

## **The Factor of Religiousness in the Spirit of Unity among Adolescents Living in Malaysia Community**

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### **Abstract**

The religious element in the 'spirit of unity' is an important element that maintains harmony and peace among the multiracial society in Malaysia. Hence, this article aimed to identify the factors that influence the religious element in the 'spirit of unity' among adolescents living in community housing areas in Malaysia. This study had used a quantitative-based cross-sectional survey framework involving 244 adolescents as respondents living in three community housing areas, namely the Desa Rejang, Pantai Ria and Seri Pantai community housing areas. The data were analysed using the descriptive test and the multiple regression analysis using a stepwise method. The descriptive analysis showed that the majority (59.8%) of adolescents living in these community housing areas had a moderate level of religiousness that needed enhancement. The multi-regression analysis found that the 'self-health' factor ( $\beta=.539$ ,  $p<.05$ ) was the main indicator that influenced the religious element in the 'spirit of unity' among adolescents. Whereas the combination of 'self-health' ( $\beta=.405$ ,  $p<.05$ ) and 'pro-social behaviour' ( $\beta=.289$ ,  $p<.05$ ) contributed to 6.6% extra changes to 'spirit of unity'. The 'neighbourly relations' and 'Love Malaysia spirit' factors had contributed 3.1% and 1.4% variance, respectively, towards the 'spirit of unity' factor. The combination of all these four predicting factors had contributed 40.1% variance towards the religiousness element in the 'spirit of unity' among adolescents in the PPR areas. The findings render positive implications to interested parties who prepare comprehensive strategic plans aimed at enhancing programs that build the religiousness element in the 'spirit of unity' among residents, especially adolescents, living in community housing areas in Malaysia.

**Keywords:** *adolescents in community housing areas, religious element in the spirit of unity, self-health, pro-social behaviour, Love Malaysia spirit, neighbourly relations*

### **1. Introduction**

Based on the National Education and Islamic Education Philosophies, it is clear that Elementary Fardhu Ain' is strongly emphasised in the development of education in Malaysia. Efforts to ensure that adolescents in PPR areas understand the basics of religion through Islamic education beginning in the schools at the grassroots level. Generally, it could be said that Elementary Fardhu Ain' education in schools intends to instil authentic Elementary Fardhu Ain' in the souls of adolescents in PPR areas and eventually influence their lives by introducing them to appropriate behaviour and moral values as well as good relations with Allah S.W.T (Zaizul Ab Rahman et. al., 2012, 2018), mankind and other creatures. This is in-line with views of some Islamic scholars, such as Mohd Salleh Samak (1998), who was of the view that among the main intentions of Elementary Fardhu Ain' education in schools was to instil in adolescents the Greatness of Allah S.W.T as well as the decrees pertaining to *naqli* and *'aqli*, provide true Elementary Fardhu Ain' knowledge to avoid being influenced by corrupted beliefs, build a religious soul beginning from the early stages and mould adolescents in the PPR areas to become faithful as well as possess noble personalities.

According to Said (2000) and pertaining to the purposes of Elementary Fardhu Ain' above, beliefs play an important role in the life of humans by instilling the spirit of faith in their hearts (Zaizul Ab Rahman et. al., 2012, 2018). A human who lives in this world without the element of faith in his heart is misled by the comforts of life on this earth. In reality, Elementary Fardhu Ain' education is very important and according to Sayed Sabiq (2005), who shares this view, instilling Elementary Fardhu Ain' in the minds of humans is the best way of educating the mind so that it has a deep effect on feelings and no power is capable of competing with it. According to Mohd Nasir (1973) in Salam (2003) on views regarding Allah S.W.T, the monotheism of Allah S.W.T, believing in Allah S.W.T and surrendering oneself to Allah S.W.T should be the basis for any form of education provided to generations that undergoing training. Without Elementary Fardhu Ain' education, coming generations would lose the reason and vision to embrace life on earth, while receiving the suffering meted down by Allah S.W.T in the afterlife (Zaizul, 2017). This type of education should be given from early on in life, as suggested by Abdullah Ishak (1995), who stated that Elementary Fardhu Ain' is the basis for an adolescent to be protected by faith and Islam. Without Elementary Fardhu Ain' education an adolescent would neglect his responsibilities, become untrustworthy, indecisive, discourteous and incapable of becoming an example for others (Zaizul Ab Rahman et. al., 2012, 2018). In short, adolescents without Elementary Fardhu Ain' are akin to animals, who lay importance to being self-centred and indulge in basic instincts. It will not be surprising if these adolescents become unworthy characters in the future as their minds are filled with irreligious matters, heretics and a transgressional attitude.

Actually, Elementary Fardhu Ain' education is Islamic Education in schools and is clearly the basis for moulding an adolescent (Zaizul Ab Rahman et. al., 2012, 2018). It is akin to building a house, in which the foundation must be strong and concrete to ensure the building stands firm. The strength of the foundation guaranties against tremors and is long-lasting. This is similar to understanding the aim of learning beliefs (*aqeedah*), which allows the adolescents in the PPR areas to have a mature mind free from being driven by basic instincts, not moved by heretical matters and sincere in their efforts to worship Allah S.W.T (Zaizul Ab Rahman et. al., 2012, 2018).

## 2. Methodology

This study used a quantitative cross-sectional survey method. The data were analysed using the descriptive test and the multiple regression analysis using a stepwise method. The data analysis was carried out using the 'Statistical Package for the Social Sciences' for Windows (SPSS for Windows). The following instruments were used in the research:

1. 'Spirit of Unity' Scale (SSP): contains 4 questions related to the 'spirit of unity' among adolescents. The reliability value for the scale used in this study was high (0.824).
2. 'Self-Health' Scale (SKD): contains 6 questions related to the health of the adolescent. The reliability value for this scale was 0.736.
3. Pro-social Behaviour' scale (STLP): contains 4 questions related to the support for pro-social behaviour among adolescents. The reliability value for this scale was 0.757.
4. 'Neighbourly Relations' Scale (SHK): contains 6 questions related to neighbourly relations among adolescents. The reliability value for this scale was 0.762.
5. 'Love Malaysia Spirit' Scale (SSCM): contains 5 questions related to the 'Love Malaysia spirit' among adolescents. The reliability value for this scale was 0.862.

All these questions were built by Fauziah et al. (2017) using a 4-Point Likert scale and the choices were arranged according to suitability, such as (1) completely do not agree, (2) do not agree, (3) agree and (4) completely agree.

### a. Various Regression Analyses

Multiple regression is used to identify changes in one or more factors (independent variables) that contribute to changes in a dependent variable (Chua, 2012). In this study, the multiple regression analysis had used the stepwise method to measure the second objective of the study, which was to determine the factors that influence the 'spirit of unity' among adolescents living in PPR areas in Malaysia. According to Diekhoff (1992), the

*stepwise* method has advantages compared to other multiple regression methods because in this method only the significant predictor variable is applied in the regression. The second advantage is that the stepwise multiple regression avoids the problem of multicollinearity that exist because of the strong correlation between the predictor variables. This correlation is meaningless and creates inaccuracies in the analysis (Diekhoff, 1992). This problem can be overcome by a stepwise multiple regression analysis because the troubling variables will not be applied in the regression.

**b. Population and Sample of the Study**

The population in this study involved the adolescent community living in community housing areas around the Klang Valley. The Community Housing Project (PPR) is a housing area specially for the lower income group (Kuala Lumpur City Hall, 2005). The adolescent community samples involved in this study comprised 244 adolescents aged between 11-25 years old. The purposive random sampling method was used to select the 244 adolescents with the distribution according to locations, as shown in Table 1 below.

Table 1: Location and Total Study Samples

No.	Location of Study	Sample
1	Community Housing, Desa Rejang	80 persons
2	Community Housing, Pantai Ria	80 persons
3	Community Housing, Seri Pantai	84 persons
<b>Total Sample</b>		<b>244 persons</b>

**c. Questionnaire Collection Process**

The researcher was assisted by a research assistant (RA) during the data collection process in regards to the distribution and collection of data. The research assistant was firstly given some clarification and briefing concerning the data collection method by the researcher. The research team and the research assistant had worked together to carry out the data collection. Distribution of questionnaires was done in stages according to three research locations involved. Since all respondents could read and write, the questionnaire was completed by the respondents themselves while being monitored by the assistant researcher so that they could clarify matters they still did not understand. This method was very suitable, comfortable and facilitated the collection of data at the three research locations.

**3. Findings and Discussions**

**a. Main factors that influence the religiousness element in the ‘spirit of unity’ among adolescents in the PPR areas.**

Based on the multiple regression analysis using the stepwise method and a study sample of 244 OKP, the study found four (4) factors that influenced the religiousness element in the ‘spirit of unity’ among adolescents in PPR areas, such as ‘self-health’, ‘pro-social behaviour’, ‘neighbourly relations’ and ‘Love Malaysia spirit’.

**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.551 <sup>a</sup>	.304	.301	.39754
2	.646 <sup>b</sup>	.417	.412	.36456
3	.676 <sup>c</sup>	.457	.449	.35276
4	.684 <sup>d</sup>	.469	.459	.34970

- a. Dependent Variable: Hub Family
- b. Predictors: (Constant), Fardu Ain Knowledge
- c. Predictors: (Constant), Fardu Ain Knowledge, Neighbourly Relations
- d. Predictors: (Constant), Fardu Ain Knowledge, Neighbourly Relations, Commitment to the School
- e. Predictors: (Constant), Fardu Ain Knowledge, Neighbourly Relations, Commitment to the School, Love Malaysia Spirit

**ANOVA<sup>a</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	15.524	1	15.524	98.226	.000 <sup>b</sup>
	Residual	35.559	225	.158		
	Total	51.083	226			
2	Regression	21.312	2	10.656	80.178	.000 <sup>c</sup>
	Residual	29.771	224	.133		
	Total	51.083	226			
3	Regression	23.333	3	7.778	62.500	.000 <sup>d</sup>
	Residual	27.750	223	.124		
	Total	51.083	226			
4	Regression	23.934	4	5.984	48.928	.000 <sup>e</sup>
	Residual	27.149	222	.122		
	Total	51.083	226			

- a. Dependent Variable: Hub Family
- b. Predictors: (Constant), Fardu Ain Knowledge
- c. Predictors: (Constant), Fardu Ain Knowledge, Neighbourly Relations
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**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.669	.141		11.878	.000
	Fardu Ain Knowledge	.389	.039	.551	9.911	.000
2	(Constant)	.930	.171		5.448	.000
	Fardu Ain Knowledge	.330	.037	.467	8.884	.000
	Neighbourly Relations	.347	.053	.347	6.600	.000
3	(Constant)	.696	.175		3.975	.000
	Fardu Ain Knowledge	.271	.039	.385	7.016	.000
	Neighbourly Relations	.296	.053	.295	5.627	.000
	Commitment to the School	.192	.048	.226	4.029	.000
4	(Constant)	.557	.184		3.021	.003
	Fardu Ain Knowledge	.252	.039	.357	6.413	.000
	Neighbourly Relations	.259	.055	.259	4.747	.000
	Commitment to the School	.174	.048	.205	3.631	.000
	Love Malaysia Spirit	.106	.048	.125	2.218	.028

a. Dependent Variable: Family Relations



Figure 1: Factors that influence the religiousness element in the ‘spirit of unity’ among adolescents living in the PPR areas.

**b. Relations between ‘knowledge in fardu ain’ and ‘pro-social behaviour’ among adolescents in PPR areas:**

The analysis showed that there was a weak but significant relationship between ‘knowledge in fardu ain’ ( $r=.405$ ,  $p<0.01$ ) and ‘pro-social behaviour’ among adolescents living the PPR areas. This result indicates that the ‘knowledge in fardu ain’ factor is related to the ‘pro-social behaviour’ among adolescents in PPR areas.

**c. Relations between ‘knowledge in fardu ain’ and ‘spirit of unity’ among adolescents living in the PPR area:**

The findings showed a weak but significant relationship between ‘knowledge in fardu ain’ ( $r=.296$ ,  $p<0.01$ ) and ‘spirit of unity’ among adolescents living in PPR areas. This result indicates that the ‘knowledge in fardu ain’ factor is related to the ‘unity’ among adolescents in PPR areas.

**d. Relations between ‘knowledge in fardu ain’ and ‘Love Malaysia spirit’ among adolescents in PPR areas:**

The analysis of the results showed that there was a weak but significant relationship between ‘knowledge in fardu ain’ ( $r=.359$ ,  $p>0.01$ ) and ‘Love Malaysia spirit’ among adolescents in PPR areas. This result indicates that the ‘knowledge in fardu ain’ factor is related to ‘Love Malaysia spirit’ among adolescents in PPR areas.

**e. Relations between ‘knowledge in fardu ain’ and ‘self-health’ among adolescents in PPR areas:**

The analysis of the results showed that there was a weak but significant relationship between ‘knowledge in fardu ain’ ( $r=.366$ ,  $p<0.01$ ) and ‘self-health’ among adolescents in PPR areas. This result indicates that the ‘knowledge in fardu ain’ factor is related to ‘self-health’ among adolescents in PPR areas.

**f. Relations between ‘knowledge in fardu ain’ and ‘sexual health’ among adolescents in PPR areas:**

The analysis of the results showed that there were no weak but significant relations between ‘knowledge in fardu ain’ ( $r=-.147$ ,  $p<0.05$ ) and ‘sexual health’ among adolescents in PPR areas. This result indicates that the ‘knowledge in fardu ain’ factor is not related to ‘sexual health’ among adolescents in PPR areas.

#### **4. Conclusion**

As a conclusion, this study has shown that efforts by interested parties to enhance the ‘spirit of unity’ among adolescents living in the PPR areas needs to be initiated. This is because the study showed that the ‘spirit of unity’ among these adolescents was at a moderate level. This study suggested that the four aspects should be emphasised by interested parties by developing programs for the younger generation that could help elevate the ‘spirit of unity’ among these adolescents. These programs should be able to enhance the adolescent’s health (self-health), develop pro-social behaviour, increase neighbourly relations among adolescents and strengthen the ‘Love Malaysia spirit’ among adolescents living in PPR areas in Malaysia. This is because the results of the analysis

indicate that all four factors are capable of expediting the strengthening of the religious element in the 'spirit of unity' among adolescents in PPR areas.

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