Learning Management amongst Adult Learners in Religious Knowledge Platform

Title: Times New Roman, Size-16 pt, Line Spacing: fixed-0 pt

Paragraph Spacing: Above paragraph-0 pt; Below paragraph-0 pt

Following Text: Times New Roman, Size-12pt, Line Spacing: fixed-12 pt
Paragraph Spacing: Above paragraph-0 pt; Below paragraph-4 pt

Hussein, S.S. (Corresponding author)

Faculty of Arabic & Literature, Kolej Islam Darul Ridzuan, Bukit Chandan, 33000 Kuala Kangsar, Perak, Malaysia

Tel: +6013-1234567 E-mail: sofian@gmail.com

Siti Akmar, A.S.

Akademi Pengajian Bahasa, Universiti Teknologi MARA, 40450 Shah Alam, Selangor, Malaysia

Tel: +603-55442402 E-mail: sitiakmar.uitm@gmail.com

Abstract

Learning takes place in every facet of life of people in any community, be it in a formal or non-informal approach. The Quran encourages learning as in Surah 20 that says "Lord! Let my knowledge increase" and in the words of Rasullullah (pbuh) "Seek knowledge as far as China". All these signify that learning, as a process of development and transformation, takes place with no realm of boundary to impede. Hence, it continues post schooling period as well as beyond tertiary level. This paper is an outcome of a project that addresses several issues on adult learning that takes place in a religious learning platform of a selected housing area in the Klang Valley. In its initial stage, it reviews several theories underlying the studies on adult learning. The project also intends to explore the issues that drive and deter adult learning among the profiled learners in this community. The procedures include a survey questionnaire and interview to gather related data. The analysis hopes to provide learning management input that promotes structured and relevant findings for future enhancement, understanding and awareness of adult learning in a local situation resulting from the perception, learning and perhaps changes that may result from the learning process.

Keywords: Learning; Adult learning; Theories; Management; Development; Transformation

Introduction

The search for knowledge and its acquisition has begun since the beginning of life. This continuing process of learning enhances further the development and transformation of a community (Brookfield, 2000). Learning transcends the borders of every level of life experienced within the community regardless of gender, age, race and social status. The growing demand for learning not only encompasses the formal platform, but also the informal and non-formal learning ones.

This project focuses on the non-formal learning in religious classes that take place in a housing community. The term non-formal is known to refer to organized learning activities that are being conducted beyond the 'formal' education system. From Mazanah (2001), these are the learning activities which serve specific clienteles, tend to be sponsored by community-based, non-governmental organizations, normally conducted in community meeting place and informal settings other than a 'classroom' setting. Hence, this paper projects the usage of a *musolla* in which the religious lesson is held.

Theoretical Overview: Learners and Learning

Who are "adult learners"? This term seems to be used in many disciplines. Although the term may not have the same agreement about its definition in various disciplines, a widely accepted definition comes from Arthur Chickering, from the National Commission on Higher Education and the Adult Learner, United States. Here adult learner is defined as an individual whose major role in life is something other than being a full-time student (Cave, LaMaster & White, 2006). The National Center for Research in Vocational Education of 1987 from the Ohio State University, Columbus, Ohio, USA (refer Appendix A) presented a summary of the characteristics of adult learners in its "Plan Instruction for Adults, Module N-4," However, it is essential that the profile of the adult characteristics is selected for discussion within the topic of this research. Lieb (1999) summarized the characteristics of adult learners based on the following descriptions. As learners, adults are (a) *autonomous* and *self-directed.* At this level of learning, adults get involved in learning due to their self interest in the topics covered by the instructor meet their needs. As learners, they assume responsibility in terms of leadership and commitment over their own learning, (b) have accumulated a strong base of *life experiences* and *knowledge* which encompass job-related activities, domestic commitment and prior education. Hence, their learning has to be identifiable to these experiences, (c) are *goal-oriented* as they decide to enrol in the learning program, adult learners have decided on the objectives of why they learn (d) *seek applicability in their learning*.

Case Study: Selected Learning Platform

This case presents a learning platform set in a housing area religious learning setting which is made available to the community by a *musolla*. In Selangor, learning of religious contents are being provided by mosques and other related institutions of learning within housing estates in Selangor (JAIS, 2009). The selected musolla for this current discussion is Surau Al-Sakeenah of Taman Tun Dr Ismail Jaya of Shah Alam, Selangor. The musolla was opened on 25 January 2006 and has been offering numerous religious classes to the community of the housing estate which houses about two thousand families.

Woe to those that deal in fraud those who when they have to receive by measure from men exact full measure. But when they have to give by measure or weight to men give less than due. Do they not think that they will be called to account? (Al Qur'an 83:1-4).

Falsehood leads to al fujuwr (i.e. wickedness, evil-doing), and al fujuwr (wickedness) leads to the (Hell) Fire, and a man may continue to tell lies till he is written before Allah, a liar.'' (Hadith no. 8.116) *Sahih Bukhari.*

Id diam. In vulputate ipsum eu turpis euismod sagittis. Vestibulum ante ipsum primis in faucibus orci luctus et ultrices posuere cubilia Curae; Pellentesque massa quam, feugiat vitae

Table 1: Respondent's Profile

No.	Age	Marital Status	No. of Children	Years of Working Experience
1	29	Married	- not stated	-not stated
2	34	Single	- none	4
3	35	Married	3	11
4	35	Married	5	8
5	37	Married	4	16

In his work, Karakas (2010) introduced three perspectives on how spirituality benefits the organization as an individual and as a unit by itself (Figure 1). He listed that spirituality has its impact on the following by the fact that it enhances employee well-being and quality of life, provides employees a sense of purpose and meaning at work and provides employees a sense of interconnectedness and community.

Figure 1: Three perspectives of spirituality and performance (Source: Karakas, 2010)

Conclusion

Etiam eget diam quam. Suspendisse eu magna eget dolor pretium auctor. Fusce volutpat sagittis elit eu lacinia. Vestibulum ante ipsum primis in faucibus orci luctus et ultrices posuere cubilia Curae; Donec aliquet odio vitae lectus vehicula non luctus nisi luctus. Proin enim ante, feugiat in auctor ut, feugiat id diam. In vulputate ipsum eu turpis euismod sagittis. Vestibulum ante ipsum primis in faucibus orci luctus et ultrices posuere cubilia Curae; Pellentesque massa quam, feugiat vitae porttitor eu, scelerisque non massa. Vivamus elementum metus quis enim pharetra posuere. Quisque bibendum bibendum libero vestibulum ullamcorper. Aliquam erat volutpat. Ut lorem velit, lobortis tempor convallis mattis, interdum hendrerit enim. Vestibulum pharetra, mauris vel luctus fermentum, felis ligula pulvinar enim, at sollicitudin velit tellus pellentesque purus. Phasellus tristique fermentum arcu, et tincidunt dolor mattis at.

elementum metus quis enim pharetra posuere. Quisque bibendum bibendum libero vestibulum ullamcorper. Aliquam erat volutpat. Ut lorem velit, lobortis tempor convallis mattis, interdum hendrerit enim. Vestibulum pharetra, mauris vel luctus fermentum, felis ligula pulvinar enim, at sollicitudin velit tellus pellentesque purus. Phasellus tristique fermentum arcu, et tincidunt dolor mattis at.

References

Al-Quran

Boshier, R. (1976). Factor Analysts at Large: A Critical Review of the Motivational Orientation Literature. Adult Education Quarterly, 27 (1): 24-47.

Brookfield, S. (2000). Adult Cognition as a Dimension of Lifelong Learning. City's: The Open University, United Kingdom, London.

Cave, J., LaMaster, C. & White, S. (2006). Staff Development Adult Characteristics LINC Online. http://ed.fnal.gov/lincon/staff_adult.shtml. Retrieved on 23rd October 2009.

Dewey, J. (1963). Experience and Education., Collier, New York, USA.

Kolb, D. A. (1984). Experiential Learning: Experience as the Source of Learning and Development. Prentice Hall, Englewood Cliffs.

Lieb, Stephen (1991). Principles of Adult Learning, USA : Arizona Department of Health Services. City Publisher, Arizona, USA.

Mezirow, J. (1991). Tranformative Dimensions of Adult Learning. Jossey-Bass, San Francisco, California, USA.

Schommer, M. (1992). The role of adults' beliefs about knowledge in school, work and everyday life. In: M. C. Smith & T. Pourchot (Eds.). (1998). Adult Learning and Development. Lawrence Erlbaum Associates, New Jersey, USA.

Senge, P. M. (1990). The Fifth Discipline: The Art and Practice of the Learning Organization. In Linda L. Lyman & Dianne C. Gardner. (2008). Enhancing leadership education: Insights from a seminar evaluation. Journal of Research on Leadership Education, 3(1): 1-34.