

Quranic Narrative Approach in Character Development at CFS IIUM: A Post-Intervention Perception Evaluation Based on The Theory of Planned Behaviour (TPB)

**Mohd Rafaei Mohd Basri^{1*}, Nazirah Mat Russ¹, Noor Asiah Aling²,
Nur Farrah Syazwanie Ismail², Nurhafizah Saidin³, Muhammad Zahin Mohd Yusof⁴**

¹ Department of Architecture and Environmental Design, Centre for Foundation Studies, International Islamic University Malaysia, Malaysia.

² Department of Islamic Revealed Knowledge, Centre for Foundation Studies, International Islamic University Malaysia, Malaysia.

³ Department of Mathematics, Centre for Foundation Studies, International Islamic University Malaysia, Malaysia.

⁴ Department of Languages and Management, Centre for Foundation Studies, International Islamic University Malaysia, Malaysia

*Corresponding Author: rafaei@iium.edu.my

Received: 15 July 2024 | Accepted: 1 December 2024 | Published: 1 March 2025

DOI: <https://doi.org/10.55057/ajress.2025.7.2.30>

Abstract: *In higher education institutions like the Centre for Foundation Studies (CFS), International Islamic University Malaysia (IIUM), character development holds significant importance. However, while character development programs have been flourishing at the CFS with various approaches and nature, there is a need for evaluation and enhancement of these approaches. The Quranic narrative approach at CFS uses Quranic stories to teach moral, ethical, and practical lessons, enriching programs with a holistic perspective that includes both specialized knowledge and broader ethical and societal dimensions in the character development of the students. A notable gap exists in the research regarding the effectiveness of Quranic narratives in character development programs, highlighting the necessity for a comprehensive examination of students' post-intervention perceptions and attitudes. This study aims to bridge this gap by conducting a post-intervention perception evaluation based on the Theory of Planned Behaviour (TPB), assessing the impact of the Quranic narrative approach on character development among CFS IIUM students. Objectives include evaluating the approach's impact, analysing students' post-intervention perceptions, assessing changes in attitudes towards character development, and recommending future intervention improvements. Employing a cross-sectional study design, data is collected post-intervention from 175 respondents across 5 mahallat (residential colleges) at CFS through stratified-voluntary sampling procedures. Character development serves as the dependent variable, reflecting changes in students' character traits resulting from Quranic narrative exposure, while the independent variable represents the intervention itself. Findings indicate a positive relationship between the Quranic narrative approach and students' character development. This study contributes to character development literature in educational settings, offering insights into Quranic narrative effectiveness and suggesting avenues for future intervention enhancement.*

Keywords: Character Development, Quranic Narrative Approach, Theory of Planned Behaviour (TPB), Higher Education, Intervention Evaluation

1. Introduction

Character development is a critical component of higher education (Abdullah & Sharif, 2019), particularly in institutions like the Centre for Foundation Studies at the International Islamic University Malaysia. Previous research has highlighted the importance of integrating Quranic narratives into character education programs (Abdullah & Sharif, 2019; Suriyadi et al., 2021). However, there remains a lack of comprehensive research on the effectiveness of this approach, particularly in terms of students' perceptions and attitudes after the implementation of such programs, as claimed by Habibah and Wahyuni (2020).

To address this gap, the present study aims to conduct a post-intervention perception evaluation based on the Theory of Planned Behaviour to assess the impact of the Quranic narrative approach on character development among students at CFS IIUM.

Despite the significance of character development in higher education institutions like CFS IIUM, there is a need to evaluate and enhance existing approaches (Suriyadi et al., 2021; Habibah & Wahyuni, 2020). Specifically, there is a dearth of research on the effectiveness of utilizing Quranic narratives in character development programs, as highlighted by Alaydrus (2019) and Junaidi et al. (2020), necessitating a closer examination of students' perceptions and attitudes post-intervention. While studies have explored the concept of Islamic personality and spiritual development (Abdullah & Sharif, 2019), there is a need to investigate how the Quranic narratives can be strategically employed to influence the determinants of behaviour outlined in the theory of planned behaviour, ultimately promoting positive character development among youth. Therefore, this study seeks to address this gap by conducting a post-intervention perception evaluation based on the Theory of Planned Behaviour to assess the impact of the Quranic narrative approach on character development among students at CFS IIUM.

The Quranic narrative approach has emerged as a promising strategy for nurturing good character among students. This study aims to assess the acceptability and effectiveness of this approach in the context of the Centre for Foundation Studies at the International Islamic University Malaysia.

Firstly, the study will evaluate the acceptability of the Quranic narrative approach among students. This will involve assessing the students' perceptions and attitudes towards the use of Quranic stories and teachings in character development initiatives (Suriyadi et al., 2021). Researchers will gather insights on the students' receptiveness to this approach, as well as their perceived benefits and challenges in implementing it.

Secondly, the study will analyse the students' perceptions after the intervention, focusing on their attitudes, subjective norms, and perceived behavioural control as outlined by the Theory of Planned Behaviour (Alaydrus, 2019). This will provide a comprehensive understanding of the students' cognitive and affective responses to the Quranic narrative approach and its influence on their character development.

Finally, the study will investigate the changes in students' attitudes, the role of subjective norms (influence of peers, educators, and family), and the students' perceived behavioural control in implementing the character traits promoted through the Quranic narrative approach as suggested by Suriyadi et al. (2021) and Fitri (2018). The researchers will explore the extent to which the intervention has impacted the students' internalization of Islamic values and their ability to translate them into their daily lives.

Through this multifaceted approach, the study aims to contribute to the understanding of the Quranic narrative approach's effectiveness in nurturing good character among students in the Centre for Foundation Studies, IIUM. The findings can inform the development of more robust and impactful character education programs that leverage the rich resources of the Quran (Nawaz & Saleem, 2013).

• The Qur'anic Narrative Approach and its Role in Shaping the Character of Youth

The study of the Quranic narrative and its approach to character development in youth has garnered significant attention from researchers in the field of Islamic discourse. The Quran, being the primary source of guidance for Muslims, utilizes storytelling as a powerful tool to impart valuable lessons and shape the moral and spiritual compass of its audience, particularly the youth.

One of the key aspects of the Quranic narrative is its cognitive stylistic approach, which delves into the intricate linguistic and cognitive elements of the text. The Quran's unique grammar, lexicon, and sound structures are specifically tailored to engage the reader or listener, thereby enhancing their understanding and appreciation of the narratives presented. The narratives in the Quran are not mere stories but are a means of conveying profound messages and information to humanity. This stylistic approach can effectively arouse the awareness and understanding of the audience, emphasizing the Quran's role in guiding character development (Amrulloh & Ikhwan, 2021).

A prime example of the Quranic narrative's impact on character development is the story of Prophet Yusuf. This story offers valuable lessons on the importance of faith, morality, and perseverance, which are crucial for the youth in navigating the challenges of the modern era, as proposed by Nursa and Arqam (2020). Similarly, the narrative of the Companions of the Cave in Surah Al-Kahf highlights the significance of faith, knowledge, and moral fortitude in shaping the Muslim personality (Hakim et al., 2023). Through these narratives, the Quran provides practical methods and guidance for the youth to develop a strong foundation of faith, knowledge, and ethical conduct.

The Quranic narrative approach to character development is a multifaceted and profound method that emphasizes the importance of instilling good values and morals through stories and teachings found in the Quran, according to findings of Juneidi et al. (2022). This unique approach, as highlighted by Karim et al. (2023), integrates spiritual, emotional, and intellectual intelligence to shape an individual's character, going beyond mere cognitive development. The Quranic narratives provide a comprehensive guide for character education, covering themes such as honesty, tolerance, compassion, forgiveness, discipline, peace-loving nature, and social behaviour, aimed at nurturing noble personalities in individuals, as concluded by Zakiyah (2023).

Amaliya and Febriyani (2022) stated that the Quranic narrative approach also highlights the complementary nature of feminine and masculine characters, reflecting the attributes of Allah and emphasizing the interchangeable roles of these characteristics in individuals and society. By promoting introspection and self-awareness, the Quran guides individuals towards a deeper understanding of themselves and their place in the world, fostering personal development and spiritual fulfilment.

Through its timeless stories and teachings, the Quran continues to illuminate the path towards virtuous behaviour, encouraging personal growth and spiritual enlightenment (Hadi, 2021).

This research highlights the significance of self-reflection and introspection in fostering moral character and guiding individuals towards a deeper understanding of themselves and their role in society. Furthermore, Nursyamsiah et al. (2021) stressed that the Quranic narratives not only provide moral guidance but also offer practical examples of how individuals can navigate complex ethical dilemmas and interpersonal relationships in their daily lives.

In conclusion, the Quranic narrative approach, with its unique cognitive stylistic elements and profound storytelling, plays a vital role in the development of the character and moral compass of youth. By integrating spiritual, emotional, and intellectual intelligence, the Quranic narratives provide comprehensive character education that is essential for navigating the complexities of the modern world. The emphasis on introspection, self-awareness, and practical ethical guidance further underscores the significance of the Quranic narrative in fostering virtuous and resilient individuals.

• Theory of Planned Behaviour in Assessing Character Development

The theory of planned behaviour has emerged as a prominent framework for understanding and predicting human behaviour across various domains (Ajzen, 1991; Conner & Armitage, 1998). According to Ajzen (1991), this theory posits that an individual's intentions to perform a behaviour are the primary determinant of their actual behaviour, and these intentions are shaped by three key factors: attitudes towards the behaviour, subjective norms, and perceived behavioural control. While the theory has been extensively applied in the context of health behaviours and social psychology, its relevance to the assessment of character development has received relatively less attention.

Existing research suggests that the theory of planned behaviour can provide valuable insights into the factors that influence an individual's character development (Assfaw & Minaye, 2022; White & Hyde, 2013). Attitudes, for instance, can play a significant role in shaping an individual's values, beliefs, and decision-making processes, which in turn can impact their character development. Similarly, according to Assfaw and Minaye (2022), subjective norms, or the perceived social pressure to engage in or refrain from certain behaviours, can shape an individual's moral reasoning and ethical decision-making. Perceived behavioural control, or the individual's perceived ability to perform a given behaviour, may also influence their willingness to engage in actions that contribute to character development, such as seeking out feedback, reflecting on their own behaviour, or making concerted efforts to improve, as highlighted by White and Hyde (2013) and Sussman and Gifford (2018).

By examining the interplay of these factors, the theory of planned behaviour can offer a nuanced understanding of the complex processes underlying character development. For example, an individual's attitude towards honesty and integrity may shape their intention to engage in ethical behaviour, while their perceived control over their actions may influence their willingness to take responsibility for their mistakes and make amends (Manstead & Parker, 1995).

Furthermore, the theory of planned behaviour can be useful in assessing the effectiveness of interventions or programmes aimed at fostering character development. By understanding the factors that influence an individual's intentions and behaviours, researchers and practitioners can design more targeted and effective strategies to support positive character growth.

In conclusion, the theory of planned behaviour provides a valuable framework for examining the factors that contribute to character development. By considering the roles of attitudes,

subjective norms, and perceived behavioural control, researchers and practitioners can gain a more comprehensive understanding of the complex processes underlying character growth and development.

- **The hypotheses of the study**

Based on the literature reviews, the following hypotheses are proposed:

- H1: The integration of Quranic narratives into the theory of planned behaviour will have a positive and significant influence on the attitudes of youth towards desirable character traits.
- H2: The incorporation of Quranic narratives into the theory of planned behaviour will enhance the perceived behavioural control of youth in developing positive character traits.
- H3: The use of Quranic narratives in the theory of planned behaviour will strengthen the subjective norms among youth, leading to an increased intention to cultivate desirable character traits (Abdullah & Sharif, 2019; Suriyadi et al., 2021; Nursa & Arqam, 2020; Muzahid & Bannah, 2019).
- H4: The combination of Quranic narratives and the theory of planned behaviour will have a positive and significant impact on the actual behaviour of youth in demonstrating desirable character traits (Heikal & Falaheuddin, 2015).

2. Methodology

- **Population and Sampling**

The population of the study is the student leaders at the five residential colleges of the Centre for Foundation Studies, IIUM i.e., 474 students. The student leaders comprise of the Hisbah Representative Committee (HRC) and Mahallah Representative Committee (MRC) from the five residential colleges.

The study utilizes a combination of stratified and voluntary sampling methods to ensure a representative and engaged sample. Stratified sampling involves dividing the population into distinct subgroups, or strata, based on specific characteristics such as age, gender, or income level (Denieffe, 2020; Cassady, 1945). This method ensures that each subgroup is adequately represented in the final sample, addressing potential biases and underrepresentation issues, according to Denieffe (2020) and Stephan (1941).

In contrast, voluntary sampling relies on participants self-selecting to join the study, which can lead to higher engagement and more willing participation (Cassady, 1945; Choosing the type..., 2012). By combining stratified sampling with voluntary participation, researchers can achieve the practical advantages of ease and cost-effectiveness while ensuring structured representation of the population, as proposed by Cassady (1945) and Elliott et al. (2006).

Combining stratified and voluntary sampling can create a balanced approach that ensures representation across key subgroups while leveraging the engagement benefits of voluntary participation (Bornstein et al., 2013). This sampling strategy aligns with the study's goal of assessing the impacts of the Quranic narrative approach on character development, as it allows for the collection of diverse and engaged data from a representative sample of participants.

- **Data collection method**

For the data collection method, the study utilizes a detailed survey administered to voluntary student leaders i.e., respondents, stratified according to their residential colleges. The survey instrument is designed to assess the impacts of the Quranic narrative approach on character

development, based on the Theory of Planned Behaviour. The details of the instrument are as follows: Quranic Narrative Approach (QNA): 4 items; Attitude (ATT): 5 items; Subjective Norm (SN): 5 items; Perceived Behavioural Control (PBC): 6 items; Intention (IN): 3 items; and Character Development (CD): 4 items.

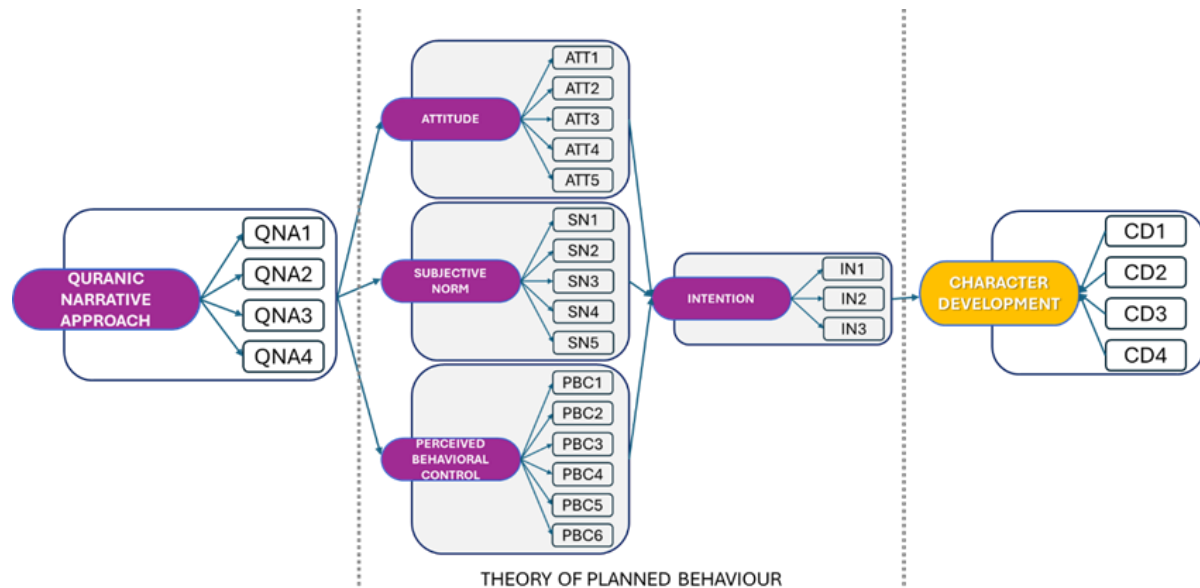


Figure 1: Research Model.

• Data analysis

The analysis of the data is divided into two, the univariate descriptive analysis and the inferential analysis. The univariate descriptive statistical methods were employed to analyse the data, focusing on the centrality of the data (mean analysis) to determine the levels of acceptability and receptiveness of the student leaders towards the Quranic Narrative Approach programmes based on their residential colleges and the students' perception on post-intervention perceptions towards Quranic Narrative Approach (QNA) implementation in shaping their character development i.e., objective one and objective two. It is also used to present the demographic data of the sample.

For inferential analysis part, Partial Least Squares Structural Equation Modelling (PLS-SEM) will be employed to assess the relationship between Quranic Narrative Approach and Theory of Planned Behaviour towards the character development of the students i.e., objective three. The advanced statistical analysis proceeded with the assessment of the measurement model and the structural model, using PLS-SEM with SmartPLS software.

3. Results and Discussions

In this section, the study findings on assessing the impact of the Quranic narrative approach (QNA) on character development among CFS IIUM students are presented. This section begins with basic statistical analysis of descriptive analysis using SPSS, to address objective one and two. For objective three, advanced statistical analysis using Partial Least Squares Structural Equation Modelling (PLS-SEM) is conducted.

a) Descriptive Analysis

For this study, univariate descriptive analysis was employed, as shown in the following tables and figures.

• Descriptive Analysis 1: Demographic Analysis

Table 1: Distribution of sample according to residential colleges.

Residential Colleges	Male	Female	Total
Al Biruni	35		35
Al Zahrawi	35		35
Azdah		35	35
Umamah		35	35
Fatimah		35	35
Total	70	105	175

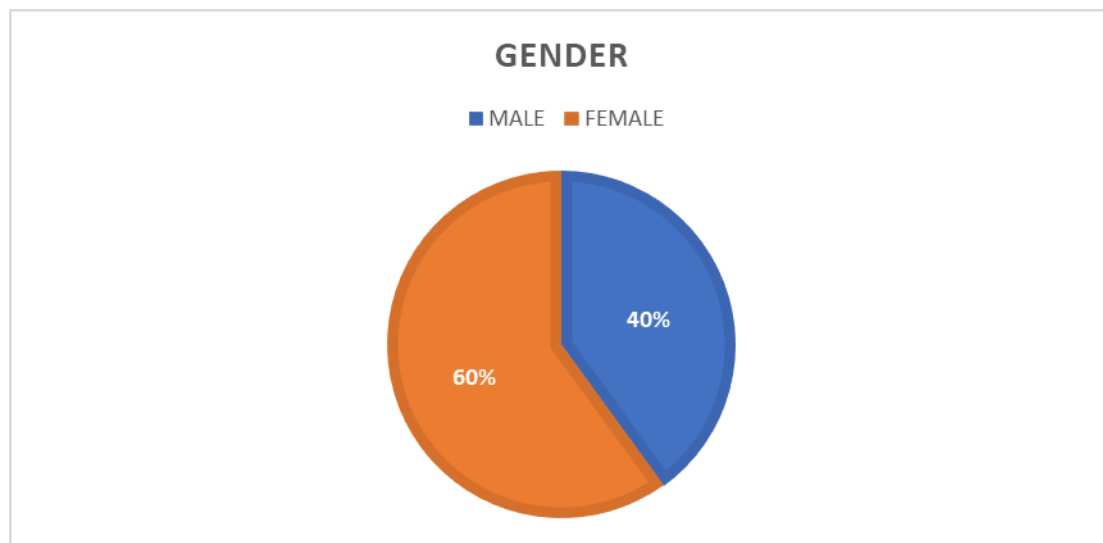


Figure 2: Percentage of sample according to gender.

The sample distribution presented in the given table provides valuable insights into the composition of the study population, which is crucial for interpreting the research findings. The authors employed a stratified-volunteer sampling method to ensure representation from each residential college, resulting in a total of 175 student leaders participating in the study, which accounts for approximately 36.9% of the total population of 474 student leaders. The use of stratified-volunteer sampling is a common technique in educational research, as it helps researchers "ensure that each residential college is proportionately represented in the sample" (Tucay et al., 2023).

Furthermore, the decision to have an equal number of participants from each of the five residential colleges ensures a balanced representation across these groups, which is essential for drawing reliable conclusions, in line with Atiku (2021). This strategy aligns with the principles of disproportionate stratified random sampling, which is recommended when the population size is relatively small compared to the desired sample size, as it helps "account, via weighting, for the participants' differential probabilities of inclusion" (Elliott, 2006).

According to Elfil and Negida (2017), this approach to sampling also addresses the potential issue of underrepresentation of minority or under-represented populations, which is a common challenge in survey research. By employing a stratified-volunteer sampling method, it ensured that each residential college, and by extension, the diversity within the student leadership population, was adequately represented in the sample.

In summary, the use of a stratified-volunteer sampling method, coupled with the equal distribution of participants across residential colleges, demonstrates a well-designed sampling strategy that aligns with best practices in educational research (Atiku, 2021; Elfil & Negida, 2017; Anilkumar & Sagi, (2012); Adelman & Taylor, 2014). The choice of a stratified-volunteer sampling method is supported by the literature, as this approach has been shown to be effective in ensuring representativeness and reducing potential biases in survey research (Rockliffe et al., 2018; Lopez & Ramos, 2023).

• **Descriptive Analysis 2: Students' acceptability and receptiveness towards Quranic Narrative Approach programme, according to residential colleges (Objective one).**

Table 2: The mean analysis of the receptiveness of student leaders towards Quranic Narrative Approach according to residential colleges

Item	Al Biruni n=35	Al Zahrawi n=35	Azdah n=35	Umamah n=35	Fatimah n=35
QNA1: The Quranic narrative approach of storytelling is presented concisely and straightforwardly, focusing on conveying critical moral lessons and reinforcing key themes and messages	8.51	8.20	9.03	8.80	9.03
QNA2: The Quranic narrative approach of storytelling uses various literary devices (e.g., repetition, dialogue, and metaphor) to reinforce the message and emphasize key points	8.66	8.29	8.66	8.63	8.71
QNA3: The interconnected nature of the Quranic narrative approach of storytelling reinforces vital themes and messages, making them more memorable and impactful	8.69	8.29	9.06	8.74	9.00
QNA4: The Quranic narrative approach of storytelling is presented in a way that encourages reflection and contemplation.	8.57	8.34	9.00	8.97	9.03

Table 2 shows the mean analysis of the receptiveness of student leaders towards the Quranic Narrative Approach (QNA) according to different residential colleges: Al Biruni, Al Zahrawi, Azdah, Umamah, and Fatimah. Each item (QNA1 to QNA4) evaluates different aspects of the approach.

• **QNA1: Presentation of Storytelling**

- The mean scores for QNA1 range from 8.20 to 9.03.
- The highest mean scores are from Azdah and Fatimah (9.03), indicating that students from these colleges find the storytelling approach concise, straightforward, and effective in conveying critical moral lessons.
- Al Zahrawi has the lowest score (8.20), suggesting slightly less agreement with the effectiveness of the storytelling approach in this regard.

• **QNA2: Use of Literary Devices**

- The mean scores for QNA2 range from 8.29 to 8.71.
- Fatimah scores the highest (8.71), suggesting strong agreement with the use of literary devices to reinforce messages.
- Al Zahrawi scores the lowest again (8.29), indicating relatively lower but still positive receptiveness to the use of literary devices.

- **QNA3: Interconnected Nature and Impact**

- The mean scores for QNA3 range from 8.29 to 9.06.
- Azdah scores the highest (9.06), indicating that students from this college find the interconnected nature of the narratives very memorable and impactful.
- Al Zahrawi scores the lowest (8.29), showing relatively lower agreement with the interconnected nature's effectiveness.

- **QNA4: Encouragement of Reflection**

- The mean scores for QNA4 range from 8.34 to 9.03.
- Fatimah and Azdah both score the highest (9.03), indicating that students from these colleges find the approach highly encouraging for reflection and contemplation.
- Al Zahrawi again has the lowest score (8.34), showing a slightly lower, yet still positive, level of agreement.

Overall Interpretation

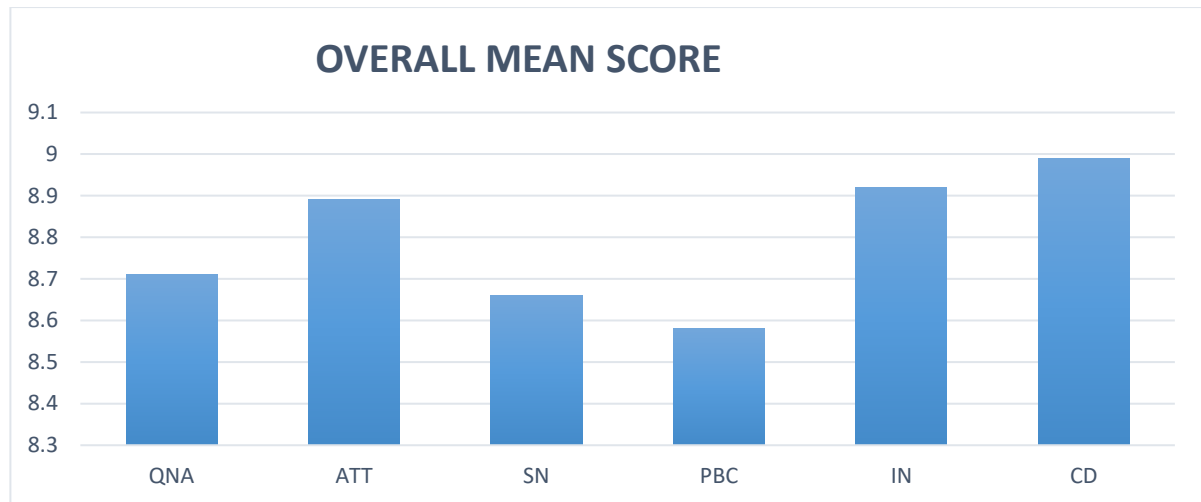
- Al Zahrawi consistently scores the lowest across all items, suggesting a slightly lower but still positive receptiveness to the Quranic narrative approach compared to other colleges.
- Azdah and Fatimah consistently score high across all items, indicating a strong receptiveness and positive perception of the Quranic narrative approach.
- Al Biruni and Umamah have scores that are generally high, indicating a good level of receptiveness, though not as consistently high as Azdah and Fatimah.

The results suggest that while there is generally positive receptiveness towards the Quranic narrative approach among student leaders across all colleges, some variation exists, with Azdah and Fatimah showing the highest levels of agreement with the effectiveness of this approach in various aspects of storytelling, literary device usage, interconnected themes, and encouragement of reflection.

- **Descriptive Analysis 3: Students' perception on post-intervention perceptions towards Quranic Narrative Approach (QNA) implementation in shaping their character development (Objective two).**

The mean score was utilized to evaluate students' perceptions of the QNA in shaping their character development following the intervention i.e., objective two.

Based on Figure 3, majority of students have a positive perception towards the implementation of the QNA in shaping their character. The mean values are as follows: 8.71 for the Quranic Narrative Approach (QNA), 8.89 for attitude (ATT), 8.66 for subjective norm (SN), 8.58 for perceived behavioural control (PBC), 8.92 for intention (IN), and 8.99 for character development (CD). These values are relatively high which is more than middle value of the numerical scale range of 1 to 10. This indicates that the responses tend toward the higher end of the numerical scale.



Note: QNA is Quranic Narrative Approach, ATT is Attitude, SN is Subjective Norm, PBC is Perceived Behavioural Control, IN is Intention, CD is Character Development.

Figure 3: Students' perception towards QNA implementation in shaping the development of their character.

b) Advance Statistical Analysis

To address objective three of this study, Partial Least Squares Structural Equation Modelling (PLS-SEM) was employed. The advanced statistical analysis proceeded with the assessment of the measurement model and the structural model, using PLS-SEM with SmartPLS software.

• Full model of Quranic Narrative Approach (QNA) in relation to character development

The full model for this study was developed using SmartPLS by running the PLS algorithm with the path weighting scheme, as illustrated in Figure 4, which displays both the measurement model and the structural model. The measurement model (outer model) depicts the relationships between manifest variables (i.e., items/indicators), represented by rectangular shapes and their latent variables (i.e., constructs), represented by oval shapes. The structural model (inner model) illustrates the relationships among the latent variables.

The full model of this study consists of six latent variables: Quranic narrative approach, attitude, subjective norm, perceived behavioural control, intention, and character development. All six latent variables; the first order constructs were reflective measured by a total of twenty-seven manifest variables.

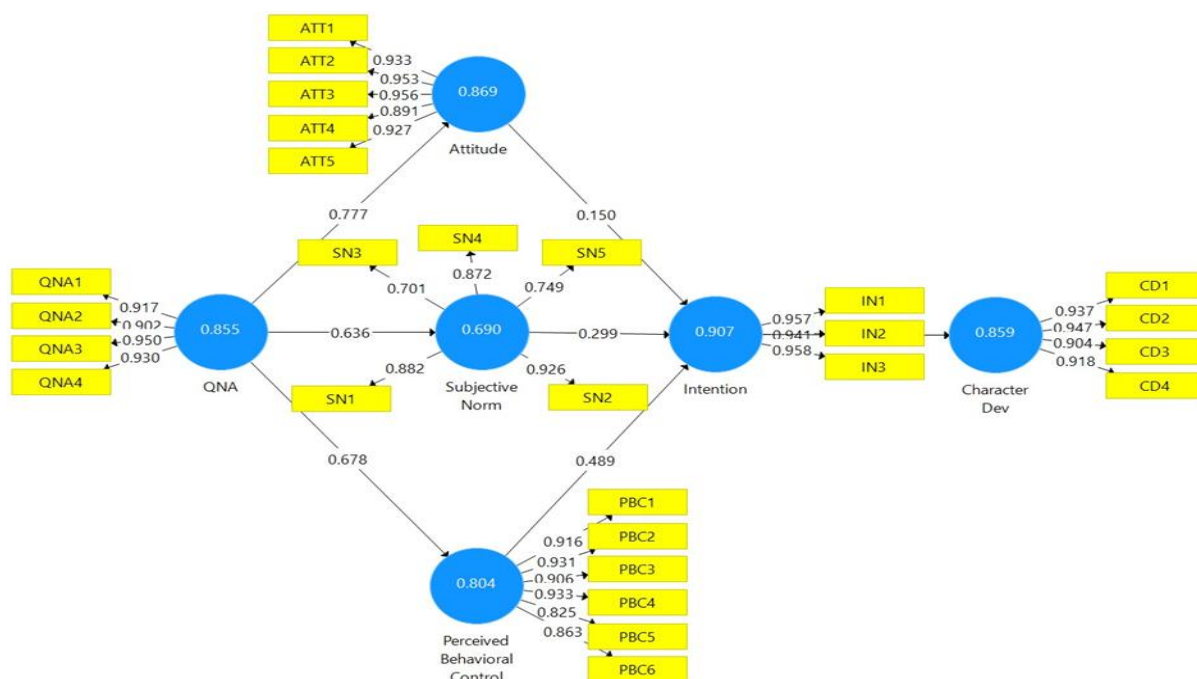


Figure 4: Full model (i.e., inner and outer model) – PLS Algorithm

• Measurement model assessment

There are two measurement models: reflective and formative (Hair, Risher et al., 2019; Garson, 2016), which carry different criteria (Hair, Risher et al., 2019). To highlights, this study only employed reflective measurement model. When evaluating the reflective measurement model, three criteria should be considered: item loadings, reliability (internal consistency reliability), and validity (convergent and discriminant validity), as stated by Hair, Risher et al. (2019).

The first step is to assess the significance of each item's loading, which reflects the reliability of the individual item. Hair, Black et al. (2010) suggest that item loadings should meet a threshold of 0.7, with a minimum sample size of 60 cases to ensure adequate significance. Next, is the internal consistency reliability: This aspect measures how consistently items within a construct represent that construct. Dijkstra and Henseler (2015) recommend using Dijkstra-Henseler's rho (pA) reliability coefficient, with values ranging from 0.7 to 0.9 ($0.7 \leq pA \leq 0.9$), to assess internal consistency.

Lastly is to assess the validity. Validity encompasses both convergent and discriminant validity. Convergent validity is assessed through the Average Variance Extracted (AVE), with a threshold of 0.5, indicating that the reflective constructs explain at least 50% of the variance in their items (Hair, Risher et al., 2019). Discriminant validity is typically evaluated using the Heterotrait-Monotrait (HTMT) ratio, as proposed by (Henseler et al., 2015). To confirm discriminant validity, Kline (2011) recommends an HTMT value of 0.85 or below. Table 3 provides a summary of the reflective measurement model assessment for this study.

As depicted in Table 3 and Figure 4, all reflective indicators have outer loadings above 0.70 which demonstrate that the concept has acceptable item reliability by explaining more than 50 per cent of the indicator's variance. In addition, Dijkstra-Henseler's rho (pA) value of 0.846, 0.862, 0.706, 0.853, 0.849, and 0.846 indicates the occurrence of internal consistency reliability. The AVE value of more than 0.50 denotes that the construct explains more than 50 per cent of the variance of its items with HTMT value of less than 0.85 confirmed on the convergent validity as well as discriminant validity.

Table 3: Summary of reflective assessment model

Reflective construct (Latent variable)	Reflective indicators (Manifest variables)	Outer loading (>0.70)	Dijkstra-Henseler's rho (pA) ($0.7 \leq pA \leq 0.9$)	AVE (>0.50)	HTMT (<0.85)
Quranic Narrative Approach (QNA)	QNA1	0.917	0.846	0.855	Yes
	QNA2	0.902			
	QNA3	0.950			
	QNA4	0.930			
Attitude (ATT)	ATT1	0.932	0.862	0.869	Yes
	ATT2	0.952			
	ATT3	0.956			
	ATT4	0.893			
	ATT5	0.828			
Subjective Norm (SN)	SN1	0.880	0.706	0.690	Yes
	SN2	0.925			
	SN3	0.706			
	SN4	0.870			
	SN5	0.752			
Perceived Behavioral Control (PBC)	PBC1	0.916	0.853	0.804	Yes
	PBC2	0.930			
	PBC3	0.904			
	PBC4	0.934			
	PBC5	0.824			
	PBC6	0.862			
Intention (IN)	IN1	0.958	0.849	0.907	Yes
	IN2	0.841			
	IN3	0.959			
Character Development (CD)	CD1	0.937	0.846	0.859	Yes
	CD2	0.947			
	CD3	0.904			
	CD4	0.818			

Note: AVE is average variance extracted, HTMT is heterotrait-monotrait

• Structural assessment model

Meanwhile, the structural model (i.e., the inner model) illustrates the relationships among the latent variables. Figure 5 put on view the results from the bootstrapping procedure, which was conducted using criteria such as 5000 bootstrap samples, two-tailed testing, and a significance level of 0.05. Additionally, Table 4 summarizes the path coefficient, t-values, and p-values.

Table 4: Summary of structural model path coefficient significance

	t-value (> 1.96)	p-value (< 0.05)	Significance	Hypothesis supported?
Quranic Narrative Approach → Attitude	10.513	0.000	Yes	Yes
Quranic Narrative Approach → Subjective Norm	6.990	0.000	Yes	Yes
Quranic Narrative Approach → Perceived Behavioral Control	8.220	0.000	Yes	Yes
Attitude → Intention	2.775	0.000	Yes	Yes
Subjective Norm → Intention	2.260	0.024	Yes	Yes
Perceived behavioral Control → Intention	3.540	0.000	Yes	Yes
Intention → Character Development	12.705	0.000	Yes	Yes

Based on Figure 5 and Table 4, the results show that the path coefficients in the inner model were significant, with t-values exceeding 1.96 and p-values falling below 0.05, as suggested by Hair, Hurt et al. (2017). Consequently, all hypotheses, including those concerning the

relationships between first-order, were supported. This finding is consistent with Malhotra (2003), who states that hypotheses are considered supported at a significance level of 5% or less ($p \leq 0.05$).

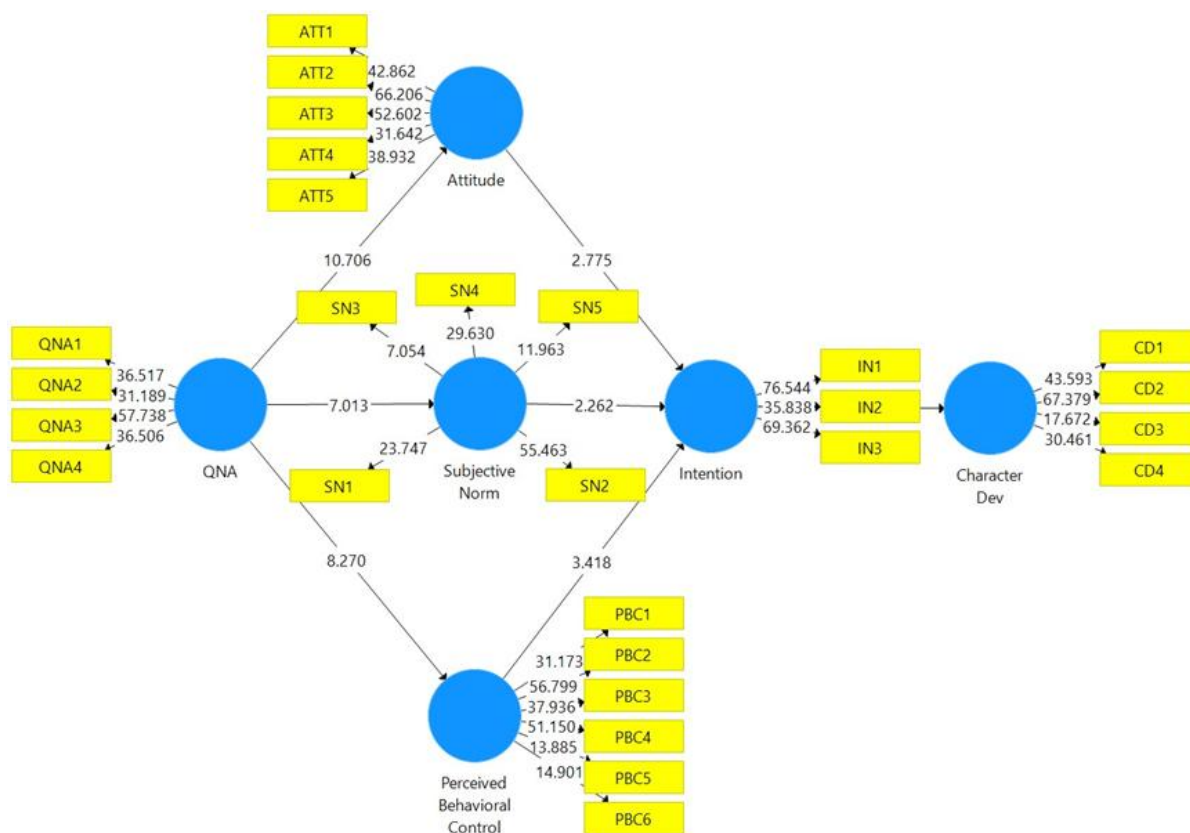


Figure 5: Bootstrapping t-value

4. Conclusion

The study concludes that the Quranic narrative approach is highly effective in character development among students at CFS IIUM. The integration of Quranic stories and teachings into the character development curriculum is well-accepted by students across all residential colleges, with enthusiasm from students in Azdah and Fatimah colleges.

The post-intervention analysis revealed that the students' attitudes, subjective norms, and perceived behavioural control were significantly positively influenced by the Quranic narrative approach. These cognitive and affective responses were reflected in high mean scores, indicating strong agreement with the effectiveness of the Quranic narrative approach in fostering character development. The intervention not only improved the students' perception of Islamic values but also enhanced their ability to translate these values into their daily lives. Furthermore, the advanced statistical analysis using PLS-SEM validated the proposed hypotheses, confirming that the integration of Quranic narratives within the Theory of Planned Behaviour framework significantly impacts students' attitudes, perceived behavioural control, subjective norms, and actual behaviour. The findings demonstrate that the Quranic narrative approach, supported by the Theory of Planned Behaviour, effectively promotes the internalization and practical application of Islamic values among students.

Overall, the study highlights the potential of the Quranic narrative approach in enhancing character development programs. It underscores the importance of incorporating culturally and

religiously relevant narratives in educational interventions to foster holistic development. The positive reception and significant impact of the Quranic narrative approach on students' character development at CFS IIUM suggest its broader applicability and potential for replication in similar educational settings.

Acknowledgements

The authors acknowledge Department of Architecture and Environmental Design, Department of Islamic Revealed Knowledge, Department of Mathematics and Department of Languages and Management, Centre for Foundation Studies, International Islamic University Malaysia. Our utmost gratitude to parties who participated and assisted the group in completing the project.

References

- Abdullah, A., & Sharif, M. F. M. (2019). The concept of Islamic personality and spiritual development. *International Journal of Academic Research in Business and Social Sciences*, 9(9), 6383. <https://doi.org/10.6007/ijarbss/v9-i9/6383>
- Adelman, H., & Taylor, L. (2014). Embedding school health into school improvement policy. *International Journal of School Health*, vol. 1, no. 3. DOI: 10.17795/intjsh-24546.
- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
- Alaydrus, R. M. (2019). Adolescent metacognitive knowledge during the Quran memorization process. *Journal of Islamic Studies and Culture*, 7(2). <https://doi.org/10.15640/jisc.v7n2a3>
- Amaliya, N. K., & Febriyani, N. A. (2022). Revealing feminine and masculine discourses in the Qur'an. *Dialogia: Journal of Social and Religious Research*, 20(2), 423–441. <https://doi.org/10.21154/dialogia.v20i2.5010>
- Amrulloh, M. A., & Ikhwan, M. (2021). Stylistic of the Qur'an: Reading the story of Sulaiman. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 8(1), 17–31. <https://doi.org/10.15408/a.v8i1.18906>
- Anilkumar, K., & Sagi, T. (2012). Assessment of overall satisfaction level of students in a technical institution. *Proceedings of the 2012 Annual International Conference on Emerging Research Areas: Magnetics, Machines and Drives (AICERA/TCMiND)*. <https://doi.org/10.1109/aicera.2012.6306735>
- Assfaw, A. K., & Minaye, A. (2022). Explaining migration intention from selected psycho-social variables in South Wollo, Ethiopia. *Frontiers in Sociology*, 7. <https://doi.org/10.3389/fsoc.2022.960203>
- Atiku, B. A. (2021). Structures and procedures in organizing college-based departmentalized continuous professional development programmes for the academic staff of selected colleges of education in the Volta Region of Ghana. *American Journal of Educational Research*, 9(8), 472–478. <https://doi.org/10.12691/education-9-8-2>
- Bornstein, M. H., Jager, J., & Putnick, D. L. (2013). Sampling in developmental science: Situations, shortcomings, solutions, and standards. *Developmental Review*, 33(4), 357–370. <https://doi.org/10.1016/j.dr.2013.08.003>
- Cassady, R. (1945). Statistical sampling techniques and marketing research. *Journal of Marketing Research*, 9(4), 317–341. <https://doi.org/10.1177/002224294500900401>
- Choosing the type of probability sampling. (2012). *The SAGE Handbook of Sampling*, 125–174. <https://doi.org/10.4135/9781452272047.n5>

- Conner, M., & Armitage, C. J. (1998). Extending the theory of planned behavior: A review and avenues for further research. *Journal of Applied Social Psychology*, 28(15), 1429–1464. <https://doi.org/10.1111/j.1559-1816.1998.tb01685.x>
- Denieffe, S. (2020). Commentary: Purposive sampling: Complex or simple? Research case examples. *Nurse Researcher*, 25(8), 662–663. <https://doi.org/10.1177/1744987120928156>
- Dijkstra, T. K., & Henseler, J. (2015). Consistent partial least square path modeling. *MIS Quarterly*, 39(2), 297–316. <https://doi.org/10.25300/MISQ/2015/39.2.03>
- Elliott, M. N., Golinelli, D., Hambarsoomian, K., Perlman, J. F., & Wenzel, S. L. (2006). Sampling with field burden constraints: An application to sheltered homeless and low-income housed women. *Field Methods*, 18(1), 43–58. <https://doi.org/10.1177/1525822x05284014>
- Elfil, M., & Negida, A. (2017). Sampling methods in clinical research; an educational review. *Emergency (Tehran, Iran)*, 5(1), e52. Available: <https://doaj.org/article/a5a27ed2b7fc4138a0261efdc63fff9>
- Fitri, A. (2018). Pendidikan karakter prespektif Al-Quran Hadits. *Talim: Jurnal Pendidikan Agama Islam*, 1(2), 258–287. <https://doi.org/10.52166/talim.v1i2.952>
- Garson, G. D. (2016). *Partial least square: Regression and structural equation models* (3rd ed.). Statistical Associates Publishing.
- Habibah, M., & Wahyuni, S. (2020). Literasi agama Islam sebagai strategi pembinaan karakter religius siswa RA KM Al Hikmah Kediri. *Jurnal Cendekia: Journal of Education and Research*, 4(1), 120. <https://doi.org/10.30736/jce.v3i2.114>
- Hadi, F. (2021). A literature approach of the story in the Qur'an (study about Muhammad Ahmad Khalafullah's interpretation on the story of Ashab al-Kahf). *Journal Intellectual Sufism Research (JISR)*, 3(2), 35–45. <https://doi.org/10.52032/jisr.v3i2.96>
- Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2010). *Multivariate data analysis* (7th ed.). Prentice Hall.
- Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2017). *A primer on partial least squares structural equation modeling (PLS-SEM)* (2nd ed.). Sage.
- Hair, J. F., Risher, J., Sarstedt, M., & Ringle, C. M. (2019). When to use and how to report the results of PLS-SEM. *European Business Review*, 31(1).
- Hakim, L., Ghazali, M. B., Hamdeh, B. M., Putra, M., & Hidayat, F. T. (2023). The development of Muslim personality in the light of the Surah al-Kahf. *Qudus International Journal of Islamic Studies*, 12(1), 1–20. <https://doi.org/10.15408/quhas.v12i1.31391>
- Heikal, M., & Falahuddin. (2015). The intention to pay zakat commercial: An application of revised theory of planned behavior. *Journal of Economics and Behavioral Studies*, 6(9), 727–734. <https://doi.org/10.22610/jeb.v6i9.536>
- Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modelling. *Journal of the Academy of Marketing Science*, 43(1), 115–135. <https://doi.org/10.1007/s11747-014-0403-8>
- Junaedi, M., Nasikhin, N., & Hasanah, S. (2022). Issues in the implementing of online learning in Islamic higher education during the COVID-19 pandemic. *Ta'dib: Journal of Islamic Education*, 25(1), 33. <https://doi.org/10.31958/jt.v25i1.5365>
- Junaidi, J., Susilawati, N., Fernandes, R., Sylvia, I., & Putra, E. V. (2020). Integration of Al-Quran education and Minangkabau culture on subjects in formal schooling. *Advances in Social Science, Education and Humanities Research*. <https://doi.org/10.2991/assehr.k.200217.029>

- Karim, B. A., Syahid, A., Rosmiati, R., & Martini, M. (2023). Interpretation in character education student (Munasabah approach of the Quran). *AL-ISHLAH: Jurnal Pendidikan*, 15(1), 475–486. <https://doi.org/10.35445/alishlah.v15i1.2899>
- Kline, R. B. (2011). *Principles and practice of structural equation modeling* (3rd ed.). Guilford Press.
- Lopez, M. N. S., & Ramos, R. C. M. (2023). Perceptions of hospitality management students of Nueva Ecija University of Science and Technology to different learning modalities. *World Journal of Advanced Research and Reviews*, 18(3), 240–250. <https://doi.org/10.30574/wjarr.2023.18.3.1047>
- Malhotra, N. (2003). The nature of knowledge and the entry mode decision. *Organization Studies*, 24(6).
- Manstead, A. S. R., & Parker, D. (1995). Evaluating and extending the theory of planned behaviour. *European Review of Social Psychology*, 6(1), 69–95. <https://doi.org/10.1080/14792779443000012>
- Muzahid, K. M., & Bannah, H. (2019). Factors affecting motivation to learn: A search in Quranic approaches. *Journal of Quranic Studies and Practices*, 23–33. <https://doi.org/10.33102/jqss.vol0no2.52>
- Nawaz, H., & Saleem, Y. (2013). Data set generation for the attributes of the words of the Holy Quran: Information retrieval system for e-learning. *Proceedings of the 2013 National Conference on Information and Communication Technologies (NCICT)*. <https://doi.org/10.1109/nooric.2013.53>
- Nursa, R. A., & Arqam, M. L. (2020). Al-Qur'an solution to Yusuf's letter in overcoming youth moral degradation in the era of 4.0 (study of analysis of moral values using the story method in Prophet Yusuf AS's example material). *At-Tadib: Journal of Islamic Education*, 15(2), 109–109. <https://doi.org/10.21111/at-tadib.v15i2.5159>
- Nursyamsiah, N., Maulani, H., & Khalid, S. M. (2021). Stylistics of nida ilahi and its implications in character learning. *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab*, 13(2), 353–368. <https://doi.org/10.24042/albayan.v13i2.9247>
- Rockliffe, L., Chorley, A. J., Marlow, L. A., & Forster, A. S. (2018). It's hard to reach the "hard-to-reach": The challenges of recruiting people who do not access preventative healthcare services into interview studies. *International Journal of Qualitative Studies on Health and Well-being*, 13(1), 1479582. <https://doi.org/10.1080/17482631.2018.1479582>
- Stephan, F. F. (1941). Stratification in representative sampling. *Journal of Marketing Research*, 6(1), 38–46. <https://doi.org/10.1177/002224294100600107>
- Sussman, R., & Gifford, R. (2018). Causality in the theory of planned behavior. *Personality and Social Psychology Bulletin*, 45(6), 920–933. <https://doi.org/10.1177/0146167218801363>
- Suriyadi, S., Jamin, A., & Musdzil, M. (2021). The integrative education: The vision of character education based on Al-Qur'an. *Al-Quds: Journal of Islamic Studies*, 5(1), 249–249. <https://doi.org/10.15575/alq.v5i1.10357>
- Tucay, R. B., Quimosing, A. B., & Wayet, A. J. D. (2023). Lived experiences of student leaders. *International Journal of English Literature and Social Sciences (IJELS)*, 8(3), 472-477. <https://doi.org/10.22161/ijels.83.72>
- White, K. M., & Hyde, M. K. (2013). Attitudinal, normative, and control beliefs underlying people's curbside household waste recycling decisions. *Electronic Journal of Applied Psychology*, 9(1). <https://doi.org/10.7790/ejap.v9i1.298>
- Zakiyah, M. (2023). Character building through growing spiritual values based on the Quran of Surah Al-Muzammil verses 1-8. *International Journal of Business, Law, and Education*, 4(1), 25–31. <https://doi.org/10.56442/ijble.v4i1.126>