

## JAWI WRITING IN AL-QURAN AND AL-SUNNAH SUBJECT AT SECONDARY SCHOOL: ISSUES AND CHALLENGES

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### Abstract

The objectives of this study are to identify issues and challenges in Jawi writing, know the students' performance in al-Quran and al-Sunnah subject, determine the level of student achievement in Jawi writing and relate the relationship between student achievement in Jawi writing and students performance in al-Quran and al-Sunnah subjects among secondary school students. This study used quantitative methods through survey questions distributed to students in four selected schools. Next, a test in writing Jawi and interviews with teachers experienced in the subjects of al-Quran and al-Sunnah were also implemented to support the results of the study through survey questions. The results of this study shows that there is no significant difference in the issues and challenges faced for Jawi writing in secondary schools. This issue calls for the commitment of all parties to play their part in preserving the heritage of the archipelago, reflecting the strong Islamic influence on life itself. The study also suggested the diversification of Jawi's writing activities in order to strengthen Jawi's writing skills and prevent them from losing time.

**Keywords:** Challenges, Issues, Jawi, Quran and Sunnah studies.

### INTRODUCTION

Jawi writing is not a new subject in the school curriculum in this country. Jawi writing before this are taught separately with subject *rumi* at school. At that time, this lesson was set aside by the school curriculum, resulting in a large number of our teenagers today being illiterate in Jawi writing and some are more worried about Jawi writing that loses interest and eventually becomes the legacy of the older generation only. During the Malay school is still there before, Jawi writing is the main writing in the state of the Federated Malay States. This situation changed when in 1963, making that jawi writing included in the teaching of Malay language only. This situation does not last long because many of teachers do not master in writing Jawi.

Eventually, the subjects in Jawi teaching moved into the subjects of Islamic Education. But it did not last long because Jawi teaching were reduced in teaching time of Islamic Education. Situations like this eventually become issues and challenges in mastering this subject because it must be written and learned in Jawi writing.

Weaknesses in using Jawi writing among students can be seen through the teaching and learning process of al-Quran and al-Sunnah subjects not be implemented. The inability of students in using Jawi writing delays the teaching process and teachers must use rumi writing in Islamic Education subjects. Based on the analysis of SPM Trial Examination for al-Quran and al-Sunnah subjects according to the three schools that took this subject, a total of 20 students failed in this subject. A strong argument why failure is because the subject of al-Quran and al-Sunnah uses Jawi writing. Through the observation of researchers, the use of Jawi writing is less cared and only taught formally in primary schools through the J-Qaf program while in secondary schools, it is only included in the subject of Islamic Education.

## Background of Al-Quran and Sunnah Subject and Jawi Writing

Education in Islam has a very important position. It is a field that cannot be separated from Islam and is a great act of worship. The position and importance of education in Islam are proven when we look at the first few verses from the Quran that were sent down. These verses were not commands related to other forms of worship such as prayers. They were related to education (Salleh 2004).

In the context of the modern world today, Islamic Education plays an important role to ensure that students have the inner strength to adapt with current needs and yet still do not deviate from the path that emphasizes on ethical values and spirituality (Wan Nordin 1994). Islamic education can also train students to have their attitudes, actions and decisions by spiritual values and ethical principles (Jusuh 1990). The characteristics of Islamic education is still relevant until today since it speaks about the various aspects of the human life (Nik Yaacob 2007).

In the fourth form, students are given the options in selecting subjects of their choice based on the performance and results in the Lower Secondary Assessment (PMR). Generally, they will be offered combinations such as professional literary genre, accounting and literature, pure science, religion, accounting and science, and also religion and pure accounting. Students who opt for studies in religion or religion and pure accounting, are required to study Al-Quran and as-Sunnah subject (PQS).

The Al-Quran and as-Sunnah subject (PQS) which was first introduced in 1995 emphasizes students' skills in reading al-Quran as one of the main objectives (Jabatan Pendidikan Islam dan Moral 2002). Since this subject is introduced to forms four and five, students' capability to master the subject is very much influenced by their grasp of the subject matter at the primary and lower secondary levels (Che Pee Saad 1993).

The Islamic Education subject is a compulsory subject for all Muslim students in primary and secondary schools. Quran reading and the fundamentals of Islam are introduced at the primary level while more advanced Quran recitation and 'Ulum Syariah are taught at the secondary school level. Thus, students are able to master the knowledge, acts and values of Islam to be practiced in their daily life. Students are also required to enhance the knowledge, skills and appreciation of al-Quran and al-Sunnah because both sources form the foundation of Islamic law. At the upper secondary level, students are given the option to enroll into Quran and al-Sunnah subject as an elective in the hope that through these elective subjects, students can enrich their knowledge, skills and appreciation related to al-Quran and al-Sunnah to be practiced and internalized in their lives (Amrina 2019)

During the teaching and learning of al-Quran and al-Sunnah, teachers and students are required to use the Jawi script. This to familiarize them with Jawi as the textbooks are also written in Jawi. However, not all students are able to understand the subject since they are not well-versed with the Jawi script. Student achievement in Quran and al-Sunnah Education is very much affected by the students' capability to write Jawi.

Jawi is also an art of writing, a Malay heritage which has existed for centuries. This beautiful art of writing appeared together with the arrival of Islam around 10th century AD, the equivalent of three Hijrah and Jawi is still present today. The history of the Malacca Sultanate, Majapahit, Pattani, Riau, and Aceh has proven that Jawi was used extensively as a means of communication throughout the Malay world. It is believed that a large number of Jawi writing in various aspects of knowledge are still buried without a trace due to the lack of awareness in the society and government. Various evidence has shown that Jawi script was used extensively in the Malay community, including on inscribed stones, letters of agreement, in law and history (Ismail 2010).

During the teaching and learning of al-Quran and as-Sunnah subject in the classroom, it is mandatory to use Jawi as the medium of writing. The textbooks used also fully utilize the Jawi script. The researchers found that this affects the performance of students in Quran and as-Sunnah subject if the student has not fully mastered Jawi.

Based on the background of this issue, the researchers wanted to investigate whether student performance in Quran and as-Sunnah subject is influenced by student achievement in Jawi. The researchers also wanted to find out the problems faced in learning PQS and Jawi and factors affecting student achievement as well as identify the solutions.

## Issues and Challenges in Writing Jawi

The confusion and debate regarding the position of Jawi writing as a subject in the national education system whether taught in Islamic or Malay Education subjects cannot be denied (Musa & Abdul Aziz 2009). The denial of the right to teach for various reasons suggests that Jawi writing has no place in the hearts of its own people. Recently, the Jawi Recovery Classroom Model previously implemented by J-QAF teachers to rehabilitate

students of Jawi saw its own demise when the teachers were re-appointed as Islamic Education teachers. Previously, the J-QAF program has been seen as a key catalyst for the development of Jawi writing among primary school students. Jawi teaching and learning in primary school sees no continuation as it is no longer taught in high school. The implication is that the younger generation has a weak command in writing and reading Jawi (Ali & Abdullah 2015).

The misunderstanding and lack of control over the current system of Jawi spelling systems will continue to be passed on from generation to generation if not acted on immediately. The challenge of mastering good reading and writing in Jawi is not only affecting the general public or the students of primary and secondary schools, but also the religious teachers themselves. Previous studies have shown that students' reading and writing skills (Abdul Hamid & Abdullah 2009) and teachers (Ali 2012) are at a worrying and moderate level.

Weaknesses can lead to mistakes in the delivery of teaching and learning. To date, most teachers and textbooks have only three letters of Jawi vowels for children, while there are four letters of Jawi vowels namely "alif, wau, ya" and "nya" which have been taught since 2005 when the General Guidelines for Malay Jawi Spelling (PUEJBM) as launched by the Language and Library Council (Ahmad 2014). This lack of attention causes the functions and weaknesses of the spelling system to be often blamed.

The factor that leads to the weakness in Jawi teaching in primary schools is that Islamic Education teachers do not have specialized skills in Jawi teaching (Abu Bakar, Mad Siadid, Suwairi, Urusli, Deris, Abd Wahab & Abu Bakar 2012). The weakness teachers' teaching methods were a contributing factor (Md Sahmilin 2012).

Based on this researcher's interviews with Islamic Education teachers, Roman writing is found to be the choice of students and teachers as the second medium of learning after writing in the form of notes and exercises. The teachers also want to achieve learning objectives and to complete syllabus quickly. The younger generation among the Malays themselves are no longer interested in reading and writing Jawi (Mohd Yusuf Ahmad 2004). The current lack of interest viewed among the Malay community in Jawi writing is justified with the cessation of the publication of the weekly Malay newspaper in Jawi. Weaknesses in this spelling mastery also affect teachers who use Jawi writing.

Through the unstructured observation of Jawi teaching of Islamic Education at a school in Besut found that the methodology used by the teacher was difficult for students to understand (Mohd Rosdi & Rajab n.d.). His research was supported other researchers who used chalk and talk teaching in the teaching of literacy skills for third year students at a school in Sarawak and found that teaching through teacher explanations was difficult for students to understand, resulting in students achieving only average marks of 23.1% for the skill of connecting Jawi letters correctly (Othman 2012).

While other studies on 2398 secondary school students from 14 national secondary schools in the Hulu Selangor district discussed three main variables, namely student mastery of Jawi writing, Jawi teaching practice of Islamic Education Teacher and student interest in Jawi writing using questionnaire as well as testing the Jawi ability level as a research instrument for data collection purposes. Based on this study, a survey of students' perceptions and experiences of Jawi teaching practices showed that 52.0% of students stated that Islamic Education teachers used textbooks while teaching, 41.5% said Islamic Education teachers frequently wrote on white board topics in Jawi, 40.4% stated Islamic Education teachers often provide written training in Jawi writing and 40.3% say Islamic Education Teachers often correct their Jawi spelling mistakes. However, only 37.7% of the students stated that Islamic Education Teachers wrote notes in Jawi (Mohamed, Enam, Zailani, Syed Ali & Ismail 2015).

Here the researchers can conclude that the issues and challenges encountered in Jawi are related to several frequently debated factors. Firstly, the ability of student reading and writing in Jawi is at an alarming and moderate level. Secondly, teachers of Islamic Education do not have special skills in teaching Jawi. Thirdly, the younger generation among the Malays themselves are no longer interested in reading and writing Jawi. It is therefore a matter of finding solutions that can be addressed promptly by all parties to rejuvenate the Malay identity.

### **Students' Performance in Al-Quran and Sunnah Subject**

The goal of Al-Quran and al-Sunnah subject is to deepen the understanding of Al-Quran and al-Sunnah and that the knowledge related to it will contribute to the formation and development of the self and to build a Muslim civilization of knowledge, faith, good works, honorable and responsible personalities as a servant of God and the righteous caliphs (Amrina 2019).

Based on studies and reports conducted, student proficiency in reading and writing skills are weak in Jawi (Awang Mohamad Amin 1989). Other reviews found that 95 percent of students had a negative attitude towards Jawi and considered it hard to learn, not important and not evaluated in the test (Mustapha Yazid 1991). This had an impact on achievement and interest in the subject of Islamic Education (Sulaiman Ngah Ghazali: 1990). Students who do not master the skills of reading and writing Jawi will be left behind in Islamic Studies as teaching aids used by teachers are written in the Jawi script (Muhammad Endut 1992). Therefore, the weakness of secondary school students in mastering Jawi is directly related to their ability in primary school (Isahak Haron & Hassan Basri 1994).

Secondary school students who study Al-Quran and as-Sunnah are required to undergo the process of teaching and learning using the Jawi script. Textbooks are also officially in the Jawi script. Jawi acquired at the secondary level may cause students to face difficulties in writing Jawi, hence, disrupting their learning process. This reasoning found that many students were slow to master Jawi because it is only emphasized in Islamic education (Muhammad Endut 1992).

### **Students' Achievement in Writing Jawi**

There have been many studies on the factors affecting students' achievement. The interest and effort is an aspect which is said to have influenced the success of one's learning (Woolfolk 1988). Many theories have been put forward about the factors that influence academic achievement. Each proposed theory has a different concept from the perspective of each study. Among the factors that have always been associated with students' achievement are personality, gender, family environment, socio-economic status, interests, attitudes, motivation, learning styles and teaching methods (Ismail & Othman 2012).

Many personality factors affect students' achievement, but they are not an absolute determinant (Entwistle & Wilson 1977). Meanwhile, the theoretical framework of achieving patterned interactionism involving the relationship between reading ability and intellectual abilities and attitude toward school among children with different family backgrounds (Marjoribanks 1988).

The effectiveness of teaching and learning is a process resulting from the interaction between teachers and students. Research found that the success of teaching depends also on who is taught by teachers, that is, students (Dunkin & B. J. Biddle 1974). According to this study, level, age, gender, personality, learning styles, motivation and attitudes determine the effectiveness of teaching and learning (Jasmi, Tamuri & Mohd Hamzah 2009). There are five characteristics of students that help drive teacher excellence: the high level of commitment, positive academic self-concept; good genetic skills; clear vision and disciplined. The five characteristics of these students have shown a significant relationship with patterns of teacher excellence in the classroom (Mohamed 2001).

Remarkably, an association between attitudes and achievement in Islamic Education (Omar 2008). Many researchers have proposed that theories regarding the factors that influence academic achievement (Zulkarnain, Saim & Abd Talib 2011). In addition to material and equipment assistance, activities and experiences of teaching and learning (Biggs 1991). Effective learning exists if there is interest among students and one of the ways to arouse student interest is through teaching and engaging learning activities (Omar 2008). A study about factors that influence student performance the subject of history conducted on 250 students including Malays, Chinese and Indians from five schools in Batu Pahat, Johor found that students who were high achievers in the subject of history were those interested in the subject (Senin 1997).

Attitude co-exists with humans since birth. Attitude is light or light and spirit that exists in the human body. Attitude is something that affects an individual in the value of the symbol objects or whether it is liked or not (Katz 1960). Attitude is something that arises from feelings, beliefs or thoughts of a man against a psychological object. Students' attitude towards a subject has an important relationship with their academic achievements (Adnan: 1987). While other study found that attitude as what we like or do not like (Abdullah & Ainon 1997). Attitude reflects a willingness to do something. Attitude also reflects one's belief regarding a subject matter. Attitude is a tendency to respond positively or negatively to a particular object, situation, institution, or a concept (Aiken: 1976). On top of that, attitude also affects specific behavior, effort, enthusiasm and awareness (Abd Rahim Abd Rashid 2001).

Achievement generally means the success or failure of a student for each examination, school examination or standard exam designed, administered, inspected and interpreted by an expert in the field, especially for the evaluation of a country. Usually, this achievement is expressed in the raw scores, grades and rankings for a particular subject or the entire course (Raha: 1991). It also defines the academic achievement of operations through tests based on teacher evaluation in the test (Kerlinger 1973).

The history of education in Malaysia shows that Islamic education has been taught in various methods using books or texts written in Jawi. Jawi is the result of the modification and addition of Arabic letters to meet the needs of the Malays in facilitating the teaching and learning process. In addition, a study conducted by Ms. Saimah bt Saeman in 1996 entitled "Implementation of teaching and the extent to which problems arise in Year 6 teaching" indicated that student interest in Year 6 Jawi was rated as unsatisfactory with only 53.2% of students interested in Jawi. She also found that students were less likely to use Jawi scripts, where only 23.2% used Jawi scripts (Koriana Mohd. Hatta 2001).

Another study related to the attitude towards the use of Jawi writing in a study conducted by Siti Fadzliaton Ismail in 1998, entitled "Bachelor students of Islamic Studies, UTM, Skudai on the use of new Jawi literature". In this study she concluded that the attitude of religious people in using the new Jawi text is at a satisfactory level. The results showed that 64.3% strongly agreed with the Jawi while script by 32.9% and 2.9% were unsure whether or not Jawi was interesting. There are also new Jawi scripts introduced by the Language and Library Council (Dewan Bahasa dan Pustaka) that are easier to master. Based on a study by Siti Fadzliaton, (1998) it was found that 95.7% of teachers thought that the new Jawi was easy to handle, while 2.9% were uncertain and 1.4% disagreed. In addition, the study also found that 75.7% of teachers strongly agreed that they would like to use the new Jawi. In addition, the study showed a positive attitude among teachers towards the use of Jawi. The results can help the authorities improve the quality of teaching among religious teachers (Siti Fadzliaton 1998).

### **Research Methodology**

This research methodology is discussed about the research method, comprising of research design, population and sample, instruments used, and research procedures. It was constructed to give an overview about how the gathering of data information is carried out for the analysis analytic purposes.

This research methodology also describes in detail the research methodology used in order to achieve the four research objectives and answer the four research questions. Furthermore, the researchers examined if there were any significant differences in student performance in the subject of Al-Quran and al-Sunnah subject and student achievement in writing Jawi based on selected demographic variables such as name, school, gender and age. The researchers conducted the study using quantitative methods. 31 items were modified from a survey conducted by Mimijuana binti Ahmad (Islamic Education Teacher, SK Pekan Semporna) in her study.

Quantitative methods are used to study student performance in the subjects of al-Quran and al-Sunnah and student achievement in Jawi writing. Tests were also conducted to obtain responses from students about their performance in lessons on the Quran and al-Sunnah and their achievement in writing Jawi. Information was collected through a questionnaire and a test in writing Jawi as well as interviews with three teachers to support data from the questionnaire.

### **Research Procedure**

This study aims to demonstrate the relationship of student performance Al-Quran and as-Sunnah subject and student achievement in writing Jawi. The researchers took a month to carry out this research activity.

During that period, the researchers went to secondary schools in Bachok offering Al-Quran and as-Sunnah Education. Form 4 and 5 students were selected as respondents of the survey. Before that, the researchers met with the School Principals to ask for permission to run this study followed by a meeting with the teacher education committee of al-Quran and as-Sunnah subject to inform the purpose of the investigation. The researchers then met with students who would be the respondents and distributed survey forms and questions related to Jawi writing to the students involved. This test aimed to assess the level of students' achievement in writing Jawi and its relationship with students' performance on the subject of al-Quran and as-Sunnah.

As a conclusion, the instrument consisted of a questionnaire and a special test to measure student achievement in Islamic education and student achievement in writing Jawi. The researchers distributed a total of 200 units of the survey form with a special test to respondents from upper secondary students of forms 4 and 5 studying Quran and as-Sunnah in four selected schools in the area of Bachok. Prior to the respondents' participation in the study the researchers gave a brief description of the purpose of the investigation, the contents of the questionnaire, the means of completing the questionnaire and the test questions relating to the writing of Jawi. Respondents were given 15 minutes to answer the given test questions. The researchers provided instructions to each chosen respondent to assist in the understanding of the questions.

## Finding and Discussion

Based on interviews with two experienced teachers in the field of Jawi writing and interviews with Bachok PPD officials, the researchers found that the problems and challenges encountered in Jawi writing would never cease if all parties fail to seriously resolve the issues. Jawi writing is often a hot topic for discussion but one that has seen little solution. The researchers would like to bring up some issues from a few previous researches related to issues and challenges in Jawi writing.

According to interviews conducted, they concurred that the ability to read and write Jawi depends on a student's level of proficiency. If the student is weak, then his command of Jawi writing is also weak. This is evidenced by the test results conducted in the school, SMK (A) Tok Bachok one of the top performing schools in Terengganu. The data provided by the teachers of that school were also satisfactory because the students were carefully selected to attend the elite school.

Currently, the J-QAF program is seen as a key catalyst in the development of Jawi writing among primary school students. Jawi teaching and learning in primary school is terminated from being continuously studied as it is not taught in high school. The implication is that the younger generation has a weak grasp of writing and reading Jawi especially among students in the public national high school.

According to Awang, students' proficiency in reading and writing Jawi is weak (Awang Mohamad Amin: 1989). However, the results of the current study show otherwise. Weakness in Jawi writing does not affect entire students but varies according to the level of the students themselves. If a student is weak in Jawi writing, then it affects his level of mastery. The researchers agree with a statement that students' weaknesses in Jawi writing have an impact on their achievement (Muhammad Endut 1992).

The obstacles faced by high school students in mastering Jawi were directly related to their ability in primary school (Ishak Haron & Hassan Basri 1994). These researchers found that the findings of the students' tests and interviews with experienced teachers in the field of Quran and Sunnah Education were consistent with Isahak Haron and Hassan Basri conclusions. Learning Jawi in elementary school is of great import since it could affect students' grasp and mastery of Jawi in high school. If Jawi writing is not mastered at the elementary level, this could result in the poor performance of Jawi in high school.

The study also found that 95 percent of students had a negative attitude towards Jawi because it was difficult to study, not important and not evaluated in the test (Mustapha Yazid 1991). This had an impact on achievement and interest in Islamic Education lessons (Sulaiman Ngah Ghazali 1990).

However, the findings of the researchers from the D4 survey questions contradicted the statement issued by Yazid because 45.3% of students disagreed with the statement that Jawi was difficult to master. This means that Jawi writing is not difficult for students to learn. Meanwhile, the findings of the survey questionnaire D5 indicated that students did not agree that weakness in Jawi writing had an impact on achievement in the subject of Quran and Sunnah.

There are many studies that have been carried out on the factors that influence student achievement. Interest and effort as one aspect that is said to have influenced one's success in learning (Woolfolk: 1988). These researchers concur with Woolfolk's statement by referring to the findings of the study (E1) on interest in Jawi writing which indicated that a high interest influenced Jawi writing skills.

The framework proposed by Entwistle and Wison (1977) suggests many personality factors could influence student achievement, but not absolute determinants. Marjoribanks (1988) also presented a theoretical framework for achieving patterned interactionism involving the relationship between reading ability and intellectual ability and attitudes toward schooling among children with different family backgrounds.

Here, the researchers bring the results of the study from the questionnaire that was conducted on Form Four and Five students in four selected schools in Bachok. The following information was recorded and analyzed using SPSS version 2.

### 1. Demographic's Student

Items		Frequency	Percent (%)
School's Name	MAIP	58	4.17
	NIPAH	22	15.8
	SMK(A)TB	4	2.9
	SMUDI	55	39.6

Gender	Male	42	30.2
	Female	97	69.8
Form	Form 4	27	19.4
	Form 5	112	80.6
Parent's Occupation	Government	59	42.4
	Private	18	12.9
	Self-work	62	44.6
Frequency	Always	30	21.6
	Sometimes	104	74.8
	Never	5	3.6
Start studying Jawi	4-5 years	65	46.8
	6-7 years	73	52.5
	Never	1	0.7
Students' Achievement in Writing Jawi	Overall	49	35.3
		84	60.4
	Moderate	6	4.3
	A little	44	31.7
Gred	A	41	29.5
	B	43	30.9
	C	9	6.5
	D	2	1.4
	E		

The table below shows the percentage and frequency distribution of Issues and Challenges in mastering Jawi writing:

No	Items	1 SD	2 D	3 UN	4 A	5 SA
E1	I am not interested in Jawi writing	55 39.6%	60 43.2%	17 12.2%	2 1.4%	5 3.6%
E2	I do not know Jawi writing	69 49.6%	54 38.8%	8 5.8%	4 2.9%	4 2.9%
E3	I am not good at Jawi writing	64 46%	58 41.7%	9 6.5%	1 0.7%	7 5%
E4	I like Roman writing more than Jawi writing	14 10.1%	25 18%	55 39.6%	34 24.5%	11 7.9%
E5	I do not understand what the teacher teaches	64 46%	50 36%	18 12.9%	4 2.9%	3 2.2%
E6	Teachers do not diversify activities for me to study the Jawi script	26 18.7%	49 35.3%	46 33.1%	13 9.4%	5 3.6%
E7	The school did not do any activity to	22	32	56	21	8

	empower Jawi writing	15.8%	23%	40.3%	15.1%	5.8%
E8	Teachers who are not proficient in teaching Jawi script	60	51	20	3	5
		43.2%	36.7%	14.4%	2.2%	3.6%
E9	I rarely read newspapers and magazines in Jawi script	5	20	36	57	21
		3.6%	14.4%	25.9%	41%	15.1%
E10	Parents do not care about the mastery of Jawi texts	24	56	44	9	6
		17.3%	40.3%	31.7%	6.5%	4.3%
E11	Jawi writing have made difficult to read Quran and Sunnah subject books	50	55	26	3	5
		36%	39.6%	18.7%	2.2%	3.6%

The table below shows about Percentage Distribution of Students' Performance in Quranic and Sunnah subjects:

No	Items	1 SD	2 D	3 UN	4 A	5 SA
B1	I like to study the subjects of Quran and Sunnah subject in Jawi script	3	3	25	68	40
		2.2%	2.2%	18%	48.9%	28.8%
B2	I like to read the Quranic and Sunnah Textbook books in Jawi script	3	9	22	71	34
		2.2%	6.5%	15.8%	51.1%	24.5%
B3	I like it when teachers teach Quran and Sunnah in Roman writing.	10	18	31	50	30
		7.2%	12.9%	22.3%	36%	21.6%
B4	The subject of Quran and Sunnah subject is easier to understand in Roman writing	6	28	26	43	36
		4.3%	20.1	18.7%	30.9%	25.9%
B5	I like the subject of Quran and Sunnah subject as it provides me with religious knowledge.	1	0	3	28	107
		0.7%	0%	2.2%	20.1%	77%
B6	I like the Quranic and Sunnah subject lesson subjects to be added to my daily school schedule.	2	2	30	61	44
		1.4%	1.4%	21.6%	43.9%	31.7%

The table below shows about Students' Achievement in Jawi Writing:

No	Items	1 SD	2 D	3 UN	4 A	5 SA
C1	I am very good at writing Jawi	1	5	66	49	18
		0.7%	3.6%	47.5%	35.3%	12.9%
C2	I like writing in Jawi	4	5	41	72	17
		2.9%	3.6%	29.5%	51.8%	12.2%
C3	I can easily read Jawi	2	2	22	72	41
		1.4%	1.4%	15.8%	51.8%	29.5%
C4	I like to read using Jawi scripts	3	7	36	73	20
		2.2%	5%	25.9%	52.5%	14.4%
C5	I want Jawi subjects to be included in the study schedule	2	5	48	57	27
		1.4%	3.6%	34.5%	41%	19.4%
C6	Jawi script is very difficult	58	45	24	8	4
		41.7%	32.4%	17.3%	5.8%	2.9%
C7	Jawi scripts are confusing	51	48	24	13	3
		36.7%	34.5%	17.3%	9.4%	2.2%
C8	Recognizing Jawi letters makes it easier for me to read the Quran	3	3	8	38	87
		2.2%	2.2%	5.8%	27.3%	62.6%

The table below shows about Relationship between Students' Performance in al-Quran and Sunnah subject and Students' Achievement in Jawi writing:



No	Items	1 SD	2 D	3 UN	4 A	5 SA
D1	I love Roman writing in studying Quran and Sunnah Education	5 3.6%	34 24.5%	47 33.8%	36 25.9%	17 12.2%
D2	I like teachers teaching Quran and Sunnah in Jawi writing	2 1.4%	7 5%	23 16.5%	68 48.9%	39 28.1%
D3	I made notes and exercises of Islamic Education in Jawi script	7 5%	9 6.5%	44 31.7%	56 40.3%	23 16.5%
D4	Jawi scripts make me understand Quran and Sunnah	40 28.8%	63 45.3%	29 20.9%	2 1.4%	5 3.6%
D5	The Jawi script made me weak in Quran and Sunnah Education	51 36.7%	60 43.2%	19 13.7%	5 3.6%	4 2.9%
D6	The Jawi script made me slow in preparing notes and exercises given by teachers in the subjects of Quran and Sunnah Education	38 27.3%	46 33.1%	38 27.3%	11 7.9%	6 4.3%

## CONCLUSION

This study was conducted in four religious secondary schools in Bachok. These schools were selected because they offer Quranic and Sunnah subject which was related to the research study. The respondents consisted of students in Form four and five. A total of 200 sets of survey forms and written examinations in Jawi literature were distributed. However, only 139 sets were successfully returned. 59 sets were not answered and 2 sets were lost.

The research data was obtained from the questionnaire (Appendix A) containing thirty-nine (39) items which were distributed to students acting as respondents. Appendix B contains the test. It was designed to test the ability of respondents in writing of words, proverbs and sentences in the Jawi script. The data obtained were analyzed using SPSS.

In this study, researchers used one demographic to collect data on the personal and family background of the respondents. Sections B, C, D and E with aspects of achievement in the subjects of al-Quran and al-Sunnah Education, achievement in Jawi writing, the relationship between student achievement in al-Quran and al-Sunnah subjects to student achievement in Jawi writing and issues and challenges in writing Jawi.

The findings of this study show that there is no significant difference between the test of Jawi writing skills and the achievement in the subject of Quranic Studies and Sunnah of respondents. There is also no significant difference in the Jawi writing test of the respondents. In addition, the results of the study also show a significant relationship between students' interest in Jawi skills and academic achievement.

The issue of students' interest in Jawi writing should be addressed by all parties including ministries, schools, parents, families, communities and stakeholders to ensure that students' achievement in Jawi writing would not jeopardize the subject of Quran and Sunnah Studies. Teachers as well as schools play a crucial role in ensuring that Jawi writing skills are not compromised. It is very important to bring to light the challenges that have to be faced in the future in order to ensure that the position of this historic writing continues to stand out in the future. In conclusion, the issues, challenges and prove that all parties, including leaders, lecturers, teachers and the community must be united in the restoration of the Malay heritage so that all issues and challenges can be handled immediately.

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