

The Inculcation of Civilization Values as the Medium towards the Holistic Development in Malaysia in the Era of Industrial Revolution 4.0

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Received November 7, 2019; Revised January 27, 2020; Accepted February 7, 2020

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Abstract The inculcation of the civilization values plays an important role in one's character despite being in the challenging era of the Industrial revolution 4.0. It can be obtained through education, which is the main branch in the inculcation of values. Education is not only the process of feeding the mind with all the knowledge yet to be known, but also to educate people to instill these civilization values in themselves, as they lead their lives in this modern era. The government's effort to introduce The Islamic and Asian Civilization (TITAS) at the Public Higher Learning Institutions (IPTA) and the Private Higher Learning Institute (IPTS) are the right action to cater for students' high intellect with high civilization values without being carried away by development. The good elements instilled in TITAS are able to educate students to understand high civilization values. This study employs the online questionnaire among the students who take the course. From the respondents' feedback, it is analysed to identify the extent, to which TITAS students at UKM are able to inculcate civilization values within themselves in facing globalisation. The finding reveals that the implementation of TITAS in Higher Learning Institutes especially in UKM and the approach used are able to form high civilization values. It can automatically contribute to the development of human capital holistically in enriching the development of civilization in Malaysia.

Keywords Value, Civilization, TITAS, UKM, Industrial Revolution 4.0

much so that humans are seen to have neglected religious teachings and ethical values, laws, social knowledge and humanity. Therefore, there needs to be an effort to balance between the technological growth and the humanity values. The knowledge about the world and life would be frail without knowledge about how something happens, how it develops also the best way for humans to manage it and what can be done about it. Therefore, the physical technology would not be strong without the support from humans who have civilization values when it comes to developing the civilization [1].

Islamic and Asian Civilization Course (TITAS) is a compulsory course for First Degree Malaysian University students and it needs to be taken and passed by all students in the university without considering the background of the studies [2]. This means that TITAS is a subject that is undeniably need to be taken and studied with the credit hours counted and passing grade in the results is a necessity. In this context, the responsibility to deliver the content of the course is great and heavy, although this course is generic by nature. Some students are comfortable in the belief that it is easy to pass based on the experiences of other students. Such a perception makes the students undertaking this course to take it nonchalantly and to not give a high commitment to understand the significance of the course. TITAS is an impactful course that will be beneficial to the students in the effort to amalgamate civilization values in forming the society's system values. It also instill students' communication skills with the society comprising of people with diverse cultures and religions, and able to experience and debate, the civilization elements with current societal issues. This is duel important in this era of Industrial Revolution 4.0 which is marked by the Industrial Internet of Things and usually the IR 4.0 refers

1. Introduction

The technology today has developed exponentially so

to a new phase in the Industrial Revolution that focuses heavily on interconnectivity, automation, machine learning, and real-time data.

The study done seeks to look into the role shown by the students towards the civilization values in the formation of the system values of the Malaysian society. This study was based on online questionnaire among students that register for the course TITAS in semester 1 academic session 2017/2018. The study is a survey study, using the quantitative approach. The questionnaire form was used as the study instrument to measure the level of civilization value practice based on the course. Researcher chose to use the five-point Likert Scale to measure the questionnaire items in this study, namely: (1) Strongly Disagree, (2) Disagree, (3) Not Sure, (4) Agree and (5) Strongly Agree. This questionnaire portrays the measurement of the respondents' perspectives-respondents who study the course TITAS in Malaysian polytechnics.

The study outcome and analysis are able to establish the frequency distribution, whether students have learned the course before they came to UKM. By learning TITAS, are they able to instill civilization values within themselves and how are they able to instill the values in their lives. This is important so that they gain the right knowledge and understanding about TITAS and so that they will be able to apply it in their lives. The data gathered is analysed and coded qualitatively using the document analysis technique and the students' own responses. This enables the students to understand the issues at hand better. An analysis is also done in determining the theory/hypothesis from the grounded theory. The same is obtained from the discourse analysis, analysis on indicators like words, body language and so on (*semiotic*) and the understanding towards the perspective/views and experiences of individuals and students (*interpretative phenomenological experience*).

2. Study Objectives

The study objective is to gather the data, also to analyse the views of the students who follow the course and to see the values that can be understood by the students. Students' views encompass the following objectives:

- [1] Analyse the civilization values that the students have.
- [2] Identify the values that have been instilled in their lives.
- [3] To know how the civilization values that they practise are able to face the challenges of the Industrial Revolution 4.0 era.

3. The Implementation of the Islamic and Asian Civilization Course (TITAS) in IPTA and IPTS

The interesting part about the civilization course is that, being implemented in the Public Higher Learning Institutions (IPTA) and Private Higher Learning Institutions (IPTS), it is seen to be in line with the national vision and aspiration concerned towards the current requirements in establishing the latest curriculum needed by the country, market and students. The civilization course called Islamic and Asian Civilization Course (TITAS) has been successfully introduced in the Public Higher Learning Institutions (IPTA) to fulfil the concept of the university being the provider of knowledge to the society [3]. Furthermore, this paper is in line with the aspiration of the nation, as Islam is the official religion of the country, and therefore the introduction of TITAS is really timely and equally sought for.

It is the right move by the Ministry of Education Malaysia to introduce the civilization studies, TITAS at the Public Higher Learning Institutions in this country. According to Malaysian Prime Minister at that time, Najib Tun Razak in his speech dated 9th July 1997, this course aims at exposing IPTA students to understand and be concerned with Islamic Civilization and several other civilizations in this region, and further creating a sense of openness to face the diversity, in tandem with the Malaysian context as a pluralistic country, in terms of the ethnicity, cultures and faiths. Also, it aims at preparing the students to have the right mind and thinking and to create the spirit of identifying and respecting all these various civilizations [4].

TITAS was formulated by TITAS Drafting Committee which members are local IPTA representatives. The course is offered to all First Degree students at IPTA at the start of the academic session 1998/1999 through various approaches by suitability, at every IPTA. Fundamentally speaking, 10 general aims of the course have been raised by the committee which are as follows [5]:

1. To instill genuine understanding and mutual respect among the people of various religions, races and cultures in this country, especially among the young generations set to become the leaders of the country to ensure national unity and solidarity,
2. To strengthen the Malaysian philosophy and lifestyle achieved through consultation and consensus,
3. To solidify the Malaysian integrity as a pluralistic country that practices high tolerance,
4. To instill universal values among Malaysians,

5. To produce visionary undergraduates and universal view in line with the global role of Malaysia now and in the future.
6. To produce highly civilized Malaysians who are willing to fight for good and noble, universal civilization values,
7. To strengthen the understanding of good values among Malaysians.
8. To equip future leaders with the knowledge that enables them to understand and face the current global challenges,
9. To help produce madani society in the truest sense of the word,
10. To advance scientific knowledge at the expense of the knowledge progress as a whole.

TITAS course objective is to cater for the current situations other than raising the awareness to the students whose reality is facing the many challenges and ways of lives of the diverse people in the country. Students of various ethnic groups who follow this course can get to instil mutual respect, strengthen their integrity, knowledgeable and great vision and also get to contribute towards developing Malaysia. Other than that, it is also a change towards exposing them to know the significance of identifying the various civilizations in the history of the civilizations of Asia and the world. This course is carried out by looking at the capability of the experts, the facilities possessed in the respective IPTAs [6].

TITAS also highlights elements of civilization that enable students to become sensitive with the development of humanity covering the material and spiritual aspects. The aspect of Islamic civilization is introduced to students and the younger generation to understand the background of the thinking, culture and history of Islam that manages to change the worldview of the Malays, in specific. At the same time, students are also exposed to various aspects of the Asian civilization that have a connection with the culture of the Malaysians.

The study of civilization is important as students will be able to know the strengths and weaknesses to boost the planning and strategy in future. Such a course that caters for the current market requirements is able to fuel the ideas for innovation and educate students' morality. This inculcation or implementation of moral values is able to develop humanity within students who are the agent of development and sustainability of both the society and the civilization.

4. Values in Islamic Civilization

The learning about Islamic civilization is able to form students' values because Islamic civilization has been the inspiration of Muslims through various races of Arab, Persians, Spanish, Indians, Turks, and Indians, Chinese,

Malays and many others. Islamic civilization is based from various fields, irrespective of political, geographical, racial, cosmological, ideological boundaries so on and so forth. Thus, they are regarded as the unity of the ummah holding on to the concept of Tawheed (The Oneness of Allah S.W.T). The source of the knowledge of the Islamic civilization is based on decrees, from the Quran and Hadith to produce elements of civilization in their own mold, which are unique and which portray Islamic identity. This clearly shows that Islamic civilization is not built upon the interest of any one culture, race or nationalistic as other civilizations existing in the world [7].

The values of the students following TITAS can be instilled towards the building good moral values through the learning of the Islamic civilization concept which is shari'a and moral. The aim of the Islamic civilization is to elevate Islam as *al-Din*, which is a comprehensive way of life. This makes it unique and different from other civilizations in terms of life, education, philosophy, culture and so on. This is proven through historical facts about the fairness of the Islamic administrative systems in the ruling era of Muhammad S.A.W, Khulafa' al-Rasyidin R.A, Bani Abbasiyah, Mughal, Uthmaniyah, and the next Islamic administrations. All these have inspired the scholars to understand and fulfill the need of the mankind with regard to their respective responsibilities towards their own religions, to encourage the continuity of the civilization that leads to the goodness of mankind, to defend its tolerance towards non-Muslim religion and culture. Without strong religious principles, it is easy for the students to be exposed to negative things that can affect their future, society, religion and at a wider scale, the country [8]. Thus, the values explained throughout this paper is related to the content of TITAS course that is compulsory for every single student of Malaysian universities to attempt.

4.1. Values in Malay Civilization

Malay civilization is the core to the Malaysian civilization today. It is the civilization to the group of the Malay ethnic in this country. Malay civilization has experienced a long development process and through different manifestations. The acceptance of Islam becomes fundamental in the formation of the Malay civilization after it has long been under the influence of Hindu and Buddha. The development of Malay civilization has received influence from other civilizations like Indian, Chinese, Islamic and modern Western civilizations. The relationships that have been sealed for a long time in history enable good moral among the scholars as it can raise the awareness and appreciation towards the Malaysian culture and traditions today [9].

The arrival of Islam also helps alter the universal views of the Malay civilization that leans on elements of Islamic morality. The lives of the Malays in Malay civilization

centers have been affected by this Islamic civilization. It is raised as an official religion and at the same time places Malay civilization in the network of the global Islamic civilization that connected with the Turks' Ottoman government, Salafiah Parsi, Indian Mughal and the Islamic governments in the Middle East and Africa. Resources from the Islamic civilization has stressed on the Malay civilization in the rational aspect based on the absolute rational and knowledge. All of these are very effective in shaping the scholars' integrity in practising the basic values in Malay civilization [10].

4.2. Values in Indian Civilization

The Indian civilization refers to the civilization that began in the Indus River Valley around 3000 AD. The archeological discovery in the area shows that the people in the valley have achieved a high level of civilization. The development of Indian civilization encompasses several aspects that capture the integrity of the scholars such as the religion, social, culture, political system and administration, science, philosophy, economy and arts. For example, Hinduism or the eternal faith has ten universal disciplines which is honesty (*satya*), moderation (*ahimsa*), celibacy (*brahmacharya*), not stealing (*asteya*), purity (*aparigraha*), cleanliness (*shaucha*), satisfaction (*santosh*), studying the scriptures (*swadhyaya*), savings (*tapas*) and prayers (*pooja*) [11].

However, all these disciplines are not only suitable for Hindu followers alone, but there are some of the disciplines are suitable for the society and other peoples of different civilizations in order to produce a moral society. The same goes with Buddhism that stresses on *Dharma* containing Four Noble Truths and Eight Layers of Noble Road seeking to prevent one from doing bad, immoral activities. The integrity of the graduates is instilled in the arts, science and technology of the Indian civilization. All of these are able to help the students form the social values and network in their challenging everyday life, that has increasingly eroded the values and integrity practised by previous civilizations [12].

4.3. Values in Chinese Civilization

Chinese civilization is the oldest and which is the most ongoing up until today. It has open characteristics with its interaction with other civilizations in the world. Chinese civilizations carry several values that can from scholars' integrity especially when discussing religion and the belief of the Chinese community. It is similar to the Malay civilization that stresses on values in Islam in forming the world view of its followers, the Indian civilization with Hindu and Buddha that urges its people to do good and to steer clear of evil, also the Chinese civilization with various disciples such as Confucianism, Chinese Buddhism, Daoism, Moism, Legalism, and Islam

respectively asking their people to do good towards themselves, their families and the society. All of these are held in the belief that religion is the gist of a civilization where it leads humans to live a moral life [13].

Other than religion and belief, the genre of Chinese arts also contributes to the formation of the scholars' integrity. Chinese proses and poems must be of high quality and morally and ethically advantageous and it seeks to deliver 'dao', which is the path of morality and ethics. This assists scholars in accepting the diversity of the civilizations which have the values in constructing moral individuals. The same applies to the world views of the Chinese civilization that have the values in forming the integrity of the scholars, with its concepts of *Tian*, *Dao*, *Taiji*, *Yin Yang* and *Wuxing*, The unity of *Tian* with Humanity, also the *Zhongyong* Principle. This concept involves the universe in the Chinese community that can achieved through good behavior [14].

5. The Challenges of the Current Era

The society today has been confronting some very fast-paced challenges in the field of science and technology. A lot of people have even cast aside human interactions simply because of their idolation towards the technological advancements that we have today. This will create an unhealthy situation in terms of the interaction among people [15]. It requires very high sense of self and values of the civilised world that can help people survive in such great developments. The challenge that the community is facing would be the Fourth Revolution. According to the Founder of the Global Economic Forum, Klaus Schwab [16] in his book *The Fourth Industrial Revolution*, it is marked by the emergence of the supercomputer, smart robots, driver-less vehicles, genetic editing, and the neurotechnological development that make it possible for humans to optimise the brain's function and role of the brain. In other words, the human life will be made easier with the robotic assistance which will be the "friend" for them in managing their daily chores. From this revolution, it is seen that sometimes there is an innovative phenomenon that threatens the lives of the global community. The phenomenon has also left an impact on all forms and aspects of life. Starting from the industry, economy, social, education, politics so on and so forth. This phenomenon has also influenced the lifestyle of the global community and their patterns of thoughts. At the same time, it becomes the challenge to the society who still uses the old approach and method causing the fourth revolution to be introduced and applied [17].

The old way, for example, is when people buy tickets at the counter, but in the fourth Revolution, e-tickets will be sent via email and it can be sent fast and correctly, other than the fact that it saves time. Other than that, less work

is done because it can be managed by a machine only by pressing the buttons on our smart phones [18]. In brief, using the acronym Industrial revolution 4.0, humans' daily chores will be shared with robots specially designed to optimise human needs and comfort. Although the technologies are still at the testing phase globally, we have benefited from a lot of applications today. For instance, we have the use of navigation applications such as Waze or Google Maps that provides drivers also route information and trips, especially for those using the Grab Car service [19].

Thus, to see the values of the civilization in the scope of this Fourth Revolution would pose a great significant challenge, and this cannot be taken lightly. The revolution in this civilization is not foreign to us but it is seen as a form of development. There has been a notable impact of transformation in the lives of the people, as the effect of the progress and modernization of a civilization. Thus, to face the new-age challenges, several aspects and values leaning on the previous civilizations, such as the Islamic civilization, Malay civilization, Indian Civilization and Chinese Civilization can be integrated and used to balance the surge of change taking place in the society.

6. Study Findings

From the online questionnaire done on students who registered for the course TITAS in the first semester, academic session 2017/2018, the writer finds that 550 students had given some good responses towards this study. It is found that a lot of the female students or totaling 411 or 75% taking part in this study compared to only 139 or 25% male students. This shows that female students are more prominent in terms of their cooperation values when it comes to sharing information and having an attitude. This is shown in Table 1 below:

Table 1. Gender

Item	Frequency	Percentage
Male	139	25
Female	411	75
Total	550	100

In terms of age, on average, most of them are 20 years of age (281 people) or 51% and 21 years of age (197 people or 37.6%). The majority of them have never learned Islamic and Asian Civilization Course before this, accounting for 85.1%. This is added by the fact that most of them have never gone to religious-streamed schools (82.4%). Thus, this is seen to be very important to be examined seeing that they are not really exposed to the knowledge about civilizations. The writer also finds that the majority of the students or even almost every one of

them showed that TITAS plays an important role in teaching values, able to create an effective social network and sensitive towards the current issues in human civilization in the Fourth Industrial Revolution.

In learning about civilization, religion has a very close association with civilization. It plays a great role in shaping a civilization so much so that a civilizations' worldview is seen in terms of the religious belief that becomes the basis of the civilization. The study finds that religion has a great role to play in the lives of the students so much so that most of them assumed that it is the religion that makes their lives more interesting and meaningful - where 205 or 37% students agreed, followed by 191 or 35% strongly agreed. However, few of them believing that only religion is able to make them more interesting which is 34 students or 6% disagreed and 9 or 2% Strongly Disagreed. At the same time, some students had been indecisive about this issue, which is 111 students or 20% being Between Agree and Disagree. This can be seen in Table 2 below:

Table 2. Religious Principles

Item	Frequency	Percentage
Male	139	25
Female	411	75
Total	550	100

To the writer, the reason why they disagreed and strongly disagreed to the items, is probably because they did not really understand the religious concepts that can shape their own civilization. If they really try to understand the connection between religion and civilization as explained in TITAS, it is sufficient to depict the significance of religion in shaping their civilization values especially for the Fourth Industrial Revolution. From the awareness to live religiously, writer sees that students are able to be shaped well in their lives and actions. This is evident when they do not see that good values they practise is something that they should be proud about to the point that it forms a perception that other people are worse than them. The study finds that 274 students or 50% assumed that they felt the balance of whether they are better than others, or vice versa. This is added with the fact that 147 or 27% among them had disagreed on the statement that they are better than others. 45 students or 8% strongly disagreed towards the perception. This shows that religion teaches good values to them, to not look down on others although in reality we have the advantages over others. However, some of them had agreed which is 68 students or 12% believing that they are better than others and 16 students or 3% Strongly Agreed that they are better than others. This is shown in Table 3 below:

Table 3. Feeling superior to others

Item	Frequency	Percentage
Strongly Agree	16	3
Agree	68	12
Between Agree and Disagree	274	50
Disagree	147	27
Strongly Disagree	45	8
Total	550	100

The writer views that students who see themselves as better than others are not arrogant or boastful, but possibly they felt that people who have no religion to hold on to live a worse life than those who have. However, the study sees the impact from the values of living with religious belief to be moderate, in terms of their emotional management because there are 85 students or 15% who agreed that they became angry when they were emotionally disturbed. This is followed by 10 students or 2% who strongly agreed that they do easily get angry, when clearly it should be avoided. However, most of them or 241 students, or 44% were hesitant, whether they got easily temperamental or not. Some of the students showed that the life with religion plays an important role in controlling their emotions. This is seen from the responses of 164 students or 30% and some stated Strongly Disagreed (50 students or 9%). This is clearly seen from Table 4 as given below:

Table 4. Easily Temperamental

Item	Frequency	Percentage
Strongly Agree	10	2
Agree	85	15
Between Agree and Disagree	241	44
Disagree	164	30
Strongly Disagree	50	9
Total	550	100

Among the good values instilled in the majority of the students are that they try to do good things well. This is evident when more than half of them, totaling 326 students or 59.27% agreed that they are able to do something well, due to the role of the religion in shaping their attitude and personality. 175 students or 31.8% answered strongly agreed to the statement. At the same time, 42 students or 7.63% had answered Between Agree and Disagree. Probably, they still lacked the motivation to perform any acts of worship. However, there was a small number of students or 4 of them or 0.72% had disagreed, and 3 students or 0.56% had Strongly Disagreed. This shows that there are few students who lack the value of

motivation in themselves to work hard and achieve an aim in their lives. For a clearer picture, refer to Table 5 that follows:

Table 5. Worshipping Full-heartedly

Item	Frequency	Percentage
Strongly Agree	175	31.8
Agree	326	59.27
Between Agree and Disagree	42	7.63
Disagree	4	0.72
Strongly Disagree	3	0.56
Total	550	100

From the table, the study finds that the majority of the students have become very careful in making any decisions in their actions so they can learn from anything good. This can be seen from their answers when 335 students or 61% who agreed, stated that they always make considerations before they decide to do anything. 80 students or 14% strongly agreed with the statement. However, there are 130 students or 24% who did not give a strong answer which is Between Agree and Disagree. Only 5 students or 1% disagreed with the statement. This reflects that most of the students have good values in making action because they will consider first before doing anything so that there will be some positive outcomes in their lives. To see this more clearly, we can refer to Table 6 below:

Table 6. Able to Make Considerations

Item	Frequency	Percentage
Strongly Agree	80	14
Agree	335	61
Between Agree and Disagree	130	24
Disagree	5	1
Strongly Disagree	0	0
Total	550	100

From the above spirit, the majority of the students have shown high spirit of working hard for the sake of religion, nation and the country. This is a very good value as Malaysians. This is seen when 291 students, or 53% among them stated Agree that they were willing to work hard for their religion, nation and the country. This is added with 89 students, or 16% who strongly agreed with the statement, whereas 165 students, or 30% did not give a clear stand or maybe they thought that it was not the time yet for them to give a little something to their religion, nation and the country. Only 5 students or 1% disagreed with the statement. This can be clearly seen in Table 7 below:

Table 7. Working Hard for the religion, Nation and Country

Item	Frequency	Percentage
Strongly Agree	89	16
Agree	291	53
Between Agree and Disagree	165	30
Disagree	5	1
Strongly Disagree	0	0
Total	550	100

7. Discussion

The above mentioned discovery reflects the fact that the industrial revolution 4.0 has more and less left some issues related to the loss of social values in humanity. Being born around 1980-2000an, this generation has shown its tendency to get confused, in terms of their thinking and attitude. Hedonistic lifestyle, freedom, or the loss of ethics in the social media make up some of the examples birthed from the confusion. Rhenald Khasali [20] mentions that the generation today is the strawberry generation, a very interesting one, but fragile as they do not have strong mentality and thinking, as well as the values that can help them attend to today's challenges. The writer has examined whether or not identifying the challenges in this industrial would give a positive impact to the current generations. All in all, based on the findings, the inculcation of civilization values among students is at very high level. This automatically shows that the course TITAS offered to all First Degree students at IPTA especially in UKM has achieved several general aims outlined in this course despite being at the wake of the Fourth Industrial Revolution's challenges.

This is so, as the study finds that the majority of the UKM students are able to instill universal values as they have learned in the course, irrespective of their races and ethnic groups. They try to steer clear of negative values. This will automatically produce Malaysians who are highly civilised, and are willing to fight for the universal civilization values among themselves. It is also found in the study that the course TITAS is able to help produce the madani society in the truest sense of the word. At the same time, they are willing to work hard to ensure that the civilization in Malaysia can be sustained and continued not only to the current generation but also for the benefit of the future generations. The responses obtained for every question are at very high level. This shows that the elements of civilization values such as the link between religion and civilization, also moral are very high and they can be applied by the students. If we look into all the answers given, they include the understanding and inculcation of religious values and the religious beliefs in daily affairs, self-responsibility, and self-integrity, like

low self-esteem, being humble, patience, determination and success, wise in making decisions and contribution to religion, nation and the country. This is at par with the view of Abd. Rahim [21] where students have to be encouraged to emulate and practice good values as a way to understand self-appearance and quality as good citizens, and being concerned towards life aspects and self-development. Good values have to be instilled, inculcated, and nurtured within a student to prepare them as the backbone of the country's development in the future [22].

It is also found that the practice of good values is at very high level. In other words, students' understanding on good values can be translated into daily practice. This is proven through the high mean of the practice of good values obtained from the respondents. This is also consistent with the finding that the level of understanding on the good values is also very high. We can safely assume then, that the level of practice of good values is closely linked with the level of understanding of these values among the study respondents. This finding is also agreed by Abd Rahim [23] that the understanding of good values in the learning process is crucial so that it will naturally integrate in one's self development. The formation of good moral values must be spurred by various factors, internally or externally. A good moral is very much emphasised in Islam because good moral contributes to the prevalence of truth on all the tasks and responsibilities that one has to carry out. Therefore, a good emphasis and delivery during the learning process in TITAS allows the good values to be integrated in students' self-development.

8. Conclusions

The formation of good values is the main item that needs to be carried by every individual when developing a civilization. The consolidation of good values has its influence and great impact on the development of civilization in Malaysia. IPTA's initiative of introducing TITAS has been an invaluable contribution towards the formation of Malaysian civilization in ensuring that the civilization values can be instilled to form self-integrity and ethics among the scholars. The exposure to various civilizations gives very useful information to these scholars. At least, TITAS can act to curb the rampant negative social ills from becoming more serious, and which can destroy human civilization especially in the era of the Industrial revolution 4.0.

Also, TITAS raises the awareness among students about the universal values that successfully unite their civilization although their come from different backgrounds and races. Such a profound awareness about these values helps foster great understanding in a society.

Such awareness has high educational value in educating the Malaysian society who is of various races, religions, languages and cultures. All the parties involved, including the family institution, education, government, non-governmental organisations and the community need to stand strong together and not merely pointing an accusing finger on one party. The rise and fall of a country and the nation depend on the younger generation, the prime mover of the future. Thus, the generation that is of refined quality will ensure national development and excellence, and vice versa.

In short, our study outcome proves that the level of inculcation of the civilization values among the students of the course TITAS UKM is very high and simultaneously it can shape excellent personalities among the students. The study also indirectly shows the relevance of the course in inculcating good values among students of various faiths and racial backgrounds. As the outcome of the study, automatically this negates the opinion of certain parties who claimed that the social ills happening in the IPTA/IPTS are due to the irrelevant course implemented. The study also shows that there is a great space to instill and form students' personality through the inculcation of civilization values based on the course TITAS in IPTA/IPTS. Therefore, this course is very important in forming students' personality with values; students who come from various racial backgrounds and religions.

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