showed in the excerpts below:

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, kalau umur baya dorang ni, nak kata terbaik, tidak ada la, cuma ada di kalangan mereka masih kurang personality tu, sebab dia masih peringkat awal selepas habis sekolah, jadi personality dia masih mencari identity dia la. Macam masih remaja kan, so belum betul-betul matang lagi la (Respondent #2).

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).

Mereka yang lebih tua lebih menunjukkan pengamalan agama berbanding muda spesifikasi dalam lingkungan 30-an dalam degree atau master (Respondent #4).

Those who are older show more religious practice than the younger who are in their 30s in a degree or master's degree (Respondent #4).

So for the age I think it quiet challenging for the modern and current kid now because they can get easily what they want from their parent so they don't really understand the hardship to get the money from the work so sometime they can be grateful or sometimes not (Respondent #7).

For age I think when the students get older I think they want to learn more about religion because they don't have much time to live (Respondent #7).

The levels of change in these two traits seem to model what would make sense with adult roles. Balanced personality and Muslim religiosity grow as people mature and become better at managing their studies, jobs and responsibilities. They are more matured to think about their future life and showed more religiosity as time increase in their life.

Personality and religiosity are two elements that can be ups and downs. Age also contributes as a main factor as both quantitative and qualitative data contributes each other significantly. As life develops among the young adults with full of events, it can reinforce their personality and religiosity as it brings adult with that particular situation.

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4.3.5.5 Hypothesis 4e

H4e: Gender as a moderator in the relationship between psychology of *da'wah* and Muslim religiosity

The fundamental objective of this section is to empirically test the research hypothesis H4e which is concerned with analysing the moderating effect of gender between psychology of *da'wah* and Muslim religiosity. A moderator has the characteristics of changing the strength and sometimes the direction of a relationship between two constructs in a study (Hair et al., 2016).

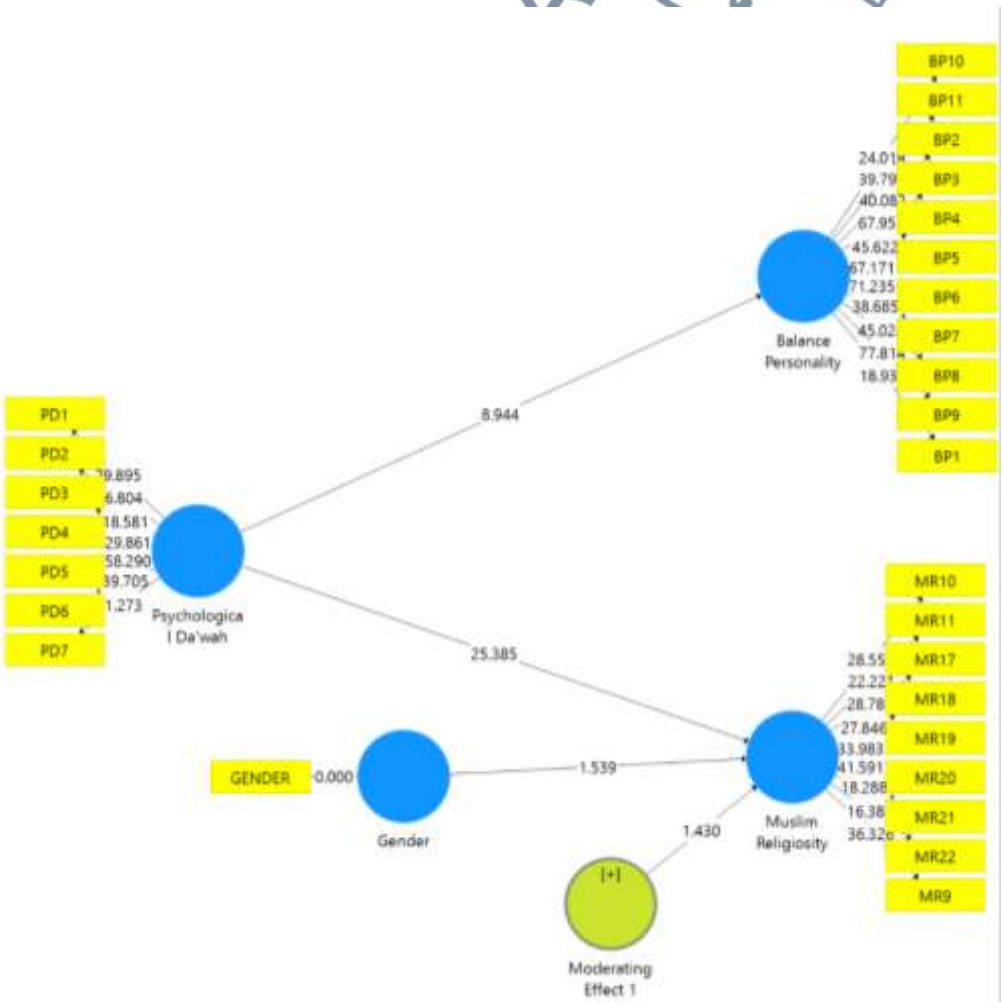

Figure 4.5 Moderating Effect of Gender

As advocated by Preacher and Hayes (2008), Hayes, Montoya, and Rockwood (2017) and Hair et al. (2016), a moderating effect of gender was added into the model and the bootstrapping procedure was ran with 496 bootstrap cases, 5000 bootstrap samples using the no sign changes option, and mean replacement for missing values to carry out the significance test for the moderator. The analysis resulted with a t-value of 1.430 (<1.96) with p = 0.153 (<0.05) for the path linking the gender moderator. Thus, it can be concluded that the moderating effect is statistically significant, indicating that H4e was not supported.

Under hypothesis H4b and H4e, gender as a moderator in the relationship between psychology of *da'wah* on balanced personality and Muslim religiosity was not supported.

All four respondents (R#1, R#2, R#5 and R#7) from seven respondents also agreed that gender does not affect a relationship between psychology of d*a'wah* on balanced personality and Muslim religiosity. From the interview, here are the excerpts that pertain to the hypothesis:

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).

Dari segi jantina ni, kalau tengok di sini dia tak ramai lelaki, tetapi kalau kita buat program-program bentuk keagaaman macam program dakwah-dakwah, ceramah, keagamaan, solat hajat, buat usrah, kebanyakan mereka ni turun semua. Tak semua la, tapi majority la turun. Kalau kita buat usrah apa semua, dia adalah lelaki perempuan tu. "So maksudnya, benda tu bukanlah terikat pada jantina, maksudnya kalau kau buat amalan yang lebih bagus, kau bagus la. Macam tu kan? Bukannya, kau lelaki, kau bagus, kau perempuan, kau tak bagus, takkan?" Tidak (Respondent #2).

In terms of gender, if you look here, there are not many men, but if we do religious programs such as dakwah-dakwah programs, talks, religion, solat hajat, for usrah, most of them all come down. Not all of them, but the majority went down. If we do usrah, he is the man and the woman. "So, I mean, that thing is not tied to gender, it means if you do a better practice, you're good. Like that, right? It's not, you're a man, you're good, you're a woman, you're not good, aren't you?" No (Respondent #2)

Gender dan CGPA itu semua, pada pandangan saya tadi, saya rasa dia tidak ada hubungan. Namun demikian, proses pembelajaran yang berterusan, sedikit sebanyak, mempengaruhi cara hidup mereka maksudnya, dari aspek keagamaan mungkin boleh bertambah. Kalau kata Muslim, ada maksudnya dia akan belajar dari aspek amanah, pergaulan, muamalat antara lelaki dan perempuan, ataupun antara guru dengan murid dan sebagainya. Mungkin dari aspek tatasusila ada pun mereka ada, mereka sangat beradab sebenarnya apabila mereka berada di dalam lingkungan orang yang sentiasa yang inginkan ilmu, maksudnya, masing-masing semua nak memperbaiki diri kan, sebab itu mereka menyambung pengajian. Cuma dari aspek result keputusan, itu mungkin tidak mempengaruhi pada pandangan saya, tapi proses pembelajaran tersebut, boleh mempengaruhi apa sahaja dari aspek kehidupan dan keagamaan, itu boleh meningkatkan melalui proses pembelajaran yang berterusan ni (Respondent #5).

Gender and CGPA were all, in my view earlier, I think he had nothing to do. Nevertheless, the process of continuous learning, to some extent, affects the way they live their meaning, from a religious aspect it may increase. If Muslim says, it means he will learn from the aspects of trust, association, muamalat between men and women, or between teachers and students and so on. Maybe from the aspect of ethics, they are very civilized in fact when they are in the circle of people who always want knowledge, that is, each of them wants to improve themselves, that's why they continue their studies. Just from the aspect of the results, it may not affect in my view, but the learning process, can affect anything from the aspect of life and religion, it can improve through this continuous learning process (Respondent #5).

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

From the above passages, gender was not seen as a moderator in the relationship between psychology of *da'wah* on balanced personality and Muslim religiosity. Gender still remains as a factor of nurture. Therefore, for dāi'e to spread the good message and the effectiveness is not dependant on gender but other factors that have been mentioned by the respondents above.

The student's attendance in the program held by university not only depends on the gender but also the commitment of the individual. The good or bad personality and the religiosity depends on the individual not gender. Other than that, for example, student's interaction, circles and friends, and continuous learning process will affect their personality and religiosity.

4.3.5.6 Hypothesis 4f

H4f: CGPA as a moderator in the relationship between psychology of *da'wah* and Muslim religiosity

The fundamental objective of this section is to empirically test the research hypothesis H4f which is concerned with analysing the moderating effect of CGPA between psychology of *da'wah* and Muslim religiosity. A moderator has the characteristics of changing the strength and sometimes the direction of a relationship between two constructs in a study (Hair et al., 2016).

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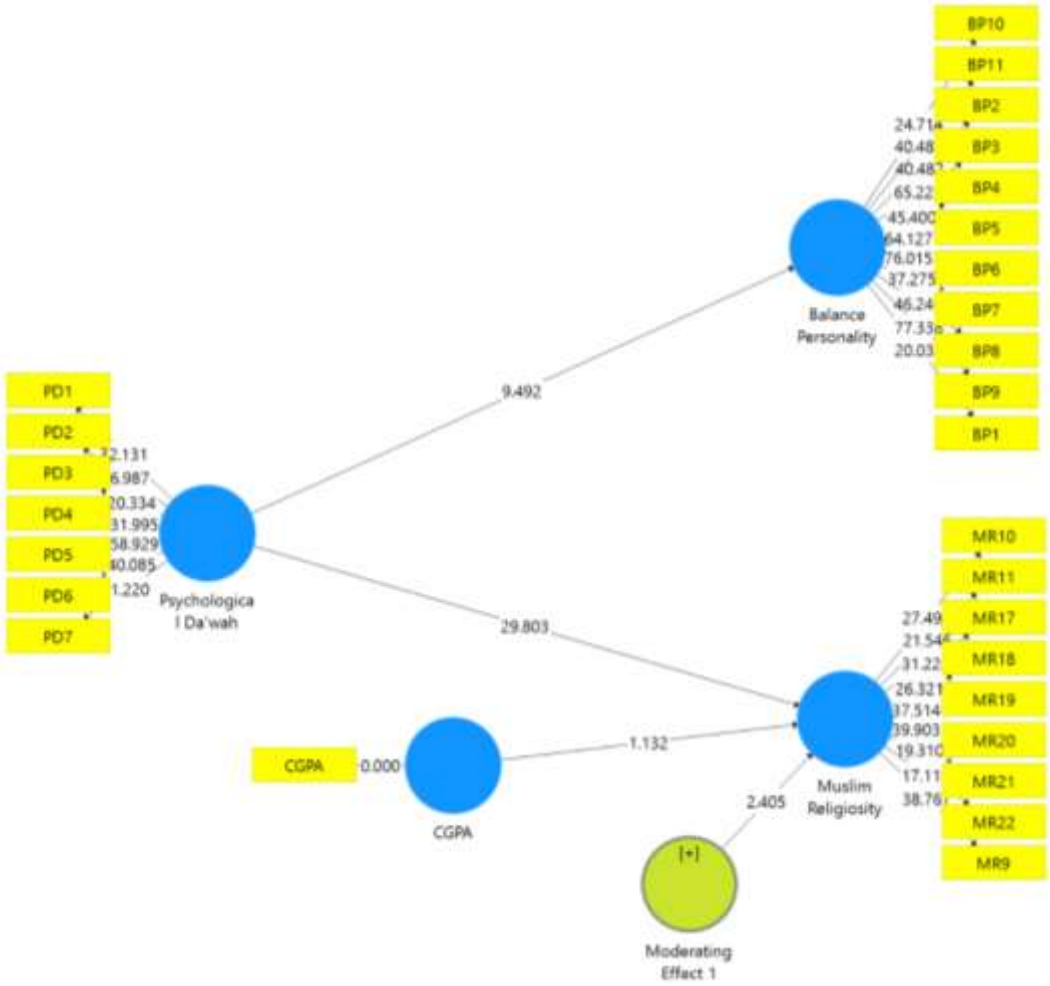

Figure 4.6 Moderating Effect of CGPA

As advocated by Preacher and Hayes (2008), Hayes, Montoya, and Rockwood (2017) and Hair et al. (2016), a moderating effect of CGPA was added into the model and the bootstrapping procedure was ran with 496 bootstrap cases, 5000 bootstrap samples using the no sign changes option, and mean replacement for missing values to carry out the significance test for the moderator. The analysis resulted with a t-value of 2.405 (>1.96) with p = 0.017 (>0.05) for the path linking the CGPA moderator. Thus, it can be concluded that the moderating effect is statistically significant, indicating that H4f was supported.

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H4c and H4f, CGPA as a moderator in the relationship between psychology of *da'wah* and balanced personality and Muslim religiosity was supported. This hypothesis was also agreed by all respondents except respondent five (R#5). Most of the respondents agree that CGPA can be a factor that influence between psychology of da'wah and balanced personality and Muslim religiosity. All of the respondents who are agree can be seen as excerpt 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).

Okay, antara factor-faktor yang membezakan personality ni, antaranya latar belakang keluarga tu memang ada la, kemudian dari segi CGPA, tahap penguasaan akademik di kalangan pelajar-pelajar ini yang boleh mempengaruhi mereka dan menyedarkan mereka daripada perkara-perkara yang lagha, yang tidak baik itu, maka dia boleh mengawal diri la maksudnya. Jadi kalau yang kurang bijak tu, maksudanya akademik yang kurang tu, maka mereka ni agak hanyut dan banyak berkawan kemudian terpengaruh dengan rakan-rakan yang tidak minat belajar, kemudian terpengaruh dengan orang di luar,8 lama-kelamaan akademik mereka jadi merosot la. Biasa budak yang tinggi CGPA ni dia memang cepat la kan, bila kita cakap sesuatu atau dia menerima sesuatu ilmu atau arahan, dia cepat boleh terima lah berbanding dengan yang rendah CGPA ni. (R2).

Okay, among the factors that differentiate this personality, among them the family background is there, then in terms of CGPA, the level of academic mastery among these students that can influence them and make them aware of things that are lagha, that are not Well, then he can control himself, he means. So if they are less intelligent, it means less academics, then they are a bit drifting and make a lot of friends and then be influenced by friends who are not interested in learning, then influenced by people outside, eventually their academics deteriorate. Normally, a boy with a high CGPA is really fast, when we say something or he receives some

knowledge or instruction, he can accept it quickly compared to a low CGPA. (Respondent #2).

Like I said just now, kalau nak cakap siapa itu student yang balanced personality, of course dia punya academic kena bagus. CGPA, yes, I can say it is it has some relation. From experience saya macam ni tau, contohlah, I also a supervisor for students yang keluar pergi buat internship and practicum, so semua they are being pleased in kementerian kebajikan masyarakat, pusat pemulihan akhlak, so during psychology, they tak boleh lari daripada islam jugak walaupun dorang bukanlah pelajar islamik, so majority yang academic high, I would say that they have also manageable emotions and spiritual background but strong. Sebab kalau spiritual tak kuat, dia susah nak dapat academic yang tinggi, bagi saya la. But ada jugak la, maybe 10% yang tak semestinya CGPA tinggi, mereka jugak mempunyai balanced personality. (Respondent #3).

Like I said just now, if you want to say who is a student with a balanced personality, of course he has a good academic. CGPA, yes, I can say it is it has some relation. From my experience like this, for example, I am also a supervisor for students who go out for internships and practicums, so all of them are being pleased in the ministry of social welfare, moral rehabilitation center, so during psychology, they can't run away from Islam either dorang is not an islamic student, so the majority are academically high, I would say that they also have manageable emotions and spiritual background but strong. Because if the spiritual is not strong, it is difficult for him to get a high academic, for me. But there are also, maybe 10% who do not necessarily have a high CGPA, they also have a balanced personality. (Respondent #3).

Tidak dinafikan bahawa pendekatan psikologi dakwah membantu dalam memelihara balanced personality dan Muslim religiosity pelajar mengikut umur, jantina, CGPA dan sebagainya. Cara ini sesuai dalam menyampaikan isu dengan lebih berkesan. Khususnya pelajar yang kurang matang, mereka diberikan lebih perhatian dari segi bimbingan, sedikit pujian apabila mereka berjaya melakukan sesuatu perkara dan ajakan yang lembut dalam menyertai program yang baik. CGPA tinggi memberi simbol bahawa mereka lebih intelektual, berkeyakinan tinggi dan mempunya personaliti yang baik (Respondent #4).

There is no denying that the psychological approach of da'wah helps in maintaining balanced personality and Muslim religiosity of students according to age, gender, CGPA and so on. This method is suitable in presenting issues more effectively. Especially immature students, they are given more attention in terms of guidance, a little praise when they succeed in doing something and a gentle invitation in participating in a good program. A high CGPA symbolizes that they are more intellectual, highly confident and have a good personality (Respondent #4).

CGPA and gender do affect some part. For example, gender, guys quite have it easier, because for them, they can just solat or preach or do agama part, with what they wear. And if it about CGPA, I would never say that your, if you really do solat, read the quran, etc, you will get a good CGPA. However, because I'm a muslim, and I learn about redha, qada and qadar, it kind of a coping mechanism for me when I receive a CGPA not like I wanted to. If like, I realize that my CGPA is not like I expected so being a muslim, redha, qada and qadar so in the end, it's like my cope mechanism (R6).

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).

Those who have high CGPA have a high balanced personality and Muslim religiosity. Under the psychology of da'wah it is easy and impactful to urge those with high CGPA for good message rather than those who received CGPA of 2.5 and below. The students who have displayed high CGPA in private universities show a good characteristic of balanced personality such as high self-esteem, high confident level, attractive personality, more focus in learning,

For those with low CGPA, the dāi' must adjust the psychology of da'wah approach and understand their level of thinking and the capacity to capture the message of Islam. This can be done by acknowledging them and not judging them. Further, one should be more patient and give more energy and time towards them.

According to two students who are respondent six (R#6) and respondent 7 (R37), CGPA can affect how they reflect the personality and religiosity. If they are receiving high CGPA they will express gratitude towards God as even though they have worked hard to get it, it was God who has grant them the CGPA. But if they received a low CGPA or an undesirable result, they have to accept it as *qaḍa* and

qadar from Allah and look on wisdom of it. Thus, religiosity have an impact toward the acceptance of anything especially during universities life.

Thus, it can be concluded that the moderating effect for age and gender were not statistically significant, but CGPA was significant in the relationship between psychology of *da'wah* and balanced personality and Muslim religiosity. Table 4.10 summarizes the results of the hypotheses for the moderating variables.

Table 4.10 Hypotheses for Moderating Variable

Hypotheses	Link	Result
H4a	Age * PD → BP	Not Supported
H4b	Gender * PD → BP	Not Supported
H4c	CGPA * PD → BP	Supported
H4d	Age * PD → MR	Supported
H4e	Gender * PD → MR	Not Supported
H4f	CGPA * PD → MR	Supported

4.4 Quantitative Analysis on The Impact of Psychology of Da'wah

To answer research objective four and five the result of measurement model assessment and structural model assessment will be further explained.

4.4.1 Measurement Model Assessment

The Smart-PLS Algorithm was running to obtain the results as shown in Figure 4.7.

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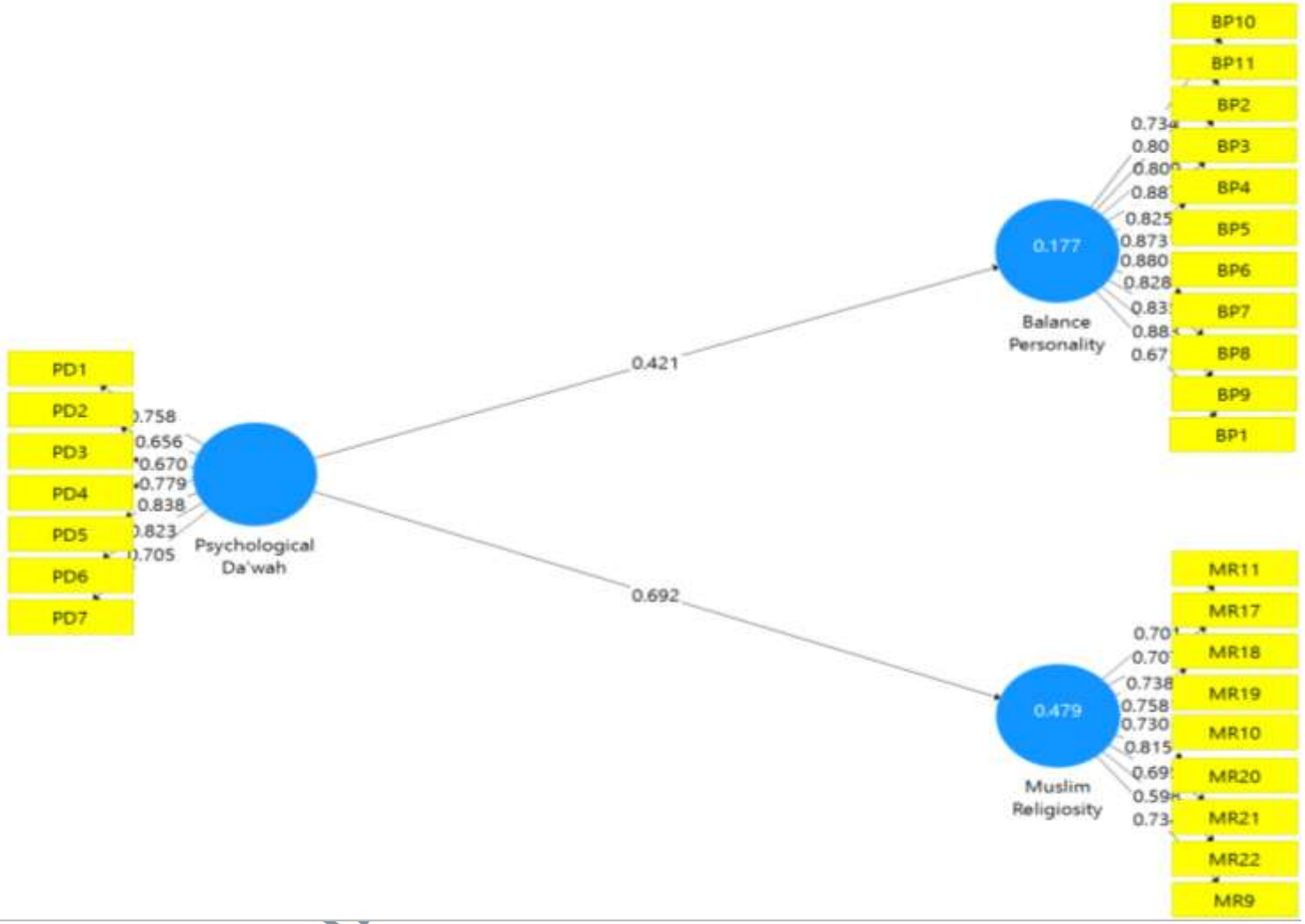

Figure 4.7 Measurement Model Assessment

Indicator Reliability

Pallant (2010) defines reliability as follows: “Reliability is the degree to which the items that make up the scale are all measuring the same underlying attributes (i.e. the extent to which the items ‘hang together’).” In other words, reliability measures the degree whereby a latent variable is correctly reflected and is error-free. One method to measure the reliability of reflective construct is via Cronbach’s Alpha and composite reliability values that are available in Smart-PLS. All items’ outer loadings are > 0.50 with Cronbach’s Alpha and Composite Reliability values above 0.70 are deemed reliable (Lowry & Gaskin, 2014; MacKenzie et al., 2011; Pallant, 2010). The traditional way to measure internal consistency has been Cronbach's Alpha, which unfortunately assumes that all items have equal outer loadings on a construct and is sensitive to the number of indicators of a construct – often leading to an underestimation of the internal consistency reliability (Hair et al., 2016). As such, it is only a conservative measure of the internal consistency reliability of a construct. Recent studies, however, recommend a different measure of internal consistency reliability when using PLS called composite reliability – which measures the different outer loadings of the items rendering more accurate results (Chin, 2010; Garson, 2016; Hair et al., 2016). The reliability values of all constructs reported in Table 4.11 show that all Composite Reliability and Cronbach Alpha values are above 0.70 leading to a conclusion that all constructs meet the acceptable level of reliability. Both Composite Reliability and Cronbach’s Alpha are reported as “reasonable to consider and report both” (Hair et al., 2016).

Table 4.11 Reliability Statistics

Construct	Item	Loading	Cronbach's Alpha	Composite Reliability
Psychological *Da'wah*	PD1	0.778	0.871	0.899
	PD2	0.601		
	PD4	0.786		
	PD5	0.863		
	PD6	0.825		
	PD7	0.713		
Balanced Personality	BP10	0.735	0.952	0.958
	BP11	0.803		
	BP2	0.808		
	BP3	0.887		
	BP4	0.825		
	BP5	0.873		
	BP6	0.880		
	BP7	0.828		
	BP8	0.835		
	BP9	0.883		
	BP1	0.671		
Muslim Religiosity	MR10	0.732	0.884	0.907
	MR11	0.701		
	MR17	0.708		
	MR18	0.739		
	MR19	0.757		
	MR20	0.815		
	MR21	0.693		
	MR22	0.598		
	MR9	0.734		

Validity

Field (2013) defines validity as follows, "Validity refers to whether an instrument measure what it was designed to measure." Validity has gained greater prominence in SEM since it makes a crucial distinction between the measurement model and the structural model (Davcik, 2014). Two common types of validity apply on reflective measures: convergent validity and discriminant validity. Convergent validity is achieved when the standardized path loading coefficients of a construct is high, in example when items measuring the same constructs are highly correlated

(Garson, 2016). In contrast, discriminant validity is achieved when a construct is truly dissimilar from any other constructs within the model of study i.e., when a construct is irreplaceable by any other constructs within the model (Hair et al., 2016).

A. Convergent validity

The average variance extracted (AVE) may be used to establish discriminant validity (Garson, 2016). This criterion is the calculated average value of the squared loadings of all items related to a construct (which is like the communality of a construct) and should have a value of 0.50 or higher (Hair et al., 2016). Apart from the AVE, confirmatory factor analysis (CFA) is another means to check for convergent validity within PLS. Convergent validity is said to be achieved when the items or variables load at values of 0.50 or above on their respective constructs (Hair et al., 2016). The AVE values for all reflective constructs are shown in Table 4.12. All the AVE values exceed the minimum value of 0.50. Accordingly, convergent validity is said to be achieved among all the constructs in this study.

Table 4.12 AVE for Constructs

Construct	**Average Variance Extracted (AVE)**
Psychological *Da'wah*	0.563
Balance Personality	0.677
Muslim Religiosity	0.521

B. Discriminant validity

Discriminant validity denotes the degree of which a construct is dissimilar from any other constructs, which can be assessed by two means. The first mean is by checking on the level of correlation between the construct in focus against other constructs while the second means is by checking the degree the items of a construct represent it and distinct it from any other constructs (Hair et al., 2016). Discriminant validity can be measured by using the Fornell-Larcker criterion i.e., by comparing the correlation values between constructs and the square root of AVE values for each construct with (Hair et al., 2016). As per Table 4.13, all square roots of AVEs have values that are larger than their corresponding constructs correlations. This implies that the variance of each construct is greater than the measurement error variance (Hair et al., 2016). This alludes to a conclusion that the discriminant validity of the measurement instrument is confirmed.

Table 4.13 Correlation Matrix of Constructs

	Psychological *Da'wah*	Balance Personality	Muslim Religiosity
Psychological *Da'wah*	**0.823**		
Balance Personality	0.429	**0.722**	
Muslim Religiosity	0.421	0.692	**0.750**

Items on the diagonal are square roots of AVE scores

All correlations are significant at the 0.01 level

4.4.2 Structural Model Assessment

The primary objective of the structural model assessment is to seek answers to the research questions by testing the various proposed research hypotheses. This study has proposed research hypotheses H2 to H4 which were discussed and developed based on the proposed research framework.

Post successful provisioning of empirical evidence pertaining the reliability and validity of the constructs' measurement model, the ensuing step is to evaluate the structural model appropriateness. Significant and strong paths during the structural model assessment indicate support for that hypothesis (Lowry & Gaskin, 2014). In addition, the structural model assessment will reveal the predictive level of the model.

There are primarily four criteria with respects to evaluating a structural model within PLS-SEM: (1) the significance of the path coefficients; (2) the value of the coefficient of determination or R^2; (3) the effect size value or f^2; and (4) the predictive relevance or Q^2 and the effect size or q^2.

The structural model is depicted in Figure 4.8.

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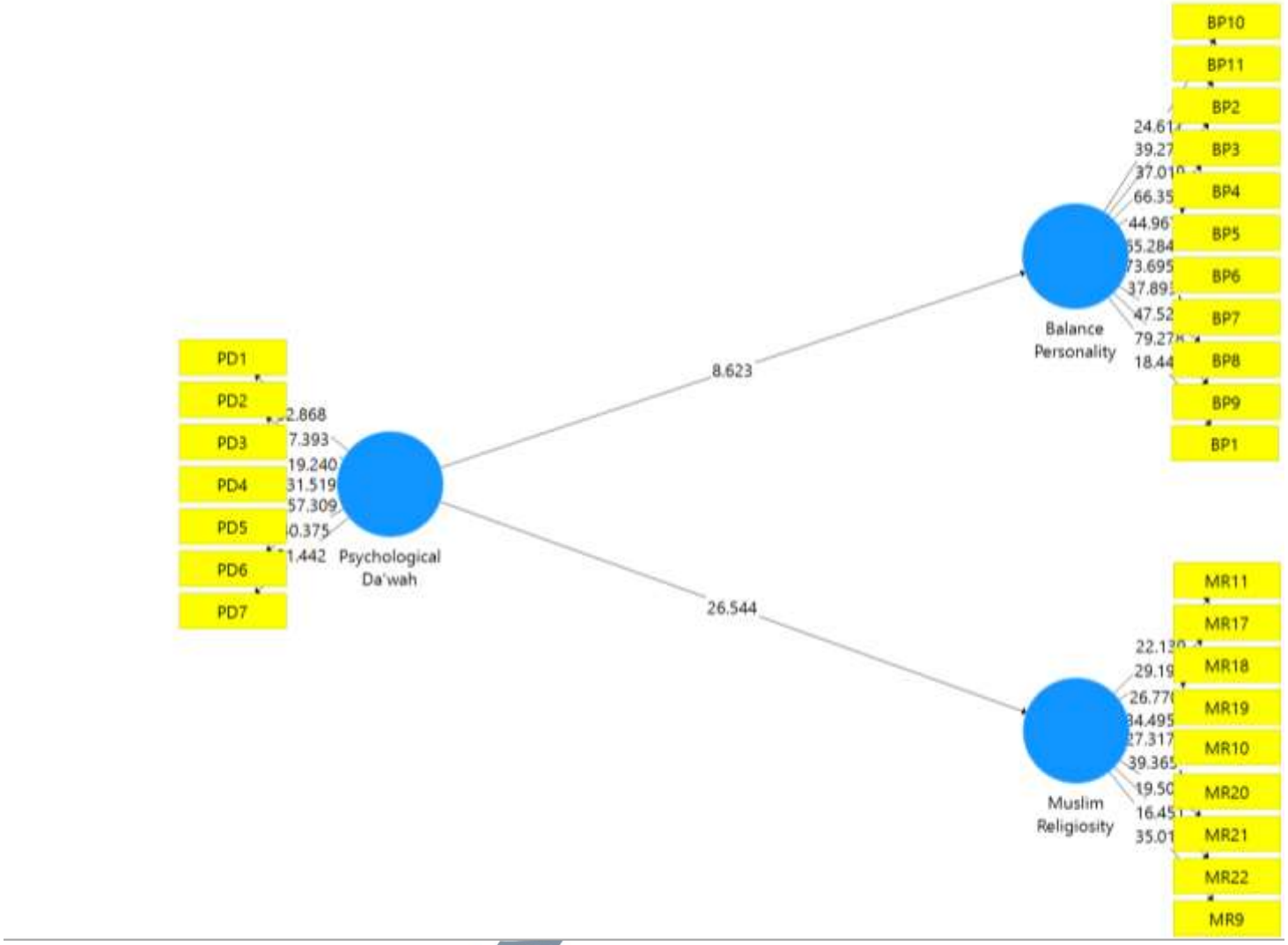

Figure 4.8 Structural Model

Significance of the Structural Model Path Coefficients

The measurement model in the previous sections generates the path coefficients of all the proposed paths in the study model. Structural model is an important instrument for assessing the significance level of the path coefficients, since the assessment of structural model using PLS requires the execution of bootstrapping. Table 4.14 contains the configurations and settings which are used to operate bootstrapping:

Table 4.14 Bootstrapping Settings

	Selected Option	Reference
Sub samples	5000	
Sign changes	No Sign Changes	(Hair et al., 2016)
Number of Results	Complete Bootstrapping	
Cases	496	

The path coefficients, T values and significance level of the antecedents of psychological *Da'wah* after the bootstrapping procedure are presented in Table 4.14. The bootstrapping results confirm that all path coefficients report a significant level at 0.05. In other words, the results revealed that all study hypotheses 2 and hypotheses 3 regarding the antecedents of Muslim religiosity and balanced personality are supported. Meanwhile the moderating effects for hypotheses 4 will need to be tested separately.

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Table 4.15 Beta Value, Standard Error, T & P-Values and Hypotheses Testing

Hypothesis	Beta Value	Standard Error	T-Value	P-Value	Decision
H2: PD → BP	0.421	0.049	8.623	0.000	Supported
H3: PD → MR	0.692	0.026	26.544	0.000	Supported

*Level of significance: * p < 0.1; ** p < 0.05; *** p < 0.01*

Note: PD= Psychological Da'wah , BP= Balance Personality, MR= Muslim Religiosity

Once the evaluations of the significant relationships amongst constructs have been done, the next step is to evaluate the relevance of these significant relationships (Hair et al., 2016). This is essential since in many situations where the path coefficients are significant, the size of its relevance is not (Hair et al., 2016). Consequently, due attention should be paid in analysing the relevance of the structural model relationships to interpret the results correctly (Hair et al., 2016). The results displayed in Table 4.15 affirm that psychological *Da'wah* contributes significantly to Muslim religiosity and balanced personality, while Muslim religiosity reports the highest contribution (β=0.692, t-value (26.544>1.96) followed by balanced personality (β=0.421, t-value (8.623)>1.96).

For the explanation on research objective four and five base on qualitative data will be explained in chapter 4.7. It will deeply look into the impact of psychology of *da'wah* on balanced personality and Muslim religiosity base on the interview with seven respondents.

Coefficient of Determination or R^2

Table 4.16 R^2 Output

Endogenous Construct	R^2	Relationship
Muslim Religiosity	0.479	Moderate
Balance Personality	0.177	Weak

The Coefficient of Determination or R^2 measures the amount of variability of one variable that is shared by another (Field, 2013). R^2 measures a model's predictive accuracy and is defined as the squared values of the correlation between a dependent construct and its predicted values (Field, 2013). Subsequently, R^2 reflects the independent constructs combined effect on a dependent construct (Pallant, 2010). R^2 values of 0.75, 0.50 and 0.25 for dependent constructs are considered strong, moderate or weak respectively (Hair et al., 2016).

Table 4.16 shows the R^2 values through bootstrapping. The R^2 value for Muslim Religiosity is 0.479 which is moderate since it implies that 47% of the variance in Muslim Religiosity can be explained by psychological *a'wah* . Whereas the R^2 value for balanced personality is reported to be 0.177, which is weak and means that only 17% of the variance in balanced personality constructs can be explained by psychological *da'wah* .

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Effect Sizes or f ^{2}

To calculate the effect size or f ^{2}, independent constructs are removed one at a time from the model and the R^2 values are compared before the construct is removed (R^2 included) with its value after the construct has been removed (R^2 excluded). Basically, f ^{2} is a measure of the impact of a removed independent construct on its dependent construct (Hair et al. ,2016). The effect size or f^2 is calculated as follows:

$$f^2 = \frac{R^2\ included - R^2\ excluded}{1 - R^2\ included}$$

The f ^{2} values of 0.02, 0.15 and 0.35 are deemed as small, medium and large effect respectively (Hair et al. 2016). Table 4.17 shows that most constructs demonstrate something between medium and large effect size.

Table 4.17 R^2 and f^2 values

Dependent Construct	**Independent Construct**	**R^2 included**	**F^2**	**Effect**
Balance Personality		0.179	0.216	Medium
Muslim Religiosity	Psychology *Da'wah*	0.492	0.921	Large

The Predictive Relevance Q^2 and q^2 Effect Sizes

Stone-Geisser's Q^2 value is an indicator of the predictive relevance of a model based on the blindfolding technique (Hair et al., 2016). The blindfolding procedure can be envisaged as a resampling procedure that selects and deletes data points within an indicator using a systematic means to predict the relevance of a

measurement model consisting of pure reflective dependent constructs (Hair et al., 2016). The omission distance (D) provides guidance on the specific data points that will be deleted when executing the blindfolding procedure. As this blindfolding technique can be applied on reflective dependent constructs only to calculate their respective Q^2 values, the technique was carried out on the balanced personality and Muslim religiosity constructs by using the omission distance of (D=7). Hair et al. (2016) advocates that path with predictive relevance Q^2 exceeding zero signifies that the model has significant relevance for that endogenous construct. Referring to Table 4.16, it can be concluded that all the antecedents of balanced personality and Muslim religiosity have significant predictive relevance.

The relative impact of one construct versus another regarding the predictive relevance of an endogenous construct or q^2 is measured as follows, with q^2 values of 0.02, 0.15, and 0.35 suggesting that the exogenous construct has a small, medium, or large predictive relevance respectively (Hair et al., 2016):

$$q^2 = \frac{Q^2\ included - \ Q^2\ excluded}{1 - \ Q^2\ included}$$

Again, based on Table 4.18, all the dependent constructs of balanced personality and Muslim religiosity had a small and medium relative predictive relevance.

Table 4.18 Results of q^2 Values

Construct	**q^2**	**Effect**
Balance Personality	0.110	Small
Muslim Religiosity	0.230	Medium

Standardized Root Mean Square Residual (SRMR)

However, Henseler et al. (2014), Henseler (2017) and Hair, Hult, Ringle, Sarstedt, and Thiele (2017) recommended the use of the Standardized Root Mean Square Residual or SRMR index as a more appropriate means to measure GoF of PLS-SEM models. Their intense debate in that seminal paper resulted in a conclusion that "PLS can help detect a wide spectrum of measurement model misspecifications as long as a composite factor model is assumed and the test of exact fit and/or the SRMR is used for model validation purposes." (Henseler et al., 2014, p. 195). Lower SRMR values suggest better fit with SRMR values lesser than 0.08, implying good fit of the model (Garson, 2016; Henseler, 2017). The Smart-PLS bootstrap run resulted with a SRMR Composite Saturated Model value of 0.062 (<0.08). This confirms that the model used is a good fit.

Summary of the Quantitative Results

This chapter summarizes the data analysis results of the survey responses and the quantitative findings. The initial portion of this chapter covered the evaluation of the reflective measurement model where the Internal Consistency Reliability, Convergent Validity and Discriminant Validity were examined. All items with low loadings and those that impacted the reliability and validity of the results were dropped. The Structural Model was then evaluated via various checks – collinearity, path coefficients significance, the value of the coefficient of determination R^2 and effect size f^2 were derived. Through blindfolding, the predictive relevance Q^2 was determined. Subsequently other tests were used to check for mediation and moderation. These results obtained are summarized in Table 4.19.

Table 4.19 Summary of Quantitative Analysis Results

	Hypotheses	**Result**
H1a	There is a significant mean difference in balanced personality among young adults in Private Universities based on gender.	Supported
H1b	There is a significant mean difference in balanced personality among young adults in Private Universities based on CGPA.	Supported
H1c	There is a significant mean difference in balanced personality among young adults in Private Universities based on age.	Supported
H1d	There is a significant mean difference in balanced personality among young adults in Private Universities based on household income.	Supported
H1e	There is a significant mean difference in balanced personality among young adults in Private Universities based on education.	Supported
H1g	There is a significant mean difference in Muslim religiosity among young adults in Private Universities based on gender.	Supported
H1h	There is a significant mean difference in Muslim religiosity among young adults in Private Universities based on CGPA.	Supported
H1i	There is a significant mean difference in Muslim religiosity among young adults in Private Universities based on age.	Supported
H1j	There is a significant mean difference in Muslim religiosity among young adults in Private Universities based on household income.	Not Supported
H1k	There is a significant mean difference in Muslim religiosity among young adults in Private Universities based on education	Supported
H2	Psychology of *Da'wah* impacts balanced personality among young adults in Private Universities.	Supported

	Hypotheses	Result
H3	Psychology of *Da'wah* impacts Muslim religiosity among young adults in Private Universities	Supported
H4a	Age as a moderator in the relationship between psychology of *Da'wah* and balanced personality	Not Supported
H4b	Gender as a moderator in the relationship between psychology of *Da'wah* and balanced personality	Not Supported
H4c	CGPA as a moderator in the relationship between psychology of *Da'wah* and balanced personality	Supported
H4d	Age as a moderator in the relationship between psychology of *Da'wah* and Muslim religiosity	Supported
H4e	Gender as a moderator in the relationship between psychology of *Da'wah* and Muslim religiosity	Not Supported
H4f	CGPA as a moderator in the relationship between psychology of *Da'wah* and Muslim religiosity	Supported

4.5 Qualitative Analysis on The Impact of Psychology of Da'wah

Based on the quantitative analysis of research objective four, five and six under the hypothesis H2 and H3, psychology of *da'wah* impacts a balanced personality and Muslim religiosity among young adults in private universities were supported. Under this subtopic, the qualitative analysis will be done to look into depth analysis to support the quantitative data.

Data collection methods employed in this research was an in-depth interview. The data was analysed using content and thematic analysis respectively. Here is the presentation of qualitative data analysis based on research objective four and five as emphasized in this research.

Research objective 4: To examine the impact of psychology of *da'wah* on balanced personality among young adults in private universities.

Research objective 5: To examine the impact of psychology of *da'wah* on Muslim religiosity among young adults in private universities.

The data from online interview has been transferred into transcript verbatim. The transcript has been analysed base on the research objective four and five. The researchers read the transcript and categorised the topic and subtopic based on the similarities of idea from the respondents.

Using the content analysis method of analysing the data has been identified according to the categories and classified based on the similarity of the topic. Researcher have identified the topic 4.5.1 under the concept of psychology of da'wah and 4.5.2 under the psychological approach and role of dāi'. Whereas, using thematic analysis the data has been analysed to extract the themes on the impact of psychology of da'wah in subtopic 4.5.3. In using thematic analysis, the table coding for all respondents have been establishes base on code, themes and concept. Then, the finding has been arranged into subtopic as below:

4.5.1 The concept of psychology of da'wah for young adult in private universities

4.5.2 Role and psychological approach of *dāi'* (lecturer, staff and student's leader)

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4.5.3 The impact of psychology of da'wah practice on balanced personality and Muslim religiosity among young adult in private universities

The interview has been conducted with five persons who are academicians, student's advisor, deputy dean of student's affair, counsellor and psychologist and two students. All of them were from private universities in Kuala Lumpur and Selangor. There are four main topics that were identified as to justify how the psychology of da'wah have a positive and significant impact onto the balance of personality and Muslim religiosity of young adult in private universities. All the topics examine the concept and implementation of psychology of da'wah among the *dāi'* towards the *mad'u* on their personality and religiosity. The category of these topics was based on respondent's insight and experience in handling young adults in the universities.

4.5.1 The Concept of Psychology of Da'wah for Young Adult in Private Universities

Based on the interviews conducted towards the seven respondents, the main themes were identified in order to justify how psychology of da'wah contributes to the balanced personality and Muslim religiosity. The category of these themes is attributed to the conceptual and contextual dimension due to the nature of the respondent's insights which consists of the sharing of their experiences. The concept discussed the foundation or basics on psychology of *da'wah* and the importance of using psychology of da'wah for young adult. The themes have been arranged as following:

4.5.1.1 The Notion of Psychology of Da'wah for Young Adult in Private Universities

4.5.1.1.1 Preach the Good Thing and Forbid the Evil.

We want to do dakwah we want to do amar makruf nahi munkar where we want to preach the good thing and forbid the evil. That's a thing that I also practice as counsellor now (Respondent #1).

Dakwah ini, mungkin pada padangan saya, ia merupakan satu ajakan yang baik kepada muslim ataupun non-muslim, mungkin dari aspek muslim kita sendiri maksudnya untuk mengamalkan ajaran islam itu sendiri dalam kehidupan, itu dikatakan dakwah yang saya faham (Respondent #5).

This da'wah, perhaps in my opinion, it is a good invitation to Muslims or non-Muslims, perhaps from the aspect of our own Muslims it means to practice the teachings of Islam itself in life, it is said to be a da'wah that I understand (Respondent #5).

The selected excerpts above are premises of *da'wah* as a call unto others to enjoin good and distance from evil, to stop people from doing mistakes as well as to promote others to consistently continue the good deeds through a myriad form of methodologies permissible in *shariah* in soulful ways possible. *Da'wah* is seen as an individual duty that is incumbent upon the humankind as a servant and caliph of God to uphold and spread the truth about what, why and how life is worth to be pursued.

Therefore, the qualities of preachers must include: being religious, following the Islamic rules and regulations and obeying God and His prophet. In this research, *da'wah* for young adult should be a continuous effort by Muslim preachers to uphold cardinal universal values that bring the internalization of

Islamic teaching as an interconnectedness of dimension of personal assertion centring on *tawheed*, ritual and daily conducts in their code of working.

4.5.1.1.2 Psychology of Da'wah as Teaching Process

The psychology of da'wah is one of the teaching processes. To make student balance their academic achievement and good student lifestyle (Respondent #2).

According respondent #2 who also have a background in psychology and also actively involved in *da'wah* activities during students and now. She said that psychology of *da'wah* is also one of the ways in teaching process and used to educate students. It is very important process in ensuring the effectiveness of shape one behavior.

In the concept of psychology of *da'wah*, teaching and learning is a process that interact as preacher work toward their goals and transfer new knowledge, behaviors, and skills to other people.

Education is one of the processes that guide and teach individuals from one phase to another phase. From unknown to known. It is the process of metamorphosising young adults into a better person. Therefore, the purpose and goal are same with *da'wah*. Where *da'wah* is to invite people, to understand the worship of God as expressed in the Qur'an and the *sunnah* of the Prophet Muhammad. By acknowledging the knowledge that they have gained through da'wah as a teaching process in class and university, adults will no longer limit their focus to get the knowledge for the sake of this world but also for Islam and the Hereafter.

4.5.1.1.3 Using Psychological Approach in Da'wah as Good Communication

One of the notions under psychology of da'wah is using psychological approach in order to build a good two ways communication. Under this area, researcher dig out the points as stated from statements below:

Like I said just now, being a psychologist, some people, I can see the process is the psychology part. Process untuk menjadikan sesuatu itu la untuk menjadikan psychology itu datang. Dan bila program dakwah tu berlaku, itu adalah dakwah, tu something else. "Dakwah is the mean, psychology is the medium" (Respondent #3).

Like I said just now, being a psychologist, some people, I can see the process is the psychology part. The process of making something is to make psychology come. And when the da'wah program takes place, it is da'wah, it is something else. "Da'wah is the mean, psychology is the medium" (Respondent #3).

Using psychology in the context of da'wah is a good alternative as we can learn to use different approach according to the personality shown as long as the message and information is address successfully. Accordingly, while practicing psychology of da'wah, it will establish the wisdom in the da'wah itself. Hence, result in good outcome (Respondent #7).

Communication should be done specifically aiming the group that is targeted. If not all, half or some who respond to the message or information would be enough (Respondent #6).

The main focus in psychology is basically learning about human in term of communicating and how they evolve over time. Difference in perspective each individual has would result in different way and approach to face them (Respondent #7).

According respondent #3 who is using many of psychological approach in communicate and to help students along the role as counselor and also involve with students' activities. Respondent #3 believe when do the activities and communicate

with the students, the psychological approach is very important skill. With the usage of the psychological approach the goal in *da'wah* is easily achieve.

This statement also supported with another statement by two respondents who also a student (respondent #6 and #7). As conducted the program and involve in common ground with their friends, both of them stated that students have many personalities, in order to influence them various communication skill must be applied. As psychology involve with study on human being, so it's help them to approach when deliver the message to other friends.

Da'wah is an activity that calls human being to the goodness and avoid the evil. Therefore, in order to ensure the successfulness and effectiveness of the activity, the preacher must have a good strategy that helps them. Psychology of da'wah, has its own strength in building and making approaches towards process of individual personality and motivation.

This motivational process can be built from the personality of Islam. Through the understanding of *tawhīd, syari'ah Islam* (way of life) and having a good character, it will help to motivate the young adult. Following this process will motivate and make them realize the purpose of life within them.

Thus, to achieve the goals of da`wah, good communication must be utilized in order to persuade the heart of the targeted audience. The process of conveying information about Islam by a Muslim communicator to the recipient in order to accomplish an objective is in line with al-Quran and al-Sunnah. In the effort to develop an effective da`wah communication, mastering the types of da'wah communication is imperative in ensuring the continuation of its messages.

The other factors that contribute to the good communicational approach towards target group such as the aspects of preparation, understand and identify the psychological approach that suits when they engage with the target group.

4.5.1.2 The Importance of Using Psychology of Da'wah

Essentially, psychology helps preacher because it can explain why target group or people act the way they do. A person using this psychology approach can help people improve their decision making, modify their certain behavior and tackle their heart and also understanding past behavior to better predict future behavior. Under this subtopic researcher look two themes under this:

4.5.1.2.1 Understand Emotional and Motivational Drive

Ok, when u do da'wah to anyone. I think u have to really use psychology because u have to understand your audience, if u talking with college students so u have to be in their shoes. Being empathic with youth understand their problem and concern what is their hope and fear, what is their disappointment is involve a lot with psychological aspect (Respondent #1)

But we are psychologist who like to do da'wah. So having knowledge of psychology, we need to attract people to certain places, where we can invite someone who is good in Quran and Sunnah to deliver so using psychology attraction, influence skill, communication skill, it helps da'wah to turn more friendly and effective (Respondent #3).

If psychology da'wah implemented in future, it will be better if the preacher understand how psychology can strongly influence the acceptance of dakwah in students where different background is put into consideration (Respondent #6).

According respondent #1 and #3 who are experience as psychologists and also counsellors about 15 years, they agreed that the importance of using

psychology in da'wah field, they must understand emotional and motivational element of the person. This statement also supported as respondent #6 who is student said that when someone approach a student, they have understood the background of the students. When understand what is the pain and gain that can trigger someone, it is easily to attract and influence someone.

In order to attract people and their interest to persuade them to follow the message, the preacher must first understand them. By utilising the right strategy, it will help make the targeted group to easily follow our messages. Human beings are a component consisting of elements such as emotion, physical, spiritual and cognition. In order to approach them, one should mainly focus on their emotion. This is the door that opens their heart and helps to easily influence them to follow the right guidance.

Motivations are closely related to emotions. A motivation is a driving force that initiates and directs the behaviour. Understanding motivation gives us many valuable insights into human nature. It explains why we set goals, strive for achievements, why we carry out certain behaviours and why we experience emotions like fear, anger, and compassion.

There are many things that motivate humans. The most powerful motivator is if the preacher can understand what drives an emotional pain and gain. It is a primal instinct that served humans and keeps human alive.

Therefore, by understanding the emotional and motivational drive of the targeted group, it will be easier for the preacher to influence young adults and make sure the effectiveness of the process of da'wah.

4.5.1.2.2 To Transfer the Good Behavior in Modelling Technique

First it has to be because I want to prevent an evil and promoting the good and the process of doing, I have to be using nice words and kindness behaviour and modelling what prophet trying to (Respondent #1).

Tahfiz students and students who organize activities, they are role model they are the leader in their small group and they look up by all student and staff (Respondent #1)

Dari aspek psychology, mungkin kalau university yang tidak mempunyai satu silibus ataupun program yang khusus untuk berdakwah, mungkin dia dari aspek memberikan contoh yang baik. Contohlah, lecturer, pensyarah, dia menunjukkan contoh yang baik, contoh katalah, dia berjanji dengan pelajar bila nak buat kelas, ada time dia, dari aspek ketepatan masa, berjanji dengan pelajar, mungkin kalau kata tak sempat memenuhi janji tersebut dengan pelajar, kita ada reason yang kukuh, untuk tidak memenuhi janji tersebut, bukan sewenang-wenangnya kita nak menangguhkan kelas, atau sebab-sebab yang tidak munasabah (Respondent #5).

From the aspect of psychology, maybe if the university does not have a syllabus or a special program to prosecute, maybe he from the aspect of giving a good example. For example, lecturer, lecturer, he shows a good example, for example, say, he promises with students when he wants to do a class, he has time, in terms of punctuality, promises with students, maybe if he doesn't have time to fulfill the promise with students, we have strong reason, for not fulfilling the promise, not arbitrarily we want to postpone the class, or unreasonable reasons (Respondent #5).

According respondent #1 and #5, one of the important principles in psychology of *da'wah* is show and can transfer the good behavior by using modelling technique. This technique is very significant in transfer the good behavior from someone to another person. Using this approach, it can show the other person what they suppose to do and not to do. There is one motivational quote said that action speak louder than words. It is mean that, by showing a good and

correct behavior someone will easily follow because they can see and understand through modelling approach.

Islam is a religion which urges its followers to behave with good attitude and manner. It is one of the main spirits and teachings of Islam. The greatest Prophet Muhammad inspired Muslims to behave good with people. Good manner is the key to humility and humbleness. In reflecting the good manner, a balanced personality is the attitude that is very important.

Good manners are important to consider the feelings of other people and being the kind will gain the like and respect of others. Good manners are likely to encourage others to behave in the same way towards you.

Lecturer or student leaders are individuals that deals with students and as such, must show a good example. Students will imitate the behaviours that they observed most, good or bad. In transferring the good attitude and behaviour, individuals want a real role model in front them. Hence, by using the concept of behavior modification under psychological approach technique under social approach can be applied.

4.5.2 Psychological Approach and Role of Dāi' (Lecturer, Staff and Student's Leader)

Basically, the importance of psychology is to help people in explaining why people act the way they do and to change certain behavior. This is using the psychological approach as the guideline to form the behavior. Each psychological approach has its strengths and weaknesses, and it shows different angle to understanding of human behavior.

For this reason, it is important that psychology does have different perspectives on the understanding and study of human behavior. The different perspectives in modern psychology give researchers tools to approach problems and guide in finding new ways to explain and predict human behavior. This exploration and deeper understanding can even lead to identify two approaches in this data, cognitive approach and social approach as two approaches in psychology.

4.5.2.1 Cognitive Approach in Da'wah

One of the psychological approaches is cognitive approach. It refers to the approach that focuses more on the mental activity inclusive of thinking, remembering, learning and using language. When a cognitive approach is applied in da'wah, a preacher will focus on understanding of information and concepts by target groups.

This approach in psychology attempts to explain human behavior by understanding human thought processes. For example, when a preacher is using principles of cognitive approach, they will identify maladaptive or negative thought patterns and transform them into constructive and good ones. Each of these components are pivotal in understanding the targeted group and how they behave. The impact using this approach stated in these two points as below:

4.5.2.1.1 Dāi'e Has to Know and Understand Young Adult

So, for me u have to know at that age group what they looking for and what their temptation that always make their deviate. So, you have to understand in order to preach them. That is psychology of da'wah i understand (Respondent #1)

No judging no evaluating our youngster. How are you going to you make them closure to you and how you're going to make them is not in judge which they can be themselves and can openly discuss on their fear why I'm doing this why I'm doing that so you have to know how to be a parent and being a friend and preacher at the same time. Err…. that is a psychology la for me when you using the approaching for students (Respondent #1).

Based on the excerpt above, the preacher has to know and understand young adults and don't judge their behaviours and attitudes. Young adult development and learning process are lively processes that reflect the multifaceted interplay between their biological, environment and many factors that shaping the patterns of growth their personality and religiosity.

For the effectiveness of the da'wah process, knowing and understanding their background and environment is very crucial. Preachers need to have a deeper understanding of their needs. And in order to have an understanding of the young adult's needs, preachers need to know as much about them as individuals as possible. Therefore, it is important to develop adult facades to ensure the preacher is targeting the right people and focuses on their needs and how to help solve their problems, in order to build up a good reputation.

4.5.2.1.2 Communicate Using Different Style

For dāi' communication skill is a very important in order to approach them. When we talk to them, observe body language, the wording that we use, voice, tone and others. This upon a different person age, gender and lower achiever. The excerpt as below:

And then when your approaching male what are the topic or what kind of word that you are using talking to them what body language you use. For female they are

more touch and male student we as women have to act very motherly. without judging without putting their emotional down (Respondent #1)

Put a tone on how you're addressing so if you're dealing or talking with higher CGPA student maybe you can talk more theoretical aspect so they can find their own answer and understanding and debate (Respondent #1)

For those student low CGPA so there is something they might not understanding this more instructive kind of approaches so I think it's how I apply da'wah through counselling if it may help you answer the question (Respondent #1).

In communication, a few styles need to be taken into consideration, after identifying the pattern of thought and others factor. The language, tone, body gesture, that been used among different gender, age, educational performance and others. This is very important to deliver the message to target group efficiently.

4.5.2.2 Social Approach

Using social approach in psychology of da'wah helps the preacher to reveal the message accurately and truthfully. An important aspect of the social approach is their personality, mindset, religiosity and attitude. Social approach is the idea that the target group (young adult) have a motivation to engage with other people and to interact with other people.

4.5.2.2.1 Dāi' as a mentor

And creating the environment what I mention as uniten Islamic centre on the top of Islamic subject they are conducting the halaqah program once a week so by creating the environment and it is also the way to improve Balanced Personality and Religiosity (Respondent #1)

If we not create the environment, it's hard for them to feel it because they might not create by their own except If there is assignment and task given other than that they will not organizing on their own. So having such program as halaqah usrah it's important to allow the students to experience. those from religious school they will remember and continue their culture while the person who never involve with this environment they also include in Muslim culture. so, it's might be created a good and new experience for them (Respondent #1).

Kewajipan untuk mendakwah tu, dan juga, mungkin secara tidak langsung, mungkin kita nak menunjukkan contoh yang baik kepada rakan-rakan, kepada pelajar-pelajar dan juga (Respondent #5).

The duty to preach, and also, maybe indirectly, maybe we want to set a good example to friends, to students and also (Respondent #5).

Faktor yang paling penting adalah bi'ah hasanah yang bermaksud persekitaran yang baik. Walaupun muslim menunjukkan kumpulan yang kecil atau minoriti dalam satu populasi, namun kebebasan dalam melakukan aktiviti keagamaan diberi seperti berpuasa, mengadakan jamuan raya atau menyediakan kemudahan surau. Perkara ini membantu dalam konteks memelihara keagamaan dan personaliti pelajar muslim.selain itu, peraturan universiti juga membantu dalam melahirkan insan yang baik (Respondent #4).

The most important factor is bi'ah hasanah which means a good environment. Although Muslims represent a small group or minority in a population, but freedom in performing religious activities is given such as fasting, holding feasts or providing surau facilities. This helps in the context of preserving the religion and personality of Muslim students. In addition, university rules also help in producing good human beings (Respondent #4).

Based on statement by respondent #1, #4 and #5 it is important for Muslims to be in good environment and good circle. This is the one of an important factors for universities and authorities to create a good students. The activities in universities such as study group (*halaqah), small learning group (usrah),* mentor mentee or leadership programs can lead to social approach where a preacher and target group be in a suitable circle.

Those programs can help to pursue the good personality and religiosity among students. It is a medium that can teach a student to be a good role model and follow another person.

A mentor is a mutual relationship in which an experienced individual (the mentor) imparts knowledge, expertise and wisdom to a less experienced person (the mentee). An effective mentor can lead the mentee while maintaining a friendly and supportive relationship.

This concept base on modelling technique under social approach by Albert Bandura (Mahmood Nazar, 2018). Effective modeling incorporates viewing, reflecting, and practice–all in a short amount of time. In this aspect, it is great for preacher to show a good example in terms of building a personality and religiosity to be followed by a young adult.

4.5.2.2.2 Dāi'e must have Psychology and Islamic Background

Educators yang ada kefahaman, kalau kita cakap dalam context psychology, dia ada psychology yang ada dengan background islam. Sekurang-kurangnya, kena ada jugak la, kalau takde tu, dia susah la nak balance. So, educators, with good quality of education, and tarbiah (Respondent #3).

Educators who have understanding, if we speak in the context of psychology, he has psychology with an Islamic background. At least, he has to have it, otherwise he will have a hard time balancing. So, educators, with good quality of education, and tarbiah (Respondent #3).

Hubungan yang baik antara pelajar dan pihak pentadbir universiti. Program mentor mentee diwujudkan yang mana pelajar mendapat bimbingan daripada guru. Dalam erti kata lain, pihak pentadbir dan guru tahu isu semasa dan perkembangan perihal pelajar (Respondent #4).

Good relationship between students and university administrators. A mentee mentor program is created where students receive guidance from the teacher. In other words, administrators and teachers know current issues and developments regarding students (Respondent #4).

According respondent #3 and #4 who are hold position and experienced as advisor for students' activities about 15 years, someone who involve in students' interaction or *da'wah* activities must have knowledge in psychology and Islamic background. Both knowledge can make them more trusted and students easily follow the messages.

Balanced personality and religious identity greatly influence a person's wellbeing through many ways. One of it is through the modelling or exampling the one who have the characteristics. One of the characteristics that a preacher must have been Islamic knowledge or religious background. This to gain the trust of the people who get the message. The one who calls towards the Islamic message at least must have religious background as the core knowledge as Muslim. In addition, if they add on other skills on preaching especially psychology, communication, counseling and others, it is highly lucrative and beneficial for them in ensuring the effectiveness on delivery of good messages are achievable in the process of da'wah.

4.5.3 The Impact of Psychology of Da'wah practice on Balanced Personality and Muslim Religiosity among Young Adult in Private Universities

This research is to navigate the impact of psychology of da'wah on two variables that is balanced personality and Muslim religiosity. Therefore, in this

chapter, the themes that represents these two variables will be presented based on the interview that has been done. This below excerpt explains both of it:

4.5.3.1 The Impact on Balanced Personality

4.5.3.1.1 Balance Between Mental, Spiritual and Emotional

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).

Balanced personality from my opinion it depends to how the student interact with their surrounding stress and even relationship with other whether they react positively or negatively (Respondent #7).

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).

Those of the above are explanations of respondent #3 and #7. We can see that how those people ponder the opinions about the meaning of balance personality among students of young adult in private universities. Respondent #3 has 15 years' experience in dealing with students' problem and issues on personality and attitude in university. She admitted that balanced personality means if one student not only good in their academic performance but also in managing their emotion, spiritual and mental.

This statement also has been agreed by respondent #7 who also an active student in university. The respondent relates the balanced personality if students

can manage their element such as emotion, spiritual and mind when dealing with any circumstances or stressful event.

One of the primary characteristics of balanced personality where the young adult can balance between their human elements such as physical, mental, spiritual and emotional. If they can balance it very well, it will reflect on the way they manage their daily life as students, children, leader and others successfully.

Balance is one of the most important things to create in life. Balance is key and important in life because with many things, being extreme is typically a damaging way to live. Moreover, they can manage to handle and solve their problems especially in managing the stress and daily task. The ability to control their emotion is also very important. In balancing all the elements make them more success in their world and hereafter.

4.5.3.1.2 Responsible

With the data below by the respondents #1, #4 and #5, the researcher wants to support the quantitative data on the impact of psychology on balanced personality. One of the balanced personalities is responsible. This base on below excerpt:

They keep say look at tahfiz student they are study more more discipline tough test lesser time to study buat manage to cope and complete task they manage to perform responsibility and also become student leader (Respondent #1).

Maksudnya bijak menguruskan masa untuk mengimbangkan antara menyambung pengajian dan juga, kehidupan peribadi masing-masing, mungkin ada yang berniaga, yang bekerja dan sebagainya (Respondent #4).

It means wisely managing time to balance between continuing studies and also, their personal lives, there may be those who are in business, those who work and so on (Respondent #4).

Kebanyakannya kita nampak yang belajar di peringkat ni kan, nampak kebanyakan mereka sebenarnya sangat bertanggungjawab. Bila kita bagi katalah kerja, rata-rata tugasan yang mereka lakukan dapat memenuhi waktu yang ditetapkan. Itu pun, kita maksudnya kalau kita kata seorang muslim yang baik kalau kita bagi kerja, tak kira lah, kepada staff ataupun pelajar, kita tak risau, mereka memang reliable, boleh dipercayai boleh buat (Respondent #5).

Most of us see those who study at this level, it seems that most of them are actually very responsible. When we say work, the average task they do can meet the set time. That too, we mean if we say a good Muslim if we give work, no matter, to staff or students, we do not worry, they are reliable, can be trusted can do (*Respondent #5).*

According all the respondents they give an opinion, base on how the students manage their role as students, the person who memorize Al-Quran, part time worker, part time business, servant of God and family matters.

With multi role and tasking they manage to do all the tasks perfectly and done accordingly. This might be happened because the students have awareness to balance all the elements in religion. This reflects to their attitude and personality as good Muslims. As students, they manage to follow the class, finish the assignment, study hard and get a good mark.

Moreover, as children they take care their parents' matter, manage to find their own money and involve in curriculum. With all the task, the important and vital is worship Allah. Pray 5 times daily, do whatever command by God and neglect the behavior that not benefit for self, family and religion.

Responsibleness is a virtue and also a good personality trait. It will help do what's right in tough situations. Being honest and taking responsibility for one's

actions are admirable qualities and a good quality to possess as it helps others to trust the individual. Allah said:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ ۖ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ

And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light…

Sūrah HadÊd (57:19)

When Allah created human beings, they held a big responsibility as the vicegerent in this earth. All the roles that they hold whether as parent, student, teacher and other is a reflection of worshipping Allah. If a human surrender this responsibility and fails to fulfil a duty as the vicegerent surely this Earth and its inhabitants will fall into chaos and disarray. When human beings stop thinking about others and think only about ourselves the world will suffer greatly.

4.5.3.1.3 Self-Development

Dia perlu untuk sentiasa cuba meningkatkan diri dia tu, maksudnya meningkatkan dari aspek bukan semata-mata untuk mengejar kerjaya sahaja la, tetapi untuk diri dia sendiri, untuk balance kan kehidupan dia tu. Untuk seimbangkan diri, supaya tidak terjebak dengan perkara-perkara yang negative (Respondent #5).

He needs to always try to improve himself, it means to improve in terms not only to pursue a career, but for himself, to balance his life. To balance yourself, so as not to get stuck with negative things (Respondent #5).

Pelajar-pelajar yang menyambung pengajian ni sebenarnya mereka dah ada kesedaran untuk belajar, yang tu memang satu dan juga, personality mereka tu sebenarnya sangat berada pada tahap yang baik (Respondent #5).

The students who continue their studies actually have the awareness to learn, which is one and also, their personality is actually at a very good level (Respondent #5).

According respondent #5 who teach in Open University Malaysia, students who have balanced personality always want to upgrade his/ her knowledge. Is not only mean for career but also for their self-development.

Islam is a religion that urges the mankind to think, ponder, reflect and acquire knowledge that would bring them closer to God and His creation. The prophet Muhammad (SAW) commanded knowledge upon all Muslims and urged them to seek knowledge as far they could reach and seek it at all times.

A person with a balanced personality must always seeking knowledge and be knowledgeable. Self-development is taking steps to better oneself, such as learning new skills or overcoming bad habits. An example of self-development is taking courses at the university to learn new skills and interesting things. For human to grow they must learn continuously.

4.5.3.2 The Impact on Muslim Religiosity

4.5.3.2.1 Belief in God

Belief in God is mandatory impact on Muslim religiosity. Without it, Muslim will not call as a Muslim. They also must believe in five and six pillars of Islam. To support this, researcher found it with all the statements from respondent as below:

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).

Those who preserve their aurat the one who not cover will wear it during halaqah. So, they comply with the culture respecting the program so this they show the BP (Respondent #1).

As the first and premier pillar of Islam is belief in Allah and to recite the *Syahadah* is necessary in order for one to become a Muslim. In putting a belief to God, it is become their path to truth in Islam as their religion. Allah said in His Book:

لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"There is no compulsion to (enter) religion (Islam); Indeed, clearly the right path than a road. Therefore, those who renounce Thaghut and believe in God, then surely he has hold the rope is a very strong buhul which will not be lost. And Allah is Hearing more Omniscient."

Surah Al-Baqarah (2:256)

For a Muslim who believes in God and being the good servants of Allah is an expression of a sense of spirituality, a secure relationship with God, a belief that there is meaning to be found in life and a sense of spiritual connectedness with others.

4.5.3.2.2 Follow the Islamic Guidance

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).

According of the above statement from respondent #2. #5, #6 and #7 the impact of psychology of *da'wah* on Muslim religiosity reflect on the follow the Islamic rules and regulations. For instance, during students' period, they still perform obligation as fasting and prayer although they have class, cover their *aurah*, keep their dignity as Muslims and others.

In Islamic worldview, we are always in the course of worshipping God *(Ibadah)* and always carrying the intention of the deed is set in compliance with the principles of *shariah.* The implication of working for *ibadah* inculcates the sense of responsible among Muslims in everything they do with the view that all his or her conducts are accountable and answerable to God in the Day of Judgement.

For Muslims, having an affirmation on the Pillar of Islam, they must follow the Islamic guidance to show their obedience to God and Prophet Muhammad. There are Pillars of Islam, Arabic *Arkān al-Islām*, the five duties incumbent on every Muslim: *shahādah,* the Muslim profession of faith; *ṣalāt,* or prayer, performed in a prescribed manner five times each day; *zakāt,* the alms tax levied to

benefit the poor and the needy; *ṣawm*, fasting during the month of *Ramadan*; and *hajj*. All of these must be practiced in their daily and their life as a good Muslim.

4.5.3.2.3 Be Good to Other

Another important impact on Muslim religiosity is to be good to other. As said by respondent #1 and #6. In performing religion activity in university, we need a student that come forward and organize without instruction and waiting for other. Doing good and helping others is not only good for them but also ask by Islam. Helping also connects us to others, creating stronger communities and helping to build a happier society for everyone. And it's not all about money - we can also give our time, ideas and energy. As said by respondents below:

Especially during Like this Ramadan they usually who come forward and organize program become facilitator and non tahfiz come and join as part of the program (Respondent #1)

Being a Muslim itself, it's like making you unconsciously good because your religion itself teach you to be good to others (Respondent #6).

Islam is a religion that teaches a Muslim do a good deed to other people regardless of their skin, color, religion and others. The implementation of psychology of da'wah is to inculcate the culture of goodness in their habitual act among the people. In practicing it, they must show a good *amal* as their guideline and tool for Muslim to strive for the betterment in all actions undertaken.

4.6 Summary

The results of this mix method research have been discussed in this chapter. To conclude, a good response rate was gained from the respondents. Confirmatory factor analyses were conducted to examine the construct validity of all variables.

Reliability tests were also conducted to determine the internal consistency between items and minimize random errors. Moreover, discriminant validity indicated a good measure for all remaining items. This chapter has also presented the final structural models and the direct hypothesized results between variables. Finally, moderation results are shown in the last section. The results, in general, supported six of the hypotheses. These results are discussed in greater details in the next chapter.

In conclusion, the psychology of da'wah contributes to the development balanced personality and Muslim religiosity of young adulthood especially in universities. Psychology of da'wah is one of the topics under Islamic psychology has to take part into the consideration under Islamisation and integration between western and Islamic approach. This has to take into consideration as one of the contemporary mediums to tackle the heart and attention of young adult specifically. The thematic topic has the underlying topics such as concept of psychology of da'wah, the role and psychological approach of preacher, the impact on the characteristics of young adult who have showed balanced personality and Muslim religiosity and lastly the factor that contribute to the impact of the balanced personality and Muslim religiosity. The findings of the quantitative data have been supported by qualitative data. Both findings support each other and later forms as a new finding and knowledge on the Islamic perspective of psychology and da'wah conjunctively. This is suitable for the implementation of the process on the development of new behaviour or a good attitude for the Muslims.