EVALUATING STUDENTS' PERCEPTIONS OF INSTRUCTIONAL PRACTICES

EMPLOYED IN ADULT EDUCATION PROGRAM AT KING SAUD UNIVERSITY


A Dissertation
Submitted to the Graduate Faculty
of the
North Dakota State University
of Agriculture and Applied Science


By

Obaidalah Hussain Aljohani


In Partial Fulfillment of the Requirements
for the Degree of
DOCTOR OF PHILOSOPHY


Major Program:
Education
Option: Occupational and Adult Education


December 2015


Fargo, North Dakota

# North Dakota State University
## Graduate School

**Title**

Evaluating Students' Perceptions of Instructional Practices Employed in
Adult Education Program at King Saud University

**By**

Obaidalah Hussain Aljohani

The Supervisory Committee certifies that this ***disquisition*** complies with North Dakota

State University's regulations and meets the accepted standards for the degree of

**DOCTOR OF PHILOSOPHY**

SUPERVISORY COMMITTEE:

Dr. Claudette Peterson

Chair

Dr. Brent Hill

Dr. Nathan Wood

Dr. Tim O. Peterson

Approved:

| | |
|---|---|
| 12/16/15 | Dr. William Martin |
| Date | Department Chair |

**ABSTRACT**

The purpose of this quantitative study was to describe the perceptions of students pursuing an Adult Education graduate degree at King Saud University; the students' perception was examined regarding the teaching practices they received in the classroom. Participants for this study were males and females pursuing Adult Education degrees at King Saud University. It aimed to determine the strengths and weakness of the program's instructional practices in the classroom from graduate students' perceptions. The study's theoretical framework came from adult learning theory and the six assumptions of andragogy: the learners' need to know, self-concept, prior experience, readiness to learn, orientation to learning, and motivation to learn. The theoretical framework came from the five aspects of Islamic teachings: experience, collaboration, learners' interest, seeking knowledge, and practice and application. Through andragogical assumptions and Islamic teachings, graduate students provided their perceptions about instructional practices students received in the classroom. A survey was used to collect data to evaluate the program. To analyze the data, descriptive analysis, including means, standard deviation, and a T-test, was used. A correlation matrix was also used to investigate the relationship among students' perceptions of their educational experiences between andragogical practices and Islamic teachings. The result of the analysis demonstrated correlation. However, the learning activities, one of the andragogical process design elements, showed no significant relationships with the rest of process design elements (climate setting, designing the learning experience, evaluating, preparing the learner, and setting the learning objectives). The essential results of this study were that andragogical principles, andragogical-process design elements, the Islamic-principle teachings, and students' perceptions about the Islamic teachings were applied in the classroom for the adult-education program at King Saud University. There was no

statistically significant difference of perception based on gender. Students indicated strengths of the program were self-development including classroom activities and course content. In term of weaknesses, students mentioned using traditional methods (including focus on a test and the lack of human relationships) and a teacher shortage. One fundamental recommendation was that both Islamic teachings and andragogy assumptions should be applied in the graduate classrooms because both methods achieve the university's objective.

# TABLE OF CONTENTS

# LIST OF TABLES

# LIST OF FIGURES

**CHAPTER 1. INTRODUCTION**

More than 1,000 years ago, Muslim scholars called for the need to differentiate between teaching children and adults. For example, Al-Ghazali, one of the most celebrated and influential scholars in Islamic thought, confirmed that one of the instructor's first duties is to teach children what they can understand because difficult subjects lead to mental confusion and make children averse to learning (Al-Jilani, 1998). Al-Ghazali, Ibn Khaldun, and other philosophers of Islamic education believed that the child's thinking differed from the adult's thinking and that this variation must be considered when teaching children. Therefore, Muslim scholars used methods of memorization, repetition, and storytelling when they were teaching young students. On the other hand, scholars utilized lecture, group discussions, and debate as the teaching methods for adult to enhance their learning opportunities (Metwally, 2004).

Al-Issa (2009) stated that education is an important need for contemporary society because it gives people the skills and tools they need to improve their lives. Without effective teaching, education goals will not be achieved. To prepare a generation that is able to bear the responsibility, educators should be prepared first. The aim of education is to prepare the individual's personality in all its aspects—mental, social, emotional, and physical—until he or she becomes a human being who is active and is able to serve herself or himself and the community. In order to achieve educational goals, education should be organized according to the learning that are consistent with the educational philosophy as well as the community's philosophy. According to Metwally (2004), in Saudi Arabia, the education system is based on Islamic teachings, which is designed to observe the teachings of Islam and to disseminate knowledge. Also, the education system has unique characteristics: an emphasis on Islam, a

centralized educational system, segregation for male and female students at all education levels, and government financial support.

In 1957, King Saud University was established as the first higher education institution in Saudi Arabia. The University is located in Riyadh, the capital of the kingdom of Saudi Arabia (KSA). It offers Bachelor's, Master's, and Doctoral degree programs in a wide range of study. The College of Education at King Saud University is one of the oldest education colleges in Saudi Arabia. It was established in 1967. The Education College offers master's and doctoral degrees in many disciplines, such as adult education and continuing education, which is under the supervision of the department of educational policies (King Saud University, 2014).

Al Hamidi (1992) pointed out that in the Arab world, adult education and literacy programs do not get enough attention, which has contributed to lack of evaluation in this field. Also, according to some of the faculty members in the adult education program at King Saud University, no previous attempt has been made to evaluate the adult education and continuing education program at King Saud University. The most important question is about the instructional methods used by teachers in adult education and continuing education that can help students to meet their need and enhance the education process. Therefore, an evaluation is the appropriate means to measure the result of the adult education program. The evaluation is also an appropriate method to define the program's strengths and weaknesses, which can help to identify methods and techniques that are suitable with the nature of adult learners. According to Fitzpatrick, Sanders and Worthen (2011) "evaluation is determining the worth or merit of an evaluation object (whatever is evaluated)" (p.5). Mathison (2008) stated that evaluation is designed to improve something, provides the basis for decision making, and answers the *so what* and *how well it works* questions. Stufflebeam (2000) said, "The most important purpose of

evaluation is not to prove but to improve" (p. 283). According to the importance of an evaluation in developing any program, this study attempts to identify the effectiveness and the weaknesses of the adult education program at King Saud University. This study tries to discover and analyze the program strengths and weaknesses as perceived by the students. This study is an attempt to examine the instructional practices that the students received in the adult education program in the classroom at King Saud University through a lens of andragogy.

## Statement of the Problem

According to Alhamidi (1992), the evaluation of adult education and literacy programs in the Arab world does not get enough attention. Many efforts are focused on organization and funding without a clear interest in monitoring strengths and weaknesses. He argues that the main factor for the failure of adult education programs in the Arab world is the lack of evaluation methods which can diagnose problems and provide appropriate solutions. According to Fitzpatrick, Sanders and Worthen (2011) "evaluation gives us a process to improve our ways of thinking and, therefore, our ways of developing, implementing, and changing programs and policies" (p.33).

One of the objectives of the adult education program at King Saud University is to prepare specialists who are qualified scientifically and professionally in the field of adult and continuing education. Therefore, it is necessary to review and evaluate the adult education program at King Saud University to ensure its effectiveness. The study seeks to evaluate the graduate program in adult education at King Saud University in terms of the teaching methods that the students received in the classroom. No previous attempt has been made to evaluate this program. Therefore, the result is a knowledge gap about the program's strengths and weaknesses.

It remains unclear whether students' learning during their enrollment in the adult education program meets their learning needs and adequately prepares them for future careers.

## Significance of the Study

In Saudi Arabia, there are two universities that offer degrees in adult education: King Saud University in Riyadh and Taibah University in Al Medina. In 2012, a new division of adult education was created at Taibah University. This department offers doctoral, master's, and diploma degrees. The new program has not begun classes. Until it does, King Saud University is the only institution in Saudi Arabia to offer master's and doctoral degrees in adult education and continuing education. If we examine the various processes in the educational system, we will find that the evaluation process is essential. Evaluation is the cornerstone for any development or renovation that aims to improve the teaching and learning process.

Evaluation is the main driver which leads the educational institutions at different institutions to work on improving performance, thus leading to better learning outcomes. Therefore, the study seeks to evaluate the graduate program in adult education at King Saud University in terms of the instructional practices that the students received in the classroom. The study is significant because it is the first attempt to evaluate this program. The students who participate in the study will provide feedback regarding the classroom instructional practices which can increase the awareness of any gaps between the stakeholders' and students' perceptions. The stakeholders in this evaluation are the Ministry of Higher Education, the head of the adult education program, the faculty members, and the students.

The research may provide meaningful insight and important information to the stakeholders and decision makers for their efforts to reform this program. According to Fitzpatrick et al. (2011) "Evaluation's primary purpose is to provide useful information to those

4

who hold a stake in whatever is being evaluated (stakeholders), often helping them to make a judgment or decision" ( p.9). Finally, this study is very important because the evaluation of the adult education program at King Saud University investigates the program's validity and effectiveness as well as its weaknesses.

## Theoretical Framework

In Saudi Arabia, all stages of the education system are based on Islamic teachings. Since its inception in the 7th century AD, Islam has encouraged all people to be lifelong learners because education's door is wide and because discoveries are ongoing. When Muslims read the verse "And mankind has not been given of knowledge except a little," (Quran, n.d., Al-Israa, Verse 85, p. 290), they should realize that Islam asks them to seek more knowledge throughout their entire life in order to obtain the best possible education. Also, there are many hadith, the sayings of the Prophet Muhammad, which encourage people to seek knowledge; for example, when the Prophet Mohammed said to "seek knowledge and to learn from birth until death," he urged people to be lifelong learners. (Al-Hamidi, 1995, p.33). Also, the Islamic civilization emphasizes the importance of continuing education for all members of society without distinction of sex, age, race, or skin color. For example, the prophet said: "All people must learn, including men and women of all races and backgrounds" (Al-Hamidi, 1995, p.37).

In Saudi Arabia, segregation of male and female students is implemented at all levels of the education system. The Ministry of Higher Education applies the same program offered to male students and provides educational opportunities for females. Male students are usually taught by male teachers; female students are taught by female teachers. If there are not enough female teachers, women are taught by male teachers via a closed-circuit television system in which women can see the male teacher, but the male teacher cannot see the female students.

Therefore, it is very important, in this study, to know if there is a statistically significant difference among students' perceptions about their experience with the instructional practices that they received in the classroom based on gender.

AlKhalediy (2011) stated that in early Islam, educators confirmed that effective learning depends on the readiness of the learners, their interest, and their motivation to learn. "Arab educators at that time realized that language as an educational tool may affect the cognition of learners and that the delivery system and methods of education were essential in helping the learners reach the levels of understanding and knowledge required"(p. 30). Therefore, Arab instructors made sure the information they shared with their adult students was at a level compatible with their thinking and ability to understand. Islamic education believed that instructors should begin with simple concepts and then move to more complex concepts when they teach learners depending as much as possible on the student's experience and knowledge.

Burhan ad-Din, a great Muslim who played a major role in the field of education and wrote many books in education such as, *the Methods of Self Learning*, said  the pleasures of knowledge and the learner's interest in learning are sufficient  incentive for students to acquire knowledge (Ahmad, 1989). Also, Burhan ad-Din believed that when teachers post questions and discussed their experiences with their students it is more useful than the sheer repetition. He said posing questions for an hour is better than a month of repetition (Ahmad, 1989).

Also, the concept of collaboration is encouraged in Islam. For example, the halqha, the circle, was one of the most important tools for adult to learn. People sat in semicircles in front of a teacher and formed study groups. The halqha was used as tool to encourage interaction among participants (Akdere, Russ, & Eft, 2006).  Teaching by the method of practice and application was also one of the important methods in Islam because it affects the soul and confirms

knowledge. "An example of learning by application and practice is given by the way the Prophet's companions learned to perform ablution and corrected each other" (AlKhalediy, 2011, p.45).

The theoretical framework for this study is Malcolm Knowles' principles of andragogy. Andragogy provides a set of assumptions that not only address how adults learn in the classroom, but also relates to lifelong learning. According to Knowles (1968), andragogy is the art and science of teaching adults. The andragogy model can provide learners with opportunities to acquire the skills they need to teach themselves for lifelong learning. The skill acquisition encourages an adult's psychological needs to become more independent. Knowles emphasizes that adults usually prefer to be self-directed learners and expect to take responsibility for decisions; therefore, cooperative, guided interactions between the teacher and learner, with many available resources, are the best educational experiences. The instructor's influence, especially the ways in which he or she teaches the class, can affect adult students. Knowles (1984) indicates that, as adult learners grow, they become more competent as self-directed learners and wiser due to their experiences and past knowledge. Knowles' (1980) andragogical model has a set of six assumptions regarding the characteristics of adult learners:

1. Adult learners have a strong desire to need to know why they learn something before engaging in learning. Therefore, instructors need to help learners recognize the need for learning which can help students to learn best.

2. In terms of their self-concept, adult learners have a deep need to be self-directing. Therefore, the role of the instructor should engage students by building their own understanding of the studied subjects, rather than being a presenter of ready-made information.

3. Adult learners participate in an educational activity with extensive life experience. Therefore, adult learners constitute the richest source of learning.

4. Adult become ready to learn and apply the things they need to know to overcome the problems and difficulties that they face in their lives in an effective manner.

5. Adult orientation to learning is problem-centered; therefore, the reasons and purposes for why adults learn are varied, depending on the value and importance of these learning complete tasks and solving problems with everyday life situations.

6. Adult learners tend to be more internally motivated, such as by self-esteem and quality of life.

Accordingly, the literature review will follow adult learning theory. Knowles identified six assumptions, and they will be utilized. Figure 1 shows the conceptual framework for this study, which defines the instructional practices from two prospective including: the six assumptions of andragogy and five aspects of Islamic teachings.
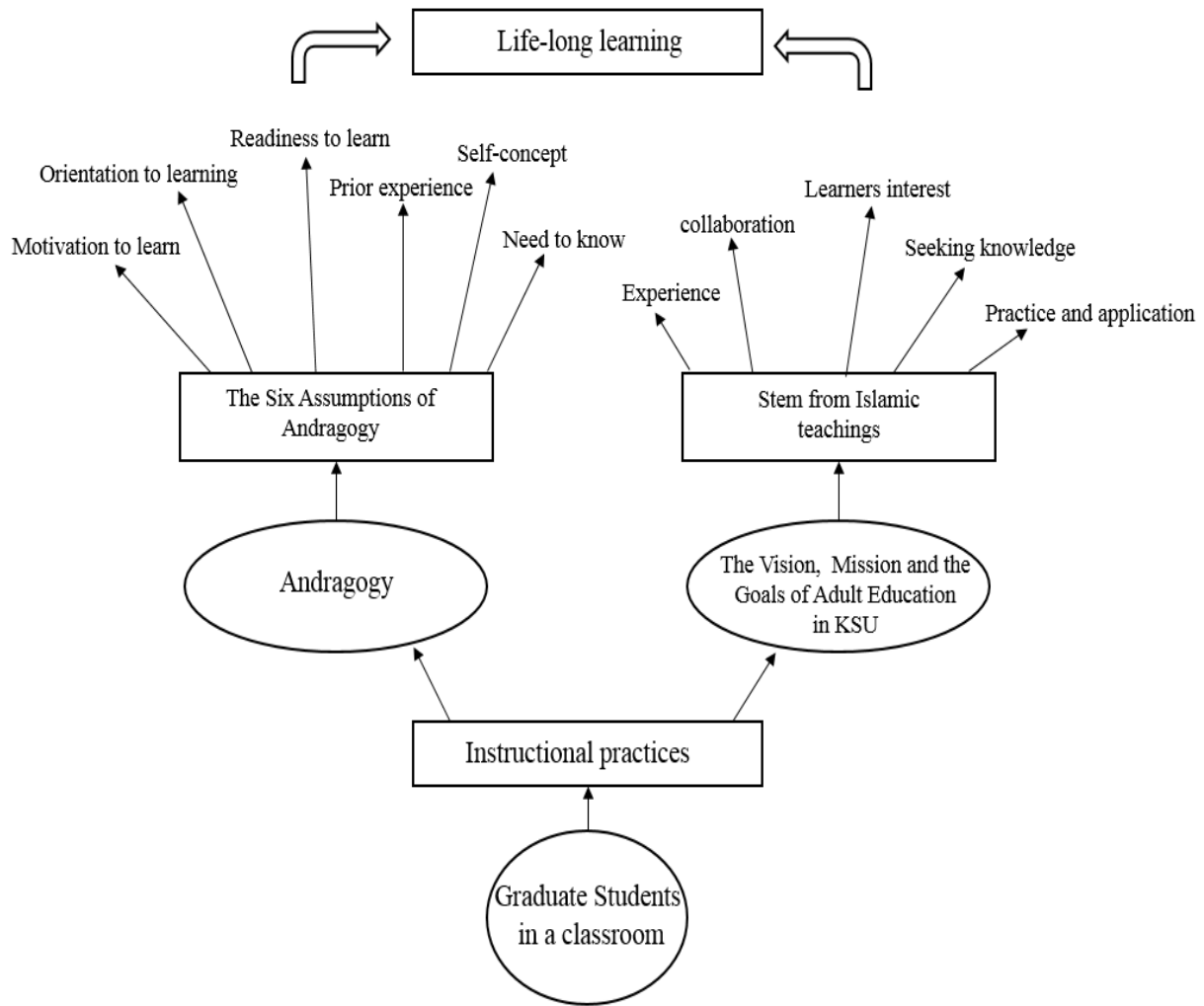
*Figure 1*. The Theoretical Framework

**Research Questions and Hypotheses**

1.  Do students' perceptions about their educational experiences demonstrate a correlation
    between andragogical practices and Islamic principles?

2.  What are graduate students' perceptions about their experience with the instructional
    practices that they experienced in the adult-education program's classrooms regarding
    andragogical principles?

3. Is there a statistically significant difference, based on gender, among students' perceptions about their experience with the instructional practices that they experienced in the classroom?

4. What are the strengths and weakness of the adult education program at King Saud University, from the graduate students' perceptions, regarding to the instructional practices in the classroom?

**Null Hypothesis 1**

There are no statistically significant correlation among students' perceptions about their educational experiences between andragogical practices and Islamic teachings.

**Alternative Hypothesis 1**

There are statistically significant correlation among students' perceptions about their educational experiences between andragogical practices and Islamic teachings

**Null Hypothesis 2**

Graduate students' perceptions about their experience with the instructional practices that they experienced in the adult-education program's classrooms regarding to the andragogical assumptions will not be significantly different than the neutral target value.

**Alternative Hypothesis 2**

Graduate students' perceptions about their experience with the instructional practices that they experienced in the adult-education program's classrooms regarding to the andragogical assumptions will not practice.

**Null Hypothesis 3**

There are no statistically significant differences among students' perceptions regarding their experience with the instructional practices that they received in the classroom based on gender.

**Alternative Hypothesis 3**

There are statistically significant differences among students' perceptions about their experience with the instructional practices that they received in the classroom based on gender.

## Purpose of the Study

The purpose of this quantitative online survey design study is to describe the experiences of the graduate degree students in adult education at King Saud University in terms of the instructional practices that they received in the classroom. In other words, this study is designed to achieve the following components:

1. To better understand adult learning experiences in the classroom regarding the instructional practices they received during their enrollment in the adult education program.

2. To determine the strengths and weakness of the adult education program at King Saud University, from the graduate students' perceptions, regarding to the instructional practices in the classroom.

3. To determine if there is a difference among students' perceptions about their experience with the instructional practices that they received in the adult education program by gender.

4. To make recommendations based on the graduate students' perceptions of the program.

**Limitations and Definitions of the Study**

This study includes graduate programs in adult education at King Saud University in Riyadh, so the results may not be generalizable to other adult education programs in Saudi Arabia. This study reflects the perceptions of adult education students in the graduate program at King Saud University who are currently enrolled in a doctoral or master's program. The delimitation of the study only examines the instructional practices that students receive in the classroom.

**Concepts of this Study**

*Adult Education*

The adult education is learning undertaken in formal settings.

*King Saud University*

King Saud University is a public institution of higher education that offers a wide range of bachelor's, master's, and doctoral programs.

*Graduate Degree Program*

A graduate degree program that awards degree to graduate students, including master's degrees and doctoral degrees

*Instructional Practices*

Instructional Practices are approaches used by the instructor in the classroom to teach a subject

*Evaluation*

"Evaluation is determining the worth or merit of an evaluation object (whatever is evaluated)" Fitzpatrick, et al., 2011, p. 5).

*Andragogy*

According to Knowles (1968), andragogy is the art and science of teaching adults.

**Overview of the Study**

This study consists of five chapters. Chapter 1 includes a brief overview of education in Islam and adult education as a scientific discipline in Saudi Arabia along with the importance of evaluation when developing any program.  Chapter 1 also includes the problem, purpose, and significance, definition of terms, conceptual framework, research questions, limitations, and delimitation. Chapter 2 is a pertinent literature review to explain key components of the research topic.  Chapter 3 describes the research design, methodology, and data analysis procedures for this study. Chapter 4 contains the study's findings.  Chapter 5 contains conclusions and recommendations from the findings as they relate to the research questions.

# CHAPTER 2. LITERATURE REVIEW

The purpose of this research is to explore the perceptions of students pursuing a graduate degree in Adult Education at King Saud University; the study examines the teaching practices that they received in the classroom. To obtain a full understanding of the topic, this literature review has a brief overview of adult education in Islam and Saudi Arabia, a description of King Saud University, an overview of the history of adult learning theory, the six assumptions of andragogy, critiques of andragogy, an overview of the humanism approach, the characteristics of the adult learner, and the role of the instructor.

## Introduction

In any society, education systems do not stem from a vacuum; they reflect the culture, beliefs, values, and political power, which are dominant in the community. Therefore, every society has its own strategy for education based on its ideology and philosophy. In Saudi Arabia, all stages of the education system are primarily based on Islamic philosophy. According to the Ministry of Education (1995), the philosophy of Saudi adult education is derived from Islamic law. The history of Islamic education since the seventh century, when it emerged in the Arabian Peninsula at the hands of the Prophet Mohammed, placed a high premium on the importance of seeking knowledge as well as the role of scholars, learners, and their opinions. One goal of Islamic philosophy is to strive for education and lifelong learning. This study first provides an overview of the history of adult education in Islam by reviewing some evidence about the Holy Quran's statements and the Prophet Mohamed's sayings as well as adult education places in Islam. Also, the study discusses the history of the adult education movement in the Kingdom of Saudi Arabia in light of cultural factors, highlighting the achievement made by Saudi Arabia in

the field of adult education and literacy as well as identifying some institutions that are interested in adult learners and literacy.

## Adult Education in Islam

The Quran's verses and traditions (or hadith) emphasize the significance of knowledge, the role of scholars, the importance of learners, and their opinions. These verses and hadith form an integrated educational theory for the field of adult and continuing education. Some evidence about the statements of the holy Quran and the Prophet Mohammed's sayings are described in the following paragraphs.

The first word of the Quran that was revealed to the Prophet Mohammed was "read." God said, "Read in the name of your Lord who created. He created man from a clot. Read and your Lord is the Most Honorable who taught with the pen" (Quran, n.d., Al-Alaq, Verses 1-5, p. 597). This verse showed that Islam has given great attention to education; therefore, the first word of the verse was "read," meaning that God encourages people to learn by reading. He did not specify any age or gender for learning. The Quran also showed that anyone who has achieved the highest level of knowledge will still find someone who is a more knowledgeable than him or her. For example, "over every possessor of knowledge is one [more] knowing" (Quran, n.d., Yusuf, Verse76, p.244). Al-Hamidi (1995) commented that the Quran verse is a clear statement for learners to seek knowledge for lifelong learning. There is no all-knowing scholar, but there is another scholar who has more knowledge until it ends at God.

The hadiths also emphasized the importance of adult education in Islam, and they encouraged Muslims to learn. For example, the Prophet Mohammed urged people to seek knowledge and to learn from birth until death. He did not specify any period of time to seek knowledge, but he made it an extension from birth to death because learning is very important

15

and distinguishes people among others. In the past, in order to obtain a good education, adult learners travelled great distances to acquire knowledge from distinguished scholars. The Prophet Mohammed also said, "Seek knowledge and strive for it even if it costs you the great hardships of traveling to China" (Al-Jilani, 1998, p. 81). At that time, China was considered to be very far from the Arab countries, and it was hard for Muslims travel to China with the old transportation methods. Therefore, traveling was one of the features that distinguished Muslims who obtained knowledge in the era of the Islamic civilization. When the Prophet said, "seek knowledge even in China," he addressed the adults first before the young people or children, because traveling to distant countries was difficult for the young.

## Some Principles of Adult Education in Islam

Through the previous view of sources about Islamic education, both the Quran and the hadiths, adult education in Islam is based on several pillars or principles, including the principle of lifelong learning for all, the principle of collaboration, the principle of teaching students according to their interests, the principle of teaching through practice and application, the principle of compulsory education, and the principle of seeking knowledge. The following paragraphs discuss each principle.

### The Principle of Lifelong Learning for All

In the history of Islam, there is a plenty of evidence that demonstrates the principle of lifelong learning for all. The Islamic religion encourages all people to seek education and to strive for it continuously from birth until death (Shalabi, 1973). Therefore, the Prophet Mohammed said, "If I had to face a day where my information did not increase that day, may God make the sun rise to the dusk of that day not be blessed" (Al-Jilani,1998, p. 104).

**The Principle of Collaboration**

Muslims encouraged the principle of teamwork and collaboration nearly 14 centuries ago. The Quran and the socialistic nature of Islam stresses the social life of humanity and the ethics of human society. For example, in the Holy Quran we find the statement "The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy." (Quran, n.d., Al-Hujurat, Verse 10, p. 516). Thus, the idea of collaboration and teamwork in Islam are encouraged through the notion of brotherhood. "Such collaboration and teamwork fit within the framework of study groups or the halqha that encourage interaction among participants in order to develop and acquire new skills and to engage in continuous learning." (Akdere, Russ, & Eft, 206, p. 359).

**The Principle of Teaching Students According to Their Interests**

The Prophet Mohammed said "talking to the people according to their level of intelligence" (AlKhalediy, 2011, p.42). Therefore, a curriculum design should be built around the students' needs and interests. In Islamic education, setting an example is one of the most effective teaching methods in teaching students. The Prophet Mohammed used the examples and parables as teaching aids in many fields, such as good morals, worship, generosity, modesty and clemency. These examples and parables help to better understand the meaning of the commandment, to cultivate divine emotions, and to train the mind in correct thinking and sound logical reasoning (AlKhalediy, 2011).

**The Principle of Teaching Through Practice and Application**

"Learning by practice and application was already for the medieval teacher a condition for accurate learning and its acceptance by God" (AlKhalediy, 2011, pp.43-44). Abu Hanifa, the founder of the Sunni Hanafi school of Islamic jurisprudence who was born in 699AD, said "The

purpose of learning is to act by it, while the purpose of action is the abandoning of the perishable for that which lasts forever" (Ahmad, 1979, p. 91). Additionally, the Prophet Mohamed used the methods of practice and repetition in his teaching. An example of the modeling and practicing method, the Prophet Mohamed was praying while standing on the rostrum and his companions prayed after him (AlKhalediy, 2011).

**The Principle of Compulsory Education**

Muslims called for the principle of mandatory adult education nearly 14 centuries ago. When the first revelation came to the Prophet Mohammed, the first verses or teachings he received were "read and learn" (Al-Hamidi, 1995). Moreover, according to Al-Jilani (1998), the Prophet Mohammed said, "All people must learn, there are no difference in learning between men and women, young people and adults" (p.98). Also, the Prophet Mohammed stimulated scholars' to learn and share their knowledge with others when he said to "seek knowledge and impart it to the people" (Al-Hamidi, 1995, p.37).

**The Principle of Seeking Knowledge**

Islam emphasized the importance of seeking knowledge for many reasons. For example, a person who has extensive skills or knowledge about a certain subject only knows a little bit in that area. Therefore, Allah says in the Holy Quran: "My Lord! Increase my knowledge" (Quran, n.d., Taa-Haa, Verse 114, p.320). Also, in Islamic societies, people who seek knowledge and become scholars will obtain privilege and high status which differentiates and distinguishes them from others. In the Holy Quran we find the statement: "Say: Are those equal, those who know and those who do not know?" (Quran, n.d., Az-Zumar, Verse 9, p.459). This verse motivates and encourages people to increase their knowledge and skills for lifelong learning because people who learn become much better and totally different than those who do not get an education.

Moreover, the Holy Quran stimulates people to obtain continuous education as long as they live: "And mankind have not been given of knowledge except a little" (Quran, n.d., Al-Israa, Verse 85, p. 290).

## Adult Education Places in Islam

Education during the early Islamic age was available to all people, and it could take place anywhere. The mosque, the worship place, was one of the most important places as the locus of teaching from the earliest days of Islam. The Quba mosque in Al-Madinah, Saudi Arabia is the oldest mosque in the world, and it was built by the Prophet Mohammed in 622 A.D. The Prophet Mohammed was considered the first teacher in Islam, and he met adults at the mosque to teach them the principles of Islam (Al-Hamidi, 1995). At the beginning of Islam, education at the mosque was limited to religious studies. However, after Muslims had contact with other civilizations, the mosques were a place where adults learned everything that they wanted to know, such as science, medicine, engineering, mathematics, poetry, and literature, along with the religious studies. The style of education offered was holding "study meetings" where adults sat in a semi-circle around their teacher. Many study meetings occurred simultaneously in one room. When students mastered the subject that they were studying, the teacher wrote a certificate on the first or last page of the student's book. Also, teachers had the freedom to choose the style of teaching, the curriculum, and the time. (Al-Jilani, 1998; Metwally, 2004).

Adult education in Islam was not only offered at the mosques, but also at the homes of Muslim scholars. Some of the most important scholars' homes that were frequented by adult learners belonged to Ibn-Sina and Al-Ghazali. According to Al-Ahwani (1980), adult learners were gathering every night at Ibn-Sina's home to study his books. Ibn-Sina was doing his private work during the day and devoted himself to teaching adults and writing his works at night while

he discussed and debated many subjects, such as religion, literature, and medicine, with his students.  Al-Jilani, (1998) stated that Al-Ghazali was among one of the celebrity scholars in Islam who opened his home to welcome adult learners who sought knowledge at different times and throughout the year. Therefore, Al-Ghazali had a significant impact in several fields, such as philosophy, theology, mysticism, and logic, as well as writing dozens of books in these areas.

In summary, every Muslim is required to seek knowledge from the cradle to the grave as well as having the right to receive an education. According to Al-Senbl (2005), in general, in the Arab and Islamic communities, the movement of adult education is associated with the political forces and culture that formed adult education institutions in successive epochs of Islamic civilization. Saudi Arabia is a Muslim country; therefore, the foundations of today's adult education date back to early Islamic sources.

## Some Cultural and Demographic Factors in Saudi Arabia

Saudi Arabia has an area of around 2,000,000 square kilometers (872,722 square miles.) This area is varied nature between the flat plains and mountain plateaus. Saudi Arabia is bordered by seven countries: Iraq, Jordan, Kuwait, United Arab Emirates, Yemen, Oman, and Qatar. There are three large bodies of water that border Saudi Arabia: the west Gulf, the Gulf of Aqaba and the Red Sea. (Ministry of Economy and Planning, 2012; Al-Morshid, 2003).

The Saudi population is characterized by a high degree of cultural homogeneity, reflecting adherence to the Islam religion and a common Arabic language. Family occupies a prominent position in the Saudi society as the primary basis of identity and status for the individual and the immediate focus of individual loyalty (Metz, 1992). In 1932, Saudi Arabia became a unified country when Abdul-Aziz Ibn Saud became its king. Saudi Arabia provides many services and care, whether educational or health, to its citizens for free. The government of

Saudi Arabia makes a great effort to build an Islamic society, and it proceeds according to modern advanced programs in the framework of the Islamic Sharia. To clarify, Sharia is the fundamental religious concept of Islam and its law.

Saudi Arabia's population is characterized by rapid growth. In 1998, the total population of Saudi Arabia was 19,895,232. This number had risen to 20,846,884 by 2000. The number of Saudi citizens was 15,588,805. Males made up 50.04% and females made up 49.96% of the total Saudi population. This number was distributed into three age categories. The first age group was under 15 years, accounting for 42.65% of the total population. The number of males and females was almost equal, with 4,932,465 males and 4,743,908 females. The second age group was 15-64 years, accounting for approximately 54.56 %. The number of males was 7,290,840, and the number of females was 5,179,393. The third age group was 65 and older, accounting for 2.79%. The number of males was 334,981, and there were 275,505 females (Ministry of Economy and Planning, 2012).

In 2008 the total population of Saudi Arabia was 24.81 million, representing a growth rate of 2.3% from the previous year, which was about 24.24 million people. The Saudi citizens comprised 73% (18.2 million) of the total population, while the non-Saudi population was 27% of the total population (6.69 million). Saudi males were 36.6% of the total population, and females were 36.4% of the total population. People between the ages of birth and the age of 14 reached an estimated 6.7 million, accounting for 36.8% while the 15-39 age group reached 7.9 million people, representing about 43.3% of the total population. The age group of 40 years and older was 3.6 million people, representing 19.8% of the total population. A large proportion of the Saudi population in 2008 was young people (Al-Riyadh, 2009).

**Adult Education and Its Movement in Saudi Arabia**

In Saudi Arabia, adult education is intended to provide an opportunity for adults who have completed the primary school to meet their educational and cultural needs. Therefore, they can develop their abilities and experiences to an extent that raises their level of economic and social development as well as meeting the community's development needs with the continuing education philosophy (Department of Adult Education, 2012). General education in Saudi Arabia includes six years of primary school and three years each of intermediate and high school. The term *illiterate* is often used to describe a person who does not enroll in school past the primary grades as well as to describe a person who cannot read or write (Al-Salloum, 1997). Education has been a primary goal of the government since the late eighteenth century when the Wahhabi movement encouraged the spread of Islamic education for all Muslim believers. Therefore, the aims of adult education in Saudi Arabia are to develop God's love in the hearts of learners; to eliminate adult illiteracy; to provide an opportunity for those who have completed the basic stage of literacy for further education in other phases; to provide learners with the opportunity to understand the importance of religion and spirituality in their lives; and to provide students with information, skills, and attitudes that enable an individual to develop himself or herself and his or her family, and to participate in the advancement of his or her society (Department of Adult Education, 2012).

During the period from 1982 to 2005, Saudi Arabia occupied a very important strategic position among the world's nations. This position was due to higher achievement levels in all areas of social life, economics, and education. Education spread to achieve the principle of justice and equal access to educational opportunities for all citizens. The education field was extended to include all citizens, regardless of gender or age. Adult education gave people the

opportunity to catch up with literacy, numeracy, and general education (Abedel-Hamid, 2000; Cikheea, 1992). The emergence of adult education in Saudi Arabia led to rapid development.

The movement of adult education in Saudi Arabia witnessed two stages: it began with individual efforts and which then were supplemented by official efforts. Official efforts were divided into two time periods, the first 5-year plan and a 20 year development plan. The following paragraphs discuss each one.

**Individual Efforts**

Adult education in Saudi Arabia historically started with individual efforts were known as volunteer efforts, especially reading and interpreting the Quran. Those efforts took place at various mosques in Al-Madinah and Makkah, also transliterated as Mecca, and they were done by a team of teachers through groups or the halgha in the mosques or at the teachers' houses. Before 1949, these volunteer efforts began when some learners who sought to educate themselves joined these loops (Ibrahim, 1985). However, volunteer efforts in the field of literacy and adult education were not a new phenomenon in Saudi Arabia. Mosques, the first educational institutions in Islam, still led the role and function of education and social work as well as their role to develop individuals' spiritual and religious side. Today, the mosques serve as places for adults and the young to learn and to teach the Holy Quran as well as providing religious and intellectual seminars and discussions about social issues. Noori and Mullah (1987) stated that these individual efforts turned to special efforts (semi-official stage). Therefore, at that time, two different types of private schools emerged: educational workshops and Qaraawi schools.

According to Al-Senbl, (2008), educational workshops were independent schools established under the supervision of some mosques in Al-Madinah and Makkah, such as the Alsoltah School which began in 1874, the Honorary School Ottoman which began in 1878, Al-

Falah which began in 1910, and Aanagah Night School which began in 1931. These schools were called encouragement schools. The aim of these schools was to develop God's love in the hearts of learners; to provide learners with the opportunity to understand the importance of religion and spirituality in their lives; and to provide students with instruction in the basic skills of reading, writing, and arithmetic. Some rich people donated money to support these schools.

Qaraawi schools were established in 1940 and were spread in south Saudi Arabia by Abdullah Qaraawi. These schools had a significant impact on student learning, especially in the south Saudi Arabia region. The Saudi Arabian government supported these schools financially. In 1955, Qaraawi ceased operation teaching because of the availability of public education as well as the Ministry of Education taking the responsibility to establish night schools (Noori & Mullah, 1987).

Individual efforts were spread across all regions of Saudi Arabia, but the individual efforts were not as organized and effective as the Qaraawi schools. The individual efforts did not have an effective impact on reducing the illiteracy rate in Saudi Arabia; they were considered the first step that paved the way for the introduction of legislation and programs in the field of literacy and adult education. (Al-Senbl, 2008) According to Al-Hamidi (1992), in Saudi Arabia, the overall proportion of the illiteracy rate among people over 15 reached 75% in 1972. About 90% of the illiterate people were women.

**Official Efforts**

The individual volunteer efforts played a vital role in raising awareness among the citizens about the importance of education and learning. Therefore, in 1949, these individual efforts turned to the official stage with the state's response to the citizens' wishes to facilitate their entry into primary night school (Hussain, 1979). In 1954, the Department of Popular

Culture was established to manage private literacy programs within the Department of Primary Education under the supervision of Saudi Arabia's Ministry of Education. A major feature in 1956, the popular culture department issued the first integrated, official system for adult education and literacy. This new system applied to the entire population of the kingdom if the citizen was a person who was 12 years old who did not write or read. The duration of this program was three years, and the class size was no more than 20 students. Each academic year was 9 months in which students studied nearly a dozen classes. The objective of this program was to achieve the overall development of the spiritual, mental, and social aspects. The Saudi Arabian government chose some experienced teachers from general education schools to teach the adult education programs. Educators who taught the night middle school and secondary school should be specialists in their subjects. The government also provided cultural specialists to work at development centers and in social services, and these specialists needed to have three years of experience in the field of adult education and to be in one of the following disciplines: Islamic studies or Arabic language (Fallata, 1979).

In 1958, the Department of Popular Culture was separated from primary education (Al-Roav, 2002). Therefore, it became an independent administration institution, technically overseeing adult education and literacy at all levels (basic, intermediate, and secondary schools) as well as the English language school. The student numbers increased from 1,713 to 7,168 in 1959; these students were taught by 279 teachers. At that time, education did not have a specific curriculum because the aim of education was to achieve the citizens' wishes for reading the holy Quran, jurisprudence, and hadiths. According to Hussain (1979), in 1959, the Department of Popular Culture's name was changed to the Department of Adult Education and Literacy (DAEL). In 1984, the name changed again to become the General Secretariat for Literacy and

Adult Education. The changing concepts reflected the attention given to the field of adult education and literacy by the government of Saudi Arabia.

**Twenty Year Development Plan**. Initially, it was a 5-year plan. In 1972, the government of Saudi Arabia deemed it necessary to prepare a 20 year plan to eliminate illiteracy in a comprehensive manner among all citizens. The aim of this 20 year plan was to target illiterate populations in various geographical area, starting with a study of the areas, their illiterate population, their gender makeup, their literacy needs, and ways of responding to them. This plan emphasized that literacy is a social condition and literacy is a function of the social civilizing process. That initiative means that acquiring the basic skills of reading, writing and arithmetic should not be an end in itself, but should be a way to achieve the most important goals: to employ those skills to achieve positive participation to build community. Therefore, the 20 year plan covered the period from 1975 to 1994. The goal was to eradicate illiteracy in 20 years (Noori & Mullah, 1987). A schedule for preparation, implementation, and completion of the plan was specified; therefore, the schedule was done according to the following stages.

The first stage was the preparation stage; it aimed to provide the necessary resources for the plan, such as material, human, and organizational potential. This phase represented part of the first 5-year plan. The efforts made during the first 5-year plan to eradicate illiteracy achieved the goals for this stage (Al-Hamidi, 1992).

**The first five-year plan.** The plan covered a five-year period representing the first five years of the twenty-year development plan. The purpose of the plan was to eradicate illiteracy to meet the target of making 326,535 people literate within the next 5 years; to encourage learners to complete the fourth grade level with the opportunity for those who wished to continue their education to sixth grade; and to encourage people living in remote areas to enroll in literacy

classes. The number of schools increased by 58.8% and learners' increased to 47.5% of the total

number of the plan; the number of teachers increased also to 76.1%. of the plan. Year after year,

the total spent during this plan for adult-education programs reached about 41,292.834. Saudi

Arabian Riyal which was about 11,011,418. US Dollars (Al-Hamidi, 1992). In 1970, the literacy

rates were only 15% for men and 2% for women. By 1990, the literacy rate for men had risen to

73% and that for women went to 48%, which was a great achievement (Metz, 1992).

The duration of the startup for the second phase was five years from 1975 to 1979. This

stage aimed to eradicate illiteracy among 4% of the illiterate people, ultimately reaching 20% at

the end of the 5-year plan (Noori & Mullah, 1987).  Therefore, according to Al-Hamidi (1992),

the number of schools increased by 37.7% and the number of learners increased to 47, 38%,

which led to increasing the numbers of teachers to72.6%. of the startup goal plan. The

achievement of the second 5-year plan was less than the rate of schools, classrooms, and

teachers. The reason behind the lower achievement for students was because the second five-year

plan was a period of prosperity and economic recovery that helped the government to achieve

more than what the plan required. On the other hand, the period of prosperity and economic

recovery made the learners more inclined to make money than learn.

The expansion phase, which is the third phase, was from 1979 to 1991. It was 13 years

and spread over three periods. The first period of the expansion phase was five years from 1979

to 1983. Each year, the goal was to eliminate illiteracy among 5% of the total number of illiterate

people in order to reach 25% at the end of the 5-year plan (Noori & Mullah, 1987). This phase

achieved about 62% of the plan; the ratio number of schools reached 56.7 %; for the teachers, the

rate of achievement was 37%, and for the students, it was 73%. During this time, the average

ratio of school and class achievement was less than the ratio for the average achievement of

learners because of the increased number of learners (Al-Hamidi, 1992). The second period was 5 years from 1984 to 1988; it aimed to eliminate illiteracy among 6% of the total number of illiterates in order to reach 30% at the end of the 5 year plan. The third period covered a 3 year period from 1988 to 1991. The purpose of the period was to eradicate illiteracy among 8% of the total number of illiterates in each of the 3 years to reach 24% at the end of the plan (Noori & Mullah, 1987).

The final phase of the 20 year development plan was the liquidation phase. It covered a 2-year period from 1992 to 1994. The aim of this phase was to eradicate illiteracy for 1% of the total number of illiterates in 2 years. Also, it aimed to eradicate illiteracy for those people who were missing in the previous periods (Al-Senbl, 2008).

According to Al-Senbl (2008), there has been some progress made in the field of literacy and adult education. Some of this progress was the issuance of the first system of adult education and literacy in 1961 and the adoption of the Ministry of Education's 5-year plan to erase illiteracy for about a third of a million illiterate people. The issuance of a 20 year plan to erase illiteracy among the citizens was very positive and represented a milestone in the history of literacy and adult education in the kingdom of Saudi Arabia.

In spite of the success achieved in the 20 year plan to eliminate illiteracy, there were numerous challenges which limited the plan's results. According to Al-Zuhair (1986), some of these challenges were due to teachers' inability to be aware of the difference between the way adults and children learn. Also, there was a scarcity of qualified and experienced people who were specialists in the technical aspects of adult education and literacy, particularly for planning, programming, and curriculum design (Al-Hamidi, 1992).

To support the programs and plans for literacy, in 1971, the Ministry of Education opened 37 classes to eliminate illiteracy that had 1,400 females. At the end of 1987, the numbers increased to 4,950 classes with 83,573 females (Al-Hamidi, 1992). The same year, the Ministry of Education provided some training courses for women who graduated from universities and high schools to teach at the literacy schools which later spread to all regions of Saudi Arabia. Therefore, Saudi women have contributed to establishing women's associations and charity programs. Some of these programs related to tailoring and sewing. Cultural programs, such as continuing education, teaching English language, computer programs, religious awareness, and literacy programs were to educate mothers. These programs spread into all region of Saudi Arabia because of women's successful performance. (Al-Roav, 2002).

The government of Saudi Arabia made a lot of efforts to spread education among its citizens, and urged people to join in it. Therefore, in 1996, Saudi Arabia earned a prize from the Arab League Educational, Cultural and Scientific Organization for its achievements in the field of literacy and adult education as well as its success in reducing the illiteracy rate to 15% among men and 35% among women. The Arab Strategy for Literacy and Adult Education was established in 1976 and included most of the Arabian countries, such as Saudi Arabia, Egypt, and Tunisia (Al-Senbl, 2008).

The results of several studies prompted the Saudi Arabian government to show a keen interest in education, which was extended to include all citizens regardless of gender or age. Therefore, the government launched comprehensive campaigns, discussed below, to eliminate illiteracy and to maintain the skills of reading, writing, and arithmetic among adult learners. As a result of these efforts, in 2007, the illiteracy rate was reduced to around 11% for men and 23.6% among women (Ministry of Economy and Planning, 2009). A year later, the illiteracy rate was

reduced to 7% among men and 19.8% among women. Adult illiteracy decreased from 75% in 1972 to 4% in 2011. The drop indicated that there were a large number of organizational efforts made by the government of Saudi Arabia to overcome the problem of illiteracy among its citizens for more than 40 years. Therefore, Saudi Arabia participated in the world celebrations for International Literacy Day on September 8, 2012 (Alaguetsa, 2012). Table 1 shows the illiteracy declining.

Table 1

*The Illiteracy Decline*

| Year | Men | Women |
|---|---|---|
| 1996 | 15% | 35% |
| 2007 | 11% | 23.6% |
| 2008 | 7% | 19.8% |
| The Total of illiteracy decline for men and women from 1972 to 2011 | From 75% to 4% | |

According to Lal and Algendy (2004), the idea of the International Literacy Day was started by The United Nations Educational, Scientific and Cultural Organization (UNESCO) at its 14<sup>th</sup> session in 1966. It allocated one day per year to highlight the problem of illiteracy among many countries, particularly in developing countries, as well as to highlight the literacy programs and efforts made to eliminate literacy. Therefore, many schools and institutional programs were established to eradicate illiteracy.

**Institutions Interested in Adult Learners and Literacy in Saudi Arabia**

In addition, over a few years, there has been a burgeoning interest in the field of adult education. The interest led to diversity for the programs offered in this area to fit with the nature of the Saudi society as well as aspirations of the learners' needs. These programs are offered through different centers; some of the most prominent ones are described in the following paragraphs.

**Literacy Centers**

Literacy centers offered free training and were attended by adult men and women from Saudi Arabia as well as foreign people. Learning focused on the skills of reading, writing, arithmetic, and science (Al-Roav, 2002). Literacy center schools started teaching directly after sunset because there were not enough teachers to teach in the morning. There were not specialized full-time literacy teachers in the field of adult education; therefore, teachers instruct general education in the morning and literacy center schools in the evening. The duration of this program was normally four years and was divided into two phases, each lasting two years. The first stage was to combat illiteracy and the second was to continue education after the basic literacy stage. After passing these two phases, students were granted a certificate which was the equivalent of primary school (Al-Senbl, 2008). Each graduate received a reward of SR 500 and had the opportunity to complete his or her education at intermediate and secondary night school.

**Summer Campaign Programs**

According to Bagader (1978), summer campaign programs were based on the collective efforts for teams composed of experienced and competent teacher in in many field, such as religious, health education, and engineering studies. In 1972, these campaigns moved to the center of rural areas so that they could take advantage of literacy development programs;

increase awareness of various fields such as religious, educational, and health studies; and enhance agricultural productivity (Al-Hamidi, 1992). There were many different teaching styles used, such as a lecture, discussion, and modern technologies. The summer programs were performed for about 68 campaigns until1994. In 1999, the number increased to more than 80 campaigns, and more than 126,500 people benefited (Al-Senbl, 2008).

### Social Development Centers

Social development centers worked on the development of local communities, especially rural development. In 1960, the Ministry of Labor and Social Affairs started implementing these programs (Al-Roav, 2002). One purpose of these programs was to train citizens and prepare them to acquire the knowledge and skills that will help them promote themselves and their community. The goal of human development means that acquiring the basic skills of reading, writing, and arithmetic should not be an end in itself, but the skills should be a way to achieve the most important goals: to employ those skills to achieve positive participation to build community. These programs were designed to serve 540,000 people, servicing a large proportion of the kingdom's population. These centers offered many services, such as training teachers who instruct adult teachers, teaching the English language, and training on a typewriter. The Ministry of Labor and Social Affairs was one of the most important institutions involved with literacy efforts in coordination with both the Ministries of Education, and Health and Agriculture (Al-Senbl, 2008).

### Religious and Spiritual Development Programs

Religious and spiritual development programs were designed to help adults understand Islam. There were radio channels and programs exclusively for religion. However, mosques, the first educational institution in Islam, still led the role and function for educational and social

work, as well as their role in developing individuals' spiritual and religious side. Today, the mosques serve as a place for adults and the young to learn and to teach the Holy Quran as well as providing religious and intellectual seminars and discussions about social issues (Al-Rawi, 1987). Throughout the year, there are many scientific and religious classes held at mosques; these classes are taught by elite scholars and faculty members from Saudi universities. According to Al-Senbl (2008), some of the most important mosques that played a role in the field of informal adult education in Saudi Arabia were the Sacred Mosque in Makkah and the Prophet's Holy Mosque in Al-Madinah.  There are also many different types of seminars given by many scholars to provide religious and cultural lectures, and to answer pilgrims' questions when they come to perform Hajj, the annual Islamic pilgrimage to Makkah (Asalma, 2012).

According to Metz (1992), the Hijaz region has the holy sites (Makkah and Al-Madinah) which host the pilgrimage. In the past, some foreign Muslims, such as people from India, Indonesia, and Africa who came for the pilgrimage stayed in Makkah. The cities of the Hijaz region benefited from the knowledge of those Muslims, so the area became a major center of Islamic scholarship and learning.

**Military Sectors**

Military sectors worked to open schools to educate their employees' children; those sectors were also keen on literacy among adult. They opened schools for their employees and encouraged people to attend these schools. Employees were encouraged by some sort of incentive, such as promotions and salary increases. Therefore, radio, television, mosques, and community centers are being used to deliver literacy education in Saudi Arabia. Financial incentives and employment promises are used to encourage people living in remote areas to enroll in literacy classes (Al-Roav, 2002).

**The Institute of Public Administration**

There were many free courses designed by this institution to develop manpower needs through pre-service and in-service training as well as the implementation of a wide range of programs and training courses. From its inception in 1960 until 1968, there were 11,094 trainees enrolled at the institution (Al-Senbl, 2008). The institute's services were not limited to candidates from inside Saudi Arabia; there were a number of Arab countries that took advantage of the institute: Oman, the United Arab Emirates, Bahrain, Qatar, and Sudan. In 1999, the total number of trainees, which the institute had instructed for in-service training was about 11,564, and there were 13,020 trainees in special programs (Ministry of Planning, 1999).

Today, almost every Saudi business institution has a specialized department for training; these departments have various names. The Arabian Oil Company (Saudi Aramco) and Saudi Basic Industries Corporation (SABIC) are the most important institutions that implement training programs in Saudi Arabia. Saudi Aramco is the state-owned oil company of the kingdom of Saudi Arabia, and (SABIC) is the largest non-oil company in the Middle East and is one of the world's largest petrochemical manufacturers. Saudi Aramco established three systems to train people. The first one was an industrial program which was supervised by an industrial training center. The second one was theoretical and aimed to teach people the English language and some curriculum, such as physics, mathematics, and social studies. The theoretical program had seven levels. When students passed this program with satisfactory progress, they had a chance to get an internal or external scholarship to complete their education. The third program provided training courses (introductory, intermediate, and advanced) for company workers in the administrative areas at all levels to provide them with the necessary skills and knowledge to succeed with their work. The technical and socio-economic change witnessed by the Saudi society led to the

emergence of educational formulas and patterns to meet the needs of adult education. Therefore, Saudi academies for foreign languages, public culture institutes, training institute centers, and computer training were considered to be the most prominent non-government educational institutions that emerged to contribute to the empowerment of citizens and keep them abreast of these changes (Al-Senbl, 2008).

### King Saud University

Most Saudi universities have centers for community service and continuing education. These centers offer courses and programs commensurate with the needs for various professional roles, such as doctors, pharmacists, engineers, farmers, and technicians. The centers also offer literacy programs. The first center for community service and continuing education was established by King Saud University in 1981; the university was established in 1957 and is the oldest academic institution in Saudi Arabia. Some of the centers' goals were to create closer ties between the university and the community. This relationship helped citizens cope with scientific development, regardless of their age or gender. Another goal for these centers was to develop a scientific policy that met the community's needs and to raise awareness about citizens' scientific, social, and cultural rights (Al-Roav, 2002).

King Saud University's vision is to be a world-class university and a leader for developing Saudi Arabia's knowledge society. The comprehensive mission of King Saud University is to provide students with the opportunities for a high-quality education; to conduct valuable research; to serve national and international societies; and to contribute to Saudi Arabia's knowledge society through learning, creativity, the use of current and developing technologies, and effective international partnerships.

The values of King Saud University (KSU) are based on Islamic principles: providing students service with the best education possible; honoring lofty ambitions and the pursuit of excellence through a commitment to the rigorous intellectual standards in teaching, learning, and innovation; promoting individual and institutional leadership roles which drive social development, professionalism, responsibility, and innovation; seeking rigorous and honest intellectual exploration which is fundamental to academic traditions and reflected in every facet of scholarship; providing equal opportunities and cultural diversity; holding members of the community to the highest standards of honesty, respect, and professional ethics; and committing to openly placing scholarly ideas and works for society and scholars to judge. In seeking excellence, King Saud University deems that everyone in its community is accountable for respecting and upholding values with all scholarly activities as well as for committing to lifelong learning inside and outside the KSU community, thus ensuring society's continued intellectual growth and welfare (King Saud University, 2014).

In Saudi Arabia, the interest in adult education as a scientific discipline or field of study is new. Al-Saadat (2004) conducted a study titled "The attitudes of college of education faculty members at King Saud University toward establishing adult education department at the college." This study examined the perspective that the education faculty at King Saud University had for establishing the college's adult education department. Al-Saadat emphasized that creating the department would develop the adult-education movement according to current trends, develop graduate degrees in adult education, and develop the administration of adult education programs. Students who graduate from the adult education department at King Saud University might address the scarcity of specialists in this field; they might teach the adult

learner because they know the difference between teaching adults and children (Al-Saadat, 2004).

The first Saudi graduate of a doctoral program in Adult and Continuing Education was Dr. Abdulrahman Al-Hamid. In 1971, he graduated from Central Michigan University with a master's degree in Community School Leadership. In 1975, he earned his doctorate at Arizona State University. Currently, he is a College of Education professor for King Saud University's Adult and Continuing Education department. He was a leading and founding member of the Center for Community Service and Continuing Education at King Saud University. He designed and implemented King Saud University's graduate programs in Adult and Continuing Education (King Saud University, 2007). KSU implemented a master's program in Adult and Continuing Education and later started a doctoral program to train highly qualified specialists in the field of adult education (Al-Senbl, 2008).

In 2012, the Saudi Council of Higher Education approved the establishment of a new division of adult education at Taibah University, which was established in 2004 and is located in Al-Madinah, Saudi Arabia. This department will offer doctoral and master's degrees. The new program might begin classes by 2015 (Okaz, 2012). King Saud University is the only institution in Saudi Arabia that currently offers a master's and doctoral degree in Adult Education and Continuing Education. KSU's division of adult education and continuing education is under the supervision of the College of Educational Policy (formerly the College of Education which was established in 1967) and seeks to achieve the college's philosophy, values, vision, mission, and objectives.

The college's professional education belief is concentrated on the fact that learning is one of the best forms of worship and getting people closer to Allah. God emphasizes seeking

knowledge wherever it is found, disseminating it to others, and obtaining the benefits of it as much as possible. Additionally, the college's professional education belief is concentrated on Islamic principles, which emphasize that the acquisition of education is a duty for every Muslim, meaning that all individuals are able to learn and are obliged to lifelong learning.

In a broader sense, learning is not only limited to or expected from the college's staff members, its candidates, and its students, but also extends to include the entire college as a learning organization, such as the university community (departments, colleges, and units) and the professional community. Accordingly, professional practices in the learning community inside and outside the college are centered on making all involved parties, individuals, groups, and institutions work to positively pursue learning within the framework of active, authentic learning. That operationalizes the students' role in their learning process, encouraging each party to improve experiences and practices (King Saud University, 2014)

The values for the College include

1.  Life-long learning: God has urged man to seek knowledge, acquire it, and disseminate it in order to fulfill an act of worship to Him and to inhabit the earth and be His agent on earth. Thus, the educator's concern with acquiring knowledge and facilitating the search for it is considered an act of seeking to please God.

2.  Fairness and integrity: it is represented in the educator's concern to teach and learn as an act of worship by which he seeks to please God, whom he covertly and overtly minds in his professional and lifestyle practices, and whose purposes he seeks to accomplish with intrinsic, sincere motives. Also, the educator is careful to respect individual privacy and the confidentiality of data and information while maintaining high standards of integrity and self-accountability.

3.  Perfection: Educators are determined to accomplish their mission of teaching their students and educating them well and serving their country and society. To provide students a good education, teachers should try all methods, strategies, and techniques, and closely follow excellence criteria in all their practices.

4.  Professionalism: Teaching is a specialized profession that requires study, knowledge, education, and continuous growth. It is governed by rules and traditions by which educators, and society at large, need to abide.

5.  Freedom: The teaching profession grants every educator and every learner the freedom to question, research, and change, believing that this freedom is the path that leads to prominence, creativity, and novel discoveries as long as it functions within the boundaries of religious laws and societal values. Freedom also helps build the knowledge society that the college seeks to achieve through its vision and mission (King Saud University, 2014, para 4).

The college's vision is to achieve distinction and engage in educational pioneering so that the college will contribute to the establishment of a knowledge society and become the "Center of Expertise" at the regional and national levels, attaining a position among top international colleges of education.

The college's mission "is to prepare professional educators who will contribute to building a knowledge society and who are able to compete globally. This will be achieved by improving the college's programs and units to establish a high-functioning learning community. Moreover, the college seeks to respond to the diverse needs of society, the problems of the educational field, and the challenges for comprehensive development by presenting initiatives for educational reform, and employing knowledge, research, and development in the best way

possible in light of the society's values and needs and according to the academic-accreditation criteria." (King Saud University, 2014, para. 2).

The college of adult education has several goals:

1. To prepare distinctive professional educators who are socially involved and technically capable, and who engage in their continuous professional growth according to the values and needs of the society and the criteria of academic accreditation.

2. To conduct distinguished research that will contribute to knowledge accumulation, advance professional practices, support educational reform efforts, and meet the needs of the educational field and the challenges to social and economic development.

3. To develop the society through contributing to the initiatives, and the research, training, and consultation programs within the framework of a strategic partnership with other local and global institutions (King Saud University, 2014, para. 3).

The college's vision, mission, and philosophy, as well as its adopted values, are rooted in the Islamic faith. Education not only prepares individuals for the life here, but also for the hereafter which promotes lifelong learning. Everyone has the opportunity to continue his or her education if he or she wants to do so. Students' learning can be changed when learners are exposed to different experiences. In addition, the instructors' role is very important with Islamic principles because the way they teach the class can influence students' learning (King Saud University, 2014). Therefore, this study will include adult learning theory.

## Adult Learning Theory: "Andragogy of Malcolm Knowles"

**The History of Andragogy**

Malcolm Knowles did not use the term "andragogy" for the first time. The term "andragogik" was first introduced by Alexander Kapp, a German teacher, in 1833 (Knowles, 1980). "Kapp used the word in a description of the educational theory of the Greek philosopher Plato, although Plato never used the term himself" (Knowles, Holton, & Swanson, 2012, p. 57). In 1929, Eduard Lindeman brought the term "andragogy" into U.S literature when he wrote a book titled *The Meaning of Adult Education* (Knowles et al., 2012). According to Hinkson (2010), Lindeman believed that adult education should be built around students' needs and interests and that instruction should center around the learners' experiences. Andragogy was "the true method of adult learning" (Brookfield, 1987, p. 127).

In the field of adult education, one of the most well-known theories is Malcolm Knowles' assumptions of andragogy about how and why adults learn. According to Merriam and Caffarella (2001, p. 86), "Knowles (1980) proposed andragogy a new label and a new technology of adult learning to distinguish it from preadult schooling." In 1968, the concept of andragogy was developed and formed into a theory by Knowles who defined it as "the art and science of helping adults' learn", whereas the word "pedagogy" was "the art and science of educating children" (Knowles, 1980, p. 38). Hinkson (2010) illustrated how Knowles acknowledged that the concept of andragogy as a model of adult learning, assists more adult learners to develop and achieve their full potential because it has assumptions about how adults learn. To further explain this differentiation, Knowles (1980) said that the term "pedagogy" came from the Greek "paid" (meaning "child") and "agogos" (meaning "leading"). Therefore, pedagogy referred to children and teaching them. On the other hand, the term "andragogy" came from the Greek word "aner"

with the stem "andra" meaning "man, not boy." The definitions made it clear that the two terms mean different things. Clearly, andragogy considered that teaching should be approached differently for adults than children because people have different learning characteristics.

**Pedagogy and Andragogy**

 If adults learn differently than children, the teaching process should vary. The pedagogical model allocates full responsibility to the teacher to decide what, how, and, when children should learn. Students are fairly passive recipients of the information that they receive from the teacher ((Knowles et al. 2012). The pedagogical model assumes that the child learners have dependent personalities; children have little experience that qualifies them for use as resources in education. They are ready to learn based on age level, are oriented to learning a particular subject matter, and are motivated by external rewards and punishment (Kerka, 2002).

In contrast, the androgogical approach assumes that adults are independent learners and orient themselves as learners, meaning that they are supposed to be self-directed. Therefore, the role of the teacher is a learning facilitator. The learner's experiences are a rich, valuable resource for learning. According to Knowles (1984), adults learn by application and participation; adults desire to be involved in the learning process and to evaluate their instruction. Adults learn best when linking past experiences with new experiences. In terms of a scientific approach, andragogy focuses more on the process of teaching adults than the content. Table 2 shows a comparison of the teacher's role with pedagogy and andragogy.

Knowles identified six assumptions about how adults learn differently than children. The six assumptions of andragogy are that adults are self-directed learners, adults come into an educational setting with a wealth of experience, adults have learning needs closely associated

42

with social roles, is problem-centered, is intrinsically motivated, and has a readiness to learn

(Knowles' 1980).

Table 2

*The Role of the Teacher in Pedagogy and Andragogy*

| Function | Pedagogy | Andragogy |
|---|---|---|
| Program planning | Makes both content and process decisions unilaterally | Works with students to mutually agree to content and process |
| Primary duty of teacher | Provide and manage the content of the course | Guide the learning process |
| Assumptions about the learner | Insufficient background and ability to learn content without teacher | Valuable experience and ability allow active learner involvement |
| Participants | Captive audience and compulsory attendance | Voluntary attendance |
| Affective reactions | Learner feelings about experience not important | Learner feelings about content and process are very important |
| Evaluation | Learner is unable to evaluate the value of past learning | Learner is continually evaluating the utility of past learning and needs for further learning |
| Assumptions about the teacher | The teacher is the expert and authority | The teacher is a co-learner |

Adapted from McCallum (2012, p. 25)

## The Six Assumptions of Andragogy

For Knowles (1968, 1972, 1980, 1984, 1989), andragogy is based on six assumptions related to the motivation for adult learning: the learners' need to know, self-concept, prior experience, readiness to learn, orientation to learning, and motivation to learn. These assumptions offer a clear framework about how and why adults learn.

### The Learners' Need to Know

"Adults need to know why they need to learn something before undertaking to learn it" (Knowles et al., 2012, p. 63). Therefore, one of the first duties of instruction is developing the need to know among learners by showing them the value of what they are exposed to in their life and performance. Adults' involvement in the learning process supports their perception about themselves as independent learners as well as helps them learn better. In terms of participation with learning activities, Baldwin, Magjuka, and Loher (1991) found that the trainee's involvement with the learning plan was useful to improve the learning process. People who had the freedom to choose to attend training had great motivation for learning. In contrast, the results were ineffective for individuals who did not enjoy this freedom. The teacher, as an adult-education facilitator, can raise awareness about the need to know among students by citing real experience to enable learners to see the benefits of knowing what they want to learn. According to Hinkson (2010, p. 28), "Adult students must recognize the value of instructional content before engaging in learning and connect the relevance of the material to their lives."

### The Learners' Self-concept

Adults have a deep need to direct themselves because they have achieved a self-concept where they are responsible for their life and decisions, bearing the consequences for their actions. According Knowles et al. (2012), "once they have arrived at that self-concept, they develop a

deep psychological need to be seen by others and treated by others as being capable of self-direction" (p. 63). Andragogy was characterized by considering adults as self-directed learners. Self-directed learning was described as "a process of learning in which people take the primary initiative for planning, carrying out, and evaluating their own learning experiences" (Merriam, Caffarella, and Baumgartner, 2007, p. 110). According to Ezell (2013), encouraging self-directed learning among teachers and learners is one method to improve teaching and learning. Knowles et al. (2012) stated that adult learners should practice self-directed learning by determining their goals and the purposes for their learning instead of relying on instructors. Additionally, Candy and Brookfield (1991) discussed two meanings for self-directed learning. First, self-directed learning allowed people to choose their own learning techniques with respect to a specific topic. Second, self-directed learning reflected the learning autonomy where adults determined the goals and purposes of learning as well as took control of their own learning process. Therefore, according to Hinkson (2010), creating a collaborative learning based on a welcoming learning environment, which is indicative of mutual respect and trust, was essential to bolster a sense of competence.

**The Learners' Previous Experience**

Adults come to classroom activities with a greater volume and higher possibly quality of experiences which are different than youth. The large inventory of experience impacts learning in a variety of ways: adults come into an educational activity with a background of experience which is an indispensable resource that can contribute to their and others' learning. Adult experiences can provide a foundation for the adult's self-identity (Knowles et al., 2012). "When adults find themselves in situation in which their experience is not being used, or it's minimized, it is not just their experience that is being rejected — they feel rejected as persons" (Knowles,

1980, p. 50). Therefore, in order to benefit from adult experiences, it is important that the adult-education facilitator should use learning methods that are based on experiential techniques, such as discussions and problem-solving exercises, and case methods, instead of transmittal techniques, when teaching adults (Knowles et al., 2012). When teachers are confident in the students' abilities and experiences, the students will bear the responsibility for their own learning. Through adults' experiences and interests, educational institutions are changed to social laboratories where students practice their experiences in real life.

**The Learners' Readiness to Learn**

According to Knowles et al., (2012) "adults become ready to learn those things they need to know and be able to do in order to cope effectively with their real-life situations" (p. 63), thus increasing the effectiveness for the adult-education facilitator to enable adults to understand and predict their life and willingness to learn. Pratt (1988) suggested a useful model about how to effect the positions of adults' lives not only for their willingness to learn, but also for their willingness to learn according to the andragogical model. Learners show a variety of behavior forms in different learning situations. Some learners have confidence and are self-reliant, to a large degree, in one learning area while some people need direction and support because they do not have the skills to be self-directed. Therefore, adult educators should note the people who are not ready to learn before the class starts. For example, faculty, as facilitators, should interact with the students to determine if they need support or direction to enhance their educational experience (Pratt, 1988).

**The Learners' Orientation to Learning**

Adults enter the learning environment after they experience a need in their life. Adults usually prefer directed learning to solve problems that they confront in life situations more than

learning that focuses on the research topic. In other words, adults tend to prefer learning that helps them solve their problems or satisfies their internal needs, such as self-esteem or quality of life.  However, that does not mean the exclusion of external motivators (better jobs, promotions, higher salaries, etc.), but the most potent motivators for adults are internal pressures (Knowles, 1984; Knowles et al., 2012).   Therefore, "learning experiences should be organized around competency-development categories. People are performance-centered in their orientation to learning" (Knowles, 1980, p. 44). Furthermore, adults learn most effectively when they apply what they have learned in the context of application to real-life situations (Knowles, 1980; Merriam et al., 2007).  According to Hinkson (2010), instructional techniques should focus on implementing what is learned to solve real-life problems.

**The Learners' Motivation to Learn**

According to Oliver (2011), in order to be successful, instructors must understand what promotes learning, as well as what motivates the students, if they are to design and maintain an effective learning environment. Wlodkowski (1985) offers a model of characteristics and skills to help instructors motivate adult learners: expertise, empathy, enthusiasm, and clarity. Oliver (2011) stated that the teachers' knowledge about the subject they teach can prompt the student to learn. The instructors can promote their students' intrinsic motivation by using empathy which is the power of understanding and compassion. Instructors can influence student motivation through their enthusiasm with commitment, expressiveness, and energy. Finally, instructors can use clarity to enhance student motivation and learning by explaining course material clearly and by being specific about what is expected from the student. According to Hinkson (2010), in order to promote learning, educators should cultivate motivation among learners to help adult learners

understand the instructional material and become aware of motivational barriers such as a negative self-concept.

## Criticisms of Andragogy

Andragogy received severe criticism from various philosophy researchers. For example, critics believed that andragogy did not have the empirical evidence to make it a theory to support the assumptions (Brookfield, 1995; Burge, 1988; Rachal, 2002). Davenport and Davenport (1985) stated that andragogy has been classified as a "theory, method, technique, or a set of assumptions" about adult learning (p. 152). Rachal (2002) was critical of andragogy, stating that "due to the elasticity of meanings of andragogy and the consequent variability of interpretations, empirical examinations of andragogy . . . have tended to be inconclusive, contradictory, and few" (p. 112). Hartree (1984) criticism of andragogy was asserting that it failed to encompass an underlying epistemological base. He also questioned whether adult learning was truly different from child learning" (Blondy, 2007, p. 117). According to Hinkson (2010), Knowles stated that numerous qualitative and quantitative research studies have been conducted on andragogy. Moreover, Blondy (2007) pointed out that Knowles viewed his assumptions of andragogy as a system of concepts rather than a theory. However, the influence of many educational theorists was evident with these assumptions. Brookfield was concerned about whether the six assumptions of andragogy can be equaled to a proven theory. Brookfield (1986) those assumptions "could lead practitioners to equate the sum total of adult learning with instrumental learning; that is, learning how to perform at an improved level of competence in some predefined skill domain, in essence ignoring the complexity of learning" (p. 99).

There has been also criticism about the extent to which the assumptions are only characteristic of adult learners. Knowles presents some characteristics of adults, but these traits

are not always found in adults. For instance, some adult learners are highly dependent upon the instructor for structure. On the other hand, some children are independent, self-directed learners. Moreover, in certain situations, we can see that children probably have a richer range of experiences than some adults (Taylor & Kroth, 2009). Other criticisms of andragogy stem from the absence of an operational definition for andragogy (Hinkson, 2010). According to Knowles et al. (2012), due to the great diversity of adult education, it is difficult to agree on an operational definition for andragogy. For instance, many definitions of adult education include human resource development (HRD) as a sub-area; however, few definitions of HRD address it as such: "each sub-area engaged in adult learning has its own philosophical foundations regarding the role of education in society and the desired outcomes from educational activities for adults" (Knowles et al., 2012, p. 141). For instance, critical theory forms one of the HRD theoretical frames. Unfortunately, most critiques are from the critical philosophical lens, which is only one sub-area interested in a certain type of adult learning (Knowles et al., 2012).

 Andragogy's critics also believe that it focuses on the individual learner and that it does not consider social change or a discussion about the relationship between adult education and the community (Merriam et al., 2007). Based on humanistic psychology, Knowles' describes his picture of the individual learner as one who is autonomous, free, and growth oriented. Usually, there is no consciousness about the fact that the person is socially situated, and there is no consciousness that social institutions and structures may be defining the learning transaction irrespective of the individual participant (Merriam et al. 2007).

The humanistic philosophy of education is obvious in Knowles' work. Knowles' model focuses on achieving self-actualization. Therefore, andragogical models focus on the knowledge gained from experience instead of official authority (Merriam & Brockett, 1997). There is

considerable agreement that Knowles was a humanist and was influenced by Maslow, one of the Third-Force Psychologists like Rogers who had roles in the development of humanistic education (Henschke, 2006).

<h2 style="text-align:center"><strong>Humanistic Theory and Andragogy</strong></h2>

The roots of humanism date back to China and Greco-Roman philosophers, especially Plato and Aristotle (Elias & Merriam, 2005). Humanism is based on the idea that everyone has a natural tendency to learn. It empowers learners; therefore, the instructor is viewed as a facilitator, waiving a large amount of authority (Merriam & Caffarella, 2001). The humanistic approach emerged during the 1950s and 1960s with the work of Maslow and Rogers in the United States. Abraham Maslow and Carl Rogers are considered to have prepared the ground for humanistic psychology (Wang & Sarbo, 2004). Maslow offered a theory of human motivation, formulating a coherent pattern which explains the nature of the motives or needs that influence human behavior based on a needs hierarchy. The human motivations, or needs, are organized in a gradation system in terms of priority or severity of impact (Elias & Merriam, 2005).

According to Maslow, when the highest-priority needs of the hierarchy were met, such as the need for food and rest, the next needs in the hierarchy can be addressed, and people could progress on the continuum to accomplish higher levels of growth and development. The higher needs at the top of the Maslow's hierarchy were love and belonging, and self-esteem and self-actualization (Freitas & Leonard, 2011). Maslow and Rogers believed that education was a tool to foster self-actualizing and fully functioning individuals (Elias & Merriam, 2005). Merriam and Caffarella, (2001) stated that the final need can be found in a person's desire to be all that he or she is capable of becoming. According to Merriam et al. (2007), "Knowles' theory of andragogy, with its assumptions about the adult learner, and much of the research and writing on

self-directed learning, are ground in humanistic learning theories" (pp. 283-284). For Knowles, learning involves the whole person: emotional, psychological, and intellectual. The obligation of the adult educator is to assist people by developing their full potential to become self-actualized, which aims at empowering the individual learner (Heslop, 2005).

**Characteristics of Adult Learners**

The instructor must consider the importance of adults' characteristics when dealing with them. When determining the characteristics of adults as learners, Knowles et al. (2012) point out that adults enter education with accumulated life experiences. Adults are a rich resource for their own learning and play an important role in shaping desires and needs. When the desire to learn appears among adults, they become ready for it and have achieved a willingness to learn. Therefore, it is important for instructors to provide the appropriate educational conditions. Adults have a wide circle of relationships, responsibilities, and social roles; in addition, they are working in different areas which can, in turn, create meaningful learning experiences. The instructor should make sure the information offered to adult learners is acceptable to them so that they can integrate the knowledge with their emotional life.

According to Dirkx (2001), emotions are significant in adult learning because emotions can hinder or motivate learning. For example, when adults have an exaggerated fear of failure, it may lead them to low performance. Adults' perceptions of themselves are different from children's beliefs. Sutherland and Crowther (2006) indicate that adults are "not very inclined to learn something they are not interested in, or in which they cannot see the meaning and importance" (p. 16). Therefore, instructors must consider these characteristics of adult learners because adults, as learners, require different educational strategies than the children need.

**The Role of Adult Educators**

Educators' roles and their teaching method are directly influenced by their philosophical perspectives. For instance, "if the objective of adult education is to develop individuals open to change and continued learning (i.e., the humanistic perspective), the role of adult educators is to enhance personal growth and development, facilitate self-actualization, and reform society" (Wang & Sarbo, 2004, p. 207). With Islamic teaching, lifelong learning emphasizes moral and spiritual growth as well as acquiring new knowledge and skills. Lifelong learning is an important element to develop the "self." Therefore, the role of educators is to help their students develop the necessary skills to be successful and self-directed (Basharat, Iqbal, & Bibi, 2011).

An adult educator was defined by Knowles (1980) as "one who has some responsibility for helping adults to learn" (p. 26). Knowles, Holton, and Swanson (2012) noted that learning happens best when students take more responsibility for their own learning, when students are more cooperative and collaborative, and when students are accountable for their new learning. In addition, a good learning method has a learner-centered approach, rather than being content focused. For example, Schultz (2012) pointed out that people learn more when they are active in the learning process; therefore, they develop critical-thinking skills, develop lifelong learning skills, and develop a social support system by way of active learning communities.

The role of an adult educator, according to Knowles (1980), depends on three levels: the firing-line level, program-director level, and the professional-leadership level. At the firing line-level are the teachers, a group of leaders, and administrators. Their functions include helping adult learners diagnose needs within certain subject areas according to the given situation, providing adult learners with educational experiences aimed at producing the desired learning, providing conditions that will cause the adult learners to want to learn, choosing the right

techniques and the most effective methods to produce the desired learning for the adult learners, providing the crucial human and material resources to produce the desired learning, and helping learners  measure the outcomes of the learning experiences. The third is the professional-leadership level. It is the small group of career adult educators, and their functions include developing new knowledge, preparing materials, inventing new techniques, training adult educators, and promoting further development for the field of adult education (Knowles, 1980). According to Knowles (1980), great teachers for adults should have the following characteristics:

1.      Instructors must not only have knowledge but must be successful practitioners in [their] subject or skill.

2.      Instructors must be enthusiastic about [their] subject and about teaching it to others.

3.      Instructors must have an attitude of understanding and permissiveness toward people. [They] must have such other traits of personality as friendliness, humor, humility, and interest in people that make for effectiveness in leading adults.

4.      Instructors must be creative in their thinking about teaching methods. [They] must be willing to experiment with new ways to meet the changing needs and interests of adults. [They] must be concerned more with the growth of the individual than with the presentation of facts.

5.      Such standard requirements as status in the community or occupational group, previous teaching experience, etc., are desirable only when they are compatible with the characteristics described [previously].

6.      Instructors should be intrigued with the notion that adults are different from children as learners and express positive pleasure at the prospect of participating on the teaching of adults. (p. 163).

## Summary

Because Saudi Arabia is a Muslim country, all Saudi educational policy emanates from Islam. Therefore, this study first provided a brief discussion about the history of adult education in Islam and through providing some evidence from the Holy Quran's statements and the Prophet Mohammed's sayings as well as where adult education takes place. This study also discussed the history of adult education in Saudi Arabia and the achievement made by Saudi Arabia in adult education along with some institutions interested in the adult learners and literacy.

In the time before Islam, education was not wide spread in the Arab countries; this period was known as the time of ignorance. The time probably reflects the fact that God had not yet sent the Arabs a prophet (Metz, 1992). However, the advent of Islam in the Arabian Peninsula meant that comprehensive movements in the life of the Muslim community occurred first in the lives of adults, where the prophet Mohammed invited the adults to learn. He started with adults because they were capable of understanding, immediate application, and then teaching their sons and daughters. In the early history of Islam, schools were not available for learners. The mosques and the Muslim scholars' homes were the most important places for education.

Seeking knowledge from the cradle to the grave is rooted in Islamic thought. Life requires constant learning to discover more knowledge, meaning that whenever people reach a level of knowledge, they will find a more knowledgeable person. Therefore, it is not surprising to find that one of the most important and greatest achievements made by the Kingdom of Saudi Arabia is the development of adult education in all its stages as well as the expansion of universities to serve students.

Prior to this official system, there were the Quran schools, which took place at some mosques in Al-Madinah and Makkah. The Quran and private schools played an important role

with the emergence of the kingdom of Saudi Arabia to spread education and literacy among all age groups for both men and women. The government played a lot of attention to adult education when it issued the first integrated, official system for adult education and literacy.

According to Alaguetsa (2012), in 2011, the number of literacy schools for men were 729 with 1,261 classes. That same year, there were 2,358 women's schools with 6,806 classes. In 2012, adult illiteracy decreased to 4%; it had been 60% in 1972. The drop indicated that there was a huge organizational effort made for more than 40 year by the government of Saudi Arabia to overcome the problem of illiteracy among its citizens. Therefore, Saudi Arabia participated in the world celebrations for International Literacy Day on September 8, 2012 (Alaguetsa, 2012). Also, the centers for community service and continuing education, which are under the supervision of the Saudi universities, played an important role in giving people the opportunity to catch up with literacy and general education.

Also, in this literature review, the researcher provided an overview about Knowles' adult learning theory, which assumes that adult learners have special needs and requirements. Therefore, instructors should consider these needs when they teach adults. The researcher also discussed the history of andragogy as well as the differences between pedagogy and andragogy. According to Knowles et al. (2012), the andragogical model is based on some assumptions, which differentiate the roles of the teacher (or, rather, the facilitator) from those in the pedagogical model. It is important for the instructor, as the facilitator, to note that adult learners need to know why they should learn something before they begin learning. Adults must take responsibility for their own decisions; therefore, they should be treated as being capable of self-direction. Experience constitutes the richest sources of adult learning. Effective teachers should explain the reasons for the subject matter they teach because adults need to know why they are

learning something. Adults' involvement in the learning process that helps them solve their

problems or satisfy their internal needs.

This chapter also discusses the humanistic theory as one of the most important theories in

adult education; this theory clearly influenced Knowles' theory of andragogy. The literature

review concludes with the characteristics of adult learners and the role of adult educators as

facilitators for those learners. Chapter 3 presents the methods and procedures for this study.

CHAPTER 3. RESEARCH METHODOLOGY

The purpose of this study is to describe the perceptions of students pursuing a graduate degree in Adult Education at King Saud University of the teaching practices that they received in the classroom. The theoretical framework in this study comes from adult learning theory. The questions and hypotheses of this study are:

1.    Do students' perceptions about their educational experiences demonstrate a correlation between andragogical practices and Islamic principles?

2.    What are graduate students' perceptions about their experience with the instructional practices that they experienced in the adult education program's classrooms regarding the andragogical assumptions?

3.    Is there a statistically significant difference, based on gender, among students' perceptions about their experience with the instructional practices that they experienced in the classroom?

4.    What are the strengths and weakness of the adult education program at King Saud University, from the graduate students' perceptions, regarding to the instructional practices in the classroom?

## Null Hypothesis 1

There are no statistically significant correlation among students' perceptions about their educational experiences between andragogical practices and Islamic teachings.

## Alternative Hypothesis 1

There are statistically significant correlation among students' perceptions about their educational experiences between andragogical practices and Islamic teachings

**Null Hypothesis 2**

Graduate students' perceptions about their experience with the instructional practices that they experienced in the adult-education program's classrooms regarding to the andragogical assumptions will not be significantly different than the neutral target value.

**Alternative Hypothesis 2**

Graduate students' perceptions about their experience with the instructional practices that they experienced in the adult-education program's classrooms regarding to the andragogical assumptions assume practice

**Null Hypothesis 3**

There are no statistically significant differences among students' perceptions about their experience with the instruction al practices that they received in the classroom based on gender.

**Alternative Hypothesis 3**

There are statistically significant differences among students' perceptions about their experience with the instructional practices that they received in the classroom based on gender.

**Study Design**

This study is a quantitative, online survey design utilizing both qualitative and quantitative data. According to Creswell (2009), the application of mixed methods designs "is more than simply collecting and analyzing both kinds of data; it also involves the use of both approaches in tandem so that the overall strength of a study is greater than either qualitative or quantitative research" (p.4). In addition, Creswell (2008) pointed out that "mixed methods research design is a procedure for collecting, analyzing, and mixing both quantitative and qualitative data in a single study to understand a research problem" (p. 552). "Quantitative data give precise numerical measures, while qualitative data provide rich descriptive materials"

(Caffarella, 1994, p.136). According to Fitzpatrick et al., (2011), mixed methods design is helpful in evaluation because it can be used to improve validity or understanding or diversity. The Likert scale is a common way that evaluators used to collect quantitative data. On the other hand, qualitative data can be gathered through open-ended questions. These questions can be short answer or can require longer responses, which can be described qualitatively by themes. However, Fitzpatrick et al., (2011), pointed out that, "a good design is one that matches the evaluation questions… the context of the evaluation, and the information needs and values of stakeholders" (p. 406).

## Description of the Type of Evaluation Conducted

There are various types of evaluation, which differ according to the purpose of the evaluation. The basic types of program evaluation, according to Fitzpatrick et al., (2011), are formative and summative evaluations. The primary purpose of formative evaluation is to provide information for program improvement, while summative evaluations are used to provide information to serve decisions or assist in making judgment about program adoption, continuation, or expansion. The study focuses on a summative evaluation because the purpose of this evaluation is to provide feedback and information about the teaching methods that the students received in the classroom. Therefore, the study is conducted by an external evaluator who has been invited in evaluating the adult education program at King Saud University. According to Fitzpatrick et al., (2011), there are many benefits to having an external evaluator, for example, external evaluators are considered to be more credible by both the public and policymakers as well as not having a personal bias or agenda.

**Stakeholders Identification**

It is important to identify the stakeholders of the program being evaluated from the beginning for many reasons, for example, "their participation can help the evaluator to better understand the program and the information needs of those who will use it" (Fitzpatrick et al., 2011, p. 9). Gall, Gall, and Borg (2003) stated that a stakeholder is "anyone who is involved in the program being evaluated or who might be affected by or interested in the findings of the evaluation" (p. 545). The stakeholders in this evaluation are the Ministry of Higher Education, the head of the adult education program, the faculty members, and the students. The Ministry of Higher Education is responsible for effective planning, delegating, coordinating, staffing, organizing, and decision-making. The faculty members and students are interested in the improvement of the adult education program.

**Population of the Study**

The population in this study consisted of all students who are currently pursuing adult education degree in Adult Education at King Saud University (N=65), 31 males, and 34 females. The Deanship of Admission and Registration at King Saud University provided a list of the students who are currently pursuing their degree in Adult Education at King Saud University.

**Instrument**

A survey, consisting of a self-administered questionnaire was used to collect data to evaluate the adult education program at King Saud University. The researcher first designed the survey in English (Appendix A) and translated it into Arabic (Appendix B), then translated the questions back into English. Both the Arabic and English versions of the survey were sent to bilingual individuals who have mastered both languages to ensure that the survey asked equivalent questions in each language. The Deanship of E-transaction and Communication

60

(ETC) distributed the questionnaire to the students (Appendix D). Reliability and validity of the 18 questions developed by the researcher (items 44-61) were tested.

The survey consists of quantitative and qualitative questions. The survey instrument consisted of 61 items and can be seen in Appendix A. The first part requests demographic information that was developed by the researcher. The second part consists of 56 response items about graduate students' perceptions of their learning experience in the adult education program at King Saud University. The first 21 items related to andragogical principles, the next 22 items related to andragogical process design elements and the next 13 items related to the Islamic principles teachings. These 56 items used a 5-point Likert scale (strongly agree =5, agree =4, either agree or disagree =3, disagree = 2, and strongly disagree=1). Of these 61 items in the second section, the first 43 were adopted from the Adult Learning Principles and Design Elements Questionnaire (ALPDEQ, Wilson, 2005), while the final 18 were developed by the researcher. The third part consists of five response items about students' opinions of the Islamic teachings. These items were designed by the researcher and also use the 5-point Likert scale (strongly agree =5, agree =4, either agree or disagree =3, disagree = 2, and strongly disagree=1). The fourth part of the survey consists of two open-ended questions that give the participants the opportunity to respond in their own words. After the survey instrument was developed, it was reviewed by professional colleagues and university professors.

**Adult Learning Principles and Design Elements Questionnaire**

The Adult Learning Principles and Design Elements Questionnaire (ALPDEQ) created by Wilson (2005) was originally a 77-item survey developed to measure the use of andragogy. After revising the survey based initial reliability testing, several items were deleted, leaving a total of 43 items retained. Only one of the six principles failed to emerge, orientation to learning,

as it contained only one item, which was cross loaded. Knowles (1980) identified several–step

process and advocated educators to employ this process in order to implement and capitalize

upon the assumptions of andragogy. These steps included: creating mutual planning, preparing

the learner, setting the climate, diagnosing the learning needs, setting the learning objectives,

designing the learning plans, and evaluating the learning. The process design elements are

derived primarily from Malcolm Knowles' principles of andragogy. These elements are very

important when creating instructional practice that is suitable for adult-learner characteristics.

Unfortunately, according to Wilson (2005), andragogical-process design elements have received

far less attention in the literature when compared to the andragogical principles. However,

mutual planning was eliminated from this study due to the learning setting and students' inability

to participate in planning activities. Therefore, factor analysis attempted to measure seven

andragogical process design elements and extracted six: (1) setting of learning objectives; (2)

climate setting; (3) evaluation; (4) preparing the learner; (5) diagnosis of learning needs; and, (6)

learning activities. The only process design element not extracted as a scale was designing the

learning experience. The failure of a scale to emerge for designing the learning experience

presents future research opportunities to find items that effectively differentiate the construct, or

investigate whether the construct in the theory is valid. The complete listing of andragogical

principle survey items retained in each scale along with scale reliability and mean values are

described in Table 3.

Table 3

*Scale Descripitives of Andragogical Principles*

| Scale Name | Item Number and Descriptions | Scale Reliability | Mean Value |
|---|---|---|---|
| Motivation | 17) This learning experience tapped into my inner drive to learn<br><br>19) This learning experience motivated me to give it my best effort<br><br>21) This learning experience motivated me to learn more<br><br>13) I feel better able to perform life/work tasks due to this learning experience<br><br>14) I feel my mastery of this material will benefit my life/work<br><br>15) The knowledge gained in this learning experience can be immediately applied to my life/work<br><br>18) I feel this material will assist me in resolving a life/work problem<br><br>20) I feel that this learning experience will make a difference in my life/work | $\alpha = .933$ | 3.91 |

Table 3. Scale Descripitives of Andragogical Principles (continued)

| Scale Name | Item Number and Descriptions | Scale Reliability | Mean Value |
|---|---|---|---|
| Experience | 11) I felt my prior life and work experiences helped my learning<br><br>12) My life and work experiences were a regular part of the learning experience<br><br>16) I felt my life and work experiences were a resource for this learning | α = .839 | 3.67 |
| Need to Know | 5) I felt responsible for my own learning in this learning experience<br><br>7) I felt I had a role to play in my own learning during this learning experience<br><br>4) It was clear to me why I needed to participate in this learning experience<br><br>6) The life/work issues that drove me to this learning experience were understood | α = .760 | 3.95 |
| Readiness to learn | 9) The life/work issues that motivated me for this learning experience were respected<br><br>10) This learning experience was just what I needed given the changes in my life/work<br><br>8) I understood why the learning methods were right for me | α = .811 | 3.50 |

Table 3. Scale Descripitives of Andragogical Principles (continued)

| Scale Name | Item Number and Descriptions | Scale Reliability | Mean Value |
|---|---|---|---|
| Self Directedness | 2) I was satisfied with the extent to which I was an active partner in this learning experience<br><br>3) I felt I had control over my learning in this learning experience<br><br>1) I knew why this learning experience would be beneficial for me | α = .739 | 3.82 |

The andragogical process design element survey items retained along with scale reliability and mean value statistics are detailed in Table 4.

Table 4

*Scale Descriptives of Andragogical Process Design Elements*

| Scale Name | Item Number and Descriptions | Scale Reliability | Mean Value |
|---|---|---|---|
| Setting of learning objectives | 31) The facilitator/instructor and the learners negotiated the learning objectives<br><br>32) Learners were encouraged to set their own individual learning objectives<br><br>33) The facilitator/instructor solicited input from learners regarding learning objectives<br><br>36) Learners and the facilitator/instructor became partners in setting learning objectives<br><br>35) I had flexibility in designing my learning experience (activities, assignments, etc.)<br><br>38) Learners were encouraged to jointly design how their learning would occur in this learning experience | α = .903 | 3.53 |

Table 4. Scale Descriptives of Andragogical Process Design Elements (continued)

| Scale Name | Item Number and Descriptions | Scale Reliability | Mean Value |
|---|---|---|---|
| climate setting | 27) Learners were full partners with the facilitator in this learning experience<br><br>28) The climate in this learning experience can be described as collaborative<br><br>29) The facilitator/instructor acted as a rich resource for my learning during this learning experience<br><br>30) The facilitator/instructor developed strong rapport with the learners in this learning experience<br><br>26) There was an adequate amount of dialogue with my facilitator/instructor regarding my learning needs<br><br>25) The facilitator/instructor and I worked together to prepare me for this learning experience | α = .910 | 3.99 |
| Evaluation | 41) The methods used to evaluate my learning in this learning experience were appropriate<br><br>42) Evaluation methods used during this learning experience met my needs<br><br>43) Evaluation methods helped me diagnose my needs for further learning | α = .863 | 3.42 |

Table 4. Scale Descriptives of Andragogical Process Design Elements (continued)

| Scale Name | Item Number and Descriptions | Scale Reliability | Mean Value |
|---|---|---|---|
| Prepare the Learner | 22) Sufficient steps were taken to prepare me for the learning process<br><br>23) The way learner responsibilities were clarified was appropriate for this learning experience<br><br>24) The way I was prepared for this learning experience gave me confidence I needed | $\alpha = .875$ | 3.50 |
| Designing the Learning need | 37) There were mechanisms in place to collaboratively design which learning activities would be used<br><br>34) Assessment tools were used that helped the facilitator and me work together to identify my learning needs | $\alpha = .943$ | 2.88 |
| Learning Activities | 39) The facilitator/instructor relied too heavily on lecture during the learning experience<br><br>40) The way the learning experience was conducted made learners passive learners | $\alpha = .682$ | 2.50 |

**Adult Learning Islamic Principles Questionnaire**

The Islamic principles questionnaire and supportive literature are detailed in Table 5

Table 5

*Scale Descrpitives of Islamic Principles*

| Scale Name | Item Number and Descriptions | Citation |
|---|---|---|
| The Principle of collaboration | 44- The instructor(s) encourages collaborative learning. 45- Through the collaborative learning, students help each other to understand the discussions. 46- Collaborative learning depends on friendship. | Akdere, Russ, Eft, (2006) Metwally, (2004) Metwally, (2004) |
| The Principle of teaching students according to their interests | 47- The instructor(s) poses questions that arouse students' interests. 48- The instructor(s) provides material that meet students' interests. 49- Students select their textbooks that meet their interests. | AlKhalediy, ( 2011) Metwally, (2004) AlKhalediy,( 2011) |
| The Principle of Seeking Knowledge | 50-The instructor(s) encourages students to do research. 51- The instructor(s) encourages students to use their critical thinking skills. 52- The instructor(s) encourages students to solve problems | Metwally, (2004). Al-Kilani, (1986 Al-Kilani, (1986), |

Table 5. Scale Descrpitives of Islamic Principles (continued)

| Scale Name | Item Number and Descriptions | Citation |
|---|---|---|
| The Principle of Teaching through Practice and Application | 53- The instructor(s) supports students to practice the application of their learning.<br><br>54- The course content is encouraged to practice the application of students' learning. | Metwally, (2004),<br><br>Ahmad, (1979). |
| Experience | 55- The instructor(s) helps students relate current information with their prior experience.<br><br>56-The instructor(s) provides an example close to the learners' experience. | AlKhalediy,( 2011)<br><br>AlKhalediy,( 2011) |
| Some statements about Students' perceptions of the Islamic teachings | 57- "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Quran, n.d., Al-Maaida, Verse 2, p. 106), in the classroom, the teachers encourage teamwork through the notion of cooperation in Islam | (Quran, n.d., Al-Maaida, Verse 2, p. 106). |
| | 58- According to Islamic teachings which concern about learners' interests, the instructors provide students information that is compatible with their thinking and ability to understand. | |
| | 59- Allah says in the Holy Quran: "My Lord! Increase my knowledge" (Quran, n.d., Taa-Haa, Verse 114, p.320), The instructors encourage students to develop their thinking skills in order to increase their knowledge as the verse stated. | (Quran, n.d., Taa-Haa, Verse 114, p.320). |

Table 5. Scale Descrpitives of Islamic Principles (continued)

| Scale Name | Item Number and Descriptions | Citation |
|---|---|---|
| Some statements about Students' perceptions of the Islamic teachings | 60- The instructors support students to practice the application of their learning as the Prophet Mohammed taught people in Islam. | |
| | 61- The instructors encourage students to use their experiences into their discussions as the Prophet Mohammed and Muslim scholars did in their dialogue. | |

## Reliability and Validity

According to Leedy and Ormrod (2005), reliability refers to "the consistency with which a measuring instrument yields a certain results when the entity being measured hasn't changed" (p. 31). The instrument is considered reliable if it provides the same result over and over again with the same participant population. Test-retest reliability is used to estimate reliability for the same sample at different times (Creswell, 2008).

**Reliability**

For the Islamic principles teachings Item 44 through 61, reliability for this items was measured in two ways. First, a pilot test was conducted with 10 alumni from the adult education program at King Saudi University to determine whether the survey content was clearly written and comprehensible. After participants had completed the instrument, they were asked to make comments about the questions' clarity. After reviewing participants' responses, small corrections were made. Next, an estimate of the Cronbach's alpha was calculated for the survey responses. Cronbach's alpha is used as a measure of internal consistency of a survey (Gall et al., 2003). To

ensure the reliability of the instrument, Cronbach's alpha was calculated as shown in Table 6. The resulting coefficients for the Cronbach's alpha were greater than 0.60, indicating an acceptable internal consistency and reliability for the survey questions.

Table 6

*Cronbach Alpha for Reliability Assessments*

| Domain | Cronbach Alpha |
|---|---|
| The principle of collaboration | 0.68 |
| The principle of teaching students according to their interests | 0.81 |
| The principle of seeking knowledge | 0.86 |
| The principle of teaching through practice and application | 0.86 |
| Experience | 0.77 |
| The Islamic principles (total) | 0.82 |
| Students perceptions of the Islamic teachings | 0.94 |

**Content Validity**

An instrument's validity refers to "the extent to which the instrument measures what it is supposed to measure" (Leedy & Ormrod, 2005, p. 31). There are three basic types of validity: content validity, construct validity, and criterion-related validity (Creswell, 2008). According to Creswell (2008), content validity "is the extent to which the question on the instrument and the scores from these questions are representative of all the possible questions that a researcher could ask about the content or skills" (p. 172). Therefore, the researcher reviewed the literature in order to achieve the content validity. The researcher adopted and developed his instrument from other instruments that utilized the assumption of andragogy and Islamic teachings. Items 1through 43

were adopted from Wilson, (2005) that utilized the concept of andragogy.  Item 44 through 61 were created by the researcher and utilized Islamic principles. The instrument was reviewed by professional university professors.

## Procedure

The participants in this study will consist of all students who currently pursuing adult education graduate degree in Adult Education at King Saud University. After getting the IRB approval letter (Appendix C) the survey was distributed through a phone text to the participants of the study. The survey was distributed in the summer 2015.

## Data Analysis

To answer the first question, a correlation matrix is also used to investigate the relationship among students' perceptions of their educational experiences between andragogical practices and Islamic teachings. To answer the second research question, SPSS was used to do descriptive analysis including frequencies, percentages, means, and standard deviations.  An independent t-test was used to answer question three. The fourth question will provide qualitative data that will describe the students' experiences with the teaching practice that they received in the classroom. To answer this question, a matrix tool was used to help me decide what path to take when coding the data. The researcher was focused in the meaning of the words. Therefore, to categorize the information, researcher will focus on common underlying themes. When categorizing the information according to the topic, the data was copied and pasted into a matrix and then analyzed and interpreted the data.

## Summary

This chapter explained the methodology and procedures used to analyze the data. The purpose of the research and hypotheses are presented. In addition, the rationale for using mixed

method design also is discussed. The type of evaluation along with the stakeholders and their roles are identified. Also, the population of the study, which is all students currently pursuing adult education degree in Adult Education at King Saud University (N=65), 31 males, and 34 females. The resources for developing the instrument are discussed, including the reliability and validity of the study. Finally, the data analysis procedures are explained. In chapter 4, the researcher will present the results from the data analysis of the research questions.

# CHAPTER 4. DATA ANALYSIS AND RESULTS

The purpose of this study is to describe the perceptions of students pursuing a graduate degree in Adult Education at King Saud University, the students' perception was examined regarding the teaching practices that they received in the classroom. The purpose of this chapter is to present results for both the quantitative and qualitative data. The first section includes demographic information. The next section includes the descriptive and inferential statistics as they relate to the research questions followed by a synopsis of the qualitative results. The study's theoretical framework comes from adult learning theory. The questions and hypotheses of this study are as follows:

1. Do students' perceptions of their educational experiences demonstrate a correlation between andragogical practices and Islamic principles?

2. What are graduate students' perceptions about their experience with the instructional practices that they experienced in the adult education program's classrooms regarding the andragogical assumptions?

3. Is there a statistically significant difference, based on gender, among students' perceptions about their experience with the instructional practices that they experienced in the classroom?

4. What are the strengths and weakness of the adult education program at King Saud University, from the graduate students' perceptions, regarding to the instructional practices in the classroom?

## Null Hypothesis 1

There are no statistically significant correlation among students' perceptions of their educational experiences between andragogical practices and Islamic teachings.

## Alternative Hypothesis 1

There are statistically significant correlation among students' perceptions of their

educational experiences between andragogical practices and Islamic teachings

## Null Hypothesis 2

Graduate students' perceptions about their experience with the instructional practices that

they experienced in the adult-education program's classrooms regarding the andragogical

assumptions will not be significantly different than the neutral target value.

## Alternative Hypothesis 2

Graduate students' perceptions about their experience with the instructional practices

that they experienced in the adult-education program's classrooms regarding to the andragogical

assumptions assume practice.

## Null Hypothesis 3

There are no statistically significant differences among students' perceptions about their

experience with the instruction al practices that they received in the classroom based on gender.

## Alternative Hypothesis 3

There are statistically significant differences among students' perceptions about their

experience with the instructional practices that they received in the classroom based on gender.

## Demographic Information Results

The questionnaire was constructed using the online tool, Qualtrics, and was emailed to 65

participants, 31male and 34 female, during the summer of 2015.The participants were pursuing a

degree in adult education at King Saud University. A total of 54 participants completed all parts

of the questionnaire, which yielded an 83% response rate. The demographics section had data on

gender. The sample consisted of 42.6% male (n = 23) and 57.4% female (n = 31) participants.

Table 7 represents the demographic information for this study' participants.

Table 7

*The Demographic Information for the Study's Participants*

| Gender | Frequency Responses | Percentage Responses |
|--------|--------------------|--------------------|
| Female | 31 | 57.4 |
| Male | 23 | 42.6 |
| Total | 54 | 100 |

## Results by Research Questions

### Research Question One

Do students' perceptions about their educational experiences demonstrate a correlation between andragogical practices and Islamic principles? For this question, the null hypothesis was that there is no statistically significant correlation about students' perceptions of their educational experiences between andragogical practices and Islamic teachings. The alternative hypothesis was that there is statistically significant correlation about students' perceptions of their educational experiences between andragogical practices and Islamic teachings. A correlation matrix was used to investigate the relationship between andragogical practices and Islamic principles.

The result of the analysis between the andragogical principles/process design elements and the Islamic principles demonstrated correlation. Therefore, there was a statistically significant correlation between the andragogical principles/process design elements and the Islamic principles. The absolute value of the correlation coefficient is from weak to strong. For

the weak correlation, the value of *r* is greater than or equal .268 and is less than .500. For the

moderate, the value of *r* is greater than or equal .500 and is less than .700. For the strong

correlation, the value of *r* is greater thanor equal .700. However, the learning activities, which is

one of the andragogical process design elements, showed no significantly relationships with the

rest of process design elements (climate setting, designing the learning experience, evaluating,

preparing the learner, and setting the learning objectives). Also, the learning activities

demonstrated no significant relationships about the four andragogical principles: need to know,

motivation, experience, and readiness to learn. Moreover, this element was not significantly

related to the four Islamic principles (collaboration, teaching students according to their interests,

seeking knowledge, and teaching through experience). Table 8 shows the correlations among the

andragogical practices, the andragogical design process, and the Islamic teachings.

Table 8

*Correlations among the Andragogical Principles, Process Design Elements, & Islamic Principles*

| | prin_1 | prin_2 | prin_3 | prin_4 | prin_5 | proc_1 | proc_2 | proc_3 | proc_4 | proc_5 | proc_6 | ip_1 | ip_2 | ip_3 | ip_4 | ip_5 | perit |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| prin_1 | 1.000 | | | | | | | | | | | | | | | | |
| prin_2 | 0.537 | 1.000 | | | | | | | | | | | | | | | |
| prin_3 | 0.607 | 0.618 | 1.000 | | | | | | | | | | | | | | |
| prin_4 | 0.523 | 0.458 | 0.508 | 1.000 | | | | | | | | | | | | | |
| prin_5 | 0.674 | 0.625 | 0.609 | 0.533 | 1.000 | | | | | | | | | | | | |
| proc_1 | 0.349 | 0.430 | 0.445 | 0.528 | 0.477 | 1.000 | | | | | | | | | | | |
| proc_2 | 0.431 | 0.488 | 0.519 | 0.626 | 0.529 | 0.819 | 1.000 | | | | | | | | | | |
| proc_3 | 0.406 | 0.487 | 0.505 | 0.571 | 0.556 | 0.621 | 0.636 | 1.000 | | | | | | | | | |
| proc_4 | 0.066 | 0.096 | -0.058 | 0.333 | 0.095 | 0.147 | 0.029 | 0.232 | 1.000 | | | | | | | | |
| proc_5 | 0.442 | 0.577 | 0.475 | 0.616 | 0.688 | 0.746 | 0.719 | 0.596 | 0.132 | 1.000 | | | | | | | |
| proc_6 | 0.387 | 0.516 | 0.607 | 0.665 | 0.533 | 0.796 | 0.827 | 0.693 | 0.199 | 0.718 | 1.000 | | | | | | |
| ip_1 | 0.451 | 0.454 | 0.268 | 0.461 | 0.450 | 0.465 | 0.519 | 0.767 | 0.260 | 0.442 | 0.460 | 1.000 | | | | | |
| ip_2 | 0.448 | 0.468 | 0.402 | 0.544 | 0.405 | 0.681 | 0.625 | 0.755 | 0.206 | 0.559 | 0.612 | 0.747 | 1.000 | | | | |
| ip_3 | 0.530 | 0.514 | 0.490 | 0.548 | 0.448 | 0.625 | 0.592 | 0.693 | 0.197 | 0.568 | 0.650 | 0.699 | 0.686 | 1.000 | | | |
| ip_4 | 0.460 | 0.639 | 0.556 | 0.451 | 0.562 | 0.612 | 0.559 | 0.736 | 0.307 | 0.562 | 0.686 | 0.616 | 0.681 | 0.721 | 1.000 | | |
| ip_5 | 0.428 | 0.533 | 0.613 | 0.392 | 0.431 | 0.588 | 0.668 | 0.550 | 0.056 | 0.566 | 0.634 | 0.507 | 0.546 | 0.681 | 0.689 | 1.000 | |
| perit | 0.522 | 0.572 | 0.517 | 0.542 | 0.458 | 0.531 | 0.613 | 0.742 | 0.094 | 0.468 | 0.598 | 0.742 | 0.764 | 0.691 | 0.698 | 0.535 | 1.000 |

Color Key:

| | |
|---|---|
| $r < .268*$ | Not significant |
| $.268 \leq r < .500$ | Weak |
| $.500 \leq r < .700$ | Moderate |
| $r \geq .700$ | Strong |

*With a sample size of $n = 54$, 0.268 is the smallest possible significant correlation at $\alpha = .05$.

Table 9

*Meanings of Variable Names in Correlation Table*

| Variable | Description |
| --- | --- |
| prin_1 | Need to know |
| prin_2 | Motivation |
| prin_3 | Experience |
| prin_4 | Self-Directed |
| prin_5 | Readiness to learn |
| proc_1 | Climate setting |
| proc_2 | Designing learning experience |
| proc_3 | Evaluation |
| proc_4 | Learning activities |
| proc_5 | Prepare the learner |
| proc_6 | Setting learning objectives |
| ip_1 | Collaboration |
| ip_2 | Teaching students according to their interests |
| ip_3 | Seeking knowledge |
| ip_4 | Teaching through practice and application |
| ip_5 | Teaching through experience |
| perit | Perceptions about Islamic teachings |

**Research Question Two**

What are graduate students' perceptions about their experience with the instructional practices that they experienced in the adult-education program's classrooms regarding the andragogical assumptions? Descriptive statistics, including frequencies, percentages, means, and standard deviations, were used to summarize and organize the data. Participants were asked 95 questions, using a 5-point Likert-scale, about their experience with the instructional practices that

they received in the classroom at King Saud University. The results of the statistical analysis included 61items (21 items for the andragogical principles and 22 items for the andragogical process design elements), 13 items for the Islamic principle teachings, and 5 items about students' opinions of the Islamic teachings). For the andragogical principles "Need to know" received the highest mean (3.96) regarding the degree of agreement, followed by "Motivation" with a mean of (3.87), while "Readiness to learn" was ranked last with a mean of (3.58). The total mean was 3.81; the standard deviation was .591. Table 10 shows the total for the mean and standard deviation that were explained by the andragogical principles.

Table 10

*The Mean, Standard Deviation, and One-Sample t tests for the Andragogical Principles*

| Andragogical Principle | $M$ [a] | $SD$ [a] | $t$ [b] |
|---|---|---|---|
| Need to know | 3.963 | 0.756 | 9.3587 |
| Motivation | 3.877 | 0.700 | 9.2074 |
| Experience | 3.827 | 0.640 | 9.4950 |
| Self-Directed | 3.790 | 0.827 | 7.0169 |
| Readiness to learn | 3.580 | 1.036 | 4.1141 |
| Andragogical principles (total) | 3.832 | 0.628 | 9.7287 |

[a] Statistics based on $n = 54$ observations.
[b] These are the one-sample $t$ tests for the null hypothesis $H_0$: $\mu = 3$. All $t$ test are significant at the .05 level ($df = 53$).

The first assumption of andragogy included 8 important question items that related to motivation, with means ranging from 4.07 to 3.70, and described in Table 11. The highest ranked in this section was that participants "feel better able to perform life/work tasks due to this learning experience," and the mean for this statement was 4.07. The lowest ranked experience was that participants "feel that the material will assist me in resolving a life/work problem." The mean for the statements was 3.70.

Table 11

*Highest Rated Items that Related to Knowles' Principle of Motivation*

| Q | Rank | Statements | Mean | SD |
|---|------|-----------|------|-----|
| 13 | 1 | I feel better able to perform life/work tasks due to this learning experience. | 4.07 | .722 |
| 14 | 2 | I feel that my mastery of this material will benefit my life/work. | 3.96 | .930 |
| 21 | 3 | This learning experience motivated me to learn more. | 3.92 | .797 |
| 20 | 4 | I feel that this learning experience will make a difference in my life/work. | 3.90 | .937 |
| 17 | 5 | This learning experience tapped my inner drive to learn. | 3.85 | .939 |
| 19 | 6 | This learning experience motivated me to give it my best effort. | 3.85 | 1.122 |
| 15 | 7 | The knowledge gained in this learning can be immediately applied in my life/work. | 3.74 | 1.031 |
| 18 | 8 | I feel this material will assist me in resolving a life/work problem. | 3.70 | 1.207 |
|  |  | Total | 3.87 | .700 |

The second assumption about andragogy included 3 important items that related to the learners' self-directed learning, with means ranging from 4.15 to 3.44, and described in Table 12. The highest ranked statement was that participants know the benefit of the learning process. The

mean for this statement was 4.15. The lowest ranked item was that the participants "have control over their learning in this learning experience." The mean for this statement was 3.44.

Table 12

*Highest Rated Items that Related to Knowles Principle of the Learners' Self-directed Learning*

| Q | Rank | Statement | Mean | SD |
|---|---|---|---|---|
| 1 | 1 | I knew why this learning experience would be beneficial to me. | 4.14 | .810 |
| 2 | 2 | I was satisfied with the extent to which I was an active partner in this learning experience. | 3.77 | 1.021 |
| 3 | 3 | I felt that I had control over my learning in this learning experience. | 3.44 | 1.176 |
| | | Total | 3.79 | .827 |

The third assumption of andragogy included 3 important items that related to the learners' previous experience, with means ranging from 3.96 to 3.70, and described in Table 13. The highest ranked perception for learning was that participant felt that their "prior life and work experiences helped my learning." The mean for this statement was 3.96. The lowest ranked item was that the participants felt that their experiences "were a resource for this learning". The mean for this statement was 3.70.

Table 13

*Highest Rated Items that Related to Knowles Principle of the Learners' Previous Experience*

| Q | Rank | Statement | Mean | Std |
|---|------|-----------|------|-----|
| 11 | 1 | I felt my prior life and work experiences helped my learning. | 3.96 | .970 |
| 12 | 2 | My life and work experiences were a regular part of the learning experience. | 3.81 | .825 |
| 16 | 3 | I felt my life and work experiences were a resource for this learning. | 3.70 | .903 |
|   |   | Total | 3.82 | .640 |

The fourth assumption about andragogy included 4 important items that related to

Knowles' principle about the need to know, with means ranging from 4.11 to 3.83, and described

in Table 14. The highest ranked item for this section was that participants "felt responsible for

[their] own learning in this learning experience," and the mean for this statement was 4.11. The

lowest ranked experience was that participants "had a role to play in [their] own learning during

this learning experience." The mean for this statement was 3.83.

Table 14

*Highest Rated Items that Related to Knowles' Principle About the Need to Know*

| Q | Rank | Statement | Mean | SD |
|---|------|-----------|------|-----|
| 5 | 1 | I felt responsible for my own learning in this learning experience | 4.11 | .861 |
| 4 | 2 | It was clear to me why I needed to participate in this learning experience | 3.96 | .889 |
| 6 | 3 | The life/work issues that drove me to this learning experience were understood | 3.94 | 1.089 |
| 7 | 4 | I felt I had a role to play in my own learning during this learning experience | 3.83 | 1.005 |
| | | Total | 3.96 | .756 |

The fifth assumption about andragogy included 3 important items that related to the learners' readiness to learn with means ranging from 3.72 to3 .35, and described in Table 15. The highest ranked item was that participants' life/work issues motivated them for this learning. The mean for this statement was 3.72. The lowest ranked item was as follows "I understood why the learning methods were right for me." The mean for this statement was 3.35.

Table 15

*Highest Rated Items that Related to Knowles' Principle About the Learners' Readiness to Learn*

| Q | Rank | Statement | Mean | SD |
|---|------|-----------|------|-----|
| 9 | 1 | The life/work issues that motivated me for this learning experience were respected. | 3.72 | 1.106 |
| 10 | 2 | This learning experience was just what I needed given the changes in my life/work. | 3.66 | 1.24 |
| 8 | 3 | I understood why the learning methods were right for me. | 3.35 | 1.168 |
| | | Total | 3.58 | 1.036 |

This andragogical-process design consisted of six elements. "Prepare the learner" received the highest mean of (3.46) regarding the degree of agreement, followed by "evaluation" with a mean of (3.41), while "designing learning plans" and "setting learning objectives were ranked last with a mean of (3.25). The total mean was 3.34, and the standard deviation was .730. Table 15 shows the total for the mean and standard deviation as explained by the andragogical-process design element.

Table 16

*The Mean, Standard Deviation, and One-Sample t tests for the Andragogical Process Design Elements*

| Andragogical Process Design Element | $M$ [a] | $SD$ [a] | $t$ [b] |
|---|---|---|---|
| Prepare the learner | 3.469 | 1.023 | 3.3705 |
| Evaluation | 3.414 | 1.076 | 2.8255 |
| Learning activities | 3.398 | 1.245 | 2.3495 |
| Climate setting | 3.290 | 0.948 | 2.2478 |
| Setting learning objectives | 3.259 | 0.991 | 1.9227 |
| Designing learning experience | 3.259 | 0.999 | 1.9075 |
| Andragogical design elements (total) | 3.330 | 0.834 | 2.9085 |

[a] Statistics based on $n = 54$ observations.
[b] These are the one-sample $t$ tests for the null hypothesis $H_0$: $\mu = 3$. All $t$ tests are significant at the .05 level ($df = 53$).

The first andragogical design element included 6 important items that related to setting of the learning objectives, with means ranging from 3.61 to 3.05, and is described in Table 17. The highest-ranked item in this section was that participants "had the flexibility in designing [their] learning experience," and the mean for this statement was 3.61. The lowest ranked experience was as follows: "The facilitator/instructor solicited input from learners regarding learning objectives" The mean for this statement was 3.05

Table 17

*Highest Rated Items that Related to Setting the Learning Objectives*

| Q | Rank | Statements | Mean | SD |
|---|------|-----------|------|-----|
| 35 | 1 | I had flexibility in designing my learning experience (activities, assignments, etc.). | 3.61 | 1.139 |
| 38 | 2 | Learners were encouraged to jointly design how their learning would occur in this learning experience. | 3.42 | 1.222 |
| 32 | 3 | Learners were encouraged to set their own individual learning objectives. | 3.22 | 1.207 |
| 31 | 4 | The facilitator/instructor and the learners negotiated the learning objectives. | 3.16 | 1.240 |
| 36 | 5 | Learners and the facilitator/instructor became partners in setting learning objectives. | 3.07 | 1.226 |
| 33 | 6 | The facilitator/instructor solicited input from learners regarding learning objectives. | 3.05 | 1.139 |
| | | Total | 3.25 | .990 |

The second andragogical design element included 6 important items that related to the climate setting, with means ranging from 3.46 to 3.14, and is described in Table 18. The highest-ranked item in this section was that learning experience can best be described as collaborative, and the mean for this statement was 3.46. The lowest ranked experience was that instructor acted as a rich resource in this learning experience. The mean for this statement was 3.14.

Table 18

*Highest Rated Items that Related to the Climate Setting*

| Q | Rank | Statements | Mean | SD |
|---|------|-----------|------|-----|
| 28 | 1 | The climate in this learning experience can best be described as collaborative. | 3.46 | 1.208 |
| 27 | 2 | Learners were full partners with the facilitator in this learning experience. | 3.38 | 1.172 |
| 30 | 3 | The facilitator/instructor developed strong rapport with the learners in this learning experience. | 3.27 | 1.351 |
| 26 | 4 | There was an adequate amount of dialogue with my facilitator/instructor regarding my learning needs. | 3.24 | 1.330 |
| 25 | 5 | The facilitator/instructor and I worked together to prepare me for this learning experience. | 3.22 | 1.268 |
| 29 | 6 | The facilitator/instructor acted as a rich resource for my learning during this learning experience. | 3.14 | 1.155 |
| | | Total | 3.29 | .948 |

The third andragogical-design element included 3 important items that related to

evaluation, with means ranging from 3.44 to 3.35, and is described in Table 19. "Evaluation

methods used during this learning experience met students' needs" and "Evaluation methods

helped me diagnose my needs for further" had the highest rank in this section, and the mean was

3.44. The "methods used to evaluate [students] learning received the lowest rank, and the mean

was 3.35.

Table 19

*Highest Rated Items that Related to Evaluation*

| Q | Rank | Statements | Mean | SD |
|---|------|------------|------|-----|
| 42 | 1 | Evaluation methods used during this learning experience met my needs. | 3.44 | 1.021 |
| 43 | 2 | Evaluation methods helped me diagnose my needs for further learning. | 3.44 | 1.021 |
| 41 | 3 | The methods used to evaluate my learning in this learning experience were appropriate. | 3.35 | 1.319 |
| | | Total | 3.41 | 1.075 |

The forth andragogical design-element included 35 important items that related to

preparing the learner, with means ranging from 3.55 to 3.37, and is described in Table 19. The

highest-ranked survey item from this section was as follows: "The way I was prepared for this

learning experience gave me the confidence I needed." The mean was 3.55. "The way learner

responsibilities were clarified was appropriate for this learning experience." was ranked last with

a mean of (3.37).

Table 20

*Highest Rated Items that Related to Preparing the Learner*

| Q | Rank | Statements | Mean | SD |
|---|------|-----------|------|-----|
| 42 | 1 | The way I was prepared for this learning experience gave me the confidence I needed. | 3.55 | 1.268 |
| 22 | 2 | Sufficient steps were taken to prepare me for the learning process. | 3.48 | 1.177 |
| 23 | 3 | The way learner responsibilities were clarified was appropriate for this learning experience | 3.37 | 1.069 |
| | | Total | 3.46 | 1.022 |

The fifth andragogical design element included 2important items that related to designing the learning experience, with means ranging from 3.30 to 3.22, and described in Table 21.

Table 21

*Highest Rated Items that Related to Designing the Learning Experience*

| Q | Rank | Statements | Mean | SD |
|---|------|-----------|------|-----|
| 34 | 1 | Assessment tools were used that helped the facilitator and me work together to identify my learning needs. | 3.30 | 1.176 |
| 37 | 2 | There were mechanisms in place to collaboratively design which learning activities would be used. | 3.22 | 1.040 |
| | | Total | 3.25 | .998 |

The sixth andragogical design element included 2 important items that related to learning activities, with means ranging from to 3.74 to3.05, and is described in Table 22. The highest and the lowest statements in this section were reverse coded, so the Likert scale for these statements was changed (strongly disagree=5, disagree = 4, either agree or disagree =3, agree =2 and strongly agree =1). "The way the learning experience was conducted made learners passive learners" received the highest mean (3.74) while "The facilitator/instructor relied too heavily on lecture during this learning experience" was ranked last with a mean of (3.05).

Table 22

*Highest Rated Items that Related to the Learning Activities*

| Q | Rank | Statements | Mean | SD |
|---|---|---|---|---|
| R 70 | 40 | The way the learning experience was conducted made learners passive learners. | 3.74 | 1.443 |
| R 69 | 39 | The facilitator/instructor relied too heavily on lecture during this learning experience | 3.05 | 1.446 |
| | | Total | 3.39 | 1.24 |

The Islamic teachings consist of 5 pillars or principles. "The principle of collaboration" received the highest mean (3.89) regarding the degree of agreement, followed by "the principle of seeking knowledge" with a mean of (3.78), while "the principle of teaching students according to their interests" was ranked last with a mean of (3.30). The mean of the total items was 3.67. Table 23 shows the total for the mean and the standard deviation as explained by the Islamic teachings.

Table 23

*The Mean, Standard Deviation, and One-Sample t tests for the Islamic Principles*

| Islamic Principle | $M$ [a] | $SD$ [a] | $t$ [b] |
|---|---|---|---|
| Collaboration | 3.889 | 0.888 | 7.3572 |
| Seeking knowledge | 3.784 | 0.921 | 6.2573 |
| Teaching through experience | 3.778 | 0.950 | 6.0162 |
| Teaching through practice and application | 3.648 | 1.053 | 4.5213 |
| Teaching students according to their interests | 3.296 | 1.002 | 2.1720 |
| Islamic principles (total) | 3.674 | 0.819 | 6.0504 |

[a] Statistics based on $n = 54$ observations.
[b] These are the one-sample $t$ tests for the null hypothesis $H_0$: $\mu = 3$. All $t$ test are significant at the .05 level ($df = 53$).

The first Islamic teaching pillars related to collaboration: included 3 important items, with means ranging from 4.00 to 3.83, and is described in Table 24. The highest-ranked experience was "collaborative learning depends on friendship." The mean for this statement was 4.00. Two of the lowest-ranked survey items from this section were "The instructor (s) encourages collaborative learning" and "Through the collaborative learning, students help each other to understand the discussions" The mean for these statements was 3.83.

Table 24

*Highest Rated Items that Related to Collaboration*

| Q | Rank | Statements | Mean | SD |
|---|---|---|---|---|
| 44 | 1 | Collaborative learning depends on friendship. | 4.00 | 1.046 |
| 45 | 2 | The instructor(s) encourages collaborative learning | 3.83 | 1.183 |
| 46 | 3 | Through the collaborative learning, students help each other to understand the discussions. | 3.83 | 1.178 |
| | | Total | 3.89 | .888 |

The second Islamic teaching pillars related to teaching students according to their interests; this pillar included 3 important items, with means ranging from 3.76 to 2.74, and is described in Table 25. The highest-ranked experience was "arouse students' interests." The mean for this statement was 3.76. The lowest ranked item was "Students select their textbooks that meet their interests." The mean for this statement was 2.74.

Table 25

*Highest Rated Items that Related to Teaching Students According to Their Interests*

| Q | Rank | Statements | Mean | SD |
|---|---|---|---|---|
| 47 | 1 | The instructor(s) poses questions that arouse students' interests. | 3.76 | 1.045 |
| 48 | 2 | The instructor(s) provides material that meet students' interests. | 3.39 | 1.156 |
| 49 | 3 | Students select their textbooks that meet their interests. | 2.74 | 1.320 |
| | | Total | 3.30 | 1.002 |

The third Islamic teaching pillars related to seeking knowledge, included 3 important items, with means ranging from 4.00 to 3.65; and are described in Table 26. "The instructor(s) encourages students to do research" had the highest ranked mean of 4.00 while "The instructor(s) encourages students to solve problems" was ranked last with a mean of 3.65.

Table 26

*Highest Rated Items that Related to Seeking Knowledge*

| Q | Rank | Statements | Mean | SD |
|---|---|---|---|---|
| 50 | 1 | The instructor(s) encourages students to do research. | 4.00 | .824 |
| 51 | 2 | The instructor(s) encourages students to use their critical thinking skills. | 3.70 | 1.127 |
| 52 | 3 | The instructor(s) encourages students to solve problems | 3.65 | 1.152 |
| | | Total | 3.78 | .921 |

The fourth Islamic teaching pillars related to teaching through practice and application. It included two important items, with means ranging from 3.74 to 3.56. These items are described in Table 27.

Table 27

*Highest Rated Items that Related to Teaching Through Practice and Application*

| Q | Rank | Statements | Mean | SD |
|---|---|---|---|---|
| 53 | 1 | The instructor(s) supports students to practice the application of their learning. | 3.74 | 1.067 |
| 54 | 2 | The course content is encouraged to practice the application of students' learning. | 3.56 | 1.176 |
| | | Total | 3.65 | .1.053 |

The fifth Islamic teaching pillars related to teaching through experience. This pillar included two important items. Table 28 shows that the means for this section ranged from 3.87 to 3.69.

Table 28

*Highest Rated Items that Related to Teaching Through Experience*

| Q | Rank | Statements | Mean | SD |
|---|---|---|---|---|
| 55 | 1 | The instructor(s) provides an example close to the learners' experience. | 3.87 | 1.065 |
| 56 | 2 | The instructor(s) helps students relate current information with their prior experience. | 3.69 | 1.043 |
| | | Total | 3.78 | .950 |

The last section of the questionnaire was students' perceptions about the Islamic teachings. This section included 5 important items, with means ranging from 4.6 to 3.70. Table 29 shows that

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Quran, n.d., Al-Maaida, Verse 2, p. 106), in the classroom, the teachers encourage teamwork through the notion of cooperation in Islam" received the highest mean (4.06) regarding the degree of agreement followed by "Allah says in the Holy Quran: "My Lord! Increase my knowledge" (Quran, n.d., Taa-Haa, Verse 114, p.320), The instructors encourage students to develop their thinking skills in order to increase their knowledge as the verse stated." with a mean of (3.94) while "The instructors encourage students to use their experiences into their discussions as the Prophet Mohammed and Muslim scholars did in their dialogue." was ranked last with a mean of (3.70). The total mean was 3.88.

Table 29

*Highest Rated Items that Related to Students' Perceptions of the Islamic Teachings*

| Q | Rank | Statements | Mean | SD |
|---|---|---|---|---|
| 57 | 1 | "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Quran, n.d., Al-Maaida, Verse 2, p. 106), in the classroom, the teachers encourage teamwork through the notion of cooperation in Islam | 4.06 | .920 |
| 58 | 2 | Allah says in the Holy Quran: "My Lord! Increase my knowledge" (Quran, n.d., Taa-Haa, Verse 114, p.320), The instructors encourage students to develop their thinking skills in order to increase their knowledge as the verse stated. | 3.94 | 1.071 |
| 59 | 3 | According to Islamic teachings which concern about learners' interests, the instructors provide students information that is compatible with their thinking and ability to understand. | 3.93 | .887 |
| 60 | 4 | The instructors support students to practice the application of their learning as the Prophet Mohammed taught people in Islam. | 3.78 | .883 |
| 61 | 5 | The instructors encourage students to use their experiences into their discussions as the Prophet Mohammed and Muslim scholars did in their dialogue. | 3.70 | .924 |
|  |  | Students perceptions of the Islamic teachings (total) | 3.88 | .720 |

The hypotheses for the second question are as follows:

1.      The null hypothesis is that graduate students' perceptions about their experience with the instructional practices that they experienced in the adult-education program's classrooms regarding to the andragogical assumptions will not be significantly different than the neutral target value at the midpoint of the Likert scale on the survey.

2.      The alternative hypothesis is that graduate students' perceptions about their experience with the instructional practices that they experienced in the adult-education program's classrooms regarding to the andragogical assumptions assume practice.

About the andragogical principles, the total mean and the mean for each andragogical principles show that the null hypothesis was rejected and that the alternative hypothesis was accepted. There was significantly different than the neutral target value at the midpoint of the Likert scale on the survey. Therefore, graduate students experience the andragogical assumptions in the classroom. In terms of the andragogical-process design element, the total mean and the mean for each andragogical-process design element show that the null hypothesis was rejected, and; that the alternative hypothesis was accepted. There was significantly different than the neutral target value at the midpoint of the Likert scale on the survey. Therefore, graduate students experience the andragogical process design element in the classroom. Regarding, the Islamic principles, the total mean and the mean for each the Islamic principle show that the null hypothesis was rejected, and that the alternative hypothesis was accepted. There was significantly different than the neutral target value at the midpoint of the Likert scale on the survey. Therefore, graduate students experience Islamic principles in the classroom. In terms of the Islamic teachings, the total mean and the mean for each Islamic teaching show that the null hypothesis was rejected, and that the alternative hypothesis was accepted. There was

significantly different than the neutral target value at the midpoint of the Likert scale on the

survey. Therefore, graduate students experience Islamic teachings in the classroom.

**Research Question Three**

Is there a statistically significant difference based on gender among students' perceptions

about their experience with the instructional practices that they experienced in the classroom?

The null hypothesis is that there are no statistically significant differences among students'

perceptions about their experience with the instructional practices that they experienced in the

classroom based on gender. The alternative hypothesis is that there are statistically significant

differences among students' perceptions about their experience with the instructional practices

that they experienced in the classroom based on gender.  A T-test analysis is conducted to find

whether there are statistical significant differences in the responses due to gender variables. The

findings from this research question are shown in Table 30.

Table 30

*T- test Results of Responses Related to Gender*

|  | Sex | N | Mean | SD | t | df | Sig. (2-tailed) |
|---|---|---|---|---|---|---|---|
| Motivation | Female | 31 | 4.03 | .502 | 1.936 | 52 | 0.058 |
|  | Male | 23 | 3.66 | .870 |  |  |  |
| Self-directed | Female | 31 | 3.72 | .803 | -0.715 | 52 | 0.477 |
|  | Male | 23 | 3.88 | .868 |  |  |  |
| Experience | Female | 31 | 3.94 | .650 | 1.610 | 52 | 0.11 |
|  | Male | 23 | 3.66 | .603 |  |  |  |
| Need to know | Female | 31 | 4.09 | .583 | 1.528 | 52 | 0.132 |
|  | Male | 23 | 3.78 | .924 |  |  |  |

Table 30. T- test Results of Responses Related to Gender (continued)

| | Sex | N | Mean | SD | t | df | Sig. (2-tailed) |
|---|---|---|---|---|---|---|---|
| Readiness to learn | Female | 31 | 3.79 | .805 | 1.811 | 52 | 0.075 |
| | Male | 23 | 3.28 | 1.24 | | | |
| Andragogical Principles (total) | Female | 31 | 3.89 | .536 | 1.357 | 52 | .181 |
| | Male | 23 | 3.66 | .721 | | | |
| Setting of learning objectives | Female | 31 | 3.18 | .975 | -0.60 | 52 | 0.545 |
| | Male | 23 | 3.35 | 1.025 | | | |
| Climate setting | Female | 31 | 3.32 | .945 | 0.337 | 52 | 0.737 |
| | Male | 23 | 3.23 | .971 | | | |
| Evaluation | Female | 31 | 3.36 | 1.155 | -0.377 | 52 | 0.707 |
| | Male | 23 | 3.47 | .978 | | | |
| Prepare the learner | Female | 31 | 3.49 | 1.003 | 0.210 | 52 | 0.834 |
| | Male | 23 | 3.43 | 1.070 | | | |
| Designing learning plans | Female | 31 | 3.33 | .934 | 0.675 | 52 | 0.502 |
| | Male | 23 | 3.15 | 1.091 | | | |
| Learning activities | Female | 31 | 3.16 | 1.206 | 1.648 | 52 | 0.105 |
| | Male | 23 | 3.71 | 1.25 | | | |
| Andragogical Design Elements (total) | Female | 31 | 3.38 | .817 | .194 | 52 | .847 |
| | Male | 23 | 3.34 | .869 | | | |

Table 30. T- test Results of Responses Related to Gender (continued)

| | Sex | N | Mean | SD | t | df | Sig. (2-tailed) |
|---|---|---|---|---|---|---|---|
| The Principle of collaboration | Female | 31 | 3.87 | .773 | -.071 | 52 | .865 |
| | Male | 23 | 3.91 | 1.041 | | | |
| The Principle of teaching students according to their interests | Female | 31 | 3.30 | .971 | .040 | 52 | .968 |
| | Male | 23 | 3.29 | 1.065 | | | |
| The Principle of Seeking Knowledge | Female | 31 | 3.77 | .971 | -.090 | 52 | .929 |
| | Male | 23 | 3.80 | .869 | | | |
| The Principle of Teaching through Practice and Application | Female | 31 | 3.76 | .874 | .888 | 52 | .378 |
| | Male | 23 | 3.50 | 1.261 | | | |
| Experience | Female | 31 | 3.92 | .950 | 1.279 | 52 | .207 |
| | Male | 23 | 3.59 | .937 | | | |
| The Islamic Principles (total) | Female | 31 | 3.71 | .779 | .350 | 52 | .728 |
| | Male | 23 | 3.63 | .887 | | | |
| Students perceptions of the Islamic teachings | Female | 31 | 3.91 | .593 | .331 | 52 | .742 |
| | Male | 23 | 3.84 | .876 | | | |

Table 30 shows that, for the andragogical principles, the value of the T-Test was greater than 0.05. Therefore, there was no statistically significant difference based on gender between students' perceptions about their experience with the instructional practices that they experienced in the classroom. In term of the andragogical process design element, the value of the T-test was greater than 0.05. There was no statistically significant difference based on gender between students' perceptions about their experience with the instructional practices that they experienced in the classroom. About the Islamic principles, the T-test was greater than 0.05.Therefore, there was no statistically significant difference based on gender between students' perceptions about their experience with the instructional practices that they experienced in the classroom. In addition, there was no statistically significant difference based on gender between students regarding their perceptions about the Islamic teachings because the T-test was greater than 0.05.

**Research Question Four: Open-Ended Questions**

What are the strengths and weakness of the adult-education program at King Saud University, from the graduate students' perceptions, regarding the instructional practices in the classroom? Qualitative data were collected with two open-ended questions at the end of the survey; these questions asked for written comments about the program strengths and weaknesses. A majority (29 of 54) of the participants who completed the survey answered the first part of this question, which about the strengths and 27 answered the second part of this question, which about the weaknesses. The data of this question was translated from Arabic to English (Appendix E). The response rate was 50%. Qualitative data were read carefully to see if there were any patterns or themes. To analyze this question, a matrix table was used to help the researcher decide what path to take when coding the data. The researcher coded the data into their categories and then merged the categories into major themes. After analyzing the first question,

which was about the strengths of the adult-education program at King Saud University, one major theme emerged.

**Focusing on self-development.** After coding the data, two categories that related to the first theme, focusing on self-development, emerged. The first category was course activities. According to participants, the course activities helped them to impact their developmental skills and to be self-directed and confident. Many participants indicated that collaborative learning was one method that allowed them to engage with each other, to share their experiences, and to be confident. A participant said, "After I had enrolled in adult education program, I saw that field training and scientific research change my knowledge." Also, another participant stated, "I have a positive feeling and become self-reliant when I work with my group and conduct field training because I apply what I learn."

The second category of the theme focusing on self-development was content. Many participants mentioned that the adult-education program had strong course contents. For example, one participant stated that the course contents focused on diverse subjects that related to the program and benefits for students. Another participant said, "The course contents help me to understand the field training."

Through the second question, which was about weakness of the adult education program at King Saud University from the graduate students' perceptions, two themes emerged. They are discussed in the following sections.

**Using traditional methods.** From this theme, two categories emerged. The first category focused on the type of tests used to assess learning. Many participants claimed that the majority of their assessments focused on a test paper. For example, a participant stated, "teachers primarily focus on memorization and a test paper to assess graduate students in their courses or

comprehensive exam." Another one said that this kind of assessment was not appropriate for graduate students.

The second category for the first theme of weakness was the lack of human relationship. Participants pointed out that there was a lack of human relationship between teachers and students. For example, students could not comfortably have discussions with their teachers because of the teachers' treatment. Also, students did not participate in selecting their textbooks or their assignments. One participant said, "Because we could not share our teachers to choose our assignments, sometimes, we did not understand these assignments."

**The shortage of teachers.** The second theme for weakness was the shortage of teachers in the adult-education program at King Saud University. Many participants stated that the adult - education program need more teachers. For example, one participant said, "The shortage of teachers in our program gives us less chance to have a diverse set of experiences.

## Summary

In this chapter, the researcher provided an introduction to the research questions. The research reviewed the statistical tests that were used to analyze the quantitative data as well as the themes that emerged from the qualitative data. In addition, the researcher provided a description about the study's sample. To answer question one a correlation matrix was used. To answer question tow, descriptive analysis was conducted using frequencies, percentages, means, and standard deviations. The results of the statistical analysis included: andragogical principles, andragogical-process design elements, the Islamic principle teachings, and students' perceptions about the Islamic teachings. The results showed that both andragogical principles, andragogical-process design elements, the Islamic principle teachings, and students' perceptions about the

Islamic teachings were applied in the classroom in the adult education program at King Saud University.

To answer question three, a T-test was conducted to determine whether there are statistical significant differences in the responses due to gender variables. The results indicated that there was no statistically significant difference based on gender between students' perceptions about their experience with the instructional practices that they experienced in the classroom

The fourth research question was for qualitative data that were collected through two open-ended questions at the end of the survey. The two open-ended questions focused on gathering participants' responses to provide more in-depth information where students could write their own comments about the program's strengths and weaknesses. The researcher coded the data into their categories and then merged the categories into major themes. The results for these questions include three themes. Regarding the strengths of the adult- education program at King Saud University, one major theme emerged. The theme focused on self-development, which was divided into two categories: self-development and content. For the weakness of the adult-education program at King Saud University, two themes emerged: using traditional methods and the shortage of teachers. The first theme focused on a test and the lack of human relationships.

# CHAPTER 5. DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

The purpose of this study was to describe the perceptions of students who were pursuing a graduate degree in Adult Education at King Saud University; the students' perception was examined regarding the teaching practices that they received in the classroom. The students included in this study were males and females who were pursuing a doctoral or master's degree in Adult Education at King Saud University. The study was the first attempt to evaluate this program; therefore, the results may provide feedback regarding the classroom instructional practices, increasing the awareness about any gaps between the stakeholders' and students' perceptions. Furthermore, the study may provide meaningful insight and important information to the stakeholders and decision makers as they formulate efforts to reform this program.

The results of the findings were reported in the previous chapter. This chapter provides a discussion of those findings. It makes conclusion, further research and offers recommendations.

## Summary and Discussion of the Results

### Research Question One

Do students' perceptions about their educational experiences demonstrate a correlation between andragogical practices and Islamic principles? The findings for the first question showed that there was a statistically significant correlation between the andragogical principles/process design elements and the Islamic principles. In general, the absolute value of the correlation coefficient is from weak to strong. The magnitude of the relationship between the andragogical principles and Islamic principles was weak to moderate. The moderate relationship was demonstrated through the five andragogical principles with the Islamic principles as follows: motivation (an andragogical principle) had a relationship with seeking knowledge, teaching through practice and application, and teaching through experience (Islamic principles). This

result was logical because, if adult learners had the motivation to learn, they may have a reason to participate in each activity, to use their experiences, and to search for new knowledge. According to Knowles (1980), if the learning process has meaning, adult learners are motivated to learn. Also, need to know (an andragogical principle) had relationship with seeking knowledge (an Islamic principle). With Islamic education, learners are encouraged to seek knowledge that agrees with their interests and meets their needs. Additionally, experience (an andragogical principle) had a relationship with teaching through practice and application as well as teaching through experience (Islamic principles). When learners make connections to their experiences, these help individuals to have more expressive and effective learning (Knowles, 1980). Moreover, self-directed learning (an andragogical principle) had a relationship with teaching students according to their interests and seeking knowledge (Islamic principles). Also, readiness to learn (an andragogical principle) had a relationship with teaching through practice and application (an Islamic principle). According to Knowles (1980), adult learners who have the self-directed learning are more able to apply their knowledge and skills to their works and life. Metwally (2004) stated that learners should pick what they want because this knowledge helps them to be self-directed and to practice their skills.

The magnitude of the relationship between the andragogical process/ design elements and the Islamic principles was weak to strong. The strong relationship was only demonstrated by one element with three Islamic principles. This element was evaluation, which had a strong relationship with collaboration, teaching students according to their interests, and teaching through practice and application. This result was rational because, through the finding of evaluation section, students pointed out that the evaluation methods met their needs, were appropriate for them, and helped them diagnose their own needs for further learning. With the

result of the correlation question, it could be concluded that both the andragogical principles/process design elements and the Islamic principles had a positive relationship. Also, both perspective connect with each other, so it is important to apply them in the graduate classroom.

**Research Question Two**

What are graduate students' perceptions about their experience with the instructional practices that they experienced in the adult education program's classrooms regarding the andragogical assumptions? The discussion of the second question was based on four parts: andragogical principles, andragogical process design elements, Islamic principles teachings, and students' perceptions about the Islamic teachings.

Regarding andragogical principles, the total mean was 3.81; the standard deviation was .591. When dividing a 5-point Likert scale into equal parts (1-2.33= low, 2.34-3.67= average, and 3.68-5= high), students had a high level of agreement with the program about the five assumptions. This first part of the study has five andragogical principles: need to know, motivation, experience, self-directed, and readiness to learn. This study's findings indicated that graduate students practiced the andragogical assumptions in the classroom. Andragogy is one of the most important concepts in the field of adult education. Andragogy can provide educators with the tools they needed to be effective in all educational environments. The instructors at King Saud University applied the andragogy principles in their classroom, so they focused on the application of adult-education theories and strove for excellence. This result agreed with the objective for the College of Education at King Saud University which is to develop and implement programs that can develop and improve the education system through applying new theories and teaching methods.

109

Need to know (*M*= 3.96, *SD* = .756) received the highest mean regarding the participants' agreement. According to Knowles (1980), adults needed to know why they should learn information. This study's result was consistent with the findings of Hinkson (2010). Hinkson's (2010) study had need to know the highest-ranked preference among participants. This finding was considered as a point of strength for the adult-education program at King Saud University because the university practiced what students preferred. Two of the highest-ranked survey items were that participants take responsibility for their own learning experience and they had a clear idea of the knowledge or skill they want to acquire in this learning experience. Also, the holy Quran clarified the importance about being aware of the information that people follow. For example, "And follow not that of which thou has no information. Surely the hearing and the sight and the heart, of all of these it will be asked." (Quran, n.d., al-Isra, Verse 36, p. 200). The verse emphasized that, if people do not know or understand why they are doing something, they should not do it.

Motivation (*M*= 3.87, *SD* = .700) received the second-highest mean regarding the participants' agreement. According to Knowles et al., (2012), adults are motivated to learn by internal factors, such as self-esteem, recognition, better quality of life, or love of learning. Two of the highest-ranked survey items were "I feel better able to perform life/work tasks due to this learning experience" and "I feel that my mastery of this material will benefit my life/work." This findings show that in the adult-education program, students had motivation in their life due to their learning. This result agrees with Grubb (1996), high-quality instructional materials can enhance the adult learners' motivation and satisfaction with their instructional experience. The field of adult education as scientific discipline or field of study is new in Saudi Arabia. Therefore, instructors may be enthusiastic to apply teaching methods that motivate and help

110

students to learn, such as group discussion. Instructors may also seek external motivation, such as a salary increase, job promotion, or recognition (Knowles et al., 2012). Burhan ad-Din, a great Muslim who played a major role in the field of education, believed that "learning cannot be acquired only by mechanical aids, or by rules and regulations that do not reflect the drive, aspirations and feelings of the student himself, without internal motivation" (AlKhalediy, 2011, p. 26).

Experience (*M*= 3.82, *SD* = .640) received the third highest mean regarding the participants' agreement. Adults come to the classroom activities with a lifetime of experience. This finding agrees with that when adults learn new information, they try to integrate it with what they learn over their previous knowledge (Kasworm, 2003). As the highest practice, students indicated that their prior life and work experiences helped their learning. According to Knowles et al. (2012), if new ideas are integrated with what the adults already know, they retain and learn well. Adult learners' life experiences provide a rich resource for learning. However, experience can frustrate learning when the adults have pre-determined expectations about what education should look and feel like. As Cranton (2000) stated "People tend to be more comfortable with familiar teaching methods from their past educational experiences" (p. 133).

Self-directed learning (*M*= 3.79, *SD* = .827) received the fourth highest mean regarding the participants' agreement. According to Knowles (1980), adults have a deep need to be self-directing. Adults have a deep perception about being responsible for making their own decisions, a need to be respected by others, and a need to be seen as capable of self-direction. As the highest practice, students indicated that they know why this learning experience will be very beneficial in the future; and they were satisfied as the active partner in this learning experience. Self-education is an integral part of lifelong learning, which has its roots in adult education. This

finding is in agreement with Knowles who described self-directed learning, as "a process in which individuals take the initiative without the help of others in diagnosing their learning needs, formulating goals, identifying human and material resources, and evaluating learning outcomes" (Knowles, 1975, p. 18). Moreover, Burhan ad-Din believed that learners should teach how to learn by themselves and investigated the different methods used to attain this goal (AlKhalediy, 2011).

Readiness to learn ($M$= 3.58, $SD$ = .1.036) received the fifth-highest mean regarding the participants' agreement. Adults become ready to learn when their life situation creates a need to know (Knowles et al., 1998). The two-highest ranked survey items were "The life/work issues that motivated me for this learning experience were respected" and "This learning experience was just what I needed given the changes in my life/work." This result showed that the common denominators for these items was the developmental stages in the adult lives.

Regarding andragogical design elements, the total mean was 3.38; the standard deviation was .807. When dividing a 5-point Likert scale into equal periods (1-2.33= low, 2.34-3.67= average, and 3.68-5= high), the results indicated that students had a high level of agreement with the program about the andragogical design elements. Adult education program at King Saud must be continuously supported to apply the andragogical design elements in a classroom in order to benefit upon the assumptions of andragogy.

For the design-element process, preparing the learner received the highest mean ($M$=3.46, $SD$ =1.022) regarding the participants' agreement. The majority of students pointed out that the way students were prepared for the learning experience gave them the confidence they needed. Also, sufficient steps were taken to prepare students for the learning process. According to Knowles et al. (2012) and Knowles (1984), the first step for establishing a process design is to

prepare the learners for the course. Therefore, if the goals of the course are unclear, the facilitator must take steps to help the learners identify their learning needs. In Adult education program, faculty members must recognize that "Preparing the learner requires the instructor to provide information that aides the learner(s) in preparing for participation in a learning activity" (Wilson, 2005, p. 34).

In the other hands, designing learning experience received the lowest mean ($M$=3.25, $SD$ =.998) regarding the participants' agreement. Students were positive about this section. This element is important because according to Knowles (1984), "the andragogical design model involves choosing problem areas that have been identified by the learners through self-diagnostic procedures and selecting appropriate formats (individual, group, and mass activities) for learning"(p. 131). The two highest-ranked items were "Assessment tools were used that helped the facilitator and me work together to identify my learning needs" and "There were mechanisms in place to collaboratively design which learning activities would be used." Through this findings, it could be indicated that when participants were involved with selecting their learning needs and participated in setting their learning objectives, they were satisfied with the course.

Regarding the Islamic principles, the total mean was 3.67; the standard deviation was .819. When dividing a 5-point Likert scale into equal parts (1-2.33= low, 2.34-3.67= average, and 3.68-5 =high), graduate students had a positive experience with the program regarding the five Islamic principles or pillars: the principle of collaboration, the principle of seeking knowledge, the principle of teaching students according to their experience, the principle of teaching through practice and application, and the principle of teaching students according to their interests. The values of King Saud University are based on Islamic principles; therefore, the findings of this study are consistent with the university's values. Adult education program and

faculty members should work with each other to continually apply the Islamic principles in a classroom.

The principle of collaboration (*M*= 3.89, *SD* = .888) received the highest mean regarding the participants' agreement. Knowles (1984) recommended that the learning environment should be collaborative, welcoming and build respect and trust among one another. Students stated that collaborative learning depends on friendship. Also, through the collaborative learning, students help each other to understand the discussions. This finding could be concluded that students were satisfied with their collaborative learning experience. May be the reason of this satisfaction is related to that "Collaboration between learners requires establishment of a safe environment where learners are not afraid to share ideas, experiences, and learning through conversation and exchange of information" (Blondy, 2007, p. 118).

The principles of seeking knowledge (*M*= 3.78, *SD* = .921) and experience (*M*= 3.78, *SD*= .950) received the second-highest mean regarding the participants' agreement. From its inception, Islam recognized the great value of education. For example, the first verse that was revealed to the Prophet Muhammad was "Read" (Quran, n.d., Al-Alaq, Verses 1-5, p. 597). This verse encouraged people to seek knowledge. About seeking knowledge, the participants stated that they were encouraged to do research and that students practiced critical-thinking skills. The common denominators for these items was that an effective teaching strategy should help students to search constantly for new knowledge inside and outside the classroom as well as to help them discover why this knowledge is important. Knowles (1984) supported this finding when he pointed out that instruction should allow learners to discover things and knowledge for themselves.

About the experience section, the participants stated that the instructor provides an example close to their experience and help them relate current information with their prior experience. This result shows that in adult education program, instructors support students to use their experiences in the classroom. Using students' experiences are one of the best technique for adult learning. According to Cranton (2000), "Learning to teach adults not only grows out of abstract study, but also out of practical experience and reflection on that experience over time" (p. 1). Also, Wickun and Stanley (2000) discussed how students reap the most advantage from instructors who bring real-world experiences into the classroom. Not only can the students benefit from this experience, but the educational community also gains recognition and respect from the association with the college or university.

The principle of teaching through practice and application (*M*= 3.65, *SD* = 1.053) received the fourth-highest mean regarding the participants' agreement and participants were positive about this section. Participants pointed out that instructors supported students in applying what they learn, and the course content encouraged them to practice their learning. Muslim scholars confirmed the importance of the teaching method by practice because this method affects the soul and confirms knowledge (AlKhalediy, 2011). Consistent with Knowles et al. (2012), "Lectures must be replaced by class exercises in which there is a large share of student participation" (p. 43). Burhan ud-Din believed that activities and practices are strongly and reciprocally connected with all the learning elements. Learning activities cannot be separated from content, aims, and motivation because activities result from motivation and lead to it (AlKhalediy, 2011).

The principle of teaching students according to their interests (*M*= 3.30, *SD* = 1.002) received the least mean regarding the participants' agreement and participants were positive

about this section. Students stated that the instructors pose questions that arouse their interests and provides material that meets their interests. This result showed that in adult education program, the curriculum is appropriate for adult learners. As quoted in Knowles et al., (2012) "In conventional education, the student is required to adjust himself to an established curriculum; in adult education, the curriculum is built around the student's needs and interests" (p. 36). Therefore, participants were provided material and teaching methods that meet their own interests. These material and teaching methods may help students to be satisfied with the program. As Knowles (1984) pointed out, "Adults are motivated to learn as they experience needs and interests that learning will satisfy" (p. 31).

Regarding the students perceptions of the Islamic teachings (*M*= 3.88, *SD* = .720), students had a positive agreement with their opinion about the five Islamic teachings. The Islamic principles were repeated in order to see if students' practices in the classroom were consistent with the Islamic teachings. The total mean of both section was positive, and students practiced both the Islamic teachings and principles in the classroom. Therefore, the findings for this section were consistent with the five Islamic principles. For example, in both sections, collaboration received the highest mean regarding the participants' agreement. As a result of this study, it could be elicited that both Islamic teachings and andragogy assumptions are consistent, so in a graduate classroom, it should be continually applied them to achieve King Saud University's objectives.

**Research Question Three**

Is there a statistically significant difference, based on gender, among the students' perceptions about their experience with the instructional practices that they experienced in the classroom? The discussion of the third question was based on four parts: andragogical principles, andragogical-process design elements, Islamic principles teachings, and students' opinions about the Islamic teachings. A T-test was conducted on the items for each of the four parts.

For the first part, this study showed that no significance differences at ($\alpha = 0.05$) found between the adult learning principles by Knowles toward students' perceptions about their experience with the instructional practices that they experienced in the classroom based on gender. Males and females showed a positive agreement on the six adult learning principles, which are need to know, motivation, prior experience, self-directed, readiness to learn, and orientation to learn. Based on Knowles' andragogical process design element the value of the T-test was greater than 0.05. Also, there was no statistically significant difference based on gender between students' perceptions about their experience with the instructional practices that they experienced in the classroom. In Saudi Arabia, there are separated classes for female and male students. Male students are usually taught by male teachers; female students are taught by female teachers. If there are not enough female teachers, students are taught by male faculty via closed-circuit television. It is my interpretation that male and female students learn the same material and are subjected to the same experience at the same time. According to Halili, Sulatman and Rashid (2014), each learner has individual characteristics with different objectives, learning style, and ability. Instructors must provide male and female students the same opportunities in education and derive benefit from the teaching style, orientation of education, counseling and curriculum free from gender bias.

Based on the Islamic principles (collaboration, seeking knowledge, experience, practice and application, and teaching students according to their interests), the T-test was greater than 0.05.Therefore, there was no statistically significant difference based on gender between students' perceptions about their experience with the instructional practices that they experienced in the classroom. In addition, there was no statistically significant difference based on gender between students regarding their perceptions about the Islamic teachings because the T-test was greater than 0.05. Males and females showed a positive agreement on the five Islamic principles. These findings agree with the vision, mission, and philosophy, as well as its adopted values of the college of education at King Saudi University, which confirmed that men and women should educated equally in terms of knowledge and education (King Saud University, 2014).

**Research Question Four: Open-Ended Questions**

What are the strengths and weakness of the adult-education program at King Saud University, from the graduate students' perceptions, regarding the instructional practices in the classroom? In the strengths of the adult-education program at King Saud University, there was one theme emerged. This theme was focusing on self-development and it includes two categories: classroom activities and course content. In the first category, participants indicated that the classroom activities were one of strengths of the adult-education program. These activities helped them to impact their developmental skills and encourage self-directed learning and confidence. As Knowles (1980) pointed out, teaching methods need to encourage self-directed activities, which is a great way to encourage adult to continue learning and increase their professional knowledge. Participants also stated that the most classroom activities that support self–directed learning was collaborative learning, scientific research, and field training. A participant stated, "I have a positive feeling and become self-reliant when I work with my group

and conduct field training because I apply what I learn." According to Knowles (1984), adult should not rely only on the instructors in their learning; they should practice self-directed learning in determining their goals and the purposes for their learning. He recommended that learning environment should be collaborative, which based on a welcoming learning and one of mutual respect and trust. Additionally, adults learn most effectively when they apply what they have learned to life situations (Knowles, 1980).

Also, from Islamic perspective, the concept of collaboration is very important and goes beyond individual accomplishments. Working together with team spirit is an Islamic directive and been stressed by the Prophet Muhammad. For example, the Prophet Said, "Faithful believers are to each other as the bricks of a wall, supporting and reinforcing each other. So saying, the Prophet Muhammad clasped his hands by interlocking his finger" (Abdullah, Azmin, & Salleh, 2014, p. 118). Therefore, these findings are consistent with several principles from Knowles' theory of andragogy as well as the Islamic principles teachings.

The second category of the theme focusing on self-development was course contents. Participants agreed that the adult education program at King Saud University had strong course contents, which help them to develop their knowledge. For example, one student commented, "The course contents help me to understand the field training." Participants also indicated that course contents focused on diverse subjects that related to the program and benefits for students. These findings agree with that adults learn best when the instructor apply the course material to real-world education situations (Knowles et al., 2012).

In the weakness of the adult-education program at King Saud University, there were two themes that emerged: using traditional methods and the shortage of teachers in the adult-education program. The first theme has two categories: focused on a test paper and the lack of

human relationship. In the first category, participants indicated that the majority of their assessments focused on a test paper. Despite the development of the higher education in Saudi Arabia, a test paper is still the dominant method of assessment. For example, one student commented, "Teachers primarily focus on memorization and a test paper to assess graduate students in their courses or comprehensive exam." Another one said that this kind of assessment was not appropriate for graduate students. Al-Ghazali, Ibn Khaldun, and other philosophers of Islamic education believed that rote memorization is not only inefficient but also prevent students from thinking. Even though the students were satisfied with their evaluation methods, they were unsatisfied with a test paper that depended on rote memorization.

The second category for the first theme of weakness was the lack of human relationship. Participants could not feel comfortable have discussions with their teachers because of the teachers' treatment. They did not have chance to participate in selecting their textbooks or their assignments. This finding is consistent with the survey result of Islamic principles when the majority of students pointed out that selecting their textbooks that meet their interests had the lowest mean in the section. For example, one participant said, "Because we could not share our teachers to choose our assignments, sometimes, we did not understand these assignments." Knowles et al. (2012) stated that adult learners should practice self-directed learning by involving them in the planning and evaluation of their learning.

The second theme that emerged for the weakness of the adult-education program at King Saud University was shortage of teachers. Many graduate students indicated that the scarcity of teachers one of the weakness that they face in the adult-education program. For example, one participant said, "The shortage of teachers in our program gives us less chance to have a diverse set of experiences. According to Al Saadat (2003), one of the challenges that facing adult

120

education in Arab countries is the lack of graduate programs and a shortage of specialists which leading to the paucity of scientific research in this field.

Overall, as a result of this study's findings, King Saud University, the Adult Education program, the faculty members, and the students are complementary to each other, so they have to work with each other to continually improve the program. Therefore, King Saud University must have the best equipment for the Adult Education program to achieve the university's goals. The program must give faculty members and students the appropriate environment in order to help them obtain the program's goals. Faculty members should apply teaching methods that are convenient for adult learners, such as Islamic teachings and andragogy assumptions. Also, King Saud University must encourage faculty members to implement Islamic teachings and andragogy assumptions in the Adult Education program's classroom. Students have to be active with their teacher in order to help the instructors improve the teaching methods.

The Adult Education program must focus on its strengths in order to improve their performance. For example, the graduate students' perceptions indicated that self-development was one strength of the classroom's instructional practices. This self-development occurs through classroom activities and course content. Therefore, the Adult Education program should enhance the learners' ability for self-development among students because the benefit of self-development is seen not only in the classroom, but also in students' lives. Teachers should understand and meet students' needs; and the teachers should also work to promote their methods. Additionally, the Adult Education program must focus on its weaknesses in order to avoid and reform these issues. For example, using traditional methods (a test paper and the lack of a human relationship) and the shortage of teachers were stated as weaknesses of the classroom instructional practices. Therefore, it is necessary for King Saud University, the Adult Education

121

program, and the faculty members to work together in order to create a plan that may help to address these weaknesses.

**Conclusion**

According to Alhamidi (1992), the absence of evaluation methods for adult-education programs in the Arab world contributed to a lack of knowledge about these programs. No one knew what has been accomplished and how much more needed to be done in order to develop or diagnose problems and to provide appropriate solutions. Davis (1989) defined "evaluation as the process of determining the extent to which educational objectives are being met—and providing information for decision makers" (p. 7). One of the objectives for the adult-education program at King Saud University was to prepare specialists who are qualified scientifically and professionally in the field of adult and continuing education. Consequently, the purpose of this study was to describe the perceptions of the students who were pursuing a graduate degree in Adult Education at King Saud University; the students' perception were examined regarding the teaching practices that they received in the classroom.

In Saudi Arabia, the education system was derived from Islamic teachings. Islam advocated knowledge from various fields. According to AlKhalediy (2011), Muslim education was launched by the Prophet Muhammad. The Prophet emphasized essential principles of modern education. Some of these principles were the idea of lifelong learning and the need for its democratization by making it available to men and women. Burhan ad-Din asserted that teachers must get to know the student in order to have the best educational practices. Also, Burhan ad-Din believed that teaching children was different from adult education (Ahmad, 1989). Therefore, with Islam, teaching adults was based on several pillars, or principles, such as

the principle of collaboration, the principle of teaching students according to their interests, the principle of teaching through practice and application, and the principle of seeking knowledge.

Islamic pillars, or principles, are consistent with the modern adult-education principles, which are advocated by Knowles' principles of andragogy. The principles of adult learning are the learner's need to know, self-concept, prior experience, readiness to learn, orientation to learn, and motivation to learn (Knowles, 1968, 1980). Therefore, the conceptual framework for this study was Knowles' principles of andragogy and the Islamic principles. The principles of Islam and andragogy were discussed through the literature review, which addressed how students learn in the classroom and what they expected from their learning experience. In sum, the result indicated that the Islamic and andragogy principles had similar perspectives and were conducive to lifelong learning for adult students.

The study researched the following four questions: Do students' perceptions about their educational experiences demonstrate a correlation between andragogical practices and Islamic principles? What are graduate students' perceptions about their experience with the instructional practices that they experienced in the adult-education program's classrooms regarding the andragogical assumptions? Is there a statistically significant difference, based on gender, among students' perceptions about their experience with the instructional practices that they experienced in the classroom? What are the strengths and weakness of the adult-education program at King Saud University, from the graduate students' perceptions, regarding the instructional practices in the classroom? The survey's quantitative section was analyzed using descriptive statistics, including means and standard deviations, and a T-test analysis was conducted to determine whether there were statistically significant differences in the responses due to the gender variables. Research question three provided qualitative data that were analyzed through the

emerging themes. The sample consisted of males and females who were pursuing degree in Adult Education at King Saud University.

The majority of the participants showed positive agreements and either "strongly agreed" or "agreed" with the instructional practices that they experienced in the classroom regarding the andragogical principles, andragogical-process design elements, Islamic principles teachings, and students' perceptions about the Islamic teachings. The results indicated that there was no statistically significant difference at α = 0.05 based on gender, among students' perceptions about their experience with the instructional practices that they experienced in the classroom. From the qualitative data, participants identified several areas, such as classroom activities that support self-directed learning, and collaborative learning, as strengths for the program. On the other hand, the shortage of teachers was one of the program's weaknesses. Another weakness was that participants did not have the opportunity to participate in selecting their textbooks or their assignments.

## Recommendations

Adult learners need practical methods for learning, and these practices help them to learn best and to develop their skills. According to Sawyer (2006), when instructors apply active learning strategies and learners become active participants with their learning, these strategies may facilitate lifelong learning. Adults learn best in an environment that is structured on their knowledge, experiences, and needs, so adults prefer a learning environment that motivates them on their path to learning. This learning environment agrees with the andragogy assumptions and Islamic principles. Therefore, this study aims to describe the perceptions of students who were pursuing a graduate degree in Adult Education at King Saud University; the students'

perceptions were examined regarding the teaching practices that they received in the classroom. Through the findings of this study, some recommendations are provided:

1.    Adult-education programs need to have more teachers who are qualified academically to instruct students about teaching. A lot of students stated that there was shortage of teachers in the adult-education program at King Saud University.

2.     Continue to conduct periodic evaluations of the Adult-Education program in order to continuously reform and develop the program.

3.    Teachers should not only focus on test papers to assess students' abilities, but should also employ varied assessments because test papers that depend on rote memorization do not improve students' skills and do not meet students' needs. Graduate students need higher levels of thinking. According to Educational Testing Service (2003), "The questions should cover critical points of learning. Questions on critical points often require understanding implications, applying information, and reorganizing data. The questions should challenge students to do more than memorize and recall facts" (p. 12). Also, Educational Testing Service (2003) stated that Educational Testing Service "assessments should give all students an equal chance to show what they know and can do" (p. 7).

4.    Through the results of this study, it could be stated that both Islamic teachings and andragogy assumptions agree with each other on the method of teaching to apply in a graduate classroom. Therefore, andragogy assumptions and Islamic teachings should be applied in graduate level classrooms because they achieve the Saudi universities' objectives.

5.    Teachers should pay attention to and improve the relationship between them and their students. According to Zhang (2010), at universities, the relationship between teachers

125

and students is fundamental for all activities in the education field "and is to guarantee the smooth operation of the educational system" (p. 119). The positive relationships between teachers and students are important for the success of the educational process and to have more effective strategies. Therefore, when teachers are friendly with their students, students feel confident to participate in class, and that comfort can promote open discussions. Also, teachers should allow students to participate in selecting the textbooks or the assignments in order to motivate students to learn.

For further study, the researcher suggests conducting such a study in other departments at King Saud University as well as at other Saudi universities. After conducting a study, it can be compared the result of the current study with other studies' finding to help improve the teaching practices. This study should be replicated with a larger sample size.

# REFERENCES

Abdullah, F., Azmin, A., & Salleh. N. (2014). Developing graduates' collaboration skill based on Islamic perspective through integrated multi-disciplinary course in the built environment. *International Journal of Social Science and Humanity, 4*(2), 117-121.

Abedel-Hamid, T. (2000, January). *Mowjhaat ejraeiyah isyasat taleem alkabar fee aldwl alarbyah (2000-2015)* [Procedural guidelines for adult education policies in the Arab States (2000 2015)]. Paper presented at the Regional Conference on Education for All Conference, Cairo, Egypt.

Ahmad, M. (1989). *Ta'alim al-Muta'allim* [The Instruction of the Learner: Method of Learning], Cairo: Maktabat an-Nahda.

Akdere, M., Russ-Eft, D., & Eft, N. (2006). The Islamic worldview of adult learning in the workplace: Surrendering to God. *Advances in Developing Human Resources (8)*3, 355-363.

AlKhalediy, K. (2011). Education and methods of teaching in Islam in the era of Az-Zarnooji. *Al-Qasmi Arabic Language Academy, 4*, 23-60

Al-Kilani, M. A. (1986). [Alfeker altarbawi end Ibn Taymiyyah] Educational thought of Ibn Taymiyyah. Medina, Saudi Arabia: Dar El-Terrat.

Alaguetsa. (2012, September 7). Almmlkah arbah alsaudiyh thtfl khved nepht alomah mene 60% ela 4% khala erbaan amaa [Saudi Arabia celebrates reducing the illiteracy rate from 60% to 4% during the forty years]. *Alaguetsa, daily newspaper*. Retrieved from http://www.aleqt.com/2012/09/07/article_690447.html

Al-Ahwani, A. (1980). *Atalim fee  alaslam* [Education in Islam]. Cairo, Egypt: Dar Almarv.

127

Al-Hamidi, A. (1992). *Mddkhal ela alm tatalim alkabar* [Introduction to adult education].

    Riyadh, Saudi Arabia: Alfarazdaq Press

Al-Hamidi, A. (1995). *Aswol talim alkabar: Altarichah, alajtmaih, alguetsadah* [The

    foundations of adult education: Historical, social, and economic]. Riyadh, Saudi Arabia:

    King Saud University.

Al-Issa, A. (2009). *Eslah altaleem fee alsaudiyah: Been gyab alrooyah alsyaasiah wa twjs*

    *althaeas aldeeniyah wa ajz aledarah altrbwyah* [Educational reform in Saudi Arabia: The

    absence of political vision, apprehension of religious culture, and the inability of

    educational administration]. Beirut, Lebanon: Dar Al-Saqi.

Al-Jilani, J. (1998). *Talim alkabar fee zl alhodarh alaslamah* [Adult education in the light of

    Islamic civilization]. Tripoli, Libya: Adarh Almtboat Jamah Alvath.

Al-Morshid, Y. (2003). *Evaluation perceptions of the social studies teacher training program at*

    *the Al-Jouf Education college in Saudi Arabia* (Doctoral dissertation). Available from

    ProQuest Dissertations and Theses database. (UMI No. 3079971).

Al-Rawi, M. (1987). *Drasat hwl mho alwmiyh wataleem alkbar fee al wtn alrbi* [Studies on

    literacy and adult education in the Arab world]. Beirut, Lebanon: Almktbah Alasriyah.

Al-Riyadh. (2009, September 7). Sekan almmlkah arbah alsaudiyh tgawoz 24.8 mleon wa

    Makkah tsatr ala rbahm [Saudi Arabia populations exceed the 24.8 million people and

    Makkah controls a quarter of them]. *Al-Riyadh* (daily newspaper). Retrieved from

    http://www.alriyadh.com/2009/09/07/article457801.html

Al-Roav, H. (2002). *Taleem alkbar wa altaleem almstmr: Almfhoom wa alksays wa alttbegat*

    [Adult education and continuing education: Concept, properties, applications]. Riyadh,

    Saudi Arabia: Arab Bureau of Education for the Gulf countries.

Alsaadat, K. (2004). Atjahat oeda haiat altdris be kleat alterbah be jamat almellk Saud nho the

encha gasm talim alkabar fe alklat [Trends members of the Faculty of Education at King

Saud University towards the establishment of adult education department at this college]

.*Majlat Mrkz albhuth alterboah Be jamaht Qatar, 13*(25), 67-102.

Alsaadat, K. (2003). Aspab ndrt albhuth fe majal talim alkabar: Drasah medanih [The causes of

the scarcity of scientific research in the field of adult education: An empirical study].

*Mrkz albhuth alterboah Be jamaht Almelk* Saud. Riyadh, Saudi Arabia: King Saud

University.

Al-Salloum, H. (1997). *Altaleem alam fee almmlkah alrbyah alsaudiyah* [General education in

Saudi Arabia]. Riyadh, Saudi Arabia: Al-Salloum.

Al-Senbl, A. (2005). Alabad alsayash hrkh talim alkabar: Mnzawr almia [The political

dimensions of the adult education movement: A global perspective]. *Majlat Kuwait,

15*(19).

Al-Senbl, A. (2008). Taleem alkbar [Adult education]. In Al-Senbl, A., Al-Khatib, M.,

Metwally, M., & Abdel Gawad, N. (Eds.). *Nzam altatalim in Saudi Arabia* [The

education system in Saudi Arabia] (pp. 429- 471). Riyadh, Saudi Arabia: Dar Alkhuraiji

for Publishing and Distribution.

Al-Zuhair, S. (1986). *Jhood dwl mjls altaawn ledwl alkleej alarbi fee mjal mho alamyah wa

taleem alkbar* [Efforts of the Gulf cooperation council for the Arab Gulf countries in the

field of literacy and adult education]. Riyadh, Saudi Arabia: Alobeikan Printing and

Publishing.

Asalma, S. (2012, July 30). Alqdhah wa Da'ahh wa Aloimah fee Qlb Haram Shareef [Judges and

preachers and imams in the heart of the Haram al-Sharif]. *Okaz,* (daily newspaper).

Retrieved from http://www.okaz.com.sa/new/Issues/20120730/Con20120730521215.htm

Bagader, A. (1978) *Literacy and social change: The case of Saudi Arabia* (Unpublished doctoral

dissertation). The University of Wisconsin-Madison.

Baldwin, T. T., Magjuka, R. J. & Loher, B. T. (1991). The perils of participation: Effect of

choice of training on trainee motivation and learning. *Personal Psychology, 44* (1), 51-

65.

Basharat, T., Iqbal, H. M, & Bibi, F. (2011). The Confucius philosophy and Islamic teaching of

lifelong learning: Implications for professional development of teachers. *Bulletin of

Education and Research, 33*(1), 31-46

Blondy, L. (2007). Evaluation and application of andragogical assumptions to the adult online

learning environment. *Journal of Interactive Online Learning, 6* (2), 116-129.

Brookfield, S. D. (1995). Adult learning: An overview. In A. Tuinjman (Ed.), *International

encyclopedia of education* [Electronic version]. Oxford, England: Pergamon Press.

Burge, L. (1988). Beyond andragogy: Some explorations for distance learning design. *Journal of

Distance Education, 3*(1), 5-23.

Candy, P. C, & Brookfield, S. D. (1991). *Self-direction for lifelong learning: A comprehensive

guide to theory and practice*. San Francisco, CA: Jossey-Bass.

Cikheea, A. (1992). Taleem alkbar wa thkik althat: Drasah fee falsafh taleem alkbar [Adult

education and self-realization: A study in the philosophy of adult education]. *Drasat

Tbuah, 7*(40), 53-72.

Cranton, P. (2000). *Planning Instruction For Adult Learners*. Toronto: Wall & Emerson, Inc.

Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches*. (2nd ed.). Thousand Oaks, CA: Sage.

Creswell, J. W. (2008). *Educational Research: Planning, conducting, and evaluating quantitative and qualitative research*. Upper Saddle River, NJ: Pearson/Merrill Prentice Hall.

Danhoff, K. (2012). *A survey of graduated social work educators: teaching perspectives and classroom environments.* (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3509564).

Department of Adult Education. (2012). Adult education and literacy. Retrieved from http://www.jeddahkebar.com/news.php?action=list&cat_id=10

Dirkx, J. (2001). The power of feelings: Emotion, imagination, and the construction of meaning in adult learning. *New Directions for Adult and Continuing Education 89*, 63-72.

Educational Testing Service. (2003). *Linking classroom assessment with student learning*. Retrieved from https://www.ets.org/Media/Tests/TOEFL_Institutional_Testing_ Program/ELLM2002.pdf

Elias, J. L., & Merriam, S. B. (2005). *Philosophical foundations of adult education* (3rd ed.). Malabar, FL: Krieger Publishing.

Ezell, D. (2013). *Determining a difference in self-directed learning readiness using the survey of adult learning traits.* (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3578818).

Fallata, M. (1979). *Talim alkabar fee Almmlkah arbah alsaudiyh* [Adult education in the Kingdom of Saudi Arabia]. Egypt, Cario: Dar Ataiwal.

Fitzpatrick, J. L., Sanders, J. S., & Worthen, B. R. (2011). *Program evaluation: Alternative approaches and practical guidelines* (4th ed.). Boston, MA: Pearson.

Freitas, F. A., & Leonard, L. J. (2011). Maslow's hierarchy of needs and student academic success. *Teaching and Learning in Nursing, 6*(1), 9-13.

Gall, M. D., Gall, J. P., & Borg, W. R. (2003). *Educational research: An introduction*. (7th ed.). Boston, MA: Allyn & Bacon.

Grubb, W. N. (1996). *Learning to work: The case for reintegrating job training and education.* New York: Russell Sage Foundation.

Harper, L., & Ross, J. (2011). An application of Knowles' theories of adult education to an undergraduate interdisciplinary studies degree program. *Journal of Continuing Higher Education, 59*(3), 161-166. doi:10.1080/07377363.2011.614887

Halili,S., Sulatman,S., & Rashid, M. (2014). Exploring adult learning principles by Knowles and gender differences of usm distance learners. *International Women Online Journal of Distance Education, 3*(3), 1-10

Hartree, A. (1984). Malcolm knowles" theory of andragogy. A critique. *International Journal of Lifelong Education, 3*(3), 203-210.

Henschke, J. A. (2006, September 27-30). *Malcolm S. Knowles: Four major historical social movements that influenced him and he influenced as he became an adult educator*. Paper presented at the 11th Standing International Conference on the History of Adult Education (IESVA), Bamberg, Germany.

Heslop, R. (2005, July 5-7) '*Doing a Maslow': Humanistic education and the problem of diversity in police recruit training*. 35th Standing Conference on University Teaching and Research, Leeds, West Yorkshire, England.

132

Hinkson, C. (2010). *Community college graduates' perceptions of adult learning instructional practices employed in continuing education programs* (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3470192).

Hussain, M. (1979). Taleem alkabar wa mho alwmiyah fee almmlkah alarbyah alsaudiyah [Adult education and literacy in Saudi Arabia]. *Majlat Talim Aljmaher, 14*(1).

Ibrahim, M. (1985). *Atalim alnzama ogeare alnzama fee Almmlkah arbah alsaudiyh* [Formal and non-formal education in the Kingdom of Saudi Arabia between the past and the present]. Jeddah, Saudi Arabia: Alam Al-Maraa li Alnasher.

Kasworm, C. (2003 February). Adult meaning making in the undergraduate classroom. *Adult Education Quarterly. 53*(2), 81-98.

Kerka, S. (2002). Teaching adults: Is it different?  Myths and Realities. 21, ERIC Clearinghouse on Adult, Career and Vocational Education. ED-99-CO-0013

King Saudi University. (2007). Resume of Sead Abdulrahman Abdulaziz  Al-Hamidi. Retrieved from http://faculty.ksu.edu.sa/17983/Pages/cv1.aspx

Knowles, M. S. (1975). Self-directed learning: A guide for learners and teachers. Chicago: Follett Publishing Company.

Knowles, M. (1980). *The modern practice of adult education: From pedagogy to andragogy* (2nd ed.). New York, NY: Cambridge Books.

Knowles, M. (1984). *Andragogy in Action*. San Francisco, CA: Jossey-Bass

Knowles, M. S. (1968). Andragogy not pedagogy. *Adult Leadership, 16*(10), 350-386.

Knowles, M. S. (1984). *The adult learner: A neglected species* (3rd ed.). Houston, TX:

Knowles, M. S. (1989). *The making of an adult educator: An autobiographical journey*. San Francisco, CA: Jossey-Bass.

Knowles, M.S, Holton, E., & Swanson, R. (2012). *The adult learner: The definitive classic in adult education and human resource development* (7th Ed.). New York, NY: Taylor & Francis.

Knowles, M.S. (1972).  Innovations in teaching styles and approaches based upon adult learning. *Journal of Education for Social Work*, *8* (2). 32-39.

Lal, Z., & Algendy, A. (2004). *Taleem alftat fee ahd kadm alhrmyn wa alshreefyn almlk Fahad bin Abdulaziz: Ashroon am mn alttwer* [Girls' education in the era of the custodian of the two holy mosques King Fahd bin Abdulaziz: Twenty years of improvement]. Riyadh, Saudi Arabia: Mketbt Al-Obeikan.

Leedy, P. D. & Ormond, J. E. (2005). *Practical research: Planning and design* (8th ed.).  New Jersey: Pearson Education.

Mathison, S. (2008). What is the difference between evaluation and research and why do we care? In N. Smith & P. Brandon (Eds.). *Fundamental issues in evaluation* (pp. 183-196). New York, NY: The Guilford Press.

McCallum, C. (2012). *The perception of adult learners concerning their satisfaction of their educational experiences in a Midwestern community college*. (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3515378).

Merriam, S. B., Caffarella, R.S., & Baumgartner, L.M. (2007). *Learning in adulthood: A comprehensive guide* (3rd ed.). San Francisco, CA: Jossey-Bass.

Merriam S. B., Caffarella, R. S. (2001). Andragogy and other models of adult learning. In Merriam B M., Caffarella, S. C., & Raymond, J. W. (Eds.). *Adult learning: Theories, principles and applications* (pp. 86- 95). San Francisco, CA: Jossey-Bass.

Merriam, S., & Brockett, R. (1997). *The Profession and Practice of Adult Education: An introduction*. San Francisco, CA: Jossey-Bass.

Metwally, M. (2004). *Mdkl ela tareek altrbyah aleslamyah* [Introduction to the history of Islamic education]. Riyadh, Saudi Arabia: Dar Al-Khuraiji.

Metz, H. (1992). *Saudi Arabia: A country study*. Washington, DC: GPO for the Library of Congress.

Ministry of Economy and Planning. (2009). *Saudi development process*. Retrieved from http://www.mep.gov.sa/themes/GoldenCarpet/index.jsp#1394436735319

Ministry of Economy and Planning. (2012). *Population statistics*. Retrieved from http://www.cdsi.gov.sa/component/docman/cat_view/37--/43-

Ministry of Education. (1995). *Wtheegat Syaast Altaleem fee Alsaudiyah* [The Education Policy Document]. Riyadh, Saudi Arabia: The Ministry of Education.

Ministry of Planning. (1999). *Alktab alehsaiy alsnwy aldd altamn wa alarbivn.* [Statistical Yearbook - thirty-fifth Issue]. The Ministry of Planning: Riyadh, Saudi Arabia. Retrieved from http://www.cdsi.gov.sa/2010-08-08-05-41-26.

Noori, A., & Mullah, Y. (1987). *Ttwr taleem alkabar mhoo almiyet fee aldwlt qtrr fee zl altjarb alalmih alarbyah* [The development of adult education and literacy in Qatar in the light of international and Arabic experiences]. Doha, Qatar: Dar Althagafah.

Okaz. (2012, Februaryr 14). Almalk ywafg ala grarat mglas alteelam alalee: Insha thlath kliat, wa kams mrakz llabhath altgneah, wa mahad lldrasat alsyasah [King agrees the decisions of the Council of Higher education: create three colleges, five technical centers for research, and an institute for policy studies]. *Okaz* (daily newspaper). Retrieved from http://www.okaz.com.sa/new/Issues/20120214/Con20120214477737.html

Oliver, S. (2011). *Evaluating student experiences from the professional human resources certification course at Villanova University*. (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3492293).

Pembridge, J. J., & Paretti, M. C. (2013 Oct). Student perceptions of andragogical orientation and student learning. In *IEEE Frontiers in Education Conference*: Oklahoma City, OK

Pratt, D.D. (1988). Andragogy as a relational construct. *Adult Education Quarterly, 38*(3), 160-181.

Rachal, J. (2002). Andragogy's detectives: A critique of the present and a proposal for the future. *Adult Education Quarterly, 52*(3), 210-227.

Sawyer, R. K. (2006). The new science of learning. In R. K. Sawyer (Ed.), *The Cambridge handbook of the learning sciences* (pp. 1-16). New York, NY: Cambridge University Press.

Schultz, R. B. (2012). A critical examination of the teaching methodologies pertaining to distance learning in geographic education: Andragogy in an adult online certificate program. *Review of International Geographical Education Online*, *2*(1), 45-60

Shalabi, A. (1973). *Tareek Altaleem fee aleslam* [The history of Islamic education]. Cairo, Egypt: Mktabt Alnhish Akmusria.

Stufflebeam, D. L. (2000). The CIPP model for evaluation. In Stufflebeam, D. L., Madaus, G. F. & Kellaghan, T. (Eds), *Evaluation models:Viewpoints on educational and human services evaluation* (pp. 279-317), Boston, MA: Kluwer-Nijhoff.

Sutherland, P., & Crowther, J. (Eds.). (2006). *Lifelong learning: Concepts and contexts*. London, England: Routledge.

Taylor, B. & Kroth, M. (2009). Andragogy's transition into the future: Meta-analysis of andragogy and its search for a measurable instrument. *Journal of Adult Education, 38*(1), 1-11.

Wang, V., & Sarbo, L. (2004). Philosophy, role of adult educators, and learning: How contextually adapted philosophies and the situational role of adult educators affect learners' transformation and emancipation. *Journal of Transformative Education, 2*(3), 204-214. dol: 10.1177/1541344604265105

Wlodkowski, R. J. (1985). *Enhancing adult motivation to learn: A comprehensive guide for teaching all adults*. San Francisco, CA: Jossey-Bass.

Wickun, W. G. & Stanley, R. E. (2000). The Role of Adjunct Faculty in Higher Education. *The Montana Professor*, *10*(1). Retrieved from http://mtprof.msun.edu/win2000/

Wilson, L.S. (2005). *A test of andragogy in a post- secondary educational setting*. (Doctoral dissertation). Available from Louisiana State University. (UMI No. 06152005-122402).

Zhang, L. (2010). Study on the satisfaction of the relationship between teachers and students under the impact of double factors in universities--a case study of empirical survey among the students of seven universities in China. *International Journal of Psychological Studies, 2*(1), 116-121.

# APPENDIX A. THE QUESTIONNAIRE OF THIS STUDY (ENGLISH VERSION)

## Default Question Block

**Part 1: Demographic information:**

**Gender:**

Male

Female

**Part II: Please use the survey scale to rate the frequency of your experiences in the classroom with the teaching practice that you received in the classroom during your enrollment in Adult Education program at King Saud University. Please circle the appropriate choice. For courses with multiple instructors, base response on lead classroom instructor.**

### Your Experance

| | Strongly Agree | Agree | Neither Agree or Disagree | Disagree | Strongly Disagree |
|---|---|---|---|---|---|
| I knew why this learning experience would be beneficial for me | ○ | ○ | ○ | ○ | ○ |
| I was satisfied with the extent to which I was an active partner in this learning experience | ○ | ○ | ○ | ○ | ○ |
| I felt I had control over my learning in this learning experience | ○ | ○ | ○ | ○ | ○ |
| It was clear to me why I needed to participate in this learning experience | ○ | ○ | ○ | ○ | ○ |
| I felt responsible for my own learning in this learning experience | ○ | ○ | ○ | ○ | ○ |
| The life/work issues that drove me to this learning experience were understood | ○ | ○ | ○ | ○ | ○ |
| I felt I had a role to play in my own learning during this learning experience | ○ | ○ | ○ | ○ | ○ |

I understood why the learning methods were

138

right for me ⃝ ⃝ ⃝ ⃝ ⃝

|  | Strongly Agree | Agree | Neither Agree or Disagree | Disagree | Strongly Disagree |
|---|---|---|---|---|---|
| The life/work issues that motivated me for this learning experience were respected | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| This learning experience was just what I needed given the changes in my life/work | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| I felt my prior life and work experiences helped my learning | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| My life and work experiences were a regular part of the learning experience | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| I feel better able to perform life/work tasks due to this learning experience | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| I feel my mastery of this material will benefit my life/work | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| The knowledge gained in this learning experience can be immediately applied to my life/work | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| I felt my life and work experiences were a resource for this learning | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |

|  | Strongly Agree | Agree | Neither Agree or Disagree | Disagree | Strongly Disagree |
|---|---|---|---|---|---|
| This learning experience tapped into my inner drive to learn | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| I feel this material will assist me in resolving a life/work problem | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| This learning experience motivated me to give it my best effort | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| I feel that this learning experience will make a difference in my life/work | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| This learning experience motivated me to learn more | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| Sufficient steps were taken to prepare me for the learning process | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| The way learner responsibilities were clarified was appropriate for this learning experience | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |
| The way I was prepared for this learning experience gave me confidence I needed | ⃝ | ⃝ | ⃝ | ⃝ | ⃝ |

| | Strongly Agree | Agree | Neither Agree or Disagree | Disagree | Strongly Disagree |
|---|---|---|---|---|---|
| The facilitator/instructor and I worked together to prepare me for this learning experience | ○ | ○ | ○ | ○ | ○ |
| There was an adequatè amount of dialogue with my facilitator/instructor regarding my learning needs | ○ | ○ | ○ | ○ | ○ |
| Learners were full partners with the facilitator in this learning experience | ○ | ○ | ○ | ○ | ○ |
| The climate in this learning experience can be described as collaborative | ○ | ○ | ○ | ○ | ○ |
| The facilitator/instructor acted as a rich resource for my learning during this learning experience | ○ | ○ | ○ | ○ | ○ |
| The facilitator/instructor developed strong rapport with the learners in this learning experience | ○ | ○ | ○ | ○ | ○ |
| The facilitator/instructor and the learners negotiated the learning objectives | ○ | ○ | ○ | ○ | ○ |
| Learners were encouraged to set their own individual learning objectives | ○ | ○ | ○ | ○ | ○ |

| | Strongly Agree | Agree | Neither Agree or Disagree | Disagree | Strongly Disagree |
|---|---|---|---|---|---|
| The facilitator/instructor solicited input from learners regarding learning objectives | ○ | ○ | ○ | ○ | ○ |
| Assessment tools were used that helped the facilitator and me work together to identify my learning needs | ○ | ○ | ○ | ○ | ○ |
| I had flexibility in designing my learning experience (activities, assignments, etc.) | ○ | ○ | ○ | ○ | ○ |
| Learners and the facilitator/instructor became partners in setting learning objectives | ○ | ○ | ○ | ○ | ○ |
| There were mechanisms in place to collaboratively design which learning activities would be used | ○ | ○ | ○ | ○ | ○ |
| Learners were encouraged to jointly design how their learning would occur in this learning experience | ○ | ○ | ○ | ○ | ○ |
| The facilitator/instructor relied too heavily on lecture during the learning experience | ○ | ○ | ○ | ○ | ○ |

| | Strongly Agree | Agree | Neither Agree or Disagree | Disagree | Strongly Disagree |
|---|---|---|---|---|---|
| The way the learning experience was conducted made learners passive learners | ○ | ○ | ○ | ○ | ○ |
| The methods used to evaluate my learning in this learning experience were appropriate | ○ | ○ | ○ | ○ | ○ |
| Evaluation methods used during this learning experience met my needs | ○ | ○ | ○ | ○ | ○ |
| Evaluation methods helped me diagnose my needs for further learning | ○ | ○ | ○ | ○ | ○ |
| The instructor(s) encourages collaborative learning. | ○ | ○ | ○ | ○ | ○ |
| Through the collaborative learning, students help each other to understand the discussions. | ○ | ○ | ○ | ○ | ○ |
| Collaborative learning depends on friendship | ○ | ○ | ○ | ○ | ○ |
| The instructor(s) poses questions that arouse students' interests. | ○ | ○ | ○ | ○ | ○ |
| The instructor(s) provides material that meet students' interests | ○ | ○ | ○ | ○ | ○ |

| | Strongly Agree | Agree | Neither Agree or Disagree | Disagree | Strongly Disagree |
|---|---|---|---|---|---|
| Students select their textbooks that meet their interests. | ○ | ○ | ○ | ○ | ○ |
| The instructor(s) encourages students to do research. | ○ | ○ | ○ | ○ | ○ |
| The instructor(s) encourages students to use their critical thinking skills. | ○ | ○ | ○ | ○ | ○ |
| The instructor(s) encourages students to solve problems | ○ | ○ | ○ | ○ | ○ |
| The instructor(s) supports students to practice the application of their learning. | ○ | ○ | ○ | ○ | ○ |
| The course content is encouraged to practice the application of students' learning. | ○ | ○ | ○ | ○ | ○ |
| The instructor(s) helps students relate current information with their prior experience. | ○ | ○ | ○ | ○ | ○ |
| The instructor(s) provides an example close to the learners' experience | ○ | ○ | ○ | ○ | ○ |

**Part III: Please use the survey scale to rate the frequency of your experience about the practice of Islamic education in the classroom**

**Your Experance**

| | Strongly Agree | Agree | Neither Agree or Disagree | Disagree | Strongly Disagree |
|---|---|---|---|---|---|
| "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Quran, n.d., Al-Maaida, Verse 2, p. 106), the teachers encourage teamwork through the notion of cooperation in Islam. | ○ | ○ | ○ | ○ | ○ |
| According to Islamic teachings which concern about the learners' interests, the instructors provide students information that is compatible with their thinking and ability to understand. | ○ | ○ | ○ | ○ | ○ |
| Allah says in the Holy Quran: "My Lord! Increase my knowledge" (Quran, n.d., Taa-Haa, Verse 114, p.320), the instructors encourage students to develop their thinking skills in order to increase their knowledge as the verse stated. | ○ | ○ | ○ | ○ | ○ |
| The instructors support students to practice the application of their learning as the Prophet Mohammed taught people in Islam. | ○ | ○ | ○ | ○ | ○ |
| The instructors encourage students to use their experiences into their discussions as the Prophet Mohammed and Muslim scholars did in their dialogue. | ○ | ○ | ○ | ○ | ○ |

**Part IIII: Open ended questions.**

Please provide complete answers according to your experiences in the classroom with the teaching practice that you received in the classrooms to the following:

1. The strengths of the Adult Education program at King Saud University are:

2. The weaknesses of the Adult Education program at King Saud University are:

Powered by Qualtrics

143

# APPENDIX B. THE QUESTIONNAIRE OF THIS STUDY (ARABIC VERSION)

## Default Question Block

<div dir="rtl">

الجزء الأول: المعلومات الديموغرافية

الجنس:

○ أنثى

○ ذكر

الجزء الثاني: الرجاء وضع اشارة باستخدام المقياس المناسب (غير موافق بشدة, غير موافق, غير متأكد, موافق, موافق بشدة) حول الممارسات التعليميه التي تستخدم بشكل شائع في جميع المقرارات الدراسية من قبل العديد من الاساتذة

</div>

<div dir="rtl">

| تجربتك حول الممارسات التعليمية | غير موافق بشدة | غير موافق | غير متأكد | موافق | موافق بشدة |
|---|---|---|---|---|---|
| أدركتِ لماذا تجربتي التعليمية قد تكون مفيدة لي. | ○ | ○ | ○ | ○ | ○ |
| كنتُ راضي إلى درجة أني كنت شريك فعال في تجربتي التعليمية. | ○ | ○ | ○ | ○ | ○ |
| شعرت بأنني كنت متحكماً في تعليمي في هذة التجربة التعليمية. | ○ | ○ | ○ | ○ | ○ |
| كان من الواضح حاجتي للمشاركة في هذه التجربة للتعليمية. | ○ | ○ | ○ | ○ | ○ |
| شعرت بأنني مسئول عن تعلمي في هذه التجربة للتعليمية. | ○ | ○ | ○ | ○ | ○ |
| تم استيعاب قضايا الحياة/العمل التي دفعتني إلى تجربتي التعليمية. | ○ | ○ | ○ | ○ | ○ |

</div>

| البيان | غير موافق بشدة | غير موافق | غير متأكد | موافق | موافق بشدة |
|---|---|---|---|---|---|
| شعرت بأنني ألعب دوراً في تعلمي أثناء تجربتي التعليمية. | ○ | ○ | ○ | ○ | ○ |
| أدركت بأن طرق التعليم كانت صحيحة بالنسبة لي." | ○ | ○ | ○ | ○ | ○ |

| البيان | غير موافق بشدة | غير موافق | غير متأكد | موافق | موافق بشدة |
|---|---|---|---|---|---|
| تم تقدير "احترام" قضايا العمل/الحياة التي دفعتني إلى تجربتي التعليمية. | ○ | ○ | ○ | ○ | ○ |
| تجربتي التعليمية هي التي كنت أحتاجها لتغير حياتي/عملي. | ○ | ○ | ○ | ○ | ○ |
| شعرت بأن خبراتي السابقة في الحياة والعمل ساعدتني في تعليمي. | ○ | ○ | ○ | ○ | ○ |
| خبراتي في الحياه والعمل كانت جزء منتظم من تجربتي التعليمية. | ○ | ○ | ○ | ○ | ○ |
| اشعر بقدرة اكثر على انجاز مهام الحياة/العمل بسب خبرتي التعليمية. | ○ | ○ | ○ | ○ | ○ |
| شعرت بأن اتقاني لهذة الموارد التعليمية سيكون مفيداً لي في حياتي/عملي. | ○ | ○ | ○ | ○ | ○ |
| قد يتم التطبيق الفوري للمعرفة المكتسبة من هذا التعلم في عملي/حياتي. | ○ | ○ | ○ | ○ | ○ |
| شعرت بأن خبراتي في الحياة/ العمل كانت موارد لهذا التعلم | ○ | ○ | ○ | ○ | ○ |

| البيان | غير موافق بشدة | غير موافق | غير متأكد | موافق | موافق بشدة |
|---|---|---|---|---|---|
| خبرتي التعليمية كانت محرك داخلي للتعلم | ○ | ○ | ○ | ○ | ○ |
| أشعر بأن الموارد التعليمية ستساعدني في حل مشاكل الحياة/العمل | ○ | ○ | ○ | ○ | ○ |
| هذه التجربة التعليمية حفزتني لبذل اقصى جهد في تعليمي | ○ | ○ | ○ | ○ | ○ |
| أشعربأن هذة التجربة التعليمية ستصنع الاختلاف في حياتي/عملي | ○ | ○ | ○ | ○ | ○ |
| هذه التجربة التعليمية حفزتني لمعرفة المزيد | ○ | ○ | ○ | ○ | ○ |
| تم أخذ الخطوات الفعالة لإعدادي "تحضيري" إلى عملية التعلم | ○ | ○ | ○ | ○ | ○ |
| تم تحديد طريقة مسئوليات المتعلم التي كانت ملائمة للتجربة التعليمية | ○ | ○ | ○ | ○ | ○ |
| طريقة إعدادي لهذة التجربة التعليمية منحتي الثقة التي كنت أحتاجها | ○ | ○ | ○ | ○ | ○ |

| البيان | غير موافق بشدة | غير موافق | غير متأكد | موافق | موافق بشدة |
|---|---|---|---|---|---|
| عملت انا والمرشد/الاستاذ معاً لإعدادي لعملية التعليم | ○ | ○ | ○ | ○ | ○ |
| هناك كمية كافية من الحوار مع المرشد/الاستاذ بخصوص احتياجاتي التعليمية | ○ | ○ | ○ | ○ | ○ |

| | غير موافق بشدة | غير موافق | غير متأكد | موافق | موافق بشدة |
|---|---|---|---|---|---|
| المتعلمون شركاء بشكل تام مع المرشد في هذة التجربة التعليمية | ○ | ○ | ○ | ○ | ○ |
| يمكن وصف مناخ هذة التجربة التعليمية على أنه تعاوني | ○ | ○ | ○ | ○ | ○ |
| تصرف المرشد/ الاستاذ على أنه مورد ثري لتعلمي أثناء تجربتي التعليمية | ○ | ○ | ○ | ○ | ○ |
| بنى المرشد/ الاستاذ علاقة قوية مع المتعلمين في هذه التجربة التعليمية | ○ | ○ | ○ | ○ | ○ |
| تفاوض المتعلمين والمرشد/ الاستاذ حول أهداف التعليم | ○ | ○ | ○ | ○ | ○ |
| تم تشجيع المتعلمين عن طريق إعداد أهدافهم التعليمية الفردية | ○ | ○ | ○ | ○ | ○ |

| | غير موافق بشدة | غير موافق | غير متأكد | موافق | موافق بشدة |
|---|---|---|---|---|---|
| حصل المرشد/ الاستاذ على المدخلات من المتعلمين بشأن اهداف التعليم | ○ | ○ | ○ | ○ | ○ |
| تم استخدام أدوات التقييم التي ساعدتني وساعدت المرشد بالعمل سوياً في تحديد احتياجاتي التعليمية | ○ | ○ | ○ | ○ | ○ |
| امتلكت المرونة في تصميم تجربتي التعليمية مثل (الأنشطة، وتحديد المهام، الخ) | ○ | ○ | ○ | ○ | ○ |
| أصبح كلا من المتعلمين و المرشد/ الاستاذ شركاء في إعداد أهداف التعليم | ○ | ○ | ○ | ○ | ○ |
| كانت هناك آليات تحل محل التصميم المتعاون التي قد يستخدم في أنشطة التعليم | ○ | ○ | ○ | ○ | ○ |
| تم تشجيع المتعلمين على نحو مشترك لتصميم كيفية تعليمهم الذي يحدث في التجربة التعليمية | ○ | ○ | ○ | ○ | ○ |
| المرشد/ الاستاذ اعتمد كثيراً على أسلوب المحاضرة | ○ | ○ | ○ | ○ | ○ |
| الطريقة المستخدمة في هذة التجربة التعليمية جعلت المتعلمين سلبيين | ○ | ○ | ○ | ○ | ○ |

| | غير موافق بشدة | غير موافق | غير متأكد | موافق | موافق بشدة |
|---|---|---|---|---|---|
| الطريقة المستخدمة في تقويم تعليمي كانت مناسبة | ○ | ○ | ○ | ○ | ○ |
| حققت طرق التقويم التي تم استخدامها أثناء هذة التجربة التعليمية احتياجاتي | ○ | ○ | ○ | ○ | ○ |
| ساعدتني طرق التقويم في تشخيص احتياجاتي للتعليم التكميلي | ○ | ○ | ○ | ○ | ○ |
| المرشد/ الاستاذ يشجع التعلم التعاوني | ○ | ○ | ○ | ○ | ○ |
| من خلال التعلم التعاوني الطلاب يساعدون بعضهم البعض للتعلم | ○ | ○ | ○ | ○ | ○ |
| التعلم التعاوني يعتمد على المودة | ○ | ○ | ○ | ○ | ○ |
| المرشد/ الاستاذ يطرح الاسئلة التي تثير اهتمام الطلبة | ○ | ○ | ○ | ○ | ○ |
| المرشد/ الاستاذ يوفر الادوات الملائمة لاهتمام الطلبة | ○ | ○ | ○ | ○ | ○ |

غير

146

| | موافق بشدة | غير موافق | غير متأكد | موافق | موافق بشدة |
|---|---|---|---|---|---|
| الطلاب يشاركون في اختيار الكتب الدراسيه الملائمة لاهتمامهم | ◯ | ◯ | ◯ | ◯ | ◯ |
| المرشد/ الاستاذ يشجع الطلاب لعمل البحوث | ◯ | ◯ | ◯ | ◯ | ◯ |
| المرشد/ الاستاذ يشجع الطلاب لاستخدام مهارة التفكير النقدي | ◯ | ◯ | ◯ | ◯ | ◯ |
| المرشد/ الاستاذ يشجع الطلاب لاستخدام مهارة لحل المشكلات | ◯ | ◯ | ◯ | ◯ | ◯ |
| المرشد / الاستاذ يشجع الطلاب لتطبيق وممارسة ما تعلموه | ◯ | ◯ | ◯ | ◯ | ◯ |
| محتوى الدورة الدراسية يشجع لتطبيق وممارسة ما تعلموه الطلاب | ◯ | ◯ | ◯ | ◯ | ◯ |
| المرشد/ الاستاذ يساعد الطلاب لربط معلوماتهم السابقة بالجديدة | ◯ | ◯ | ◯ | ◯ | ◯ |
| المرشد/ الاستاذ يزود الطلاب بأمثلة قريبة من تجاربهم | ◯ | ◯ | ◯ | ◯ | ◯ |

**الجزء الثالث: الرجاء وضع اشارة باستخدام المقياس المناسب ( غير موافق بشدة, غير موافق, غير متأكد, موافق, موافق بشدة) حول مدى تطبيق الممارسات الاسلاميه التعليميه داخل الفصول الدراسيه والتي تستخدم بشكل شائع في جميع المقررات الدراسية من قبل العديد من الاساتذة**

| تجربتك حول الممارسات الاسلامية التعليمية | | | | | |
|---|---|---|---|---|---|
| | غير موافق بشدة | غير موافق | غير متأكد | موافق | موافق بشدة |
| قال تعالى (وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ) - الاساتذة يشجعون على العمل الجماعي من خلال فكرة التعاون الواردة في الإسلام | ◯ | ◯ | ◯ | ◯ | ◯ |
| وفقا لتعاليم الدين الاسلامي التي تراعي اهتمامات المتعلمين, الاساتذة يقدمون المعلومات التي تتوافق مع تفكير الطلبة | ◯ | ◯ | ◯ | ◯ | ◯ |
| قال تعالى ( وقل ربّ زدني علما) الاساتذة يشجعون الطلبة على تطوير مهارات التفكير لديهم من اجل زيادة وعيهم المعرفي كما ذكرت الاية | ◯ | ◯ | ◯ | ◯ | ◯ |
| الاساتذة يشجعون الطلبة على تطبيق ما تعلموه اقتداء بسيرة النبي محمد صلى الله علية وسلم حينما كان يعلم الناس في الاسلام | ◯ | ◯ | ◯ | ◯ | ◯ |
| الاساتذة يشجعون الطلبة على استخدام خبراتهم اثناء النقاش اقتداء بسيرة النبي محمد صلى الله عليه وسلم والعلماء المسلمين في حوارهم مع الاخرين | ◯ | ◯ | ◯ | ◯ | ◯ |

147

الجزء الرابع: أسئلة مفتوحة

:من خلال تجربتك التعليمية داخل الفصول الدراسية, الرجاء الاجابة على الاسئلة التالية

ما هي نقاط القوة في برنامج تعليم الكبار بجامعة الملك سعود؟

ما هي نقاط الضعف في برنامج تعليم الكبار بجامعة الملك سعود هي؟

Survey Powered By Qualtrics

**NDSU** | NORTH DAKOTA
STATE UNIVERSITY

June 2, 2015

Dr. Claudette Peterson
School of Education

Re:     IRB Certification of Exempt Human Subjects Research:
Protocol #HE15269 , "Evaluating Students' Perceptions of Instructional Practices Employed in Adult Education
Program at King Saud University"

Co-investigator(s) and research team:  Obaidala Aljohani, Brent Hill

Certification Date:  6/2/15   Expiration Date:  6/1/18
Study site(s):  King Saud University, online
Sponsor:  n/a

The above referenced human subjects research project has been certified as exempt (category # 2) in accordance
with federal regulations (Code of Federal Regulations, Title 45, Part 46, Protection of Human Subjects).  This
determination is based on the original protocol with revised consent (received 6/1/15).

Please also note the following:
☐ If you wish to continue the research after the expiration, submit a request for recertification several weeks prior
to the expiration.
☐ The study must be conducted as described in the approved protocol.  Changes to this protocol must be
approved prior to initiating, unless the changes are necessary to eliminate an immediate hazard to subjects.
☐ Notify the IRB promptly of any adverse events, complaints, or unanticipated problems involving risks to
subjects or others related to this project.
☐ Report any significant new findings that may affect the risks and benefits to the participants and the IRB.

Research records may be subject to a random or directed audit at any time to verify compliance with IRB
standard operating procedures.

Thank you for your cooperation with NDSU IRB procedures.  Best wishes for a successful study.
Sincerely,

Kristy Shirley

Digitally signed by Kristy Shirley
DN: cn=Kristy Shirley, o=NDSU,
ou=Institutional Review Board,
email=kristy.shirley@ndsu.edu, c=US
Date: 2015.06.02 11:10:42 -05'00'

Kristy Shirley, CIP, Research Compliance Administrator

For more information regarding IRB Office submissions and guidelines, please consult
http://www.ndsu.edu/research/integrity_compliance/irb/. This Institution has an approved FederalWide
Assurance with the Department of Health and Human Services: FWA00002439.

# APPENDIX D. A LETTER FROM THE DEANSHIP OF E-TRANSACTION AND COMMUNICATION

King Saud University | جامعة الملك سعود

عمادة التعاملات
الإلكترونية والاتصالات
Deanship of e-Transactions
& Communications

To whom it may concern

We certify that the Deanship of e-Transaction and Communication (ETC) has sent the questionnaire on "Perceptions regarding instructional methods used in adult education programs at King Saud University" to the graduation students.

This certification is being issued upon the request of Mr. **Obaidalah aljohani**

Hamad Nasser Alqahtani

Portal & New Media Director

Deanship of e-Transactions & Communications

ISO 27001

Tel : +966-1-4675724   رقم الهاتف: ٤٦٧٥٧٢٤    P O. Box : 89885    ص. ب : ٨٩٨٨٥    المملكة العربية السعودية
Fax : +966-1-4674278   رقم الفاكس: ٤٦٧٤٢٧٨    Riyadh 11692    الرياض الرمز البريدي : ١١٦٩٢    Kingdom of Saudi Arabia

## APPENDIX E. THE DATA OF THE OPEN-ENDED QUESTIONS WERE
## TRANSLATED INTO ENGLISH

The weakness of the adult education program

| Answer to Open-Ended Question in English | Answer to Open-Ended Question in Arabic |
| --- | --- |
| 1- Teachers primarily focus on memorization and a test paper to assess graduate students in their courses or comprehensive exam. There is no cooperation between students and teachers. | 1- يركز الاساتذة على الحفظ والاحتبارات الورقية كمقياس لطلبة الدراسات العليا في المقررات او الاختبار الشامل. كذلك لا يوجد تعاون بين الطلبة والاساتذة. |
| 2- Lack of faculty members. | 2- قلة اعضاء هيئة التدريس. |
| 3- Nothing | 3- لا يوجد. |
| 4- There is no flexibility and participation between teachers and graduate students to select textbooks. | 4- لا يوجد مرونة و مشاركة بين الاساتذة وطلبة الدراسات العليا في اختبار الكتب المقررة. |
| 5- Using some traditional methods | 5- استخدام بعض الوسائل التقليدية |
| 6- As graduate students, we do not prefer tests as the main assessment. We hope to share our teachers to choose our assessment that appropriate for us. | 6- لا نفضل الاختبارات كمقياس اساسي لطلبة الدراسات العليا، ونتمنى مشاركة اساتذتنا في اختيار طريقة التقييم المناسبة لنا. |
| 7- Lack courses as a result of shortage of teachers. | 7- قلة المقررات الدراسية نتيجة لقلة الاساتذة. |
| 8- I do not know. | 8- لا اعرف. |

| | |
|---|---|
| 9- Sharing teachers. Because we could not share our teachers to choose our assignments, sometimes, we did not understand these assignments. | 9- مشاركة الاساتذة. لاننا لا نستطيع مشاركتهم في اختيار مهامنا وواجباتنا في بعض الاحيان لا نفهم |
| 10- Tests | 10- الاختبارات |
| 11- Do not sharing students to identify goals, teaching methods, assignments, and textbooks. Also, do not use other assessment tools beside tests. | 11- عدم مشاركة الطلبة في تحديد الاهداف والانشطة التعليمية و الواجبات و الكتب. كذلك عدم استخدام وسيلة تقييم اخرى الى جانب الاختبارات. |
| 12- Traditional tests that depended on memorization. | 12- الاختبارات التقليدية التي تعتمد على اسلوب الحفظ. |
| 13- Nothing | 13- لا يوجد |
| 14- The shortage of teachers in our program gives us less chance to have a diverse set of experiences, so we need more teachers. | 14- نقض الاساتذة في البرنامج يجعلنا نحصل على القليل من الخبرات، لذا نحتاج لمزيد من الاساتذة في البرنامج. |
| 15- Most of the teachers significantly assessed students through tests. | 15- اغلب الاساتذة يقيم الطلبة من خلال الاختبارات بدرجة كبيرة. |
| 16- The lack of human relationship between students and teachers. For example, teachers did not ask students to give their own opinions about the course materials. | 16- نقص العلاقات الانسانية بين الطلبة والاساتذة. على سبيل المثال، الاساتذة لا يأخذون اراء الطلبة حول المواد التعليمية الخاصة بالمقرر. |
| 17- Nothing | 17- لا يوجد |

| English | Arabic |
|---|---|
| 18- The program needs more faculty members. | 18- البرنامج بحاجة لمزيد من اعضاء هيئة التدريس. |
| 19- There is no flexible in sharing students the submission deadline. | 19- عدم المرونة في مشاركة الطلبة مواعيد تسليم الواجبات. |
| 20- Traditional methods | 20- الوسائل التقليدية |
| 21- Tests questions were not diversity and focused on memorization and retrieval. Lack of teachers. Times. | 21- عدم تنوع اسئلة الاختبارات وتركيزها على الحفظ والاسترجاع. قلة الاساتذة. الوقت. |
| 22- The teachers' treatment did not allow students to have good discussions with their teachers. For example, there is no an open dialogue with students about the course. | 22- معاملة الاساتذة لا تسمح للطلبة الحصول على حوار جيد معهم. على سبيل المثال، لا يوجد حوار مفتوح مع الطلبة حول المقرر. |
| 23- Nothing | 23- لا يوجد |
| 24- The program needs to assessment tools that are appropriate for graduate students. | 24- البرنامج بحاجة لادوات تقييم تناسب طلبة الدراسات العليا. |
| 25- There was no equal between teachers and students. Also, teachers did not clarify tasks that were required. | 25- لا يوجد مساواة بين الاساتذة والطلاب كذلك الاساتذة لا يقومون بتوضيح المهام المطلوبة. |
| 26- Some teachers are negative on their treatments. | 26- بعض الاساتذة سلبيين في التعامل مع الطلبة. |
| 27- Nothing | 27- لا يوجد |

The strengths of the adult education program at King Saud

| Answer to Open-Ended Question in English | Answer to Open-Ended Question in Arabic |
|---|---|
| 1. After I had enrolled in adult education program, I saw that field training and scientific research change my knowledge. Group work in the classroom. self-development | 1.عندما التحقت في برنامج تعليم الكبار رايت كيف غير التدريب الميداني والبحث العلمي معرفتي العلمية. العمل في مجموعات. تطوير الذات |
| 2. The program content and diversity subjects represent one of the major strengths of the program | 2. المحتوى الذي يحتوي البرنامج والتنوع تمثل واحدة من نقاط القوة الرئيسية |
| 3. Group work is helpful because we apply what we learn in the classroom. | 3.العمل في مجموعات مفيد لاننا نطبق ما نتعلمه في الفصول الدراسية |
| 4. Collaborative learning is giving us the opportunity to share ideas. Most teachers depend on the method of teachings. This mothed is not only give the students the opportunity to share experiences, but also can gained the skills and confidence. | 4. التعلم التعاوني يعطينا الفرصة لتبادل الأفكار. معظم المعلمين يعتمد على طريقة التعاليم التعاوني. هذه الطريقة تمنح الطلاب فرصة لتبادل الخبرات وأيضا اكتساب المهارات والثقة. |
| 5. Field training, scientific research ,self-development | 5.التدريب الميداني والبحث العلمي, تطوير الذات |
| 6. This courses are designed to provides a training field for students. | 6.المقررات صممت لتوفير التدريب الميداني للطلاب |

| English | Arabic |
|---|---|
| 7. I have a positive feeling and become self-reliant when I work with my group and conduct field training because I apply what I learn. | 7.لدي شعور إيجابي والاعتماد على الذات عندما أعمل مع مجموعتي وإجراء التدريب الميداني لأنني اطبق ما تعلمت. |
| 8. The professors have experience in the adult education program. | 8.الأساتذة لديهم خبرة في برنامج تعليم الكبار |
| 9. The course activities and assignments help students to become self-directed learners. | 9.الانشطة والواجبات تساعدالطلاب على التعلم الذاتي |
| 10. I do not know | 10.لا اعلم |
| 11. Collaborative between students and the opportunity to learn English language is one of the program strength. | 11.التعاون بين الطلاب وتعلم اللغة الانجليزيه واحدة من نقاط القوه في البرنامج |
| 12. Nothing | 12.لا شي |
| 13. Mutual respect | 13.الاحترام المتبادل |
| 14 Strong course. self-development | 14.المقرر الدراسي قوي. تطوير الذات |
| 15. The course contents help me to understand the field training. | 15.محتويات الدورة تساعدني على فهم التدريب الميداني. |
| 16. Scientific research, field training | 16.البحث العلمي، والتدريب الميداني |
| 17. Promoting collaboration and science research between students. | 17.تعزيز التعاون والبحث العلمي بين الطلاب |
| 18. This program helped me to gain the skills of self-directed learning and confident. Also, I learned a lot because we have the opportunity to discuss and share ideas. | 18.البرنامج ساعدني على اكتساب مهارات التعلم الذاتي والثقة. ايضا لقد تعلمت الكثير من خلال اتاحة الفرصه لنا لنقاش وتبادل الافكار. |

| | |
|---|---|
| 19. Increase self-confidence through collaborative learning | 19.زيادة الثقة بالنفس من خلال التعلم التعاوني |
| 20. We have the opportunity to apply what we have learn in the classroom through the field training. Also, the program prepares me in how to do scientific research. | 20.لدينا فرصة تطبيق من نتعلمة من خلال التدريب الميداني. ايضا هذا البرنامج جعلني اعرف كيف اقوم بعمل البحوث العلمية. |
| 21. The courses include such diverse topics. We learn different subjects of another culture in order to benefits from that culture. We do a lot of scientific research in order to learn how to do a good research. | 21.الدورات تشمل موضوعات متنوعه. نتعلم مواضيع مختلفة من ثقافات مختلفة من اجل الاستفادة من تلك الثقافات. نقوم بعمل الكثير من البحوث العلمية من اجل تعلم كيفية اعداد بحوث جيده. |
| 22. The program allow students to learn diverse subjects. Multiple methods of teachings, such as collaborative learning. | 22.البرنامج يسمح للطلاب تعلم مواضيع متنوعة. أساليب متعددة لتعليم مثل التعلم التعاوني. |
| 23. Faculty members use many different teaching techniques such as collaborative learning. | 23.استخدام أعضاء هيئة التدريس العديد من أساليب التدريس المختلفة مثل التعلم التعاوني. |
| 24. The program has strong materials that support field training. | 24.البرنامج لديه مواد قوية تدعم التدريب الميداني |
| 25. I do not know. | 25.لا اعلم |
| 26. Good educational environment that supports the cooperative education and scientific research. | 26.البيئة التعليمية الجيدة التي تدعم التعليم التعاوني والبحث العلمي. |

156

| | |
|---|---|
| 27. The course material are very strong. Also, teaching methods promote self-directed learning. | 27.المواد الدراسية قوية جدا. أيضا، طرق التدريس تعزيز التعلم الذاتي. |
| 28. Provide students of diverse backgrounds | 28.تزويد الطلاب  خلفيات متنوعة من العلوم |
| 29. Field training was very useful in this program and working as group | 29.التدريب الميداني كان مفيد جدا في هذا البرنامج والعمل كمجموعات. |
| 30. Training on scientific research or criticism books and articles. self-development | 30.التدريب على البحث العلمي او نقد الكتب والمقالات العلمية تطوير الذات. |