



Impact of Fasting on Students' Exam Preparation at University Level

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Abstract: *Fasting is included in the five pillars of Islam and obligatory when a child becomes an adult (have approximately 15 years of age). Examination preparation is the process or acts to prepare oneself for taking part in an examination. The study explored students' beliefs regarding Fasting in Ramadan towards exam preparation at the university level. This study was designed to explore students' beliefs regarding Fasting in Ramadan towards exam preparation at the university level. A quantitative method was used in this study; a survey was adopted to complete the study. Students studying in different programs of BS, M.Phil and PhD of The Islamia University of Bahawalpur (IUB) were the population of the study. 125 students (25 from each department) were selected conveniently. The questionnaire was used as a tool to collect data from randomly selected respondents, which was consisted of 12 statements. It was recommended that Students might keep fast in Ramadan even they have an exam as they may be able to learn their fasting in Ramadan has a positive impact as results in the semester during Ramadan is better than the previous result of the respondents. .*

Key Words: Impact, Fasting & Exam Preparation

Introduction

In Islam, fasting is known as Sawm, Arabic pronunciation: [sʰawm] or Siyām Arabic pronunciation: [sʰijæ:m], which is also Rūzeh or Rōzah (Persian: روزه). Fasting is basically an act to be restrained by any individual to drink, to intake any kind of food and from sex. Muslims usually observed fasts during the Holy Islamic month of Ramadan, but one can fast in any month of the year. Fast is the fourth pillars of the basic five pillars of Islam (Pipes, 2017).

The definition of fasting is different in different revealed religions. It is the act to restrain or to reduce some or all eating and drinking items and also sexual for 12 to 24 hours a day. It has different timing in different religions as it has 12 hours of duration from starting from Fajar Azzan to Maghrib Azzan in Islam (duration varied related to the season) (Hossain, 2012).

Fasting is included in the five pillars of Islam and obligatory when a child becomes an adult (have approximately 15 years of age). It is observed that to train their children for fasting, parents recommended shorter and partial fasts, so they can be ready for full-day fasting. Children and adults who are in school or college going must be aware of the flexibility of Islamic law to delay or exempt if there is some risk of low performance in the exam due to fasting and late-night prayer (Syeed, & Ritchie, 2006).

Fasting is observed as an obligation by Muslims in the month of Ramadan. Fasts start at sunrise and end at sunset. During the month of Ramadan, Muslims have to take care of poor and less fortunate people in order to get closer to Allah. In Islam, it is encouraged that parents and their children must be aware of the basic rules of fasting and flexibilities. They are encouraged to take help or seek advice from

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religious leaders about the rules and relaxations in fasting and other related issues ([Das, Hasmat, Kumar Ghosh, & Sahu, 2019](#)).

Examination preparation is the process or acts to prepare oneself for taking part in an examination. An examination can be written, verbal or physical. It is a term that is fluently used for educational assessment or evaluation. To take part in it, students are required to get mastery on the content delivered or provided for the exam. For this, student needs to do hard or extra work to memorize or to learn ([Bryant, & Carless, 2010](#)).

Research Objective

This study was designed to explore the following objectives

1. To explore students' beliefs regarding Fasting in Ramadan towards exam preparation at the university level.
2. To understand the impact of fasting on students results.

Literature Review

Muslims mainly have to observe fasting in the Holy month of Ramadan, which is the 9th month of the Islamic calendar. It may consist of 29 or 30 days, in which Muslims tried their best to spend their whole days and most part of the night in prayers and recitation of the Holy Quran during fasting. Every individual of the Muslim community tried their hard to do good and kind deeds to win the will of Allah ([Bener, Galadari, Gillett, Osman, Al-Taneiji, Al-Kuwaiti, & Al-Sabosy, 2001](#)).

According to (www.standard.co.uk/lifestyle/london-life/ramadan-2019), Exceptions from fasting are allowed for persons in particular circumstances:

- Children (1-14 years); some parents encourage their children to fast in an earlier stage of life (10-14 years) for shorter periods to be prepared for a full-day fast.
- Vomiting unconditionally; by which food leaves through an inadvertent part of the gut.
- Illness (serious); on condition to make compensatory fasting when recovered.
- Travelling; on condition to make compensatory fasting upon arriving at his/her destination.
- Menstrual Period; a woman must count the missing days and make fast later.
- Giving Birth to Child; till forty days after the birth of child or miscarriage; must count the missing days and make fast later.
- Pregnant Women; on condition to count the day and have a fast recovery.
- Breast Feeding Women; on condition to count the day and have fast after feeding.
- Old Person; The old persons who are physically unable to fast must donate an amount as compared to the diet for every missing day in case of strong enough financially to pay.
- A person with Mental Disorder; A person who is ill mentally must donate an amount as compared to the diet for every missing day in case of strong enough financially to pay.

Fasting is Haram these days, according to Islam

- *Eid al-Fitr (1st Shawwal)*
- *The 11th-13th of Zilhaj.* (https://en.wikipedia.org/wiki/Fasting_in_Islam)

Fasting in Islam has some rules i.e. having one meal (Sahri) just before sunrise (before Fajar Azzan) and an evening meal (Iftar) after Maghreb Azzan or sunset. During Fasting, Muslims tries to clean the whole self, purity and clarity in thinking and imagination, did every good deed to win the goodwill of Allah through Ibadat which may have a positive impact on individual, families, community and wider social relations. (<https://www.iislamic.org/islamic-laws-fasting/>)

According to [Nisar & Rashid \(2019\)](#), Muslims all over the world observe Ramada that has the potential to offer many benefits to individual socially, morally and physically. Every Muslim may have benefits to different degrees; some possible benefits are:-

- The feeling of closeness to Allah

- Exercise to achieve great self-control
- Step toward a healthier life
- To develop better habits
- Feeling of Peace
- Tranquillity
- Self-satisfaction
- Spirituality
- Chance to develop better relationships

Due to fasting in Ramadan, opportunity to build strong family and community ties through congregational prayers and celebrations. With all the above-mentioned benefits, by fasting and late-night prayers, less desirable consequences for some people like low energy, tiredness, dehydration, the reduced focus of memory or concentration may occur. All these may cause when Ramadan fall in summer. So it can cause problems for students who sit in exams during the exam. In Pakistan, this Ramadan was in the summer season and also final exam of the semester was in Ramadan. So this study was conducted to find out the effects of fasting on exam preparation of students at the university level ([Holt-Lunstad, Steffen, Sandberg, & Jensen, 2011](#)).

It was observed that fasting have an effect on the human body as metabolic state of the body after digesting and absorption of the meal as any individual during fast has assumed to eat once after 11-14 hours have elapsed since the last meal in a day. Metabolic changes of the fasting state begin after absorption of a meal, and normally a person absorbs typically 3-5 hours after eating. So, many people may Fast as a medical procedure to reduce their sugar level, wait or any other ([Maughan, Fallah, & Coyle, 2010](#)).

In Islam, it is the belief of most Muslims that Fasting is not only the name of restricting oneself from food and drink. It also keeps them away from falsehood in speech, action, ignorant and indecent speech, arguing, fighting and having lust of thought. Therefore, due to fasting, they can strengthen their control of impulses and can easily be able to develop good behavior. Believes can be purified, and they can strive to purify their body and soul to increase their taqwa (good deeds and Allah's consciousness). The inner and outer sphere of the individual can be harmonized by this act of purification ([Pathy, Mills, Gazeley, Ridgley, & Kiran, 2011](#)).

Another aim of Fast is to improve the body by reducing food intake to maintain a healthier lifestyle. Overeating is also discouraged, and eating to silent the pain of hunger is encouraged. They also believe that with Fast, they have to perform their work and must fulfil all their commitments actively and will never short their duties. Most virtuous characteristics are applied in their daily routine situations. Control on anger, a high level of patience, kindness to all the creatures and human being and sympathy is also practised. In short, they want to achieve what they believed to be in moral, habits and character ([Pathy, Mills, Gazeley, Ridgley, & Kiran, 2011](#)).

From fasting, changes in blood sugar may produce hypoglycemia (low blood sugar) as an inadequate supply of glucose to the brain can affect brain function, including concentration, memory, attention and other cognitive processes, plus potential indirect effects on overall mood, anxiety and fatigue levels which can affect studying, revision and the examinations themselves. Those people who have a diagnosed medical condition, such as diabetes, and in certain other circumstances, are usually excused from the religious requirement to fast ([Khatib & Shafagoj, 2004](#)).

The study explored students' beliefs regarding Fasting in Ramadan towards exam preparation at the university level. It was an attempt to know that what kinds of effect can be produced by fasting related to exam preparation as students hesitated to give exam in Ramadan. This study also tries to give some suggestions regarding exam preparation in the holy month of Ramadan. It is intended that the information in this paper is used as a positive opportunity for the engagement of students to make these important decisions about the exam in Ramadan.

Material and Methods

This study was based on survey research as it was discussing the problem related to the current state of

the problem. A quantitative method was used in this study; a survey was adopted to complete the study. Students studying in different programs of BS, M.Phil and PhD of The Islamia University of Bahawalpur (IUB) were the population of the study. At the first stage, a multistage sampling technique was used to select the five departments (Department of Education, Educational Training, Psychology, Physical Education and Islamic Study). After that, 125 students (25 from each department) were selected conveniently. The questionnaire was used as a tool to collect data from randomly selected respondents, which was consisted of 12 statements followed by 5 points Likert scale from which 6 statements were related to fasting effect on body and 6 were on effect on exam preparation. Results of the sample respondents in last semester and in the semester during Ramadan were taken to check the impact of fasting on exam preparation. The reliability of the tool was determined by Cronbach's-Alpha that was 0.7, and validity was determined by expert's opinion. Total 125 questionnaires were distributed among sample respondents, from which 113 were returned back, so the return rate was 90.4%. After collecting data, it was entered in the datasheet prepared by using Statistical Package for Social Sciences (SPSS) 21. Percentage and Regression analysis was run to reach the objective of the study.

Result and Discussion

The result of the data collected from quantitative data from 113 sample respondent is presented in the tables below:

Table 1. Details of the age of the Respondents

Department		Age of Respondents			
		21-25 Y	26-30 Y	31-35 Y	Above 35 Y
Education	<i>f</i>	19	3	2	0
	%	16.8%	2.7%	1.8%	0.0%
Edu Training	<i>f</i>	21	0	1	1
	%	18.6%	0.0%	0.9%	0.9%
H&PE	<i>f</i>	19	5	1	0
	%	16.8%	4.4%	0.9%	0.0%
Psychology	<i>f</i>	15	3	2	3
	%	13.3%	2.7%	1.8%	2.7%
Islamic Studies	<i>f</i>	11	3	4	0
	%	9.7%	2.7%	3.5%	0.0%
Total	<i>f</i>	85	14	10	4
	%	75.2%	12.5%	8.9%	3.6%

In table 1, detail about the age of the respondents is given. It can be seen that the majority of the respondents, 85 (75.2%), have aged from 21-25 years, 14 (12.4%) have aged from 26-30 years, 10 (8.8%) have aged from 31-35 years, and 4 (3.5%) have above 35 years age.

Table 2. Details about the residential area of respondents

Department		Area of Residence		Total
		Urban	Rural	
Education	<i>f</i>	10	14	24
	%	8.8%	12.4%	21.2%
Edu Training	<i>f</i>	12	11	23
	%	10.6%	9.7%	20.4%
H&PE	<i>f</i>	12	13	25
	%	10.6%	11.5%	22.1%
Psychology	<i>f</i>	16	7	23
	%	14.2%	6.2%	20.4%
Islamic Studies	<i>f</i>	14	4	18

Department	Area of Residence			Total
		Urban	Rural	
Total	%	12.4%	3.5%	15.9%
	f	64	49	113
	%	56.6%	43.3%	100.0%

In table 2, detail about the residential area of the respondents is given. It is evident from the table that the majority of the respondents, 64 (56.6%), were from an urban area, and 49 (43.4%) were from a rural area.

Table 3. Details about Percentage of Marks Percentage in last Semester

Department	Marks Percentage in Last Semester				Total	
	Less than 70%	71-80%	81-90%	More than 90%		
Education	f	5	3	10	6	24
	%	4.4%	2.7%	8.8%	5.3%	21.2%
Edu Training	f	3	3	10	7	23
	%	2.7%	2.7%	8.8%	6.2%	20.4%
H&PE	f	6	2	10	7	25
	%	5.3%	1.8%	8.8%	6.2%	22.1%
Psychology	f	4	2	8	9	23
	%	3.5%	1.8%	7.1%	8.0%	20.4%
Islamic Studies	f	5	2	6	5	18
	%	4.4%	1.8%	5.3%	4.4%	15.9%
Total	f	23	12	44	34	113
	%	20.3%	10.8%	38.8%	30.1%	100.0%

In table 3, detail about the percentage of marks in last semester before the fasting of Ramadan is presented. It is presented that the majority of the respondents, 44 (38.9%), have marks from 81-90%, 34 (30.1%) have more than 90% marks, 23 (20.4%) have less than 70%, and 12 (10.6%) have marks from 71-80%.

Table 4. Details about the Percentage of marks Percentage in the Semester during Ramadan

Department	Marks Percentage in Semester During Ramadan				Total	
	Less than 70%	71-80%	81-90%	More than 90%		
Education	f	5	5	5	9	24
	%	4.4%	4.4%	4.4%	8.0%	21.2%
Edu Training	f	2	3	7	11	23
	%	1.8%	2.7%	6.2%	9.7%	20.4%
H&PE	f	5	4	5	11	25
	%	4.4%	3.5%	4.4%	9.7%	22.1%
Psychology	f	4	4	6	9	23
	%	3.5%	3.5%	5.3%	8.0%	20.4%
Islamic Studies	f	3	2	5	8	18
	%	2.7%	1.8%	4.4%	7.1%	15.9%
Total	f	19	18	28	48	113
	%	16.8%	15.9%	24.7%	42.5%	100.0%

In table 4, detail about the percentage of marks in the semester during Ramadan is presented. It is presented that the majority of the respondents, 48 (42.5%), have more than 90% marks, 28 (24.8%) have marks from 81-90%, 19 (16.8%) have more than 70% marks, and 18 (15.9%) have marks from 71-80%.

Table 5. Details about the Program of study of Respondents

Department	Program of Study						Total
		BS	M.A/M.Sc.	M.Phil.	PhD	B. Ed	
Education	<i>f</i>	10	7	4	3	0	24
	%	8.8%	6.2%	3.5%	2.7%	0.0%	21.2%
Edu Training	<i>f</i>	0	0	5	4	14	23
	%	0.0%	0.0%	4.4%	3.5%	12.4%	20.4%
H&PE	<i>f</i>	0	17	8	0	0	25
	%	0.0%	15.0%	7.1%	0.0%	0.0%	22.1%
Psychology	<i>f</i>	11	7	5	0	0	23
	%	9.7%	6.2%	4.4%	0.0%	0.0%	20.4%
Islamic Studies	<i>f</i>	0	10	8	0	0	18
	%	0.0%	8.8%	7.1%	0.0%	0.0%	15.9%
Total	<i>f</i>	21	41	30	7	14	113
	%	18.5%	36.2%	26.5%	6.2%	12.4%	100.0%

In table 5, detail about the program of the study of respondents is presented. It is evident from the table that 41 (36.3%) were from M.A/M.Sc., 30 (26.5%) were from M.Phil., 21 (18.6%) were from BS, 14 (12.4%) were from B.Ed. And 7 (6.2%) were from the PhD program.

Table 6. I feel Sleepy all day due to Fasting in Ramadan

Department	Responses						Total
		SDA	DA	UD	A	SA	
Education	<i>f</i>	4	4	4	8	4	24
	%	3.5%	3.5%	3.5%	7.1%	3.5%	21.2%
Edu Training	<i>f</i>	3	6	1	9	4	23
	%	2.7%	5.3%	0.9%	8.0%	3.5%	20.4%
H&PE	<i>f</i>	3	6	2	11	3	25
	%	2.7%	5.3%	1.8%	9.7%	2.7%	22.1%
Psychology	<i>f</i>	8	9	0	3	3	23
	%	7.1%	8.0%	0.0%	2.7%	2.7%	20.4%
Islamic Studies	<i>f</i>	1	6	2	4	5	18
	%	0.9%	5.3%	1.8%	3.5%	4.4%	15.9%
Total	<i>f</i>	19	31	9	35	19	113
	%	16.9%	27.4%	8.0%	31.0%	16.8%	100.0%

In table 6, responses of respondents about “I feel sleepy all the day due to fasting in Ramadan” are presented. It can be seen from the table that most of the respondents 35+19=54 (47.8%) agreed to the statement while 19+31=50 (44.2%) disagreed with the statement and 9 (8.0%) were undecided. So, it is proved that the majority of the respondents 35+19=54 (47.8%), agreed to the statement, so it is proved that most of the respondents feel sleepy all day due to fasting in Ramadan.

Table 7. I feel Weakness due to Fasting in Ramadan

Department	Responses						Total
		SDA	DA	UD	A	SA	
Education	<i>f</i>	1	1	3	9	10	24
	%	0.9%	0.9%	2.7%	8.0%	8.8%	21.2%
Edu Training	<i>f</i>	1	6	4	6	6	23
	%	0.9%	5.3%	3.5%	5.3%	5.3%	20.4%
H&PE	<i>f</i>	6	4	5	8	2	25
	%	5.3%	3.5%	4.4%	7.1%	1.8%	22.1%

Department		Responses					Total
		SDA	DA	UD	A	SA	
Psychology	<i>f</i>	5	6	6	5	1	23
	%	4.4%	5.3%	5.3%	4.4%	0.9%	20.4%
Islamic Studies	<i>f</i>	4	4	0	6	4	18
	%	3.5%	3.5%	0.0%	5.3%	3.5%	15.9%
Total	<i>f</i>	17	21	18	34	23	113
	%	15.0%	18.5%	15.9%	30.1%	20.3%	100.0%

In table 7, responses of respondents about “I feel weakness due to fasting in Ramadan” are presented. It can be seen from the table that most of the respondents 34+23=57 (50.5%) agreed to the statement, while 17+21=38 (33.6%) disagreed with the statement and 18 (15.9%) were undecided. So, it is proved that the majority of the respondents, 34+23=57 (50.5%), agreed to the statement, so it is proved that most of the respondents feel weakness due to fasting in Ramadan.

Table 8. I feel tired during Ramadan due to Fasting

Department		Responses					Total
		SDA	DA	UD	A	SA	
Education	<i>f</i>	1	1	3	9	10	24
	%	0.9%	0.9%	2.7%	8.0%	8.8%	21.2%
Edu Training	<i>f</i>	1	6	4	6	6	23
	%	0.9%	5.3%	3.5%	5.3%	5.3%	20.4%
H&PE	<i>f</i>	6	4	5	8	2	25
	%	5.3%	3.5%	4.4%	7.1%	1.8%	22.1%
Psychology	<i>f</i>	5	6	6	5	1	23
	%	4.4%	5.3%	5.3%	4.4%	0.9%	20.4%
Islamic Studies	<i>f</i>	4	4	0	6	4	18
	%	3.5%	3.5%	0.0%	5.3%	3.5%	15.9%
Total	<i>f</i>	17	21	18	34	23	113
	%	15.0%	18.5%	15.9%	30.1%	20.3%	100.0%

In table 8, responses of respondents about “I feel tired during Ramadan due to fasting” are presented. It can be seen from the table that most of the respondents 34+23=57 (50.5%) agreed to the statement, while 17+21=38 (33.6%) disagreed with the statement and 18 (15.9%) were undecided. So, it is proved that the majority of the respondents, 34+23=57 (50.5%), agreed to the statement, so it is proved that most of the respondents feel tired during Ramadan due to fasting.

Table 9. I feel Uncertainty in my blood Pressure in Ramadan due to Fasting

Department		Responses					Total
		SDA	DA	UD	A	SA	
Education	<i>F</i>	1	7	0	13	3	24
	%	0.9%	6.2%	0.0%	11.5%	2.7%	21.2%
Edu Training	<i>F</i>	5	2	2	9	5	23
	%	4.4%	1.8%	1.8%	8.0%	4.4%	20.4%
H&PE	<i>F</i>	4	1	4	12	4	25
	%	3.5%	0.9%	3.5%	10.6%	3.5%	22.1%
Psychology	<i>F</i>	7	5	2	8	1	23
	%	6.2%	4.4%	1.8%	7.1%	0.9%	20.4%
Islamic Studies	<i>F</i>	1	2	0	4	11	18
	%	0.9%	1.8%	0.0%	3.5%	9.7%	15.9%
Total	<i>F</i>	18	17	8	46	24	113
	%	15.9%	15.1%	7.1%	40.7%	21.2%	100.0%

In table 9, responses of respondents about “I feel uncertainty in my blood pressure in Ramadan due to fasting” are presented. It can be seen from the table that most of the respondents 46+24=70 (61.9%) agreed to the statement while 18+17=35 (30.9%) disagreed with the statement and 8 (7.1%) were undecided. So, it is proved that the majority of the respondents, 46+24=70 (61.9%), agreed to the statement, so it is proved that most of the respondents feel uncertainty in their blood pressure in Ramadan due to fasting.

Table 10. I feel Restlessness due to Fasting in Ramadan

Department		Responses					Total
		SDA	DA	UD	A	SA	
Education	<i>f</i>	4	6	4	9	1	24
	%	3.5%	5.3%	3.5%	8.0%	0.9%	21.2%
Edu Training	<i>f</i>	2	9	1	4	7	23
	%	1.8%	8.0%	0.9%	3.5%	6.2%	20.4%
H&PE	<i>f</i>	5	6	0	12	2	25
	%	4.4%	5.3%	0.0%	10.6%	1.8%	22.1%
Psychology	<i>f</i>	4	6	6	6	1	23
	%	3.5%	5.3%	5.3%	5.3%	0.9%	20.4%
Islamic Studies	<i>f</i>	2	4	3	4	5	18
	%	1.8%	3.5%	2.7%	3.5%	4.4%	15.9%
Total	<i>f</i>	17	31	14	35	16	113
	%	15.0%	27.4%	12.4%	30.9%	14.2%	100.0%

In table 10, responses of respondents about “I feel restlessness due to fasting in Ramadan” are presented. It can be seen from the table that most of the respondents 35+16=51 (45.2%) agreed to the statement while 17+31=48 (42.4%) disagreed with the statement and 14 (12.4%) were undecided. So, it is proved that the majority of the respondents, 35+16=51 (45.2%), agreed to the statement, so it is proved that most of the respondents feel restlessness due to fasting in Ramadan.

Table 11. I think my Sleeping Schedule Disturbed due to fasting in Ramadan

Department		Responses					Total
		SDA	DA	UD	A	SA	
Education	<i>f</i>	1	10	2	6	5	24
	%	0.9%	8.8%	1.8%	5.3%	4.4%	21.2%
Edu Training	<i>f</i>	1	5	7	6	4	23
	%	0.9%	4.4%	6.2%	5.3%	3.5%	20.4%
H&PE	<i>f</i>	2	4	1	16	2	25
	%	1.8%	3.5%	0.9%	14.2%	1.8%	22.1%
Psychology	<i>f</i>	4	8	4	6	1	23
	%	3.5%	7.1%	3.5%	5.3%	0.9%	20.4%
Islamic Studies	<i>f</i>	2	7	6	3	0	18
	%	1.8%	6.2%	5.3%	2.7%	0.0%	15.9%
Total	<i>f</i>	10	34	20	37	12	113
	%	8.9%	30.0%	17.7%	32.8%	10.6%	100.0%

In table 11, responses of respondents about “I think my sleeping schedule disturbed due to fasting in Ramadan” are presented. It can be seen from the table that most of the respondents 37+12=49 (43.3%) agreed to the statement while 10+34=44 (38.9%) disagreed with the statement and 20 (12.4%) were undecided. So, it is proved that the majority of the respondents, 37+12=49 (43.3%), agreed to the statement, so it is proved that most of the respondents think that their sleeping schedule is disturbed due to fasting in Ramadan.

Table 12. I Manage time during Ramadan for my exam Preparation

Department		Responses					Total
		SDA	DA	UD	A	SA	
Education	<i>F</i>	1	10	1	10	2	24
	%	0.9%	8.8%	0.9%	8.8%	1.8%	21.2%
Edu Training	<i>F</i>	1	7	3	7	5	23
	%	0.9%	6.2%	2.7%	6.2%	4.4%	20.4%
H&PE	<i>F</i>	5	2	1	15	2	25
	%	4.4%	1.8%	0.9%	13.3%	1.8%	22.1%
Psychology	<i>F</i>	4	8	3	6	2	23
	%	3.5%	7.1%	2.7%	5.3%	1.8%	20.4%
Islamic Studies	<i>F</i>	3	3	2	7	3	18
	%	2.7%	2.7%	1.8%	6.2%	2.7%	15.9%
Total	<i>F</i>	14	30	10	45	14	113
	%	12.4%	26.6%	9.0%	39.8%	12.5%	100.0%

In table 12, responses of respondents about “I manage time during Ramadan for my exam preparation” are presented. It can be seen from the table that most of the respondents 45+14=59 (52.2%) agreed to the statement while 14+30=44 (38.9%) disagreed with the statement and 10 (8.8%) were undecided. So, it is proved that the majority of the respondents, 45+14=59 (52.2%), agreed to the statement, so it is proved that most of the respondents think that they manage time during Ramadan for their exam preparation.

Table 13. I give more time to Ibadat that affect my Exam Preparation

Department		Responses					Total
		SDA	DA	UD	A	SA	
Education	<i>F</i>	4	4	3	9	4	24
	%	3.5%	3.5%	2.7%	8.0%	3.5%	21.2%
Edu Training	<i>F</i>	2	5	5	7	4	23
	%	1.8%	4.4%	4.4%	6.2%	3.5%	20.4%
H&PE	<i>F</i>	2	8	5	7	3	25
	%	1.8%	7.1%	4.4%	6.2%	2.7%	22.1%
Psychology	<i>F</i>	6	5	5	5	2	23
	%	5.3%	4.4%	4.4%	4.4%	1.8%	20.4%
Islamic Studies	<i>F</i>	5	3	2	5	3	18
	%	4.4%	2.7%	1.8%	4.4%	2.7%	15.9%
Total	<i>F</i>	19	25	20	33	16	113
	%	16.8%	22.1%	17.7%	29.2%	14.2%	100.0%

In table 13, responses of respondents about “I give more time to Ibadat that affect my exam preparation” are presented. It can be seen from the table that most of the respondents 33+16=49 (43.4%) agreed to the statement while 19+25=44 (38.9%) disagreed with the statement and 20 (17.7%) were undecided. So, it is proved that the majority of the respondents, 33+16=49 (43.4%), agreed to the statement, so it is proved that most of the respondents think that they give more time to Ibadat that affect their exam preparation.

Table 14. I miss an Opportunity of peer Discussion in Ramadan that affect my Exam

Department		Responses					Total
		SDA	DA	UD	A	SA	
Education	<i>f</i>	1	9	1	9	4	24
	%	0.9%	8.0%	0.9%	8.0%	3.5%	21.2%

Edu Training	<i>f</i>	3	3	1	14	2	23
	%	2.7%	2.7%	0.9%	12.4%	1.8%	20.4%
H&PE	<i>f</i>	3	3	4	14	1	25
	%	2.7%	2.7%	3.5%	12.4%	0.9%	22.1%
Psychology	<i>f</i>	9	5	3	5	1	23
	%	8.0%	4.4%	2.7%	4.4%	0.9%	20.4%
Islamic Studies	<i>f</i>	3	5	2	8	0	18
	%	2.7%	4.4%	1.8%	7.1%	0.0%	15.9%
Total	<i>f</i>	19	25	11	50	8	113
	%	17.0%	22.2%	9.8%	44.3%	7.1%	100.0%

In table 14, responses of respondents about “I miss an opportunity of peer discussion in Ramadan that affect my exam” are presented. It can be seen from the table that most of the respondents 50+8=58 (51.3%) agreed to the statement while 19+25=44 (38.9%) disagreed with the statement and 11 (9.7%) were undecided. So, it is proved that the majority of the respondents, 50+8=58 (51.3%), agreed to the statement, so it is proved that most of the respondents think that they miss an opportunity for peer discussion in Ramadan that affect their exam.

Table 15. I have less time for my Studies due to Fasting, which Affects my Exam Preparation

Department		Responses					Total
		SDA	DA	UD	A	SA	
Education	<i>f</i>	3	10	1	7	3	24
	%	2.7%	8.8%	0.9%	6.2%	2.7%	21.2%
Edu Training	<i>f</i>	4	5	1	10	3	23
	%	3.5%	4.4%	0.9%	8.8%	2.7%	20.4%
H&PE	<i>f</i>	2	4	3	14	2	25
	%	1.8%	3.5%	2.7%	12.4%	1.8%	22.1%
Psychology	<i>f</i>	5	7	4	3	4	23
	%	4.4%	6.2%	3.5%	2.7%	3.5%	20.4%
Islamic Studies	<i>f</i>	1	7	1	6	3	18
	%	0.9%	6.2%	0.9%	5.3%	2.7%	15.9%
Total	<i>f</i>	15	33	10	40	15	113
	%	13.3%	29.1%	8.9%	35.4%	13.4%	100.0%

In table 15, responses of respondents about “I have less time for my studies due to fasting which affect my exam preparation” are presented. It can be seen from the table that most of the respondents 40+15=55 (48.7%) agreed to the statement while 15+33=48 (32.5%) disagreed with the statement and 10 (8.8%) were undecided. So, it is proved that the majority of the respondents, 40+15=55 (48.7%), agreed to the statement, so it is proved that most of the respondents think that they have less time for their studies due to fasting, which affects their exam preparation.

Table 16. My thinking Ability is reduced due to Fasting, which Affect my Exam Preparation

Department	Responses						Total
	SDA	DA	UD	A	SA		
Education	<i>f</i>	1	7	0	13	3	24
	%	0.9%	6.2%	0.0%	11.5%	2.7%	21.2%
Edu Training	<i>f</i>	5	2	2	9	5	23
	%	4.4%	1.8%	1.8%	8.0%	4.4%	20.4%
H&PE	<i>f</i>	2	1	1	17	4	25
	%	1.8%	0.9%	0.9%	15.0%	3.5%	22.1%
Psychology	<i>f</i>	4	8	4	6	1	23
	%	3.5%	7.1%	3.5%	5.3%	0.9%	20.4%

Department		Responses					Total
		SDA	DA	UD	A	SA	
Islamic Studies	<i>f</i>	2	7	6	3	0	18
	%	1.8%	6.2%	5.3%	2.7%	0.0%	15.9%
Total	<i>f</i>	14	25	13	48	13	113
	%	12.4%	22.2%	11.5%	42.5%	11.5%	100.0%

In table 16, responses of respondents about "My thinking ability is reduced due to fasting which affects my exam preparation" are presented. It can be seen from the table that most of the respondents 48+13=61 (54.0%) agreed to the statement while 14+25=39 (34.5%) have disagreed with the statement and 13 (11.5%) were undecided. So, it is proved that the majority of the respondents, 48+13=61 (54.0%), agreed to the statement, so it is proved that most of the respondents think that their thinking ability is reduced due to fasting, which affects their exam preparation.

Table 17. My working ability is reduced due to fasting, which affects my exam preparation

Department		Responses					Total
		SDA	DA	UD	A	SA	
Education	<i>f</i>	4	6	4	9	1	24
	%	3.5%	5.3%	3.5%	8.0%	0.9%	21.2%
Edu Training	<i>f</i>	2	9	1	4	7	23
	%	1.8%	8.0%	0.9%	3.5%	6.2%	20.4%
H&PE	<i>f</i>	4	5	0	15	1	25
	%	3.5%	4.4%	0.0%	13.3%	0.9%	22.1%
Psychology	<i>f</i>	4	8	3	6	2	23
	%	3.5%	7.1%	2.7%	5.3%	1.8%	20.4%
Islamic Studies	<i>f</i>	3	3	2	7	3	18
	%	2.7%	2.7%	1.8%	6.2%	2.7%	15.9%
Total	<i>f</i>	17	31	10	41	14	113
	%	15.0%	27.5%	8.9%	36.3%	12.5%	100.0%

In table 16, responses of respondents about "My thinking ability is reduced due to fasting which affects my exam preparation" are presented. It can be seen from the table that most of the respondents 48+13=61 (54.0%) agreed to the statement while 14+25=39 (34.5%) disagreed with the statement and 13 (11.5%) were undecided. So, it is proved that the majority of the respondents, 48+13=61 (54.0%), agreed to the statement, so it is proved that most of the respondents think that their thinking ability is reduced due to fasting, which affects their exam preparation.

Table 18. Regression Analysis about fasting effect on the body and its impact on marking Percentage in the semester during Ramadan

B	Std. Error	t	Sig	F	R	R Square
3.468	0.414	8.374	0.000	1.574	0.118 ^a	0.003

Dependent Variable: Marks percentage in semester during Ramadan Sig=0.05

In table 18, regression analysis about fasting effect on the body and its impact on marking percentage in the semester during Ramadan is presented. It is evident from the table that the value of correlation (0.118) shows that there is a weaker correlation between fasting effect on the body and its impact on marking percentage in the semester during Ramadan. The F value ($F = 1.574$, $p = 0.000$) is significant at 0.05 level of significance so the model fit is significant. The t-value ($t = 8.374$, $p = 0.000$) is also significant, which indicate that fasting effect on the body had an impact on marking percentage in the semester during Ramadan.

Table 19. Regression analysis about fasting effect on exam preparation and its impact on marking percentage in the semester during Ramadan

B	Std. Error	t	Sig	F	R	R Square
3.817	0.400	9.534	0.000	4.841	0.204 ^a	0.033

Dependent Variable: Marks percentage in semester during Ramadan Sig=0.05

In table 19, regression analysis about fasting effect on exam preparation and its impact on marking percentage in the semester during Ramadan is presented. It is evident from the table that the value of correlation (0.204) shows that there is a weaker correlation between fasting effect on exam preparation and its impact on marking percentage in the semester during Ramadan. The F value ($F = 4.841$, $p = 0.000$) is significant at 0.05 level of significance so the model fit is significant. The t-value ($t = 9.534$, $p = 0.000$) is also significant, which indicate that fasting effect on exam preparation have impact on marking percentage in semester during Ramadan.

Table 20. Regression analysis about overall fasting effect and its impact on marking percentage in the semester during Ramadan

B	Std. Error	t	Sig	F	R	R Square
3.840	0.458	8.394	0.000	3.853	0.183 ^a	0.034

Dependent Variable: Marks percentage in semester during Ramadan Sig=0.05

In table 20, the overall fasting effect and its impact on marking percentage in the semester during Ramadan is presented. It is evident from the table that the value of correlation (0.183) shows that there is a weaker correlation between the overall fasting effect and its impact on marking percentage in the semester during Ramadan. The F value ($F = 3.853$, $p = 0.000$) is significant at 0.05 level of significance so the model fit is significant. The t-value ($t = 8.394$, $p = 0.000$) is also significant, which indicate that the overall fasting effect has an impact on marking percentage in the semester during Ramadan.

Conclusions and Discussion

This study was an attempt to explore students' beliefs regarding Fasting in Ramadan towards exam preparation at the university level. It was an attempt to know that what kinds of effect can be produced by fasting related to exam preparation as students hesitated to give exam in Ramadan. This study also tries to give some suggestions regarding exam preparation in the holy month of Ramadan. It is intended that the information in this paper may be used as a positive opportunity for the engagement of students to make these important decisions about the exam in Ramadan.

Results of the study indicated that the age of the majority of the respondents was from 21-25 years, the residence of the majority of the respondents was an urban area, in detail about the program of the study of respondents, it was proved that the majority of the respondents were from M.A/M.Sc.

In the results section, the percentage of marks in last semester before the fasting of Ramadan of the majority of the students was from 81-90, and the percentage of marks in the semester during Ramadan of the majority of the respondents was more than 90% marks which are indicated that fasting in Ramadan have a positive impact as results in the semester during Ramadan is better than the previous result of the respondents.

In the factor regarding the impact of fasting on body or health, majority of the respondents agreed they feel sleepy all day due to fasting in Ramadan, they feel weakness due to fasting in Ramadan, feel tired during Ramadan due to fasting, they feel uncertainty in their blood pressure in Ramadan due to fasting, they feel restlessness due to fasting in Ramadan and that their sleeping schedule is disturbed due to fasting in Ramadan. In the above findings, it was found that fasting has some effects on the body or health condition of the fastee (a person having fast). This finding is closely relevant to the finding of [Kul, Savaş, Öztürk, & Karadağ. \(2014\)](#) that fasting in Ramadan change the weight of the body some of the biochemical parameters of the body, especially in males.

In the factor regarding the impact of fasting on exam preparation, the majority of the respondents agreed they manage time during Ramadan for their exam preparation; they give more time to Ibadat that affect their exam preparation; they miss an opportunity of peer discussion in Ramadan that affect their exam; they have less time for their studies due to fasting which effects their exam preparation; their thinking ability is reduced due to fasting which effect their exam preparation and their thinking ability is reduced due to fasting which effect their exam preparation.

In regression analysis about fasting effect on body and its impact on marking percentage in semester during Ramadan indicated that fasting effect on body had impact on marking percentage in semester during Ramadan. In regression analysis about fasting effect on exam preparation and its impact on marking percentage in semester during Ramadan indicated that fasting effect on exam preparation have impact on marking percentage in semester during Ramadan and in regression about overall fasting effect and its impact on marking percentage in semester during Ramadan indicated that overall fasting effect has an impact on marking percentage in the semester during Ramadan.

Recommendations of the Study

From the help of conclusions of the study, the following are the recommendations of the study:

1. Students may keep fast in Ramadan even they have an exam as they may be able to learn their fasting in Ramadan has a positive impact as results in the semester during Ramadan is better than the previous result of the respondents.
2. Students may keep fast in Ramadan even they feel the effect on their health or body because fasting has a positive impact on the body or health of the person with fast.
3. Teachers must guide students to inform students about the positive impact of fasting on the soul and health of the person with a fasting

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