Adult Learners Understanding in Learning Islam Using the Andragogy Approach in Singapore

Mohd Amin Bin Kadir

PhD Candidate in Islamic Education, University Muhammadiyah Malang

Abstract
This study describes adult learners understanding in learning Islam using the andragogy approach in Singapore comprising multicultural and multi-religious society. Singapore is a secular state where freedom of religion is encrypted in the constitution and Malay/Muslim comprises 13.3% of the population. Adults learn Islam to deepen their understanding and to practice the teachings of Islam due to their strong conviction to the religion. To illustrate this study, a qualitative research was adopted. The source of the research data come from the Muslim adult learners who attended the Islamic religious class either at Kampung Siglap Mosque and/or Al-Zuhri Higher Learning Institute. To determine the source of the data, the snowball sampling was used. The emphasis of this study are on adult learners understanding in learning Islam, adult learners approach to learning Islam and adult learners' transformation from the learning of Islam. The findings of the research illustrate adult learners formulated their own comprehension through their personal experiences. Adult learners initiated their own learning, inquisitive and engaged. They have a preconceived idea of learning the topics based on their needs related to Islam. Adult learners' eagerness to learn depended on teachers teaching method. They aspired to be responsible Muslim and role model to family members inspired them to achieve their learning goals; having self-confidence and family support facilitates their learning of Islam effectively. The intention establishes on adult learners strengthen their determination to actualize the intention of learning Islam is to succeed in life and the hereafter. The results offer insights on the adult learners learning process in which transformative learning took place in engaging Islam with the divine intervention had transform adult learners.
Keywords: Learning, Islam, Adult, Learners

1. Introduction

Learning has dependably been vital and it is integral to human life (Abdul Haq, 2008, Cross, 1981, Dewey, 1997, Tobroni, 2008, Wickett, 2005). Learning how to learn is similarly vital in adjusting to quickly changing societal and worldwide structures and complex innovation where the pace of information made an impact the ability to be the self-directed learner. Learning is people's essential mode of adjustment: if the human being doesn't learn they may not survive "since failure to learn brings additional problems in discipline, crime, mental health, and social alienation" (Hart, 1983) and human being positively won't succeed.

There are no less than four forms of adult learning. Firstly, formal education in which is the manifestation of adult learning. It's recognizing characteristics are that it is composed of professional educators, there is a defined curriculum, and it frequently prompts a qualification; secondly, non-formal education, a sort of learning happens when individuals see a requirement for a methodical instruction, however in a one-off or sporadic way; thirdly, informal learning, where learning happens when individuals deliberately attempt to learn from their experience. It includes individual or gathering reflection and exchange, yet does not include formal instruction; and fourthly incidental learning, is a kind of learning happens while individuals perform different activities. Such learning is incidental to the action in which the individual is involved, and is frequently tacit and not seen as learning (Foley, 2004).

Adult orientation learning-centered on life, thus learning does not confine in getting good grades but more importantly, adults are motivated to improve their lives (Cross, 2000). With learning, an adult will gain more and more experience, so learning for adults is more focused on increasing and improving the experience of life and not only in search of certification only but also spiritual development. Moreover as Bowell (2004) suggested it "develops as our spiritual intelligence develops the influence of our previous level of identity and attunes us to a new and higher level of self which describe patterns of behavior and thinking that span the different levels of life, from a very small and enclosed identity life to a life that is ever searching and engaged in the greater meanings of why we do what we do."

Along similar lines, Wickett (2005) and Tobroni (2008) support the view that one acquires a spiritual education is significant to teachers and learners when they can find the spiritual dimension in them as part of holistic education. Tobroni (2008) propounds the view that the idea of spirituality education is a concept that is being developed by the educational reformer. It is recognized that this concept is an ijtihad (independent reasoning) in order to realize the vision of spirituality in all aspects of the education process. Education is an earnest struggle, holy and glorious to develop the soul and personalities that created ahsani taqwin (humanization) and vice versa, freed from the fetters that prevents the hindrance of an emancipated as various forms of injustice, poverty, and ignorance. Education has been no integration in the human understanding.

Education from the perspective of human must be seen as a holistic approach and integrated. It should be understood that education must look at the person as a whole and integrated in order to liberate humanity from the shackles that prevented the emancipation of humanity to the most dignity. Education dignity cannot be separated from spirituality dimension. Education oriented to the material world would decline the dignity of humanity itself.

Adult's self-concept are no longer dependent on others, the adult learner has the ability and experience in making decisions independently. Through the implications of this self-concept, learning should be designed in accordance with the needs and characteristics of the learning community through collaboration in the learning; learning environment allows adults to move freely and take the initiative in learning. Adult learners' involvement in diagnosing learning needs to be defined in setting the learning objectives, thus enable them to participate in the learning activities. Adult learners will then make use of self-evaluation in evaluating them as to whether their learning met the objectives.

It is the learning outcomes that matters and what adult gains from the learning rather than what has been taught by the teacher during the course of study. There has been a lack of research on adult learners in Singapore in particulars the Muslim on the concept of adult learning in the contexts of Islamic education and its institution even though the history of Muslim associated with education can be trace of its existence during the Japanese rule from 1942-1945.

In the early days, the mosque is a preferred choice and has always been a venue for adult learners seeking Islamic education. During the period in the 1950s and 1960s, there has been an influx of adult learners seeking religious education which is not properly organized and structured, hence the need to have a proper organization. "Education for most members of the Malay/Muslim community in the early days of the twentieth century centered around the learning of the Koran…Koran classes were conducted mainly in mosques, *surau*, and the homes of teachers or students" (Fui, 2006).

Singapore being a secular state, the government does allow religious education to take its place in multi-cultural societies. Singapore has a population of 5,399.2000 as of 2013 comprising Singapore Citizens 3,313.5000, Permanent Residents 531.2000, and Non-Residents 1,554.4000. In terms of ethnic distribution as of 2013, Chinese comprise of 74.2%, Malays (mostly Muslims) 13.3%, Indians 9.9% and others 3.3%. Kim (2006), point out that "the main strategy adopted by the government has been to try to create a multiethnic society out of a plural society… this has been an ongoing experiment and, in the case of the Malay/Muslim community, a number of organizations have since been formed to help achieve the desired objective".

Besides *madrasahs* and mosques, Muslim voluntary organization such as Muslim Missionary Society Singapore or commonly known as Jamiyah, Singapore Islamic Scholars and Religious Teachers Association known as Pergas, Association of Adults Religious Class Student of Singapore known as Perdaus, Association of Islamic Studies Singapore known as Pertapis, Muslim Converts' Association of Singapore known as Darul Arqam, Persatuan Islam Singapura, Muhammadiyah etc. also conduct adults religious classes and they sees Islamic education as a platform for their *dakwah* works in promoting Islam and fulfilling the physical and spiritual needs of a Muslim. The voluntary organizations compliment the effort of the mosques as some of these organization cater to the needs of their members as part of the movement developments.

Learning is a personal choice for the learners intensely self-development. It was reveal that shows the trend of the demand for adult education has increased gradually over the years unlike in the early days where most of the religious classes are held in the mosques and to some extend at Muslim voluntary organizations. In response to this phenomenon, business-like entrepreneurs recognizing the market potential has invested a huge sum of money in setting up the education or learning centre to fulfill the adult learning interest. This include varies in programs to suit the adult learners needs, trained personnel to assist the adults in their choice of learning, flexible learning hours, venues in conducting the courses, and teaching personnel.

These private institutions run their classes in a classroom setting; structured curriculum, payable monthly fees and some of these institutions also involved the use of technology in the teaching of Islam. In the case of a private institution such as Andalus, according to Fathurrahman (Berita Harian, 25 September 2014, page 9), in the year 2006, they started with 40 adult learners attending religious classes conducted by them, whereas in 2014 the number has increased to 2000 adult learners.

In Singapore, where Muslims constitute a minority living in a society experiencing sweeping changes, the mosque remains as a vital rampart of Muslim character and community trustworthiness. There are 73 mosques spread all over Singapore and Omar Kampung Melaka Mosque being the oldest mosque, located at Kang Cheow Street off Havelock Road and was inherent 1820 by Syed Omar bin Ali Aljunied.

Islamic Religious Council of Singapore, also known as MUIS, in particular, as a statutory body that was established in 1968 under the Administration of Muslim Law Act (AMLA), pay special attention to the learning of Islamic education that all Muslims must understand the purpose of learning. MUIS has a role to play in ensuring the learning of Islamic education is authentic and safeguarding the interest of the Muslim in Singapore because "the role of MUIS is to see that the many and varied interests of Singapore's Muslim community are

looked after. In this regard, MUIS is responsible for the promotion of religious, social, educational, economic and cultural activities in accordance with the principles and traditions of Islam as enshrined in the Holy Quran and Sunnah."

There are a growing concern and tendency whereby adult learners do not know the purpose of learning, not knowing why they learn and lack exposure in learning Islamic education within their comfort zone by attaching themselves or learn from a specific teacher that turns them into fanatics. This concern was raised by MUIS in the Friday sermon (13th February 2015) "we need to keep an open mind and heart when seeking religious knowledge, particularly when Islam is a religion of morals and principles. This is reflected by not being fanatical (*taasub*) towards a certain teacher or his teachings".

This '*taasub*' phenomenon will have repercussions on adult learners understanding in Islam. It shows the attitude of the learners, rigidness in their thought, unable to make comparisons, distancing in seeking opinions, and belief with a strong conviction that he or she in the right path. Hence, adult learners unable to distinguish between truth and lies without exposing themselves in learning beyond specific teacher and "this phenomenon of being fanatical or *taasub* has existed since the past and still in existent today".

2. Statement of the Problem
Based on the above description this study was guided by the following research questions: What is Adult Learners Understanding in Learning Islam using the Andragogy Approach in Singapore?
The following research questions were investigated:
1.   What do the adult learners understanding in learning Islam?
2.   How does the andragogy approach promote the learning of Islam?
3.   How does learning of Islam transform adult learners?

2.1 Purpose of the Research
1.   To describe the adult learners understanding in learning Islam.
2.   To describe the andragogy approach in promoting the learning of Islam.
3.   To describe the learning of Islam transform adult learners?

3. Literature Review
3.1 Adulthood
It is evident that the development of adult and children "is complex because it is the product of biological, cognitive, and socioemotional processes" (Santrock, 2011). "Adulthood is a time of development and change, but its processes differ from those of childhood" (Tennant and Pogson, 1995). These processes reflect the ways adult communicate, think, and behave are different than children as "biological processes produce changes in an individual's physical nature…cognitive processes refer to changes in the individual's thought, intelligence, and language…socioemotional processes involve changes in the individual's relationships with other people, changes in emotions, and changes in personality" (Santrock, 2011). Likewise, adult as learners wants to be treated and taught differently as compared to children.

According to Feldman (2012), the period for adulthood is "in their 20s, they are on the threshold of the worrisome 30s, when the body begins to send messages of decline and to exact a price for excess and inattention. Cognitively, most have stopped their formal learning, but some want to take it up again either in college or in some other setting."

According to Santrock (2011), the developmental period of adulthood are divided into three stages. They are early adulthood at the age of 21 to 39 years old, middle adulthood the age ranging from 40 to 60 years old and late adulthood the age begins from 61 years and above. In each stage of adulthood as shown by Santrock, requires a different set of challenges and personal needs. Through these stages adult learner needs may differ from one stage to another stage as such the learning objective must meet this group of adult learners.

The vast of experience of adult learner accumulated over the years have taught them the valuable lesson in life. "When adults come to your course, they carry with them the baggage of all their learning experiences. These experiences…will be a mixture of negative and positive…have a wide range of backgrounds, ages, attitudes, and experience" (Corder, 2002). The personality of adults' learner is determined by the varying experiences they went through during childhood under the care of their parents, exposing to physical environments, people around them, and the school they studied.

3.2 Definition of Learning
According to The Cambridge Dictionary of Psychology (2009, 292) learning is "the act or process of acquiring new information, behavior, or skill, which lasts for a considerable period". For Ravitch (2007), learning can be defined as "the process of gaining knowledge, skills, or understanding through study, instruction, or experience". Knowles, Holton, and Swanson (1998) "define learning as the process of gaining knowledge and/or expertise".

Jarvis (2002) explain the inter-related between learn and learning depending on its contexts.

Pritchard (2009) provide a list of definition that relates well to our daily learning, "...learning is the process of gaining more knowledge or of learning how to do something". Such definitions given by Pritchard are a change in behavior as a result of experience or practice, the acquisition of knowledge, knowledge gained through study, to gain knowledge of, or skill in, something through study, teaching, instruction or experience, the process of gaining knowledge, a process by which behavior is changed, shaped or controlled, and the individual process of constructing understanding based on experience from a wide range of sources.

3.3 Islamic Learning

"Recite in the name of your Lord who created, Created man from clinging substance. Recite and your Lord is the most Generous, Who taught by the pen, Taught man that which he knew not." (Al-Alaq: verse 1-5)

These are the first verses that were revealed to the Prophet Muhammad (peace be upon him) by the Angel *Jibril* when he is in the Cave of Hira. These verses explain clearly the importance to acquire knowledge as it is the great gift of Allah to mankind and the significance relations between knowledge and Islam. These verses contain the message to all mankind the importance of reading, teaching, learning, thinking, experimenting, explore, research, innovate and etc.

The Quran defines Islam as a religion. Quran is seen as a source of absolute that contains the revelation of Allah. Islam can be understood as submission and obedience. For a person who behaves as mentioned in Islam is called a Muslim, which is to obey and submit to the will of Allah. The teaching of Islam was directed to actualize the blessing to nature phenomenon in the universe (*rahmatan lil alamin*).

A man with his intelligence and freedom of choice is invited to the will of Allah to become a Muslim. The fundamental of Islam as a religion is based on *Iman*, *Islam*, and *Ihsan*. *Iman* means belief or faith, *Islam* means to obey and submission to Allah while *Ihsan* means to improve the practicing of Islam by pleasing Allah and abide by His commands.

A Muslim who embraces Islam must demonstrate his belief by practicing the five pillars of Islam. The five pillars of Islam are the framework of Muslim life in which they have to adhere to as part of their commitment to the teaching of Islam.

Iman is the pillars or requirements which is generally known as the six pillars of Islam: belief in Allah, belief in the Angels of Allah, belief in the scriptures of Allah, belief in the Messengers of Allah whom His revelation was conveyed to mankind, belief in the eternal life after death and Allah last day of perfect judgement, and belief in predestination.

The basics teaching of Islam are essentially discussing the general framework of Islamic teachings, and that does not mean other aspect of Islam is not important as the teachings of Islam cannot be segregated from one another. There are three basics teaching of Islam for a Muslim to learn, to know and to practice. They are first, *aqeedah* (creed), secondly, *sharia*, and thirdly, *akhlak* (character).

Muslim abides by only two absolute references or sources of Islam, which is the Quran and the traditions of Prophet Muhammad also known as the Sunnah. These references constitute Allah's revelation that was sent to Prophet Muhammad. Prophet Muhammad was inspired by Allah with the Quran and the Sunnah. Hence, all beliefs and acts of worship rely on these two sources of reference. Any thoughts, deeds, or practicing is in aligning with the Quran and the Sunnah may be accepted, and if any of those that contradicts the Quran and the Sunnah will be rejected.

The Quran is Allah's word that touches the human heart, mind, and soul and therefore it is unique in its characteristic. It is engaging in the reciting of the Quran when it moves from one topic to another topic that reaches the attention of the reader and at times putting the words subconsciously in the reader's own mouth. The Quran explain all aspect of life which is always relevant to any context or condition or situation with a reminder of its ultimate goal the essential for humanity to be dutiful to Allah.

The relationship between the Quran and the Sunnah is very meaningful and important. The implementation of the content of the Quran was demonstrated through the Sunnah. The Sunnah provides the practical explanation on the teaching of the Quran to avoid any misunderstanding on the intent of the Quran. The Quran defines the character, behavior, and laws to provide crystal clear of its meaning. Allah guidance is holistic by means of the Quran and the Sunnah for the accessibility to all mankind.

3.4 Andragogy Theory

Over a long period till recently there was stand out a model of assumptions about learning and the attributes of learners on which adult educators could base their curricula and educating practices. Andragogy is an idea advanced by Malcolm Knowles in his 1970 book, The Modern Practice of Adult Education. Knowles' theory of andragogy was an endeavor to make a theory distinguish learning in childhood from adapting in adulthood.

It has been contended that learning is an existential phenomenon, forms that happen to a great many people all through the majority of their lives. Consequently, it is kept up that lifelong education – or now, deep-

rooted learning – ought to be viewed both as a human right and as a key need in any socialized society so all individuals can react to their adapting needs, satisfy their potential and find a spot in the more extensive society. For a really long time education was viewed as something done to the learning needs of children, move on to youth, and after that generally it had no further place in their lives.

What children ought to realize is not what the adult world supposes they should know, however how to inquire. "Adulthood is reached when individuals are treated by others as if they are socially mature and when they consider themselves to have achieved this status" (Jarvis, 2004, 67) and that is the reason traditional teaching method i.e. pedagogy is unimportant to the present day prerequisites for the instruction of both children and adult. Experience adult educators have known for quite a while that they can't teach adults as children have customarily been taught. For adults are quite often voluntary learners and they essentially vanishing from learning encounters that don't fulfil them. Adult teachers have not a coherent theory to support their treating adults as adults (Knowles 1970, Cross 1981, Jarvis 2004).

Knowles (1970) accept that andragogy implies more than helping adults learn and it also means helping individuals learn, and that it in this manner has suggestions for the children and youth. To discharge adult education from pedagogy, it was suggesting a new name: "andragogy", which is based on the Greek word aner (with the stem andr-), meaning "man". Andragogy is, therefore, the art and science of helping adults learn. Knowles affirms that the methodology of developing to adulthood starts ahead of schedule in a children's life and that as children develop they tackles more of the attributes of the adults on which andragogy is based.

Knowles latest revision was that the utilization of andragogical and pedagogical standards is to be dictated by the circumstances and not by the age of the learner. From the input given to him by teachers in primary and secondary schools (and a couple in universities) that they were exploring different avenues regarding applying the ideas of andragogy to the education of youth and finding that in specific circumstances they were creating unrivalled learning.

3.5 Andragogy Approach
Knowles (1980) excessively make reference to the learning and showing including adults. The discriminating component in any adult instruction system is, obviously, what happens when an educator candidly encounters a gathering of learners. As Knowles see it, the andragogy methodology to the learning-teaching exchange is commenced on three additional presumptions about learning and teaching:

1) Adults can learn. The focal recommendation on which the adult instruction development is based is that adult can learn. Adult learning obviously shows that the essential capacity to learn remains basically whole for the duration of the life compass and that in this manner, if people don't really execute also in learning circumstances as they could, the reason must be looked for in considering such variables.

2) Learning is an internal process. There has been a propensity to look upon education as the transmittal of data and information, to see learning as a practically solely intellectual process comprising and gathering of data and information storing in the mind. The understood assumptions hidden this perspective of learning is that it is basically an external process as in what the learner learns is resolved fundamentally by external strengths, for example, the perfection of the educator's presentation, the nature of perusing materials, and the viability of school order. Individuals holding this perspective even today demand that educators' capabilities be judged just by their authority of topic and clatter against their squandering time looking into the brain science of learning.

3) Conditions of learning and principle of teaching. It is getting to be progressively clear from the becoming group of learning about the methodologies of adult learning that there are sure states of discovering that are more helpful for development and advancement than others. These better conditions appear than be delivered by practices in the learning-teaching exchange that stick to certain unrivalled standards of educating.

3.6 Andragogy Learning Model
The andragogical model is a model of assumptions based on sixth assumptions taking into account of newer additional assumptions added in the later years (Knowles et. al., 1998) as mentioned below:

1) The need to know. Adult learners need to know the purpose of learning before getting committed in the learning process. On the learners own accord, they must be able to initiate to learn something; by knowing the benefits of learning it will then develop an inner drive within the learners that pull them through the learning journey and reap from the learning gain. Merriam and Caffarella (1999) stated that the purpose of learning is normally involving social intervention that requires for problems to be solved. To what extent it is seen as problematic depends on learner's value, social status in the society, and perspectives.

2) The learners' self-concept. "Adults have a self-concept of being responsible for their own decisions, for their own lives." Adults take pride in them. A mental image and consciousness inherited in adult as being responsible for their doings will have an impact on their lives. These will then translate in the form of attitudes, cognition, and opinions that others will preconceive ideas upon adult learners on "being capable of self-direction" (Knowles, 1986). Adults are able to respond to situations when they feel being challenge or threatening that

resulted in a positive or negative behavior.

3) The role of learner's experiences. Adults are equipped with remarkable strength and diverse nature of experience from adolescents. They bring their experiences along as they enter the world of education. Distinctly, adult lived longer and by virtue, they accumulated more experience as compared during the adolescent years. Yet they additionally have had an alternate sort of experience. According to Dewey (1997) "I have taken for granted the soundness of the principle that education in order to accomplish its ends both for the individual learner and for society must be based upon experience-which is always the actual life-experience of some individual".

4) Readiness to learn. The willingness of adult to learn depended on the learning itself. Adults get to be prepared to realize those things they have to know and have the capacity to do so to adapt adequately to their actual circumstances. A basically rich wellspring of receptiveness to learning is the developmental stage to the accompanying. The separating consequence of this assumption is the essentialness of timing learning experiences to match with those developmental tasks

5) Orientation to learning. Learners see training as a procedure of creating expanded fitness to accomplish their maximum capacity in life. They need to have the capacity to apply whatever learning and ability they pick up today to living all the more successfully tomorrow. In like manner, learning encounters ought to be sorted out around competency-improvement classes. Individuals are execution focused in their introduction to learning. Adults are prodded to make sense of how to the extent that they see that learning will help them perform endeavors or oversee issues they go up against in their life circumstances.

6) Motivation. While adults are receptive to some outer helpers (better occupations, advancements, higher pay rates, and so forth), the most strong inspirations are inner power, for example, the longing for expanded employment fulfilment, respect toward oneself, personal satisfaction and so forth. According to Corder (2002), adult learners' motivation for attending courses varies according to their personal preferences. Adult learners' motivation can be categorized into two broad categories, first, 'instrumental', and second, 'intrinsic' motives.

According to Reishchmann[1] (in his corresponding email with reseacher), the term andragogy has been debatable for a long period of time and there is no consensus on how andragogy was defined. Referring to Knowles work there is no difference on how the terms were used whether it is andragogy approach or andragogy model or andragogy theory. From Reischmann perception is that it could due to "different language-backgrounds of the people who discuss this (in Germany "theory" may be understood differently from the US)."

Reischmann is of an opinion that there is no need to distinguish the term, be it andragogy approach or andragogy model or andragogy theory. He considered Malcolm Knowles work as just another adult education theory among other theories exists in adult education.

4. Research Method

To understand how adult learners learn at Kampung Siglap Mosque and Al Zuhri Higher Learning Institute, a qualitative research design was adopted. The data collected is not in the form of numbers, but the data is derived from a script interviews, field notes, personal documents, notes or memos, and other official documents (Moleong, 2006), so that the objectives of a qualitative descriptive study was to gives an overview of empirical reality in accordance with existing phenomena in depth, detailed, and complete (Nazir, 1988).

The rationale for choosing Kampung Siglap Mosque is because it is the first mosque in Singapore that focuses on the teaching of Al-Quran. They set-up a Centre called Darul Quran to serve the Muslim Singaporean to memorize and learn Al-Quran. As for selecting Al Zuhri Higher Learning Institute, the rationale is because it is the first private institution in Singapore that has a comprehensive Islamic program ranges from certificate level to Master level and also the first institution to offered full-time diploma program in Islamic studies since 2002. There was a also great demand from adult learners to study at Al Zuhri. Al-Zuhri has the support from Islamic Religious Council of Singapore (MUIS) and Singapore Islamic Scholars and Religious Teachers Association (PERGAS).

The source of the research data come from the Muslim adult learners who attended the Islamic religious class either in the Kampung Siglap Mosque and/or Al Zuhri Higher Learning Institute. To determine the source of the data a snowball sampling was used. The emphasis is on adult learners understanding in learning Islam, adult learners approach to learning Islam and adult learners' transformation from the learning of Islam.

To ensure the confidentiality of the informants it was agreed upon among the informants that only their initial names will be used and their privacy is protected. This allows the informants to share freely on their views related to this study.

During the interview, the questions ask are not in sequence. If the informants responded with an answer that already covers some parts of the questions, no questions will be repeated again to the informants. According

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[1] Prof. Dr. Jost Reischmann. Chair of Andragogy (Adult and Continuing Education), Dean of the Faculty of Pedagogy, Psychology, and Philosophy. Bamberg University, Germany.

to Patton in Afifuddin and Beni (2009), in the interview process using general guidelines interviews, interviews equipped with interview guides were very common, as well as specifying the issues that should be covered without specifying the order of questions, even perhaps not formed an explicit question.

Observations are needed to understand the process of the interview and the interview can be understood in context. Observations are carried out on the subject, the subject's behavior during the interview, the subject interaction with the researcher, and the things that are considered relevant in order to provide additional data on the results of interviews (Afifuddin and Beni, 2009). This allows reseacher to be objective, oriented to the discovery of the evidence and retains the option to approach the problem inductively. Having to observe the actual situation allows the reseacher to see things less recognized research subjects and to reflect and act introspective to research conducted. Impressions and feelings of observations will be part of the data which in turn can be used to understand the phenomenon under study.

5. Discussion

The following is the discussion by the researcher in relation to the purpose of this study.

Although the place of adult learning was taken into consideration in determining their decision to learn, but the tendency to learn the topics that being taught are more visible than the learning venue. Adult learners find ways and means to search for an opportunities to learn, "…so the moment I had the opportunities to actually learn whereby you know with the emergence of school like Al-Zuhri…than it make easy for me to enter the course of adult learners" (SBI, 2015). There are achievements gaps in acquiring knowledge between adult learners' willingness to learn and opportunities to learn.

Adult learners have deep curiosity instinct. This instinct arises because adults always feel for what they know is not enough. They are not satisfied with the knowledge they acquire. Adults had the attitude of prejudice in deciding what to learn in imposing on them without going through the learning process. These affect the way adults learn to make the brain's insistence receive all information conveyed by way of imposing. Refining raw information rapidly in the human brain turned into one-sided knowledge.

Adults considered teachers to be the main cause of instilling interest and encourage them to learn Islam but they felt that teachers must be sincere when teaching. It can easily be understood why adult learners respect teachers because Islam elevate their status in high esteem. This is generally the teacher as the media can affect the learning process if they do not have the right attitude.

In addition to Knowles andragogy theory, researcher discovers one component that was mentioned by informants repeatedly during the in-depth interview i.e. the importance of intention that is linked to spiritual relationship with God. The purpose of Islam as a mercy to all mankind in the domain of education is to allow every human being to make decisions in relation to their rights to seek education.

Adults learn on their volition without any coercion from anyone. Their presence in the classroom or learning institution to learn consciously proves there is a desire to learn.

Adult learner's goal in learning Islam is to perform their duties as creature of Allah, which is to worship and submit to the Almighty. HAK (2015) argues that, "If we don't learn we may not be able to see the purpose of living. We probably don't know what we want in lives and not sure where are we heading towards to."

Adult willingness to learn comes from their own initiative and the support of others as they are not bothering to learn if there is no stimulation from internal and external factors. There is a paradigm shift to the perspective of adult learners in the use of knowledge and linked to experience in implementing Islamic teachings and sharing of knowledge with others, "I think we cannot separated between knowledge and experience…I use experience in conjunction with the knowledge and I learn to pair them up…without experience we cannot relate… to enrich learning…experience must be there" (SBI, 2015).

While the role of experience is inevitable in the adult learning process, reseacher propounds the view that there is a difference between one who is not very familiar or experienced in a particular subject (researcher terms it as novice learner) and experience learner (researcher terms it as seasoned learner) on the transfer of learning in learning Islam from the aspect of understanding, practicing and preaching. In learning Islam adult learners sees it as an obligation to learning because the desire for learning is a natural excitement because of human curiosity.

Adult learners have a strong belief in the divine and according to the divine each issue is regulated in human capabilities. This was mentioned by the informant, "If I face problems I don't sit on it, I face it…that is what I learn…because Allah does not burden us except within our means…so if this is a problem than we have to solve it…find a way out rather than thinking why this thing happen…" (HAK, 2015). Adult learners motivations to learning varies depending on their intention. The similarities that exist among the informants are to be a good and responsible person.

Departing from the discussion prior to gathering of data and data analysis, the findings of this study are the following propositions:

1.   Adults learn on their own accord without coercion from anyone so adult learners initiate their own

learning. These result in attitude and values transformation, as adult learners are positive towards learning and realized that the teaching of Islam stressed the importance of acquiring knowledge.

2.   Adult learners have deep curiosity in learning so adult learners are inquisitive and engaged in learning. These result in cognitive transformation, as adult learners are able to make cross reference with past knowledge and present knowledge based on the experience acquired and apply the knowledge in real context.

3.   Adult learners had the attitude of prejudice in deciding what to learn because of deep spiritual relationships between adults and Islam so adult learners have preconceived idea in learning the topics based on their needs related to Islamic studies. These result in adapt transformation, as adult learners are able to make the improvement in prioritizing their learning needs.

4.   Teachers are the main cause of instilling interest and encourage adults to learn Islam so adults' eagerness to learn depended on teachers teaching method. These result in motivation transformation, as adult learners seemed motivated and inspired by teachers teaching method.

5.   Adult learners are inclined towards the purpose of living and set their expectations in learning Islam so adult needs in learning Islam must be in tandem with the purpose of living. These result in cognitive and spiritual (faith) transformation, as adult learners preferred integrated learning and submissive to Allah.

6.   Adult learners are keen in improving themselves by taking learning seriously and will quit learning without external support so adult learners are keen to improve themselves and into serious learning having enough support and availability of resources. These result in behavioral and motivation transformation, as adult learners' readiness to learn based on the assistance given.

7.   Adult learners rely on experience and the knowledge acquired in understanding and practice of Islam so there is a distinction in understanding and practice of Islam between novice adult learners with seasoned adult learners in learning Islam. These result in cognitive and skills transformation, as adult learners believed in comprehending the knowledge they are competent to carry out the act of worship in the real context.

8.   Adult learners felt with their self-confidence and family support facilitate their learning of Islam so adult learners assume having self-confidence and family support facilitate their learning of Islam effectively. These result in values transformation, as adult learners considered the shared values encourage the practice of life-long learning, sharing of knowledge and take pride in learning Islam.

9.   Adult learners are inclined to its surrounding that affects them in their learning so the physical environment enriches adult learners learning experience. These result in attitudes transformation, as adult learners show care to people closer to them, the community, and the environment.

10.   Adult learners want to be responsible Muslim and role model to their family members that motivate them to learn Islam so adult learners motivation to learn Islam is to be responsible Muslim and role model to family members in achieving their learning goals. These results in character transformation, as adult learners, uphold the family's trust in them.

11.   In each learning activity, adult learners will establish intention first before the occurrence of the learning process so establishing intention will strengthen adult learners' determination to actualize the intention of learning Islam to succeed in life. This result in spiritual transformation, as adult learners, must purify their heart to be purely ascertained in setting the goal for excellence in learning Islam for the worldly and the hereafter.

12.   Islamic learning process has transformed adult learners in developing their principle of life to enforce a set of beliefs and humanity values so Islamic learning process has transformed adult learners principle of life in strengthening their faith and moral values effectively. These result in spiritual transformation, as adult learners believed it has provided them the understanding of the meaning of life according to Islam and improve in perfecting Islamic practices.

13.   In the process of learning Islam adult learner face challenges during the transformation period becoming increasingly obedience (*taqwa*) so adult learner understanding in learning Islam has transformed them to become more obedience (*taqwa*). These result in spiritual transformation, as adult learners securely grasp on to *aqeedah* and acts of worshipping, as the two are closely interrelated between cause and effect

14.   Adult learners are convinced by learning Islam and with the intervention of Allah it will shape their physical and spiritual aspect of life so adult learners believe by learning Islam and intervention of Allah will improve their physical and spiritual aspect of life to be better. These result in personality and spiritual transformation, as adult learners, continuously learn to upgrade their knowledge and believe in Allah's word that impactful the learners' heart, mind, and soul.

5.1 Evaluation

The originality of the propositions lies in the fact that there is "Transformative Learning in Engaging Islam". Transformative learning begins with an adult as a volunteer-learner with the support from the family and the environment. It moves on with the intention to transforms follow by self-determination to achieve the purpose of living. To equip learners with the necessary tools adult begin to acquire knowledge and develop with the comprehension of knowledge to have a better understanding of the use of the knowledge.

Thereafter, they applied the knowledge in the real context as a form of their devotion to Islam. During the transformative process, adult seeks improvements and adjustment by being adaptable to the real context in relation to their understanding of Islam. At any stages of this transformative learning, an adult always seeks divine intervention. Transformative Learning in Engaging Islam is focused on adult learning, especially in the context of Islamic learning.
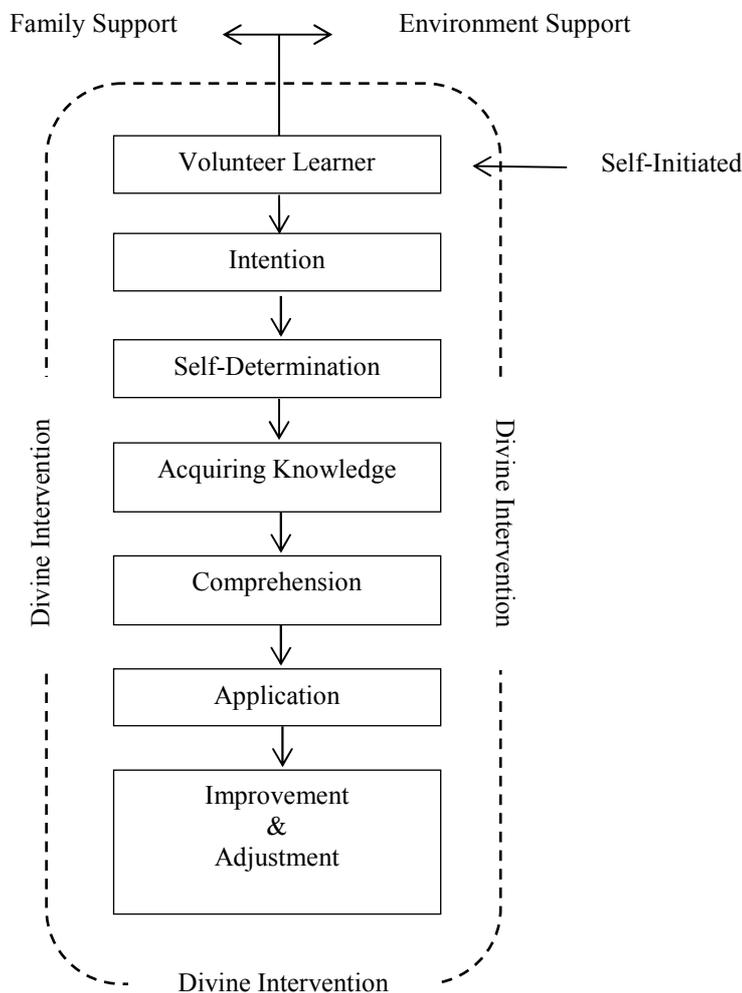

Figure 1. Transformative Learning in Engaging Islam

The transformative learning in engaging Islam is an enhancement from Knowles (2008) theory of andragogy approach which relies much on physical learning. Knowles theory is general in nature on adult learners approach towards learning and may or may not be relevant to all adult learners learning situation. But transformative learning in engaging Islam is favored on adult learners experiencing the learning process and gradually turns into transformative learning process in practicing the teachings of Islam which effect on physical and spiritual learning.

The sixth assumptions of Knowles theory are embedded in the series of components of transformative learning in engaging Islam and often than not each of the sixth assumptions are repeatedly found in the component of transformative learning in engaging Islam, such as, the first assumption on learner's need to know are embedded in the components of volunteer-learner, intention, self-determination, and acquiring knowledge. The second assumption on self-concept of the learner is embedded in the components of volunteer-learner, and self-determination. The third assumption on learner experience is embedded in the components of volunteer learner, acquiring knowledge, comprehension, application, and improvement and adjustment.

The fourth assumption on readiness to learn is embedded in the components of volunteer learner and intention. The fifth assumption on orientation to learning is embedded in the components of application and improvement and adjustment. The sixth assumption on motivation is embedded in the components of volunteer-learner, intention and application.

Table 1. Knowles sixth assumptions embedded in Transformative Learning in Engaging Islam

Knowles Theory		Transformative Learning in Engaging Islam
Learner's Need to Know Self-concept of the Learner Learner Experience Readiness to Learn Motivation	⇒	Volunteer Learner
Learner's Need to Know Readiness to Learn Motivation	⇒	Intention
Learner's Need to Know Self-concept of the Learner	⇒	Self-Determination
Learner's Need to Know Learner Experience	⇒	Acquiring Knowledge
Self-concept of the Learner Learner Experience	⇒	Comprehension
Orientation to Learning Motivation	⇒	Application
Learner Experience Orientation to Learning Motivation	⇒	Improvement & Adjustment

6. Conclusion

In accordance with the purposes of this study were to describe the 1) adult understanding in learning Islam, 2) andragogy approach in promoting the learning of Islam, and 3) learning of Islam transform adult learners, so based on the data obtained and the used of descriptive analysis, it is possible to conclude as follows:

1.   From the analysis it can be summarized based on the substance of the claims repeatedly presented and concluded that adult understanding in learning Islam are as follows: (1) Adult learners initiated their own learning and pay special attention to the teachers who taught the subjects on Islam. (2) Adult learners' curiosity in seeking the truth drives them in learning Islam to gain a better understanding. (3) Adult understanding in learning Islam will equip learners in mastering the contents and its application in a real context that enable the adult to use necessary knowledge, skills and attitudes in their daily lives. (4) Adult learners are keen to increase their knowledge in Islam but at the same time, they also want to get accreditation. (5) Embracing Islam as a way of life will lead the learner in understanding the purpose of living. (6) Adult learners will always arouse by teachers' clarity, giving rise to solid understanding for learners to practice what they have learned. (7) Adults' knew the need for them to further their learning in Islam because they are fully aware that the knowledge they possessed at a young age is not sufficient and may lack the understanding of Islam. (8) Experience learners learning Islam are more to refresh their understanding and to develop a more comprehensive understanding on practicing Islam. (9) Adult learners have a sense of guilt of lacking in understanding Islam and at times, the heart rebel feeling guilty for not doing their religious obligations that one of it comprising their obligation in learning Islam. (10) Adult learners learning Islam is to deepen knowledge and practice Islam in their daily lives. (11) In seeking Allah's guidance, adult learners have full faith in Allah that He is the Almighty and there exist divine intervention in their understanding of Islam. (12) Adult learners wish to implement the teachings of Islam depends on the extent of their intentions.

2.   Meanwhile several reasons for the andragogy approach in promoting the learning of Islam are as follows: (1) Adult learners see the role of intention as crucial in determining their learning and transformation that takes place in their lives. (2) Adult learner learning goal is to enter the heaven and work towards achieving it by monitor regularly their learning goal. (3) Adult learners are mentally and physically prepared to acclimate to new surroundings and face the challenges during the cause of learning. (4) Adult learners prefer to be aroused with different information to stimulate their interest into deep learning. (5) New information will create the sudden interest that triggers the inquisitive mind of the adult learners to learn and to gain an understanding of particular knowledge. (6) Adult learners incorporate of what they learn with the experience they have and will internalize the knowledge and put to a practice of what they learn. (7) Experience learners have a better understanding in learning Islam as compared to new learners. (8) Teacher, family, and resources are the main consideration in supporting adult readiness to learning. (9) Adult learners felt learning mustn't come from the content itself and prefer integrating the lessons with a real-life example provide a better understanding of issues affecting the learners and the community. (10) Adult learners desire to be a good practicing Muslim in worshiping Allah motivates them to learn Islam

3.   Whereas the learning of Islam transform adult learners are revealed as follows: (1) Adult learners'

principle of life are needed to uphold a set of beliefs and the basis for learning efforts to consciously recognize and support the living system and regulations. (2) In seeking Allah forgiveness, adult learners should repent and move on in life and not just stay stagnant and being responsible is important in life. (3) Adult learners have the soul resilience in facing the trials of life. (4) Having the knowledge and apply it in a real context is a challenge to adult learners. (5) When adult learners learn and begin to understand Islam, their inner thought starts to ponder in applying the knowledge as they have to unlearn and relearn. (6) Adult learners felt spiritual transformation may lead to physical transformation. (7) Adult learners undergo a learning process requires the intervention of Allah for transformation to happen. (8) Transformations also see the inculcation of positive values in the behavior change of learners. (9) Life-long learning is the ultimatum of one who always seeks to improve in lives and seek happiness. (10) Support from the environment is much needed for adult learners intended to transform while going through the learning process.

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