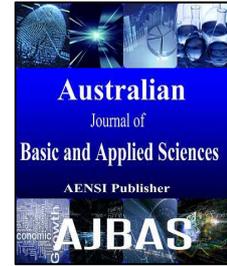




AUSTRALIAN JOURNAL OF BASIC AND APPLIED SCIENCES

ISSN:1991-8178 EISSN: 2309-8414
Journal home page: www.ajbasweb.com



Self Efficacy From The Quranic Perspective: The Study on Teachers of Islamic Education at National Secondary School in Peninsular Malaysia

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ARTICLE INFO

Article history:

Received 3 March 2016

Accepted 2 May 2016

published 26 May 2016

Keywords:

Self efficacy, teachers of Islamic education, Islamic perspective

ABSTRACT

The term of self efficacy was introduced in psychological field around 70's. However, this term is still not very prominence by most individuals, especially those who are not from psychology background. Therefore, it is very important to highlight this issue, due to its important towards the successful of oneself. Precisely, this study will explore the concept of self efficacy from the Islamic perspective. This study also was designed to examine self-efficacy (SE) teachers of Islamic Education (TIE) at national secondary schools in Peninsular Malaysia. This study used a quantitative approach and the questionnaire was the main instrument. Multi stage cluster sampling technique was used to determine the sample. The sample size involved in this research were 544 TIS representing a population of 8562 TIE national secondary school in Peninsular Malaysia. The results showed that SE of TIE were very high (min=4.32). In addition, this study has also seen to have implications for the policy and practice of teaching among TIE.

INTRODUCTION

SE theory in general was introduced by Bandura (1977), a personal individual trust to perform a task according to a predetermined standard. Later this theory was developed by Ashton (1984) and Gibson & Dembo (1984) by focusing on teacher SE.

Education of the children that were originally being under the auspices of the family, has now taken over mostly by teachers, particularly the TIE in educating the younger generation (Ab. Halim Tamuri, 2011). This is supported by study (Ab. Halim Tamuri, 2011) which found that TIE has more influence than parents in shaping

Open Access Journal

Published BY AENSI Publication

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To Cite This Article: Noornajihan Jaafar, Nurul AsiahMuhamad, Robiatul Adawiyah Mohd, Noor Zulaili Mohd Ghazali, Widus Sempo, Mahyuddin Hashim, Nurul Wahida Fauzi, Najihuddin Syed Hassan., Self Efficacy From The Quranic Perspective: The Study on Teachers of Islamic Education at National Secondary School in Peninsular Malaysia. *Aust. J. Basic & Appl. Sci.*, 10(11): 185-192, 2016

the values of Islam among students respectively with r 0.477 (TIE) and 0.364 (the parents). Although in theory parents play a key role in educating children and teachers are the supportive team from the school, but the truth is, children spend more time in school than at home. The question is how much can TIE plays a role as parents at the school (Ab. Halim Tamuri, 2011).

The willingness of teachers to meet the challenges and responsibilities and the present scenario of students today are indirectly influenced by teachers' beliefs about the ability and capability in carrying out these responsibilities (Casey, 2011; Coady, Harper, & de Jong, 2011; Pas, Bradshaw, & Hershfeldt, 2011). This personal belief is what is known as SE (Bandura, 1994; Henson, Bennett, Sienty, & Chambers, 2000; Ross, 1995). Thus, the TIE SE in educating students, directly affecting the practice of teaching and personality of TIE. This in turn have an impact on student academic achievement and personal development (Donna, 2007; Hassan Langgulung, 1986, 1987).

The concept of teacher SE, introduced by Gibson & Dembo (1984) was later refined by Tschannen-Moran *et al.* (1998). According to Tschannen-Moran *et al.* (1998), a new dimension for measuring the teachers SE requires further research across various fields and research contexts. This is supported by quoting Henson *et al.* (2001: 14) referring to the new dimension of SE introduced by (Tschannen-Moran *et al.*, 1998), that "present, there are no other known studies explicitly evaluating the validity of this recent development in teacher efficacy. Clearly, much empirical work and model testing is needed to continue to advance the field". Thus, based on the recommendations of Tschannen-Moran *et al.* (1998), this study is important to be proceeded to evaluate the SE from a different context, namely the context of TIE at Peninsular Malaysia. Besides, this research aims to explore SE from Islamic perspective.

Self Efficacy From Islamic Perspective:

The key word of self efficacy (SE) from Islamic perspective is belief. The terminology referred to explain the concept of belief in Islam is faith (iman) (al-Ghazali, n.y.; Noornajihan Jaafar & Ab. Halim Tamuri, 2012). Iman literally means allowing some acts, believing and acknowledging (Rabi'i 2004). While faith in the terminology aspect is defined by al-Ghazali (n.y.) as permitting some things with heart, confessing verbally or with words and practising with actions.

An individual is only able to do things successfully only if he or she believes in his or her own ability of the self (Ainon Mohd & Abdullah Hassan, 2006). Trust is a key factor leading to the success or failure of an individual (Ibrahim Nor, 2005). If it applied to the concept of good deeds in Islam, a certain practice is derived from an individual's faith. Someone is not going to do good deeds if they do not believe in Allah The All Mighty or a believer is considered having imperfect faith if he or she does not perform the claimed practice and leave the acts prohibited by Islam. Therefore, if we observe verses of the Quran, the word *عملوا الصالحات* is not mentioned in isolation, unless the word *ياأيها الذين آمنوا* is put before (*ataf*). Such is an act or practice that is done by an individual. It is actually rooted in the belief that he or she is able to do it.

The belief in the ability to do a particular task or face any resistance is derived from the word of Allah The All Mighty in the verse of al-Baqarah, 2: 286 that means: "Allah does not burden what one can bear. One gets every good that he or she earns, and he or she is punished for the evil that he or she does. The above verse clearly indicates that Allah The All Mighty would not burden his servant with something that cannot be borne". If the individuals believe in the promise of Allah The All Mighty, then a form of inner conviction will develop that the task entrusted is something one is able to execute and obstacles encountered in performing the task is something that one is able to overcome, because of the ability that is proportional to what is specified by Allah The All Mighty to the individual (al-Maraghi, 2001).

Individuals with higher levels of SE are those who are willing to take risks and sacrifice to complete the tasks entrusted to them. They might face failure, abuse, and loss. However, for these individuals, the possibilities listed are not their focus. Their main concerned are actions and strategies to ensure success in doing a task. They are ready to do any sacrifice either in the form of time, energy and money. This is because they believe that every hardship will definitely be rewarded with success (Daud Rashid, 2000). This is in line with the teachings of Islam in which Allah The All Mighty has promised rewards for those who sacrificed body, soul and property to the path of Allah The All Mighty as stated in Surah al-Tawbah, 9:111 which means "Indeed Allah The All Mighty has purchased from the believers their lives and their property (in return) that they will have Paradise". There are many studies that have been conducted to prove that SE will influence the form and difficulty level of the action to be taken by someone. Individuals who have obtained a high SE are interested in the difficult task and see it as a challenge that can be overcome against threats that undermine self (Boundreaux, *et al.* 1998; Orpen, 1995; Pajares, 1997; Stajkovic & Luthans, 1998; Zimmerman 1996).

As a believer, the important thing is to always think positive, have faith that is positive thinking to the conditions Allah The All Mighty. If an individual is positive then the positive things will come to him and vice versa (Rusdin 2008). This is because in the Hadith Qudsi narrated by Muslim (1984, Hadis Number 7005) Allah The All Mighty states that: "I correspond with the preception of my servants, and I am with him when he asks Me". Therefore, to achieve success, individuals must move forward without thinking too much on the

obstacles and challenges faced (Sulaiman al-Kumayi, 2008). This is because whatever the efforts are certainly there are results awaiting, as the word of Allah The All Mighty in the verse al-Najm, 53: 39 that means: “*And indeed there is no (reward) for any person other than (all) that he does*”.

Every hardship encountered, there would be pleasure later. This coincided with the word of Allah The All Mighty in the verse al-Sharh, 94: 5-6 that means: “*So, then (ordain your belief) that indeed, with every difficulty there is relief. Indeed, with every difficulty there is relief*”. The studies had supported that individuals will exhibit characteristics such as high personal achievement; lower levels of stress and are not easily offended (Bandura, 2003; Munson et al., 1986; Pajares, 1997), instead of individuals with low levels of SE will refrain from doing hard work that threatens self (Betz, 2000). When faced with difficult tasks, low efficacious individuals focus on short comings and the assumptions that hassle them rather than paying attention to how to complete the task. This will make them work less, relent quickly and vulnerable to stress.

Individuals who have great faith in the capacity and capability of themselves in doing a task or performing an obligation are those who have a high commitment. This determination is what makes the individual hardworking, diligence and not give up. No matter how burdening the difficulties encountered, these individuals who believe in self-sufficiency will not give in easily, but the resistance will be used as the boundary to challenge oneself to keep moving forward and enhance personal excellence (Abdul Aziz Ismail, 1995). Individuals who believe in self-sufficiency, when facing a failure, they will not exaggerate their weaknesses, but they got up and made the failure as a lesson not to be repeated in the future and vice versa. If they succeed, they will not claim that success comes from their own effort only because they put the success due to the help from Allah The All Mighty. This is because they believe that they have the ability to achieve success as when Allah The All Mighty permits it (Abdul Aziz Ismail, 1998). High commitment and not give up is something that is demanded by Allah The All Mighty as stated in the verse of Yusuf, 12:87 that means: “*Do not despair of Allah's Soothing Mercy Truly no one despairs of Allah's Soothing Mercy except those who have no faith*”.

Individuals with higher levels of SE are steadfast or consistent in doing particular task. These individuals will make arrangements to ensure that a given task can be completed on time with best quality. Thus, consistent action will be taken based on the work schedule and time frame. These individuals are not in a hurry and do not even procrastinate in completing a task. This is because they conform to the conditions of working schedule that has been planned in accordance with the appropriate standards and the ability of self and time. This individual will be consistent with their work and not easily influenced by other activities that may interfere with the smooth running of their work (Abdul Aziz Ismail, 1998). It is as depicted in the verse of Fussilat, 41:30 that Allah The All Mighty requested that the Prophet peace be upon him should be steadfast (*istiqamah*) in delivering the message of Islam, remain firm with Allah's command and not subject to human's will. Allah The All Mighty said which means: “*Because of this, then, summon (O Muhammad to them Islam), and stand steadfast as thou art commanded to you, and do not follow their desires*”. Studies had shown that individuals will develop high SE expectations or hopes of themselves and then push the right action to be taken (Khoo & Tan, 2004). Individuals who have a high level of SE will use as many potential to achieve expectations that have been established since the beginning. Individuals with high efficacious in turn will give a full and continuing commitment to action and ensure expectations are met to form success. This success will strengthen the existing SE (Dacey & Kenny, 2001).

It is human nature which Allah The All Mighty has equipped with hearing, sight and hearts as a source observation of information. Thus, creating knowledge, making human beings created by Allah The All Mighty as having potential in all cases (Noornajihan Jaafar & Ab. Halim Tamuri, 2012). These were taught by Allah The All Mighty in the verse of an-Nahl, 16: 78, which means: “*And Allah The All Mighty has brought you forth from the wombs of your mothers in a condition where you do not know anything; and He gave you (hearing and sight and hearts); to be grateful*”. Ears and eyes are the sensory function to hear and see. Through hearing and vision we record our experience as a reference in the future when faced with any tough situation. The more frequent individuals solve problems successfully based on experience, the more convinced they are of the potential they have to face and solve other problems ahead. Confidence is also instilled in the heart (Danial Zainal Abidin, 2007).

Man is the most perfect creation of Allah The All Mighty . The heart in which emotion lies is given to human so that men serve as slaves, bowing to the power of the Almighty. The mind, in which lies thoughts is also given to the human to make people act as caliph, optimizing the function for administering and enlightening their intellect on God's earth (al-Rabi'i, 2003). Hence, no doubt that man is a creation of Allah The All Mighty equipped with potential, capability and competency in doing and solving various tasks. This exception in humans makes a man able to face and resolve any challenges and obstacles that come to him. Human nature as *ahsan al-taqwim*, which is the best creation as mentioned in the Quran Surah al-Tin, 95: 4 which means: “*Indeed, We have created man in the best form ever*”. Ibn Asyur (1984) in interpreting this verse explains that the alleged best scene is the physical and internal capabilities which include self-confidence, not being envious and always wanting success and perfection. Allah The All Mighty has recognized the Muslims who believe in Him as brilliant and successful individuals. As such they cannot and do not have to feel weak and sad if stricken

by a disaster or hardship in any job or task. It is taught by God in Surah Ali 'Imran, 3: 139 which means: “*And don't you feel weak (in the struggle to defend and uphold Islam), and do not grieve (over what will happen to you), but you are the highest (to overwhelm the enemy with victory) if you say that (you are truly) believers*”.

If the sword is the weapon used by the military to fight the enemy on the battlefield, therefore gratitude and patience is a weapon and a shield against the enemies within the believers themselves (Ibn al-Ghazali, 2006). This was explained by the beloved Prophet as reported by Muslim (1984; hadith number 7692) that means: “We are impressed with the believers. Everything is running smoothly. The believer when blessed with pleasure, they are thankful that it is best for them, and when offset by misfortune, they accept it because that's best for them”. This Hadith supports Allah's The All Mighty words in the verse of al-Anfal, 8: 65 which means: “*O Prophet, motivate the Believers to fight. If there are twenty of you who are steadfast they shall overcome two hundred people (from the other side of them). And if there are hundreds of you, they will vanquish a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand*”. This verse clearly shows that in each individual there is strength (energy) that is able to overcome any kind of difficulty in facing everyday life and the key is patience. In another verse Allah The All Mighty stated that the key to success, happiness and joy is gratitude. Success, happiness and joy will multiply if the slaves are grateful. This is clear as Allah The All Mighty promises in Surah al-Ibrahim, 14:7 which means: “*And (remember) when your Lord proclaimed: "Surely, if you are grateful, I will add my favour upon you, and indeed, if you disbelieve, then indeed My punishment is severe"*”.

As an individual believer, one must be sure that what is given by God whether they like it or not, the things are good for him. This is consistent with what Allah The All Mighty in Surah al-Baqarah, 2:216 which means: “*And you may dislike a thing which is good for you, and that ye love a thing which is bad for you. And (remember) Allah The All Mighty doth know (all of it), that you do not know*”. The fact that there is wisdom behind every disaster that occurs on the individual can only be revealed when the individual is patient, grateful and reflective on what has been done. In times of misfortune, a person will realize that what is prescribed by Allah whether good or bad is the best for themselves, thus is born the feeling of content with the conditions made by Allah (al-Ghazali, 2004). That's the aim of a believer's life to look for God's blessing such as stated in Surah al-Bayyinah, 98:8 which means: “*Their reward is with Allah: Gardens of Eternity (permanent residence), beneath which rivers flow; to dwell therein for ever; Allah The All Mighty is pleased with them and they too (are grateful) on what is bestowed onto them. That surely is for those who fear (of) their Lord*”.

Individuals with high SE not only believe in the ability of themselves and then perform a task with commitment and consistency, even at the end of the work they have done, they put all their efforts in the hands of Allah The All Mighty (al-Qaradhawi, 2002). This is as recommended in the Quran Surah Al-Imran, 3:169 that Allah The All Mighty says which means: “*Then when you have decided (after the meeting, to make something) put thy trust in Allah The All Mighty Indeed, Allah The All Mighty loves those who trust*”. The Prophet peace be upon him does not allow a Muslim to put their trust in Allah alone without making any effort. The concept of trusts should be accompanied by diligence. This is as described in a hadith narrated by al-Tarmizi (1999, hadith number 2517) that the Prophet peace be upon him asked a friend (Allah bless on him) to tie the camel to a tree before placing trust (*tawakal*) in leaving the animal.

Research Methodology:

This study was a survey that uses a quantitative approach and the questionnaire was the main instrument of the study. This study is essentially a survey conducted by means of a deductive descriptive survey (Neuman, 2002), whereby the study started with the construction of hypotheses, measurement of empirical data studies and concludes with critical analysis. Types of surveys used in this research are current review or cross-sectional survey, meaning the data is collected once from a sample at a time (Creswell, 2008). A study on the level of TIE SE based on a number of demographic factors such gender, school location and teaching experience was also carried out. This study used a quantitative approach and the questionnaire was the main instrument. Multi stage cluster sampling technique was used to determine the sample. The sample size involved in this research were 544 TIE representing a population of 8562 TIE in national secondary schools in Peninsular Malaysia.

Research Findings:

Respondents' Profile:

Profile of 544 respondents obtained from the questionnaire survey, covering aspects of demographic background such as states, gender, school location, teaching experiences, highest academic qualification, and participation in workshops / courses / training related to curriculum, teaching and learning and self-development.

Table 4.1 shows the breakdown according to the state of TIE respondents, 136 (25%) in the state of Malacca, 138 (25%) in the state of Selangor, 140 (25%) in the state of Kedah and 140 (25%) in the state of Kelantan. Table 4.1 also shows the amount of male TIE respondents involved in this study were 162 (29.8%) and female respondents stood at 382 (70.2%). While the percentage is almost equal to the respondents worked in

urban schools (49.8%) with a frequency of 271 people and rural schools (50.2%) with a frequency of 273. While the aspect of teaching experiences, a total of 18 TIE (3.3%) had taught between one and three years. 32 TIE (5.9%) have been teaching for about four to six years. The balance of the remaining respondents, a total of 494 TIE (90.8%) had taught for more than seven years.

Table 4.1: Profile of survey respondents.

Category	Group	Frequency	Percentage
State	Malacca	136	25
	Selangor	138	25
	Kedah	140	25
	Kelantan	140	25
Gender	Male	162	29.8
	Female	382	70.2
School Location	Urban School	271	49.8
	Rural School	273	50.2
Teaching Experience	1-3 years	18	3.3
	4-6 years	32	5.9
	> 7 years	494	90.8

Teachers of Islamic Educators at National Secondary School in Peninsular Malaysia:

Overall, secondary schools TIE SE is at a very high level (mean = 4:32; sd = 0.373). However, if we examine the findings of the descriptive analysis by sub-constructs as presented in Table 2, not all sub-constructs achieve very high mean score. This is because sub-construct "academic guidance and personal development" only reached high levels (mean = 4:17; sd = 0.444). The other sub-constructs reached a very high level, with the sequence of sub-construct "student participation" (mean = 4:43; sd = 0.474), followed by sub constructs of "classroom management" (mean = 4:41; sd = 0.453) and sub-constructs "teaching strategies" (mean = 4:29; sd = 0.424). This finding indicates that, overall, the TIE are very confident in terms of student engagement, classroom management and teaching strategies. However, TIE have greater confidence to guide pupils in their care, both in terms of academic and character.

Table 4.2: Mean scores and standard deviations based on the TIE self-efficacy sub constructs.

Sub constructs	Mean	SD
Students' Participation	4.43	0.474
Classroom Management	4.41	0.453
Teaching Strategies	4.29	0.424
Academic Guidance & Character Building	4.17	0.444
Overall	4.32	0.373

Discussion:

SE is an internal belief about the ability of an individual to initiate an action appears to be important in shaping patterns of work and career development of an individual (Martínez-López *et al.*, 2010; Mason, 2010; Rafisah Osman, 2009; Rimm-Kaufman & Sawyer, 2004; Rorlinda Yusof, 2009; Steele, 2010; Weisel & Dror, 2006). SE is seen as a bridge between knowledge and actions of a person (al-Ghazali, n.y.; Khoo & Tan, 2004; Larson *et al.*, 1992), also bring interpretation to SE among the internal elements which are important in shaping the quality of a TIE as a murabbi, which serves to educate, guide and nurture their students in order to be a man who not only count on life, even eternal life of the Hereafter. Thus, aspects of TIE SE as a *murabbi* the focus of this study include the scope of responsibility of TIE itself, which is the aspect of engagement of students, classroom management, teaching strategies (Tschannen-Moran *et al.*, 1998) and academic and personality guidance (Abdullah Md. Din, 2011; Abdullah Nasih Alwan, 1968; al-Hafiz al-Suwaid, 1988; al-Hammadi, 1987; and al-Nahlawi, 1979;).

The study found that SE TIE in Peninsular Malaysia secondary schools is on average at a very high level led by SE in terms of pupil involvement, classroom management, teaching strategies and academic guidance and personal development. However, if we examine the achievement mean scores according to dimension, the dimension of academic guidance and personality reveal mean score for the high level only, where it is the lowest dimension of SE TIE at secondary schools in Peninsular Malaysia.

In the view of the researcher, this is not supposed to happen. This is because, the researchers argue that the dimension of academic guidance and personality is one of the mission for a TIE, with reference to the Philosophy of Islamic Education. While other dimensions such as students participation, classroom management and teaching strategies is a medium towards the mission. Although, for the three dimensions TIE SE is very high, but if TIE SE for the most important dimension, namely academic guidance and personality is only at a high level, it is in fact, not a reflection of the optimal TIE SE as represented by the overall mean score of TIE SE which is at a very high level. However, researchers view that this may be due to TIE environmental factors such

as workload, students, parents and community support, and support staff and facilities, which indirectly affects TIE SE particularly in terms of academic and personality guidance (Bandura, 1997).

Among other assumptions, why TIE SE in guiding the academic and personal development of students is not as high as the other three aspects of SE is because TIE in researchers view has a perception that there are a number of other social environmental factors, besides teachers that have contributed to the development of students' personality and religious practice. This is evidenced by the findings of Ab. Halim Tamuri (2011) which shows that the influence of the social environment is significant in shaping the character of the students. This from the view of the researcher, produce TIE who has yet to achieve the optimum level of confidence in guiding student's academic and personal development because it involves many factors other than the teacher, rather than aspects of TIE SE others are more focused on the ability of TIE in the classroom only such as student engagement, classroom management and teaching strategies.

Thus, it can be deduced that TIE are very confident in their ability to present in the classroom, but when it involves a wider scope, such as academic and character development, which not only involves the ability of TIE in the classroom, but also outside the classroom, the confidence on their ability has yet to achieve an optimal level.

If you try to see the best practices that can be done by the teachers and in the context of TIE in guiding students as indicated by Zuria Mahmud (2009), TIE must be a friend to the students, make sure the time spent with the students is organized, put realistic expectations for pupils achievement, appreciate the positive changes in students though small, avoid disappointment and despair in addressing the problems of students and provide guidance in good faith without hope to be appreciated.

Although there was no TIE SE related studies previously conducted, but the results could give more credit to the TIE if comparisons are made with previous studies using the same instrument. The results showed that TIE overall mean score is very high, while the findings of other studies that found that teachers SE only achieve high and medium high. For example, studies by Tengku Lung Kui (2006) related to teachers SE conducted in Kuching involving 420 teachers from 18 secondary schools found teachers SE is high. The findings of Khalid Johari *et al.* (2009) which focuses on novice teachers in Sabah, found that novice teachers SE level in Sabah is moderately high. The achievement according to SE dimension, it was found that the dimensions of classroom management lead, followed by the dimensions of teaching strategies and students' involvement. However, overall, these findings are consistent with the findings of Rahmah *et al.* (2006) and Tschannen & Woolfolk (2002).

Conclusion:

In conclusion, although overall TIE SE (students' participation, classroom management and teaching strategies) is very high and (academic guidance and personality) is high, but there is still room for improvement. This is because the study showed that the score obtained has not yet reached the optimum level, in particular aspects of academic guidance and personal development. Thus, the TIE will need to identify and take steps to improve SE.

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