

SELF-ESTEEM OF TRANSACTIONAL BEHAVIORS IN DAILY LIFE AMONG FEMALE STUDENTS AT UMM AL-QURA UNIVERSITY AND ITS RELATIONSHIP TO SOME VARIABLES**Prof. Dr. Raja bint Said Ali bin Saleh Al-Mehdar*****Professor of Islamic and Comparative Education Department of Educational Policies College of Education at Umm Al-Qura University****Abstract**

The studies of Umm Al-Qura university has reached an objective to observe the students religious and human behavior and evaluating the degree of using it in reality from the students own self-esteem witness, also revealing the belief values that indicate the daily behavior of students, Additionally to Knowing some occurring changes (including social position, college, place of residence and their economical position) on the average scale of the student's self-esteem for their daily religious and human behavior in Makkah society. Study sample: the studies has applied the 8th grade students of all the colleges of Umm Al-Qura university that are part of the bachelor program in Al-Zaher center through the whole second semestre of the year 1436H-1437H and their numbers were 386 students. Study tool: the researcher used a tool that was designed by (AL-AANI, 2004) after doing some true and consonant experiments that will make sure how convenient and feasible it will be for studying. Most important results indicate that some students have decided based on their self-esteem that they use in their transactional religious and human life (123 paragraphs) from that studying tool which consists of (200 paragraphs) with an average going between (4,207-4,984) based on a pentagonal scale (always used) which means they use it continuously that represents 66% of the whole tool. some students have decided based on their self-esteem that they use in their transactional religious and human life (58 paragraphs) from that studying tool which consists of (200 paragraphs) with an average going between (3,407-4,189) based on a pentagonal scale (usually used) which means they use it in most of their that represents 29% of the whole tool.

Some students have decided based on their self-esteem that they use in their transactional religious and human life (9 paragraphs) from that studying tool which consists of (200 paragraphs) with an average going between (3,039-3,394) based on a pentagonal scale (sometimes used) which means in times they use it and in other times they don't continuously on this degree that represents 4,5% of the whole tool.

Based on some student's self-esteem they use that tool on very small scale with an average of 2,415 from one paragraph which represents 0,5% from the whole tool. There weren't any occurring differences on the social position, economical position and the place of residence that has a statistical mark.

There were some occurring statistical marks for the students of both colleges of Islamic law and college of

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*Corresponding Author: Prof. Dr. Raja bint Said Ali bin Saleh Al-Mehdar, Professor of Islamic and Comparative Education Department of Educational Policies College of Education at Umm Al-Qura University

Correo-e: bbcsdpub@gmail.com

Islamic call and fundamentals of religion equaling both colleges of education and college of social science.

Keywords: Self-esteem. Transactional behavior.**Introduction**

Praise be to Allah, who said in the well-preserved Book of His, "Verily, he has succeeded who purifies it (i.e., the self), And indeed he has failed who corrupts it." [Ash-Shams/The Sun, 10]. So the Glorified and Exalted ascribed success attained through purification to the human being, just as He made corruption leading to failure and loss a result of one's own doing as well. Thus, the battlefield of purification and corruption becomes the arena of the educational process in the journey of life. (Mas'ud, 1998, p. 9)

Peace and blessings be upon our Prophet Muhammad, who explained that every newborn is born upon the sound innate nature (fitrah); the pure innate nature upon which people are created. As narrated by Abu Hurairah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said, "No child is born except on the Fitrah (Islam), and then his parents make him a Jew, a Christian or a Magian." (Muslim, 2008, Kitab Al-Qadr, Hadith no. 6755, p. 1141)

The Noble Qur'an and the purified Sunnah are the sources of the Muslim individual's religious and human behaviors, stemming from the Islamic educational values for the individual. The issue of values is considered one of the most important issues addressed by education, if not the most important one. Values are the essence of human existence, and based on them, the individual determines his paths and behaviors in life. They are the shield that protects the human being when facing the tyranny of the desires of the self and its whims. They are the starting points for righteous work and noble human conduct that preserves one's dignity and fulfills the purpose of one's creation: worshiping Allah and viceregency on Earth.

The Islamic educational approach is unique in its vision of the reality of values. "It does not limit them to the correlation between stimulus and response, or to the needs, desires, and interests of the human being, but rather connects them to the human being, his thinking, and his will, through a unique rational and convincing approach." (Al-Jallad, 2008, p. 369)

Values in Islam stem from the sources of Islamic legislation, which explain the great existential realities - Divinity and Lordship, the reality of the human being, the universe, and life - which are fixed and clear truths that the intellect

comprehends and the heart is certain of, resulting in behavior that all the human faculties act upon. This behavior is disciplined by specific legal controls represented in the five legal rulings; every legal ruling contains a specific value, so what the Law sees as good is good, and what it sees as bad is bad, resulting in a system of distinguished, virtuous Islamic values.

Values are attached to the individual and society, as they constitute an essential input, considering the human being as the only being who carries a system of values in his individual and social life in all human societies, regardless of their geographical environments.

The value for the individual indicates that he has a permanent belief that a certain type of behavior is personally preferred over other behaviors. The value is the criterion for guiding the mind and directing it, and it is the determinant of human behavior. The subject of values is one of the thorny and complex topics due to its interweaving in the human and social fabric. It is of great importance to the human society in all times and places, as it preserves its systematic structure. Values appear in the human being through his behaviors and actions, and the standards he uses to issue judgments on the choice of behavior within the framework of declared and implicit values.

The universities play a major role in entrenching values among learners through the educational, social, and intellectual roles they adopt. University life is an educational institution where learners interact with their professors and acquire, in addition to scientific knowledge, patterns of behavior, thinking, and direct and indirect life experience. They also interact with each other, through which they form value patterns that shape the university climate with prevailing behaviors.

Studies have shown that critical thinking increases among university students as their years of university study increase, as they become more capable of criticizing prevailing opinions and values, and more receptive to new ideas and opinions. (Kana'an, 2004, p.12)

The researcher in this study can adopt: that values are a set of preferences, representing the judgments that the individual embodies to prefer between behaviors and objects in light of his academic assessments, and this occurs when he interacts with all his experiences and knowledge within the civilizational framework in which he lives, on the condition that the value is considered part of an integrated system in the form of a hierarchical system with interacting elements that influence and are influenced, with the aim of satisfying the individual's needs within social life.

The problem of the study: The current study seeks to reveal the self-assessment of female students at Umm Al-Qura University for their daily interactive behaviors in their daily lives, to know the nature of the prevailing values among them in light of their belief, cognitive and emotional framework.

The problem of the study is based on several considerations, which are:

1. The system of values is considered one of the most important components influencing the formation of the individual's personality and his behavioral cognitive system.
2. The system of values represents a frame of reference around which the individual's mental and inclination perceptions revolve, are centered, and are shaped according to it.
3. The system of values is important in understanding the motives of human behavior due to its great impact on the aspirations of individuals, determining their choices, and making their decisions related to various aspects of life. (Neuman and Leppien, 1997)

The system of values is associated with achieving psychological harmony for university students, as it is observed that students who are more attached to religious values are more emotionally and socially adjusted compared to those with less commitment to these values. (Abusoso, 1986)

What calls for interest in studying values in university education is the rapid developments and openness to other cultures that humanity is witnessing at the present time, and the unprecedented technological developments in the fields of communications and transportation, which have placed societies, especially the youth group, which has the ability to adapt, interact and move quickly between alternatives and be greatly affected by developments and seek the new, exciting, ideas, customs, behaviors and contemporary social traditions.

The importance of the study: The importance of the current study lies in the following main points:

1. Identifying the system of values among female students at Umm Al-Qura University, and distinguishing between the strong and the weak, which may contribute to entrenching the strong influential values and enhancing the weak ones through various means and methods.
2. Awareness of the female students about the system of values that drive these behaviors and their role in their daily interactive life.
3. Identifying the factors influencing the construction of the students' value system, and its function in upgrading the value system.
4. Deepening the understanding of university professors about the nature of the value system embodied by the students, which helps to understand the needs, tendencies and interests of the students, and to adopt a practical organizational structure to enhance the virtuous values among them.

The aim of the study

The study aims to monitor the daily religious and human interactive behaviors of female students at Umm Al-Qura University, and to assess the degree of their actual practice through the students' own self-testimony, in addition to explaining the faith-based values indicated by the daily behaviors of the students, as well as identifying the role of some variables (social status, college, place of residence, economic status) in the students' self-assessment averages of their daily religious and human interactive practices in the Meccan society.

Research questions

The problem of the study can be identified more objectively by answering the following questions:

1. What is the students' self-assessment of their interactive behaviors in their daily lives within the Meccan society?
2. Do the students' self-assessments of their interactive behaviors in their daily lives within the Meccan society differ according to their social status (single - married)?
3. Do the students' self-assessments of their interactive behaviors in their daily lives within the Meccan society differ according to the college?
4. Do the students' self-assessments of their interactive behaviors in their daily lives within the Meccan society differ according to their economic status?
5. Do the students' self-assessments of their interactive behaviors in their daily lives within the Meccan society differ according to their place of residence?

Terminology of the study

Self-assessment: It means the degree chosen by the student to assess her religious and human interactive behavior with herself or others during her daily life within the social system of the university or the general system of the Meccan society on the five-point rating scale.

Interactive behavior: It refers to the behaviors practiced by the students at the personal level or at the level of others in their daily lives.

Religious interactive behavior: It refers to the behaviors driven by the motives of faith and religious inclination among the students in their daily lives.

Human interactive behavior: It refers to the behaviors driven by humanitarian values among the students in their daily lives.

University students: They are the female students of Umm Al-Qura University enrolled in the various university colleges at the eighth level, who represent the study sample.

Limitations of the study

The study was limited to the community of female students of Umm Al-Qura University at the eighth level in all university colleges at the Zahir campus. Eighth-level students were chosen so that the student would have spent three or more years in the university campus to ensure an acceptable level of university education among the students.

Theoretical framework and previous studies

The religious and human interactive behaviors faced by the students in their lives during their interaction with themselves or with others were monitored in (200 statements) expressing their interactive behavior. They are indicators of the belief values that the individual believes in in his social life, so we measure practical behaviors that indicate the belief values and drive them as motives from within humanity. The value of faith is measured by the individual's behaviors in believing in God, destiny, messengers, books, the call of God, gratitude to Him, frequent seeking of forgiveness, frequent prostration, and performing all pillars of faith and Islam. The value of mercy and kinship ties is inferred from various behaviors such as spending on oneself, family, relatives, and children. Moral values are inferred from many behaviors, including respecting the elderly, compassion for the young, good treatment of neighbors, restraint of anger, returning greetings, and striving for reconciliation between the conflicted, adherence to honesty in speech and action, etc. of the behaviors that indicate the tool.

Considering that values are cultural givens for individuals in their different societies, they may differ or resemble in their value systems. Some of the most important previous studies are:

- A study by Ibrahim and Musa (2003) to uncover the most prominent values among students of the Faculty of Education in Benha, which showed that the most important values among the students are: religious values, honesty, family, loyalty, belonging to the homeland and Arabism, and the value of work.
- A study by Al-Tal (2003) to identify the value system of students at Al-Zarqa'a Private University, which concluded that religious values occupied the first rank, followed by social, cognitive, political, aesthetic, and economic values respectively, and the study also revealed statistically significant differences in the degree of preference for both religious and economic values attributable to the academic level.
- A study by Al-Khawaldeh (2003) on the self-assessment of the degree of belief and practice of the Islamic moral value system for students of Yarmouk University, which concluded that the degree of belief among the students was high, i.e., higher than the degree of practice on the ground, and the study also found statistically significant differences between the means of belief and the means of practice for Islamic moral values attributable to variables of gender, college, academic level, place of residence, and affiliation with political parties.
- A study by Qumhieh (2003) to uncover the value structure of Palestinian university students, which revealed that university students gave greater importance to the values of religiosity, working for the Hereafter, family security, and self-respect, while the values of social recognition, pleasure and joy, and a world filled with beauty were of a lower degree.
- A study by Al-Ja'afari (2004) to uncover the value system of students at Sultan Qaboos University and investigate the effect of the variable of gender, specialization and academic level in the fields of this system, which revealed: that the students' value system came in descending order as follows: religious values, social, theoretical, political, economic, aesthetic values, and the study results also showed statistically significant differences for the gender variable in theoretical, political,

and economic values in favor of males, and in religious and social values in favor of females.

The previous studies show differences in the results, as some of them showed no statistically significant differences attributable to the variable of academic level and gender (Al-Khawaldeh, 2003).

The previous studies also showed agreement in the results in terms of the ranking of values among the sample members, as in all the previous studies, religious values took the first rank (Ibrahim and Musa, 2003), (Al-Tal, 2003), (Qumhieh, 2003), (Al-Ja'afari, 2004).

The current study agrees with the previous studies in the study community, which is university students, and the current study is distinguished from the previous studies in that the university under study is one where teaching is in different headquarters, and the study will be limited to the Zahir campus for female students, meaning that the headquarters is limited to teaching females only without mixing, and this makes the students' behavior closer to spontaneous and innate practice, far from affectation and manifestations further from the truth to form a belief in others that contradicts reality. The previous studies were interested in the value system and the order of its dimensions among students as they should be, not as they are, with the exception of the study (Al-Khawaldeh, 2003) which agrees with the current study in its reliance on the self-assessment of the sample members. The current study was concerned with the daily religious and humanitarian interactive behaviors practiced in daily life from the point of view of the students themselves, and their self-assessments of them.

Field study (procedures and results of the field study)

First: Study Methodology

The researcher used the descriptive analytical method to achieve the objectives of the study, as it is the most common in educational research, and the study will not be limited to describing the phenomenon under research, but will go beyond it to analysis and interpretation in order to reach meaningful results that can be generalized to similar phenomena and conditions.

Secondly: The study community and its sample

The study community consists of female students registered in the Bachelor's program and expected to graduate from all colleges of Umm Al-Qura University at the Alzahir campus for female students. The questionnaire was distributed to (450 female students), of which (412) questionnaires were returned, i.e., 91.5%. Incomplete and invalid questionnaires for analysis, numbering (26), were excluded, and the remaining questionnaires, numbering (386), were subjected to statistical analysis, i.e., the percentage of questionnaires on which the analysis was conducted is 93.7%, which is an acceptable percentage for research purposes (Table 1).

The drawn sample was also distributed in terms of age for the female students, and Table No. (2) shows the numbers and percentage for each category. Of age groups (Table 2).

The drawn sample was also distributed in terms of the level of economic status of the female students, and Table No. (3) shows the numbers And the percentage for each level (Table 3).

The drawn sample was also distributed according to the place of residence of the female students, and Table No. (4) shows the numbers and percentage according to Place of residence (Table 4).

The drawn sample was also distributed according to the place of residence of the female students, and Table No. (5) shows the numbers and percentage according to Place of residence (Table 5).

The drawn sample was also distributed according to the type of work for female students, and Table No. (6) shows the numbers and percentage according to type of employment (Table 6).

Table 1. Shows the distribution of the sample over seven colleges as follows.

Category	Number of Students	Percentage
College		
College of Sharia	67	17.40%
College of Applied Sciences	60	15.50%
College of Com puter Science	5	1.30%
College of Arabic Language and Literature	23	6.00%
College of Education	80	20.70%
College of Da'wah and Fundamentals of Religion	48	12.40%
College of Social Sciences	103	26.70%
Total	386	100.00%

Table 2. A table representing the numbers and percentages of female students in the sample drawn according to age.

Age	Number of Students	Percentage
18 - less than 25	353	91.50%
25 and above	33	8.50%
Total	386	100.00%

Table 3. Represents the numbers and percentages of female students according to economic status.

Economic Status	Number of Students	Percentage
Poor	7	1.80%
Average	360	93.30%
Wealthy	19	4.90%
Total	386	100.00%

Table 4. Represents the numbers and percentages of female students according to place of residence.

Residence	Number of Students	Percentage
City	367	95.10%
Village	19	4.90%
Total	386	100.00%

Table 5. Represents the numbers and percentages of female students according to type of work.

Marital Status	Number of Students	Percentage
Single	217	56.20%
Married	169	43.80%
Total	386	100.00%

Table 6. Represents the numbers and percentages of female students according to type of work.

Employment	Number of Students	Percentage
Student only	381	98.70%
Student and Employee	4	1.00%
Student and Volunteer	1	0.30%
Total	386	100.00%

Third: Study tool

The researcher used the tool for monitoring religious transactional behavior, Formula (A), the self-esteem formula, which he designed and built

(Al-Ani, 2004 AD), which Al-Ani presented under the title: The human value system / delving into the depth of terminology and measurement, in

Symposium on University Youth in a Changing World (July 2004), Zarqa University, Hashemite Kingdom of Jordan.

The researcher viewed it as addressing a specific topic related to the religious and faith-based transactional behaviors that motivate humans.

Toward the situation, which prompts him to behave as he deals with himself or others within a society

Fourth: Validity and Reliability of the Study Instrument

Objective procedures were taken to calculate the validity and reliability of the instrument to ensure its suitability for scientific research.

A. Validity using Internal Consistency: To test the validity and reliability of the questionnaire, 65 questionnaires were distributed to 65 students. After ten days, the questionnaire was distributed again to the same students, and then the correlation value for each item of the pre and post questionnaire was calculated (Table 7).

From the previous table, it is clear that all the correlations of the questionnaire items are significant at the significance level of 0.05, which indicates that there is consistency between the items and they are valid for research.

To calculate the reliability, the researcher applied the instrument and re-applied it after ten days to a group of students outside the study sample, and used the Pearson correlation coefficient to know the stability of stability and the correlation of each statement with the scale as a whole. The result is shown in (Table 8).

Table 7. Correlation Coefficient Values for Each Item of the Questionnaire Between Pre and Post Application.

Item No.	Correlation Value	Item No.	Correlation Value	Item No.	Correlation Value	Item No.	Correlation Value	Item No.	Correlation Value	Item No.	Correlation Value
1	.652**	35	.862**	69	.703**	103	.871**	137	.252*	171	.819**
2	.884**	36	.683**	70	.744**	104	.676**	138	.645**	172	.870**
3	.869**	37	.666**	71	.757**	105	.873**	139	.858**	173	.884**
4	.851**	38	.754**	72	.708**	106	.816**	140	.761**	174	.867**
5	.969**	39	.651**	73	.739**	107	.924**	141	.779**	175	.706**
6	.950**	40	.629**	74	.937**	108	0.258	142	.761**	176	.792**
7	.909**	41	.632**	75	.938**	109	.727**	143	.746**	177	.747**
8	.861**	42	.763**	76	.806**	110	.746**	144	.714**	178	.749**
9	.824**	43	.680**	77	.704**	111	.766**	145	.708**	179	.834**
10	.839**	44	.786**	78	.662**	112	.772**	146	.722**	180	.812**
11	.952**	45	.839**	79	.785**	113	.735**	147	.880**	181	.787**
12	.920**	46	.850**	80	.861**	114	.880**	148	.796**	182	.845**
13	.908**	47	.785**	81	.818**	115	.801**	149	.827**	183	.815**
14	.926**	48	.677**	82	.905**	116	.817**	150	.780**	184	.796**
15	.847**	49	.702**	83	.938**	117	.818**	151	.840**	185	.771**
16	.930**	50	.662**	84	.628**	118	.778**	152	.889**	186	.867**
17	.919**	51	.923**	85	.786**	119	.714**	153	.904**	187	.813**
18	.935**	52	.751**	86	.823**	120	.852**	154	.813**	188	.868**
19	.930**	53	.721**	87	.826**	121	.549**	155	.875**	189	.779**
20	.876**	54	.888**	88	.828**	122	.836**	156	.888**	190	.770**
21	.870**	55	.973**	89	.804**	123	.821*	157	.877**	191	.871**
22	.767**	56	.698**	90	.967**	124	.753**	158	.765**	192	.859**
23	.709**	57	.861**	91	.677**	125	.806**	159	.720**	193	.858**
24	.577**	58	.856**	92	.878**	126	.866**	160	.754**	194	.776**
25	.692**	59	.747**	93	.829**	127	.746**	161	.870**	195	.817**
26	.857**	60	.750**	94	.735**	128	.830**	162	.839**	196	.807**
27	.858**	61	.797**	95	.880**	129	.851**	163	.846**	197	.771**
28	.817**	62	.831**	96	.819**	130	0.866	164	.786**	198	.819**
29	.838**	63	.825**	97	.783**	131	.278*	165	.847**	199	.775**
30	.868**	64	.754**	98	.754**	132	.856**	166	.819**	200	.918**
31	.792**	65	.825*	99	.703**	133	.820**				
32	.815**	66	.836**	100	.904**	134	.786**				
33	.811**	67	.704**	101	.937**	135	.734**				
34	.862**	68	.825*	102	.820**	136	.775**				

** Significant at the level of 0.01 * Significant at the level of 0.05

The previous table shows that all items are correlated at the significance level of 0.05 and 0.01, indicating that the questionnaire items have stability and validity, which makes the questionnaire valid for scientific research purposes.

Statistical Analysis of Study Results: To answer the study questions, the questionnaire was applied and the following criteria were adopted to issue judgments on the average of the students' assessments of their interactive behaviors. The five-point Likert scale was used, where degrees (1-2-3-4-5) were given to the responses (always - usually - sometimes - rarely-never), and (Table 9) shows the weight values for the five-point Likert scale.

The statistical methods that are appropriate to the nature of the study were used to answer its questions, and the package was used

Statistics for the Social Sciences (SPSS). Through the use of the statistical treatment necessary for this research, which is: -

1. Descriptive measures (arithmetic mean and standard deviation).
2. Analysis of Variance (ANOVA) test
3. 3-Test (T) and (F) test
4. Simple correlation coefficient.
5. Percentage.
6. Scheffet test.

Presentation and analysis of the study results

To answer the following study questions

- 1- What is the students self-esteem regarding their transactional behaviors

in their daily lives within Meccan society?

- 2- Do female students self-evaluations of their transactional behaviors in their daily lives within Meccan society differ depending on the situation?

Social (single-married)

- 1- Do female students' self-esteem of their interpersonal behaviors in their daily lives within Meccan society differ depending on the college?
- 2- Do female students' self-evaluations of their transactional behaviors in their daily lives within Meccan society differ depending on the situation?

Economic?

- 5- Do female students' self-evaluations of their transactional behaviors in their daily lives within Meccan society differ depending on the residence place?

First: Answering the first question, which States what the students' self-esteem is regarding their transactional behaviors in their daily lives within Meccan society?

A table was preparad showing the arithmetic averages, standard deviations, the ranking of each ítem, and the score.

Approval, as the degree of approval was as follows, as shown in (Table 10).

The previous table shows that the daily interpersonal behaviors contained in the statements ranked from (1-131) are practiced by the students at Umm Al-Qura University at an average rating ranging between (4.2-5), which corresponds to the "always" rating, meaning they practice them in their daily lives in a continuous and permanent manner, and they constitute 65.5% of the total study tool items.

Table 8. Correlation Coefficient Values Between the Questionnaire Items and the Instrument as a Whole.

Item No.	Correlation Value	Item No.	Correlation Value	Item No.	Correlation Value	Item No.	Correlation Value	Item No.	Correlation Value	Item No.	Correlation Value
1	.336**	35	.494**	69	.586**	103		137	.331**	171	.595**
2	.492**	36	.416**	70	.204**	104	.204**	138		172	.364**
3	.547**	37	.387**	71	.534**	105	.327**	139		173	.381**
4	.491**	38	.357**	72	.546**	106	.318**	140		174	.448**
5	.245**	39	.292**	73	.222**	107	.493**	141		175	.428**
6	.206**	40	.224**	74	.192**	108	.458**	142		176	.502**
7	.261**	41	.283**	75	.460**	109	.468**	143		177	.356**
8	.174**	42	.251**	76	.553**	110	.456**	144		178	.300**
9	.389**	43	.381**	77	.303**	111	.409**	145		179	.453**
10	.561**	44	.440**	78	.527**	112	.356**	146	.552**	180	.478**
11	.457**	45	.251**	79	.302**	113	.383**	147	.390**	181	.159**
12	.458**	46	.237**	80	.372**	114	.479**	148	.568**	182	.551**
13	.408**	47	.439**	81	.119*	115	.466**	149	.568**	183	.116*
14	.505**	48	.295**	82	.248**	116	.418**	150	.442**	184	.637**
15	.573**	49	.117*	83	.413**	117	.386**	151	.513**	185	.541**
16	.615**	50	.112*	84	.369**	118	.459**	152	.457**	186	.507**
17	.479**	51	.269**	85	.204**	119	.267**	153	.474**	187	.433**
18	.436**	52	.520**	86	.181**	120	.351**	154	.301**	188	.404**
19	.430**	53	.191**	87	.462**	121	.537**	155	.472**	189	.360**
20	.351**	54	.114*	88	.500**	122	.401**	156		190	.351**
21	.463**	55	.117*	89	.382**	123	.476**	157	.369**	191	.471**
22	.483**	56	.481**	90	.465**	124	.492**	158	.451**	192	.578**
23	.514**	57	.513**	91	.480**	125	.504**	159	.455**	193	.447**
24	.374**	58	.417**	92	.455**	126	.514**	160		194	.583**
25	.532**	59	.485**	93	.614**	127	.585**	161		195	.589**
26	.341**	60	.380**	94	.362**	128	.593**	162		196	.181**
27	.407**	61	.120*	95	.421**	129	.485**	163		197	.397**
28	.383**	62	.118*	96	.471**	130	.474**	164		200	.460**
29	.372**	63	.369**	97	.370**	131	.518**				
30	.435**	64	.416**	98	.425**	132	.578**				
31	.414**	65	.296**	99	.459**	133	.600**				
32	.328**	66	.373**	100	.407**	134					
33	.374**	67	.407**	101	.435**	135					
34	.435**	68	.589**	102	.578**	136					

** Significant at the level of 0.01 * Significant at the level of 0.05

Table 9. Calculating the values (weights) of the five-point Likert scale to calculate the degree of agreement in terms of its strength or weakness.

Approval degree	Weight	average score
Never {do not take it permanently}	1	from 1 to 1.79
Rarely {you do it sparingly}	2	from 1.80 to 2.59
Sometimes {you do it intermittently}	3	from 2.60 to 3.39
Often {you do it most of the time}	4	from 3.40 to 4.19
Always {you follow it permanently and continuously}	5	4.20 to 5

Meanwhile, they practice the statements ranked from (132-190), i.e. 59 statements, at an average rating ranging between (3.4-4.19), which corresponds to the "mostly" rating, meaning the students practice them in their daily lives most of the time, and they constitute 29.5% of the total study tool items.

While the students at Umm Al-Qura University practice the statements representing the ranks from (191-199) at an average rating ranging between (2.6-3.39), which corresponds to the "sometimes" rating, meaning the students practice them in their daily interpersonal lives in an intermittent manner, practicing them sometimes and abandoning them at other times, and these statements represent nine (9) statements and constitute 4.5% of the total study tool items.

As for the statement that occupied the last rank, the students practice it at an average of (2.415), and this average corresponds to the "rarely" rating, meaning the students practice it in their daily lives to a small degree, and it is a single statement that constitutes 0.5% of the total study tool items.

There is no item from the study tool items that the students of Umm Al-Qura University indicated that they did not practice at all in their daily interactions.

Answer to the second question of the study: - Do the students' self-assessments of their interpersonal behaviors in their daily lives within the Meccan society differ according to marital status (single - married)?

To answer the question, the arithmetic means and standard deviations of the degree of self-assessment of their interpersonal and religious behaviors in their daily lives within the Meccan society at Umm Al-Qura University were used, according to marital status, where the t-test was used to compare the means, and the results are shown in (Table 11).

The previous table shows that there are no statistically significant differences between the students' interpersonal behaviors in their daily lives within the Meccan society at Umm Al-Qura University, attributed to the variable of marital status, and the arithmetic means estimated by the university students for their daily behavior in the Meccan university community according to the marital status shown in the previous table ranged between (4.32 - 4.29), which are averages that fall within the rating that corresponds to "always", meaning they are practiced in a permanent manner, and the averages are close and there are no high differences between them.

Answer to the third question

Do the students' self-assessments of their interpersonal behaviors in their daily lives within the Meccan society differ according to the college?

To answer the question, analysis of variance, A.N.O.V.A, and the F-test were used to study the difference between the means, and (Table 12) illustrates this.

The previous table shows that there are statistically significant differences

Table 10. Shows the percentages, standard deviations, item rank, and degree of representation for each questionnaire item.

No.	Interactional Behavior	Arithmetic Mean	Standard Deviation	Item Rank	Degree of Agreement
1.	I read what is facilitated from the Qur'an	4.795	0.8956	3	Mostly
2.	I am diligent in memorizing the Qur'an	3.321	0.9427	191	Occasionally
3.	I learn the Qur'an	3.642	1.015	184	Mostly
4.	I teach the Qur'an	3.197	1.2327	194	Occasionally
5.	I try to gain understanding of religion	3.997	0.8871	158	Mostly
6.	I attend learning circles	3.394	1.0813	189	Occasionally
7.	I attend remembrance gatherings	3.29	1.0414	193	Occasionally
8.	I call upon God and turn to Him sincerely	4.585	0.6599	59	Always
9.	My tongue is moist with the remembrance of God	4.389	0.7657	100	Always
10.	I repent and ask for forgiveness	4.523	0.6956	70	Always
11.	I get up a portion of the night	3.358	1.1174	190	Occasionally
12.	I seek forgiveness from God at dawn	3.795	1.0405	174	Mostly
13.	I am frequent in prostration to God	3.756	0.9522	180	Mostly
14.	I perform the prayer at its time	4.389	0.713	99	Always
15.	I fast Ramadan	4.943	0.3972	4	Always
16.	I have performed the pilgrimage	3.039	1.9302	197	Occasionally
17.	I pay Zakah if I possess the minimum threshold	4.435	1.1765	91	Always
18.	I have a good opinion of God	4.829	0.4635	14	Always
19.	I love God and His Messenger more than anyone else	4.868	0.3466	9	Always
20.	I believe and submit to the Unseen	4.974	0.1746	2	Always
21.	I believe and submit to the Resurrection	4.984	0.1239	1	Always
22.	I worship God as if I see Him	4.505	0.6416	75	Always
23.	I maintain my cleanliness when performing acts of worship	4.803	0.3982	20	Always
24.	I guard the limits of God	4.801	0.4605	21	Always
25.	I try to adopt the morals of the Qur'an	4.415	0.64	93	Always
26.	I try to emulate the Messenger, may God's peace and blessings be upon him	4.516	0.5775	72	Always
27.	I do not call upon anyone other than God	4.93	0.3783	5	Always
28.	I do not ask anyone but God	4.953	0.2752	3	Always
29.	I am satisfied with the divine decree	4.775	0.4872	25	Always
30.	I am patient in the face of affliction	4.464	0.6837	85	Always
31.	I love to meet God	4.909	0.3134	7	Always
32.	My heart trembles at the remembrance of God	4.557	0.635	65	Always
33.	I cry when remembering God alone	4.106	0.8925	145	Mostly
34.	I have good reliance on God	4.699	0.5701	37	Always
35.	I reflect on God's creation	4.44	0.7979	89	Always
36.	I rarely think about striving in the cause of God	2.415	1.4873	198	Rarely
37.	I fear my Lord in secret and openly	4.497	0.696	79	Always
38.	I turn to God if I am touched by a whisper from Satan	4.645	0.5638	50	Always
39.	I fear the evil of reckoning	4.852	0.4518	12	Always
40.	I revere the rituals of God	4.912	0.3419	6	Always
41.	I follow a good deed with another good deed	4.256	0.9309	121	Always
42.	I am humble in my prayers	4.013	0.9438	157	Mostly
43.	I maintain all the prayers	4.785	0.5075	23	Always
44.	I spend the night prostrating and standing for my Lord	3.858	1.0945	170	Mostly
45.	I fear God and dread His punishment	4.813	0.4342	17	Always
46.	Praising and thanking God for everything	4.738	0.4904	30	Always
47.	I do not call upon another god with God	4.858	0.6012	11	Always
48.	I do not kill the soul that God has forbidden, except by right	4.86	0.5593	10	Always
49.	My body and heart shudder at the remembrance of God	4.503	0.6457	77	Always
50.	I ask the people of knowledge when in need	4.246	0.8763	124	Always
51.	Avoidance of major sins and indecencies	4.671	0.5076	41	Always
52.	I praise God whenever I sneeze	4.876	0.3532	8	Always
53.	I do not break the covenant of God after its confirmation	4.788	0.5455	22	Always
54.	I avoid doubts and heresies	4.516	0.6958	73	Always
55.	I send blessings upon the Messenger of God, may God's peace and blessings be upon him	4.777	0.5118	24	Always
56.	I only seek knowledge for the Hereafter	3.909	0.9143	165	Mostly
57.	I am shy of God	4.806	0.4091	19	Always

58.	I only complain of my worries to God	4.293	0.6836	115	Always
59.	I listen attentively when the Qur'an is recited	4.446	0.7123	88	Always
60.	I only ask my Lord for good	4.811	0.4051	18	Always
61.	I discipline my siblings with the etiquette of Islam	4.285	0.9267	117	Always
62.	I spend on my family according to my means	4.246	1.0415	123	Always
63.	I spend on my children according to my means	3.886	1.1941	168	Mostly
64.	I maintain kinship ties even with those who have cut me off	3.482	1.0449	187	Mostly
65.	I am kind to my parents during their lifetime	4.767	0.4968	26	Always
66.	I am kind to my parents after their passing	4.671	0.6142	42	Always
67.	I pray for my parents on every occasion	4.655	0.686	45	Always
68.	I revere and respect the elders in the family	4.725	0.5696	32	Always
69.	I am compassionate and merciful towards the young in the family	4.655	0.6784	46	Always
70.	I seek permission when entering the house	4.51	0.9152	74	Always
71.	I have a good opinion of my family	4.684	0.5753	38	Always
72.	I go on the errands of my relatives	4.067	0.9807	148	Mostly
73.	I deal with my neighbors well	4.363	0.83	105	Always
74.	I visit and check on my neighbor	3.293	1.182	192	Occasionally
75.	I go on the errands of my neighbor	3.14	1.1892	195	Occasionally
76.	I try to be a good role model	4.505	0.6293	76	Always
77.	My relationship with my neighbors is good	4.251	0.8837	122	Always
78.	My relationship with my relatives is good	4.469	0.7281	83	Always
79.	When I donate, the closest ones are the first	4.179	1.0227	134	Mostly
80.	I feed my neighbor from what we eat	3.407	1.0801	188	Mostly
81.	I cover up for my Muslim brothers.	4.552	0.6941	67	Always
82.	I don't hunt for others' mistakes.	4.295	0.7934	113	Always
83.	I defend the reputation of Muslims.	4.176	0.9453	135	Frequently
84.	I try to reconcile [people].	3.821	1.0891	172	Frequently
85.	I thank everyone who does me a favor.	4.617	0.6226	0.6226	Frequently
86.	I pardon those who wronged me.	3.964	0.9663	160	Frequently
87.	I don't harbor hatred towards anyone.	4.054	0.8796	151	Frequently
88.	I suppress my anger.	3.788	0.9405	176	Frequently
89.	I honor the guest.	4.816	0.4139	16	Frequently
90.	I feed the hungry.	4.741	0.5249	29	Frequently
91.	I greet others with a smile.	4.567	0.6814	62	Frequently
92.	I pray for my brothers in secret.	4.324	0.7704	110	Frequently
93.	I advise others with the truth.	4.381	0.778	102	Frequently
94.	I advise others with patience.	4.352	0.7995	106	Frequently
95.	I enjoin good as much as I can.	4.163	0.8038	137	Frequently
96.	I forbid evil as much as I can.	4.034	0.8981	154	Frequently
97.	Others get along with me.	4.153	0.8944	139	Frequently
98.	Others find me agreeable.	4.189	0.8173	133	Frequently
99.	I treat people well.	4.345	0.7682	108	Always
100.	I bless the sneezer.	4.534	0.7526	69	Always
101.	I help the distressed.	4.238	0.8187	126	Always
102.	I do good to others.	4.661	0.5407	43	Always
103.	I am gentle in dealing with others.	4.554	0.6352	66	Always
104.	I greet with peace those I know and	3.899	0.9576	167	Frequently
105.	I shake hands with my brothers whenever I meet them.	4.078	0.9557	147	Frequently
106.	I sit where the gathering ends for those I don't know.	4.264	0.8107	119	Always
107.	I seek to fulfill the needs of the orphan or sponsor them.	3.728	1.072	181	Frequently
108.	I seek to fulfill the needs of the widow and the cut-off.	3.085	1.2935	196	Occasionally
109.	I think well of others.	4.215	0.9765	130	Always
110.	I don't brandish a weapon against a Muslim.	4.389	1.2502	101	Frequently
111.	I love others for the sake of Allah.	4.728	0.5307	31	Always
112.	I dislike others for the sake of Allah.	3.907	1.4403	166	Frequently
113.	I visit the sick.	4.124	1.0244	144	Frequently
114.	I inquire about my brothers who are absent.	4.43	0.7672	92	Always
115.	I care about the affairs of Muslims.	4.153	0.9397	141	Frequently
116.	I feel that others love me.	4.29	0.7551	116	Always
117.	My brothers miss me when I'm absent.	4.365	0.7953	103	Always
118.	My brothers visit me when I'm sick.	4.435	0.7259	90	Always
119.	I don't take disbelievers as allies instead of the believers.	4.624	0.9994	53	Always

120.	I don't take confidants from among the disbelievers instead of the believers.	4.648	0.9617	49	Always
121.	I forgive and pardon when angry.	4.026	0.8764	156	
122.	I consult my brothers in matters.	4.262	0.7872	120	Always
123.	I don't backbite people or criticize them.	3.951	0.8887	161	Always
124.	I don't call each other by [offensive] nicknames.	4.06	0.9798	149	Frequently
125.	I take leisure in gatherings.	4.539	0.766	68	Always
126.	I converse in righteousness and piety.	4.63	0.6284	52	Always
127.	I don't retaliate evil with evil.	3.764	1.0513	179	Frequently
128.	I address the ignorant with peace.	3.86	1.03	169	Frequently
129.	I argue in a way that pleases Allah.	4.231	0.7464	128	Always
130.	I respond to evil with good.	3.946	0.8495	163	Frequently
131.	I am humble towards people.	4.464	0.6988	84	Always
132.	I enjoin good and perform it.	4.127	0.9919	143	Frequently
133.	I forbid evil but do not perform it.	3.948	1.0382	162	Frequently
134.	I fulfill my promises.	4.718	0.5494	33	Always
135.	I keep my word.	4.705	0.5773	35	Always
136.	I am shy before Allah and people.	4.684	0.538	39	Always
137.	I am sparing with words.	3.845	0.9041	171	Frequently
138.	I am just in my judgments.	4.412	0.7199	95	Always
139.	I am equitable when testifying.	4.588	0.679	58	Always
140.	I am moderate in my behavior.	4.451	0.6438	87	Always
141.	I perfect the work I do.	4.363	0.6899	104	Always
142.	I complete the work I do.	4.303	0.6752	112	Always
143.	I don't love luxury.	3.604	1.167	185	Frequently
144.	I only take money rightfully.	4.7	0.554	36	Always
145.	I guard my tongue from evil.	4.28	0.786	118	Frequently
146.	I lower my gaze.	4.189	0.8845	132	Frequently
147.	I guard my chastity and preserve it.	4.943	0.3972	4	Always
148.	I love men growing their beards.	3.808	1.4232	173	Frequently
149.	I am clean in my food and clothing.	4.842	0.4709	13	Always
150.	I spend in times of prosperity and adversity.	4.161	0.8769	138	Frequently
151.	I only say good.	4.347	0.6674	107	Always
152.	I don't belittle any good deed.	4.313	0.8235	111	Always
153.	I persistently strive for good deeds.	4.145	0.8341	142	Frequently
154.	I forbid vain talk as a noble person would.	3.767	1.0382	178	Frequently
155.	I conceal my charities as much as I can.	4.415	0.7824	94	Always
156.	I turn away from vain talk and idle play.	3.767	1.0382	178	Frequently
157.	I don't attend gatherings of idle play.	3.974	0.9366	159	Frequently
158.	I walk gently on the earth.	4.345	0.8815	109	Always
159.	I am not extravagant in my wealth and behavior.	4.031	0.84	155	Frequently
160.	I am not miserly in my wealth and behavior.	4.091	0.8464	146	Frequently
161.	I lower my voice when speaking.	3.785	1.1318	177	Frequently
162.	I listen attentively to others.	4.477	0.7067	82	Always
163.	I follow the best of what is said.	4.503	0.718	78	Always
164.	I don't rebuke anyone.	3.645	0.9755	183	Frequently
165.	I don't backbite anyone to anyone.	4.044	1.1625	153	Frequently
166.	I am neither a slanderer nor a back-biter.	4.174	1.1065	136	Frequently
167.	I don't cheat in my dealings.	4.523	0.9374	71	Always
168.	I don't betray covenants and pledges.	4.593	0.9765	57	Always
169.	I fulfill the trusts to their owners.	4.824	0.4559	15	Always
170.	I don't love to be praised for what I do.	3.943	0.9241	164	Frequently
171.	I don't praise people to their faces.	3.575	1.1053	186	Frequently
172.	I don't love disputing and argumentation.	4.044	1.0272	152	Frequently
173.	I don't lie in my speech.	4.153	0.9776	140	Frequently
174.	I am not vulgar or obscene in my speech.	4.399	0.989	98	Always
175.	I manifest the signs of my Lord's grace upon me.	4.655	0.6784	46	Always
176.	I am soft in speech, not harsh.	4.492	0.7071	81	Always
177.	I am distinguished by tenderness of heart.	4.57	0.6578	60	Always
178.	I don't imitate men.	4.661	0.9569	44	Always
179.	I don't witness or say falsehood.	4.712	0.8989	34	Always
180.	I don't deal with magic nor approach it.	4.749	0.8291	28	Always

181.	I don't go to extremes in my religious matters.	4.402	0.8324	97	Always
182.	I don't despair when afflicted by a calamity.	4.295	0.8862	114	Always
183.	I don't transgress when in a dispute.	4.207	0.9389	131	Frequently
184.	I don't corrupt the earth.	4.609	1.0293	56	Always
185.	I don't spread immorality among the believers.	4.611	1.0441	55	Always
186.	I don't rely on others with my charities.	4.57	1.0252	61	Always
187.	I don't deal with any form of usury.	4.65	1.0292	48	Always
188.	I don't indulge in what I have no knowledge of.	4.218	1.0614	129	Always
189.	I urge feeding the poor.	4.407	0.9441	96	Always
190.	I don't cheat or diminish the measure.	4.637	0.9387	51	Always
191.	I don't love injustice, nor do I wrong anyone.	4.684	0.8994	40	Always
192.	I rejoice without envy towards anyone.	4.492	0.9541	80	Always
193.	I fear everything that leads to the forbidden.	4.749	0.6962	27	Always
194.	I don't try to spy on anyone.	4.56	0.9246	64	Always
195.	I am abstinent from the pleasures of this world.	4.06	0.981	150	Frequently
196.	I am kind to animals and plants.	4.456	0.7759	86	Always
197.	I control myself when angry.	3.655	1.0259	182	Frequently
198.	I do good to those who deserve it and to others.	4.241	0.8132	125	Always
199.	I don't violate the sanctities.	4.562	0.9737	63	Always
200.	I don't love to display what I wear.	4.233	0.8901	127	Always

Table 11. T-test for comparisons of students' self-assessments of their interpersonal and religious behaviors in their daily lives within the Meccan society at Umm Al-Qura University, in terms of marital status.

axis	Gender	Mean	Standard Deviation	T value	Significance Level	Significance level
Student self-assessments of their interpersonal and religious behaviors in their daily life.	Single	4.3202	30113	0.749	0.161	Not significant
	Married	4.2947	0.36846			

Table 12. Analysis of variance between the students' self-assessments of their interpersonal behaviors in their daily lives within the Meccan society at Umm Al-Qura University, in terms of college difference.

axis	Interference	Mean	Degree of freedom	Usm of squares	F	Significance degree	Significance level
Student self-assessments of their interpersonal and religious behaviors in their daily life.	Between groups	4.142	6	0.69	6.828	0	significant
	Inside groups	38.315	379	0.101			
	Total	42.456	385				

Table 13. Scheffe Analysis for Comparison between the Means of the Students' Self-Assessments of their Interpersonal Behaviors between Colleges.

College of Social Sciences	College of Da'wah and Fundamentals of Religion	College of Education	College of Arabic Language and Literature	College of Computer Science	College of Applied Sciences	College of Sharia	Colleges
21672* (.005).	00113 (1.000).	20991* (.016).	19022 (.411)	-.27696 (.740).	.11192 (.687)		College of Sharia
.10480 (.661)	-.11079 (.778)	.09799 (.776)	.07831 (.985)	-.38888 (.332)			College of Applied Sciences
.49368 (.077)	.27809 (.748)	.48687 (.090)	.46718 (.184)				College of Computer Science
.02650 (1.000)	.18910 (.483)	.01969 (1.000)					College of Arabic Language and Literature
.00681 (1.000).	.20878* (.047)						College of Education
-0.0047							College of Da'wah and Fundamentals of Religion

*Significant at the level of significance 0.05

in the students' self-assessments of their interpersonal behaviors in their daily lives within the Meccan society at Umm Al-Qura University in terms of college difference, as the value of (significance level < 0.05), and accordingly, the Scheffe test was used to compare the means to find these differences, as shown in (Table 13).

The previous table shows that there are statistically significant differences at

the level of significance 0.05 between the College of Sharia and the Colleges of Education and Social Sciences, in favor of the College of Sharia. There are also statistically significant differences at the level of significance 0.05 between the College of Da'wah and Fundamentals of Religion and the Colleges of Education and Social Sciences, in favor of the College of Da'wah and Fundamentals of Religion.

Answer to the fourth question: Do the students' self-assessments of their interpersonal behaviors in their daily lives within the Meccan society differ according to economic status?

To answer this question, analysis of variance, A.N.O.V.A, and the F-test were used to study the difference between the means, and (Table 14) illustrates this

The previous table shows that there are no statistically significant differences in the students' self-assessments of their interpersonal and religious behaviors in their daily lives within the Meccan society at Umm Al-Qura University, attributed to the economic status variable, as the value of ($\alpha < 0.05$), which means there is no difference between the students' self-assessments of their interpersonal behaviors in their daily lives within the Meccan society according to economic status.

Answer to the fifth question: Do the students' self-assessments of their interpersonal behaviors in their daily lives within the Meccan society differ according to place of residence?

To answer this question, the arithmetic means and standard deviations of the degree of self-assessment of their interpersonal behaviors in their daily lives within the Meccan society at Umm Al-Qura University were used according to the place of residence. The t-test was used to compare the means, and (Table 15) illustrates this.

The previous table shows that there are no statistically significant differences in the female students' self-assessments of their religious and interpersonal behaviors in their daily lives within the Meccan community at Umm Al-Qura University, attributed to the variable of place of residence, as the value of ($\alpha < 0.05$), which means that there is no difference between the female students' self-assessments of their religious and humanitarian interpersonal behaviors in their daily lives within the Meccan community based on the place of residence.

Discussion of the Results

When we refer to Table 10, which presented the results of the first question and recorded the female university students' self-assessment of the averages of their behaviors in religious and humanitarian interactions in their daily lives within the Meccan community, it was objectively shown that the students at Umm Al-Qura University practice or behave in all the items mentioned in the study tool, which represent religious and humanitarian interactional behaviors they practice in their daily lives within the university and Meccan community. However, they do not practice these religious interactional behaviors to the same degree of self-assessment, as Table 10 indicated that the students at Umm Al-Qura University practice 131 items, i.e., interactional behaviors in their daily lives on a permanent and continuous basis, and these behaviors constitute 65.5% of the total interactional behaviors included in the study tool, which numbered 200 behaviors. It can be said that the nature of these behaviors is religious and humanitarian interactional behaviors related to belief, worship, and dealing with others, such as believing in and submitting to the Unseen, not asking anyone but God, fasting Ramadan, guarding their chastity, not calling upon anyone other than God, revering the rituals of God, loving to meet God, praising God whenever they sneeze, loving God and His Messenger more than anyone else, not killing the soul that God has forbidden except by right, not calling upon another god with God, fearing the evil of reckoning, being clean in their food and clothing, having a good opinion of God, fulfilling trusts to their owners, honoring guests, fearing God and fearing His punishment, only asking God for good, being shy of God, preserving their cleanliness when performing acts of worship, guarding the limits of God, not breaking the covenant of God after its confirmation, performing all the prayers, sending blessings upon the Messenger of God, being satisfied with the divine decree, being kind to their parents in their lifetime, and fearing everything that leads to the prohibited, etc.

These behaviors represent a basic value system required by the conditions of faith in God Almighty, and they are values that, praise be to God, bear good tidings, and they are an indicator that the female university students in the Meccan community still embody in themselves religious and humanitarian values that drive their motives and prompt them to adhere permanently to religious and humanitarian interactional behaviors in their daily lives within the Meccan community.

The female university students in the Meccan community also behave in 59 items out of two hundred with a "mostly" rating, meaning that they practice them most of the time in their daily interactional lives, which indicates that they adhere to about 29.5% of the religious and humanitarian behaviors mentioned in the study tool, but they do not adhere to them permanently and continuously without interruption, as is the case with the 131 items mentioned earlier, which constituted 65.5% of the items in the study tool. From these statistical data, we can conclude that the female university students in the Meccan community are not organically connected without separation, as they practice about 29.5% of the religious and humanitarian behaviors in their lives, and as a result, they sometimes give up adhering to these daily religious and humanitarian interactional behaviors, but they adhere to them most of the time or the majority of them, which is an indicator of the regression of female university students in the Meccan community from obligating themselves to these religious and humanitarian behaviors in their daily lives permanently, without accepting regression, slackness, or negligence in practicing them as religious duties imposed on them in their daily lives, which do not allow them to be abandoned or distanced from in some cases.

These religious and humanitarian behaviors are the behaviors mentioned in the items from 132 to 190, which indicate religious behavior and social behavior, such as: not breaking out when I argue, lowering my gaze, others are familiar with me, when I donate, the closest ones are the first, I defend the reputations of Muslims, I am not cursing or slandering, I command what is good as much as I can, I spend in prosperity and adversity, I make others familiar, I do not lie when speaking, I care about the affairs of Muslims, I am persistent in doing good deeds, I command what is good and I do it, I visit the sick, I cry when remembering God alone, I am not stingy in my money and behavior, I shake hands with my brothers whenever I meet them, I go on the errands of my relatives, I do not call each other by nicknames with others, I am ascetic in the pleasures of the world, I do not harbor hatred towards anyone, I do not love disputes and arguments, I do not gossip between one person and another, I forbid what is evil as much as I can, I am not extravagant in my money and behavior, I forgive and pardon when angry, I am humble in my prayers, I try to gain understanding of religion, I do not attend entertainment gatherings, I pardon those who have wronged me, I do not backbite people or criticize them, etc.

Upon examining these previous behaviors, we find that the values indicated by these religious and humanitarian behaviors, which are considered an indicator of the values embodied by the female university students in the Meccan community, are religious, social, and economic values, such as: moderation, forgiveness, love and familiarity, overlooking, restraining anger, aversion to vain and entertainment, dislike of luxury, kinship, feeding the neighbor, asceticism, and reconciliation.

We find that the female university students in the Meccan community are unable to practice these behaviors permanently and continuously, as they sometimes do not adhere to them, but rather they are subject to relapses in some cases, and they do not practice them for many reasons, some of which are related to social, psychological, health, or economic purposes, and the other part is due to weakness of determination, lack of motivation, and lethargy of the inner driving force within the self. Such a situation represents a relapse in the system of behavior that is an indicator of the value system underlying the consciousness of the female university students in the Meccan

Table 14. Analysis of Variance between the Students' Self-Assessments of their Interpersonal Behaviors in their Daily Lives within the Meccan Society, in Terms of Economic Status.

Axis	Interference	Mean	Degree of freedom	Sum of squares	F	Significance degree	Significance level
The Students' Self-Assessments of their Interpersonal Behaviors in their Daily Lives within the Meccan Society, in Terms of Economic Status	Between groups	.607.	2	0.303	2.777	0.064	Not significant
	Inside groups	41.849	383	0.109			
	Total	42.456	385				

Table 15. t-test for comparisons of students' self-assessments of their interpersonal and religious behaviors in their daily life within the Meccan society, in terms of place of residence.

axis	Residence	Mean	Standard Deviation	T value	Significance Level	Significance level
Student self-assessments of their interpersonal and religious behaviors in their daily life.	Village	4.3056	0.33574	-0.904	.142	Not significant
	city	4.3762	0.24839			

community. These behaviors represent an indicator of values, not the values themselves.

The table also shows that some of the behaviors mentioned in the study tool are practiced with an "occasionally" rating, meaning that they are practiced once and left other times. These behaviors are the content of items 191 to 199, i.e., nine items out of the rest, and they represent 4.5% of the total behaviors included in the study tool. These behaviors are: I attend learning circles, I get up a portion of the night, I am diligent in memorizing the Qur'an, I visit and check on my neighbor, I attend remembrance gatherings, I teach the Qur'an, I go on the errands of my neighbor, I strive to meet the needs of the widow and the divorced, I have performed the pilgrimage. Upon reflecting on these behaviors, we find that they are in the context of religious values that represent: knowledge, mercy, and manliness, and they are values that fall within the context of religious values with daily personal and social interactions.

However, the female university students in the Meccan community do not adhere to practicing them in reality in their daily personal and social life, or in some cases, as they are not practiced permanently or mostly, as if they are not of the concern or desires of the students.

The female university students in the Meccan community practice these behaviors to a high degree, as if they are not connected to their general practice, nor are they related to the activities that make up their functional roles within the university campus and the Meccan community.

The table also shows that some of the behaviors mentioned in the study tool are practiced with a "rarely" rating, meaning that the students practice them in their daily religious and interactional lives to a small degree, and it is one item that constitutes 0.5% of the total items in the study tool.

As for the results that appeared in Tables 11, 14, and 15, which are related to the variables of social and economic status and place of residence, the views of the female students in the sample are close, which did not result in any statistically significant differences between the averages, which means that these intermediary variables were unable to create clear differences in the students' assessments of their religious, interactional, and humanitarian behaviors within the university campus and the Meccan community. The diversity of social status does not constitute a variation in religious and humanitarian behavioral practices, and the same applies to the variable of economic status and the variable of place of residence, as they all indicate a convergence of views because religious and humanitarian issues are almost doctrinal religious matters that are obligatory on them all.

As for the results that appeared in Table 12, which are related to the variable of the college, the analysis of variance and the F-test for the students' averages showed that there are statistically significant differences in the female students' self-assessments of their interactional behaviors in their daily lives within the Meccan community at Umm Al-Qura University, due to the difference in the college, as the value (degree of significance <) 0.05. Accordingly, the Scheffe test was used to compare the averages to find these differences (Table 13), where it was found that there are statistically significant differences at the level of significance 0.05 between the College of Sharia and the Colleges of Education and Social Sciences, in favor of the College of Sharia. There are also statistically significant differences at the level of significance 0.05 between the College of Da'wah and Fundamentals of Religion and the Colleges of Education and Social Sciences, in favor of the College of Da'wah and Fundamentals of Religion.

This means that the students of the Colleges of Sharia and Da'wah and Fundamentals of Religion have increased their awareness of these behaviors and have increased their level of practice within the university and Meccan community, because their specialization has helped in that, as if the specialization increases the practice of religious and humanitarian behaviors.

The generally close standard deviations in the averages for all variables are the product of the unified cultural framework that brings the perceptions and concepts of the students closer to the set of religious and humanitarian behaviors presented to them, as they represent an obligatory culture that the Islamic society believes in, and our students are part of this society who embody this culture in their perceptions and practices, thanks to the socialization based on the teachings of our noble religion in our Meccan society.

Conclusions

In light of the results reached by the researcher in this study, we can draw some conclusions, in the light of which we present some recommendations as follows:

- Female university students in all colleges maintain about 65.5% of the daily behaviors they deal with in their social lives, whether the behaviors that connect between man and his Lord or between man and his fellow human being.

- There is a regression in the behaviors of female university students in the Meccan community, such as forgiveness, restraint of anger, aversion to vain and entertainment, kinship ties, feeding the neighbor, asceticism, and reconciliation, and this may be due to the fact that female university students sometimes tend towards material life and self-love, and socialization also plays a role in this.
- Female university students in the Meccan community do not give importance to the religious behaviors that are related to memorizing the Qur'an, teaching the Qur'an, attending remembrance and knowledge circles, checking on the neighbor and striving to meet their needs and visiting them, and striving to meet the needs of the widow, and this may be due to the fact that female university students are rushing after their physical requirements and are concerned with the material aspect and following communication channels at the expense of the religious and social aspect.
- Despite the introduction of some variables in this study to know their impact on the assessment of female university students in the Meccan community for their daily religious and interactional behaviors, they did not show significant differences between their assessments of their behaviors according to the variable of social status, economic status, place of residence, age and type of work, as if the credal behaviors impose themselves on the female university students in the Muslim Meccan community to the same degree of perception, concept, or practice in social reality, as they are obligatory faith requirements for all individuals, despite their varied characteristics of variables, but this did not result in a variation in their perceptions to judge their behaviors towards religious and humanitarian interactions; because their culture and attitudes towards these behaviors are the same, with the exception of the college variable, as it was found that the students in the Colleges of Da'wah and Fundamentals of Religion and Sharia distinguished themselves from the students of the Colleges of Education and Social Sciences, and this may be due to the fact that the students of the Colleges of Sharia, Da'wah and Fundamentals of Religion have more courses that support these behaviors than other colleges by virtue of their specialization.

Recommendations

We can present some recommendations in light of the previous conclusions:

1. Developing a system of religious, social, and economic values in line with the value system of the Muslim society and its basic references through educational and religious institutions, and working to teach them in a way that suits the needs of the students and their different levels.
2. Teaching moral education at all levels of general and university education in a way that suits the requirements and needs of the students, and in harmony with the renewed human societies in their daily social lives.
3. Educating students that values are an intellectual culture that directs human behavior in the daily social reality, so that they can choose the daily behaviors associated with values in social life and adhere to them during their actions and practices with others in reality.

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