

# The Importance of Positive Self-concept for Islamic Education

## Teachers as a Role Model

Nurul Asiah Fasehah  
Muhamad  
Islamic Science University  
of Malaysia, Nilai,  
Malaysia

Mohd Isa Hamzah,  
Ab. Halim Tamuri  
National University of  
Malaysia, Bangi, Malaysia

Noornajihan Ja'afar,  
Norzulaili Mohd  
Ghazali, Robiatul  
Adawiyah Mohd Amat  
Islamic Science University  
of Malaysia, Nilai,  
Malaysia

Norakyairee Mohd  
Raus, Syed Najihuddin  
Syed Hassan  
Islamic University of  
Malaysia, Nilai, Malaysia

This study embarks from the great and huge responsibility of teachers nowadays especially the IRT (Islamic religious teachers). As the role model of students, they play an important task especially in producing the good Muslim character. Therefore, their job not only focuses on the content of subject but becomes wider in scope, more than other teachers in moulding a human. For this, the mind faculty plays an important role. Many studies have proved that people's belief and how they perceive themselves can influence their personality and make them be a centered of attention. The past research findings have shown that teachers need to have the PSC (positive self-concept) to help them become a successful role model and produce the great Muslim character in future. Thus, this study seeks to look at the need of PSC in IRT as a role model. This study is a conceptual paper which is based on the analysis of document method. The paper will discuss about the role of IRT, the PSC and the needs for teachers, and the influence of teacher's PSC on students' behaviour. Due to current scenario of social ills, the IRT responsibility of educating and moulding the good character of Muslim students becomes much challenging. Therefore, in order to make sure the vision accomplishes, IRT must build the PSC in themselves first.

*Keywords:* IRT (Islamic religious teachers), PSC (positive self-concept), role model

### Introduction

Looking at the scenario of depleting adolescent moral drives deep emotional impact on every citizen. Each party tries to determine the lack of roles performed in finding a solution. Among the main causes outlined by previous researchers are the factors of self, school environment, economic conditions, not forgetting the role of family and teachers (Ab. Halim Tamuri & Khadijah Abdul Razak, 2003; Saidi Daud, 2008; Syed Najmuddin

---

Nurul Asiah Fasehah Muhammad, tutor, Islamic Science University of Malaysia.  
Mohd Isa Hamzah, lecturer, National University of Malaysia.  
Ab. Halim Tamuri, National University of Malaysia.  
Noornajihan Ja'afar, lecturer, Islamic Science University of Malaysia.  
Norzulaili Mohd Ghazali, lecturer, Islamic Science University of Malaysia.  
Robiatul Adawiyah Mohd Amat, lecturer, Islamic Science University of Malaysia.  
Norakyairee Mohd Raus, lecturer, Islamic University of Malaysia.  
Syed Najihuddin Syed Hassan, lecturer, Islamic University of Malaysia.

Syedhassan, Ab. Halim Tamuri, Isahak Othaman, & Mohd Sabri Mamat, 2009; Zainudin Sharif & Norazmah Mohamad Roslan, 2011).

This alarming situation makes the task of teachers in general and IET (Islamic education teachers) in particular become heavier (Ab. Halim Tamuri, 2011). They not only play the part of textbooks and learning syllabus presenters but as agents of moral educator of students. To abide to this trust is a heavy responsibility. Teachers should act as parents of students at the school (Abidin Ibn Rusn, 1998) to showcase examples of good character who can be role models to each individual student under supervision. Teachers can become very influential to students due to the long hours spent in school (Ab. Halim Tamuri, 2011). In the process of their children's education, teaching methods of "modeling" has a very deep impact on the lives of children (Bandura, 1973; 1977). Moreover, Ab. Halim Tamuri, Adnan Yusopp, Kamisah Osman, Shahrin Awaluddin, Zamri Abdul Rahim, and Khadijah Abdul Razak (2004) confirmed that the most effective method of moral education is an exemplary method. Information transfer conducted indirectly through this method involves a large amount of the role of the unconscious mind (Morris & Maisto, 2005). According to Piaget (1967), this process occurs among the children as early as the age of two, they began to accept everything that happens around them and use the information to build a perceptual experience. The use of positive information will help build quality and positive individual. The process takes place until the child reaches early teens. The mind faculty given by the almighty does not stop working there, but will acquire greater role when the teenager turns into an adult. When these children have begun to socialize (Rubin, Coplan, Chen, & Mckinon, 1994), much of their time is spent in the community surrounding the school (Ab. Halim Tamuri, 2011). This is where the role of parents is being transferred to the role of the teachers.

Thus, it can be deduced here, kids' moral development is the responsibility of all parties, especially the parents and teachers. To ensure that this is going well according to "sunnatullah" set, both parties, parents and teachers must work hand in hand to show an example of good character. Everything should be started with the preparation of a strong mind which is "the beliefs that people have about specific characteristics associated with themselves" (Burnett, 1994). This belief is central to the formation of personality (Super, 1963) and this personality will be transferred indirectly to the pupils at the school. Looking at the large role of teachers as agents of moral development of students, this paper aims to identify: (1) the role of Islamic education; (2) the meaning of self-concept and its role in character building; and (3) the influence of PSC (positive self-concept) to the self- and IET- students' behaviour.

### **The Role of Islamic Education**

Teachers are generally responsible for providing education to all students in relation to subjects taught. Similarly, the IRT (Islamic religious teachers) have wider scope and even greater task as they not only act as educators of the subject but also educators of moral values. This is where their role is seen equivalent to the responsibility of a preacher (Ruzain Syukur Mansor, 2008). As someone who is seen very understanding of religion and expert on the intricacies of Islam, IRT typically get a respectable place among the school staff; they are looked upon as a teacher and co-worker to other teachers. Hence, their responsibilities here include the entire school community. IET are not only an example for the students but the entire school (Mustafa Helmi, 2004; Ali Murad, 2003; Ibn Abi al-Dunya, 2000; Mubarak, 1988).

In accordance with Islam educational purpose itself which is to produce a balanced Muslim with regards of high intellectual, moral, social, and spiritual personality in the world and the hereafter, these traits should

also embody IET. IET must have extensive knowledge about Islam and apply that knowledge in daily life. Prior to that, the theory of knowledge in Islam or Islamic epistemology is to be noted in detail, since this is where the axis to the development of Islam itself (Mujamil Qomar, 2002). IET who are aware of this element give them the confidence to deliver the knowledge of Islam to anyone who asks questions and help the process of teaching and learning progress well. As a reference point for students and the whole school, IET must ensure that knowledge is derived from a source based on the Koran and the Sunnah. According to al-Ghazali (n.d.), teachers need a lesson with the intention to get closer to God and keep the students from the torment of hell fire. Teachers should take note of the knowledge presented to the students and focus on other weak students to practice each knowledge presented. Wan Bakar Wan Dagang (1991) viewed that IET must always increase knowledge and find an approach that can motivate students to love religion.

Apart from the strength associated with religious knowledge and its application to real life, IET must demonstrate high moral character and because it is a matter vital to ensure the excellence IET as a role model to students and fellow teachers (Al-Ghazali, n.d.; al-Nahlawi, 2004; Mohammad Shatar, Jasni Sabri, & Azali Mohamed, 2006; Azizah, 1999; Dunkin & Biddle, 1974; Rogers, 2002; Gordon, 1990; Fenstermacher & Richardson, 2005). IET's nature is viewed from two aspects, namely the appearance and character of IET (Kamarul Azmi Jasmi, Ab. Halim Tamuri, & Mohd Izham Mohd Hamzah, 2012). Appearance in view of the nature is of the external appearance such as a neat style, clean and appropriate (al-Bukhari, 1987, pp. 838, 5366, 5438, 5439; Muslim, 1972, pp. 377, 3878; al-Nasa'i, n.d., pp. 5027, 5141; Abu Dawud, n.d., p. 3540). While the nature of character and moral behavior is seen through IET's behaviour towards students, such as loving and caring, helping, cooperating, providing guidance, giving ideas, providing encouragement and incentives as positive motivation for students, being fair, being responsible for the character and personality of students, understanding requirements and needs of students, being concerned about students and optimistic about all the students (Ali Murad, 2003).

In conclusion, it is suggested that IET take the role of the five members: murabbi, mu'allim, mudarris, muaddib, and mursyid (Ab. Halim Tamuri et al., 2006). According to Syed Najmuddin Syedhassan, Ab. Halim Tamuri, Isahak Othaman, and Mohd Sabri Mamat (2009), IET with the five features will assume that tasks undertaken as IET are a trust from God to be settled with the utmost dedication and sincerity. IET's great responsibility requires strong mental preparation in order to prepare themselves as a model example of the best to the students.

### **Self-concept and Its Role in the Formation of Personal**

Looking at the influence and role of IET to schools and community institutions, IET must prepare themselves to be the best role model, especially to each individual student who is under their responsibility. Here, the mind plays a vital role and one of them is the perception given by IET to himself that includes belief in some personal characteristics associated with him (Burnett, 1994). This belief is believed to be formed by the three principles of the individual perception of himself, the evaluation of other people on an individual assessment of himself and other people's perception of himself (Rogers, 1951). This view is also supported by Staines (1954) who stated that the self is a perception, evaluation, and self-concept given by a person to himself. It includes an assessment of the individual against himself and his assessment of the individual perception of others towards him. While Burns (1982) added that the concept of self is the individual's overall perception of himself either descriptive or cognitive assessment. Self-concept can also be described as a set of ideas, values,

commitments, and attitudes of a person. It covers the entire environment that makes one different from others (Jersild, 1952). Fitts (1971) asserted that self-concept is divided into two elements, namely the perception of self and self-assessment. He said though, the perception of self-perceived to be important but self-assessment is more important. Overall, self-concept is a structure built into the human mind through the perceptions, beliefs, evaluations, and responses to their own souls. This can be in the form of the individual perception of himself and his assessment of the perception of others towards him.

Self-concept is divided into two parts, PSC and negative self-concept (James, 1990; Rogers, 1951; Greenberg et al., 1992; Mok, 2002; Yahya Azizi et al., 2005). This division of opinion in line with Rogers (1951) involves an appreciation of individual self-concept of the nature of self and ability gained through relationships with others and the environment that has positive and negative values. This assessment will form the attitude and personality. Definition expressed by Rogers (1951) also said that the PSC or negative self-concept is influenced by the environment and self-concept of a person's personal form. Rogers' views are described in the first sketch as shown in Figure 1.

Figure 1 reflects the direct relationship between individual and environmental assessment of self-concept formation of a positive or negative self-concept and thus may influence the behaviour and personality of a person to be positive or negative. Rogers' (1951) opinion is also supported by inter-actionism theory introduced by Colley and Mead (as cited in Burns, 1982), in which Colley has introduced the concept of "looking glass self" or mirror themselves (Othman Md. Johan, 1995). He explained that individuals construct perceptions about themselves to evaluate and accept the ideas form by others about them. This occurs through the experience of interacting with the environment or people around them. Mead (as cited in Burns, 1982) added that the environment includes those who are familiar with, close and confront an individual. For children, these people are parents, immediate family, teachers and friends at school. Whereas for adults those people who are able to change significantly their formation of self-concept are a husband, wife, children, and colleagues (Well & Marwell, 1976). Through the following statement, it can be concluded that self-concept is central to the creation of a behaviour and personality. This is supported by Super (1963) who stressed that the self is the basis for developing a personality and behaviour.

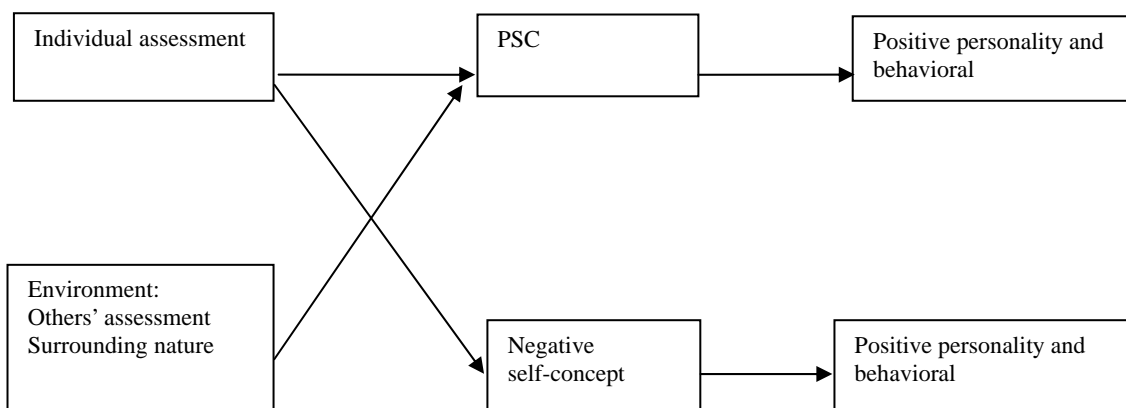


Figure 1. Model of self-concept formation and influence on the formation of self-concept and behaviour of Rogers (1951).

Thus, to meet the needs of IET as a precedent for the whole school community and society, particularly the students, IET must make every possible effort to build a PSC that will ultimately shape a personality and behaviour that are also positive. PSC can be formed with a positive perception which is constructed by IET for

themselves. Among the characteristics of individuals with PSC is a person who is often hailed as successful, high self-confidence, willing to accept criticism from others, not give up easily, optimistic, cheerful, positive, simple, be able to looked upon as role models, accepting themselves as they are, constantly trying to improve and take criticism and failure with courage and calm (Azizi et al., 2005; Mok, 2002). In conclusion, perceptions and ideas of PSC and positive self help IET to form personal and positive behaviours as a good example for students.

### **Influence of IET's PSC and Moral Self-concept of Students**

Self-concept is influenced by significant people around the individual (Burns, 1982). For those students who have significant influence on their self-concept, including teachers (Well & Marwell, 1976). It is no wonder if all that done and expressed by the teacher are to be noted and followed by students. IET, as a reference point, not only carry the name of Islam, but also hold the label in the acts and character. Usually, they are observed. As such, it is a responsibility that must be implemented by IET to always make sure their character and display a good example to all students. PSC here is the role for IET to help shape good character and be able to be followed for students.

Through previous studies related to students' self-concept, there are two things that need to be addressed: First, self-concept affects students' academic achievement and character formation, as described by Azizi et al. (2005) who found positive correlation between academic achievement and self-concept. They explained that the more PSC, the higher possibility of student acquiring academic excellence. This result is consistent with the findings of Zulkifli (2003). In addition, a study conducted by Coopersmith (1967), Marsh (1984), and Brookover, Thomas, and Patterson (1964) found a significant positive relationship between self-concept and students' behavior. Siti Sara (2000) also agreed to previous studies where significant relationships found between self-concept of students with disciplinary problems in school.

The second thing is the influence of significant people, namely students' "self-concept in the context of this discussion is the influence of teachers on students' self-concept". Study by Humprey (2003) stipulates that the influence of significant people is very important in the formation of students' self-concept and the people are mentioned by Burns (1982) as a parent, close family members, teachers, and school friends. While Shahabudin Hashim et al. (2003) found that PSC of students is affected by the actions of teachers. Teachers who always give a positive strength, advice and show positive attitudes and behaviours help assist the development of PSC of students. Indirectly, this study has underlined that teachers' "positive behaviour resulting a PSC and teachers can help build students' self-concept and positive character". This statement is supported by Othman Md. Johan (1995) who stated that a person's self-concept is fundamental to the formation of his behaviour. Thus, a positive teacher's behaviour will result to PSC in a student too. Crouse (1981) stated that a good psychological environment as a result of teachers' PSC helps to build a PSC of students. These developments provide a beneficial effect on students' academic achievement and personality. He also stressed that teachers' PSC is significantly related to students' self-concept.

To conclude, teachers in general and IET in particular have an impact and influence on students' behaviour and achievement. IET, which is synonymous as a model example in schools, should have more striking personality compelling students to be able to continue to make him as a role model. Thus, a PSC should continue to be built.

## Conclusion

To solve the problem of moral decay of today's students, everyone has a role to play whenever possible. As IET, the role is no less important. IET are responsible as the agent of moral development and human capital formation needs to take more progressive steps to prepare themselves to be the best role model. Thus, the mental preparation is necessary. IET first need to create the belief in themselves to give a positive perception and meaning in themselves. This matter should not be in solitary confinement because of the belief that has led to the formation of individual behaviour and personality.

## References

- Ali Murad Yahya Hasan. (2003). *Adab Al-Alim Wa Al-Muta Alim Ind Al-Mufakkirin Al-Muslimin Min Muntasif Al-Qarn Al-Thani Al-Hijriy Wa Hatta Nihayah Al-Qarn Al-Sabi*. Beirut: Dar al-Kutub al-Ilmiyyah.
- Ab. Halim Tamuri. (2011). *Penghayatan Islam Melalui Pengajaran Dan Pembelajaran. Kongres Pendidikan Islam Kebangsaan*. Anjuran Dinasty Hotel.
- Ab. Halim Tamuri, Adnan Yusopp, Kamisah Osman, Shahrin Awaluddin, Zamri Abdul Rahim, & Khadijah Abdul Razak. (2004). *Keberkesanan Kaedah Pengajaran Dan Pembelajaran Pendidikan Islam Ke Atas Pembangunan Diri Pelajar*. Universiti Kebangsaan Malaysia. Bangi, Selangor.
- Ab. Halim Tamuri, & Khadijah Abdul Razak. (2003). Pengajaran Akhlak Di Sekolah Menengah: Persepsi Pelajar-Pelajar. In *Wacana Pendidikan Islam (Siri 3): Antara tradisi dan inovasi*, hlm (pp. 68-79).
- Ab. Halim Tamuri, A. (2006). Model Guru Pendidikan Islam: Konsep 5 Mim. *Seminar Amalan Pengajaran Guru Pendidikan Islam*, Anjuran, April 1, 2006.
- Abidin Ibn Rusn. (1998). *Pemikiran Al-Ghazali Tentang Pendidikan*. Yogyakarta: Pustaka Murid.
- Abu Dawud Al-Imam Abu Dawud Sulaiman Bin Al-Ash Ath Al-Sajastani, T. T. J.-. t. t. Sunan Abi Dawud. (n. d.). *Beirut: Dar Ihya al-Turath al-Arabiyy*.
- Al-Bukhari Al-Imam Abi Abdillah Muhammad Bin Isma Il Bin Ibrahim Ibn Al-Mughirah Bin Bardazbah Al-Ja Fi. (1987). *Sahih Al-Bukhari*. Al-Yamamah: Dar Ibn Kathir.
- Al-Ghazali Al-Imam Abu Hamid Muhammad Ibn Al-Ghazali. t.t. *Ihya Ulum Al-Din*. Misr: al-Maktabah al-Taufiqiyyah.
- Al-Nahlawi Abd Al-Rahman. (2004). *Usul Al-Tarbiyyah Al-Islamiyyah Wa Asalibuha Fi Al-Bait Wa Al-Madrasah Wa Al-Mujtama*. Damshiq: Dar al-Fikr.
- Al-Nasai Al-Imam Al-Hafiz Abu Abd Al-Rahman Ahmad Ibn Shu Aib Ibn Ali Ibn Bahr Ibn Sinan Ibn Dinar, & T. T. t.t. Sunan Al-Nasa I Bi Sharh Al-Hafiz Jalal Al-Din Al-Suyuti Wa Hasiyah Al-Imam Al-Sundi. Beirut: Dar Ihya al-Turath al-Arabiyy.
- Azizah Lebai Nordin. (1999). Guru Pendidikan Islam Yang Berkesan. *Jurnal Masalah Pendidikan*, 22, 173-183.
- Azizi Yahaya, Fawziah Yahaya, Zurihanmi Zakariya, Nordin Yahaya. (2005). *Pembangunan Kendiri*. Skudai, Johor: Universiti Teknologi Malaysia.
- Bandura, A. (1973). *Aggression: A social learning analysis*. Englewood Cliffs, N. J.: Prentice Hall.
- Bandura, A. (1977). *Social learning theory*. Englewood Cliffs, N. J.: Prentice Hall.
- Brookover, W. B., Thomas, S., & Patterson, A. (1964). Self-concept of ability and school achievement. *Sociology of Education*, 37, 271-279.
- Burnett, P. C. (1994). Self-concept and self-esteem in elementary school children. *Psychology in the Schools*, 31, 164-171.
- Burns, R. B. (1982). *Self concept development and education*. London: Holt, Rinehart and Winson.
- Coopersmith, S. (1967). *The antecedents of self-esteem*. San Francisco: Freeman.
- Crouse, K. (1981). *Reflections: Self concept development for teachers and students*. Ontario Secondary School Teachers' Federation, Toronto.
- Dunkin, M. J., & Biddle, B. J. (1974). *The study of teaching*. New York: Holt, Rinehart, and Winston.
- Fenstermacher, G. D. R. V. (2005). On masking determination of quality in teaching. *Teachers College Record*, 107, 186-213.
- Fitts, W. H., Adams, J., Radford, F., Richard, W., Thomas, B., & Thomson, W. (1971). *The self-concept and self-actualization*. Nashville, Tenn: Counselor Recording and Tests.
- Gordon, T. (1990). *Teacher effectiveness training* (Terj. Guru Yang Efektif: Cara Untuk Mengatasi Kesulitan). Jakarta: CV. Rajawali.
- Greenberg, & Jerrold, S. (1992). *Your personal stress profile and activity workbook*. Madison: Brown & Benchmarki.

- Harapan. (n. d.). *Kuala Lumpur: Kementerian Pendidikan Malaysia*. Bahagian Pendidikan Islam.
- Ibn Abi Al-Dunya Al-Hafiz Al-Imam Abi Bakr Abdullah Bin Muhammad Bin Ubaid Ibn Abi Al-Dunya. (2000). *Makarim Al-Akhlaq*. Beirut: Dar al-Kutub al-Ilmiyyah.
- James, G. C. (1990). *Self-assessment and career development*. Englewood Cliffs, N. J.: Prentice Hall.
- Jersild, A. T. (1971). *In search for self*. New York: Teacher's College, Columbia University.
- Kamarul Azmi Jasmi, Ab. Halim Tamuri, & Mohd Izham Mohd Hamzah. (2012). Sifat Dan Peranan Keperibadian Guru Cemerlang Pendidikan Islam (Gcpi) Dan Hubungannya Dengan Motivasi Pelajar. *Jurnal Teknologi*, 51, 57-71.
- Marsh, H. W. (1984). Relations among dimensions of self-attributions, dimensions of self concepts and academic achievements. *Educational Psychology*, 76(6), 1291-1308.
- Mohammad Shatar, Jasni Sabri, & Azali Mohamed. (2006). *Tip Pendidik Cemerlang*. Selangor: Utusan Publications & Distributors Sdn. Bhd.
- Mok Soon Sang. (2002). *Psikologi Pendidikan*. Subang Jaya: Kumpulan Budiman Sdn. Bhd.
- Morris, C. G., & Maisto, A. A. (2005). *Psychology an introduction*. New Jersey: Pearson Education.
- Mubarak Zaki. (1988). *Al-Akhlaq Ind Al-Ghazali*. Beirut: Dar al-Jail.
- Mujamil Qomar. (2002). *Epistemologi Pendidikan Islam Dari Metode Rasional Hingga Metode Kritik*. Jakarta: Erlangga.
- Muslim Al-Imam Abu Al-Husain Muslim Bin Al-Hajjaj Bin Muslim Al-Qushairi Al-Naisaburi. (1972). *Sahih Muslim*. Beirut Dar Ihya al-Turath al-Arabiyy.
- Mustafa Helmi. (2004). *Akhlaq Baina Al-Falasifah Wa Ulama Al-Islam*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Othman Md Johan. (1995). *Kesan Konsep Kendiri Terhadap Tingkah Laku Pelajar*. Tesis Dr. Fal., Fakulti Pendidikan, Universiti kebangsaan Malaysia.
- Piaget, J. (1967). *Six psychological studies*. New York: Random House.
- Rogers, C. R. (1951). *Client-centered therapy*. Boston: Houghton Mifflin.
- Rubin, K. H., Coplan, R. J., Chen, X., & Mckinon, J. E. (1994). *Peer relationship and influences in childhood*. San Diego, C. A.: Academic Press.
- Ruzain Syukur Mansor. (2008). *Peranan Guru Pendidikan Islam*. Retrieved Mei 1, 2012, from <http://akademipenulisbebas.wordpress.com/2008/12/04/peranan-guru-pendidikan-islam-di-sekolah/>
- Saidi Daud. (2008). *Faktor-Faktor Yang Mempengaruhi Masalah Disiplin Di Kalangan Pelajar-Pelajar Sekolah Menengah Di Sekitar Daerah Klang, Selangor*. Tesis Sarjana Muda, Universiti Teknologi Malaysia.
- Shahabudin Hashim, Mahani Razali, & Ramlah Jantan. (2003). *Psikologi Pendidikan*. Bentong, Pahang: PTS Publications & Distributor Sdn. Bhd.
- Siti Sara Bt Hamzah. (1998). *Hubungkait Di Antara Konsep Kendiri Dengan Permasalahan Disiplin Di Kalangan Pelajar Tingkatan 2 Dan Tingkatan 4 Sekolah-Sekolah Di Kawasan Bandar Kota Tinggi*. Tesis Universiti Teknologi Malaysia.
- Staines, J. W. (1954). *A psychological and sociological investigation of the self as a significant factor in education* (Doctoral dissertation, University of London).
- Super, D. E. (1963). *Career development: Self concept theory*. New York: College Entrance Examination Board Research Monograph.
- Syed Najmuddin Syedhassan, Ab. Halim Tamuri, Isahak Othaman, & Mohd Sabri Mamat. (2009). Kajian Persepsi Pelajar Terhadap Tahap Profesionalisme Guru Pendidikan Islam Mrs. *JIAE: Journal of Islamic and Arabic Education*, 1(2), 31-50.
- Wan Bakar Wan Dagang. (1991). *Reformasi Pendidikan Islam Di Sekolah: Matlamat Dan*.
- Well, L. E., & Marwell, G. (1976). *Self-esteem: Its conceptualization and measurement*. Beverly Hills: Sage Publication Inc..
- Zulkifli B. Mohd Yasin, T. (2003). *Hubungan Antara Konsep Kendiri Dengan Pencapaian Akademik Pelajar-Pelajar Sekolah Menengah Luar Bandar Daerah Pontian*. Tesis Universiti Teknologi Malaysia.