

THE LEARNING STYLES AMONGST LIFELONG LEARNERS IN SEKOLAH PONDOK ACCORDING TO KOLB LEARNING STYLE INVENTORY (KLSI) IN PENANG, MALAYSIA

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ABSTRACT

Lifelong learning and experiential learning, two separate terms but relatively having the same meaning. The nature of the learners in lifelong learning is well received as enjoying the journey towards the pursuit of knowledge for both personal and professional purposes. Experiential learning involves experiences in the learning process supported by reflection. At OUM, most of the learners are working adults. Lifelong learning is well connected with experiential learning regarding the learning process. This study intends to observe the views of lifelong learners from the perspective of experiential learning by Kolb (2017). The study aims to determine the types of learning styles practiced by lifelong learners in Sekolah Pondok Sg. Bakap, Seberang Prai. The views from the lifelong learners in Sekolah Pondok Pondok Tuan Guru Haji Yusoff, Sg. Bakap, Seberang Prai are gathered and fit in the Nine Learning Styles of the Kolb Learning Style Inventory Version 4.0 (KLSI 4.0). Qualitative approaches are used by triangulation techniques to ensure that the information obtained is more accurate, valid and reliable, then measured through the determiners adapted from Kolb & Kolb (2017). The findings based on the qualitative data shows that the learning styles have fulfilled most of the KLSI, some of the evidence seems to be unique due to the nature of the programme. It enables us to understand the process of learning and their unique method of learning. By strengthening the realisation of how they learn will create insights on the level of metacognitive control of their learning process, hence will enable us to create the rubric as a guide in designing the lesson on online learning at OUM.

Keywords: *Experiential Learning, Lifelong Learning, Sekolah Pondok*

INTRODUCTION

In Malaysia, lifelong learning has been practised for quite a long time since the emergence of Islam in the Malay Peninsular in the 19th century (Masyhurah Mohamad Rawi, Harun Baharudin, Maimun Aqsha Lubis & Siti Aisyah Romli, 2015). During these times, the development of religious education through informal religious learning sessions took place which then later progressed into a more formal and structured system known as Sekolah Pondok (Fauziah Fathil & Wiwin Oktasari, 2017). Notably, the education structures practised by Sekolah Pondok complement one of the concepts emphasised by Islamic Education which is lifetime education (Maimun Aqsha Lubis & Ismail Suardi Wekke, 2009).

In a literal sense, the concept of lifelong learning means that learning should take place at all stages of life from cradle to grave. It can be defined as the activities people perform throughout their life to improve their skills, knowledge and competence in a particular field (Field, J, 2001; Aspin, D.N & Chapman, J.D, 200 as cited in Marjan Laal, 2011), whether it is done formally or informally to enhance quality of life and employment prospects (CSEP, 2011 as cited in Marjan Laal, 2011). Tahira Basharat, Hafiz Muhammad Iqbal and Friha Bibi (2011) explains that lifelong learning also includes gaining and updating all kinds of knowledge, abilities, interests and qualifications. They further added that lifelong education focuses on enhancing the competence level of each person in all spheres of life. According to Mohamed Rashid Navi Bax and Mohd Nasir Abd Hassan (2003), the concept of lifelong learning started to become important in Malaysia due to Malaysia's changing demography as well as the pressures of globalisation and rapid technological changes. As it is, lifelong education is now considered as an essential part of education in Malaysia.

Sekolah Pondok, or hut schools, is among the oldest Islamic Education in the world. Mohamed (2003 as cited in Masyurah et.al, 2015) defined "Sekolah Pondok" as a term derived from the Arabic word *funudun* which means 'guest house'/'*rumah tumpangan*' or lodging for travelers. In the context of Islamic education, it is related to the small houses built near the learners' homes or near to the *Madrasah* and the master teacher situated in a unique location. Sekolah Pondok acts as alternative for the Malay society in Malaysia to gain knowledge, especially on Islamic religious studies. In the past, the establishment of Sekolah Pondok in Malaysia expanded rapidly as many religious scholars from Pattani migrated to Malaysia. However, the education system of the Muslim community has shifted to the Malay and English-streamed schools hence marginalising the Sekolah Pondok in Malaya (Farahdina Fazial & Zakaria Bahari, 2018). Regardless, Sekolah Pondok continues to contribute to the society by providing education, particularly religious knowledge, through lifelong education and producing educated scholars.

Experience in Experiential Learning Theory (ELT)

ELT defines learning as "the process whereby knowledge is created through the transformation of experience (Kolb & Kolb, 2003 p. 194).

How important experience in education? *When education is based upon experience and educative experience is seen to be a social process; the situation changes radically. The teacher loses the position of external boss or dictator but takes on that of leader of group activity* (Dewey, 1938 p. 59). In this view, experiential learning is seen as the importance of empowerment to the learners in deciding to choose their learning preferences. They rely on the people around them as the contributors of knowledge. The teacher is mere as a guide and a facilitator that facilitate the learning activity. The scenario will lead to the implementation of reflective and critical ideas. Rajbhandari (2011 p. 37) stated, *experiences equipped with cognition and social learning consecutively showed me a way to perceive learning with reflexive of critical ideas.*

Experiential learning theory is influenced by a prominent scholars such as Dewey, Lewin, Piaget and supported by the psychologist Carl Jung and Erik Erikson, a psychoanalysis, humanistic traditions, Carl Rogers, Fritz Perls, on Gestalt therapy and self-actualization psychology of Abraham Maslow (as stated by Kolb, 2015 p. 15). The thought contributes to two major areas:

1. The concept of adaptation that shows the importance of affective experience; and
2. The conception of socio-emotional development that provides a framework for describing the adult development process.

Table 1: Nine Style Topology (Kolb & Kolb, p. 429)

Criteria	Description
Initiating	distinguish by the ability to initiate action to deal with experience and situation
Experiencing	distinguish by the ability to find meaning from deep involvement in experience
Creating	distinguish by the ability to create meaning by observing and reflecting on experiences
Reflecting	distinguish by the ability to connect experience and ideas through sustained reflection
Analyzing	distinguish by the ability to integrate and systematize ideas through reflection
Thinking	distinguish by the capacity for disciplined involvement in abstract reasoning, mathematics and logic
Deciding	distinguish by the ability to use theory and models to decide on problem solution and courses of action
Acting	distinguish by a strong motivation for goal-directed action that integrates people and tasks
Balancing	distinguish by the ability to flexibly adapt by weighing the pros and cons of acting versus reflecting and experiencing versus thinking

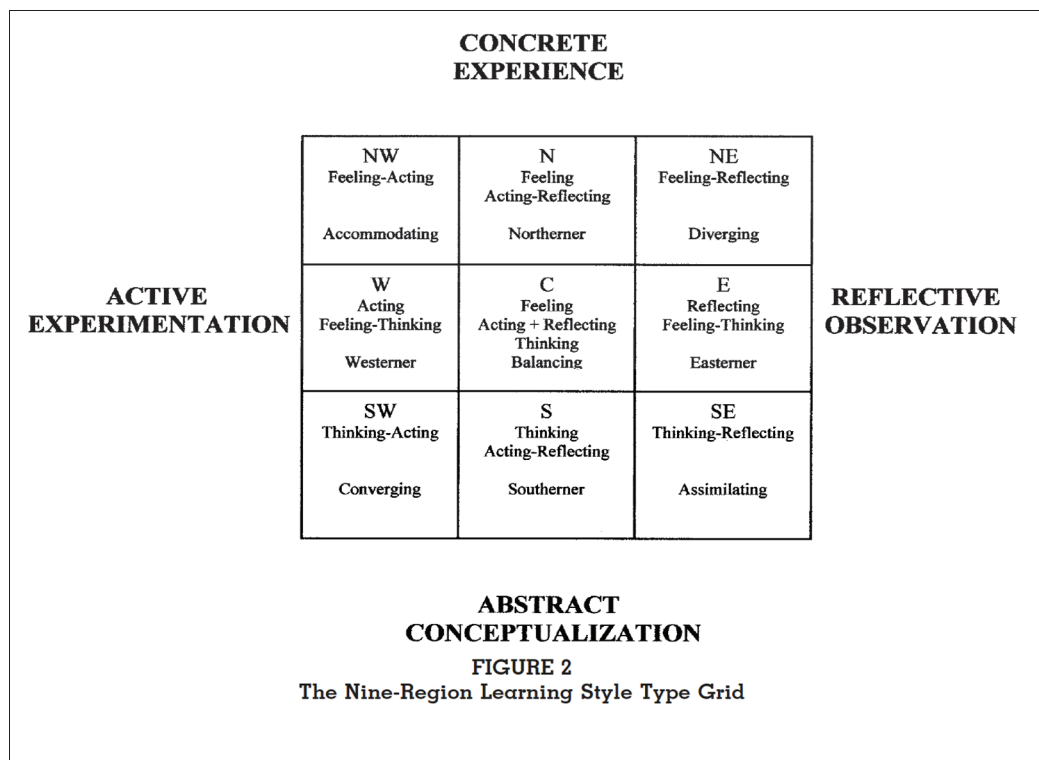


Figure 1: The Nine-region Learning Style Type Grid (Kolb & Kolb, 2003)

Note: The Nine-Region Learning Style Type Grid. From “Learning Styles and Learning Spaces: Enhancing Experiential Learning in Higher Education,” by Kolb, Alice & Kolb, David, 2003, *Academy of Management Learning & Education*, 2005, Vol. 4, No. 2, 193–212.

Figure 1 shows The Nine-Region Learning Style Type Grid which provides a detail characteristic of the criteria in the Nine Topology in Table 1. It contains traits and learner’s preferences which is term as a learning style that is dynamic. Kolb & Kolb (2003 p. 199) *defines learning style as a dynamic state arising from an individual’s preferential resolution of the dual dialectics of experiencing/ conceptualizing and acting/reflecting.*

Experiences are always synonym with learning, due to its wide range of application in our daily lives. Hence with the rich experiences of life-long learners can still survive in any situation of the learning environment. Kuk & Holst (2018 p. 155) stated that *experience is a broad term that points to a wide range of practices in everyday life. Yet, it does not suffice to merely acknowledge the fact that learning occurs in experience to incorporate experiential learning into practice.*

The Nine-Region Learning Style Type Grid can be served as an indicator to determine a type of learning style to adult learners who involves most of their time undergoing the learning process in the life-long learning environment such as ‘Sekolah Pondok’.

LITERATURE REVIEW

Experience and Life-long Learning

The meaning of life-long learning in the context of experiential learning is a synonym in terms of reflection that enable the learners to earn further meanings to become part of their prior knowledge. Kuk & Holst (2018 p. 151) stated that the current experience may or may not become a part of one's store of knowledge. It is only the part of an experience that is the object of reflection which acquires further meaning and becomes learned experience; this heightens the possibility for it to become part of one's prior knowledge.

Perhaps the simplest way to establish a connection between experience and life-long learning is by observing the terms on experiential learning, that everyone learns from experience (Kuk et al., 2018 p. 155). Most of the practices in experiential learning in adult education focusing on personal knowledge and lived experience (Michelson (1996 as cited in Sodhi, 2008). Kolb (2015 p. 37) described learning as a process whereby concepts are derived from and continuously modified by experience. The statement above connotes that in the context of life-long learning experiential learning should not deny the importance of 'continuous' and 'reflect' for the life-long learners to transform their experience.

Different individuals have been identified to have different dominant learning abilities. An individual with diverging style has been identified to have CE and RO as dominant learning styles. People with this type of learning style excels at viewing concrete situations from various points of view. The form of style is labelled as "diverging" due to the fact that people with this style performs better in situations that call for generations of ideas such as "brainstorming" sessions. People who possess a diverging learning style have broad cultural interests. They like to collect information and tend to specialize in arts. Their interests lie in people and they tend to be imaginative and emotional. In formal learning situations, people with a diverging style prefer to work in groups. They prefer listening with an open mind as well as receiving personalized feedbacks (Kolb & Kolb, 2003 p. 196).

On the other hand, an individual who has an assimilating style has AC and RO as dominant learning abilities. People with this learning style are best at understanding a wide range of information and arranging it in a concise and logical form. This type of group is less focused on people. Instead, the group is more interested in ideas and abstract concepts (Kolb & Kolb, 2003, p.196).

Other than these two types of individuals, another individual with a converging style is identified to have AC & AE as dominant learning abilities. This type of people is skillful finding practical uses for ideas and theories. They have the ability to solve problems and make decisions based on working out solutions to problems or questions. Individuals with a converging learning style prefer dealing with technical tasks and problems compared to social and interpersonal issues (Kolb & Kolb, 2003, p. 197). Last but not least, an individual with an accommodating style has CE and AE as dominant learning abilities. For this type of people, they have the ability to learn from primarily "hands-on" experiences. They are keen on carrying out plans and involving themselves in new and challenging experiences. (Kolb & Kolb, 2003, p. 197).

Michelson (1996, as cited in Sodhi, 2008) declared that experiential learning in adult education is one of the most significant areas of scholarship, focusing on personal knowledge and lived experiences. Despite that, the body has been neglected when it comes to the vast scholarship on experiential learning (Fenwick, 2003). Kolb (1984), who is considered as a pioneer in experiential learning, had separated the concrete experience from reflection under the assumption that thinking and doing are considered as separate entities.

Characteristics of the Life-long Learners

Social learning is very close to experiences. The life-long learners amongst the adult learners need it for reflective purposes. Omrod (1990 as cited in Kretchmar, 2017) stated that *people could learn by observing the behavior of others, as well as from the consequences of those behaviors*. This statement is in line with Rajbhandari (2011 p. 37) who stated that *behavioural modification was a significant reflection of the learning realm. Critical reflexive for me was to demonstrate my behavior to adopt the learned phenomena through rationalizing and reasoning to practice and act*.

As mentioned, an individual with an accommodating style possess CE and AE as dominant learning abilities. People with this learning style have the ability to learn from primarily “hands-on” experiences. They enjoy executing plans and involving themselves in new and challenging experiences (Kolb & Kolb, 2003 p. 197).

How we reflect experiential learning is particularly based upon the realm of learning to demonstrate our behaviours for the particular situation. Behavioural modification was a major reflection of my learning realm in collaboration with learning theories (Rajbhandari, 2011 p. 37). Hence, experiences that undergo reflection and become learned experiences include this specific element of reflection as a part of its essences in both Jarvis’s and Kolb’s models. Each model portray the way they structured the process of reflection in experiential learning. As such, academic discourse on experiential learning is not without particular assumptions on experience and its relationship to learning.

PROBLEM STATEMENT

The learning style amongst adult learners often perceived as left behind due to their obsolescence in teaching and learning activities. They also are inconsistency on the performance compared to the regular learners. Most of the life-long learner’s in Sekolah Pondok are adult learner that is matured and rich in experiences, with an independent learning preference. Their aim in pursuing the study is more towards getting extra knowledge rather than getting a credential. Due to this scenario, their learning style should be more flexible and simplified to create a better understanding for them to gain knowledge. They need it for reflective purposes. The changes in behaviour in terms of transforming new experiences are seen as a significant challenge to them. Lack of clarification on the learning strength and the learning style amongst the adult learners will lead to a disconnection of experiences and the learning process. In other words, the adult learner is rich in experience, but after they enrol in Sekolah Pondok, they will not be able to apply their experience in their learning process.

OBJECTIVES

The learning preferences by the adult learners especially for an elderly learner, need to be observed and clarified due to amongst them, most of them still need further education in a very specialized area according to their needs. They seem to be passionate and highly motivated in gaining new knowledge. In order to achieve the objectives, observation needs to be made on the learning strength and types of learning style owned by the learners. The purpose of this study is to:

1. Identify the learning strength of the life-long learners in Sekolah Pondok following Nine Learning Style by Kolb and Kolb (2017).
2. Determine a type of experiences amongst the life-long learners following the Nine Learning Style by Kolb and Kolb (2017).

RESEARCH QUESTIONS

This research seeks to find answers to the following questions:

1. How would the participants describe the learning strength?
2. What experience does the participants engage to build deep personal relationship?

METHODOLOGY

The study uses a qualitative approach to address the research objectives and research questions. The data gained from the focus group comprises of one (1) administrator, five (5) Ustaz (teachers) and twenty (20) participants. The focus group is held at Sekolah Pondok Pondok Tuan Guru Haji Yusoff, Sungai Bakap, Seberang Prai, Penang, is conducted at different time and location. Five interviewer involves interviewing the participants. The interview session is recorded via video camera. The outcome of the interview is then transcribed from the Penang Malay dialect to a standard Malay language and then translated to English for analysis.

The view from the lifelong learners in Sekolah Pondok Pondok Tuan Guru Haji Yusoff, Sungai Bakap, Seberang Prai is gathered and fit in the Nine Learning Styles of the Kolb Learning Style Inventory Version 4.0 (KLSI 4.0) (Kolb, 2017 p. 428). Qualitative approaches are used by triangulation techniques to ensure that the information obtained is more accurate and valid and reliable, then measured through the determiners adapted from Kolb & Kolb (2017, p. 430–433).

The coding method by Saldana (2016) is used to determine the themes. The Nine Style Topology (Kolb & Kolb, p. 429) serves as a construct for the theme. The coding pattern that is repetitive, regular or consistent occurrences of action/data is used to determine the relationship between unity and multiplicity (Saldana, 2016 p. 5). The pattern is coded by category and sub-category then link it to the theme. The conclusion is made based on the tendency of data towards the theme. The data that is fit to be in the category and sub-category is considered as fit to the Nine Style Topology as below:

Table 2: Nine Style Topology (Kolb & Kolb, p. 429)

Criteria	Description
Initiating	distinguish by the ability to initiate action to deal with experience and situation
Experiencing	distinguish by the ability to find meaning from deep involvement in experience
Creating	distinguish by the ability to create meaning by observing and reflecting on experiences
Reflecting	distinguish by the ability to connect experience and ideas through sustained reflection
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Deciding	distinguish by the ability to use theory and models to decide on problem solution and courses of action
Acting	distinguish by a strong motivation for goal-directed action that integrates people and tasks
Balancing	distinguish by the ability fo flexibly adapt by weighing the pros and cons of acting versus reflecting and experiencing versus thinking

ANALYSIS OF DATA

The translated data is organized into the category, the sub-category through the data pattern as adapted from Saldana (2016 p. 14).

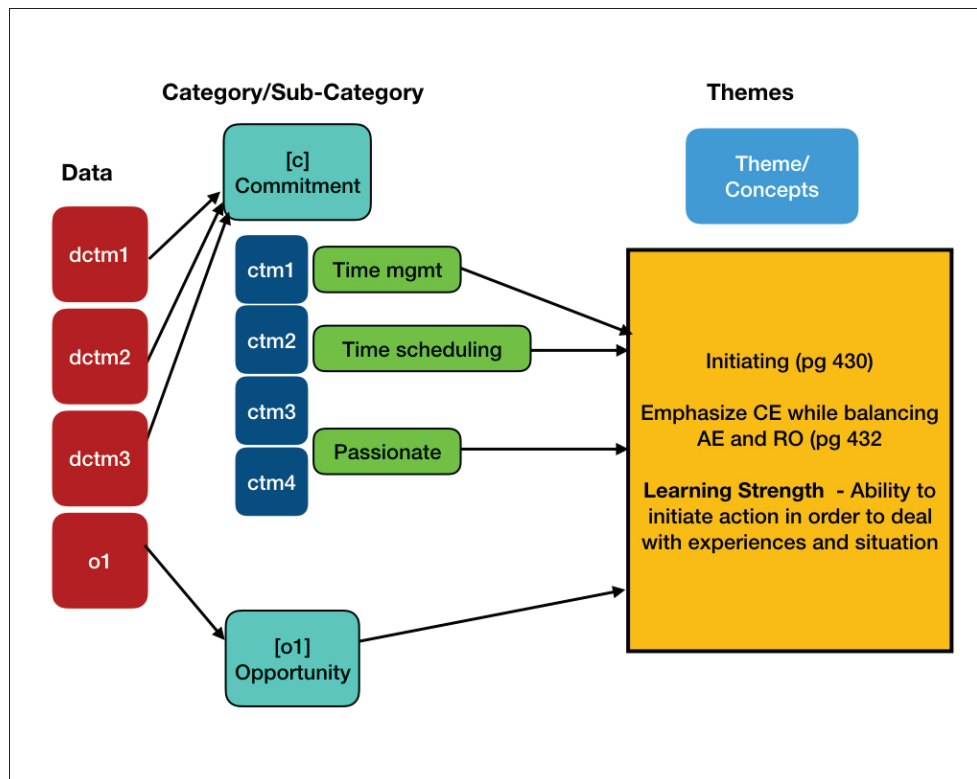


Figure 2: Example of Data Simulated in Streamlined Scheme Adapted from Saldana (2016 p. 14)

After organized the data in a streamlined scheme, the data is coded into Coding patterns (adapted from Saldana, 2016 p. 5) into two categories. The repetitive data is coded as 1 (1a, 1b and so forth) and the consistent data is coded as 2 (2a, 2b and so forth).

Table 3: Coding Patterns (Adapted from Saldana, 2016 p. 5)

Category	Description
1	repetitive
2	regular or consistent occurrences of action/data is used to determine the relationship between unity and multiplicity

The data is then evaluated through the determiners as below:

Initiating (pg 430) for RQ 1. How would the participants describe the learning strength?

Table 4: Description of Determiners for RQ 1 Adapted from Kolb & Kolb (2017 p. 430)

Determiners	
A	learn from hands-on experience and real-life experience
B	try out new and challenging experiences
C	volunteer for leadership on tasks
D	able to act quickly and decisively in a changing environment
E	willing to take risks to identify new opportunities and generate possibilities for success
F	learn best by tuning into the present circumstances and less from reflection about past events

RQ 2. What experience does the participants engage to build deep personal relationship?

Table 5: Description of Determiners for RQ 2 Adapted from Kolb & Kolb (2017 p. 433)

A	learn from deep involvement in life experiences and contexts
B	rely on own feelings and reactions to people and situation to learn
C	sensitive to other people feelings and are particularly adept in building meaningful relationship
D	open-minded and accepting that lead to difficulty in making independent judgement
E	innovative and uncoventional in approach to problem solving
F	approach a problem intuitively rather than logically and later seek validation through reflection and action

FINDINGS

RQ 1. How would the participants describe the learning strength?

The result of the focus group interview in the category of commitment and sub-category of time management shows that two of the data (2) are consistent and another two shows repetitive data (1). The consistent data (2a) that is inline with determiners 1,2 and 6. The data shows that even though the participants have a very tight schedule for the lecture, they manage to spare time for their house chores and leisure talk. Data (2b) which is inline with determiners 1 and 6 shows besides attending the lecture they have leisure time with their family during the weekend. The learning strength amongst the participants is defined by determiner A, B and F.

Theme: Initiating Criteria: distinguished by the ability to initiate action to deal with experience and situation Emphasize CE while balancing AE and RO	Category/ Sub-Category	Determiners
<p>^{2a} Over here our schedule is pretty densed. In the morning we will for lecture, after the lecture we will perform the Subuh prayer. There are times when we pray for Isyra and dhuha. At 11.30am we go back to cook. So, we were not able to have small talks. (p1)</p>	Commitment/ Time management	Data 1a – None Data 1b – None Data 2a – A, B, F Data 2b – A, F
<p>^{2b} On Friday and Saturday there are those who goes out. Some are also taken by their children to relax and go out for meals. (p3)</p>		
<p>^{1a} We cook only a little. One dish only. (p2)</p>		
<p>^{1b} But, not only that we are satisfied eating, but not even eating...when getting old, the appetite is different. (p1)</p>		

Most of the data under the category of Commitment and sub-category of Time Scheduling are consistent where different pattern occurred within the data. Data (2a p1) with in line with determiner A and D, shows beside the busyness on daily activities they manage to do three tasks related to the religious, academic activity. The other participant (p3) added they managed to do housework after the academic activity, two of the data (2a and 2b) with determiners A, C and D) is supported by data 2c with determiners E and C, that shows their commitments in fulfilling the academic schedule. The learning strength amongst the participants is defined by determiner A, C, D and E.

Theme: Initiating Emphasize CE while balancing AE and RO	Category/ Sub-Category	Determiners
<p>^{2a} Living here needs to manage time as I mentioned earlier. After Zohor prayers, some will go to Ustaz Sani's lecture. Some will visit the Tok Guru's house to study the Al Quran. After that, we will recite the Al Quran at our respective cottages. After Asar, we will attend Ustaz Salikin's lecture. So, there was no time wasted. (p1)</p>	Commitment/ Time Scheduling	Data 2a – A, D, Data 2b – C, D Data 2c – E, C
<p>^{2b} We just follow, after lecture we will go back and rest for a while. At the same time, we will also wash our clothes. (p3)</p>		
<p>^{2c} Yes. Usually everyone will attend the lecture. If it is followed closely, there will be no time wasted. (p2)</p>		

Data 1 which is inline with determiners B, D, E and F, shows repetitive data that came from one source (p1). It shows the learning environment in the Sekolah Pondok have a significant influence in pursuing and passionate about the religious study, without it she found that the knowledge is insufficient. The learning strength amongst the participants is defined by determiner A, C, D and E.

Theme: Initiating Emphasize CE while balancing AE and RO	Category/ Sub-Category	Determiners
^{1a} If I'm really right, like me I have been here for 5 years, we will feel that we gained more knowledge and more love towards the cottage. When I go back home it's not fun anymore. (p1)	Commitment/ Passionate	1a – E, F 1b – B, D, E, F
^{1b} For me as a pensioner... I say to myself... that I do not have to teach anymore. I used to be a school administrator, but now I go to the cottage/school to study. The sense of teaching is gone. There is also requests from the madrasah that I teach Science subject, English.... but I reject it because I think my own knowledge is insufficient. During those days, I somewhat neglected learning the religion. But now I have the time to learn. (p1)		

Most of the focus group interview have fulfilled the six determiners (A, B, C, D, E and F) in the theme; Initiating that shows the participants can initiate action to deal with experience and situation. The participants are likely to rely on the grasp experience to transform into a new experience.

RQ 2. What experience does the participants engage to build deep personal relationship?

The result of the focus group interview shows the data in the category of relationship and sub-category of experience. Three of the data (2a, 2b and 2c) is consistent. Data 2a which is in line with determiner A and B shows that the participants apply their knowledge to gain experience. Data 2b with determiner A and D shows that the willingness of the older participants to share their experience. Data 2c which is not in line with any of the determiners shows that instead of sharing knowledge the participants also shared information on family matters. Data 1a and 1b with determiners C show the strong bond between peers. Most of the data (2a, 2b, 1a and 1b) is inline with determiners A, B, C and D, which shows that most of the participants are likely to have no traits on determiners E and F. As overall, the learning style rely on building the relationship rather than being innovative through problem-solving and reflection.

Theme: Initiating Emphasize CE while balancing AE and RO	Category/ Sub-Category	Determiners
2a. When we receive knowledge, we will use the knowledge and from there we will gain experience. (p1)	Relationship/ Application of experience	2a – A, B 2b – A, D 1a, 1b – C
2b. Each of us have the knowledge. The ones aged 50 to 60 surely will have the basic experience. Here, we are just adding the knowledge. (p4)		
2c. At times, share some information including family matters. (p5)		
1a. So, the bond of friendship with each other must certainly be strong. (p1)		
1b. Yes, it is strong, like siblings, like a big family. (p2)		

The interview from the focus group below reflects the category of sharing experience, past-experience, note taking and self-reflection and the sub-category of personal experience and revision. Data 2a and 2b show the importance of scholars regardless of their age they are well received by the participants due to they are knowledgeable. Data 2c, 2d and 2e shows the importance of Ustaz (teacher) as a point of reference. Most of the data in this category cover all determiners that show the participants rely on own and other experiences in building a deep personal relationship.

Theme: Initiating Emphasize CE while balancing AE and RO	Category/ Sub-Category	Determiners
2a. The younger ustaz we will accept his knowledge, meanwhile the older ustaz we will accept the knowledge and his experiences. (p3)	Sharing experience	2a – A, B, C 2b – None 2c – F 2d – D, F
2b. No! I worked and after my retirement, I came here. (p1)	Past experience/ Personal Experience	2e – F 1a, 1b – A, E, F
1a. Yes. We do our revision by reading through the notes that was taken. (p2)	Note taking/ Revision	
1b. Sometimes, we will refer to old scriptures/ books or other scriptures/books. (p1)	Self reference	
2c. If we are unsure of something we will refer to the ustaz. (p5)		
2d. We will think first and absorb relatable information. (p6)	Self reflection	
2e. There are many ustaz here, we could ask anytime. During studying or outside of studying time also possible. (p4)		

CONCLUSION

The participants (adult learners) wholly depend on their previous rich experiences in their learning process to transform into new experiences. They are rich and experiences and share their experiences with their peers vice-versa hence enable them to be more knowledgeable for them to practice what they have learned from their Ustaz and their peers. The scenario reflects the criteria of initiating in Kolb & Kolb (2017) that emphasizing Concrete Experience (CE) while balancing Active Experimentation (AE) and Reflective Observation (RO). According to The Nine-Region Learning Style Type Grid (Kolb & Kolb, 2003), their learning preferences are on ‘accommodating’ that have criteria ‘feeling – acting’. The findings above are in line with indicators (AC and AE) by Kolb & Kolb (2003 p. 197) with converging style. The style stated that they have they have the ability to solve problems and make decisions based on finding solutions to questions or problems. Individuals with a converging learning style prefer to deal with technical tasks and problems rather than with social and interpersonal issues.

On the whole, according to the determiners which reflect the Nine Style Topology (Kolb & Kolb, p. 429), their learning style depends on constructing the relationship through problem-solving and reflection. The nature of ‘accommodating’ shows they can learn from primarily “hands-on” experiences. They enjoy executing plans and involving themselves in new and challenging experiences (Kolb & Kolb, 2003 p.197).

This study focuses on the learning strength and types of experiences amongst adult learners in Sekolah Pondok. The learning strength and experiences only limited to the learner’s preferences in the context of local participants. More study with the same methodology needs to be conducted to gather more data that enable us to gain insight into the other learning preferences.

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