

The Level of Positive Social Behaviour among Individuals from the Jordanian Society

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Abstract

This study aims to examine the level of the positive social behaviour practiced among participants from the Jordan society, and to identify the differences between males and females. Participants from (SOS) children's villages, The Conservation of The Holy Quran Society: Sweileh Branch, Amman Arab University for Graduate Studies, the cafeterias of Yarmouk and Jordan Universities, Al Israa hospital, Ministry of Agriculture, Irbid Market, Sweileh Market, Irbid Mall, and Mecca Mall. The total number of participants is (257) individual. The researcher constructed the positive social behaviour test; and examined its psychometric characteristics. Validity and reliability factors refer the test appropriateness to measure the level of positive social behaviour. The researchers observed and interviewed the participants as well. The level of positive social behaviour in the family scored a high degree, in the institution and society the score was low. The test overall mean score is (2.92), and the standard deviation (0.75). Differences between male and female participants are not significant.

Keywords: Local, society, positive, social, behaviour.

مستوى السلوك الاجتماعي الإيجابي لدى أفراد المجتمع الأردني

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ملخص

هدفت الدراسة إلى معرفة مستوى السلوك الاجتماعي الإيجابي لدى عينة من المجتمع المسلم الأردني، وكذلك تعرف الفروق ذات الدلالة الإحصائية باختلاف بعض المتغيرات كالنوع، وأجريت الدراسة على عينة بلغ قوامها 257 مفردة تتراوح أعمارهم، ولجمع البيانات أعد الباحث مقياس للسلوك الاجتماعي الإيجابي، كما أمكن التحقق من الخصائص السيكومترية للمقياس وتشير معاملات الثبات والصدق إلى مؤشرات جيدة تعطي الثقة في إمكانية الاعتماد على المقياس لدى عينتها الحالية، بالإضافة إلى استخدام المقابلة المقننة، وبعد إجراء التحليلات الإحصائية أظهرت نتائجها أن مستوى مجالات السلوك الاجتماعي الإيجابي لدى المجتمع الأردني يمثل مستوى مرتفع لمجال الأسرة، ومستوى منخفض لمجال المؤسسة والمجتمع المحلي. بينما بلغ مستوى متوسط على المقياس ككل (جميع المجالات)؛ حيث بلغ المتوسط الكلي (2.92)، وانحراف معياري قدره (0.75)، وكما أظهرت النتائج عدم وجود فروق ذات دلالة إحصائية في ضوء متغير النوع (ذكور/ إناث) على السلوك الاجتماعي ككل ومجالاته المختلفة (الأسرة، المؤسسة، المجتمع المحلي)، وبناءً على اختلاف المستوى التعليمي فنجد أن هناك فروق ذات دلالة إحصائية على مجال المؤسسة والمجتمع المحلي والدرجة الكلية لمقياس السلوك الاجتماعي الإيجابي في حين لم تكن هناك فروق ذات دلالة إحصائية على مجال الأسرة في ضوء اختلاف المستوى التعليمي، وكما تشير النتائج إلى وجود فروق ذات دلالة إحصائية باختلاف فئة العمر على مجال المؤسسة والمجتمع المحلي والدرجة الكلية للسلوك الاجتماعي كما لم تكن هناك فروق ذات دلالة إحصائية على مجال الأسرة.

الكلمات الدالة: المجتمع، المحلي، السلوك، الاجتماعي، الإيجابي..



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Introduction

The education of individuals in light of a sound positive system reflects on the individual behavior within the family because it is the first social environment that connects individuals with the external world. The family is held responsible for letting children acquire the basic psychological and social characteristics, as well as acquiring positive behaviour. Family building, fulfillment of the children psychological, social and biological needs, giving children love and security, care for children in different stages to achieve sound psychological growth and an integrated balanced personality is an integral part of the family functions (Ozzy, 2019). As a result, behaviors such as being connected, empathy, persistence, holding responsibility, and consciousness prevails and reflects on individuals performance in the institution or society, this leads to the overall positive society behavior such as positive social interaction increase, and decline of deviations and aggressive behaviors resulting from the developed society.

Teaching connected with humanity and it will continue. Teaching human beings started with the creation of humankind in paradise when Allah taught Adam the names of all things. The Quran and Sunnah taught behaved and guided humankind. (Ahrshaw, 2001; Al-Hamouri, 2002; Al-Khawaldeh, 2004; Al-Rashdan, 2004)

However, Allah gave us the freedom of choice of our beliefs, ideas and behaviors, before that Allah showed us the right and wrong paths through the revelation in HIS books and through HIS messengers (Abd Al-Hadi, 2011; Tabash, 2007; Al-Madhoun, 2017). Allah differentiated humankind from other creatures by several characteristics such as nativism, freedom of choice between the right and wrong paths, the individual construction of both religiousness and immorality. (Al-Hiyari, 2001; Basul, 2002; Bani Amer, 2006; Al-Tall, 2006; Al-Hamouri, 2002)

The sought goal of teaching and educating humankind through time is not limited on the academic learning, but it includes developing the individual different characteristics to facilitate achievement of his goals and management of himself in the society. Therefore, the individual becomes an effective social being that affects and responds to the beliefs and culture of his society. (Attieh, 2012; Stowe & von Freymann & Schwartz, 2012)

Many scholars asserted the importance of Social normalization process or socialization. Al-Awawdeh (2003) asserted its importance in instilling the accepted thinking habits by the society in early ages. The process intends to transfer the individual to be an effective social individual. It is based on social interaction and aims to give the individual behaviours and standards combatable with the social roles of the individual. This process allows the individual to blend and socialize as (Mediha & Doganay, 2009). Scholars consider the normalization process or socialization a phenomenon that includes more than influence, social adaptation, and deepening of the child's standards of social behavior (Al-Amayreh, 2000; Ali, 2004; Abd Al-Hafeez, 2006; Zayour, 1986; Al-Samurai, 1988; Al-Bukhari, ND; and Mohammed, 1984).

Zarafah and Zarafah (2016) said that the process of social normalization is restricted to merging the individual in the cultural framework and teaching him different behaviour models found in his society. Through the common patterns and models of upbringing, societies assume existence of some limited personality traits, values, and tendencies.

Al-Sayyad and A-Azab (2010) said that social normalization is the product of the processes that transfer the mere organism to a social individual whose behaviour and life style agrees with the group standards.

The researchers reviewed social behavior concepts, few explanatory theories, types, and models. The socialization process has been associated with humankind since ancient times; socialization is a feature of humankind whether they lived in primitive, growing, or civilized communities. Socialization occurs by adapting the individual behavior with the expectations of his society (Qenaoui, 1991). Even if the behavior seems specific, all behaviors stem from the social reality we live in and aims to impact and influence away from dreams, fantasy motives and sleeping and eating habits. (Dict, 2000; Jalal, 1985)

Therefore, the social behavior presents the behavior of the individual meeting with other members of the society; individuals acquire social behavior because of the relationships between them and their family members and environment. The impact often occurs in the individual from the society. (Al-Ghamri, 1979)

The researchers developed the positive social behavior concept in light of the previous literature. Many concepts and terms are found for the positive social behavior, in this since Bakir (2013) and Al-Muraikhi (2015) said that scientists

conflict with each other in defining the term, many expressions explained it, and scholars termed it by various terms such as social behavior, social support, philanthropic behavior, altruistic behavior, empathy behavior, help behavior, and aid behavior. (Clary, 1994; Danial, 1996; Eisenberg & Fabes, 1991)

2. Literature Review

As illustrated few studies explored the topic of positive social behavior, they are classified in two categories: the first discusses the social behavior relationship with other variables, and the second discusses the development of social behavior. A detailed illustration follows:

1. The positive social behavior and its relationship with other variables.

Mansi (1988) compared student's social behavior of working and nonworking mothers at medina/ Saudi Arabia, he found differences between male and female students of the working and non-working mothers in favor of male students, and found significant differences in the social behavior between the students of working mothers in favor of female students.

Abd Al-Rahim (1992) studied the effect of some demographical and psychological variables on altruism and its dimensions among a group of teachers. Male and female teachers (No. 118) from primary, elementary and secondary schools participated in the study, they were 58 male and 60 female teacher. He found a positive correlation between age and altruism; he also found differences between male and female teachers in providing help to others in favor of the male teachers.

Ajwa (1992) studied the relationship between altruism, empathy, and fear of negative social assessment. The sample included (115) third year student studying mathematics at the faculty of education in Al-Manoufia University. He found a correlation between empathy and fear of negative social assessment, but he did not find a correlation between altruism and negative social assessment.

Abd Al-Hafiz (1993) examined the level of altruism among the fifth elementary class male and female students, he did not find any significant difference between them, and did not find a correlation between their age and altruism behavior as well.

Kanekar and Merchant (2001) examined the correlation between help and religious affiliation among a sample of Muslim and Hindu, under graduate students from the University of Bombay (240 men and 240 women) participated in the study. They found that females were more helpful compared with males when help is offered to relatives and beloved ones and the cost is simple, they also found that Muslims are more willing to offer help compared to Hindus. They attributed these results to the fact that offering help to Muslims is an inherited behavior.

Al-Anani (2004) examined the effect of gender and age on the help behavior among children. Participants were selected from kindergartens and primary schools located in Marj Al-Hamam in Jordan. She found statistical differences attributed to gender in favor of females, and found statistical differences in age attributed to older children. Religious teachings, self-reinforcement, sense of responsibility, and empathy motivated the children to help each other's.

Mary and Patra (2015) assessed the positive social behaviours of forgiveness, gratitude and resilience among eleventh grade students from Delhi. The participants (No. 150) completed the Heartland Thompson scale, Gratitude Questionnaire and Child and Youth Resilience Measure. The researchers found significant correlations between: forgiveness and resilience, gratitude and resilience, and forgiveness and gratitude. The analysis conducted by the school reflected different results for different schools; this result indicates that the school environment and socio-economic status of the student played a role in the results. Gratitude correlation with resilience among female students was higher compared with male students; whereas forgiveness was related more to resilience among male students.

2. Studies on the development of the positive social behavior

Brunelle (2001) examined the effect of local society services on the development of empathy and social responsibility and concern for others among a group of adolescents (20 female and 45 male) from Virginia participating in a voluntary youth program in the state. He found positive effects (development) in the participant's empathy, concern for the society and their willingness to help others and the community (i.e. social competence and performance). Participating in local

society voluntary services may shift to more society help and caring.

Quinn (2001) discusses a project conducted to decrease inappropriate social behavior that distracts school life. Participants were students enrolled in the ninth-eleventh grades in a suburb of Midwestern area in Chicago (overall N=2727). Inappropriate behaviors were noticed among the students because of lack of skills and knowledge to change. Reasons of this inappropriateness were caused by unclear behavior expectations, lack of social skills, student disengagement, and traditional discipline methods. Implementing of positive social behaviors strategies such as interpersonal skills training programs and teachers modeling of them decreased inappropriate social behaviors and increased positive social behaviors.

Williamson, Donohue, and Tully (2013) explored social learning mechanisms that children use to acquire positive social behaviors. The researchers presented a video of an adult helping another adult facing a problem to two-year olds (N=30). These children then had the opportunity to imitate and implement this helping behavior with their distressed parents. The children who saw the video reflected real positive behaviors compared with children who did not see the video.

Scholars classified social behavior into: bilateral relationships, and informal psychological groups and institutional social behavior (Dict (2000); Jabir and Bushra (2014); Aqil (1971); Zahran (1984); Wispe (1972); and Inothi (1985). Bilateral relationships include private behaviors of interaction between an individual and another; the most important bilateral relationships are with the mother, the father, the husband, the wife, the colleague, etc. Many factors influence these behaviors such as integration, the need of self-esteem, similarity, implicit appreciation, spatial closeness, and physical appearance all of which results in attraction and strengthens the relationship. Informal psychological group's and institutional behavior arises from the relationship of the individual with a group that includes interacted individuals. Factors that motivate the individual to belong to a group include the persona benefit, the desire to belong, altruism, trends similarity, beliefs similarity, and the group cohesion.

Few theories explained positive social behavior. The psychological analysis theory believes that the personality includes three basic systems: Id, Ego, and Super Ego. Each of these systems has its functions, features, components, and principals; each system has its dynamics and defensive mechanisms (Al-Hayani, 2001; Hall & Weldzi, 1969). The social theory advocates believe that the human behavior is composed from genetic inherited behaviors (Al-Azmawi, 1988). The humanistic theory advocates believe that the human is good in nature and he owns a latent creative ability, the human view of the environment defines his characteristics and interactions with others (Davidoff, 1983; Ryckman, 1978; and Smith, 1965). The social standards refer to the accepted individual behaviors from his group, the society. Individuals do not criticize the standards nor do others contradict them, and individuals follows these standard behaviors in all social interactions as well as the expectations of the others in a certain behavior or an action in a certain situation (Zahran, 1984; Bar-Tal, 1976). This theory believes that the individual acquires the social standards in early childhood through the family socialization stages. (Al-Samurai, 1988; Saleh, 1988)

An overview on the previous literature yielded researchers agreement on using the descriptive and experimental methods. The current research agrees with the previous literature in implementing the descriptive method. The scholars in their studies used questionnaires and tests, while the current research tested, observed, and interviewed the participants. This study mixture of participants from the Jordanian society is another difference, the third difference is present in the test items derived from principals and standards mentioned in the Holy Quran and Sunnah; dealing mainly with the three basic domains of family, institution, and the local society.

The Study Problem and Questions

Positive social behavior importance in humankind life and civilization did not attract deep scientist's attention, because they were occupied in confronting problems and issues that complicates life, such as the consequences of political, economic, social, and psychological conflicts (Bakir, 2013). Othman (1986) believes that neglecting studying positive social behavior in psychology occurred because scientists examined deviated behaviors, anti-social behaviors, or aggressiveness. Scholars still debate the concept of positive social behavior, as well as the core of positive social behavior.

Al-Muraikhi (2015) cited Eisenberg who said that the social behavior studies are still in its early stages.

Scarcity of studies examining the concept of positive social behavior and studies exploring positive social behavior in Jordan, as far as the researcher knows, motivated the researcher to conduct the current study.

Observing and interviewing individual revealed that most individuals care for themselves, their personal interests, and decrease the importance of the positive relationships and social connections. Individuals did not occupy themselves by the idea of sacrifice for the group or society. Moreover, many anti-social negative behaviors in the Jordanian society such as the contradictions in the produced behaviors emerged.

For the above reasons the idea of the current study stemmed, the researcher determined to undertake the study and attempted to answer the following questions:

1. What is the level of the positive social behavior among a selected sample from the Jordanian society?
2. Is the level of positive social behavior different based on gender difference among the participants?
3. Is the level of positive social behavior different based on the educational level among the participants?
4. Is the level of positive social behavior different based on different age groups among the participants?

Study Goals

The study attempted to;

1. Recognize the level of the positive social behavior among the participants;
2. Examine the appropriateness of the constructed positive social behavior test according to the Holy Quran and Sunnah teachings for the Jordanian population;
3. Identify the functional differences of the positive social behavior according to gender, educational level and age groups among the selected participants.

Importance of the Study

The study importance stems from:

1. Subject novelty;
2. Attempt to define the level of positive social behavior in light of some variables in the Jordanian society.
3. Bridge the gap in the current literature, because studies tackled positive social behavior in relation with certain categories of the society in light of social and psychological variables. However, none of them selected different gender, age group or educational level.
4. Attract the attention to the importance of guiding individuals to values, good habits, and positive social behaviors called by Islam, because embracing these positive behaviors reduces delinquency, radicalism, and anti-social habits.

Limitation of the Study

Generalization of the study results may be hindered by:

1. Topic specificity;
2. Goal to identify the level of positive social behavior among a sample of individuals selected from the Jordanian society, and to find the differences between the participants according to gender.
3. Space boundaries of the study limited to (SOS) children's villages, The Conservation of The Holy Quran Society "Sweileh Branch," Amman Arab University for Graduate Studies, the cafeterias of Yarmouk and Jordan Universities, Al Israa hospital, Ministry of Agriculture, Irbid Market, Sweileh Market, Irbid Mall, and Mecca Mall in Jordan.
4. Time boundaries limited to the year of conducting the study in 2017/ 2018.

The Study Terminology

Positive social behavior

The positive social behavior means to voluntary help others to achieve their personal interests before own interest (Bar-

Tal, 1976). Dunn and Judy (1998) defined the positive social behavior as a volunteered behavior aimed to provide benefit to others without expecting a reward. Staub (1979) defined it as behaviors that aim to achieve needs and interests of the others. While Underwood and Moore (1982) defined it as all the behavior resulting from the individual and intends to let others achieve gains more for the others than the self. Recently, Barbakh (2016) defined the positive social behavior as a group of observed behaviors and styles that are socially acceptable, these behaviors voluntary happen without any restrictions, they are psychologically and intellectually accepted by the individual, and they have positive outputs on the individual and society. Wei (2017) defined social behavior as any behavior of the individual that is directed in the direction of his society, or happening between the same kinds. For Clary (1994) it means all positive forms of behavior by which others benefit and it is the opposite of anti-social behavior. Procedurally it means all the positive social behavior styles that aim to accomplish others interests by internal motivation, without expecting any gains from others based on the teachings of the Holy Quran and Sunnah, as measured by the test items constructed to be implemented on the Jordan Muslim society.

3. Methodology

The researchers adopted the descriptive analytical methodology because it has the ability to offer proper information, then to analyze and explain the data in order to reach results that participate in achieving the study goals.

Population

The study population included (SOS) children's villages, The Conservation of The Holy Quran Society "Sweileh Branch," Amman Arab University for Graduate Studies, the cafeterias of Yarmouk and Jordan Universities, Al Israa hospital, Ministry of Agriculture, Irbid Market, Sweileh Market, Irbid Mall, and Mecca Mall. These institutions represent family, institution and local society categories. The population overall number is (1150), out of which the researchers adopted the purposeful method and selected (257) male and female participants the following table demonstrates the sample distribution:

Table 1: demographical features of the sample

Variable		Number	Percentage
Gender	Male	130	50.6%
	Female	127	49.4%
Overall		257	100%
Educational level	Below secondary school	48	18.7%
	Secondary school	56	21.8%
	Undergraduate	102	39.7%
	Postgraduate	51	19.8%
Overall		257	100%
Age group	Less than 18 years	15	5.8%
	18-29 years	100	38.9%
	30-45 years	108	42.0%
	46-70 years	34	16.3%
Overall		257	100%

Instruments

The study included a questionnaire that measures the social behavior level based on Islamic perspectives; the researchers utilized the methods of interview and observation to collect data as well.

1. Positive social behavior test

To construct the test we reviewed literature related to the study subject, designed and distributed a pilot questionnaire that measures the level of the positive social behaviour, interviewed the participants, and studied the related Quran verses, interpretations of the holy Quran, Hadith, and the Hadith commentaries. The questionnaire items cover three domains:

family, institution, and society, it focused on the principal behaviors that individuals should practice in the Jordanian society.

Test validity

To ensure the test validity, (19) faculty professors from universities in Jordan and Saudi Arabia majoring in social behavior and pedagogy reviewed the initial form of the test which included (80) paragraphs. They provided comments upon which we made the necessary modifications. The final form of the test included (69) paragraphs.

Test Reliability

To insure the test reliability, we calculated the Pearson coefficient of internal consistency, the result of the overall test scored (0.83-0.88), and this result is considered appropriate for the purpose of measuring the level of positive social behavior.

2. Observation and Interviews

We collected the data for the study, in addition to the test answered, by observing and interviewing the participants, after getting official permissions from the institutions and other mentioned destinations.

Statistical Methods

We used SPSS to analyze the collected data, means, standard deviations, and percentile ranks to find the level of positive social behavior the participants have.

4. Results and Discussion

To answer the first question of the study “What is the level of the positive social behavior among the participants in the Jordanian society?” we analyzed the content of the interviews held with the participants depending on means and percentile ranks.

We found that the level of the positive social behavior is low in all the participants responses on the (23) behaviors tested, the results showed selfishness, self-love, lack of sympathy and support and the emergence of cheating and dishonesty in communicating. Table 2 next illustrates the means and standard deviations of the positive social behavior test:

Table 2: Means, standard deviations and ranks of the positive social behavior among the selected sample in a descendent order

No.	Domain	M.	SD.	Rank	Commitment degree
1	Family	4.24	0.42	1	High
2	Institution	2.27	1.10	2	Low
3	Local society	2.24	1.08	3	Low
	Overall degree	2.92	0.75		Moderate

As observed in table 2 the level of positive social behavior scores are moderate in general, the three domains means scored (2.92) and a standard deviation of (0.75). The means scores rang (2.24-4.24), family ranked first and scored (M. = 4.24, SD. = 0.42), followed by the institution which scored (M. = 2.27, SD. = 1.10), and the society ranked third and scored (M. = 2.24, SD. = 1.08). This result may be attributed to the participants good religious level, Islam impact individuals behaviors positively regardless of the nature of the society or group, this result agrees with the results of Kanekar and Merchant (2001), they found that Muslims are more willing to help and assist others compared with other religions, Islam compels Muslims of good deeds. We calculated the means, standard deviations, ranks, and degrees of each domain.

First: Family**Table 3: Means, standard deviations and ranks of the positive social behavior among in the family in a descendent order**

No.	Item	M.	SD.	Rank	Commitment degree
23	Greeting each other is the principle of interaction between my family members	4.74	0.60	1	High
2	Altruism is the principle of interaction between my family members	4.44	0.66	2	High
4	Obedience in good is the principle of interaction between my family members	4.38	0.66	3	High
6	Modesty is the principle of interaction between my family members	4.37	0.66	4	High
8	Faithfulness is the principle of interaction between my family members	4.36	0.66	5	High
12	Reconciliation is the principle of interaction between my family members	4.35	2.58	6	High
11	Honesty is the principle of interaction between my family members	4.31	0.58	7	High
14	Cooperation is the principle of interaction between my family members	4.26	0.64	8	High
15	Trust is the principle of interaction between my family members	4.26	0.57	8	High
1	Justice is the principle of interaction between my family members	4.24	0.60	10	High
10	Patience is the principle of interaction between my family members	4.24	0.66	10	High
13	Kinship is the principle of interaction between my family members	4.23	0.60	12	High
7	Advice is the principle of interaction between my family members	4.20	0.63	13	High
18	Enjoining what is right and forbidding what is wrong is the principle of interaction between my family members	4.17	0.65	14	High
22	Fulfillment of promises is the principle of interaction between my family members	4.16	0.69	15	High
3	Consultation is the principle of interaction between my family members	4.14	0.62	16	High
20	Bashfulness is the principle of interaction between my family members	4.14	0.63	16	High
21	Integrity is the principle of interaction between my family members	4.13	0.60	18	High
9	Keeping secrets is the principle of interaction between my family members	4.12	0.70	19	High
19	Kindness is the principle of interaction between my family members	4.11	0.60	20	High
17	Staying away from mocking and gossip is the principle of interaction between my family members	4.10	0.66	21	High
5	Asking for permission is the principle of interaction between my family members	4.09	0.64	22	High
16	Repressing anger is the principle of interaction between my family members	3.97	0.75	23	High
Overall degree		4.24	0.42		High

In table 3, we observe a high level of positive social behavior in the family domain and its items, the mean score (4.24) and the standard deviation score (0.42). Participant's adherence scored high means score, it ranged (3.97-4.74), item (23) "Greeting each other is the principle of interaction between my family members" ranked first (M. = 4.74 and SD. = 0.60), and item (16) "Repressing anger is the principle of interaction between my family members" ranked last (M. = 3.97 and SD. = 0.75). This high result may be attributed to the family authority participation in the individuals social behavior discipline, the strong religious deterrent controls the individuals interaction, respect of the old and mercy of the young, family cohesion motivates the individuals to adhere to the principals of Islamic and social behaviors, and the cultural and intellectual closeness. This result agrees with the study of Zarafah and Zararfa (2016).

The principal of "Greeting each other" scoring of a high rank may be attributed to "Greeting" being considered a socialization custom in the family and for the prevalence of love and intimacy.

Second. Institution

Table 4: means, standard deviations and ranks of the positive social behavior in the institution in a decedent order

No.	Item	M.	SD.	Rank	Commitment degree
46	Greeting each other is the principle of interaction in the institution where I work	4.41	0.99	1	High
25	Altruism is the principle of interaction in the institution where I work	2.46	0.94	2	Moderate
40	Staying away from mocking and gossip is the principle of interaction in the institution where I work	2.34	1.06	3	Moderate
27	Obedience in good is the principle of interaction in the institution where I work	2.33	1.11	4	Low
29	Modesty is the principle of interaction in the institution where I work	2.30	1.18	5	Low
31	Faithfulness is the principle of interaction in the institution where I work	2.26	1.23	6	Low
42	Integrity is the principle of interaction in the institution where I work	2.26	1.22	6	Low
33	Patience is the principle of interaction in the institution where I work	2.24	1.29	8	Low
28	Asking for permission is the principle of interaction in the institution where I work	2.14	1.27	9	Low
39	Repressing anger is the principle of interaction in the institution where I work	2.14	1.33	9	Low
32	Keeping secrets is the principle of interaction in the institution where I work	2.13	1.32	11	Low
34	Honesty is the principle of interaction in the institution where I work	2.13	1.31	11	Low
35	Reconciliation is the principle of interaction in the institution where I work	2.12	1.26	13	Low
37	Cooperation is the principle of interaction in the institution where I work	2.12	1.38	13	Low
38	Trust is the principle of interaction in the institution where I work	2.12	1.40	13	Low
24	Justice is the principle of interaction in the institution where I work	2.11	1.35	16	Low
41	Enjoining what is right and forbidding what is wrong is the principle of interaction in the institution where I work	2.10	1.30	17	Low
43	Bashfulness is the principle of interaction in the institution where I work	2.09	1.24	18	Low
44	Fulfillment of promises is the principle of interaction in the institution where I work	2.09	1.27	18	Low
45	Kindness is the principle of interaction in the institution where I work	2.09	1.31	18	Low
30	Advice is the principle of interaction in the institution where I work	2.07	1.25	21	Low
36	Kinship is the principle of interaction in the institution where I work	2.05	1.26	22	Low
26	Consultation is the principle of interaction in the institution where I work	2.00	1.18	23	Low
Overall degree		2.27	1.10		Low

The overall degree of the positive social behavior in the institution is low as table three illustrated except for items (40, 25, and 46), the overall test mean score is (2.27), and the standard deviation score is (1.10). The items means scores rang is (2- 4.41), item (46) “Greeting each other is the principle of interaction in the institution I work in” is ranked first; it scored a mean of (4.41) and a standard deviation of (0.99). Item (36) “Kinship is the principle of interaction in the institution I work in” means score is (2.05) and the standard deviation score is (1.26), it is ranked before the last. The final rank is for item (26) “Consultation is the principle of interaction in the institution I work in”; it scored a means of (2) and a standard deviation of (1.18). The results of table 3 illustrated a low level of positive social behavior. This may be attributed to the type of interaction between the individuals that is controlled by mutual interests and materialistic aspects, lack of human social values, prevalence of social hypocrisy, closeness to the manager to achieve private interests, and intellectual and social contradictions. High scores of item “Greeting each other is the principle of interaction in the institution I work in” that ranked it first may be attributed to the fact that “Greeting” developed to be a socialization custom and a habit and it does not cost any effort or money.

Third. Local Society**Table 5: Means, standard deviations and ranks of the positive social behavior in the society in a descendent order**

No.	Item	M.	SD.	Rank	Commitment degree
69	Greeting each other is the principle of interaction in the society	4.37	0.98	1	High
48	Altruism is the principle of interaction in the society	2.42	2.42	2	Moderate
58	Reconciliation is the principle of interaction in the society	2.40	2.40	3	Moderate
50	Obedience in good is the principle of interaction in the society	2.33	2.33	4	Low
60	Cooperation is the principle of interaction in the society	2.31	2.31	5	Low
52	Modesty is the principle of interaction in the society	2.26	2.26	6	Low
64	Enjoining what is right and forbidding what is wrong is the principle of interaction in the society	2.24	2.24	7	Low
62	Repressing anger is the principle of interaction in the society	2.21	2.21	8	Low
59	Kinship is the principle of interaction in the society	2.16	2.16	9	Low
66	Bashfulness is the principle of interaction in the society	2.14	2.14	10	Low
61	Trust is the principle of interaction in the society	2.12	2.12	11	Low
65	Kindness is the principle of interaction in the society	2.12	2.12	11	Low
51	Asking for permission is the principle of interaction in the society	2.09	1.29	13	Low
56	Patience is the principle of interaction in the society	2.09	1.28	13	Low
68	Fulfillment of promises is the principle of interaction in the society	2.09	1.29	13	Low
49	Consultation is the principle of interaction in the society	2.05	1.22	16	Low
63	Staying away from mocking and gossip is the principle of interaction in the society	2.05	1.22	16	Low
53	Advice is the principle of interaction in the society	2.04	1.24	18	Low
55	Keeping secrets is the principle of interaction in the society	2.04	1.25	18	Low
47	Justice is the principle of interaction in the society	2.03	1.31	20	Low
57	Honesty is the principle of interaction in the society	2.03	1.32	20	Low
67	Integrity is the principle of interaction in the society	2.03	1.29	20	Low
54	Faithfulness is the principle of interaction in the society	2	1.23	23	Low
Overall degree		2.24	1.08		Low

Table 5 showed that the level of positive social behavior in the Jordanian society is low except for items (58, 48, 69), the tests overall degree score is (2.24) and the standard deviation score (1.08), the means range score is (2- 4.37). Item (69) "Greeting each other is the principle of interaction in the society" ranked first, it scored a means of (4.37) and a standard deviation of (0.98), Item (67) "Integrity is the principle of interaction in the society" ranked before the last, it scored a means of (2.03) and a standard deviation of (1.29). Item (54) "Faithfulness is the principle of interaction in the society" ranked last, it scored a means of (2) and a standard deviation of (1.23). These low results may be attributed to several reasons within the society such as the corrupted values, selfishness, and lack of brotherly respect, prevalence of envy, hypocrisy, favoritism, nepotism, fraud, injustice, and social tyranny. The "Greetings" item ranked first may be attributed to its development to be a social custom; the "Faithfulness" item ranked last may be attributed to the prevalence of moral corruption, values corruption, conscience corruption, weak religious deterrent, favoritism, nepotism, treason, social hypocrisy, and materialism.

To answer the second question of "Is the level of positive social behavior different based on gender difference among the participants?" the researchers calculated means, standard deviations, and t-value of the participants responses based on gender, table 6 illustrated the results.

Table 6: Means, standard deviations and t value of positive social behavior test based on gender

Variables	Males No. 130		Females No. 127		t-value	Sign.
	M.	SD.	M.	SD.		
Family	4.27	0.45	4.21	0.40	1.00	Insignificant
Institute	2.34	1.14	2.19	1.05	1.04	Insignificant
Local society	2.30	1.12	2.19	1.03	0.82	Insignificant
Overall	2.97	0.78	2.87	0.72	1.09	Insignificant

Table 6 explained that the gender effect is insignificant in the three domains, the overall t-value score is (1.09), the overall significance is (0.28); family score is (1.00), institution score is (1.04) and the society score is (0.82).

This result agrees with the results found by Abd Al-Hafiz (1993), who found that gender differences were insignificant. But, it disagrees with the studies of Mansi (1988), Kankekar and Merchant (2001), and Al-Anani (2004) who found significant gender differences, in favor of males. While the significant differences in the studies of Abd Al-Rahim (1992) was favor of females. This result means that the society has an effect on the positive social behavior of the males and females because they belong to the same habits and traditions and the teachings of one religion gathers them in most cases.

To answer the third question of “Is the level of positive social behavior different based on the educational level among the participants?” the researcher calculated means and standard deviations of the participants responses based on the educational level, table 7 illustrated the results.

Table 7: Means and standard deviations of the positive social behavior according to educational level

Domain	Educational level	Number	M.	Std.
Family	Below secondary school	48	4.24	0.32
	Secondary school	56	4.23	0.38
	Undergraduate	102	4.24	0.48
	Postgraduate	51	4.25	0.44
	Overall	257	4.24	0.42
Institution	Below secondary school	48	1.69	0.74
	Secondary school	56	2.18	1.10
	Undergraduate	102	2.67	1.17
	Postgraduate	51	2.10	0.93
	Overall	257	2.27	1.10
Local society	Below secondary school	48	1.67	0.72
	Secondary school	56	2.19	1.16
	Undergraduate	102	2.65	1.1
	Postgraduate	51	2.03	0.9
	Overall	257	2.24	1.08
Overall	Below secondary school	48	2.53	0.51
	Secondary school	56	2.87	0.78
	Undergraduate	102	3.19	0.80
	Postgraduate	51	2.79	0.58
	Overall	257	2.92	0.75

Table 7 showed significant differences in the responses scores means according to the educational level. Undergraduates scored the highest (M. = 3.19, Std. = 0.80), secondary school graduates scored second (M. = 2.87, Std. = 0.78), followed by postgraduate scores (M. = 2.79, Std. = 0.58) and finally came the scores of below secondary holders (M. = 2.87, Std. = 0.78). To test the significance of these differences One Way ANOVA test is implemented as seen in table 8.

Table 8: ANOVA test of the educational level on the positive social behavior

Domain	Source of variance	Sum of squares	Degree of freedom	Sum of squares Means	f-value	significance
Family	Between groups	0.012	3	0.004	0.021	Insignificant
	Within groups	45.785	253	0.181		
	Overall	45.796	256			
Institution	Between groups	34.289	3	11.429	10.599	0.001
	Within groups	272.818	253	1.078		
	Overall	307.105	256			
Local society	Between groups	35.654	3	11.885	11.551	0.001
	Within groups	260.308	253	1.029		
	Overall	295.962	256			
Overall	Between groups	15.648	3	5.216	10.315	0.001
	Within groups	127.930	253	0.506		
	Overall	143.579	256			

As observed in table 8 significant differences at ($\alpha = 0.05$) between the means of the responses according to the educational level are found in the overall score (f-value= 10.315, sign. = 0.001). Institution scored f-value of (10.599), local society scored f-value of (11.551). While family differences scores were insignificant (f-value = 0.021). Results refer to positive social behaviour increased by the increase in educational level. Individual learn through educational life and interaction with others who are committed to the behaviors and standards of the society to refine his social personality either by imitation or example to achieve social acceptance, value and self-satisfaction.

To answer the fourth question of “Is the level of positive social behavior different based on different age groups among the participants?” the researcher calculated means and standard deviations of the responses according to age groups as seen in table 9.

Table 9: Means and standard deviations of the positive social behavior according to age group

Domain	Age group	No.	M.	Std.
Family	Less than 18 years	15	4.32	0.12
	18-29 years	100	4.21	0.44
	30-45 years	108	4.24	0.39
	46-70 years	34	4.28	0.55
	Overall	257	4.24	0.42
Institution	Less than 18 years	15	1.61	0.62
	18-29 years	100	2.28	1.13
	30-45 years	108	2.43	1.14
	46-70 years	34	2.01	0.88
	Overall	257	2.27	1.10
Local society	Less than 18 years	15	1.61	0.81
	18-29 years	100	2.18	1.01
	30-45 years	108	2.47	1.18
	46-70 years	34	2	0.83
	Overall	257	2.24	1.08
Overall	Less than 18 years	15	2.51	0.50
	18-29 years	100	2.89	0.73
	30-45 years	108	3.05	0.81
	46-70 years	34	2.76	0.60
	Overall	257	2.92	0.75

As observed in table 9 statistical differences in the responses means of different age groups are apparent. Group 30-45 years scores (M. = 3.05, Std. = 0.81), followed by group 18-29 years (M. = 2.89, Std. = 0.73), the group 46-70 years followed (M. = 2.76, Std. = 0.60), the lowest scores were for the group of “less than 18 years” (M. = 2.51, Std. = 0.50). To test the significance of these differences One Way ANOVA test is implemented as seen in table 10.

Table 10:ANOVA test of the age group on the positive social behavior level

Domain	Source of variance	Sum of squares	Degree of freedom	Sum of squares Means	f-value	significance
Family	Between groups	0.247	3	0.082	0.457	Insignificant
	Within groups	45.550	253	0.180		
	Overall	45.796	256			
Institution	Between groups	11.593	3	3.864	3.308	0.05
	Within groups	295.512	253	1.168		
	Overall	307.105	256			
Local society	Between groups	13.936	3	4.645	4.167	0.01
	Within groups	282.027	253	1.115		
	Overall	295.962	256			
Overall	Between groups	5.124	3	1.708	3.121	0.05
	Within groups	138.455	253	0.547		
	Overall	143.579	256			

As observed in table 10 significant differences at ($\alpha = 0.05$) between the means of the responses according to age group are found in the overall score (f-value= 3.21). Institution scored f-value of (3.308), local society scored f-value of (4.176). While family differences scores were insignificant (f-value = 0.457). Results refer to positive social behaviour levels increase according to different age groups. This result agrees with the results of Anani (2004), and Abd Al-Rahim (1992), but differs with the results found by Abd Al-Hafiz (1993), he said age groups did not impact the level of positive social behaviour.

Recommendations

This study, as far as the researcher knows, is the first to tackle the positive social behavior in a sample of Jordanians according to gender, educational level and age group; therefore, more research is required in the field.

1. The researcher recommends to scholars to study the positive aspects of human behavior, because the development of the behavior leads to the development of the family, institution, and society;
2. Hold more symposiums to educate and create family awareness about the importance of children rising in an intact way to guide them toward positive behavior are required, which will later participate in the society and the individual development;
3. Care to develop religious awareness of positive behaviors that agree with the society standards and Islamic laws is required as well.

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