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Final Year Project Report

Masters

PhD

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# UNIMAS STUDENTS' SPIRITUAL QUALITIES AND LEARNING STYLES

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This project is submitted  
in partial fulfilment of the requirements for a  
Bachelor of Science with Honours  
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The project entitled ‘UNIMAS Students’ Spiritual Qualities and Learning Styles’ was prepared by Chen Sao Yong and submitted to the Faculty of Cognitive Sciences and Human Development in partial fulfilment of the requirements for a Bachelor of Science with Honours (Cognitive Science).

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## TABLE OF CONTENTS

LIST OF TABLES.....	v
LIST OF FIGURES.....	vi
ABSTRACT.....	vii
CHAPTER ONE INTRODUCTION.....	1
CHAPTER TWO LITERATURE REVIEW.....	17
CHAPTER THREE METHODOLOGY.....	27
CHAPTER FOUR RESULTS AND DISCUSSION.....	33
CHAPTER FIVE CONCLLUSION.....	49
REFERENCES.....	51
APPENDIX A APPROVAL LETTER FROM THE DEAN.....	59
APPENDIX B INFORMED CONSENT.....	60
APPENDIX C 2003 COLLEGE STUDENTS' BELIEFS AND VALUES PILOT STUDY SURVEY.....	61
APPENDIX D 2007 COLLEGE STUDENTS' BELIEFS AND VALUES FOLLOW-UP SURVEY (CSBV).....	65
APPENDIX E KOLB LEARNING STYLE INVENTORY VERSION 3.1.....	69
APPENDIX F QUESTIONNAIRE WITH ADAPTED CSBV AND KLSI 3.1.....	70
APPENDIX G CLASSIFICATION OF ACADEMIC DISCIPLINES AT THE UNIVERSITY OF ILLINOIS ON HARD-SOFT AND PURE-APPLIED DIMENSIONS.....	81
APPENDIX H GROUPING OF ACADEMIC FIELDS DERIVED FROM CARNEGIE COMMISSION STUDY.....	82

## LIST OF TABLES

Table 1 Example of Cluster Sampling for Selection of Research Participants from the Faculty of Medicine and Health Science (FMHS) .....	27
Table 2 Cluster Sampling for Selection of Research Participants.....	28
Table 3 UNIMAS Undergraduates' Strength of Spiritual Qualities.....	33
Table 4 UNIMAS Undergraduates' Profile of Learning Styles.....	35
Table 5 Correlation of UNIMAS Undergraduates' Spiritual Qualities and Learning Styles.....	36
Table 6 Frequency of UNIMAS Undergraduates' Highest Degree Level Plan to Complete.....	38
Table 7 Number of Activities UNIMAS Undergraduates Participated in University.....	39
Table 8 Frequency of UNIMAS Undergraduates' Ultimate Spiritual Quest.....	40
Table 9 Frequency of UNIMAS Undergraduates' Current View on Ultimate Spiritual Quest.....	40
Table 10 Frequency of UNIMAS Undergraduates' Number of Sources of Spiritual Growth.....	41
Table 11 Mean of UNIMAS Undergraduates' Self-rated Personal Qualities.....	42
Table 12 Frequency Distribution of Type of Learners across Faculties and Centre.....	44
Table 13 Comparison of Mean of Spiritual Qualities across Type of Learners.....	45

## LIST OF FIGURES

Figure 1 Framework for spiritual qualities and type of learners.....	13
Figure 2 Mean of spiritual qualities.....	33
Figure 3 Frequency distribution of type of learners.....	35
Figure 4 Relationship between spiritual qualities and learning styles.....	37
Figure 5 Mean of type of learners by spiritual qualities.....	37

## ABSTRACT

This research raised spirituality in education from the research on *Spirituality in Higher Education* by Higher Education Research Institute (HERI), and integrates spiritual qualities with Kolb's Learning Styles. Parallel with Malaysia Education Blueprint (MEB) 2015-2025 for Higher Education (MEB (HE)), a transformation of education is needed to create holistic students with balanced ethics and knowledge. 378 undergraduates were selected as research participants with cluster sampling from all faculties and centres in UNIMAS. A questionnaire combined with adapted College Students' Beliefs and Values (CSBV) and Kolb Learning Style Inventory version 3.1 (KLSI 3.1) was used to measure participants' spiritual qualities and learning styles. Majority of participants practice Ecumenical Worldview and are Convergers. There is a weak relationship between all spiritual qualities and learning styles. Spiritual Quest, Equanimity, and Charitable Involvement share a positive relationship with learning styles. Linguistics, Communication Studies and Cognitive Sciences students are Assimilators with most balanced spiritual qualities and are the second most frequent group of learners.

*Keywords: spirituality in education, spiritual qualities, Kolb's Learning Styles, Malaysia Education Blueprint, holistic, cluster sampling, College Students' Beliefs and Values (CSBV), Kolb Learning Style Inventory (KLSI), Ecumenical Worldview, Converger, Ethic of Caring, Diverger, Spiritual Quest, Equanimity, Charitable Involvement, Assimilators.*

## ABSTRAK

Kajian ini membincangkan kerohanian dalam pendidikan berdasarkan kajian *Spirituality in Higher Education: Students' Search for Meaning and Purposes* oleh *Higher Education Reserach Institute (HERI)*, dan mengintegrasikan kualiti kerohanian dengan Gaya Pembelajaran Kolb. Selari dengan Pelan Induk Pembangunan Pendidikan Malaysia (MEB) 2015-2015 Pengajian Tinggi (MEB (HE)), transformasi pendidikan diperlukan untuk mewujudkan pelajar holistik dengan etika dan pengetahuan yang seimbang. 378 pelajar dari semua fakulti dan pusat pembelajaran di UNIMAS telah dipilih sebagai peserta kajian dengan persampelan kelompok. Satu soal selidik gabungan *College Students' Beliefs and Values (CSBV)* yang telah disesuaikan dan Gaya Pembelajaran Kolb Inventori versi 3.1 (KLSI 3.1) digunakan untuk mengukur kualiti kerohanian dan gaya pembelajaran peserta kajian. Kebanyakan peserta mengamalkan Pandangan Ekumenikal dan merupakan *Convergers*. Terdapat hubungan yang lemah antara semua kualiti kerohanian dan gaya pembelajaran. Terdapat hubungan positif antara Usaha Pencarian Kerohanian, Ketenangan dan Penglibatan Kebajikan dengan gaya pembelajaran. Pelajar Linguistik, Pengajian Komunikasi dan Sains Kognitif merupakan *Assimilators* dengan kualiti kerohanian yang paling seimbang dan merupakan kumpulan pelajar kedua paling ramai yang mengamalkan Gaya Pembelajaran Kolb.

*Kata kunci: kerohanian dalam pendidikan , kualiti kerohanian, Gaya Pembelajaran Kolb, Pelan Induk Pembangunan Pendidikan Malaysia, holistik, kelompok persampelan, College Students' Beliefs and Values (CSBV), Gaya Pembelajaran Inventori Kolb ( KLSI ), Pandangan Ekumenikal , Converger , Usaha Pencarian Kerohanian, Ketenangan , Penglibatan Kebajikan , Assimilators.*

## **CHAPTER ONE**

### **INTRODUCTION**

The Ministry of Education (MoE) of Malaysia has come up with Malaysia Education Blueprint 2015-2025 for Higher Education or the MEB (HE) following the collaboration between global and Malaysian education experts. The main objective of MEB (HE) is to create a world-leading higher education (HE) system and raise the competitive ability of Malaysia in the global economy (Ministry of Education Malaysia, 2015). Two major components to ensure higher education's quality of students and overall financial sustainability are five system aspirations known as access, quality, equity, unity, efficiency and six primary attributes of student aspirations including ethics and spirituality, leadership skills, national identity, language proficiency, thinking skills and knowledge (Ministry of Education Malaysia, 2015).

MEB (HE) therefore proposed the 10 Shifts to generate major operating directions for HE systems (Ministry of Education Malaysia, 2015). The objectives of 10 Shifts are to produce students with entrepreneurial mind-set and job-creating abilities, result equal value on academic and practical abilities, focus on students' learning experiences, harmonize regulations of Higher Learning Institutions (HLIs) with earned autonomy and promote HLIs reliance on stakeholders for HE resources (Ministry of Education Malaysia, 2015). One of the four major outcomes planned in 10 Shifts is to create holistic, entrepreneurial and balanced graduates which can be achieved through enhanced student learning experience, integrated cumulative grade point average (CGPA) and entrepreneurial skills opportunities for students. Integrated CGPA is a strategy to assess students' academic and personal well-being known as spirituality, such as compassionate, confidence and understanding (Ministry of Education Malaysia, 2015).

Spirituality is therefore one of the priorities in HE, leading to the motivation of this project to study UNIMAS undergraduates' spiritual qualities based on the findings of Higher Education Research Institute (HERI), Graduate School of Education and Informational Studies from University of California, Los Angeles (UCLA). To relate students' spiritual qualities and preferred way of learning, Kolb's Experiential Learning Model (ELM) was integrated with this research to determine UNIMAS undergraduates' profile of learning styles. Likewise, this research aims to determine the possible relationship between spiritual qualities and learning styles.

Several considerations are taken into account before measuring spirituality. First of all, spirituality is human inner development or subjective life which could not be observed or measured directly (Astin, 2004). Secondly, spirituality involves human affective experiences such as inspirations, intuitions and other events that could not be scientifically explained (Astin, 2004). To access students' interior lives, there is a need to monitor students' changes on personal values throughout these few decades (Astin, 1997). In accordance to these considerations, students' spirituality in higher education are measured with an affective survey known as College Students' Beliefs and Values (CSBV) which consists of five spiritual scales identified by HERI, namely equanimity, spiritual quest, ethic of caring, charitable involvement and ecumenical worldview. On the contrary, students' learning profile is measured with Kolb's Learning Style Inventory (KLSI), where LSI scoring is used to determine the type of learner students belong to.

### **Background of the Study**

Everyone is believed to have spirituality that gives significance to their lives through thoughts, attitudes and behaviours (Astin, 2004; Bennett, 2004; Dreyer & Bennett, 2006). Spirituality is an individual's natural feeling of needing, believing and experiencing a "higher power or purpose" (Lerner, 2000; Overy, 1969; Parks, 2007; Rogers & Dantley, 2001; Tisdell,

2011; Woodruff, 2014). Individuals are facilitated to acknowledge the necessity of commitments in life and importance of human basic necessities in the contemporary environment through spirituality. Examples of basic necessities, also known as human life aspects are education, career, and community. Spirituality in education focuses on the adult spiritual quest to search and make meaning throughout learning processes (Hunt, 2001). In other words, the goal of pursuing education is to gain knowledge other than a platform which serves as the foundation of the career. The utmost meaning of education is the need to discover individuals' self-identity through spirituality and to experience connections with one's own life and the world (Astin, Astin, & Lindholm, 2010; Laurence, 2005; Scott, 2007). Likewise, individuals apply practical skills and soft-skills mastered from higher institutes into real life, especially problem-solving and decision-making strategies at the workplace (Ministry of Education Malaysia, 2015).

The research on spirituality in education started in 1996 through a survey on religious diversity among college students in United States (Laurence, 2004). At this moment, the term "spirituality" was a term closely interconnected with religiosity hence its meaning was not discovered nor defined. Spirituality becomes a discipline four years after the publication of *Education as Transformation (EasT): Religious Pluralism, Spirituality, and a New Vision for Higher Education in America* by Victor H. Kazanjian and Peter L. Laurence (Laurence, 2004). EasT discussed the national movement to create a more holistic teaching and learning model (Kazanjian & Laurence, 2000). After the publication of EasT, more workshops and conferences on education and spirituality were held (Laurence, 2004). Likewise, American Association Higher Education and Accreditation (AAHEA) have initiated conference of "Toward Greater Connectedness and New Meanings" that supports the idea of Education as Transformation (Laurence, 2004).

The emergence on movements of spirituality in education resulted in the first nationwide and longitudinal research of Spirituality in Higher Education (SHE) conducted by Higher Education Research Institute (HERI) of Graduate School of Education and Informational Studies from University of California, Los Angeles (UCLA) for seven years since 2003 (Laurence, 2004). The research topic was *Spirituality in Higher Education: Students' Search for Meaning and Purpose*. Undergraduates from 136 nationwide colleges and universities were involved as research participants for this research. HERI has identified five spiritual qualities and five religious qualities. The five spiritual qualities are equanimity, spiritual quest, ethic of caring, charitable involvement and ecumenical worldview (Astin, Astin, & Lindholm, 2010). HERI's findings have also shown how students' spiritual qualities change during their college years and encouragement from faculty is one of the contributing factors to students' spiritual growth (Astin, Astin, & Lindholm, 2010).

Spirituality in Higher Education (SHE) is a term coined by HERI to represent students' search for meaning and purposes in life throughout their university life (Astin, Astin & Lindholm, 2010). SHE could create university students who are considerate and more engaged in the society with developed self-values, such as self-esteem and self-regulation instead of solely focus on academic performance (Astin, Astin & Lindhom, 2010). Spiritual Qualities are the essences of human's life that determine individuals' view of the world from various life aspects (Astin, Astin, & Lindholm, 2010). In relation to that, Association of American Colleges and Universities (AAC&U) has published the book *Spirituality, Liberal Learning, and College Student Engagement*, stating students who engaged in spirituality activities were also involved in cultural events and community services, which further develop their spirituality compared to students without engagement in similar activities (Kuh & Gonyea, 2005; Woodruff, 2014).

Equanimity is the first and major spiritual quality identified by HERI which determines individuals' overall spirituality. It is an ability of a person to find meaning during hardship, feel balanced, peace and centred in life, treasure each single day and feel positive about one's direction of life (Chandler, Holden, & Kolander, 1992). Equanimity shapes students' coping skills with experiences, especially the stressful ones and is beneficial for students' academic performance, leadership abilities, psychological health and socialization.

Spiritual quest measures individuals' active search for meaning and purpose in life to become more self-aware and enlightened individuals through self-discovery. The searching process involves attaining, developing and becoming certain beliefs and values a person regard as essential. Spiritual quest allows students to try answering important questions in life arise from daily experience which improve students' emotional growth (Dreyer & Bennett, 2006; Palmer, 2009; Parks, 2007).

Ethic of caring is the third spiritual quality identified by HERI and which measures individuals' sense of welfare. This quality is explained as thoughtfulness for people, community, environment and the world by being caring and concerning about the whole settings of a person. Ethic of caring develops students' sense of commitment as part of the society and considers students' contribution made to the community.

Charitable involvement measures the behaviour of welfare of an individual. This quality accesses a person's activeness to practically involve in the community through community services, donation and helping people with personal issues (Horwitz, 2002). Donation is one of the most effective activities to maximize students' sense of gratitude and confidence.

Ecumenical worldview reflects an individual's perspectives of the world from a single person to the world and vice versa. It is an ability to search for cultural understanding across nations, feel strong connection to humankind, believe in the kindness of people and believe

all life is interconnected. Ecumenical worldview helps students to achieve spiritual maturity, which is the sense of acceptance of others from different backgrounds (McLennan, 2004).

According to 12 brain/ mind learning principles in action, human search for meaning is innate (Caine, Caine, McClintic, & Klimek, 2005). For example, individuals search for authenticity and autonomy in the process of acquiring knowledge, which further reflects one's free will to learn (Jarvis, 2006). Students self-questioned "what is the meaning of life", "what excellence is" and "what my roles are" to rethink what have been learned in academic and co-curricular activities (Nair, Church, & Schwartz, 2007; Stamm, 2003). Likewise, self-reflection while learning is an act of spiritual practice in education that enhances deep learning (Abdulwahed & Nagy, 2009; Kuh & Gonyea, 2005). Spirituality in education is also emphasized in the 10 Shifts of MEB (HE) to create holistic graduates through integrated CGPA where students can connect their mind and spirit when learning (Appleton, Bantz, Chickering, Hill, Holtschneider, Levine, Maxwell, McLennan, Schneider, & Scott, 2011; Ministry of Education Malaysia, 2015; Park, 2007). Learning is a process that involves the whole person and further impact the society as a whole (Kolb & Kolb, 2005).

Learning styles is therefore to be highlighted for identifying human learning strengths and preferences in both academic and non-academic settings when encoding and decoding information (Felder, 1996). The research on learning styles was started in 1960s and has formed most learning models and theories known nowadays, such as Honey and Mumford learning model and Anthony Gregorc's learning styles (Cassidy, 2004). Majority of learning models and theories were evolved based on paradigms of behaviourism, cognitivism, constructivism and humanism. One of the learning models is Kolb Experiential Learning Model (ELM) which is supported by Experiential Learning Theory (ELT). The Kolb Learning Style Inventory (KLSI) that could determine participants' domain learning styles

hence type of learner with LSI scoring is widely used in many fields and in training (Koob & Funk, 2002).

Experiential Learning Model (ELM) describes learning as a continuous and interactive process that made up of four learning orientations, namely Concrete Experimentation (CE), Reflective Observation (RO), Abstract Conceptualization (AC) and Active Experimentation (AE) (Cassidy, 2004; Kolb & Fry, 1974; Kolb & Kolb, 2005). Each learning approach has to integrate with one another for effective learning (Kolb, 1970). Combination of two orientations could form a type of learner (Kolb, 1981). The type of learner an individual belongs to is also explained as the preferred way of learning or the better way of dealing with learning (Cassidy, 2004).

Concrete Experience (CE) learners apply experience-based approach in learning by engaging into every new experience. They prefer to learn through specific-example, make feeling-based judgements, usually empathetic and are “people-oriented”. Reflective Observation (RO) learners apply tentative and impartial approach in learning by observing and reflecting experiences from various perspectives. They prefer passive learning and make careful judgements. Abstract Conceptualization (AC) learners apply analytical approach in learning by creating concepts through existing theories and observation made. They prefer authority-directed and impersonal learning, do logical thinking, make rational evaluation and are “object-oriented”. Active Experimentation (AE) learners apply problem-solving and decision-making approach in learning from theories learned. They prefer active learning and are “practical-oriented”.

Divergers (DIV) are learners with domain learning abilities of CE and RO. This type of learners is creative, imaginative, emotional and mostly specialized in the arts. Divergers focus on “why” questions (Felder, 1996), view concrete situations from various perspectives and “brainstorm” to generate ideas. They prefer to deal with people from broad range of

cultures, work in groups, have open discussions and are best taught by motivator type instructors.

Assimilators (ASM) are learners with domain learning abilities of RO and AC. This type of learners creates theoretical models from wide range of information and mostly specialized in information and sciences. Assimilators focus on “what” questions, apply inductive reasoning and are interested in ideas and concepts (Grochow, 1973). They prefer to not deal with people but with things such as readings, lectures, thoughts, exploring models and are best taught by expert type instructors.

Convergers (CON) are learners with domain learning abilities of AC and AE. This type of learners practically applies ideas and theories and mostly specialized in technology and specialist careers. Convergers focus on “how” questions, emphasis on one circumstance, apply hypothetical-deductive reasoning (Torrealba, 1972). They prefer to deal with technical tasks and experiments (Hudson, 1966) and are best taught by coach type instructors.

Accommodators (ACM) are learners with domain learning abilities of AE and CE. This type of learners plan and do experiment and mostly specialized in sales and marketing. Accommodators focus on “what if” questions, have quick decision-making and adaptation based on intentions. They prefer to deal with new and challenging experiences and are best self-taught.

### **Problem Statements**

Many students have been struggling during college years in search for purpose and meaning of life, which is also investigated through 2003 CSBV Pilot Study survey (see Appendix C) to study students’ spirituality (Astin, 2004; Bryant & Astin, 2008). Students reported to hardly find self-fulfilment and development through education (Keeney, 2012). For instance, 68% of participants in the HERI’s research on *Spirituality in Higher Education* felt “unsettled about spiritual matters” at least “to some extent”. Two-third (65%) of students

also reported they doubt about spiritual beliefs (Astin, 2004). Students' dissatisfaction with program of study, overloading course work, uncooperative group members and feeling of disengagement with the society caused students to not see the value of commitment in higher education (Astin, 2004; Sagberg, 2008).

As a result, students showed absenteeism, face difficulties to follow up the lectures and submit quality tasks. Academic performance has become the major assessment to determine the quality of students without attending to students' personal development in higher education because students' internal experience that can be built from engagement in college activities is basically disregarded (Ministry of Education Malaysia, 2015; Scott, 2007). There is also an increase in number of students reporting of hopelessness to live for objectives they think are worth pursuing during university years because these individuals are not spiritually well-developed through their university life (Keeney, 2012; Speck & Hoppe, 2007).

Teachers are generally oblivious of students' learning strategies, or infrequently introduce learning strategies such as feeling, observing, thinking and practicing in lectures in traditional classroom practices (O'Malley, Chamot, Stewner-Manzannares, Kupper, & Russo, 1985; Trigwell, Prosser, & Waterhouse, 1999). In other words, teacher-centred teaching focuses on knowledge transmission therefore reduced opportunity for students' reflections which determines the quality of student learning (Trigwell, Prosser, & Waterhouse, 1999). Consequently, students reported to adopt surface approach in learning subjects without being taught in a student-centred learning manner, further causing lower learning outcomes (Marton & Säljö, 1984; Rossum & Schenk, 1984; Trigwell, Prosser, & Waterhouse, 1999). For example, multiple choice questions (MCQs) allow students to eliminate irrelevant responses from the list but do not deeply access students' knowledge to generate detailed answers as in subjective questions (Biggs, 2011). Reliance on MCQs caused students to do repeated reading which enhance memory over knowledge and simultaneously limited students to

reinforce their learning strategies during information retrieval for short answers questions (Karpicke, Butler, & Roediger III, 2009).

There is an inadequacy of studies on the application of spirituality in education hence lack of spiritual awareness among college students (Ma, 2006; Rud & Garrison, 2009). This is because spirituality has yet to be an emphasis and is often marginalized in education (Korac-Kakabadse, Kouzmin, & Kakabadse, 2002; Palmer, 2009; Rud & Garrison, 2009). Spiritual qualities such as wisdom and appreciation are usually not integrated by most academies in traditional higher education teaching and learning sessions (Laurence, 2005; Scott, 2007).

As a result, students have their objective in learning and the value of learning separated (Bennett, 2004). Most student see further studies solely as “job-securing” or “job-training” period rather than pursuing integrated life experience through education (Keeney, 2012; Park, 2007). For instance, students do not consider higher education as a platform for soft skills learning, such as participation in campus activities that promotes leadership skills (Stamm, 2003). Likewise, Malaysian students from HLIs were reported to have weak communication skills and critical thinking skills (Ministry of Education Malaysia, 2015). Employers mentioned university graduates have the tendency to be job seekers rather than job creators, which could decrease the nation’s ranking of world’s economy in a long run (Ministry of Education Malaysia, 2015).

### **Research Objectives**

The first general research objective is to explore UNIMAS undergraduates’ spiritual qualities based on five spiritual qualities identified by HERI. Similar to the original College Students’ Beliefs and Values (CSBV) Surveys (see Appendix C and D), an adapted CSBV (see Appendix F) is created as an affective survey to access and measure participants’ beliefs and values through equanimity, spiritual quest, ethic of caring, charitable involvement and

ecumenical worldview (Astin, Astin, & Lindholm, 2011). The adapted CSBV with demographic background and spiritual qualities items was used to obtain the first general research objective and its eight specific objectives as follows:

- i. To determine the strength of spiritual qualities among UNIMAS undergraduates.
- ii. To determine the most dominant spiritual quality among UNIMAS undergraduates.
- iii. To determine the highest degree level plan to complete among UNIMAS undergraduates.
- iv. To determine the number of activities participated during university years among UNIMAS undergraduates.
- v. To explore the ultimate spiritual quests among UNIMAS undergraduates.
- vi. To explore the current perspective on spiritual quest among UNIMAS undergraduates.
- vii. To determine the number of sources of spiritual growth among UNIMAS undergraduates.
- viii. To determine the five most dominant self-rated personal qualities among UNIMAS undergraduates.

The second general research objective is to determine UNIMAS undergraduates' profile of learning styles based on Kolb's LSI (KLSI) which fulfils concepts in ELT and ELM. ELM is a learning model introduced by David Kolb since 1981. Each item in KLSI version 3.1 (KLSI 3.1) (see Appendix E) collects 4 responses from participants with each response corresponds to Kolb's four types of learning styles (CE/ RO/ AC/ AE) to obtain the second general research objective and its two specific objectives as follows:

- i. To determine the most dominant type of learners among UNIMAS undergraduates based on Kolb's ELM.
- ii. To compare the difference between type of learners across different faculties and center among UNIMAS undergraduates.

The third research objective is to determine the possible relationship between spiritual qualities and students' learning styles. An adapted CSBV with KLSI 3.1 is used to obtain this research objective and its three specific objectives as follows:

- i. To determine the strength of relationship between spiritual qualities and learning styles among UNIMAS undergraduates.
- ii. To determine the direction of relationship between spiritual qualities and learning styles among UNIMAS undergraduates.
- iii. To compare the strength of spiritual qualities across type of learners among UNIMAS undergraduates.

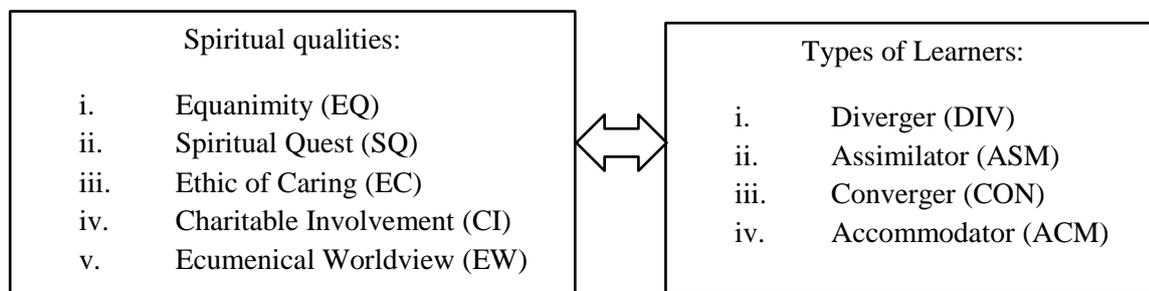
### **Research Questions**

This research has answered the following sixteen questions based on all general and specific research objectives:

- i. What are the spiritual qualities found among UNIMAS undergraduates?
- ii. How strong are the spiritual qualities among UNIMAS undergraduates?
- iii. Which is the most dominant spiritual quality among UNIMAS undergraduates?
- iv. What is the highest degree level plan to complete among UNIMAS undergraduates?
- v. What is the average number of activities participated during university years among UNIMAS undergraduates?
- vi. What is the ultimate spiritual quest among UNIMAS undergraduates?
- vii. What is the current perspective on spiritual quest among UNIMAS undergraduates?
- viii. What is the average number of sources of spiritual growth among UNIMAS undergraduates?
- ix. What are the five most dominant self-rated personal qualities among UNIMAS undergraduates?

- x. What is the profile of learning styles based on Kolb's LSI (KLSI) among UNIMAS undergraduates?
- xi. What is the most dominant type of learners among UNIMAS undergraduates?
- xii. What is the difference between type of learners across different faculties and center among UNIMAS undergraduates?
- xiii. Is there a significant relation between UNIMAS undergraduates' spiritual qualities and learning styles based on Kolb's ELM?
- xiv. How strong is the possible relationship between spiritual qualities and learning styles among UNIMAS undergraduates?
- xv. What is the direction of relationship between spiritual qualities and learning styles among UNIMAS undergraduates?
- xvi. What is the difference in strength of spiritual qualities across type of learners among UNIMAS undergraduates?

**Research Framework**



*Figure 1.* Framework for spiritual qualities and type of learners.

Two major values in SHE are the search for meaning and the search for purpose in life, which can be further categorized into five spiritual qualities including equanimity, spiritual quest, ethic of caring, charitable involvement and ecumenical worldview. Each quality has different attributes and all spiritual qualities can generally be facilitated through self-reflection, discussion on the subjects of spiritual quest and social practices (Horwitz, 2002;

Woodruff, 2014). Self-reflection is equally important in learning, which is a metacognition process for students to reinforce what have been learned (Abdulwahed & Nagy, 2009; Kuh & Gonyea, 2005).

Simultaneously, students should be acknowledged of their domain learning approaches based on ELM, which are feeling (CE), observing (RO), thinking (AC) and practicing (AE) to plan learning strategies and preferences for different subjects or tasks. For example, students who prefer to learn with visuals over written techniques are suggested to translate study materials from wordings into visuals for enhanced learning outcomes (Heiman & Precel, 2003). Kolb's learning styles also suggests suitable instructors and field of study for students (Kolb, 1981). Besides, understanding of others' learning styles also gives the idea of working style preferences for different individuals. Spirituality in education therefore encourages students' contemplation with strengthened critical thinking to analyse what are learned with sufficient evidence (Appleton et. al, 2011). Besides, spiritual practices and suitable learning strategies in tertiary education develop students' self-awareness, self-regulation and positive perspectives which guide students' direction of life (Gehrke, 2008).

### **Definition of Terms**

*Spirituality in Higher Education (SHE)* is a term coined by HERI as students' search for meaning and purposes in life throughout their university life (Astin, Astin & Lindholm, 2010). SHE could result generation which is considerate and involved in the society as students develop self-values, such as self-esteem and self-regulation besides gaining knowledge in the higher institutions (Astin, Astin & Lindhom, 2010). *Spiritual Qualities* are the five spiritual scales acknowledged by HERI to measure individuals' view of the world (Astin, Astin, & Lindholm, 2010).

In the context of this study, equanimity measures students' ability to find meaning in times of hardship, feel peace or centred, see each day as a gift, feel good about the direction