Competence and Method of Teaching Tarannum Al-Quran Among Teachers of Special Class on Reading and Memorizing Al-Quran Skill (KKQ) in Johor

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Abstract—This study was conducted to examine the level of competence and method of teaching Tarannum Al-Quran by the teachers of Special Class on Reading and Memorizing Al-Quran Skill (KKQ). The sample involved in this study was 46 KKQ teachers who taught in KKQ class in Johor. This study used a survey method in the process of collecting data and information. A set of questionnaire has been developed and used as the tool of study. The questionnaire was divided into three parts, namely two characteristics of competence: 1) The teacher's level of knowledge in Tarannum, 2) The teacher's level of skill in Tarannum, and 3) The method of teaching Tarannum by the teachers. The findings show that the level of teacher’s knowledge of Tarannum is moderately high with a min value of 3.64, while the level of teacher's skill in Tarannum is moderately low with a min value of 2.78. The study also found that the method of using CD and ICT in teaching Tarannum was the most popular method used by the respondents, the level for teaching method is moderate with mean 3.42.

Keywords—teacher competence; teaching methods; Tarannum Al-Quran

I. INTRODUCTION

Various initiatives have been implemented by the government to strengthen the Quranic education in Malaysia, including the establishment of the Special Class on Reading and Memorizing Al-Quran Skill (KKQ) in 1986. KKQ has been used as a compulsory co-curriculum activity at the National Secondary Religious School (SMKA) with the aim of providing more knowledge and skills on the Qur'anic knowledge to students, especially the school's presenter of the al-Quran competition and the talented students in reciting the al-Quran, KKQ also aims to produce high-quality qaris and qariahs and to develop students to be proficient in the Qur'an knowledge [1].

The special curriculum for KKQ has been drafted by the ministries with five areas of priority namely 1) Ulam al-Quran 2) Tajweed 3) Hafazan verse selected 4) Qiraat Sab'ah and 5) Tarannum al-Quran. The KKQ curriculum is not just a theory but more practical and it is highly correlated, so only selected students who are eligible to attend this class, there are talented learners in the Qur'an, interest, have been able to khatam the al-Qur'an and can read jawi well [2]. When the Kelas Aliran Agama (KAA) programs was implemented in selected secondary school on 1992, KKQ was also extended to KAA all over the country [3].

The implementations of KKQ is depended to special teacher called KKQ teacher. KKQ teachers are in charge of encouraging all the knowledge and skills contained in the KKQ curriculum. In this way, KKQ teachers must be an educator who is proficient, master, astonishing, gifted and ready to train all the knowledge and skills of the Quran in principle and practice well. It is important to guarantee that KKQ understudies’ capability, aptitudes and accomplishment are likewise great and meet the aim of the KKQ that have been delineated.

II. PROBLEM STATEMENT

Now KKQ has been implemented in SMKA and KAA throughout the country and also in Johor, but there are still many weaknesses that cause KKQ's objectives still not achieved especially in the field of Tarannum. Noh found that there are some teachers who do not have enough skills to teach the Qur’anic curriculum, this situation causes the weakness of the students to master the Qur’anic skills [4]. Monitoring by the Islamic and Moral Education Curriculum Division (JAPIM) on 2005 also reported that teachers who teaching Qur’An skills cannot properly teach Tarannum and Qiraat Sab'ah skills [2].

Noh states that in teaching tilawah al-Quran, the skills which most teachers are not master is Tarannum skills, teachers recognize that this situation has caused their teaching to be less attractive and grow moderately [5]. Saleh found that most KKQ teachers were "borrowed" from Islamic education teachers, they were not well trained in the teaching of Qur’anic skills, he also found that more than 50% of respondents had never attended KKQ teacher courses [6]. Mubi in his study of KKQ teachers in Selangor found that the mastery of teachers in Tarannum’s knowledge was moderate, most of the teachers didn’t know how to practice Tarannum well and this situation was very alarming [7].

The weaknesses in the teachers are seen to have an impact to the students' achievement. Ismail stated that the achievement...
of 290 KKQ public examination candidates from three districts in Kelantan was moderate, the data showed that only 3 (1%) candidates were outstanding, while 236 (81.3%) were moderate [8]. This finding is similar to Hashim based on studies at six schools in Kuala Lumpur that the level of students' mastery in Tarannum skills is moderately low at min 2.92 [9]. Based on tests to 60 students found that only 6 (10%) had excelled, 27 (45%) had passed and there was a failed candidate (1.7%).

It is understandable that there is a clear weakness among KKQ teachers on the skill of the Tarannum Qur'an. This weakness has affected to the students' achievement and theirs level of skills in Tarannum's. Therefore, it is necessary to conduct a specific study on KKQ teachers in the field of Tarannum. This study conducted to examine the competence level of knowledge and skills by the teacher and also to identify teaching method in Tarannum knowledge among KKQ teachers.

III. RESEARCH OBJECTIVE

- Identify the level of knowledge of KKQ teachers in Tarannum al-Qur'an.
- Identify the skill level of KKQ teachers in Tarannum al-Qur'an.
- Identify the teaching method of Tarannum al-Quran that implemented by KKQ teachers.

IV. RESEARCH METHODOLOGY

This study uses a quantitative approach, a set of questionnaires used as a tool to examine the perceptions of KKQ teachers in Johor regarding their self-esteem in Tarannum knowledge and the methods used in teaching of Tarannum al-Qur'an. The examples involved were 46 people from the total population of 54 Johor KKQ teachers. The Cronbach Alpha's overall reliability index obtained for the knowledge, skills and teaching method was 0.968, indicating that the reliability level of the questionnaire in this study was high. Data is shown in table 1 below.

The 5 points Likert Rating Scale was used in the questionnaire. The score method used is Very Disagree (VD) with 1-point score, disagree (D) with score 2 points, Less Agree (LA) with 3 points score, agree (A) with 4 points, and Strongly Agree (SA) with a score of 5 points. The data obtained were analyzed descriptively involving frequency, percentage and mean by using SPSS version 20.0.

V. FINDINGS AND DISCUSSION

A. Tarannum Knowledge

Table 2 shows data related to respondents' perceptions about their mastery in aspects of knowledge of Tarannum. Only two items were recorded at a high level while others were at moderate level. The highest item was 40 respondents (87%) admitted they knew the names of main Tarannum al-Quran with min 4.24. Followed by items knew the importance of Tarannum's knowledge in the Qur'anic education of 39 respondents (84.7%) admitted it with a min of 3.85. While the lowest item is by min 3.35 with 23 people (50%) admit that they lack understanding of the functions and roles of each Tarannum al-Quran. The overall data of the respondents' knowledge is moderate high with min 3.64.

| No | Level of knowledge                                                                 | VD% | D% | LA% | A% | SA% | MEAN |
|----|--------------------------------------------------------------------------------------|-----|----|-----|----|-----|------|
| A1 | Knowing the names of main al-Quran Tarannum                                          | 2   | 4  | 19  | 1  | 21  | 4.24 |
| A2 | Can explain the development history of Tarannum                                       | 1   | 5  | 18  | 1  | 9   | 3.52 |
| A3 | Knowing the terms that contained in Tarannum                                          | 1   | 4  | 12  | 22 | 10  | 2.26 |
| A4 | Knowing the role and function of each Tarannum                                       | 1   | 8  | 14  | 20 | 3   | 3.35 |
| A5 | Knowing the type and character for each Tarannum                                     | 1   | 9  | 13  | 18 | 5   | 3.37 |
| A6 | Knowing the importance of Tarannum in al-Quran education                              | 3   | -  | 4   | 33 | 6   | 3.85 |
| A7 | Knowing the tone of voices parts used In Tarannum                                    | 3   | 5  | 11  | 17 | 10  | 3.56 |
| A8 | Can list the type of tone of voices                                                   | 3   | 6  | 9   | 14 | 14  | 3.65 |
| A9 | Can explain the function of tone to the Tarannum                                     | 1   | 8  | 12  | 15 | 10  | 3.54 |

Min Overall: 3.64

TABLE II. DISTRIBUTION AND VARIABLE DATA THE LEVEL KNOWLEDGE OF KKQ TEACHERS ABOUT KNOWLEDGE RELATED IN TARANNUM AL-QURAN

TABLE I. RELIABILITY INDEX OF ALPHA CRONBACH ON RESEARCH QUESTIONNAIRE (INSTRUMENT)

| Sections          | Cronbach's Alpha value |
|-------------------|------------------------|
| Knowledge         | 0.968                  |
| Skills            | 0.955                  |
| Teaching method   | 0.927                  |
| Overall           | 0.968                  |

Explanation:

VD : Very Disagree
D : Disagree
LA : Least Agree
A : Agree
SA : Strongly Agree
The findings show that majority of the respondent admitted that their knowledge in Tarannum is in moderation high. However, majority of KKQ teachers still has not known well the history of Tarannum, the terms in Tarannum, the attributes of each Tarannum, the parts of the Tarannum sound, the types of voices and still lack the ability to explain the role of voice in Tarannum. The level of moderate knowledge of KKQ teachers in Tarannum needs to be addressed immediately because it will affect the level of knowledge of the Students as well.

Students’ understanding of Tarannum lessons is strongly influenced by the level of content knowledge by KKQ teachers. This is because the effectiveness of a teaching depends on some knowledge, especially on content knowledge [10]. The existence of content knowledge as one of the most important components of teaching is generally recognized by teachers, but most teachers are found to have poor control over this knowledge [11]. Tickle noted that The effectiveness of delivering a lesson depends on the level of pedagogical knowledge the teacher has [12]. According to Shulman [13], in order to create effective teaching, teachers not only need to master the content of the subjects taught, but they must be aware of the student’s learning style and master the teaching and learning strategies.

Long stated that a teacher needs to prepare themselves with knowledge and renew it every times as the field of knowledge is constantly expanding [14]. Nordin shows that efforts to increasing of the knowledge can be done by teachers by learning from expert, reviewing and reading related books [15]. Teachers also need to prepare themselves with supportive knowledge in order to explain and describing with more details to students [16]. Among the support knowledge that were proposed to KKQ teachers is Tafsir al-Quran and Ashbabul Nuzul.

The effort is to increase knowledge by KKQ Teachers should be implemented independently and continuously without expecting certain parties such as PPD (Pejabat Pendidikan Daerah) or JPN (Jakaban Pendidikan Negeri) as the effort to increase knowledge is responsibility of the teachers. Teachers who have always learned and have good knowledge can clearly and objectively teach, otherwise the less knowledgeable teachers will make the teaching process, unattractive and less quality, this will the interests and achievement of the student decrease.

B. Tarannum Skills

Table 3 shows the data of respondents’ perceptions on their practical skills in Tarannum. The data shown that thers no item was min recorded at high level, the best recorded item was able to amplify the three voice tabs in the Tarannum reading which was 15 respondents (32.6%) admitted it with mean moderate of 3.39. The second best item is able to read al-Qur’an in a good Tarannum way with 12 respondents (26%) who admit it with mean 2.93. The lowest item was 38 respondents (82.6%) admitted that they were not able to recit 7 tarannum well with mean 2.43. The overall data of Tarannum’s skill items in this study was at low average rate with mean 2.78.

### TABLE III. DISTRIBUTION AND VARIABLE DATA OF THE SKILL LEVEL OF THE TEACHERS IN TARANNUM AL-QURAN

| No  | Level of knowledge                                                                 | VD% | D% | LA% | A% | SA% | MEAN |
|-----|------------------------------------------------------------------------------------|-----|----|-----|----|-----|------|
| B1  | Can read the al-Quran with good Tarannum                                           | 4   | 9  | 21  | 10 | 2   | 2.93 |
| B2  | Can identified Ihtilal al-Lahn in Tarannum reciting                                 | 8.7%| 19.6% | 45.7% | 21.7% | 4.3% | 2.67 |
| B3  | Can recite Ihtilal al-Lahn in my Tarannum reciting                                  | 19.6% | 28.3% | 26.1% | 17.4% | 8.7% | 2.58 |
| B4  | Can identified Waslah Mumathalah in Tarannum reciting                              | 17.4% | 32.6% | 28.3% | 17.4% | 4.3% | 2.63 |
| B5  | Can recite Waslah Mumathalah in my Tarannum reciting                               | 15.2% | 30.4% | 34.8% | 15.2% | 4.3% | 2.54 |
| B6  | Can recite four Harakat of each Tarannum                                          | 19.6% | 34.8% | 21.7% | 19.6% | 4.3% | 2.80 |
| B7  | Can identified Salalim Nuzul and Salalim Su’ud In Tarannum reciting                | 21.7% | 8.7% | 45.7% | 15.2% | 8.7% | 2.76 |
| B8  | Can recite Salalim Nuzul and Salalim Su’ud in my Tarannum reciting                 | 17.4% | 26.1% | 28.3% | 19.6% | 8.7% | 2.43 |
| B9  | Can recite three tabakah voice in Tarannum                                        | 21.7% | 26.1% | 30.4% | 13.0% | 4.3% | 3.0  |

Min Overall: 2.78

Explanation:
VD : Very Disagree
D : Disagree
LA : Least Agree
A : Agree
SA : Strongly Agree

The study found that majority of the respondents admitted that their practical skills in Tarannum were moderately low. This situation is alarming and needs to be addressed immediately. Most of the respondents admit that they were unable to identify or to recite beautifully Ihtilal al-Lahn, unable to identify Ihtilal al-Lahn, unable to identify Waslah Mumathalah, unable to recite Waslah Mumathalah, unable to identify Salalim Nuzul, unable to recite Salalim Nuzul, unable to identify Salalim Su’ud and unable to recite Salalim Su’ud in their Tarannum reciting of the Qur’an. The data showed that 4 to 10 respondents did not master the skills at all, but this study found there only 10 to 12 (30%) respondents have a good level of skills in Tarannum.
KKQ teachers who not master in Tarannum’s will affected student achievement. This was agreed upon by Noh [4] which states that teachers who are not proficient in delivering the teaching of Quranic skills will affect students’ achievement. Teaching Tarannum requires teachers to demonstrate examples of Tarannum reading by type and burdah, qitaah and various of harakat [17]. Tarannum learning method requires the process of repeating and correcting the reading, rhythm and tone by the teacher to the students [18]. Therefore, the teaching of the teacher should be done gradually, one by one, step by step, and also emphasize the method of repetition because sometimes students cannot understand the first and second lessons [19]. If KKQ teachers are not skilled and unable to read with a good Tarannum, the tasmik and tashih processes will not be implemented. This causes students didn’t know what is being read correctly or wrong.

KKQ teachers need to improve their Tarannum skills. This effort can be done by learn and talaqqi with expert qari and mursyid teachers, attending courses organized by other departments or NGOs and having sharing of knowledge and experience with skilled Tarannum members. To be master in Tarannum’s, someone need to have a talent and good voice, but with continued effort and deep interest, some people will also be able to master Tarannum well. In the context of teaching, good teachers cannot be comfortable with one skill or refrain from one task because they are unskilled, but even need to develop another because skills are learned [20].

C. Teaching Method

Table 4 shows data on respondents’ perceptions of their Tarannum teaching method to students. The data showed that an item recorded a mean high of 37 respondents (80.5%) agreed that they used CD & ICT in teaching Tarannum with mean 3.97. The lowest item is using graphs & voice charts in Tarannum lessons with only 16 respondents (34.8%) admitting they use this method with mean 3.02. The data for the whole teaching method section is moderate with overall mean of 3.42.

The study has identified teaching practices using the Tarannum CD & ICT as the preferred method of teaching with majority respondent is (80.5%). Followed by the practicing of Tarannum’s and exercises to students (54.4%), constantly reviewing and correcting student Tarannum reading (54.4%), self-recite of the Tarannum to students during teaching process (39.1%) and finally using graphs & voice chart in Tarannum teaching (34.8%). Hence here are to identified the most popular and frequently used methods in teaching Tarannum by Johor KKQ teachers and the least used method in their teaching.

Quranic teaching especially Tarannum has its own character where teachers need to make sure their students are able to read the al-Qur’an properly with 1) Tajwid accuracy, 2) Perfection of fasohah, 3) Beauty of Tarannum and 4) Perfect tone of voice in every single reading [17]. This Such as teaching skills emphasize 1) Instruction, 2) Demonstration, 3) Tasmik and 4) Tashih only can be achieved by talaqi musyafahah proses with skilled teachers [21]. It is also a method of learning the Quran that has been passed through the Prophet Muhammad s.a.w through the teachings delivered by Jibril a.s since the first Wahyu of the cave in Hira’ [22].

Teachers need to verify the methods in teaching Tarannum without leaving the talaqi musyafahah method because it is sunnah of the Prophet and his companions. Support by other methods such as ICT, CD, audio, video, graphics and so forth are seen to increase the student’s interest as it draws attention, easy to use, not tied to the individual, timely and interactive to the student because students are more interested in computer-based materials and information technology [23]. This study also found that the use of CD and ICT has helped to overcome the teacher’s weakness in Tarannum skills. However, it should be understood that the used of ICT or other methods not followed by tasmik and tashih by the teacher will cause the student to be exposed to error without correction. So it is emphasized that any method used in Tarannum’s teaching and learning are requiring to guidance from skilled teachers.

VI. CONCLUSION

The result showed that the level of knowledge of KKQ Johor teacher on Tarannum was moderate high with mean 3.68 and their skill level was moderately low with mean 2.78 and level of teaching method is moderate with mean 3.42. The
study also found that there are KKQ teacher who do not master the skills in the field of Tarannum at all, this situation is very worrying and needs to be addressed immediately. However, there are 30% KKQ teacher who are proficient in this Tarannum skills, it is suggested that some study will be conducted on these skilled teachers by focusing on their teaching methods, factors affecting their skills, motivation and other factors.

The study also found that teaching methods using ICT and CDs were the most popular method using by KKQ teachers in teaching Tarannum, here are recommended that further studies should be made on the level of effectiveness teaching of Tarannum by teachers, and also Tarannum learning process by students using ICTs such as CDs, Videos, YouTube and Websites. Also proposed the Study on the construction of ICT-based Tarannum teaching modules to the students. That its hoped that with these further studies will enhance the teaching and learning of the Quran especially in the field of Tarannum.

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