RELATIONSHIP BETWEEN LOVE FOR KNOWLEDGE AND PERSONALITY OF EXCELLENT MUSLIM TOWARDS THE TRANSFORMATION OF HUMAN CAPITAL

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ABSTRACT

Modernization has made the original goal of supporting the university as an intellectual tradition transformed to provide intelligence group to meet the needs of job market. Indirectly, it has eroded the culture of love for knowledge in society, especially the university community who are directly involved in teaching and learning. Meanwhile, they are the main force in driving the effort to defend civilization and take society towards a more advanced way of life and morals. Therefore, the writing of this paper was to present the importance of personality and love of knowledge as well as its relationship with transformation of human capital to ensure the preservation of Islamic civilization. A quantitative survey was conducted among 600 university students represented research universities, public universities and private universities. These students were between 18-32 years old of age (M age=22.28, SD=1.80). Results showed that the strength of correlation were high between love of knowledge, characteristics of excellent Muslim, and transformation of human capital, and they were all connected and interrelated to each other.

Keywords: gender, university, youth**.**

1.0   INTRODUCTION

Islam emphasizes knowledge as it has direct relationship with faith and piety to Allah SWT. It means that the knowledge gained should make people increasingly recognize the fact and identify themselves as servants of Allah (Wan Mohd Nor, 1995). These relate to the position of knowledge which is treated as a level of achievement that can affect the human psyche. Through this, the human mind is formed to have high analytical, able to make an assessment and identify differences (Yahaya & Azhar, 2012).

The disinclined of knowledge culture is also characterized by the lack of reading among Malaysians with an average of two books a year, based on studies from Malaysian National Library in 1996 and 2005 (Malaysian National Library, 2006). After that, a Malaysian reading profile survey conducted in 2010 showed an increase of eight to 12 books a year. This is based on the feedback received by the National Library of Malaysia after promoting the reading culture to the public. This response was seen as a good opportunity to breed a culture of love for knowledge back into society.

In terms of academics, this problem can be seen through the lack of reading culture (Sasmi Farida, 2012), the selection of reading material that is not knowledgeable (Yusof & Mohd Sahlan, n.d), time management problems (Maria, Habibah, Rahil & Jegak, 2006) and plagiarism (Malcolm, Noorlaila & Siti Fatimah, 2007; Arieff, Ahmad Mahyuddin, Azmi Shah, Mohd Nasir & Nurazmallail, 2008; Wan Zah, Habsah & Tan Tien, 2012). While in terms of personality, the students failed to understand the role of self and a trance of realizing the goal of their existence in university (Sri Banun, Nashuddin & Masnun, 2014). In addition it is also caused by the problem of adjustment of learning techniques in university (Norhani, Noor Zainab, Hamidah & Aminah, 2005), hedonistic behavior (Siti Raba'ah, Turiman, Azimi & Ezhar, 2013) and poor mental health (Samsul & Shahrir, 2015).

Hence this study was conducted to determine the relationship between the characteristics of knowledge lover, excellent Muslim personality and the transformation of human capital through love of knowledge among students in public higher education institutions in Malaysia using a questionnaire survey design and analysis of Pearson

correlation and multiple regression to identify the effect of knowledge lover and traits of excellent Muslim towards the transformation of human capital.

2.0   LITERATURE REVIEW

Research on love covers various aspects of human life; individual, community, and divine (Suzana, 2011; Umi Nadzrah, 2012; Syaidatun, 2013; Hanisah, 2014; Robiah, 2001). Although the concept of love has been explored from various perspectives, it is somewhat limited to human relations. Research around the concepts of love from Islamic perspectives is also lacking. Concepts such as love of knowledge is relevant but should be emphasized that serious. The review of literature shows that the love of knowledge among Malaysians is dwindling.

This has resulted in employers doubt and lack of confidence in the competence of students (Mohamad Zaid, Yahya, Kahirol, Ahmad Rizal & Mirdaa, 2011) which cause most of the graduates are unemployed, poor quality and had to work in different areas and not in accordance with the qualification. Graduates of higher education are also associated with the likelihood that employers will give priority to graduates possess soft skills (Shaharuddin, Norziah & Mohd Fauzi, 2011; Norazmi, Engku, Mohd Hudzairi, Roose & Nor Aini, 2013) to apply the knowledge they have acquired during university.

2.1   Love of Knowledge

Al-Qur'an highlighted the importance of knowledge in life through repetition of verse and a reminder to readers (Al-Qur'an, 96: 1-5, 20: 114). In fact, the role of the Al-Quran as a source of knowledge is also stated (Al-Qur'an, 7: 204) as well as emphasizes the position of knowledgeable people (Al-Qur'an, 35:28) and the role of the apostles as a transmitter of knowledge (Al-Qur'an, 24:54). Al-Qur'an encourages people to use common sense in life. In addition, it also explains that the activity of observing and thinking about the creation of nature is a source of knowledge to humans. In fact, the Al-Qur'an also advocates writing (Al-Quran, 68: 1-2), the knowledge adventure (Al-Quran, 88: 17-20) and put questions to generate critical thinking as in the story of Ibrahim (Al-Qur'an, 6 : 75-78).

Prompts by the Al-Quran is confirmed by the encouragement and motivation of the Prophet Muhammad (PBUH) to believe that the search for knowledge through the promising reward from Allah. *"Prophet Muhammad said: Whoever goes by way of acquiring knowledge Allah will simplify his path to heaven[1]"*.

In this study, the love of knowledge means the students' deep feelings to pursuit the knowledge, explore new knowledge and thinking the right way through knowledge as well as making Allah as the primary source when in the quest of knowledge. The love of knowledge characeristics consists of several elements namely love of reading, love of writing, love of discussion and thinking, love of truth and justice and love of motivation.

2.2   Personality of Excellent Muslim

Personalities from the perspective of Islam referring to the Arabic word '*sahsiah*' or '*akhlak*' which is demonstrated by an individual (Fariza, Salasiah & Mohd. Jurairi, 2013). Personality is defined as a characteristic, trait or a normal form of the certificate presented by a person (Khairul, Hasnan, Mohamad Mohsin, Zaharah, Fazilah & Fatin, 2009).

Personality traits is a way of individuals' thinking, perception, emotion and other enabling which distinguished from others. Personality describes the physical, emotional and cognitive development of an individual (Mahmod, 2001). Personalities mean the whole nature of character of a person and distinctive attractive characteristic in a person. This is in line with the meaning of behavior that has become habit done by someone as it also gives the meaning of the attractive attitude that exist in a person (John, 1991).

A total of 42 times of the Muslim term is expressed in the Qur'an in various forms. Muslims refers to the meaning of a person who surrenders while it was also being used as a noun which means the believers of Islam. Excellent means success, beautiful or very good (Kamus Dewan, 2002). In Arabic, it is defined as *al-falah* which in the context of excellence it leads to efforts made in the world and the results that will be obtained in the hereafter. Personality in this study is the personality, character, behavior and morals held by universities' students who meet the characteristics of personality of excellent Muslim.

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[1] Sahih Muslim, book *al-ᶜIlm*, chapter *Fadl al-Ijtimaᶜ ᶜala Tilawat al-Qur'an wa al-Dhikr*, hadith number 4867

2.3   Transformation of Human Capital

The impact of the culture of love for knowledge in society produces human capital that is noble and good quality. This is in line with the Islamic perspective on human capital in which the individual is seen as a key pillar in contributing to national development through trustworthy, honest, noble, energetic and civilized (Ruzman et al., 2014). It is for the individual who loves knowledge and master it is their most close to Allah (Al-Qur'an, 35:28). Reward for them can also be felt in the world with the overflow of grace and grandeur as promised by Allah (Al-Qur'an, 7: 96).

The identity of the knowledge lovers altogether is somewhat different from those who are only concerned with pleasure. The nature of human's love of knowledge has make their life more focused and competitive. While those who only look forward from the outside, his soul is so tied to the luxury will continue to drift and loss of identity (Ruzman et al., 2014). This is in line with the Ministry of Education of Malaysia (2015) to highlight the elements of soft skills as a feature of human capital developed through continued and integrated construction of curriculum and assessment system. This shows the close relationship between human capital and education transformation which also contained elements of love for knowledge.

3.0   DATA AND METHODS

A preliminary study was conducted qualitatively using document analysis on the references from the Al-Qur'an and hadith, books, academic writing, journals, articles, newspapers and internet. After that, the items of the interview questions were developed based on research objectives and analyzed using a thematic approach. A questionnaire was constructed based on the definition of constructs and sub-constructs from the analysis theory and concepts through literature review and analysis of the interview data.

In this study, Characteristics of Knowledge Lovers, Muslim Excellent Instrument, and Transformation of Human Capital Instrument were used to measure the level of love for knowledge. This instrument consists of 73 items. The number of items for each sub-constructs are Love of Reading (4 items), Love of Writing (3 items), Love of Discussion and Thinking (8 items), Love for Truth and Justice (5 items), Love of Motivation (Intrinsic) (4 items), Love of Motivation (Extrinsic) (4 items), Worship (6 items), Manners (8 items), Self-

Leadership (6 items), Time Management (5 items), Culturing knowledge (3 items), Aspects of Spirituality (6 items), Identity (4 items) and Soft skills (7 items). These constructs used 5-point Likert scale ranging from (1) "strongly disagree" to (5) "strongly agree".

Researchers conducted a factor analysis for the dimensions of characteristics of knowledge lovers, features of excellent Muslim and transformation of human capital through love for knowledge. Items with high load on one factor identified as genuine items and items that fit simultaneously on two or more factor is known as complex items (Tabachnick & Fidell, 2001). For exploratory purposes, this study used principal component orthogonal with the varimax rotation. Varimax rotation was chosen because it can reduce the number of complex factors by increasing the variance loaded on one factor (Tabachnick & Fidell, 2001).

Based on a pilot study conducted among 302 university students, the reliability and internal consistency for the three instruments were high (Characteristics of Knowledge Lovers: 0.91, Excellent Muslim Instrument: 0.91, and Transformation of Human Capital Instrument: 0.96). In total, the high reliability of these items was good indicator for the validity of the sub-constructs.

The population in this study was students at public and private universities around the Klang Valley. The main sample of this study was 600 university students undergoing graduate studies at the bachelor degree and Muslim. The rationale for sampling at the undergraduate level is that university students at this level of study are the most compared to other levels of study (Department of Statistics Malaysia, 2016) as well as looking at the feasibility of the study.

The sampling method to answer the instrument used in this study is simple random sampling method. Simple random sampling is the process of pulling the sample in any unit individually and randomly. It is suitable to use when the population has a nearly uniform nature (Azizi, Shahrin, Jamaludin, Yusof & Abdul Rahim, 2007). In this study, researcher appointed Muslim students to answer the questionnaire distributed to meet the questionnaires related to the personality of excellence Muslims.

A quantitative survey conducted involved university students aged 18 years and over who represent the students of Research Universities, Public Universities and Private Universities. These students were between 18-32 years old of age (M age=22.28, SD=1.80). Descriptive analysis of the respondents reported that there are 143 male respondents which constitute 23.8% from total sample and the rest (457) are the female students which accounts for the majority of the respondents (76.2%).

4.0   FINDINGS AND DISCUSSION

4.1   Correlation analysis between Knowledge Lovers, Traits of Excellent Muslim and Transformation of Human Capital

Pearson correlation analysis was used to identify the relationship between the three main constructs used in the study of the characteristics of knowledge lovers, characteristics of excellent Muslim and also the transformation of human capital.

Table 1: Correlation between Knowledge Lovers, Traits of Excellent Muslim and Transformation of Human Capital

Variables	Knowledge Lovers	Excellent Muslim	Transformation of Human Capital
Knowledge Lovers	1	.698**	.535**
Excellent Muslim	.698**	1	.588**
Transformation of Human Capital	.535**	.588**	1

**significant at $p < 0.01$

4.2   The impact of Knowledge Lovers and Excellent Muslim Traits towards the Transformation of Human Capital

Multiple regression analysis was used to answer the impact of characteristics of knowledge lovers and characteristics of an excellent Muslim to transform human capital through love of knowledge.

Table 2: The impact of Knowledge Lovers and Excellent Muslim Traits towards the Transformation of Human Capital

Domain	B	Beta	t	Sig.
Characteristics of Knowledge Lovers				
Love of Reading	0.049	0.053	1.351	0.177
Love of Writing	0.025	0.031	0.733	0.464
Love of Discussion	0.025	0.029	0.643	0.521
Love of Truth	0.158	0.136	2.955	0.003
Love of Motivation (Instrinsic)	-0.012	-0.013	-0.260	0.795
Love of Motivation (Extrinsic)	0.157	0.142	2.949	0.003
Caharacteristics of Excellent Muslim				
Worship	0.083	0.094	2.129	0.034
Manners	0.047	0.046	1.012	0.312
Self-Leadership	0.150	0.131	2.998	0.003
Time Management	0.160	0.199	4.334	0.000

Results in Table 1 showed that the strength of correlation were high (Joseph, F. H & Babbie. F. H., 1997). Correlation between Knowledge Lovers and Characteristics of Excellent Muslim r=0.698, p<0.01, Knowledge Lovers and Transformation of Human Capital r=0.535, p<0.01 and Excellent Muslim and Transformation of Human Capital r=0.588, p<0.01. These showed each of the items are closely related and contribute to each one of them.

Results in Table 2 showed the dimensions of the characteristics of knowledge lovers and characteristics of excellent Muslim significantly predict human capital transformation through love of knowledge, [R^2 = 0.390; F (10.589) = 37,725; p <0.05]. All predictors accounted for 39.0% of variance on the transformation of human capital through love of knowledge. Further analysis gained significant predictors predict transform human capital through the love knowledge is the Love of Truth, [Beta = 0.136, t = 2,955, p <0.05]; Love of Motivation (Extrinsic), [Beta = 0.142, t = 2.949, p <0.05]; Worship, [Beta = 0094, t = 2,129,

p <0.05]; Self-Leadership, [Beta = 0.131, t = 2,998, p <0.05] and Time Management [Beta = 0.199, t = 4.334, p <0.001].

The results have given the impression that two out of six sub-constructs characteristics of knowledge lovers and three of the four sub-constructs of the characteristics of excellent Muslim found to affect the transformation of human capital through the love of knowledge among respondents with Love of Truth, Love of Motivation (extrinsic), Worship, Self-Leadership and Time Management which contributed. Therefore, it can be said that the characteristic knowledge lovers and features of excellent Muslim has a significant impact on the transformation of human capital through love of knowledge.

From the findings of this research, it can be noted that the characteristics of knowledge lovers have a close relationship with Muslim's excellent characteristics and thus able to contribute to the transformation of human capital significantly in terms of culture and identity. The findings are encouraging because one of the challenges for the nation is the ability to develop and enhance human capital to compete in an increasingly globalized world. In this case, culture and love for knowledge are perhaps factors that needs to be emphasized because of the relationship between knowledge and human transformation. Awareness of the various features of love for knowledge and the importance of knowledge and its relationship with the spiritual and mental aspects of development in line with Muslim's intellectuals and excellent features can be indication of the culture of love for knowledge sustainably exists among Muslim youth. This could act as a catalyst for the transformation of human capital that is desired.

5.0   CONCLUSIONS

Human capital is a key asset in the development of civilization. In accordance with the duties as a caliph, people need to be molded through integrated and holistic approach emphasizing the development of knowledge, personality, religion and moral values. Human capital which complements this feature enables the transformation of individuals, families, communities and countries gradually.

The most important element in the transformation of human capital is improving the education system, increasing innovation and ensuring a thorough transformation occurs. In

the tertiary sector, human capital is defined as referring to academic staff and students. In addition, the institutions' management should also play significant roles in determining the policy towards the transformation of human capital. In fact, this institution lies in the mind of intellectual deemed to be the highest in the hierarchy of human capital (Zulkefli, 2007). Unlike physical capital, human capital is highly dependent on education and training. Its value increases as it takes advantage of developments in technology and adding new knowledge (Mohd Fauzi & Mohd Khairul Naim, 2012).

Zulkefli (2007) has proposed a number of strategies in order to transform the human capital which are the set up at several public research universities and develop soft skills in addition to improving the structure and functions of the university community. To facilitate efforts towards the transformation of human capital, Mohamad Johdi, Che Noraini, Ismael and Amir (2009) sighted leadership of education is one of the necessary components as well as the acquisition of knowledge, skills and competences (Osim, Uchendu & William, 2013).

In summary, all involved in education has an important role to transform the human capital. Education is the way to prepare a more sustainable and competitive generation in the future. The culture of love for knowledge and the personality of excellent Muslims among universities' students is also vital to transform the human capital needed in this industrial revolution generation.

6.0   ACKNOWLEDGEMENT

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