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## PSYCHOLOGY OF DA'WAH IMPACT ON BALANCED PERSONALITY AMONG PRIVATE YOUNG ADULT HIGHER UNIVERSITY IN MALAYSIA

Salehe Idris, Mohd Rushdan Mohd Jailani, Muhammad Khairi Mahyuddin, Othman  
Ab. Rahman  
Universiti Sains Islam Malaysia

[salehaidris@gmail.com](mailto:salehaidris@gmail.com) (corresponding author)

### Abstract

Youth adulthood need a balanced personality to succeed in the world and hereafter. Psychology of da'wah is one of the factor can give impact on balanced personality for young adulthood. Psychology of da'wah and balance personality are dynamic internal systems which form an individual's pattern of action, thought and feeling. Youth adulthood should practice moderate Islamic lifestyle, so that the knowledge gained is competent for the purpose to achieve the pleasure of Allah. Thus, the objective of this study is to examine the impact psychology da'wah on balanced personality among young adult higher education in Malaysia. The questionnaire was distributed to 490 students and the data was analysed using SMART-PLS software. As a result, the finding showed there is significant impact of the psychology da'wah on balanced personality. It shows that, psychology Da'wah approach can be applied in counselling in managing 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 university and increase the level of balanced personality.

Keywords: Psychology da'wah, balanced personality, young adulthood.

### INTRODUCTION

The 9th Malaysia Plan has proposed a mission to build a nation with human capital which has increased capability and mastery of knowledge specifically strengthened science capabilities, increased research and innovation and cultured communities and good morals. This mission is developed based on a 25-year period that forms a cycle of generations. The foundation of this mission will be able to create brilliant human capital. In order to fulfil the mission, the young adult generation of Malaysians should be educated in terms of having a good balanced personality (Azizi, Shahrin, Yusof, Mohd & Abu, 2014) based on Islamic approach.

Rapp (2010) in his study has demonstrated that religion and spirituality are the sources of strength. Malonew and Dadswell (2018) mentioned that spiritual strength can help one to understand the meaning of his life, encourage human beings to always think to do good, pushing him/her to obey God's commands, nature, the norms of society that affect one's soul and mind, develop fighting spirit, freeing one from the evils of destruction besides guiding one towards a meaningful transformation in life.

According to Islamic beliefs, the Islamic Education is important to create a cognitive, clean personality, clean life pattern, emotion, virtue and pure social intercourse of any other elements of the divine foundation contained in al - Quran and Hadith (Nik Azis, 1988) as a means to educate good Muslim personality and religiosity. Religious knowledge can shape cognitive balance, as well as encouraging positive behaviour in the process of giving birth to believing Muslims who are well educated, intellectual and have the consciousness of being a servant of God and as a vicegerent in the earth of God through the process of spiritual, emotional, intellectual, physical, and an integrated and balanced practice until it reaches the world and the hereafter (Azizi, Shahrin, Yusof, Mohd & Abu, 2014). Physical and spiritual balance is necessary to avoid failure in life (Hamjah & Akhir, 2014).

Youth adulthood today, should be taught to have a balanced personality to succeed both in the world and hereafter. Kirkpatrick and Shaver (1992) stated that individuals obtained lower scores in psychological illness symptoms if they remember and are close to God. In general, studies have presented that being close to God is persuasively linked with better coping abilities (Pargament, 1997), wellness, positive mental health, and superior relationship functioning (Dozier, Stovall-McClough, & Albus, 2008). In order to develop a good and balanced personality, da'wah is a suitable approach for young adulthood. This is because the psychology of da'wah focuses directly on the recovery of the spiritual aspect and the emotional aspects of youth adulthood.

Psychology of da'wah and balance personality are dynamic internal systems which form an individual's pattern of action, thought and feeling. Psychology of da'wah is a combination of two words namely psychology and da'wah which are closely correlated with each other. There are three approaches in psychology of da'wah namely emotional approaches, motivational approaches and *tazkiyyah al-nafs* approaches. Meanwhile, balance is used in the setting of the al-quran "ummatan wasa'atan" expression, the properties of justice, excellence and balance to serve as the "reliable witnesses of God" from man "shuhadā 'alā al-nās ") in this world and in the hereafter (Q 2: 143). It can also be translated as "Justly Balanced Quality" or "Just Balanced Nature" of Islam and the Muslim community. However, 'moderation' is the more popular term in translation.

Youth adulthood should practice moderate Islamic lifestyle, so that the knowledge gained is competent for the purpose to achieve the pleasure of Allah. Unfortunately, there are still issues regarding young adulthood 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, changes in roles and responsibilities. To offset this change, young adults are often faced with conflicts, identity crises and personality confusion. As a result, there is a tendency of tension and emotional stress in their lives. According to the study by Azizi, Shahrin, Yusof, Mohd & Abu (2014), Muslim young adults have issues with their personality. This is because they have lack understanding of the teachings of Islam and have no souls in the teachings of Islam. Religious studies learnt will be meaningless if they are not applied in life and happiness will be hard to achieve. According to al-Ghazali (2000) the happiness achieved through *al-nafsiyyah* factors such as knowledge (especially the of Allah swt) is a part of true happiness and practice consisting of worship and noble attitude (al-Ghazali, 2000). Therefore, psychology of da'wah is an approach that needs to be absorbed into young adulthood to form a balanced personality for a better future.

## **DEFINITION**

### **Psychology of Da'wah**

Psychology of da'wah is a combination of two words which are psychology and da'wah which is correlated with each other. One of the meanings for psychology da'wah is preaching da'wah using the psychological approaches. Allah has taught human that there are three basic approaches in order to summon and guide men towards goodness. These basic approaches refer to advice, discussions and debates in a good and positive way. The approaches of psychology of da'wah which can be used for youth adulthood are emotional approaches, motivational approaches and tazkiyyah al-nafs approaches. The approaches of psychology da'wah which can be used for adolescents are emotional approaches, motivational approaches and tazkiyyah al-nafs approaches (Sham, 2013).

### **Balanced Personality**

Muslim scholars (especially in Malaysia) generally, have decided to define balanced personality based "on the manner and purpose of an individual action. This meaning is observed through just, intermediate, and balanced approaches, especially within the context of socio-cultural engagement within a multi-racial community. It is very important for a Muslim to become fair and have the best behaviour within the context of majority versus minority co-existence and to become a person (also a nation) with noble charismatic characteristics, which entitles him to become an exemplary model for socialization in the community, one who acts and reacts accordingly without

exceeding limitations and negligence, not excessive in the matter of religion, and also not neglecting duties as a vicegerent of Allah Almighty on earth.” (Rapp, 2010).

## PROBLEMT STATEMENT

Youth adulthood is characterised by rapid changes either biologically, physically, mentally and personality which include emotional, changes in roles and responsibilities. In order to balance these changes, young adults are often faced with conflicts, identity crisis as well personality confusion. As the result, they tend to have tensions as well as emotional stress in their life. This period of life-span is filled with problems and pressure in achieving their journey of idealism, one’s goals, crisis in adopting to the different culture of older generation’s group, intimacy, emotional stress and others. It is at this stage that youth adulthood is most in need of attention and understanding from the older generation group. Furthermore, although many studies conducted in the West have included Muslims in their sample (e.g., the National Study of Youth and Religion), little attempt has been made to delve into the development of Muslim religiosity in the context of Muslim countries (Krauss et al., 2013). Therefore, it is important to study on youth adulthood in identifying the best approach in increasing their personality as a Muslim.

Many studies have been undertaken in managing problematic youth adulthood through the element of spirituality, for example via *taubatan nasuha* (solemn repentance) (Ramli & Nazim, 2018) and the Quranic approach used to decrease social problems (Bakar et al., 2017). Therefore, this study focusses on the approach of psychology da’wah (Sham & Nazim, 2015), for fostering good Muslim personality and balanced life through balanced personality based on the Islamic approach. The psychology of da’wah can form the balanced personality which is aligned with the religious teaching as in the Al-quran.

Balance personality is another element that should be focused on in youth adulthood. In the Muslim community, only the traditional religious education is given to the younger generation, and less attention has been given on balance personality. The negative factors affecting the personality are in conflict with the demands of religion and the norms of society (Abdullah Al-Hadi Muhamed, 1992). Therefore, youth adulthood should learn about balance personality from the Al-Quran. Based on previous study on higher learning institutions, it is 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 practise among young adults in tertiary private institutions is still lacking. It is because the youth adulthood is lack of appreciation of moral values towards Allah s.w.t., 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 PBUH. Therefore, this study aims to assess the psychology of da'wah in prevalence of balanced personality among youth adulthood in private universities. This study hypothesizes that balanced personality is being widespread to young adults through the psychology of da'wah approach. The psychology of da'wah is expected to increase the level of balanced personality among young adults.

### **THE IMPACT PSYCHOLOGY DA'WAH ON BALANCED PERSONALITY**

The Islamic belief is that there is only one God, Allah and that Muhammad is his messenger (prophet). The followers of Islam are accountable to Allah and believe that their behavior and deeds in this life will affect the treatment they receive in the afterlife (Tsalikis & Lassar, 2009). The holy book, the Quran, and the Sunnah (the recorded sayings and deeds of Muhammad) provide the guidelines and teachings of Islamic law (Rice, 1999). Islam is not presented merely as a religion but as a way of life (Chapra, 1992; Simbar, 2008). The Quran and Sunnah provide ethical guidelines on the concepts of unity, justice and trusteeship.

Based on previous study, there are only focus on employee context in Islamic personality which several studies positive relationships between Islamic personality values with managerial behaviour and decision making (Abdullah, 1992; Manshor, Jusoh & Simun, 2003). For example, Manshor et al. (2003) found "Muslim managers' behaviour and decision making processes were influenced by Islamic values. They showed a strong preference for Muslim candidates in recruiting new staff, which the authors interpreted as attributable to the managers being influenced by the concept of brotherhood in Islamic teachings. Thus, it show that, with Islamic personality it can influence attitude of Muslim such as students, employee or academicians. Based on the preceding discussion, it can be concluded that Islamic personality values play an influential role in societies where Muslims develop their own distinctive orientation towards all aspects of life, and that these orientations, in turn, profoundly influence the daily behavior of Muslims." Therefore, the following hypothesis are posited;

H1: Psychology of Da'wah impacts on balanced personality among youth adulthood in Private Universities.

### **METHODOLOGY**

This study utilizes a survey research and cross-sectional data methodology. The questionnaire is an efficient data collection strategy. It is because when the researcher knows how to measure the variable of interest and what is required in this study. Population is the whole interested group that the researcher wishes to examine and obtain information from (Bryman, 2000). The target population in this study is 212427 students at Malaysian private universities in Kuala Lumpur and Selangor (MOHE, 2017). The sampling method for this study was a stratified random sampling

of students' private universities. This study has collected 496 questionnaires. Thus, the recommended requirement is 384 for the 212427 students in 17 private university located in Kuala Lumpur and Selangor was using the sample size as provided by Krecjie and Morgan (2007). The measurement of the two variable such as Psychology of Da'wah was developed by Fariza, Siti and Seri (2015) and consists 15 items and balance personality were developed by Muhamadul Bakir and Khatijah Othman (2017) which using 11 items.

## DATA FINDINGS

This study aims to identify the of psychological of Da'wah on balance personality. Therefore, a set of survey questionnaire were distributed to the seventeen private universities in Malaysia. The respondents that took part in this survey consisted of 496 (Table 1) in which 31.5 percent (N = 156) of the respondents were male and 68.5 percent (N = 340) of the respondents were female.

**Table 1: Demographic and Profile Details**

Characteristic	Frequency	Percentage	Cumulative Percentage
<b>Gender (n=496)</b>			
Male	156	31.5	68.5
Female	340	68.5	100
<b>Education (n=496)</b>			
Diploma	44	8.9	91.1
Degree	452	91.1	100
<b>Age (n=496)</b>			
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
<b>CGPA (n=496)</b>			
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
<b>Income (n=496)</b>			
Below RM2000	272	54.8	54.8
RM2001 –	118	23.8	78.6
RM5000	52	10.5	89.1

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

Table 4.1 illustrates the demographic profile of respondents at Malaysian private universities. Most of the respondents were 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 23 – 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 were 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 samples of income, majority with 54.8 percent (N = 272) of the respondents were income below RM2000 and the lowest income were RM10,001 and above were 3.6 per cent (N=18).

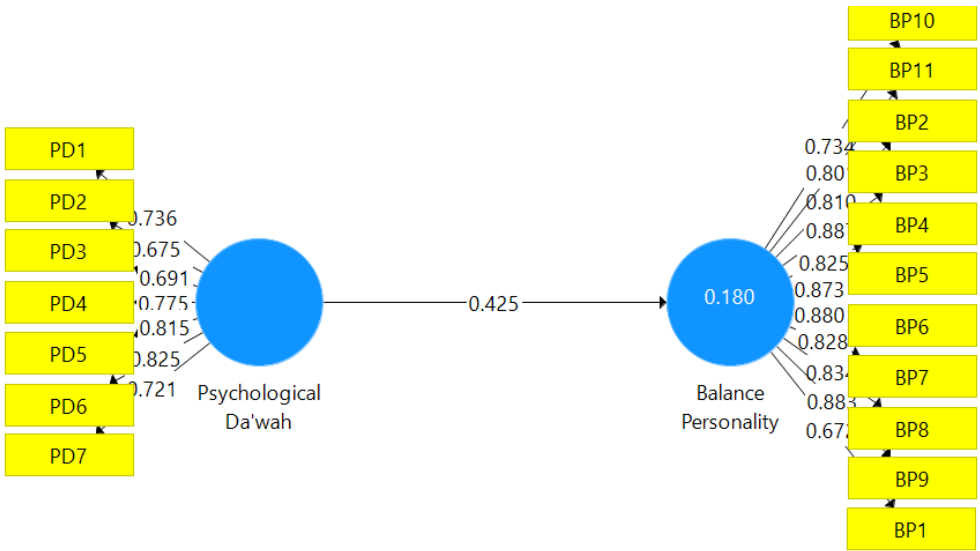
## DATA ANALYSIS

The research model was tested using partial least squares structural equation modelling (PLS-SEM) conducted in Version 3.0 of the SMARTPLS statistics software (Ringle, Wende, & Becker, 2015). In this study, the direction of causality between the constructs and their indicators was reflexive, taking into account that the indicators are the construct manifestation since the measurement is determined by the construct itself (Bagozzi, 2007; Mackenzie, Podsakoff, & Jarvis, 2005). Although PLS simultaneously estimates the measurement and the structural parameters, the proposed analysis took place in two stages: (1) the measurement model and (2) the structural model.

### *(1) Measurement Model*

Table 2 shows the measurement scales of the reflective constructs investigated by our research model. We used three tests to determine the convergent validity and internal consistency of the five reflective constructs: item loading, composite reliability (CR) of the construct and the construct's average variance extracted (AVE).

**Figure 1. Measurement Model**



All item loadings between an indicator and its posited underlying construct factor are greater than 0.60 (Figure 1). There are some items are low loading below than 0.60 (Hair et al., 2014) such as (PD8, PD9, PD10, PD11, PD12, PD13, PD14, PD15). Thus, the low loading for items are eliminated. This means that eliminating these indicators in an attempt to achieve the minimum AVE threshold would be pointless.

The AVE is the recommended threshold of 0.50, adequately demonstrating convergent validity per Fornell and Larcker (1981). Fornell and Larcker (1981) recommend that the AVE exceeds 0.5, which would mean that more than 50% of the construct’s variance is due to its indicators rather than the indicators in the rest of the constructs. As Table 1 shows, all the constructs have AVE values exceeding 0.5. Thus, more than 50% of the variance of each construct is due to its indicators.



**Table 2. Measurement properties of reflective constructs.**

	Items Loading	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)
Balance Personality		0.952	0.958	0.677
BP1	0.672			
BP2	0.810			
BP3	0.887			
BP4	0.825			
BP5	0.873			
BP6	0.880			
BP7	0.828			
BP8	0.934			
BP9	0.883			
BP10	0.734			
BP11	0.801			
Psychological Da'wah		0.871	0.900	0.563
PD1	0.736			
PD2	0.675			
PD3	0.691			
PD4	0.775			
PD5	0.815			
PD6	0.825			
PD7	0.721			

Next, we analyze the scale reliability. This process allows the researcher to ensure the internal consistency of all the indicators when measuring the concept, in other words, we evaluate how rigorously the indicators are measuring the same latent variable. To evaluate this aspect, we use the Cronbach alpha coefficient and the composite reliability. As Table 1 shows, all the constructs comfortably exceed these Cronbach alpha and CR values which exceed Nunnally and Bernstein (1994) threshold of 0.70.

To further test for discriminant validity, we compared the squared correlation between two latent constructs and their AVE estimates (Fornell & Larcker, 1981). These constructs meet the validity condition of the AVE estimates exceeding the squared correlation between each pair of constructs and it is showing good discriminant validity properties. As can be seen from the figures in bold in the table 3, for all the latent variables of the model the square root of the AVE is greater than all the

correlations between the variables, which means that all the constructs are more strongly related to their own indicators than to those in the other constructs.

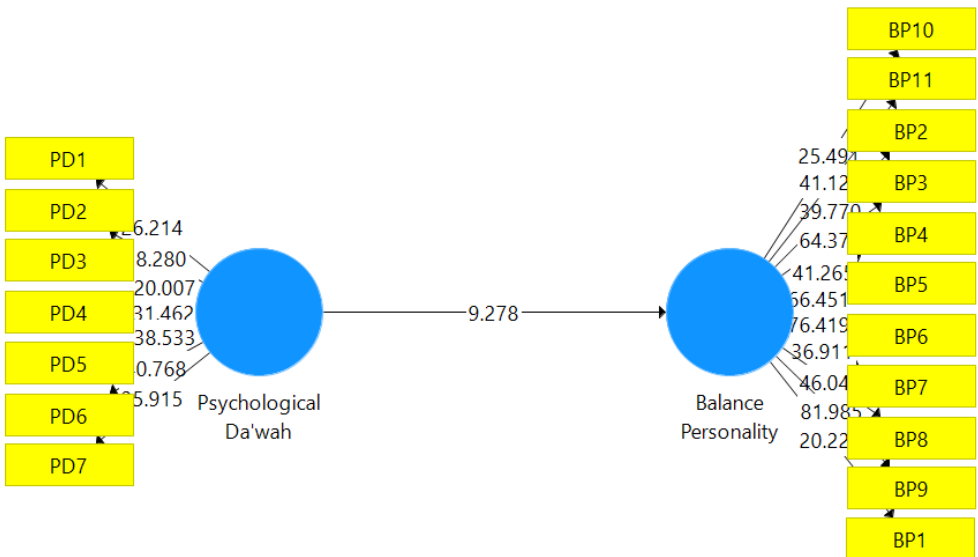
**Table 3. Discriminant Validity**

	Balance Personality	Psychological Da'wah
Balance Personality	<b>0.823</b>	
Psychological Da'wah	0.425	<b>0.75</b>

Note: The square root of AVE is shown in bold on the diagonal of the correlation matrix, and inter-construct correlations are shown off the diagonal.

**(2) Structural Model**

Having confirmed the goodness of fit of the measurement model, we analyze the structural model by evaluating the strength and significance of the relations between the different variables. Table 4 shows the PLS results of the structural models, including standardized path coefficients, with the significance based on two-tailed *t*-tests for our hypotheses. To test the robustness and quality of the structural model estimate, we followed Peng and Lai (2012) instructions. We ran the structural model using the bootstrap procedure with 5000 rounds of resampling, and the magnitude and significance of the structural paths are consistent.



**Figure 2. Structural Model**

The result in Table 4 show hypothesis is supported which relationship between Psychological Da'wah → Balance Personality (p value = 0.00, t value = 9.278).

**Table 4. Hypotheses Testing**

	Original Sample	Sample Mean	Standard Deviation	T Statistics	P Values	Result
Psychological Da'wah → Balance Personality	0.425	0.432	0.046	9.278	0.00	Supported

In particular, this analysis involves evaluating the variance explained of the endogenous variables, measured by their  $R^2$ , their path coefficients or standardized regression weights (Beta), and their significance levels. A measure of the predictive power of a model is the  $R^2$  value of the dependent latent variables (balance personality), which the construct's variance explained by the model. Chin (1998) recommends the following thresholds: from 0.67, “substantial”; from 0.33, “moderate”; and from 0.19, “weak”. The  $R^2$  value obtained in this model is weak for the variable balance personality ( $R^2 = 0.18$ ).

**Standardized Root Mean Square Residual (SRMR)**

Off late however, Henseler et al. (2014), Henseler (2017) and Hair, Hult, Ringle, Sarstedt, and Thiele (2017) recommend 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 are used for model validation purposes.” (Henseler et al., 2014). 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 0.064 (<0.08). This confirms that the model used is a good fit.

**CONCLUSION**

This study proposed that psychology da'wah would have direct effect towards an individual's balanced personality. The result of the data analysis showed that there is a significant and positive link between psychology da'wah and balanced personality. A study conducted by Choong et al. (2013) also supported our findings. The results of this study are significant for university management, counsellors, and the community at large. Based on the results of this study, it appears that the most

effective interventions may be those that address the academic, social, and achievement that may be experienced by Muslim students in private universities. Psychology Da'wah approach can be applied in counselling in managing 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 university and increase the level of balanced personality. Outreach and counselling services help students understand how balanced personality affect their fostering of a sense of achievement and satisfaction with those achievements in education. Emphasizing the different areas of development while in university, (e.g. intellectual, social, personal) may assist students in feeling more connected to the university and increase their sense that they are fully benefiting from attending an institution of higher learning. Finally, the university management would create programs in developing Muslim personality through collaboration with students and lecturers, 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 thus 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 higher education.

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