Influence of ritual behavior on religious delinquent behavior among youth: a path analysis approach

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Abstract

This paper aims to report a study on the influence of ritual behaviour on the religious behaviour delinquency. Ritual behaviour consists of syahadah, prayer, fasting, giving alms and knowledge, while delinquent behaviour is divided into five categories: delinquency in religion, life, mind, heredity and property. Ritual behaviour is expected to abstain one from indulging in delinquent behaviour from religious point of view. Research questionnaires were developed consisting of items on ritual behaviour and delinquent behaviour forms. About 600 respondents from eastern part of peninsular Malaysia participated in the study through the multi-stage stratified sampling method. Data were analysed using path analysis. Results indicated that prayer (\( \beta=-0.415 \)) followed by fasting (\( \beta=0.171 \)) significantly influence all five forms of delinquent behaviour. This suggests that prayer is the most influential preventive measure in abstaining one from delinquent behaviour.

Keywords: Fasting; prayer; religious behaviour delinquency; ritual behaviour

1. Introduction

Muslims youths who are morally deviated or have gone astray religiously, or in other words whose behaviour are religiously delinquent are increasing and this is a social issue which needs to be addressed immediately. Baby dumping, vandalism, and smoking are just amongst the few morally delinquent behaviours which are rampant occurring as reported by the media. Youths of today should be the exemplary model to the new generation in facing the era of globalisation. If youths of today are tainted thus the future of the country will follow suit.

But there are several factors which can refrain these youths from being ensnared into being religiously astray. These factors are the roles of parents, peers, the environment, and the society and the media. A research by Azma Mahmood (2006) showed that ibadat rituals of syahadat, solat (solat), fasting, zakat (giving alms) and seeking knowledge are able to restrain youths from being involved in any behaviours of moral deviation and being

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religiously astray. This paper will report a study on the influence of ibadat practice on the religious behaviour delinquency.

2. Literature Review

2.1 Ibadat And Its Importance In Islam

From the Islamic perspective, ibadat (worship/religious rituals, obligations or acts) is not only restricted to The Pillars of Islam. Indeed, every act that is carried out is an ibadat to bring oneself closer to Allah. As stated by Yusof al-Qardhawi (1986), there are several functions of ibadat on man. Among them are to cleanse his heart, to discipline him, to refrain him from any negative behaviours and also as a way of obtaining serenity in one’s soul.

In the second hadith from 40 hadiths (al-Nawawi, 1984, Syed Ahmad, 1979, Imam Nawawi, 1966) six elements of Six Pillars of Faith is followed by the Five Pillars of Islam which are the syahadat (de, solat(solat), fasting, zakat(tithe) and hajj in Makkah. These five rituals of the Pillars of Islam are ibadat (religious rituals) which are compulsory for Muslims. Various dalil in al-Quran shows the responsibility of ibadat as stated by Allah in (Surah al-Zaariyat, 51: 56). All these ibadat are ways for Muslims to bring themselves closer to Allah. As this research focuses on 17 to 22 year old youths who are sixth formers in secondary schools, the fifth pillar of Islam is replaced by seeking knowledge. In terms of terminology and language, the word ibadat according to Mustafa Hj. Daud (1995: 3&7) ibadat can be summarized as being obedient, faithful and subservient to another and not be disobedient. In terms of terminology, ibadat is any act which symbolises a sense of humbleness, obedience and subservient towards Allah with faith, taqwa and sincerity be it in conducting specific ibadat such as the Pillars of faith or the pillars of Islam, or in or general ibadat which comprises all general aspects of man’s life either in the areas of economics, politics, social, and education.

Ibadat from the Islamic perspective is not only restricted to a prescribed ritual or certain specific ibadat such as bringing oneself closer to Allah by carrying out his siyars, zikr or being grateful to HIM only,(Yusuf al-Qardhawy, 1980: 26-27) but also comprises of all good deeds carried out sincerely and according to the Islamic rules. (Mohd. Kamal Hassan, 1994: 27). According to Abul A’la al-Maududi (1981: 101) ibadat in the context of Al-Quran consists of three fundamental meanings which are ubudiyah (subservient), loyalty and taalluh (kerinduan). Among the Surahs in the Quran which proves the inculcation of these three meanings are stated in the Surah (an-An’am, 6:102), (Yunus, 10: 104), (Hud, 11:123), (Yusuf, 12:40), (al-Kahfi, 18:102), (Maryam, 19:64-65) dan (Taha, 20:14). In this research, ibadat is defined as the behaviours of youths which would refrain one from being morally or religiously astray from the Islamic perspective.

2.2 Syahadah

The phrase “There is no god apart from Allah, and Muhammad is the Messenger of Allah” must be uttered by all Muslims. It is the first rite of the pillars of Islam as preached by The Prophet Muhammad (pbuth):

“Islam is built upon the basis of syahadah professing that there is no other god but Allah and that Muhammad is the messenger of Allah. The second is to perform the five daily solat. Three is to fast in the month of Ramadhan. Four is to pay tithe and five is to complete the pilgrimage of hajj to Makkah for those who are able to.”

The Hadith above discusses on the Pillars of Islam which every Muslim must know and obey. The syahadah is divided into two: there is no god apart from Allah and Muhammad is the Messenger of Allah. It must be uttered together as one complete phrase. If uttered separately as two phrases, one is not properly converted into a Muslim. The phrase which begins with “of there is no god apart From Allah is to deny all other forms of god but Allah, to deny other forms of faith, beliefs which are not in accordance with the teachings of Islam. For example, a Muslim must firstly free himself from other forms of belief and be fully faithful and subservient towards Allah and his powers as the only god.

The more one knows and thoroughly understands the meaning and the concept of syahadah, the stronger one’s awareness and faith in fulfilling what is prescribed in the syahadah which are:

i. Showing one’s faith by through the 5 daily solat as it is the pillar of the strength of Islam
ii. Fulfilling the payment of zakat(tithe)
iii. Fasting during the month of Ramadan

ii. Going to Makkah for the Hajj at least once in one’s life

v. The piousness of one’s life in this world is shown by staying away from the major sins and acts of mungkar and prohibited by Allah.

A Muslim shows his faith towards Allah and this Messenger by practicing these five obligations which are the basis of a Muslim’s faith and those who are promised success by Allah in this world and also after life. (Shamsul Kamarudin, 2011).

2.3 Solat

The 5 times daily solat in Islam has many benefits. Solat would also refrain youths from being morally astray. This is clearly stated in Al Quran in (Surah al-Ankabut, 29: 45). According to Akhbar Husain (2006), a Muslim who fully concentrates on his solat would reduce his level of blood pressure, heart beat and breathing during the act of praying. And thus will achieve a state of calmness. It is during each specific movements during solat allow the blood to flow every part of the body. When one prostrates to the ground the blood would be able to flow to the brain and thus provide the needed energy for the brain to carry out its function of controlling the whole body. Each surah read during solat would prevent the person from day dreaming or thinking of other matters which may disrupt the solat. Among the benefits of solat for students or employees are having a high level of motivation in life and is able to communicate easily with the society. Solat would also assist in reducing the level of stress through the systematic and consistent movements during solat. This is known as physiological rest which is vital to the body. This is as said by Prophet Muhammad (pbuth) who ordained that his people pray when overwhelmed with anger and it is proven that solat is an effective and quick method of providing peace and balance to the nervous system. Solat is also a way for curing insomnia caused by the failure of the nervous (Nor Azah Abdul Aziz et al., 2008). The process of learning of oneself, being subservient to Allah and praying and the developing the moral based on Al Quran is a solution towards problems of the soul and mind of man in the spiritual sense. (Malik Badri, 1989). This is because religion has a close relationship with psychology and the soul especially in terms of educating one’s moral and the development of one’s mental and spiritual self. Both have the same objective of achieving a calm soul and supreme morality (Moh. Sholeh, 2005).

Doutesh, et al., (2011) investigated the proposition of relaxation offered by performing the Muslim solat by measuring the alpha brain activity in the frontal (F3-F4), central (C3-C4), parietal (P3-P4), and occipital (O1-O2) electrode placements using the International 10-20 System towards 9 Muslim subjects. Analysis of variance (ANOVA) tests revealed that there were no significant difference in the mean alpha relative power (RPα) between the alpha amplitude in the Dhuha prayer and the acted conditions in all eight electrode positions. However, the mean RPα showed higher alpha amplitude during the prostration position of the Dhuha prayer and acted condition at the parietal and occipital regions in comparison to the resting condition. Findings were similar to other studies documenting increased alpha amplitude in parietal and occipital regions during meditation and mental concentration.

Performing the five daily solat is a responsibility of a Muslim. Solat would also refrain youths from being astray religiously. Various research has shown the advantages of solat not only from the perspective of Islam but also in other religions. Several researches (Coleman, 1988; Kahn & London, 1991; Ku 1993; Coker, 1994; Mott, 1996; Halpern, 2000; Sith et al., 2003 in Weaver et al., 1998) which applied the method of measuring religiosity using single item such as frequency of attending church and solat despite its weaknesses being identified (Emmons 1999). By applying this method, Meadow & Kahoe (1984) concluded that the more frequent one goes to church or prays the higher one’s religiosity. But many assume that the lack of one’s religiosity (underestimate) and does not have any clear meaning Meadow & Kahoe (1984: 302) and is assumed as a rough measurement (Azma Mahmood, 2006: 37).

2.4 Fasting

One of the obligatory ibadat which must be carried out by Muslims is fasting. Several researches on fasting such as a research conducted by Tian (2011) who studied the effects of fasting on the cognitive functions of healthy Muslim athletes. There was no significant effect of fasting on visual learning and working memory. The result of the
research showed that the effect of fasting on cognition is heterogeneous and domain-specific. Kordi (2011) also studied the effects of fasting on Muslim athletes fasting. He studied the effects of two practice sessions an hour before iftar (the breaking of fast) and three hours after iftar. The results showed that only the athletes’ body weights were affected but their performance was not affected when they were fasting. Van Ewijk (2011) observed the health of pregnant women who fasted during Ramadhan. Results showed that medical theories which state that it has a significant impact on the elderly and those with heart failures and diabetes. He however proved that fasting during the month of Ramadhan is not the cause of both of these major diseases. Qureshi (2011) researched on the importance and the obligatory needs of fasting from the perspective of the Quran, and Hadiths.

The advantages given in the month of Ramadhan such as Terawih solat and night of Lailatul Qadr was also studied by the researcher as stated in Al-Qur’an, Hadiths and Feqah greed of wealth and move towards a more noble character. Apart from the benefits of fasting for Muslims, it is also beneficial for non-Muslims and is good for one’s health and well-being. Among the researches which proves the positive impact of fasting on health is a research by Ana Fauziati (2008) which stated that a person’s body is able to adapt to ensure a balance in body fluids and energy. During fasting, the body produces high concentration and minimal volume of urine, that possibly the body to maintain liquid balance of the body, while the excretion of the toxic substances by the kidney still going on well. A research by Muzakir (2009) proves that fasting is not only as a way to submit to Allah but also to develop a healthy personality and also ensure the physical health of one’s body. Among the physiological benefits of fasting for the body is that it rests the stomach and cleanses the digestive system, assists in having an ideal body and skin. Fasting can also be a form of non-material medicine towards a better health to those who fast.

Tian (2011) who studied on the effects of fasting towards healthy Muslim athletes in on the cognitive function. There was no significant fasting effect on visual learning and working memory. The results show that the effect of fasting on cognition is heterogeneous and domain-specific. While Kordi (2011) studied Muslim athletes who are fasting and the study also investigated the effects of two practice sessions an hour before iftar and also three hours after iftar. The results of the study showed that only body weight was affected while other performances did not change while they were fasting Van Ewijk (2011) studied the level of health of pregnant women who fast during the month Ramadhan. The study showed that the medical theories stated that elderly people are at high risk of getting diabetes and heart attack. He proved that fasting during the month of Ramadhan is not the cause of both of these illnesses.

2.5 Zakat (giving alms)

Zakat is defined as the obligatory transference of part of one’s wealth to those who rightly needs it to seek Allah’s blessing, as a form of purification of oneself and one’s wealth and also as a way of developing the society based on prescribed requirements” Mujaini Tariman 1995:5). The importance of zakat is clearly stated in the Qur’an in Surah at-Taubat 9: 103. In Islam, zakat is one form of economic source and also to build a concept of social fairness, this is as the wealth of the richer is delegated to the poor and needy. The paying of zakat helps to assist man in cleansing his wealth from the sins of being too proud of one’s wealth, greed and selfishness.

This form of cleansing requires a total complete sincere submission has a different level of reward from Allah This is proven in a study by Verhaert et al., (2011) who looked into the difference of empathy other than past behaviours and socio-demographics in influencing one’s donation. Empathy in this study is divided into two; positive empathy and negative empathy. Negative empathy is one in which a person is leans toward donating to one place only while positive empathy positive is more towards giving sadaqa or voluntary charity to various places,. Thus the study shows that there is a difference between the two personalities of a donor and the result shows the implications towards these two types of donors. Among the various ways in which the society can give charity to help the needy is through giving gifts and money. A research by Helms et al., (2012) showed the influence of placing material restrictions on donors’ gifts. Nonprofit firms and fundraisers generally believe that allowing gift restrictions will increase donation revenue.

2.6 Religious Knowledge

Knowledge and Islam are not to be separated one from the other. As stated in the first revelation of Allah to the Prophet Muhammad (pbuth) which is the order to read as stated in Surah al-Alaq 96:1-5. According to Ismail &
Mohd. Sahri (1994: 39), “knowledge” is the opposite of “ignorance”. Thus knowledge is also associated with various other matters such as makrifah (secular knowledge), fiqh, hikmah. Knowledge is the result of learning in the early stage in which the places a difference between makrifah and knowledge. Makrifah is secular knowledge while knowledge is seen as knowledge of God which focuses more on religious matters.

Various research has shown the benefits of seeking knowledge and studying religion. Among them is a study by Siti Sa’diah (2010) who looked into the ontergration of knowledge into the teaching and learning of Usuluddin among the lecturers of usuluddin and focuses on the application of inte grating knowledge into teaching and learning process. The method of data collection used in the research was documentation. The research also analysed data which was collected through the inductive and deductive methods. Results showed that the intergration of knowledge increases the creadibility of the lecturers even though in different fields.

Krishnavenee Suppiah (2003) studied on the frequency of students of Diploma in Science Computer attending religious services. They were categorized as frequently attends religious services (more than 3 times in a week), less frequently attends religious services (less than 3 times in a week) and never attends religious services. The subjects of this study consist of sixty-nine DDC UTM students. The results is similar to findings by Salim (1984), Helpern (2000), Plante et al., (2001) and Lewin (2002), the results of this study indicate that the relationship between college adjustment and frequency of RSA are non-significant and that neither RSA nor gender and GPA scores predict college adjustment of DDC students. The results indicate that this article: (1) the relationship between college adjustment and frequency of RSA are non-significant and that neither RSA nor gender and GPA scores predict college adjustment of DDC students; (2) there is a significant difference between academic adjustment and frequency of RSA; (3) male DDC students seem to attend religious services more frequently than the female students; and (4) a higher number of high and average achievers seem to frequently attend religious services.

2.7 Moral Deviation According To ISLAM

Islam is a religion which emphasises on practical and honourable moral values as it is the main objective of the prophet Muhammad (pbuth) as a Messenger of Allah to mankind. Muslims are expected to practice noble moral values. The practice of these noble values is seen as noble behaviours. However, not all Muslims are able to apply it in their daily lives. Some are morally astray from the guidelines of Islam or also known as being defiant. This behaviours of being morally deviant or being morally astray can be categorised into five major categories; religion, life, mind, descendants and wealth. This categorisation is based on the five dhururiyat as discussed by Al-Syatibi (1999) in his debate on the objective of the syiar of Islam on mankind. In explaining the objectives of these syariat, Al-Syatibi stated that to create maslahah (of public interest) and to stay away from mafsadah (destruction) from befalling man are two main objectives of syariat. He categorized maslahah according to maslahah dharuiyat, maslahah hajiyat dan maslahah tahsiniyat. Of these three categories Dalam kalangan tiga kategori maslahah ini, maslahah dhururiyat is of the highest level. The needs of these dhururiyat is the five categories stated above.

These five dhururiyat must be protected so that it would continue to exist in man as he goes through his worldly life. To ensure the permanent existence of these five factors Islam has provided two important guidelines: do acts which would develop them and to stay away from acts which can destroy them. Factors which develop religion include believing in the Pillars of Faith and carrying out the Five Pillars of Islam. Factors which develop lifes include foods that are nutritious and beneficial to the body. Factors that develop the mind include seeking beneficial knowledge. Factors which develop descendants is marriage. Factors which develop wealth include fulfilling the necessities of life such as food, a roof over one’s head, clothes, medical treatment and education. All these are compulsary and ignoring it would ruin the five dhururiyat. It would be an act of defiant and is act of behaviours which are astray.

Behaviours which may ruin these five dhururiyat is labelled as defiant or behaviours which are immoral. These behaviours must be prevented as it would ruin the five basic dhururiyat needed by man in managing their worldly

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2 All the basic needs which are needed by man to survive in this world and the after life. If these needs do not exist then his worldly matters would be destroyed and he would also be at the losing end in his after life matters.
3 Factors needed by man to create serenity and to avoid damage but not to the extent of destruction. kerosakan.
4 Factors which are seen as beautiful by the soul and protected from the slander of others.
life and also to ensure the betterment of after-life. Thus, to refrain from any behaviours of defiant is included in protecting the factors of dharuriyat. Factors which destroy religion includes apostate (renouncing Islam) or returning to the state of unbelieving. Those which can ruin live includes suicide be it directly or indirectly which has immediate or slow effect and also murder. All behaviours which bring about to the loss of lives are included in behaviours which are morally deviant. Acts which can ruin the mind includes consuming food and drinks which bring the loss of mind and believing in superstition. Factors which bring about the ruin of descendent include adultery and causes which bring about adultery such as man and women being in close proximity, not properly covered in one’s way of dressing and also slander. Factors which ruin wealth include cheating in business, usury and stealing.

This categorisation is applied by Abdul Qadir Audah (1989) in his writings Al-Tasyri’ Al-Jina’i Al-Islamiy in his categorisation towards the objectives of criminal laws in Islam. He stated that the main objective of criminal laws in Islam is to preserve the five factors of dharuriyat. Most deviant behaviours are categorised as crimes which are punishable accordingly.

3. Methodology

The respondents for the study were 600 students in 10 districts in Kelantan. For each district, two types of schools were chosen: national school and religious school under the administration of Kelantan Islamic Foundation. Respondents were studying in the form sixth and were between the age of 19 and 23. Out of the 600 respondents, there were 300 males and 300 females.

The questionnaire used for this study was developed with the goal of understanding the impact on the relationship of the influence of acts of ibadat and the forms of moral deviation. The questionnaire is designed using a 5 point Likert scale and is divided into six sections; Section (A) of the questionnaire comprises questions on demographic information. Section (B) investigates the behaviours of aqida while section (C) investigates the understanding of the concept of acts of ibadat. Also, Section (D) investigates the factors which influence moral deviation and finally (E) lists the forms of moral deviation as according to maqasid al-syari’ah which are religion, life, mind, descendent and wealth. This paper will only present selected sections of the questionnaire which are relevant to the focus of the paper. Data was analyzed using SPSS version 19.0 and the reliability factor was done by using the Cronbach reliability analysis approach. It was found that the instrument developed has a high reliability (0.882).

The approach taken in this study is the survey method whereby questionnaire is used as the main instrument to collect data. Data collection was carried out using the instrument Islamic Studies Appreciation Scale for Secondary Student (Azma Mahmood, 2006) related to acts of ibadat which was constructed based on the Pillars of Islam while the components of moral deviation was constructed based on the five Maqasid-Syari’ah (dharuriyat al-khams) which are religion, life, mind, descendent and wealth. The verses from the Quran which are related to the components of moral deviation are listed and categorised using the five frequency Likert scale. The validity of the instrument showed a high validity value alpha Cronbach of 0.882. The statements of items was presented in a negative manner (either in terms of language or components of behaviours of youths) and was re-coded to obtain the actual views on the students acts of ibadat which are related to moral deviations of youths. Analysis of relationship between the ritual behaviour and the moral delinquency was analysed using AMOS software, version 5.0.

4. Results and Discussion

Path analysis was conducted to analyze the influence of ritual behavior on youth religious delinquent behavior. The hypothesized model is presented in Figure 1.

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5 See Abdul Qadir Audah, Al-Tasyri’ Al-Jina’i Al-Islami jilid 1 hlm. 68
The following hypotheses are formulated to test the hypothesized relationships:

H₀: Impact model of ritual behavior on religious delinquent behavior among youth fits the data
H₁: Impact model of ritual behavior on religious delinquent behavior among youth does not fit the data

The results of path analysis are shown in table 1. The p-value from the result for Chi-Square goodness-of-fit test was 0.183 (greater than 0.05) indicating that the null hypothesis of good impact model fit cannot be rejected.

Table 1. Results for Path Analysis Model Testing

<table>
<thead>
<tr>
<th>Measure of Fit Index</th>
<th>Value</th>
<th>Conformance to Good Model Fit</th>
</tr>
</thead>
<tbody>
<tr>
<td>CMIN</td>
<td>6.219</td>
<td>small</td>
</tr>
<tr>
<td>p-value</td>
<td>0.183</td>
<td>&gt; 0.05</td>
</tr>
<tr>
<td>CMIN/df</td>
<td>1.555</td>
<td>1 &lt; cmin/df &lt; 3</td>
</tr>
<tr>
<td>RMSEA</td>
<td>0.030</td>
<td>&lt; 0.05</td>
</tr>
<tr>
<td>SRMR</td>
<td>0.002</td>
<td>&lt; 0.05</td>
</tr>
<tr>
<td>GFI</td>
<td>0.998</td>
<td>Close to 1.00</td>
</tr>
<tr>
<td>CFI</td>
<td>0.999</td>
<td>Close to 1.00</td>
</tr>
<tr>
<td>AGFI</td>
<td>0.974</td>
<td>Close to 1.00</td>
</tr>
</tbody>
</table>

This finding is confirmed by the values obtained for other measure of fit indices. Goodness Fit-Index (GFI) and Adjusted Goodness Fit Index (AGFI) gave values of 0.998 and 0.974, respectively. Both values are close to 1 indicating that the hypothesized model fit the data fairly well. Comparative fit index (CFI) was 0.999 which also indicated an adequately acceptable hypothesized model. In terms of error, it was found that the Root Mean Square Error of Approximation (RMSEA) was 0.03 and was in the range of 0 to 0.05 for best fit model. Value of Standardized Root mean square (SRMR) was relatively low at 0.002. Small values of SRMR indicated that the average value across all standardized residual was low and the model was well fit to the data. Thus, it can be concluded that the youth ritual behavior in terms of syahadah, prayer, fasting and knowledge had significant influences on their moral delinquency in accordance to aspects of religion, life, progeny, mind and property. Full result of the path analysis is given in Figure 2.
From Figure 2, the path model included five sub-models consisted of five regression models as follow:

\[
\text{Mean}_\text{Religion} = \beta_1 \text{Syahadah} + \beta_2 \text{Prayer} + \beta_3 \text{Fasting}+ \beta_4 \text{Knowledge} + \varepsilon
\]

\[
\text{Mean}_\text{Life} = \beta_1 \text{Prayer} + \beta_2 \text{Fasting}+ \beta_3 \text{Knowledge} + \varepsilon
\]

\[
\text{Mean}_\text{Progeny} = \beta_1 \text{Prayer} + \beta_2 \text{Fasting}+ \beta_3 \text{Knowledge} + \varepsilon
\]

\[
\text{Mean}_\text{Mind} = \beta_1 \text{Prayer} + \beta_2 \text{Fasting}+ \beta_3 \text{Knowledge} + \varepsilon
\]

\[
\text{Mean}_\text{Property} = \beta_1 \text{Prayer} + \beta_2 \text{Fasting}+ \beta_3 \text{Knowledge} + \varepsilon
\]

There were five dependent variables which represented moral behavior delinquency in five aspects in accordance to the Maqasid Syari’e. These aspects are Religion, Life, Mind, Progeny and Property. The independent factors are the ritual benahvior namely Syahadah, Prayer, Fasting and Knowledge. The results from path model analysis are given in detail in Table 3.

From the analysis, the first regression model for estimating youth moral delinquency in the aspect of religion is given as:

\[
\text{Mean}_\text{Religion} = -0.038 \text{Syahadah} – 0.298 \text{Prayer} + 0.123 \text{Fasting} – 0.045 \text{Knowledge}
\]

The R-square for the model was 0.269, indicating that the ritual behavior contributed to the variance in religion delinquency by 26.9%. Ritual behavior in terms of Prayer and Knowledge were found to be significant factors to reduce youth moral delinquency, but not syahadah. In specific, effects from prayer to moral delinquency were the highest (\(\beta = -0.298\)).

The second regression model for estimating youth moral delinquency in the aspect of Life is given as:

\[
\text{Mean}_\text{Life} = -0.194 \text{Prayer} + 0.091 \text{Fasting} – 0.031 \text{Knowledge}
\]

The R-square for the model was 0.160, indicating that the ritual behavior contributed to the variance in life delinquency by 16.0%. Ritual behavior in terms of Prayer was found to be the significant factor to reduce youth moral delinquency (\(\beta = -0.194\)).

Third regression model for estimating youth moral delinquency in the aspect of Progeny is given as:

\[
\text{Mean}_\text{Progeny} = -0.191 \text{Prayer} + 0.110 \text{Fasting} – 0.059 \text{Knowledge}
\]

The R-square for the model was 0.175, indicating that the ritual behavior contributed to the variance in progeny delinquency by 17.5%. Ritual behavior in terms of Prayer and Knowledge were found to be significant factors to reduce youth moral delinquency. In specific, effects from prayer to moral delinquency were the highest (\(\beta = -0.191\)).

The fourth regression model for estimating youth moral delinquency in the aspect of Mind is given as:

\[
\text{Mean}_\text{Mind} = -0.229 \text{Prayer} + 0.133 \text{Fasting} – 0.091 \text{Knowledge}
\]

The R-square for the model was 0.229, indicating that the ritual behavior contributed to the variance in mind delinquency by 22.9%. Ritual behavior in terms of Prayer and Knowledge were found to be significant factors to reduce youth moral delinquency. In specific, effects from prayer to moral delinquency were the highest (\(\beta = -0.229\)).

The final regression model for estimating youth moral delinquency in the aspect of Property is given as:

\[
\text{Mean}_\text{Property} = -0.348 \text{Prayer} + 0.083 \text{Fasting} – 0.030 \text{Knowledge}
\]
The R-square for the model was 0.20, indicating that the ritual behavior contributed to the variance in mind delinquency by 20.0%. Ritual behavior in terms of Prayer was found to be significant factors to reduce youth moral delinquency ($\beta = -0.348$).

Table 2. Full result for five submodels in Path Model analysis

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Independent Variable</th>
<th>Std. Regression Coefficient</th>
<th>t-Value</th>
<th>p-value</th>
<th>R-square</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td>Syahadat</td>
<td>-0.070</td>
<td>-1.654</td>
<td>0.098 NS</td>
<td>26.9%</td>
</tr>
<tr>
<td></td>
<td>Prayer</td>
<td>-0.471</td>
<td>-9.730</td>
<td>&lt; 0.001</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fasting</td>
<td>0.181</td>
<td>4.300</td>
<td>&lt; 0.001</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Knowledge</td>
<td>-0.109</td>
<td>-2.222</td>
<td>0.026</td>
<td></td>
</tr>
<tr>
<td>Mind</td>
<td>Prayer</td>
<td>-0.383</td>
<td>-8.134</td>
<td>&lt; 0.001</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fasting</td>
<td>0.208</td>
<td>4.802</td>
<td>&lt; 0.001</td>
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</tr>
<tr>
<td></td>
<td>Knowledge</td>
<td>-0.234</td>
<td>-4.840</td>
<td>&lt; 0.001</td>
<td></td>
</tr>
<tr>
<td>Life</td>
<td>Prayer</td>
<td>-0.395</td>
<td>-8.036</td>
<td>&lt; 0.001</td>
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<tr>
<td></td>
<td>Fasting</td>
<td>0.173</td>
<td>3.846</td>
<td>&lt; 0.001</td>
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<tr>
<td></td>
<td>Knowledge</td>
<td>-0.098</td>
<td>-1.949</td>
<td>0.051 NS</td>
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</tr>
<tr>
<td>Progeny</td>
<td>Prayer</td>
<td>-0.364</td>
<td>-7.474</td>
<td>&lt; 0.001</td>
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<tr>
<td></td>
<td>Fasting</td>
<td>0.197</td>
<td>4.398</td>
<td>&lt; 0.001</td>
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<tr>
<td></td>
<td>Knowledge</td>
<td>-0.172</td>
<td>3.446</td>
<td>&lt; 0.001</td>
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<tr>
<td>Property</td>
<td>Prayer</td>
<td>-0.450</td>
<td>-9.365</td>
<td>&lt; 0.001</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fasting</td>
<td>0.100</td>
<td>2.266</td>
<td>0.023</td>
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<td></td>
<td>Knowledge</td>
<td>-0.060</td>
<td>-1.215</td>
<td>0.224 NS</td>
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</table>

All p-value are significant at 0.05 level except marked NS

In conclusion, it can be assumed that lacking in ritual behavior in terms of Prayer and Knowledge will increase youth delinquent behavior in the 5 types of Maqasid Shar‘iah. However, Fasting was found to positively influenced youth delinquent behavior in all Maqasid Shar‘iah aspects.

5. Conclusion

The percentage of Muslim youths who are morally deviant are low in general. Also, *ibadat* such as solat(prayers) and fasting are still being carried out by the respondents of this research in their daily lives. *Ibadat* is also the strongest barrier after aqidah to mould youths as stated by Islam and relevant with the jihad of upholding Islam. It can clearly be seen that the *ibadat* of solat and fasting is able to prevent youths from behaviours that are morally deviant such as drinking alcohol gambling, or stealing.

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References


