
MOTIVES FOR MORAL BEHAVIOR AMONG MALAY MUSLIM STUDENTS SECONDARY SCHOOL

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Abstract

This paper provides an overview of the motives underpinning Malay Muslim secondary school students' moral behavior in Malaysia in their daily life. The paper is based on a qualitative case study employing purposive sampling into the motives behind Malay Muslim students' moral behavior. The study of eight Form Four Malay Muslim students in a school in Malaysia identified six themes associated with the motives for moral behavior. The findings illustrate that Malay Muslim students have different motives for their moral behavior and that these are linked to moral reasoning. It offers an insight into what motivates Malay Muslim students who are in a family structure where religion is a strong influence of their moral behavior. It illustrates how family background, religious values and personal experiences shape the reasons for behaving morally. A key implication of the findings for Moral Education is in educating students to behave morally, teachers in particular Moral Education teachers should consider that the motivation for the action may differ based on certain aspects of the student's background that influence their beliefs about what is right and good. Teachers should also identify the prevailing motives and their influences on students' moral behavior by facilitating reflection on their behavior and the choice the right motives in morality.

Keywords: motive; moral behaviour; malay muslim students; Malaysia

Abstrak

Penelitian ini menyajikan gambaran tentang motif yang mendasari perilaku moral siswa Melayu Muslim pada sekolah menengah di Malaysia dalam kehidupan sehari-hari mereka. Penelitian ini menggunakan metode studi kasus kualitatif dengan menggunakan tehnik purposive sampling untuk menginvestigasi motif di balik perilaku moral siswa Melayu Muslim. Delapan pola dari Empat siswa Muslim Melayu di sebuah sekolah di Malaysia teridentifikasi memiliki enam tema yang terkait dengan motif perilaku moral. Temuan mengilustrasi bahwa para siswa Melayu Muslim memiliki motif yang berbeda pada perilaku moral mereka dan bahwa ini terkait dengan penalaran moral. Temuan penelitian ini menawarkan wawasan pada apa yang memotivasi para siswa Melayu Muslim yang berada dalam struktur keluarga di mana agama memiliki pengaruh yang kuat pada perilaku moral mereka. Temuan penelitian ini mengilustrasi bagaimana latar belakang keluarga, nilai-nilai agama dan pengalaman pribadi dapat membentuk alasan-alasan untuk berperilaku secara moral. Implikasi utama dari temuan Pendidikan Moral ini adalah dalam mendidik siswa untuk berperilaku secara moral, para guru terutama guru Pendidikan Moral harus mempertimbangkan bahwa motivasi untuk bertindak dapat berbeda berdasarkan aspek-aspek tertentu dari latar belakang siswa yang mempengaruhi keyakinan mereka tentang apa yang benar dan baik. Para guru juga harus mengidentifikasi motif yang berlaku dan pengaruhnya pada perilaku moral siswa dengan memfasilitasi refleksi diri atas perilaku mereka dan pilihan motif yang tepat di dalam moralitas.

Kata kunci: motif; perilaku moral; siswa melayu muslim; Malaysia

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Introduction

The National Education Philosophy (1988) emphasizes the formation of students' morality guided by the five pillars of the National Principles. The Malaysia Education Blueprint (MEB, 2012) emphasizes the moral development of all students in line with the central aim of education to produce holistic human capital who can effectively contribute to the progress and prosperity of the country. For Muslim students, Islamic Education subject is an expanded platform to educate Muslim students in morality. For non-Muslim students, Moral Education formally educates them to be a moral person. These formal efforts are complemented by other formal efforts including the teaching of moral values across the curriculum. Also, informal efforts such as school ethos and values through co-curricular activities are carried out. These steps underpin the purpose of education in Malaysia that is to produce a generation of Malaysians who can live together and contribute to the country's aim of becoming a developed country in the future (Vision 2020)

Apart from education, a socio-cultural society of various races in Malaysia also emphasizes noble values and moral values. In Malay socio-cultural society the virtue values and intellect are highly emphasized (Che Su & Rasilah, 2005). It is understandable that the value of community and cultural relations such as the way of life and customs is greatly emphasized by members of the Malay community. Malay thought is related to values, a customary law which includes daily life rules which constitute a cultural idea that consists of cultural values of norms, customs and customary law commonly practiced by society. Moral values in the socio-cultural society of the Malays are based on customs and influences the value of Islam accepted by the Malay community. Morality values in family and community are

emphasized as values of respect, cooperation, justice and helping each other. This follows Islam where 1504 verses or equivalent $\frac{1}{4}$ of the Quran verses relate to morality and touch directly on ethics and morals of Muslims (Asmawati Suhid, 2009). Hence, in the Malay Muslim community, Islam being an integral part of their daily life teaches young people in the community to have the right and good intention of practicing moral behavior in their daily life. Tangney, Stuewing, and Mashek (2007) explain that moral behavior practiced represents an understanding of moral knowledge and the appreciation of moral norms in society. By practicing moral behavior in accordance with the norms of a society. The practice of moral behavior symbolizes the work of a society in the community (Hall & Brosnan, 2016).

Moral behavior is a complex thing to understand because it involves various aspects of moral psychology including motives. Motives of moral behavior are important points that need to be understood as it involves the reason used in experience related to that value. Based on Lacewing (2013), moral behavior is considered immoral if it has an instrumental form of motive when doing that behavior. Hence, an act is immoral if it is guided by an instrumental motive. In the context of Malay Muslim students, their motives are based on what they have been taught are those actions that are sanctioned by God and hence are what they should do. These then are adopted as their practices. If they value God and his teaching, they should carry out these practices and behave in a manner that demonstrates these practices. In this sense, God as the motive makes the act moral as it is not to gain anything but something that is a duty. This illustrates that the motive can be used as an indication of moral practices among Malay Muslim students. This paper is based on examined the motives of moral behavior among Malay Muslim students in a

secondary school in Putrajaya, Malaysia to describe their practices and identify themes associated with the motives underpinning them these practices.

A review of the relevant literature suggests that moral behavior is a complex phenomena as it various aspects determine whether the behavior is moral or otherwise (Hall & Brosnan, 2016; Graham, Meihdl, Beall, Johnson & Zhang, 2016; Beaumaris, 2010; Suyanto, 2009; Tangney, Stuewing & Mashek, 2007; Adreas, 2007; Rest, 1986). Based on key understandings of moral behavior in the literature, the concept refers to an act that practices true, correct, good, and practically pure values by individuals with the right motives and not on instrumental motives that emphasize self-interest (Maizura Yasin, 2015). Also, a behavior categorized as moral behavior also depends on the assessment of the motive or cause or intention of the individual to do the act (Abdul Rahman Md Aroff, 1984). Further, it is understood that intentions or motives will lead to moral behavior of students in their daily life (MOE, 2015). Additionally, a person's failure to behave morally because they have no clear understanding and cannot consider why they should practice moral behavior in their daily life (Andreas, 2007). The exploration of the motive used by individuals to behave morally should be emphasized as basic goal and how individual way of fulfilling it (Blasi, 2004).

Recent research on morality has been stressed in the West countries in aspect motives for prosocial behavior (Tobias, Sonia, Kayleen, 2015), moral emotion (Johnston & Krettenauer, 2011; Tangney, Stuewig & Mashek, 2006; Kroll & Egan, 2004; Hoffman 2000), moral identity (Johnston, 2009; Nunner-Winkler, 2007) and also moral reasoning (Reynolds & Ceranic, 2007) between the motives that contribute to practice acting moral behaviour. In the Malaysia context, research on morality is less to focus on

the psychology aspect including the motives of moral behaviour. The finding of research cannot be held solely because the data are quite old and the value of the Eastern culture involved in this study differs. Additionally, past research highlights are still unclear in giving an overview of individual motives practicing moral behavior in daily life as a whole. This is because the illustration focuses only on volunteerism, honesty, donation for welfare and prosocial, while the practice of moral behavior is broader than the scope.

The past literature overview only peels motives from the scope of prosocial behavior only by finding some themes for motives relating to the demands of others and adhering to the demands of those around them; appreciation of the norm; earn respect from others such as parents, friends and community members; and on the basis of responsibility for helping (Carlo & Randall, 2002). In addition, the motives theme is involved with volunteers such as sharing expertise and skills, happy feelings, more meaningful times, experience and meeting friends', requests in religious and social organizations (Surjit, 2004), as well as Khoo and Engelhorn (2008) altruistic motives, social interactions and personal developments, commitments, family traditions and time spent in volunteering in Paralympic Sport. Past findings illustrate the limited and different motives even in the scope of the same volunteer behavior. This is because of the focus of different behavioral activities. This is supported by Merriam and Maznah (2000) stating that cultural values also play a role and influence in individual learning. In conclusion, the existing illustration has not been enough to give a real answer to the question about the motive of moral behavior among Malay Muslim students in daily life. Therefore, this study was undertaken to gain a better understanding of the

motives Malay Muslim students practice moral behavior in daily life.

Hence, this study is based on naturalistic inquiry as a theoretical framework in this research to explore the phenomenon of the motive of moral behavior (Lincon & Guba, 1985); understand this phenomenon based on the perspective of Malay Muslim students (Beaumaris, 2010); got a deep understanding (Cresswell, 2013) and being moral also requires the correct motive (Robb, 2018).

In particular, the objective of this study was to; Explore what the motive Malay Muslim students practice moral behavior in their daily life.

Theoretical Framework

This study uses the theory of moral philosophy (Bentham, 1907; Nietzsche, 1889; Kant, 1979; Sartre, 1943; al-Ghazali, 1898), and moral development theory (Kohlberg, 1975) to explore the motives of Malay Muslim students to practice moral behavior in their daily life. The use of these two main theories has been a continuation as a guide for further examining the motives of moral conduct among Malay Muslim students. The Western and Islamic-specific moral philosophy can help the researcher to give a deeper picture of moral motives in the context of Malay Muslim students. Also, the theory of moral development also illustrates moral motives among Malay Muslim students.

Although, Western moral philosophy theory is based on ideas and understanding that is less parallel with the socio-cultural society of the Muslim Malays and the understanding of Islam, however, the researcher applies this study to a new perspective where there is still the theoretical suitability to explore the motives of the Malay Muslim students to behave morally. This theoretical framework is used to analyze and interpret the motives of practicing moral

behavior of Muslim Malay students. The Western philosophical theory shows that there are four motives that underlie moral behavior such as the fulfilling the welfare of the public, self - interest, responsibility, and freedom of choice. While for Islamic theory shows that motive of moral behavior is about the religious motive for the benefit of Allah S.W. T. Next Kohlberg's moral development theory also shows that there are some motives that make the reason for moral behaviors in daily life such as motives avoid punishment and dying, reciprocal motives, motives of commendation from society, motives to guarantee the rule of law, the motives fulfill self-obligation towards the welfare of the public and the motives of upholding the principle of universality.

The use of these two main theories is the basis of theoretical frameworks of this study which helps researchers determine the subject matter, theme and sub-themes related to the motives of practicing moral behavior among Muslim Malay students. This is in line with the state's desire to breed a moral generation through direct and indirect education. The theoretical framework of this study is based on the assumption that individual moral developments are constantly evolving with the age and experience they are experiencing.

Method

This study used a qualitative research design, a case study approach to one case involving eight research participants. There are Malay Muslim students aged 16 attending a school in the Federal Territory of Putrajaya. The main instrument in this study is interview protocols, observation protocols, and documents analysis protocol. Data were analyzed using thematic analysis made it manually by the researcher and ATLAS Ti.7 software to help organize the several data. Eight Malay Muslim

students have been through purposive sampling based on predetermined criteria as research participants. The most importance criteria required is that the participants have the willingness to share their experience and moral behavior practiced in his daily life honestly and openly during interviews, observations, and document. In addition, get permission from their parents and school authorities after being informed about the objectives, procedures and ethics review.

Results and Discussion

The findings of the study on motives of moral behavior were based on the thematic analysis of information acquisition from interviews, document analysis and observation conducted for seven months with eight participants. The findings of this study can be summarized according to the following section:

Participant Profile Review

In summary, Malay Muslim students of this study have similarities between them. They have close with friends who practice moral behavior at school, committed to studying and responsibility person. The all participants also have they all have pets such as cats, rabbits, fish. All of them are categorized by their teachers, friends, parents as Malay Muslim students who practice moral behavior in their daily life. The study participants were found to practice moral behavior regarding respect for others, mutual help, responsibility, diligence, honesty, high manner, kind, independent, helpful, disciplined and unselfish. The differences among the study participants were gender, academic achievement, family income, parenting styles, and parent education level. All of the study participants were children to government employees

except one Malay Muslim students whose father works with a private company and her mother full-time housewife. Here are the profiles of eight Malay Muslim students who became participants in this research (see Table 1).

Table 1: Participant Profile

Participants	Age	Sex	Relationship with Parents	Academic Achievement	Involvement in Co-curriculum
PK1	16	Female	Close relationship	Excellent	Excellent
PK2	16	Male	Close relationship	Moderate	Excellent
PK3	16	Women	Close relationship	Excellent	Excellent
PK4	16	Male	Close relationship	Moderate	Excellent
PK5	16	Female	Close relationship	Excellent	Excellent
PK6	16	Male	Close relationship	Excellent	Moderate
PK7	16	Male	Close relationship	Moderate	Excellent
PK8	16	Female	Close relationship	Excellent	Excelled

Clear Motive Justification and Combined Motives of Practice Moral Behavior

The study's conclusions found that four male and four female participants have a strong motive or reason enable them to practice moral behavior in their daily life. These eight Malay Muslim students point out that there are six motives in themselves to practice moral behavior in their daily life. This research has found that Malay Muslim students have six types of motives used as a reason for them to practice moral behavior in daily life. They have different motives for each type of moral behavior. Generally, motives of psychological, religions, social relationships and intrinsic values become frequently used motives to rationalize the practice of moral behavior in daily life. These themes can be presented in the form of tables as below.

Table 2: Themes and Sub-themes for Motives of Moral Behavior

<p>Theme: Psychology</p> <hr/> <p>Sub Themes: Moral Reasoning</p> <p>"... I have to help my mom... I have to help him. I need to help my mother at home ...and advice to anything, my siblings have problems with his friends ... I practice moral behavior because I can distinguish between good and bad ... moral behavior should be practiced in everything I do "(MTF/PSK/PM/P4/SK1).</p> <p>"... I practice moral behavior because I can distinguish between positive and negative ... because I think it should be in myself" (MTF/PSK/PM/P4/SK3).</p> <p>Sub Theme: Moral Emotion</p> <p>"... We wants to go out of school. I had friends need a ride to go so. I pity him; he did not have transportation. My Dad went sending my friends and me"(MTF/PSK/DP/P4/SK6).</p> <p>"... I feel guilty, feeling displeased. Think a lot of times about that event (the others need a helping) if myself do not practice moral behavior by giving help to need people during that time" (MTF/PSK/DP/P4/SK2).</p> <p>"... I love animals. I cannot ignore him. I'm eating a restaurant if there's a cat need that food. I give my food to that cat. I like to give food to cats because I love those cats however that not my cat" (MTF/PSK/DP/P4/SK1).</p> <p>Sub Theme: Habit</p> <p>"...I'm used to from childhood are taught to love others ... I do practice moral behavior because it became my habit" (MTF/PSK/TBT/P4/SK1).</p> <p>Sub Themes: Moral Identities</p> <p>"... Someone needs help; I try to help the person. "... it looks like no one wants to help. I tried to help what can"(MTF/PSK/ID/P4/SK3).</p> <p>"... Because I'm kind and just I do that job, the other people just ignore to do it" (MTF/PSK/ID/P4/SK6).</p> <p>Theme: Instrumental Values</p> <p>Sub Themes: Self-Interest</p> <p>"... We want to reprove people we have to say the right way so people can follow us. If we talk roughly, he does not want to hear people, especially friends "(MTF/INM/KPD/P4/SK5).</p> <p>"... To gain trust from others ... (MTF/INM/KPD/P4/SK2).</p> <p>Sub Themes: Personal Wellness</p> <p>"... I practiced a disciplined moral behavior because it can shape my character to be a useful person" (MTF/INM/KSD/P4/SK3).</p> <p>"... the useful and to be a good person" (MTF/INM/KSD/P4/SK8).</p> <p>Theme: Intrinsic Values</p> <p>"... My responsibility is to help my cousin at elementary school. So he did not know what to do. So I help them"(MTF/INS/P4/SK3).</p> <p>"... I am practice moral behavior because of my</p>	<p>responsibilities" (MTF/INS/P4/SK8).</p> <p>Theme: Religion</p> <p>"... I am practicing moral behavior as it is because Islam teach the people to respect each other especially the aged" (MTF/AG/MTA/P4/SK3).</p> <p>"... I am practicing moral behavior as religion teaches us to live in a state of moderate Muslims ... we should help each other, regardless of race or nation to another. Muslims are encouraged "(MTF/AG/MTA/P4/SK8).</p> <p>Theme: Social Relationships</p> <p>Sub Theme: Reciprocal</p> <p>"... plea "... He does not "...He does not know what to do. We help. If we do not know anything. She also helps us "(MTF/HS/TB/ P4 /SK2).</p> <p>"... If "... If I help him, he will help me next time" (MTF/HS/TB/P4/SK7).</p> <p>Sub Theme: The Importance of Mutual Relations</p> <p>"...I want to strengthen the relationship" (MTF/HB/KPB/P4/SK2).</p> <p>"... We should strengthen our relationship with each other even if they are rich or poor people. We do not think their background. Our promise to strengthen the relationship is important. Ok, our relationships with friends "(MTF/HB/KHB/P4/SK4).</p> <p>Sub Theme: The welfare of others</p> <p>"...I want to please him. Let him be happy " (MTF/HB/KOL/P4/SK2)</p> <p>"... Symbolizes the dignity of his parents "(MTF/HB/KOL/P4/SK5).</p> <p>Theme: Meet Ideal</p> <p>"... I want to emulate the Prophet Muhammad" (MTF/MI/P4/SK1)</p> <p>"... Example of the Messenger of Allah" (MTF/MI/P4/SK2).</p>
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Discussion

In this research, the psychological theme refers to the reasons that came from own self-participants to practice moral behavior. Psychological motives involving moral reasoning and the moral emotion are in line with the theory of Kohlberg's moral thinking development (1955) which looks at the development of the moral level that causes individuals to behave morally in their daily life. There are four related themes that are moral reasoning, moral emotion, habits, and moral identity. Ma (2010) which looks at the connection between moral reasoning and prosocial behavior especially among Chinese

youth. Also, the findings of this study are also parallel to the findings conducted by Carlo, Mestre McGinley, Tur Porcar, Samper and Streit (2013) found that high levels of reasoning have positive relationships with prosocial behavior. Likewise, Lacey (2013) that expresses the moral reasoning that exists in individuals leads individuals to moral behavior. Thus, it is clear that the Malay Muslim students also use the moral motive in themselves to practicing moral behavior in their daily life.

Additionally, moral emotions become a sub-theme for motives that cause participants to practice moral behavior in their daily life. The demonstration moral emotion is a feeling in itself at a time that drives the research participants to practice moral behavior and stay away from immoral behavior daily life. Moral emotion like feelings of empathy and compassionate love motivated the participants to practice moral behavior. Also, research findings involving the moral emotion are also parallel to the theory of Kohlberg's (1955) reasoning development on the 1st stage of punishment and adherence that is motivated to fear of being imposed emotion. This causes someone at this stage to practice moral behavior in daily life, especially by the law (Kohlberg, 1955). Radzi, Lee, Halim, & Siwar, (2018) found that law motive as the main reason the company is involved in corporate social responsibility initiatives. At the same time, the Malay Muslim students have explained the emotion from the aspect of guilt and fear is a feeling of being able to stay away from doing immoral behavior and continue to practice moral behavior in daily life, especially to help and respect. This is in line with what Peters (1978) says is an individual who has a sense of guilty, shame and fear of doing something immoral. In the study of Johnston and Krettenauer (2011) also found that lack of moral emotions or moral impulses have a high

relationship with immoral behavior particularly antisocial.

Also, these Malay Muslim students assume the empathy and compassion of emotion as something that drives them to practice moral behavior. This is in line with what Hoffman (2000) says that moral emotions play a role in determining moral behavior. This motive further reinforces what Johnston (2009) states that to practice moral behavior it is based on moral emotions that relate to the incremental value and self-interaction. The feeling of compassion in the Malay Muslim students towards others such as friends causes them to practice moral behavior in particular help in everyday life. For studies conducted by Surjit in Malaysia (2004) have similarities in moral emotions such as excitement to cause them to practice moral behavior, in particular, helping others.

Furthermore, the impression of empathy into the motives of Malay students practicing moral behavior, in particular, helps in parallel with the findings found by Penner (2002) who find the feeling of empathy in the respondents to their motives of participating in volunteerism. Thus, it is clear that the impulse of feeling like empathy and affection becomes the motive of Malay Muslim students practicing moral behavior that is connected with others. Obviously, the feeling expressed by Kroll and Egan (2004) states that moral emotion provides the power of motivation and energy to do good and to avoid doing bad things. Additionally, Tangney, Stuewig, and Mashek (2006) emphasize the feeling of playing a key role in determining moral choice and real behavior in the context of real life. There is a small portion of the study participants practicing moral behavior because of their inner nature. This sub-theme of habits means something that has become a habit that is inherent in a person to practice moral behavior.

The majority of research participants use sub motives of moral identity to practice moral behavior in their daily life. Moral identity means the good qualities a person has to do good to himself and others. Generally, an eight research participant of the study has an altruistic attitude or concern primarily to others regardless of self-interest. As the study, Nunner-Winkler (2007), this scholar finds that moral identity is a driver of moral behavior as kind and helpful. Similarly, Johnston (2009) considers the moral value that is part of an individual's identity that will affect the moral behavior and the value taking process takes place in adolescents. This is also confirmed by Matsuba, Harts and Atkins (2007) which states that the moral personality inherent in a person is related to psychological motives practicing moral behavior in life. In short, moral identity is one of the sub-motives for the psychological theme of the research participants to practice moral behavior in particular mutual assistance, respect, compassion, kindness, cooperation, and craft. Obviously in this study, the findings show that the psychological theme is the main theme of the motive which causes the study participants to practice moral conduct. Malay Muslim students often use psychological motives namely moral considerations, moral identities, feelings, and habits are the motives that cause them to practice moral behavior in daily life.

The findings show that all research participants used the religion a theme for them to practice moral behavior. The theme of religion is to fulfill the content in the motive for practising moral behavior, especially gratefulness, modesty, kindness, maintaining the boundaries of social and respect. This motive is also directly emphasized in Islam because a behavior that is practiced is motivated by the pleasure of Allah. In the previous study, this motive in line with Shah's study (2005) states that a person who is committed and independent of his religion will

practice religious beliefs and behave well in accordance with religious. Graham and Haidt (2013) also point out that a strong link between religion and moral behavior, in particular, donates and makes a virtue.

This is in line with the findings found by Penner (2002) that meeting the demands of motive religion to be moral behavior, in particular, the activities of volunteerism. By linking religious beliefs on moral behavior, especially helpful (prosocial) is the cause of moral behavior in daily life. This clearly shows that interreligious affiliation deals with religious demands by donating and volunteering and concludes that religious people better meet the norms of civic responsibilities in general (Monsma, 2007). Also, This is because religious teaching positively affects one's overall behavior (Shah, 2005) with empathy.

Instrumental themes are one of the motif themes often used by all study participants to practice moral behavior in their daily life. The instrumental theme in this study refers to values that rely on other values to achieve a goal or other value to achieve a goal (Abdul Rahman, 1999). This pattern has similarities with the Western moral, philosophical theories that relate the moral motive of moral behavior because of the importance of excellence and happiness to many people or wellbeing to the greatest person (Bentham, 1789) and self-interest and wellbeing for himself (Nietzsche, 1887). This is also supported by Abdul Rahman (1999) which states the theory of utilitarian and egoism moral philosophies to emphasize instrumental values in moral behavior. Also, instrumental values motives in this study are in line with the theory of moral reasoning development that deals with the element of self-interest and well-being at conventional levels and level 3, the orientation between individuals (Kohlberg, 1955).

Importance of self-means the research participants emphasize values that only benefit

themselves. Lacewing (2013) stressed that self-interest is one of the moral motives of moral behavior in daily life. This finding illustrates the similarities in the study of Carlo and Randall (2002) stating that individual motives of practicing public prosocial-specific morality behaviors (in front of the public) are usually motivated to earn respect from others such as parents, friends and community members. Also, motives of moral behavior are to enhance one's self-esteem and self-orientation (Schroeder et al., 1995)

This instrumental values motive corresponds to the findings of Khoo and Engelhorn (2008) that finds social and personal development motives of practicing moral behavior with involvement in volunteerism. Therefore, it is clear that personal development has equality with the well-being of the people in this study. In others, Xuejiao Niu, Xiaohu Wang and Hanyu Xiao (2018) found that extrinsic instrumental causes for self-interests such as economic opportunities or legal compliance to be environmental leaders. That finding shows that instrumental values such as extrinsic instrumental values as a motive as a person or as an organization to practicing moral behavior. Intrinsic is one of the motive themes used by participants in practicing moral behavior. In the context of this intrinsic theme, the participants of the study practiced moral behavior based on the value of the value itself, which is the latest value (value of obligations and responsibilities) not because of achieving other values (Abdul Rahman, 1999). The findings of this study are in line with the Western moral philosophy of duty theory which emphasizes the motive of responsibilities as an absolute motive for practicing moral behavior in daily life (Kant, 1797). According to Abdul Rahman (1999), the intrinsic value emphasis is emphasized in the theory of deontology.

However, the intrinsic value motive is less noticeable in the findings of the previous study as a motive for someone to practice moral behavior. Carlo and Randall (2002) relate the social motives or obligations to practice moral behavior especially the altruistic prosocial. The findings of this study are in line with the Western moral philosophy of duty theory which emphasizes the duty motives as an absolute motive for practicing moral behavior in daily life (Kant, 1797). According to Abdul Rahman (1999), the intrinsic value emphasis in the theory of deontology.

However, the intrinsic value motive is less noticeable in the findings of the previous study as a motive for someone to practice moral behavior. Carlo and Randall (2002) relate the social motives or obligations to practice moral behavior, especially the altruistic prosocial. One of the themes of the motives for study participants is to practice moral behavior in daily life. Social relationships mean that research participants keep themselves in touch with others, whether family or community around them to maintain mutual harmony. Khoo and Engelhorn (2008) equate social interaction with social relationships.

Furthermore, the motive of social relations is one of the choices for Muslim Malay students in practicing moral behavior in particular respect, honesty, social morality and love in daily life. The social motives of this study include reciprocity, the importance of mutual relations and the welfare of others. The findings of this study correspond to the theory of Kohlberg's moral reasoning development (1955) which relate to the motive of social relations. Other basic theories do not state the motive of social relations to practice moral behavior. Also, this finding is also in line with the recent study that links social interaction as a motive for students to engage in Paralympic Sports volunteer programs (Khoo & Engelhorn, 2008). There are

three sub-themes under the theme of social relations: reciprocity, the importance of mutual relations and the welfare of others.

The reciprocal motive sub-theme in the findings of this study refers to an equivalent form of relationship example if the participant practices a moral behavior to individual B, the research participants expect individual B to practice moral behavior to himself equally. The majority of the participants of the study have to use the motive of social relations to practice moral behavior because they want mutual relations between neighbors, relatives, and friends. This reciprocal sub-theme corresponds to the theory of Kohlberg's moral reasoning development (1955) that relates the reciprocal orientation motif at the 2nd stage in the pre-conventional stage. In summary, sub-themes are the motives of the study participants to practice moral behavior in particular respectful, mutual-helping and honest in daily life.

The sub-theme of mutual relations means the practice emphasized is for the common interest of society, in particular, to foster friendship with others, whether friends or neighbors. The findings of this sub-theme correspond to Kohlberg's moral thinking theory (1955) which relates to the orientation between individuals at level 3 and regulatory and legal orientation at level 4 on conventional stages. The rankings are concerned with the motive of social relations, in particular, the importance of mutual relations. This social interaction motive can be compared with the motive of social relationships in this study indirectly.

The welfare of others sub-theme is also one of the motives under the theme of social relationships that is the choice of research participants practicing moral behavior. The welfare of others means that research participants prioritize the interests of others in advance of self-interests. The theme meets the ideal one of the themes that contribute to the motives of the

research participants to practice moral behavior. Fulfilling the ideal is to follow or emulate the moral conduct practices practiced by someone they feel the idea and perfect to emulate and follow.

The findings of this study have provided a comprehensive overview of motive Malay Muslim students in a secondary school in Putrajaya, Malaysia practices moral behavior in their daily life. All these students have a clear view and different about the motives of their choice to behave morally. All the motives mentioned are the motives they choose when practicing moral behavior in daily life. The uniqueness of this study is that they have a variety of motives and depending on the type of moral behavior they practiced. Generally, there are elements of moral, religious, social relations in society, family values, what values that contribute to the determination of moral motives to behave in daily life.

Instrumental motive one often used by Malay Muslim students to practice moral behavior in daily life. This motive has consistency with the theory of moral philosophical linking individual motives to behave morally means conscious of pleasure and happiness or welfare to many people or majority (Bentham, 1789) and self-interest and well-being for themselves alone (Nietzsche, 1887). However, this motive is less in line with Islamic recommendations that call for goodness by having a good motive for Allah and not for self-interest. The scenario showed that the Malay Muslim students still using instrumental motive in the practice of daily life.

Besides that, an intrinsic motive also is holding some Malay Muslim students to practice moral behave in daily life especially in helping others whether their know that person or not. This theme is in line with previous research linking social responsibility and their duty to practice moral behavior especially

in prosocial behavior (Carlo & Randall, 2002). This motive is in line with the theory of duty that sets the motive of duty to practice moral behavior in daily life. Motives of social relations are in line with the norms of the Muslim community, in particular, to practice moral behavior especially in respect of respect, honesty, a spirit of compassion and love in daily life. This finding is in line with Kohlberg's moral theory of thought (1955) that links the motive of social relations. Malay Muslim students should be choices religion of Islam as well as the norms of society as a motive or reason for them to practice moral behavior. Also, the choice itself is also a strong psychological motive make a reason to they continue to adopt such practices in their daily life.

Key Implication for Moral Education

The one main implication of the practical aspect of the Ministry of Education should be introduced Moral Education as a formal subject to educate Muslim students about morality and the way to practice moral behavior in daily life. Moral Education to Muslim students will provide an opportunity for open discussions to help shape the understanding of why they need to practice moral behavior in daily life with the right motives, correctness, goodness, and worth in daily life. Teachers need to discuss the right motive of moral behavior such as intrinsic and religious and reducing instrumental motives while practicing moral behavior in their daily life. Practicing of moral behavior is not only do a good action but also have good intentions without expecting a reward from the others.

By offering the Moral Education to Muslim students in schools as a formally also can give them a holistic knowledge and insights about their need to practice moral behavior in their daily lives so that they can choice a motive consideration by religious needs and moral motives. Teachers should be a facilitator to

develop moral reasoning students on the correct, and appropriate motive during practicing moral behavior in daily life. By selection, intrinsic and religious motives that are more of a mutual and unchanging motive and not choosing motives based on self-interest rather than instrumental motives towards intrinsic and religious motives should be their choice to ensure that the practices are categorized as moral. In line with these efforts, indirectly, Malay Muslim students began to think that the reason for each of these practices should be taken into account in daily life.

Conclusion

In conclusion, formal education values such as Islamic Education and Moral Education subjects need to be integrated into a school system that allows Malay Muslim students to develop the right motives in practicing moral behavior in their daily life. Also, informal Value Education in school can also help nurture the student's motives, especially the reason that should be their choice when practicing moral behavior. School administrators, teachers, and counselors should play a role by by designing programs that indirectly build awareness the importance of behaving morally and have right motive to practice moral behavior in daily life.

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