

Factors Affecting Learning Islamic Science in Developing Countries

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Abstract— *The main objective of Islamic religious education in Kurdistan schools is to inculcate Islamic teachings and values in Muslim students. However, recent studies indicate that students had interest to learn the subject. In response to this phenomenon, this study was carried out to identify the factors that affect students' interest in learning Islamic education in schools in Kurdistan. The concern of this study is to identify the factors that influence students' interest in learning Islamic education. Based on the findings, students' interest in learning Islamic education was influenced by five major factors; i.e. age, gender, background education, previous experience and family role. All factors are interrelated whereby an initial interest in any individual can be developed or deepened by situational interest that provides meaningful learning experience for each student.*

Keywords— *Influences, Learning, Islamic Studies.*

I. INTRODUCTION

The learning of Islamic education is essential for every Muslim because it is a gateway for knowing Islam and its teachings. Through Islamic education, the character building of a good Muslim as an individual and a member of society would be developed. Islamic education plays a significant role in a Muslim's life as asserted by Garkaz, et al. (2011) who defines Islamic education as "an education which trains the sensibility of pupils in such a manner that in their attitude to life, their actions and decisions and approach to all kinds of knowledge, they are governed by the deeply felt ethical values of Islam."

Despite a plethora of recent publications on Islamic Education, Islamic Schooling and Muslims in Education, the attempts to define the field remain unsystematic and often lack conceptual depth and clarity. This can be attributed to three fundamental methodological shortcomings: first, the inadequate theoretical reflections on the meaning of education, which gravely hinders the task of 'thinking about Islam educationally and education Islamically'; second, the absence of a rigorous 'educational hermeneutics' with which to discern the central educational and pedagogic vocabulary in Muslim core sources and narratives of education embedded within the Muslim religious, spiritual and intellectual heritage; third, lack of empirical research in exploring the pedagogic practice and developing evidencebased policies in the field. There is a large gap in

the existing literature addressing these crucial issues. Previously, many studies have been conducted on Islamic banking products (Mustafa & Salim, 2012). Some of the studies have found subjective norm and the attitude to be a valid construct in order to explain an individual's acceptance towards Islamic banking products (Abdekhoda, et al. 2016). Few of the studies have established government support, religious obligations and pricing of Islamic products significant effect on individual's intentions to use Islamic banking products (Ahmad, et al. 2014). Past investigations also suggest that an individual's intention towards Islamic bank selection is associated with religious obligation as well as the pricing of Islamic banking products (Shirkhani & Fahim, 2011). Similarly, previous literature also supports the fact that the pricing of Islamic products significantly affects one's decision to give their patronage on Islamic banking products and services (Aliyu, et al. 2012). Religion has a profound impact on many societies, where individuals' religious beliefs primarily inform their actions. Religious belief systems have certainly been a powerful source of moral guidance for humans, and, for many, there are no other systems of restraints and no other sources of inspiration that come close to motivating people to respond as powerfully as do the systems of organized religion (Jacobs, et al. 2004). The impact of religion on the lives, beliefs, and practices of contemporary teachers, therefore, remains a question that

should be considered when building an understanding of their work in the classroom. Such a consideration is a significant one, especially when teachers respond intelligently and effectively to the challenges of a science curriculum that occupies the science-religion spectrum (Mansour, 2015). Many theorists have offered broader definitions of task value. Battle (1966) defined task value in terms of the subjective attainment value (the importance of attaining a goal or achieving an objective). Value belief according to Pintrich, Marx & Boyle (1993) means “the student’s instrumental judgments about the potential usefulness of the content or task for helping him or her to achieve some goals such as getting into college or getting a job” (Zoghi, et al. 2013). In relation to the motivational consequences of this value system, it is suggested that value affects the valence of specific activities or situations for an individual and, therefore, is linked to action whether by approaching or avoiding (Sa-U & Rahman, 2008). Task value reflects students’ beliefs about whether the materials or skills they are learning or acquiring are useful, important or intrinsically fascinating. Although it was believed that perceived value was a relatively individualistic and extrinsic motive, it is a very crucial determinant of involvement, intrinsic motivation and success or failure in a task partly depends on it. “The degree to which a particular task is able to fulfill needs, confirm central aspects of one’s self-schema, facilitate reaching goals, affirm personal values and/ or elicit positive versus negative affective association and anticipated states is assumed to influence the value a person attaches to engaging in that task” (Khasawneh, 2015).

II. LITERATURE REVIEW

Concept of Interest in Islamic Science Students’ interest is assumed as a mental stand of commitment, skilful in the moment, and a tendency to involve constantly in specific notions, proceedings, or things over time. Various studies have revealed that students’ interest in learning leads to a greater degree level of learning (Bhuasiri, et al. 2012). Psychologists were supported that interest were the most significant motivational influences in learning and improvement (Mustafa & Salim, 2012). The relationship amongst interest and learning has absorbed on three types of interest: they are individual, situational, and topic. Individual interest is measured to be an individual’s tendency to join to certain stimuli, occasions, and matters. Situational interest is caused by certain features of the environment. These comprise content features such as

human movement or life themes and physical features such as the ways in which responsibilities are prepared and presented. Topic interest, is the level of interest generated when a particular subject is obtainable, seems to have mutually individual and situational aspects (Tabatabaei&Molavi, 2012). Researchers reviewing interest have concentrated mainly on two dissimilar concepts; individual and situational interest (Ahmad, et al. 2014). The study revealed that interest has an influence on different facets of learning that encompasses the value of educational outcomes, the practice of learning tactics, and the excellence of the learning skill.

Academic attainment is stimulatingly a central issue of government, parents, teachers and community in general. Nowadays, the worry with the subject of refining academic performance has also improved. Research revealed a significant relationship between socio-psychological variables (such as; Interest, motivation and self-efficacy) and academic performance (Mansour, 2015). Interest is referred as a content-exact motivational distinctive formed of inherent sensation-related and worth-related valences. It often identified as one of the important motivational constructs that influence students’ engagement and achievement in learning (S Zoghi, et al. 2013). The findings from various studies point out the position of interest for the complexity of text comprehension, the practice of learning strategies, as well as the quality of the expressive experience while learning (Sa-U & Rahman, 2008). Despite this, Zaiton and Salim (2012) indicate that one of the factors affecting students’ interest in learning Islamic education is parent’s influence, which prevents children from getting an adequate learning. Islam encourages parents to take good care about their children’s education and other activities right from home up to the school environment and also urge them to strive to fulfil it. Children are trust given to the parent if parent fulfil the responsibility given to them will surely develop an interest to children on learning. So, children’s Islamic education is a task that Islam gave to parents where Islam promised a severe burden that the negligent will not even smell the fragrance of paradise rather to be among the dwellers. Despite the serious burden for their negligence, many parents nowadays failed to fulfil this responsibility in acquiring Islamic education to their children. Lack of parental involvement in learning Islamic education helps to create failure at school and negatively affect the interest as well as an incentive for children. Many students cannot learn effectively, and as a result of this perform poorly in school tests and examinations. The failure is not necessary

as a result of their low intellectual inadequacies or lack of material or due to poor studies habits but probably because they have not been properly stimulated or aroused to develop an interest in learning. Base on this, the present study aimed to determine the impacts of students' interest in learning Islamic education as it found related positively to the learning outcomes. The paper contends with the research of factors influence parents' decision in selecting private schools for their children. Involving primary and secondary schools' level (private school type) in Selangor state, this paper listed several factors that have been highlighted by the researcher. Consequently, a literature review's-based study has been carried out to identify the factors influencing the parents' decision to send their children to private school. At present, many studies assess different opinion regards to the topic. For instance, some researchers found that the reputation and exam results of schools are key features guiding parents' school choices^{1,2,3,4}. On the other hand, some other stated that demographics characteristics of parents such as, the parent's level of education becomes the reasons they select the private school for their children. Apart from that, another study⁶ reported the findings related to family background factors associated with parents who choose private. The parents who have dissatisfaction with the public schools usually sent their children to private school. Moreover, there are few reasons which assist the parents in the selection of private school which are parents' education, their profession, educational environment, teacher-student ratio, as well as smaller size of classes at private schools. Regardless particular researchers voting for few factors influencing the parents' decision, the differences between private schools and public school is mainly because of the school environment. Because of above reasons, most of the existing factors basically related which each other. In addition, these authors frequently use the word 'pedagogy' without much discussion. Pedagogy, mainly used to describe teaching methods in its original Greek, literally meant 'to lead the child'. This definition is remarkably close to the meaning of upbringing, care and guidance suggested by the Arabic tarbiyah, a key inclusive educational concept that originates in the core Muslim sources (Bhuasiri, et al. 2012). However, most of the recent discussions on Islamic pedagogy (Asiri, 2012) erroneously equate pedagogy with the concept of adab with little evidence or nuance. Furthermore, Islamic Education has often been confused with 'Islamic Studies', a Western framing of the study of Islam that came out of the Eurocentric discourse of Orientalism and which is still not free from controversy

(Mansour, 2007). In Islam, it is important to note that the concept of 'tarbiyah' does not depict education along dichotomic lines of religious or secular therefore, it cannot be limited to a form of religious education, instruction or nurture. It conveys a more comprehensive understanding of education as a holistic, embodied and reflective process that facilitates human flourishing and the transformation of the human condition in its diverse psychological, cognitive, spiritual, moral and emotional articulations. As such, tarbiyah, goes beyond the confines of a disinterested cognitive focus implied by the word 'study' or a mere religious/moral instruction and training. For a tarbiyah-embedded critical philosophy of Islamic Education, see (Irajpour, et al. 2010).

Overall, modern 'Islamic' definitions of education have emerged in reaction to what is perceived to be 'materialistic' secular Western education introduced during the postcolonial modernization process in newly established European-style Muslim nations. Indeed, the desire to 'Islamise' Western science and knowledge systems originates in a reactionary politics of resentment informing Islamic revivalist and reformist movements. It was mainly due to the self-censoring climate of political correctness after 9/11 that the notion of 'Islamisation of knowledge', once subject of a fierce debate over whether the idea was originally conceived by Al-Attas or the Palestinian-American philosopher (Aziz, et al. 2016), appears to have suddenly been abandoned. Currently, a more politically pleasing word, 'integration', seems to be frequently invoked within the discourse on educational reform in global Muslim societies. However, to develop integrated models of Islamic Education within the context of contemporary Muslim societies requires the presence of a critical dialogue with the diverse traditions of education in Islam as well as modern educational theories and pedagogic models.

Concept of Learning Islamic Sciences

Learning entails grasping new experience and promoting a greater understanding of things not recognized to us and also about creating a better sense of our environments (Subandi&Mahmoud, 2014). It also defined as the relatively persistent change in an individual's behaviour as a result of experience or training (Hassan, et al. 2010). There are three major elements in research on learning namely; implicit learning and the brain, informal learning and design for formal learning and beyond. Faruqi (2007) differentiate the three as follows; in implicit learning, information is learned naturally and sometimes without someone being aware of having acquired it, learning a language to young children is

a good example of implicit learning. Informal learning usually takes place in the home environment, parks, museum, among peers, and in other locations where an intended and planned educational schedule is not commandingly sustained over time. For example, ordinary learning in non-western values that do not involve formal education as recognised in ethnographic studies but also in the informal learning of mathematics in Western values. Design for formal learning and beyond denotes basically with learning from teaching in educational settings. It comprises the use of information on learning to make a design for formal learning and beyond and to study the effects of these designs to further inform theoretic development. From the above one can understand that Learning is the performance of obtaining new or adjusting and strengthening, current knowledge, conducts, abilities, values and may encompass synthesizing different kinds of information. It is the procedure that remains all-time in the lives of human beings as long as there is aspiration and enthusiasm to learn. Three features formed what learning all about. The first one is that individual must be changed through learning; if there is no change in behaviour as a result of learning definitely indicates that learning does not effectively accomplished. Secondly, that through experience, changes should come about, this is because learning is influenced by experiences. Thirdly, the changes is in an individual's possible and positive behaviour, change in behaviour can be at relatively simple level as for example, when people learn to brush their teeth, or at more complicated level as for example when people try to appreciate a sculpture of drawing (Mansour, 2010).

Concept of Islamic Education

Islamic education is regarded as a process that makes one be the complete person, including the rational, spiritual, and social dimensions as indicated by Panjwani (2004). Similarly, Islamic education is the process through which a person is given a training as well as preparation on how to adequately worship the almighty Allah so as to enjoy in the hereafter (Mehdi, 2011). Based on this, one will realise that Islamic education is a comprehensive and unique way of life which is fundamentally tailored to suit the divine purpose and fundamental goals for human existence on this globe. It also guides one towards the realisation of that divine purpose for their lives on earth as enshrined in the Qur'an and traditions of the Prophet Muhammad (May peace and blessings of Allah be upon him). The basic aim of the Islamic education is to enrich a Muslim with the necessary information on how to worship the Almighty Allah so as to

live an honourable life. However, developing a person spiritually is one of the aims of Islamic education which enable one to live a harmonious life in the community. In an addendum to this, it aimed to make a balance between three level; sense, mind and ethics and make them improved through various educational approaches. When there is a balance between these three, one will have a better life that will lead him to sanctify a relationship between him and his creator (Ahmad, et al. 2014). Islam give more emphasis on seeking knowledge that undoubtedly is the root principle of Islamic education, this will eventually connect one to the sense of truth which will give birth to the feeling of complete faith (iman) in the Lord of universe.

Factors Affecting Learning Islamic Science

Realising the importance of Islamic education as the medium for inculcating Islamic teachings and values into Muslim students, it is therefore very important to sustain students' interest in learning this subject. However, studies conducted on the teaching and learning of Islamic education at schools reported that students were not interested or had lesser interest to learn the subject (Boyle, 2006). In fact, the lack of interest among students to learn Islamic education would create a barrier between them and Islamic teachings, and as a result, the noble aims of Islamic education would not be materialised. Muslim students are supposed to have deep interest towards Islamic education in order to gain deep understanding of their religion. However, when they are not interested in learning it, efforts need to be taken to improve the teaching and learning of Islamic education. Since interest can motivate learning, knowing the factors that could influence students' interest is very important. Therefore, the purpose of this study is to identify the factors that affect students' interest in learning Islamic education (Aliff, et al. 2015).

Many studies had been conducted in relation to the factors affecting the performance of students in various subjects. Based on studies conducted by Mansour, (2011) in Auckland, New Zealand, it was found that the relationship between the students' attitude towards the subject, has a positive effect on the performance of that subject. This was found after he employed a question and answer technique amongst the 1244 students in the city. Hassn (2011) in his studies also found that attitude was tied to the performance in the subject of Economy. According to Manuty, (2011), in their "Study Between a Student's Interest and Attitude Towards Arabic Language: A Case Study on the Bachelor of Arabic Students at the Public Institutes of Higher

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researches. However, advanced accounting studies requiring analysis enjoys a deep approach. Jacobs, et al. (2004) examined the relationship between students' academic performance and surface and deep approach. The results of this research indicate that there is a significant relationship between students' scores and their use of deep approach, while there is a negative relationship between students' use of surface approach and their scores. A long history of research have been conducted on accounting, management, mathematic, organizational behavior, finance and economy to observe various factors affecting students' academic performance. Also, variables such as age, gender, talent, scores, high school experience, academic experience, motivation and students' expectations are considered by many scholars to recognize accounting students' characteristics necessary for their success. Some studies have confirmed the positive relationship between gender and accounting students' academic performance (Mansour, 2015) believe that there is no significant relationship between gender and accounting students' academic performance. Zoghi, et al. (2013) have also found that variables such as age, English language proficiency, mathematic score and type of university (state or private) have no significant effect on the accounting students' academic performance. Instead, university conditions and educational characteristics i.e. professors' ability, attempt and motivation has significant relationship with students' performance and students with previous experience in accounting and advanced mathematic enjoyed higher level of performance. Sa-U & Rahman, (2008) also suggested that previous work experience, scholastic aptitude and academic background in mathematic have positive significant relationship with accounting students' performance. Islam is preliminary a matter of faith. As M. Zafrullah Khan (1962) mentioned that this faith stands for certain believes, that is belief in the unity of God, belief in the finality of the prophet hood of Muhammad (SallallahuAlaihiWasallam), belief on the Holy Quraan and other Holy Books revealed to the prophets from time to time, belief in Angels, belief in the life after death and belief in his destiny. These all believes and are considered as Islamic values and standards of living. Value in Islam is a standard on which we judge an action to be right or wrong. These values are classified as social, moral, economical, religious etc. All the human relationships are always governed by social values and in Islam all these values are based upon the Quraanic concept that each human being is awarded by the Almighty Allah with high potential for doing well to him and to society. The

actual mean of honour in the sight of Allah is a right way of life as Allah says in Holly Quraan, “O mankind We have created you from a male and a female, and have made you nation and tribes that ye may know one another. Lo The noblest of you in the sight of Allah is he who is best in conduct.. Allah is knower, Aware”.(Surah Al-Hujurat Verse No -13).

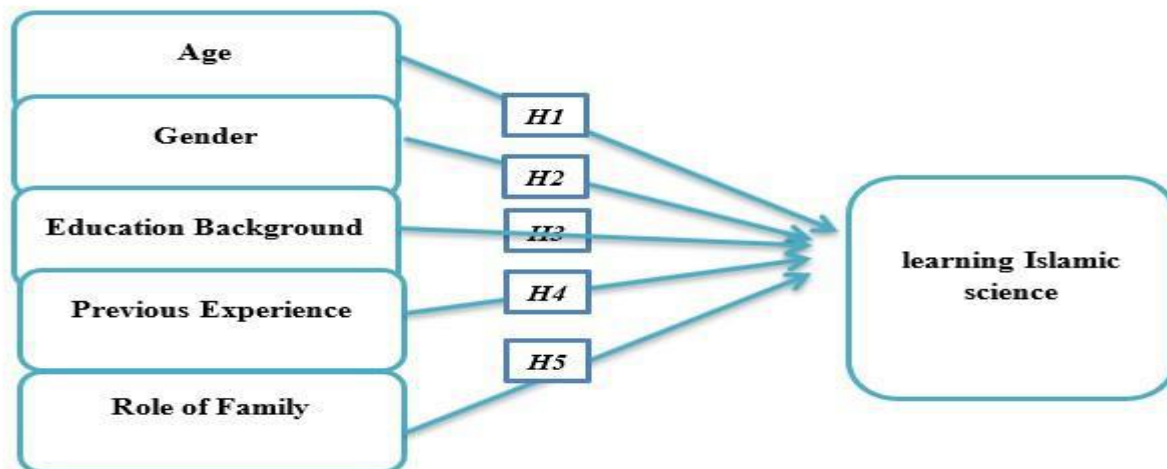
Based on this vision, education systems in the Islamic countries should play a crucial leading role in the development of Islamic societies, as they constitute the indispensable driving force to renew the ideas and behaviors of individuals and groups and stimulate their creativity and ingenuity. They are also required to ensure citizens’ rights consisting in what is known today as the five education principles, namely: education for all, life-long learning, compulsory education, equality of opportunity, and free education. Any steady development in the education sector in Islamic world countries constitutes a real opportunity at a time when revolution takes a new look, reflected in human

capital and the stock of intelligence, amid constantly changing international environment and economic climate. However, this growth is a twofold challenge, consisting in the need to meet the heavy and accelerating social demand for education while fulfilling the requirements of quality and further harmonizing education with the rapidly changing cognitive frames (Khasawneh, 2015).

III. METHODOLOGY

The main purpose of this research was to analyze the factors affecting learning Islamic science. An empirical quantitative method implemented to investigate the developed research hypotheses. The researcher applied a random sampling method, where all respondents had equal chances of being selected for the sample. The research was carried out in Akre located in Kurdistan region of Iraq. The researcher gathered data from different people living in Akre; however, the researcher was able to collect 112 forms from customers

Research model



IV. RESULTS AND ANALYSIS

Table 1-Reliability Statistics

Items	Cronbach's Alpha	Number of questions
Age o	.732	8
Gender	.726	9
Education background	.739	7
Previous experience	.789	8
Family role	.735	9
Entrepreneur success	.776	10

Table 1 demonstrates the reliability tests for five independent factors (Age, Gender, Education background,

previous experience, and Family role) learning Islamic science as dependent factor. According to the finding of

reliability tests, the value of Cronbach's Alpha for 8 items used to measure age was found to be .732 which is more than 0.6 indicated that eight items used to measure age was reliable, the value of Cronbach's Alpha for 9 items used to measure gender was found to be .726 which is more than 0.6 indicated that nine items used to measure gender was reliable, the value of Cronbach's Alpha for 7 items used to measure Education background was found to be .739 which is more than 0.6 indicated that seven items used to measure Education background was reliable, the value of Cronbach's

Alpha for 8 items used to measure Previous experience was found to be .789 which is more than 0.6 indicated that eight items used to measure Previous experience was reliable, the value of Cronbach's Alpha for 9 items used to measure Family role was found to be .789 which is more than 0.6 indicated that nine items used to measure Family role was reliable, and the value of Cronbach's Alpha for 10 items used to measure learning Islamic science was found to be .776 which is more than 0.6 indicated that ten items used to measure learning Islamic science was reliable,

Table 2-Correlations analysis

Factors	Pearson	Age	Gender	Education	Previous experience	Family role
learning Islamic science	Pearson	.589**	.612**	.708**	.734**	.701**
	Sig.(2-tailed)	.000	.000	.000	.000	.000
	N	112	112	112	112	112

Table 2 shows the correlation analysis between each five independent factors (Age, Gender, Education background, previous experience, and Family role) learning Islamic science as dependent factor. The value of Pearson correlation between age and learning Islamic science was .589** this indicated that there is a significant correlation between age and learning Islamic science, the value of Pearson correlation between gender and learning Islamic science was .612** this indicated that there is a significant correlation between gender and learning Islamic science, the value of Pearson correlation between background education

of entrepreneur and learning Islamic science was .708** this indicated that there is a significant correlation between background education and learning Islamic science, the value of Pearson correlation between previous experience and learning Islamic science was .734** this indicated that there is a significant correlation between previous experience of entrepreneur and learning Islamic science, and the value of Pearson correlation between family role and learning Islamic science was .701** this indicated that there is a significant correlation between family role of entrepreneur and learning Islamic science.

Table 3-Model Summary

Model	R	R square	Adjusted R square	Std. Error of the Estimate
1	.823a	.704	.739	.11974
a. Predictors: (Constant), Age, Gender, Education background, previous experience, and Family role				

As seen in the Table 4, the value of R square = .704 which indicates that 70% of variables have been explained.

Table 4-ANOVAa

Model	Sum of square	Df	Mean	F	Sig.
Regression	5.156	3	1.035	129.058	.000
Residual	.718	62	.006		
Total	5.874	65			
a. Dependent Variable: Learning Islamic science					
b. Predictors: (Constant), Age, Gender, Education background, previous experience, and Family role					

Table 4 demonstrates the value of F for five independent factors and a dependent variable is 129.058 >1 which indicates there is a significant relationships between each

five independent factors (Age, Gender, Education background, previous experience, and Family role) and learning Islamic science growth as dependent factor.

Table 5-Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
	(Constant)	.198	.178		.975	.000
	Age	.511	.009	.519	.912	.000
	Gender	.558	.009	.564	1.001	.000
	Education	.509	.008	.513	1.069	.000
	Previous experience	.716	.007	.721	.982	.000
	Family role	.689	.014	.696	1.052	.000
a. Dependent Variable: Learning Islamic science						

Table 5 presents the coefficients test for this study. The findings revealed that the *B* value of for age factor = .511 > 0.01, which indicated that there is a positive and significant impact of age on learning Islamic science, therefore the first hypothesis is supported, the *B* value of for gender factor = .558 > 0.01, which indicated that there is a positive and significant impact of gender on learning Islamic science, therefore the second hypothesis is supported, the *B* value of for education background factor = .509 > 0.01, which indicated that there is a positive and significant impact of background education on learning Islamic science, therefore the third hypothesis is supported, the *B* value of for previous experience factor = .716 > 0.01, which indicated that there is a positive and significant impact of previous experience on learning Islamic science, therefore the fourth hypothesis is supported, and the *B* value of for family role factor = .689 > 0.01, which indicated that there is a positive and significant impact of family role on learning Islamic science, therefore the fifth hypothesis is supported.

V. CONCLUSION

The concern of this study is to identify the factors that influence students’ interest in learning Islamic education. Based on the findings, students’ interest in learning Islamic education was influenced by five major factors; i.e. age, gender, background education, previous experience and family role. All factors are interrelated whereby an initial interest in any individual can be developed or deepened by situational interest that provides meaningful learning experience for each student. On the other hand, the interest that exists within each student may decrease if the environment does not support the process of learning. In order to enhance the teaching and learning of Islamic education, students’ interest needs to be inculcated so that they do not only study it, but also put what they study into

practice. Therefore, it is important to create situational interest that will support students’ learning of Islamic education as well as to regain their interest towards the subject. The researchers suggest that the authorities are able to provide more effective modules for teaching and learning so that the students are more interested to learn Islamic Studies as a subject. The provision of interactive teaching accessories has been proven to attract the interest of students to learn this subject. The study has found that interest has no significant relationship with the achievement in Islamic Studies as a subject. This contradicts with many other studies which stated that the deeper a person’s interest, the higher his achievements in that subject will be. Theoretically, (Woolfolk 1998) defined interest and efforts as aspects which affect the learning success of a student. However, sometimes interest is not in line with attitude. A student who is interested in science but too lazy to do any science experiments would not succeed in becoming a scientist. The researcher feels that this occurs due to the carelessness of the respondents in answering the questions relating to interest.

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