Jawi Writing in Al-Quran and Al-Sunnah Subject at Secondary School; Issues and Challenges

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Abstract: In this research, we are studying a new phenomenon that appeared among the students of the Qur'an and Sunnah subject. It was observed that students struggle with the Jawi script, which disrupts the process of learning and teaching. Teachers had to find a solution for that obstacle, instead of using the Jawi script, they used the Rumi script in Islamic Education subject. Based on the analysis of SPM Trial Examination for the Quran and Sunnah subjects -according to the three schools that took this subject, a total of 20 students failed the exam. There was a big controversy about why the problem was in the Jawi script. Interestingly, the researchers observed that the Jawi script is less used and less cared about in schools, we can say it is limited only in teaching it formally in primary school through the J-Qaf program, while in secondary school, it is only included in the subject of Islamic Education.A. Research (Dirāsah)
Keywords: Issues, Challenges, Jawi, PQS.

The objective

The objective from the study conducted by the researcher, is to identify the issues and the challenges in the Jawi script, know the students' performance in Al-Quran and Al-Sunnah subject, determine the level of the student achievement in Jawi script and relate the relationship between the students' achievement and the students' performance in Al-Quran and Al-Sunnah subjects among secondary school students. The delimitation of this study only focuses on four secondary schools that take Al-Quran and Al-Sunnah subject in Bachok as one of the elective subjects.

The Methodology

This study had a methodology which was using quantitative methods through survey questions distributed to students in four selected schools. After that, a test was made in writing Jawi for the students, followed by, making interviews with teachers experienced in the subjects of Al-Quran and Al-Sunnah. All of these were implemented to support the results of the study through survey questions. This method was chosen to achieve the objectives of the study conducted.

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Results

The results show that there is no significant difference in the issues and challenges that the students face for Jawi writing in secondary schools.

Introduction

Jawi writing is not a new subject in the school curriculum in this country, as it was taught separately along with the *Rumi* subject at school. By the time, this subject was cancelled from the school curriculum, resulting in many our teenagers today being illiterate in Jawi writing, and some more are worried about Jawi writing that people started to lose interest in it, and eventually becomes the legacy of the older generation. During the Malay school is still there before, Jawi writing was the main writing used in the Federated Malay States. This situation changed in 1963, making that jawi script only used Malay language subject. Even this situation did not last long, as many of teachers did not master in writing Jawi.

Eventually, the Jawi subject moved into the subject of Islamic Education. But it did not last long as well, as the time of teaching Jawi was limited to be in the time of teaching Islamic Education. And now, it became just a matter of issues and challenges just to excel in Islamic Education subject.

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 that were sent down. These verses were not commands related to other forms of worship but related to education[1].

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 the needs and yet still do not deviate from the path that emphasizes on ethical values and spirituality[2]. Islamic education can also train students to have their attitudes, actions and decisions by spiritual values and ethical principles[3]. The characteristic of Islamic education is still relevant until today since it speaks about the various aspects of the human life[4].

In the fourth form, students are given the options in selecting subjects of their choice based on their performance and the 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

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[1]   Salleh, A. M. (2004). *Pendidikan Islam: Falsafah, Sejarah dan Kaedah Pengajaran Pembelajaran.* Shah Alam: Penerbit Fajar Bakti.

[2]   Wan Nordin, W. Z. (1994). *Pendidikan Tahun 2000: Cabaran dan Harapan dalam Pendidikan Islam: Peranannya dalam Pembangunan Ummah.* Abdul Halim el-Muhammady (ed.). Bangi: Persatuan Bekas Pelajar Timur Tengah.

[3]   Jusuh, A. (1990). *Pengenalan Tamadun Islam di Malaysia.* Kuala Lumpur: Dewan Bahasa dan Pustaka.

[4]   NikYaacob, N. R. (2007). Penguasaan Jawi dan Hubungannya dengan Minat dan Pencapaian Pelajar dalam Pendidikan Islam. *Jurnal Pendidik dan Pendidikan*, *2*, 161–172.

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and pure accounting. Students who opt for religion or religion and pure accounting, are required to study Al-Quran and Al-Sunnah subject (PQS).

The Al-Quran and Al-Sunnah subject (PQS), which was first introduced in 1995 emphasizes on the students' skills in reading Al-Quran as one of the main objectives[5]. Since this subject is introduced to forms four and five, the students' capability to master the subject is very much influenced by their grasp of the subject at the primary and lower secondary levels[6].

The Islamic Education subject is a compulsory subject for all Muslim students in primary and secondary schools. Quran recitation 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 Quran and Sunnah because both sources form the foundations of the Islamic law. At the upper secondary level, students are given the option to enroll into Quran and Al-Sunnah subject as a choice in hope that through these elective subjects, students can enrich their knowledge, skills and appreciation towards Quran and Sunnah to be practiced and internalized in their lives[7].

During the teaching and learning process of Al-Quran and Al-Sunnah subject, teachers and students are required to use the Jawi script. This is 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. The students' achievement in Al-Quran and Al-Sunnah Education is very much affected by the students' capability to write Jawi.

Jawi calligraphy is also an art, it is a Malay heritage, which has existed for centuries. This beautiful art appeared together with the arrival of Islam around 10th century AD, which is equivalent to the third year of 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 mean of communication throughout the Malay world. It is believed that a large number of Jawi writings in various aspects of knowledge are still buried without a trace due to the lack of awareness in the society and government. Various evidence showed that Jawi script was used extensively in the Malay community, including on inscribed stones, letters of agreement, in law, and history[8].

During the teaching and learning process of Al-Quran and Al-Sunnah subject in the classrooms, it is mandatory to use Jawi as the medium of writing. The textbooks used

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[5]   Jabatan Pendidikan Islam dan Moral. (2002). Sukatan Pelajaran Pendidikan al-Quran dan al-Sunnah: Kurikulum Bersepadu Sekolah Menengah. Malaysia: Kementerian Pendidikan Malaysia.
[6]   Che Pee Saad. (1993). Paper Presented at Seminar Pendidikan Islam dan Bahasa Arab. Bangi: Maktab Perguruan Islam.
[7]   Silibus Pendidikan Al-Quran dan Al-Sunnah, Kurikulum Bersepadu Sekolah Menengah.
[8]   Ismail, S. (2010). *Kemahiran Tulisan Jawi dalam Kalangan Pelajar Sekolah Menengah: Kajian Kes di sebuah Sekolah Menengah di Daerah Pasir Gudang*. Skudai, Johor: Universiti Teknologi Malaysia.

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also fully utilize the Jawi script. The researcher found that this affects the performance of students in Quran and Al-Sunnah subject if the student has not fully mastered Jawi.

Based on the background of this issue, the researcher wanted to investigate whether the students' performance in Quran and Al-Sunnah subject is influenced by the students' achievement in Jawi. The researcher also wanted to find out the problems faced the students in learning PQS and Jawi, along with the factors affecting the students' achievement as well as, identifying the solutions.

ISSUES AND CHALLENGES IN WRITING JAWI

We cannot deny the confusion and debate regarding the position of Jawi writing as a subject in the national education system is on whether it should be taught in Islamic or Malay Education subjects[9]. The group that stands for the denial of the right to teach it 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 the Jawi script among primary school students. Teaching and learning Jawi in the 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[10].

The misunderstanding and lack of control over the current system of Jawi spelling rules will continue to be passed on from a generation to another if an action was not taken immediately. The challenge of mastering a 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 had shown that students' reading and writing skills,[11] along with the teachers[12] are at a worrying and moderate level.

Weaknesses can lead to many problems in the teaching and learning process. To date, most textbooks has 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[13]. This lack of attention causes the functions and weaknesses of the spelling system to be often blamed.

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[9]   Musa, H., & Abdul Aziz, A. Y. (2009). Pemerkasaan Kembali Tulisan Jawi. *Jurnal ASWARA*, *4* (1):159–176.

[10] Ali, A. R. & Abdullah, B. (2015) *Falsafah Pendidikan Jawi dalam Memperkasakan Tamadun Islam di Malaysia*. Fakulti Kontemporari Islam, Universiti Sultan Zainal Abidin, Malaysia.

[11] Abdul Hamid, A. F., & Abdullah, N. (2009). Penggunaan Tulisan Jawi dalam Kalangan Mahasiswa Pengajian Islam: Kajian di Institut Pengajian Tinggi Awam Tempatan. *Jurnal At-Tamadun*, *4*.

[12] Ali, A. R. (2012). Proceeding from Seminar Penyelidikan Jawi dan Manuskrip Melayu 2012: *Cabaran Program Pemulihan Jawi J-QAF dalam Memperkasakan Tranformasi Ejaan Jawi yang Disempurnakan*. Shah Alam: Pusat Pemikiran dan Kefahaman Islam, UiTM.

[13] Ahmad, A. (2014). Kaedah Pembelajaran Jawi: Peringkat asas. Kuala Lumpur: Perpustakaan Negara Malaysia.

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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[14]. The weakness in the teachers' teaching methods was a contributing factor[15].

Based on this researcher's interviews with Islamic Education teachers, Roman writing was 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 wanted to achieve the learning objectives and to complete the syllabus quickly.

The younger generation among the Malays themselves is no longer interested in reading and writing Jawi[16]. 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 the spelling mastery also affect teachers who use the Jawi script.

Through the unstructured observation of teaching Islamic Education in Jawi, at a school in Besut, it was found that the methodology used by the teacher was difficult for the students to understand[17]. His research was supported by another researcher who used to teach literacy skills with chalk and talking while teaching for year three students at a school in Sarawak and found out that teaching through the teacher's explanations was difficult for students to understand, resulting students to achieve the average marks of 23.1% for the skill of connecting Jawi letters correctly[18].

While other studies on 2398 secondary school students from 14 national secondary schools in the Hulu Selangor, discussed three main variables using questionnaires, the students' mastery of writing Jawi, Jawi teaching practice for Islamic Education Teachers, and the students' interest in Jawi writing. Additionally, tests on the Jawi ability level are made as a research instrument for data collection purposes. Based on this study, a survey of the 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 that Islamic Education teachers frequently wrote on the white board topics in Jawi, 40.4% stated that Islamic Education teachers often provided some written exercises in Jawi script, and 40.3% said that Islamic Education

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[15] Md Sahmilin, M. (2012). Penggunaan 'Kaedah Tiru Macam Saya' Membantu Menyambung Huruf Jawi Tunggal dalam Kalangan Murid Tahun Tiga. *Seminar Penyelidikan Tindakan IPG KBL Tahun 2012*, pp. 89–100.

[16] Mohd Yusuf Ahmad, Falsafah dan Sejarah Pendidikan Islam, Kuala Lumpur: Universiti Malaya, 2004.

[17] Mohd Rosdi, S. R. & Rajab, Z. (n.d.). *Meningkatkan Penguasaan Murid Tahun 3 dalam Menulis Perkataan Jawi Berimbuhan Akhiran 'kan' Menggunakan Kad PI-JA*. Terengganu: IPGK Sultan Mizan. Retrieved on September 9, 2016, from https://www.academia.edu/845211.

[18] Othman, M. H. (2012). Penggunaan Warna dan Simbol (W&S) dalam Kemahiran Menyambung Huruf Jawi bagi Tahun Tiga. *Seminar Penyelidikan Tindakan IPG KBL Tahun 2012*, pp. 127–140.

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Teachers often corrected their Jawi spelling mistakes. However, only 37.7% of the students stated that Islamic Education Teachers wrote the notes in Jawi[19].

Here the researcher 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[20].

Based on studies and reports conducted, student proficiency in reading and writing skills are weak in Jawi[21]. Other reviews found that 95 percent of students had a negative attitude towards Jawi and considered it hard to be learnt, not important and not evaluated in the test[22]. This had an impact on the achievement and the interest in the subject of Islamic Education[23]. 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[24]. Therefore, the weakness of secondary school students in mastering Jawi is directly related to their ability in primary school[25].

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 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

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[19] Mohamed, M. F., Enam, S. M., Zailani, M. A., Syed Ali, S. K., & Ismail, W. (2015). The Influence of Teaching Practice and Students' Attitude to The Level of Ability in Writing Jawi Script. *International Journal of Multidiciplinary Education and Research-IJMER*, *2*(2).

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[21] Awang Mohamad Amin. (1989). Tulisan Jawi ke Arah Penggunaan Yang Lebih Meluas dan Berkesan. Jurnal Dewan Bahasa, 33(12), 937–941.

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that many students were slow to master Jawi because it is only emphasized in Islamic education[26].

STUDENTS' ACHIEVEMENT IN WRITING JAWI

There have been many studies on the factors affecting the students' achievement. The interest and effort are aspects, which is said to have influenced the success of one's learning[27]. Many theories have been put forward about the factors that influence the 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[28].

Many personality factors affect the students' achievement, but they are not an absolute determinant[29]. Meanwhile, the theoretical framework of achieving a patterned interactionalism involves the relationship between reading ability and intellectual abilities and attitude toward school among children with different family backgrounds[30].

The effectiveness of teaching and learning is a process resulting from the interaction between teachers and students. A research found that the success of teaching depends also on who is taught by the teachers, that is, students[31]. According to this study, level, age, gender, personality, learning styles, motivation and attitudes determine the effectiveness of teaching and learning[32]. 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 discipline. The five characteristics of these students have shown a significant relationship with patterns of teacher excellence in the classroom[33].

Remarkably, there is an association between attitudes and achievement in Islamic Education[34]. Many researchers have proposed that theories that regard the factors that

26 Muhammad Endut. (1992). Pendidikan Islam KBSM: Satu Kajian tentang Masalah Pengajaran di Sekolah-sekolah di negeri Johor. Tesis M. Ed., Universiti Kebangsaan Malaysia, Bangi.
27 Woolfolk A. (1988). *Educational Psychology*. Boston: Allyn & Bacon
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33 Mohamed, H. (2001). *Pemikiran Guru Cemerlang: Implikasinya Terhadap Perkembangan Profesionalisme Guru.* (Unpublished Doctoral Dissertation). Universiti Kebangsaan Malaysia.
34 Omar, N. (2008). Faktor-faktor yang Mempengaruhi Pencapaian Pelajar dalam Mata Pelajaran Pendidikan Islam Tingkatan Lima. *Jurnal Penyelidikan Pendidikan IPTAR, 2008, 54–74.*

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influence academic achievement[35], in addition to the material and equipment assistance, activities and experiences of teaching and learning[36]. Effective learning exists if there is an interest among students, and one of the ways to arouse the student's interest is through teaching and engaging learning activities[37]. A study conducted on 250 students about factors that influence the student's performance in the subject of history, including Malay, Chinese and Indian students from five schools in Batu Pahat, Johor, found that students who were high achievers in the subject of history were those who were interested in the subject[38].

Attitude co-exists with humans since birth. Attitude is the light or the 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[39]. 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[40]. While other study found that attitude is what we like or do not like[41]. Attitude reflects the willingness to do something. Attitude also reflects one's belief regarding a subject. Attitude is a tendency to respond positively or negatively to a particular object, situation, institution, or a concept[42]. On top of that, attitude also affects a specific behavior, effort, enthusiasm, and awareness[43].

Achievement generally means the success or failure of a student for each examination, school examination, or a standard exam that is designed, administered, inspected, and interpreted by an expert in that field, especially for evaluating a country. Usually, this achievement is expressed in the raw scores, grades and rankings for a particular subject or the entire course[44]. It also defines the academic achievement of operations through tests based on the teacher's evaluation in the test[45].

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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 the student's interest in Year 6 in Jawi was rated as unsatisfactory with only 53.2% of students were interested in Jawi. She also found that students were less likely to use Jawi scripts, where only 23.2% used Jawi scripts[46].

Another study related to the attitude towards the use of Jawi writing, is that study that is 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 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 the 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[47].

Research Methodology

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

The research methodology also described in detail the methodology used to achieve the four objectives of the research and answer the four questions of the research. Furthermore, the researcher examined if there were any significant differences in the students' performance in the subject of Al-Quran and Al-Sunnah and the student's achievement in writing Jawi based on the selected demographic variables such as name, school, gender, and age. The researcher 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.

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[46] Koriana Mohd. Hatta (2001) *Sikap dalam Kalangan Pelajar Islam Tingkatan Empat terhadap Penggunaan Tulisan Jawi (Pedoman Ejaan Jawi yang disempurnakan):* Satu Kajian di Sekolah Menengah Kebangsaan Sultan Ismail, Johor Bahru.

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Quantitative methods are used to study the students' performance in the subject of Al-Quran and Al-Sunnah and the students' achievement in Jawi writing. Tests were also conducted to obtain responses from students about their performance in the lessons of Al-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 the students' performance in Al-Quran and Al-Sunnah subject and the students' achievement in writing Jawi. The researcher took a month to carry out this research activity.

During that period, the researcher went to some secondary schools in Bachok that offers Al-Quran and Al-Sunnah Education. Form 4 and 5 students were selected as the respondents of the survey. Before that, the researcher met the principals of the school to ask for permission to run this study followed by a meeting with the teacher education committee of Al-Quran and Al-Sunnah subject to inform them the purpose of the investigation. The researcher then met the students, who would be the respondents, and distributed the survey forms and the questions related to Jawi writing to them.

As a conclusion, the instrument used, consisted of a questionnaire and a special test to measure the students' achievement in Islamic education and the students' achievement in writing Jawi. The researcher distributed a total of 200 units of the survey forms with a special test to them. Prior to the respondents' participation in the study, the researcher gave a brief description about the purpose of the investigation, the contents of the questionnaire, the required means to complete the questionnaire, and the test questions relating to the writing of Jawi. Respondents were given 15 minutes to answer the test. The researcher provided some instructions to each chosen respondent to assist them in understanding the questions.

Discussion

Based on the interviews with two experienced teachers in the field of Jawi writing and the interviews with Bachok PPD officials, the researcher found that the problems and challenges encountered in Jawi writing would never cease if all parties failed to seriously resolve these issues. Jawi script is often a hot topic for discussion, but a topic that has seen only little solutions. The researcher brought up some issues from a few previous research related to the issues and challenges in Jawi script.

According to the 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 teacher in Jawi writing is also weak. This is evidenced by the test results conducted in SMK (A) Tok Bachok school, one of the top performing schools in Terengganu. The data provided by the teachers of that school were also satisfying 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. Teaching and learning Jawi in the primary school

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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 on 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[48]. However, the results of the current study show otherwise. Weakness in Jawi writing does not affect the entire students but varies according to the level of the students themselves. The researcher agrees with the statement that says that the students' weaknesses in Jawi writing affect their achievement[49].

The obstacles faced by high school students in mastering Jawi were directly related to their ability in primary school[50]. When this researcher studied the students' test results and the interviews with the teachers, the researcher found the results are in line with the conclusions of Isahak Haron and Hassan Al-Basri. Learning Jawi in elementary school is of a great import since it effects the 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 later 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[51]. This had an impact on the achievement and the interest in Islamic Education lessons.[52]

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

There are many studies that have been carried out on the factors that influence the students' achievement. It is said that interest and effort, as one aspect, influence one's success in learning[53]. This Researcher concur with Woolfolk's statement by referring to the results of the study (E1) on the interest in Jawi writing, which indicated that a high interest influenced Jawi writing skills.

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

Here, the researcher brings 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.

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 Jawi	Overall	49	35.3
	Moderate	84	60.4
	A little	6	4.3
Grade	A	44	31.7
	B	41	29.5
	C	43	30.9
	D	9	6.5
	E	2	1.4

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The table below shows the percentage and the frequency distribution of the 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 empower Jawi writing	22 15.8%	32 23%	56 40.3%	21 15.1%	8 5.8%
E8	Teachers who are not proficient in teaching Jawi script	60 43.2%	51 36.7%	20 14.4%	3 2.2%	5 3.6%
E9	I rarely read newspapers and magazines in Jawi script	5 3.6%	20 14.4%	36 25.9%	57 41%	21 15.1%
E10	Parents do not care about the mastery of Jawi texts	24 17.3%	56 40.3%	44 31.7%	9 6.5%	6 4.3%
E11	Jawi writing have made difficult to read Quran and Sunnah subject books	50 36%	55 39.6%	26 18.7%	3 2.2%	5 3.6%

The table below shows the Percentage Distribution of the Students' Performance in Al-Quran and Al-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 2.2%	3 2.2%	25 18%	68 48.9%	40 28.8%
B2	I like to read the Quranic and Sunnah Textbook books in Jawi script	3 2.2%	9 6.5%	22 15.8%	71 51.1%	34 24.5%

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B3	I like it when teachers teach Quran and Sunnah in Roman writing.	10 7.2%	18 12.9%	31 22.3%	50 36%	30 21.6%
B4	The subject of Quran and Sunnah subject is easier to understand in Roman writing	6 4.3%	28 20.1	26 18.7%	43 30.9%	36 25.9%
B5	I like the subject of Quran and Sunnah subject as it provides me with religious knowledge.	1 0.7%	0 0%	3 2.2%	28 20.1%	107 77%
B6	I like the Quranic and Sunnah subject lesson subjects to be added to my daily school schedule.	2 1.4%	2 1.4%	30 21.6%	61 43.9%	44 31.7%

The table below shows the 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 0.7%	5 3.6%	66 47.5%	49 35.3%	18 12.9%
C2	I like writing in Jawi	4 2.9%	5 3.6%	41 29.5%	72 51.8%	17 12.2%
C3	I can easily read Jawi	2 1.4%	2 1.4%	22 15.8%	72 51.8%	41 29.5%
C4	I like to read using Jawi scripts	3 2.2%	7 5%	36 25.9%	73 52.5%	20 14.4%
C5	I want Jawi subjects to be included in the study schedule	2 1.4%	5 3.6%	48 34.5%	57 41%	27 19.4%
C6	Jawi script is very difficult	58 41.7%	45 32.4%	24 17.3%	8 5.8%	4 2.9%
C7	Jawi scripts are confusing	51 36.7%	48 34.5%	24 17.3%	13 9.4%	3 2.2%
C8	Recognizing Jawi letters makes it easier for me to read the Quran	3 2.2%	3 2.2%	8 5.8%	38 27.3%	87 62.6%

The table below shows the Relationship between the Students' Performance in al-Quran and Sunnah subject and Al-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%

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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%

Recommendations

It is recommended to carry out the studies in future on a wider population, or a higher sample volume ratio to obtain more consistent and accurate results. Future studies are also proposed to cover a variety of study locations, both rural and urban. Studies can be also carried out to include primary and secondary schools in the state. In terms of data collection, it can be enhanced by having more interviews, and observing respondents while obtaining data through questionnaires so that the information is accurate without any shortcomings in answering every question. Respondents involved in the future can also be extended to involve Islamic Education teachers, Islamic Shariah Education subject teachers, Islamic Tasawwur teachers, Islamic Education Committee chairmen, senior assistants or senior teachers.

The researcher also suggests that the District Education Office, State Education Department or Ministry of Education Malaysia -especially the Religious Education Division, to work closely with the private bodies that could be sponsors or patrons in programs promoting Jawi. This issue requires the commitment of all parties to play their role in the preservation of the Archipelago heritage that reflects the strong Islamic influence on life.

The PPD Officer and the two teachers interviewed also suggested diversification of Jawi writing activities to reinforce writing skill in Jawi and prevent it from being lost by time. Some examples of such activities, include Jawi Writing Week, spelling competitions, writing competitions, posting words of wisdom in Jawi writing on school walls or open spaces. Subsequently, school committees in cooperation with the PPD and the ministry could conduct competitions in schools, and statewide to revitalize Jawi writing so that it becomes as familiar as Roman writings in their daily writing and reading activities.

Conclusion

This study was conducted in four religious secondary schools in Bachok. These schools were selected because they offer Quran and Sunnah subject which is related to the research study. The respondents consisted of students in Form four and five. A total

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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. Appendix B contained the test. It was designed to test the respondents' writing ability 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 as-Sunnah subjects to student achievement in Jawi writing and issues and challenges in writing Jawi.

The results of this study show that there is no significant difference between the test of Jawi writing skills and the respondents' achievement in the subject of Quran Studies and Sunnah. 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 the students' interest in Jawi, their skills, and their academic achievement.

The issue of the students' interest in Jawi writing should be addressed by all parties including ministries, schools, parents, families, communities, and stakeholders to ensure that the students' achievement in Jawi writing will 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 must be faced in the future, in order to ensure that the position of this historic writing continues to stand out.

In conclusion, the issues, challenges of this phenomena had proven 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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