



UNIVERSITI PUTRA MALAYSIA

**ADULT LEARNERS MOTIVATIONAL ORIENTATIONS AND
MOTIVATION TOWARDS PROGRAMME OF THE INSTITUTE FOR
THE STUDIES IN ISLAMIC SCIENCES**

MOHD HALIMI ABDUL HAMID

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BY

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ABSTRACT

Providers of continuing education for adult learners need a thorough understanding of adult learners needs which are basically different from those of younger learners. Therefore, it is crucial for them to comprehend the major motivational orientations and motivation affiliated to successful participation of adult learners in continuing education.

The general objective of this study was to examine adult learners motivational orientations and motivation towards programmes of the Institute for the Studies in Islamic Sciences (Institut Pengajian Ilmu-ilmu Islam, IPI). IPI is a provider of continuing education under the flagship of the Muslim Youth Movement of Malaysia (Angkatan Belia Islam Malaysia, ABIM). Specifically, the study aimed to: 1. identify the major motivational orientations of adult learners at IPI; 2. determine the level of motivation of adult learners towards IPI programmes; 3. determine the relationship between adult learners motivational orientations and motivation towards current courses with the socio demographic variables; 4. determine the relationship between adult learners motivational orientations and motivation towards current courses; and 5. determine if there are any significant differences in motivation towards current course amongst (a) respondents of different level of academic attainment, (b) respondents from different working sectors, and (c) respondents from different category of services.

The survey research method utilising a self-administered questionnaire was used. A total of 126 adult learners of IPI from a total enrollment of 310 students were involved in the study.



The first order factor analysis extracted ten factors of motivational orientations explaining 70.5 percent of the total variance. The factors were 1.escape, stimulation and external expectations, 2.professional advancement, 3.social relationship, 4.social welfare, 5.work relaxation, 6.cognitive and intellectual interest, 7.learning activity, 8.social obligation, 9.social relaxation; and 10.learning opportunity. The second order factor analysis yielded two factors explaining 58.5 percent as follows: 1.external motives; and 2.internal motives.

There were no significant differences in motivation towards IPI programmes amongst (a) respondents of different level of academic attainment, and (b) respondents from different working sectors. Significant difference was found between respondents from different category of services, specifically between the educational and support services.

Adult learners were found to be highly motivated towards IPI programmes. They were relatively oriented towards internal motives as compared to external motives.



ABSTRAK

Institusi yang menyediakan program pendidikan lanjutan untuk pelajar dewasa perlu mengetahui secara menyeluruh keperluan-keperluan pelajar dewasa yang agak berbeza dari keperluan-keperluan pelajar yang lebih muda. Untuk itu, amat penting bagi institusi berkenaan memahami orientasi motivasi dan motivasi yang dapat menjayakan penglibatan pelajar dewasa dalam pendidikan lanjutan.

Objektif utama kajian ini ialah untuk menentukan orientasi motivasi dan motivasi pelajar dewasa terhadap program Institut Pengajian Ilmu-ilmu Islam (IPI). IPI yang menyediakan program pendidikan lanjutan untuk pelajar dewasa, adalah satu institusi di bawah naungan Angkatan Belia Islam Malaysia (ABIM). Secara khusus, kajian ini bertujuan untuk: 1.mengenal pasti orientasi motivasi utama para pelajar dewasa di IPI; 2.menentukan tahap motivasi pelajar dewasa terhadap program IPI; 3.menentukan perkaitan di antara orientasi motivasi pelajar dewasa dan angkubah sosio demografi; 4.menentukan perkaitan di antara orientasi motivasi pelajar dewasa dan motivasi terhadap kursus yang sedang diikuti; dan 5.menentukan sama ada wujud perbezaan yang signifikan dari aspek motivasi terhadap kursus yang sedang diikuti oleh (a)responden daripada tahap pencapaian akademik yang berbeza; (b)responden daripada sektor kerja yang berbeza, dan (c)responden dari kategori perkhidmatan yang berbeza.

Kaedah survei menggunakan borang soal selidik yang dilengkapi sendiri oleh responden telah dilaksanakan. Seramai 126 orang pelajar dewasa di IPI dari sejumlah 310 orang yang berdaftar telah terlibat sebagai responden kajian.



Analisis faktor peringkat pertama telah menghasilkan sepuluh faktor orientasi motivasi yang menjelaskan 70.5 peratus dari jumlah varians. Faktor-faktor tersebut ialah 1.pengelakan, perangsangan dan ekspektasi luar, 2.pembangunan ikhtisas, 3.perhubungan sosial, 4.kebajikan Sosial, 5.kerihatan kerjaya, 6.minat intelektual dan kognitif, 7.aktiviti pembelajaran, 8.tanggungjawab sosial, 9.rekreasi sosial, dan 10.peluang pembelajaran. Analisis faktor peringkat kedua menghasilkan dua faktor yang menjelaskan 58.5 peratus dari jumlah varians. Dua faktor tersebut dinamakan 1.motif luaran, dan 2.motif dalaman.

Tidak ada perbezaan yang signifikan dari segi motivasi terhadap kursus yang sedang diikuti bagi (a)responden daripada tahap pencapaian akademik yang berbeza; dan (b)responden daripada sektor kerja yang berbeza. Walau bagaimanapun perbezaan yang signifikan wujud bagi responden dari kategori perkhidmatan yang berbeza; khususnya di antara perkhidmatan kategori pendidikan dan khidmat sokongan.

Pelajar dewasa didapati bermotivasi tinggi terhadap program IPI. Orientasi mereka lebih cenderung kepada motif dalaman dari motif luaran.



CHAPTER I

INTRODUCTION

Background of the Problem

Introduction

Several writers speculated that the rise of the Muslim Youth Movement of Malaysia (Angkatan Belia Islam Malaysia, ABIM) as a dynamic movement ended when its charismatic president Anwar Ibrahim (at present Datuk Seri) stepped down in 1982 to join the United Malay National Organization (UMNO) (Mohd Anuar, 1993).

This statement is further supported by Lee (1986) who reiterated that ‘since early 1982, ABIM’s visibility has declined, following Anwar’s co-optation into the Barisan Nasional government...’.

Munson (1986) shared the opinion when he referred to ‘...a recent decline in ABIM strength...’. Chandra (1987) elaborated that ‘While some joined UMNO after its Islamization programme, many more flocked to the new PAS. In the process, ABIM has weakened because there was less dedication to its own cause’.

However, not all prominent writers advocate the aforesaid views. Funston (1985) wrote that, ‘Without these group, ABIM and its allies in Persatuan Kebangsaan Pelajar Islam Malaysia (PKPIM) in particular, few voices would be raised about the continuing hardship endured by many in rural areas, or against



restriction on political freedom and the problem of corruption'. Muhammad Kamal (1987) of the International Islamic University Malaysia concluded in a paper presented in New York that '...the maturing process (in ABIM) appears to be a genuine development.' In addition, Mitton (1994) a senior correspondent of *Asiaweek* concluded favorably about ABIM in his article titled 'A Springboard to Power'. Even Chandra, as quoted in Tan (1994), agrees that ABIM has changed and does not need to go about things the way they did because it have the ears of the national leadership.

In their report to the State Department of America, Tanham and Wainstein (1988) stated that: "The numerous *dakwah* groups particularly ABIM, put considerable pressure, both direct and indirect, on the government to introduce Islamic principles and laws. The government established Islamic institutions, increased Islamic programming on TV and radio, instructed its leader to give more public attention to Islam and expanded its own *dakwah*."

This is further strengthened by the initial findings of a six month study ended December 1994 by Raines (1994) on a Fullbright Foundation scholarship for the State Department of America.

ABIM : Origin and Historical Background

The rise of ABIM as one of the leading Islamic movement in present day Malaysia cannot be separated from the historical role of the National Union of Malaysian Muslim Students (Persatuan Kebangsaan Pelajar Islam Malaysia, PKPIM). As one of the largest and most influential muslim student organizations in the 1960's, it played an enormous role in the formation of ABIM (Muhammad Nor, 1988).

This fact is further supported by Zainal Abidin Wahid (1987) who noted "...it must be stated that some of the leaders of PKPIM who had just graduated

from the University of Malaya played an important role in the establishment of ABIM.”

Hussain (1986) wrote that Anwar Ibrahim, one of the principal founders of ABIM persuaded PKPIM alumni to concentrate and channel their Islamic works through ABIM. He reiterated that ABIM leaders have to prove that their criticisms were not only voiced loudly during their presence on campuses (when they were then members of PKPIM), but there have to be a continuous struggle.

On the morning of August the 6, 1971 at the Al Malik Faisal Hall, the then Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, Petaling Jaya the formation of ABIM was officiated by the then Minister of Culture and Information Yang Berhormat Datuk Hamzah Abu Samah (Abdul Ghani, 1977).

On the afternoon of the same day at Lecture Hall A, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, Petaling Jaya about 120 people participated in the formation of the pro term committee of ABIM. The meeting was chaired by Kamaruddin Mohd Nor, the newly elected President of PKPIM replacing Anwar Ibrahim. A pro term committee was elected to serve for two years, and on the 26th October 1971 application for the registration of ABIM was forwarded to the Registrar of Societies (Harun, 1976).

Officially, ABIM came into the scene of Islamic movements in Malaysia on 17 August 1972; the date it received official registration from the Registrar of Societies as a legalized youth organization (ABIM, 1972)

The first ABIM's Conference (Muktamar) was held in 1972 in Kota Bharu, Kelantan which saw Ustaz Razali Nawawi (presently Dr.) elected as the first ABIM president along with the appointment of ten other Central Committee Members (ABIM, 1995).

In 1974 Anwar Ibrahim became the second President of ABIM until 1982 when he stepped down on 27 March 1982 to contest in the national general election (Latifah, 1993).

Under the leadership of Ustaz Razali and Anwar, ABIM built its strength and grassroots ties with the younger generation of Malays. Its confrontational approach in dealing with people in power proved to be popular and had won many followers especially among students. Anwar's position was replaced by Siddiq Fadil (now Assoc. Prof. Dr.) whose leadership was less confrontational in approach without changing the principles and commitment to promoting Islam as a way of life. Under the present leadership of Dr. Muhammad Nor Monutty the structure of ABIM becomes more complex. Various new portfolios are established to deal with specific issues at both local and international arenas (ABIM, 1995).

Educational Activities

ABIM's main thrust has always been on education. Educational activities include talks, seminars and intellectual discourse continued to be part of its framework (ABIM, 1995). This was reiterated by Tan (1994) when she wrote that 'The thrust on education, which has Islamic roots, has been its enduring strength...as well as the respect of a sizeable segment of the Malay middleclass and intelligentsia'.

Siddiq (1981) wrote in the editorial of *Risalah* that '...for ABIM, education is an important issue since it has a direct bearing on the question of character-building and submission to the divine teachings...ABIM considers education a religious duty exactly the same as prayer and fasting.'

Jomo and Ahmad Shabery (1992) noted that '...ABIM emphasizes the importance of education, and has tried to upgrade the quality of Islamic training

for its members. Several private schools has been set up by ABIM activists. These school use the government school curriculum...?’

The first privately run school which emphasized the Islamic philosophy of education in its overall curriculum was Yayasan Anda Akademik (YAA). YAA was established by Anwar Ibrahim and his close colleagues in 1971 located at Kampung Baru, Kuala Lumpur (Muhammad Nor, 1988).

YAA made its debut by leasing out space at Sekolah Arab Tengku Ampuan Jamaah at Jalan Stony, Kampung Baru, Kuala Lumpur. The founders of YAA showed their wisdom by leasing out space at the above school; on account of that they wanted to ensure the consolidation of academic knowledge and religious understanding. They believed that by focusing endlessly on academic excellence only, will give birth to individuals who are learned but low in virtue. On the other hand disregarding the importance of academic excellence while concentrating purely on religious understanding will make it extremely difficult for individuals to adapt and adopt to modern society (Amran, 1989).

The establishment of YAA resulted in the opening of several other schools namely Akademi Anda in 1975 (which was later known as Yayasan Al-Ridzuan and then Institut Al-Ridzuan) and Institut Sofar in 1977 both in Ipoh, Perak. Also established were Institut Iqbal in Kedah, Yayasan Budi in Sabah, Institut Barakan in Terengganu, and Al-Masriyah in Bukit Mertajam (Rostam, 1988).

In his inaugural Presidential Address (Ucapan Dasar Presiden) on September 1973 at Sultan Sulaiman Club, Kampung Baru; ABIM’s first president Ustaz Razali Nawawi stressed on the importance of education, specifically Islamic education and establishment of the Islamic University as follows (ABIM, 1973):

Pendidikan Islam dewasa ini di sekolah-sekolah dan pusat pengajian tinggi di Malaysia amatlah tidak memuaskan sekali. Walaupun Islam diajar sebagai satu mata pelajaran di sekolah dan

sebagai satu (mata pelajaran) di Universiti Malaya dan (Universiti) Kebangsaan tetapi ianya masih terlalu jauh dan kurang dari dapat memenuhi kehendak-kehendak pendidikan dalam Islam. Islam di sekolah dan di universiti diajar bukan dengan orientasi sebagai pegangan hidup tetapi untuk tujuan peperiksaan dan ijazah semata-mata ... Menyedari akan keperluan inilah maka kita bersama-sama dengan PKPIM mendesak supaya pemerintahan segera mengkaji balik dasar dan konsep pendidikan dan pelajaran di negeri ini dengan mementingkan nilai-nilai keIslaman yang lain, dan menubuh segera Universiti Islam sebagai memenuhi hasrat pendidikan itu.

Since its inception, ABIM has stressed the importance of education to its members and also the general public. ABIM has provided a wide spectrum of educational programmes for the benefit of the community at large. Some of the educational programmes offered are Pre-school and Nursery Classes (Taman Asuhan Kanak-kanak Islam, TASKI), Islamic Primary School (Sekolah Rendah Islam, SRI), Islamic Secondary School (Sekolah Menengah Islam, SMI) and Institute for the Studies in Islamic Sciences (Institut Pengajian Ilmu-ilmu Islam, IPI).

The first TASKI established by ABIM was in Melaka in 1976 (Mohd Anuar, 1993). At present ABIM have, throughout the country, 308 TASKI with 13,860 enrollees; eight SRI with 2,636 students and two SMI with an enrolment of 458 (ABIM, 1995a).

The first three educational establishment basically provide formal education for pre-school and school going children from the ages of four to seventeen years old. While the Institute for the Studies in Islamic Sciences (IPI) on the other hand provide educational opportunities for adult interested in continuing education.

Institute for the Studies in Islamic Sciences (IPI)

Islamic resurgence devoid of concrete and well-rounded knowledge among Muslims will only delay the process of rebuilding the glorious past of

Islamic civilization. Thus, it is the responsibility of any Islamic movement, to strive to develop individuals with concrete and well-rounded knowledge and are faithful to Allah swt. Inspired by the above realization, ABIM established IPI in 1989 (Ghazali, 1994).

IPI emphasises the development of social studies, intellectualism, professionalism and muslim generation who have greater love for Islam and strives to be a worker of Allah s.w.t in spreading the message and understanding of Islam. All the above can be achieved through mental development and Islamic intellectualism (Hamudah, 1993).

Currently there are 15 courses related to Islamic studies covering global aspects at the certificate, diploma and advance diploma courses in Islamic studies offered to working professionals and degree holders on a part time basis (Buvanes, 1995).

IPI is the only institute offering courses based on a unique comparative approach which compares Islam and the Western perspective of the subject. The courses include Islamic Education, Comparative Law, Elementary Arabic, Advanced Arabic, Quranic Studies, Studies of Hadith, Islamic Philosophy of Science, and Islamic Counselling (ABIM, 1991).

Objectives of IPI

On the premise of rendering a conducive atmosphere in giving the true meaning to cultural literacy the Institute emphasises the following objectives (Ghazali, 1994):

1. To instill better and in-depth understanding regarding Islam and its civilization seen in various dimensions including history, development, achievement and glory, and its impact on human civilization.

2. To encourage the emergence of knowledge discipline and their branches based on Islamic philosophy of knowledge (epistemology) as an alternative to the present modern discipline which are secular in nature.
3. To encourage comparative approach to academic disciplines which will articulate elements of differences as well as similarities between Islamic civilization and the modern Western civilization.
4. To introduce an Islamic approach to solve the problem of knowledge (epistemological), the problems of professionalism, of psychological, of social, of economic, of political, and as well as legal.
5. To introduce academic programme in consonance with the above objectives through the courses offered in various fields both at diploma as well as certificate level.
6. To allow the society at all levels, especially intellectuals, intelligensia and professionals to participate in the reconstruction of knowledge civilization to its utmost.

Participation in IPI Programmes of Study

The total number of adult learners enrolling in IPI programmes has been on the increase. This has in effect necessitated the opening of branch campuses. In 1994 the Institute started two branch campuses, one each in Alor Setar and Kota Bharu. The number of branch campuses increased to four in 1995 with the addition of two more campuses, one each in Batu Pahat and Johor Bahru.

The total number of enrollees (inclusive of enrollees at branch campuses since 1994) has increased steadily from 68 students in the first year of intake to

380 students for the 1994/95 academic session. The details are shown in Table 1 below.

Table 1
Total Number of Students by Academic Session

Academic Session	No. of Students
1989/90	68
1990/91	97
1991/92	200
1992/93	288
1993/94	331
1994/95	380
Total	1358

(Source : IPI, 1995)

Statement of the Problem

This is undoubtedly a healthy phenomena; to see more adult pursuing continuing education. The number of adult learners at IPI has been steadily increasing which necessitated the opening of branches in other parts of the country. Nevertheless, there are not much information on the following questions.

What are the major motives or motivational orientations behind the strong interest shown towards IPI programme or rather, what exactly do adult learners at IPI hope to achieve from participating in continuing education?

Are the motivational orientations of the adult learners extrinsically or intrinsically oriented?

How motivated are the adult learners towards the course they are attending?

Is there any relationship between adult learners motivational orientations and motivation towards current course?

Are there differences in motivation towards current course amongst various categories of academic attainment.

While the above question were considered apt as guide in the conduct of the study, the crucial question that prevail throughout the study is as follows: “What are the motivational orientations and motivation of adult learners towards programme of IPI”

Objectives of the Study

Generally, the objective of the study is: ‘To examine adult learners motivational orientations and motivation towards programme of IPI’.

Specifically, the study will strives:

1. To identify the major motivational orientations of adult learners attending courses at IPI base on the Educational Participation Scale (EPS) of Boshier;
2. To determine the level of motivation of adult learners towards IPI programme;
3. To determine the relationship between adult learners motivational orientations and motivation towards current course with the socio demographic variables.
4. To determine the relationship between adult learners motivational orientations and motivation towards current course; and
5. To determine if there are any significant differences in motivation towards current course amongst (a) respondents of different level of academic attainments, (b) respondents from different working sectors, and (c) respondents from different category of services.

Significance of the Study

Since this study will attempt to examine adult learners motivational orientations and motivation towards IPI's programmes. It is expected that the findings will help IPI specifically, ABIM and other NGO's as provider of continuing education to better understand adult learners needs in order to make it possible for better service to be rendered.

At a micro level it is hope that various personnel including lecturers, administrators and supportive staff will be able to understand the adult learners better in their day to day contact with them. This will hopefully improve the learning environment, making it more conducive for adult learners.

Lastly but not least, it is of immense value for the adult learners themselves to be aware of their motivational orientations with regards to their decision to enroll as adult students at IPI.

All these will result in a higher quality of adult education at IPI.

Scope of the Study

The scope of the study was being limited to adult learners pursuing continuing education at IPI. The generalizability of the findings would therefore be limited only to continuing education offered by other institution similar to IPI.

Definition of Terms

A brief explanation of the following terms that occurs frequently in the study is given to facilitate references.

Academic Attainment. The highest level of formal education achieved by the respondents; chronologically from the primary, secondary and tertiary.