The Effects of Islamic Teachers Education Training on Teachers Human Capital Quality among Novice Teachers

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Abstract
This study was aimed determining the effectiveness of Islamic education training teachers in higher education institutes on the quality of human capital quality among novice Islamic education teachers. Quantitative approaches with a cross-sectional survey design had been used in this study. The selection of samples was conducted in a cluster random sampling involving 314 novice Islamic education teachers in Malaysia. PLS-SEM was used to analyses the effects of Islamic education teachers training effectiveness on human capital quality according to Ibn Khaldun's Malakah Model and Kirkpatrick Training Model. The PLS-SEM analysis showed that Islamic education teacher training has an impact on novice teachers' quality of human capital, especially in terms of organizational performance (β = 0.447, p <0.05). The conclusions showed that the effectiveness of Islamic education teacher training in Malaysia is still less influential than the five qualities, especially to quality of content knowledge and quality of faith. Implications of the study showed that the existing Islamic education teacher-training system should be revised so that the training of Islamic education teachers to be formulated emphasizes the Islamization of knowledge-based on Tauhidic-based (faith-based) education.
Keywords: Ibn Khaldun, Kirkpatrick, Novice Teachers, Training, Quality

Introduction
Islamic education teachers (IET) requirements are a component of skills that can be acquired through specific training processes in higher education institutes. As IET, they need to have enough training. It can be argued that IET's requirements can measure their willingness to carry out their duties as a professional IET. Therefore, to become a professional IET, one needs to have perfect teacher training and education (Tamuri & Ajuhary, 2010). People as capital and energy, not just trained from their physical point of view, need to be balanced with

effective spiritual training and discipline. Knowledge and skills that emphasize the noble character of character, good character, religious use of religion, practice and work based on the concept of Ehsan and charity on the basis of understanding of knowledge, is clearly the most important concept of creating a human capital of IET that will drive balanced development (Nawi, 2012). The exercise should be dictated from the fundamental, fundamental understanding and awareness of Islam. The method is based on the linkages of the identified goals, and their achievements, with the support of human relationships with His Creator, Allah (Noh et al., 2015).

Providing quality IET human capital is a major challenge in the ongoing process of continuing education of the nation's education system. Only qualified human capital IET can implement the true wants and aspirations of the Islamic Education system or curriculum. Among the key features of IET is the ability to implement integrated teaching and learning processes and to pursue modern sciences. To produce quality IET, prospective teachers should go through a teaching exercise process that is relevant to that goal (Nawi, 2012). Because of this, IET's roles and functions need to be constantly changing according to time requirements, IET will have to equip themselves to have attributes as a human being as well as to complement professional teaching training programs. Not only that, IET should have enough teaching skills, possessing a universal, high-motivated, competent, competent, innovative, charismatic, competent, innovative, and charismatic field of education (Taat & Abdullah, 2014).

Literature Review
The effectiveness of IET training was debated based on variables modelled by Kirkpatrick (1996) on four levels assessment; reaction, learning, behaviour and result (Kirkpatrick & Kirkpatrick, 2016). Six variables were used in this study to represent the effectiveness of IET training. These six variables are based on the four levels of Kirkpatrick Training Model, satisfaction of training management system, satisfaction with lecturers, satisfaction of facilities, learning performance, individual performance and organizational performance. (Abdul Aziz, 2013; Grohmann & Kauffeld, 2013). The effectiveness of the training refers to when a training objective is achieved where systematic skills, rules, concepts and attitudes are provided to improve performance and ultimately benefit organizations and employees who receive training (Abdul Aziz, 2018).

There are several factors that are assessed at the reaction level based on the suitability of the training performed. Most researchers find that satisfaction of training services, duration of study, curriculum offered, quality of lecturers and utility facilities are evaluated at reaction level (Abdulghani et al., 2014; Ahmad & Zahari, 2012; Manan et al., 2013; Md Ali et al., 2009, Raja & Song, 2014; Yusoff et al., 2016). Based on previous studies, there are three main components assessed at the reaction level namely satisfaction to training management system, satisfaction to lecturers and satisfaction on utility facilities (Abdul Aziz, 2013; Grohmann & Kauffeld, 2013; Homklin, 2014; Ismail et al., 2011).

Second level in Kirkpatrick Training Model is learning performance (Kirkpatrick, 1996; Kirkpatrick & Kirkpatrick, 2016). Many researchers set out three important points that need to be evaluated in this second level; knowledge, skills and attitudes (Abdulghani et al., 2014; Aluko & Shonubi, 2014; Paull et al., 2016; Praslova, 2010). This is the basic purpose of training to change knowledge, skills and attitudes among the trainees. Indeed, aspects of knowledge,

skills and attitudes need to be applied in every IET training to produce effective IET in their job (Ismail et al., 2011).

Indeed, third level is individual performance is more focused on IET's quality in school after they have completed their studies at higher education institutes. The performance of the IET is seen in terms of their effectiveness in working professionally as a teacher. Effective IET have the qualities of being commendable, skilled, knowledgeable, ethical and passionate in delivering effective teaching and able to make Islamic Education a subject of interest and appreciation by the students (Jaafar et al., 2012).

Final level is organizational performance is often associated with three important factors; institutional factors, administrative factors and customer factors (Ismail et al., 2011). Islamic education is seen as an important stake in preparing a comprehensive outcome either against the IET initiative itself, institutional development, institutional leadership fairness and student identity in terms of academic and personality. IET understands that they are an educational agent that creates a perfect trait in the student who brings happiness and kindness, school and society. They must uphold certain values and become proficient as a teacher, manager, social worker, a scientist and parental successor (Jasmi, 2011).

The quality of IET's human capital in this study is measured based on the variables outlined by Ibn Khaldun through Malakah Model in *Muqaddimah*. Ibn Khaldun has set five components in quality of the human capital of the IET that are the *malakah lisaniyyah* (quality of language and communication), *malakah ilmiyyah* (quality of content knowledge), *malakah ṣina'iyyah* (quality of professionalism), *malakah al-ṭaah* (quality of obedience) and *malakah imaniyyah* (quality of faith) (El-Muhammady, 2008).

Malakah Lisaniyyah (Quality of language and communication) or according to Samarah (2011) as 'tongue's management' which includes the competence in linguistic communication and skills that is to speak the language in the right way either verbal or non-verbal. In the language learning, Ibn Khaldun (2004) argues that the peak learning of the language starts with the perfect formation of *malakah*. He considers that a speaker has reached a high level of *malakah* when it is able to connect between language learning and life. Language teaching will be more perfect when listening to speech and communicating with linguists (Ibn Khaldun, 2004). According to Tamuri et al (2016), a quality IET should use appropriate language and effective communication as well as maintain language politeness while communicating. This view is supported by Darussalam (2012) who finds that IET has the highest quality of communication skills and the ability to communicate ideas and messages effectively in various situations. In addition, they can create effective communication between teachers and students during teaching and learning to facilitate students to understand the knowledge delivered by the teacher.

Malakah Ilmiyyah (quality of content knowledge) according to Ibn Khaldun have two types of sciences; *Naqliyyah* Sciences (Revealed Knowledge) and *Aqliyyah* Sciences (Acquired Knowledge). Ibn Khaldun (2004) incorporates the following sciences into the *Naqliyyah* Science, which is the knowledge of *Tafsir* explaining the words of the al-Quran, Qiraat explains the recitation of the al-Quran, *Ulum Hadith* explains the narrators to the hadith by knowing the state they and their justice so that they can put their trust in what they are saying. *Uṣul*

Fiqh explains how *istinbaṭ* the laws of Allah in the actions of the *mukallaf, Kalam* Science explains what is obligatory and what is not obligatory to believe and the knowledge, and *Tasawuf* which explains the acts of *zuhud* and many worships. The languages of science including Science of *Lughah, Nahu* Sciences and Bayan Sciences helped in understanding the al-Quran and hadith as both were recorded in Arabic. All this knowledge is devoted to Islam and its devotees (Abu Bakar, 2015). The second category in the classification of Sciences Ibn Khaldun (2004) is *Aqliyyah* Sciences or named philosophy and wisdom. This knowledge is natural to humans because people are thinking. *Aqliyyah* Sciences encompasses four main sciences namely, *Manṭiq* (logic) that keeps the mind from making mistakes in the process of using known data to unknown data and the benefits of distinguishing between right thinking from the wrong, natural knowledge or science that studying physics or bodies that can be perceived by human senses such as minerals, plants, animals and celestial bodies and natural movements, metaphysical knowledge and mathematical knowledge that pay attention to the measure and size or ratio. Ahmad (2003) compiled *Aqliyyah* Sciences according to the hierarchy beginning with logic, arithmetic, geometry, astronomy, music, physics and concludes with metaphysical knowledge. These two types of Sciences are also categorized as basic science *(Naqliyyah* Science) and support science *(Aqliyyah* Sciences).

Teaching is considered categorically as one of the crafts *(Malakah Sina'iyyah). Malakah Sina'iyyah* (quality of professionalism) provides the skill by means of which knowledge and science are practised (Ahmad, 2003). Abidin et al (2017) has summarized nine educational methods outlined by Ibn Khaldun; *talqin* (hearing), *tadrij* (gradual teaching), focused teaching, *taqlid* (imitation), *tajribah* (probation), *tikrar* (repetition), punctual, not using violence and *riḥlah* (adventure). Education orientation and teaching methodology emphasized by Ibn Khaldun not only to the construction of mental intelligence and skills, but also characteristic, noble spirit and praiseworthy character (Abd Hamid, 2015). Ibn Khaldun warned teachers about the process of imitation by the students against the teacher or someone older whom they took as a role model.

In Islam, humans are required not only to believe, but Islam demanded explicitly that faith is seen in the act of worship. Ibn Khaldun translates the act of worship as *Malakah al-Taah* (quality of obedience). Fakhruddin et al (2013) found that IET understands the element of practice as a special worship that needs to be implemented in accordance with the law and in everyday life. The practice aspect here refers to special worship involving *fardu ain* and *fardu kifayah* such as ablution, congregational prayers, tayammum, obligatory and circumcision fasting, slaughtering, pilgrimage, corpses and recital of al-Quran, *Yasin* and prayers. IET understanding of the element of practice clearly demonstrates that it includes syllabus and topics that need to be taught. Understanding and applying the practice element by the IET is still seen to revolve around the daily practice of worship properly and perfectly according to the law.

According to Mahdi (2014), *Malakah Imaniyyah* (quality of faith) is described by Ibn Khaldun in the title of *Kalam* science because it is useful as a weapon to combat *Bid'ah* and to preserve the faith of Muslims from disruption of false philosophy. The science of knowledge should focus on the responsibility to explain to the whole community as the one contained in the Islamic Law and to ensure the continuity of the ownership and the unity of the faith, the explanation must use simple arguments that can be understood by all and at the same time

emphasizing the necessity of believing without much the rational question, the limitations of human reason, the inability to know the true meaning of faith and the need to practice beliefs and not just express it (Mahdi, 2014). Based on the explanation of Ibn Khaldun regarding quality of faith related to the level of faith and the strengthening of faith through *Kalam* sciences, the context of this study is more towards the appreciation of the creed as the process of the establishment of the quality of faith among IET. The IET who practices the true faith based on a combination of revealed sciences and acquired sciences will act as an effective IET to convey Islamic knowledge to students (Noh et al., 2015).
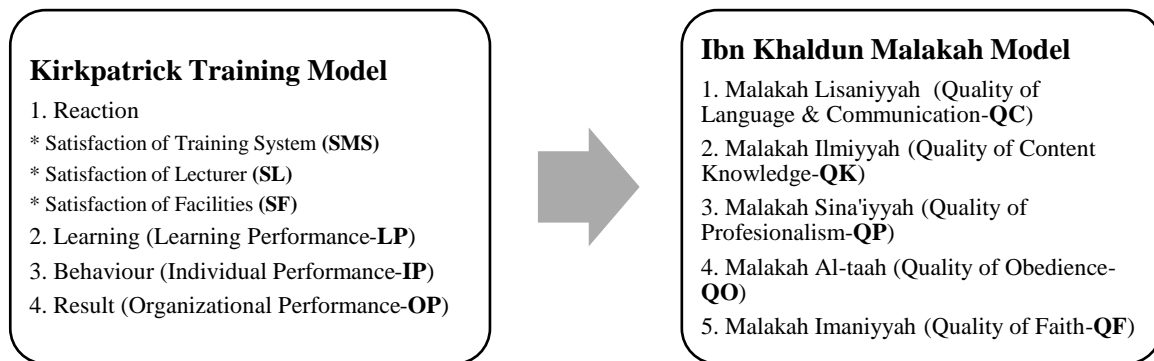
Conceptual Model Framework

Figure 1. Kickpatrick Training Model (1996); Ibn Khaldun Malakah Model (2004)
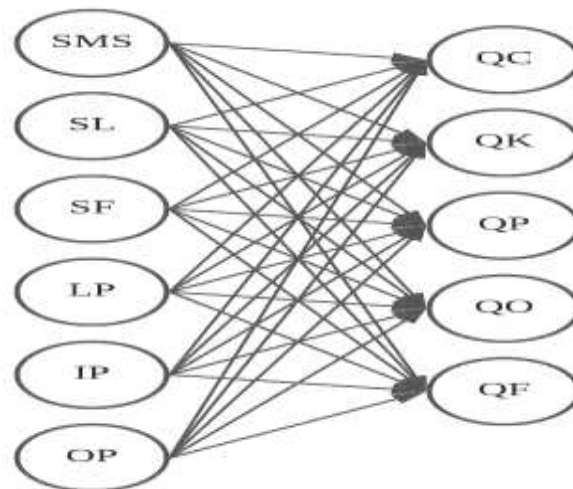

Figure 2. Diagrams the flow of relationship between SMS, SL, SF, LP, IP and OP (IET training) and QC, QK, QP, QO and QF (IET Quality)

Objective
To determine the effects of Islamic teacher's education training (satisfaction of training system, satisfaction of lecturer, satisfaction of facilities, learning performance, individual performance and organizational performance) on teacher's human capital qualities (quality of communication, quality of content knowledge, quality of professionalism, quality of obedience and quality of faith).

Methodology

The data were obtained through the questionnaire to see IET's perception of the effectiveness of training at higher education institutes based on Kirkpatrick Training Model (1996) and the human capital quality through Malakah Model of Ibn Khaldun (2004). Hair et al (2012) state the general estimates of sample size through "ten times rule" as guidelines for the minimum sample size for analysis using PLS-SEM. This study also conducted a power analysis to verify whether the total sample size for this study was enough to estimate statistical power and the effect of the .80 size (Cohen, 1992; Peng & Lai, 2012). According to Akter et al. (2011) in developing and testing complex models, power analysis is considered very important to verify the implications of sample size. As suggested by Hair et al. (2014), G * Power 3.1 software has been used to determine the minimum required sample (Faul et al., 2009). The sampling technique used for this study was a cluster random sampling technique to fulfil the desired sample characteristics and to ensure that the samples surveyed were representative. The total of 314 IET was raised. The selection of PLS-SEM analysis was made because of its ability to estimate the complex model, which has six exogenous latent variables and five endogenous latent variables which are considered as conceptual complex models (Astrachan et al., 2014; Hair et al., 2014). In addition, PLS-SEM is also able to analyses formative and reflective measurement models (Hair et al., 2014).

Result

Based on the PLS-SEM path analysis showed 12 out of 30 latent variable coefficient path relationships are significant. The results of the study successfully accepted twelve hypotheses, the relationship between training management system satisfaction with quality of professionalism (β: 0.194, t: 2.136, p <0.05), the relationship between satisfaction to lecturers with quality of professionalism (β: 0.204, t: 2.518, p <0.05), the relationship between satisfaction to lecturers with quality of faith (β: 0.254, t: 3.003, p <0.05); the relationship between learning performance with quality of professionalism (β: 0.189, t: 1.97, p <0.05), the relationship between learning performance with quality of faith (β: -0.244, t: 2.632, p <0.05), the relationship between individual performance with quality of communication (β: 0.182, t: 2.427, p <0.05), the relationship between individual performance with quality of professionalism (β: 0.215, t: 2.035, p <0.05), the relationship between individual performance with quality of faith (β: 0.264, t: 2.441, p <0.05), the relationship between organizational performance with quality of communication (β: 0.447, t: 6.443, p <0.05), the relationship between organizational performance with quality of content knowledge (β: 0.297, t: 3.331, p <0.05), the relationship between organizational performance with quality of professionalism (β: 0.177, t: 1.985, p <0.05) and the relationship between organizational performance with quality of obedience (β: 0.434, t: 6.402, p <0.05).

Table 1
Relationships between IET Training with Teacher Human Capital Quality

| Hyphotesis	Relationships	β	t	p	Result
1	SS → QC	0.117	1.852	0.064	Rejected
2	SS → QK	0.113	1.238	0.216	Rejected
3	SS → QP	0.194	2.136	0.033	Accepted
4	SS → QO	0.105	1.228	0.219	Rejected
5	SS → QF	0.038	0.402	0.688	Rejected
6	SL → QC	0.043	0.681	0.496	Rejected
7	SL → QK	0.081	0.906	0.365	Rejected
8	SL → QP	0.204	2.518	0.012	Accepted
9	SL → QO	0.041	0.535	0.593	Rejected
10	SL → QF	0.254	3.003	0.003	Accepted
11	SF → QC	0.085	1.43	0.153	Rejected
12	SF → QK	0.047	0.552	0.581	Rejected
13	SF → QP	0.025	0.336	0.737	Rejected
14	SF → QO	0.076	1.035	0.301	Rejected
15	SF → QF	-0.088	1.099	0.272	Rejected
16	LP → QC	0.009	0.14	0.888	Rejected
17	LP → QK	-0.037	0.356	0.722	Rejected
18	LP → QP	-0.189	1.97	0.049	Accepted
19	LP → QO	-0.086	0.886	0.376	Rejected
20	LP → QF	-0.244	2.632	0.009	Accepted
21	IP → QC	0.182	2.427	0.015	Accepted
22	IP → QK	0.007	0.061	0.951	Rejected
23	IP → QP	0.215	2.035	0.042	Accepted
24	IP → QO	0.071	0.663	0.507	Rejected
25	IP → QF	0.264	2.441	0.015	Accepted
26	OP → QC	0.447	6.443	0	Accepted
27	OP → QK	0.297	3.331	0.001	Accepted
28	OP → QP	0.177	1.985	0.047	Accepted
29	OP → QO	0.434	6.402	0	Accepted
30	OP → QF	0.169	1.791	0.073	Rejected
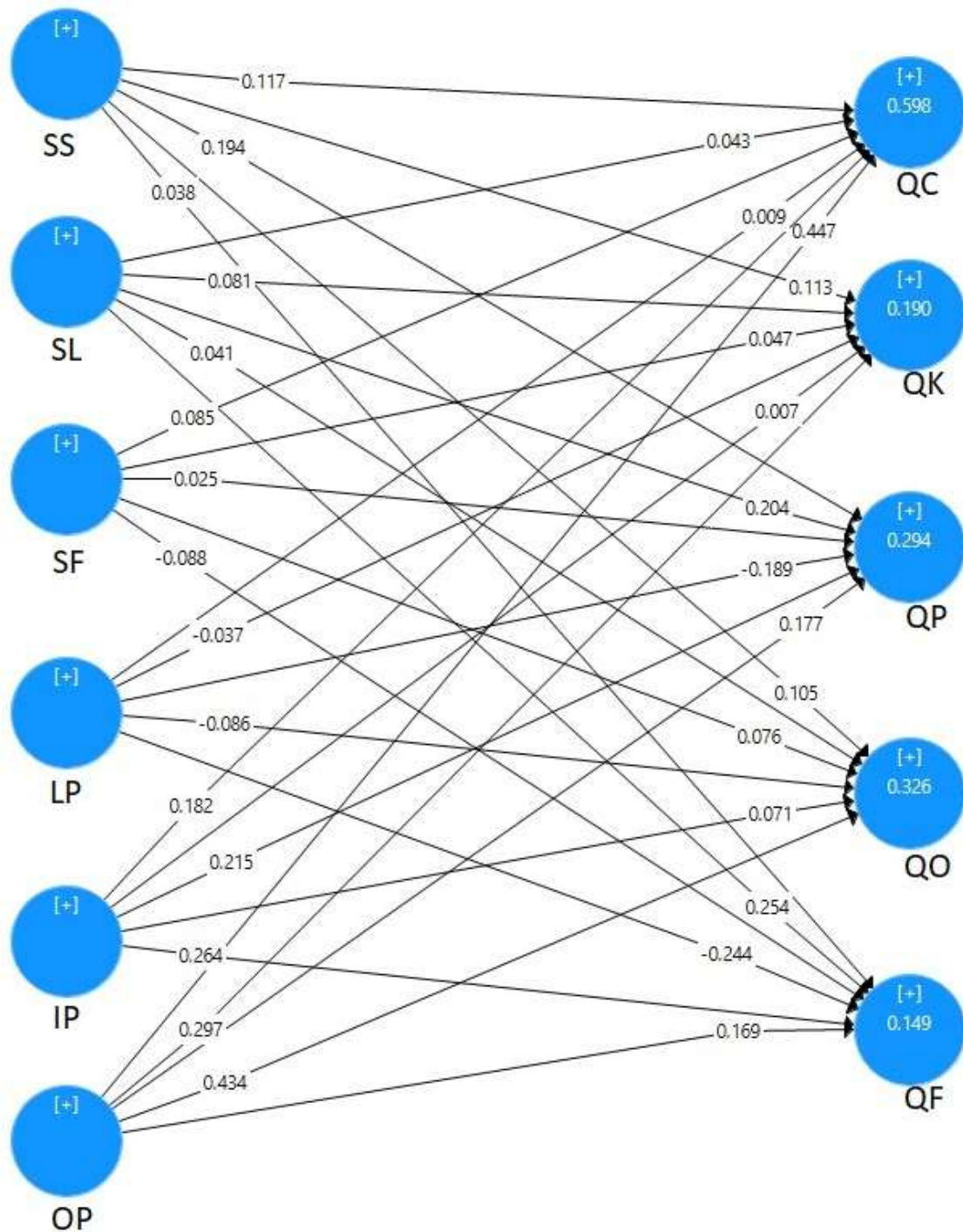
Figure 3. Overall Structural Model

Discussion

In conclusion, the satisfaction of the IET training management system has significantly effects on quality of professionalism, satisfaction to the lecturer effects quality of professionalism and quality of faith, satisfaction of facilities did not affect all qualities, learning performance effects quality of professionalism and quality of faith, individual performance effects quality of communication, quality of professionalism and quality of faith, and organizational performance effects quality of communication, quality of content knowledge, quality of professionalism and quality of obedience.

Ultimately, the need for the essential qualities of dynamic and quality IET human capital development as emphasized by Ibn Khaldun requires holistic and systematic IET training. Improvements to the existing IET training need to be done immediately so that its implementation meets the requirements of Islamization of knowledge based on faith-based education (Tamuri, 2018). The Islamic Education courses available at higher education institutes in Malaysia are compiled and distributed based on the knowledge of Islamic primary books and sources that meets the understanding of Islamic culture to produce and build a professional, rational, highly knowledgeable, virtuous and wise attitude to work on universal values among IETs in Malaysia. The existing IET training system should be reviewed (Nawi, 2012) so that the implementation of the training curriculum coincides with the concept of classification and hierarchy of knowledge based on revelation guidelines. In addition, the IET program should also prioritize the Islamization of knowledge or the integration of revealed knowledge and acquired knowledge in the process to restore the integrity of faith-based education system.

Conclusions
The findings of the PLS-SEM analysis show that the effectiveness of IET training in Malaysia on the quality of IET's human capital is still low, especially on quality of content knowledge and quality of faith. There are many reasons to look at which requires the involvement of all parties involved by reviewing process IET rehearsals as IET efficacy training is essential to realizing the goal of producing high IET quality human capital. The IET training program should be more quality and always relevant to current demands. Revaluation of the IET training program should be made so that it is more robust.

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