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PREDICTORS OF JOB PERFORMANCE AMONG RELIGIOUS TEACHERS IN TAHFIZ INSTITUTIONS IN SELANGOR, MALAYSIA

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By

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Chairman : Mohd Ashraff Mohd Anuar, PhD
Faculty : Educational Studies

Job performance is the overall expected value of individuals of their behaviour which was carried out over a period of working time. This study was conducted to determine the factors that influence job performance. The study also adopts the quantitative research paradigm using the correlational research method. Data were collected from 217 number of samples of religious teachers that teach in Tahfiz Institutions in Selangor. Results on the direct effect of the analysis shows that Islamic work ethics, teachers' commitment, self-efficacy and religiosity support significantly influence job performance. These results explain that when religious teachers have positive attitudes in their work ethics and are committed, they tend to perform in their work. Religious teachers who have high level of self-belief tends to perform in their job regardless of difficulties that they have faced. Individuals who have high level of religiosity will tend to perform in their jobs because they seek rewards in afterlife if they are ready to perform in their jobs. This study concluded that religious teachers have high level of IWE, teacher commitment, self-efficacy and religiosity in performing their job. All the independent variables show that there was significant relationship with job performance. These findings align with the notion of Theory of Planned Behavior and Social Exchange Theory that makes contribution of individual behaviour to job performance clearer. This study also provides support for Human Resource Development (HRD) to enhance career development by proposing appropriate framework derived from past studies to identify the factors that contribute towards religious teacher job performance.

Abstrak tesis yang di kemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk Ijazah Master Sains

FAKTOR-FAKTOR YANG MEMPENGARUHI PRESTASI KERJA DALAM KALANGAN GURU AGAMA DI INSTITUSI TAHFIZ DI SELANGOR

Oleh

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Prestasi kerja adalah nilai keseluruhan individu dari tingkah laku mereka sepanjang tempoh masa bekerja. Kajian ini dijalankan untuk menentukan faktor-faktor yang mempengaruhi prestasi kerja. Kajian ini menggunakan paradigma penyelidikan kuantitatif menggunakan kaedah penyelidikan korelasional. Data dikumpulkan dari 217 bilangan guru agama yang mengajar di Institusi Tahfiz di Selangor. Keputusan mengenai kesan langsung analisis menunjukkan bahawa etika kerja Islam, komitmen guru, keberkesanan diri dan keagamaan sangat mempengaruhi prestasi kerja. Hasil ini menerangkan bahawa apabila guru agama mempunyai sikap positif dalam etika kerja dan komitmen guru, mereka cenderung untuk melakukan kerja mereka. Guru agama yang mempunyai tahap kepercayaan diri yang tinggi cenderung untuk melaksanakan tugas mereka tanpa mengira kesulitan yang mereka hadapi. Individu yang mempunyai tahap keagamaan yang tinggi akan cenderung untuk melaksanakan tugas mereka kerana mereka mencari ganjaran dalam kehidupan akhirat jika mereka bersedia untuk melaksanakan tugas mereka. Kajian ini menyimpulkan bahawa guru agama mempunyai IWE yang tinggi, komitmen guru, keberkesanan diri dan keagamaan dalam menjalankan tugas mereka. Semua pemboleh ubah bebas menunjukkan terdapat hubungan yang signifikan dengan prestasi kerja. Temuan ini sejajar dengan tanggapan Teori Tingkah Laku Yang Dirancang dan Teori Pertukaran Sosial menjadikan sumbangan tingkah laku individu kepada prestasi kerja lebih jelas. Kajian ini memberikan sokongan kepada Pembangunan Sumber Manusia (HRD) untuk meningkatkan pembangunan kerjaya dengan mencadangkan rangka kerja yang sesuai yang diperoleh dari kajian lepas untuk mengetahui faktor-faktor yang menyumbang kepada prestasi kerja guru agama.

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CHAPTER 1

INTRODUCTION

This study focuses on factors influencing job performance among religious teachers in Tahfiz Institutions. This chapter covers background of the study composed of several sub- sections. They consist of introduction of the study, background of the study, statement of problem, objectives of the study, research hypothesis, significance of the study, scope, limitations and definitions of terms.

1.1   Overview of the Study

Human resource development (HRD) is important for employees and organizations. It is important for employees to facilitate new skills and abilities; higher wages; improved motivation; commitment; and satisfaction (Mensah & Tawiah, 2016). HRD also facilitate individuals to acquire competency which includes knowledge, skills, abilities and value (Chaudhary, Rangnekar & Barua, 2013). Job performance is important in the HRD area because it can be applied to measure the desired behavior or capabilities of employees required by the organization (Mittal & Dhar, 2013). Increasing job performance is the most significant criterion in terms of theoretical and practical problem in organization and HRD research (Grant, 2008). Hence, exploring job performance can enhance organizations to achieve its goal in excellence (Aman & Shukor, 2015).

Job performance is applicable to be used across different kinds of occupation. Most of job performance researches concentrate on business oriented organizations. Employees are significant because they are valuable assets in the organization. Organizations need the knowledge, skills and individual behaviour of their employees that is pertinent towards achieving organization goals to become a competitive business organization (Pasban & Nojedeh, 2016; Rafiei & Davari, 2015). In educational sectors, job performance is applied to measure the behaviour of the educators during the performing of their tasks in educational organization (Anguo & Ye, 2014 Saeed, Shakeel & Lodhi, 2013).

There is growing awareness in certain professions including the teaching profession in institutions (Owala, Odongo & Raburu, 2016). Some of the awareness are the rate of teacher turnover, working conditions, job satisfaction among teachers, and having low motivation affect low job performance among teachers (Tehseen & Hadi, 2015). In Malaysia, there are many studies related on job performance especially in the industrial and psychology research (Ahmad, Yusuf, Shobri & Wahab, 2012). However, in education sector, the were researchers done more mainly on satisfaction of the teachers because it is assumed to be a decisive factor for teachers to perform (Rahim & Yatim, 2017; Tamrin & Raop, 2015). Attention to the needs of the performance of students and teachers is a significant educational inquiry and therefore there is a need to focus in educational research. The significance of exploring job performance among teachers in Human Resource Development can facilitate the institute to formulate and develop

human resource practice to ensure high level performance of teachers, which later on increases the academic achievement of students (Shanti, Kadiresan, Mohamed, Kamil, 2012). Therefore, it is important to study job performance among teachers to develop high level job performance (Platis, Reklitisb & Zimeras, 2015).

1.2   Background of the Study

Human Resource Development (HRD) is important in industrial and organizational psychology research and practice. Therefore, one of the crucial elements of an organization is to focus on its job performance (Ahmad et al, 2012). Campbell and Werniek (2015) agreed that job performance can be applied to measure level of individual performance in performing their job. Based on empirical evidence, job performance has a direct effect on teacher performance based on their level of behavioural performance (i.e Li, Diaz, Mao & Petrides, 2018; Jain & Verma, 2014; Chamundeswari, 2013; Inayatullah & Jehangir, 2012). This study applies individual behavioural performance because it can facilitate organizations to select and apply psychological principles and tools in predicting job performance.

Most of the past studies highlighted that job satisfaction of teachers influences their job performance (Asif, Fakra, Tahir & Shabir, 2016; Usop, Askandar, Kadtong & Onotan, 2013; Pusphakumari, 2008). It is believed that motivations such as monetary rewards, promotion, personal growth and increased responsibility are factors that make teachers satisfied with their jobs and therefore increase their job performance. The reason studies need to focus on the behavioural aspect is because the organizations pay less attention identifying which individual behaviour factors contribute towards their job performance (Hettiararchchi1 & Jayarathna, 2014). This study emphasizes job performance as a behaviouralfactor because job performance is much dependent upon values and attitudes of the individual itself. Attitude and values have direct impact on job performance as it provides clues to behaviour of employees of whether they want to increase their performances or not (Pusphakumari, 2008). Individuals who are largely considered to be motivated while performing their job, is activated by an internal stimuli (i.e self-conscious) reinforced and affirmed by the consequences, which ultimately turns to positive behaviour. The concept of action assumes that the individual is actively set in his goals in his career and seeks to achieve it. Personnel psychology involves behaviour of employees in organizations and the level of their work behaviour displayed by them while performing their jobs (Lutz, 2011). Therefore, it is very crucial for organizations to select which work behaviour that is pertinent to achieve organization goals because individual behavior is one of the indicators of organizational success. If the behaviour of the employees do not meet the expectations, the questions that the organization should ask is whether the employee could not do it, or if the employee did not want to do it.

Employees are one of the determinants of success of an organization to achieve its goals. Therefore, it is important to assess job performances among religious teachers in Tahfiz Institutions so that the process of teaching and learning the Quran is more efficient and effective in order to achieve the objective of Tahfiz education successfully (Tamuri, Hashim, Jemali, & Noh, 2014). Religious teachers are one of the valuable assets at Tahfiz Institutions; thus, identifying which individual behavioural factor are affecting their

performance can increase student achievement and organizational goal. Motowildo, Borman and Schmit (1997) suggested that individual behaviour can make a big difference in organizational goal accomplishment. Therefore, understanding factors that makes religious teachers want to contribute in their organization can develop high quality Tahfiz Institutions.

In organizations, predicting and describing job performance represent major research question across various disciplines (Frieder, Wang & Oh, 2017). Based on the latest research, personality researchers that applied personality traits predicts job performance. Based on the research conducted by Shaffi, Askari, Ashkarishahi & Khanjankhani, (2018), personality trait influences the job performance of nurses. The result suggested that organizations need to pay attention towards personality traits as it vital in influencing individual performance. Researchers that applied job satisfaction as a factor that influence job performance are Frempong, Agbenyo and Darko (2018); Hidayah and Tobing, (2018). The results show that if individuals are satisfied with their jobs, they will perform better. This indicates that high level of satisfaction in work can increase individuals to perform better while engaging in their work. Motivation is believed as a resolution to achieving goals, which leads to goal-directed behaviour. Therefore, individuals who have higher motivation tend to achieve their goals; thus, increasing their performance at work. Meanwhile, there is an emerging factor such as attitude ie. Islamic work ethics and social norms such as teacher commitment that can be factors to influence job performance. Attitude and social norms are very important as fundamental research issues in the industrial psychology lately (Rahiman & Kordikal, 2018). PsycINFO database reveals 33,348 records related to "attitudes," and the variable attitudes studies trends continue accelerate each year (Judge & Mueller, 2012). Self-efficacy can also influence job performance as it can affect individual behavior to achieve organization goals (Stajkovic, Bandura, Locke, Lee & Sergent, 2018). Religiosity is considered as an increasing factor that shape behaviour of individuals in performing their job (Onyemah, Rouzies & Lacobucci, 2018). These factors mentioned can influence job performance, and these factors had been tested based on its relationship between job performance.

Research conducted by Idris (2016) suggested that teachers who have high level of Islamic work ethics should have high level of performance. Teachers who have high level of Islamic work ethics are individuals who are able to carry out and complete tasks at a predefined time, have high initiative to create the quality of learning and they should be able to apply knowledge that they gained in everyday life. Islam calls for every individual to be earnest in performing a job because Allah SWT sees every single job that is being done (Yahaya, Yusof, Ismail & Bakar, 2017). Therefore, as a religious teacher who practices Islamic teaching in their everyday life will have high level of Islamic work ethics which will later increase their job performance. The teachers are also committed toward their school facilitation to achieve the school objectives as well as increasing their job performance (Abdullah, Sekong & Laji, 2017). The commitment of the teachers to school is a key factor in realizing educational aspirations as committed teachers are regarded as human capital that is a pillar of the development of an education of the nation (Zakaria & Kadir, 2013). In Tahfiz Institutions, religious teachers are committed to produce high level quality students in order to achieve Tahfiz objectives. They are committed towards their work and organization (Tamuri, et al, 2014). Religious teachers who are having high levels of commitment in their job will tend to display high level of job performance.

The self-efficacy of teachers will include set of beliefs about their own ability to teach and exert a positive effect on student learning. These beliefs are linked to behavioural patterns that: teachers show in the classroom; and establishes marked differences in the type of teaching, strategies and methodologies used by teachers in their daily practice (Ekinci, 2012). Teacher who are confident to teach will tend to high self-efficacy because it is the medium of interdependence between knowledge and teaching behaviour. Religious teachers must have knowledge to teach and are capable in teaching facilitation to increase their job performance (Jaafar & Tamuri, 2015). Religiosity which deals how a person adhere to his or her religious doctrines has been shown to have impact on individual performance (Oloyede & Mercy, 2016). As a teacher, having high level of religious affinity will influence their behaviour at work (Prashar & Ramanathan, 2018). As a Muslim, there is a need to meet code of religious ethics which include worship of Allah, and only following the Al-Quran and Hadith. As a religious teacher, they will have to portray Islamic teachings in their daily life and therefore, influencing their performance at work with having high religiosity.

Identifying their level of work attitude can help improve educators in exercising their roles as change agents in community. They include conveying knowledge, acting as a role models and develop personalities of students (Jaafar & Tamuri, 2015). By identifying their level of behaviour, Tahfiz Institutions can be improved to achieve organizational goals.

1.2.1   History of Islamic Education

Islamic education is a process of educating the human mind, body and spirit based on the innate values of the Quran and al-Hadith, in generating humans with Taa'wa (Yaacob, 2007). Islamic education began from the moment Prophet Muhammad received divine revelation in 610 C.E. The education process started from informal channels connecting him with close group of relatives and friends in the Holy City of Mecca and later on in Medina. Trade network play a significant role in delivering Quranic teaching using lecturing methods of (kulliyyah), memorization, discussion (muhadathah), dialogue, debating (mujadalah), experiencing, travelling (riblah) and study circle (halaqah). These methodologies used to transmit knowledge among community were applied by Arab traders, who were missionaries and sayyids: descendants of the Prophet. Education is important in the spreading of Islam in the Malay Archipelago (Nasir, 2010). Islam education arrived in the Malay land during the Malay Sultanate of Malacca period (1414-1511). During this period, Parameswara was the ruler of Malacca. Parameswara married the daughter of the Sultan Pasai in 1414 and He embraced Islam. Under his reign, Malacca established residential schools, known as "Pondok" where the master or "tok guru" have full authority in the institution which facilitates learning process in the systematic form of Islamic education. Meanwhile, in Kedah, pondok institutions were registered during 1930-1940. Sultan Muzaffar Syah I of Kedah (1179M) granted permission to teach Islam in every mosque and disseminate Islam throughout the population (Sulong, 2013). In Selangor, pondok institution was established in 1894 during the time of Sultan Sulaiman Ala'eddin Shah, the fifth Sultan of Selangor (1898-1938). In Kelantan, pondok institution was established in 1945 with a better management and facilities.

The subjects taught in most pondok institutions include Nahu, Saraf, Fikah, Tauhid, Tasawuf and Akhlak. The pondok system can be divided into three stages namely start, middle and high. In the beginner or start stage, students learn: to write and read jawi; read alQuran, learn the basics of religion; and study the knowledge of Nahu and the Nerves. As for the middle stage, the lessons are taught deeper than the levels of start-up. At higher levels, the knowledge learned is more extensive and profound by giving joints to Arabic-language books (Nasir, 2010). The pondok institutions are the only compulsory education before the arrival of English subject. The survival of pondok institutions depend on the local community. There are no examinations and no formal certificate for pondok graduates. Instead, verification from Tuan guru is sufficient for pondok graduates to become a teacher or further studies into Islamic educational Institution such as al-Azhar University in Cairo (Karimizadeh & Abolghasemi, 2016).

In the early 19th century, Malay students had opportunity to further their studies at Al-Azhar University in Cairo. Most graduates from the Middle East gradually changed the Islamic education way. They penetrate Malay education with the reformist climate with effective influence (Karimizadeh & Abolghasemi, 2016). The contribution of graduates from Middle East was to convert pondok institutions into the Madrasah system, adopting the Nizami structure system (combination of instruction in fundamental Islamic with Western pedagogy and technology. Students were divided into classrooms which consists of a formal classroom based on age groups. Subjects such as modern science are thought in the classes and students are subjected to written examinations. Hence, these graduates returned from Middle East established a new curriculum based on what they have learned in Middle East. The curriculum was extracted from Al-Azhar or other Islamic Universities (Karimizadeh & Abolghasemi, 2016). This generation changed the pondok institutions into Madrasah institutions.

The development of Islamic education continued to grow when the Malay Land achieved independence in 1957 (Sharif & Roslan, 2011). The reform of a large-scale religious education system broadened in line with the era of the rise of Islam in the early 1970s. (Nasir, 2010). Islamic education is vital to educate the community about religion. A community that is aware of Islamic education is important to bring community together as one. The first establishment of Maahad Tahfiz in Malaysia officially began with the first Prime Minister Tunku Abdul Rahman Putra Al-Haj in 1966 at Masjid Negara, Kuala Lumpur. The second maahad Tahfiz was then established at Kelantan in 1979 and continued to establish in every state in Malaysia. In 1980s, Terengganu, Perak, Kedah, Perlis and Selangor established the state Maahad Tahfiz. Next, at the beginning of the 1990s, Negeri Sembilan, Malacca Pahang and Sabah have Maahad Tahfiz Negeri established in their states. At this point almost the whole country has Ma'ahad Tahfiz institutions placed where the last one established in 1996, were the Maahad Tahfiz State of Johor and Penang. (Tamuri et al, 2014).

In 1984, the function of the Quran memorization Unit was expanded to become one of the departments in the Islamic Affairs Division (BAHEIS), Kuala Lumpur. It is known as Ma'had Tahfiz al-Quran wal Qiraat (MTQ). There are two objectives of setting up MTQ. First, the MTQ plays the role of producing Qaris who is also known as the hafiz of the al-Quran, meeting the needs of the Muslim community in the country. Second, MTQ has to become an active center in promoting the teaching and learning of tahfiz and

knowledge of the Qur'an in the community (Illias, Muhirah, Kalthom, Amin & Zetty, 2016).

The establishment of the state tahfiz maahad has been using the Al-Quran Tahfiz Diploma program which is recognized as the equivalent to UiTM Diploma by the University of Melbourne Public Service Department (PSD). The general objective of the establishment of the tahfiz institution of the Quran is to develop huffaz, qurra 'and super-skilled adolescents in line with the needs of the ummah and country. The special objective of establishing this tahfiz institution is to produce the huffaz that is proficient in reading and studying al-Quran al-karim. This is in order to preserve the purity and legitimacy of the Holy Qur'an al-karim and subsequently forming a cautious, knowledgeable and beneficial generation of the Qur'an to the development of the nation and the ummah (Illias et al, 2016).

There are 802 Tahfiz Institutions that are registered under JAKIM and 4092 teachers that teach in Tahfiz Institutions. The numbers of teachers in each state are illustrated in Table 1.1 (Darul Quran, 2018). Based on previous findings by Ghani, Soroni, Hashim and Yusoff, (2009) the range of salaries of religious teacher in Tahfiz institutions fall between RM 1100 to RM 1500 (which is considered as low wage range) (Darul Quran, 2018). Allowance of teachers in private tahfiz institutions need to be reviewed. The provision of allowances or reasonable pay is clearly contributing to the quality of education and teaching. Additionally, motivation and encouragement among the teachers is given by the provision that is stable (Ghani et al., 2009). In alignment with Dasar Pendidikan tahfiz Negara (DPTN), one of the guidelines of government intervention is to "Empowering Tahfiz Institution Governance." In this guideline, the DPTN will outline the strategy of improving premises, infrastructure, human resources, welfare and competence of teachers (Darul Quran, 2018). Governments need to focus on the factors that contribute to job performance in order to develop standard measurements of job performance for Tahfiz under JAKIM (Ismail, 2016). There is a need to construct performance measurement behavior among religious teachers that teach in Tahfiz Institutions in order to develop professionalism. This is so that the process of teaching and learning the Quran is more efficient and effective in order to achieve the objective of Tahfiz education successfully (Tamuri, et al, 2014). Therefore, this study will facilitate to deepen the understanding on factors that contribute towards job performance among teachers in Tahfiz Institutions.

Table 1.1: The numbers of teachers in Tahfiz Institutions registered under Jakim

States	Numbers of Tahfiz Institutions
Negeri Sembilan	171
Kelantan	577
Kedah	495
Melaka	276
Johor	891
Wilayah Persekutuan	156

Pahang	296
Sabah	88
Perak	522
Sarawak	110
Perlis	281
Selangor	229

1.2.2 Role of Religious teacher

"Education in Malaysia is an on-going effort towards further developing the potential of individuals in holistic and integrated manner so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on the firm belief in and devotion to God"(Hashim & Langgulung, 2008).

Development of teacher is the most important key aspect in constructing an educational system. Based on the challenges today, all teachers need to be trained professionally and well equipped with current knowledge and latest skill (Tamuri, et al., 2014). Religious teacher is the perfect word to describe for religious experts or teachers in Quranic and Hadith. During the lifetime of the Prophet Muhammad (pbuh), he was viewed as a role model throughout his examples and desirable qualities in every human aspect, especially in dakwah (Tamuri, et al, 2014). Nowadays, religious teachers not only need to perform their duties as a teacher,but are also a determinant towards the success of students. Prophet Muhammad (pbuh) is the supreme model or religious teacher, since all his practices were under divine guidance. In fact, as religious teacher, he had practiced, demonstrated and illustrated all aspects that he preached and asked his adherents to follow. As religious teachers, they need to follow Rasulullah in terms of thought and behavior. Therefore, religious teachers need examine and experience the sunnah of Rasulullah (pbuh) in order to become a good teacher. They should believe that their duties are one of dakwah and Ibadah and continue to contribute to society during their lifetime. (Tamuri, et al., 2014).

One of the roles of religious teachers is to become a Muallim who is responsible of becoming a transmitter of knowledge. Religious teachers need to teach students within the classroom to deliver their knowledge. The role of the is not only limited to deliver the knowledge, but they also play the role of a Muaddib. A Muaddib is a trainer of akhlak and personalities by nurturing students with the knowledge of faith and noble values or ethics which been approved by Islam, so students can display good ethics in the society. Religious teachers also need to become a murabbi (trainer of souls). They have the need to display good role model such as by having a discipline of mind, body and soul. They are also responsible in preparing students in a concerted way to do the order of their creator in this life (*dunya*) to be rewarded in the life after death (*akhirah*).

Religious teacher is derived from the word al-ismal-fa'il of 'allama which means the one who teaches. It is clear that the ta'lim process is teaching someone who does not have the knowledge by way of transferring the knowledge as part of a role as teachers (Tamuri

& Ajuhary, 2010). Religious teachers play a significant role in unleashing the human potential among institutions and communities. Their responsibilities are not only limited as educators, but as change agents in society (Tamuri et al., 2010). In educating students, religious educators are responsible in developing successful students not only in the world but even in the hereafter by being a servant of Allah. They are educators who are skilled, high in their Tasawwur (personality) in line with the teachings of Islam and thus responsible for the self, the society and the universe (Tamuri, et al., 2014). Their responsibility is not limited to the time in this life, but they develop learning for the afterlife as well. In the process of teaching and learning, religious teachers are seen in the society as the best example or role model that has the potential to change the attitude and personality of the students (Ahmad & Kasim, 2017). They have to portray as role models because students to tend impersonate their attitudes and personalities. As a whole, religious teachers roles can be divided into seven roles which are: 1) the role of preparing themselves with knowledge, skills and specializations; 2) to be role models; 3) delivering syllabus with a methodology that is appropriate; 4) inculcate noble values to pupils; 5) creative thinking and proactive in managing research and development,; 6) understanding the challenges of times and environment; 7) creating conducive atmosphere when learning processes are implemented (Jaafar & Rashed, 2015).

1.2.3   Importance of Job Performance among Religious Educator

It is important to learn employee behaviour in organizations. Their level of job performance indicates the level of their contribution towards their job performance. Thus, it is important to know the factors that contribute towards the job performance of the employees (Rotundo & Sackett, 2002). Behaviour is one of variable that has a direct impact on job performance of an employee (Rahiman & Kordikal, 2018). In Malaysia, the society realize that it is significant to learn religious studies by sending their children to religious Institutions. There is a demand to increase the number of teachers in Tahfiz Institutions. Dasar Pendidikan Tahfiz Negara (DPTN) wants to develop high levels of human capital among religious teachers (Darul Quran, 2018). Therefore, there is a need to understand the factors that influence job performance among teachers in order to develop high level of work performance among them. Religious teacher that carry out educational duties, aligned with Quran and Hadith, need to be explored of their behaviour along with the progress of science and technology. This is because an educator can erode away from the grading values of Quran itself. The nature of an educated and imitated educator must continue to be inherent from within Due to this factor, there is a need of the educator to continue to familiarize with the Qur'an as a solution to every problem faced, especially in the era of progress or millennial today (Darul Quran, 2018). Asian countries such as Singapore and Indonesia also want to improve their respective Tahfiz Institutions. This shows that the significance of religious institutions plays a significant role in communities.

Mukhlis (1999) who studied in the Tahfiz Institutions in Singapore found out that it is difficult to recruit qualified teachers despite their Islamic background of study due to lack of knowledge and skill in teaching. Since 2004, in order to raise the Tahfiz Institutions standards, Majlis Ugama Islam Singapura (MUIS) spent S$2.5 million on teacher training, student enrichment programs, curriculum review and financial grants for six Tahfiz Institutions in Singapore. From a total of 44 teachers, one-third (16) received

professional training to teach students (Illias, et al., 2016). Madaliya, Syafaruddin and Saiful (2017) studied the quality of Religious teacher in Indonesia and the results found that many religious teachers in Tahfiz Institutions are not qualified to teach. Subsequently, the governance intervened by providing guidelines in the Law of education states that "teacher needs to have proper behavior to improve performance." Teachers who served in Tahfiz Institutions and have professional certificates will be entitled for a government professional incentive which in turn is determined by qualification and years of service for both private and public sectors.

From the Asian perspectives of religious teacher performance, the government takes seriously the construct of appropriate Islamic education system for the communities. Governments in other countries attempt to reform their education system in Tahfiz Institutions to prepare communities to meet the challenges of globalization (Illias, et al., 2016). One of the religious-based intervention is to understand the factors that contribute towards performance of the religious teacher. This study focuses on the behaviour because it is believed that attitude is of the core factor that makes religious teachers continue to work in their organization. It is important to know the level of behaviour of religious teacher in Tahfiz Institutions because their positive behaviour will enhance their performance in work (Rahiman et al, 2018).

1.3 Problem of statement

Job performance in this study only focuses on religious teachers that teach in Tahfiz Institutions. This is because, there is limited studies in literature that focuses on job performance among religious teachers. Most of research in Tahfiz area is focused on learning practice method in Tahfiz Institutions and student achievement (Rahim, Yussuf, Borham, & Zaman, 2016; Tamuri, et al., 2014). Job performance among religious teachers is significant in developing high level of work performance (Darul Quran, 2018). Despite having low salary as compared to other occupations has been reported in this study, religious teachers continue to contribute in their organizations. There is little knowledge on the factors that makes the teacher wants to contribute in Tahfiz Institutions. In order to improve Tahfiz Institutions, government intervention of the phrase "Empowering Tahfiz Institutions Governance" is of great importance. One of the interventions in DPTN is to develop high level of performance among religious teachers in Tahfiz Institutions.

Fugaco, Rego, Melo, Armond, Coelho (2018) suggested that it is important to understand the factors that contribute towards job performance. Any variable can be predictors towards job performance. Therefore, based on the recommendation it is important to conduct more studies in job performance construct. Emerging factors such as Islamic work ethics, teacher commitment, self-efficacy and religiosity can influence job performance. Most current literatures on factors that can influence job performance are i.e personality (Shaffi, Askari & Khanjankhani, 2018); job satisfaction (Frempong, Agbenyo & Darko; 2018; Hidayah & Tobing, 2018); motivation factors (Nabi, Dip, Islam & Hossain, 2017). Yet, empirically little is known about attitude factors and social norms which include teacher commitment and Islamic work ethics (Rahiman & Kordikal, 2018). Self-efficacy and religiosity factors (Stajkovic, Bandura, Lee &

Sergent, 2018; Onyemah, Rouzies & Lacobucci, 2018) can influence job performance among religious teacher in Tahfiz Institutions. These influencing factors need to be studied because the results can facilitate Tahfiz Institutions to construct high level of performance among religious teachers.

Evidence shows that Theory of Planned Behavior (TPB) has been applied to predict human behavior (i.e. Gezan, Delisle, Stopka, Pigg & Tillman, 2015; Yan & Sin, 2014; Sutter & Paulson, 2013). However, the theoretical understanding in the attitude and self-efficacy which focuses on the outcome of behaviour is still lacking in the literature. This is because most of the past studies have mostly focused on intention of individuals to carry out behaviour. This study focuses on individual outcome of behaviour, which predict their level of behaviour in carrying out their responsibilities as religious teachers in Tahfiz Institutions. This study will bridge the gap by clarifying the job performance as the outcome of the individual behaviour in carrying their job. The theory of Social Exchange Theory (SET) is applied to predict social relationships between individual parties. Religious sociologist suggested that SET is a suitable theory that can explain religiosity of individuals and God. There is a little discussion between social relationships in religiosity. Therefore, this study is aimed to explain the phenomenon between social exchange relationship between individuals and God. In Islam, individuals who have high religiosity will tend to perform well in their job because work is part of *Ibadah* and they seek for ultimate rewards in afterlife. Thus, this study attempts to examine the application of these theories to further justify the theoretical gap of the study.

1.4 Research Questions:

There are thee research questions in this study. They are:

1. What are the level of Islamic work ethics, teacher commitment, self-efficacy, religiosity and job performance among religious teacher in Tahfiz Institutions?
2. What are the relationship between Islamic work ethics, teacher commitment, self-efficacy, religiosity and job performance among religious teacher in Tahfiz Institutions?
3. Which factors contribute more towards job performance among religious teacher in Tahfiz Institutions?

1.5 Objectives of the Study

General Objective:

The general objective of this study is to identify factors influencing job performance of religious teachers in Tahfiz Institutions in Selangor.

Specific Objectives:

1. To determine the level of Islamic work ethics, teacher commitment, self-efficacy, religiosity and job performance among religious teacher in Tahfiz Institutions.
2. To determine the relationship between Islamic work ethics, teacher commitment, self-efficacy, religiosity and job performance among religious teacher in Tahfiz Institutions.
3. To determine which factors that contribute towards job performance among religious teacher in Tahfiz Institutions.

1.6   Significance of the Study

Job performance has also been applied to assess the level of job performance among employees in organizations. Since there is an increase in demand for religious schools from community in recent years, there is a need to construct high level of job performance among teachers (Ramli, Talib & Hussin, 2016). There are researchers that carried out studies related to job performance; however, the studies are more focused on public schools. There is relatively small number of researches in job performance among religious teacher in Tahfiz Institutions. In order to understand what factors contributes toward job performance among religious teachers, this research intends to fill the knowledge gap in the research area. Therefore, it is hoped that the result of the present study will help to facilitate understanding of the dimension of job performance of religious teachers and factors that are related to it.

This study extended Theory of Planned Behavior (TPB) by clarifying attitude and social norms factors (Islamic work ethics and teacher commitment), self-efficacy and Social Exchange Theory (SET) to explain religiosity factors. This is in order to provide better clarification on the interaction between all the variables to explain job performance phenomenon among religious teachers in Tahfiz Institutions. TPB has been applied to predict human behavior through intention (i.e. Gezan, Delisle, Stopka, Pigg & Tillman, 2015; Yan & Sin, 2014; Sutter & Paulson, 2013). In this study, TPB theory is significant to determine the outcome of the individual behaviour as past studies concentrated on intention of individual that predict their behaviour. SET was also used to explain relationship between social relationship between individuals based on past research. In this study, SET had been applied to explain social relationship between individual and God. Religious sociologist suggested that SET is suitable theory that can explain religiosity of individuals and God.

The findings of this study will facilitate the Dasar Pendidikan Tahfiz Negara (DPTN) to formulate high level of performance on religious teacher in Tahfiz Institutions. DPTN is helping to standardize professional teacher in terms of their attitude and behavior. The salaries of the religious teacher can be increased throughout the program to develop high level of work performance. Understanding the factors that makes them want to contribute in Tahfiz Institutions can improve performance of teachers and is in alignment with DPTN policy.

Systematic understanding on job performance in Tahfiz Institutions is still new and undeveloped. This study will contribute to a new understanding of job performance that is served in Tahfiz Institutions. It will also raise awareness for development of future research about Tahfiz Institutions into a new aspect of study.

1.7   Scope of the study

This study was conducted in Selangor, Malaysia. The respondents are religious teachers that teach religious subjects in Tahfiz Institutions. The religious teachers teach subjects as such: Nahu; Quran and Hadith knowledge; Quran and Hadith interpretation; and history of Anbias. This study intends to know the factors that influence religious teachers to perform in their job. The dependent variable is described as the job performance, and the factors influence job performance are composed of Islamic work ethics (IWE), teacher commitment, self-efficacy and religiosity. The theory to support IWE, teacher commitment and self-efficacy is categorized as TPB theory. TPB is applied to determine the level of outcome of individual behavior in carrying their work as religious teachers. SET is applied to explain social relationship between individuals and God. Therefore, SET tends to explain relationships between religiosity of individuals and their job performance.

1.8   Limitation and delimitation of the study

1.8.1   Limitation of the study

Since the method to collect and obtain data is by the 'drop and pick' method, the study has limitations due to distribution of the respondents. Some of the unrelated population also answered the questionnaire. For example, teachers that teach conventional subject i.e mathematics, or science subject that teach in Tahfiz Institutions were answering the questionnaire as well. The population that is required in this study are religious teachers that teach in Tahfiz Institutions. Therefore, to eliminate the unrelated respondents, the researcher needs to select each of the questionnaire that has been answered so that the right respondents answering the questionnaires are selected. Next, the result of this study is limited on Tahfiz Institutions, therefore these results cannot be generalized on other religious Institutions. The honesty of the respondents is one of the limitations of this study. The questionnaire was 100 percent answered by respondents. Therefore, their honesty is the limitation of the study.

1.8.2   Delimitation of the study

For the delimitation in this study, this study only focuses on Tahfiz Institutions in Selangor. Selangor was selected due to being cost effective and convenient to conduct the research. Next, the subject population for this study are religious teachers that teach

religious subject in Tahfiz Institutions. Teachers that teach conventional subject are not included in this study.

1.9   Assumptions of the Study

This study assumes i.e Islamic work ethics, teacher commitment, self-efficacy and religiosity influencing job performance as factors. The selection of the independent variables in this study was from series of extensive literature and was found to be contributing factors towards job performance. Thus, this study assumes that the relationship between independent variables and job performance would provide better insight to better understanding the phenomenon of job performance in Tahfiz Institution in Selangor.

This chapter provides the review from past literature on job performances and different theories in understanding job performance. Extensive review from past studies provides a concrete research framework for this research. This literature review covers aspects of job performance concept and different approach in the study of job performance.

1.10   Definition of Terms

Conceptual definition of Terms

Job performance is operationalized as job performance of individuals of their overall expected value from their behaviours which were carried out over a set period of time (Campbell & Werneik, 2015).

Islamic work ethics is referred as a guideline for life fulfilment to motivate individuals in workplace (Ali & Al·Owaihan 2008).

Teacher commitment is defined as individual dedication toward a person, job and organization (Allen & Mayer, 1996)

Self-efficacy is the perception of the individuals of their ability to carry out tasks in different situation (Bandura, 2006).

Religiosity refers to religious worldview in righteous work of a person (amal soleh) (Krauss &Hamzah, Juhari & Hamid 2005).

Operational Definitions

Job performance is defined as the overall expected value from the behaviour of the employee carried out over a set period of time.

Islamic work ethics is referred to as guidelines that motivate employees at workplace to perform in their work.

Teacher commitment is defined as the dedication of the individuals towards their students, job as teacher and institutions.

Self-efficacy refers to the confidence of individuals to carry out their job even in the different situations.

Religiosity refers to the way individuals view their level of religiosity in terms of amal soleh.

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