Student Learning Factors in J-QAF Khatam Al-Quran Model

Ishak, H*
Faculty of Islamic Studies, UniversitiKebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia. *Corresponding author, e-mail: hamdi@ukm.edu.my

Mamat, MH
Faculty of Islamic Studies, UniversitiKebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia. E-mail: mohdhanafimhm@gmail.com

MohdSaad, MF
Faculty of Islamic Studies, UniversitiKebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia. E-mail: faizam @ ukm.edu.my

Mohamad, S.
Faculty of Islamic Studies, UniversitiKebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia.E-mail: sabri_m@ukm.edu.my

MohdAderiChe Noh
Faculty of Human Sciences, UniversitiPendidikan Sultan Idris, Malaysia. E-mail: aderi@fsk.upsi.edu.my

Miftachul Huda
Faculty of Human Sciences,UniversitiPendidikan Sultan Idris, Malaysia. E-mail: halimelhuda@gmail.com

AndinoMaseleno
Faculty of Human Sciences,UniversitiPendidikan Sultan Idris, Malaysia. E-mail: andimaseleno@gmail.com

Abstract

The proficiency of Quranic recitation is the basis for the formation of Muslim identity. Various initiatives have been introduced to ensure the forming role model based on successful Quran generation. The j-QAF Program was introduced in 2005 by the Ministry of Education Malaysia as one of the efforts towards realizing theobjective by strengthening the method of Quranic teaching in the mainstream curriculum of primary school education. After 11 years of implementing the j-QAF Program, the studies that have been conducted found that the readiness of teachers to implement teaching activities is at a high level, commitment and the level of implementation are also at a high level; however, student's achievement in the recitation of the Quran is still at an average level. The reason is due to different factors in the epistemology perspective of Islamic studies that affect knowledge proficiency, especially Quranic learning. These factors are the family factors underpinned by the role of parents, environmental factors, and self-attitude play a significant role in education. These factors will be revealed to develop its role in helping student's proficiency in learning the Quran.
Keywords: Learning Factors, Khatam al-Quran Model, j-QAF Program

Introduction

The Quran is a holy book because it is a reading material that combines various chapters and serves to present guidancebetween right and wrong (IbnManẓūr 2012). The Quran contains miracles and revealed to the last Prophet and Messenger through the mediation of the angel,Jibril. It was written on the *mushaf* begin with Chapter al-Fātiḥah and end with Chapter al-Nās which then, transferred to us in *tawātur*(different stages) and reciting the Quran is considered a form of worship (al - Sabūnī 1985). According to al-Qaṭṭān (2000), the Quran is dedicated to the words of Allah Almighty, which was revealed to the Prophet Muhammad Peace Be Upon Him (P. B. U. H.) only.

One of the primary things in the framework of faith is to believe in the Quran without any doubt and adhere to its teachings. The Quran is a great book, free from any form of falsehood as described by Allah Almighty in Chapter al-Fussilat 41: 41-42, which means: "Indeed, those who disbelieve in the message after it has come to them... And indeed, it is a mighty Book (41) Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy (42)".

The glory of the Quran covered all aspectsof the guidance to the well-being of human life and is promised by Allah Almighty to protect and preserve the holy book from any deviation until the Judgement Day. The style of language and its contents are miracles,and it is permanent and universal all the time even after the death of thelast Prophet Muhammad P.B.U.H. The greatness of the Quran in various fields is revealed continuously from time to time, challenging the intellectuality of human beings who have a pure heart and utilizing the guidance of the Quran in navigating the ark of life. The superiority of the Quran will not be able to be matched by any great work of the creation even if they work together to produce something similar to the Quran. This statement is clear as Allah Almighty challenges humans and jinn based on the words of Allah in Chapter al-Isra'17:88, which means:

Say, "If mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it, even if they were to each other assistants".

Quranic education is taken seriously among the Malay community that is synonymous with Islam. Islam has become the backbone to drive excellentquality and successful establishment of a paradigm shift in the Malay race. Facing the challenges of today's modernity which is driven by the technological sophistication of the borderless world and the propaganda spread by the enemies of Islam that can threaten the personality and moral values of the Muslim generation, then they should be provided with a strong identity based on Islamic teachings, viathe Quran and Hadith (Hamdi et al. 2019). As a first step, they need to be brought closer to the Quran by accompanying it through reading as a way to explain, understand and practice the main principles of Islamic law to its teachings in life (Indriaty 1995). Through learning and recitation of the Quran, the thinking abilities of students about life can be improved, as well as exposing them to the beauty of the Quraniclanguage,they also can understand the message contained therein, and alsodeveloping their behavior

according to the Quranic teachings. Finally, the Quranic generation can be produced as a role model for others.

Quranic learning in Malaysia

Quranic learning activities are the earliest form of Islamic education in this country. Since its inception, this activity has continued to evolve through four phases, begin with informal learning at homes of teachers or palaces (Sabri&Haron 1988). In the 18th century,this informal learning was formally developed in the second phase through *Pondok* learning institutions and widened in the 19th century, with many *Pondok* learning institute in Malaya inspired by the relationship with Indonesia and Patani.

Around the beginning of the 20th century, these learning activities developed and leading to the establishment of community religion schools (*sekolah agama rakyat*) or also known as *madrasah*. Based on the Education Ordinance 1952, Islamic religion subjects were taught together with other educational subjects. However, it was taught in the afternoon under the supervision of the State Islamic Religious Department, and this situation continued until the country achieved its independence. In 1960, the RazakReportmarked a slight shift in Islamic religion education and causing the formation of the Education Act 1961. Through the act, Islamic religion education was fully integrated into the school system (Abdullah 1995).

After independence, the field of Islamic religion education went into several changes and received the attention of the government, especially after the 70's era with the emergence of *SekolahMenengahKebangsaan Agama*(Islamic religion secondary school). This development shows that public school's stream subjects are taught in religious schools, while Quranic education is included in the school education curriculum at both primary and secondary levels (Mohd. Yusuf 2005; MohdHairudin&KamarulAzmi 2012),

Quranic learning activities continue to grow in line with the development of the country's progress with various improvements that have been made by the Ministry of Education, especially in the Islamic religion education syllabus through the Integrated Primary School Curriculum (KBSR) which was implemented in 1983. The results showed that Islamic religion education, especially the Quranic learning, is increasingly emphasized. Various studies have been done to strengthen the Islamic religion education curriculum further;crucially in the proficiency of the Quran, as can be seen in 2005, the j-QAF curriculum was created to strengthen Islamicreligion education with the goal of not only producing students who can recite the Quran but also able to finish the Quran well (*khatam Quran*) before finishing the primary school.

In the year of 2011, the Standard Primary School Curriculum (KSSR) was introduced to replace the KBSR. The introduction of this new curriculum showed that the field of Quranic education continues to be emphasized as well as continuing the efforts to strengthen Islamic religion education, especially in the field of Quranic learning activities.

Issues in Learning the KhatamQuran Model of the J-QAF Program

The j-QAF Program is an initiative to strengthen the Islamic religion education system. There are five main models in the program, the first model is the Six-Month KhatamQuran Model, Tasmik Model, Jawi Rehabilitation Model, the Arabic Language Model, and Bestari*Solat*(prayer) Camp Model. Through the Six-Month Model of KhatamQuran and the Tasmik Model, this j-QAF Program targets students who can master the Quran well and complete their learning of the Quran while in year six (Ministry of Education Malaysia 2005). After 11 years of implementing the program, the findings of the study showed that the proficiency of students in this field has not yet achieved the desired goals. Meanwhile, according to Haziyah et al. (2012), the aspects of the j-QAF curriculumcan improve the level of Quran literacy among students.

According to a study byMisnanJemali et al. (2013), in the year of 2009 throughout entire Malaysia, found that 75% of respondents had mastered the Quran atan excellent level. Meanwhile, a finding in Melaka byNurfadilah and Muhammad Mustaqim (2013) in the year of 2010 found that 57.4% of the respondents had mastered the Quran at the same level. A research was done by FairuzSamsudin (2011) in Kedah, found that 81% of the respondents have mastered the Quran, while in terms of reciting ability of the Quran, the respondents were at a satisfactory level and a total of 0.78% were unsuccessfully complete the Quran with teachers. A study conducted by Paharudin&Misnan (2013) in Perak during the year of 2010 also found that students' proficiencywasatan excellent level, with 75.77% of the respondents were able to recite the Quran. However, a study conducted by Suryati Basra (2013) in Selangor found that the respondents'proficiency in the six-month Khatam Quran Module of the j-QAF Program was at a moderate level.

A review from the teaching aspect of teachers in the field of Quranic recitation using Khatam Quran Module j-QAF also found that their teaching level is always in readiness. Based on a study conducted by NorlelaHarun (2007) found that the readiness of teachers to implement the teaching activities is at an excellent level. Meanwhile, the findings of SabariahBahrun (2009) in Sabah found that the commitment of j-QAF trainee teachers to the implementation of the j-QAF curriculum is at an excellent and agood level. According to a study by AmalHayati (2012) in Selangor found that the implementation of teaching is at a high level. A study by RizuanMohd (2016) in Sarawak found that the involvement of teachers has an excellent level of commitment in teaching. An overview of the implementation aspects of the j-QAF Program Models by Maimun Aqsa Lubis et al. (2010) found that these models can be implemented very well. Meanwhile,Nasithah et al. (2013) conducted a study in 2011 found that the knowledge and willingness aspects of j-QAF teachers in implementing j-QAF Program are at an excellent level.

Teachers' teaching factors have a significant influence on student's learning activities. Teachers act as facilitators who assist students in the learning process. Student's achievement in studying is highly influenced by the effectiveness of the approach applied by the teachers. This same situation also happened in the field of Quranic education. However,

student achievement is also highly dependent on other learning factors. Since their Quranic learning with teachers in schools is limited to the teaching and learning time of Islamic religionsubject in the classroom, then they should be assisted by various factors to support the efforts that have been pioneered by teachers;therefore, the continuity of learning occurs even though not during the teaching hours. Besides that, Islamic religion education also can continue either while they are at school or while they are with family and peers.

Quranic Learning Factors

Learning is defined asthe learning process (activity) (Board Dictionary 2002). In terms of language, most Muslim scholars defined learning almost the same as the meaning of education. According to KamarulJasmi& Ab. Halim (2007) education from an Islamic perspective comes from several words from the Arabic language,whih is, *ta^{c}allama - yata^{c}allamu - ta^{c}alluman*. Theseseveral words gave the meaning of learn and learning. Therefore, it can be concluded that education is a process that involves two activities, namely the process of teaching and learning that are reciprocal to acquire knowledge.

Crow & Crow (1963) argued that learning is an acquisition of habits, knowledge and attitudes. Learning is an activity that plays a role in helping individuals in the effort to adapt to behaviour changes as well as the individual's responses to various stimuli to produce the desired effects. According to Hergenhahn& Olson (2005) the meaning of learning is closely related to the permanent changes in behaviour or potential behaviour resulting from experience.

According to M. Ngalim (1984),there were two factors shape the learning outcomes; internal factors and external factors. The elements found inside the self that are known as individual elements such as maturity, intelligence, attitude, interest and motivation are theinternal factors. Meanwhile,the external factors are social factors that are stimulant agents found outside the individual and help a person to master something in their learning processes such as family factors, teachers and teaching methods, learning instruments, environment and opportunities.

i.   **Family Factors.**

A family supported by parents is an institution that is highly regarded in Islam. The formation of a family based on *sharia* is essential in Islam. Therefore, Islam has laid down clear foundations in its formation through the legal bond of marriage. Islam has also given guidelines starting from the aspect of choosing a partner that must be based on good religion, morals and lineage therefore, the born offspring will inherit good qualities and excellent characteristics. The formation of a good husband and wife, which in line with the requirements of religion, will make the household as an educational institution as a school where the mother has the role of caring and educating. At the same time, the father is responsible for providing educational needs. The consensus in the relationship between

husband and wife will ensure the harmony of the family institution that will form the best community in society and the country. The characteristics of the community will follow the shaped as a generation is educated and education must be started from home. Here the role of parents or family that is vital to shape the personality of children as the words of the Prophet P. B. U. H, which means:

> "There is no birth (of a human being) unless he is born in a state of human psychology or nature (*fitra*), then both his parents made him a Jew, a Christian or a Magian" (Bukhāri 2002)

The meaning of *fitra* from an Islamic perspective is not as understood by the Emperorism movement pioneered by John Loke, who likened human birth to a blank paper; in fact, they were born with the potential characterised as human nature. According to Hasan(1980) the meaning of a human being born in a state of nature can be interpreted as a human being born with the nature and potential of human nature.

According to al-Qābisī (1986) the family is the first party that responsible for providing education to children starting from the very beginning of childgrowing up, and their personality begins to form. When family duties are at a basic and simple level, parents play a role in shaping the religion and morals of children from the beginning of birth. In this situation, the task of educating children is shouldered by parents and it is not appropriate for the task to be handed over to another party.

However, as life begins to grow, the family grows more prominent and the family responsibilities increases and the education matters can be taken over by other parties such as teachers. Although al-Qābisī thinks that the teacher can take responsibility because there are constraints in terms of time and ability of the parents. However, parents should not place the responsibility entirely on them. Parents should first educate the basics of Quranic lessons before their children have entered the school environment. Besides, they should also continue the learning of children in school while at home through encouragement, motivation, and liven up the culture practising Quranic recitation.

al-Qābisī was very concerned about the education of children and he criticized people who neglected it for avoiding spending large sums for that purpose. According to IbnKhaldun (2013), giving the Quranic lesson to children is an effort to raise the sacredpillar and it is a specific criterion owned by Muslims throughout the world. This effort is a step to strengthen the faith and be the backbone to proficiency acquire the multi-disciplines of knowledge. (al-Na' miy 1994; Gamal 2003).

ii.   Environmental Factors

The environment that dominates a person's life can affect the individual learning process. The formation processof a personality can take place through various learning patterns such as modelling, response, motivation, and hurdle. Social environmental factors

such as the influence of school, peer habits as well as the community culture, can be a source of student learning, and achievement patterns. According to IbnKhaldun (2013), the formation of social observation behaviour becomes a learning factor to individuals through their observations of environmental situations. A pleasant environment will be resulting in good behaviour to individuals who are in that environment. The social environment with various factors and resources will shape human behaviour according to their belief in the practice of customs and traditions as well as moral and religious values.

Environmental factors in the context of Quranic learning can be measured in various aspects of the social environment, including the classroom and school environment, socializing with peers, home environment, and social culture of the community. School and classroom environment factors refer to the efforts and initiatives implemented to assist student learning. For example, preparation of revision and lesson books regarding the learning of the Quran, the teaching aids in the form of verse charts, calligraphy verses of the Quran, mosque or *musolla*(place to perform prayer) facilities and equipment as well as organizing activities to bring students close with learning the Quran, as the Quranic recitations for weekly, *tadarus*ceremony and the khatam the Quran ceremony.

The peer factor also affects the way of learning in terms of effort and attitude. Peers relationshipcan influence a person's achievement as a result of their daily interactions. Therefore, al-Zarnūjī (1996) suggested that in choosing close peers, look for those who are earnest and pious; thus, stay away from those who have negative attitudes such as lazy, procrastinating, and talk nonsense things, causing chaos and spreading slander.

iii. Attitude Factor

Daily human activities are an ongoing and continuous learning process, whether in direct or indirect form. According to IbnKhaldun, Islamic epistemology is closely related to the cognitive potential found in psychological principles. In the process of learning, the role of the mind serves to acquire knowledge and play a role as a force for a person to understand something beyond himself. According to RobiahSidin (1998) the emphasis on discipline and formation of attitudes such as diligence, perseverance, willingness to try, and not to give up should be practiced to the students as a measure to improve their achievement in lessons.

IbnKhaldun (2013,2000) stated that the element of *malakah* could influence the learning activities and planning a person's achievement. He has mentioned this word repeatedly in several places, which carries various connotations according to the appropriateness of the meaning in which it is pronounced. One of the meanings of *malakah* as understood by scholars, is a realcharacter in the human body. This meaning can be meant as a trait that remains engraved in a person through the same behaviour over and over again until it forms a well-established attitude in this self because the concept of *malakah* not only means enlightenment (*insight*), but it has a cognitive tendency and includes affective and psychomotor elements (SyahrulRiza 2010). This tendency was a form of response to a

stimulus when a person faced certain situations. These three components are the main elements in shapingattitudes. The cognitive aspect refers to a form of understanding or belief of a person in a fact in which the information is valued and leads to a form of action. Affective elements, on the other hand, involve aspects of feelings and emotions that are difficult to exploit and form an attitude, either positive or negative. The psychomotor element is the tendency to respond to stimuli forming the desired behaviour or vice versa.

Attitude is a tendency to think or feel in the specific ways and channels (Witherington 1978). It is an internal element that is very difficult to understand because not everything can be translated into behaviour. From an Islamic perspective, attitude is focusing more on morality; therefore, a person who has a right attitude will be considered to have good morals. Attitude is not something that can be considered absolute, instead, it has the potential to change and develop depending on the experience and learning of the individual. Through the attitude of an individual, they can learn various knowledge to increase their potential. The attitude of the individual is helped by external factors that will influence the achievement of a person.

Conclusion

It is undeniable that the teacher's teaching methods and techniques are very significant to the achievement of students, especially in the learning of the KhatamQuran Model. However, other learning factorsare also crucialto enhance the effort made by teachers, and even they are seen to complement each other. Besides that, the students' time with the teacher is minimal. The allocation of time for Islamic lessons in school is 180 minutes (6 hours); three hours of it (90 minutes) are devoted to learnabout the Quran and another 60 minutes to learn on Quranic memorisation, which makes a total of 150 minutes for Quranic education. However, on the average, based on the concept of collaborative teaching used in the Khatam Quran Model j-QAF, the model involves 14 students and one teacher at a time, each student has about 11 minutes in a week to learn the Quran in a *talaqqi and musyafahah* together with the teacher. Therefore, this situation shows the importance of other learning factors to be given in-depth attention to help teachers' efforts and to achieve the goalof producing a generation of the Quran.

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