DEVELOPMENT AND VALIDATION OF MUSLIM MORAL EMOTION INVENTORY AMONG MALAY YOUTH IN THE KLANG VALLEY, MALAYSIA

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DEVELOPMENT AND VALIDATION OF MUSLIM MORAL EMOTION INVENTORY AMONG MALAY YOUTH IN THE KLANG VALLEY, MALAYSIA

By

REZKI PERDANI SAWAI

Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia In Fulfilment of the Requirements for the Degree of Doctor of Philosophy

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DEDICATION

This dissertation is especially dedicated to my parents, Suardi Sawai Canon and Faridha Sheik Mohamed, my beloved husband Mohd Saufi bin Halim, and my children Aliya Aqilah, Aliya Salsabila, Afif Thaqif and Auni Insyirah and my twin sister, Joki Perdani Sawai for providing the continuous support, encouragement, prayers and understanding.

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Chairman : **Professor Sidek Mohd Noah, PhD**
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Moral emotions of shame and guilt play an important role in shaping the moral/prosocial behaviour of youth. Many of the existing instruments that measure such emotions have been developed from and reflect Western perspectives and cultures. Differences in the concepts of shame and guilt and the lack of measurement tools for measuring them based on Islamic perspectives has hindered efforts to understand the moral emotions of youths and how they shape their moral/prosocial behaviour. This study was conducted to 1) provide an understanding of shame and guilt based on Islamic perspectives; 2) develop a tool for measuring shame and guilt; 3) ascertain the reliability and validity of the measurement instrument and 4) establish the norm for youth's moral emotions. This study employed an exploratory sequential mixed-method research (MMR) design in order to broadly explore and understand the moral emotions of shame and guilt of youths based on Islamic perspectives.

This study is divided into three phases namely design, development and evaluation. The first phase involves qualitative studies to achieve the first objective of the study through (i) content analysis of Quranic verses and hadiths related to shame and guilt; and (ii) interviews with experts to understand the concept of shame and guilt from an Islamic perspective. From the results of the content analysis and expert interviews, themes related to shame and guilt were used to develop instruments for measuring those emotions. The definitions of the concept are derived from literature studies based on traditional Islamic sources such as the Quran and hadith, and the classical writings of Islamic moralists such as Ibn Miskawayh, al-Ghazali and contemporary Islamic scholars. Based on the content analysis, literature review and expert interviews, a Muslim Moral Emotions Inventory (MMEI) was developed.

At the instrument development stage, the researcher adopted a quantitative approach through the application of the DeVellis (2012) and Miller et al. (2013) models. Once the measurement instrument was constructed, the validity test, content and reliability analysis was conducted through a pilot test to determine the validity and reliability of the measurement instrument. The results show that the MMEI is valid and reliable. Later, the MMEI was tested in the field among 1147 Malay Muslim youths from three institutions, i.e., Tahfiz, higher educational institution students and inmates of rehabilitation centres in Klang Valley. The scores obtained were used to establish the norms and benchmarks of the moral emotions of the youths.

Following that, the MMEI was also tested using Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) to determine the validity of the construct. The EFA results show five basic dimensions of MMEI that constitute shame, namely positive speech, sensitivity to others' judgments, lowering or maintaining their view, preserving one's purity/dignity and modest self-presentation. The results of this study also found four basic dimensions of MMEI that build on guilt, fear of punishment, concern for others, God consciousness and forgiveness. The EFA revealed that the Barlett Sphericity Test had a significant relationship at $\chi2$ (276) = 4897.39, p = .001. A total of 26 items was retained for the Shame construct and 21 items for the Guilt construct. Subsequently, validation factor analysis (CFA) using AMOS 22 noted that the compatibility value for Shame was p = .000, RMSEA = .041, GFI = .957, CFI = .973, RFI = .926 and Chisq/df = 1.815. On the other hand, for the Guilt construct it is p = .000, RMSEA = .051, GFI = .963, CFI = .974, RFI = .935 and Chisq/df = 2.296. The findings of this study show that the instruments developed are valid and appropriate for measuring shame and guilt among youth.

This study contributes to the theoretical implications as well as the Islamization of science. In addition, it is envisaged that the MMEI instrument will assist towards promoting positive aspects in the moral development of youth.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

PEMBANGUNAN DAN VALIDASI INVENTORI EMOSI MORAL MUSLIM BAGI GOLONGAN BELIA MELAYU DI LEMBAH KLANG, MALAYSIA

Oleh

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Emosi moral rasa malu dan rasa bersalah memainkan peranan yang penting dalam membentuk tingkahlaku moral/prososial dalam kalangan belia. Kebanyakan instrumen sedia ada yang mengukur emosi moral telah dibangunkan dari perspektif Barat, dan mencerminkan budaya Barat. Perbezaan konsep rasa malu dan rasa bersalah dan kekurangan alat pengukuran untuk mengukur kedua-dua emosi moral tersebut berlandaskan kepada perspektif Islam telah menghalang usaha dalam memahami tentang emosi moral belia dan bagaimana emosi tersebut membantu dalam membentuk tingkahlaku moral/prososial belia. Oleh itu, kajian ini dilakukan bagi 1)memberi kefahaman berkaitan rasa malu dan rasa bersalah menurut perspektif Islam; 2) membangunkan alat pengukuran rasa malu dan rasa bersalah; 3) mengenalpasti kebolehpercayaan dan kesahan instrumen pengukuran tersebut dan 4) membina norma emosi moral belia. Dalam kajian ini, rekabentuk kaedah penyelidikan bercorak berurutan *(an exploratory sequential mixed method design)* telah dipilih untuk memahami secara meluas tentang emosi moral belia berdasarkan perspektif Islam.

Kajian ini dibahagikan kepada tiga fasa iaitu fasa rekabentuk, pembangunan dan penilaian. Fasa pertama melibatkan kajian kualitatif bagi mencapai objektif pertama kajian melalui (i) analisis kandungan ayat al-Quran dan hadis berkaitan rasa malu dan rasa bersalah; dan (ii) temubual dengan pakar untuk memahami konsep rasa malu dan rasa bersalah menurut perspektif Islam. Hasil dari analisis kandungan dan juga temubual dengan pakar, tema berkaitan rasa malu dan rasa bersalah digunakan untuk membangunkan instrumen bagi mengukur rasa malu dan rasa bersalah. Definisi konsep terhasil dari kajian literatur berdasarkan sumber-sumber ilmu Islam tradisional iaitu Al-Quran dan Hadis, penulisan klasik moralis Islam seperti Ibn Miskawayh, al-Ghazali serta penulisan sarjana Islam kontemporari. Hasil dari analisis kandungan,

pemeriksaan literatur dan temubual pakar, alat pengukuran *Muslim Moral Emotion Inventory* (MMEI) telah dibentuk.

Pada peringkat pembentukan instrumen, pengkaji menggunakan pendekatan kuantitatif menerusi aplikasi model DeVellis (2012) dan Miller et.al (2013). Setelah instrumen pengukuran tersebut selesai dibentuk, ujian kesahan muka, kandungan dan analisis reliabiliti telah dijalankan melalui ujian pilot untuk memastikan kesahan dan kebolehpercayaan instrumen pengukuran tersebut. Hasil kajian menunjukkan alat ukur MMEI adalah sah dan boleh dipercayai. Kemudian, MMEI telah diuji di lapangan dalam kalangan 1147 belia Melayu Muslim dari tiga institusi pelajar Tahfiz, pelajar Pengajian Tinggi dan penghuni Pusat Pemulihan di Lembah Klang. Skor yang diperolehi digunakan untuk membina norma dan tanda aras emosi moral belia.

Alat ukur MMEI juga kemudian diuji menggunakan kaedah Analisis Faktor Penerokaan (EFA) dan Analisis Faktor Penetapan (CFA) bagi mengenalpasti kesahan konstruk alat ukur tersebut. Hasil Analisis Faktor Penerokaan (EFA) menunjukkan bahawa terdapat lima dimensi asas MMEI yang membentuk rasa malu. Lima dimensi malu adalah ucapan yang positif, sensitif terhadap penilaian orang lain, merendahkan atau menjaga pandangan, menjaga kemurnian/martabat seseorang dan berpenampilan sederhana. Hasil kajian ini juga mendapati empat dimensi asas MMEI yang membina rasa bersalah iaitu rasa takut terhadap hukuman, mengambil berat tentang orang lain, pengawasan dari Allah, dan kemaafan. Hasil daripada Analisis Faktor Penerokaan (EFA) didapati Ujian Barlett Sphericity mempunyai hubungan yang signifikan, χ^2 (276) = 4897.39, p = .001. Sebanyak 26 item dikekalkan bagi konstruk Rasa Malu dan 21 item bagi konstruk Rasa Bersalah.

Seterusnya, analisis faktor pengesahan (CFA) menggunakan AMOS 22 mendapati nilai kesepadanan bagi Rasa Malu ialah nilai p = .000, RMSEA = .041, GFI = .957, CFI = .973, RFI = .926 and Chisq / df = 1.815. Manakala, bagi konstruk Rasa Bersalah ialah p = .000, RMSEA = .051, GFI = .963, CFI = .974, RFI = .935 and Chisq / df = 2.296. Dapatan kajian ini menunjukkan bahawa instrumen yang dibangunkan adalah sah dan bersesuaian bagi mengukur rasa malu dan rasa bersalah dalam kalangan belia.

Kajian ini telah menghasilkan sumbangan dari segi implikasi teori dan juga menyumbang kepada Islamisasi Ilmu Pengetahuan. Selain itu, diharapkan instrumen MMEI menyumbang kepada implikasi pembangunan moral belia.

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LIST OF ABBREVIATIONS

AMOS	Analysis of Moment Structure
AVE	Average Variance Extracted
CFA	Confirmatory Factor Analysis
CFI	Comparative Fit Index
CR	Construct Reliability
CVR	Content Validity Ratio
DF	Degree of Freedom
EFA	Exploratory Factor Analysis
HEI	Higher Educational Institutions
KMO	Kaizer-Mayer-Olkin
ML	Maximum Likelihood
MMEI	Muslim Moral Emotions Inventory
NADA	National Anti-Drug Agency
NPE	National Philosophy of Education
PAF	Principal Axis Factoring
PCA	Principal Component Analysis
RMSEA	Root Mean Square of Error Approximation
SEM	Structural Equation Modeling
SPSS	Statistical Package of Social Sciences®
TVE	Total Variance Explained

CHAPTER 1

INTRODUCTION

1.1 Overview of Chapter

The contents of this chapter describe the background of the study, problem statement, research objectives, research questions, research hypotheses, the significance, scope of the study and limitations of the study. The terms in this study are also conceptually defined and operated according to the context of the study.

1.2 Background of the Study

Youth play an important role in national development and are the driving force in politics, economics, culture and education for the advancement and prosperity of race, religion and nation. In Malaysia, youth refers to those between the ages of 15 and 40 years (National Youth Development Policy, 2006). In 2018, the age of youth has been revised to those between the ages of 15 and 30 (National Youth Policy, 2015). The number of youths in Malaysia aged 15 to 29 in 2016 is 9.3 million people out of the total 31.7 million people in Malaysia (Department of Statistics, Malaysia, 2017). The exact statistics of Malaysian youths whether they are Muslims or non-Muslims, age 15 to 25 years is not available (Shamsul Amri, n.d). But, official statistics indicate that those between the ages of 15 to 64 years constitute 68 per cent of the population (Shamsul Amri, n.d). From this figure, it is estimated that the size of those between 15 to 25 years is about 40 per cent of the total population of 11.2 million. Thus, youth constitute the largest number of the population. However, the definition of youth differs from one country to another depending on institutional, political and cultural factors.

In Malaysia, in terms of program implementation strategy and activity orientation, the main focus is those between the ages of 18 and 25 years. Youth development has always been the Malaysian's government priority. Thus, Malaysia has introduced several policies related to youth. The main purpose of the National Youth Development Policy 1997 is to create a fully integrated Malaysian youth in terms of social, spiritual, physical and economic aspects. The basic principles of the National Youth Development Policy are to develop Malaysian youth who are; (i) practicing the principles of Rukun Negara; (ii) having a spirit of unity; (iii) possessing mature leadership qualities; (iv) participating in the country's planning process; and (v) having high moral values. In addition, moral development has been an integral component of youth development in the tenth Malaysia plan (2011-2015) (Adnan, Arifin & Borhan, 2014). The Government has also allocated a substantial amount of funds to improve the quality of Malaysian youth.

Despite all these efforts, Malaysia still staggers under the burden of increased social problems such as out of wedlock pregnancy among female youth, baby dumping, pornography, and so on. Social Welfare Department (2014) statistics cited in Siti Suhaila (2016) reported that cases of unauthorized children between 2012 and 2014 are also increasing by 161 cases (2012), 122 cases (2013) and 232 cases (2014). The increase in unauthorized children contribute to the case of baby abandonment. Harlina and Omar (2007) emphasized that prevention should be done to address youth moral problems. A problem underlying the social ills in Malaysia is the moral decay among Malaysian youth (Nor Hafizah, Zaihairul & Geshina Ayu, 2012). Understanding the elements that contribute to the moral development of youth is important.

There are three moral elements, namely, moral thinking, moral emotions and moral behaviors. Most previous research on moral development focuses on individual moral reasoning (Malti & Sebastian, 2015; Gibbs et al., 2007). Moral reasoning is a cognitive activity that involves moral judgment in making moral decisions (Aswati, 2007). This cognitive moral aspect was introduced by Lawrence Kohlberg (1976). This approach emphasizes the achievement of moral mastery in certain cognitive developmental stages that are considered appropriate according to the individual's age stage (Kohlberg, 1981). As individuals progress to a higher stage of moral development, they are more likely to be controlled by internal factors rather than the external factors. Kohlberg assumes that those with high moral attainments are in post-conventional moral thinking that is the ability to appreciate the principles such as justice, and rationale in their moral considerations, though the decisions are in conflict with the laws and regulations (Norzihani & Nur Surayyah, 2015).

This cognitive perspective has contributed greatly to our understanding of moral reasoning. Moral reasoning is important to show the individual's ability to present the relevant arguments and moral facts in making moral decisions and cultivating moral character. However, individual morality cannot be fully explained by moral reasoning alone. Individuals need to have a moral feeling to make them more moral (Abdul Rahman, 2008). Lack of moral emotions seems to be associated with a higher anti-social behavior, especially among psychopaths (Johnston & Krettenauer, 2011). Psychopaths do not feel anxious, sorry, or guilty and are not sensitive to the experience and suffering of their victims (Prinz, 2006). Adnan, Arifin & Borhan (2014) has also identified lack of self-consciousness about moral emotions as one of the barriers of moral development among Malaysian youth.

Shame and guilt may act as a 'moral compass' to judge one's own behaviors. A violation of that moral compass, or a noncompliance with those Islamic guidelines, could result in feelings of shame and guilt for breaking religious rules and social norms. Although scholars agree that moral emotion is important to prevent unethical and antisocial behavior, there is still a dispute between scholars regarding how shame and guilt should be defined, distinguished and measured (Cohen, Wolf, Panter & Insko, 2011; Eisenberg, 2000; Haidt, 2003; Haidt & Kesebir, 2010; Tangney & Dearing, 2002; Tangney, Stuewig, & Mashek, 2007). There is no single definition of

shame and guilt accepted in agreement. This is because these two emotions are culturally constructed and part of it based on religious values.

Both Western and Eastern culture recognized the importance of moral emotions. However, different cultures define shame and guilt in their own ways and each determines what is to be believed and performed. Some may be similar, while others are in contrast depending on the nature and role of shame and guilt when they relate to morality. Furthermore, different degrees of emphasis are applied according to their own understandings and conceptions of both moral emotions; shame and guilt. Measurement of moral emotions formed by Western researchers is derived from the views and experiences of Western societies. Thus, it may not be locally and culturally relevant to other cultures. Therefore, this study is an attempt to develop culturally relevant measures of moral emotions for the Malaysian Muslim youth based on Islamic perspective.

Noteworthy are the challenges that come from within the Muslim society itself. One of the greatest challenges is the ignorance of the Muslims themselves on what is morally right in Islam (Engku Ahmad Zaki, Nor Aini & Roose Nilawati, 2014). This lack of Islamic religious knowledge on morality leaves the Muslim vulnerable to many of the moral and social crises. For example, Muslims are trapped into believing and accepting deviant teachings which are clearly contradictory to the beliefs and tenets of Islam such as the free association between male and female.

Adherence to the principles of Islamic morality based on the Quran and the Sunnah help Muslims youth face diverse challenges that threaten their identity as Muslims and Khalifa in this world. Religion is seen as the basis for good values and ethics and influences Muslims' everyday lives (Haneef et al., 2006). Basic principles of ethical values offered by various religions are universal rules (Ruhe & Lee, 2008) with many religions sharing common values, and emphasizing on doing good for others. Judaism, Christianity and Islam recognize the importance of moral but apply different degrees of emphasis, with their own understanding and concept of the moral. In the teachings of Islam, good morals come from the strength of one's faith. A strong faith creates a good and noble character, while a weak faith creates a bad moral character (Jamiah et al., 2013; Asmawati, 2005). Through this statement, it is accepted that faith and morality are two things that cannot be separated. In contrast to the Western secularism, a person may have noble character despite having no religion. Islam recognizes the human freedom to choose between good or evil but is reminded of their accountability for their actions through the guidance of the Qur'an and the Hadith.

The study of moral emotions in Malaysia appear to be in its infancy. There is a gap in understanding how moral emotions among Malaysian Muslims youth contributes to the moral development and to what extent different 'types' of youth vary in this regard. This study might not be possible if there is no measuring instrument to assess the moral emotions of youth. Despite the increasing number of research conducted in the West on the topic of moral emotions, most of the research focus on children. What is lacking is the systematic study of moral emotions of youth. Hence, this study endeavors to

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develop and validate an instrument to measure moral emotions of youth, specifically the Muslims' youth. This study would significantly contribute to the indicator factors of moral emotions of shame and guilt based on Islamic perspective.

1.2.1 Importance of moral emotions of shame and guilt in the development of youth morality

Feeling sad, happy, joy or fear is a normal human experience for all. Therefore, no one can ever deny the feeling of these emotions as a result of an experience, or witnessing them in others while they themselves are experiencing the same thing. Emotions play an important role in the life of individuals by adding colors to the character and personality as well as affecting the well-being and mental health of a person. Interestingly, emotion also plays a critical role in the creation of moral actions. From a traditional religious perspective, for example, sexual guilt may be viewed as functional, and indeed a desirable method of controlling the sexual behaviors of individuals so as to discourage engagement in unsanctioned sexual activities (Ali-Faisal, 2014).

The importance of emotion in cultivating the moral character can be traced back to the ideas of the most prominent Greek philosopher, Aristotle (1976). He asserts emotions, if cultivated correctly it may develop the moral character. Aristotle argues that the virtuous person is the one who has attained balance and appropriateness of emotion as well as action. Similarly, in Islam, the development of good character is mostly a process of dealing with one's emotions and with the emotions of others (Fatimah, 2012). Investigating emotion as an element of morality is a continuing concern in the field of moral and social psychology. Shame, guilt, empathy, pride and gratitude are a subset of moral emotions. In this study, the researcher will limit the discussion to shame and guilt only.

The issue of moral emotions has received considerable critical attention in the early twentieth century where emotion is seen as an important element in moral thinking and moral behavior (Haidt, 2003; Malti & Dys, 2015). Moral emotions are emotions that respond to a moral violation, or that which encourage moral behavior (Haidt, 2003). According to Abdul Rahman (2008), moral emotions refer to emotions and subtleties of individual feelings that contain sentiment, empathy and sympathy, concern, compassion, altruistic and generous motivation that manifest prosocial behavior. For example, the function of shame and guilt inform the individual of their wrong doings and motivate them to avoid the same offences in the future (Lickel, Steele, & Schmader, 2011; Haidt & Bjorklund, 2008). Thus, moral emotions not only stimulate a person to act morally but also are indispensable when making decisions and moral actions (Nadarajan, 2014).

Shame and guilt are influenced by a system of values and social norms that are used as cultural ideologies by certain groups, believed to have a large contribution to the ongoing processes, experiences, arrangements and emotional expressions. Barnet (in

Tangney, 1995) says that socialization and internalization of social values and norms in individual is determined by the extent to which sociocultural factors influence the formation of emotions, especially shame and guilt.

Bedford and Hwang (2003) identified five reasons for the fundamental differences in the conceptualization of shame and guilt between the Western and Eastern cultures in terms of the roles played in society, proneness to shame and guilt, types of shame and guilt, conceptualization of self and the opposing moral systems of Eastern and Western cultures. Whereas the words used to describe emotional states in different languages may convey various connotations. Even within a particular language, the same word may imply a variety of meanings in different subcultures (Moscoso & Spielberger, 2011). Differences between and within cultures, in the meaning of the words used to describe emotional states are especially problematic in the cross-cultural adaptation measures of these constructs (Moscoso & Spielberger, 2011).

Although there is a considerable amount of literature published on shame and guilt in the Western countries, still a complete picture on the roles and functions of shame and guilt in other cultures, particularly in East Asian cultural contexts is lacking. This study provides an exciting opportunity to advance the understanding of the roles and functions of shame and guilt among the Malay Muslims in Malaysia as a basis for cross-cultural comparison of these emotions. In the Malaysian constitution, article 160(2), 'Malay' is defined as a person who professes the Muslim religion, habitually speaks Malay language and conform to Malay customs (Burhanudeen, 2006).

The system of morality in Islam based on the five pillars of Islam and six pillars of Iman. Culturally speaking, Islam has been regarded as a total way of living by most Muslims (Ezzi, Teal & Izzo, 2014). Moral emotions of the Malays are influenced by customs, cultures and beliefs in Islamic teachings. In the Malay culture, the concept shame *(malu)* shapes the Malay's character of *budi bahasa*. A person who has no shame means he or she no longer has the special Malay quality of refined behavior and good manners (Dini Farhana, Melati & Suhailiza, 2018). As Islam influences almost every aspect of the life of the Malays and is central to the Malay identity, it is not surprising the concept of shame is similar to Islam, thus upholding Islam as their religion and at the same time maintaining their cultural values (Ismail, Stapa, Othman, Yacob, 2012; Burhanudeen, 2006). This study aims at developing a psychological instrument that specifically measures moral emotions (i.e. shame and guilt) of youth based on an Islamic perspective.

1.2.2   Adaptive versus maladaptive of moral emotions of shame and guilt

There are Western researchers who have categorized societies based on shame culture and guilt culture (You, 1997). This classification of shame culture and guilt culture is closely related to the value system and social norms emphasized by social groups that ultimately affect individuals when formulating definitions concerning shame and guilt. Gilligan (1982), conducted research in several European countries and stated

that children in Western countries were educated for "guilt". They are taught to judge what is right and wrong according to certain norms. In a shame culture, people avoid feeling guilty, for fear of being evaluated negatively by others. Meanwhile, in guilt culture, individual avoids feelings of shame which comes from within. Shame and guilt differ in their orientation to themselves and others (Miceli & Castelfranchi, 2018). Through the classification of shame and guilt culture, shame has been regarded as something detrimental by most Western psychologists.

Shame has now come to be viewed as a negative word as if it were a pejorative (Hamza, 2012). Although Tangney and Dearing (2002) have consistently stated that guilt is an adaptive self-conscious emotion, in contrast, shame is regarded as being a dark, ugly, and maladaptive emotion. The Test of Self-Conscious Affect (TOSCA) has been developed out of this operationalized definition by Tangney, Wagner & Gramzow in 1989. TOSCA is used to determine what respondents believe they may "think" or "do" in a particular situation, without directly evaluating the extent to which the respondent thinks he may experience the emotion itself. Tangney, Miller, Flicker and Barlow (1996) does not use the term "shame and guilt" directly because he believes that participants cannot distinguish between the two emotional terms exactly. This is nevertheless incorrect. Participants were able to differentiate the sense of shame and guilt as shown in research done by Olthof et al., (2004). The inventory received a lot of criticisms because Tangney, Stuewig, & Mashek, (2007) considered shame as maladaptive emotions, while guilt an adaptive emotion.

There are opinions that see 'shame' as adaptive. For example, Dolan-Henderson (2003) and Montada (2003) stated that shame played an important role in morality and found that shamelessness could have adverse effects on moral development and psychological well-being. It is found that no moral emotion is intrinsically negative, but the result depends on how individuals overcome this feeling (Saarni, Mumme, & Campos, 1998). However, only a few studies have conducted research on shame as an adaptive aspect (Aknouche & Noraini, 2014). Therefore, this study tends to argue against Tangney et al., (2007). This is because shame is not seen as maladaptive for Muslim respondents but rather an adaptive emotion.

Aknouche & Noraini (2014) assert that there is an adaptive kind of shame as induced by religion and suggested future research on the role of religion in fostering adaptive shame, specifically among the Muslim youth. Al-Jallad (2010) distinguishes the concept of shame in English and Arabic language. According to him, shame is a form of social awareness that monitors one's actions while incorrect behavior reflects a lack of shame. Therefore, this research will attempt to address this gap by identifying the adaptive shame and how Islam conceptualizes it.

Guilt arises after a moral violation in which someone has hurt others intentionally or inadvertently (Fessler & Haley, 2003; Tangney, 1991). The main cause of guilt is the failure to carry responsibility towards others (Baumeister, Reis & Delespaul, 1995). When feeling guilty, individuals focus the effects of the behavior on others

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(Baumeister, Stillwell & Heatherton, 1994; Lewis, 1987) and often feel tense, worried and uncomfortable (Ferguson, Stegge, & Damhuis, 1991).

On the other hand, shame arises from a moral breach or incompetence, in which individuals realize they have violated moral or social standards (Fessler, 2004; Keltner & Buswell, 1996). Shame is then generalized to self-image, raises self-awareness and the feeling as if one is a bad person (Lewis, 1971; Sabini & Silver, 1997). Shame is not only a bad feeling about oneself and one's actions, but it causes the person to think that he or she is worse in the eyes of others (Hungrige, 2016). In times of shame, individuals often feel small, worthless, alone, inefficient, helpless, and flawed (de Hooge, 2008; Tangney, Stuewig & Martinez, 2014; Fontaine et. al, 2006; Tangney, 1995, 1999). Furthermore, shame can cause the individuals to be excluded and ultimately avoided and withdraw from engaging socially (Dickerson, Gruenewald, & Kemeny, 2004; Lewis, 2003; Tangney, 1991, 1995; Tangney et al., 2007; Scheff, 2013).

Although shame and guilt are recognized as the emotions that induced moral actions, the concept of shame and guilt expressed by Western psychologists and Islamic scholars might differ in terms of context and understanding. Hence, this study is an attempt to provide an understanding of shame and guilt based on sources of Islamic knowledge namely the Quran and the Hadith, as well as the classic writing of morality by Ibn Miskawayh, al-Ghazali and contemporary Islamic scholars.

1.2.3   Measurement issues

A major challenge faced by non-Western psychologists is the lack of locally-relevant psychological instruments (Abu Yazid, Amla & Dharatun Nissa, 2017). Non-Western psychologists, particularly in Malaysia tend to either adopt or adapt the psychological instrument developed by the West. Many of these standardized assessments, however, are emic, or culturally specific measures designed for the Europeans and Americans. They are normed to mainstream, white, and middle-class populations (Krauss, 2005). Research on the equivalence of measurement used with different cultural groups should be done to claim the universality of the Western instrument. Without empirical research, all the imported Western instruments are often assumed to be etic (Krauss, 2005). The lack of testing tools or measurements needs to be addressed to allow psychologists to accurately measure the variables of interest.

Researchers need to be aware that the Western cultural values and characteristics are different from non-Western countries. Non-Western countries cultural values and characteristics are unique in their own way. These differences draw attention to the problems existing in the validity and reliability of measuring devices used. Currently, almost all of the measurement tools used in Malaysia originate mainly from the Western countries where the cultural characteristics are significantly different from the local cultural features found in Malaysia and elsewhere in the world (Sidek, 2013). Yet psychometrically, cross-cultural studies have shown that measurements from the

West can still be applied to the Asian community due to the reliability and validity of the measuring devices.

However, Mohd Effendi@Ewan (2015) has identified four psychometric problems that arise when researchers adapt external instruments; (i) context inconsistencies, (ii) lack of clarity and context, (iii) language and translation problems and (iv) biased item testing. Kim, Yang and Hwang (2006), a Korean psychologist, criticizes the Western Psychological approach which tends to offer their psychological theory as a "human universal" which applies to all. He then introduced the concept of indigenous psychology which emphasized on the need of understanding people in other parts of the world from a native perspective. The development of an emic measure based on the indigenous perspective has started since 1970s.

In the adoption of a test, psychologists tend to use the item as it was originally developed, and hope that the client understands the item. This option is fine as long as the respondent is adequately proficient in English. However, a client who is not proficient in English may encounter difficulty in understanding certain words. To overcome this problem, the researcher then takes the initiatives to adapt the imported Western instrument. In such case, the term test adaptation refers to the development and use of translated instruments (Gjersing, Caplehorn, & Clausen, (2010); Hambleton, 2005). Translation of the original instrument into different languages (target language), a close linguistic translation involves various forward and backward translation techniques (Bernardo, 2011). These techniques, however, have its limitation in terms of the translated items. Not all the items in a psychological test are translatable. Some of the test items are poorly translated and unable to adequately capture the underlying constructs in non-Western cultures (King, Ganotice Jr. & Watkins, 2012; Bernardo, 2011). The translation requires a complex process taking into account the linguistic and/or cultural appropriateness of the instrument (Haslina, Roodenburg, & Moore, 2018). The translation process is time-consuming and requires careful planning and the adoption of rigorous methodological approaches to derive a reliable and valid measure of the concept of interest in the target population (Sousa & Rojjanasrirat, 2011). Therefore, the need to develop a new locally relevant measure is apparent.

Taking into account the current scenario, psychologists in Malaysia should play an active role in constructing new and culturally relevant psychological test rather than continuing to depend on the instrument from the West. Otherwise, the conclusion drawn from the use of such instrument will not accurately describe the target population. For this reason, from the perspective of contemporary Islamic psychology, Muslim scholars should be able to create their own measurement instruments to overcome the problem of being over- or under-identified as a result of inappropriate norms being used. It is vital that the tests used are culturally and linguistically appropriate with different versions of the test available and customized for different cultural groups (Foxcroft, 2011). One of the reasons why local norms are often not developed is that there is a lack of test development and applied measurement expertize in Malaysia. This study aims to fill the gap that currently exists in previous

studies and contributes to the establishment of a new psychological instrument that will be normed locally.

Recently, a few psychological instruments that measure moral values based on local contexts and Islamic perspectives have been developed by some researchers in Malaysia such as Moral Value Inventory for Muslim Adolescents (Salhah et al., 2010), Moral Character of Muslim Personality (Fawziah, Ismaiel & Mohamad Sahari, 2012) and Malay Value Inventories (Jeannot & Khairul Anuar, 2012). Although their contributions to developing a more contextual psychosocial measurement are relevant, none of these instruments measures moral emotions. To meet these challenges, the current researchers will develop and verify reliable, easy and cost-effective testing tools to measure shame and guilt based on Islamic perspective.

1.3   Statement of the Problem

The moral decadence of Muslim youth in Malaysia creates anxiety among the community. Social science researchers have sought to identify factors that cause moral decadence among the youth, notably Muslim youth. Based on statistics released by the Royal Malaysian Police (PDRM 2014), the number of cases involving juvenile offenders and sexual misconduct was 7,816 cases recorded in 2013 compared to 3,700 cases in 2012, indicating an increase of 4,116 cases. Significant increase in cases was also recorded in the case of severe crime of youth who completed schooling by 2,011 cases in 2013 compared with 849 cases in 2012.

Statistics from the Malaysian AIDS Council (2015) show HIV / AIDS infection statistics from 1986 to 2014. From 1986 to 2014, there has been an increase in the number of HIV / AIDS cases from year to year. In 2014, the increase in cases of Malaysians with HIV disease was 3517 and AIDS patients were 1149. Thus, the total number of HIV / AIDS cases for 2014 was 101672 consisting of 105189 (HIV) and 21384 (AIDS). Statistics show that the majority of people infected with HIV / AIDS are Malays as many as 7,1147 cases. This is a serious concern and should be taken seriously by all parties because the Malays are all Muslims. Apart from HIV / AIDS, the Social Welfare Department (2014) statistics show that cases of illegitimate children between 2012 and 2014 also increased by 161 cases (2012), 122 cases (2013 and 232 cases (2014). Harlina and Omar (2007) expressed their grief and disappointment to the baby dumping cases and stressed that prevention was needed to overcome this problem.

Abdul Rahman and Chang (1994) emphasized on the importance of educating young people on moral emotion so they are able to understand the feelings of others and themselves in a given moral situation, articulate the feelings that arise in the moral situation; and make decisions based on right feelings. This is in line with Vishalache (2010), who stated that the aspect of understanding the feelings of others can stimulate moral maturity so that individuals will behave according to the moral standards desired by society. Even as the consensus about the importance of integrating emotion into

the study of moral development continues to grow, research on these issues has been scarce and quite narrowly framed (Tangney, 2002).

The study of moral emotions among Muslims youth in Malaysia is still new and limited. To date, there are only two empirical doctoral studies by Aknouche (2010) and Norazlina (2010) that examined the moral emotions of the Malays, specifically shame. Aknouche (2010) reported that moral emotions of the Malays are influenced by customs, cultures and beliefs in Islamic teachings and individual self-esteem while Norazlina (2004) discussed the Malay shame concept found in the Saga Novel. In addition, some studies on emotional intelligence view shame as one of the Tawhidic emotional intelligence (Norsaleha et al., 2016).

The apparent involvement of a growing number of youth involved in immoral behaviors implies the loss of a shame culture, particularly among the Muslims. A society that loses its sense of shame suggests a population that no longer feels a sense of guilt in committing immoral and unethical behaviors (Zakaria, 2002; Collins & Bahar, 2000). This argument is in line with a saying of the Prophet Muhamad SAW narrated by Abu Masood Al-Ansari. Prophet Muhammad (SAW) said: "Among the words, people obtained from the first prophecy are: 'If you feel no shame, then do as you wish'". This hadith highlighted the importance of having a sense of shame and guilt, otherwise, the person who feels no shame will do whatever he wants according to his desire which might result in the increase of social ills. In Islam, shame and guilt are not something new. This matter has been discussed by Muslim scholars based on what is mentioned in the Qur'an and as-Sunnah (Abdullah Nasih Ulwan 2015; al-Ghazali, 1988, Ibn Miskawayh, 2002; Siti Solehah & Suriani, 2018).

The debate about shame is not only about the issue of interaction between men and women and is not limited to differences, developments and emotional changes that can be seen through facial, physical changes, but more comprehensive. Islam sees shame and guilt as values that drives someone to do good things and leaves what is prohibited by Allah SWT. In the Qur'an there are many verses related to shame and guilt emotions such as al-Nur 24: 30-31; al-Isra 17: 32; and al-Nisa' 4: 148. If the elements of shame and guilt can be clearly understood, the moral decay of youth can be reduced and manageable.

Abdullahi Hassan Zaroug (1999) listed several reasons for the loss of morality in the Muslims world; (i) less attention given to morality by contemporary Islamic movements; (ii) influence of modern culture; and (iii) the tendency of Muslim intellectuals to consider morality as a private subject best left to preachers and imams. Thus, in that respect, there is a dire need to study Islamic morality or Islamic ethics since this field remains largely unstudied (Abdullahi Hassan Zaroug, 1999). This view is supported by Fawziah, Ismaiel and Mohamad Sahari (2012) who pointed out that Islamic perspective of morality has not been addressed by researchers, at least not in the field of psychology. For this reason, the current research will focus on explaining the role of moral emotion in shaping the moral behavior of Malaysian Muslim Youth which contributes to the gap in moral psychology.

However, to study moral emotions among youth, it is critical to have the measurement tools to do it. One of the main problems identified by Sidek (1998) is the lack of locally-relevant psychological instruments in Malaysia. The problem of validity and reliability of measuring devices also exists as the measurement tools used in Malaysia are almost all of them originating from abroad, especially from Western countries whose cultural characteristics are significantly different from those of the world, local cultural features available in Malaysia. Psychometrically, cross-cultural studies have shown that measurements from the West can be applied to the Asian community due to the reliability and validity of the measuring devices. However, Mohd Effendi (2015) has identified four psychometric problems that arise when researchers adapt external instruments of (i) context inconsistencies, (ii) lack of clarity and context (ii) language and translation problems; and (iv) biased item testing. The lack of testing tools or measurements needs to be addressed so psychologists can accurately measure the variables of interest.

Most widely known measuring instrument used to measure moral emotions of shame and guilt is the Test of Self-Conscious Affect (TOSCA). Luyten, Fontaine and Corveleyn (2002) tested the theory that the TOSCA only measures adaptive forms of guilt and maladaptive forms of shame. After examining the guilt items, they concluded that the TOSCA Guilt Scale did include maladaptive forms of guilt (remorse, regret, and rumination) but those items are underrepresented when compared to the items that address the reparative behavior. The TOSCA Shame Scale, however, did not include potentially adaptive forms of shame. Aknouche and Noraini (2014) emphasizes the importance of studying moral emotions of shame and guilt that are adaptive. Therefore, this study aims to measure moral emotions as an adaptive emotion that will help to fill the existing knowledge pool.

TOSCA has been developed based on the contemporary Western perspective and normed on mainstream, white, middle-class populations. Therefore, it is not suitable to be used for Muslim youths. Muhammad Syukri (2008), outlines three main reasons for conducting Islamic based research namely; (i) different epistemological and paradigm basis (frameworks); (ii) lack of appropriate instruments to accommodate spiritual elements in human studies and; (iii) the basis of epistemology and philosophy in contemporary Western psychology is somewhat incompatible with Islamic principles and beliefs. As such, there are three main problems that drive researchers to develop new instrument, (i) differences in the definition of moral emotion or shame between the east and west, (ii) current measuring instrument used to measure moral emotions is based on the western worldview and (ii) without a culture-specific measuring instrument, we cannot understand shame and guilt among Muslim youths in Malaysia. Therefore, we need to define shame and guilt according to the Islamic worldview and develop appropriate measuring tools according to Islamic perspective. Hence, this study is an attempt to develop and validate new instruments to measure the level of shame and guilt for Muslim youths. This study will focus specifically on the development of instruments that use rational and factorial approaches to develop a standardized scale for the Muslim population, thereby increasing the number of psychological tests in Malaysia. Therefore, this study aims to develop a

psychometrically sound instrument to measure the moral emotions of the Malaysian Muslim Youth.

1.4 Research Questions

This research aims at answering the following questions:

    1.4.1   What are the Qur'anic verses and hadiths related to shame and guilt
    1.4.2   How is the understanding of Muslim scholars or experts related to shame and guilt
    1.4.3   What are the items that measure moral emotions of shame and guilt
    1.4.4   Does MMEI have acceptable psychometric attributes
        1.4.4.1   What is the reliability value of MMEI
        1.4.4.2   Is MMEI a valid instrument through Factor Analysis
    1.4.5   What is the profile of moral emotions of Muslim youth in Malaysia
    1.4.6   What are the moral emotions norms for gender and institution type

1.5 Research Objectives

The main objective of this study is to develop Muslim Moral Emotion Inventory that measures shame and guilt. Specifically, the research aims to:

    1.5.1   Explore the Quranic verses and hadith related to shame and guilt
    1.5.2   Explore the understanding of Muslim scholars on Shame and guilt
    1.5.3   Develop an instrument that measures the moral emotions (i.e shame and guilt) of Muslim youth based on the Islamic perspective
    1.5.4   Test the psychometric properties of Muslim Moral Emotions Inventory
        1.5.4.1   To test the internal consistency of the measuring instruments
        1.5.4.2   To test the factorial validity of the measuring instruments
    1.5.5   Profile of moral emotions of Muslim youth in Malaysia
    1.5.6   Develop the moral emotions norms according to gender and institutions

1.6 Significance of the Study

1.6.1 Contributions to Knowledge

This study significantly contributes to the existing body of knowledge through development of an instrument to measure shame and guilt based on Islamic perspective. Current research shows the new trend in Malaysia is a tendency to study a concept from an Islamic perspective. Therefore, it is hoped that this study will expand the literature in the field of moral psychology, Islamic psychology and religious psychology. The efforts of current researchers should not be viewed as confrontational with Western scholars' ideas in psychology as the intent is to introduce Islamic understanding of morals and provide alternative solutions for emotional

problems faced by youth. As Mohd Abbas (2011) and Badri (1979) suggest, Islamic psychology offers a calmer arbitrator who is able to provide solutions for the many problems faced by people in the world. Hopefully, this study will highlight the differences that exist between Western and Islamic psychology.

In addition, researchers could utilize the instruments developed in this study to acquire the valid and reliable scores of shame and guilt, especially for Muslims youth. These contributions were well-significant to the existing knowledge of moral emotions roles in shaping the morality of youth. When the same instrument were used by various studies, they would allow more valid and reliable comparisons to be generated. Thus, a complete picture of moral emotions of youth would be obtained. Clearly, this information is vital for youth moral development.

1.6.2   Contributions to Practice

Specific studies on the development of moral emotions scale are still lacking. The major contribution of this research is to develop a new scale that measures shame and guilt. Information drawn from such scales can be used to guide parents, teachers and stakeholders, most importantly the youth, on the positive values of shame and guilt and how relevant these emotions are as a motivation in avoiding social problems. It is hoped that this research will provide insight into improving the quality of moral emotions among Muslim youths. This study suggests there is enough benefit to explore and understand the implications of moral emotions at the individual level.

This study has clinical implications for a therapist or counsellor. It provides background on culture, ethnicity, religious and spiritual relationship, the meaning one attached to the family and being a Muslim. A therapist or counsellor should consider the interaction between these factors because the belief in adaptive or maladaptive shame and guilt may differ based on religious dogmas, religious commitment and the ethnic background of a person. Therefore, it is important for counsellors to pay attention to all matters related to religion and traditional values when treating Muslim clients as they are part of a person's personality. The counsellor should also be aware that involvement in spirituality and religion varies throughout one's life (Nooria, 2003, Vieten et al., 2013).

Having a clearer understanding of both moral emotions would enhance the capability in clinical assessments, provide insight into useful intervention, gain a greater comprehension of personality differences and increase cross-cultural understanding (Bedford, 2004). This study is also important for psychologists, counsellors and psychotherapists as the use of a legitimate, reliable and cost-effective instruments in measuring moral emotions help provide useful and practical solutions to the problem of assessing moral emotions.

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1.6.3   Contributions to Policy

This study is also important for policymakers to address the social problems among youths. Mohamed Aslam et al. (2001), state that it is only logical if the implemented policy were to come from an Islamic framework covering the basic structure in which morals, ethics and proper conduct are based on as it will be better suited for the Malaysian Muslim youth.

This study attempts to provide normed score benchmarks around the level and nature of moral emotions among Malaysia's Muslim youth population since research on the social ills of youth in Malaysia (e.g., Aknouche, 2010; Norazlina, 2010) has not addressed the lack of research on this issue. There have been little attempts made to understand the lives of Muslim youth in Malaysia in the context of morality. Studies attempting to uncover insight into social problems among youth have therefore not been supported by empirical findings on moral emotions. This has also led to the omission of Islam as a key variable in attempting to understand the individual and personal aspects of Muslims youth's behavior from an empirical perspective.

This study does not focus on social ills. Rather, the primary concern of this research is to measure the understanding of Malaysian Muslim youth's moral emotions in terms of the conceptualization, nature and different levels of moral emotions from an Islamic perspective and how shame and guilt are related to morality. By attempting to measure moral emotions, this study has open the way toward understanding how competent Muslim youth contribute to society's harmony. To get there, however, the first step is being able to assess where young people are along this path. In this way, this study aims to make a modest contribution towards the design of future policies that will both directly or indirectly reduce the number of social problems and increase the morality of Muslim youth by providing inputs into their developmental needs in relation to moral emotions.

1.7   Scope of the Study

The scope of this study focuses on two constructs namely shame and guilt which are referred to as moral emotions. Shame and guilt are researched more in the West as compared to other types of moral emotions such as gratitude. This current study emphasis is on the development of a measurement tool that is appropriate to local cultural norms and teachings of Islam. Most of the existing measurement tools built so far are based on Western ideas.

Western's concept of shame is different from the concept of shame in Islamic perspective. Thus, the existence of measurement tools based on Islamic perspective and the local community will help to close the existing gap in previous studies, where the use of Western measurement tools is common. Khaidzir and Khairil (2011), emphasize that the development of any Islamic psychological measurement should introduce constructs and indicators derived from the cultural, social, ideological

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sources of Islamic teachings in measuring psychological concepts. Thus, the concept of moral emotions, particularly shame and guilt should be measured from the constructs and indicators that relate to Islamic teachings for use with Muslim respondents.

Regardless of the function of moral emotions in regulating human social life, the current study emphasizes the development of the capacity for adaptive moral emotions. This study does not focus on internalized shame or shame proneness which involved a condition where a person feels bad for themselves despite their actions. The study of shame and guilt among youth would improve our understanding of developmental changes in morality, the self, and peer relationships.

This study refers to a specific population of youth, who are aged between 18 and 25 years from three different groups, namely, Tahfiz, Higher Educational Institution and Rehabilitation Centers in Klang Valley. Other races such as Indians, Chinese etc. are excluded from this study. Limiting the scope to Muslims youth age 18 to 25 years provides a better picture of the moral emotions of Muslims youth.

In addition, the Islamic scholars differ in their worldviews. This work is based on which *Sunnah wal Jamaah* school of thought. The current study incorporates the Islamic school of thought most widely practiced by the Muslims of Malaysia, which is taught in all public Islamic institutions in the country. From the perspective of Islamic jurisprudence and matters of *fiqh* (jurisprudence understanding. Malaysians typically follow the majority *ahl al-Sunnah wal jamaah madzhab* (traditional Sunni Islam school of law/thought of Imam Shafii (Krauss, 2005). Thus, all Islamic references and knowledge cited in the study fall within the parameters sets by this school so as to be relevant to Malaysian youth and their knowledge and understanding of Islam. This represent another important limitation of the study.

There are positive and negative moral emotions. In this study, the researcher focused on guilt and shame, both are negative ones. The aversive feeling of shame and guilt motivate youth to engage in prosocial behaviour and conform to the norm, standards and rules prescribed by the society. Active emotions, especially negative ones such as shame and guilt, simply take over conscious experience they cannot easily be ignored (Reeve, 2015). The intensity of shame and guilt can be highly disruptive to ongoing thought and behaviour that motivates the individual to reduce it. Of course, if one does not feel bad about one's specific self-defect, one has little reason to try to improve it. When based on an appraisal of a specific self-defect, the serious self-criticism of shame should motivate effort to improve this particular aspect of the self- image (Gausel, Leach, Vignoles, & Brown, 2011).

This study is conducted in the context of Muslims youth in Malaysia. Malaysia is a Muslim majority country where 60.4 per cent of its 28 million total population are Muslims (Nurhafizah, 2012). The largest group within the Muslim category comes from the ethnic Malays. They constitute 50.4 per cent of the total population. In Article

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160 (2) of the Malaysian constitution, Malay refers to 'those who were born as Malaysian, a Muslim, using the Malay language and conform to Malay traditional custom and practices 'adat' (Brown, 2010). Malays mostly embrace and identify themselves with Islam as their religion and way of life (Brown, 2010). Islam is considered important in their life as it signifies their way or rule of life which covers the entire systems of life from personal, psychological, social, educational, economic and even social welfare perspectives (Mohd Darbi, 2006). It is interesting that the Malay culture is not totally an 'exclusive' culture, rather a melting pot of cultures interwoven with Islamic principles (Mohd Harith, 2008). The Malays in Malaysia were converted to the Islamic religion by the Arab and Indian Muslim traders in the 15th and 16th centuries. Since then, the Malays have practised Islam with the Sunni denomination and at the same time carried with them the traditional practices engendered from Hindu culture and customs (Karim, 1992).

1.8   Limitations of Study

Several limitations should be noted when interpreting the results of this study. The data was collected among Muslim youth in Malaysia only. Therefore, this limits the generalizability of the findings in several ways. First, since the researcher opted to concentrate on Malaysian Muslim youth only, the results cannot be generalized to the general population especially to other Muslims populations from different countries. A larger sample size may provide more conclusive data in future studies.

This study also has limitations in the use of a self-report questionnaire. Although the measure used in this study demonstrated adequate reliability and validity, the self-report questionnaire assesses what participants believe to be true or what they are willing to communicate. The exclusive use of a self-report measures to assess moral emotions could lead to response bias, particularly given the context and timing in which the respondents were asked to rate their level of emotions. Incorporating an interview in future studies may add a richer dataset to the self-report measures and accords better insight into the youths' moral emotions. Sometimes the reliance on self-reports alone may represent the desired rather than the real experience and feeling (Breslavs, 2013).

Another limitation of the current study is the researcher's lack of formal knowledge in the Arabic language. Most of the references are in the Arabic language. Even though the researcher had come from a religious school background, she does not use the Arabic language in a daily speech which limits her understanding of the Arabic text. As a solution to this problem, the researcher relies on translated Quran and Hadith and several books of contemporary original Malay and English works on morality and emotions in Islam.

1.9   Definitions of Terms

In this study, the terms for the measured variables are defined as follows:

1.9.1 Moral Emotions

Moral emotions refer to emotions that respond to moral violations or which promote moral behavior for the well-being of society either as a whole or at least for that individual (Haidt, 2003). This definition is supported by Tangney et al. (2007) who argues that emotion is moral because it motivates us to act morally. Emotion is a source of strong motivation and some argue that it is a necessary condition for moral faith to be translated into action (Damasio, 1994). Islam did not provide the meaning of moral emotions. Islam discusses emotion and moral separately.

The word emotion originated from the Arabic word "*al-Infial*". Akil (1985) in *Mu'jam Ilm al-Nafs* defines emotion as the strong inner feelings due to the experience and also the adjustment process that an individual goes through. Meanwhile, Najati (1979), refers emotion as evoked feelings and the inner workings of someone's reaction to some things, events and experiences such as the emotions of fear, anger, frustration, joy, love and affection. The function of an emotion may be regarded as adaptive or maladaptive, depending upon the extent to which the person's perception of the situation makes sense and the extent to which the function promotes personal development.

In the context of this study, moral emotions refer to the score that respondents get from the Shame and Guilt Scales.

1.9.2 Shame

'Shame' in the Arabic language is often translated as *haya'* and *khajal* which are often used interchangeably. However, there is a significant difference between their meanings. *Haya'* refers to the rejection of doing or saying what is bad and immoral (Al-Ghazali, 1988). While *khajal* closely resembles the English definition of shyness as an undesirable quality that refers to a sense of discomfort in social situations.

In this research, *al-Haya'* causes a person to refrain from committing any immoral behaviour in any way, acts, conversations or visions. This is in line with the definition and types of shame proposed by Abdul Qadir al-Shaikhili (1994), Al-Ghazali (1997) and Muhammad (2006). The five indicators that reflect possession of a sense of shame are lowering the gaze, avoiding flirtatious speech and conduct, safeguarding chastity by avoiding close physical contact with unrelated members of the opposite sex and observing modest or Islamic dress according to the Quran and Sunnah.

Shame is assessed by using the Shame Scale in the Muslim Moral Emotions Inventory for Youth. The total scores attained by respondents on this scale reflect whether they possess a sense of shame (*al-haya'*).

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1.9.3 Guilt

Guilt is "an uncomfortable emotion, occurring when a person believes one has done or considers doing something believed to be wrong" (Albertsen, O' Connor & Berry, 2006). Guilt is the experience of negative feelings about personal wrongdoing even when it is private. This is because the person is aware of the existence of God (God consciousness). It includes apologizing, confessing to wrongdoing, trying to pay the other person back (in a good way), doing something to make the situation right, and seeking forgiveness. Fear of punishment may also result in the feeling of guilt. Expressions of concern and caring for others motivate a person to engage in prosocial behaviour to avoid feeling guilty.

In this research, the operational definition of guilt refers to the score received by respondents on the Guilt Scale. Total guilt scores are calculated by summing the responses to each of the 60 statements with the higher scores reflecting greater guilt.

1.9.4 Youth

There is no universally agreed definition of youth. The National Youth Development Policy of Malaysia defines youth as people aged between 15 to 40 years. Moreover, it specifies that the main focus of youth development programs and activities in the country should be directed at young people aged 18 to 25 years (Ministry of Youth and Sports, 1997). While the Eight Malaysian Plan (2001-2005) has classified youth as comprising those in the 15 to 24 years age group.

Islam defines youth as those who have reached the age of puberty and perfect mind. The youth in the Quran is referred to as *'fata'* and in the hadith as *'syabab'* (Nik Safiah, Selamah & Norazlina, 2015). Thus, Islam defines youth as a phase of the age of *'baligh'* who accepts the responsibility for every act done in obligations to Allah, apostle and society (Department of Islamic Development Malaysia, 2009).

Specifically, for this study, the operational definition of youth is those between the ages of 18 to 25 years, which refers to the period of young adulthood who are emotionally mature and responsible for their moral actions. From the developmental psychology perspective, those who are in the age of 18-25 years old are classified as late adolescent. The late adolescent years are characterized by major role transitions in every aspects of life, thus, increase the responsibility for one's daily life, behavior, and future. It is the time for adolescent moving toward less-dependent and more-mature relationships with the family of origin; exploring romantic and sexual relationships; and preparing for occupational life. All these requires youth to be able to adapt to the normative changes and able to regulate behavioral impulses. The ability to regulate behavioral impulses is critical for successfully dealing with the increased exposure to risk that typically occurs during adolescence. Adolescents, especially those in late adolescence, are more likely than adults to engage in risky behavior, such as unprotected sex, hazardous driving, or heavy drinking.

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1.9.5   Tahfiz Students

In Malaysia, the term "Hafiz" is normally given to those who memorize the entire Quran, but in fact, the title should only be given to those who are able to memorize the hadith in large numbers and has the faculty to prove its position and authenticity. Rather, a more suitable title to adopt would be supporters of al-Quran or Hamil al-Quran which means memorizers who can read the Quran by heart from memory and the ability to read a large amount of the scriptures in a short period of time.

Specifically, for this study, the operational definition for those who memorized the Quran and is attached to a learning institution is called Tahfiz students and is one of the groups of the respondents in this study.

1.9.6   Inmates of Rehabilitation Center

In this study, the inmates of rehabilitation centers refer to those who are in the Rehabilitation Center of al-Riqab registered under Majlis Agama Islam Selangor and there are 35 rehabilitation centers registered with the organization. The inmates also included those who are in the Cure and Care Centre under National Anti-drug Agency (NADA) During the data collection, the inmates refer to those who are in the Center from June to November 2015.

1.9.7   Norming

Norming refers to the process of constructing norms. Norms are statistics that describe the test performance of a defined group of test-takers or respondent (Krauss, 2005).

1.10   Summary

This chapter presents the background of the research and the problem statement. The research objectives emphasize the fundamental need to explore moral emotions, shame and guilt from an Islamic perspective. This chapter also describes the instruments adopted for this study and discusses the operational definitions and terms used in this study. Further discussions highlighted the importance of the study and the benefits contributed by the study. Finally, limitations of the study were pointed out which limits the scope of interpretation or interpretation of findings from the data obtained. The next chapter provides a literature review of previous studies done and a detailed explanation of the underlying theories, the framework and hypotheses of the research.

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