

IMPACT OF AKHLAQ SELF-REGULATION AND SELF-REGULATED LEARNING ON PERFORMANCE IN ISLAMIC EDUCATION COURSE AMONG PREMIER POLYTECHNIC STUDENTS

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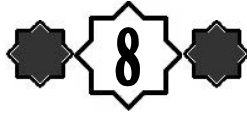
ABSTRACT

The literature suggests that religion fosters self-regulation producing a person who possesses magnificent akhlaq. This study aims to identify the self-regulation aptitude in the context of behaviour (akhlaq self-regulation, AS) and academic (self-regulated learning SRL), and the relationship between these two constructs and academic performance in the Islamic Education course among premier polytechnic students in Malaysia. On the basis of a self-reported questionnaire, the data were obtained from 341 students studying Islamic Education course at the three premier polytechnics in Malaysia. The questionnaire consists of demographic information of the students, AS and SRL. Statistical Software for Social Sciences (SPSS) Version 19.0 was used to quantitatively analyse the students' responses to the constructs. The results of the research show that the levels of AS in personal, social dan religious affairs are high with the overall mean score of 3.89, 3.91 and 4.27 consecutively, while the levels of SRL in in terms of motivation is high with the overall mean score of 3.77 and learning strategies is average with the overall mean score of 3.40. The level of academic performance in the Islamic Education course is shown to be at the average with the overall mean score of 2.62. The results show that AS in personal affairs, organization, time/ study environmental management have weak positive relationships with academic performance in the Islamic Education course (r_s ranged between .111 to .137), and control of learning belief and test anxiety have weak negative relationships with academic performance in the Islamic Education course (r_s ranged between -.110 to -.167). The findings demonstrate low to very strongly relationships between the constructs of AS and the constructs of SRL (r_s ranged between -.110 to .841). Overall, students who observe the AS in personal affairs, have moderate control of learning belief and anxiety, academically organized and able to manage time and study environment are relatively able to perform higher than other students who don't. Even though the impact of akhlaq and academic self-regulation on academic performance is shown to be low, the increase of students' AS leads to an increase of SRL, thus it implies that the more students behave according to the akhlaq imposed in the Quran, the more students able to control the way they learn the Islamic Education course. The study concludes with a discussion of practical and theoretical implications of the findings along with suggestions for future research.

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(Peringkat Pemantapan)

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ABSTRACT

The literature suggests that religion fosters self-regulation producing a person who possesses magnificent akhlaq. This study aims to identify the self-regulation aptitude in the context of behaviour (akhlaq self-regulation, AS) and academic (self-regulated learning, SRL), and the relationship between these two constructs and academic performance in the Islamic Education course among premier polytechnic students in Malaysia. On the basis of a self-reported questionnaire, the data were obtained from 341 students studying Islamic Education course at the three premier polytechnics in Malaysia. The questionnaire consists of demographic information of the students, AS and SRL. Statistical Software for Social Sciences (SPSS) Version 19.0 was used to quantitatively analyse the students' responses to the constructs. The results of the research show that the levels of AS in personal, social dan religious affairs are high with the overall mean score of 3.89, 3.91 and 4.27 consecutively, while the levels of SRL in in terms of motivation is high with the overall mean score of 3.77 and learning strategies is average with the overall mean score of 3.40. The level of academic performance in the Islamic Education course is shown to be at the average with the overall mean score of 2.62. The results show that AS in personal affairs, organization, time/ study

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Keywords: Akhlaq self-regulation, self-regulated learning, academic performance, Islamic Education, premier polytechnics

INTRODUCTION

The concern of education in Islam is to inculcate akhlaq self-regulation among Muslims; hence it seeks to produce remarkable Muslims community. In the effort of fulfilling the education prophecy in Islam, align with the philosophy of education, the Ministry of Education has designed couple of subjects to promote good akhlaq and morality among students, which are Islamic Studies and Moral Studies. Islamic Studies (Pendidikan Islam) was introduced as a subject to spread knowledge, skills and to internalize Islamic values based on the Quran and Sunah with the purpose to mould behaviour, aptitude, personality and view of life as a vicegerent of Allah S.W.T., thus having the responsibility to develop the self, society, environment and the state towards achieving prosperity in the world and the hereafter (Ministry of Education, 2002).

If Islamic Education is able to promote good akhlaq (behaviour), therefore a series of Islamic Education throughout the six years of primary education and another five years of secondary education, plus another Islamic Education course at the tertiary level, should be enough to internalize the Islamic values as so to produce students portraying magnificent akhlaq. McCullough and Willoughby (2009) found that religion has the power to affect self-regulation and it promotes health, well-being, and social behaviour as well academic achievement among college students. Abu Hamid al-Ghazali was the first to combine self-discipline with the observation of religious practice and expedite the practice of Islamic law as a result of moral impetus (Moosa and Mian, 2012).

According to the theory of self-regulation, people involve in the affective and behavioural process to maintain a positive sense of oneself while behaving in a society in appropriate manners and working towards the attainment of one's goal (Oyserman, 2007). By the definition, in the context of students, a self-regulated person should be able to portray positive behaviour as well as attain the goal of academic performance. It also shows that self-regulated behaviour helps students to self-regulate learning to perform higher academically. Ajmain@Jimain Safar and Ab. Halim Tamuri (2012) believe that an excellent student is a person who demonstrates excellent academic achievement as well as rendering beautiful behaviour. When Islam accentuates the accountability of human on their deeds, it implies the capacity of human mind and soul in projecting morally behaviour and thinking, and this is mentioned by Allah S.W.T. in the Quran (Al-Shams, 91: 7-10):

Meaning: "By the Soul, and the proportion and order given to it;
And its enlightenment as to its wrong and its right; Truly he succeeds
that purifies it, And he fails that corrupts it!"

It is mentioned in the Tenth Malaysian Plan (20011-2015) that technical and vocational education creates a pathway for the students'

self-actualization for their potential to meet the future prospect of career opportunities (National Higher Education Action Plan 2007-2010, 2007). Apart from the objective of this plan is to make polytechnics a leading institution of Technical and Vocational Education and Training (TVET), by building an international reputation and being outstanding national higher institution in TVET (Sahul Hamid Abdul Wahab et al., 2010). The strategic planning of the higher education sector aims to produce individuals who are knowledgeable, skilful, creative, innovative, competence, productive, possessing robust identity and morally upright in the effort of producing the first class mind citizens, those who are thinkers, enthusiastic leaders, intellectual who are committed, confidence and willing to take risk, which also supports the Polytechnic Transformation Plan (Jabatan Pengajian Politeknik, Kementerian Pengajian Tinggi Malaysia, 2009).

When the major concern of education is to produce knowledgeable and morally upright citizen, be possessed of harmonious character, (which Islam regards as akhlaq) (Moosa and Mian, 2012), it is a dire need for the education to come out with mechanisms in producing well-balanced Malaysian citizens in terms of knowledge and akhlaq. A series of Islamic formal education, throughout the primary and secondary school, serve as a platform to inculcate akhlaq and develop academic self-regulation.

However, Muslims are condemned by all parties, especially the Western media. According to Mohd. Omar Nasir (2005), Muslims are branded as the sick man of the world by the Western media, such as aggressive, uncivilized, lazy, and rude. Furthermore, looking at the piling up juvenile delinquency in Malaysia, Tan Sri Ismail Omar (Assistant Commissioner of Police Department) has urged all parties to carry out academic researches to investigate the causes to this problem and the solution to reduce the problem (Berita Harian, Jun 29, 2010). Therefore, academic researches should be conducted to further investigate to find the solutions to this intensifying problem.

PROBLEM STATEMENT

Students pay too much attention to memorise the subject for the examination, rather to appreciate and practice the values in daily life (Mohd. Yusuf Ahmad, 2004; Abu Bakar Nordin & Ikhsan Othman, 2008). The students identify education as too academic and they are unable to perceive its relevancy in cultivating values in their lives. Even people around them, such as father's academic pressure (Rogers et al, 2009), emphasize on the needs to pass the exam instead of becoming a student with good akhlaq. Moreover, teachers nowadays are facing academic accountability, for example school ranking, and they are unable to balance between academic accountability and character development among students (Brimi, 2009; Berg, 2008).

Moreover, the structure of the curriculum also is very weak (Abu Bakar Nordin & Ikhsan Othman, 2008). Education seems to be alien to the students and most of the times, students learn from the unplanned environment, not from the subject itself. They are confined to the norms of their peers, whom they spend most of the time with, and to some extent, they are insusceptible to the expectations of their parents in academic achievement (Berg, 2008). Parents' academic pressure makes the situation even worse as when the children are unable to meet the expectation, they develop the feeling of shame and guilt (Sagar and Stoeber, 2009). Parrish (2009) found that students who have the upset feeling in learning, seems to create expectations to fail, even if they spend tremendous effort, they will always fail to perform. They will become less motivated every time they fail (Sideridis, 2009). Therefore, children are struggling to turn away from their parental stressful expectations and prefer their friends, persons who share the same interest and opinion; perhaps the major influence for skipping school (Norhasilah Mat Nor et al., 2012).

School serves as the second major moral habitat in the inculcation of moral habits (Ozolins, 2010), because they are able to reimburse

moral habits that children are unable to learn from the family. Students are tense under school autocratic system, whereby the school system is acting the role of a decent father carrying God-given duty to punish and reward children based on obedience (Berg, 2008). Berg argues, unfortunately, schools define obedience as remarkably excel in school performance in terms of grades and extra-curricular achievement. Remarkable grades represent outstanding obedience and poor grades represent laziness. School should be a place offering free space for everyone to exercise moral behaviour, religious practice and academic excellence.

According to McCullough and Willoughby (2009), a student who has successfully self-regulated behaviour promotes excellent academic performance. If self-regulation aptitude has the ability to influence academic achievement, therefore, self-regulated learning should be able to promote excellent academic performance as well. The inability to self-regulate leads to chronic health and engaging in more risky behaviour (Marisa, 2012). When the schools fail to provide a socially comfortable atmosphere around the school to promote akhlaq self-regulation, it leads to the inappropriate instruction to self-regulate learning. Education must be able to foster students' self-regulated learning, thus, it helps them to reach their academic goal (n . et al., 2011). Cleary, et al. (2008) found that students who received self-regulated learning instructions achieve higher in the standardized biological test than students who didn't. A recent study by Ahmad Firdaus Mohd Noor et al. (2012) in the utilization of self-regulated learning in Islamic Education course among polytechnic students demonstrates low academic achievement in Islamic Education course, however study group and rehearsal improve students' self-regulated learning to perform higher in the Islamic Education course.

Many researchers have postulated that self-regulated learning process mediate the relationship between learner characteristics and academic performance (Greene et al., 2011), yet the study related

to Islamic course is limited. Amongst the studies conducted in the field of Islamic Education is the study of Azhar Ahmad (2006), who focuses on the self-regulation capacity in the process of internalizing akhlaq. Furthermore the study of self-regulation of akhlaq and academic is insufficiently conducted among the polytechnic students in Malaysia and most of the time the two constructs were studied individually, such as the correlation between emotional intelligence and learning attitude, and the achievement in the Islamic Civilization course among polytechnic students (Norhayati Fatmi Talib et al., 2012), motivation and self-regulated learning as factors of academic achievement among pre-university students of Islamic Studies in Malaya University (Mohamad and Mohd, 2009) and the level of polytechnic administration surveillance in the effort of decreasing social problems frequency among students (Siti Maryam Samat., 2002).

RESEARCH AIMS AND OBJECTIVES

In general, this study aims to explore the impact of akhlaq self-regulation on academic performance, thus promotes the ability of the polytechnic students to self-regulate learning to highly perform in the Islamic Education course.

Particularly, this study aims to identify:

RO1 : The level of akhlaq self-regulation among premier polytechnic students

RO2 : The level of the utilization of self-regulated learning strategies among premier polytechnic students

RO3 : The level of the academic performance of the Islamic Education course among premier polytechnic students

RO4 : The differences in the level of akhlaq self-regulation among premier polytechnic students based on the students' demographic information

RO5 : The differences in the level of the utilization of self-regulated learning strategies among premier polytechnic students

based on the students' demographic information

RO6 : The differences in the level of performance in the Islamic Education course among premier polytechnic students based on the students' demographic information

RO7 : The relationship between akhlaq self-regulation and academic performance in the Islamic Education course of the premier polytechnic students

RO8 : The relationship between the utilization of self-regulated learning strategies and academic performance in the Islamic Education course of the premier polytechnic students

RO9 : The relationship between akhlaq self-regulation and the utilization of self-regulated learning strategies in the Islamic Education course of the premier polytechnic students

PROPOSED CONCEPTUAL FRAMEWORK

The following Figure 1.0 explains the relationship between two aspects of self-regulation (which are in terms of akhlaq and learning), and the impact on academic achievement in the Islamic Education course among premier polytechnic students. The figure shows that the source of knowledge is derived from authentic sources; the Quran and Sunnah. With the aims and objectives stated in the philosophy of Islamic studies, the general theory of self-regulation in Islam and Self-regulated Learning Theory, students self-regulate their behaviour according to the principles of akhlaq education, thus promotes self-regulated learning as an effort to achieve higher academic performance in the Islamic Education course. The methods of data analysis which are mean ranking and correlational analysis are shown in Figure 1.0.

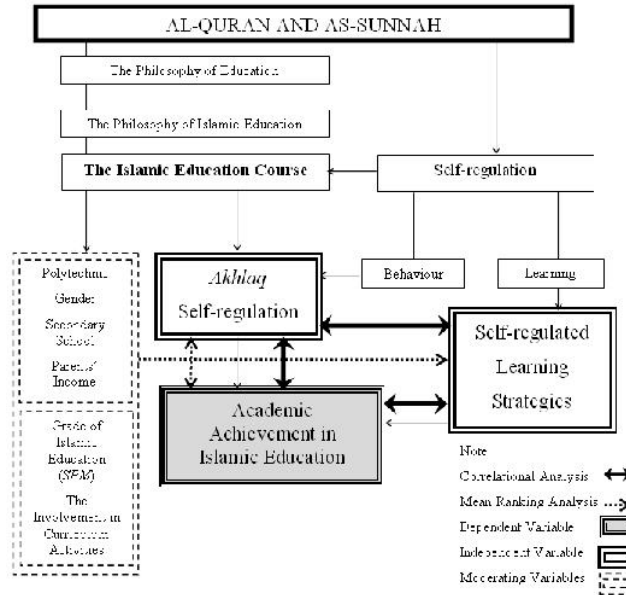


Figure 1.0 Research Conceptual Framework

RESEARCH DESIGN

A quantitative multiple-cases study methodology was used to examine the impact of akhlaq self-regulation and self-regulated learning on performance in the Islamic Education course. Self-completed survey was used to understand the respondents' akhlaq self-regulation and the utilization of self-regulated learning in learning the Islamic Education course in premier polytechnics. The goal of quantitative research is to test the self-regulation mastery in different setting other than previous researches, which are in the discipline of Islamic Education, involving the second semester of premier polytechnic students, those who have taken the Islamic Education course in the first semester. The choice of making quantitative research design as the only research method relies on the following reasons (Clark-Carter, 2010):

- (1) Self-regulation of behaviour and self-regulated learning are well-studied research areas, therefore, quantitative research method helps to predetermine the direction of the questionnaire.
- (2) The study involves various subscales of attitude, thus the interviewer effects can be minimised with the use of close-ended questionnaire.
- (3) The study takes in three different places, which are in Ipoh, Perak; Shah Alam, Selangor; and Pasir Gudang, Johor Baharu. Quantitative research method helps to deal with time-, costs-, and distant-constrain.

Case study design was chosen to approach the research problems and research questions. A number of previous researches have used case study research design to conduct their research (Khalim Zainal and Wan Zulkifli Wan Hassan, 2009; Kamarul Azmi Jasmi, 2010; Mohamad Ziyad Mokhtar and Izuddin Muhammed, 2012). A case study research is carried out to investigate, explain and elaborate a small group of people in depth (Sabitha Marican, 2009; Ananda Kumar, 2009). Furthermore, it seeks to understand and explain a phenomenon or a social entity in details (Nabilah Abdullah et al., 2010). As the study involves three premier polytechnics, Kamarul Azmi Jasmi (2010) refers to it as multiple cases study, or multisite studies. A multiple cases study takes place when a researcher tries to understand a phenomenon in different places (Gay et al., 2009).

SAMPLE AND SAMPLING METHOD

The selection of premier polytechnic students is made because in general they have reached the age above 18 years old and already able to evaluate and express their emotion and perception in words (Dr. M. Sayyid Muhammad Az-Za'balawi, 2007), which has become an important aspect of this study. In addition, these students also have been exposed to the subject Pendidikan Islam for 6 years at primary school level (KBSR) and another 5 years at secondary

school level (KBSM) and they are able to self-assess the implementation of self-regulated learning in Pendidikan Islam I based on the experience. The Islamic Education course will somehow become the final formal education to study Islam because there will be no other higher learning institutions have so far offered and obliged the students to enrol the Islamic Education course, especially with the subject matter of teaching the practice of *solah* and reciting the verses from the Quran.

As according to Alias Mat Saad et al. (2011), the Islamic Education course is a compulsory course to all polytechnic students in Malaysia. The subject is taught based on the outcome-based aims and objectives, which concerns to the achievement of course learning outcome (CLO) and the program learning outcome (PLO). It encompasses of various aspects of Islamic values and teachings including akhlaq and 'ibadah which aims to develop skills pertaining to religious practice, such as memorizing surah or verses and performing the obligatory prayer (Seksyen Pembangunan Kurikulum JPP, 2012). The students will be assessed through continuous assessment, therefore, students are expected to pass the course, and opportunities will be given to those who gradually strive to improve their performance. Instead of being assessed once in an academic semester, students are given time to improve their marks by being assessed several times until they are capable of demonstrating the outcome desired by the course. However, the frequency of being assessed depends on the students. If the students are satisfied with the first assessment mark, they can proceed with the grade.

The total sample of the study was drawn from the population 1368 2nd semester Muslim students enrolling Science, Technology and Engineering in Islam in the second semester. These students have completed the Islamic Education course (AA101) in the first semester, and passing the course is pre-requisite condition to register the Science, Technology and Engineering in Islam course. Therefore,

as referred to the Krejcie and Morgan statistical table of deriving the number of sample from the total population (Piaw, 2006), 302 students have participated as respondents. However, the researcher has distributed approximately 530 questionnaires, by excluding invalid and missing questionnaire, the total return of the questionnaire was 341.

RESEARCH INSTRUMENTS

A set of questionnaires was distributed to the respondents, comprised of three parts, asking them about their demographic information, academic and co-curricular performance, *akhlaq* self-regulation and self-regulated learning in the Islamic Education course. The section of *akhlaq* self-regulation was developed by revising the *akhlaq* inventory by Azhar Ahmad (2006), and the section of self-regulated learning in the Islamic Education course was a revised version of Motivated Strategies to Learn Questionnaire (MSLQ) developed by Pintrich *et al.* (1993).

FINDINGS

Statistical analysis has been carried out to obtain the frequency and the percentage of students' demographic information. As the students have participated in this study, therefore there is a need to understand the background of the students, thus, it helps to facilitate the analysis of the study in obtaining better understanding of the result from different dimension of students' profile. The following Table 1.0 demonstrates the demographic background of the students.

The TABLE 1.0 demonstrates the respondents' demographic information. Of the 341 students, 143 students (42.0%) from Premier Polytechnic A have participated in the study, whereas 99 students (29.0%) from Premier Polytechnic A and another 99 students (29.0%) from Premier Polytechnic B have also participated in this study. The table shows that majority of the re-

spondents of this study involved students from Premier Polytechnic A. This is because, the population of the respondents from Premier Polytechnic A counts at the highest, with 590 students, higher than Premier Polytechnic B (with population of 299 engineering students) and Premier Polytechnic C (with population of 479 engineering students).

Table 1.0 Respondents' Demographic Background

Demographic Information		N	(%)
Polytechnics enrolled	Premier Polytechnic A	143	42.0
	Premier Polytechnic B	99	29.0
	Premier Polytechnic C	99	29.0
	Total	341	100.0
Genders	Male	235	68.9
	Female	106	31.1
	Total	341	100.0
Types of Secondary Schools Attended	Secondary School/ National Secondary Schools	195	57.2
	Technical Secondary Schools	122	35.8
	Islamic Secondary School/ National Islamic Secondary Schools	7	2.0
	Boarding School/ MARA Junior Science Colleges	17	5.0
	Other Schools	0	0.0
	Total	341	100.0
Estimation of Parents' Income	Less than RM1 000	102	29.9
	More than RM1 000	239	70.1
	Total	341	100.0

The male participants are larger from the female participants in number. Of the 341 students, 235 students (68.9%) are male, while another 106 students (31.1%) are female. As the samples are mainly involving the engineering students, therefore the difference of the participation between male and female students vary greatly. Of the 341 students, 195 students (57.2%) have attended secondary schools or national secondary schools, 122 students (35.8%) have attended technical secondary schools, 7 students (2.0%) have attended Islamic secondary schools or national Islamic secondary schools and 17 students (5.0%) have attended boarding schools or MARA Junior Science Colleges. None of the participants have mentioned other than the types of schools listed in the questionnaire. Majority of the 239 students (70.1%) have parents who earn more than RM1 000 per month. The remaining 102 students (29.9%) claim that their parents earn less than RM 1000 monthly.

Table 2.0 demonstrates students' achievement in SPM Islamic Education. 231 students (67.7%) have obtained Grade A, 100 students (29.3%) have obtained Grade B, 8 students (2.4%) have obtained Grade C, while 2 students (0.6%) have obtained Grade D. Only 36 students (10.5%) are active and 19 students (5.6%) are very active in co-curricular activities organized by Unit of Islamic Studies. However, 286 students (83.9%) do not involve at all in co-curricular activities organized by the Unit of Islamic Studies.

Descriptive analysis also helps to identify the level of *akhlaq* self-regulation and the utilization of self-regulated learning strategies in the Islamic Education course. The following tables 3.0 and 4.0 describe the levels of these two constructs.

The details in Table 3.0 confirmed that most of the *akhlaq* are highly self-regulated by the students of premier polytechnics (82.70%) and there are only a few *akhlaq* which are internalized in average (23.08%). However, a small percentage of *akhlaq* is self-regulated at the low level of internalization (1.92%) where the

percentage is merely contributed by the *akhlaq* self-regulation in personal affairs.

Table 2.0 Respondents' Academic and Co-curricular Performance

Demographic Information		N	(%)
SPM Islamic Education Grade	A	231	67.7
	B	100	29.3
	C	8	2.4
	D	2	0.6
	Total	341	100.0
Performance in Co-curricular Activities	Not Active	286	83.9
	Active	36	10.5
	Very Active	19	5.6
	Total	341	100.0

Table 3.0 The Level of *Akhlaq* Self-regulation

The Categories of Akhlaq	No. of Items	The Level of Internalization (%)		
		High	Average	Low
In Personal Affairs	16	19.23	11.54	1.92
In Social Affairs	18	34.62	7.69	0.00
In Religious Affairs	18	30.77	3.85	0.00
Total	52	84.62	23.08	1.92

The high level of *akhlaq* self-regulation is mostly contributed by the *akhlaq* self-regulation in social and religious affairs. The analysis also shows that the tendency of the students to regulate their *akhlaq* in terms of social interactions and religious performance is high.

Table 4.0 The Level of Academic Self-regulation

The Categories of Academic Self-regulation	No of Items	The Level of Utilization (%)		
		High	Average	Low
Motivation				
i) Value				
a) Intrinsic Goal Orientation	4	4.05	1.35	0.00
b) Extrinsic Goal Orientation	4	4.05	1.35	0.00
c) Task Value	6	6.76	1.35	0.00
ii) Expectancy				
a) Control of Learning Beliefs	4	4.05	1.35	0.00
b) Self-efficacy for Learning and Performance	8	5.11	2.70	0.00
iii) Affect				
a) Test Anxiety	5	1.35	4.05	1.35
Total (Motivation)	31	28.37	12.15	1.35
Learning Strategies				
i) Cognitive				
a) Rehearsal	4	1.35	4.05	0.00
b) Elaboration	6	1.35	6.76	0.00
c) Organization	4	2.70	2.70	0.00
d) Critical Thinking	5	1.35	5.40	0.00
ii) Metacognitive				
a) Metacognitive Self-regulation	12	1.35	14.56	0.00
iii) Resource Management Strategies				
a) Time/ Study Environmental Management	5	1.35	6.76	0.00
b) Peer Learning	3	1.35	2.70	0.00
c) Help Seeking	4	1.35	4.05	0.00
Total (Learning Strategies)	43	12.15	47.25	0.00
TOTAL	74	40.52	59.45	1.35

The details in TABLE 4.0 confirm that most of the motivation subscales are highly used to drive the students of premier polytechnics (28.37%) engaging in the course learning and there are only a few motivation subscales which are used in average (12.15%). However, a small percentage of the motivation subscales are used at the low level of internalization (1.35%) where the percentage is merely contributed by the Test Anxiety. The high level of motivation is mostly contributed by the Self-efficacy for Learning and Performance. It shows that the students have high self-efficacy level and low level of anxiety in making them engaging in learning the Islamic Education course. The table also confirms that most of the learning strategies subscales are moderately utilized by the students of premier polytechnics (47.28%) to help them learn the Islamic Education course and there are only a few subscales which are highly utilized

by the students (12.15%). None of the strategies shows a low level of utilization in learning the Islamic Education course. Even though the utilization of the learning strategies is at the average, Organization contributes the highest percentage (2.70%) for the high level of learning strategies utilization. It shows that organizing helps the students in the process of learning the Islamic Education course.

Table 5.0 The Grade of the Islamic Education Course

Item	Frequency and Percentage (%)	Mean	SD		
			A	B	C
The Grade of the Islamic Education Course	227 (66.6)	99 (29.0)	15) (4.4	2.62	57.

N=341

According to Table 5.0, the grade of Islamic Education course falls under the average category of mean score interpretation (Mean=2.62, SD=.57). As it is mentioned previously, the students are expected to pass the course, and they do, yet the result is expected to be better with higher passing with A-grade. However, only 66.6% students have obtained A-grade, another 29.0% with B-grade, while 4.4% of the students with C-grade. The overall analysis shows that the performance of the students in the Islamic Education course is low. Even though majority of the students have obtained the A-grade, the concern of this research is more to the non-A-grade students; it is either they reluctant to improve the marks or they have problem in understanding the course itself.

Finally, the finding also demonstrates the correlation among the variables.

Table 5.0 The Relationship between Academic Self-Regulation and Academic Performance in the Islamic Education Course

	Academic Performance in the Islamic Education Course	
	r_s	Sig. P
<i>Akhlaq</i> Internalization in Personal Affairs	*.137.	.012.
<i>Akhlaq</i> Internalization in Social Affairs	.048.	.376.
<i>Akhlaq</i> Internalization in Religious Affairs	.098.	.070.

* Correlation is significant at the 0.05 level (2-tailed)

The relationship between *akhlaq* internalization and academic performance in the Islamic Education course can be seen Table 5.0. One variable of *akhlaq* internalization is shown to have significant relationship with academic performance in the Islamic Education course ($r_s=.137$, $p<0.05$), however, the correlation is weak between these two variables. As the relationship is negative, it shows that the increase in the level of *akhlaq* internalization leads to a decrease in the academic performance in the Islamic Education course, and the decrease of *akhlaq* internalization leads to an increase in the academic performance in the Islamic Education course.

The relationship between academic self-regulation and academic performance in the Islamic Education course can be seen in Table 6.0. Four variables of academic self-regulation are shown to have significant relationship with academic performance in the Islamic Education course and the variables are *Control of Learning Beliefs* ($r_s=-.110$, $p<0.05$), *Test Anxiety* ($r_s=-.167$, $p<0.05$), *Organization* ($r_s=.130$, $p<0.05$) and *Time/ Study Environmental Management* ($r_s=.111$, $p<0.05$), however, those correlation are weak.

As the relationship between *Control of Learning Beliefs* and academic performance in the Islamic Education course and the relationship between *Test Anxiety* and academic performance in the Islamic Education course are negative, it shows that an increase in

the level of *Control of Learning Beliefs* and *Test Anxiety* leads to a decrease in the academic performance in the Islamic Education course, and a decrease in the level of *Control of Learning Beliefs* and *Test Anxiety* leads to an increase in the academic performance in the Islamic Education course.

Table 6.0 The Relationship between Academic Self-Regulation and Academic Performance in the Islamic Education Course

		Academic Performance in the Islamic Education Course	
		r_s	Sig. P
Motivation	Intrinsic Goal Orientation	019.	720.
	Extrinsic Goal Orientation	027.	624.
	Task Value	020.	717.
	Control of Learning Beliefs	110.-*	042.
	Self-efficacy for Learning and Performance	057.	297.
	Test Anxiety	167.-**	002.
Learning Strategies	Rehearsal	010.-	857.
	Elaboration	046.	396.
	Organization	130.*	016.
	Critical Thinking	066.	226.
	Metacognitive Self-regulation	103.	058.
	Time/ Study Environmental Management	111.*	041.
	Peer Learning	049.	362.
	Help Seeking	020.-	714.

* Correlation is significant at the 0.05 level (2-tailed)

** Correlation is significant at the 0.01 level (2-tailed)

However, as the relationship between *Organization* and academic performance in the Islamic Education course and the relationship between *Time/ Study Environmental Management* and academic performance in the Islamic Education course are positive, it shows that the increase in the level of *Organization* and *Time/ Study Environmental Management* leads to an increase in the academic performance in the Islamic Education course, and the decrease in the level of *Organization* and *Time/ Study Environmental Management* leads to a decrease in the academic performance in the Islamic Education course.

The relationship between *akhlaq* internalization and academic self-regulation in the Islamic Education course can be seen in Table 7.0. All variables of *akhlaq* internalization are shown to have significant relationship with academic self-regulation in the Islamic Education course. *Akhlaq* Internalization in Personal Affairs is positively and weakly correlated with *Extrinsic Goal Orientation* ($r_s=.211$, $p<0.05$), *Control of Learning Beliefs* ($r_s=.198$, $p<0.05$), *Rehearsal* ($r_s=.279$, $p<0.05$), *Elaboration* ($r_s=.295$, $p<0.05$), *Organization* ($r_s=.254$, $p<0.05$), *Critical Thinking* ($r_s=.236$, $p<0.05$) and *Peer Learning* ($r_s=.289$, $p<0.05$), and moderately correlated with *Intrinsic Goal Orientation* ($r_s=.336$, $p<0.05$), *Task Value* ($r_s=.356$, $p<0.05$), *Self-efficacy for Learning and Performance* ($r_s=.308$, $p<0.05$), *Metacognitive Self-regulation* ($r_s=.353$, $p<0.05$), *Time/ Study Environmental Management* ($r_s=.307$, $p<0.05$) and *Help Seeking* ($r_s=.326$, $p<0.05$).

However, *Akhlaq* Internalization in Personal Affairs is negatively and weakly correlated with *Test Anxiety* ($r_s=-.111$, $p<0.05$). It shows that an increase in *Akhlaq* Internalization in Personal Affairs leads to a decrease in *Test Anxiety*.

Subsequently, the *Akhlaq* Internalization in Social Affairs is positively and moderately correlated with *Help Seeking* ($r_s=.326$, $p<0.05$), strongly correlated with *Extrinsic Goal Orientation* ($r_s=.541$, $p<0.05$), *Control of Learning Beliefs* ($r_s=.511$, $p<0.05$),

Elaboration ($r_s=.656$, $p<0.05$), Organization ($r_s=.695$, $p<0.05$), Critical Thinking ($r_s=.642$, $p<0.05$), Time/ Study Environmental Management ($r_s=.619$, $p<0.05$) and Peer Learning ($r_s=.549$, $p<0.05$), and very strongly correlated with Intrinsic Goal Orientation ($r_s=.726$, $p<0.05$), Task Value ($r_s=.597$, $p<0.05$), Task Value ($r_s=.755$, $p<0.05$), Self-efficacy for Learning and Performance ($r_s=.734$, $p<0.05$), Rehearsal ($r_s=.743$, $p<0.05$) and Metacognitive Self-regulation ($r_s=-.743$, $p<0.05$).

Table 7.0 The Relationship between Akhlaq Internalization and Academic Self-Regulation in the Islamic Education Course

		Academic Performance in the Islamic Education Course					
		Akhlaq Internalization in Personal Affairs		Akhlaq Internalization in Social Affairs		Akhlaq Internalization in Religious Affairs	
		r_s	Sig. P	r_s	Sig. P	r_s	Sig. P
Motivation	Intrinsic Goal Orientation	.336**	.000	.726**	.000	.607**	.000
	Extrinsic Goal Orientation	.211**	.000	.541**	.000	.296**	.000
	Task Value	.356**	.000	.755**	.000	.597**	.000
	Control of Learning Beliefs	.195**	.000	.511**	.000	.316**	.000
	Self-efficacy for Learning and Performance	.305**	.000	.734**	.000	.556**	.000
	Test Anxiety	-.111 ¹	.041	.065	.230	.030	.557
Learning Strategies	Rehearsal	.279**	.000	.743**	.000	.762**	.000
	Elaboration	.295**	.000	.656**	.000	.821**	.000
	Organization	.254**	.000	.695**	.000	.755**	.000
	Critical Thinking	.236**	.000	.642**	.000	.790**	.000
	Metacognitive Self regulation	.353**	.000	.743**	.000	.841**	.000
	Time/ Study Environmental Management	.307**	.000	.619**	.000	.735**	.000
	Peer Learning	.259**	.000	.549**	.000	.675**	.000
	Help Seeking	.326**	.000	.392**	.000	.551**	.000

* Correlation is significant at the 0.05 level (2-tailed)

** Correlation is significant at the 0.01 level (2-tailed)

Finally, the Akhlaq Internalization in Religious Affairs is positively and weakly correlated with Extrinsic Goal Orientation ($r_s=.296$, $p<0.05$), moderately correlated with and Control of Learning Beliefs ($r_s=.316$, $p<0.05$), strongly correlated with Intrinsic Goal Orientation ($r_s=.607$, $p<0.05$), Self-efficacy for Learning and Performance ($r_s=.586$, $p<0.05$), Peer Learning ($r_s=.678$, $p<0.05$) and Help Seeking

($r_s=.551$, $p<0.05$), and very strongly correlated with *Rehearsal* ($r_s=.762$, $p<0.05$), *Elaboration* ($r_s=.821$, $p<0.05$), *Organization* ($r_s=.755$, $p<0.05$), *Critical Thinking* ($r_s=.790$, $p<0.05$), *Metacognitive Self-regulation* ($r_s=.841$, $p<0.05$) and *Time/ Study Environmental Management* ($r_s=.738$, $p<0.05$).

DISCUSSION

When the study aims to understand the level of akhlaq self-regulation, it refers to ability of the students to self-regulate behaviours according to the behaviour imposed in the Quranic verses with the purpose to attain the goals as a vicegerent of Allah S.W.T. According to Ab. Halim Tamuri (2007), akhlaq refers to the behaviours which are internalized in the soul of a person and when good behaviours are executed it shows a person has performed good akhlaq, and if the behaviours executed are bad behaviours it shows bad akhlaq. Therefore, when the questions of the survey cover the students' behaviour, it concerns with the outcome of the Islamic Education throughout the studies in primary, secondary, and the tertiary education.

The continuation of Islamic Education after secondary schools should have become a solid foundation for the students to enter the pre-university and the university year of study. When Abdul Hafiz Mat Tuah et al. (2012) mention the significance of Islamic Education in moulding the akhlaq of the Muslim Malay students, they refer to the function of Islamic Education course (as the students received during the secondary school years of study) as a mechanism to get the students ready for the global challenges when they leave the school. Therefore, teaching Islamic Education Course in polytechnic does not purposely to replicate the same curriculum they received in primary and secondary schools, but, given the polytechnic as an intermediary in between formal school education and entering the work environment, it will be able to strengthen the spiritual values

as a Muslim student to cope with the new environment which is more challenging and perplexing.

When the Ministry of Higher Education has announced the status of premier polytechnics of becoming universities in 2015, the students will immediately jump into the tertiary world of education, therefore, the Islamic Education course will serve as a platform to get them acquainted with the knowledge of an ethical 'grown-up' by making the curriculum up to the standard of a 'grown-up'. The examples and issues brought up during the school years will be different from the adult years, and therefore, the highlight of this study will be dissimilar than the issues encompasses in the curriculum of the primary and secondary education. However, the learning from experience will help the students to understand and perform better in the Islamic education course. The curriculum of the Islamic Education in polytechnics, align with the Philosophy of National Education, aims to produce Malaysian citizens who are competitive in the industry and possessing exemplary characters (Alias Mat Saad et al., 2011), the aims of producing non-robotic students (Sidek Baba, 2010), those who are emotionless and detached in living out their lives.

Self-regulatory failure and risk-taking play a part in delinquent behaviour (Evans-Chase *et al.*, 2013). Negative behaviour such as illicit sex, consuming alcoholic drinks, drug addicts, watching porn movies, vandalisme, loafing, and clubbing can be the sign of social problems (Mohammad Abu Bakar Bin Shis, 2011). The finding of *akhlaq* self-regulation in personal affairs shows that more than 20 students have committed illicit sexual intercourse, consume alcoholic drinks and vandalize public property, at least once, and more than half of the respondents waste food, lie and watch porn movies. The aforementioned findings also echo the findings of another study by Wan Norina Wan Hamat and Ahmad Fkrudin Mohamed Yusoff (2012) about the lifestyle of polytechnic students in Malaysia, who found that the students are inclined to frequently watch porn movies, and even though it involves a small quantity of students, if it is not

controlled, it might affect other students as well. Self-regulation failure, especially in terms of poor emotion regulation, increases the propensity to risk-taking in drinking alcohol (Magar *et al.*, 2008).

The students have practiced a number of *akhlaq* that leads to academic self-regulation mastery, such as spending effort in action (item *I spend effort to the utmost in everything I do*), managing time (item *I appreciate the value of time*), and setting goal (item *I seek knowledge to improve myself*). In the previous study on basic arithmetic, the researcher found that students who failed to obtain good computational performance achieved better result after one academic year due to the effort attribution to success (Thronsdon, 2011). Stoeger and Ziegler (2011) have put more emphasis on homework accomplishment with regard to time management, while Mason *et al.* (2011) believe that students should be taught to have more specific and challenging goal to achieve higher result.

Overall, students who observe the AS in personal affairs, have moderate control of learning beliefs and anxiety, academically organized and able to manage time and study environment are relatively able to perform higher than other students who don't. Even though the impact of *akhlaq* and academic self-regulation on academic performance is shown to be low, the increase of students' AS leads to an increase of SRL, thus it implies that the more students behave according to the *akhlaq* imposed in the Quran, the more students able to control the way they learn the Islamic Education course. The finding also demonstrates high correlation between the level *akhlaq* self-regulation and self-regulated learning strategies. The question is if *akhlaq* self-regulation has impact on self-regulated learning strategies, and the self-regulated learning can be utilized by self-regulating *akhlaq*, perhaps the education system has failed to come out with appropriate measurement to assess students' performance. If researchers blame test anxiety as the reason why students fail to perform, the result shows that students have average level of test anxiety. Therefore, the new

method of assessment must be formatted or the current assessment method should be improved.

CONCLUSION

The paper has discussed the impact of *akhlaq* self-regulation and self-regulated learning strategies on students' academic performance in the Islamic Education course. As the discussion has mentioned the formal education in primary, secondary and the tertiary level as the platform to exercise and develop *akhlaq* self-regulation thus support the development of self-regulated learning strategies to boost academic performance in the Islamic Education course. Perhaps the education system has failed to produce appropriate method to assess students' performance, therefore, the study serve as a guide on measuring students' achievement in the class. In general, it can be concluded that, the more students self-regulate *akhlaq*, the more they master the self-regulated learning skills, yet the mastery has little impact on boosting academic performance. Perhaps they need other measurement method to assess their self-regulation mastery (in behaviour as well as in academic) by other means of assessment.

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