

# The Relationship between Moral Values and Social Acts from Max Weber's Perspective: An Empirical Study Based a Sample of Students from King Abdulaziz University

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## Abstract

The present study aims to identify the relationship between moral values and social acts in light of Max Weber's theory of action in terms of some demographic variables (i.e., gender, place of residency, academic level, and academic specialization) of some college students. The study, however, subjected a sample consisting of 360 students at King Abdul Aziz University, Jeddah, Saudi Arabia. The study tools included demographic data form and two criteria of measurements: moral values and social act. The statistical calculations were implemented using Arithmetic Mean, Standard Deviation, T-test and Pearson correlation.

The results revealed that the correlation and congruence between moral values and social acts are much clearer in the female sample than the male sample, and in rural inhabitants than the urban ones, and in the students of the college level (1-4) than the college level (5-8).

**Keywords :** Moral Values, Social Action, Gender, Residency, Grade, and Academic Specialization.

## 1. Introduction

The social theory of moral values goes beyond the philosophical mental, metaphysical, psychological, or innate and acquired analytical theories. The social theory, however, deals with moral values as social phenomena that stems out of social life. In other words, it emerges from the general rules of what society recognizes. The values represent the individual's attitudes toward people and things hence they are linked to trends, which are considered their main references. Such values are determined in the context of the relationship between the individual and the experience he/she acquires or experiences in certain situations (Murray, 1999).

God, The Almighty, distinguishes humankind from other creatures by the ability to realize, practice and cherish moral values, and the capability to behave accordingly. Thus, the Islamic moral values are specific and regulating criteria of human behavior. The source of Islamic moral values is the Holy Quran and the Sunnah, e.g. (Prophet Mohammed way of living and sayings), which are static and recorded to protect legitimacy. Such moral values affect the orientations, desires, and interests of the individual and the society as well, because such values stems out of perception, belief and thinking and they are the source of human behavior and the determiner of what the person should do or otherwise; ultimately, such values are considered the distinguishing standard of humans actions and behaviors.

The changes of the nature of the relationship between Islamic moral values and the separation of such values from the reality of Muslim's social actions, youth in particular, have recently immersed in a vast debate. The youth are the most vulnerable to crises and moral conflicts as a result of numerous internal and external factors, such as intellectual invasion, blurred mass media that pressurizes such youths to make use of the typical cultural basis under the pretext of democracy, transparency, and human rights to instill and glorify new universal values (Malcolm, 1996). Groups of blurring values and ideas and the rhetoric speeches of justifying moral deviations on the pretext of enhancing liberation, independence, and other justifications to abandon the prevailing values in society are the main ideas behind the current study that show the relationship of social moral values and social actions among King Abdulaziz University students from the perspective of Max Weber, who is considered one of the prominent social theorists in this regard.

### 1.1 Problem of the Study

Islamic moral values are considered one of the greatest characteristics of the Islamic nation and they are the cornerstone of such nation's integrity. As such, Islamic values are those embodied in the prophet Mohamed's ethics, i.e., in words and deeds. By cherishing such moral values, Muslims become adjusted in all sides of their life, especially in this state of the defeatism of Islamic societies, hence suffering psychological, spiritual, intellectual, cultural, and behavioral hollowness. Then, there is no salvation for Islamic nation except by adhering to Islamic moral values; more importantly, translating them into reality in the social relationships of Muslims' everyday lives with each other, taking Prophet Mohammed (Peace be upon him) as their role model.

Moral Values don't flourish in communities by verbal teachings, abstract orders or prohibitions, but by actual practices, and proper streamlining of behavior and conduct. Therefore, the interest of scientific research to

moral values and its relationships with the real and actual deeds is considered a practical, social, and ethical necessity. Accordingly, the present study tackles the followings questions:

1. Is there a relationship between moral values and social act among students in terms of gender variable?
2. Is there a relationship between moral values and social act among students in terms of residency variable?
3. Is there a relationship between moral values and social act among students in terms of study level variable?
4. Is there a relationship between moral values and social act among students in terms of academic discipline variable?

### **1.2 Objectives of the Study**

1. Recognizing the relationship between moral values and social act among students, in terms of gender variable.
2. Recognizing the relationship between moral values and social act among students, in terms of the residency variable.
3. Recognizing the relationship between moral values and social act among students, in terms of study level variable.
4. Recognizing the relationship between moral values and social act among students, in terms of academic field variable.

### **1.3 Importance of the Study**

1. The importance of this study arises from its endeavors to trace the relationship between moral values and social acts among students within the Saudi society, where Islamic moral values are the main components of general norms; moreover, they are the principal controller of such society's social acts to stand the negative aspects of technology and temptations of modern life, taking into consideration that the Saudi society is open on one hand, and to stand change in moral values; namely transformation from spiritual values to purely material values (Paul and Ronal, 1995).
2. The importance of this study is also shown in emphasizing the correlation between Islamic moral values and social acts that embody them in daily social actions in different interactional situations. It has recently been noted, especially with the radical changes within Islamic communities in their moral and social structure that there is a trend to limit the Islamic moral values in terms of worship institutions only, regardless to other aspects of social life. The present study aims to trace such relationships between moral values and actions in terms of Islamic maxims (i.e., religion is a good therapy). In fact, Islamic societies nowadays are experiencing many forms of distortions and deviations of actions that contradicts with Islamic noble moral values, that governs the Muslim's actions and constitute his/her faculty on judging matters. Furthermore, the present study aims to explore the extent of compatibility between moral values and social actions among students, which reflects balancing individuals' characters with stability in societies.
5. Although, the relationship between moral values and social actions is one of the controversial topics within Islamic communities, it hasn't been given sufficient interest from social research. Most Arabic studies focuses only on measuring, arranging, or tracing changes of such relationship. To the contrary, this study is a scientific attempt to bridge the gap in this regard.
6. By reviewing the theoretical background of numerous previous studies, which were concerned with the issue of spiritual values in general, it was evident that the scarcity of the researchers' dependence, according to the researcher best knowledge, on Max Weber's theory in interpreting the relationship between values and social act, however it is more appropriate to the analysis.
7. In addition, this study gains a significant social importance by enhancing practice religiously, socially and culturally among such communities, as well as all those who are concerned with socialization, including youth, moral, and social planning, educational, and institutional control, based on realistic scientific grounds of the relationship between moral values and social actions in light of some demographic variables. To realize such, this study helps to stand various challenges that hinders moral adjustments and practices in social actions within Islamic societies.

## **2. Conceptual Framework**

In attempting to identify the concept of 'values' in Weber's theory, (Hijazi 1999, p167) contends that Weber is concerned with objective understanding of the social values through a historical content, thus seeks to evaluate their impact on society; moreover, Weber was concerned with studying multiple subjects, such as protestant ethics, the spirit of capitalism, charismatic authority, bureaucracy, and rationality. Weber also believes that sociology must study crucial values that determine social acts at a certain point of the social evolution history. Furthermore, (Hijazi 1999, p167) stresses that Weber was concerned with 'values' as a topic of sociology. In this perspective, the role of sociology is to explain and to understand the social action in order to reach the causal

explanation of its occurrence and effects. This includes trials of interpretations and understanding, focusing on the social action that is related to self-meaning. This also means focusing on the role of social values in directing actions, hence attempting to give the causal explanation for this phenomenon in the end.

In different point of view, (Bayoumi 1995, p102) states that Weber came up with a clear scientific methodology to study the layout of values in what he called the concept of 'understanding'. As to Weber, understanding is the comprehension of cultural meaning patterns, as well as the doer's motivated and implied meanings in certain situations. Thus, the cultural and social self-understanding is the methodology that should be followed in analyzing and interpreting the layouts of sociological values .

In terms of the doer's ability of selection, (Hijazi 1999, p172) asserted that Weber claimed that the individual sublimes the experimental world through his/her ability to adopt a mental attitude as to the world and to choose between different values, which the individual can filter due to best actions and superior ideals. Here, Weber explained how the individual can choose between different values according to the motivations and consequences' accounts. Values may add to the actions intended a meaning that may differ depending on different directions.

By reviewing Weber's theory concerning the social act concept, (El-Hasan 2010, p273) defined such concept as: "any intended movement or action performed by an individual hence takes into consideration the existence of other individuals. The driver of such move or act may be the environment or the events that occur, or the persons who perform the action or behavior (i.e., the Social Actors).

To Weber, as Bayoumi (1995.102) contended, social action is any human behavior that the individual through which gives a meaning. Action differs from activity, as the former includes a meaningful idea. In fact, Weber at this point, showed an obvious interest to values and standards or the meaning system, which forms the social action. To sum it up, Weber concludes that in order to interpret the social action, we must relate it to the meaning system. Nonetheless, this depends on three basic standards (El- Hassan 2010, p273):

- a. The presence of two people or more interacting together and forming the behavior or action that we want to study.
- b. The existence of equal or different social roles practiced by the individuals who perform the behavior.
- c. The existence of social relationships that coincide with the performance of the behavior.

Elhassan, moreover, believes that there are three distinct patterns of meaning connected to causal interpretation:

1. The real intended meaning of the stable individual action, and it is called self- meaning action.
2. The level of realism of the intended action, and it means the level of social standard.
3. The proper meaning of the scientific formulation, such as abstract and theoretical models.

Weber classifies the social acts according to four basic patterns ranging from the minimum to the maximum of rationalization as follows:

- a. Social act which is directed by traditions: It indicates the action that comes out of social customs and traditions, which often corresponds to the traditional social controls that people get used to the approved by the society.
- b. Social act that is directed by emotion: It indicates the instinctive behavior or action on meaning and purpose levels, which often contrasts with reason, wisdom, and reality of individuals' daily lives.
- c. Social action which is directed by values: It indicates the action or behavior that comes out of ethics and religious aesthetic values of behavior. Such values include some commands and demands that governs the action; therefore, the ethical values may become the drivers of human actions and behaviors.
- d. Social act that is directed by the mind: It indicates the action or behavior which comes out of mind, wisdom, logic, and consciousness as to issues and problems, and it arises from the self that reflects the reality of social life and the outer world of the individuals. However, Weber divided social act directed by mind into three types in terms of meaning and purpose (El- Hassan (2010, p274-277) as follows:
  1. Mental social act with non-mental meaning and mental purpose: It means an action with moral meaning that is consistent and correspondent with the ethics and social teachings; however, such action's purpose contradicts with these ethics and teachings.
  2. Mental social action with non-mental meaning and mental purpose end: It means an action with immoral meaning that isn't consistent and correspondent with the ethics and social teachings hence such action's purpose is moral and corresponds with such ethics and teachings

Mental social action with mental meaning and mental purpose: It means the ideal pattern of social action that is not bias thus such action's meaning and purpose correspond with the ethics and social teachings.

Ismail (n. d., p392) pointed out that Weber determined the relationship between values and social action in terms of the behavior. Such behavior comes out principally to achieve a particular social value, since the individual practices his/her behavior on the basis of religious and aesthetic values, such as loyalty, faithfulness, duty, and honor, which are considered socially desirable values that the actor used to direct his/ her social action.

The religious value imposes certain patterns of behavior that influences the actor through stressing commands or through imposing some demands that the individual has to accept. Ismail confirmed that Weber's efforts reflect an obvious interest in the values system as a driver of the social action. The absolute values are the drivers that determine a given style or form a behavior, including some commands that governs human behavior in a pressing way, or includes some demands that the individual has to implement.

Other authors see Weber's endeavors differently. Weber attempted to give a social meaning to the concept of persona, avoiding to give it a psychological interpretation (Abdul Jawad, 2002). Meanwhile, Weber sees the social act theory as a cornerstone to the relationship of individual and community. However, Weber didn't deny the importance of social institutions such as family, school... etc., in impacting the behaviors and actions of individuals, contending that understanding meanings and concepts that the individuals encounter in their social life is more important than what physically drives such individuals to perform certain actions.

Although the personal action is a particular individual trait, Weber claimed that the actor could to make any generalizations concerning his/her action, because in reality there are common social behaviors that the individual may act accordingly in a rational, emotional, or ideal way. Abdul Jawad (2002, 153) stated that Weber attempted to change the concept of inspirational persona from a religious aspect to human life in general in terms of social context. Individuals have the ability to take a mental attitude regarding the reasonable selection of different sets of values, and they can lead their actions according to such selection, which makes the personality sublime its instinctive nature, which Weber believed is the core of the social persona.

### 3. Previous Studies

Although the issue of values attracts the attention of numerous researchers in the field of social science because of its importance in the individuals' life and society; moreover, its relation to many aspects of life, studying moral values and their relationship to social action, especially in Arab societies, still needs more attention and dedication. The following represent the previous relevant topics to the present study:

1. The results of previous studies differs in clarifying the relationship between moral values and gender. Many studies agree that there are differences in religious values in terms of gender variable and consented on the statistical significance in favor of females in most of such studies. For example, Agha and Nassar (2008) referred to a statistical significance differences attributable to gender in favor of females in strengthening ethical values. Moreover, Boumaazh (2006) stated that the majority of the researched people indicated that their use of the media helped them adhere to values more strongly. However, the females are more convinced than males with the role of the media in helping them adhere to values, such as ambition, piety, education, and scientists, respect, democracy, and justice values. Murtaja (2004) concluded that differences exists among high school students' practices of moral values in terms of gender variable, which were in favor of female students. Abu Dof and Mustafa (2000) pointed out that there are differences between genders in certain moral values in favor of females. In addition, Abualim (1999) stated that variances exists among the faculty of Shariiaa students' estimation of moral values in terms of gender variable, which were in favor of females. Furthermore, Some English studies are consistent with such Arabic Studies that tackled the differences in personal values between genders, nonetheless, such studies differed in the direction of significance, which was in favor of males (i.e., George et al., 2008). Emma and Hollin (1998) stated that deviant males moral thinking are mentally weaker than females, and such weakness is related to their deviant behavior. Many Arabic Studies found out that there were no statistical differences in moral values attributed to gender variable. For instance, Al-Essa (2009) argued that there are no statistically significant differences in response rates of the study sample in terms of gender variable. Abu Elshwashy (2007) also pointed out there was a lack of substantial statistical differences between males and females in terms of moral values. In addition, Elagz (2007) claimed that there were no statistical significant differences in the responses of students as to the role of the university in developing values in terms of gender factor.
2. The previous studies differed in clarifying the relationship between moral values and the place of residency. For example, Elmasry and Alzanen (2001) indicated that the place of residency variable did not impact the knowledge level of the Palestinian university students of the social values in Islam. In the same vein, Al-Agez (2007) found that there were no statistical significant differences in the responses of students as to the role of the university in the development of values, which were attributed to the region variable. Nevitte and Christopher (2006) confirmed that the behavior of communities plays an important role in directing the dynamics of certain values such as individuality. J0h and Tong-no (2002) confirmed that the impact of globalization on moral education in different regions of Korea is variable and changeable.
3. The previous studies differed in clarifying the relationship between moral values and academic level.

- Many studies indicated that there were statistical significance differences in moral values and some forms of behavior in terms of academic level variable, and most of such studies agreed that the direction of the significance pointed to higher study levels. For example, Al-Agez (2007) revealed the differences in the responses of students to what the most important values, which the Islamic University developed with students, were attributable to the academic level variable in favor to the higher academic levels (3, 4, and 5). Abu shawashy (2007) argued that the significance differences between the first and fourth levels of university students in their responses to the paragraphs that embody moral values, honesty, integrity, cooperation, and responsibility, were in favor of the fourth-year students. Abu Dof and Mustafa (2000) found differences in moral values in terms of academic level, and were in favor of the fourth year. Abualim (1999) claimed that there were differences in assessing the acquisition of moral values among El- Shariaa faculty students in terms of academic level variable. The results were in favor of the fourth year students. To the contrary, some studies, such as Zaki (2012), revealed that there were no differences can be attributed to the variable of the academic level.
4. The results of previous studies differs in clarifying the relationship between moral values and academic specialization. Some studies revealed differences in responses in terms of academic specialization. Zaki (2012) found significant differences in results in favor of the practical colleges, whereas Al-Agez (2007) found the same results in forensic colleges, as well as Al-Masrey and Za'anin (2001) discovered similar results among students of the Islamic University. However, some studies, such as of Al-Essa (2009); Abu Dof and Mustafa (2000); Makrom (1994); and Murtaja (2004), found that there're no statistical significance differences in the response rates of the study sample in terms of academic specialization.
  5. Numerous English studies examined the relationship between moral values and certain forms of behavior. For example, Francis et al. (2008) found a relationship between Islam and moral values with university students. In the same vein, Barnett and Valentine (2003) study indicated that the code of ethics may lead to higher levels of commitment. Therefore, it was evident that organizations, which have strong code of ethics, help to have example moral figures. Similarly, Jacob et al. (2010) stated that there is a relation between the nature of values and political affiliation. For example, there is a relationship between the value of equality and the liberal politics, and the value of politeness and conservative party traditions and customs. Oriaro (2006) pointed out that there is a lack in the practice of the religious ethics of the teenager students in religious schools in terms of family and social factors, which play an important role. Moreover, Brugman and Aleva (2004) stated that the improvement of the ethics environment about schools and correctional facilities leads to reducing offensive behaviors towards society among deviant teenagers.
  6. The results of all the previous studies refer to a discrepancy on all the variables that were under research. Therefore, it is imperative to re-examine the relationship between moral values and social action in terms of the following variables: gender, residency, academic level, and academic specialization to support or refute their results.
  7. To the researcher's best knowledge, there are no Arabic social studies tackled the relationship between moral values and social action. Many Arabic studies concentrated on measuring, classifying and improving values without considering their relationship with the associated social action, i.e., Al-Agez (2007); Aissa (2009); Abu Dof and Mustafa (2000); Makroom (1994). For this reasons, the researcher is keen to study such relationship.
  8. There are some Arabic studies, however, dealt with the influence of certain social factors on moral or religious values, such as Boumaazh (2006); Al-Agez (2007); and Al-Masrey and Za'anin (2001). However, none of these studies focuses on the relationship between moral values and their embodied social actions.
  9. Some English and Arabic studies dealt with the influence of moral values on some socially accepted or rejected behaviors that deviate value under study. For example, Zaki (2012)'s behavioral discipline; Rahaly (2008)'s Muslim Scout members; Abu Shawashy (2007)'s representation of values in the university student; Mohamed (2004)'s religion and the parental system relationship in the Islamic community; Najman (1998)'s religious commitment and balance in lifestyle, or Roy (2008)'s adherence to the religious values and beliefs and their impact on strengthening one's self to resist behaviors which are deviant from religious values, such as homosexuality. The present study focuses on social actions which embody the values in question.
  10. Although there are many statistical methods of values in both Arabic and English levels, the researcher doesn't reach a measurement to the social actions in question, which are reflected in everyday life situations and related to moral values in question. However, this simply required two scales: One for the moral values and the other for the related social action.



#### 4. Hypotheses of the Study

1. There is a positive correlative relationship between moral values and social action among students in terms of gender variable (male/ female).
2. There is a positive correlative between moral values and social action among students in terms of the place of residence variable (urban/ rural).
3. There is a positive correlation between moral values and social action among students in terms of Academic level variable (1-4/ and 5-8).
4. There is a positive correlation between moral values and social act among students in terms of academic specialization variable (Islamic Culture, Literary Colleges, Engineering and Health Colleges).

#### 5. Methodology of the Study

The present study adopted the descriptive approach, as such approach can elucidate the relationship between variables and can be used to probe the study's hypotheses and to clarify the nature of the relationship between its variables, according to the differences between categories in question separately.

##### 5.1 The Study Sample and the Community

The study relies on purposive sample, which is among the non-probability samples. It's been chosen from the community of males and females students of King Abdulaziz University in Jeddah, from different fields including: (Islamic culture, some literary colleges and some engineering and health colleges). The study tools are applied to the total number reached (360) Single distributed according to the following variables: Gender (180) Single for each gender (male - female), place of residency (293) Single for urban residents, (67) Single for the rural residents, academic level (180) Single for both levels (1-4 - 5-8), and academic field (120) Single for each of the following fields (Islamic culture, literary colleges, and engineering and health colleges).

##### 5.2 Tools of the Study

###### 5.2.1 The Questionnaire form (developed by the researcher)

Such questionnaire has been developed to collect certain demographic data about students in classifying the sample and determining the required variables for measuring the required relationships to achieve the objectives of the study. The questionnaire consists of (4) Closed questions, e.g., gender, place of birth, academic level, and academic specialization.

###### 5.2.2 Moral Values Scale (developed by the researcher)

Such scale was developed to measure the Islamic moral values of students, it consists of various statements, 48 in total. These statements are intended to measure 9 religious values, as follows: 5 of which to measure each of the following values: Polite speech, fidelity, education, cooperation, and honesty. Another 4 statements to measure the values of modesty and gratitude, 8 statements to measure the value of mercy, and the final 7 statements to measure the value of humility (humbleness). The responses to all of such statements are recorded through a scale graded by three points (yes - I do not know - No) and take marks (3-2-1) and can obtain a total score for each value separately, and also a total score of the whole scale through algebraic combination.

###### 5.2.3 Social Act Scale (Developed by the researcher)

Such scale is designed to measure the social behavior that embodies the same values that are measured on the religious values scale of students. It consists of a number of situations, 46 in total. The situations are as follows: 5 of which for the values of 'polite speech, sincerity, modesty, education, and cooperation. 7 situations for the values of mercy, and modesty. And finally 3 situations for the value of gratitude and 4 situations for the value of honesty. The responses of all of these statements are recorded through graded scale that consists of three points (Yes - I do not know - No). Responses take grades (3- 2 - 1) and total score can be obtained for each value separately, and also a total score of the whole scale through algebraic combination..

##### 5.3 Validity and Reliability Procedures of Data Collection Tools

The validity and reliability of data collection tools were verified in several ways:

**Firstly**, a group of honest specialists in sociology, psychology, and social statistics proofread the questionnaire form and the two scales to make sure it covers the statements to the situations and values of the present study, and to ensure that the situations expresses the actual actions, which each value reflects, as well as to ensure the validity and accuracy of statements and situations together. In the light of the proposals of the arbitrators, certain statements and situations are excluded, and some statements and situations were added to serve the objectives of the study. The situations and statements, which were agreed by 80% of arbitrators, are retained on the two scales with its final designed form.

**Secondly**, the internal consistency has been verified through calculating the correlation coefficient between the score of the sub-statements that forms the value and the total scores of the value on the scale of religious values, and calculating the correlation coefficient between the extent of each situation of the sub- situations that forms the behavior and the total score that express each value on the social act scale. The results reveal that the

majority of statements in the moral values scale, and the situations in the social act scale are statistically significant, e.g., both scales have a high degree of internal consistency.

**Thirdly**, the consistency by using 'Coronbach's Alpha coefficient' by the statistical programs package (SPSS), the coefficient of reliability for religious values scale is (0.7188), consistency coefficient for the social act scale is (0.7205), which is high thus statistically acceptable reliability coefficient.

**Fourthly**, the stability of re-application through applying two scales on a scoping sample of students, which reached 25 values. After fifteen days, the scales are re-applied again and differences in the re-application of the two measurements were calculated. Results revealed that there are no significant differences among the majority of moral values and embodied social acts, which means that both scales have a high degree of consistency.

#### 5.4 Variables of the Study

- a. The independent variables: (type, place of residency, level of study, academic specialization).
- b. The dependent Variables: (moral values with its nine components: polite speech, fidelity, modesty, compassion, humility (humbleness), appreciation, Education, cooperation, trustworthiness, and social act for the such values).

#### 5.5 Statistical Methods Used in the Study

- a. Mean, Standard Deviation, and T-Test (T) to determine the differences in re-application of moral values and social action standards.
- b. Pearson Correlation Factors for extracting the results of the internal consistency of the scale of moral values phrases and social act attitudes through their association with the total of both values and acts, and to test the study hypotheses.

### 6. Results

**Firstly**, to validate whether the first hypothesis is correct or otherwise, Pearson Correlation is used to verify the correlation between grades of the male and female students of the research sample obtained in each component of the moral values and its total score, as well as all the components of the embodied social acts values and its total value. The following are the results that have been reached in this regard.

Table 1 reflects the following:

- There is a positive correlation between the perspective of moral values, e.g., (polite speech modesty, education, cooperation representing total of values) and its embodied social act in the female sample, hence confined such to the value of 'cooperation' in the male sample, indicating that there is a correlation and congruence between such values and embodied social act more clearly in female sample.
- There is a negative correlation between the representation of 'fidelity' value and its embodied social act in males sample, indicating that there is a discrepancy between the representation of these values and its embodied social act. It also refers to the scarcity of its application in reality, as it is restricted to a single value out from nine values for males and it has no representation in female sample.
- There is no correlation between the representation of moral values of 'polite speech, modesty, mercy, humility (humbleness), appreciation, education, trust, and the total of values', and their embodied social act in male sample, as well as the values of 'fidelity, compassion, humility (humbleness), and appreciation' in female sample, indicating that there is separation and lack of correlation between such values and embodied social acts in both genders.
- These results, in general, indicate a high level of compatibility and correlation between moral values and embodied social acts in female sample in most values and the total, while there is a disconnection and lack of correlation between most represented values and their embodied social acts in both genders. This implies that the first hypothesis partially comes true.
- The present study results in general are consistent with several results and findings of previous studies such as the studies of Agha and Nassar, (2008); Boumaazh (2006); Murtaja, (2004); Abu Dof and Mustafa, (2000); and Abualim, (1999), which all found a difference in social values or in certain social acts embodied, which was in favor of females. On the other hand, these results are inconsistent with other studies such as Geore Lan, and He Zhang (2008); Emma J. Palmer, Clive R. Hollin (1998), which found a difference between the genders with a significant direction, which was in favor of males, as well as studies conducted by Issa, (2009), Abu El-Shawashi, (2007), and El-agez, (2007), which found no differences that are statistically significant in moral values attributable to gender variable.

The researcher, however, believes that this result can be interpreted in double perspectives: The first is that there is a positive correlation between the perception of moral values in (polite speech, modesty, education, cooperation - sum of values) and their embodied social acts in female sample based on the following issues:

1. What Weber confirmed in terms of the absolute values, which are directed to the pattern of action and includes certain commands that governs human behavior in a stressful way, or may dictate certain demands, for which people are forced to perform. In applying this issue to the reality of females within

the Saudi society, it is obvious that females are more vulnerable to such compelling commands of actions and behaviors because of the social and cultural structure of a patriarchal society, which gives males more behavioral maneuverability that is to a great extent denied for female behaviors, which help greatly ensure a compatibility between the perception of Islamic moral values, which females have been actually applying due to the demands of the moral patterns of society.

2. What Weber means by the concept of 'understanding' of meaning's cultural patterns. According to this concept and through the process of socialization, females attain meanings that support their acceptance to a strict-social-control on act selections which corresponds to Islamic moral values according to the results thereof, hence making them most acceptable to this commitment.
3. Weber's idea about the patterns of specific acts with conditioned criteria, such as different or similar social roles and concurrent social relations with behavior. On monitoring the effect of such criteria on both genders' behavior within the Saudi society, the present study found an apparent disparity of accepting the moral model of the nature of the roles and relationships of both gender, which contribute to create the social conditions that governs the pattern of the relationship between certain values and practices among females. Such values are governed by taboos, which play an important role in directing such relationship to certain codes of ethics, thus if females goes off the hock they expose themselves to a harsh reprimand or disciplinary measures. On the other hand, the same values are mounted among males and the result, as the research found, is logical – especially most values, which have already associated with females positively, were in this context socially desirable for males (such as polite speech, modesty, mercy, humility (humbleness), gratitude, and education).

However, the social ruling of these values for females may not be as mandatory as for males, such as the value of modesty that may be understood as a lack of courage, or the values of humility (humbleness) and appreciation that might be understood as detracting of respect or status. Therefore, the result indicate that there is no relationship between such values and their physical actions in the males sample, and the relationship was limited to the value of 'cooperation' that is socially desirable among males.

For the second part of the result, there is no correlation between values and acts within many shared values between both genders, such as fidelity, mercy, humility (humbleness) and appreciation. This can be interpreted in light of the of Saudi society's nature, which is a product of the value system agreement that represents the Islamic model, which is socially desired for both genders. This contributes to shape up the reality of general moral agreement that form the bases of consensus among members of the society and forms the platform of common social unity, regardless of the obligation to adopt Islamic values or otherwise, for which the customs and traditions, or social changes may have negative cultural role in the actual practicing of some of such values.

**Secondly**, To validate whether the second hypothesis is correct or otherwise, Pearson Correlation variable used to verify correlation between urban students' grades and rural inhabitants in each moral component of the values and its total grade, obtained in research sample, as well as each component of the physical social act and its total grade. The following represents the results reached in this regard.



Table 1. The relationship between moral values and social act according to gender variable.

Social Values	Gender	Polite Speech	Sincerity	Modesty	Mercy	Humility	Thanksgiving	Education	Cooperation	Honesty	Total
Social Action Embodied											
Polite Speech	Males	,083	,-098	,093	,198•	,155	,077	,-034	,049	,-041	,106
	Females	,259:	,010	,047	,171•	,215	,067	,266:	,192•	,161•	,327:
Sincerity	Males	,046	,-243	,048	,087	,-029	,178•	,047	,106	,000	,007
	Females	,204*	,040	,094	,257:	,118	,-047	,311:	,196•	,-032	,288:
Modesty	Males	,-019	,-144	,036	,045	,134	,185•	,030	,154	,058	,074
	Females	,-086	,110	,307:	,249:	,135	,247:	,196•	,295:	,355:	,369:
Mercy	Males	,-043	,034	,-019	,-071	,-078	,-052	,146	,086	,094	,019
	Females	,030	,252:	,163•	,136	,169•	,242:	,168•	,235:	,171•	,347•
Humility	Males	,148	,-171•	,030	,-059	,-001	,096	,58	,-103	,006	,021
	Females	,013	,174•	,-030	,031	,140	,-107	,000	,-038	,-084	,069
Thanksgiving	Males	,-136	,086	,-025	,-032	,-187•	,100	,005	,-001	,144	,-041
	Females	,284 :	,-174•	,132	,336:	,223:	,038	,460:	,226:	,185•	,383:
Education	Males	,-058	,-015	,045	,048	,034	,025	,120	,080	,121	,080
	Females	,363 :	,046	,146	,226	,204•	,128	,355:	,168•	,18:	,425:
Cooperation	Males	,-022	,-093	,059	,083	,096	,091	,050	,183•	,202•	,118
	Females	,006	,001	,289:	,-037	,155	,172•	,-032	,215:	,110	,166•
Honesty	Males	,-165•	,012	,-058	,-046	,-131	,-081	,-004	,026	,020	,-104
	Females	,199•	,005	,077	,067	,-002	,-017	,370:	,077	,139	,218:
Total	Males	,-052	,-159	,036	,024	,-018	,144	,126	,208•	,164•	,054
	Females	,222:	,126	,257:	,284:	,262:	,146	,404:	,306:	,218*	,513:

N = 180 0 function at level (.05) 00 function at level (.01)

Table 2 illustrates the followings:

- There is a positive correlation between the representation of moral values in 'polite speech, education, cooperation, and the total of values', and social act shown in rural community, whereas the relationship is limited to the value of education with urban populations, indicating a correlation and congruence between these values as representations and social acts which are shown more clearly rural persons.
- There is an unessential negative correlation between the representation of fidelity values and its embodied social acts in rural populations. This refers to the discrepancy between the representation of such values and their embodied social acts. Moreover, refers to the scarcity of this reality, as it is restricted to a single value out of nine values in rural populations, which is totally absent within urban inhabitants.
- There is no correlation between the representations of the values of 'modesty, mercy, humility (humbleness), appreciation, honesty, and its embodied social acts in both rural and urban populations. However, the urban mounts in the values of polite speech, cooperation, and the total of values. This refers to the contrast between the representation of these values and their embodied social acts in both rural and urban.
- The results indicate in general a high level of compatibility and correlation between the representation of moral values and their embodied social acts in the rural sample on many values and the total, whereas there is a disconnection and lack of correlation between the representation of many values and their embodied social deeds in the urban population, indicating that the second hypothesis to certain extent is true.
- These results are consistent in general with Nevitte, Neil; Cochrane, Christopher, (2006)'s study that found the behavior of communities plays an essential role in directing the dynamics of some of the values, as well as with Joh and Tong-no (2002)'s in what it found that the effect and the impact of globalization on moral education in different regions of Korea is variant. However, the present study results are not consistent with certain previous studies, namely El-agez, (2007)'s study, which contends that there is statistically significant differences in the responses of students to the role of the university in the development of values that are attributed to the factor of region, as well as the study conducted by Al-Masrey and Za'anin (2001), which indicates that the place of residency variable doesn't affect the level of Palestinian university students in learning social values of Islam.
- The researcher believes that this result can be interpreted in light of Max Weber's contentions:
  1. The idea of distinguishing patterns of meaning, specifically the level of realism of the intended act - social standard level- which means the social foundation that directs persons in moral selection process of the technical person, where the process selection is associated with social circumstances that dictates the acts. By

interpreting the previous results from this perspective, we find that rural students are the most ideal of this pattern of meanings. Therefore, the present study found a positive relationship between values, such as polite speech, education, cooperation, and the total of values, which are considered very important values in the rural traditional community and social act to rural population, whereas such relationship was not found among urban inhabitants, in which the value of 'education' was exceptional and was at a higher level of significance than rural population sample.

2. The idea of social act-oriented tradition pattern (originated social act of customs and traditions), which often corresponds with traditional social controls, which individuals are accustomed to and the community approved. This means that originated social act of customs and traditions has a purpose the doer means; namely the harmonizing and consistency with the socially desirable values, for which the doer is directed and subjected to according to a given pattern of behavior. Since the values mentioned in the result are top priority values in the rural community and the value of 'education' is the first priority value among rural population, the relationship was a positive correlation between value and act according to the desirability and approval of each community.

**Thirdly:** To validate whether the third hypothesis is correct or otherwise, 'Pearson Correlation' used to verify the correlation between grades the students obtained in levels from 1 to 4 and the students in the levels from 5 to 8 in the research sample in each component of the values and their total represented degree. The following are the results that have been reached in this regard.

Table 2. The relationship between moral values and social act, according to place of residence variable.

Values Act	of Residence	Sp	Fidelity	Modesty	Mercy	Humility	Thanksgiving	Cooperation	Honesty	Total	
Polite Speech	City	,126	-,031	,069	,158•	,153•	,110	,75	178•	,079	,194••
	Village	,382••	-,087	,041	,281•	,259•	-,097	,267•	,125	-,071	,260•
Fidelity	City	,098	,062	,152•	,152	,053	,100•	,166•	,193••	,007	,173•
	Village	,242•	-,261•	-,189	,232	,001	-,056	,218	,011	-,124	,015
Modesty	City	-,044	,048	,080	,136	,071	,197••	,109	,173•	,223:	,189:
	Village	,041	-,248	,226	,075	,211	,113	,048	,176	,095	,120
Mercy	City	,033	,162:	,013	,064	,018	,080	,171•	,092	,121	,177•
	Village	-,156	-,048	,192	-,094	,082	,099	,056	,317•	,149	,114
Humility	City	,016	,115	,025	-,040	,061	,003	-,065	,015	,028	,033
	Village	,308•	-,250•	-,124	,125	,116	-,122	,401:	,013	-,121	,101
Thanksgiving	City	,013	-,036	,139•	,172•	,039	,130	,245:	,168•	,199:	,212:
	Village	,396:	-,189	-,128	,195	,126	-,213	,333:	,032	-,018	,162
Education	City	,183:	,103	,093	,171•	,112	,165•	,234••	,136	,185:	,304:
	Village	,164	-,296•	,111	,056	,171	-,274•	,318•	,090	-,025	,102
Cooperation	City	,005	,012	,050	,052	037•	,084	-,007	,111	,138•	,089
	Village	-,006	-,229	,383••	-,047	,324	,224	,130	,349:	,188	,277•
Honesty	City	-,018	,036	,013	,001	-,138•	-,025	,201:	,017	,101	,039
	Village	,162	-,070	,009	,041	,144	-,124	,147	,144	,009	,136
Total	City	,067	,102	,126	,161•	,066	,173•	,230:	,211:	,213••	,281••
	Village	,216	-,342:	,128	,113	,256•	-,044	,335:	,263•	-,004	,220

N city = 293 N village= 670 function at level (.05) 00 function at level (.01)

Table 3 depicts the followings:

- There is a positive correlation between ethical representation of values in (polite speech, modesty, education, cooperation, and the total of the values), and their embodied social acts of the students in the academic levels 1 to 4, whereas this relationship is limited to the value of 'education' to the students in academic levels 5 to 8. This refers to the correlation and congruence between such values as a representation and their embodied social acts more clearly than students in academic levels from 1 to 4.
- There is a negative correlation between the representation of 'fidelity' value and its embodied social act with students at academic levels 1 to 4, which refers to the discrepancy between the representation of this value and its embodied social act, and which also refers to the scarcity of this happening because it is confined to one value out of nine with students at the academic levels 1 to 4, and it is absent completely with students at the school levels 5 to 8.
- There is no correlation between the representation of the values of (mercy, humility (humbleness), appreciation and trust) and their embodied social acts with students in levels 1-4 and levels 5-8. In addition, students in levels 5-8 mounts on the values of (polite speech, fidelity, modesty, cooperation and the total of values). This refers to a discrepancy between the perception of such values and their embodied social acts

- with the students in both levels 1-4 and 5-8.
- The results in general indicate high level of compatibility and correlation between the representation of moral values and their embodied social acts in levels 1 to 4 on many values and the total, whereas there is a disconnection and lack of correlation between the representation of many values and their embodied social acts in levels 5 to 8, indicating that the second hypothesis is true to certain extent.
  - The present study results, in general, are consistent with several findings of previous studies' results that found value differences and some forms of behavior were due to the study level variable, such as studies conducted Abu El-Shawashi (2007); El-agez (2007), Abu Dof and Mostafa (2000); Abu Aleem (1999). However, the results of present are inconsistent with such previous studies in terms of the direction of significance, which most previous studies have concurred that it is to the upper grade levels, whereas the results of the present study indicate that such significance is in favor of lower grade levels. Moreover, the present study results differs from the results of Zaki (2012), which revealed no statistically significant differences in the study sample responses to behavioral discipline for the staff members of the study level of the students.
  - The researcher believes that this result can be interpreted in light of "Max Weber" social person, and his emphasis on understanding the meanings that individuals attain in their social life as more important than just what drives them to act according to a certain behavior. To Weber, although the individual act is a unique experience, the actor or the doer is able to reach generalizations and identifies priorities of selection for a particular act according to what is common in social reality. Attempting to understand the nature of Saudi personality in the light of this idea, we found that it is based primarily on the Islamic religion as a referential frame specific to the nature of moral values and its embodied social traits. Accordingly, it becomes acceptable to form Saudi personality of religious models due to social desirability through socialization process. Therefore, the priority for choosing a particular act is predetermined by this structure of personality, especially in early school years in which the student is influenced by moral values adopted by the society in which they grew up, where it was not clear enough the impact of the systems and policies that determines the behavior of students in the university community.

**Fourthly**, to validate whether the fourth hypothesis is correct or otherwise, Pearson Correlation was used to verify the correlation between grades the male students in academic specialization (Islamic culture, colleges of Arts, Engineering, and Health) of the research sample obtained in each component of the moral values and its total score, including all the components of the embodied social acts values and its total value. The following table reflects the results that have been attained in this regard.

Table 3. The relationship between religious values and social act according to the level of education.

Moral Values	Level	Polite Speech	Fidelity	Modesty	Mercy	Humiliation	Thanksgiving	Education	Cooperation	Honesty	Total
Social Act	1-4	,260**	,-091	,-016	,164•	,165•	,029	,121	,045	,053	,192•
	5-8	,078	,-041	,139	,195•	,188•	,111	,094	,171•	,052	,208:
Fidelity	1-4	,158	,-178•	,-020	,224:	,138	,017	,235:	,220:	,-049	,190•
	5-8	,087	,-068	,164•	,100	,-049	,143	,110	,080	,026	,095
Modesty	1-4	,-059	,-023	,199•	,072	,132	,228:	,068	,198•	,204•	,200•
	5-8	,-029	,-003	,092	,184	,100	,158	,105	,179•	,122	,174•
Mercy	1-4	,-088	,170•	,025	,012	,043	,054	,138	,161	,078	,127
	5-8	,074	,062	,067	,016	,025	,080	,163•	,125	,171	,167•
Humility	1-4	,125	,135	,-092	,-036	,021	,-127	,031	,-108	,-114	,-005
	5-8	,007	,-038	,077	,027	,124	,111	,014	,132	,033	,091
Thanksgiving	1-4	,076	,-115	,013	,229:	,024	,034	,258:	,232:	,197•	,217:
	5-8	,096	,-039	,116	,121	,073	,103	,273	,032	,127	,188
Education	1-4	,109	,-032	,133	,162•	,114	,115	,301:	,269:	,167•	,301:
	5-8	,235:	,044	,067	,130	,135	,042	,200•	,008	,137	,242:
Cooperation	1-4	,-064	,-078	,203•	,-016	,088	,145	,009	,158	,178•	,111
	5-8	,046	,-029	,082	,077	,124	,072	,015	,189•	,101	,136
Honesty	1-4	,030	,-032	,-040	,046	,-122	,-058	,164•	,091	,029	,027
	5-8	,010	,049	,079	,-033	,-005	,-027	,215:	,012	,153	,106
Total	1-4	,054	,-025	,104	,146	,110	,102	,262:	,278:	,151	,263:
	5-8	,115	,-003	,165•	,143	,120	,160•	,229:	,184•	,194•	,268:

N = 180 0 function at level (.05) 00function at level (.01)

Table 4 shows the following:

- There is a positive correlation between moral values representation in (polite speech, education, the total of

- values) and their embodied social acts with students in Islamic culture division, while this relationship refers to the values of 'cooperation and some of the values' with the students in literary colleges, and refers to the value of (education, and the total of the values) with the students in engineering and medicine colleges, which refers to the correlation and congruence between such values as representation and their embodied social acts among students in different disciplines.
- There is a negative correlation between the value 'fidelity' as conception and physical social acts with students in engineering and medicine colleges, which refers that there is a discrepancy between the perception of such values and physical social acts, moreover, refers to the scarcity of this fact, because it is confined to a single value out of nine among students in engineering and medicine colleges, and is absent completely at Islamic culture and literary colleges.
  - There is no correlation between the conception of the values (modesty, compassion, humility (humbleness), appreciation, and trust) and their physical social acts with students in different disciplines, indicating a mismatch between the perception of such values and their physical social acts with students in all divisions of education.
  - These results, in general, prove that there is correlation between moral values and acts with students at Islamic culture as to values (polite speech, education, and the total of values) and with literary college students as to values (cooperation, the total of values), with students in engineering and hygienic on values of (education and the total of the values), which refers that the fourth hypothesis is true to certain extent.
  - The present study results, in general, are consistent with findings of previous studies that found value differences and certain forms of behavior that were due to academic specialization variable in result significance direction difference, which was in favor of practical colleges; Zaki (2012)'s, and El-agez (2007)'s study in Law colleges, Alzanin and El-Masry (2001)'s study in Islamic university students. However, the present study results are consistent with Issa (2009); Abu Dof and Mustafa (2000); and Makrom (1994); and Murtaja (2004), which indicate that there are no statistically significant differences in response rates of the study sample in moral values or behaviors can be attributed to such variable.
  - The researcher believes that this result can be interpreted in light of Max Weber's contention act or behavior expectation through social role. To Weber, knowing the individual social role helps to anticipate his/her daily doings through knowing the relationship between social role and action. In doing so, it is possible to understand the positive correlation between the representation of values, such as polite talking, education, and total values, and its embodied social act with students studying Islamic culture, as an important value and its relationship with the anticipated role of such students who shall join the educational sector and devote themselves to Call to God.
  - Whereas this relationship was on the value of 'cooperation and total values with students in literary divisions, which rely mainly on field and social work, it was on the value of education and total values' with students in engineering and medical colleges in which education is associated with academic and professional excellence in Saudi society, and which are limited to students excelling in various study phases.

Table 4. The relationship between moral values and social act in terms of academic specialization.

Social Values	ad e mi c Sp eci ali za tio	e Sp	de lit	od est	M er cv	mi lia	nk sgi	du ca tio	pe ra	on est	To tal
Polite Speech	Islamic Culture	,305:	,- 007	,264:	,326:	,272:	,121	,126	,289:	,147	,384:
	Literary Colleges	,127	,002	,062	,135	,189	,071	,111	,084	,024	,212•
	Engineering and Health	,043	,-081	,- 063	,158	,- 008	,127	,- 028	,002	,- 023	,001
Fidelity	Islamic Culture	,061	,- 075	,166	,172	,114	,172	,146	,181	,- 053	,159
	Literary Colleges	,089	,014	,- 125	,125	,007	,- 075	,- 120	,- 038	,- 062	,040
	Engineering and Health	,176	,-239•	,171	,246•	,- 043	,181	,215.	,290:	,044	,169
Modesty	Islamic Culture	,- 002	,- 055	,120	,130	,089	,- 007	,107	,172	,035	,122
	Literary Colleges	,- 155	,040	,271	,125	,145	,330:	,195.	,372:	,383:	,372:
	Engineering and Health	,010	,- 029	,041	,107	,104	,244.	,- 032	,055	,062	,087
Mercy	Islamic Culture	,- 160	,144	,053	,- 028	,- 008	,- 016	,198.	,114	,025	,072
	Literary Colleges	,030	,245.	,- 011	,010	,014	,101	,048	,128	,141	,166
	Engineering and Health	,105	,002	,142	,083	,154	,110	,257:	,199.	,206.	,267:
Humiliation	Islamic Culture	,050	,- 006	,140	,153	,- 019	,- 006	,- 142	,234.	,105	,152
	Literary Colleges	,149	,011	,- 269:	,- 008	,103	,103	,- 056	,- 157	,- 189	,- 087
	Engineering and Health	,012	,085	,123	,- 157	,171	,107	,- 040	,- 017	,- 013	,074
Thanksgiving	Islamic Culture	,127	,- 178	,118	,185	,028	,006	,260:	,091	,117	,160
	Literary Colleges	,- 041	,085	,008	,228.	,- 006	,115	,223.	,070	,151	,206.
	Engineering and Health	,157	,- 071	,075	,125	,135	,086	,345:	,212.	,282:	,274:
Education	Islamic Culture	,246:	,- 086	,124	,117	,138	,089	,312:	,160	,183	,277:
	Literary Colleges	,171	,048	,- 028	,155	,- 018	,076	,087	,039	,- 013	,132
	Engineering and Health	,083	,- 010	,195.	,188	,193	,052	,264:	,189	,256:	,306:
Cooperation	Islamic Culture	,047	,- 050	,112	,080	,103	,- 50	,032	,138	,125	,114
	Literary Colleges	,- 112	,054	,187	,- 060	,168	,183	,- 003	,288:	,159	,179
	Engineering and Health	,010	,- 149	,129	,075	,046	,181	,- 013	,113	,166	,055
Honesty	Islamic Culture	,- 021	,031	,- 024	,- 075	,- 046	,- 059	,115	,052	,000	,004
	Literary Colleges	,027	,060	,- 167	,027	,- 114	,- 084	,180	,- 019	,054	,001
	Engineering and Health	,018	,- 119	,168	,073	,- 078	,- 091	,265:	,108	,137	,086
Total	Islamic Culture	,058	,- 046	,185	,161	0,093	,029	,286:	,266:	,114	,234.
	Literary Colleges	,038	,153	,- 018	,133	,091	,148	,178	,188	,163	,261:
	Engineering and Health	,115	,- 111	,217.	,158	,143	,197.	,241•	,238•	,215•	,268:

N= 120 0 function at level (.05) 00 function at level (.01)

## 7. Conclusion

**Firstly**, the present study found that there is a high level of compatibility and correlation between moral values as concepts and their social action embodied in the sample of female values (i.e., polite speech, modesty, education, cooperation, and total of values), whereas there is a disconnection and lack of correlation between the perception of the remaining values in question and social acts with both genders, indicating a correlation and congruence between the representation of values and their embodied social acts more clearly in the female sample.

**Secondly**, it is evident that there is a high level of compatibility and correlation between moral values as concepts and their social action embodied in the sample of rural community's values (i.e., polite speech, education, cooperation, and total of values). This relationship was limited to 'education value' in urban population, whereas there was no correlation between values of modesty, mercy, humility, appreciation, honesty, and their embodied social acts with both rural and urban communities, which also mounted on values of polite speech, cooperation and total of values, indicating a correlation and congruence between the representation of values and their embodied social acts more clearly in the rural community.

**Thirdly**, it is conspicuous that there is a high level of compatibility and correlation between moral values as concepts and their social action embodied in the values of 'polite speech, education and total of values with .....?? and their embodied social acts in academic level 1-4, whereas it was limited to the value of 'education' with students in academic level 5-8, indicating a correlation and congruence between the representation of values and their embodied social acts more clearly in the 1-4 level students.

**Fourthly**, it is obvious that there is a correlation between moral values and their social actions in Islamic culture' students with values of polite speech, education and total of values, and the literary college' students values (i.e., cooperation and total of values), engineering and health students with values (i.e., education and total of values),



indicating a correlation and congruence between the representation of values and their embodied social acts to much extent related in different disciplines' students.

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