The Impact of Beta (ß) Value in Measuring Social Learning Influence on the Behaviour of Muslim Adolescents

Impak Nilai Beta (ß) dalam Mengukur Pengaruh Pembelajaran Sosial terhadap Perilaku Remaja Muslim

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ABSTRACT

Social learning factor is a reflection of the numerous existing social environment factors. It exists in the environment together with human's internal natural process and it may significantly affect human's behavioural development. The impact can occur directly or indirectly. A human being will be found different based on the environment in which he or she is. Whoever finds himself in an environment and education that helps him towards goodness, then he is more likely to be a good group and vice versa. Therefore, a good environment is necessary to produce good morals. Now the development of the industrial revolution 4.0 dominates everything and also affects Muslim children in their social environment. This study focuses on the dominant factors in social learning which influence the behaviour of Malaysian adolescents. Five social environment factors are identified as being significant in the development of the adolescents' behaviour; they are: parents, peers, teachers, artistes and school culture. This study which employs both quantitative method and survey involves 16-year-old respondents totalling 1504 from all over peninsula Malaysia. Data from this study are analysed both descriptively and statistically with the mean, standard deviation and double regression at (p<0.05). Results from the double regression analysis showed that the most dominant factor in moulding the behaviour of the adolescents is peers followed by school culture, parents, teachers and artistes. Even though the artistes' factor is the least dominant, based on the Beta value, it may negatively affect the behavioural development compared to other social environment factors.

Keywords: Beta Value; Social Learning; Islamic Education; Behaviour; Muslim Adolescent

ABSTRAK

Faktor pembelajaran sosial adalah refleksi daripada faktor persekitaran sosial yang pelbagai. Ia wujud dalam persekitaran bersama-sama dengan proses semula jadi yang berlaku dalam diri manusia dan mampu memberi kesan signifikan terhadap pembentukan tingkah laku manusia. Impaknya boleh berlaku secara langsung atau tidak langsung. Seorang manusia akan didapati berbeza berdasarkan persekitaran di mana dia berada. Barangsiapa menemukan dirinya dalam lingkungan dan pendidikan yang membantunya menuju kebaikan, maka dia lebih cenderung menjadi kumpulan yang baik dan sebaliknya. Oleh sebab itu, persekitaran yang baik diperlukan untuk menghasilkan prilaku yang baik. Kini perkembangaan revolusi industri 4.0 mendominasi segala perkara dan turut memberi kesan kepada anak-anak Muslim dalam lingkungan sosial mereka. Tulisan ini adalah berasaskan penyelidikan terhadap faktor dominan pada pembelajaran sosial yang mempengaruhi tingkah laku remaja di Malaysia. Sebanyak lima faktor persekitaran sosial yang telah dikenal pasti sebagai signifikan dalam pembentukan tingkah laku mereka, iaitu, ibu bapa, rakan sebaya, guru-guru, artis dan budaya sekolah telah diuji dalam kajian ini. Kajian yang menggunakan metode kuantitatif dan kajian tinjauan ini telah melibatkan seramai 1504 orang responden terdiri daripada remaja yang berumur 16 tahun dari seluruh Semenanjung Malaysia. Data kajian telah dianalisis secara deskriptif dan inferensi menggunakan min dan sisihan piawai serta regresi berganda pada aras (p<0.05). Hasil dapatan kajian daripada analisis berganda menunjukkan rakan sebaya telah muncul sebagai faktor yang paling dominan dalam membentuk tingkah laku remaja diikuti budaya sekolah, ibu bapa, artis dan guru-guru. Manakala faktor artis muncul sebagai faktor yang paling rendah. Namun demikian, implikasi daripada faktor artis berbanding faktor-faktor persekitaran sosial lain jika dilihat kepada nilai (beta) yang diperoleh oleh semua faktor, faktor artis boleh memberikan kesan negatif terhadap pembentukan tingkahlaku manusia.

Kata kunci: Nilai Beta; Pembelajaran social; Pendidikan Islam; Tingkahlaku; remaja Muslim.

INTRODUCTION

In general, human behaviours mould and formation are influenced by several factors. Apart from teaching and learning, human behaviours are very much influenced by the surroundings or environment they lived in. These environmental factors include humanistic elements such as the influence of parents, teachers, peers and community. In addition, non-humanistic elements which influence human behaviours such as the influence of various media that a person confronts in his daily life (Ismail et al. 2018; Nor Jumawaton et al. 2018). These influences are evident when human behaviours are shaped by various aspects such as habits, thinking process and its outcome, perception and affective elements such as feelings, attitudes and values. That changes resulting from learning are evident when humans are able to exhibit something new or different be it in the form of comprehension, awareness or skills. In this process, there are several tendencies which are noticeable and manifested such as the inclination to experience learning something new, reflect or retrospect, arrive at a conclusion and the inclination to ensure that things are implemented (Mujani et al. 2012; Norsaleha Mohd. Salleh et al. 2021). This article will discuss the questions related to the influence of social learning by focusing on the findings of Beta value derived from the findings of the study of the influence of social learning on the behavior of Muslim adolescents in Malaysia. Matters of focus include social learning from an Islamic perspective, social learning from the West, research methodology used in producing relevant research findings, research findings and discussion.

SOCIAL LEARNING FROM ISLAMIC PERSPECTIVES

In Islam, the parents are regarded as the first environmental influencer, as recorded in a hadith narrated by Imam Muslim, "Every child is born on al-Fitrah (pure) but his parents convert him to Judaism, Christianity or a Fire-worshipper..." (Al-Nawawi 2019). Some scholars opine that this hadith explains that every child has a natural tendency to the Islamic beliefs (Mujani 2012; Ab Halim & Ahmad Munawar 2021). The influence of both parents or one of them is critical in ensuring the continuation of this natural inclination which is supported by the Quran in verse 30, Surah al-Rum, "So direct your face towards the religion, inclining

to truth. [Adhere to] the Fitrah of Allah upon which He has created [all] people. No change should be in the creation of Allah. That is the correct religion, but most people do not know" (Abdul Hai 2017). It is thus clear that behaviour, both good and bad, is very much influenced by the environment. The Prophet Muhammad (PBUH) has explained the importance of the environmental influence element in the process of personality formation. The Prophet Muhammad (PBUH) in a hadith narrated by Imam Abu Isa Tirmidhi (2010) mentioned the importance of being in the right company as it would shape one's character.

Mohammed Al-Ghazali Al-Saqqa (2012) emphasised on the social learning factor such as being in the circle of righteous people is one of the three methods in moulding good character. This is because humans in general like to imitate and emulate both good and bad behaviours of people whom they come in contact with. This is especially so when the association is over a long period, a person may inherit the good characteristics and at the same time learn from the association. A person is more inclined to be good if he is nurtured with a good education in a good surrounding and the inverse is also true (Ismail & Mujani 2012). Ibn Khaldun (2015) opined that a good environment is essential in producing good character while a good character must come from within oneself by reflecting upon environmental factors which influence human behaviours. Hasan Langgulung meanwhile, surmised that the environment may greatly impact a person's character and values (Hassan et al. 2010). According to them, character appreciation is the final phase in social measurement which is moulded through social learning. This social learning consisted of fundamentals such as stimulus, reaction, edification, adherence, identification, modernisation and emulation. This process requires external motivational factors such as encouragement and threat together with internal factors such as self-satisfaction and the desire to be seen as being true. This value appreciation phase is a reflection of a permanent and deep-rooted social influence which originates from the desire to be true to oneself involving a strong belief in certain values (Ismail & Mujani 2012). In a related matter, Ab Halim & Ahmad Munawar (2021) stated that teenagers nowadays face too many challenges in maintaining good values in themselves. No matter how hard they try, the main challenges in this age especially from new cultures like Facebook,

YouTube, Instragram, Whatsapp, TikTok and Telegram have opened up a very wide space for them to be influenced by negative cultures like fun, clothing and independent lifestyle despite the factors such as the school environment, parents, peers, society and the law still have a significant influence on the retention of Islamic values among Muslim adolescents. The development of the 4.0 industrial revolution further distances the difference between the present generation and the past generation. The process of socialisation and maturation nowadays takes place under varying circumstances and is certainly based on existing environmental factors. Rozmi et al. (2017) in their study found, there is a significant relationship between socio-demographics of adolescents with involvement factors such as family (parental supervision, family management, family attachment, family stress, life stress), social environment factors (involvement in school activities, activities risky in school, community, protectors of the school environment, community and peers) and risky behaviors of substance abuse.

Therefore, the main objective of this study is to identify the dominant factors in social learning which influence the behaviour of Malaysian adolescents. It also examines the surrounding factors including humanistic elements of the influence of parents, teachers, peers and society in addition to non-humanistic factors namely; the influence of various media exposed to the individual throughout life. It is vital to scrutinise this issue since the previous studies mainly discussed it in general without quantitative data (Elhoshi et al. 2017; Abdul Hamid 2017; Ismail 2016; Abdul Wahab et al. 2017) and most of them only focused on the influence of Islamic values on the students (Ezzi et al. 2014; Nuriman & Fauzan 2017; Kania et al. 2011; Sultana 2014).

SOCIAL LEARNING FROM WESTERN PERSPECTIVES

Other scholars from the west such as Berne (2016), state that human behaviour, thoughts and feelings are very much influenced by their surroundings especially by the expectations and demands of people who are close to us such as peers, family and the adult community. The surrounding influences a person's decision making. However, people are not bound by the decisions made as they may change their decisions later based on new understandings which are more appropriate and well suited for themselves and also their present environment. Unfortunately, in many instances, humans are not in a position to choose or decide Only a few have the consciousness to decide for themselves (Ismail et al. 2012).

Frued (2013) in his Psychodynamics Theory stated that three systems exist inside the human namely the Id, Ego and Superego. Id is the original system present since birth and is considered a biological component. It is the main source of psychic energy and the centre of conscience. The Id operates within the unconscious without a structured organisation with the aim of only demanding and forcing the fulfilment of human basic urges. For instance, children are usually impatient and want immediate gratification. Hence, we often see children acting without thinking just to let go of the built-up tension and gain the feeling of satisfaction. One of the distinct characteristics of Id is that it never grows up or matures with a person's age. Due to this, the Id often acts illogically and immorally with the only intention of fulfilling the urges.

The ego meanwhile is a psychological component with psychic energy originating from the Id but very different from the Id. It is the executive that controls a person intended actions. It considers appropriate surroundings and determines which type of conscience to be fulfilled and how. It is driven by reality hence all its actions must be intensely considered by taking into account everything that realistically exists. In order to successfully execute the tasks, it must be able to think logically and rationally so that it may manage Id's affairs in the real world and at the same time emphasise on the Superego's assessment and determination (Mujani et al. 2012).

Meanwhile, Superego is regarded as a social component and society's moral values. It is a branch of morality or the judiciary of the person who is responsible for determining whether a particular behaviour is good or bad, right or wrong. The Superego is idealistic in nature and it is responsible for controlling the ego's from obeying the wishes of the Id and at the same time compelling the ego to recognise moral values and objectives. Since it acts as a judge, the superego determines both rewards and punishments in the form of pride,guilt or low self-esteem, respectively.

Both the Ego and Superego originate from the Id psychic energy since birth where they are accustomed to societal arrangement through parents or caretaker upbringing. All the three psychic

energies are always interacting with each other The Id demands, the Ego organises while the Superego supervises and controls both the Id and the Ego. If the Ego fails to control the demands of the Id or fails to channel the demands within the limits of reality or moral values, it will be penalised in the form of anxiety or worry. Inversely, it will be rewarded with a feeling of pride and satisfaction.

Freud (2013) also stressed that humans are also afforded with certain conscience which are animalistic in nature such as sexual behaviour and irrational aggressive behaviour. These consciences are stored in an energy system that neither increases nor depleted them. This energy is constantly sought after by the Id, Ego and Superego. The system with greater energy will control the behaviour of the individual. This energy which originates from the conscience is divided into two forms:

1. Libido or life energy compels humans to multiply their offspring. It is not limited to just sexual energy but also encourages creativity in seeking happiness and at the same time avoids pain.
2. Thanatos or dead energy compels humans to act in an aggressive manner such as self-infliction or towards others. This energy may drive a person to kill himself or commit murder.

Bandura's (2018) social learning theory emphasised the role of the surroundings in moulding human character. According to this theory, society defines the role and tasks of adolescents with regard to behaviour. People develop feelings, values and behaviours through the observation of society's interaction. Bandura (2018) opined that children and adolescents learn through imitation. The behaviours of adolescents are mainly the result of their childhood upbringing; hence, their behaviours are mostly moulded by their parents' and societal aspirations. Deviant or perverse behaviours meanwhile are the result of the poor upbringing and insufficient or inadequate socialisation processes. Changes in the society will bring about the change in perceptions towards the society. Since the adolescents learn through imitating the acts of others, they are vulnerable to social ills such as smoking, drug abuse and other negative cultures. Bandura put forward his 'constructivist theory' in which he opined that in a natural setting, humans learn by self-discovering the relationships between the various stimulus in their surroundings. According to him, the teaching process that employs this method will encourage students to achieve intelligence literacy through thinking. The instructor only acts as a guide who provides suggestions without trying to influence the student's behaviour (Almeida 2015).

There are other prominent theories which delve into moral development and individual behaviour such as from Piaget (Turiel 2018) and Kohlberg (Turiel & Gingo 2017). Both suggest that moral development is the most important aspect which contributes to personal development as a whole (Yilmaz et al. 2019). Piaget's moral development theory is based on observation and enquiry. According to Piaget, the fundamentals of moral development are subjected to rules. He based his theory on his observation of children playing marbles. While playing marbles, the children have to take into account issues such as justice and the rules of the game and through this, the children explore their moral development. Piaget opined that children's moral development is more rapid due to the interaction with their peers compared to their interactions with their parents (Turiel 2018). This is because, according to Piaget, the realationships between parents and children are more towards rewards and punishments or to promoting the belief that moral assessment is the domain of adults (Liu & Matthews 2005). The interactions amongst peers meanwhile emphasised reciprocity and equality as means of protecting their social relationships (Brainerd et al. 2015).

Piaget categorised moral development into three stages: Premoral Period, where the children do not understand the rules, cooperation and objectives of the game. The second stage is Heteronomous Morality, where moral development takes place in children over five years old. At this stage, the children are aware of the rules of the game and know how to win the game. In the third and last stage, Moral Realism, the children acquire moral realism, where they are aware of the reasons and importance of abiding by the rules of the game. Over all, Piaget was the first to propose stages in moral development (Liu & Matthews 2005). His ideas were further expanded by Kohlberg, who was very much influenced by Piaget's work (Turiel & Gingo 2017). Kohlberg identified six stages of moral development where he introduced the concept of moral dilemma. In his study, respondents were required to choose between abiding by the rules or going against the rules. According to Kohlberg, there are three main levels in moral development (Yilmaz et al. 2019):

1. Preconventional stage

At this stage, according to Kohlberg (Ma, 2013), moral development depends on external factors. Children must be obedient in order to avoid being punished or to be rewarded. The orientation for this punishment and obedient factor is:

    a. To motivate children to do certain things which are morally right so as to avoid punishment.

    b. Instrumental purpose, where the children understand which rules to abide especially in matters of best interest which brings joy to them. At this stage, the children will consider the interest of others even though the joy or best interest involves themselves.

2. Conventional stage

This stage starts as early as 13 to 14 years old. At this stage, an individual strives to gain recognition and praise for doing something good or protecting social order. In addition, interpersonal orientation is rife where it is more important to do the right thing rather than to please others or the individual is more motivated to act in ways which are deemed to be pleasant and virtuous. This orientation is followed by a social order maintenance orientation, where the individual or adolescents believe that rules are needed to protect social order and the system will be chaotic if rules are transgressed.

3. Post Conventional stage

At this stage, the individual is committed to a set of principles with shared moral standards which are ingrained in the individual. The individual will act in such a way as to be morally right and to defend the law and rights of others. At this stage, the individual possessed the awareness and desire to act in the best possible manner to satisfy others. Kohlberg termed this final orientation as the universal ethical principle, where the perception of good or bad is more of a personal choice rather than a moral abstract, universal justice principles and respect amongst individuals (Beißert & Hasselhorn 2016). Hence, when the rules or laws contradict moral principles, the individual is more inclined to act based on moral principles rather than abiding by the enacted rules or laws.

Both the Islamic and western perspectives acknowledged the importance of environmental or surrounding factors in the social learning process. Behaviour development is accomplished through various ways according to the individual's life phase. Factors such as parental or teachers' guidance, cultural or peer imitation, and law enforcement are some of the ways of acquiring social learning in a universal environment. The main factor however, depends on the culture and environment where the individual grew up (Mujani et al. 2014; Zain et al. 2012).

THE TOOLS OF SOCIAL LEARNING

Social learning tools are specifically designed to assist social learning. Social learning tools are used for the purposes of pedagogy and andragogy that leverage the use of software, applications, or social media to facilitate learning without any boundaries or barriers regardless of place and time, through interactions between people and systems (Elizelle Juanee Cilliers 2021). According to Collins Dictionary (2018), "Social media refers to websites, software or progammes that make communication possible with the use of specific devices such as computers or mobile phones". Nowadays, everyone has a mobile phone, especially during the covid-19 pandemic. Everyone needs a social media application that is available on their phone to connect with distant families, friends, teachers and students who are unable to meet due to this pandemic time. Other than that, social media also brings the meaning of technological systems that facilitate collaboration and community, which include social networking sites. The purpose of forming "social learning tools" is to increase the effectiveness of education by enhancing the teaching-learning process, in the meantime to increase the reach of education through communication and interaction with the wider community (Elizelle Juanee Cilliers 2021). Social learning technologies enable interaction between users and/or the application, which can add an extra element to the learning experience. Social learning technologies offer an alternative to traditional methods of learning, affecting both the learner and his or her network of support. It promotes a learning environment that is more reflective of contemporary culture. The technology used in social learning tools enables physical and cognitive learning through interactions between the users through the application of software, for instance, Microsoft Team, Google Meet, Facebook, Telegram, Zoom, and WhatsApp.

Digital teaching tools (social learning tools) offer strategies and approaches for enhancing the education system, making it more efficient, fun, and user-friendly. But most important, it did not change the fundamental purpose of teaching. These improvements enhanced the learning process and gave users a different learning experience with relative advantages (Pavlik 2015).

The days of one-way communication such as broadcasting are getting over, as communication has evolved into a two-way, three-way and hundred-way tool that are more interactive, immersive, and ubiquitous in the era of social media. Social media may be utilised to enhance learning at every level, including primary students, secondary students, university students in any subject area (Deaton 2015). All of the social media platforms, provide a specific style, technique and features which society especially generation Z learners can use.

There is a growth of a new generation known as Generation Z that is "location-aware" and speaks a "technology language" (Cilliers 2017). Generation Z is less concerned with "communication" and more concerned with "interaction" (Du Plessis 2011). This generation Z is the new cohort of learners that have entered our classrooms and demand a fresh approach to teaching and learning, applied the technological things that deliver instant information in a visual manner (Cilliers 2017). Generation Z tends to be "realistic," "actively connected," and "digital natives." They seem to become more self-aware, self-reliant, inventive and goal-oriented. This generation has no memory of an era before the comes of social media, and as a result, they tend to live their lives "digitally," which has profound implications for everything from their relationships and learning styles to virtual reality problem-solving and training (Bozeman 2017). In the coming years, technological advancements and social learning tools will likely become even more important in supporting constructivist learning approaches (Carter 2018). During this covid-19 pandemic season, it has been shown that social learning tools are being utilised extensively.

According to Garcia et al. (2019), these developments in the usage of social media in higher education have occurred concurrently with fundamental shifts in pedagogical paradigms and learning theories, which are now incorporated into constructivist learning theory. While research on the effectiveness of social media for teaching-learning purposes is still in its infancy, it is becoming progressively clear that social media (particularly,

refer to Facebook) as a social networking tool has the potential to be a transformative technology for learning, particularly in higher education (Elizelle Juanee Cilliers, 2021). According to Rasiah (2014), Facebook is an innovative and effective tool in a learner-centered learning environment because it has the potential to enrich learners' educational experiences by increasing the relevance of the subject matter and encouraging learners to collaborate effectively.

Recently, Facebook introduced a new group type called Social Learning. This classification provides access to the new Units feature, which enables you to use the group as a platform for online course content or to just organise your postings by topic (Facebook 2021). In social media applications, Facebook still seems to be the first choice in digital interaction (Statcounter., 2017), but there is no consensus among academics in this regard. Some researchers suggest that Generation Z students can use other platforms instead of Facebook and similar digital tools that allow for greater privacy of interaction, storage of photos and information is not fixed, and where personal information can be handled more carefully. and privacy. For example, Microsoft Teams, which is a software or application that is a persistent chat-based collaboration platform for communications that includes document sharing, virtual meetings, online learning, and a slew of other incredibly helpful capabilities (Microsoft 2021). This application has high privacy, it allows only one person, to connect if it is from the same group, company or organization. Users of Microsoft Teams can private channels can be created by any user who is a part of a specific team and allow you to restrict access to select team members. For instance, in this scenario, people can search anyone from UKM to connect (Ping) but cannot connect or enter a random group without permission. Microsoft Teams is incredibly straightforward and user-friendly. Therefore, it can be easily used by everyone whether children, students, teachers and the elderly.

By conducting a review of the existing literature on social learning theory, this research can aid higher education in determining whether and how social learning tools can improve students' experiences in the contemporary classroom.

METHODOLOGY

This is a quantitative study which employs a questionnaire as the main instrument for data

collection.1504 respondents were selected from a total population of more than 150,000. According to Neuman (2019), for large scale research, the sample size must be at least 1% of the total population and 1500 is an appropriate sample size for this kind of study. The questionnaire was constructed based on both the conceptual and theoretical frameworks developed during the early stages of the study. The items were divided into three sections: Section A consists of the demographic background. Section B dwells on the level of moral appreciation, listing the items on moral attitude that were developed based on moral constructs derived from Quranic verses. These constructs were divided into three categories; individual or personal morality, social morality and religious morality as proposed by Omar (2016). Items in the moral appreciation were then converted into statements pertaining to the respondents' moral behaviour and modified from predetermined variables from previous related studies such as by Tamuri et al. (2013) and Shukor et al. (2013). Section C, meanwhile, presents social

learning factors which consist of items based on the respondents' perceptions of elements which influenced their moral development. These social elements were constructed based on the social learning variables which are related to the morality and students' behaviour such as the roles of parents, teachers, peers, society and the mass media (Ismail & Shahizan, 2011). The completed instrument went through expert reviews, pilot study and factor analysis to determine its validity and reliability so that it can be used to measure the desired study objectives. Data collected was analysed using both descriptive and inferential statistics with the help of SPSS version 16.0 software.

RESEARCH FINDINGS

From the 1504 respondents, 623 (41.4%) are male students while 881 (58.6%) are female students. Female students outnumbered the male students by almost 20%.

TABLE 1. Number of Respondents Based on Gender

Gender	N	%
Male	623	41.4
Female	907	58.6
Total	1504	100.0

Source: Ismail & Mujani (2019)

Table 2 depicts the number of respondents based on location and stream. 463 respondents (30.8%) were from urban secondary schools while 1041 (69.2%) respondents were from rural secondary schools. It is clear that the majority of respondents were from rural secondary schools. As

for streaming, 597 respondents (39.7%) were from the Science stream while 907 (60.3%) were from the Arts stream. This amount showed that more Arts stream students participated in this study compared to Science stream students.

TABLE 2. Number of Respondents Based on Location and Stream

Location	N	%
Urban	463	30.8
Rural	1041	69.2
Total	1504	100
Science	597	39.7
Arts	907	60.3
Total	1504	100

Source: Ismail & Mujani (2019)

Five social learning factors have been identified as having the capacity to influence students; parents or guardians, teachers, peers, the mass media, school culture and society. Results on the analysis showed

that the social learning factors are at a medium high level (min=3.48, sp=0.45). Therefore, it was proven that theories on the role of social learning in moulding personality and character are significant.

Apart from learning experience, moral development can also be influenced by environmental factors or the surroundings where one lives. Environmental factors include humanistic elements such as the influence of parents, teachers, peers and society in addition to non-humanistic factors such as the influence of various media exposed to the individual throughout life.

A total of six predictors, namely parents, teachers, peers, artists, school culture and society were considered in the quest to establish how social learning factors contribute to the religious behaviour of Malaysian Muslim adolescents. Results from the analysis showed that, from the six independent variables taken as predictors, only three factors proved to be significant; mass media, parents and teachers. Three other factors, peers, school culture and society were found to be non-influential in predicting the Muslim adolescents' level of religious belief knowledge. Overall, it was found from the analysis, the factors which contribute or provide impact on the student's religious behaviour were: artistes (7.3%), parents (11.9%) and teachers (13.0%).

DISCUSSIONS

The findings showed that there were other probable factors which may contribute or affect the students' religious knowledge level which were not covered in this study (Tabachnick & Fidell 2019). Findings from this study showed that when the mass media factor score increased by one (1) unit, the Muslim adolescents religious knowledge score dropped by 0.25 unit. When the parents' factor score increased by one unit, the students' religious knowledge score increased by 0.15 unit and when the teachers' factor score increased by one unit, the students' religious knowledge score increased by 0.12 unit. The findings imply that the effect of the mass media factor is lower compared to the parents and teachers factor combined. However, looking at the Beta value achieved, the mass media factor may negatively affect Muslim adolescents religious knowledge. It was also found from the analysis, the respondents perceived parents and teachers as highly influential in improving their religious behaviour through various forms of social learning (Agyemana et al. 2016; Mubuuke et al. 2017; Suhaniya Kalaisilven & Mohamad Fauzi Sukimi. 2019).

TABLE 3. Regression Test on the Influence of Social Environment on Students' Behaviour

Predictor	B	Standard Deviation	Beta	t	Sig	R^2	Contribution (%)
Teachers	0.17	0.02	0.29	10.57	0.000	0.199	19.9%
Artistes	-0.09	0.01	-0.24	-10.01	0.000	0.251	25.1%
Parents	0.11	0.02	0.19	7.35	0.000	0.284	28.4%
School Culture	0.08	0.01	0.17	6.78	0.000	0.304	30.4%
Peers	-0.03	0.01	-0.05	-2.12	0.034	0.307	30.7%
Constant	2.99	0.07		45.71	0.000		

It can be seen from the findings that even though the mass media factor is low but from the Beta value, the artistes' factor may negatively influence the respondents' behaviour. From the above table, it can be seen that when the mass media factor score increased by one unit, the religious knowledge and moral appreciation scores dropped by 0.242 unit. This is indeed very worrying as Muslim adolescents are increasingly exposed to the mass media through easily accessible social media platforms. Hence, it is essential that alternative measures be introduced through the various medium dominated by the

mass media so that the negative influence can be controlled and curtailed. It is evident that several social learning factors strongly influenced the respondents' behaviour. These social learning factors also significantly contribute to the respondents' moral appreciation level. Particular attention should be given to factors such as parents, teachers and artistes in the adolescents' moral development in line with the philosophy and objectives of Islamic education (Mujani et al. 2014; Mohamad et al. 2014; Ahmad et al. 2012; Mujani & Mazuki 2018; Daud et al. 2011).
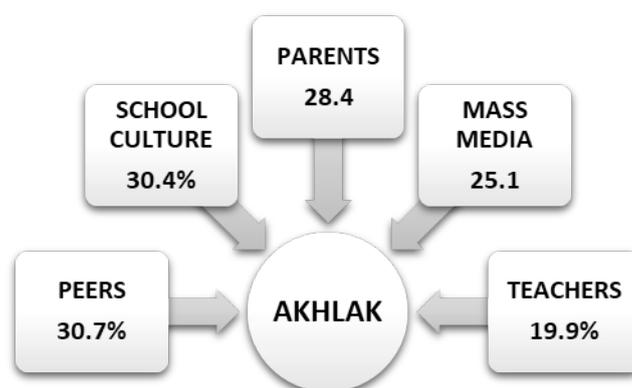
FIGURE 1. Inferential analysis on the contribution of social learning factors towards behaviour

CONCLUSION

From the analysis, it can be concluded that the influence of the mass media is very significant in the adolescents' moral appreciation level. Hence, it is important for artistes to possess high moral values as their words and actions may influence adolescents' behaviours. Apart from formal education in schools, adolescents also acquire educational inputs from non-formal institutions especially from the media. In that case, technological development in the era of globalisation will see adolescents receiving unlimited information from various media thus stimulating an enormous change in their thinking culture and social actions. Therefore, it is important for the media systems to be wisely supervised so as to enable beneficial information to be conveyed to adolescents and at the same time to minimise information deemed destructive to their individual development. Questions on profit specifically in the form of entertainment programmes must be balanced with other inputs which are capable of stimulating both mental and personal development of adolescents in the quest to create a distinguished race and nation.

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