

SECONDARY SCHOOL STUDENTS' ATTITUDE TOWARD SCHOOLING: A STUDY OF STUDENTS FROM PUBLIC ORDINARY, PUBLIC ISLAMIC AND PRIVATE ISLAMIC SCHOOLS

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Abstrak: Penyelidikan ini dilaksanakan di tiga sistem persekolahan, iaitu Sekolah Menengah Kebangsaan, Sekolah Menengah Kebangsaan Agama dan Sekolah Menengah Agama Rakyat. Ia mempunyai dua bahagian. Bahagian pertama memberi tumpuan kepada pandangan pelajar terhadap keseronokan bersekolah, minat kepada pelajaran, kesungguhan belajar dan kepentingan persekolahan. Sejumlah 123 responden terdiri daripada pelajar berumur antara 13–19 tahun dari empat buah sekolah menengah di Pulau Pinang daripada tiga sistem persekolahan yang telah disebutkan terlibat dalam bahagian ini. Dapatan utama menunjukkan pelajar-pelajar daripada kesemua sistem persekolahan mempunyai minat yang sama terhadap pelajaran. Tahap keseronokan bersekolah dalam kalangan pelajar pula mempunyai pertalian yang signifikan dengan sistem persekolahan yang diikuti. Tahap kesungguhan belajar menunjukkan interaksi antara sistem persekolahan dengan jantina pelajar. Dari segi kepentingan persekolahan pula, didapati pelajar Sekolah Menengah Agama Rakyat memberikan kepentingan tertinggi berbanding pelajar-pelajar lain. Bahagian kedua penyelidikan memberi tumpuan kepada sebuah Sekolah Menengah Agama Rakyat. Jumlah sampel ialah 280 pelajar (114 lelaki dan 166 perempuan) yang berumur antara 14–16 tahun. Faktor-faktor yang dilihat sama seperti bahagian pertama. Dapatan menunjukkan faktor minat pelajar lelaki lebih tinggi berbanding pelajar perempuan. Berikutnya dikemukakan beberapa saranan untuk dimanfaatkan oleh semua pihak yang terlibat dalam pengendalian sistem persekolahan yang dibincangkan. Tahap kecenderungan bersekolah dalam kalangan pelajar Sekolah Menengah Kebangsaan Agama adalah di paras sederhana dan sempurna berbanding Sekolah Menengah Kebangsaan dan Sekolah Menengah Agama Rakyat. Sistem persekolahan oleh Sekolah Menengah Kebangsaan Agama ini nampaknya boleh dijadikan model oleh sistem-sistem persekolahan lain.

Abstract: This research was conducted in three school systems, that is: public ordinary, public Islamic and private Islamic school systems. It has two parts. The first part focusses on students' enjoyment of schooling, interest in lessons, seriousness in learning and importance of schooling. The sample consist of 280 student respondents (114 males and 166 females) aged 14–16 years, studying in four secondary schools at the three school systems in Penang. The main findings indicated that respondents from all school systems were similar on interest in lessons. Enjoyment of schooling was significantly different among the school systems. Seriousness in schooling was affected by an interaction between school systems and gender. Finally, respondents from Private Islamic Schools assigned the highest importance on schooling. The second part of the study was

conducted on students of a Private Islamic School. In the sample there were 123 respondents aged 13–19 years. The focus of the second study was similar to that of the first part. The findings revealed that the males are more interested toward their lessons than the females. Subsequently, this report offers some suggestions for those involved in management of all school systems. Particularly it is noted that respondents from Public Islamic Schools are quite moderate in the level of interest in their lessons, and also their accomplishments on other aspects being studied are more well-rounded compared to those from the other two school systems. It is suggested that this system (Public Islamic Schools) may be taken as a model for the other systems.

INTRODUCTION

The existence of present day Malay Private Islamic Schools in Malaysia is traceable from the traditional Islamic education during the Malacca Sultanate (AD 1414–1511). Abdullah Munshi (1953) revealed that Sultan Mahmud of Malacca, would carry his *kitab* to *maulana* Yusof's home to learn *al-Quran* reading and Arabic writing. After gaining the required basic skills of *al-Quran*, the Sultan would periodically invite Arabic, Persian and Indian *ulamas* to his palace to instruct him and other dignitaries on higher knowledge related to *usul* and *fiqh*. Among the *ulamas* invited were Sheikh Abdullah, Saiyid Abdul Aziz, Fakir Muhammad and Sheikh Said. According to Abdullah Munshi (1953), the Malay traditional Islamic education started in the form of *home tutorials* conducted by *muallims* who were expatriate *ulamas*. They provided instructions on reading and writing to Malay children based on the Arabic script followed by instructions on reciting *al-Quran* and the basic Islamic knowledge.

Through time the expatriate *ulamas* were gradually replaced by indigenous Malay *ulamas*. The indigenous Malay *ulama* was a member of the local community providing instructions to students from nearby homes in a *musalla* collaboratively build by the community near his residence. The students travelled daily to the *musalla* to receive instructions from the *ulama*. This practice attracted non-local students who would build small huts in order to stay in the surrounding areas. The huts were like "small hotels" called *pondoks*. Thus the term *pondok*, a concept coined from the Arabic word *fndk* or "hotel" started the beginning of a *pondok* institution. With time, the credible popularity of the Malay *ulama* attracted more non-local students who would build more *pondoks* surrounding the *ulama's* residence. Thus, gradually the traditional Islamic education of the Malay children offered through private *pondok* institutions replaced the *home tutorials*.

In the *pondok* system, each *pondok* hut would eventually be given away as *wakaf* when its original owner moved to seek education to other places. Nevertheless,

newer *pondoks* would still be set up when needed; leading to the expansion of a *pondok* institution.

The main content of *pondok* curriculum consisted of studies related to *al-Quran*, *Tajwid*, *al-Hadith*, *Tafsir*, *Tawhid*, *Fiqh*, *Nahu*, *Saraf*, *Tasawwuf* and *Akhlak*. The *ulama*-teacher sits cross-legged on the floor of the *musalla* to deliver instructions, and the students would also sit in the same manner with him (Aminah & Khadijah 1999). The number of students in a *pondok* institution was dependent on the people attracted by the credible popularity of the *ulama* heading the institution. *Pondok Tok Kenali* in Kota Bharu district of Kelantan was an example occupied by student from other Malaysian states like Terengganu, Kedah, Penang, Pahang and Johore as well as students from South Thailand, North Sumatra, Java (Indonesia), Cambodia and Vietnam. Until the 19th century, various private *pondok* institutions were quite widespread throughout Malaysia.

The changes that occurred in the traditional private Islamic education of the Malay children throughout the centuries would be more fully appreciated with reference to the entire education system of the country. Since the second half of AD 1700, with the British administration, the Chinese and Indians started to migrate to Malaysia. Thus, besides the traditional private Malay Islamic education there were still four more educational systems existing. These were the vernacular Malay, Chinese and Tamil schools as well as the colonial English schools. The British government sponsored the Malay and English schools, whereas the Chinese schools were financed and owned by the Chinese community and the rubber estate owners with the Tamil community operated their own Tamil schools. The Malay and Tamil schools offered primary education while the Chinese and English schools offered both primary and secondary education.

Towards AD 1900, the Malays realized the limitation of private *pondok* education to prepare Malay children in facing social changes. A growing dissatisfaction was felt on the inability of the private *pondok* institutions to prepare Malay children on the emerging socioeconomic demands. Thus, the private Islamic educational institution called *madrasah* started to be promoted by the *Islah* movement during the early 1900. A *madrasah* was a private Islamic educational institution, which was more systematically operated than the *pondok* in terms of management and professional instruction. An *ulama* with good estate standing and financial resources would set up a private *madrasah* and act as the *mudir*, spiritual leader and head the administration as well as the curriculum of the *madrasah*. Professional *ustaz* were employed as instructors and the students were charged of tuition fees. Apart from the *ulama* as the founder of the *madrasah*, all personnel were paid with fixed salaries.

The basic physical structure of a *madrasah* contains a *musalla*, *iwan* (lecture spaces), and *maskan* (residential facilities for students and teachers). Its basic curriculum contains instructions pertaining to *aqidah*, *syari'at*, and Arabic and instructions are conducted in Arabic. Beyond this, each *madrasah* may focus also on slightly different knowledge areas in Islamic education (al-Abrasyi 1970). However, it is common for most *madrasah* to offer History, Geography, Mathematics, Islamic History, *al-Hadith*, *Tajwid*, *Arabic*, *Insha'* and *Imla'*. Arabic and Malay are used as the medium of instruction.

With the out break of Second World War, the succeeding Malay generation were deeply influenced by the teachings of Syeikh al-Afghani and Syeikh Muhammad Abduh which emphasized for adherence to the *al-Quran* and *al-Hadith* within the framework of social modernization. This caused the gradual closure and shift of most *pondok* institutions into *madrasahs* with more *madrasah* institutions continually increasing. The result brought an expansion of the *madrasah* to replace the *pondok* as the institution of private Malay Islamic education. Among the prominent *madrasahs* in Penang which are still widely patronized at present are Al-Madrasah Al-Misriyah, Bukit Mertajam (established in 1906), Madrasah Al-Mashoor (established in 1914) and Al-Madrasah Al-Khairiyah, Pokok Sena which was established in 1933 (Ahmad Jelani 1989). *Madrasah* instructions are conducted in classrooms. Chairs and tables are provided to students as teachers use the blackboards facing the classes. Since *madrasahs* serve as private institutions, a similar public institution of Islamic education should also be available. Indeed the British government did not only established Malay schools but also founded Islamic schools to Malay children through State Primary and Secondary Islamic schools set up by the State Religious Council.

After the declaration of independence (1957) the Ministry of Education established the Islamic College in Klang, Selangor, in 1955 which marked the apex of Islamic Education in Malaysia at that time (Mohamad Yusoff 1986). The independent government started to establish Malay secondary schools in 1957 and the Tamil and Chinese schools were brought under government aid. Thus after independence, there were government-owned and government-aided Malay (Islamic), English, Tamil and Chinese primary schools as well as Malay (Islamic), Chinese and English secondary schools. In the 1970s, the medium of instruction in English primary and secondary as well as in Chinese secondary schools gradually phasing to Malay language. When the transformation was completed Malay, Tamil and Chinese languages became the medium of instruction only at the primary level, but at the secondary level Malay was employed as the medium of instruction for schools under the Ministry of Education's regulations forming the Public Ordinary School institutions and adhered to the same curricular and public examination standards.

When the public school system has been fully established by the federal government through the Ministry of Education, it also includes Public Islamic secondary schools within the framework of Public Educational system. The Federal Secondary Islamic schools and the State Primary and Secondary Islamic schools are Public Islamic schools offering optional courses pertaining to Islamic Education within a framework adapting the public curriculum and examination standards. This has greatly affected the continuing patronage of the traditional Private Islamic education in the forms of *pondok* and *madrasah* institutions. Both schools have experienced a decrease in student population enrolment. After the independence the *pondok* institution has been practically disappeared from the educational system. Only the *madrasah* remains until today as Private Islamic School system in Malaysia. However, most *madrasahs* suffer financial constraints to meet the increasing cost of educational resources. Government aids are sought by some of these Private Islamic Schools; yet others remain private.

To date the existing Islamic education is still both a public and private modern school in Malaysia. The State Primary and Secondary Islamic schools and Federal Islamic secondary schools are still public institutions. Both follow the public curriculum with additional selected Islamic-based subjects like Arabic language to enable students to take all public examinations.

The *madrasah* primary and secondary schools, as Private Islamic institutions, are still following the traditional Islamic curriculum inherited from the past; but provide flexibility for students to select subjects available in the public school curriculum and examinations (Asma 1979). Presently, the Public Ordinary Schools have a total population of over 5 million primary and secondary students. The number of students for both public and private Islamic schools is still small compared to the total population of students in public schools as displayed in Table 1 (Shahril @ Charil 1999).

Table 1. School type and total population

School classification	Number of schools	Student population
Federal Government Public Islamic Secondary Schools	48	64,389
State Government Public Islamic Secondary Schools	101	74,279
State Government Public Islamic Primary Schools	957	300,907
Private Secondary Islamic Schools	190	67,641
Private Primary Islamic Schools	1,226	182,677

Source: Shahril @ Charil (1999).

Since the Federal and State Islamic schools are public schools with options to study Islamic subjects, under a public curricular standards and examination requirements, the legacy of traditional Islamic education only exist in the private primary and secondary Islamic schools attended by 250,000 students. With economic constraints, these institutions have very low financial reserves. The buildings are old and dilapidated and qualified academic and support staffs are inadequate (Shahril @ Charil 1999). However, they are reflections of the legacy of the past Malay Islamic education that is still highly cherished by a few Malays.

PURPOSE

The purpose of this study is to determine students' attitude toward schooling in Private Islamic Secondary Schools comparing their attitudes with those from Public Ordinary and Public Islamic Secondary Schools.

METHODOLOGY

The study was divided in two phases. Phase 1 was focused on the attitude of students from Private Islamic Secondary Schools and phase 2 on the comparison of students' attitude across the four schools, respectively.

Subjects

In phase 1, the subjects consisted of 123 secondary school students from two Private Islamic Schools. The ages of the students were 13 years (19 students), 14 years (14 students), 15 years (17 students), 16 years (17 students), 17 years (11 students), 18 years (26 students) and 19 years (19 students). In phase 2, there was a total of 280 students: 98 from Public Ordinary Schools, 92 from Public Islamic Schools, and 90 from Private Islamic Schools. The ages of the students ranged from 14 to 16 years. There were 114 (40.8%) boys and 166 (59.2%) girls. All schools were in Penang.

Instrument

An attitudinal scale was employed for phases 1 and 2 of the study. This was adapted from a Learning Motivation Questionnaire, from previous studies (Daud 1999). For the attitudinal study, only 19 items were selected to constitute the attitudinal scale. These items were divided into four categories, that is: (a) Enjoyment for Schooling, (b) Interest Toward Studies, (c) Diligent in Studies, and (d) Importance of Schooling (see Note 1).

Data Collection and Analysis

The questionnaire was administered in the target schools through the school teachers handling the students. These were then filled out by the students from each of the schools and were sent to the researchers for analysis.

RESULTS

Phase 1

Attitude Toward Schooling in Private Islamic Schools

The mean score on student attitude toward schooling from the Private Islamic Schools is in the high level at 80%. However, there is no significant different in the age mean scores and in all the four components of attitude as reflected in ANOVA (Table 2). The rank mean shows a trend with the 17-year olds gaining the highest score (44.36). In a descending order, the remaining scores are obtained by the 15-year olds (43.82), followed by the 18-year olds (43.00), 14-year olds (42.71), 16-year olds (42.29), 13-year olds (42.06) and finally the 19-year olds (41.56).

Table 2. ANOVA summary on attitude toward schooling

Source	N	SS	DF	MS	F	p-level
Attitude	119	87.65	6	14.61	1.00	0.42
Enjoyment school	123	22.66	6	3.78	0.97	0.45
Interest study	123	6.23	6	1.04	1.24	0.29
Diligent study	122	17.79	6	2.97	0.89	0.49
Importance school	123	1.95	6	0.32	0.81	0.56

The result of t-tests shown in Table 3 reveals there is no significant difference between males and females in their attitude toward schooling and in three of the four areas in terms of enjoyment, diligence and importance of schooling. A significant difference is only reflected on the area of interest, indicating that males (Sig. 0.02) differ from females in their interest towards studies.

Table 3. T-test on mean scores due to gender

Variables	N	Male	Female	p-level
Attitude	119	42.64	42.45	0.58
Enjoyment	123	17.70	17.50	0.32
Interest	123	4.95	4.77	0.02*
Diligent	122	14.83	14.64	0.33
Importance	123	5.12	5.56	0.49

*p = < 0.05

Phase 2

(a) Attitude Toward Schooling Across Schools

Table 4 reveals that the total mean score on attitude towards schooling across the three types of schools is high (over 80%). It also reveals that the types of school have a significant effect on students' attitude. Students from Public Ordinary Schools obtained the highest mean score (41.85), followed by those from the Public Islamic (40.52) and Private Islamic (40.27) Schools respectively.

Table 4. ANOVA summary on attitude across schools and gender

Source	SS	DF	MS	F	p-level
Main effect	173.44	3	57.81	3.04	0.03*
Schools (S)	137.64	2	68.82	3.62	0.03*
Gender (G)	35.80	1	35.80	1.88	0.17
Interaction S × G	63.62	2	31.81	1.67	0.02*
Total	5410.19	277	19.53		

*p = < 0.05

Table 4 shows no difference on attitude among males and females. However, an interaction is found on school types and gender. Table 5 shows the mean values for the interaction.

Table 5. Mean scores on attitude across schools and gender

Schools	Male	Female
Public Ordinary School	40.79	42.75
Public Islamic School	40.46	40.56
Private Islamic School	40.41	40.20

The interaction values reveal that females from Public Ordinary Schools (42.75) have the most positive attitude towards schooling. The males from Public Ordinary Schools tend to be more positive (40.79) compared to the Public Islamic Schools. Females from Private Islamic Schools (40.20) have the least positive attitude.

(b) Enjoyment for Schooling

A significant difference is reflected on enjoyment for schooling among students from the three school types as shown in Table 6.

Table 6. ANOVA summary on enjoyment for schooling

Source	SS	DF	MS	F	p-level
Main effect	128.56	3	42.72	7.93	0.00*
Schools (S)	119.87	2	59.94	11.13	0.00*
Gender (G)	8.28	1	8.28	1.54	0.22
Interaction S × G	6.70	2	3.35	0.62	0.54
Total	1605.60	278	5.78		

*p = < 0.00

The mean scores reveal a descending order for Public Ordinary Schools (17.33), Public Islamic Schools (15.98) and Private Islamic Schools (15.96). Students from Public Ordinary Schools enjoy schooling the most. There is no difference in students' enjoyment level between the Public Islamic and Private Islamic Schools.

(c) Interest Toward Studies

There is no significant difference revealed in the mean scores on interest toward studies among schools type and gender, with no interaction effect (Table 7).

Table 7. ANOVA summary on interest toward studies

Source	SS	DF	MS	F	p-level
Main effect	1.54	3	0.51	0.59	0.62
Schools (S)	1.30	2	0.65	0.76	0.47
Gender (G)	0.24	1	0.24	0.28	0.60
Interaction S × G	0.23	2	0.12	0.14	0.87
Total	235.60	278	0.85		

(d) Diligent in Studies

Table 8 shows no direct effects of schools and gender. However, both factors interact significantly.

Table 8. ANOVA summary on diligent in studies

Source	SS	DF	MS	F	p-level
Main effect	18.38	3	6.13	1.58	0.19
Schools (S)	14.54	2	7.27	1.88	0.16
Gender (G)	3.84	1	3.84	0.99	0.32
Interaction S × G	32.30	2	16.15	4.17	0.02*
Total	1112.34	279	3.99		

*p = < 0.05

The school-gender interaction (Table 9) reveals that females from Public Ordinary Schools obtained the highest scores for diligent in studies, followed by females in Public Islamic Schools. The females from Private Islamic Schools obtained the lowest mean score. Among the males, those in the Private Islamic Schools obtained the highest mean score for diligence.

Table 9. Mean scores on interaction of schools and gender

Schools	Male	Female
Public Ordinary School	14.19	15.18
Public Islamic School	14.69	14.85
Private Islamic School	14.74	13.98

(e) Importance of Schooling

A significant effect is due to gender where the females obtain a higher mean score (5.46) than the males (5.30).

Table 10. ANOVA summary on importance of schooling

Source	SS	DF	MS	F	p-level
Main effect	3.45	3	1.15	2.29	0.08
Schools (S)	1.37	2	0.69	1.37	0.26
Gender (G)	2.08	1	2.08	4.13	0.04*
Interaction S × G	0.99	2	0.49	0.98	0.38
Total	142.11	279	0.51		

*p = < 0.05

The females from Private Islamic Schools obtain the highest mean score (5.52) on the importance of schooling. Among the males those in Private Islamic Schools also tend to have the highest score (5.44) while the males from Public Ordinary Schools obtain the lowest score at 5.15 as shown in Table 11.

Table 11. Mean scores on importance of schooling by school types and gender

Schools	Male	Female
Public Ordinary School	5.15	5.47
Public Islamic School	5.31	5.39
Private Islamic School	5.44	5.52

DISCUSSION

The study shows that students in all age groups from Private Islamic Schools possess high positive attitude towards schooling. However, the male students show more interest toward studies than their female counterparts. In contrast, the Private Islamic, Public Ordinary and Public Islamic Schools reveal that: (a) in all the three schools, the attitude of students toward schooling is highly positive, (b) schooling in the Public Ordinary Schools is the most enjoyable, (c) although the levels of interest in studies are similar for all students in the three types of schools, the levels of interest among the males from Private Islamic Schools are higher compared to the females of the same schools, (d) the females from the Public Ordinary Schools are the highest in diligence and those in Private Islamic Schools are the lowest. Among the males, however, those from Private Islamic Schools are the most diligent, and (e) both males and females from Private Islamic Schools tend to show the most positive attitude towards the importance of schooling.

The higher level of attitude towards schooling among students from Public Ordinary Schools could be explained by the varied selection of courses offered in the curriculum of these schools, projecting utilitarian implications in terms of job and continuing education. Attitude towards schooling is also influenced by the organizational structure, infrastructure, teaching-learning practices, school climate and school environment. Inadequacy in these aspects may reduce the positive attitude of Private Islamic School students compared to the others. The Muslim society is more supportive of the masculine gender and harbors many restrictions for the females. This is evident in the Private Islamic Schools environment where males are given more attention. On the other hand, in the Public Ordinary Schools there are equal opportunities for male and female students. In a society that harbors many restrictions, it is more logical that the females in Public Ordinary Schools with a more liberal climate would be more positive toward schooling.

The students in the Public Ordinary Schools gain the highest score on enjoyment for schooling. This is explained in terms of the equal treatments for both males and females in these schools, providing equal opportunities to participate in most activities. It is also consistent with the use of varied teaching techniques and student-centeredness in teaching designs (such as group discussions, field works and simulations).

Students from these three school types are similar in their interest towards studies. However, in the Private Islamic Schools, the levels of interest shown by the males are higher compared to the females. This is related to the school

climate and methods of teaching in Private Islamic Schools, which favour greatly the participation of male compared to female students.

The females from Public Ordinary Schools are found to be the most diligent in studies and those from Private Islamic Schools are the most inferior in this aspect. It seems to suggest equal competition among students from Public Ordinary Schools causes the females to be more diligent. On the other hand, the females from Private Islamic Schools which do not provide with equal opportunities for both genders may have caused the decline in attitudes toward study activities. Among the males, however, those from Private Islamic Schools seem to show diligence in studies. It could be explained due to the curriculum which is centered on religious studies and the school climate providing priorities for the males.

It is interesting to note that although students from Private Islamic Schools are less in all aspects of attitude towards schooling, both males and females tend to show superior scores on the importance of schooling. This could be due to the fact that the curricular content in these schools is focused on spiritual needs of everyone. Thus, although the students are less enjoyable, interested and diligent, schooling is given a high importance. The spiritual focus of the Private Islamic Schools is not found in Public Ordinary Schools. Moreover, the attitude of students from these schools could be explained via utilitarian drives rather than spiritual involvement. With this, although the overall attitude of Public Ordinary School students is superior, their ratings on the importance of schooling remain low.

Both the Public Ordinary and Private Islamic Schools possess positive and negative influences. The integration of both school characteristics may produce students with a more balanced attitude toward schooling. This is found in the concept of Public Islamic Schools. Hence, students from Public Islamic Schools reveal more moderate scores on measures of attitude and its components. Both males and females from Public Islamic Schools enjoy an open instructional environment which help them to develop their potentials fully. Both utilitarian and spiritual elements are fairly integrated in the curriculum of these schools. Measures of enjoyment, interest, diligence and importance of schooling obtained by students from Public Islamic Schools are at the moderate levels compared to the students from Public Ordinary and Private Islamic Schools. Thus, the Public Islamic Schools still possess Islamic concept of moderation which should be adopted by both the Public Ordinary and Private Islamic Schools.

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APPENDIX

¹Soal selidik alam persekolahan

NAMA: _____
 SEKOLAH: _____ TINGKATAN: _____
 JANTINA _____ UMUR _____
 JURUSAN: SAINS/SASTERA/AGAMA _____

Setiap orang mempunyai pandangan masing-masing tentang alam persekolahannya. Anda tidak perlu bimbang sekiranya pandangan anda tidak serupa dengan pandangan rakan-rakan anda kerana kita berhak membuat pendirian sendiri. Berikut ini terdapat beberapa soalan tentang alam persekolahan. Sila jawab setiap satunya.

BAGI SOALAN 1-10 TANDAkan (/) UNTUK

S = selalu K = kadang-kadang T = tidak

No.		S	K	T
1	Saya belajar kerana ibu bapa dan cikgu memaksa.			
2	Saya buat kerja lebih daripada apa yang cikgu suruh.			
3	Saya akan menyalin kerja rumah daripada kawan-kawan yang pandai.			
4	Saya belajar di rumah kurang dari sejam setiap hari.			
5	Saya belajar di rumah melebihi dua jam setiap hari.			
6	Saya kurang bersedia sebelum sesuatu pelajaran.			
7	Semua pelajaran yang cikgu ajar ialah perkara yang menarik.			
8	Apabila saya mengulangi bacaan sesuatu pelajaran saya rasa bosan.			
9	Saya datang ke sekolah untuk mendapat wang saku dan bersuka-suka.			
10	Saya rasa bosan ketika berada di sekolah.			

UNTUK SOALAN 11–14 SILA TANDA (X)
DI GAMBAR MUKA YANG MEWAKILI PERASAAN ANDA

- ☺ = SUKA
 ☹ = BIASA SAHAJA
 ☹☹ = TAK SUKA

11. Bagaimanakah perasaan anda apabila tiba masa untuk pergi ke sekolah? ☺☹☹
12. Bagaimanakah perasaan anda apabila anda diminta datang balik ke sekolah untuk kegiatan-kegiatan sekolah? ☺☹☹
13. Bagaimanakah perasaan anda jikalau sekolah dikurangkan daripada lima kepada dua hari seminggu? ☺☹☹
14. Bagaimanakah perasaan anda jikalau anda tak perlu pergi sekolah lagi pada tahun ini? ☺☹☹

BAGI SOALAN 15–19 TANDA (/) UNTUK JAWAPAN ANDA

- Y = ya
 T = tidak

No		Y	T
15	Sejak kecil ibu bapa akan marah jika saya tidak mahu pergi ke sekolah.		
16	Saya berharap dapat belajar hingga tamat tingkatan 4 atau 5 sahaja.		
17	Orang muda seperti saya patut membantu keluarga mencari rezeki.		
18	Jika ada peluang bekerja kita tidak patut menunggu hingga tamat sekolah.		
19	Kita boleh buat bermacam-macam yang menarik jika ponteng sekolah.		

Nota: Sebilangan daripada soalan yang merujuk pada sekolah, guru dan mata pelajaran diubahsuai daripada Anna Christina Abdullah, 1986. TOTAL MARK = 52

The components of attitude and corresponding items are given below:

ENJOYMENT FOR SCHOOLING — [8 items] 9, 10, 11, 12, 13, 14, 15, 19

INTEREST TOWARD STUDIES — [2 items] 1, 7

DILIGENT IN STUDIES — [6 items] 2, 3, 4, 5, 6, 8

IMPORTANCE OF SCHOOLING — [3 items] 16, 17, 18