LEARNING METHODS AND PROBLEMS OF QUR'AN RECITERS (MALAYS AND AFRICANS)

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INTRODUCTION

Muslims around the world believe the Qur'an as the word of Allah, God of the heavens and the earth. Every ritual act is related to the Qur'an from reading or reciting parts of the Qur'an (such as in the five daily prayer) to implementing the teachings of the Qur'an. Coming from all kind of background and native language Muslims have the traditions not only to read the Qur'an but also memorizing the Qur'an even though, the language of the Qur'an is Arabic. This leads to certain problem if the Arabic language is not learned and used as part of the daily life or as means of communication in formal or informal situations.

It is a known fact to many people that Qur'anic recitation problems do occur. Although there are many research on the Qur'anic recitation skills, problems of teaching recitation, effort to overcome recitation problem, such as address by Zulkifli and Saidi (2008), those research does not focus on the problems of the reciters with regard to the recitation of the Qur'an. The objective of this study is to the investigate problems related to Qur'an reciters and are listed as the followings:

1. To identify the problems in reciting the Qur'an for non-Arabic speakers (Malays).

2. To identify the problems in reciting the Qur'an for Arabic speakers (Malays and Africans).

3. To identify methods of teaching/learning how to recite the Qur'an

4. To determine whether there are any relationship between the method used in teaching the Qur'an with the problems encountered by the reciters.

5. To determine whether there are relationship between problems in reciting the Qur'an with the age of the reciters, which can be linked to the method of learning the Qur'an.

LITERATURE REVIEW

We refer reading as an act related to comprehension. When one read, one would intend to comprehend the text being read. It is absolutely an exception in the context of Qur'an. A non-Arabic speaking Muslim would recite it without knowing the meaning since it is considered as an act of worship. Due to this fact, reciters of the Qur'an encountered certain problems related to reciting while not comprehending. Although acquiring the proficiency in the Arabic language should be a central aim, there are certain factors which will ease or hinder the process. These factors are related to the Arabic language and to the native language of the speaker, in this context the Malay language. It is therefore worth to analyse the characteristics of these two languages.

The Arabic language

Arabic is a Semitic language and the script was originated from Nabataean Aramaic Script. These had been use since the fourth century (Ager, 2008a; Versteegh 2001; Dickins & Watson 2002). It is because of the desire to preserve the Qur'an that new Arabic letters were created by adding dots during the seventh century. The original letters were causing problem of ambiguity (Omran, 1988; Denffer,1983; Bauer,1996). Even now, to non-Arabic speakers, the written text of modern standard Arabic is hard to read without vowel diacritics and special symbols. Without them for example, one would find it hard to determine which vowels should be used. Consider the word "كتب" can be read as ka-ta-ba or ku-ti-ba. Only in the Qur'an that these diacritics are used to preserve the original pronunciation and meaning.

There are more than thirty different colloquial Arabic spoken by Egyptian, Algerian, Moroccan, Sudanese, and others. There are also other languages written with the Arabic script such as the Baluchi, Dari, Hausa, Kashmiri, Malay and others. The Arabic language with one hundred and eighty six million native speakers is the sixth highest spoken language in the world after Mandarin, Hindi, Spanish, English and Bengali (Ager, 2008a). One would rationally assume that Arabic would be an easy language to learn (at least to these people) since many languages uses the Arabic script and many nation speaks the language. For the past few decade however, many Muslim countries had been under the influence of colonial rulings. The Malays for example were under the influence of Portuguese, Dutch and the English. It is under the English rule that English education system had been introduced and the Latin scripts had since replaced the Arabic script in the formal or informal text of the Malays in Malaysia.

Arabic has twenty eight consonants letters and three of them is also use as long vowels. It uses the root system. Three letters convey the basic idea of the word. For example the word "كتب" can mean book, office, library and author. The diacritics determine the vowels. Different vowels used will produce different meaning to the root word (Wightwick and Mahmoud 2005; Whitaker, 2008).

The pronunciation of the Arabic language uses the front, the middle and the inner part of the mouth. Added to it is the usage of the tongue to the front, upper, lower and outside of the mouth. There is also the role of the nose in stressing certain words of the Arabic language. Some people argue that the Arab speakers can learn to speak almost all languages since they use all parts of the mouth to speak.

Rosdi (2003) described in a simple manner, that Arabic Language consists of complete words and completer words. Complete words are those in the category of verbs, verbal nouns, adjectives and nouns while, completer words are pronoun, adverb, particles and exclamation words. The verbs, nouns, verbal nouns and adjectives can have the construction properties of quantity (one, two and more then two), position(speaker-first person, second person and third person), gender (masculine or feminine) and specifications (definite and indefinite) (Ghali 2007). A normal sentence has the form verb-subject-object and for describing nouns it has the form subject-adjective. Also, the Arabic language is read and written from right to left.

The Malay language

Malay is an Austronesian language. It is spoken in Malaysia, Indonesia, Singapore, Brunei and Thailand. Ager (2008b) claims that there are one hundred and eighty eight million Malay speakers and one hundred and seventy million are from Indonesian. The earliest written script of the Malay language was written in the Indian script. When Islam was brought to the Malays through trade during the fourteenth century it had a strong influence to the local culture, Arabic scripts were used to write the Malay language. However, during the seventeenth century, influenced by the English, the Arabic scripts had been replaced by the Latin alphabets.

The Arabic version of the Malay script is still being used especially in Islamic religious schools and Islamic religious subjects. The script is called *Jawi* and contains all the twenty eight consonants of the Arabic letters plus six more giving the total of thirty four letters. Even though the original *Jawi* scripts did not have consonants letters following the Arabic language, now the consonants are part of the spelt words. They are included in the thirty four letters of the *Jawi* script.

Pronunciation of the Malay words usually occupied the front and the middle part of the mouth. The sound that are unique to the Malay words which are not in the Arabic words are the sound of the 6 letters extended from the 28 Arabic letters. These are *cha, nga, pa, nya, va* and *ga*. Due to this fact, Malay beginners to the Arabic language may have problems pronouncing letters/words that come from the inner part of the mouth or the letters/words using the tongue.

The Malay language is similar to the Arabic language structure that it has also complete and completer words and the verbs, nouns, verbal nouns and adjectives can have the construction properties of position. However, to describe quantity, Malay language has special quantity words followed by the noun or the usage of repetitive words. Also, Malay language does not have masculine nor feminine words. A normal sentence has the form subject-verb-object (different from the Arabic language) and for describing nouns it has the form subject-adjective (the same as the Arabic language). The Latin version of the Malay script is read or written from left to right while the *Jawi* version of the Malay scripts is vice-versa.

Comparing Arabic and Malay Language

Table 1 shows the language properties of the Arabic and the Malay language.

Table 1: Comparing Arabic to Malay language

Property Language	Arabic	Malay
Language Type	Semitic	Aus- trone-sian
Total Speaker	186 Million	188 Million
Written Script	Arabic	Jawi/Latin
Letters	28	34 / 26
Pronounciation	Inner Middle Front	Middle Front
Quantity Words	Within The Word	Another Word
Gender Word	Yes	No
Writing Orientation	Left-Right (R-L)	(L-R) / (R-L)
Verb Position	Verb-Subject-Object	Subject-Verb-Object
Noun & Adj.	Sub-adj	Sub-adj
Root Word Syst.	Yes	No

These two languages contain only slide similarities. The writing orientation, the letters of alphabets and the subject and adjective phrase structure. These comparisons may imply that the Malay speakers may find it hard to learn the Arabic language. However, the fact that there are many Malay words that are taken from the Arabic language may ease the process of learning the language. According to Nik Safiah (1996) there are about 1100 words from the Arabic language in the Malay dictionary (*Kamus Dewan* first edition, 1970s). Some Arabic words are taken purely in its original form – retaining meaning and pronunciation but some other words may have the influence of the Malay language on its pronunciation but retaining its original meaning. There are also words with the same pronunciation but have a different meaning. For example as discussed by Abdul Rahman Rukaini (1996) the word *hakim*, *yakni* and *jahil* (from the Arabic language) retain the same meaning and pronunciation in the Malay language. The words *alim, kuliah* and *maktab* (from the Arabic language) retain pronunciation but have different meaning in the Malay language. Also, the words which retain the same meaning but different pronunciation such as *asl, fikr, `ilm* (from the Arabic language) as compared to *asal*, *fikir* and *ilmu* (from the Malay language).

QURANIC LEARNING METHODS

The motivation of developing the science of recitation was arisen from the fact that the Qur'an should be preserved as the original form. Thus, we observe the evolution of the science of recitation, predominantly known as *Tajwid* which means the art of recitation. In lessons of *Tajwid*, one learns to decode the Qur'anic orthography to the Qur'anic phonology. The Qur'anic orthography is very similar to those of the modern standard Arabic orthography.

Due to the very detail and precise rules of recitation in *Tajwid* lessons, there exists many pedagogical approaches on teaching Qur'anic recitation. The ones that are applied in Malaysia are such as the *Muqaddam/ Baghdadiyyah*, *al-Myassar*, *Qiraati*, *al-Iqra'*, *al-Barqy*, *Kalam* and *al-Hatta'iyyah* (Mohd. and *et. al.*, 2003; Muhammad Mustaqim, 2003; As'ad, 2005). A typical approach adopted are recognizing the Arabic letters, the voweling marks (*Tashkil*), recognizing the *Qur'anic* letter phonemes and the pronunciation of those phonemes (Mohd Alwi and et. al, 2003).

The Quranic learning methods originated from one generation to another through teachers of the Quran particularly referred to as *Ustads*. The term *Ustads* is an arabic one, meaning a professor. It is generally used in the Muslim communities such as in the South East Asia, Africa, Pakistan

and others to mean someone knowledgeable who is a teacher. Traditionally and still in existence slates are used in Quranic lessons particularly because books or paper can be easily torn and cannot be reused over and over again. Slates however, provide the medium to practice writing the Quranic letters without having to preserve them. In more developed Islamic communities, papers are used such as the case in of the Muslims in Malaysia, Australia, Europe and America.

In cases of purely recitation classes, it is a common scenario that no writing lessons involved. Such as the case in Malaysia where students just learnt to recite the Qur'an. Writing classes are conducted separately in classroom lessons (in school). The Malaysian are accustomed to the *Iqra'*: step by step approached of learning the recitation of Qur'an developed by *Ustad* As'ad from Indonesia or *Muqaddam/Bagdadiyyah:* an approach of learning the recitation of Qur'an using Chapters of the 30th part of the Qur'an. *Iqra'* method is a phonetical approach consisting of 6 books, started with teaching single Arabic letters with only the *fatha* symbols. Gradually the symbols and letters are increased mixed with the gradual increase of *tajwid* rules. In each lesson that is associated with the chapters of the book, the teachers of *Iqra'* starts with the explanation of the basic rulings and how should one should pronounce the written phrase, then the students is expected to one page or more at a time. The phrases that is read from the Iqra' book are all from the Qur'an but arranged according to the Tajwid rules introduced. In each new lesson, only Tajwid rulings from the previously learned is included plus the new ruling learned in that lesson, if any. The students is expected to be fluent for each lesson to proceed to the next. *The Baghdadiyyah* method however, had existed long time and believed to have been introduced by Abu Mansor Hafzul Fikri Al-Baghdadi in the year of 376 Hijrah (Syamsir, 2010). This method starts with the introduction of the Arabic letters, the pronunciation of the letters plus the *fatha*, *dammah* and *kasrah* symbol, then the *tanwins*. Gradually the lesson introduce the *tasydid* symbols with letter of و ، ا dan ي. Then, continuing the lesson with *tasydid* symbol and letter ن. The lesson is gradually introduced with increasing syllable phrases, starting from two and increasing to more. When these are established, students are expected to read the *Juz Amma* before proceeding to *sura al-Baqarah*. In other countries such as Somalia, children (as early as 3 years old) may start learning to recite the Qur'an by attending memorization *halaqah* (classes). They come to the lesson and follow the recitation of the *Ustads* and at the age of 9-12 years old they would have memorized the whole Qur'an.

Lessons of the Qur'an usually starts by teaching the basic alphabets of the Arabic letters and then gradually increased to reading words, phrases and verses of the Quran. It is almost a unified way with only slide variations.

Houtsonen (1994) claimed that even Morocco adapt this method of teaching Qur'an. The most common place where Quranic lessons take place is the mosque or *masjids* as well as in schools. For the adults, lessons may take place during non-working hours such as in the Hainan Muslim community near the southern coast of the Hainan Island, China (Keng-Pong Fang, 1997). Another system of learning the Quran is by living together with the *Ustads*, learning Quran in certain part of the day and working for the *Ustads* in another. Such practice can be found in South East Asia and even in Africa (Houtsonen, 1994).

SURVEY

A survey was conducted to 51 respondents, 37 females, 11 males (2 unknown gender and 1 unknown age). The nationality from 10 Islamic countries were involved – Malaysia, Indonesia, Singapore, Nigeria, Somalia, Kenya, Eritrea, Djibouti, Sudan and Tanzania. Most of the non-Arabic speakers are the Malaysian and the rest were the Arabic speaker even though their actual native language is not Arabic. Sudan was the only country with Arabic as their native language. Within 4 categories, there are:

1. 26 respondents of smaller or equals to 30 years
2. 14 respondents for age smaller and equals to 40 years.
3. 6 respondents for age more than 40 years and.
4. 4 respondents for the age of smaller or equals than 21 years.

Among these respondents there are 31 Arabic speakers and 20 non-Arabic speakers. The highest formal education level among the Arabic speakers are as follows: 2% secondary level, 4% primary school and Diploma level, 44% Bachelor level and 11 % Master level. While among the non-Arabic speakers, the levels are as follows: 18% secondary school level, 4% Diploma level, 7% Bachelor level and 4 % Master level. The type of formal education (religous or non-religous) of the respondents were also investigated and the type among the Arabic speakers are as follows:23% religous school, 37% non-religous school. While the non-Arabic speakers are as follows: 13% religous school, 27% non-religous school.

The survey questions were comparatively analysed through these parameters:

i. Age.
ii. Arabic and non-Arabic speaker.
iii. Qur'an recitation learning method (general and specific):

❑ General refers to where the respondent acquire the knowledge of Quranic recitation.

❑ Specific refers to how the acquisition of Quranic recitation knowledge took place.

iv. Problems encountered by respondents.

However, focus of discussion is based on the cross tabulation between the parameters listed below:

i. Age and problems encountered.

ii. Arabic/ non-Arabic speaker and problems encountered.

iii. Arabic/non-Arabic speaker and Quranic recitation general learning method.

iv. Arabic/non-Arabic speaker and Quranic recitation specific learning method.

v. Problem encountered and general learning method.

vi. Problem encountered and specific learning method.

vii. Recitation level and problems encountered.

viii. Frequency of recitation and problems encountered.

ix. Frequently read *suras*.

THE RESULTS OF THE SURVEY

It is found there are mainly 6 problems encountered by the respondents while reciting the Qur'an:

1. fluency, searching verses (*ayah*) and chapters(*sura*),
2. remembering Arabic letters,
3. remembering rules of recitations (*Tajwid* rules),
4. comprehending the words in the Qur'an,
5. focusing while reciting the Qur'an and
6. finding suitable time in reciting the Qur'an.

The results of the survey is discussed based on these six problems in the next sections according to the cross tabulated parameters written previously, from age and problems encountered to frequently read *sura*s.

Age and problems encountered.

Two major problems found in this study, encountered by all age categories are comprehending the words in Qur'an (59% of respondents) and remembering *tajwid* rules (43% of respondent). However, for the age category of smaller or equal 30 years, slightly lower percentage problem

of remembering *tajwid* rules is found. It is also found that for the age smaller or equal 40 (86% of them encountered problem of comprehending Qur'anic text and 14 % did not).

Combined problems. The combined problems based on the 6 problems listed, were added up for each respondent and it was found that 68% have only one or two problems listed, 14% have three problems, 12 % have five problems and the rest of 6% have four or six problems. However, there is no significant difference in the combined problems faced between age smaller and equal 30 and age smaller or equals 40; results (Table 2i and 3i).

T-TEST FOR EQUALITY OF MEANS						
	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
i. Combined problem for category age <=30 and <=40	-2.165	18.616	0.044	-1.220	0.563	-2.40
ii. Combined problems for Arabic and non-Arabic speakers (equal variances not assumed)	1.885	35.118	.068	.835	0.443	1.735
iii. Combined general learning method for Arabic and non-Arabic speakers	0.476	45.481	0.636	0.203	0.427	1.062
iv. Combined specific learning method for Arabic and non-Arabic speakers (equal variances not assumed)	-0.338	47.434	0.737	-0.205	0.606	-1.424

T-TEST FOR EQUALITY OF MEANS						
v. Combined specific learning method and problem of remembering Tajwid rules (equal variances not assumed)	1.152	45.557	0.255	0.717	0.622	1.970
vi. Combined Problem of intermediate and advanced level group of reciters	1.849	31.850	0.074	0.750	0.406	1.576
vii. Combined Problem and frequency of recitation	-1.971	24.368	0.060	-0.996	0.505	-2.038

Table 2: Independent Samples Test for category i) age <=30 and <=40 and their problem sum, ii) Arabic and non-Arabic speakers with sum of problem encountered associated to Qur'an recitation, iii) sum of general learning method and iv) sum of specific learning method, v) sum of specific learning method and problem of remembering Tajwid rules, vi) the problem sum of intermediate and advanced level group an vii) problem sum and frequency of recitation.

	Parameter measured	N	Mean	Std. Deviation	Std. Error Mean
i. Combined problems for category age <=30 and <=40	Age <=30	26	1.92	1.197	0.235
	Age <=40	14	3.14	1.916	0.512
ii. Combined problems for Arabic and non-Arabic speakers (equal variances not assumed)	Non-Arabic speaker	20	2.90	1.651	0.369
	Arabic speaker	31	2.06	1.365	0.245
iii. Combined general learning method for Arabic and non-Arabic speakers	Non-Arabic speaker	20	2.30	1.380	0.309
	Arabic speaker	31	2.10	1.640	0.295

	Parameter measured	N	Mean	Std. Deviation	Std. Error Mean
iv. Combined specific learning method for Arabic and non-Arabic speakers (equal variances not assumed)	Non-Arabic speaker	20	4.15	1.872	0.418
	Arabic speaker	31	4.35	2.443	0.439
v. Combined specific learning method and problem of remembering Tajwid rules (equal variances not assumed)	No Problem Remembering	25	4.64	2.464	0.493
	Problem Remembering	26	3.92	1.937	0.380

Table 3: Group Statistics for category i) age <=30 and <=40 and their problem sum, ii) Arabic and non-Arabic speakers with sum of problem encountered associated to Qur'an recitation, iii) sum of general learning method and iv) sum of specific learning method, v) sum of specific learning method and problem of remembering Tajwid rules.

Arabic/ non-Arabic speaker and problems encountered

Secondly, we discuss the relation of the Arabic/non-Arabic speakers and the problems encountered by them. Results (Table 2ii and 3ii) showed that the means of the problems encountered by the Arabic and non-Arabic speakers are significantly different. Thus, there is evidence that the non-Arab speakers encountered more problems associated with the recitation of Qur'an. It is also found that problems on fluency of recitation, remembering *tajwid* rules and comprehending the words in Qur'an (Table 4i, 4ii and 4ii) for the non-Arabic speakers always exceeds the percentage of Arabic speakers.

Arabic/non-Arabic speaker and Quranic recitation general learning methods

Thirdly, we discuss the relation between Arabic/non-Arabic speaker and Qur'anic recitation general learning methods which are: learn to recite Qur'an in school, with a personal teacher, outside school, in one-teacher-many-student environment, through a step-by-step approach (such as the *Iqra'* method), through a less step-by step approach (such ad the *Muqqadam* approach).

❑ *Learn Qur'an in school.* 47% of respondents, among which 75% of them were Arabic and 25% non-Arabic speakers.

❑ *Learn Qur'an with a personal teacher.* 29% of respondents, among which 67% of them were Arabic and 33% non-Arabic speakers.

❑ *Learn Qur'an outside school.* 37% of respondents, among which 47% of them were Arabic and 53% non-Arabic speakers.

❑ *Learn Qur'an in one-teacher-many-student environment.* 33% of respondents, among which 47% of them were Arabic and 53% non-Arabic speakers.

❑ *Learn Qur'an through a step-by-step approach (such as the Iqra' method).* 27% of respondents, among which 57% of them were Arabic and 43% non-Arabic speakers.

❑ *Learn Qur'an through a less step-by step approach (such ad the Baghdadiyyah approach).* 33% of respondents, among which 41% of them were Arabic and 59% non-Arabic speakers.

Also, results (Table 2iii and 3iii) of the combined general learning methods (the methods stated above were added up for each respondent) for the Arabic and non-Arabic speakers showed no significant difference.

Arabic/non-Arabic speaker and Quranic recitation specific learning method

In this fourth part, we discuss the relation between Arabic and non-Arabic speakers and Quranic recitation specific learning methods which were: learned to recognize and pronounce Arabic letters, associate symbols and pronunciations of the letters in verses of Qur'an, recognize the Arabic letters in different locations of a word (e.g. How ب looks like if it is in the beginning, in the middle ((ب and in the end of a word), recite *sura Al-Fatihah* (the first chapter of the Quran*)* first and then the thirtieth *juz'* (part), memorized all recited *sura* (chapter), learned a portion of the rules of recitation (*Tajwid*), learned all of the rules of recitation (*Tajwid*), learned to recite Qur'an with *tazyin* (melody) and learned the meaning of the words in the Qur'an.

Results (Figure 1) shows slight difference in the specific learning methods for Arabic and non- Arabic speakers except for four parameters. There were higher percentages for Arabic speakers for learning the meaning of the words in Qur'an, recite the Qur'an with *tazyin*, learning all of the *tajwid* rules and memorizing all *sura* learned.

❑ *Learn the meaning of the words in Qur'an*. 79% were the Arabic speakers and 21% non-Arabic speakers;

❑ *Learn to recite Qur'an with tazyin*. 73% were the Arabic speakers and 27% non-Arabic speakers;

❑ *Learn all tajwid rules*. 80% were the Arabic speakers and 20% non-Arabic speakers;

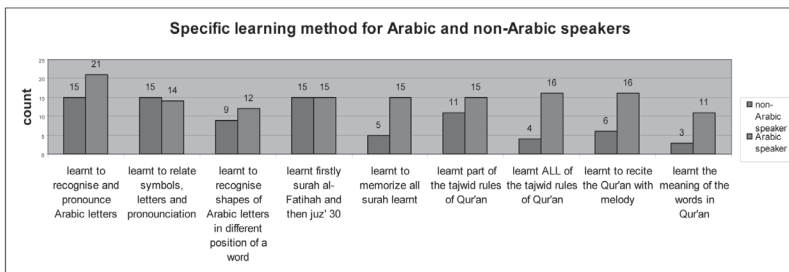❑ *Learn to memorize all recited suras*. 75% were the Arabic speakers while 25% non-Arabic speakers.

Figure 1:
Comparing Arabic and non-Arabic speaker in specific learning method

Also, results (Table 3iv) showed that the combined specific learning methods for Arabic speakers and non- Arabic speakers showed no significant difference.

Problems of not comprehending words in Qur'an and combined general learning methods

In this fifth part, we discuss the relation between the problems of not comprehending words in Qur'an and combined general learning methods. For general learning method:

❑ equals one: 37% of respondents had gone through one learning method and among these there were 68% of them who had this problem

❑ equals 2, 35% of respondents had gone through two learning methods and among these there were 61% of them who had this problem

❑ equals 3, 12% of respondents had gone through three learning methods and among these there were 67% of them who had this problem

❏ equals 4 to 7, 14% of respondents had gone through four to seven learning methods and among these there were 71% of them who had this problem

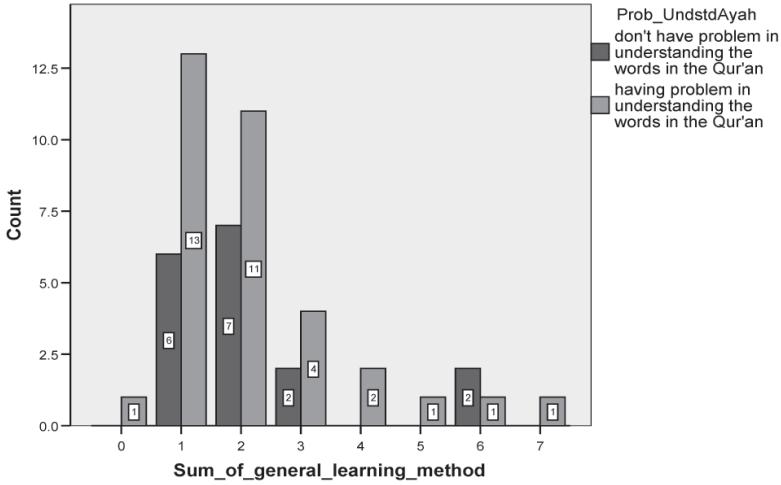**Sum of general learning method and problem of understanding Ayah**

Figure 2:
Sum of general learning method and problem of comprehending *Ayah* (verse)

Problem and specific learning method

In this sixth part, we discussion the problem of comprehending words in Qur'an and remembering *tajwid* rules.:

❏ *Problem of comprehending words in Qur'an.* Results (Table 4iv) show that there are 27% of respondents who did not learn the meaning of words in Qur'an and 67% of respondents encountered problems on comprehending the words in Qur'an.

❏ *Problem of remembering Tajwid rules and combined specific learning methods.* Results (Table 3v) show that the mean of the combined specific learning methods of those who has the problem remembering *Tajwid* rules and those who did not, has no significant difference.

Other analysis

In this seventh part, recitation level and recitation frequency of respondents are discussed. Figure 3 shows the cross tabulation of recitation level and combined problems. There are 2 beginners level, 26 intermediate level and 12 advanced level (one that could teach others to recite Qur'an). Comparing intermediate and advanced level on the combined problems encounter, the intermediate group has up to the maximum of 7 problems while the advanced has up to 4 problems. Results (Table 2vi) shows the mean of combined problems of the advanced and intermediate level are significantly different, suggesting evidence that the advance group encounters less problem compared to the intermediate group.
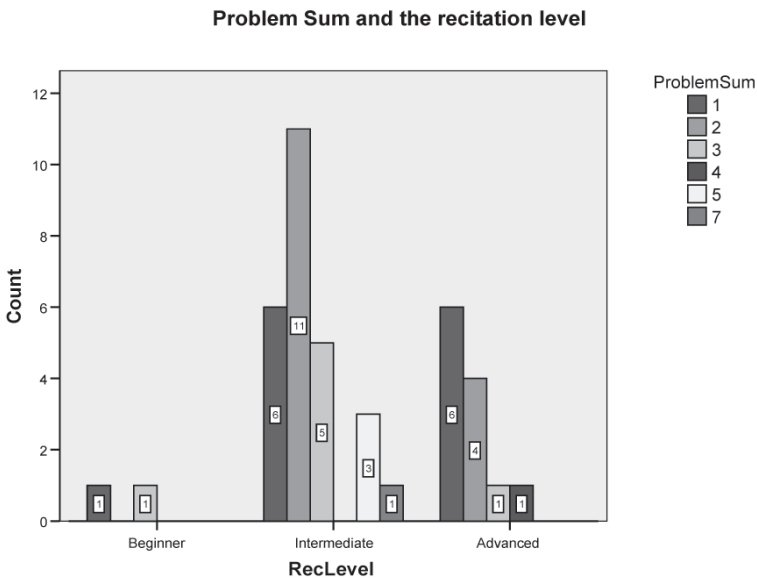
Problem Sum and the recitation level

Figure 3:
The total problem and recitation levels of the respondents

It is observed that there are higher respondents who read the Qur'an at least once daily (30) then once weekly (16). However, result (Table 2vii) shows their mean combined problems has no significant difference. Lastly, it is also observed that there are a few frequently read *sura* (chapters) among the respondent. It is observed that some of the most frequently read *sura*s are as follows:

1. *Yasin* (Chapter 36)- 18
2. The 30th part (Chapter 78-114)- 8
3. *Al-Ikhlas* (Chapter 112)- 8

4. *Al-Baqarah* (Chapter 2) -6
5. *Al-Kahfi* (Chapter 18)- 6

Discussion of Results

The age would determine the pedagogical method of learning to recite the Qur'an. Results suggest no significant relationship between age and problems except for the problems of comprehending the words in Qur'an and remembering *tajwid* rules.

Arabic and non-Arabic speakers should encountered different problems while reciting the Qur'an. Result shows that there is evidence that the non-Arab speakers encountered more problems associated with the recitation of Qur'an. It was observed fluency of recitation, remembering *tajwid* rules and comprehending the words in Qur'an are the main problems. In each of these problems the percentage of the non-Arabic speakers always exceeds the percentage of Arabic speakers in encountering these problems.

The general learning method of Arabic and non Arabic speakers from Africa, Malaysia and Indonesia shows no significant difference. This suggests that the methods and places of Qur'anic recitation lessons are relatively similar. The results also suggest that respondents who had gone through fewer learning methods had a higher percentage of not comprehending words in Qur'an.

The specific learning method refers to the detail lesson of Qur'anic recitation. Results shows that the Arabic speakers had higher percentages on learning the meaning of the words in Qur'an, recite the Qur'an with *tazyin*, learning all of the *tajwid* rules and memorizing all *sura* learned compare to the non-Arabic speakers. However, there was no evidence supporting the difference in the overall combination of the specific learning methods.

Higher level reciters are those who were teaching others to recite and to those who consider themselves quiet fluent in their recitation. They would have been expected to encounter less problems. Results support this expectation and shows that the advance group encountered less problems compared to the intermediate group.

A higher frequency of recitation would have been considered as a mean to be more fluent in recitation. However, result shows that there is no evidence that higher frequency of recitation reduces the problems encountered by the reciters. The fact that there are certain frequently read *sura* (such as *Yasin*, *Juz' Amma*, *Al-Ikhlas*, *Al-Baqarah* and *Al-Kahfi*) might indicate that there is a non-uniform skill of recitation of respondents.

SURVEY CONCLUSION AND FUTURE WORK SUGGESTION

Although understanding the words of the Qur'an in depth need special knowledge such as when and how the *ayah* (verses) were revealed, highly qualified and skilled in the Arabic language and so on, one can still comprehend the clear and simple messages of the Qur'an with self initiative and effort. In looking at the respondents' background, it is observed that there are 64% with non-religous background and 36% with religious background. This may be one of the main reasons of them encountering problems of remembering *tajwid* rules and comprehending the words of the Qur'an even though all of these respondents admitted that they know how to recite the Qur'anic text. It is therefore worthwhile focusing the analysis to these type of groups. The purpose of this paper is to analyse and discuss the learning methods and problems encountered by Qur'an reciters thus, determine whether there are any relationship between the method of teaching and the problems encountered.

It was found there is evidence that from the Malays and Africans samples taken:

i. fluency of recitation, remembering *tajwid* rules and comprehending the words in Qur'an increases with the ability to speak the Arabic language (part 2);

ii. the higher level reciters of Qur'an encountered less problems in their recitation (part 7);

iii. problems encountered by the reciters of Qur'an can be reduced by increasing the general learning method i.e. making more effort towards learning *Qu'ran* or providing the alternative methods on learning Qur'an (part 5).

However, no evidence was found to support the relation of:

i. Age and quantity of problem encountered (part 1).

ii. The general learning methods and Arabic/non-Arabic speakers (part 3).

iii. The specific learning methods and Arabic/non-Arabic speakers (part 4).

iv. The specific learning methods and problem of remembering *Tajwid* rules (part 6).

v. The quantity of problem encountered and the frequency of recitation (part 7).

Therefore it can be concluded that, the ability to comprehend the Arabic language increases the percentage of fluency, remembering *Tajwid* rules and comprehending the words in Qur'an for samples taken from Malays and Africans. These skills (which if attained will increase the recitation level) are attained by learning to recite in various places and using various methods.

These results also suggest that there is a need to further improve on the pedagogical methods of teaching Qur'anic recitation. Many attempts on teaching Tajwid and helping to remember the rules had been applied such as the *al-'Iqra'*, *al-Kalam* and *Baghdadiyyah* methods. Also, the attempts of printing the Qur'anic verses with colour coded *tajwid* rules or numbering systems (Mahdi, 2007) for Qur'an reciters. However, lessons of comprehending the words of the Qur'an had always been a separate lesson from learning *tajwid*. Qur'anic *tafsir* lessons are not suitable for young children. Consequently, for non-Arabic speakers specifically and Arabic speakers generally comprehending the words in Qur'an lessons would be attained at an older age which might not be the best approach. Abdulazeez (2004) and also many others working with him had attempted on the teaching to understand Qur'an. Different languages such as the Malay language might approach the problem differently. It may be useful to use borrowed words (Nik Safiah, 1996) from the Arabic language in the Malay for example to help in the understanding of the Qur'an. Although there is no evidence from the survey, it is a known method used for to teach English language to the Spanish children (Lehr, Osborn and Hiebert, 2004). It is therefore a logical approach to be adopted.

There is also evidence based on Zulkifli and Saidi (2008) findings that the use of localized Arabic scripts specifically the Jawi scripts (Arabic –based writing for the Malay language) can help in the fluency and accuracy of Qur'anic recitation. Although, this paper does not address a new problem, the findings and discussions are highlighted so that effort towards overcoming this issue can be multiplied.

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CROSS TABULATION PARAMETERS		PARAMETER 2		
PARAMETER 2		Non-Arabic Speaker	Arabic Speaker	TOTAL 1
i. problem of fluency in recitation	fluent	12	24	36
	NOT fluent	8	7	15
	TOTAL 2	20	31	51
ii. problem of remembering Tajwid rules	remember	5	20	25
	NOT remember	15	11	26
	TOTAL2	20	31	51
iii. problem of comprehending words in Qur'an	comprehend	2	15	17
	NOT comprehend	18	16	34
	TOTAL2	20	31	51
		Learned the meaning of the words in Qur'an	NOT Learned the meaning of the words in Qur'an	TOTAL 1
iv. problem of comprehending words in Qur'an	comprehend	13	4	17
	NOT comprehend	24	10	34
	TOTAL2	37	14	51

Table 4: Crosstabulation of i)Arabic Language and problem of fluency in recitation crosstabulation ii) Arabic Language and problem of remembering Tajwid rules iii) Arabic Language and problem of comprehending words in Qur'an iv) learned the meaning of the words in Qur'an and problem in comprehending the words in the Qur'an