



Teachers House 'Dar Al-Mu'lemeen' and People's Religious School (SAR): A Comparative Study of Islamic Schools in Jordan and Malaysia

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ABSTRACT

Global attention has been paid to religious education, and religious schools have significantly enhanced student religious education. This situation has drawn the attention of scholars, and the current study explores the function of teachers' houses (Dar Al-Muslimeen) and people's religious schools in Malaysia and Jordan in terms of religious instruction. Additionally, the current paper examines the mediating role of students' motivation in Malaysia and Jordan among the association of teachers' houses (Dar Al-Muslimeen), people's religious schools, and students' religious education. The current article collected data from selected respondents through primary data gathering methods such as questionnaires. Additionally, the present work

utilized the smart-PLS to investigate the relationship between the constructs. The findings suggested that teachers' residences (Dar Al-Muslimeen) and religious schools aided in the religious education of students in Malaysia and Jordan. The results indicated that students' motivation plays a vital role in mediating linkages between instructors' houses (Dar Al-Muslimeen), people's religious schools, and students' religious education in Malaysia and Jordan.

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Introduction

Education, particularly religious education, is the bedrock of any society's development and prosperity. It serves as the bedrock upon which the entire human development framework is created. Religious education is critical for life success, just as proper nourishment is necessary for a healthy physical body. Religious education is important and will prove incredibly valuable in the future. There are numerous reasons why a country's traditional and religious education is critical. 1) Global impact: Education has the potential to have a significant impact on global development over the long run. A well-educated individual is constantly striving towards humanity's advancement. We are all aware of the importance of education, information, and truth in advancing a global perspective. Citizens who have gotten an education are intellectually and morally sound, tolerant, and intelligent. Its objective is to develop flawless humans. These individuals are genuinely sophisticated, intelligent, kind, and civic-minded (Ainscow, 2016), 2) National Interest: Education is also an authentic promoter of national interest, as an educated society possesses an outstanding level of critical intelligence, as they are capable of drawing their conclusions from accessible resources (Jonsson, 2020), 3) Moral and ethical values: Education promotes opportunity equality. Any privilege solely based on advantage is inevitably more ethical, as it must justify no unearned privilege, give no ethical framework that nurtures magnificence or social snobbery, and defend no unjust or morally wrong (Гуров, 2019). 4) Literacy rate: Education also affects a country's literacy rate. Literacy is a term that relates to an individual's ability to read and write. Adult literacy is just as critical as it is for children. The larger the literacy rate, the bigger the country's growth rate (Nanda et al., 2019), 5) Appropriateness of approach: A highly regarded educational system fosters unique thought. Education should draw out the best qualities in each student. It must be capable of introducing novel concepts and ideas. The educational system should adapt to technological advancements and should serve all learners or students equitably. Additionally, it should educate them on ethical principles that will prioritize human welfare over self-glorification. Although no one is born intelligent, education can change them into a civilised and useful member of society. Education is the fundamental and critical aspect in a country's progress. That is why this study investigates this factor. According to the literature, there is a high correlation between education and country development (Bhuiyan, 2019; Chentukov et al., 2021).

Education in Malaysia and Jordan

Any country's history and economic situation significantly impact its educational system. In terms of history, western countries have both Arabic and English cultures. Countries with Islam as their primary religion support the Islamic educational system; conversely, countries with Christianity as their primary religion promote the Christian educational system. On the other side, when it comes to country status, a developed country has more opportunities to improve its education than a developing country has. This study aimed to research Jordanian and Malaysian students' education. Both countries are Islamic, and their educational systems are based on Islamic teachings, values, and principles. Islamic education is highly regarded in both countries (Caputo, 2018; Salvaraji et al., 2020). Both countries' citizens prefer that their schooling include religious instruction.

Numerous similarities exist between the two countries' educational systems. Multiple elements affect a country's education system. As with developing countries, the United States has many educational resources available to students, including governmental institutions, private institutions, registered and unregistered institutions, and teachers' homes (individual-level teaching centres). Individuals choose educational resources based on their available resources. Jordan and Malaysia are growing Islamic countries, and their basic education systems incorporate Islamic instruction.

Considering the current study framework, education in both countries is influenced by two factors. 1) religion factor: being an Islamic country, religious instruction is mandatory for all students at the elementary level. In this context, both countries have many Islamic educational institutions that significantly impact students' education. 2) coaching element; both Jordan and Malaysia have various educational resources available to them, including public, private, registered, and unregistered institutions, such as teachers' homes (individual-level teaching centers). Parents chose educational institutions based on their financial capabilities. The majority of Jordan's and Malaysia's communities are average. Keeping the preceding in mind, most society favours individual-level education due to various economical considerations (Bataineh & Qablan, 2019). As with teachers homes (individual-level teaching centres), pupils receive instruction in various courses under one roof. The same is true for religious schools, as both countries' communities prefer that their children receive an Islamic education. Considering the significance of both religious school and teacher's residence, the purpose of this study was to ascertain their impact on student education (Amri et al., 2018; Karni-Vizer, 2020).

Study Gaps and Contributions

This study aims to fill up some gaps in the literature. 1) Pascoe et al. (2020) evaluated student education under conditions of stress, whereas the current study examined teacher residences (Dar Al-Muslimeen) and religious schools. 2) Thobani (2017) examined students' perceptions of multimedia implementation, whereas the current study will examine students' education with a mediation effect, i.e. student motivation in Jordan and Malaysia. 3) The proposed model of teachers' houses (Dar Al-Muslimeen), people religious schools, students motivation, and students' education have not been tested previously in Jordan or Malaysia, 4) The proposed model of teachers' houses (Dar Al-Muslimeen), people religious schools, students motivation, and students' education have not been tested previously in Jordan or Malaysia. 5) School education, while extensively investigated, has not yet reached its zenith from both Jordan's and Malaysia's perspectives. The current study will also contribute to the literature in several ways, including 1) emphasising the critical nature of student education in Jordan and Malaysia, 2) will demonstrate the impact of teachers' homes (Dar Al-Muslimeen) and private religious schools on the education of pupils in Malaysia and Jordan. 3) Assist policymakers in developing a more effective policy and implementing it to improve the quality of education for students in Jordan's public schools.

The current study's structure is further subdivided into distinct phases. The study's inception was discussed in the first phase. The second section will discuss the evidence relating to teachers' homes (Dar Al-Muslimeen), religious schools, student motivation, and

student education in light of previous research. The third part will cover the methods for collecting data on teachers' homes (Dar Al-Muslimeen), religious schools, student's motivation, and education, as well as its validity. The fourth phase will reveal the study's conclusions based on the research completed thus far, and will include approval of the results. The article will conclude with the study's implications, conclusion, and final recommendations.

Literature Review

Education is a globally recognised factor that worldwide intellectuals have emphasised. Global attention has been paid to religious education, and religious schools have significantly enhanced student religious education. This situation has drawn the attention of scholars, and the current study explores the function of teachers' houses (Dar Al-Muslimeen) and people religious schools in Malaysia and Jordan in terms of religious instruction. The following is a bibliography of the literature about the understudy constructs: (AFANDI et al., 2021; ALSHBOUL et al., 2021).

Teachers' Houses (Dar Al-Muslimeen) and 'Students' Education

Education growth is the primary component that enables pupils to acquire various skills and capabilities necessary to meet and overcome both opportunities and difficulties. Bertram-Troost (2011) explored the impact and diversity of religious and secondary education on schools and educational institutions in this setting. The findings indicate that the teachers' residence is a significant location that symbolises the school's primary and secondary goals of delivering education and preparing students for professional careers (Lundie & O'Siochru, 2021). In Jordan, the teachers' house is a critical aspect in developing and enhancing pupils' abilities and capabilities. By incorporating his perspective into the literature, Winkler and Scholz (2021) studied religious education's thought and its relevance to the hierarchical conditions of countries within the international context. According to the findings, only religious instruction in teachers' homes contributes to misogyny, racism, and environmental degradation, affecting students' education. Teachers' homes are crucial because they instill pupils with abilities and knowledge and significant information. As a result, kids will survive and thrive in society while confronted with obstacles. Thus, Niemi (2018) examined the relationship between secular and religious education delivered in India and Sweden by teachers' houses (Asaad & Shabdin, 2021; Ateek, 2021).

The findings indicated that teachers' house capabilities positively affect the education of pupils competing in the country's environment. Among the 'houses of teachers,' Dar Al-Muslimeen is one of the institutions in Malaysia that provides religious and traditional instruction to students. Additionally, Kay (2011) investigated the function of religious education within liberal education and its impact on the education of career-minded students. According to the report, philosophical attacks have increased in recent years due to single religious instruction and disrupted heterogeneous cultures (Matemba & Addai-Mununkum, 2019). (Abobaker et al., 2021; Al Ruheili & Al Hajri, 2021).

Dar Al-Muslimeen is one of the caring and united communities, a morally upright, successful, and educated institution dedicated to providing students with experience and knowledge. Additionally, Rymarz and Cleary (2018) analysed student education through the lens of religion and global education, as well as its certainty and doubt. Integration of religious education has been shown to upset students' minds and their education. The House of Teachers strives to provide students with various types of information, skills, and abilities, and Dar Al-Muslimeen is a productive and well-balanced institution. International education is frequently produced and implemented worldwide for political reasons and to alleviate concerns about Jordan's expanding youth population (Abubakari, 2021).

Similarly, Keränen-Pantsu and Rissanen (2018) evaluated the fundamentals of religious education and the role of teachers in educating pupils. The conclusion implies that moral and religious education equips students with competence and contributes to their competence and expertise. The teachers' homes' mission is to promote all facets of education in Malaysia, including international and religious education. Students can gain purposeful and meaningful knowledge by incorporating teachers' actions and understanding. Numerous teachers associated with Islamic and traditional education contributed significantly to the better raising of pupils in the global environment (Bekale, 2021).

H1 (a): 'Teachers' house (Dar Al-Muslimeen) significantly influences the 'students' education in Malaysia.

H1 (b): 'Teachers' house (Dar Al-Muslimeen) significantly influences the 'students' education in Jordan.

People Religious Schools and 'Students' Education

Due to a single type of education provided to pupils, fanaticism, divisiveness, and intolerance have become important factors worldwide. Finally, these variables are characterised as violations of academic freedom norms that encourage students to think bilaterally. Bilateral thoughts contribute to many conflicts in cultures, resulting in a wide variety of cultural and educational perspectives. Similarly, Laksana and Wood (2019) examined the diversity of religious education and schools in Indonesia that are crucial for students' citizenship. The study discovered that a tolerance-based approach encourages students to pursue all levels of education and results in greater benefits to countries. Religious instruction is prevalent worldwide, resulting in massive conflicts between countries where vulgar notions have infected the liberal people. Religious schools are gaining popularity to influence students' education in Malaysia. Thus, Thobani (2017) explored the intersection between religious and secular education and schools, critical for students' preparation for higher education competition. The study sought to provide religious school instruction that included intercultural education to recognize their vital contribution to society. As a result, kids in Jordan who receive just religious education cannot compete with modern society and difficulties. Additionally, Miller and McKenna (2011) interpreted the relationship between religious education and religion through their contrasts and comparisons between professors and students. The analysis significantly increased the equality and coherence of communities inside the specified religious schools

and among students from diverse origins, hence influencing student education (Jackson*, 2004).

Governments worldwide subsidize religious and municipal educational institutions to ensure that all children receive an adequate education. Additionally, Franken (2018) investigated the Islamic religious schools in Belgium that provide knowledge to students to improve their education. The findings indicated the predominance of religious schools about the rules and curricula that influence student education. This assists pupils in overcoming any opposing notions that may occur in their heads and has a significant impact on their education. Additionally to his views in the literature, Demirel Ucan and Wright (2019) evaluated the pedagogy of religious education to improve learning and teaching, which affects the education of students in religious schools. The study concluded that the significant participation of people in religious schools involving liberal education has a significant impact on the education of students. Numerous gaps also exist when it comes to obtaining solely religious education, which affects student education in Jordan. People schools must be organized so that they provide all education necessary to lure students to work in every sector of Malaysia.

Additionally, van Dijk-Groeneboer (2017) discussed how religious education was secularised in the Netherlands and significantly impacted students' education. The analysis revealed significant insights and viewpoints regarding the lack of constitution in religious studies, affecting students' education. This spread of both educations also aids educational institutions in eradicating religious and liberal influences. The opportunities for the sole religious education that could be classified as unemployment could be emphasised. This kind of unemployment may result from religious schools influencing the education necessary of students in their country to obtain better work.

H2 (a): People religious schools significantly influence the 'students' education in Malaysia.

H2 (b): People religious schools significantly influence the 'students' education in Jordan.

Mediating Role of 'Students' Motivation

All forms of education are gaining popularity in the global globe due to the effective promotion of international educational information, as well as traditional and religious education. Student motivation is also crucial for obtaining education on all levels. With the foregoing in mind, Leenknecht et al. (2021) examined students' motivations and behaviours toward instructors' homes as they relate to their education. Student motivation was identified as a significant component independently supporting the association between instructors' homes and students' education. This incentive recruits experienced instructors and assists teachers' homes in promoting their great capacities for knowledge transfer. Dar Al-Muslimeen is a religious educational institution that enables students' religious and desired education.

Additionally, Ives et al. (2020) emphasized the importance of students' interest in reading and their genre preferences when offering student education. According to the findings, student motivation considerably and positively mediates over teachers' house for students' education. Dar Al-Muslimeen is regarded as a prominent location for teachers'

residences tasked with providing conceptual education to Malaysian pupils. Jordanian students must attribute their motivation to the teachers' house team to accomplish the intended aims. This is a mediating effect of student motivation on teacher households, which directly affects kids' education. Thus, Johannessen and Skeie (2019) investigated the relationship between intercultural education and religious education and their impact on students' career and professional development. Regularizing both educations benefits students academically and allows pupils to compete in their respective countries in every field. There is a strong correlation between student and teacher motivation, which stems from the teacher's good impact on students' education. In this context, Lemettinen et al. (2021) investigated students' and teachers' perceptions of religious teachers' residences as a factor in students' education. The study's findings imply that a strong foundation in religious, cultural, and social norms is important for student education improvement.

The teachers' home is committed to providing kids with the education they need, and Dar Al-Muslimeen stands out among these schools. To obtain an adequate education in the modern world, it is vital to develop religious and local educational institutions, particularly in Jordan. Thus, Morrow et al. (2019) identified the colleges where students are motivated to become significant members of society. The findings indicated that significant student motivation is required to direct teachers' attention toward enforcing students' education. These schools are primarily accountable for giving students with a pleasant and desirable education that will prepare them to succeed as professionals in this world. The teachers' house in Malaysia is dedicated to giving pupils the greatest religious and contemporary education available worldwide. This necessary education is encouraged for religious purposes and objectives and to compete with the world's allocated education.

H3 (a): Students motivation significantly mediates among the relationship between 'teachers' house (Dar Al-Muslimeen) and 'students' education in Malaysia.

H3 (b): Students motivation significantly mediates among the relationship between 'teachers' house (Dar Al-Muslimeen) and 'students' education in Jordan.

In international education, strengths and weaknesses are referred to as critical variables that have been highlighted due to the unfavourable consequences associated with single education. As a result, all sorts of schools are considered in light of the current environment's difficulties and prospects. Additionally, Wright et al. (2020) evaluated students' motivation from examination and writing viewpoints, which significantly impact student education and schools. The findings highlighted significant aspects connected with students' motivation that operate as a mediator between religious schools and the community in terms of providing a better education for pupils. Public schools, charter schools, and religious private schools are some of the notable schools in Malaysia that give education to children. Religious schools place a premium on religious instruction because remaining on one side of the world could jeopardize students' possibilities in Jordan.

Similarly, Zheng et al. (2019) discussed students' motivations for studying various languages that contribute to the success of schools and students' education. Students' motivation is an emerging characteristic of religious schools that emphasize conceptual education. On the other hand, student motivation is critical because it acts as a buffer

between student education and religious schools. The majority of private religious schools in Malaysia provide various forms of education to prepare students for professional professions. This involvement teaches pupils to think independently and conduct positively in society by Jordanian social values. Additionally, Francis and McKenna (2017) discussed the interaction between social and religious Muslim identity, emphasizing the importance of students' motivation in determining their educational outcomes. The findings indicated that instilling social values and religiosity in pupils will promote motivation, which will benefit the students' education.

The majority of private religious schools offer charter education to help students adjust to the country's socioeconomic position. Thus, Sultmann et al. (2021) asserted that the educational curriculum and students' perceptions of religious education impacted student education. Students at public schools lack chances due to low student motivation, which harms their education. Students' motivation plays a complex mediating function in the relationship between religious schools and adequate student education. Meyer and Thomsen (2018) explored the effect of high schools and students' motivation, as well as their achievements and talents, in influencing students' education. The findings indicated that educational reforms with altered curricula were implemented to assist religious schools in providing pupils with a skilled and motivated education. There is a significant achievement gap between religious schools and private charter schools. As a result, the global competency structure has been altered while giving solely religious instruction, which has a detrimental effect on education and life. While religious education is critical, student motivation is also critical, and should be based on the student's choice to pursue education.

H4 (a): Students motivation significantly mediates among the relationship between people religious schools and 'students' education in Malaysia.

H4 (b): Students motivation significantly mediates among the relationship between people religious schools and 'students' education in Jordan.

Research Methodology

The study examines the impact of teachers' houses (Dar Al-Muslimeen) and people religious schools on students' religious education in Malaysia and Jordan, as well as the mediating effect of students' motivation on the relationship between teachers' houses (Dar Al-Muslimeen), people religious schools, and students' religious education. The current article collected data from selected respondents through primary data gathering methods such as questionnaires. The respondents are religious institution students chosen using "basic random sampling." Personal visits were used to deliver the questions. The researchers gathered data through hiring friends and family members in Jordan and Malaysia. 655 surveys were distributed to students enrolled in religious education institutions in Malaysia, while 525 surveys were distributed to students enrolled in religious education institutions in Jordan. After a few days, only 374 legitimate surveys from Malaysian students were received, representing a response rate of roughly 57.10 percent, while only 290 valid surveys

from Jordanian students represented a response rate of around 55.24 percent. The researchers utilised two predictors, teachers' houses (Dar Al-Muslimeen) and people religious schools (PRS). However, the current study used a single mediator, students' motivation (SM), and student education (SE) as the dependent variable. Figure 1 illustrates these factors.

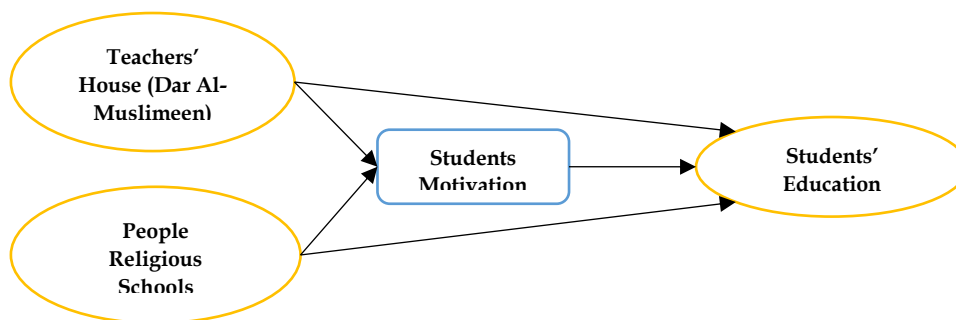


Figure 1: Theoretical framework

Additionally, predictors such as instructors' houses (Dar Al-Muslimeen) (THDAM) contain nine components, while people religious schools (PRS) contain seven variables drawn from Fatah et al. (2019). Additionally, the mediating variable, student motivation (SM), has six items derived from Georgiou and Kyza (2018) study, while the dependent variable, student education (SE), contains ten items adopted from Abi-Rafeh and Azzi (2020) study (2020). Additionally, the present work utilized the smart-PLS to investigate the relationship between the constructs.

Further, the smart-PLS assessed item "validity" and variable "reliability." The "measurement model" evaluates the "validity" and "reliability" of the items and constructs via convergent and discriminant validity. Convergent validity was assessed using "average variance extracted (AVE), Alpha, factor loadings, and composite reliability (CR)," and discriminant validity was assessed using the "Heterotrait Monotrait (HTMT) ratio." Additionally, the "structural model" employs route analysis to determine the relationship between the constructs. This statistical tool can execute big sample sizes and complex models effectively (Sarstedt & Cheah, 2019). In the results portion of this article, we analyzed Malaysian and Jordanian data separately.

Research Findings

The "convergent validity" has been examined through "AVE, Alpha, factor loadings and CR" that show items linkage with each other. The Alpha values indicated higher values than 0.70. The AVE values have shown larger values than 0.50. The CR figures are also exposed to more than 0.70, and the factor loadings are highlighted to be larger than 0.50 values. These results exposed the high association among items and proved "convergent validity" as valid. Table 1 shows the "convergent validity results of Malaysian data.

Table 1

Convergent validity (Malaysia)

Constructs	Items	Loadings	Alpha	CR	AVE
People Religious Schools	PRS1	0.757	0.885	0.910	0.591
	PRS2	0.793			
	PRS3	0.725			
	PRS4	0.826			
	PRS5	0.721			
	PRS6	0.765			
	PRS7	0.788			
Students' Education	SE1	0.791	0.912	0.926	0.558
	SE10	0.770			
	SE2	0.750			
	SE3	0.697			
	SE4	0.791			
	SE5	0.783			
	SE6	0.758			
	SE7	0.685			
	SE8	0.679			
	SE9	0.756			
Students Motivation	SM1	0.841	0.868	0.901	0.605
	SM2	0.830			
	SM3	0.753			
	SM4	0.789			
	SM5	0.766			
	SM6	0.677			
Teachers' House (Dar Al-Muslimeen)	TH(DAM)1	0.789	0.895	0.914	0.543
	TH(DAM)3	0.751			
	TH(DAM)4	0.673			
	TH(DAM)5	0.792			
	TH(DAM)6	0.765			
	TH(DAM)7	0.680			
	TH(DAM)8	0.728			
	TH(DAM)9	0.699			

Table 2 shows the convergent validity results of Jordanian data. Thus, the results indicated that the Alpha values indicated higher values than 0.70, the AVE values have shown larger values than 0.50, the CR figures are also exposed more than 0.70, and the factor loadings are also highlighted larger than 0.50 values. These results exposed the high association among items and proved convergent validity as valid.

Table 2

Convergent validity (Jordan)

Constructs	Items	Loadings	Alpha	CR	AVE
People Religious Schools	PRS1	0.902	0.975	0.979	0.869
	PRS2	0.955			
	PRS3	0.928			
	PRS4	0.943			
	PRS5	0.913			
	PRS6	0.952			
	PRS7	0.929			
Students' Education	SE1	0.876	0.916	0.927	0.565
	SE10	0.671			
	SE2	0.817			
	SE3	0.876			
	SE4	0.874			
	SE5	0.814			
	SE6	0.645			
	SE7	0.595			
	SE8	0.647			
Students Motivation	SM1	0.822	0.894	0.919	0.654
	SM2	0.783			
	SM3	0.868			
	SM4	0.840			
	SM5	0.776			
	SM6	0.756			
Teachers' House (Dar Al-Muslimeen)	TH(DAM)1	0.825	0.935	0.946	0.663
	TH(DAM)2	0.575			
	TH(DAM)3	0.861			
	TH(DAM)4	0.849			
	TH(DAM)5	0.823			
	TH(DAM)6	0.870			
	TH(DAM)7	0.861			
	TH(DAM)8	0.850			
	TH(DAM)9	0.772			

In addition, the discriminant validity has been examined using the "HTMT ratio". Firstly, the Malaysian data has been used, and the "HTMT ratio" results indicated the statistics that are lower than 0.85. These results exposed the low association among variables and proved "discriminant validity" as valid. Table 3 shows the "discriminant validity results of Malaysian data.

Table 3

Heterotrait Monotrait ratio (Malaysia)

	PRS	SE	SM	TH(DAM)
PRS				
SE	0.744			
SM	0.584	0.675		
TH(DAM)	0.517	0.693	0.414	

Secondly, the Jordanian data has been used, and the "HTMT ratio" results indicated the statistics that are lower than 0.85. These results exposed the low association among variables and proved "discriminant validity" as valid. Table 4 shows the "discriminant validity results of Jordanian data.

Table 4

Heterotrait Monotrait ratio (Jordan)

	PRS	SE	SM	TH(DAM)
PRS				
SE	0.551			
SM	0.491	0.708		
TH(DAM)	0.446	0.507	0.491	

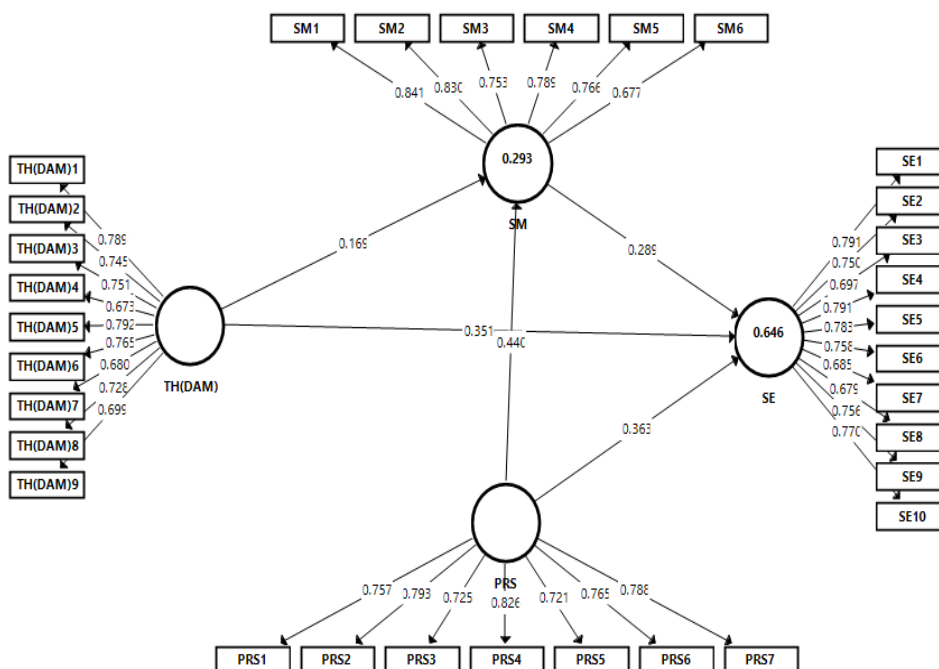


Figure 2: Measurement model assessment (Malaysia)

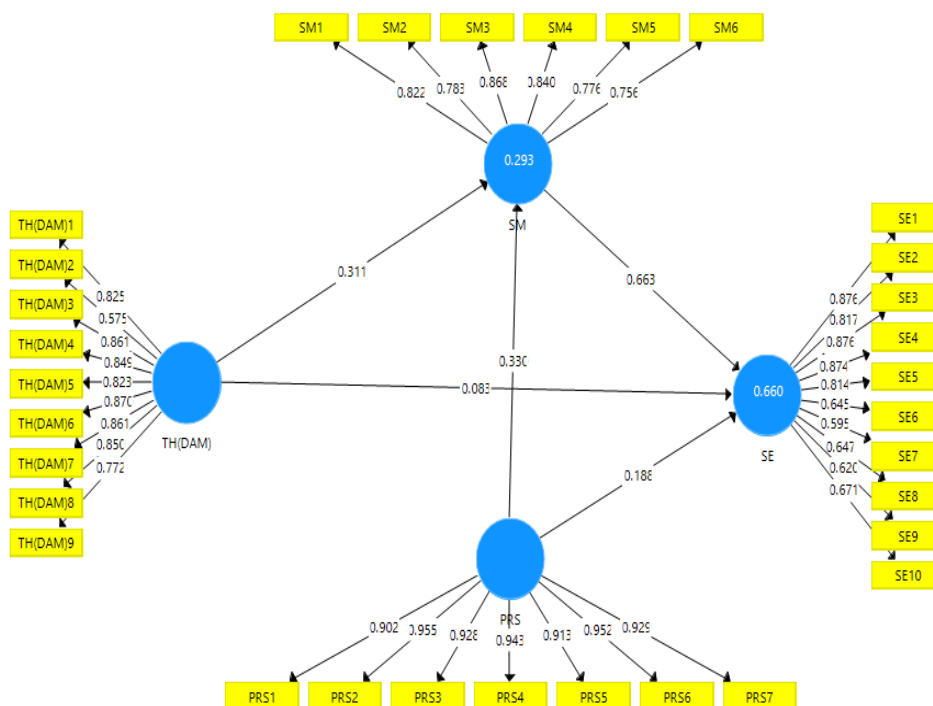


Figure 3: Measurement model assessment (Jordan)

The results of path analysis have shown in Table 5 indicated that 'teachers' houses (Dar Al-Muslimeen) and people religious schools have played a positive role in the 'students' religious education in Malaysia and accept H1(a) and H2 (a). The output also shows that if one percent rise in PRS, the SE will rise by 0.363 percent and vice versa. In addition, the output also shows that if one percent rise in TH(DAM), the SE will rise by 0.351 percent and vice versa. The results also exposed that the 'students' motivation significantly mediates among the relationships of 'teachers' house (Dar Al-Muslimeen), people religious schools and 'students' religious education in Malaysia and accept H3 (a) and H4 (a).

Table 5

Path analysis (Malaysia)

Relationships	Beta	S.D.	T Statistics	P Values	L.L.	U.L.
PRS -> SE	0.363	0.061	5.975	0.000	0.239	0.472
PRS -> SM	0.440	0.056	7.875	0.000	0.336	0.550
SM -> SE	0.289	0.050	5.752	0.000	0.183	0.384
TH(DAM) -> SE	0.351	0.039	9.052	0.000	0.274	0.423
TH(DAM) -> SM	0.169	0.054	3.117	0.002	0.065	0.277
PRS -> SM -> SE	0.127	0.031	4.093	0.000	0.065	0.188
TH(DAM) -> SM -> SE	0.049	0.016	2.967	0.003	0.017	0.083

The results of path analysis have shown in Table 6 indicated that 'teachers' houses (Dar Al-Muslimeen) and people religious schools have played a positive role in the 'students' religious education in Jordan and accept H1(b) and H2 (b). The output also shows that if one percent rise in PRS, the SE will rise by 0.188 percent and vice versa. In addition, the output also shows that if one percent rise in TH(DAM), the SE will rise by 0.083 percent and vice versa. The results also exposed that the 'students' motivation significantly mediates among the relationships of 'teachers' house (Dar Al-Muslimeen), people religious schools and 'students' religious education in Jordan and accept H3 (b) and H4 (b).

Table 6

Path analysis (Jordan)

Relationships	Beta	S.D.	T Statistics	P Values	L.L.	U.L.
PRS -> SE	0.188	0.054	3.503	0.000	0.093	0.262
PRS -> SM	0.330	0.068	4.851	0.000	0.211	0.433
SM -> SE	0.663	0.040	16.393	0.000	0.590	0.737
TH(DAM) -> SE	0.083	0.042	1.974	0.026	0.020	0.143
TH(DAM) -> SM	0.311	0.065	4.761	0.000	0.202	0.419
PRS -> SM -> SE	0.218	0.045	4.882	0.000	0.133	0.281
TH(DAM) -> SM -> SE	0.206	0.046	4.480	0.000	0.133	0.280

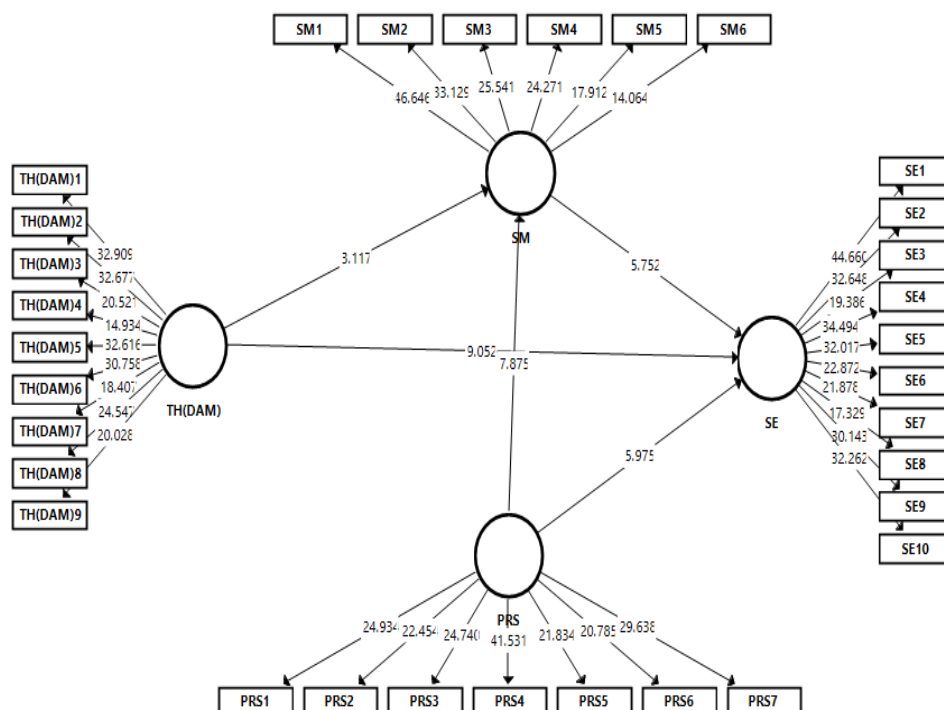


Figure 4: Structural model assessment (Malaysia)

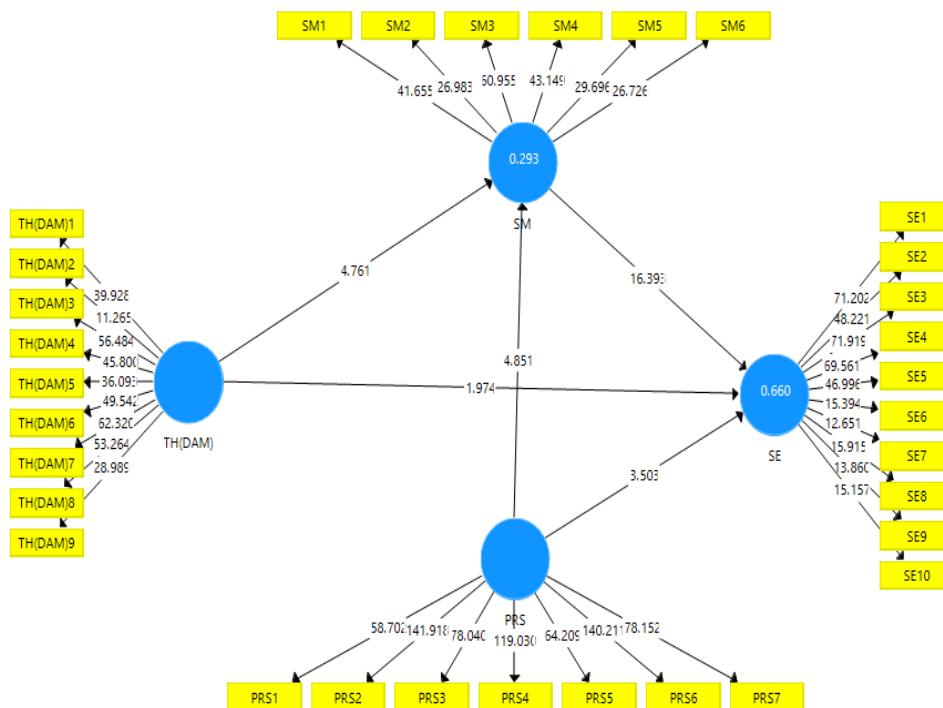


Figure 5: Structural model assessment (Jordan)

Discussions of the Results

The findings demonstrate that in the Malaysian setting, teachers' houses (Dar Al-Muslimeen) have a beneficial effect on kids' education. These findings corroborate a previous study by Hamid and Fauzi (2018). They found that when religious teachers conduct classes in their homes to impart religious knowledge to students or teach them other general subjects, they provide them with an ideal learning environment comparable to that of professional educational institutions and help them develop the cognitive abilities required to obtain an education there. Thus, the instructors' homes help youngsters develop their learning ability and prepare them for school. The findings reveal that teachers' houses (Dar Al-Muslimeen) have a beneficial effect on kids' education in Jordan. These findings corroborate Abdullah and Sapiei (2018) earlier work; the teachers' residence acts as a site of learning and training for students, where teachers provide religious instruction or the fundamentals of school education. Here, students learn concentration, subject exploration, comprehension, inspiration, and discipline. These abilities help children obtain an education efficiently regardless of where they enrol in school. These findings are also supported by Alabdulhadi (2019). The study demonstrates that teachers' services to provide education to children in their homes develop a high level of discipline in students, such as regularity, alertness, activity, listing skills, polite interaction, and brotherly behaviour, which prepares students for school education.

The findings demonstrate that religious schools have a beneficial effect on kids' education in the Malaysian environment. These findings corroborate Latif (2019) previous study, which examined the number of religious schools in Malaysia and their effects on kids' general education in schools. According to the study, religious schools give students religious education through proper management of religious course class conduct, the employment of skilled and active teachers, and the assessment of students' learning. These schools impart religious instruction on various subjects, including ethics, socialism, religious law, and humanity. Students develop skills and capacities due to the teachings and all teaching-learning functions, which prepare them for professional school education. The findings demonstrate that religious schools positively affect kids' education in Jordan. These findings corroborate Saada (2020), which examined the role of religious schools in Jordan's education sector. According to this report, Jordan is home to various religious groups, some of which operate religious schools with the primary purpose of providing religious education to students. Often, religious schools offer religious instruction and facilitate religious activities and have a policy of teaching the board-approved curriculum and engaging in non-religious professional, social, or moral activities. As a result, religious schools generally boost pupils' educational ability.

The study's findings reveal that students' motivation acts as a buffer between the teachers' house (Dar Al-Muslimeen) and students' education in the Malaysian context. These findings are corroborated by a recent study by Hamid and Fauzi (2018), demonstrating that many teachers run short courses one or two times a day out of dedication, religious attachment, or god fear to impart religious or ethical knowledge to students. These classes instil in pupils an enthusiasm and motivation for entering professional colleges and furthering their education. As a result of this desire, the student attends school and gains social and professional knowledge. The study's findings reveal that students' motivation acts as a buffer between the teachers' house (Dar Al-Muslimeen) and students' education in the Jordanian context. These findings are corroborated by a recent study conducted by Harahsheh et al. (2019), which asserts that as religious education or basic knowledge is imparted to students at the teachers' homes, concentration, understanding, regularity, alertness, activity, listing skills, and moral behaviour are developed. As a result, students develop a sense of motivation toward professional schooling, resulting in the students' professional education.

The study's findings indicate that students' motivation acts as a moderator between religious schools and students' education in the Malaysian setting. These findings are corroborated by a recent study conducted by Hussin and Tamuri (2019), which found that religious institutions, like other professional schools, conduct learning and training classes by all disciplinary principles and norms. Students become accustomed to obeying stringent rules and regulations and acquire a sense of motivation in this atmosphere, which prepares them to overcome obstacles in their studies and improve their education. The study's findings imply that students' motivation is a buffer between religious schools and kids' education in Jordan. These findings are corroborated by a recent study by Fincham (2020), which demonstrates that religious schools enhance students' learning stamina by offering both religious and general or professional lessons. Increased energy for learning fosters motivation and prepares students for further education.

Implications

The current study is noteworthy for its significant contribution to the body of knowledge in the field of education. The current study explores the educational influences of teachers' homes (Dar Al-Muslimeen) and people religious schools. Numerous previous studies have explored the effects of teachers' residences (Dar Al-Muslimeen) and private religious schools on pupils' education over time. The current study significantly contributes to the literature by combining instructors' houses (Dar Al-Muslimeen) and people religious schools and analysing their function in students' education. Additionally, this article is unique. It includes a comparative research study examining the effects of teachers' houses (Dar Al-Muslimeen) and private religious schools on kids' education in Malaysia and Jordan. Although previous research has examined the direct impact of student satisfaction on student education, this study is the first to evaluate students' motivation as a mediator between instructors' houses (Dar Al-Muslimeen) and people religious schools and students' education. The current study is crucial in diverse populations, and Muslims constitute a major minority with their religious schools. The report provides the government and education ministry with a framework to promote religious education if they wish to advance the broader education sector. The study concludes that promoting teachers' homes (Dar Al-Muslimeen) and private religious schools can benefit kids' education.

Conclusions

The authors' objective in creating this study is to examine the influences of instructors' homes (Dar Al-Muslimeen) and religious schools on students' education and then determine the role of students' motivation. The authors used a comparative research approach to collect data on the relationship between teachers' residences (Dar Al-Muslimeen), religious schools, student satisfaction, and student education in Malaysia and Jordan. The findings indicate a positive correlation between teachers' houses (Dar Al-Muslimeen) and people religious schools. Student satisfaction acts as a mediator between teachers' houses (Dar Al-Muslimeen) and people religious schools and students' education. The findings indicated that instructors' homes (Dar Al-Muslimeen) serve as a learning environment where students gain skills and talents such as concentration, topic focus, comprehension, inspiration, discipline, regularity, alertness, activity, and listening skills. Thus, kids develop the necessary general or professional education skills later in life. The findings suggested that religious schools are specifically established to provide religious education to students while also teaching them other broad courses. This improves kids' learning ability and stamina, obtaining additional instruction. The findings indicated that instructors' residences (Dar Al-Muslimeen) and individuals religious schools contribute to students' contentment, which benefits their education.

Limitations

Numerous limitations apply to the current investigation. In future experiments, it is believed that intelligence will be used to overcome these restrictions. The study explores

the influence of only two factors in enhancing students' education: instructors' homes (Dar Al-Muslimeen) and people religious schools. Apart from these, numerous other factors such as technological advancements, the introduction of instructional software, government policies, and institutional function can all affect pupils; nevertheless, the authors ignore these key elements and limit the scope of the study. Future authors' responsibility is to emphasize these elements and the understudy components to broaden the study's scope. Jordan and Malaysia have a sizable Muslim population, whereas the majority of the rest of the country is either Muslim-free or Muslim in the minority. As a result, this study may be irrelevant to such countries. As a result, future authors must make appropriate modifications to the study to achieve better results.

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