

j-QAF Programme: An Effort Towards Strengthening the Islamic Education in Malaysia

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Abstract: The implementation of j-QAF programme in thenational schools in Malaysia has already completed its first round. The j-QAF model was introduced by the Ministry of Education Malaysia throughthe Islamic and Moral Education Department beginning 2005. It was another effort by the governement to encourage and improve further the teaching of Islamic Education in schools In the j-QAF programme, students are given exposure to the *Jawi* Remedial Class Model, the 6-month Model of Khatam Qur'an, the Arabic Language Communication Model and the Smart Prayers Camp Model. The j-QAF teachers were required to use these models as a basic guideline in the teaching and learning process. During the implementation of the j-QAF programme and the usage of the j-QAF models, they will definitely be aware of their strengths and weaknesses. Hence, this article will report and discuss the overall findings of the study on the implementation of the j-QAF program and models. A total of 309 j-QAF teachers in Selangor, Malaysia were involved as the research sample. Data collected were analyzed using the Statistical Package for The Social Science (SPSS) programme. The researcher gives suggestions and proposals to overcome the weaknesses and problems faced during the implementation of the j-QAF programme.

Key words: j-QAF program • Islamic Education in Malaysia • Quran • *Fardhu Ain* • *Jawi* • Arabic

INTRODUCTION

The introduction of the j-QAF program in 2005 in primary schools was an additional step taken by the Ministry of Education Malaysia(MOE) to increase students' knowledge and skills in Islamic Education. It was also an action taken by MOE in tackling problems that arose and to improve weaknesses and drawbacks existed in Islamic Education lessons. Hence, j-QAF program emphasises the teaching and learning of *Jawi*, Qur'an, Arabic Language and Prayers. To facilitate and make teaching and learning more efficient in these fields, four models have been generated as teachers' guide and usage, namely the *Jawi* Remedial Class Model, the 6month Model of Khatam Qur'an, the Arabic Language Communication Model and the Smart Prayer Camp Model.

The target group of this program was Year One students (seven years old). The j-QAF programme was

implemented simultaneously with the class timetable schedule during the school hours. The teaching and learning process stressed on the game and singing methods and techniques. To determinewhether the teaching objective was achieved or otherwise, the teacher was required to conduct an assessment at the end of the class and the results would be recorded in a prepared Assesment Form.

The j-QAF program was introduced officially in the national schools in Malaysia in 2005 andthe first round of the implementation stage was completed in 2010.

This article aims to report the findings of the progress of the implementation programme, the utilisation of all the j-QAF models in terms of students' interests, the effectiveness of the methods and techniques used, the mastery level of the students and the support received from various parties. Besides, this study also suggests a few important solutions and proposals that need to be given attention.

Introducing the j-QAF Models in Schools: The j-QAF models implemented in the j-QAF programme in schools consisted of the *Jawi* Remedial Class Model, the 6-months Model of *Khatam Qur'an*, the Arabic Language Communication Model and the Smart Prayer Camp Model. Each model has its own objectives and implementation strategies.

The objective of the implementation of the *Jawi* Remedial Class Model is to help the *Jawiclass* dropouts to at least recognize, pronounce and write single alphabets, open syllable, close syllable and easy words constructed from the open and closed syllables. Meanwhile the objectives of the smart prayer camp activities are to enable students to perform their ablution correctly, to know the number of *rak'ah of fardhu* prayers, to perform all actions and recitations correctly and fluently as well as to pray in the correct manner either by himself/herself or together in a congregation.

The objective of the teaching and learning of the Arabic Language Communication on the other hand, is to instill the interest in learning the Arabic Language to the extent of being able to acquire the language skill and to communicate fluently. Specifically, the objectives of introducing the Arabic Language Communication are to make students listen to the sound of letters, Arabic words and sentences and to understand them, pronounce Arabic letters, words and sentences correctly, speak in Arabic based on particular situations and to understand them, read correctly and able to comprehend the Arabic words and sentences, write correct Arabic letters, words and sentences and understand them and write paragraphs based on particular situations using simple sentences and understand them. In addition, the 6-month Model of *Khatam Qur'an* is a program that guides each student individually to read the Qur'an according to the rules (*bertajwid*) and finish reading the Qur'an in a group of 30 students. MOE provides teachers with the teaching and learning materials including the j-QAF Syllable Lesson and Curriculum Models –A Guide Book to assist them.

Objectives of the Study: Generally, this study intended to explore the overall view of j-QAF teachers on the implementation of the j-QAF programme as well as the utilisation of the j-QAF models in teaching and learning in terms of students' interests, the effectiveness of the techniques/approaches that teachers used, the mastery level of the students and the support from various parties.

MATERIALS AND METHODS

This study utilised the descriptive design. The aim was to determine j-QAF teachers' perceptions towards the implementation of the j-QAF programme and the utilisation of the j-QAF models in the primary schools in Selangor, one of the districts in Malaysia.

The researcher used the simple random sampling technique to determine the economical numbers who served as respondents.

Apart from that, the researcher used questionnaires to gauge j-QAF teachers' perceptions on the effectiveness of the j-QAF models to get the information required. The validity of the research instrument was done by appointing a panel consisting of two experts from a local university to evaluate the grammar, format, meaning, clarity and the comprehensiveness of each constructed item. The pilot study was conducted to determine the degree of reliability. The coefficient value of the reliability of the instrument was more than .80.

A total of 397 j-QAF teachers were selected as research sample and 309 of them responded and completed the questionnaires circulated. The numbers exceeded the sample size required based on Kerjic and Morgan's Table and the Cochran formula [1]. The data gathered were analyzed statistically using the Statistical Package For The Social Science (SPSS) programme.

RESULTS

j-QAF Teacher's Background: Among the j-QAF teachers involved in this study, 26.5% of them were male teachers with the remaining as female teachers (227, 73.5%) with the age ranging between 23-37 years. Overall, it was found that the majority of the j-QAF teachers were between 26 to 30 years old (189, 61.2%). This was followed by those whose ages were less than 25 years (59, 19.1%) and 59 teachers (19.1%) were between 31 to 35 years of age. However, only two j-QAF teachers were more than 36 years old.

In terms of status, there were 158 (51.1%) permanent teachers and 151 (48.8%) were teacher trainees. This means that more than half of j-QAF teachers were qualified professionally with the Diploma in Education certificate. Looking at the highest academic qualification, it was found that all j-QAF teachers were qualified with the Bachelors Degrees. They acquired their degrees locally and overseas. On teaching experiences, a majority

of them had one year of teaching experience (148, 47.9%). This was followed by those who had more than three years of teaching experiences, 83 (26.9%) and 78 of them (25.2%) had 2 to 3 years of teaching experience.

The majority of the j-QAF teachers were local graduates (230, 74.5%). The remaining were overseas graduates (79, 25.5%) from al-Azhar University, Jordanian University and universities in Indonesia. Most of the j-QAF teachers' specialised in Islamic Studies (247, 79.9%), followed by in the Arabic Language (55, 17.8%) and seven (2.3%) in Islamic Education.

j-QAF Models Used in Teaching and Learning: The findings on the utilization of the j-QAF models, focused on the aspects of students' interests in following the models, the techniques that teachers used during the lessons and the students' mastery level

The Jawi Remedial Class

Interests Shown by the Students Following the Jawi Remedial Class Model: The j-QAF teachers were asked about the students' interests in the *Jawi* Remedial Class Model [2]. The findings on the whole showed that the teachers found their students were interested in the *Jawi* lessons when the teaching techniques in the model were utilised. Two hundred and seventy nine (90.3%) teachers said their students paid attention seriously while 219 (70.9%) teachers agreed that it was easier to discipline students during *Jawi* lessons. The findings parallel with Sabariah Bahrin (2014) which stated that the majority of surveyed pupils were interested in the *Jawi* lesson [3].

Jawi Remedial Class Teaching and Learning Technique: There were a few teaching techniques recommended in the *Jawi* Remedial Class Model. The j-QAF teachers were required to practise those techniques during their lessons. The findings showed the teachers generally agreed that the techniques used by them were effective. The teachers agreed that the techniques were more than 90% effective except for the kite game (82.5% of the teachers agreed) and the Astronomy game (82.9% of the teachers agreed). The details of teachers' level of agreement on the other techniques can be seen in Appendix 1.

Students' Mastery Level in Jawi: There were five skill components that needed to be mastered by students when following the *Jawi* Remedial Class Model. The teachers were asked to state their views on the students'

mastery level with regard to the skill components. Research findings showed the skill of identifying and writing dictated single alphabet (75.7% teachers agreed) and reading and writing open syllable (74.8% teachers agreed) were well mastered by the students. Meanwhile the skills least mastered by students were reading and writing words from closed syllable (49.2% teachers agreed), reading and writing closed syllable (57.9% teachers agreed) and reading and writing simple words from open syllable (64.7% teachers agreed). Refer Table 1.

The Arabic Language Communication Model

Students' Interests in Arabic Language Communication:

The j-QAF teachers were requested to give their views on students' interests in Arabic Language Communication [4]. The findings on the whole showed that the majority of the teachers felt their students were interested in attending the Arabic Language Communication class (88.6% teachers agreed). Eighty point six percent (80.6%) of the teachers agreed that students learned seriously. However, there were also teachers (68.9%) who mentioned that there were students who were playing during the Arabic Language classes. Refer to Table 2. This matter needs to be scrutinized further so that students would focus more on the lessons.

The Effectiveness of Teaching and Learning Approaches in the Arabic Language Communication Model:

The findings from the analysis conducted on the effectiveness of j-QAF teaching techniques showed that teachers generally stated that the techniques used by them were effective. The details of the teachers' agreement level can be seen in Table 3.

There were 12 skill components that needed to be mastered by students in the Arabic Language Communication Model. Teachers were requested to state the students' mastery level on the skill components. Research findings showed that 87.1% of the teachers agreed that students could understand the alphabets of the Arabic language, 85.4% of the teachers agreed that students could pronounce the alphabets of the Arabic language correctly, 76.4% of the teachers agreed that students could say words of the Arabic language, 75.1% of the teachers agreed students could write using the Arabic alphabets correctly and 72.5% of the teachers agreed students could write Arabic words correctly.

Table1: Students' Mastery Level in *Jawi*

Statement	Weak		Not Good		Moderate		Good		Very Good	
	f	%	f	%	f	%	f	%	f	%
Identifying and writing dictated single alphabet	1	0.3	3	1.0	71	23.0	148	47.9	86	27.8
Reading and writing open syllable	0	0	1	0.3	77	24.9	165	53.4	66	21.4
Reading and writing closed syllable	3	1.0	23	7.4	104	33.7	124	40.1	55	17.8
Reading and writing simple words from open syllable	0	0	12	3.9	97	31.4	136	44.0	64	20.7
Reading and writing simple words from closed syllable	8	2.6	26	8.4	123	39.8	115	37.2	37	12.0

Table 2: Students' Interests towards Arabic Language Communication

No.	Statement	Disagree		Slightly Disagree		Undecided		Agree		Strongly Agree		Mean	Sd
		f	%	f	%	f	%	f	%	f	%		
1	My students really like to follow Arabic reading class	0	0.0	3	1.0	32	10.4	200	64.7	74	23.9	4.11	.60
2	It is easy for me to discipline students during Arabic language reading class	1	0.3	29	9.4	36	11.7	180	58.3	63	20.4	3.89	.84
3	My students show effort in following Arabic language reading class	1	0.3	11	3.6	48	15.5	176	57.0	73	23.6	4.00	.75
4	Students play more during Arabic language class in schools	5	1.6	50	16.2	41	13.3	150	48.5	63	20.4	3.69	1.02
5	Arabic language reading class in schools needs to be conducted by male teachers	104	33.7	133	43.0	39	12.6	28	9.1	5	1.6	2.01	.98
6	Students like to ask me the proper ways of reading in the Arabic language	13	4.2	29	9.4	43	13.9	184	59.5	40	12.9	3.67	.95

Table 3: The Effectiveness of Teaching and Learning Approaches in the Arabic Language Communication Model

No.	Statement	Not Prepared		Not Effective		Undecided		Effective		Very Effective		Mean	SP
		f	%	f	%	f	%	f	%	f	%		
1.	Thematic Approach	5	1.6	6	1.9	66	21.4	178	57.6	54	17.5	2.87	.77
2.	Ajuk-Hafaz Approach	0	0.0	0	0.0	11	3.6	195	63.1	103	33.3	3.29	.53
3.	Natural Approach	0	0.0	0	0.0	42	13.6	203	65.7	64	20.7	3.07	.58
4.	Direct Approach	0	0.0	0	0.0	37	12.0	187	60.5	85	27.5	3.15	.60
5.	Drill Method	0	0.0	1	0.3	12	3.9	161	52.1	135	43.7	3.39	.58
6.	Eclectic Approach	2	0.6	10	3.2	69	22.3	178	57.6	50	16.2	2.85	.74
7.	Others (Please State):	293	94.8	0	0.0	2	0.6	11	3.6	3	1.0	0.15	.69

Besides that, as many as 186 teachers (60.2%) stated that students had acquired a moderate level in article writing skill based on particular situations using simple sentences. This was followed by the Arabic speaking skill based on certain situations (57.9% of the teachers agreed), 167 teachers (54.0%) agreed that students understood sentences in the Arabic language, 129 teachers (41.7%) agreed that students could read the Arabic language sentences correctly and 127, teachers (41.1%) agreed students could pronounce the Arabic language sentences. The details can be seen in Appendix 2.

The Smart Prayer Camp Model

Students' Interest towards the Smart Prayer Camp Activities: Research findings showed that overall a majority (290, 93.8%) of the j-QAF teachers thought their students were interested to participate in the Smart Prayer Camp (Asmawati Suhid and Lukman Mutalib, 2009). Students were also committed in following this program (264, 85.4% teachers agreed). Apart from that, according to 247 teachers (80.0%), students were keen on enquiring matters related to ways to perform prayers correctly. Looking at students' interests to perform

prayers in school, as many as 258 (83.5%) j-QAF teachers stated that their students were not interested to perform prayers in schools. Therefore, the introduction of the Smart Prayer Camp programme could be the solution to overcome the lack of interests among students to pray in schools. Two hundred and thirty three teachers (75.4%) also felt that through this programme, they could discipline students to perform prayers daily.

In addition, to determine the j-QAF teachers' perceptions on students' interests in the Smart Prayer Camp programme, this study also requested them to give opinions of the approaches utilised in the prayer lessons. Three hundred and two j-QAF teachers (97.7%) stated that they would observe the behaviour of every student during practical prayers. They also highly agreed that the usage of teaching aids could attract students' interests towards praying. Besides that, as many as 281 (90.0%) j-QAF teachers stated that they set aside time to instill the feeling of love-to-pray in students during prayers.

A majority of 266 teachers (86.1%) also felt that besides motivating the students, the concept of penalty or punishment was utilised which was important to encourage students to perform prayers. Meanwhile 242 teachers (78.3%) stated that the key aspect stressed by

Table 4: Approaches during the Prayers Camp

Statement	Disagree		Slightly Disagree		Undecided		Agree		Strongly Agree	
	f	%	f	%	f	%	f	%	f	%
I lay more emphasis on students' academic achievements related to prayers as compared to their sense of appreciation during prayers	104	33.7	138	44.7	16	5.2	47	15.2	4	1.3
The main aspect that I emphasised in the activity of praying is knowledge	8	2.6	49	15.9	10	3.2	194	62.8	48	15.5
I will observe the behaviour of each student in their praying practices	1	0.3	2	0.6	4	1.3	150	48.5	152	49.2
The usage of BBM could increase students' interests towards performing prayers	0	0	8	2.6	3	1.0	143	46.3	155	50.2
I believe that besides motivation, the punishment concept is also crucial to encourage students to perform prayers	3	1.0	27	8.7	13	4.2	162	52.4	104	33.7
I allocate time to instill the feeling of love to pray in students during prayers	0	0	5	1.6	23	7.4	178	57.6	103	33.3

them during prayers was knowledge. However, they did not agree that they were stressed over the students' academic achievements as compared to the students' appreciation towards prayers. Refer to Table 4 for more details on this.

The 6-Month Model of Khatam Qur'an

Students' Interest towards Khatam Qur'an: According to the teachers, students were generally interested with the 6-Month Khatam Qur'an. For instance in the findings, 91.9% of the students said that "they are very fond in following the Qur'an recitation class". Likewise 86.4% of "students follow Qur'an recitation class seriously", 86.1% of the "students are interested to attend the Qur'an recitation class in schools" and 78.0% of the "students like to inquire the proper ways of reading the Qur'an".

The Effectiveness of the Techniques Used by Teachers:

A majority of the teachers stated the techniques that they used were effective. The percentage achieved for teachers' agreement level on this matter was high except for two techniques namely "trained students to be skilled in validating the reading of other students by appraising them" (68.0%) and "students read with the guidance of other well trained students (67.9%)". Teachers agreed hundred percent that the technique where "students listen to reading examples from teachers" was effective. The j-QAF teachers' technique of supporting students' reading by appraising attained 99.7% teacher agreement while "students read with the guidance of j-QAF teachers" acquired 99.4% teacher agreement, 98.3% teachers agreed that the technique "students read the Qur'an using *mushaf Ras Uthmani*" was effective, while 97.4% of the teachers agreed that the "*talaqqi method and musyafahah*" was effective. Meanwhile students who had yet to master the Qur'an reading, 97.8% of the teachers agreed that "they continue learning by using the Iqra method" which was found to be effective.

The Facilities and Support for the j-QAF Program:

The research findings related to teachers' satisfaction level on the preparation and support in the implementation of j-QAF program showed that overall teachers were satisfied with the support given. A majority of 245 (82.2%) teachers were satisfied with the Teacher's Guide Book, 236 (76.4%) teachers were satisfied with the management support, 234 (75.7%) teachers were satisfied with the school support, 226 (73.1%) teachers were satisfied with the textbooks, 224 (72.5%) teachers were satisfied with the exercise/activity books and 214 (72.2%) teachers were satisfied with the teaching aids. However, there were also 181 (58.6%) teachers who were not satisfied with the lesson time allocation, 184 (62.8%) teachers were not satisfied with the parental support and 200 (64.7%) teachers were not satisfied with the guidance and advices from the school authority.

DISCUSSION

The Ministry of Education Malaysia through the Islamic Education Division has cooperated in ensuring the success of the j-QAF programme and further strengthened the Islamic Education. This effort should be praised as it contributes knowledge and skills acquisition in basic Islamic Education. Overall, the majority of j-QAF teachers were interested in all the j-QAF models practised in schools. The study's findings also indicated that generally teachers tended to state that the techniques used by them were effective and suitable and could attract students' attention. In short, students were interested in the j-QAF programme especially the Remedial Class and Smart Prayer Camp.

However, certain issues need to be given attention in the implementation of this programme to ensure that the programme runs smoothly and steadily. Among the matters that should be looked into are the use and application of ICT in the teaching and learning process by

teachers who were lacking in the needed skills. However, findings by Siti Fatimah Ahmad and Ab. Halim Tamuri (2010) [5] revealed that j-QAF teachers have high perceptions towards the usage of teaching materials based on multimedia technology (TMm). This skill needs to be enhanced to ensure the professionalism of j-QAF teachers is equal with other teachers besides attracting students' interests to learn the j-QAF subjects. Research findings also found that there are teachers still lacking in the teaching techniques proposed in the j-QAF models especially in the ICT application. Among the reasons or factors identified in the lack of these skills, are time constraints besides teachers' involvement in various activities and multiple - tasking in schools. Teachers are also more driven to catch up time completing the education syllabus in a short period of time. Thus, there is a need where the time allotted to the j-QAF programme should be re-examined. With a large ratio of students to a j-QAF teacher, it is also an issue that needs to be handled efficiently so that Islamic Education teachers would be less burdened in implementing lessons and tasks or additional activities. This is also to ensure what is learned by students are effective and can be mastered by them. For instance, there are students who are still not capable of identifying alphabets in the 6-month Model of *Khatam Qur'an*. The meaning of *Khatam Quran* is, students successfully finished reciting the whole al-Quran. The efforts and initiatives shown by the j-QAF teachers are to ensure students are guided and monitored intensively so that they will not be left out compared to other students. There are Islamic Education and j-QAF teachers who divide the 6-months of the *Khatam Qur'an* into two sessions, namely the activities during teaching and learning and activities outside school hours. Likewise, the effort to organise the Qur'an Literature Camp is a good strategy that could help the weaker students if it is effectively carried out.

The j-QAF teachers' involvement in additional activities in schools such as the task as substitute teachers, involvement in official events, monitoring students' discipline, creating a cheerful classroom environment and being members of school committees should also be given attention. This is because research findings by Mohd. Nor bin Jaafar and Ismail Mat Ludin (2007) [6] showed these aspects are among the constraints which could lead to stress among j-QAF teachers. In the end, they will rush to complete the given syllabus.

The support and cooperation from parents are really needed to ensure smooth implementation of the j-QAF program and to fulfill the determined objectives. Parents for instance should give permission for children to continue to be in schools after school hours in order to carry out activities outside the school hours.

There is also a need for sufficient amount of financial allocation to be addressed to ensure the smooth implementation of the j-QAF programme. The same goes to the implementation of the models proposed especially the Smart Prayer Camp that needs to be centralised and stabilized. It is hoped that through a solid cooperation by all parties, some of the constraints and challenges raised by teachers can be overcome in order to continue this programme successfully.

CONCLUSION

In conclusion, the implementation of j-QAF programme in Malaysian schools is regarded to be a success and it is capable of attracting students' interests. Therefore, it is very relevant for this programme to be continued to the secondary school level so that students can increase and consolidate knowledge and their skills in Basic Islamic Education. However, weaknesses and drawbacks as well as teachers' views and proposals should be given serious attention where effective actions need to be taken to strengthen the j-QAF programme and make it on par with other quality education. The effort and combination of energy and ideas from various parties especially all Islamic education scholars are crucial to achieve the objectives.

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Appendix 1: This table shows the Effectiveness of Technique Usage in *Jawi* Remedial Class

Technique	Disagree		Slightly Disagree		Agree		Strongly Agree	
	f	%	f	%	f	%	f	%
Tenpin bowling for single alphabet skill	0	0	9	2.9	177	57.3	121	39.2
Tenteng game for single alphabet skill	0	0	16	5.2	198	64.1	95	30.7
Card game for single alphabet skill	0	0	1	0.3	147	47.6	157	50.8
Train game for single alphabet skill	1	0.3	15	4.9	185	59.9	106	34.3
Kite game for single alphabet skill	1	0.3	53	17.2	182	58.9	73	23.6
Astronomy game for single alphabet skill	3	1.0	50	16.2	173	56.0	83	26.9
LCD usage for single alphabet skill	0	0	15	4.9	171	55.3	122	39.5
Scrabble for syllable skill	1	0.3	20	6.5	174	56.3	113	36.6
Fishing game for syllable skill	1	0.3	5	1.6	157	50.8	145	46.9
Treasure game for syllable skill	3	1.0	20	6.5	188	60.8	98	31.7
Pigeon house game for syllable skill	1	0.3	24	7.8	190	61.5	94	30.4
Direction game for syllable skill	0	0	24	7.8	180	58.3	103	33.3
Lucky draw for syllable skill	0	0	20	6.5	142	46.0	146	47.2
Love <i>Jawisong</i> - singing	0	0	20	6.5	141	45.6	146	47.2
Spell and read - singing	0	0	14	4.5	145	46.9	148	47.9
Singing - Vocal and Syllable	1	0.3	13	4.2	158	51.1	135	43.7
<i>Tanya Sama Hati</i> Song	1	0.3	17	5.5	162	52.4	128	41.4
<i>Aci-aci buka pintu</i> Song	0	0	22	7.1	154	49.8	131	42.4
<i>Wau Bulan</i> Song	0	0	19	6.1	158	51.1	131	42.4

Appendix 2: The table shows Students Arabic Language Mastery Level

Bil.	Statement	Weak		Not Good		Moderate		Good		Very Good		Mean	Sd
		f	%	f	%	f	%	f	%	f	%		
1.	Understand Arabic language alphabets.	0	0.0	2	0.6	38	12.3	176	57.0	93	30.1	4.16	.65
2.	Understand Arabic language words.	0	0.0	7	2.3	95	30.7	158	51.1	49	15.9	3.80	.72
3.	Understand Arabic language sentences.	10	3.2	23	7.4	134	43.4	108	35.0	34	11.0	3.43	.90
4.	Pronounce Arabic language alphabets.	0	0.0	6	1.9	39	12.6	188	60.8	76	24.6	4.08	.66
5.	Pronounce Arabic language words.	0	0.0	9	2.9	64	20.7	177	57.3	59	19.1	3.92	.71
6.	Pronounce Arabic language sentences.	0	0.0	17	5.5	110	35.6	147	47.6	35	11.3	3.64	.75
7.	Converse in Arabic language based on certain situations.	12	3.9	34	11.0	133	43.0	105	34.0	25	8.1	3.31	.91
8.	Read Arabic language sentences correctly.	4	1.3	20	6.5	105	34.0	145	46.9	35	11.3	3.60	.82
9.	Write Arabic letters correctly.	0	0.0	8	2.6	69	22.3	181	58.6	51	16.5	3.89	.69
10.	Write Arabic words correctly.	0	0.0	9	2.9	76	24.6	183	59.2	41	13.3	3.82	.68
11.	Write Arabic sentences correctly.	5	1.6	19	6.1	97	31.4	152	49.2	36	11.7	3.63	.82
12.	Write articles based on certain situations using simple sentences.	21	6.8	37	12.0	128	41.4	96	31.1	27	8.7	3.22	1.00