

Motivation and interest in reading Qur'anic exegesis: A sociological perspective

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Abstract: This paper explores how personal motivation and interest shapes domain specific reading of Qur'anic exegesis. It presents a conceptual model of engagement with reading Qur'anic exegesis. The findings show that readers' motivation together with their personal interests shape their reading pattern. Their intrinsic motivation is to know the interpretation of Qur'anic verses, while the extrinsic motivation is to relate the meaning of the verses with society and real life. Their interest in reading social exegeses indicate that they are active readers. Therefore, their engagement is understood in terms of applying Qur'anic principles in real life. Exegeses' readers characterized their interest as being based on a desire to promote social development, social welfare, and social reconstruction. The findings provide insights regarding maintaining a long-term engagement with Qur'anic exegesis and may prove useful for Qur'anic commentators and researchers.

Keywords: Qur'an, social exegesis, reading motivation, reading engagement, interest.

Introduction

The impact of personal motivation and interest in engaging in a systematic reading of Qur'anic exegesis (*tafseer* in Arabic) is yet to be researched. Generally, Qur'anic exegesis is read for some internal and external reasons. This results in a discriminate reading of Qur'anic exegesis that focuses on particular themes. Reading motivation, reading interest, and reading related engagement or activities are interrelated, with reading engagement being particularly dependant on reading motivation and interest. Reading motivation explains why a person reads, whereas reading interest explains what a person reads. Both motivation and interest contribute to shape a person's reading engagement i.e. activities related to a reading process, and the behaviours emanating from what a person reads.

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This research attempts at determining the reasons why some people in Bangladesh read Qur'anic exegesis while others do not. In addition, the research highlights if there is any expectancy gap between the available exegeses and readers' expectations. Reading is not a cognitive process requiring effort (Baker and Wigfield, 1999). Reading is the result of motivation and interest. While motivation is personal and goal based, interest is more situational and topical. Hence, motivation is sometimes a vertical cause i.e. achieving Allah (SWT)'s satisfaction through grasping the meaning of His words. It is also a horizontal cause i.e. willingness to implement the meaning in all spheres of human life.

Among the major reasons for reading Qur'anic exegesis by Muslims is that they are commanded to refer to the Qur'an in every step of life. They, therefore, read the Qur'anic exegesis as a divine source of guidance. This is why the readers try to relate the interpretation of verses to contemporary issues. Though there are many translated Qur'anic exegeses for Bengali speaking Muslims of Bangladesh, Muslims with low reading skills have little motivation to read, and hence often ask the Imams (prayer leaders) or scholars about the meaning of Qur'anic verses, injunctions, interpretation etc. In contrast, those who have degrees in Islamic studies from universities or madrasas (Islamic religious educational institutions) usually read the exegeses by themselves.

To date, the study of reading motivation has focused on children's motivation, engagement, and interest in different areas, mostly in classroom and literacy. Only a few researchers discussed the impact of motivation on adult reading engagement and their interests. Furthermore, Trend (2005) observed that the previous studies were largely restricted to mathematics, English/literacy (notably understanding texts), physical education, and science. Though it is not new to explore the motivation, reading preference, and acquaintance, it is very difficult to find a study which explores readers' motivation, engagement and interest regarding religious scriptures. Baring (2008) has attempted to examine Bible readers' attitudes in terms of their motivation, reading preference, and acquaintance. But no similar study is to be found with regard to reading the Qur'an, which makes this study imperative.

This study argues that personal reading motivation and interest of exegesis readers play a role in their reading engagement. As such, this research seeks to identify the underlying factors related to motivation and interest that influence reading. The research focuses on Bengali exegesis readers to determine the

motivating factors, interests, and if their reading of Qur'anic exegesis meets their initial expectations. This study hopes that the factors facilitating long-term reading engagement will be identified. It is assumed that the motivation of reading exegesis is contingent upon how the readers define an exegesis, how they think about the themes of the Qur'an, how they verify the reliability of an exegesis, and why they do and do not like certain exegesis.

Reading motivation, interest and engagement

Motivation is a multidimensional construct. Reading motivations include reading goals, values, beliefs, and attitudes toward reading. It can be measured and explained along with many other associated terms (Logan and Medford, 2011). Motivation may be intrinsic and extrinsic. Many studies have identified the interconnection among reading competence, readers' self-efficacy, reading comprehension skill, reading motivation, and learning outcomes etc. (McGeown et al., 2012; Logan and Medford, 2011; Mata, 2011; Taboada and Buehl, 2012; Tilley, 2009; Wigfield, 1997; Zhou and Salili, 2008). Many experimental or quasi-experimental studies have been conducted on children on reading motivation. For children, their reading motivation is more intrinsic while for adults it is found to be more extrinsic (Mata, 2011; McGeown et al., 2012; Ryan and Deci, 2000). A motivated person is likely to be engaged in a related task. Engaged readers have inherent motivational goals, which incorporate interest, desire and commitment to learn, understand, share, interpret, and enhance the subject matter and content. They also employ complex cognitive strategies to fulfil motivational goals (Guthrie et al., 1997).

Previous studies related to developmental and educational practices discussed intrinsic and extrinsic types of motivation elaborately. Guthrie and Cox (2001) stated that intrinsic motivation is performing an activity for its inherent satisfaction rather than for some separable consequence. They then claimed that extrinsic motivation starts to be observed after early childhood as the freedom to be intrinsically motivated becomes increasingly curtailed by social demands and roles that require individuals to assume responsibility for non-intrinsically interesting tasks. For example, in schools intrinsic motivation becomes weaker with each advancing grade. Another study by Guthrie et al. (1997) supports the same finding that the decline in intrinsic motivation is accompanied by an increase in extrinsic motivation; because children's competence, beliefs, and expectancy for success decline across school years. With the increase of age, children begin to

find motivation for a separable outcome. Motivational factors help answers why people read when it is not required of them and how their reading choices affect their lives (Botzakis, 2009).

Like motivation, interest is another variable which fosters passion and attention for a specific subject. The issue of human interest has been widely discussed (Adjah, 2012; Fox et al., 2010; Fulmer and Frijters, 2011; Paige, 2011; Renninger and Hidi, 2011). The value of interest has been recognized by early scholars like Ebbinghaus (1885/1964) and James (1890) because interest has an effective role in people's attention, remembering power, learning, understanding, effort as well as personal involvement. These roles shape the type of learning and reading engagement. In order to find the root cause of interest, Hidi (2006) and Renninger and Hidi (2011) argued that every normal human being has a 'neurological predisposition' to acquire knowledge and information. At the same time, interest does not necessarily have only a 'biological' root as Schraw and Lehman (2001) and Trend (2005) have argued. Interest arises from the understanding of functions of reading (Chen, 2009). Individual interest emerges in the mind over months and years as a result of life experiences (Trend, 2005). But interest essentially links a person to the external world (Trend, 2005), which is visualized by the person himself. Overall, the existing literature suggests that there are several types of interest, like topic interest, situation interest, and individual interest to name a few.

However, according to the theory of motivation, the behaviour of an intrinsically motivated child is to engage in an activity (e.g. reading) because the child finds it inherently interesting or enjoyable. On the other hand, an extrinsically motivated child is likely to engage in the activity due to the possibility of receiving a separable outcome, such as a reward or better grade (Guthrie and Cox, 2001; McGeown et al., 2012). In this connection, Baker and Wigfield (1999) regard the social purposes of reading as extrinsic motivation. Decision making processes of individuals are complex. 'Social context' may affect their decisions and the outcomes of various reading practices (Smith, 1997). This is why the aim of this study is to examine the interest domains of exegesis readers in the context of engagement nature. Smith (1997), Guthrie and Greaney (1991) also suggested the idea of "social context" as a potential cause behind interest. Interest facilitates reading comprehension (Asher et al., 1978), which in turn increases the efficacy for internalization and self-actualization of personal

learning outcome. Reading interest and motivation for adults are contributed to by a lifelong activity rooted in past experience, level of education, and diverse knowledge (Adjah, 2012).

Qur'anic exegeses reading and readers: A model

Though there are a number of studies dealing with issues of Islamic education and Islamic studies, they do not pertain to those who read Islamic materials. For instance, the Qur'an emphasizes the act of reading by its very first revelation: "read in the name of your Lord." As learning and knowing are the purposes of reading, the Qur'an allows asking and enquiring from a reliable and knowledgeable person too. Present and early Islamic literature discusses the act of reading and rewards for readers, and not the readers' choice, interest, and motivation. The prophet of Islam (SAW) made the act of seeking knowledge obligatory for all Muslims. He promised many rewards for knowledge seekers. He declared the Qur'an as the ultimate source of knowledge for Muslims and motivated them to read the Qur'an saying that the reader deserves rewards from Allah (SWT). Motivated by these rewards, Muslims in the early Islamic era started to read, enquire, and disseminate Qur'anic verses, along with their interpretations, if necessary. Later, systematic interpretations of the Qur'an evolved in the early age of Islam, for example, "Tafseer al-Tabari."¹ However, vertical motivation (i.e. reading for divine reward) was considered the prime concern in Islam, and any horizontal motivation (i.e. reading for worldly success or cause) went largely ignored. According to Islam, everything deserves reward if it is done properly and for the sake of Allah (SWT). For example, once an individual reads the Qur'an with an intention to satisfy Allah (SWT) he will merit reward. The scope of being rewarded is very wide and comprehensive. Even if anybody reads the Qur'an for some worldly intention and with an intention of being rewarded, it will be accepted as valid worship. This has led us to investigate worldly causes and motivation for exegesis readers, as worldly motivation of reading exegesis does not necessarily deprive an individual from being rewarded.

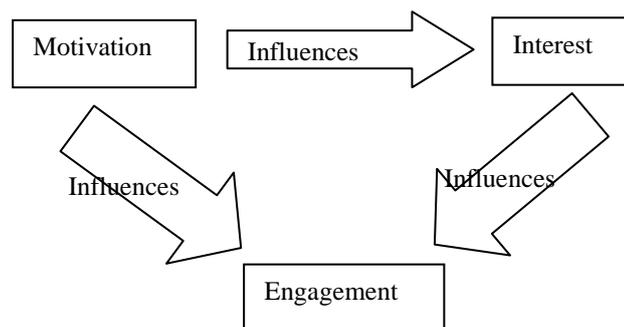
Although Muslims believe that the Qur'an is an infallible scripture, they do not read indiscriminately all exegeses. Instead, Muslims single out an exegesis

¹ Original name of this exegesis is "Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān" but it is popularly known as "Tafseer al-Tabari" written by Muhammad ibn Jarir al-Tabari (838-923).

carefully from among many. While the Qur'an motivates man to act upon the injunctions commanded by Allah (SWT) (Saifuddeen, 2012), some Muslims do not read any exegesis. Perhaps this is due to a general lack of reading comprehension. This assumption is consistent with a recent study that concluded that reading comprehension and reading efficacy cause intrinsic reading motivation which in turn engages a reader in more reading (McGeown et al., 2012). It is also the case that one may be extrinsically motivated to read commentaries on the Qur'an in an attempt to comprehend it. As readers with different education and socioeconomic status may have different interests, responses from different educational levels should be considered. Less educated people who may simply ask the Imams, while people who are more educated, or are financially capable of buying Qur'anic commentaries, may be more interested in reading on their own and forming their own opinions.

The relationship that emerges from the above explanation is shown in figure 1.

Figure – 1: Relationship among exegesis readers' motivation, interest and engagement



This model helps to understand the motivation and interest of the group of readers selected for this study.

Method of data collection and analysis

This research employs qualitative methods. It analysed data using descriptive statistics, percentage, and cross-tabulation. It identified the themes that emerged from the survey responses to avoid the researcher's subjectivity. Data were collected through an open-ended questionnaire distributed through emails. The

sample population consists of Bangladeshi Muslims with knowledge of Qur'anic exegesis. Out of seventy-six respondents, 65 questionnaires were usable for this study.

Sample characteristics

The average age of the respondents is 40. Males numbered 59 and females, six. Thirty-four respondents studied in Madrasah and Islamic religious studies and 31 did not receive training in Qur'anic exegesis. Respondents rated their own Islamic knowledge voluntarily by a 10 point measurement scale which indicates that most of the respondents have moderate to advanced knowledge (elementary- n=11; moderate- n=28; advanced- n=26). Only six out of 76 respondents have had no exegesis in their collection, even though they responded based on their experience.

Analysis and discussion

Most of the respondents stated that they regularly read exegesis, while only a few responded negatively (n=6). The respondents were asked to inform why they read a particular exegesis. Answers revealed that a particular Qur'anic exegesis was selected considering easy comprehension, practical teaching, and clear reading. Based on this, the motives for reading are categorised into the following four themes:

1. Purpose of authentic learning

According to the respondents, they read their selected exegesis due to a number of authentic characteristics such as richness in translation, provided footnotes, mentioned the context of revelation, rational and realistic interpretation, authentic reference to the Prophetic interpretation and authenticity of the *hadith* it mentions, and offering a comprehensive explanation based on the prophetic understanding as well as the understanding of the companions. Readers chose such exegesis in order to learn the authentic and true meaning of the Qur'an.

2. Understanding the Qur'an in the present context

This theme indicates that the readers have an intention to understand the Qur'an with its contextual meaning. When respondents were asked to mention the motivation for which they read exegesis, they answered:

... it explained the Qur'an based on the modern context with a very clear language. ... it has blended the present issues with the past. ... it is more applicable to the current situation and modern times.

3. Practical usefulness

This motive emerged when the respondents reported that the reason for reading exegesis was:

...scientific and experimental discussions. ...it has scientific and logical explanations. ...it covers all aspects. ...it gives the best meanings that I can understand and use, it is very informative, it has explained the subject very briefly. ...it has discussed the issues and needs of human beings.

4. Spiritual and religious purpose

Respondents also reported that they like to read the exegesis due to religious inspiration and aspiration. They are spiritually motivated to perform their duties as Muslims.

Themes such as understanding the Qur'an in the present context and practical usefulness indicate the social context of reading exegesis. This finding is supported by past research that found that external motivation can make the readers active. In this research, 'social purpose' of reading is identified with a different indicators and connotation unlike Baker and Wigfield (1999). 'Social purpose' of reading is constructed by the above motivational themes as they mentioned words like applicability, duty and responsibility, current situation, modern time, human needs, and contemporary issues. This is extrinsic motivation that creates in the readers' minds a framework for social development. This gradually becomes their external locus of control. Readers have started to attribute their success with the environment they live in. Thus, reading engagement increases along with the interest. Therefore, in this research the way the respondents define exegesis, reading motivation, and aspects of exegesis is constant. This is indicative of the transformative and active reading of the readers that signifies willingness to change the society (Baring, 2008).

Personal reading interests of exegesis' readers

Muslims commonly distinguish one exegesis from the other based on their diverse interests. When readers are interested in the social situation, they become more

interested to know the Qur'anic guidance about social reformation. On the other hand, some readers are not interested in social reformation but are more interested to read the spiritual exegesis. As such, reading interest is transient (Ataya and Kulikowich, 2002).

Reading engagement of exegesis' readers

Reading engagement is observed and examined in terms of readers' activities related to the act of reading and reading materials. In this study, reading engagement has been examined by reading the title of exegeses the respondents keep and read. In addition, the respondents were asked to indicate the titles of exegeses, which they would recommend to others because Handelsman et al. (2005) mentioned that engagement is sometimes interpersonal.

Table 1
Available Exegeses to the Readers

Name of the exegesis	Author	Bengali Translated version
<i>Tafseer Ibn Katheer</i>	Abu Al-Fida, (1301-1373 CE)	Available
<i>Tafseer Fee Zilalil Qur'an</i>	Syed Muhammad Qutb (1906-1966 CE)	Available
<i>The Noble Qur'an</i>	Muhammad Muhsin Khan (1927 -) Muhammad Taqi-ud-Din al-Hilali (1893-1987 CE)	Unavailable
<i>Tafsir AlMunir</i>	Wahba Mustafa al-Zuhayli (born 1932)	Unavailable
<i>Mareful Qur'an</i>	Mufti Muhammad Shafi (1897–1976)	Available
<i>Tafhimul Qur'an</i>	Abul Ala Moududi (1903-1979)	Available
<i>Tafseer Ibn Abbas</i>	Abdullah bin Abbas (618-687CE)	Available
<i>Tafseeral Tabari</i>	Abu Jafar Muhammad Ibn Jarir al-Tabari (838–923CE)	Available
<i>Tafseer of Muhammad Assad</i>	Muhammad Asad (1900-1992)	Unavailable
<i>Tadubbar-i-Quraan</i>	Amin AhsanIslahi (1904–1997)	Available
<i>TafseerSa'di</i>	Abdar-Rahman IbnNasir as-Sa'di at-Tamimi (1889–1956)	Available
<i>Tafseer Shawkani</i>	Muhammad ash-Shawkani (1759–1834)	Unavailable
<i>Adwa al Bayan</i>	Shaykh Muhammad Amin Syinqithi	Unavailable

Name of the exegesis	Author	Bengali Translated version
<i>Tafseer Jalalain</i>	Jalal al-Din al-Suyuti (1445–1505)	Available
<i>Sofaatut Tafaseer</i>	Muhammad Ali Ash-Shabuni (Born 1928)	Unavailable
<i>Al-Khashaf</i>	Abu al-Qasim Mahmud ibn Umar al-Zamakhshari (1075-1144)	Available
<i>Tafseer of Ali Ashraf Thanvi</i>	Ashraf 'Ali Thanwi (1863 – 1943)	Available

When asked to write the recommended exegesis, they wrote: *Tafseer Ibn Katheer* (n=25), *Tafheemul Qur'an* (n=20), and *Tafseer Fee Zilalil Qur'an* (n=9). This indicates that though there are many exegeses, *Tafseer Ibn Kasir* or *Tafheemul Qur'an* or *Tafseer Fee Zilalil Qur'an* seem to generate most interest. However, in scholarly literature, *Tafseer Ibn Kasir* is widely accepted as an authentic and reliable exegesis. Its origins rest in the early centuries of Islam. While *Tafheemul Qur'an* and *Tafseer Fee Zilalil Qur'an* are well-known for analysis on social and political issues. Both of these exegeses are from the modern period. In terms of reading preference, it was observed that the graduates of Islamic religious studies offered by Islamic universities in Saudi Arabia are more likely to choose those exegeses written in the early period of Islam and interpreted references from the traditions (*Sunnah*) of the Prophet (SAW). They usually avoid those exegeses written in recent centuries, especially those that employed logical interpretation of the verses. On the contrary, those who graduated from madrasah and modern educational institutions in Bangladesh read exegeses that interpret religious injunctions, social issues, and current issues.

Social development as a locus of control

Locus of control may influence reading interest. Locus of control is either internal or external. Those who believe they have control over society are likely to behave in a way that develops the society (Guthrie *et al.*, 2013). This study found that readers have external locus of control on social development and change, which has led them to engage in those exegeses focusing on social development.

Readers' Perception of Reliable Exegesis

Exegesis readers are very cautious about the reliability of newly published exegeses. They are likely to accept any exegesis written with a new approach once

it fulfils the criteria of authentic and reliable exegesis. Though there is a methodology of checking reliable exegesis, the respondents have mentioned that they follow their own ways to find the reliable exegesis. For example, 21 respondents reported that they used to check the name of the author first before they buy a new exegesis from the bookstore. Another 20 said that they used to read at least some parts of the exegesis before they buy it. Twelve respondents claimed that they rely on methodology of exegesis, while others ask knowledgeable and authoritative persons about the reliability of an exegesis. Very few read the introduction of exegesis before they decide to buy a new one. These responses are indicative that they are not biased to only their interests. In case of exegesis readers, their interest does not outweigh the reliability of exegesis.

The emergence of new Qur'anic exegesis

New exegesis may emerge because of an expectancy gap between the approach of existing exegeses and readers' interests. In this study, the opinions of respondents regarding what they believe to be missing from existing exegeses are compared. It is assumed that if an exegesis does not become outdated and if it is written for all reader groups, then there is less likelihood for a new exegesis to emerge. The rate of agreement with the opinions mentioned in Table 2 is consistent with the above assumption. For instance, 43 respondents believed that an exegesis is written forever and as such does not become outdated. At the same time, 49 respondents thought that past exegeses lacked their desired features. If an exegesis lacks the features sought by a certain reader group, it will no longer be appreciated by those readers meaning that the exegesis becomes outdated for those readers. Opinions two and four below are consistent in that those who consider an exegesis is for all readers do not think that any exegesis can be recommended to others.

Table 2: Opinions on Exegesis

	Opinion	Agree	Disagree
1	An exegesis has been written forever. It will never be outdated.	31	43
2	An exegesis is written for a specific "reader group"	15	59
3	Past exegeses lack my desired features	49	25
4	There are some exegeses which are not recommendable	17	58

Although 31 respondents agreed that an exegesis is written forever, 49 respondents agreed that there were some missing characteristics in past exegeses. In this regard, readers' opinions about the missing characteristics in the past exegeses mentioned by 21 respondents fall under the socio-development domain. The missing characteristics are:

Implementation exposure, discussion on the demerits of man-made 'isms' (ideologies) i.e. communism, fascism, western democracy, modern cultural challenges, practical applications of the unique directives of Islam, incorporation of modern scientific and social concepts, discussion on social problems those developed due to not following Islam, current scientific discoveries and current issues, issues that have to do with modern challenges, social, economic, political, and scientific issues, contemporary issues such as banking, finance, medicine, technology and innovations are not rigorously well-explained, the incorporation of dynamism and critical thinking skills, discussion on the upcoming issues, modernization, technology, sustainability, and wastage of resources.

These are their reading interests related to topics and situations, which indicates that readers prefer some exegeses over others. The study then evaluated the above missing characteristics in the past exegeses and compared them with the readers' desired characteristics (see paragraph below) which should have been included in modern exegeses. The interesting features as reported by the respondents have been classified into three groups: socio-developmental features, methodological features, and narrative features.

Socio-developmental features

Modern exegeses should address questions relevant to *fiqh* (Islamic jurisprudence). For example, the meaning and the content of exegeses should be related to current practical issues such as financial matters, banking, family, and social problems. Even, future challenges along with potential solutions should be included in the exegeses. It will be interesting if current scientific discoveries are covered by the exegeses. Social, economic, and political issues should be there too. Moreover, discussion on modern thoughts and policies must be highlighted, focused in exegeses of the current century such as secularism, democracy, scientific issues, family system, economy, and modern political history.

Modernization, technology, sustainability, wastage of resources should also be explained.

Methodological features

Sound reflection of what the early scholars said should be included in the exegeses. The interpretation of the Qur'an must be suitable with current affairs. There should be reference to scholarly books, and bibliography to support the explanation. The exegeses should not be mere story and hearsay. Additional information and web links should be in the exegeses. For example, when the Qur'an talks about the creation of plants, in the footnotes there should be reference to some books about plants. When the Qur'an mentions historical events, the pictures relevant to those particular events should be given in the exegeses. A picture is very important to support the description.

It can be concluded from the above discussion that the interest of exegesis readers can cause a new exegesis to emerge. The interest may be hidden or well expressed. Renninger and Hidi (2011) argued that sometimes people read but do not know their interest. In this study, the respondents have willingly expressed interest. They also suggested to writers of future exegeses to include some specific dimensions.

Narrative features

According to the respondents, exegeses should awaken the Muslims and bring them back to the teachings of the Qur'an. For this, the central message of the exegeses should be clear in the light of present day problems faced by the Muslims. Furthermore, exegeses should clarify some Qur'anic terms that are complex according to Arabic grammar and language.

Conclusion

This study explored how personal motivation and interest of Qur'anic exegesis readers in Bangladesh shaped their domain specific reading. The research developed a conceptual model for long-term engagement with reading Qur'anic exegesis. The study found that reading interest was influenced by challenges of modernity (Khir, 2007) or a reader's perception of creativity and innovation (Al-karasneh and Saleh, 2010). Engaging in reading Qur'anic exegesis is the result of reading competence, reading goals, and interest. A competent reader reads

relatively difficult texts with understanding and with interest, focusing on the universal meaning of the text and not limiting himself to literal meanings only. At the same time, they are responsible and attentive to the details of the text's meaning (Fox et al., 2010). It is very close to active and transformative reading (Baring, 2008).

Renninger and Hidi (2011) found that a particular disciplinary content develops through the interaction of the person and his or her environment. It is also possible that the respondents in this study would have interacted with the literatures, thoughts on political aspects of Islam. So they responded accordingly. Similarly, according to Delibas (2009), Guven (2005), some people have conceptualized an "Islamic movement thought" and articulated it in different possible ways including revitalizing the educational elements of Islam. Thus in our study, issue of revitalizing becomes evident and urged by the exegesis readers.

Based on the above discussion, it is possible to conclude that the readers' level of satisfaction in reading exegeses must be fulfilled by writing a new type of exegesis addressing their concerns. Only then will the exegeses be relevant to the current time and demand. Modern exegetes should take the initiative to produce a new exegesis that will meet the expectations of readers. If they can write an exegesis covering the interests of readers, then it will ensure the readers' holistic learning (Hassan et al., 2010), because it has been understood from the responses that they mean by socio-developmental exegesis something comprehensive which promotes Islam holistically and presents Islam as a way of life. This type of exegesis can promote social research and social cohesion in the society via higher education institutions as outlined in the studies of Kraince (2008), and Yahyaei and Mahini (2012). This proposed social exegesis can include findings of the recent empirical research to explain the verses of the Qur'an. In order to make the exegesis relevant to the time and demands there must be a reciprocal relationship between the act of interpreting recent research findings in line with the Qur'an and vice versa.

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