
The Principles of Heutagogy as a Medium towards Lifelong Learning in Orang Asli Islamic Education

Siti Raudah Abdul Karim¹, Norhapizah Mohd Burhan^{1*},
Huzaimah Ismail¹

¹Academy of Contemporary Islamic Studies (ACIS),
Universiti Teknologi MARA (UiTM)

Abstract

Islamic Education among Orang Asli in Malaysia is currently experiencing various challenges due to the current development of technology and rapidly changing learning patterns. Furthermore, the Covid-19 pandemic disrupted daily learning sessions for both children and adults. Orang Asli is frequently associated with dropouts, and researchers have spent the last decade debating the issue. Various efforts are provided by all parties involved to assist them with multiple learning methods. However, the learning percentage remains low. The Orang Asli community can benefit from learning with the concept of heutagogy by using self-learning methods that the facilitator monitors via distance learning. This research is a conceptual study that examines the needs of Orang Asli to heutagogical learning methods for lifelong learning from library sources, journal articles, models and theories and related documents involved. This research integrates Heutagogy principles with LLL skills elements to be implemented in Orang Asli Islamic Education in Malaysia. In this study, the Learning Theory aids in improving skills in self-determined learning and meeting the obstacles of today's learning.

Keywords: Lifelong Learning, Heutagogy, Orang Asli Islamic Education

*Corresponding author: Norhapizah Mohd Burhan Universiti Teknologi MARA (UiTM) Pahang Branch,
email: izauiam@uitm.edu.my

Introduction

Nowadays, education is showing changes as society grapples with student dropouts, funding issues, increased use of technology in education, and market need for experience, numerous skills, and knowledge to find employment (Blaschke, 2021; Brown et al., 2020). Furthermore, because of the Covid-19 outbreak, which has expanded across the country since 2020, learning issues are compounded by the shift in the online learning style (Rahman et al., 2021). This changing learning pattern indirectly impacts the Orang Asli minority populations' daily education in Malaysia, who experienced a high percentage of learning dropouts over the past decade (Renganathan, 2016b). In the aftermath of the epidemic, the Orang Asli community and teachers face even greater challenges continuing the teaching and learning process. (Harun et al., 2020; Nordin et al., 2020). Therefore, the challenge of meeting Orang Asli's learning needs through traditional learning while teaching students how to develop outstanding human capital through lifelong learning (LLL), must be consistent with UNESCO's goal of promoting educational equality for all communities (UNESCO Institute for Lifelong Learning, 2018). Thus, this research examines LLL in Orang Asli Islamic education in Malaysia using a heutagogical approach.

In Malaysia, the Orang Asli encounter numerous hurdles in maintaining their formal and informal education (Renganathan, 2016a). The need for Islamic centers and trainers has increased as the percentage of Orang Asli who have converted to Islam has risen year after year (MUIP, 2019). To prevent people from reverting to their previous beliefs, participating institutions must make a more significant effort to guide them to the right path to continuing Islamic learning. However, the biggest obstacles they experienced were a lack of enthusiasm in learning and continuing to study, and a lack of formal learning adaption (Md Isa et al., 2017). Hence, the need for various self-learning methods should be provided as an additional initiative for lifelong learning, as they are less interested in formal learning in Islamic education. The government, NGOs, and Islamic institutions in Malaysia have also contributed significantly to Orang Asli's education (Abdul Ghani et al., 2014). However, there should be a strategy for delivering knowledge to the Orang Asli because they do not readily accept all learning techniques like other communities. Instead, the halal and haram concept introduced must fit their customs and beliefs, employing the Maqasid Syariah approach as long as it does not violate Islamic Shariah (Amin et al., 2017). This research investigates the applicability of heutagogical learning as a self-learning initiative for Orang Asli Islamic education. This study also incorporates Islamic LLL theory and heutagogical principles applied to the Orang Asli education according to their lifestyle. This research is necessary, especially in light of the current pandemic.

Literature Review

Nowadays, more research papers are addressing the demands of LLL among students (Harun et al., 2020). The LLL elements have been used in various disciplines, including human capital development and socioeconomic development (Jarvis, 2009; Petersen, 2021), education (Holford et al., 2021; Ivenicki, 2021; Tchamyou, 2020), science and technology (Djebbari & Djebbari, 2018; Ridei et al., 2021; Sullivan et al., 2019; Yiping et al., 2021) and several other fields. The exploration of subjects and objects is one of the keys focuses highlighted by scholars on skills in LLL-based education:

1. **Skills in self-development** subjects: reflection ability, autonomous learning, needs/innovation for achievement, personal agility, self-efficacy, self-initiative, self-management, and tolerance of every ambiguity in learning
2. **Skills related to objects:** agility, creativity, digital literacy (Mihai, 2021)

LLL is a process that brings changes to behaviour on an ongoing basis. It is a long-term educational process that includes gaining information, skills, and competency through formal, non-formal, and informal learning based on experience and training (Samsudin, 2015; Holford et al.). The necessity for LLL to cultivate a diversity of abilities within each individual is crucial nowadays. Most organisations include a variety of soft skills when evaluating an individual's potential. According to a report by the World Economic Forum 2020, by 2025, an estimated 50% of workers' skills will be revalued due to the increased usage of technology to meet future job quality criteria. The report aims to identify ten skills that an individual needs: active learning strategies; analytical thinking and innovation; solving complex problems; critical thinking and analysis; creativity, originality and initiative; leadership and social influence; referees, problem solving and ideas; endurance, stress tolerance, and flexibility; design and programming technology; and the use of technology, monitoring, and reasoning of controls, problem solving and ideas (Sala et al., 2020). Student autonomy,

agility, creativity, communication and collaboration, critical thinking, digital literacy, self-efficacy, self-management, and self-arrangement for each individual are examples of common LLL skills. Therefore, the Orang Asli should identify the capabilities and skills in the report's recommendations to enhance their future self-improvement.

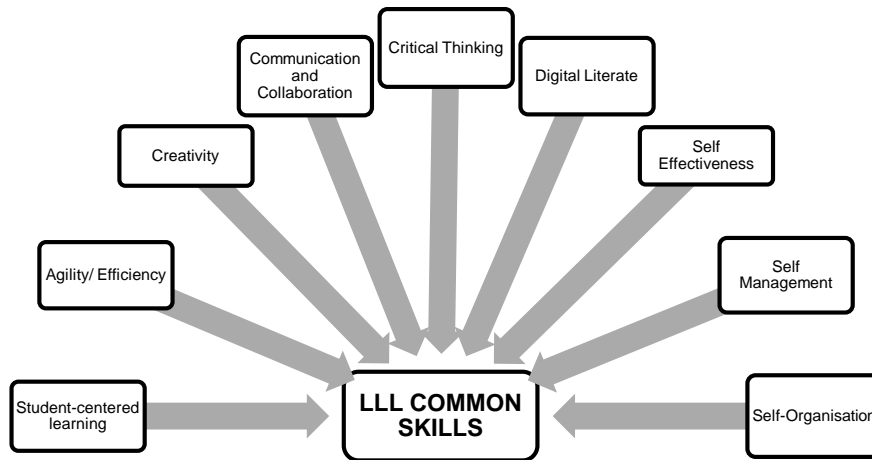


Figure 1: LLL Common Skills
Source: (Sala et al., 2020)

Lifelong Learning in Orang Asli Education

To ensure that LLL is included in Orang Asli Islamic education, the aspects of LLL skills must adhere to Islamic shariah so that no practice deviates from the Islamic platform. Each Muslim is subject to the Shariah law; hence the LLL factors to be implemented include the Islamic Sharia features. An Islamic LLL Model published in a previous study depicts the Islamic LLL process using Tafsir Tarbawi (Wahyuddin, 2016) interpretation. Studies have shown that all Muslims need Islamic LLL for their followers' ongoing knowledge. However, studies of LLL in Islamic education still lacked in previous studies. Hence, the researcher in this study uses the components of LLL to determine the suitability in Islamic education for the Orang Asli. The LLL and heutagogical integration subtopics will concentrate on the final integration theory of LLL and heutagogical principles (Figure 5).

Definition of Heutagogy

Heutagogy, or self-determined learning strategy, is one of the potential approaches to providing opportunities for students to develop self-organised and determined learning skills that will continue lifelong. It encompasses critical skills in a self-learning environment and applying theory according to current learning needs (Agonács & Matos, 2019; Blaschke, 2021). Heutagogy promotes autonomous and exploratory abilities, critical reflection and thinking, and innovation and entrepreneurship through student-centered learning approaches. Self-determination studies are included in the pattern of learning or known by its scientific term "heutagogy"; introduced by Hase & Kenyon, (2001) as:

... attempts to change some ideas about teaching and learning that are still taking place in teacher-centred learning and its needs. This is because Bill Ford (1997) puts knowledge as "knowledge sharing" rather than a "knowledge-stocking." In this regard, heutagogy looks to the future to determine how students will have basic skills given the rapid innovation and structural changes in society and the workplace (Hase & Kenyon, 2001).

Heutagogy is a term derived from the Greek word *heuriskein*. According to Graham R. Parslow, "*Heureskein*" is a Greek word for underlying the ethic of *heuristic* words defined as a teaching method by allowing students to find their discoveries. In 2000, Hase and Kenyon coined the term to describe self-learning and being free from formal teaching (Agonács & Matos, 2019). This theory has emerged from various student-centered educational theories over the world, such as *Transformational Learning* (Mezirow

& Associates, 1990), *Constructivism* (Vygotsky, 1978), *Andragogy* (Knowles, 1975), *Self-Determination Theory* (Deci & Ryan, 2001), *Ability* (Stephenson, 1996), *Humanism* (Maslow, 1943), and *Learning Reflections* (Schön, 1983; Argyris & Schön, 1978). Its basic principles include student agency, self-efficacy, ability, and meta-cognition (knowing how to learn), and reflection (Hase & Kenyon, 2001; 2007; Blaschke, 2012; 2016).

The Orang Asli in Islamic education requires heutagogy principles and LLL elements to assist in developing skills and information literacy of educational methods. Hase and Kenyon (2000) developed the term heutagogy to describe a learning paradigm that emphasises self-determination. Heutagogy is the process by which a teacher or instructor acts as a compass for student learning (Hase, 2009; Hase & Kenyon, 2007). Heutagogy provides students with unique experiences and integrates them into the new student-centred learning process (Carpenter & Green, 2017). This technique developed from a gap in the educational system recognised by Hase (2009), precisely the necessity to offer to learn informally, allowing for more powerful application in the world of education. In addition to supporting LLL skills, heutagogy helps the Orang Asli develop the self-learning abilities necessary for effective Islamic learning. Students decide what to learn and how to learn and evaluate their learning (Blaschke, 2021; Blaschke & Marín, 2020; Hase, 2016). Heutagogy allows students to fully comprehend their instruction while reducing the direct involvement of the teacher or instructor. (Moore, 2020). This method has also been presented as a theory to guide distance education practises and how long-distance educators plan and deliver classes utilising more contemporary technologies like social media.

Models and Theories based on Heutagogical Learning

Heutagogy is one of the methods of LLL-based learning, also known as self-determined learning. Scholars introduced heutagogical models and research, which are now widely employed in various industries and fields. There is a well-known model in the implementation of self-determination learning called *The Self-Determined Learning Model of Instruction* (SDLMI) that helps students set their own goals through three phases, such as illustrations in the following figure:

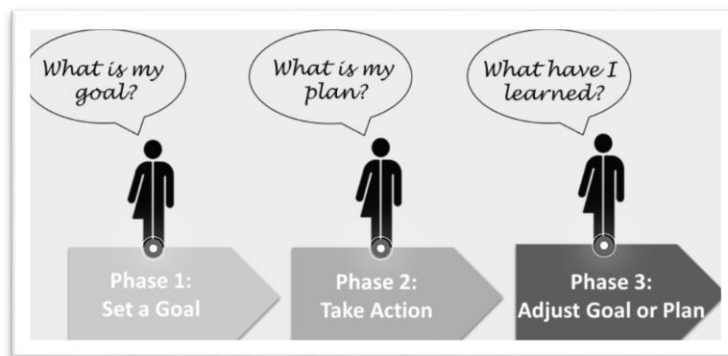


Figure 2: The Self-Determined Learning Model of Instruction
Source: selfdetermination@ku.edu

The heutagogical model in the figure above shows that in the first phase, the teacher allows the student to identify and set goals to solve problems with questions; "What is my goal?". Then for the second phase, the teacher allows the student to develop an action plan to achieve the goals set in the first phase and identify the self-monitoring process for solving problems through questions; "What's my plan?". Finally, the third phase allows students to determine whether they are achieving their goals. Then, students decide whether they need to set new goals, change their goals, or develop new action plans. In this phase, students solve problems with the question: "What have I learned?".

This model has been successful in producing students who know the direction in learning a lesson. Success through the formation of this model shows that all students require each phase to get the proper focus on learning. They can also learn things based on their interests rather than on a forced basis. This theory is in line with the development of LLL's objective for the development of lifelong knowledge. The following figure is a model for self-determination learning that was introduced by Field & Hoffman, (1998):

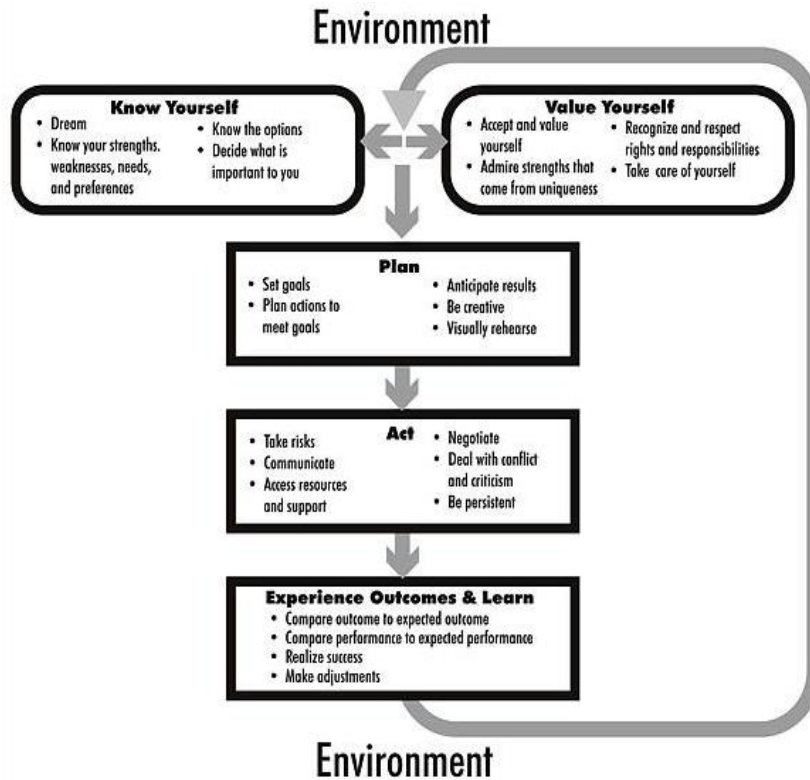


Figure 3: Self Determination Model
Source: Field & Hoffman, (1998)

In the above Figure, Field & Hoffman, (1998) introduces the first two components (self-awareness; self-appreciation) that reflect internal awareness and strength prerequisites for acting self-determined. Next, the following two components (planning and acting) will help determine their talents to develop this internal foundation. (Experience of Outcomes and Learning) is the final step in this process, and it examines a person's efforts in self-determination to develop their skills. The basic principles of heutagogy or self-determination learning are shown in detail by McAuliffe et al., (2021) in the following figures:

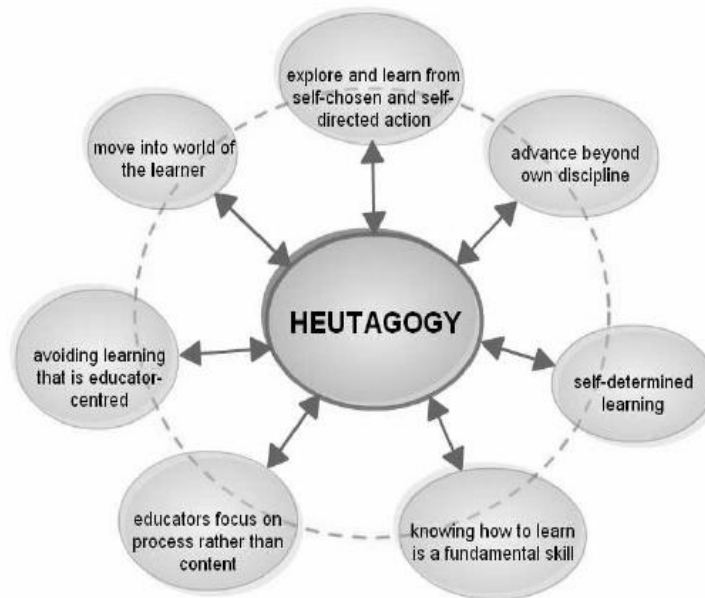


Figure 4: The Principles of Heutagogy
Source: McAuliffe et al., (2021)

McAuliffe et al. (2021) issued several basic heutagogical principles in student-centred learning, namely; self-determination learning; lessons that transcend fields; knowing how to learn as a basic skill; exploring and learning from selection and self-determination of action; avoiding teacher-centred learning; exploring the student world, and the teacher focusing on processes other than content. These principles serve students as a determinant of skill development and the cornerstone of self-learning. However, teachers are the only ones who observed them and provided guidance at regular intervals.

Integration of LLL Elements and Heutagogical Principles in Orang Asli Education

As mentioned in the subtopics above, several LLL-based skills should be implemented to assure Orang Asli LLL in Islamic Education. Therefore, the researcher looked at several appropriate principles to apply to the Orang Asli learning patterns based on issues in the previous study. In heutagogical principles, the main foundations are student-centred, self-efficacy and self-sufficiency, meta-cognitive reflexes, and non-linear learning, in line with lifelong learning skills (LLL) as explained in the LifeComp report (Sala et al., 2020) and UNESCO Institute for Lifelong Learning, (2018). The principle of heutagogy is strongly related to the aspects of LLL required by the Orang Asli, that is, having self-principles to sustain long-lasting knowledge for lifelong learning. Therefore, students are not required to attend the lesson in its entirety because this concept contributes to their long-term understanding of Islamic education (Canning, 2010). The following figure depicts the harmonisation of heutagogical principles and the demand of skills for Orang Asli that exists in the elements of LLL:

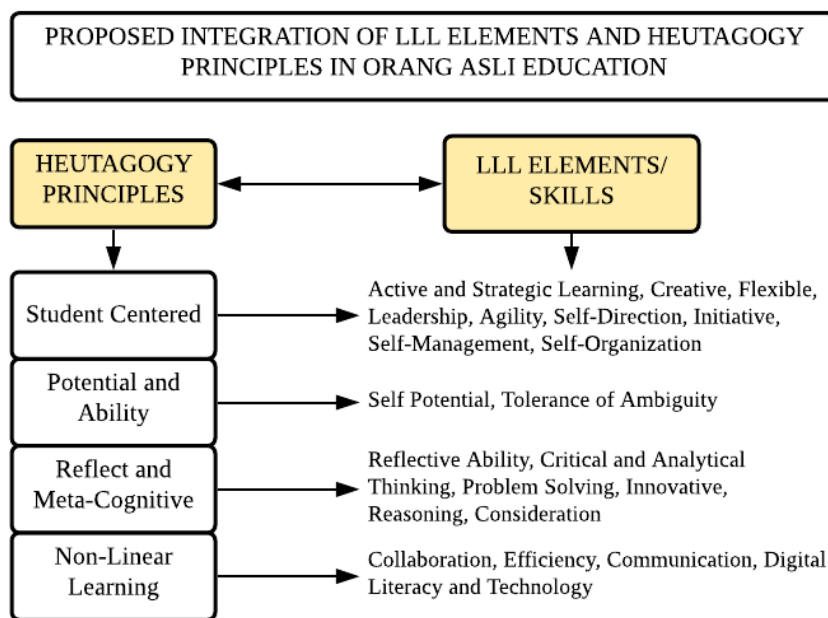


Figure 5: Proposed Integration of LLL Skills' Elements and Heutagogy Principles

Student-centred learning is the main principle of heutagogy (Hase and Kenyon, 2000). It means giving students autonomy to make decisions about their learning patterns. As a result, students become active in determining and directing their learning journeys and strategies. As a result, they can develop autonomous skills, creativity, leadership, self-directive, self-management, and self-arrangement and help their ability to be active in social and external culture (Archer, 2000; Bandura, 2001). The second heutagogical principle involves potential and self-sensibilities. Self-potential can be understood as students' perception of concepts and capabilities to apply and perform specific tasks (competencies) and develop their ability to perform these tasks in a new and unique environment (Bandura, 2001, 1997; Stephenson and Weil, 1992). In heutagogy, this is realised by including opportunities for experiments where students can make mistakes and correct those mistakes, thus making student endurance increase.

The third principle is a reflection and meta-cognitive, in which students meditate on what they have learned, as well as how they know it and how they can improve it, leading to more effective self-arrangement

(Schön, 1983). The reflection process also allows them to practice more analytical and critical thinking, complex reasoning, and problem-solving. Thus, it also includes self-efficacy and ability, reflection, and meta-cognitive. This philosophy is founded on student-centred approaches, including self-learning, humanism, constructivism, and self-organisation.

Furthermore, non-linear learning is the fundamental premise of self-determination. The traditional curriculum is not employed, and students decide what they want to study and how they want to learn it. As a result, students actively explore various paths to attain learning goals (Phelps and Hase, 2007). The internet, particularly social media, encourages non-linear learning, leading to improved technical skills and the capacity to critically evaluate the content on the internet and determine how and where knowledge can be discovered (Blaschke, 2014; Blaschke and Hase, 2019). This non-linear learning path can also include aspects of collaboration, communication, and relationships with others. Students turn to all possible avenues to gain new knowledge inside and outside of class (Facer and Selwyn, 2010). Coordination of LLL skills with heutagogical principles will indicate that heutagogy can be an accepted logical and meaningful theoretical approach to developing skills for lifelong learning, including in Orang Asli Islamic education.

In PDPR class, heutagogy can be successfully implemented if a teacher becomes more creative in teaching. But there are also barriers for teachers to do so. In a *Bernama* report, teachers at a school in the Orang Asli settlement in Slim River, Perak, provided manual learning materials to students. *Bernama's* interview with a teacher named Fathin Nabila Mohamed Nor Hashim, 30, says her school uses several PDPR methods offline, with teachers regularly distributing training modules to students every week. Their development will also be monitored weekly. However, she acknowledged that there are some limitations, particularly in terms of internet facilities and devices on the part of students, which have resulted in a significant amount of information and question-and-answer sessions not being able to take place online. Therefore, heutagogical principles must be considered in PDPR to ensure that students are not lagged (Rosli, 2021).

Teachers should diversify their actions by providing simple modules for students, providing simple videos to help students understand the instructions and training given, and using project-based methods like scrapbooks, among other things. Teachers can encourage students to learn from what they see around them in heutagogical-based learning, and they don't have to give long or detailed instructions to avoid confusion (Mohd Yusof, 2021). In addition, the school or related parties may cooperate with the Orang Asli Village Development and Security Committee (JKKK) or Tok Batin in the designation and recruitment of highly educational villagers as private tutors to small groups of students. Tutoring tasks are not intended for teaching but instead guide them to carry out their work because some Orans Asli lack confidence in learning (Nor et al., 2018). If materials or modules are given to them, they cannot carry out the instructions correctly. The suggestion also is to cooperate with the Orang Asli Development Department (JAKOA) or the JKKK to provide electronic devices for groups in the villages. Teachers may use Google to meet students to conduct PDPR online. This helps the student to learn continuously.

CONCLUSION

Today's teaching methods for the Orang Asli community require improvement in line with the rapid development of information science and technology (Mohd Yusof, 2021). Previous studies have stated that the Orang Asli faced several educational challenges resulting in their being dropped (Chung, 2010; Md Isa et al., 2017; Sawalludin et al., 2020). Among the reasons for this dropout occurred were rural settlement factor (Nurasyikin et al., 2015), attitude, and lack of awareness (M. N. L. Y. Abdullah & Primus, 2021; Sawalludin et al., 2020), as well as poverty and unstable socioeconomic conditions (M. F. Abdullah et al., 2019; M. N. L. Y. Abdullah & Primus, 2021; Kemalok et al., 2019; Nordin et al., 2020; Paiz Hassan & Mohd Anuar Ramli, 2020). In addition, the additional impact of the current Covid-19 pandemic has also resulted in them having to go through home learning (PdPR).

Reforms in Orang Asli Islamic learning and education strategies should be enhanced to increase knowledge literacy among these communities. The heutagogical learning pattern is seen as suitable to the Orang Asli community as it is based on student-centred learning and efforts derived from students' creativity. In addressing issues such as settlements located in the interior, lack of interest in learning, and lack of formal learning, heutagogical learning is the best option. Teachers can monitor their learning progress in specified intervals without daily monitoring. In this way, they can build their interests, identity, and capabilities in

everyday learning. Although not through formal learning, the foundation of the study has already been applied to them indirectly.

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