TÍTULO: El efecto del entorno educativo y de aprendizaje en la satisfacción de los estudiantes de los cursos de educación islámica en la Universidad de Shiraz de Ciencias Médicas.

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RESUMEN. El propósito del presente estudio fue investigar el efecto del aprendizaje y el ambiente educativo en la satisfacción de los estudiantes. Este estudio transversal se llevó a cabo en estudiantes de la Universidad de Shiraz de Ciencias Médicas durante el segundo semestre del año académico 2016-2017 en los cursos de educación islámica como cursos generales. Los resultados de la investigación en cinco dimensiones del cuestionario indicaron que los estudiantes tenían un alto grado de satisfacción con diferentes dimensiones relacionadas con los cursos educativos islámicos. Por lo tanto, estos cursos pueden ser eficaces para dirigir y orientar el conocimiento académico en disciplinas especializadas y motivar a los estudiantes.

PALABRAS CLAVES: educación islámica, evaluación del entorno educativo, estudiantes, Ciencias Médicas.

TITLE: The effect of learning and educational environment on students' satisfaction of the Islamic Education courses in Shiraz University of Medical Sciences.

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ABSTRACT: The purpose of the present study was to investigate the effect of learning and educational environment on students' satisfaction. This cross-sectional study was carried out on students of Shiraz University of Medical Sciences during the second semester of the academic year of 2016-2017 in the Islamic education courses as general courses. The results of the research in five dimensions of the questionnaire indicated that students had a high degree of satisfaction with different dimensions related to the Islamic educational courses. Therefore, these courses can be effective in directing and targeting academic knowledge in specialized disciplines and motivating students.

KEY WORDS: Islamic Education, Evaluation of Educational Environment, Students, Medical Sciences.

INTRODUCTION.

The teachings of Islam embrace all aspects of human existence and regulate personal and social relationships in all fields. The "Cultural Revolution" was formed in the early years after the Islamic Revolution. Reopening the universities after a short period of time, a series of courses named Islamic Educational Courses were included for the following purposes: Students' acquaintance with religious

thoughts in the field of beliefs, ethics, history of Islam and contemporary history (students' acquaintance with the teachings and intellectual sources of the revolution), explanation of religious thoughts using academic literature, promotion of spirituality and ethics, blowing God soul in the university's body, inviting students to insurrection for God, solving students' emotional, educational and political problems, production of religious thoughts, creating a huge psychological transformation in students and establishing it, answering human existential issues, mysteries and existential needs in the contemporary world, increasing awareness and knowledge of students about religious thought, knowledge of Islamic values, making fundamental changes in students' behavior and habits, propagation two elements of science and morale, promoting revolutionary spirit, revolutionary vitality and political insights among students (Saudabaeva et al., 2016).

Emphasis on the teaching of religious education in the universities and the promotion of religious knowledge of students along with the specialization of education, notices the important point that the course of Islamic studies, despite the scientific development of universities and increasing the level of students' epistemic needs, changing in their needs and mentioning new questions, has been consistent with students' demands and aspirations. Therefore, attention to the educational environment and learning which is one of the factors affecting the student's academic motivation should be considered in order to provide the platform for pushing young people to adhere to the values based on the Iranian-Islamic culture, most importantly the existence of a religious education program in the educational system, the availability of suitable facilities and physical conditions, and the use of experienced and religious teachers. In the meantime, the collection of Islamic teachings is intended to strengthen Islamic beliefs, feelings and actions in order to rebuild students and defend themselves against invasions (Ashouri Tukaki, 2007).

Now, three decades after the Islamic Revolution, it is necessary to revise the purposes and functions of these courses and redefine them, and also to revise the methods of presenting these courses to make them more effective in responding to the needs of the new generations and transferring the values of the Islamic Revolution to them.

Considering the statistics of students and the place of higher education in the development process of the country to reach the peaks of science and achieve the first place in the region by preserving Islamic and Iranian originality and values in the ray of educating a knowledgeable, well-known and committed generation, the accuracy of educational planning, and the enjoyment of the provided opportunity can have the desired effects. One can use the provided opportunity to maximize the benefits of these courses than the past in order to realize the aspirations and the goals of the Islamic University by presenting the Islamic courses and using the experience of a quarter century can (MohammadBibi Dehaghi, 1996).

The important issue is that religious behavior is achieved in the context of religious feedback, beliefs, and insights, not merely through the acquisition of religious knowledge. Also, in order to create a belief and a mixture of religious knowledge and feelings, the students, teachers, message contents and message delivery methods should be considered at the same time (Lahmar, 2011).

In Aghajani Ghannad and Farzandokhi research (2001), it is shown that the syllabus of the courses of Islamic studies should fit into the political, social and ethical issues of society which is needed by young people in today's world.

Professors must use question/answer technique instead of unilateral presentation of courses and students should be emotionally involved in addition to scientific communication. They should expand their scientific knowledge on Islamic studies. Another survey conducted by the National Youth Organization found that 68% of the students believed that the Islamic educational courses were effective in strengthening their Islamic vision.

The results of other surveys show that students are at the highest level of religiousness and belief in religious and emotional rituals, but in terms of social rituals and the application of religion in everyday life, they are at a lower level of attachment. In Asadi research (2001), those who have stated that they always pray were 80%. In the study of the Ministry of Culture and Islamic Guidance, which was the first wave of surveying the values and attitudes of Iranians, there was almost the same proportion, and those who have always prayed were slightly over 80%.

Since the ultimate goal of the interactions between education systems is to create a high-quality education system that ensures the success of the student (as the main beneficiary of the quality of the performance of professors, the students, the employee, as well as the quality of the curriculum at the university level), therefore, particular attention is paid to the student's evaluation of the performance of the higher education system.

One of the most important ways of evaluating the usefulness of education is to evaluate student learning amount. Student satisfaction will also be effective on educational efficiency and effectiveness. Regarding the above mentioned, the aim of this study is to assess satisfaction of the Islamic educational courses (Islamic education 1 & 2, Islamic Revolutionary courses, History of Islam, Islamic ethics and thematic commentary of the Quran).

DEVELOPMENT.

Methodology.

This cross-sectional study was carried out on students of Shiraz University of Medical Sciences during the second semester of the academic year of 2016-2017 in the Islamic education courses as general courses.

Regarding the important and essential position of the of Islamic education courses in universities, the present study aims to investigate the effect of learning and educational environment on students' satisfaction of Islamic education courses, which include "Islamic education 1 & 2, Islamic

Revolutionary courses, History of Islam, Islamic ethics and thematic commentary of the Quran, Family knowledge and history of Islamic culture and civilization" have been selected and carried out. The subjects participated in the study by cluster sampling, in which the class was selected as a cluster.

The conditions for subjects to join the research were:

1) Being students of Shiraz University of Medical Sciences.

2) Attending a class in research day.

Considering the aforementioned criteria, 1512 students participated, 22.35% male and 74.9% female, with a mean age of 22.98 ± 3.69.

All subjects were assigned to the research tool in two sections: 1. Demographic questionnaire to assess age, gender and semester. 2. DREEM inventory in which 50 questions in the 5-part in Likert scale (totally agree to completely disagree), involved five factors in the educational process from the students' point of view. These parts include: 1) Students' perception of learning, 2) Students' perception of teachers, 3) Students' academic self-perception, 4) Students' perception of atmosphere, and 5) Students' social self-perception. Depending on the number of questions in each part, the maximum quantifiable questions are different. In the first part, 12 questions and the maximum score of 48; in the second part, 11 questions with a maximum score of 44; in the third part, 8 questions with a maximum score of 32; in the fourth part, 12 questions with a maximum score of 48 and finally in the fifth part, 7 questions with a maximum score of 28 have been designed. Finally, scores calculated in each part are divided into distinct categories based on scores, which are explained in the results section.

Based on the validation report of the Persian version of the questionnaire for measuring the educational environment, the validity of the test by Cronbach's alpha was 0.933 and the validity of the test even beyond the level of $P = 0.001$ was statistically significant (Fallah, et al., 2012).

The total score of the questionnaire was categorized into four sub-categories: Undesired or very poor (0-50), semi-desired or problematic (51 to 100), desired or toward positive (101 to 150), and highly desired or excellent (151 to 200). Fallah et al. (2012) conducted a research in order to validate the Persian version of the DREEM, and found the Cronbach's alpha coefficient 0.93. In order to comply with the ethical standards of research, the proposal has been approved before being implemented by the University's Research Ethics Committee. In order to comply with the principle of confidentiality, the representative of the class participated in distributing and collecting questionnaires, noting that it was not necessary to write the name. Data were analyzed using descriptive methods (mean standard deviation and percentage) using SPSS-19.

Findings.

The present study was conducted on 1512 students of Shiraz University of Medical Sciences with an average age of 22.98 ± 3.69. Of the participants, 22.35% were male and 74.9% were females. Also, 46% of the participants were educating in one of the first to fifth semesters and 51% of them were in sixth to tenth. Based on demographic findings, the most frequent age group was in the age group of 18-22 years old (60%). The sample was also selected from nine different majors, with the highest number of samples for Medical Sciences (28%) and the least for Pharmacy.

Table 1: Maximum score, mean scores, standard deviation and percentage of score obtained in the five areas of the learning environment and the general educational environment.

Educational environment dimensions	Maximum	Mean± Standard deviation	Percentage of score obtained
Students' Perception of Learning	48	32/08±7/9	66/83
Students' Perception of Teachers	44	34/88±6/6	79/27
Students' Academic Self-Perceptions	32	32±5/7	100
Students' Perception of Atmosphere	48	33/45±7/1	69/68
Students' Social Self-Perceptions	28	18/44±4/6	65/85
Educational environment	200	135/57±30/6	67/78

According to the general score of education (135.57), the results indicate students' satisfaction of Islamic education courses.

The results of the research in all five dimensions of the questionnaire indicated that students had a high degree of satisfaction of different dimensions related to the courses of Islamic Revolution, Islamic Ethics, and History of Islam. The average score of all five dimensions was above the 50% (above average). Given the average of each dimension, it is clear, that the average in each dimension, is located in an optimum domain of that dimension. In order to assess whether there is a significant difference between the scores of two groups of females and males in the five dimensions and the total score, the t-test was conducted between two independent groups, the results of which are reported in Table 2.

Table 2. Comparison between average scores of perceptions of educational and learning environment (by gender).

Gender	Learning	Teaching	Academic	Atmospher	social	Educational environment
female	32/27	35/26	19/69	33/83	18/59	127/61
male	31/27	33/50	19/97	31/97	17/80	127/77
total	31/77	34/38	19/83	32/9	18/19	132/69
0/001	0/014	0/001	0/48	0/001	0/07	*P-value

*P-value<0/05

According to Table 2, the results indicated that the average scores in two dimensions of student perception of teachers (sig=0.001), student perception of atmosphere (sig=0.001) and total educational atmosphere score (sig=0.001) was significantly higher among males than females. Also, there was no significant difference between the scores of females and males in the rest of the dimensions.

Table 3. Average of perception scores in each educational and learning environment dimension.

Environment dimension	The phrase applies to each dimension	Perception
Students' Perception of Learning	The teaching over-emphasizes factual learning	1/83
Students' Academic Self-Perceptions	I am able to memorize all I need	1/87
Students' Perception of Atmosphere	I am too tired to enjoy the course	1/95

Table 3 shows scores for terms <2 (below average) in each dimension of the learning environment. Three terms had a score <2. Among them, one term was about learning dimension, one about the dimension of social conditions, and one about the dimensions of academic abilities. Students believed that teaching methods rely too much on only scientific theoretical contents instead of student-based contents (1.83). The most contents the students learn, are not related to their future career (1.87) and they are so tired that they do not enjoy studying (1.95). The rest of the terms have scores between 2 and 3.

Discussion.

The purpose of the present study was to investigate the students' satisfaction of Islamic education courses, which include "Islamic education 1 & 2, Islamic Revolutionary courses, History of Islam, Islamic ethics and thematic commentary of the Quran.

According to the results of the research, it is interesting to note that the level of students' satisfaction of the content of the general Islamic education courses has been high, indicating that the students, unlike the imagination, is prepared to receive the religious truths that are in vitro need of humanity, and if the religious issues are presented by new and expert methods and meet his understanding and logic, it will have positive results.

Based on the total assessment score of the educational environment (135.57), the results showed a positive and high level of satisfaction among students from Islamic studies courses.

The results of this study showed that in all aspects of educational environment assessment (including student perception of students, student perception of teachers, student perception of self-academic, student perception atmosphere, student perception of self-social), scores higher than average. This reflects the positive attitude and assessment of students from educational environment of Islamic education courses. Also, the results indicated that the average scores in two dimensions of student perception of teachers (sig=0.001), student perception of atmosphere (sig=0.001) and total educational atmosphere score (sig=0.001) was significantly higher among males than females. Also, there was no significant difference between the scores of females and males in the rest of the dimensions.

Ghaemi (1981) believes in the necessity of the establishment of the relationship between religion and life in a tangible and understandable way and to remove from a state of certainty in which neither understanding nor useful conception is achieved. The informed and minded writers try to get acquainted with the life of their audiences, to understand their environment and to meet their needs. Using this knowledge, the teachers will be able to strengthen the skills that constantly align the course with the daily life of learners and make them enjoy the learning process.

It should be emphasized, that basically, in the field of religious and moral education of learners, the role and place of social variables and factors related to society is very significant. In fact, this field of education and training is intrinsically inherent in that its success and effectiveness are not dependent solely on the existence of educational variables (internal factors); rather, this area is in itself a factor that its effectiveness, in addition to factors it is internal to the external variables of the educational environment and the set of social relations that govern the community.

The collective life of humans in all societies is tied to values. From this point of view, it can be said that if a society wants to be sustainable, there must be certain values such as respect for the others, observance of obligations and truthfulness. Therefore, collective life of human is an important arena for the formation of values and their internalization (Bagheri, 2008).

Amini (2012) conducted a research in which it was pointed out that we should devise Islamic education courses from the purely cognitive field and design it in such a way that equip the students in terms of the principles and the fundamentals of thoughts, to become independent and self-sufficient to identify scientifically, religiously and value fully so that they can easily be accountable and protect themselves against those invasions, achieve recognition power, choose the right path and the right choice in passing through intellectual and cultural assaults, and also feel that they are Iranian Muslims who can easily defend the Iranians, Muslims, and the values of their religion reasonably and logically.

CONCLUSIONS.

Studying and investigating the history of Islamic education courses in universities and their existential philosophy in the higher education system of the country as courses that all the students must attend (not assigned to a particular major), reveals that the necessity of a special attention to these courses is felt more than ever, and every policy should strengthen the position of these courses and the quality of its presentation.

Any kind of policy-making in this area should be accompanied by studies in order to avoid decisions that have adverse effects. Costly trial and errors do not seem right in the area that deals with the spirit of future generations and their fate. Therefore, it should be addressed with greater sensitivity.

The results of this study indicate a positive assessment of the students of Medical Sciences in Shiraz from the educational environment of the Islamic Education Department. However, the necessity to improve the quality of education at each level seems important, but it is necessary to improve the social and learning situation and more than other dimensions. In the dimension of learning, it is

necessary to change the teaching methods and to emphasize dynamic and participatory methods during teaching.

It is also necessary to create a supportive system for all students and suitable facilities and accommodation for the non-native students' residence to improve their perception of the social conditions.

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