Generation Z and the Level of Islamic Akhlaq Practices

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Abstract

Purpose: This research aims to identifying the level of akhlaq practiced by the young generation. This research discusses one of the most important elements in the life of adolescents. It determines adolescent's behavior. Good akhlaq is the product of knowledge and an understanding of knowledge gained through formal or informal education. The practice of akhlaq needs to be internalized in every student in order to build self-respect and good behavior. The practice of good akhlaq plays a role in creating a pious person and becomes the measure of balance in Allah's judgment.

Methodology: This research is designed as a survey study that uses a questionnaire as the research instrument. The research sample focuses on Muslim students from six Central Zone Polytechnics in Malaysia. The total number of respondents includes 400 Muslim students in their final semester for each polytechnic. Data obtained from the questionnaire are gathered and analysed using Statistical Packages for Social Science Version 22.0 (SPSS v22.0) software to obtain the frequency, percentage and mean score.

Findings: The research results find that the highest level of good akhlaq practice among the respondents is the behavior of calmly listening to Quran recitation with a mean score of 4.72, followed by an average and the lowest level of mean score of 3.40, that is, the respondents did not like to loiter. The overall average mean score of 4.44 is high. This shows that the level of good akhlaq practice by polytechnic students in the Central Zone is good but that they are in need of continuous guidance so that good akhlaq can be maintained and enhanced. Gen Z is growing up in a world connected with the ever-growing human-created technology. The generation is often in cyberspace and can connect to every part of the world without boundaries or limitations. Therefore, it is a challenge to apply values and norms based on good akhlaq for Gen Z.

Originality: The originality of this paper comes from the empirical studies to identify the level of practice of good akhlaq among young generation especially generation Z. Furthermore, this research is supported by literature review all of the publication in Arabic, English and Malay and also, the source from Islamic scholars and conventional scholars.

Keywords: Islamic Akhlaq; Generation Z; Islamic practice, adolescent.

الجيل زد ومستوى ممارسة الأخلاق الإسلامية الحسنة

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أستاذ الدراسات الإسلامية

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الجامعة الوطنية الماليزية – ماليزيا

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ملخص البحث

أهداف البحث: تهدف الدراسة إلى تحديد مستوى الأخلاق الحميدة التي تتخلق بها الأجيال الجديدة، وذلك من خلال تناول أحد أهم العناصر في حياة المراهق إذ تشكل أخلاق المراهق سلوكياته. والأخلاق هي نتاج الثقافة والوعي والمعرفة التي يكتسبها الإنسان من التربية والتعليم، وينبغي غرس الأخلاق الحميدة في الطالب لنبني بداخله تقدير الذات والسلوك القويم، فبالأخلاق الحسنة تكون التقوى التي هي معيار التفاضل بين الخلق عند الله سبحانه وتعالى.

منهج الدراسة: جاءت هذه الدراسة على هيئة دراسة استطلاعية، تمت الاستعانة فيها بأداة بحثية هي استمارة الاستبيان، وقد اختيرت عينة الدراسة من بين الطلبة المسلمين في ست معاهد فنية (بوليتيكنيك) في المنطقة الوسطى ماليزيا، وقد ضم المشاركون ٤٠٠ طالب مسلم في الفصل الدراسي الأخير من كل معهد من المعاهد الفنية (البوليتيكنيك). وقد تم جمع البيانات التي حصلنا عليها من استمارة الاستبيان وتحليلها باستخدام برنامج الحزمة الإحصائية للعلوم الاجتماعية – الإصدار ٢٢ (SPSS v22.0)، وذلك لتحديد التكرارات والنسب المئوية والمتوسط.

النتائج: كشفت نتائج الدراسة أن أعلى مستوى للأخلاق الحسنة لدى المشاركين تمثل في الاستماع إلى تلاوة القرآن الكريم في سكينة بمتوسط بلغ ٤,٧٢، يليه في المستوى المتوسط والأدنى ، وبمتوسط قدره ٣,٤٠، تجنب المشاركين الجلوس في الطرقات. وقد أتى المتوسط الإجمالي عاليًا عند ٤,٤٤، مما يدل على تمتع طلاب المعاهد الفنية في المنطقة الوسطى بمستوى جيد من الأخلاق الحميدة، وحاجتهم مع ذلك إلى التوجيه والإرشاد باستمرار للحفاظ على أخلاقهم الحسنة والارتقاء بها؛ حيث ينشأ الجيل زد في عالم موصول بالتكنولوجيا الحديثة المتطورة باستمرار التي صنعها الإنسان. ونظرًا لأن هذا الجيل يُمضي جل وقته في الفضاء الرقمي؛ إذ يتواصل أبناؤه مع غيرهم في شتى بقاع الأرض دون حدود أو قيود، فإنه ليس من السهل تطبيق قيم وقواعد الأخلاق الحميدة على الجيل زد.

أصالة البحث: تنبع أصالة هذه الدراسة مما تضمنته من البحوث التجريبية لتحديد مستوى الأخلاق الحميدة لدى الأجيال الشابة؛ وخاصة الجيل زد؛ إضافةً إلى الاستعانة بالأدبيات السابقة باللغات العربية والإنجليزية والملاوية والتي تم عرضها في الدراسة، إلى غير ذلك من مؤلفات علماء الدين الإسلامي وغيرهم من العلماء والباحثين.

الكلمات المفتاحية: الأخلاق الإسلامية، الجيل زد، الممارسة الإسلامية، المراهقة.

Introduction

In the researcher's study of criminal cases involving Muslim adolescents, such as rape, fornication (*zina*), seclusion (*khalwat*), exchange of sexual service for material gifts by teenage girls (*bohsia)* and by teenage boys (*bohjan)*, drug abuse and so on, it is found that such behaviour is due to an indifference towards the practice of Islamic teachings according to Shariah based on Islamic morals. Moral character is a stable disposition of the self and psyche that expresses action, conduct or behavioural practices effortlessly without thinking. In addition, the appreciation and practice of akhlaq refer to traits and conduct that is appropriate, with good values, commandments, prohibitions, encouragements and injunctions[1] .The Malay-Muslim community has its own system of values and norms based on the religious beliefs[2]. The results of research by Jamilah showed that many students know about akhlaq and related laws but do not properly practise it, whereas in Islam its implementation is complete and comprehensive.This is in line with a study by Jamilah, concerning the practice and appreciation of Islam in KBSM(National Secondary School Curriculum) Islamic education among Form 4 students at a school in Malacca [3]. The results of her study showed that, in theory, students understand the obligatory five daily prayers but that in practice, they do not fully perform this obligation.

The phenomenon of social problems among students is alarming for many parties. The latest developments reported by the media shows that a social ambience of increasing anxiety and concern over recurring crime and misdemeanor. Crimes such as murder, rape, robbery, riot, theft and other offences are on the increase especially those involving young offenders. The number of arrests of students aged between 12 and 17 years has increased. Statistics show that throughout the year 2013, 7,816 criminal cases were reported compared with 3,700 cases in the previous year, 2012. This is an increase of 4,116 cases[4] . This anxiety is also felt at polytechnics, because a number of students mix freely between males and females without limits and modest attire, as obliged by Islam. This moral weakness is believed to accur due to weakness in religious knowledge and practice. Islam is seriously concerned with moral soundness such as the concepts of modest dress, wearing a veil, the manner of socializing and *ikhtilat* (limits on the mixing of genders), because all these are aimed at curbing various social problems.

According to Mohamed Hamdan, even though only a handful of Muslim polytechnic students are involved in the issue of moral weakness at present, it is feared that the issues could spread among their other friends[5]. This shows that some Muslim adolescents currently have lost their sense of shame in regard to violating Islamic akhlaq.

Regarding such cases, there is a need to research on the true level of Islamic akhlaq practised by students at the polytechnics of the Central Zone. Measuring the level of Islamic practice is important for obtaining accurate information on the extent to which Islamic akhlaq as practised may play a role in motivating students to observe Islamic obligations with feelings of peace, calm and harmony.

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1 Sarimah Mokhtar, Mohd Kashfi Mohd Jailani, Ab. Halim Tamuri & Kamarulzaman Abdul Ghani, Kajian Persepsi Penghayatan Akhlak Islam dalam Kalangan Pelajar Sekolah Menengah di Selangor (Study of Perception of Islamic Morals Appreciation among Secondary School Students in Selangor), *Global Journal Al Thaqafah*,(2011), 1(1): 74. doi: 10.7187/GJAT072011.01.01

2 Fariza Md. Sham, Siti Rugayah Tibek, Khairul Anwar Mastor, Zainab Ismail, Ahmad Redzuwan Mohd. Yunus & Salasiah Hanin Hamjah, *IPIFariza.net*.,(Bangi, Selangor, 2015)

3 Jamilah Mohd Noor, Keberkesanan Pendidikan Akhlak di Sekolah Menengah Kebangsaan di Seremban, Negeri Sembilan (Effectiveness of Moral Education at National Secondary Schools in Seremban, Negeri Sembilan). *Master Disertation*,Academy of Islamic Studies,(KL, Universiti Malaya,2014),p,92.

4 Royal Malaysian Police (PDRM), *Juvenile Engagement and Arrest Statistics in the 2013 Crime Index*, (Kuala Lumpur, 2013),p,1.

5 Mohamed Hamdan Abdullah, Keruntuhan akhlak di kalangan remaja Islam di politeknik di negeri Perak (Moral Decline among Muslim Adolescents at Polytechnic in State of Perak). *Master Disertation*,Faculty of Islamic Studies,(Bangi, Universiti Kebangsaan Malaysia,2011),p,1.

The polytechnics are a tertiary institution under the Ministry of Higher Education of Malaysia. The department responsible for overseeing their management is the Department of Polytechnic Education. A polytechnic institution offers various fields of study, particularly science and technology courses[1]. At present, polytechnics offer several areas of study, namely mechanical, civil, electrical, marine and petrochemical engineering, commerce, tourism and hospitality, information technology, design and visual communication, and aircraft maintenance. Thus, polytechnic education also refers to a tertiary institution that offers technical and skill based courses [2].

To date, there are a total of 27 polytechnics in Malaysia that provide placement for 43,000 school leavers (SPM). Another 7,000 places are reserved for the certificate holders of polytechnics and college communities. A total of 69 courses are offered, 49 of which are at the diploma level and 20 programs are at the certificate level[3]. Polytechnics are categorized into the North, Central, South, East Coast and Borneo zones.

Becoming a developed nation is one of Malaysia's national aspirations in achieving the National Vision and this effort is not exempted from social problems among youth. The social problems are becoming increasingly challenging to deal with because of the powerful external influence of internet usage, gadgets, entertainment, and so on. Various efforts have been made to deal with this social problem, as the society is aware of the importance of youth for the future[4]. This social ill is an inevitable phenomenon of today's society. The social problem of crime and misconduct attracts public attention and is the subject of current political polemics[5]. This problem is frequently associated with a lack of religious appreciation and Islamic akhlaq. Good akhlaq/moral or ethics are very important elements in individual life[6]. Thus, research on the level of Islamic teachings practised from the akhlaq aspect is performed to obtain a true picture of the akhlaq among today's youth.

Research Methodology

Research methodology includes research design, selection of research location, selection of the research sample and method of data collection.

Research Design

This research is a survey study involving a quantitative approach through distribution of questionnaires as the main research instrument to acquire data from a selected sample representing a population. This research also combines two social science approaches to the investigation, that is, the findings are obtained by means of qualitative data and from quantitative data. Qualitative data involves the collection of data from library sources, including the examination of related documents, for the purposes of complementing the data derived by the quantitative method. Qualitative and quantitative methods are used to ensure the validity of the findings. This is called a combination of quantitative and qualitative approach or a triangulation of the method process. In this combination, the disadvantages of the quantitative method are balanced by the qualitative method and vice versa.

1 *Dewan Bahasa dan Pustaka*, cited from http://prpm.dbp.gov.my/carian.aspx?cari= politeknik&domain=PRPM,(2015),p, 1. [2.6.2015].

2 Jabatan Pengajian Politeknik(*JPP*), Cited from dari http://www.politeknik.edu.my/WebSept07/ X.asp , (2007),p, 1,[2.6.2015].

3 Jabatan Pengajian Politeknik(*JPP*), Cited from http://www.politeknik.edu.my/WebSept07/ X.asp,(2007), p,p 2,[2.6.2015].

4 Zanaton Hj Ikhsan, Nor Sakinah Mohamad & Nor Hazwani Othman, Pandangan Pelajar Tentang Penggunaan Ayat Al-Quran Kepada Pelajar Bukan Islam Semasa Pengajaran (Student Outlook on Usage of Quranic Verses During Teaching of Non-Muslim Students), *Global Journal Al Thaqafah*,(2012), 2(2): p.66, doi : 10.7187/GJAT242012.02.02.

5 Haris Abd Wahab, Masalah Sosial di Bandar Semenanjung Malaysia: Tinjauan daripada Perspektif Masyarakat Malaysia (Social Problem in Towns of Malaysia: Review from Perspective of Malaysian Society). http://repository.um.edu.my.,(2004), p,p 55,[10.2.2015].

6 Mahrous Basyoni,The Ethics of Dealing with Crises from an Islamic Perspective. *Journal of College of Sharia & Islamic Studies.* Vol.36.No1,(2018),p.71,Doi:https://doi.org/10.29117/jcsis.2018.0203.

Research Location

The research locations include six of polytehnics in Malaysia, namely Ungku Omar Polytechnic in Ipoh, Sultan Azlan Shah Polytechnic in Behrang, Sultan Salahuddin Abdul Aziz Shah Polytechnic in Shah Alam, Sultan Idris Shah Polytechnic in Sabak Bernam, Banting Polytechnic in Selangor and Metro Kuala Lumpur Polytechnic. This zone is selected to represent all the polytechnics in Malaysia because of some common factors that may be studied in these Central Zone polytechnics such as seniority, area and category.

Research Sample

This research focuses on the Central Zone Polytechnics consisting of 6 polytechnics. Research respondents are selected from Muslim students in the final semester of their diploma course. Based on the Statistical Report of the Student Affairs Department of each Central Zone polytechnic, the total research population of Muslim students in the final semester of their diploma in December 2015 was 2960 students. Based on Krejie and Morgan's (1970) Table as stated by Chua, a sufficient sample number should be 350 persons[1]. In this research, the researcher has increased sample size to 400 persons to improve the level of research reliability.

Research Instrument

The research questionnaire consists of 30 items covering questions regarding the practice of Islamic akhlaq. The researcher uses questionnaire items adapted from an instrument developed by Fariza et. al. and make some modifications and improvements to suit the research purpose and retests its reliability and validity based on previously conducted pilot research[2].

Discussion of Research Results

Demographic Analysis of Research Respondents

Table 1 shows the frequency of respondents based on gender. The research findings show that   209 respondents (52.3%) are male and 191 (47.8%) are female. In this research, the gender balance of respondents is controlled.

Table 1 Frequency of Respondents based on Gender

Gender		Frequency	Percentage
Male		209	52.3
Female		191	47.8
	Total	400	100.0

Source: 2016 Questionnaire

Table 2 shows the frequency of respondents based on the polytechnic.

Out of 400 respondents, it is found that Ungku Omar Polytechnic has the highest number of respondents in this research, 107 persons (26.8%), followed by Sultan Azlan Shah Polytechnic and Sultan Idris Shah Polytechnic, each with 91 persons (22.8%). Further, 71 persons (17.8%) are from Sultan Salahuddin Abdul Aziz Shah Polytechnic, while Banting Polytechnic in Selangor and Metro Kuala Lumpur Polytechnic have the lowest number, each of 20 persons each (5.0%).

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1 Chua, Y.P., *Kaedah Penyelidikan Buku 1* (Research Method Book 1),2nd edition.(Malaysia: McGrawHill,2011),p,233.

2 Fariza Md. Sham, Siti Rugayah Tibek, Khairul Anwar Mastor, Zainab Ismail, Ahmad Redzuwan Mohd. Yunus & Salasiah Hanin Hamjah, *IPIFariza.net*.,(Bangi,Selangor,2015),p,1.

Table 2 Frequency of Respondents based on Polytechnic

Polytechnic	Frequency	Percentage
Sultan Idris Shah Polytechnic	91	22.8
Sultan Azlan Shah Polytechnic	91	22.8
Sultan Salahuddin Abdul Aziz Shah Polytechnic	71	17.8
Banting Polytechnic,Selangor	20	5.0
Metro KL Polytechnic	20	5.0
Ungku Omar Polytechnic	107	26.8
Total	400	100.0

Source: 2016 Questionnaire

Table 3 shows the frequency of respondents based on the department of studies in the polytechnic.

Of the 400 respondents, 151 persons (37.8%) are from the Department of Commerce, 86 persons (21.5%) are from the Department of Electrical Engineering, 28 persons (7.0%) are from the Department of Tourism and Hospitality, 70 persons (17.5%) from the Department of Civil Engineering and 64 persons (16.0%) are from the Department of Mechanical Engineering. Most Central Zone polytechnics have commerce, electrical engineering, civil engineering and mechanical engineering departments, while the tourism and hospitality department is only found at the Sultan Salahuddin Abdul Aziz Shah Polytechnic.

Table 3 Frequency of Respondents based on Departments

Department	Frequency	Percentage
Commerce	151	37.8
Electrical Engineering	86	21.5
Tourism and Hospitality	29	7.2
Civil Engineering	70	17.5
Mechanical Engineering	64	16.0
Total	400	100.0

Source: 2016 Questionnaire

Table 4 shows the frequency of respondents based on age.

Of the 400 respondents, 21 persons (5.25%) are aged 20 years old and 360 persons (90.0%) are 21 years old,12 persons (3.0%) are aged 22 years old, 5 persons (1.25%) are 23 years old and 2 persons (0.5%) are 24 years old. Based on this finding, the majority of respondents are aged 21 years old (90.0%). This means that the respondents involved in this research are aged between 20 and 23 years old and may be categorized as late adolescents. The selected respondents consist of students in the final semester of their diploma course. This finding also shows that most of the students entered the polytechnic as SPM school leavers. Mohammad Nasir & Noreha hold the view that legally, adolescents are those aged 21 years and below[1]. However, Jamsiah &

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1 Mohammad Nasir Saludin & Noreha Mohamed Yusof. (2002). Strategi menangani gejala sosial remaja: Kajian kes di Kuala Lumpur (Strategy in Dealing with Youth Social Problem: Case Study in Kuala Lumpur). In Lukman Mohammad Jemain, Zalina Mohd Ali & Noriszura Ismail (edit..). *Keluarga, Gender dan Cabaran Sosial di Malaysia* (Family, Gender and Social Challenges in Malaysia), (Kuala Lumpur: Utusan Publications Distributor Sdn. Bhd., 2002), p.200.

Hazlinda divided adolescence into three levels: early adolescence between the ages of 10 and 14 years, middle adolescence between the ages 15 and 17 years and late adolescence between ages of 18 and 19 years[1]. Lester & Alice Crow hold the view that for males, late adolescence between the ages of 17 and 21 years, and that for females,adolescence is between 18 and 21 years[2]. According to Zakaria et. al., between the ages of 19 and 23 years, the students are late adolescents, that is, they are more mature and developed in thinking as well as more stable emotionally and spiritually[3].

Table 4 Frequency of Respondents based on Age

Age	Frequency	Percentage
20 years	21	5.25
21 years	360	90.0
22 years	12	3.0
23 years	5	1.25
24 years	2	0.5
Total	400	100.0

Source: 2016 Questionnaire

Table 5 shows the frequency of respondents based on the level of religious education. The Findings show that 191 persons (47.8%) have religious education at the primary school level, 119 persons (29.8%) at the Primary Religious Certificate level, and that 70 persons (17.5%) have a Secondary Religious Certificate, 3 persons (0.8%) have the High School Religious Certificate of Malaysia and 17 persons (4.3%) have other certificates. This finding shows that all respondents have gone through a formal school system of religious education, and that on average, polytechnic students are from either technical secondary school, vocational secondary school or a day national secondary school.

Table 5 Frequency of Respondents based on Level of Religious Education

Level of Religious Education	Frequency	Percentage
Primary School	191	47.8
SRA (Primary Religious Cert.)	119	29.8
SMA(Secondary Religious Cert.)	70	17.5
STU/STAM(High School Religious Cert.)	3	0.8
Others	17	4.3
Total	400	100.0

Source: 2016 Questionnaire

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1 Jamsiah Mustafa & Hazlinda Hamzah, Faktor pendorong salah laku sosial dalam kalangan remaja dalam daerah Melaka Tengah (Driving Factors for Social Misconduct among Adolescents in District of Central Malacca). *Journal of Community Health*. 15(1), (2009), p, 21, http://www.communityhealthjournal/.org/pdf/ .

2 Lester D Crow & Alice Crow, *Adolescent Development and Adjustment* (New York: Mc Grow Hill Book Company, 1956), p, 4.

3 Zakaria Stapa, Zainab Ismail, Faudzinaim Badaruddin, Mohd Zamro Muda & Roziah Sidik @ Mat Sidek, Nilai keagamaan mahasiswa Melayu dalam arus globalisasi (Religious Values of Malay Students in the Era of Globalization) *Monograf Series* Pembangunan Insan dan Tamadun Islam,(Bangi, UKM,2008),p,25.

It may be deduced from the research results that demographically, the respondents' male and female genders is balanced. The balance in the respondents' gender background is controlled, so that the research results are not biased and not skewed towards any one gender. Based on the frequency of respondents from the polytechnics, it is found that the highest number of respondents is from the Ungku Omar Polytechnic, followed by the Sultan Azlan Shah Polytechnic and the Sultan Idris Shah Polytechnic, and then by the Sultan Salahuddin Abdul Aziz Shah Polytechnic. Banting Polytechnic in Selangor and the Metro Kuala Lumpur Polytechnic show the lowest number of respondents. This distribution is based on the actual number of students in the final semester of their diploma program and Ungku Omar Polytechnic is found to have the most of such students. This analysis is performed to balance the research findings among the polytechnics concerned. Regarding the frequency based on age, the majority of respondents were 21 years old, because most of those admitted to the polytechnics were SPM school leavers. Similarly, the frequency of respondents based on the level of religious education shows that all respondents have gone through a formal system of religious education. This proves that all the respondents have basic religious knowledge and Islamic education. Therefore, the level of Islamic akhlaq practised may be better and more interestingly studied and analysed on the basis of these demographic findings.

Level of Islamic Akhlaq Practised by Polytechnic Students

The main finding from this research is that the level of Islamic akhlaq practiced by Polytechnic students are high level. This means that a majority of the students have a knowledge about Islam and that they practice it.

According to Mohd Sulaiman akhlaq is an issue that is inseparable from every move of human behaviour[1]. Akhlaq is explained as being the reflection of the inner person, which is born from the person's psyche or soul and which is expressed in his or her character and behaviour[2]. Mohd Asri et. al stated that an honourable akhlaq is an action born of a person's faith and piety. Therefore, the practice of akhlaq in a Muslim student's life is inseparable from daily life and it is obligatory in Islam[3].

Table 6 shows the frequency of respondents based on the items regarding the level of practise of Islamic teachings relaed to akhlaq.

The results analysis finds that the item with the highest level is respondents calmly listening calmly to a Quran recitation with a mean score of 4.72 and that respondents fast during Ramadhan for fear of violating Allah's commandment, with a mean score of 4.70, this is followed by the item that the respondents feels at peace when giving to the needy, with a mean score of 4.69. Further, the items related to the respondents seeking Allah's pleasure by doing good among fellow humans, the respondents feeling ashamed when not performing prayers, the respondent's acceptance or pleasure and satisfaction with Allah's will upon failure to achieve outstanding success and respondent's respecting parents to foster affection and harmony in the family, each have a mean score of 4.65.

The item with the lowest mean score of 4.27 is that the respondent emulates the Prophet (pbuh) in his or her daily life, followed by the item that the respondent exercises patience when his or her friends when they quarrel with him or her with a mean score of 4.23 and the item that the respondent is accompanied by same sex friend when he or she engages with the opposite sex, with a mean of 4.18. The lowest mean score is for the item that the respondent fills his or her leisure time with reading books,with a mean score of 3.41 and that the respondent does not like to loiter, with a mean score of 3.40.

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1 Mohd Sulaiman Yasin, *Akhlak dan Tasawuf* (Morals and Islamic Mysticism),(Bangi, Yayasan Salman,1992),p,1.

2 al-Utsaimin, Muhammad bin Shalih, *Panduan Lengkap Menuntut Ilmu* (Complete Guide to Learning of Knowledge). Translated by Abu Haidar al-Sundawy. 2nd edition, (Jakarta, Pustaka Ibnu Katsir,2008),p,294.

3 Mohd Asri Abdullah, Kamariah Yusoff & Che Kamaruddin Md Daud, *Prinsip Asas Islam Syariah, Ibadat dan Akhlak* (Basic Principles of Islamic Shariah, Worship and Morals),(Shah Alam, Universiti Teknologi Mara,2007),p,64.

Therefore, the mean score for every item exceeds 3.40. This shows that the overall average mean score is generally high, at 4.44, even though two of the items have an average mean score. This research finding is consistent with research by Seri Kartini who showed that 96%, that is 96 polytechnic respondents, had a high level of practising Islamic akhlaq in comparison to only 4% at average level and no respondents at low level[1]. Thus, there are some but not many respondents who commit acts that conflict with akhlaq values. Asmahan's study showed that 62.5% of respondents were at a high level of practising Islamic akhlaq, that 16.7% of the respondents were at an average level and 20.8% of them at a low level[2]. A study by Alias found that the behaviour of polytechnic students in terms of aqidah was at a high level whereas their levels of ibadah and akhlaq were average[3]. Similarly, Jamilah's study on secondary school students in Seremban, Negeri Sembilan found that the practice of akhlaq was at high average level with a mean score of 4.16[4]. These findings shows that many students know about akhlaq and its related rules but that they do not properly observe it, whereas in Islam its implementation should be complete and comprehensive.

Although the results of this research show a high level of Islamic akhlaq practice, there is still a minority of polytechnic students whose practice of akkhlaq is not so as high. A study by Mohamed Hamdan which found that the akhlaq problem among Muslim adolescents at polytechnics is on the whole average and that it has not quite reached an alarming level[5]. However, the parties concerned, particularly the insitutions, needs to pay attention so that this social ill may be immediately overcome, reduced, and if possible, eliminated completely so as not to spread to other adolescents. A focus on the minority of students who still have this social problem needs to be emphasized so that they may be given solid support, whether for their identity or morals. This is because today's adolescents are very much in need of positive, good and pure character values, especially from parents and family members. The Islamic Law stresses the importance of the family consultation[6]. Adolescents are in an extremely in need of support, attention and love from their parents and family members. Family harmony is the medium of control or the main preventive factor that prevents adolescents from being involved in negative social behavior. In addition to loitering, adolescents also omit performing their daily prayers, whereas prayer constitutes an emotional relationship between a slave and his or her God. In prayer, one may interact with Allah s.w.t through the internalization of Allah's attributes in addition to recognizing one's own imperfections[7]. A feeling of awe for

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1 Seri Kartini Jurami, Pengamalan ajaran Islam dalam kalangan pelajar melalui kursus Pendidikan Islam di Politeknik Ungku Omar, Ipoh (Practice of Islamic Teachings among Students of Islamic Education Course at Ungku Omar Polytechnic, Ipoh). *Master Disertation*, Faculty of Islamic Studies, (Bangi,Universiti Kebangsaan Malaysia,2012),p,137.

2 Asmahan Mokhtar, Pengamalan ajaran Islam di kalangan remaja Politeknik Sultan Azlan Shah, Behrang, Perak (Practice of Islamic Teachings among Adolescents of Sultan Azlan Shah Polytechnic, Behrang, Perak),*Master Disertation*, Faculty of Islamic Studies,(Bangi, Universiti Kebangsaan Malaysia,2009),p,88.

3 Alias Mat Saad, Penilaian Pelaksanaan Kurikulum Pendidikan Islam Politeknik Kementerian Pengajian Tinggi Malaysia (Assessment of Implementation of Polytechnic Islamic Education Curriculum of the Ministry of Higher Education, Malaysia),Thesis PhD,(bangi, Faculty of Education,(Bangi, Universiti Kebangsaan Malaysia,2010),p,260.

4 Jamilah Mohd Noor, Keberkesanan Pendidikan Akhlak di Sekolah Menengah Kebangsaan di Seremban, Negeri Sembilan (Effectiveness of Moral Education at National Secondary Schools in Seremban, Negeri Sembilan). Master Disertation, Faculty of Islamic Studies,(KL, Universiti Malaya,2014),p,76.

5 Mohamed Hamdan Abdullah,Keruntuhan akhlak di kalangan remaja Islam di politeknik di negeri Perak (Moral Decline among Muslim Adolescents at Polytechnic in State of Perak), Master Disertation, Faculty of Islamic Studies, (Bangi,Universiti Kebangsaan Malaysia,2011),p,120.

6 al-Burayki,Hasan Salim,2014),Family Counseling:Its Importance,Islamic Ruling,and Practical Examples.*Journal of College of Sharia & Islamic Studies*.Vol.32.No.1,(2014),p,310,Doi:https://doi.org/10.12816/0008574

7 Hamdi Rahman, M.Y., Mazlah, Y. & Masthurhah, I. (2013). Model Penghayatan Solat Berasaskan Kaedah Tafakur (Prayer Appreciation Model Based on Tafakkur (Reflection) Method). *Global Journal Al- Thaqafah*. 3(2), (2013),p,76. Doi: 10.7187/GJAT442013.03.02.

Allah's supremacy in prayer, may evoke fear in a person and discourage him or her from committing sin. This is affirmed in a study by Seri Kartini and Fariza which found that less than 45% of respondents at Ungku Omar Polytechnic consistently perform their obligatory prayers[1].

On the whole, it may be deduced that the level of akhlaq practice by polytechnic students is good despite two items showing an average mean score. These items which were scored as average relate to the issue of loitering which is one of the most favourite activities of today's adolescents including polytechnic students. This finding agrees with the research results of Mohamed Hamdan, who found that the most leading factor in the polytechnic environment that causes deterioration in akhlaq is loitering[2]. According to Wan Mohd Zahid the loitering problem leads to negative attitudes such as wasting time without direction, lack of productivity, civil disturbance and possibly the involvement in unhealthy activities[3]. According to Iran Herman most adolescents who loiter are involved in smoking, gambling, or watching and viewing pornographic materials, and even drug addiction, alcohol consumption, stealing and pre-marital sex[4]. Therefore, the cooperation of all parties needs to be intensified to spur the efforts to give a real understanding of Islamic akhlaq practice at polytechnics and to increase the activities that may prevent this social problem from spreading and that encourage and give opportunities and space to students to do the right things and prevent evil.

Table 5 Level of Islamic Akhlaq as Practised by Polytechnic Students

No...	Statement	Level of Agreement					Mean	Level
		1	2	3	4	5		
1	I spend my leisure time reading books.	30 7.5%	49 12.3%	131 32.8%	107 26.8%	83 20.8%	3.41	Average
2	I respect my parents to foster affection and harmony in the family	1 .3%	3 .8%	15 3.8%	97 24.3%	284 71.0%	4.65	High
3	I feel happy when I can help the needy.	1 .3%	2 .5%	4 1.0%	106 26.5%	287 71.8%	4.69	High
4	I exercise forbearance towards my friends' criticism even though it is difficult to accept.	5 1.3%	0	41 10.3%	164 41.0%	190 47.5%	4.33	High
5	I accept others' criticism to correct my mistakes.	2 .5%	1 .3%	28 7.0%	159 39.8%	210 52.5%	4.44	High
6	I exercise patience regarding any calamity that befalls me to earn Allah's grace	1 .3%	3 .8%	32 8.0%	139 34.8%	225 56.3%	4.46	High
7	I love to donate to the needy	0	4 1.0%	27 6.8%	169 42.3%	200 50.0%	4.41	High

1 Seri Kartini & Fariza Md. Sham, Pengamalan Ajaran Islam dalam kalangan Pelajar Politeknik Ungku Omar, Ipoh (Practice of Islamic Teachings among Students of Ungku Omar Polytechnic, Ipoh. *Journal of Islamiyyat*, 35(1),(2013),p,34.

2 Mohamed Hamdan Abdullah. (2011). Keruntuhan akhlak di kalangan remaja Islam di politeknik di negeri Perak (Moral Decline among Muslim Adolescents at Polytechnic in State of Perak). *Master Disertation*, Faculty of Islamic Studies, (Bangi,Universiti Kebangsaan Malaysia,2011),p,81.

3 Wan Mohd Zahid Mohd Nordin, *News,Berita Mingguan*, Kesan Negatif Melepak (Negative Effect of Loitering), 3 July,(1994),p,10.

4 Iran Herwan & Saadah Yahya, Lepak Di Siber Kafe (Loitering at Cybercafe) Cited from http://repo.uum.edu.my/1849/1/26.pdf,(2004),p,11.

8	I dress modestly because it is a religious demand.	3 .8%	5 1.3%	38 9.5%	149 37.3%	205 51.2%	4.37	High
9	I am accompanied by the same sex friend whenever I need to engage with a non-mahram	6 1.5%	8 2.0%	67 17.0%	143 35.8%	175 43.8%	4.18	High
10	I am loyal to my parents so that I can become a righteous son/daughter	2 .5%	3 .8%	26 6.5%	113 28.2%	256 64.0%	4.55	High
11	I exercise forbearance when friends quarrel with me	4 1.0%	10 2.5%	63 15.8%	138 34.5%	185 46.3%	4.23	High
12	I sincerely help my friends	1 .3%	1 .3%	15 3.8%	140 35.0%	243 60.8%	4.56	High
13	I feel at peace when listening to the recitation of al-Quran	2 .5%	1 .3%	9 2.3%	83 20.8%	305 76.3%	4.72	High
14	I accept with pleasure and satisfaction Allah's will when I fail to achieve outstanding success	1 .3%	0	14 3.5%	108 27.0%	277 69.3%	4.65	High
15	I never despair when I fail an examination.	3 .8%	4 1.0%	25 6.3%	121 30.3%	247 61.8%	4.51	High
16	I love all fellow Muslims.	1 .3%	3 .8%	12 3.0%	121 30.3%	263 65.8%	4.61	High
17	I respect and obey my teachers	1 .3%	2 .5%	19 4.8%	108 27.0%	270 67.5%	4.61	High
18	I take care of personal hygiene	3 .8%	0	22 5.5%	133 33.3%	242 60.5%	4.53	High
19	I feel ashamed whenever I do not keep up my prayers	2 .5%	2 .5%	17 4.3%	94 23.5%	285 71.3%	4.65	High
20	I cover my awrah to obey Allah's command	2 .5%	4 1.0%	28 7.0%	99 24.8%	267 66.8%	4.56	High
21	I fast during Ramadhan for fear of disobeying Allah's command	2 .5%	3 .8%	17 4.3%	69 17.3%	309 77.3%	4.70	High
22	I seek Allah's pleasure by doing good deeds for fellow humans	2 .5%	1 .3%	14 3.5%	100 25.0%	283 70.8%	4.65	High
23	I emulate the Prophet's (pbuh) attributes in my daily life	4 1.0%	7 1.8%	65 16.3%	127 31.8%	197 49.3%	4.27	High
24	I put into practice supplication to Allah after obligatory prayers	2 .5%	9 2.3%	22 5.5%	106 26.5%	261 65.3%	4.54	High
25	I take care of my health as a sign of gratitude for Allah's favors	3 .8%	5 1.3%	24 6.0%	103 25.8%	265 66.3%	4.56	High
26	I strive to be a righteous son/daughter by guarding my words	1 .3%	3 .8%	25 6.3%	108 27.0%	263 65.8%	4.57	High
27	I do not like to loiter	33 8.3 %	59 14.8%	121 30.3%	91 22.8%	96 24.0%	3.40	Average

28	I learn religion to become a righteous son/daughter	3 .8%	3 .8%	30 7.5%	161 40.3%	203 50.7%	4.40	High
29	I constantly feel repentant when I see a disabled person	2 .5%	2 .5%	31 7.8%	132 33.0%	233 58.3%	4.48	High
30	I practise self-reflection to improve myself	1 .3%	2 .5%	25 6.3%	106 26.5%	266 66.5%	4.59	High
	OVERALL AVERAGE						4.44	High

Likert Scale:

1- Strongly Disagree   2 - Disagree   3 – Not Sure

4 - Agree   5 – Strongly Agree

Source: 2016 Questionnaire

Conclusion

This research finds that the level of Islamic akhlaq practised by polytechnic students is high. This shows that the majority of polytechnic students have a good and honourable akhlaq appropriate for the process of formal religious education that they have received from secondary school until present. With that, the students, may become good humans obedient to Allah s.w.t. Obedience to Allah s.w.t. greatly contributes to the search for an afterlife with Allah s.w.t. even though there is still a minority of polytechnic students who are not so good in terms of akhlaq practice. This also proves that this minority of polytechnic students who have this social problem has not increased and that they have not yet been influenced by other students. This matter always needs to always be given attention and emphasized by the parties concerned. This problematic minority group may, to some extent, thereaten and ruin the image and reputation of the polytechnic, if the group is not wisely controlled and curbed. The practice of Islamic akhlaq always needs to be supported by the polytechnic students and a wise dakwah approach should be exercised regarding this minority group, so that they may be motivated to practise Islamic akhlaq. This minority group of students may influence other polytechnic students with their poor akhlaq. Thus, they must always improve themselves from time to time by practising Islamic teachings so as not to be easily influenced by the negative elements that conflict with Islamic values and teachings. The strengthening of a stable identity by faith and practice may have an effective impact on the students' spirituality and go on to became a self-defence mechanism against unhealthy actions. It is hoped that this research may serve as a reference and guideline for the parties concerned specifically those at polytechnic institutions, to enhance existing dakwah programs and to empower the existing rules at the polytechnics. With an orderly dakwah program and ongoing efforts, the level of Islamic akhlaq practised by polytechnic students may be further enhanced.

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