THE USAGE OF MOBILE LEARNING VIA SMS IN TRANSMITTING WAQF BASIC INFORMATION AMONGST ADULT LEARNERS

NURUL AZNI BT MHD ALKASIRAH

UNIVERSITI SAINS MALAYSIA
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by

NURUL AZNI BT MHD ALKASIRAH

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always supports me all the way in my journey. Last but not least, to my blessed children, Fayyadh Al Zuhaily, Dhaniyah Inarah and Hasya Nadhira who are my spirit and their unconditional love, support, and encouragement for the accomplishment of this success.

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ABBREVIATIONS	DETAIL
PBUH	Peace be upon him
JAWHAR	Jabatan Wakaf, Zakat dan Haji
PWS	Perbadanan Wakaf Selangor
MAIWP	Majlis Agama Islam Wilayah Persekutuan
MAIPP	Majlis Agama Islam Pulau Pinang

PENGGUNAAN PEMBELAJARAN MUDAH ALIH MELALUI SMS DALAM PENGHANTARAN MAKLUMAT ASAS WAQAF DI KALANGAN PELAJAR-PELAJAR DEWASA

ABSTRAK

Tujuan utama penyelidikan ini adalah untuk mengkaji keberkesanan penggunaan SMS dalam penghantaran maklumat asas pendidikan waqaf di kalangan pelajar-pelajar dewasa. Kesan penggunaan SMS dibandingkan berdasarkan tahap pencapaian. Kajian ini juga mengenal pasti penerimaan pelajar-pelajar dewasa terhadap penggunaan SMS sebagai alat penghantaran maklumat bagi pendidikan waqaf. Kaedah yang digunakan adalah Rekabentuk Empat Kumpulan Solomon dan soal selidik dengan teknik skala Likert 4-mata. Lapan puluh pelajar dewasa dari Pusat Pengajian Pendidikan Jarak Jauh, USM telah terlibat dalam kajian ini. Penglibatan pelajar—pelajar dalam kajian ini adalah secara sukarela dan mereka diagihkan secara rawak untuk setiap kumpulan. Pelajar-pelajar dewasa tersebut dibahagikan kepada empat kumpulan iaitu dua kumpulan eksperimen dan dua kumpulan kawalan. Kumpulan eksperimen merupakan kumpulan yang menerima SMS manakala kumpulan kawalan adalah kumpulan yang tidak menerima SMS. Soalan pra-ujian dan pasca-ujian telah digunakan bagi mengukur tahap pencapaian pengetahuan manakala soal selidik digunakan untuk mengukur penerimaan responden terhadap penggunaan SMS. Data dianalisis menggunakan t-test, two-way ANOVA dan deskriptif. Dapatan kajian menunjukkan penggunaaan SMS berkesan untuk meningkatkan pengetahuan pelajar dewasa terhadap pengetahuan waqaf. Secara keseluruhan pelajar-pelajar dewasa menerima secara baik penggunaan SMS

dalam penghantaran pengetahuan waqaf. Implikasi dapatan kajian ini mencadangkan

SMS boleh digunakan sebagai salah satu alat dalam menyampaikan pengetahuan

Islam kepada awam.

THE USAGE OF MOBILE LEARNING VIA SMS IN TRANSMITTING *WAQF* BASIC INFORMATION AMONGST ADULT LEARNERS

ABSTRACT

The main purpose of this study is to determine the effectiveness of the use of SMS in transmitting *waqf* basic information amongst adult learners. The effectiveness of the use of SMS was compared based on the level of achievement. This study also identifies the adult learners' acceptance on the usage of SMS as a tool in transmitting *waqf* information. The method used the Solomon Four Group Design and questionnaires with 4-point Likert scale technique. Eighty adult learners from the School of Distance Education, USM participated in this study. The involvement of the adult learners in this study was voluntary and randomly assign for each group. The adult learners were divided into four groups which were two experimental groups and two control groups. The experimental group received SMS and the control group did not receive SMS. A pre and post-test questions were used to measure the level of achievement while the questionnaire was used to measure the adult learners' perception on SMS process. Data were analyzed using t-test analysis, two-way ANOVA analysis and descriptive analysis. The findings showed that the usage of SMS is effective in improving the level of adult learners' achievement on *waqf* knowledge. Generally, the usage of SMS was acceptable amongst adult learners in transmitting *waqf* knowledge. The findings therefore suggest that the usage of SMS can be utilized as one of the tools in delivering of Islamic knowledge to the public.

CHAPTER 1

INTRODUCTION

1.0   Research Background

Waqf is an act of worship that is regarded as *sunat* which means a person will be rewarded for performing such an act but one is not penalized for not performing it (Nik Mustapha, 2009). *Waqf* does not only help and improve the lives of the poor and needy, but it also plays an important role to inculcate positive values like gratitude and humility. For a *waqif* (contributors), he will be rewarded in the hereafter continuously as long as the *waqf* fund is used in a continuous period in the way of goodness (Siti Mashitoh, 2005; Hydzulkifli & Asmak, 2013). Besides the benefit for the *waqif*, Dahlia and Haslindar (2013) also pointed out that *waqf* has the potential to be a part of a social tool to support the wellbeing of ummah and reduces the issue of poverty.

Waqf becomes increasingly popular amongst Muslims and also non Muslims (Bahdin, 2010). For non-Muslims, they refer to *waqf* as endowment, trust fund, foundation and estate planning. W*aqf* has become a common word amongst Muslims. According to history, the origin word of *waqf* is derived from an Arabic root "waqafa" means "detention" and "to prevent" (Siti Mashitoh, 2006). According to Islamic terms, Kahf (1998) in Dahlia and Haslindar (2013) defined *waqf* as holding and preventing of an asset in the way of Allah for the purpose of benefits by allowing the *mutawalli* (trustee) to manage the collection of *waqf*. Thus, the owner(s) has no rights on the property and the *mutawalli* will take over the task to

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manage the property as requested by *waqif*. The *waqf*'s properties will be used for charitable purposes.

There are some historical proof that the *waqf* concept has been practiced since the time of Prophet Muhammad (peace be upon him). According to Kahf (2003), the first *waqf* in the history of Islamic world is Quba' mosque which was built by Prophet Muhammad (PBUH) when he arrived in Madina in 622M. This mosque was built as a place for Muslim daily prayers and educational activities as well as socio activities.

According to Muhammad Syukri (2005), *waqf* activity was also practiced by the Companions. Umar Al-Khattab donated his land for *waqf* in Khaybar after being advised by Prophet Muhammad (PBUH). Uthman bin Affan bought the well of Raumah and made it as *waqf* to supply free drinking water for public in Madinah as answered the calling of the Prophet Muhammad (PBUH). The same also happened to Abu Talhah. He was advised on the benefits of *waqf* by Prophet Muhammad (PBUH) and donated his beloved dates garden, Bayruha' as *waqf* for his relatives. Therefore, these historical events are clear evidence that the practice of *waqf* is highly encouraged by Prophet Muhammad (PBUH) for Muslims.

W*aqf* has been implemented in many Muslims countries especially in the Middle East such as Egypt, Turkey, Saudi Arabia and Kuwait particularly in the education sector. The development of *waqf* in education has established many world famous universities such as University of Al-Azhar in Cairo, University of Cordova in Andalus, Madrasah Nizamiyyah in Baghdad, al-Qurawiyyin in Fez, Morocco and Al-Jamiah al-Islamiyyah in Madinah (Berita Harian, 2014). In the West, the

construction of Oxford University, England was also based on the basic idea of *waqf* that affects the Western societies during the war of crusade (Nik Mustapha, 2009). The establishment of this education centre is beneficial to the community especially Muslim students in the world.

In Malaysia, the Malaysian government has established the International Islamic of Malaysia (IIUM) based on *waqf* (Mohammad Zaim et. al., 2013). There are also Islamic schools built from the donation of *waqf* which have led to the establishment of famous religious schools today (Ahmad Zaki et.al., 2008). For instance, Maktab Mahmud in Kedah, Madrasah Masyhor al-Islamiyyah in Pulau Pinang and Sekolah Menengah Agama Shamsuddin in Johor.

Despite the rapid development of w*aqf*, the Muslims' understanding and awareness of *waqf* is still inadequate. The perception of the community towards *waqf* is still minimal and *waqf* is regarded as a non-sensitive issue that holds no great importance (Mohammad Zaim et. al., 2013). In fact, Mohammad Syah Firafizal (2005) stated that due to the community's lack of exposure and knowledge of *waqf*, it brings a lot of inconvenience for the trustee in managing *waqf* properties. Therefore, measures to solve this problem should be executed to provide better exposure and create awareness among members of the community.

The understanding and awareness on the concept of *waqf* is appropriate to be given to those who are eligible for contributing *waqf*. The conditions include: those who have reached the age of puberty, sane and sensible. Muslims adult learners are also considered as eligible for *waqf* especially those who have full time jobs and own properties. Indirectly, it is easier for the Islamic departments or agencies to provide

the understanding and awareness of *waqf* to the adult learners because they are matured and responsible. As such that makes them the most suitable target group for educational purposes.

One of the methods that can be used to provide better understanding and awareness of *waqf* amongst adult learners is through the use of SMS-based learning. In previous studies, the usage of SMS-based learning has been proven to impact and benefit the individuals in developing their knowledge. Previous studies found on the use of SMS-based learning include Using SMS mobile Technology for Physics Distance Learners at Universiti Sains Malaysia by Rozhan and Issham (2008), Pembangunan & Penilaian Aplikasi Mobile Haji (H-Haj) bagi Kegunaan Guru Pendidikan Islam Sekolah Menengah by Mohd Aliff et. al. (2012), M-learning: A new Paradigm of Learning Mathematics in Malaysia by Saipundzam Mahamad et. al. (2010) and L'italiano al telefonino: Using SMS to support beginners' language learning by (Kennedy & Levy, 2008). These studies proved that the use of SMS is useful as a new tool to convey information. Thus, the researcher has tried to implement the usage of SMS-based learning in transmitting *waqf* basic information among adult learners in this study.

1.1   Problem statement

Islamic education has become one of important subjects in the syllabus of Malaysian education system. The implementation in this syllabus is the manifestation of the Muslim's aspiration to instil Islamic values amongst the Muslim children in a systematic manner. The government of Malaysia is supportive in promoting Islamic values (Mohd Roslan & Wan Mohd Tarmizi, 2011).

The development of Islamic education had gradually different when we compared the Islamic education today to British colonial era where Muslims at that time faced many obstacles to learn the Islamic teachings. Most of them learned Islamic teachings only at homes, mosques and surau (Ab. Halim Tamuri, et.al. 2012). The British colonial attempted to eliminate Islamic education centres and strived to change the faith of Muslims. Despite the various efforts to abolish the Islamic religious beliefs in the region, the British colonial failed to prevent the development of Islam amongst Muslim community (Mohd Roslan & Wan Mohd Tarmizi, 2011).

Islamic education is seen as primary factor in efforts to educate produce a matured human being who are subservient to Allah s.w.t in all aspects of life (Mohd Roslan Mohd Nor et. al., 2012; Douglass & Shaikh, 2004). In principle, Islamic education is all forms of teaching and education based on the Qur'an and Sunnah. Al-Quran is main source for Muslims in the world while al-Sunnah is the second source which is the tradition including the saying of the Prophet Muhammad, his actions, and his silent approval of the actions of others (Hamm, I. M., 2012).

There are varieties of Islamic teachings syllabus included in Islamic education. However due to lack of time allotted, not all contents of education can be

taught (Mohd Roslan Mohd Nor et. al., 2012). Most Muslims need to find the information of Islamic teachings outside the classroom. In the Islamic teachings, *waqf* is one of important practices taught by Islam but it is less emphasised in Islamic education. *Waqf* education should be emphasised in Islamic education because it is one of the important economic instruments which has many roles and significant contributions toward society development. It is not only as a sign worshiping of Allah, but it will educate Muslims from undesirable characteristic such as stingy. Through *waqf,* someone would be willing to assist the needy and inculcate the spirit of providing or contributing something that benefits the development of the ummah (Mohd Afandi, 2010).

During the time of Prophet Muhammad (PBUH), Muslims were reputed to have used their properties to donate. Prophet Muhammad (PBUH) has always encouraged Muslims to do the morally right deeds for the sake of Allah and the benefits in the hereafter. *Waqf* is one of the deeds that is recommended and it is a change of ownership's property from an individual to Muslims' ownership for the benefit of the entire community (Muhammad Syukri, 2005).

However, over the years, the majority of Muslims' opinion towards *waqf* is increasingly different. According to Muhammad Syukri, the general public made an assumption that the people who have a lot of wealth are the only ones who can participate in *waqf.* This assumption has led to *waqf* being increasingly ignored among Muslims. In fact, everyone is encouraged to contribute in charity. Their contribution to *waqf* is seen as an alternative in developing the economy of the ummah and fosters a strong bond of the members of the community.

The understanding of *waqf* amongst Malaysians is very low and up to a point of neglect (Farhana & Asmak, 2014). There are a number of buildings and constructions that have been built in accordance to the *waqf* concept. However, Malaysians' understanding of *waqf* is strictly limited for certain purposes. A study done by Mohd Afandi (2010) on the staff of UITM, Selangor, Perak and Negeri Sembilan showed that their level of *waqf*'s understanding is between 41%-60%. The study reveals that Muslims' understanding is still moderate. In fact, it proves that Muslims' understanding on *waqf* has not improved even though Islam has been widely practiced in this region of Malay Archipelago or Nusantara. Therefore, the appropriate measures should be taken in order to improve Muslims' understanding.

Generally, most Muslims assume that the concept of *waqf* widely relates to land, cemetery, mosque and building (Fahmi, 2010). There are Muslims who think *waqf* is a shelter or place for people to spend their time in the evening. They are also unable to distinguish between *waqf* and charity while they assume both are the same concept (Farhana & Asmak, 2014). This issue will give a big impact to the understanding of the next generations. Thus, the role of Islamic Religious Council such as Jabatan Wakaf, Zakat, dan Haji (JAWHAR), MAIJ, Perbadanan Wakaf Selangor (PWS), Majlis Agama Islam Wilayah Persekutuan (MAIWP) and Majlis Agama Islam Pulau Pinang (MAIPP) is crucial in managing Muslims' confusion on *waqf*.

Due to the lack of *waqf* knowledge, the commitment of Muslim communities towards *waqf* is also still lacking compared to *zakat*. According to Hairunnizam et. al. (2009), *zakat* is one of the five pillars in Islam which are compulsory on Muslims. So, it is one of factors that influence the Muslims compliance behaviour of *zakat*

giving than *waqf*. Instead, *waqf* is known as voluntary charitable gift. Due to its voluntary nature, the Muslims do not usually contribute in *waqf* as they do not regard it as their responsibilities.

A mosque is known as a beautiful place and a sign of spreading of Islam in the Muslim society. The role of mosque is not limited to a place of worship, but its function is also important to other activities which include as a place to gain knowledge (Mohd Yahya et. al., 2014). The discussion of Islamic non-formal education has always been held at the mosque. At the same time, the mosque committee always organizes a variety of activities such as forum, discussion, dialogue and so on to attract the Muslims to the mosque (Kamarul & Faeez, 2011). However, the role of the mosque as a place to gain knowledge is not fully utilized by some Muslim communities. According to Ab. Halim et. al. (2012), the Muslims will visit the mosques for particular purposes such as Friday prayer and religious celebration such as to perform the eid prayer.

This situation is found to be common in the Muslim adults' environment. Most adults have a lot of responsibilities in their life especially for the working who adults continue their education in distance education programs. Adult learners have commitment in life such as a worker, student, father and mother for children and so forth (Karen, 2011). Their work schedules and other full responsibilities are barriers that prevent them from being involved in mosque activities. Therefore, time constraints become one of the factors that cause the lack of understanding and awareness of *waqf* amongst them.

Because of the major issues, the various technologies should be employed to improve the effectiveness in spreading Islamic teachings. Technology is hugely used amongst educators and learners in the present day. The previous studies proved that technology can be able to improve the quality of teaching and learning process in Islamic education field. Most of the usages of technology in Islamic education are through computing devices such as power point, flash, video and visual. Therefore, it is easier for the educators to explain about the complex instructions to give more deeply understanding to the learners and also provide such interesting learning. However, there are barriers of the usage computing devices such as the computing device are expensive; preparation of the machine is complicated and the educators need to have skill in handling the computers. It surely difficult to the educators to use the ICT tools and some learners also still does not have interest and confidents in using computers (Thenmolli, 2014).

As a familiar tool amongst educators and learners, mobile learning has potential utilization to be introduced, implemented and evaluated in education field since we are nowadays entering the mobile age globally (Mohd Alif et. al., 2014). Mobile learning is one of various types of mobile technologies that can be used to transmit information from educators to learners quickly and faster (Maslina, 2010). It provides an opportunity to the learners to get involve with technology in learning and teaching process (Donalson, R. L., 2011). It is due to mobile are kind of flexible, convenient personalized, secure and easy to access.

The usage of SMS is very limited in Islamic teachings and this is also supported by Mohd Alif et. al. (2012). However it has potential utilization and must be fully used in Islamic education. Thus, this study suggests the usage of mobile

learning as a new tool to improve the understanding of *waqf* amongst Muslim adult learners.

1.2   Research Objectives

The objectives of this study were:

1.   To determine the effectiveness of Short Message Service (SMS) in transmitting *waqf* basic information amongst adult learners.

2.   To analyze the adult learners' acceptance on using Short Message Service (SMS) in delivering the *waqf* information.

1.3   Research Questions

The research questions are as follow:

1.   Is there any effectiveness of using Short Message Service (SMS) in transmitting *waqf* basic information amongst adult learners?

2.   Does adult learners' pre-test score affect post-test score?

3.   What is the adult learners' acceptance on using Short Message Service (SMS) in tranmitting the waqf basic information based on

   a) Design learning contents?

   b) Perceived ease of use?

   c) Perceived usefulness?

   d) Perceived convenience?

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e) Intention to use?

1.4   Research Hypotheses

1. There is no significant difference between the adult learners' post-test scores in the control and experimental groups.

2. There is no significant difference between the adult learners' pre-test and post-test scores in the experimental group.

3. There is no significant difference between adult learners' post-test scores who took pre-test and who did not sit for the pre-test.

4. There is no significant possible interaction between the treatment of SMS and pre-test score in determining the effect of post-test score.

1.5   Significance of the study

Research on the usage of SMS-based learning in transmitting *waqf* basic information is important for several reasons. First, it is important to introduce the SMS-based learning as a new approach to support learning in the field of Islamic teaching. It has the potential to improve the entire field of Islamic teaching because majority of Muslims have mobile phones today. A few studies had found that SMS-based learning was used in some other fields but still insufficient in the field of Islamic teaching.

Secondly, it is crucial to see whether SMS-based learning can be accepted or otherwise amongst adult learners as an additional tool in transmitting *waqf* information. Since SMS-based learning can provide easy access to learning regardless of time and place. It can also play as an important tool for lifelong learning programs.

Thirdly, it is used to help spreading of Islamic teaching amongst adult learners by using technology. SMS-based learning is one of newest technology that can be used to introduce and expand Islamic teachings. SMS-based learning is more flexible and ubiquitous for adult learners. Adult learners can participate in active learning and construct their knowledge in *waqf* at their own time. It also encourages and motivates them to learn on their own with the availability of resources provided through SMS-based learning.

The fourth importance of this study is to provide assistance to any Islamic Religious Council such as JAWHAR, MAIJ, PWS, MAIWP and MAIPP of a wide range of methods in delivering of *waqf* information amongst Muslims. It serves as a new alternative in the spreading of Islamic teachings. SMS-based learning could also serve to provide better communication and engagement between Islamic religious officials and the Muslim community.

1.6   Assumption of the Study

There are a few assumptions made in this study. First, the researcher assumed that the respondents in this study began with the same level of prior knowledge about *waqf* before the treatment (SMS) was conducted. However, the final result may not necessarily be influenced by the treatment as Rachel (2013) stated that the result can

be influenced by extraneous variables such as the external information, lecture in mosques, life experience and field of work.

Second, the respondents are familiar with the usage of SMS application and they are alert with the contents transmitted. Therefore, the respondents will make an effort to answer the questions honestly and carefully.

The final assumption was that the selection on the randomization as a way of controlling the contamination variables amongst respondents by assigning them to the four groups. The randomization is the process to assign the respondents to the groups by distributing the confounding variables among the groups equally (Sekaran, 2003).

1.7   Theoretical Underpinnings

The application of SMS-based learning in transmitting *waqf* basic information amongst adult learners in this study based on Adult Learning Theory, Andragogy. Andragogy is derived from Greek which combined of two words, "Andre" meaning "man leading" and "gogy" meaning "method". Andragogy were developed by Malcom Knowles, an American educator in 1973. According to Knowles (1973) "andragogy is an art and science which helps adults to learn".

The andragogy concept is distinguished from the origin theory of pedagogy where the pedagogical theory is applied to child education. Pedagogy is defined as "the art and science of teaching children" (Zaidatun, 2008). The pedagogy is inappropriate to be applied on adult learners because they cannot be treated the same as children. Adult learners have the concept of the self and independent decision-

making compared to children who are fully dependent on teachers to teach them. According to Jing (2009), adult learners also have the desire to learn to better them. The adult learners are mature and possess richer experience in learning environment. Therefore, to appropriate amongst adult learners in learning situation, the theory of andragogy was introduced and popularized.

Andragogical model was originally based on four assumptions which developed by Knowles (1973) and later, Knowles et. al. (1998) added two assumptions to the andragogical model. According to Knowles in Cris (2007), adults have self-direction where they are total dependent and they are also able to solve their problems in learning environment themselves. Adults have more experience that becomes increasingly rich resources for learning environment. Knowles also stated adults have the readiness to learn where they put the education as a way to achieve for their success in life. Besides, adults tend to have a problem-centred orientation to learn. They also have the motivation to learn and solve the problems in their life. In the meantime, the adults need to know the learning objectives before undertaking any learning and they have reasons why they learn that subject. The diagram below shows an illustration of andragogical model based on adult learning theory:
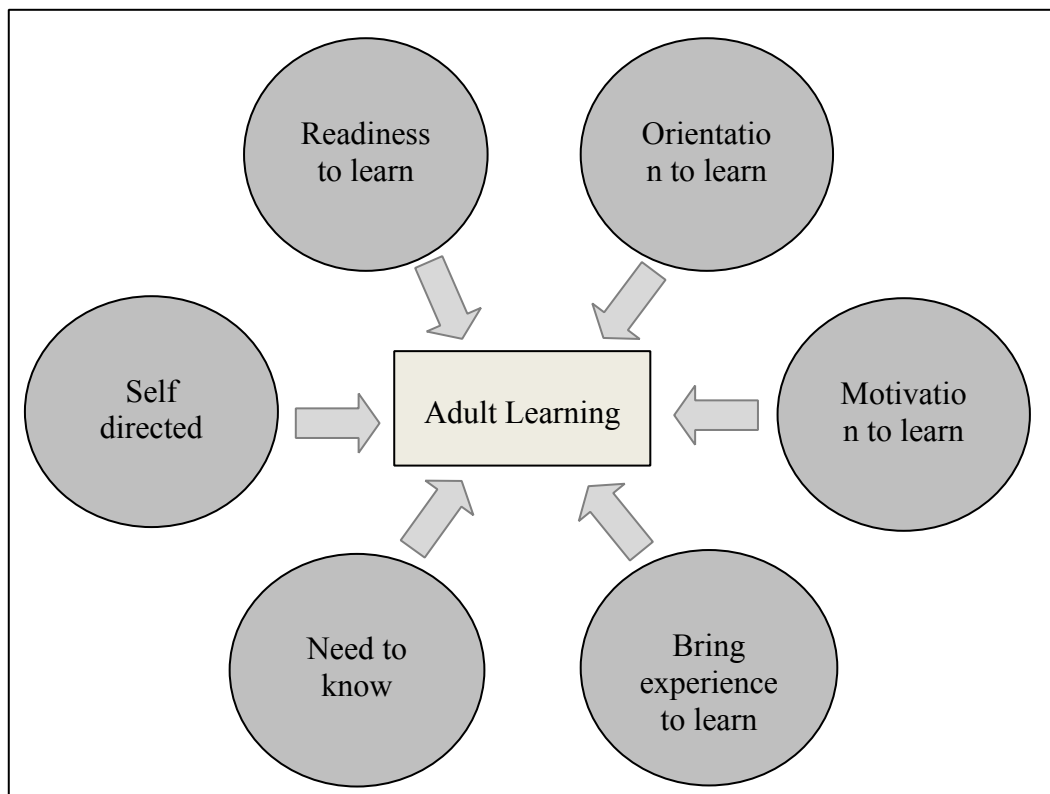
(Adopted from Knowles, 1998)
Figure 1.1: Andragogical Model

Based on the characteristics of andragogy, the researcher found that this theory is appropriate to be applied in this study. Therefore, several assumptions of the term andragogy have been applied on the respondents who are adult learners between the ages of 25-50. Some of characteristics applied in this study include the

motivation to learn, self-directed, orientation to learn and need to learn. Below are the characteristics of andragogy used in this study:

i.   Motivation to learn

The use of SMS-based learning in transmitting of *waqf* basic information attempts to provide a different approach systematically. Adult learners have self-esteem and self-satisfaction. Therefore, the usage of SMS-based learning is as an additional way to guide adult learners to acquire *waqf* information which has been validated by the Muslim scholars. According to Wall (2010), adult learners are motivated to learn when there is a significant relationship between contents provided and their life. The syllabus content covers the basic *waqf* information and it is designed for easy understanding. Furthermore, Mohd Aliff et. al. (2014) in their study on teaching training online surveillance showed that the increase of motivation will occur due to support or guide from any form of mechanism. Issham et. al. (2010) also supported the notion that using SMS-based learning will produce motivation amongst students in learning environment with the use of simple language. Therefore, the researcher used SMS-based learning as a mechanism to increase the motivation and exposure of *waqf* knowledge amongst adult learners by transmitting the contents on weekly basis.

ii.   Self-direction

A self-directed person is a person who matures from being dependent to being independent. In a learning situation, it is known as learner-centred where the adult learners are not entirely dependent on the teacher. The usage of SMS-based

learning should be learner-centred. Adult learners should be able to use SMS-based learning and the information provided to increase self-direction in learning. The contents provided in the SMS application serve as additional resources for them. According to Janet (2011), SMS-based learning gives the opportunity for underprivileged students or geographically disadvantaged in the selection of suitable courses in higher education academic degree. Thus, the usage of SMS-based learning is very flexible for convenience especially in terms of timing where adult learners can direct their own learning at any time and place.

iii.   Orientation to learn

Orientation to learn is a person tendency to a problem-centred learning that is related to real life situations. For adult learners, what they learn are beneficial to them and applicable to real life situations. The *waqf* information syllabus provided can be as a guide to them and it also allows adult learners to relate to their past and current life experiences. It is appropriate because *waqf* information is associated with relevant issues to human, in general. According to BenMoussa (2003) in the study of Motiwalla (2007), it is stated that the usage of SMS-based learning can enhance the users' orientation by having better access in addition to do a better job in balancing their work life through a productive use of time. Besides, through the usage of SMS, the adult learner can control or filter the information individually.

iv.   Need to know

Adult learners want something that adds value to their life. In the context of adult learners, they want to know why they need to learn something and why they need to receive the contents through SMS. In this study, the researcher provided the

contents syllabus that focus on real-life scenarios. Through the content of SMS, the adult learners can add their knowledge of *waqf* without attending any lectures on religious matters. It delivers educational opportunities as it is considered to be more flexible and convenient in learning environment. Besides, the adult learners can also spread *waqf* information to others. By using SMS-based learning, it expands learning because they do not need to be involved in formal or informal learning. It is also able to support an increased diversity of adult learners' knowledge. Below is the role of SMS in andragogy among adult learners:

Table 1.1: The role of SMS in Andragogy among Adult Learners

Funtion	Andragogy
Content Planning	Adult learners mutually satisfied on content and process
Primary duty of SMS	Guides the learning process
Assumption about adult learner	Valuable experience and ability to be involved, knowing learner
Participants	Voluntary
Affective reactions	Adult learners' feelings about content and process are important
Evaluation	Adult learners continually evaluates the utility of past learning and needs for further learning
Assumption about the SMS	SMS is co-learner

Note: Adapted from Meyer (1977), Godbey (1978), Knowles (1987) and Catalina (2013).

To view the effectiveness and adult learners' acceptance on the use of SMS-based learning according to the adult learning theory; the assessment will be conducted at the end of this study. The findings are determined based on the adult learners' academic achievement and opinion.

1.8   Conceptual Framework

This study utilized the Solomon Four Group Design which involves two groups of respondents who receive the contents of *waqf* information (SMS) and two groups who do not receive the contents (SMS). The groups which receive SMS are known as the experimental groups while the groups who do not receive SMS are known as control group. The usage of SMS is an independent variable that is manipulated to observe its effect on academic achievement (score) and it is known as dependent variable. According to Mohd Majid (2000) in Ahmad Hanizar (2007), the changes on the dependent variable are influenced by the independent variable whether in a positive or negative way.

The post-test and the questionnaire on students' acceptance were distributed among adult learners after the end of treatment. The academic achievement (score) was compared based on the pre-test and post-test scores between the four groups.

The questionnaire on student's acceptance was distributed to observe students' satisfaction on the usage of SMS-based learning. Acceptance is a dependent variable while the usage of SMS is known as an independent variable. The items in the questionnaires on acceptance are designed based on learning *waqf* contents, perceived convenience, perceived ease of use, perceived usefulness and intention to use. Figure 1.2 shows the conceptual framework of the study.
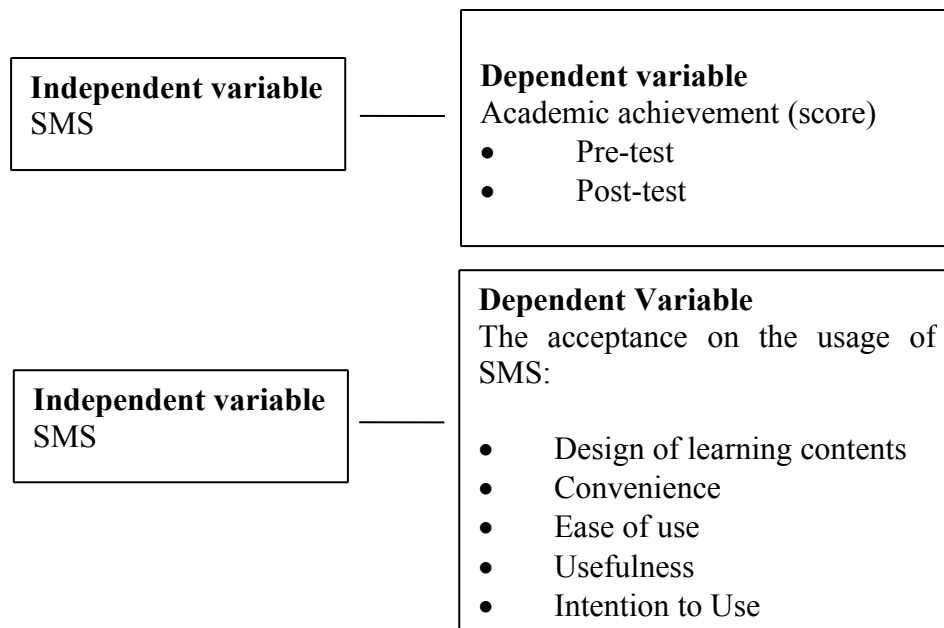
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┌─────────────────────────┐         ┌──────────────────────────────────┐
│ Independent variable    │         │ Dependent variable               │
│ SMS                     │─────────│ Academic achievement (score)     │
│                         │         │ •    Pre-test                    │
│                         │         │ •    Post-test                   │
└─────────────────────────┘         │                                  │
                                    └──────────────────────────────────┘

                                    ┌──────────────────────────────────┐
                                    │ Dependent Variable               │
                                    │ The acceptance on the usage of   │
┌─────────────────────────┐         │ SMS:                             │
│ Independent variable    │         │                                  │
│ SMS                     │─────────│ •    Design of learning contents │
│                         │         │ •    Convenience                 │
│                         │         │ •    Ease of use                 │
└─────────────────────────┘         │ •    Usefulness                  │
                                    │ •    Intention to Use            │
                                    └──────────────────────────────────┘
```

Figure 1.2: The Proposed Conceptual Framework of the Study
(Adopted from Adi Syahid, 2013)

1.9 Limitation of the Study

The population of this study is limited to the adult learners' population in Universiti Sains Malaysia, Penang. As volunteer population, limitations exist in this study due to the composition of respondents involved. The respondents may not be assumed to represent all adult learners in all universities or in Malaysia. Therefore, the findings may not be generalized to all adult learners and may only be applied to the respondents who have similar characteristics. If the study is implemented on the respondents who have different characteristics, different findings will be obtained. However, this study has attempted to prove the effectiveness of SMS application in transmitting *waqf* basic information on adult learners. It is hoped it will be a guide to other researchers for further research.

The instrument for the pre-and post-test has been developed directly by the researcher. Therefore, different results may be obtained if other instruments are used. Moreover, the contents of learning in this study have also been developed by the researcher which only covered the basic information of *waqf*. Therefore, the finding may not be generalized to all matters related to *waqf*. The time frame to answer the pre and post-test was very short while the period of treatment took almost 6 months. So, the difference of time frame in other researches will result in different findings.

The system that used to transmit the contents has been upgraded and confirmed to work well before the transmission was executed. However, the researcher cannot guarantee that all contents can be delivered to the respondents successfully. As a whole, the system has reported that the contents were delivered successfully. This thing occurred because the system works in one way communication and only limited to send the contents. Also, the contents used are only limited to the fact message. It does not involve video, sound, multimedia or picture. It aims to send fact information directly to the recipient.

Finally, this study involves a majority number of Malays and it is very limited in terms of other ethnicities. Therefore, the finding may not be generalized to the population of various ethnicities.

1.10. Operational Definition

a)   Waqf

In this study, *waqf* is considered as charity. The term *waqf* is derived from Arabic root "*waqafa*" meaning "to prevent" which is technically defined as the

practice of donating property ownership to help the poor people with the intention to please Allah. According Norizah and Asmak (2014), *waqf* which is considered as an act of worship is an alternative to improve the economy of the country and the development of the ummah.

b) *Waqf* **Basic Information**

In this study, *waqf* basic information refers to the contents of learning transmitted to the respondents through SMS. It is related to the foundation of *waqf* knowledge and it is regarded as additional knowledge for adult learners. For example, "Wakaf menurut bahasa ialah tahan." [*Waqf* according to language is resistant].

c) **Mobile Learning**

Mobile learning (M-learning) refers to the delivery and support of learning using wireless technological devices that can be pocketed and utilized as well as accessible from virtually anywhere (El-Hussein & Cronje, 2010). According to Traxler (2005), mobile learning devices include mobile 'phones, smart phones, personal digital assistants (PDAs) and their peripherals, including tablet PCs and laptop. In this study mobile learning refers to a system of learner-centred education that takes the learning to individuals and as an additional tool to get more right information.

d) **Short Message Service (SMS)**

SMS is defined as text messaging which is limited to the number of characters per message to 160 character services in phone, web, or mobile

communication systems. According to Judy et al (Retrieved on 7 July 2014), SMS is a short text message that was designed as an application in mobile phone technology which allows the transmission on a mobile phone.

e)   SMS-based learning

SMS-based learning refers to a support learning system tool in transmitting the contents of learning to the respondents with messages. In this study, the process of transmission is through the system from the researcher and the respondents receive the information via phone.

f)   Adult Learners

Adult Learners are non-traditional students who are 25 years old and above. According to Sarjit (2006), adult learners come from different background with their own income, being financially independent from their parents, married with children and possess extensive life experience.

g)   Andragogy

Andragogy refers to an adult learning theory that consists of learning strategies focused on teaching adults. It is often interpreted as the process of engaging learner in the structure of the learning experience. The term andragogy was originally used in Germany as early as 1833 and it was developed into a theory of adult learning by Malcolm Knowles (Knowles, 1973; Knowles, 1984).

1.11 Summary

This chapter describes the research background and the problem statement of this study. The researcher explained that the adult learner still lack of knowledge and exposure on *waqf* information. In Islamic education, the usage of SMS-based learning is limited. The objectives and research questions were also stated in this chapter. The objective of this study was to determine the effectiveness on the usage of SMS-based learning among adult learners where the findings were based on academic achievement (score). Besides that, the researcher also measured the adult learners' acceptance on SMS-based learning. The theory used was adapted from adult learning theory (Andragogy) developed by Knowles. At the end of study, the researcher hopes that this research will benefit certain Islamic organizations such as JAWHAR, MAIPP and the NGOS in the spreading of *waqf* information and utilize it to share the knowledge of Islamic teachings amongst Muslims.