Educational Development in Malaysia & Oman

TWO SUCCESS STORIES

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Teaching Islamic Culture and Arabic Language
The Implementation of j-QAF Program
(Jawi, Al-Quran, Arabic Language and Enhancement of Fardhu Ain)
In Primary Schools in Malaysia

Synopsis
This article discusses the background, aim and concept of the implementation of j-QAF program (Jawi, al-Quran, Arabic Language and Fardhu Ain Enhancement) in primary schools. This program is a necessity in strengthening the subject of Islamic Education. The Ministry of Education of Malaysia (MOEM) has strategized its implementation through various sources of materials, modules, facilities, teaching workforce, evaluation and monitoring. In the end of this article, an analysis of the first two-year achievement; 2005 and 2006 in all j-QAF subjects is enclosed.

Introduction
According to Dangiran¹, this idea first emerged after the Malaysian Prime Minister’s visit, HE Mr Abdullah Badawi to the Ministry of Education of Malaysia on December 30, 2003. During the visit, the Prime Minister proposed to the ministry to take the plunge to ensure that students are able to complete the holy Quran recital in primary schools, learn Arabic as a compulsory subject and master Jawi alphabets and practice Fardhu Ain.

Following the proposal, the ministry’s administration called for a meeting and gave the task to Islamic and Moral Education Department (JAPIM) to design strategies of its implementation. The meeting board approved of the name ‘j-QAF’ and further receive scheduling for j-QAF implementation starting from 2005. Among early measures taken by JAPIM was organizing workshops to prepare j-QAF models to be presented during a j-QAF seminar from 3 to 5 March 2004. All views and suggestions brought up during the seminar were taken into consideration to establish a project known as j-QAF Pilot Project in April, May and June 2004.

¹ Dangiran Mustafa (2004). Strengthening the Islamic Education. Paper work presented at j-QAF Seminar from 3rd to 5th March 2004 organized by the Islamic and Moral Education Department, Ministry of Education of Malaysia: Kuala Lumpur, pg. 1
In a meeting with the Malaysian Prime Minister on August 6, 2004 where the Ministry of Education gave an explicit explanation on steps taken by the Ministry with regards to Quarterly Pilot Project’s Report of j-QAF, the Prime Minister agreed that MOEM should proceed with the program with its implementation of the proposed program from year 2005.

Reports based on supervision done to j-QAF Pilot Project held from May to July 2004 concluded that all models and modules introduced were suitable for implementation provided that some modifications are done for further improvement, as suggested by school administrative bodies, teachers and parents involved. Measures have been taken in reference to these proposals by updating the j-QAF Guide Book for use in year 2006.

The Concept of j-QAF

Dangiran is in the view that the j-QAF program is an effort to augment the Islamic Education via specific emphasis on lessons of Jawi, al-Quran, Arabic Language and Fardhu Ain which are to be established in primary schools. Its implementation is through unique curriculum, models and modules. A specially-trained teaching workforce is required for the rehabilitation, guidance, development of skills, reinforcement and enrichment of students’ potential. This is accomplished by using the present allocated time and schedule in schools. After the completion of this program with utmost efficiency, it is expected that primary school Muslim students are able to:

1. master reading and writing of Jawi;
2. complete the holy Quran recital before finishing 6th grade;
3. learn the Arabic Language, and;
4. acquire skills and a deep insight in individual religious duties (Fardhu Ain) practice.

The Need for j-QAF

The j-QAF program is an essential effort to bolster and strengthen National Schools in general and the Islamic Education in particular. Dangiran sees the Islamic Education reinforcement as vital because currently the time allocated for this subject is 6 periods weekly in National Schools (SK), 5 periods weekly in National Tamil Schools (SKJT) and 4 periods weekly in National Chinese Schools (SKJC). The subject consists of several components, such as al-Quran Recitation, Islamic Creed (Aqidah), Islamic Rituals (Ibadah), the Prophetic History (Sirah Nabawiyyah), Islamic Conduct (Akhlak) and Jawi. Each component further entails numerous skills, for example the Quran Recital component involves skills of Tajwid (refining), reading, understanding and memorizing. The Ibadah component encompasses individual obligation (Fardhu Ain), collective obligation (Fardhu Kifayah) and practical lessons (Amali). The Sirah component on the other hand includes narratives and chronicles of the lives of early prophets with lessons and moral values. The same goes to Islamic Conduct (Akhlak) where values of good manner and behaviour are emphasized. The Jawi subject finally entails reading, writing and calligraphy skills.

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3 Islamic and Moral Education Department, MOEM: Kuala Lumpur, pg.5
5 Department of Islamic and Moral Education, MOEM: Kuala Lumpur

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5 ibid, pg 6.
All these are in need of continuous processes of observation, guidance, remedy, reinforcement and enrichment. Due to inadequate time allocated, shortage of teaching personnel and educational materials, all the above aspects become difficult to be carried out with efficiency and precision. So it is hoped that they can be achieved with the presence of a new approach. The approach meant is j-QAF.

The Jawi subject has been taught as part of the Islamic Education component and this started in 2003 with the time allocated 2 periods weekly for the first 6 months in the First Year. Reports based on observation done by JAPIM indicated that students’ skills in reading and writing Jawi needed more improvement. This implies that Jawi being merely part of Islamic Education is insufficient and less effective. Therefore restoration of Jawi in the j-QAF program is a priority mainly for students who have been left behind to ensure that all will master the subject after receiving continuous support.

Al-Quran too, has been taught as part of the Islamic Education component via the approach of Al-Quran recital. However, its teaching neither highlights nor ensures its completion of recitation to the end. This is because such big aim requires continuous and meticulous guidance by ample teaching staff to match the ideal teacher/student ratio needed to fulfill the concept of talaqqi and musyafahah approach (a method of face-to-face learning with teachers for listening, correction, and improvement of fluency as well as accuracy in pronunciation). The current Islamic Education only emphasizes on basic Quranic recital and not its completion, as the latter is thought to be the duty of the society. The j-QAF program is hoped to solve this dilemma as both methods will be practiced in its module.

The Arabic Language current status in primary schools is merely an elective subject. It is taught only in selected schools. Not all students have the opportunity to learn this language. With j-QAF, all primary school students will obtain equal chances to learn the Arabic Language systematically.

With regards to Fardhu Ain, surveillance by JAPIM suggests that many parents are still not satisfied with their children’s level of achievement, understanding and practice of Fardhu Ain, particularly that of daily prayers. However, additional classes for Islamic Education called (PAFA) which is in operation now needs to be re-evaluated and re-assessed for better implementation and efficiency.

If the issue of teaching workforce scarcity is to be looked at, as mentioned before the time allocated for Islamic Education is 6 periods per week in National Schools (SK) and 5 periods per week in National Chinese or Tamil Schools (SRJK). Islamic Education teachers are assigned according to task specification which has been standardized. This way of allocation unfortunately does not allow for Al-Quran recital completion, Jawi restoration and Fardhu Ain practice to be sufficiently and effectively accomplished in schools, except in the presence of j-QAF. This new approach (j-QAF) is made to fit in the already allocated time as its implementation is via specifically designed and identified modules. However j-QAF approach highly depends on extra teaching personnel who are trained to fulfill every arranged module.
j-QAF Program Models
The Ministry of Education of Malaysia\(^6\) has identified several models to be implemented and these include six teaching models and five curriculum models. The teaching models include:

(i) Jawi Remedial Model;
(ii) Al-Quran Listening and Correction Model;
(iii) 6-Month Al-Quran Completion Model;
(iv) Arabic Language for Communication Expansion Model;
(v) Integrated Model;
(vi) Smart Solat Model.

Conversely, there will be models of reinforcement activities as part of the co-curriculum, which have been designed, and they consist of:

(i) Jawi Calligraphy Club;
(ii) Champion Building Camp;
(iii) Al-Quran Completion Ceremony;
(iv) Al-Quran Literacy Camp; and
(v) Arabic Language Contest.

Model Implementation

Jawi Restoration Model
This model is as designed by the Ministry of Education of Malaysia\(^7\). It will be performed by specially-trained teachers for Jawi restoration in the same previous allocated time for Jawi lessons in all schools via modules of teaching and learning set by the Ministry of Education. Jawi Remedial lessons are done simultaneously with Jawi lessons for normal students. For the first six months in the First Year, Jawi is taught for two periods per week and after that one period weekly.

Non performing students will be gathered in a place for the aim of rehabilitation. A specially-trained teacher is assigned to the class for continuous sessions of guidance and rehabilitation. In the noble effort of revitalizing Jawi and re-establishing its golden era, all schools are directed to set up Jawi Calligraphy Club and organize activities for its reinforcement by providing supplementary reading materials and enhancing the usage of available Information and Communication Technology infrastructures\(^8\).

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\(^6\) Ministry of Education of Malaysia (2004a). *op. cit.*, pg 7
\(^7\) Ministry of Education of Malaysia (2004d). *Rehabilitation model for Jawi.* Department of Islamic and Moral Education, MOE(M). Kuala Lumpur. pg. 8
\(^8\) Ministry of Education of Malaysia (2004f). *op. cit.*, pg. 11
Al-Quran Completion (Khatam) Model
This model is as designed by the Ministry of Education of Malaysia\(^9\) (2004b). Both models studied during the Pilot project were the 6-Month Model and Listening and Correction Model \(\text{Tasmik Model}\). The 6-Month Model is put into practice within the allocated time for Islamic Education. This model uses the approach of talaqqi and musyafahah, i.e. direct one to one learning with a 5-minute minimum target for reading for each student in each teaching and learning session. Each session consumes 30 minutes. For the initial 6 months in the First Year, the Quranic component will consume 4 periods and Jawi 2 periods. Students who are not able to master the Quranic recital will be further guided by the techniques of \text{IQRA}'\(^{10}\), while those who manage to acquire the skill will be undergoing the al-Quran Completion Model\(^{11}\). (The Ministry of Education of Malaysia, 2004f)

On the contrary, the \text{Tasmik Model} is implemented after school hours depending on students' capability and suitability, parents' consent and availability of guiding teachers who will consist of \text{i-QAF} teachers, Islamic Education teachers, qualified teachers of other subjects and external tutors. The teaching personnel has to be officially acknowledged and chosen by the school and special incentives are considered\(^{11}\). (The Ministry of Education of Malaysia, 2004f)

'Communicative Arabic Language' Model
This model is as designed by the Ministry of Education of Malaysia\(^{12}\) (2004e). Communicative Arabic Language which is currently taught in National Schools will be extended to all other schools. Its status is an alternative language subject. However, it is compulsory for Muslim students who do not take Chinese and Tamil Language. Time allocated is 60 minutes (2 periods) per week and the subject is taught by specially elected Arabic tutors. By year 2007, 3 more periods are allocated for this subject to make the total of 5 periods a week\(^{13}\). (The Ministry of Education of Malaysia, 2004f)

\textit{Fardhu Ain Model}

The implementation of \textit{Fardhu Ain} will be focussing on Smart Solet Model as designed by the Ministry of Education of Malaysia\(^{14}\) (2004c). Its practical lessons are carried out for 2 successive days, four times a year. It is categorized as part of Islamic Education co-curriculum activities and put into the school calendar. Collaboration between all parties especially the Parents and Teachers Association \(\text{PTA}\) and school teachers is needed to accomplish the model, as this should not be merely shoulderred by Islamic Education teachers. To make participation smooth and effective, guidebooks are provided.

\textit{The Integrated Model}

The implementation of the Integrated Model will involve State Religious Schools as well as extra lessons in the afternoon known as \text{KAFA} all over the country. Discussions were held between \text{MOEM} and Islamic Development Department known as \text{JAKIM} over this issue. JAKIM needs some time to perform

\(^{9}\) Ministry of Education of Malaysia (2004b). \textit{Six month module dan Tasmik module for the completion of al Quran}. Department of Islamic and Moral Education, MOEM: Kuala Lumpur, pg. 6

\(^{10}\) Ministry of Education of Malaysia (2004f), op.cit., pg. 8

\(^{11}\) \textit{ibid.}, pg. 9

\(^{12}\) Ministry of Education of Malaysia (2004e). \textit{Extension module for Arabic}. Department of Islamic and Moral Education, MOEM: Kuala Lumpur, pg. 2

\(^{13}\) Ministry of Education of Malaysia (2004f), op.cit., pg. 10

\(^{14}\) Ministry of Education of Malaysia (2004c). \textit{Prayer camp smart module for Fardhu Ain}. Department of Islamic and Moral Education, MOEM: Kuala Lumpur, pg. 2
standardization. In the early phase the KAFA and j-QAF curriculum will be combined, followed by the State Religious Schools (SAR) to avoid overlap. This model of implementation will be operated within 6 periods per week via available teaching force. The Integrated Model will be initiated as soon as consent from all parties involved are given\(^{15}\). (The Ministry of Education of Malaysia, 2004f)

**Timetable 1:**

<table>
<thead>
<tr>
<th>Year</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Schools (Primary Schools Involved in j-QAF)</td>
<td>7634</td>
<td>7674</td>
<td>7714</td>
<td>7754</td>
<td>7794</td>
<td>7835</td>
</tr>
<tr>
<td>1st Grade</td>
<td>1221</td>
<td>1235</td>
<td>1247</td>
<td>1260</td>
<td>1273</td>
<td>1599</td>
</tr>
<tr>
<td>2nd Grade</td>
<td>1221</td>
<td>1235</td>
<td>1247</td>
<td>1260</td>
<td>1273</td>
<td>1273</td>
</tr>
<tr>
<td>3rd Grade</td>
<td>1221</td>
<td>1235</td>
<td>1247</td>
<td>1260</td>
<td>1273</td>
<td>1273</td>
</tr>
<tr>
<td>4th Grade</td>
<td>1221</td>
<td>1235</td>
<td>1247</td>
<td>1260</td>
<td>1273</td>
<td>1273</td>
</tr>
<tr>
<td>5th Grade</td>
<td>1221</td>
<td>1235</td>
<td>1247</td>
<td>1260</td>
<td>1273</td>
<td>1273</td>
</tr>
<tr>
<td>6th Grade</td>
<td>1221</td>
<td>1235</td>
<td>1247</td>
<td>1260</td>
<td>1273</td>
<td>1273</td>
</tr>
<tr>
<td>Total</td>
<td>7634</td>
<td>7674</td>
<td>7714</td>
<td>7754</td>
<td>7794</td>
<td>7835</td>
</tr>
</tbody>
</table>

Source: JAPIM

From the above timetable, it can be concluded that in 2005, a number of 1221 schools were included from a total of 7634 and only the First Year was involved. In 2006 the program took in the 1st and 2nd Grade, involving 2456 schools and finally in 2010 it is predicted to embrace a full percentage of primary schools, i.e. 7835, involving all grades. It is important to be mentioned here that eventhough the target is 2010, some states have managed to fully implement j-QAF before the predicted date, that is between the year 2008 and 2009\(^{16}\). (JAPIM, 2006)

**Timetable 2:**

<table>
<thead>
<tr>
<th>Year</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Year</td>
<td>3663</td>
<td>3705</td>
<td>3741</td>
<td>2780</td>
<td>3819</td>
<td>4797</td>
</tr>
<tr>
<td>Second Year (Additional Teachers)</td>
<td>-</td>
<td>-</td>
<td>1221</td>
<td>1235</td>
<td>1247</td>
<td>1260</td>
</tr>
<tr>
<td>Third Grade (with addition of Arabic teachers)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1221</td>
<td>1235</td>
<td>1247</td>
</tr>
<tr>
<td>Total number of JQAF teachers</td>
<td>3663</td>
<td>3705</td>
<td>3741</td>
<td>18566</td>
<td>24867</td>
<td>82171</td>
</tr>
</tbody>
</table>

\(^{15}\) Ministry of Education of Malaysia (2004f), op.cit., pg. 10

Strategies of Implementation

A Step-by-step Implementation

The j-QAF program will be initiated starting from 2005, gradually until the year 2010. Its progress of operation is set around 15% with regards to limited training centers for teachers, availability of infrastructures and trained tutors. [The Ministry of Education of Malaysia, 2004f]. This means a total amount of 1221 schools will be involved in 2005 compared to the overall number of schools, which is 7504 in 2003. It is predicted that by the year 2010, the number of schools will increase to 7835. [The Ministry of Education of Malaysia, 2004f]

This program is implemented in primary schools. Starting from 2005, all first-year pupils from selected schools will be undergoing the program. Other students will go through the regular available syllabus will joint Al-Quran Completion Ceremony with those pupils in the program.

The selection of schools is based on the involvement in the pilot project, Arabic Language being taught, and have more than three classes for First Year. These criteria of selection are given priority as the schools usually are equipped with proper infrastructures, facilities and experienced teaching staff.

A number of 1222 schools, 4861 classes and 194,440 students will be involved in 2005. [The Ministry of Education of Malaysia, 2004f]

Location and Facilities of Learning Spots

The Jawi rehabilitation lessons carried out simultaneously with regular Jawi lessons ought to be done in the extra classrooms of schools involved. However, they may be operated in other convenient areas as well, similar to the 6-month model and the Tasmik model lessons, such as the school mosques, libraries or any proper open corners. The same goes to prayer Model. In schools without convenient locations and adequate facilities for the aforesaid models and activities, the administrative bodies are free to chose any expedient spots.

It was suggested that MOEM should provide more comfortable learning areas such as Jawi rehabilitation rooms, mosques, rooms for prayer practicing and language laboratories for these models.

Materials

MOEM will provide the basic teaching and learning materials for j-QAF, as mentioned in the guidebooks of j-QAF Models Implementation. This is based on the following considerations:

a) Uniformity of the basic teaching and learning materials to enhance educational effects.

b) Shortage of teaching and learning materials in schools.

c) Lack of materials in market, and

d) Assistance of tutors in teaching processes.

The basic materials requires are as follow: [The Ministry of Education of Malaysia, 2004f]

a) for the 6-Month al-Quran Model, copies of coloured tajweed Holy Quran.

b) for Arabic Language, text and exercise books.

17 Ministry of Education of Malaysia (2004f), ap. cit., pg. 11
18 ibid., pg. 11 19 ibid., pg. 12 20 ibid., pg. 13
Teaching Workforce
The Ministry of Education of Malaysia\(^{21}\) (2004f) has given details on the management of teaching personnel to implement designed models.

Jawi Rehabilitation Teaching Personnel
A minimum of one teacher is assigned to every school model implementation. This number can be increased if the assigned teacher’s tasks approach a maximum stage in the following years’ implementation. This indicates a need of 7835 teachers until the year 2010.

Al-Quran Completion Teaching Personnel
To ensure effective teaching processes of al-Quran according to the old traditions and experts’ views, a teacher will be assigned to each school for al-Quran teaching, applying the techniques of face to face (talaqqi and musyafahah), to the First and Second Year pupils. An extra tutor will be assigned for students starting from the Third Year.

As for the Tasmik Model, if the allocated teachers are not able to fulfil the needs of students via approaches of talaqqi and musyafahah, extra guiding tutors need to be recruited. These tutors can be Islamic Education teachers, qualified teachers of other subjects, KAFA teachers and other suitable al-Quran tutors. As the model implementation is outside school hours, proper incentives and allowances should be given.

Communicative Arabic Language Teaching Personnel
A specially-assigned Arabic teacher will be allocated for the First Year, in selected schools given the authorization for Arabic teaching. For the Second Year students, another extra teacher will be assigned.

Fardhu Ain Teaching Personnel
Considering that the implementation of Prayer Model (Model Bestari Solat) is a mandatory activity in j-QAF, this task has to be regarded as part of the teacher’s official working time. Teamwork and cooperation among Jawi Model tutors, al-Quran tutors, Arabic Language tutors, Islamic Education tutors and tutors of other subjects are needed to assist the implementation of Prayer Model Camp.

Management Team in MOEM and State Education Department (JPN)
According to the outcome and analysis of the pilot project, appropriate additional workforce needs to be considered. This is to enable planning, preparation of documents and guidelines, supervision and support for the implementation of j-QAF program throughout the whole nation. Expansion of the management team involves recruitment of executives and employees in Islamic and Moral Education Department (JAPIM), Islamic and Moral Education Management Sector (JPN) and District Education Office (PPD). In this matter 6 j-QAF executives have been appointed and located in JAPIM for administration work. JPN also received a j-QAF new executive appointment. To guarantee the efficiency of j-QAF implementation, it is recommended that all recruitment be accepted and made official. Nevertheless, the request

\(^{21}\) ibid., pg. 15
made to re-structure JPN, specifically that of the Islamic and Moral Education Management Sector (SPPIHM) has to be urgently addressed and put into practice.

Training
The teachers to be involved in the implementation of j-QAF will be undergoing teaching training for graduates for primary schools with the same method of 'In Practice Training for Teaching' j-QAF. These teachers will be placed in schools as Teachers Under Training and further receive formal trainings during school holidays for one and a half year period within which they are not allowed for any transfer during training. (The Ministry of Education of Malaysia, 2004f)

In order to enhance the professionalism of j-QAF teachers, it is highly suggested that 'potential instructors' are identified among them to be given further training from time to time in and outside the country. (The Ministry of Education of Malaysia, 2004f)

Recognition
The MOEM will organize a reinforcement program to strengthen j-QAF as a method to encourage and acknowledge its teachers, students and the society as a whole. It is suggested that the program be named Al-Quran Completion Ceremony in Schools. This program will be carried out in all levels: schools, districts, states and country.

Preparing Infrastructures, Support Materials and Incentives.
The degrees of inclination of students are different and depend on various factors such as areas in which they live, parents' income, and background of the society. These factors give a massive effect on students as some do not obtain the opportunity to study the Arabic Language in the National School and choose to study at other places. Many of those students have not completed the Al-Quran Recital in primary schools due to shortage of teaching staff and lack of opportunity. Among other factors causing incompetence of students in mastering the Jawi lettering/ writing are the limited time allocated for Jawi classes and scarcity of supplementary reading materials. This whole intended program is in need of basic resources such as copies of the Holy Quran, Jawi exercise books, Arabic text books, Arabic exercise books and additional learning materials for Jawi. It is anticipated that in the future, more materials will be needed for the strengthening and enrichment of j-QAF in order to ensure its continuous effectiveness. Examples are computer softwares for the four components of j-QAF, reading materials, Al-Quran translations (tafsir), Arabic dictionaries, Jawi lettering exercise books, j-QAF laboratories, j-QAF special rooms and Information, Communication and Technology (ICT) facilities.

Evaluation and Assessment
A School-based assessment will be employed to evaluate j-QAF program. Evaluation is necessary to fulfill the demands of the education system. The school needs to provide a particular certificate which will be standardized by the Malaysian Examination Syndicate. (The Ministry of Education of Malaysia, 2004f)
Supervision and Guidance
Executives of j-QAF at the headquarters as well as state levels will be supervising and guiding continuously to guarantee the efficiency and effectiveness of the program implementation. Reports based on observation done will be documented from time to time according to needs to identify the strengths and limitations of the program, so that necessary actions will be taken²⁵. (The Ministry of Education of Malaysia, 2004f)

Implementation in Education for The Handicapped
Handicapped students under the special education system are included in j-QAF. Papers on specific and detailed methods of involvement have been prepared by the Special Education Department at MOEM. Such implementation demands specially-trained teaching personnel, teaching and learning materials, supplementary items, special incentives and other facilities²⁶. (The Ministry of education of Malaysia, 2004f)

Initial Outcome of j-QAF Implementation
Enclosed below is an analysis of the initial outcome of the program. This analysis includes all subjects taught in j-QAF program for the first two years, that is 2005 and 2006. The Islamic and Moral Education Department (JAPIM) in its 2007 report stated that the results and verdicts of j-QAF implementation had been excellent and promising. This can be clearly seen in the following chart:

Diagram 1:
First and Second Year
Jawi achievement analysis

The above diagram clearly shows that the scoring percentage of Jawi is high in the First and Second Year during the initial 6 months, that is 94% and 91% respectively. In the next 6 months there is not much difference as compared to the previous results.

Diagram 2:
Analysis on Al-Quran
achievement in the First and Second Year

²⁵ ibid. pg. 16
²⁶ ibid. pg. 16
Diagram 2 denotes that students' level of achievement in al-Quran for the First and Second Year cannot be regarded as excellent, where the scoring percentage does not exceed 70%.

Diagram 3:
First and Second Year Arabic Language achievement analysis.

The First and Second Year students' achievement in the Arabic Language subject seems to appear outstanding. However, this result is not to be categorized as excellent as only easy essentials and fundamentals are taught during this early phase.

Diagram 4:
Analysis on the First Year prayers practice (amali) achievement.

From diagram 4, it is observed that almost all of the First Year students manage to perform ablution (wudhu') and prayers proficiently, but they are less skilled in prayers recitations such as al-fatihah and other short Quranic chapters, recitations during ruku' (part of prayer movements where a muslim bows in a knee-chest position) and sujud (prostration) especially in the first 6 months.

Diagram 5:
Analysis on Second Year students' achievement in the practice of prayer.
Compared to the First Year pupils, it is observed that the Second Year pupils' achievement is better in the rehearsal of prayer especially that of its recitations. The scoring percentage increases from 65% in the first 6 months to 75% in the second 6 months.

Conclusion

The j-QAF program is an effort by the Malaysian government and the Ministry of Education of Malaysia to further augment The Islamic Education (PI) via specific emphasis on lessons of Jawi, al-Quran, Arabic Language and Fardhu Ain in primary schools. This program is implemented through particularized curriculum, models and modules. It will be put into operation by special teaching personnel meant for rehabilitation, assistance and support, development of skills, enhancement and enrichment of students. It is accomplished via the available allocated time for the Islamic Education subject.

On the whole, it is concluded that the j-QAF program implementation without doubt has shown progress and promising success even though it is still in an early phase. This study has been conducted in several schools involved in the nation-wide j-QAF implementation.

References


