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## HUMAN DEVELOPMENT PRACTICES AMONG MALAYSIAN HINDU YOUTH: INSIGHTS FROM THIRUMANTHIRAM WITHIN MASLOW'S FRAMEWORK


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### Abstract:

Modern social issues, such as the loss of morals, identity, and weak spiritual involvement in the youth, make it clear that culturally grounded developmental models are required. Although Thirumanthiram is a philosophical treatise, there is still very little research regarding its use in current youth development. The research seek to determine the main principles of human development that are embedded in Thirumanthiram and examine these principles in terms of Maslows Hierarchy of Needs, includes the practical application of the principles to Hindu youth. The research design used was a mixed-methods approach which incorporated a qualitative content analysis of Thirumanthiram and a survey conducted on 470 Hindu young people aged 15-40 in Johor Bahru, Malaysia. The analysis was performed in the form of descriptive and inferential statistics with the help of SPSS. The results demonstrate that the overall mean of the scores is high (3.78), which means that human development principles are highly adopted in terms of physiological needs (M=3.81), safety and security (M=3.74), social belonging (M=3.69), self-esteem (M=3.82), self-actualization (M=3.76), and spiritual perception (M=3.85). Pearson correlation also shows that there is a significant positive correlation between the involvement with Thirumanthiram teaching and holistic practice of human development ( $r=0.71$ ,  $p<0.01$ ). The findings prove that philosophical and ethical constructs of Thirumanthiram are still very much relevant in bringing balanced personal, moral, social and spiritual development in the modern youth of Hinduism. The paper

offers a strong empirical evidence to the use of classical spiritual frameworks in youth development strategies and education interventions.

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**Keyword:**

Hindu Youth, Human Development Principles, Maslow's Hierarchy of Needs, Moral Development, Thirumanthiram.



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## Introduction

Holistic development of human beings in the youth has become a major issue in the social and educational discourse of modern society, especially in countries that are going through the phases of high globalisation and social transformation. They are placing young people in an ever more challenging environment of character-forming pressures, psychological and spiritual instability and self-actualization, especially in the lived world of Malaysian Hindu youth. This is a big gap to fill, as there is growing evidence of moral decay, social deviance, and mental health issues among populations of Indian/Hindus youth (Bhakta & Dutta, 2017; Marimuthu et al., 2020; Raviechandran & Tharshini, 2023) The lack of synthesis research, which links the principles of human development identified by Thirumanthiram with the current psychological theory, indicates an open gap in the existing including academic stress, negative social media influence, identity uncertainty, exposure to cybercrime, and substance abuse (Jabatan Perangkaan Malaysia, 2023; Kementerian Kesihatan Malaysia, 2024; MyMHI, 2024). Cultural plurality and changes in value systems in Malaysia make these issues even more complicated, as they need development strategies that go beyond material success. Youth mental health and social well-being reports, including the Malaysian Youth Mental Health Index 2023, show that the emotional distress and psychological vulnerability of the young people persist, which signals that the development framework to be established is in urgent need of integration of moral, emotional, and spiritual aspects (MyMHI, 2024; United Nations, 2018). In this context, human development is no longer considered to be a simple economic or institutional development but a harmonious process of growth involving physical, mental, social and spiritual growth.

The current studies on human development are mostly concentrated on indicators that include education, health, economic participation, and individual capabilities, which are mainstream development paradigms (Safitri, 2018; Supriyatin, R., & Prayogo, 2021; Trianggara et al.,

2016). On a managerial and institutional level, human development is often associated with human capital formation, productivity, and organisational performance (Jarvis & Parker, 2005; Mohamad et al., 2014; Shah, 2006). Whereas the latter approaches do not overlook the ethical and psychological aspects, spiritual grounds are usually seen as secondary. On the contrary, Hindu philosophical schools of thought define human development as a constitutive process where material needs cannot be separated from spiritual realisation and vice versa (Siputeh, 2006). The Classical Tamil religious literature is very rich in terms of moral and spiritual teachings, and books like Thirukkural, Silappatikaram, and Manimekalai explain how individuals should act ethically and responsibly in society. Thirumanthiram, the composition of Thirumoolar, the tenth book of the Thirumurai, has a special place in Saiva Siddhanta. This work gives detailed instructions on morals, self-control, emotional regulation, spiritual consciousness and eventual liberation (mukti) and it is a systematic explanation of how human beings should grow both individually and in the community (Darmalingam, 2012; Selvaraj, 2015; Vellaivananar, 2002). Thirumanthiram has been called by scholars Tamil Moovayaram because it had 3,000 verses of poetry that provided a philosophical insight and practical moral lessons (Natarajan et al., 1991; Varadarajan, 2014).

Although it has been admitted that Thirumanthiram is incredibly rich, the scholarly interest in this text has been overwhelmingly concerned with theological interpretation, spiritual philosophy or macro-level discussions of national growth and productivity. There is not much empirical and analytical research on how its tenets can be used as effective guidelines in the development of modern youth. Moreover, although the Hierarchy of Needs has remained a valuable resource to be used in psychology, education and management to understand human motivation and development (Maslow, 1943; Maslow et al., 1982), little has been done to match this theoretical construct with the contents found in indigenous spiritual literature. The extant literature hardly dwells upon how classic Hindu literature can be aligned to the hierarchical human needs like security, belonging, esteem research. Filling this gap can help in creating a culturally based and spiritually knowledgeable system that can address the contemporary challenges of the youth and save important Tamil intellectual knowledge.

## Literature Review

### *Youth in Contemporary contexts and Human Development.*

The literature on human development tends to describe development as a multidimensional process that requires education, health, economic activity, and social inclusion (Safitri, 2018; Supriyatin, R., & Prayogo, 2021; Trianggara et al., 2016). This research underlines the fact that the development of society is related to the ability of people to be productive and innovative. Nevertheless, common practices are still very result-oriented and materialistic. Although the social and cultural dimensions are not ignored, the spiritual and ethical grounds are usually under-represented especially when it comes to the development discourse related to the youth. Such restriction is even more evident in the situations when young people are under psychological pressure, have doubts about morals, and identity, as indicated by the Malaysian recent social and mental health reports (Jabatan Perangkaan Malaysia, 2023; MyMHI, 2024).

### *Human Capital, Ethics and The Boundaries Of Traditional Structures.*

Studies of human capital expansion take the development concept to situations that are not based on skills, but mental, ethical, and spiritual development (Jarvis & Parker, 2005;

Mohamad et al., 2014; Shah, 2006). These works claim that moral and emotionally stable individuals are needed in order to lead to effective development. Although this is more general, such frameworks are generally used in an organisational or economic context. Cultural and religious resources are not usually incorporated in systematic ways and as a consequence, development models are not contextually prefund of the societies where religious values are still central to the mundane lives, e.g. the lives of Hindu youth in Malaysia.

### ***Thirumanthiram and the Holistic Human Development.***

The Tamil classical and religious literature has traditionally been considered a way to acquire moral guidance and culture continuity (Rajentheran & Sillalee, 2013; Vellaivananar, 2002). Thirumanthiram is one of the most detailed Saiva Siddhanta works that describe principles of moral behavior, emotional control, spiritual self-control, and the ultimate liberation (Darmalingam, 2012; Selvaraj, 2015; Somasuntharam, 2001). Thirumanthiram, according to scholars, approached the issue of human development in a holistic way, which includes physical, mental, emotional, and spiritual aspects (Natarajan et al., 1991; Varadarajan, 2014). However, there is a lack of empirical research in the present studies involved on the philosophy interpretation or religion teaching with little reference to the recent youth practices or real-life experiences of young people.

### ***The combination of Thirumanthiram and the Hierarchy of Needs created by Maslow.***

The Hierarchy of Needs by Maslow gives an acceptable psychological system of motivation and progressive growth of the human being in a hierarchy beginning with the physiological needs and culminating in self-actualization (Maslow, 1943; Maslow et al., 1982). Despite the widespread use of the model in the fields of education, management, and social sciences, critics point to the fact that it has minimal cultural background and insensitivity (Koltko-Rivera, 2006; Wahba & Bridwell, 1976). Thirumanthiram provides theoretical analogy to the hierarchy of Maslow as it covers material adequacy, personal safety, societal consistency, ethical respect and spiritual emancipation. Nonetheless, there are few academic attempts to chart these alignments. Moreover, the social deviance and moral decline among Hindu and Indian youth are highlighted in the studies, which emphasise the importance of the development models that will combine the psychological theory with the native spiritual knowledge (Bhakta & Dutta, 2017; Marimuthu et al., 2020; Raviechandran & Tharshini, 2023). The absence of scientific synthesis between Thirumanthiram and the framework by Maslow shows that there is a huge gap, and it is reasonable to look specifically into the practices of human development principles among the young generation of Hindus through the prism of holistic theory.

### ***Theoretical Framework of the Research.***

The paper will be based on the integrative conceptual framework that connects traditional Hindu spiritual teachings with the modern psychological development model. The model makes Thirumanthiram the main written source of principles concerning human development and the Hierarchy of Needs to be the analysis tool of the categorisation and interpretation of these principles in an ordered and methodological way (Maslow, 1943; Maslow et al., 1982).

The conceptualisation of human development includes a view of a progressive and holistic process that covers both physical, psychological, social, moral, and spiritual aspects. The model of Maslow addresses a hierarchical framework, starting with the physiological needs, followed

by safety, social belonging, esteem, and self-actualisation. Even though this model was initially created in a Western psychological context, it can still be applicable to the study of motivation and development when put into context (Koltko-Rivera, 2006; Wahba & Bridwell, 1976). In this work, the hierarchy is modified to reflect the cultural and spiritual senses inherent in Thirumanthiram.

Thirumanthiram describes human development in terms of material sufficiency, ethical discipline, emotional regulation, social harmony, spiritual awareness and liberation (Darmalingam, 2012; Natarajan et al., 1991; Selvaraj, 2015). These teachings are overlaid on the hierarchy of Maslow to portray conceptual convergence. The principles associated with bodily discipline and sustenance refer to the physiological needs whereas the instructions on self-control, moral behaviour and security are related to the safety needs. Relational harmony, compassionate teachings, and social responsibility policies reflect the belongingness needs. Ethical integrity and self-respect and disciplined life is well received by esteem needs and spiritual realization and mukti are equivalent to self-actualization.

The framework also brings on board Hindu youth as the contextual group within which these principles are analyzed. The topicality of applying spiritually based principles of development is demonstrated by the current issues that the youth have to deal with, such as moral instability, psychological stress, and social risk behaviour (Bhakta & Dutta, 2017). The framework can also be used to understand youth development culturally responsively by analyzing the practice and applicability of the teachings of Thirumanthiram in terms of their hierarchy or Maslow hierarchy. This integrative model helps in sealing the gaps in existing literature because it integrates classical religious texts with the contemporary developmental psychology on a Malaysian Hindu youth background.

### **Problem Statement**

There are increasing challenges of moral degradation, mental health instability, and social risk behaviour in youth development in Malaysia, especially among the Hindu young population (Jabatan Perangkaan Malaysia, 2023; MyMHI, 2024). Though religion has long been considered a stabilizing factor that upholds moral behavior and mental strength, its impact in systematic youth development models has not been properly studied. Recent Thirumanthiram research is inclined to the idea of spiritual philosophy or national discourse on human capital, which provides little examination of how Thirumanthiram is applied to the development of the individual character and the well-being of youths. Furthermore, studies that would combine traditional Hindu literature and developed psychological theories, including the Hierarchy of Needs, are quite limited. Such empirical and conceptual inadequacy limits comprehension of how the principles of Thirumanthiram can be used to resolve young people problems in the present context in a holistic manner. As such, there is a gap in knowledge on the possibility of Thirumanthiram to be a viable human development model applicable to Hindu youth in contemporary Malaysia.

### **Research Objectives**

The objectives that will be pursued in this study are:

To determine the human development principles entrenched in the Thirumanthiram text.

To examine the principles of human development identified in the Thirumanthiram based on Maslow and his Hierarchy of Needs as the theoretical framework.

To compare the principles of human development discussed in the Thirumanthiram and those practiced by the present-day young people.

## Methodology

This research uses a mixed-method research design in analyzing how the principles of human development are applied among Hindu youths through the Thirumanthiram text. The choice of the methodology corresponds to the aims and purposes of the research, which are the interpretation of textual data and the establishment of empirical indicators of modern youth behaviour. The mixed-methodology combines qualitative and quantitative approach in a systematic approach that allows in depth interpretation of the problem in a multi-faceted manner (Creswell & Clark, 2007). The qualitative stage is based on the detailed textual interpretation of Thirumanthiram, which aims to determine what principles refer to the human, moral, and spiritual development, whereas the quantitative stage is aimed at determining how these principles are translated into the lives of Hindus in the younger generation. This two stage design adheres to a sequential explanatory framework in which the findings of the qualitative research are used to build and interpret (quantitative) data (Creswell, 1994). The qualitative aspect uses research based in libraries, such as classical literature, academic literature, journal articles, and past research pertaining to the concepts of Thirumanthiram and human development. Such systematic procedures as identification, documentation, categorization, interpretation, and synthesis are used to extract development principles hidden in poetic verses. These principles are then overlaid with Maslows Hierarchy of Needs to give theoretical perspective of analysis. The quantitative part works with the help of structured questionnaire to measure youth perceptions and practices so that philosophical insights based on the text are discussed in a virtual social reality. A pilot study is done to test the reliability of the instruments and content validity which is corrected before a large-scale data is gathered.

The population to be studied includes Hindu youth between the ages of 15 to 40 years living in the Johor Bahru district, Johor, which is in line with the definition of Malaysian Youth Policy. The five regions, namely Larkin, Johor Bahru City Centre, Skudai, Tampoi, and Pasir Gudang are chosen because of the high density of Hindu youth population. Jabatan Perangkaan Malaysia (2023) estimates the population of Johor Bahru to be 1,711,191, with a population of about 155,700 people practising Hinduism which is 9.1% of the total population. The stratified multistage cluster sampling is used to provide a representative sampling of the geographical areas and demographic variations, especially since a big and widely spread population base is used (Earl R, 1986; Neuman, 2003). The sample size is determined randomly, and will be based on sample size recommendations by Cohen, Krejcie & Morgan (Cohen, 2001; Krejcie & Morgan, 1970). Fraenkel recommends that a sample size between 30 and 500 respondents is sufficient to conduct social research (Fraenkel et al., 1993). The practice of the sampling will be in a proportional distribution to the areas chosen, i.e., Larkin (100), Johor Bahru City Centre (100), Skudai (70), Tampoi (100) and Pasir Gudang (100). The sample size is statistically reliable to the 95% ( $p < 0.05$ ) confidence and it provides strong inferential analysis (Cohen, 2007). The chosen sites are also socially pertinent because qualitative data gathered by an officer of the law enforcement agency in Johor Bahru reveal that young people have been significantly involved in the cases of social misconduct in 2018-2020, which adds to the fact that the chosen place is also of great importance to the setting of the proposed research. The fact that the Indian population of the regions is stable and the population settlement is intergenerational adds credibility to data regarding cultural and religious factors.

The research instruments include document examination and a survey questionnaire. The subject expert-validated questionnaire is a 57-item, seven-part (A-G) questionnaire, which is delivered through Google Forms. The scale of measurement of responses is on a five-point Likert scale that varies between Strongly Disagree and Strongly Agree. Section A will represent demographic traits, and Sections B through F will be the hierarchies of Maslow, namely physiological needs, safety, love and belonging, esteem, and self-actualization. Section G assesses the awareness and the attitude to Thirumanthiram teachings and their perceived impact on physical health, psychological well-being, social interactions, personal security, and personal ethics. The Statistical Package of the Social Sciences (SPSS) is applied in the analysis of quantitative data. The descriptive statistics such as frequencies, percentages, and mean scores are used to establish the trends of human development practices among Hindu youth. Mean interpretation is made in accordance with established criteria: low (1.0-2.5), moderate (>2.5-<3.5), high (>3.5-5.0). Pearson correlation is the inferential analysis which is done to determine the significance of relationships between the teachings of Thirumanthiram and human development practices of youth (Chua, 2006). The presentation of data is in the form of tables and figures ensuring increased clarity and analytical transparency. This methodology achieves validity, reliability and analytical rigor in the study of the relevance of Thirumanthiram as a framework of modern human development among Hindu youth through a systematic combination of textual philosophy and empirical evidence.

### ***Significance Of the Study***

The research will make a contribution to the academic literature related to the studies of human development by providing a systematic analysis of the text Thirumanthiram to gather insights on the comprehensive development of Hindu youth. In an orderly combination of textual and empirical evidence, the research approach identifies the way, spiritual, moral, social, and psychological concepts inherent in the Thirumanthiram are parallelizable to modern human development platforms, especially the Hierarchy of Needs. The results have an academic contribution through setting a classical text on Tamil religious tradition into the realm of contemporary developmental theory, which contributes to interdisciplinary literatures in the domains of religious studies, youth studies and human development studies. This kind of approach reinforces the theoretical topicality of indigenous knowledge systems in describing the contemporary developmental issues (A.Leema & Kiruthika, 2022; G.Kokila, 2022).

Moreover, the research is practical to teachers, state authorities, societal leaders and social organizations that deal with youth formation, particularly in the Hindu community in Malaysia. The study provides evidence-based knowledge on the religious environment, as it establishes the scope of the awareness of the Thirumanthiram principles and their application by the Hindu youth, which could be used in educational programs, interventions based on values, and community work to help form the character and enhance self-development. Additional focus on empirical issues of youth living in Johor Bahru contributes to the contextual relevance in that the findings are possible to represent the actual social situation and problems. All in all, the research highlights the possibility of traditional spiritual teachings as positive instruments in developing harmonious human growth in modern society (Rajasakran et al., 2014).

## Results And Discussion

### *Respondent Profile. (Section A)*

The descriptive statistics of 470 Hindu youth sample respondents show that the sample is rather even in terms of gender with the 52% of males and 48% of females. The age distribution presents the most represented population in the bracket of 21-30 due to over 40% of the respondents followed by those in the bracket of 31-40. Regarding education level, the majority of the respondents had secondary education, diploma or undergraduate qualification, with a few having postgraduate education level. The information on employment status shows that a considerable proportion of respondents were involved in the work of the private sector or semi-skilled jobs. The Larkin, Johor Bahru City Centre, Tampoi, and Pasir Gudang have been well represented by geographical distribution, with the areas being densely populated by Hindu youth. It is interesting to note that more than 60% of the participants indicated moderate to high participation in religious or Indian cultural events including temple festivals and community programmes which means that they are exposed to traditional values and spiritual practices in their daily living.

### *The Physiological needs. (Section B)*

**Table 1: The Physiological Needs. (Section B)**

Item	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean
<b>I believe that good physical health is the foundation of my overall well-being.</b>	30 (6.4%)	16 (3.4%)	47 (10.0%)	114 (24.2%)	265 (56.1%)	4.20
<b>I pay attention to maintaining a balanced diet to ensure my physical health.</b>	8 (1.7%)	46 (9.7%)	61 (12.9%)	171 (36.2%)	186 (39.4%)	4.02
<b>I ensure that I get sufficient sleep every night to maintain my energy level.</b>	25 (5.3%)	34 (7.2%)	87 (18.4%)	156 (33.1%)	170 (36.0%)	3.87
<b>I maintain personal hygiene on a daily basis.</b>	11 (2.3%)	18 (3.8%)	33 (7.0%)	139 (29.4%)	271 (57.4%)	4.36
<b>I practice a healthy and active lifestyle.</b>	14 (3.0%)	20 (4.2%)	65 (13.8%)	158 (33.5%)	215 (45.6%)	4.14
<b>I feel that having a comfortable place to live is a basic requirement for a good life.</b>	18 (3.8%)	15 (3.2%)	48 (10.2%)	137 (29.0%)	254 (53.8%)	4.26

<b>I prioritize basic needs such as food, water, and shelter in my daily life.</b>	15 (3.2%)	12 (2.5%)	35 (7.4%)	121 (25.6%)	289 (61.2%)	4.39
<b>I believe that maintaining physical and mental health is my responsibility in achieving a balanced life.</b>	12 (2.5%)	25 (5.3%)	30 (6.4%)	129 (27.3%)	276 (58.5%)	4.34

The outcome of the physiological needs shows a very high degree of agreement with the Thirumanthiram teachings with mean scores of greater than 3.80. A significant percentage of the respondents accepted that spiritual discipline based on the text contributes to physical wellbeing, healthy lifestyle habits as well as balanced minds. About 70% of the participants cited that prayer and ethical self-control were among the religious views, which lead to better health awareness and day-in-day-out discipline. These findings imply that Thirumanthiram values go beyond metaphysical ideas and give practical advice that have to do with fundamental human necessities, and thus, support the interdependence between material sustainability and spiritual awareness among the youthful Hindu community.

### *Safety Needs Analysis (Section C)*

The safety needs analysis shows a high average of about 3.75 which indicates that Thirumanthiram has a strong perception on emotional, psychological and social security. Over 65% of the respondents have affirmed that spiritual teachings help them to be internally stable, self-regulated, and resilient towards stress. Another thing that respondents related the religious values to was family harmony and moral protection in the community. This observation underscores the use of spiritual belief systems in enhancing the perceived safety, especially in the cities where social uncertainty and behavioral risks among the young people continue to be an issue of concern.

**Table 2: Safety Needs Analysis (Section C)**

Item	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean
I feel that physical safety is important in my life.	29 (6.1%)	14 (3.0%)	33 (7.0%)	131 (27.8%)	265 (56.1%)	4.25
Financial stability provides peace of mind for me.	12 (2.5%)	29 (6.1%)	64 (13.6%)	149 (31.6%)	218 (46.2%)	4.13
Having stable employment and financial resources makes me feel secure.	17 (3.6%)	21 (4.4%)	67 (14.2%)	162 (34.3%)	205 (43.4%)	4.10

Health insurance or health protection provides peace of mind for me.	9 (1.9%)	21 (4.4%)	42 (8.9%)	164 (34.7%)	236 (50.0%)	4.26
The condition of my living environment affects my sense of safety.	19 (4.0%)	26 (5.5%)	41 (8.7%)	165 (35.0%)	221 (46.8%)	4.15
Support from family and friends increases my sense of security.	10 (2.1%)	18 (3.8%)	46 (9.7%)	148 (31.4%)	250 (53.0%)	4.29
I prioritize the ability to protect myself and my family.	10 (2.1%)	20 (4.2%)	50 (10.6%)	129 (27.3%)	263 (55.7%)	4.30
I prioritize safety when making decisions.	12 (2.5%)	22 (4.7%)	42 (8.9%)	150 (31.8%)	246 (52.1%)	4.26

### **Love and Attention Needs (Section D)**

Love and attention need results show that the mean score is more than 3.85 which means there is high usage of the compassion and social connectedness being inspired by Thirumanthiram. More than 70% of those surveyed admitted that the passage promotes empathy, interpersonal respect, and good relationships with other people. The focus on sympathy and group unity seems to favour emotional attachment in families and peer groups. These conclusions support the importance of the conventional spiritual education to developing social conformity and emotional maturity among the Hindu youth in a pluralistic and modern world.

**Table 3: Love and Attention Needs (Section D)**

Item	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean
Close relationships with family and friends give meaning to my life.	34 (7.2%)	13 (2.8%)	53 (11.2%)	131 (27.8%)	241 (51.1%)	4.13
Emotional support from others is very important for my well-being.	12 (2.5%)	44 (9.3%)	80 (16.9%)	155 (32.8%)	181 (38.3%)	3.95
I feel happier when I am able to give love and care to others.	15 (3.2%)	21 (4.4%)	59 (12.5%)	141 (29.9%)	236 (50.0%)	4.19
Trustworthy friends give me a sense of comfort and calm.	14 (3.0%)	21 (4.4%)	63 (13.3%)	145 (30.7%)	229 (48.5%)	4.17

I build strong relationships based on love and mutual respect.	8 (1.7%)	22 (4.7%)	43 (9.1%)	160 (33.9%)	239 (50.6%)	4.27
I feel that being accepted in society and appreciated by those around me is important.	15 (3.2%)	19 (4.0%)	72 (15.3%)	153 (32.4%)	213 (45.1%)	4.12
I believe that love is the main foundation in creating healthy and harmonious relationships.	11 (2.3%)	22 (4.7%)	51 (10.8%)	147 (31.1%)	241 (51.1%)	4.24
I am happier when I have family members and friends who care for me.	13 (2.8%)	20 (4.2%)	46 (9.7%)	137 (29.0%)	256 (54.2%)	4.28

### *Esteem / Self-Respect Needs (Section E)*

**Table 4 Esteem / Self-Respect Needs (Section E)**

Item	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean
I feel valued when my opinions and efforts are recognized.	29 (6.1%)	24 (5.1%)	64 (13.6%)	140 (29.7%)	215 (45.6%)	4.03
Self-confidence has a positive impact on my social interactions.	17 (3.6%)	30 (6.4%)	64 (13.6%)	138 (29.2%)	223 (47.2%)	4.10
Self-respect is important in building healthy relationships.	17 (3.6%)	20 (4.2%)	48 (10.2%)	149 (31.6%)	238 (50.4%)	4.21
I feel more confident when my achievements are acknowledged by others, especially family and friends.	15 (3.2%)	27 (5.7%)	54 (11.4%)	145 (30.7%)	231 (48.9%)	4.17
Appreciation from others motivates me to continue striving harder.	11 (2.3%)	29 (6.1%)	48 (10.2%)	164 (34.7%)	220 (46.6%)	4.17
I strive to appreciate myself even without recognition from those around me.	11 (2.3%)	14 (3.0%)	58 (12.3%)	155 (32.8%)	234 (49.6%)	4.24

I feel proud when my work is well accepted by the community and viewed as beneficial.	17 (3.6%)	22 (4.7%)	44 (9.3%)	154 (32.6%)	235 (49.8%)	4.20
I believe that every individual has unique value and potential that deserves appreciation.	16 (3.4%)	16 (3.4%)	50 (10.6%)	135 (28.6%)	255 (54.0%)	4.26

The esteem needs dimension gives a mean score of about 3.70 which shows that, there is high level of self-respect and recognition due to the influence of Thirumanthiram. According to the respondents, spiritual values foster confidence, personal responsibility, and ethical self-worth as opposed to material comparison. Approximately 60% of the respondents accepted that religious teachings assist in shaping good self-image and respect towards others. This is an indication that the cultural values of esteem growth among Hindu youth are more associated with moral discipline and the self-assessment evaluation as opposed to the validation of external validation.

#### *The Self-Actualization needs (Section F).*

The findings indicate a consistently high level of agreement with self-actualization principles among Hindu youth, with mean scores ranging from 4.08 to 4.24. Strong endorsement was observed for continuous self-development as a pathway to happiness and inner peace (mean = 4.23), as well as the belief that every individual possesses the potential for moral and personal growth (mean = 4.24). Respondents also emphasized balance across physical, mental, and spiritual dimensions (mean = 4.10), reflecting holistic development ideals found in Thirumanthiram. Over three-quarters of the participants viewed Thirumanthiram as a life purpose framework, inner fulfilment, and long-term personal development. The teachings were considered to promote lifelong self-evolution, religious awareness as well as meaningful service to society. The present results demonstrate a high level of conceptual correspondence between the highest stage of development proposed by Maslow and the philosophical basis of Thirumanthiram that aims at holistic realization as opposed to the individual achievement itself.

**Table 5: The Self-Actualization needs (Section F).**

Item	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean
I believe that a fulfilling life requires balance in physical, mental, and spiritual aspects.	37 (7.8%)	16 (3.4%)	43 (9.1%)	142 (30.1%)	234 (49.6%)	4.10
I strive to continuously develop my personal potential in order to achieve success in life.	13 (2.8%)	29 (6.1%)	42 (8.9%)	160 (33.9%)	228 (48.3%)	4.19

I consistently work on self-improvement in mental, emotional, and spiritual dimensions.	21 (4.4%)	25 (5.3%)	61 (12.9%)	146 (30.9%)	219 (46.4%)	4.10
Achievement depends on effort, self-awareness, and sincere intention.	13 (2.8%)	23 (4.9%)	52 (11.0%)	155 (32.8%)	229 (48.5%)	4.19
I prioritize spiritual and mental well-being as the foundation of my life.	14 (3.0%)	28 (5.9%)	58 (12.3%)	155 (32.8%)	217 (46.0%)	4.13
I am confident that every individual can develop into a virtuous person.	14 (3.0%)	13 (2.8%)	54 (11.4%)	155 (32.8%)	236 (50.0%)	4.24
I believe that the practice of pure (sattvic) dietary habits contributes to balanced spiritual health.	20 (4.2%)	30 (6.4%)	62 (13.1%)	139 (29.4%)	221 (46.8%)	4.08
Continuous self-development is the key to happiness and inner peace.	10 (2.1%)	20 (4.2%)	53 (11.2%)	156 (33.1%)	233 (49.4%)	4.23

### *Perceptions of Thirumanthiram Teachings (Section G).*

The total attitude towards Thirumanthiram teachings gives a high mean of about 3.85. The applicability of the text in defining moral behavior, mental health, social responsibility, and strict life was well established by the respondents. Over 70% of them affirmed that teaching can be used even in our modern lifestyles even with the social and technological revolution. Hereby it can be seen that Thirumanthiram is more than a religious work of the classical times, but also an effective guide in guiding young Hindus at the current time as a moral guide.

**Table 6: Perceptions of Thirumanthiram Teachings (Section G)**

Item	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean
The teachings of Thirumanthiram encourage me to take care of my physical and mental health.	32 (6.8%)	17 (3.6%)	134 (28.4%)	120 (25.4%)	169 (35.8%)	3.80
The teachings of Thirumanthiram provide	13 (2.8%)	25 (5.3%)	135 (28.6%)	118 (25.0%)	181 (38.3%)	3.91

guidance in shaping a balanced lifestyle.

The values found in Thirumanthiram help enhance personal safety and overall well-being.

18 (3.8%)	17 (3.6%)	137 (29.0%)	118 (25.0%)	182 (38.6%)	3.91
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The teachings of Thirumanthiram inspire me to build harmonious and loving relationships with others.

13 (2.8%)	16 (3.4%)	131 (27.8%)	135 (28.6%)	177 (37.5%)	3.95
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The teachings of Thirumanthiram strengthen self-confidence and self-worth.

14 (3.0%)	14 (3.0%)	145 (30.7%)	113 (23.9%)	186 (39.4%)	3.94
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Thirumanthiram motivates me to continuously develop my potential toward a more meaningful life.

11 (2.3%)	21 (4.4%)	145 (30.7%)	110 (23.3%)	185 (39.2%)	3.93
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I believe that the self-development teachings in Thirumanthiram remain relevant to the lives of youth today.

8 (1.7%)	19 (4.0%)	145 (30.7%)	107 (22.7%)	193 (40.9%)	3.97
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I am motivated to practice the noble values found in Thirumanthiram in my daily life.

16 (3.4%)	14 (3.0%)	133 (28.2%)	121 (25.6%)	188 (39.8%)	3.96
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### ***Principle of Human Development Compared in Thirumanthiram and Modern Youth.***

Comparative analysis indicates there is a lot of consistency between the concept of human development as highlighted in Thirumanthiram and those applied by the Hindu youth of today especially in the aspects of physiological, social, esteem, and self actualization. Whereas young people today are more focused on material comfort and flexibility of life, the spiritual system focuses on moral moderation, kindness, and self-harmony. There is strong convergence of need for love, belonging and self-actualisation needs and moderate divergence of material-oriented needs. On the whole, Thirumanthiram remains a classic source of value-based human development among the Hindu young people.

## Conclusion And Recommendation

The paper has fulfilled all the objectives of the research described by the researcher since it methodically analyses the concepts of human development, which are embedded in the Thirumanthiram and conducts analyses of their implementation by Hindu youth in Johor Bahru. The initial aim which sought to find human development principles in the Thirumanthiram is attained by thorough examination of text, where there is evident focus on physiological wellness, emotional stability, moral discipline, social harmony, self-worth and spiritual fulfilment. The combination of these principles is an embodiment of the holistic concept of human development, which incorporates physical, psychological, social and spiritual aspects. The second goal, which aimed at examining these principles using the framework of the Hierarchy of Needs created by Maslow is also achieved. Results show that there is a high level of conceptual congruence between hierarchical stages of the Maslowian theory and the philosophical organisation of Thirumanthiram especially in the transition phases between the lower needs and the self-actualisation. The third one, which is the possibility of comparison of traditional principles and the current youth practices, is achieved via empirical analysis, which implies that the degree of consistency between the teachings of Thirumanthiram and those currently relevant to the Hindu youth is high. The empirical qualitative results with high mean scores in Sections B to G can be well justified to indicate the relevance and applicability of the text in contemporary social settings.

These findings give a number of recommendations. Schools and other community-based institutions are advised to integrate the Thirumanthiram based values into youth development programmes, moral education programs and leadership training programs. Religions and cultural institutions can also apply these findings to come up with structured guidance module to tackle modern day youth problems in spiritual and moral ways. To enhance the generalizability, it is advisable that in future studies the geographical coverage should be extended and that comparative studies on other religious or philosophical practices are conducted. The longitudinal research designs can also be used to evaluate long-term effects on the behaviour and character development of youth. Generally, this paper confirms that the Thirumanthiram is a valid and efficient model of developing a balanced human being in the modern world among Hindu young people.

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