

THE ASSIMILATION OF ISLAMIC VALUES IN  
DRIVING BEHAVIOUR TO REDUCE ROAD  
ACCIDENTS IN MALAYSIA

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**THE ASSIMILATION OF ISLAMIC VALUES IN DRIVING  
BEHAVIOUR TO REDUCE ROAD ACCIDENTS MALAYSIA**

By

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## **ABSTRAK**

Tingkah laku pemandu merupakan penyebab utama berlakunya kemalangan. Matlamat utama kajian penyelidikan adalah untuk meneroka asimilasi nilai-nilai Islam yang berkaitan dengan kelakuan memandu dan hubungannya dengan pengurangan kadar kemalangan di Malaysia. Oleh itu, kajian penyelidikan ini meneliti pemanduan yang selamat dalam aspek-aspek Islam. Pemanduan selamat dalam Islam adalah berdasarkan beberapa unsur penting yang terdiri daripada matlamat memandu, perancangan perjalanan, pendidikan dalam sains pemanduan dan kemahiran memandu. Semua ciri-ciri ini dikupas dari perspektif Islam berdasarkan sumber-sumber Al-Quran dan Sunnah.

Tinjauan literatur merangkumi aspek-aspek yang berkaitan dengan isu mengenai nilai-nilai Islam dalam aspek jalan raya, tingkah laku dan kemalangan jalan raya yang tidak hanya memberi tumpuan kepada kaum Muslim sahaja tetapi untuk semua jenis kefahaman agama dan usia. Satu metodologi telah dirancang dan dijalankan untuk menganalisis jenis tingkah laku pemandu. Penggunaan soal selidik dan kaedah pemerhatian digunakan sebagai platform untuk mendedahkan data pepejal. Sebanyak 202 orang responden dari pelbagai kefahaman agama, peringkat umur dan pendidikan telah mengambil bahagian dalam soal selidik. Sementara itu, seramai 202 orang peserta juga telah diperhatikan di kawasan Nibong Tebal dan Parit Buntar untuk melaporkan kelakuannya dalam aspek pengambilan hak orang lain dalam Islam di jalan raya.

Oleh itu, dapatan dari kajian ini telah menghasilkan analisis lengkap tentang tingkah laku pemandu.

## **ABSTRACT**

Driving behaviour is the key cause of road accident. The main goals of the research study are to explore the assimilation of Islamic values in the respect of driving behaviours and its relationship towards reducing the rate of accidents in Malaysia. Therefore the research study examines the safe driving in aspects in Islam. Secure driving in Islam is based on a number of important elements that comprise of driving goals, travel planning, education in driving sciences and driving skills. All these features were thoroughly peeled off from the perspectives of Islam based on the sources of the Al-Quran and Sunnah.

The literature reviews cover the aspects related to issues regarding Islamic values in driving behaviours and road accidents which are not only focussed to Muslims but to all types of religion believes and ages. A methodology was planned and carried out to analyse the types of driving behaviour. The use of questionnaire survey and observation method was used as a platform to reveal the solid data. In total, 202 respondents from various types of religious believes, age and education level participated in the questionnaire survey. Meanwhile, 202 participants were also observed in the selected areas of Nibong Tebal and Parit Buntar on their driving behaviour in the aspect of not taking other people's rights in Islam. Thus, the information generated from the results allowed for a complete analysis of the driver behaviour.

Therefore, the findings from this research study have resulted in the complete analysis of driving behaviour.

# TABLE OF CONTENTS

<b>ACKNOWLEDGEMENT</b> .....	<b>II</b>
<b>ABSTRAK</b> .....	<b>III</b>
<b>ABSTRACT</b> .....	<b>IV</b>
<b>TABLE OF CONTENTS</b> .....	<b>V</b>
<b>LIST OF FIGURES</b> .....	<b>VII</b>
<b>LIST OF TABLES</b> .....	<b>VIII</b>
<b>CHAPTER 1</b> .....	<b>1</b>
1.1    Background of The Study .....	1
1.2    Problem Statements .....	2
1.3    Objectives.....	6
1.4    Scope of Work.....	6
1.5    Significant of Research .....	8
1.6    Limitation of Study.....	11
<b>CHAPTER 2</b> .....	<b>12</b>
2.1    Overview .....	12
2.2    Islamic Values.....	14
2.3    Driving Behaviour.....	21
2.4    Road Accidents.....	24
<b>CHAPTER 3</b> .....	<b>26</b>
3.1    Overview .....	26
3.2    Fact Findings.....	28
3.3    Data Analysis .....	31
3.4    Outcomes .....	34
<b>CHAPTER 4</b> .....	<b>35</b>
4.1    Introduction .....	35
4.2    Analysis Data of Mean and Standard Deviations .....	39
4.3    Comparisons between Observation Survey and Questionnaire Survey .....	42
4.4    Principal Component Analysis by Using Cross Tabulation and Chi-Square.....	48



4.5	Principal Component Analysis by Using Cross Tabulation and Chi-Square.....	60
4.6	Rate of Road Accidents in Malaysia from 2013 until 2016 .....	62
<b>CHAPTER 5 .....</b>		<b>66</b>
5.1	Conclusion .....	66
5.2	Recommendations .....	67
5.3	Benefits of Research .....	68
<b>REFERENCES.....</b>		<b>69</b>
<b>APPENDIX.....</b>		<b>69</b>

## LIST OF FIGURES

Figure 3.1: Flow chart of the research methodology. ....	27
Figure 4.1: Most of motorcycle riders queue jumping or cut off lines because they refused to wait for traffic lights during morning peak hours. ....	42
Figure 4.2 (a) & (b): Car A has taken the rights of car B to use the road. Car B had to wait for Car A "finish" queue jumping or cutting the line. The potential for accident is high if all road users in the photos are not careful. ....	43
Figure 4.3: A car still moving even the traffic light have turned to red light. ....	44
Figure 4.4: Car A has prevented Car B from entering the junction. ....	45
Figure 4.5: Car A blocking Car B and Car C to exit from the parking box. ....	46
Figure 4.6: Improper parking by some of road users. ....	47
Figure 4.7: Double parked and improper parked by Car A can lead to traffic congestion if the amount of traffic increases in that area. ....	47

## LIST OF TABLES

Table 4.1: Screening question characteristics in Section 2 of the questionnaires. ....	36
Table 4.2: Location and time of observation and survey. ....	37
Table 4.3: Demographic characteristics of observation study. ....	38
Table 4.4: Means and standard deviations for Section 3, 4 and 5 of the questionnaires. .....	40
Table 4.5: Cases processing summary. ....	48
Table 4.6: Pearson Chi Square Test and Symmetric Measures. ....	52
Table 4.7: Pearson Chi Square Test and Symmetric Measures. ....	52
Table 4.8: Pearson Chi Square Test and Symmetric Measures. ....	53
Table 4.9: Pearson Chi Square Test and Symmetric Measures. ....	53
Table 4.10: Pearson Chi Square Test and Symmetric Measures. ....	54
Table 4.11: Pearson Chi Square Test and Symmetric Measures. ....	54
Table 4.12: Pearson Chi Square Test and Symmetric Measures. ....	54
Table 4.13: Pearson Chi Square Test and Symmetric Measures. ....	55
Table 4.14: Pearson Chi Square Test and Symmetric Measures. ....	55
Table 4.15: Pearson Chi Square Test and Symmetric Measures. ....	55
Table 4.16: Pearson Chi Square Test and Symmetric Measures. ....	56
Table 4.17: Pearson Chi Square Test and Symmetric Measures. ....	56
Table 4.18: Pearson Chi Square Test and Symmetric Measures. ....	57
Table 4.19: Pearson Chi Square Test and Symmetric Measures. ....	57
Table 4.20: Pearson Chi Square Test and Symmetric Measures. ....	57
Table 4.21: Pearson Chi Square Test and Symmetric Measures. ....	58
Table 4.22: Pearson Chi Square Test and Symmetric Measures. ....	58
Table 4.23: Pearson Chi Square Test and Symmetric Measures. ....	59

Table 4.24: Case processing summary.....	60
Table 4.25: Crosstabs for all offences during observation. ....	61
Table 4.26: Pearson Chi Square Test and Symmetric Measures. ....	62
Table 4.27: Total road accidents by states in Malaysia, 2013-2016 (Ministry of Transport, 2016). ....	63
Table 4.28: Type of vehicle involved in road accidents in Malaysia, 2013-2016 (Ministry of Transport, 2016). ....	64
Table 4.29: Total casualties caused by road accidents in Malaysia, 2013-2016 .....	65

# CHAPTER 1

## INTRODUCTION

### 1.1 Background of The Study

Malaysia has one of the highest rates of accidents in the world. Statistics released by the Malaysian Institute of Road Safety Research (MIROS) between the year 2000 and 2014 saw a significant increase in road accidents amounting to 250,429 cases to 476,196 cases. The number of deaths due to road accidents is more than 6,000 cases each year. A study dated February 2014 by the Transportation Research Institute, Michigan University of the United States, has placed Malaysia in the top 17<sup>th</sup> place in world road death rates. The study was based on 2008 data from the World Health Organization (WHO) which also involved 193 other countries.

According to the Road Transport Act 1987 laws of Malaysia, road accidents are defined as accidents or events where damage occurs to any person, property, vehicle, structure or animal and occurs on any public roads including bridges, tunnels, side stops, roads multilevel and toll plazas. Increase of traffic accidents is a problem with no solution faced all over the world and have become a serious social problem. Generally traffic accidents are often caused by mistakes of drivers' behaviours. Quran said in Surah Fussilat (Verse 44):

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ ءَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ  
لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ  
عَلَيْهِمْ عَمًى ؕ ءُؤَلِّتُكَ يِنَادُونَ مِّن مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

*“And if we had made it a non-Arabic Quran, they would have said, “Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?” Say, “It is, for those who believe, a guidance and cure.” **And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.**”*

## **1.2 Problem Statements**

Achieving safe mobility is based on the successful integration of both behavioural and physical elements. However, behavioural aspects are considered the most significant contributing factors to road traffic accidents. On average, 90% of road accidents are attributed to human factors rather than technical or mechanical failures (Mohamed and Bromfield, 2017). In order to resolve the road traffic wrongdoing, all parties should take a thorough solution to be able to cope with the value of the Islamic teachings (Jaili, 2016). Religion plays a significant role in satisfying our physical as well as spiritual needs. Islam teaches us a code of behaviour and gives us a true meaning for our existence. Unfortunately, in today’s society, the religious, moral and ethical values have been declining. Therefore, a large number of mistakes on the road are due to drivers’ behaviours who do not know the rights as road users in the true Islamic values.

Road accidents involve either motor vehicles, bicycles, trishaws, pedestrians and other types of vehicles. The World Health Organization (WHO) defines road accidents as violations or events that may or may not lead to injury occur in public roads and involve at least one moving vehicle.

Driving behaviour is defined as any parameter or group of parameters, or combination, their derivatives or transformations that characterize the choice of speed, acceleration and gear by a driver to accomplish the driving task. It can also be stated as an attitude manifested in terms of acceleration, braking, cornering, lane handling and speed handling. Transportation activities are identified on a micro-scale level as driving behaviour in this study. To implement appropriate strategies and policies that can help in reducing rate of road accidents in Malaysia. These is essential to know the usefulness and function of Islamic values in Islamic country as official religion in driving behaviour aspect. The science of transportation is an interdisciplinary subject. Road accidents depend on the driving behaviour, road characteristics and the vehicle. These factors are repeatedly being studied by transportation professionals, human factor researchers and vehicle manufacturers but the research in terms of the implication of Islamic values is rarely.

Usually humans tend to blame somebody or something else when a mistake or accident occurs. Observations proved that the majority consider themselves more skilful and safer than the other drivers (Al-Balbissi, 2003). Typically mistakes occur when a driver becomes distracted with a mobile phone, perhaps caused by an incoming call, texting, playing with the radio, eating and lot more. Besides, common causes of accident include breaking the rules such as failing to stop at red lights or stop signs, making illegal turns or lane changes and driving exceeding the speed limit. Sometimes the drivers drive according to their feelings especially when they are angry, for example, driving too close to the car in front of them, not using turn signals when changing lanes or turning and failing to use headlights at night or in the rain. Observations also proved that there are a

few other accidents caused neutrally such as trees falling on vehicles (Winkelbauer, 2015).

Syariah laws or Islamic laws are the religious laws forming part of the Islamic tradition. It is derived from the religious precepts of Islam particularly the Al-Quran and Hadith. The term Syariah refers to Allah's immutable divine law and is contrasted with fiqh which refers to its human scholarly interpretations. Because of that reason, the law is published and known meanwhile citizens and courts are expected to uphold it. Islam is a complete message and useful life guide. Islamic law is a familiar term to Muslims and now becoming a familiar term to non-Muslims as well. Hence, the adaptation of the law according to time and circumstance is necessitated by changes in society and the influx of various cultures conditions.

“*Ghasab*” is taking something not of his right. Meanwhile in the Islamic terminology, “*ghasab*” is using incorrectly the rights of others. Common examples of “*ghasab*” are stealing, altering land boundaries and so on. Every item taken from someone in a non-halal manner is what is meant by “*ghasab*”.

Quran said in Surah al-Baqarah (Verse 188):

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا  
مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾



*“And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].”*

The primary sources of Islamic law is from the divine revelation (wahyu) and human reason (aql). These dual identities of Islamic law are reflected in these two Arabic designations which are Syariah and Fiqh. Syariah bears a stronger affinity with revelation whereas fiqh is mainly the product of human reasons. Syariah literally means “the right path” or “guide,” whereas fiqh refers to human understanding and knowledge. The divine Syariah thus indicates the path to righteousness for finding solutions to particular or unprecedented issues. Therefore, among the emphasis in the Islamic context is the prohibition of taking on the rights of others (Al-Khalafi, 2004). As has been mentioned in Surah an-Nisa (Verse 29):

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ  
تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ  
رَحِيمًا

*“O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”*

Thus, the law has been set up to regulate civilization and community order. But the rules that have been set do not bring the results as expected. This is because of the lack of love for religion and no good moral education for every individual society. Islam

also directs the human soul and their feelings towards fear of God (Allah) thus that they walk on a straight line in relation to others. At the same time, it stressed on the avoidance of eating non-owned property. Thus, the law has been set up to regulate civilization and community order. But the rules that have been set do not bring the results as expected.

### **1.3 Objectives**

This study was undertaken to achieve the following objectives:

1. To determine the verses in the Al-Quran and Hadiths which are appropriately applicable to all drivers.
2. To assess the rate of road accidents due to the driver's behaviour that takes other drivers' rights.
3. To evaluate the rate of the application of Islamic values by Muslims while driving.
4. To analyse the rate of road accidents and Muslims' driving behaviour in other Islamic states.

### **1.4 Scope of Work**

In order to ensure these goals and objectives are achieved, this research study includes finding the appropriate Al-Quran and Hadith verses which emphasize on the importance of not taking the rights of others in road users scope. This includes evaluating the statistic of cases of road accidents in Malaysia during the previous four-year period (2013 - 2016) which has typically shown an increase year by year. Hence, it is intended to determine the correlation between the overall road safety laws provided by related authorities and Malaysian driver's attitudes to embrace safe driving behaviours. Besides, it is intended to come up with recommendations as to how road accidents could be

reduced in a way that is practicable with particular emphasize on the implementation of Islamic values for all Malaysian drivers', either Muslims or non-Muslims. Therefore, it will bring in meaningful strategies for those who are directly involved in work-related driving activities and the road safety impact that might be anticipated.

The preliminary study is to collect data on road accident cases in Malaysia from statistics data that were reported to related authorities such as Royal Malaysia Police. Thus, to ensure this research study runs smoothly, observations and surveys regarding the driving behaviours for a specific duration of time at selected roads and junctions are planned. Data collection based on information from the Royal Malaysia Police also play a very important part of the study. The data that were collected from such bodies will be analysed according to appropriate Islamic values such as not taking the rights of others in terms of road usage so as to reduce road accidents among Malaysian. In this modern age, laws are set to regulate the society. But the rules that have been set do not bring positive results as expected. The attitude of Islam in the face of this study has set a law that punishes anyone who dares to violate the rights of others.

In addition, Islam also directs the human soul and their feelings towards the fear of Allah so that they walk on a straight path in relation to others and avoid taking the rights of others. Therefore, in this research, a questionnaire survey was designed and distributed to gather responds regarding driving behaviours and road accident rates according to Islamic values. This research was aimed at describing the relationship between driver and vehicle characteristics, travel distances and times, and driver attitudes to speeding with their actual on-road speed behaviour. The relationship between observed speed behaviour and three-year accident history is also of interest. The study

aims at providing new knowledge, either for Muslims as well as non-Muslims, as well as to identify potential implications of Islamic values in driving behaviour. The questionnaire survey data were analysed based on the choices and responds of survey respondents.

Lastly, driving behaviours based on accidents rate and appropriate applications of Islamic values will be concluded. The research study explores driving behaviours corresponding to the applications of Islamic values in terminology of road usage and traffic intersections. The research would also help to understand driving behaviour that will give a positive effect towards road accidents. This would create awareness especially for parents to educate and develop their children's attitudes by applying Islamic values in their daily lives so that they become prudent drivers, hence to reduce the rate of road accidents in the future.

### **1.5 Significant of Research**

Road user behaviour and attitude is often advocated as a necessary condition to emphasize on the reduction of road accidents and improvement of road safety. The reduction of accidents based on the implementation of Islamic values during driving is the main benefits of this proposed research study. This is because positive attitude towards safe driving has a significant positive impact on safe driving behaviour. Moreover, positive attitude toward safe driving has a significant impact on reducing accidents involvement. Hence, this research study is strongly believed to be effective to the general public as a whole.

Islam is a complete religion that embodies all the activities of human life. Islamic teachings are not just encouraging Muslims to do good to fellow Muslims but also to non-Muslims. Non-Muslims have certain rights and are protected as long as they do not fight Islam. In the relationship between Muslims and non-Muslims, Islam has set certain rules that must be followed.

This is evident in the Surah al-Hujurat (Verse 13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَظُّكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

*“O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”*

This clearly means that recognizing ethnic diversity is a commonplace and that diversity is not to create conflict but to know each other. It explains that humans are naturally made by Allah in different forms, groups and cultures and all must accept and respect diversity and diversity as a common and natural law and that must continue to occur. The diversity and difference are not considered factors to split and hostile. The focus is the need to know and help each other so that peace and prosperity of mutual living can be achieved.

A large portion of the Al-Quran verses and teachings of the Prophet Muhammad (Hadiths) are engaged with social issues and human responsibilities. The ethical

dimension of Islam portrays an individual who is socially active and also morally responsible which is striving for the betterment of the society. It also highlights the factors that affect human dignity negativities such as ignorance and deprivation. Hence, it stresses on eliminating such conditions to maintain human dignity. As a prudent road user, one should not take the rights of others and showing extreme anger while driving as this may expose to the potential of road accidents. Traffic violations are also subjected to punishable actions and penalties imposed, for example crossing the red traffic light.

The research study is aimed towards studying the effect of Islamic values implications and driving behaviours on the road. Good understanding on the impact of driving style according to Islamic contents would improve existing driving style education programs, thereby reducing the rate of road accidents (Henderson, 1991). The research study aimed to indicate on a number of important variables including speed, calmness and attentiveness. Inter-observer reliabilities for other variables which are less good among these are preferred distance to cars in front, use of indicators and aggressiveness. One such main aspect in these research study is on occurrences speed which appears to play an important role in accident.

Last but not least, this research is not only focused on Muslim road users. Instead, it also focuses on non-Muslim road users. This is because the Islamic values are not solely for Muslims only; they are opened to all types of believers and religious believes. This study also intended to create awareness amongst drivers on the importance of Islamic values in driving behaviours. Al-Quran and Hadith verses have stated and explained the goodness of those Islamic values. For instance, the driver should obey the prescribed laws. Hence road accidents can be reduced if every driver complies and

implies the Islamic values while driving. Hence this research study can assist the functions and roles of the Royal Police Malaysia and other authorities in accident monitoring and its reduction.

## **1.6 Limitation of Study**

Limitation of this research is difficult to determine religious beliefs of participants during the observation study. However, the religion believes of the participants either Muslims or non-Muslim can be determined through the aspect of appearance in randomly. Based on the observations carried out, the appearance of non-Muslim women will usually be more open than Muslim women such as wearing shorts and not wearing scarves. Same goes to non-Muslim men appearance where most of them wearing shorts. This does not mean that Muslim men do not wear shorts but typically happen for non-Muslim appearance during the observation study. Besides, the appearance of non-Muslim participants can also be determined based on the red or yellow string for Buddhist and the red dot on their foreheads for Hindu.

The selection of observation areas also the limitation of the research. This is because the selection of observation areas only focused on two places which is Parit Buntar and Nibong Tebal. Selection of observation area should be wider, hence the result obtained might be more valid and logical.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Overview

Year by year, half a million Malaysians died because of road accidents (i.e Table 4.29) and the highest occurrence of road accidents are caused by the drivers' behaviours, equipment failures, road conditions and infrastructures. Due to road accidents, many people have lost their family members or close friends. Besides, road accidents many affect the government when it has to continuously repair malfunction or poor infrastructures that directly can cause accidents like lamp stands, road dividers, cleaning accidents from the road and many more. Accidents will also cause traffic congestion to all road users.

The first thing that contributes to the reason for road accidents occurrence is because drivers' behaviours (Issa, 2016). Humans always make mistakes. When a problem or unwanted thing happens, they tend to blame somebody or something else for what they have done. Most people who are involved in accidents believe that the other party involved could have done something different to avoid the accident.

According to the World Bank's Malaysia's Economic Monitor Report (2015), it was estimated that about five million people do get stuck in the Klang Valley traffic every day. Therefore, the drivers have to move their vehicles inched forward, bit by bit on the long rows. The drivers might lose control or become impatient in these situations. The impatient drivers might press their horns or cursing at other road users. It has becomes worse if the impatient drivers might take the rights of others. Hence, other road



users are placed in other dangerous situations, directly or indirectly. If the drivers are handling their vehicles under the control of their emotion like tired, stress, anger, worry or even sleepy, they tend to be involved in road accidents. Thus, they are unable to give full attention and concentration on the road. They might lose control of their vehicles as danger comes anytime without warning.

Islam provides clear guidance to His followers on how people should conduct themselves in their daily lives. A Muslim is advised in many verses of the Quran to use the best of manners when interacting with others. The root of the word Islam is peace and Muslims are to be peaceful in words and deeds, treat people with kindness, mercy and be tolerant and fair. Muslims embrace diversity and strive as mentioned in Surah Al-Furqan (Verse 63):

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ  
قَالُوا سَلَامًا ﴿٦٣﴾

*“And the servants of the Most Merciful are **those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.**”*

Islamic values are those that are set out in the Quran and the practices of the Prophet Muhammad. Human laws are those that are created as part of the culture of the communities. These include the day-to-day interaction among society and their outlook on Islamic rules and regulations. The difference is that, Islam is perfect and pure while human laws formulated by the society may or may not be in accordance with Islam. The

detriment that arises from this is that, many times precedence are given to the human laws over the Islamic values. Now what happens is that, certain practices become common among them and their mentalities are set on justifying these practices instead of accepting the Islamic rulings on such things. Because of this transformation in mentality, an average person in such a community will be hostile to someone bringing Islamic rulings on forbidden things.

## **2.2 Islamic Values**

Islamic teachings are the teachings of the revelation of Allah and Al-Quran with their description are found in the hadiths of the Prophet Muhammad. Moral problems in Islam is received a considerable attention. Based on language, morality means nature or habits. Based on the term, morality means a collection of traits possessed by someone who gives birth to good and bad deeds. Wrongdoing on the road are “*mazmumah*” traits in connection with the attitudes of the road users. Ethically, these are due to the poor road users’ personalities and various psychological problems that break the drivers’ moral fortitudes (Jaili, 2016). In order to resolve the road traffic wrongdoings, all parties should take thorough solution approaches, hence they can be cured with the values of the Islamic teachings. When the nature of “*mahmudah*” can be appreciated and the rules of the road usage which have been determined by the parties are complied with, and always accompanied by the remembrance to Allah in every situation, place and time thereby will be able to avoid the unwanted things and always in the protection of Allah (Jaili, 2016). In some dictionaries and encyclopaedias, the “*mazmumah*” traits are include:

- a) Offensive behaviour;
- b) Rude; and
- c) Not pleasant.

Taking the rights of others is one of the “*mazmumah*” traits due of giving unpleasant feelings to other road users. This is because of self-centred drivers, impatient when on the road and not obeying rules of the road. Anger is a form of emotion that is natural in every human being. Patience in terminology means emotional changes to eliminate uncomfortable feelings. Cutting a line or taking alternatives by using an emergency lane when traffic congestion occurs is an example of taking over other road users' rights. This happens because of lack of patience in oneself. Islam emphasizes to be patience and refrain ourselves from angry is importance including when we are on the road. Hadith from Abu Huraira that the Prophet Muhammad has said:

"ليس الشديد بالصرعة ● إنما الشديد الذي يملك نفسه عند الغضب"

*“It's not a strong person with a power struggle but a strong person is a person who can control himself when angry.”*

It is the responsibility of all especially on the road regardless of drivers, passengers or walking so that they can be frugal and compromise among themselves. Hence everyone can use the road safely and nothing unwanted happens (Jaili, 2016). The aggressive drivers and selfish attitudes are among contributing factors toward road accidents. Examples of aggressive drivers' behaviour and selfish attitudes are failures to use signals and failures to use the right way side. These negative attitudes are forbidden in Islam as stated in:

Surah Al-Isra (Verse 37):

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

*“And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.”*

Therefore, do not be arrogant when driving such as ignoring other road users and this is directly related to the self-esteem characters of road users such as not giving way to others, lowering the capabilities of others, driving speedily for showing off, disrespecting the pedestrians and more. This can cause accident to happen if the acceptance of positive attitude itself is put aside. Arrogant drivers such as insulting others in whatever circumstances will be humiliated in the hereafter as promised by Allah. Allah will not look at them, talk to them or purify them and this is the despicable humiliation (Jaili, 2016).

The definition of *“ihsan”* is the person that precedes others more than himself. For instance, a person holds their hunger and thirst for the sake of eliminating hunger and thirst of others as a priority. It is the trait of prioritizing others more than themselves. In the context of the road usage, *“ihsan”* is highly demanded in Islam that together stresses on compromise, especially when traffic congestion occur. This trait is a noble character for a Muslim who only wants the pleasure from Allah. In other words, *“ihsan”* means the lifestyles of the entire communities that help, respect, devotion, sympathy, love, considerate, generous to those in needs and help those in the narrow (Jasmi, 2009). The opposite of *“ihsan”* trait is self-importance or selfish. This trait carries a sense of

self-love that give priority to self-interest first without paying attention to the needs of others. This is a trait that must be avoided by all human. In the context of road accidents, both “*ihsan*” and self-importance features have a major impact on the positive and negative aspects of contributing to accident statistics (Jasmi, 2009). This is as explained by Allah S.W.T. in:

Surah al-Hashr (Verse 9):

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي  
صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ  
وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

*“And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were **given but give [them] preference over themselves, even though they are in privation.** And whoever is protected from the stinginess of his soul - it is those who will be the successful.”*

This verse proves that people who make good for help others, facilitate and provide comfort to others without expecting a reward even though they are actually necessary for help, convenience and comfort. In the context of safe driving, this trait can be attributed to giving others opportunity to enter the main road, giving other people the opportunity to cut off, giving way to cross-country walks and other examples, even though they are actually necessary for speed to arrive at the destination planned (Jasmi,

2009). From the Hadith of Imam at-Tirmidzi, from Anas Radhiallahu 'anhu, the Prophet Muhammad said:

ان الله ساءل كل راع عما استرعاه حفظ ام ضييع

*“Verily, Allah will ask every responsible person for his responsibility, whether he has kept it or wasted it.”*

*“Ihtiyat”* is one of the traits claimed in safe driving according to Islam (Jasmi, 2009). *“Ihtiyat”* refers to the meaning of being careful in driving. Safe driving requires 100% focus on driving and this is highly demanded in Islam.

Prophet Muhammad said (al-Tabrani 2003: 20232), in its translation:

*“Indeed Allah S.W.T. like when one works and strives, he acts diligently or wisely”*

Based on this Hadith in the context of safe driving, every driver needs to drive in a proper manner such as careful, focused and fully used wisdom. Therefore, any forms of actions that prevent the careful nature or that can cause the loss of focus amongst drivers should be avoided, such as using mobile phones, eating, watching videos, dreaming, experiencing stress and being in a state of anger or illness. The driver needs to understand if he/she is in such a condition as the stated examples, he/she should not drive or become a passenger alone (Jasmi, 2009).

Safe driving requires fairness. Fair means putting something in its right place, conforming to the specifications and balanced. Fair in safe driving generally means

following the current legal journey while driving. The commandments of Allah ask people to punish unfair drivers according to the laws. Therefore, the concept of fairness in driving is commanded by Allah. The concept of fairness includes fulfilling the specification and balance in the concept of safe driving can be linked to vehicle specifications to be on the road (Jasmi, 2009). Fair in the specifications and balance of vehicles are claimed by Islam. Modification of vehicles such as lorries carrying more and greater loads hence reduce the balancing of lorries, is an example of not practicing fair culture in specific. The trucks are likely to make obstacles on the road if the overloads fall unnoticed. This has caused the lorry driver to take the rights of other road users to use the road calm and smoothly (Jasmi, 2009).

This is supported by Surah Al-Baqarah (Verse 195):

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

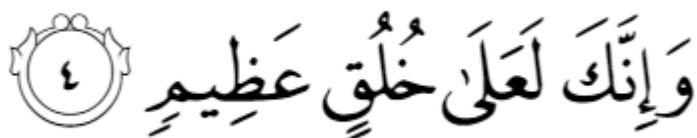


*“And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good indeed, Allah loves the doers of good.”*

The verse means in the context of safe driving asserting to practice fair conduct by complying with the law in order not to avoid accident that causes death, serious injury or injury to oneself and to others. This is because drivers and road users who do not have fairness in driving, may coincidentally lead themselves into accidents and others and these are largely prohibited in Islam. In conclusion, driving by not meeting fairness as meeting the specifications of the vehicle and disobeying the laws are prohibited to drive on the road and not to endanger the safety of others (Jasmi, 2009).

Islam is a perfect way of life based on the holy and recognized sources of references which are Al-Quran and Hadith. These two sources are the major references in determining the way people live, rules and principles of life regardless of time, place or nation. The concepts of morality are clearly explained in the Al-Quran and Hadith. In contrast to other religions, Islam does not rely solely on reasons to find the basis of morality but it is determined and explained through the revelations and actions of the Prophet Muhammad. This is also supported by:

Surah al-Qalam (Verse 4):



*“And indeed, you are of a great moral character.”*

Imam Abu Hamid al-Ghazali states that morality is entity within a human being to induce an act without having to think and usually happens spontaneously. He also shared that perfect morals should consist of four main attitudes namely wise, courage, forgiveness and fairness. He states that ethics are formed through the purification of the hearts of things other than Allah. Then, there will be a truly sincere attitude that is not influenced by worldliness.



### **2.3 Driving Behaviour**

Risky driving behaviour is defined as any that may increase the probability of a car accident on the road (Hassen et al., 2011). This includes aggressive driving, speeding, tailgating, failing to wear a seatbelt, driving under the influence of alcohol or other drugs and driving while fatigued or distracted (Luke and Heyns, 2014). Road accidents can sometimes be unavoidable such as those caused by low driver skills, inexperience, mechanical failures or environmental factors (Eboli et al., 2017). However, many fatal accidents are caused by both intentional and unintentional risk-takings. Engagement in risky driving behaviour is a leading cause of preventable road-traffic incidents and is recognised to increase the likelihood of accidents and crashes leading to both injuries and material damages to both the driver and other road users (Masuri et al., 2017).

Dangerous driving behaviours consist of driving behaviours that endanger or have the potential to endanger others (Eboli et al., 2017). This is because most of these driving behaviours can be labelled as drivers that always take the rights of others. Three dimensions of dangerous driving have been delineated which are aggressive driving, risky driving and emotional driving (Iliescu and Sârbescu, 2013). Aggressive driving is defined as any behaviour emitted by a driver while driving is intended to cause physical harm to others. On the other hand, risky driving consists of deliberate risk-taking behaviours that endanger the safety of both the driver and of other road users. Risky driving is different from both aggressive driving and negative emotional driving because it may occur without any intention to harm and without the presence of negative emotions. Lastly, emotional driving includes emotions associated with anger, frustration and irritation related to driving. Analysis shows that anger experienced while driving is positively related to aggressive road behaviours (Iliescu and Sârbescu, 2013).

Driving behaviours involvement in crashes have been attributed to a variety of factors such as driving inexperience, risk-taking behaviour and distracted driving especially young drivers (Sheehan, 2014). With the rapid development of in-vehicle systems and portable electronic devices, the burden associated with distracted driving is expected to increase or named it as a “secondary task”. Driver distraction and specific case of inattention are associated with the engagement of secondary tasks that diverts a driver's attention from driving. Compared to older drivers, young drivers usually have limited driving experience and youthful characteristics may also contribute to their higher risks for distraction when engaging with secondary tasks while driving. In 2013, drivers the age range of 15–19 years old, 10% of fatal crashes were attributed to drivers’ distraction, the highest of all age groups (Gershon et al., 2017).

The use of mobile phones while driving is the one of the most common driver distractions. There have been a considerable amount of research carried out on how mobile phone distractions influence various aspects of driving performance (Oviedo-Trespalacios et al., 2016). Mobile phone now is very advanced in technologies where road users even can watch television programs by online. Some of the drivers use this kind of technologies and applications while they are driving. As generally known, human just have a pair of eyes and one cannot watch the road and the phone at the same time. On this situation, lack of concentration will cause road users to be involved in road accidents. Besides that, some drivers also use the mobile phone to texting and on call while they are driving. Small mistakes can cause big problems to others on the road.

Road signage emerged in order to solve road infrastructure failures and accidents that may occur. Road signage is also a good means for prevent crashes by warning users

from potential dangers that might happen. Thus, road users are expected to understand the meaning of road signs that implement the traffic laws and the necessity of following the rules they indicate. However, observations found that drivers commonly would fail to obey with road signage. Hence, disobeying traffic signs is one of the most frequent causes of accidents. They often ignore the traffic light. They will not stop when the red light appears. They just go ahead without thinking the consequences of their action. Therefore, drivers have taken the rights of other road users. Drivers should know the basics of traffic laws thereby developing prudent behaviours while driving hence reducing the rates of road accidents (Bazire and Tijus, 2009).

A true Muslim will always keep an eye on his every conduct wherever he is. He will bring safety and security in every step and actions. If the driving behaviour is made as a benchmark, it may be sad to say that it does not really seem as moral manners that have been practiced before. It may be true that some people perceived that driving behaviour a reflection of a country is civilisation. One's real face can be clearly seen while they are on the road where patience, discipline and concern can be assessed. The culture of taking the rights of other road users still exist like breaking traffic lights, cutting lines and intolerance and are still being witnessed today. Malaysia is a country that makes the religion of Islam as the official religion. Hence, Malaysian road users should be more discipline on the road, more tolerant and orderly. All moral cultures have been taught in Islam.

## **2.4 Road Accidents**

The main function of road network system is to help and improve people's mobility from one place to another. Hence, road network system can generate economic growth, physical transformation and improve system connections. A road network system manifests properties such as the hierarchy of roads, connectivity, accessibilities, linkages and movements (Anor et al., 2012).

Most of the cities around the world are working to reduce rates of road accidents (Abdelfatah, 2016). In Malaysia, the increase in road accidents is linked to the rapid growth in population, economic, industrialization and motorization industries. Meanwhile, in developing countries road accidents are due to the factors of rapid motorization, poor road maintenance, lack of police enforcement, rapid population growth and poor road conditions. Analyses show that the majority of crashes in Klang Valley occur between 12.00 p.m. to 6.59 p.m. and more than 50% of fatal crashes occur after mid-afternoon and it is significantly higher during weekends (Masuri et al., 2017). The number of vehicles will increase during peak hours. These will double the risk of road accidents especially during festive seasons where chance of occurrence of road accidents become higher than usual days. Researches in several countries show that, 90% of all road traffic accident are caused by human errors and only a small portion is caused by vehicle defects, poor road designs and inadequate maintenance (Masuri et al., 2017).

Road safety is a responsibility that requires the involvement of government and civil societies. It requires a well-planned strategy and an associated plan. Hence, poor road safety gives bad impacts on societies and economies around the world (Eusofe and Evdorides, 2017). Road conditions also may lead to road accidents. This is because most