CHAPTER 1

INTRODUCTION

1.1 Introduction

This chapter explains the concept of the psychology of *Da'wah* as an important medium in approaching young adults to have a balanced personality and Islamic religiousness. Young adults need to be approached in a suitable way, with considerations to their psychological needs and interest. The elements in the Psychology of *Da'wah* inclusive of emotional approach, motivational approach and the purification of soul (*tazkiyyah an-nafs*) were suggested as dynamic element in pursuing the personality and religiousness among young adults.

The background of the study is explained in the first chapter to illustrate how the problem statement is yielded, thus, the need to conduct this study. In this chapter, the research objectives are explained, and the research questions are also provided. This is followed by the scope and the significance of this study. The conceptual and operational definitions of the research variables applied are discussed before the discussion of the summary.

1.2 Background of the Study

The 9th Malaysia Plan has proposed a mission to build a nation which has increased capability and mastery of knowledge that specifically strengthens scientific capabilities, increased research, innovation with cultured communities that have good

morals among its citizens. This mission was developed based on a 25-year period that involves a cycle of generations. The foundation of this mission was to nurture good human beings. In order to fulfil the mission, the generation of young Malaysian adults should be educated in terms of having a good balance of personality and Muslim religiosity based on Islamic approach (Azizi et al, 2014).

Yasien (1998) noted that religion and spirituality are the sources of strength. He mentioned that spiritual strength can help one to understand the meaning of his life, encourage human beings to always think to do good, pushing men to obey Allah's commands and the norms of society that affect one's soul and mind, develop fighting spirit, free one from the evils of destruction besides guiding one towards a meaningful transformation in life.

It is very important in Islam to educate human beings with a good Muslim personality and religiosity as a creation of balanced and holistic personality. Religious knowledge can shape cognitive balance, as well as encourage individual's positive behavior, and develop individuals who are well educated, intellectual and have the consciousness of devoting him or herself as a servant of Allah and as a vicegerent on His earth, through the spiritual, emotional, intellectual and physical processes, and an integrated and balanced practice (Nik Azis, 1988 & Azizi et al, 2014).

Young adults today, should be taught to have a balanced personality and Muslim religiosity to succeed both in the world and hereafter. Islam is a universal and complete religion which covers the whole aspects of a person's life. Abdullah (2019) stated that the development in Islam emphasizes on the integrated and holistic aspects

UNIVERSITI SAINS ISLAM MALAYSIA
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA

which include the spiritual, physical, life and afterlife aspects. Islam emphasizes on the personality formation and education which are done in proportionately and as a whole that do not only include the person's physical and spiritual aspects, but also emotional, intellectual and social aspects because the balance of the spiritual, physical and intellectual aspects is a crucial foundation of an individual's personality development.

In order to develop a good and balanced personality, *Da'wah* is a suitable approach for young adulthood. In Al-Qur'ān, it is mentioned:

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

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided".

(Sūrah An-Naḥl, 16:125).

The goal of *Da'wah* , is merely to share information and invite others towards a better understanding of the faith. *Da'wah* also serves to invite everyone to understand how the worship of Allah (God) is described in the Qur'ān and practiced in Islam. Through the practice of *Da'wah*, people have been given advice and guidance on making good choices and living a responsible Islamic lifestyle (Fariza M. Sham & Nazim, A. M., 2015). For this reason, *Da'wah* is the suitable approach to achieving a balanced personality and adhering to the Muslim religiosity.

Meanwhile, psychology means the study of the process of human mind and behaviours. In its primary form, psychology studies people - who and what they are. It looks into why they act and think the way they do and how someone can improve themselves. Psychology allows people to understand more about how the body and mind work together. This knowledge can help with decision-making and avoid stressful situations, besides also maintaining one's happiness and wellbeing. Understanding how the mind works helps in approaching young adults in the effort of persuading them to become better Muslims with respect to their personality, value and religiosity (Asmawati Desa,2004; Mahmood Nazaar, 2018 & M. Mahdi Allam, 1998).

Thus, the coupling of both the disciplines of psychology and *da'wah* is termed as the psychology of d*a'wah*. It brings the meaning of a study of mental processes and behaviour of people in the effort to call one to practice a good and balanced personality and Muslim religiosity. This is a combination of two words namely psychology and *da'wah* which are closely correlated with one another. In this research, the psychology of d*a'wah* focuses directly on the recovery of the human elements such as personality which is a combination of spiritual, emotional and cognitive aspects of young adults.

The present study, given the fact that it intends to propose a method based on the true nature of man (*fiṭrah*), it is envisaged to provide a comprehensive view of young Muslim's problems and approaching these problems using the most natural and effective method. Such approach if properly applied will help Muslims to solve the problem faced by society today (Yasien Mohamed, 1998 & Nasr. H, 1994).

UNIVERSITI SAINS ISLAM MALAYSIA
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA

This is very important because Allah stresses that we should deal with people with accordance to their nature (*fiṭrah*). Mankind in actuality is born in a state of *fiṭrah* that leans towards the path of righteousness or the straight religion. They possess the tendency to know the Almighty God, to side with truth, and to perform good deeds. *fiṭrah* is mentioned in the holy Qur'ān as many as 20 times, such as in the following verse from the Qur'ān:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ

"So set you your face towards the religion (of pure Islamic Monotheism) with *Ḥanīf* (worship none but Allah Alone). Allah's *fiṭrah* with which He has created mankind. No change let there be in *Khalqi 'Llāh* (Allah's creation and *fiṭrah*). That is the straight religion, but most of men know not".

(Surah Ar-Rūm, 30:30)

This verse from the Holy Qur'ān shows that man was created by Allah according to his *fiṭrah*. This *fiṭrah* represents the form of man, the creation of which will bear no change. This is because if a change occurs, the existentialism of man will be lost. Even so, this form can be directly adapted according to the wants and choices of the man himself.

According to Islam, humans are born in *fiṭrah* or in a clean and pure state. At birth, the baby is born fully innocent and is not responsible for the sin of his parents or ancestors. Environmental and other external influences continue to modify his blueprint. The Holy Prophet said: "Every child is created in the state of *fiṭrah*, it is the

parents, culture, and society that make him a Christian, a Jew, or a fire-worshipper" (*Ṣaḥīḥ Muslim*, Vol 16: 207). From this perspective, humans originally have a clean state of mind and possess a positive worldview.

Islam is the first religion to declare man as the most superior of the creatures and the masterpiece of the Creator. According to Islam, man is potentially capable of rising higher than the angels. That is why Allah has commanded angels to bow down before Adam. But, at the same time, he is equally capable of sinking lower than the animals (Yasien Mohamed: 1998). The Holy Qur'ān says:

لَقَدْ خَلَقْنَا الْإِنْسٰنَ فِىٓ أَحْسَنِ تَقْوِيْم .ثُمَّ رَدَدْنٰهُ أَسْفَلَ سٰفِلِيْنَ .إِلَّا الَّذِيْنَ ءَامَنُواْ وَعَمِلُواْ الصّٰلِحٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُوْنٍ

"We have indeed created man in the best shape, then We reduced him (to be) the lowest of the low, except those who believe and do righteous deeds: for they shall have a reward unfailing."

(Sūrah Al-Tīn, 95:4¬6)

This Quranic theory of human nature also implies the fact that if a man consciously decides to submit himself to the will of Allah, he experiences no conflict in his personality.

While, on the other hand, if a man misses his freedom of choice by denying God and not submitting to His will, he would be in a state of inner conflict and his personality gets disintegrated. Allah said:

فَإِن لَّمْ يَسْتَجِيبُواْ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

"So, if they fail to respond to you, then know that they only follow their desires. And who could be more astray than those who follow their desires with no guidance from Allah? Surely Allah does not guide the wrongdoing people".

(*Sūrah Al-Qasas*, 28:50)

The faculty of reason and intellect are man's primary guide that distinguishes him from other animals and help him recognize the path of his ultimate felicity. Man's hopes are often related to various comforts and joys of physical and worldly kind while Islam does not deprive him of these. Islam, however, redirects him from false and transitory joys and values to real values and everlasting joys. The Holy Qur'ān mentions:

وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّلَعِبٌ ۗ وَاِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَان

لَوْكَانُوْ يَعْلَمُوْنَ

"This life of the world is just a pastime and a game. And, indeed, the home of the Hereafter is the real life, if they know".

(Sūrah al-'Ankabūt 29:64)

The test from God is for man to realize the need to upgrade the strength of their hearts and spirituality. However, many are not able to face up to the challenges of life, which in turn causes an imbalance in their psychological conditions. As such, the only medicine is to go back to God's teaching.

The psychological conditions of individuals are always unstable because they forget about the mission in this world, and at times are unable to control their emotion. Although man has been in the virtue of the truth that man knows God in His absolute unity as his lord that determines his purpose, attitude and action with respect to his self in his relation to God (Syed Muhammad Naquib, 1993).

Man is been tested by God to always remind them of their purpose as vicegerent of Allah in this earth. Furthermore, to make them be the best of mankind and aware of the Greatness of Allah in order to achieve a high level in the eye of Allah. Allah said:

ٱلَّذِىْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيْزُ الْغَفُوْرُۙ

He who created Death and Life, that He may try which of you is best indeed: and He is the Exalted in Might, Oft-Forgiving.

(Sūrah Al-Mulk, 67:2)

The trial will reflect the qualities of individual in term of the mindset, spiritual and transform their good qualities nature as human being. While speaking about the nature of man, the spirit of a man is transcendent and is the center of the man's being, whereas soul (nafs), in its downward or corporeal tendency, is attached to the body. Its upward or spiritual tendency is attached to the spirit (*rūḥ*). In order to understand the

Islamic concept of human psyche and nature, one must understand these terms and their relationship with each other (Ibn Sīnā, 2009; Yasien Mohamaed, 1998 & Malik Badri, 2000).

The Psychology of *Da'wah*, a balanced personality and Islamic religiosity are dynamic internal systems that sculptures an individual's pattern of action, thought and feeling. The Islamic personality is a personality directed by the key sources which are the holy Qur'ān and Sunnah of Prophet Muhammad (SAW). It is the responsibility of a Muslim to do his best to practice the characteristics and teachings of Islamic moderation while carrying out his or her regular duties. Islam is a complete religion which covers the whole aspects of a person's life.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًاۗ

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion".

(Sūrah Al-Mā'idah, 5:3)

Thus, a balanced personality in Islam emphasizes on the integrated and holistic aspects of spiritual, physical, life, afterlife development (Hamat and Nordin, 2012). Islam emphasises on the personality formation as a whole that not only includes the person's physical and spiritual aspects, but also their emotional, intellectual and social aspects because the balance of all these aspects is an important foundation of personality development.

Therefore, personality development in Islam as elucidated in the Qur'ān and Hadith will produce a person who is able to face and become resilient against the challenges of life. Besides, the aspects of knowledge development and formation of admirable (*maḥmūdah*) behaviour that are aligned with the suggestions in Islam and the teachings of the Prophet Muhammad (SAW) are also important agendas of a person's personality development according to Islam (Abdullah & Sharif, 2019). Lastly, it can contribute to the stability and harmony of the social cultural, political and economic development (Ismail, 2015 & Makhbul, Yussof and Awang, 2015).

Prophet Muhammad (SAW) was reported to say: "Every religion has its characteristic, and the characteristic of Islam is modesty" (Sunan Ibn Mājah, 4182). As a religion, Islam emphasizes the idea of having a good character as Prophet Muhammad (SAW) said: "The best among you is those who have the best manners and character" (Ṣaḥīḥ al-Bukhārī, 8:73:56).

Young adults should practice moderate Islamic lifestyle, so that the knowledge gained is competent for the purpose of achieving the pleasure of Allah. Unfortunately, there are still issues regarding young adults even though various approaches and actions have been implemented.

The life of young adults is filled with stress and emotional confusion. They face rapid changes biologically, physically, mentally and individually. This includes emotions and changes in roles and responsibilities. To offset this change, young adults are often faced with conflicts, identity crises and personality confusion. As a result,

UNIVERSITI SAINS ISLAM MALAYSIA
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA

there is a tendency of tension and emotional stress in their lives (Azizi, Shahrin, Yusof, Mohd & Abu, 2015).

A young person is like a first-time traveler who needs a map and compass to guide his journey. Thus, the care and upbringing of the youth should be in such a way that they will become their own supervisors. The best way is to prepare them with spiritual needs, attain real faith (*'īmān*) through devotion (*'ibādah*) and seeking the knowledge for preparing them as a good person (*ṣāliḥ*) for the betterment of nation (*ummah*) (M. Mahdi Allam, 1998; Syed Muhammad, 1978). Allah said:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

"Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding".

(Sūrah Az-Zumar, 39:9)

Young adult who are a part of the society must be a good example to other people, besides performing their duty as vicegerent (*Khalīfah*) and towards striving to become the best *Ummah* (*Khayra Ummah*) by following the commandments Of Allah and our Prophet Muhammad (SAW). Allah said:

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

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

(Sūrah al-Baqarah, 2:30)

Yet, our young adults are able to produce such tremendous generation who comply with the al-Qur’ān and *sunnah* of Prophet Muhammad (SAW). Allah said:

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

“And thus, we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the *qiblah* which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed, Allah is, to the people, Kind and Merciful”.

(Sūrah al-Baqarah, 2:143)

Preparing the youth for the future is a natural duty of the family, friends, relatives, teachers and society. It is necessary that our method of guiding our youth should be practical and based on the understanding of their tendencies and instincts, relying on minimal advice, exemplifying mostly on our good examples in conduct, and

endeavoring to initiate them in an atmosphere of healthy habit which are based on their sublimated form (Mahdi Allam, 1998).

Therefore, the psychology of *da'wah* approach aims to focus on the development of spirituality, mind, heart and soul of the young adults. It covers all the elements that are required for human growth. Thus, the psychology of *da'wah* is a concept that needs to be internalized among young adults to form a balanced personality and Muslim religiosity for a better future.

1.3 Problem Statement

A rough calculation based on the most current breakdown of population data (as of mid-2018) available from the Department of Statistics Malaysia shows that about 14 million out of Malaysia's 32.4 million population are aged between 15 and 40. This means that the Malaysian youth constitutes 43.75% of the total population. Consequently, the national development agenda should not disregard the wellbeing of youth from different dimensions since well-being is often associated with the quality of life (Umi et al., 2016).

Undoubtedly the sovereignty of the nation is dependent upon youths who possess the optimal quality of life so that they will be able to play their role of effective development partners. One of the pertinent dimensions of youth well-being is spirituality. This dimension is relevant since youth does not just embrace beliefs and rituals but regards religion as the cornerstone of community connectedness and unity (IYRES, 2012). The Malaysian Youth Policy (NYP, 2015-2035) depicts the spiritual

UNIVERSITI SAINS ISLAM MALAYSIA
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA

and religious aspects as among the social challenges that the future generations of youths need to face. Generally, it is agreed that information and communication technology create extensive effects on the challenges that youth have to face in the social environment.

Many studies have been undertaken to investigate ways in managing problematic young adults through the element of spirituality, for example via solemn repentance (*tawbatan naṣūḥā*) (Ramli & Nazim, 2018), motivation (Halim et al., 2017) and the Qur'ānic approach in order to alleviate the problems of youth adults (Bakar et al., 2017).

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

Also noteworthy, young adults do not practice religious teaching in their daily life (Mohamad, 2000). In fact, young adults nowadays demonstrate a lack appreciation to Islam by refusing to follow the religious teachings (Fauzi, 2003). Thus, the awareness on religiosity among young adults should be raised and religious teachings should be applied in their life. These can be achieved when the psychology of *Da'wah* approach is implemented.

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

Based on a previous study on higher learning institutions, it was found that the Islamic practice is still low among young adults. This finding is aligned with the study by Mohamed (2000) where he found that Islamic practice among young adults in tertiary private institutions is still lacking. This is due to young adults lacking in the appreciation of moral values towards Allah, themselves and society (Ahmad Diniah, 1995). Therefore, Fariza, Siti & Seri, (2015) suggested that young adults should improve their level of religious practice especially towards Allah SWT and Prophet Muhammad (SAW).

Da'wah needs to tackle the aspect of development of one's life span. Therefore, in order to practice propagation on young adults, some aspects must be taken into consideration. Various social and psychological issues today require that the recovery process is in accordance with young adults' psychology and interests.

The psychology of *da'wah* is one approach which considers the interest and relevance to the lives of young adults as it deals with their psychological needs. Therefore, the preachers (*dā'ī*)) need psychological skills in carrying out the

psychological *Da'wah* approach. The psychology of *da'wah* is one of the approaches in enhancing the moderation of life and Muslim personality.

1.4 Research Questions

i. What is the level of balanced personality among young adults in private universities?

ii. What is the level of Muslim religiosity among young adults in private universities?

iii. Are there any significant mean differences in balanced personality and Muslim religiosity among young adults in private universities in terms of gender, age, CGPA, income household and education?

iv. Does the psychology of *da'wah* have an impact on balanced personality among young adults in private Universities?

v. Does the psychology of *da'wah* have an impact on Muslim religiosity among young adults in private Universities?

vi. Do the demographic characteristics (age, gender and CGPA) act as moderators in the relationship between psychology of *da'wah* with balanced personality and Muslim religiosity?

1.5 Research Objectives

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

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

UNIVERSITI SAINS ISLAM MALAYSIA
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA

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

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

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

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

1.6 Hypotheses Development

The research hypotheses are presented as hypothesis statements. The first cluster of hypotheses compares the differences in balanced personality in terms of gender, age, CGPA, income household and education. In that regard, the hypotheses are presented as follows:

H1a: There is a significant mean difference in balanced personality among young adults in private universities in terms of gender.

H1b: There is a significant mean difference in balanced personality among young adults in private universities in terms of CGPA.

H1c**:** There is a significant mean difference in balanced personality among youth adulthood in private universities in terms of age.

UNIVERSITI SAINS ISLAM MALAYSIA
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA

H1d**:** There is a significant mean difference in balanced personality among young adults in private universities in terms of household income.

H1e**:** There is a significant mean difference in balanced personality among young adults in private universities in terms of education.

The second cluster of hypotheses compares the differences in Muslim religiosity in terms of gender, age, CGPA, income household and education. In that regard, the hypotheses are presented as follows:

H1g: There is a significant mean difference in Muslim religiosity among young adults in private universities in terms of gender.

H1h: There is a significant mean difference in Muslim religiosity among young adults in private universities in terms of CGPA.

H1i**:** There is a significant mean difference in Muslim religiosity among young adults in private universities in terms of age.

H1j**:** There is a significant mean difference in Muslim religiosity among young adults in private universities in terms of household income.

H1k**:** There is a significant mean difference in Muslim religiosity among young adults in private universities in terms of education.

Based on fourth research objective, the research hypotheses are presented as hypothesis statement below:

UNIVERSITI SAINS ISLAM MALAYSIA
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA

H2: Psychology of *da'wah* gives impacts on balanced personality among young adults in Private Universities.

Based on the fifth research objective, the research hypotheses are presented as hypothesis statement below:

H3: Psychology of *da'wah* gives impacts on Muslim religiosity among young adults in Private Universities.

Based on the sixth research objective, the research hypotheses are presented as hypothesis statements. The first cluster of hypotheses consists of age, gender and CGPA as a moderator between psychology of *da'wah* and balanced personality. In that regard, the hypotheses are presented as follows:

H4a: Age is a moderator in the relationship between psychology of *da'wah* and balanced personality.

H4b: Gender is a moderator in the relationship between psychology of *da'wah* and balanced personality.

H4c: CGPA is a moderator in the relationship between psychology of *da'wah* and balanced personality.

The second cluster of hypotheses consists of age, gender, CGPA as a moderator between psychology of *da'wah* and Muslim religiosity. In that regard, the hypotheses are presented as follows:

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

UNIVERSITI SAINS ISLAM MALAYSIA
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA

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

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

1.7 Scope and Limitation of Study

This research is concerned in the area of few disciplines such as *da'wah,* Islamic Studies and psychology. This research is directed towards a focal attention on how the understanding of psychology of *da'wah* can contribute to the balanced personality and Muslim religiosity among young adulthood. This integration of approach is theorized to become a contribution to the world of Islamic *da'wah* particularly in *Uslūb ad-Da'wah* aiming for facilitating the *dā'ī* and *mad'ū.*

The survey has been distributed in January 2018 whereby during that time there were 17 private universities in Kuala Lumpur and Selangor (MOHE, 2017). Therefore, this study does not use data before that date. Because of that the population was based on 2017. This research only focuses on local Muslim university students in private universities. While the study is restricted in Kuala Lumpur and Selangor which cover private universities only, thus it limits the generalization of the findings.

Mix-method technique was employed in this research. Quantitative method used in this research was questionnaires as the instrument while IBM SPSS Version 23.0 was utilized for data analysis on descriptive data. While for inferential data and explanation on the step by step of the assessment of the reflective measurement model in Structural Equation Model (SEM), Smart PLS Version 3.0 was used. In supporting

the quantitative data, in-depth interview was used as the data collection methods thematic and content analysis were employed respectively to generate the findings. Both findings from quantitative and qualitative data were triangulated to present more comprehensive findings for this research.

This study has only three demographic variables that act as moderator, namely age, gender, CGPA. Other demographic factors such as number of siblings, parental influence, religious family background and socio-economic status are not studied.

1.8 Significance of Study

The integration of Islamic *da'wah* and psychology is very important in looking at the sustainability practice of knowledge in the society today. This research will be beneficial to young adults and people who are involved in this field as a knowledge which blends two concepts into a discipline; *da'wah* and psychology. Therefore, the discussion of psychology of *da'wah* in this research will be discussed based on two disciplines of knowledge and is later integrated as one comprehensive concept.

By understanding the concept of psychology of *da'wah*, the reader will understand themselves and try to fulfill their own qualities and potential to become a successful person and vicegerent of Allah. Moreover, the idea will act as a benchmark for human being in setting up the goal in their life. With such realization, every human being living in this world must set a goal in any action they are doing. Therefore, having a balanced personality and Muslim religiosity must be achieved by every person.

This research will be beneficial for youth in terms of maintaining their self and seek for religious knowledge as obligated by Allah. Furthermore, this paper would

assist those who are seeking for the best approach to initiate balanced personality and Muslim religiosity, specifically those who are dealing with the youth. Unambiguously, the concept is suitable for everyone especially, psychologists, preachers, philosophers, societies, teachers, parents, youths and researchers.

The results of this study are also significant for university managers and administrators, counsellors, and the community at large. Psychology of *da'wah* approach can be applied in the management of psychological problems especially related to the personality of Muslim students. It may also assist students in having a greater sense of self-efficacy while in the university and increase the level of balanced personality and Muslim religiosity.

To add, it can also help students understand how balanced personality fosters the sense of achievement and satisfaction. Emphasizing the different areas of development (intellectual, social, personal) while in the university may assist students in feeling more connected to the university and this may increase their sense of belonging in the institution.

Finally, the university management would create programs to develop Muslim personality through the collaboration with students and lecturers, by providing students with a sense that they have an achievable future, creating opportunities for students to work while attending university, providing academic assistance, and providing students with an opportunity to mentor younger students, consequently enhancing their personality of a Muslim and applying balanced personality in their self. These measures may lighten the burden of achieving balanced personality among the Muslim students in the university, eventually increasing their likelihood of having a sense of balanced personality while pursuing in higher education.

1.9 Conceptual and Operational Definition

The following operational definitions are based on the variables that are being identified in this study to ensure a common and mutual understanding of its meaning within the context of this study. Psychology of *da'wah*, balanced personality and Muslim religiosity are the terms used throughout this study.

1.9.1 Psychology of *Da'wah*

For this study, Psychology of *Da'wah* refers to one of the *uslūb* or methods in approaching young adults to achieving Balanced Personality and Muslim Religiosity. In this research, the survey is used only to evaluate the concept of psychology of *da'wah*.

1.9.1.1 Conceptual Definition of Psychology of *Da'wah*

Arifin in Ab Aziz Mohd Zin et al (2020) defined psychology of *da'wah* as a field of knowledge that studies and explains about human in the field of *Da'wah*. This definition indicates that the effort of *da'wah* requires the understanding of the human self and behavior in order to ensure its effectiveness.

1.9.1.2 Operational Definition of Psychology of *Da'wah*

In this study, the concept of psychology of *da'wah* was studied using the approaches suggested by Fariza (2013) which encompasses emotional, motivational and purification of the soul (*tazkiyyah al-nafs*) approaches. The inventory developed by Fariza (2013) which consists of 15 items was adapted to measure the concept of psychology of *da'wah* in this research. The inventory was answered based on a 5-point rating scale (from 1 Strongly Disagree to 5 Strongly Agree).

1.9.2 Balanced Personality

1.9.2.1 Conceptual Definition of Balanced Personality

‘Uthmān Najātī (2001) in his book *al-Qur’ān Wa ‘Ilm al-Nafs* explained that personality is known as *shakhṣiyyah* which means dynamic arrangement within the individual that determines their own character while adapting with their environment. In modern psychology, the word personality is similar to shakhṣiyyah in Arabic term. Based on ‘Abd al-‘Azīz al-Qūṣī (1952), *shakhṣiyyah* consists of a few aspects, involving the difference in terms of upbringing between one individual to another. It includes one’s belief, culture, physical traits, and different levels of abilities, strength and maturity in thinking. Al-Ghazālī in *Majmū‘at al-Rasā’il* on the other hand explains that *shakhṣiyyah* or personality is a combination of the inner soul (*rūḥāniyyah*) and outer behaviors (*jismāniyyah*). He believes that the internal aspect or inner soul has more influence in presenting or reflecting the individual’s personality. This will be explained further in chapter two.

1.9.2.2 Operational Definition of Balanced Personality

In this study, the concept of Balanced Personality is measured using 11 items from Balanced Personality instrument (*WasaÏiyyah*) by Muhammad Bakir and Khatijah Othman (2017). The items are scored on a 5-point type scale from 1 (strongly disagree to 5 strongly agree). The instrument measured the balance in terms of the concept of wasaÏiyyah for individual in daily life, physical, spiritual and action. Therefore, it reflects the balanced personality of and individual.

1.9.3 Muslim Religiosity

1.9.3.1 Conceptual Definition of Muslim Religiosity

Muslim religiosity holds an Islamic worldview which reflects the tawhidic paradigm about the oneness of Allah. The tawhidic paradigm is being assessed through a person's knowledge, belief and understanding of the Islamic creed (*'aqīdah*). Meanwhile the Muslim religiosity represents a Muslim's religious worldview in the behavioral form of righteous deed (*'amal ṣāliḥ*) and portrayal of Muslim personality. Religious personality includes behavior, motivation, attitudes and emotions. In short, these are the aspects of firm belief in Allah, righteous personality and resilient spirituality based on the archetype model of Prophet Muḥammad (SAW) (Sakinah et,al, 2015).

1.9.3.2 Operational Definition of Muslim Religiosity

In this study, Muslim religiosity is measured using Muslim Religious-Personality Inventory (MRPI) developed by Krauss, Hamzah, Suandi, Noah, Rumaya, Manap, Mastor, Kassan& Mahmood (2006) using a 5-point rating scale (1 = never, 2 = rarely, 3 = sometimes, 4 = frequently, 5 = always). High score indicated high religious rituals and *muā'malāt*, and low score indicated minimum religious rituals and *muā'malāt*. Krauss MRPI was developed on two main construct and four sub constructs.

The two main constructs are tawhidic world view with two sub constructs of worldly and spiritually. While the other construct is religious personality with sub construct of ritual and *muā'malāt*. The range of score is from 2.17 to 5.00 where 5.00 as being highly religious.

1.10 Summary

A strong justification and the rationale to conduct this study have been presented in this chapter. The overview of the key issues of psychology of *da'wah* , balanced personality and Muslim religiosity among young adults in private universities particularly students in private universities located in Kuala Lumpur and Selangor have also been discussed in this chapter. The problem statement was also extensively explained in this study. The research objectives were supplemented by the research questions while the research hypotheses that were developed to determine the scope of this study were also presented. In addition, the significance of this study and the operational definitions of concepts used were also provided.

Psychology of *da'wah* can affect behaviour base on balanced personality and Muslim religiosity. As a Muslim, the religion of Islam is a way of life. As a way of life, it will surely influence every action, decisions made in the student and working life. That makes the psychology of da'wah worthwhile to examine whether it is a means of *da'wah* specifically in private universities in Selangor and Kuala Lumpur, especially in relation to balanced personality and Muslim religiosity.

In Malaysia, the Ministry of Higher Education are moulding a program and a plan for the public universities which will later be made widespread to the private universities. For private universities, it depends on the management and is business oriented. Although, the result of this implementation looks desirable, only a limited study has been carried out to measure the impact of its implementation especially to private universities in Selangor and Kuala Lumpur