



FACTORS AFFECTING STUDENTS' MOTIVATION
TOWARDS LEARNING ISLAMIC EDUCATION
SUBJECT IN SECONDARY SCHOOL

BY

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the degree of Master of Education
(The Teaching of Islamic Education)

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ABSTRACT

The purpose of this study is to examine the factors affecting students' motivation towards learning Islamic Education subject at the secondary level of the International Islamic School (IIS) in Malaysia. An instrument consisting of self-constructed questionnaire was designed to obtain data for this study. This questionnaires using 5-point Likert scale, has 32 items measuring demographic information and four constructs which are; Students' Motivation (SM), Parental Influence (PI), Pedagogy in Teaching (SM) and Teachers' Morality (PM) which are theorized could influence students' general motivation in learning the subject. The questionnaires were distributed to 170 respondents who were determined using non-probabilistic quota sampling. The data findings of this study suggested that the respondents' motivation towards learning Islamic Education subject is influenced by all the four constructs above; Students Motivation (SM), Parental Influence (PI), Pedagogy in Teaching (PT) and Teachers. Morality (TM).

ملخص البحث

تهدف هذه الدراسة إلى فحص العوامل المؤثرة في تحفيز الطلبة على تعلّم مادة التربية الإسلامية في المرحلة الثانوية بالمدرسة الإسلامية العالمية ماليزيا. استخدم الباحث استبانة صممها بنفسه لجمع البيانات وفقا لمقياس ليكرت الخماسي. وتضمنت الاستبانة ٣٢ عبارة شملت خمسة بنود؛ البند الأول تضمن معلومات شخصية عن المبحوثين، والبنود الأربعة تضمنت: تحفيز الطلبة، وتأثير الوالدين، وطريقة التدريس، وأخلاق المعلمين، والتي يمكن، نظريا، اعتبارها عوامل مؤثرة في تحفيز الطلبة لتعلّم مادة التربية الإسلامية. وقد تم توزيع الاستبانة على عينة مكونة من ١٧٠ فردا، تمّ اختيارهم بطريقة العينة غير الاحتمالية. وأوضحت النتائج أن تحفيز الطلبة في تعلّم مادة التربية الإسلامية يتأثر بالعوامل الأربعة المذكورة، وهي: تحفيز الطلبة، وتأثير الوالدين، وطريقة التعليم، وأخلاق المعلمين.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Education (The Teaching of Islamic Education).

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DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Adam Adesina Muhammed-Lawal

Signature.....

Date

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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This thesis is dedicated to my parents who gave me education based on the principles Islamic morals, and to my wonderful brother for his support that made my educational aspiration a reality. This also dedicated to my beloved wife for her patience and sacrifice to ensure that I succeed in all my endeavors.

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF STUDY

Islam as a universal religion appreciates and recommends knowledge acquisition for human development and recognition of Almighty Allah as the creator of cosmos. This is why the very first revelation to the Prophet Muhammad (blessings and peace be upon him) was specifically on the seeking of knowledge:

“Read: In the Name of thy Lord who created,
Created Man of a blood-clot,
Recited: And thy Lord is the Most Generous,
Who taught by the pen,
Taught Man that he knew not” (Al-Qur’an, al’Alaq, 96: 1-5).

The above verses command man to seek for knowledge, not by reading alone but also by making use of pen for record purpose. Since the inception of Islam, education has been given priority over all other things. This could be evidenced on the fact that the messenger of Allah (blessings and peace be upon him) could be seen as a teacher as he was sent to the whole world to educate them on the essence of life. This is also manifested in his actions as he was a great teacher that really lay much value on education (Azeez & Adeshina, 2013). The first revelation to the Prophet Muhammad (blessings and peace be upon him) gave him the clue to what precisely should be the motto of his mission- ‘Read in the name of your Lord who created. ‘Read’ also implies ‘be educated’ ‘be informed’ (Oloyede, 2012).

A body of knowledge devoid of Allah’s consciousness becomes a mere caricature of knowledge. The Prophet embarked on the religious assignment by calling people to the fold of the new religion as well as teaching them the rudiments of the religion. He later expanded the learning center when he migrated to Madinah. General

education inspired by God's consciousness is thus a foundation of what is known as Islam studies. At *Madinah*, the Prophet dispatched some companions to some provinces as teachers and preachers (Hamidullah, 1939).

The Prophet was reported to have used about nine mosques in *Madinah* as learning centers with the knowledgeable companions serving at the mosque as teachers. It was observed, for instance, that poetry, an intellectual exercise prominent in Arabia before Islam and which was characterized by *fakhr* (boasting), *madhi* (eulogy), *ritha* (elegy) and *hija* (satire) was Islamized, while *shi'rul-wa'zwal-irshad* (poetry of preaching and guidance) which was until then not popular was encouraged (Malik, 1988).

Education is one of the most important aspects in human development and the most influential social institution in any society. In general, the aims of education is to transmit a common set of beliefs, values, norms and understanding from the adult generation to the youth (McClean and Ellrod, 1992).

Thungu, et al, (2008, p. 2) states that the term 'education' in its literal meaning is derived from two Latin words, 'educare' which means to rear, to bring up or to nourish a child and 'educere' which means to bring forth, to lead, to draw out or to train.

Scholars emphasize that education is never a finished process and it is worthwhile because it produces something of value. Education therefore, is the transmission of knowledge, skills, attitudes and values which should enable individuals to develop themselves into a 'good' member of the society (Thungu, et al., 2008, p. 2). According to Alvi (1988), the Islamic system of education was based on its value system which were embodied in the Qur'an and the Hadith such as belief in

God, devotion to God and obedience to the commandments of God, as enjoined by the prophet Muhammad (blessings and peace be upon him).

Adnan Abd Rashid (2014) shared the same view that education in Islam is mainly a virtue in accordance with the *Din al-Islam* which has no conflict with man's worldly life. Moreover, its character is distinguished from other types of education because its fundamentals are based on *iman* and its principles comes from the Qur'an and the *sunnah*.

In Arabic language, there are several words which are used to explain education such as *'ta'lim*, *'tarbiyyah*, and *ta'dib* (Rosnani 2006, al-Attas 1979).

The word *'ta'lim* is derived from the word *'alima* (to know, to be aware, to perceive, to learn). This term is used to denote knowledge being sought or imparted through instruction and teaching. The word of *tarbiyyah* originates from the word *'rabba'* (to increase, to grow, to rear). This implies a state of spiritual and ethical nurturing in accordance with the will of God.

The word of *ta'dib* is derived from then word of *aduba* (to be cultured, refined, well-mannered). This term suggests a person's development of sound social behavior which is a deeper understanding of the Islamic conception of the human being (Rosnani, 2006; al-Attas 1979).

Education is known to be playing a very important role to develop the civilization of one community. It also functions as a medium to structure the culture, identity, of individuals and community. Thus, it can be an important element in the process of one's growth and maturity.

Therefore, the aim of education in Islam is to cultivate man so that he abides by the teachings of religion, and is hence assured of salvation and happiness in the

eternal life. Other worldly goals, such as the pursuit of wealth, social standing or power, and even the love of knowledge, are illusory (Alvi, 1988).

Furthermore, the ultimate aim of education according to al- Ghazali as cited in Alvi (1988) was the development of character which besides including the promotion of moral and ethical qualities such as obedience, humility, simplicity and abhorrence of vices like pride, love of wealth and lying meant complete surrender to the will of God, reliance on God and thankfulness to Him. Education should make the child aware of the laws of Islam through the study of the Qur'an and the Hadith. Education should habituate the child to offer prayers regularly and to observe fast and follow other mandatory laws of Islam. Thus education should make the child firm in religious beliefs or otherwise he will be led astray.

Nur Hanani et al. (2014) suggested that education in Islam aims to produce a student with *taqwa*, (fearing) who is always worshipping Allah the Almighty and who obeys the teaching of Islam. Based this aim, Islamic education is not merely a transfer of facts to students, but it also aims to encourage the appreciation of Islamic teachings. A teacher of Islamic Education subject therefore, must be outstanding, competitive, of high quality and in line with the role of man as a caliph to spread to mankind.

1.2 HISTORICAL BACKGROUND OF INTERNATIONAL ISLAMIC SCHOOL (IIS) MALAYSIA

This study will take place at the International Islamic School, (IIS) Malaysia, which is located nearby the International Islamic University Malaysia (IIUM). International Islamic School is one of the Islamic Schools in Malaysia located in district of Gombak. The school offers two levels of programme- Primary and Secondary. IIS has

been well known to many because since the day it was founded until now it has been providing education to a lot of students from many countries.

The International Islamic School (IIS) was established in September 1998 and at this point it was located in Batu 14 *Jalan* Gombak. It was the fruit of years of study by Muslim scholars from various parts of the World who taught at the International Islamic School University Malaysia (IIUM) who thirst for a model Integrated Islamic School that could serve their children and also those of others, especially Muslim expatriates. The idea for the establishment school was sparked in the mid-1990s by Dato Dr Abdul Hamid Abu Sulayman, the then Rector of IIUM. The establishment of the International Islamic School (IIS) in September 1998 is a testimony to the University's continuous effort in providing quality affordable and holistic education to the foreign staff of the University in particular, and for the enhancement of a continuous learning experience guided by the principles of Islam to the Muslim *Ummah*. IIS is wholly-owned by IIUM through its subsidiary company IIUM Holdings Sdn. Bhd. It adopts the system of integrated curriculum of Revealed Knowledge and Acquired Knowledge.

IIS offers the Cambridge Primary Curriculum for key stage 1 (Grades 1, 2 and 3), key stage 2 (Grades 4, 5 and 6), secondary (Grade 7 to 8) and (Grade 10 to 11). The school offers various categories of subjects and academic programmes to provide holistic education both at the primary and secondary levels.

About 60% of teachers in International Islamic School (IIS) come from Algeria, Thailand, Singapore, USA, Germany, Iran, Indonesia, Nigeria and a few other countries. A total of 1700 students from about 48 countries study International Islamic School (IIS), with more than 99% of them being Muslims. Non-Muslims students in IIS come from China, Japan, Korea and Vietnam. English is the medium of

instruction and the School adopts the University of Cambridge International Examination Curriculum (Website: <http://www.iis.edu.my/>).

1.2.1 International Islamic School (IIS) Malaysia Curriculum Overview

Curriculum is fundamental in the development of knowledge. According to Hassan Langgulong (2002) education sciences considers curriculum as the queen among its components. Syed Ali Asyraf (1985) describes the importance of curriculum by asserting that it covers the entire programme of work in schools, colleges, and universities, as it is the essential means of education and on it depends the design of the school building, the planning of the budget and the type and nature of co-operation needed between home and school. According to Hassan Langgulong (1995), in designing Islamic curriculum, the emphasis should be given to cater the needs of an individual spiritually, psychologically and socially in order to produce a well-balanced human being. .

An overview of the International Islamic School (IIS) curriculum demonstrated culture of graduates who are beneficial to the *Ummah*. The IIS management have come up with a standardized curriculum that inculcate the Islamic cultures, virtues and teachings. This would go a long way in providing the society graduates that fear Allah and guide Muslim *Ummah* to Islamic teachings developing and educating the future Muslim leaders. This is because it provides the necessary platform that leads a life of happiness through fulfilling their role as a servants of Allah.

Similarly, the curriculum paves ways for the students to read and understand the Qur'an and imbibe its good tenets of Islam. The curriculum was also designed in such a way that ISS students' would understand and internalize the Islamic worldview as well as to think in a positive manner. In addition, the IIS included in the curriculum

initiatives so that students could communicate fluently in both English and Arabic language. In order to boost the communicate skills of the students' the IIS management employs teachers with sound backgrounds in English and Arabic language from different parts of the world.

Reflecting a moral character and virtues are a fundamental part of every right thinking living being. In order to have a society that respect and understand the importance attached to living together in a neighborhood, there is need to inculcate a good moral character in the students and the IIS curriculum seems to addressed such by including a portion that seek to reflect a good moral character.

In a nutshell, the IIS curriculum have included a number of Islamic values and teachings in its curriculum to help produce graduate that would become responsible, accountable and respectable in the society. From the Islamic point of view the graduate are expected to think, feel and see Greatness of God and thus be worshippers who can provide to the society and the human kind. The International Islamic School (IIS) inculcates important values such as sincerity, honesty, trustworthiness, self-reliance, excellence and responsibility. They enhance their students spirituality through wonders of the natural phenomena, congregational prayer, Qur'an recitation and memorization, Qur'an studies, *halaqah* (study circle), and observe Islamic *Adab* in the school complex.

1.2.1.1 Philosophy of the School (IIS)

“The school is thus, a testimony to the University’s continuous effort in providing quality, affordable, balanced, integrated and holistic education guided by the principles of Islam. Being an Islamic School implies that it emphasizes an integrated and balanced human capital development, intellectual advancement, physical

development, spiritual development, moral training, emotional and social development based on the Islamic Worldview anchored on *Tawhid* (the unity of God)” (Website: <http://www.iis.edu.my/>).

All the activities of the School like teaching and learning, spiritual training and development, co-curricular activities and so on are based on the principles and ethics of Islam. With the *Tawhid* as the basis of life, the school believes that children should learn a system of education that is Godly-based and holistic in nature. This is the only way the children that cope in any changing environment.

Furthermore, the *Tawhidic* model and philosophy uphold by International Islamic School (IIS) is based on the Holy Book (Qur’an) and the *Sunnah* of the Prophet Muhammad (blessings and peace be upon him). To realize this philosophy, the curriculum is vital. Curriculum is so important that it has been named the queen of educational sciences. Curriculum is a reflection of the educational philosophy of the institution concerned, in fact, the mechanism by which its goals are attained. The School realizes the role of curriculum in achieving its philosophy, mission, and vision. It adopts an integrated curriculum model which comprises of the *Tawhidic* curriculum and Western curriculum. The curricular were blended together to give a richer and quality education to future leaders. Therefore, International Islamic School programmes are directed towards motivating the students to realize his/her spiritual, intellectual emotional and physical potential.

1.2.1.2 Motto of the School (IIS)

“Uniting Differences Creating Excellence” (Website: <http://www.iis.edu.my/>).

According to the School's slogan-Uniting Differences, Creating, and Excellence, the School understands the differences in individual and strives in overcoming the challenges of its students, parents and other stakeholders from varied cultural background with the Islamic ethics as a basis for uniting the various groups. With this, it strives towards excellence.

1.2.1.3 Vision of the School (IIS)

“To develop a Muslim generation capable of analytical and critical thinking who become Muslim by conviction and who will strive to fulfill their role as Allah's vicegerent on earth.” (Website: <http://www.iis.edu.my/>).

Kouzes and Posner (1995) opined that vision was derived from a word literally meaning “see.” Additionally, vision is an image or picture of what could be. According to the School's vision, man should seek of knowledge according to Allah's will, and discharge his duties as the servant and vicegerent of Allah (SWT) on earth. The school beliefs that the knowledge that Muslims must seek must be holistic which will comprise the knowledge of this world and that of hereafter. Only with these, the *Ummah* can raise a complete man and a well-rounded personality that will uphold the future of the religion. This set of future generation will be creative, open-minded, display good sense of judgment and above all God-fearing.

1.2.1.4 Mission of the School (IIS)

“To develop strong and highly-educated Muslim persons for whom Islam is a complete way of life.” (Website: <http://www.iis.edu.my/>).

The International Islamic School (IIS) achieved this by taking all its students' through a well- structured curriculum purposely designed with the integrated curriculum model and caters for both worldly needs and that of the hereafter. Base on this, the

School is able to develop a balanced and wholesome Islamic personality who are morally upright, physically fit, mentally upright, spiritually sound, socially trained, psychologically balanced and above all intellectuals in various fields of knowledge.

Scott, et al (1993) explains that a mission is the core purpose for which an organization is created. They offer solid guidance for the development of a well-structured mission statement detailing that it should be clear, short, and inspiring. According to the school's mission, is to develop education goals eradicates social problems, and produced better quality, intellectuals, scholars, officers, professionals and workers with qualities of faith, knowledge and sound character. Also, to contribute towards the development of the nation and *Ummah*.

The International Islamic School (IIS) Malaysia fosters curiosity in students and inculcates important values such as sincerity, honesty, trustworthiness, self-reliance, excellence and responsibility. They enhance their students spirituality through wonders of the natural phenomena, congregational prayer, Qur'an recitation and memorization, Qur'an studies, *halaqah* (study circle), and observe Islamic *Adab* in the school.

1.3 STATEMENT OF THE PROBLEM

The objective of International Islamic School, (IIS) Malaysia is to teach and train the learners in Islamic Education subject so that the child's personality attains the best moral social conduct, healthy attitudes and self-discipline. This has been the mission of Islam since the creation of humanity as Quran and Prophetic *Sunnah* explain and provide the guidance that encourages student to go through learning the subject in order to be modeled and graduate as a good and law-abiding citizen, who will contribute to the well-being of society and of humanity in general (Abdool Moonib,

2009). By looking at the objective, it is clearly understood that Islamic Education subject at IIS has a significant role in educational system of Malaysia. Consequently, students who learn Islamic Education subject are expected to have a strong faith and good moral conducts as Muslims.

Learning Islamic Education as a subject at the secondary school level for the students is therefore directed towards the development of a balanced personality that is socially accommodating, intellectually alert morally sound and spiritually dedicated to the cause of Allah. Thus students at this stage are prepared to either enter into life and accept their responsibilities or take up professional training as academic career. Through this subject, it can therefore be concluded that, when students are well trained from primary to the secondary level, they can be better personalities and good future leaders (Abdool Moonib, 2009). It is from this background that, the current study would wish to identify the factors influencing students' motivation towards the study of Islamic Education subject at International Islamic School (IIS) Malaysia.

In line with the above, the current study seeks to bridge the knowledge in this area by examining the factors that contribute to IIS students' motivation towards the learning Islamic Education subject. The research conducted by Mohd Aderi (2012) and Abdul Aziz (1995) as cited in Zaiton (2012) show that some of the factors that affected students attitude towards learning of this subject included a lack of encouragement from the parents, weakness of pedagogy and skills of teaching the subject coupled with the low morale of teachers involved.

This study attempts to investigate students motivating factors in learning Islamic Education subjects. This study also attempt to look at whether influence of parents and the different methods of teaching motivated IIS students. Finally, this study attempts to find out if Islamic Education teachers' morality can help IIS students

to be motivated towards learning Islamic Education subject in International Islamic School (IIS) Malaysia.

Action should be taken to understand students' motivation during the teaching and learning process of Islamic Education subject in school. Interest can motivate students learning and knowing the factors that contribute to the influence of students' interest is very essential. In other words, ascertaining the sources to support the growth of students' interest is very essential and should be highlighted in finding the solution for this situation. Consequently, the main purpose of current study is to scrutinize the factors that affect IIS students' motivation towards learning Islamic Education subject in the school. To the best of the researcher's knowledge, there is no previous study that examine the factors that affecting students' motivation towards learning Islamic Education subject in International Islamic School (IIS) Malaysia, which is the goal of this study.

1.4 OBJECTIVES OF THE STUDY

The general objective of this study was to find out, in empirical terms the factors affecting students' motivation towards learning Islamic Education subject in secondary school. Specifically, the objectives of this study are:

1. To investigate factors influencing students' motivation towards learning Islamic Education subject in IIS
2. To identify parenting influence affecting students' motivation towards learning Islamic Education subject in IIS.
3. To investigate the pedagogy in teaching that affect students' motivation towards learning Islamic Education subject in IIS.

4. To examine the Islamic Education teachers' morality that affect students' motivation towards learning Islamic Education subject in IIS.

1.5 RESEARCH QUESTIONS

In an attempt to examine the factors affecting secondary school students' motivation to learning Islamic Education subject, the following research questions are used as a guide:

1. What are the factors which underpin students' motivation towards learning Islamic Education subject in IIS?
2. Do the parenting influence affect students' motivation towards learning Islamic Education subject in IIS?
3. Do the pedagogy in teaching affect students' motivation towards learning Islamic Education subject in IIS?
4. To what extent do Islamic education teachers' morality affects students' motivation towards learning Islamic Education subject in IIS?

1.6 SIGNIFICANCE OF THE STUDY

The major aim of the present study is to enhance students' motivation towards learning Islamic Education subject. Therefore, the study could serve as means of informing the stakeholders in the school, the level of students' interest towards learning Islamic Education subject. In addition to this, the present study could shed light on how students could be motivated in aspect of Islamic Education subject. This is based on the fact that, the study will investigate steps on how students could be motivated. Therefore, this will serve as source of information, for parents, teachers