

CHAPTER 1

INTRODUCTION

1.1 Introduction

Al-Qur'ān (in Arabic القرآن) is the holy book from Allah and revealed incrementally (mutawātir) to Prophet Muhammad ﷺ to be spread to all mankind through Jibrīl a.s over a period of 23 years. Terminologically, Al-Qur'ān means the miracle words of Allah that was revealed to Prophet Muhammad ﷺ through the mediator of angel Jibril, narrated in mutawātir and reading each of its letters is worship and it starts from Sūrah Al-Fātihah and ends with Sūrah An-Nās. Al-Qur'ān is comprised of 114 chapters (sūrah) which consist of verses (āyāt). The divine text of Al-Qur'ān is the greatest miracle to the Prophet Muhammad ﷺ and all Muslims all over the world as guidance to live with a better life and to seek for Allah's grace.

The holy book of Qur'ān delivers right guidance and is indisputable as it is written in sūrah Al-Baqarah in second verse that is;

﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾﴾

(Al-Qur'ān. Sūrah Al-Baqarah 2:2)

Meaning: This is the Book of Allah, there is no doubt in it; it is a guidance for the pious.

Indeed, all that is mentioned in Qur'ān is true from Allah AWJ as it is preserved and protected against any deviation or any misappropriation. As said in Al-Qur'ān, in sūrah Al-Hijr; verse 9.

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

(Al-Qur'ān. Sūrah Al-Hijr 15:9)

Meaning: As for the admonition, indeed it is We Who have revealed it and it is indeed We Who are its guardians.

In this verse, Allah had mentioned well that He sent down this Az-zikr (Al-Qur'ān) to His messenger (Prophet Muhammad ﷺ) to be speared to all mankind. At that moment, people did not believe in the Qur'ān and accused that the messenger was insane. Then Allah had revealed this verse from sūrah Al-Hijr which Allah said the words are from Him and He also guarantees that the purity of the Qur'ān will be preserved forever

Al-Qur'ān education is very important to build the Muslims generation in the future. Reciting the Qur'ān is a part of worship in Islam and beautifying it is one of the branches in an art sound in Islamic society that is called *Tarannum* (Qur'ānic chanting). *Tarannum* al-Qur'ān is the art of reciting the Qur'ān since the time of Prophet Muhammad ﷺ (Nik Jaafar, 2012). There are numbers of hadiths that encourage Muslims to recite the Qur'ān with a beautiful voice without ignoring the rules of Tajwīd. Below is the hadith from Imam Ahmad, Abu Daud, Ibn Majah, Ad-Daarimi, An-Nisa'i, and Al-Hakim; from Rasulullah ﷺ, he claimed in which to recite the Qur'ān with a beautiful voice. The hadith said:

حَسَنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتِ الْحَسَنَ يَزِيدُ الْقُرْآنَ حَسَنًا

(Ṣaḥīḥ Al-Jāme'. p.3145)

Meaning: Beautifying the Qur'ān' reading with your voice, indeed the beautiful voice would only enhance the beauty of the readings.

Another hadith from Imam Bukhari said;

ما أذن الله لشيء ما أذن لنبي حسن الصوت يتغنى بالقرآن يجهر به

(Ṣaḥiḥ al-Bukhārī, 8#14)

Meaning: "Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Prophet who recites well with a melodious and audible voice."

There are also evidences (dalīl) from Qur'ān that urge us to recite the Qur'ān in tartīl (in a slow manner with correct tajwīd rules):

﴿وَرَقِلِ الْقُرْآنَ تَرْتِيلاً﴾

(Al-Qur'ān. Al-Muzammil 73:4)

Meaning: Shall you (Muhammad) read the Qur'ān with tartīl.

All of the above hadiths claim the reciter to recite the Qur'ān with beautiful voice, yet it was also not an obligatory act, nor can it be an offense if we do not recite the Qur'ān with *Tarannum*. According to Dr. Labīb (1970) in his book, *Al-Taḡannī bil Qur'ān* (1970), he stated that the Qur'an recitation with *taganni* (songs) is sunnah based on the Prophet Muhammad's ﷺ words and acts.

1.2 Research Background

Tarannum al-Qur'ān or Qur'ānic chanting (Nelson, 1980; Wan Hilmi, Ahamad Asmadi, Sabri, Ezad Azraai, 2014) is the art of reciting the Qur'ān. *Tarannum al-Qur'ān* is one of the Qur'ānic branches which emphasises on the method of reciting the Qur'an with a melodious voice. The sound and the pronunciation of the letters that are recited can describe the meaning that suits the intonation and the meaning of the verses itself. The melody of *Tarannum al-Qur'ān* is not the same as other singing songs such as poems, *qasidah* and *nasyid* in fact it has its own methods and principles and follow the laws of recitation in accordance with the requirements of Tajwīd Al-Qur'ān (Bahagian Pendidikan Islam, n.d.)

The word *at-Tarannum* (الترنم) linguistically comes from the word (رَنَمَ) which means beautifying the voice against something and chanting with a good tone (Zamakhshari. Mahmud bin Umar bin Ahmad, 1998). Based on “Mu'jam at-tullab” (2005), the word *Tarannum* is rooted from the words رَنَمَ- يَرْنُمُ- رَنِيمًا which means to chant. While the meaning of *Tarannum* terminologically means knowledge or technique discussed on variation of sound according to certain tone, rhythm and melody and it is intended to highlight the artistic beauty of Qur'ānic recitation (Nik Ja'far, 2012; Muhammad Lukman et al., 2012).

In Malaysia, *Tarannum* education is taught formally in higher education either in public higher education institutions (IPTA) or private higher education institutions (IPTS) and in selected secondary schools which are *Sekolah Menengah Kebangsaan Agama* (SMKA), *Sekolah Agama Bantuan Kerajaan* (SABK) and selected *Sekolah Menengah Kebangsaan* (SMK) schools that have religious stream class which is

called *Kelas Aliran Agama* (KAA) (Kementerian Pelajaran Malaysia, 2014). For informal learning, *Tarannum* education has been taught in mosques, informal religious class, and private classes conducted by *Tarannum* experts and practitioners. In formal *Tarannum* education for secondary schools, the students are selected based on their capability and excellence in the Qur'ān knowledge in order to place themselves to the class. *Kelas Khas Kemahiran Membaca dan Menghafaz al-Qur'ān* known as KKQ class has been introduced by the Ministry of Education (MoE) in order to uplift Qur'ānic knowledge among Muslims students. *Kelas Khas Kemahiran Membaca dan Menghafaz al-Qur'ān* (KKQ) translated as Special Classes of Reading and Memorizing the Qur'an was first implemented in *Sekolah Menengah Kebangsaan Agama* (SMKA) since 1986. The implementation was based on the decision from the committee of JPP (*Jawatankuasa Perancangan Pelajaran*) meeting in 1985. The program was extended to all SMK KAA from 1992. Since then, KKQ has been made as one of the co-curricular activities at SMKA and SMK (KAA) in every state. In a JPP meeting KP(BPPP)Sulit/03/9/JPP/M(87) on 25.3.1985 chaired by the Education Minister at that time, YB Datuk Abdullah bin Haji Ahmad Badawi, it was decided that KKQ class should be implemented in selected schools. The implementation includes a 3-hour of KKQ class per week for each form using a predetermined syllabus. School administrators should ensure that the implementation of KKQ is according to what has been outlined by the MoE. Due to its status as co-curriculum activity, the learning process is implemented beyond the official schedule and is part of the official duty of KKQ teachers (Kementerian Pelajaran Malaysia, 2014).

In our educational environment today, teachers and education practitioners from various field and background are thrilled when it comes to using technology and

ICT to deliver the knowledge and increase students' understanding. In this 21st century, teaching and learning process becomes more interesting with the existing of various of sophisticated technology and gadgets being utilised as the teaching and learning aids. The technology nowadays gives benefits to the teachers and also students to learn anywhere and anytime. Due to its status as a co-curricular activity which should be held outside the mainstream class schedule, KKQ should leverage the technology in its teaching and learning process. Besides that, in *Pelan Pembangunan Pendidikan Malaysia (2015-2025)*, the Ministry of Education, wants to ensure that students will not only know about ICT but also know how to utilise it effectively to enhance and improve the learning quality. In the 21st century of learning, the innovational of technology will enable to deliver and tailor in students' learning would be the best for their practices and educational system (Kementerian Pendidikan Malaysia, 2015).

Nowadays, mobile technologies and devices may offer many possibilities in education. As mobile communication devices, such as laptops and smart phones, have become a need rather than a want, and with the more matured wireless network technology, mobile learning also is becoming a new learning trend that has gradually being valued, following distance learning and digital learning (Chiu, Kao, Pu, Lo, & Huang, 2015). Mobile learning (m-learning) appears as a new learning paradigm of the new social structure with the existence of mobile and wireless technologies. Mobile technologies are increasingly used to facilitate learning process and the use of these technologies creates new opportunities and challenges in the teaching and learning process itself. M-learning aims to integrate mobile technology and services into various areas of teaching and learning and thus promotes meaningful interactions

with information. M-learning is evolving and this phenomenon gradually transforms the traditional education method in teaching and learning. It introduces a new learning environment due to the emergence of mobile and wireless technologies. It offers new approaches to deliver learning objects into users' daily life (Pereira & Rodrigues, 2013). According to Ozdamli and Cavus (2011), m-learning has distinctive characteristics. The core characteristics of mobile learning are ubiquitous, portable size of mobile tools, blended, private, interactive, collaborative, and instant information. These core characteristics of mobile learning enable learners to be in the right place at the right time, that is, to be where they are able to experience the authentic joy of learning.

Due to the growing amount of research concerned with applying mobile apps into learning, it must be remembered that the use of technology must be driven by pedagogical considerations rather than financial, logistical or technical reasons (Ozdamli, 2012). Apart from that, Ozdamli (2012) also states that the computer technology which stands alone has been slightly left behind as the emerging of mobile technologies in the marketplace has taken the spotlight to replace the environment into flexible and accessible things in everywhere and anytime basis. Computer technology has been criticized for being segregated from ongoing aspect of children's lives, being relegated to the "Computer room" in school, and making PCs anything but personal. It has, however, been argued that flexible access by mobile technology will provide tools to help children in constructing knowledge in their daily activities, making such technology an integral part of daily learning (Azar & Nasiri, 2014). As Sharples, Taylor, and Vavoula (2005) suggested, m-learning is not only characterized by digitalization but also by mobility, and therefore, better than e-learning, it achieves

on-the-go learning. Without the environmental limits that desktops have, light and portable mobile learning devices and the wireless network environment provide real opportunities for information to be readily available.

In recent years, the use of mobile technologies has increased in a number of fields such as banking, economy, tourism, entertainment, library research, online shopping, business and etc. These developments also led to the use of mobile technologies for educational purposes. Education is now going through its own transformation (Ozdamli, 2012). Mobile devices and technologies may offer many new possibilities in the education paradigm while at the same time, mobile learning has become popular and commonplace in our society because of the low cost of telecommunication and high quality of mobile devices consumptions (Azar & Nasiri, 2014; Park et al., 2012).

The connectedness of mobile technologies through environment has led the possibilities of using mobile devices for learning endlessly. The use of portable devices and technologies makes easier for learners to study whenever and wherever they want. It also facilitates 'just-in-time' learning to which they can share information, create and adapt their own content, and also evaluate things through social media network of peers, colleagues or others who do not necessarily share the same lesson or classroom, thus ultimately expanding the learning experience beyond the traditional teacher-centred classroom model. The interactivity offered by mobile technologies creates a teaching and learning environment more suited to a constructivist approach where the device is a tool for information and direction, but the structure of the learning is created by the learner (Ferreira, Klein, Freitas, & Schlemmer, 2013).

Based on the advantages and benefits that mobile learning offers, this research is intended to study and integrate the *Tarannum* learning through mobile application (mobile app). This study designs and develops model for KKQ *Tarannum* mobile app guided by DDR approach in conducting the research and the design model of KKQ *Tarannum* mobile app is the output for this study.

1.3 Problem Statements

In Malaysia, formal *Tarannum* education is taught either in higher education or in secondary schools under the Ministry of Education (MoE). For higher education, there are several universities that provide *Tarannum* learning either in public higher education institutions (IPTA) such as in *Universiti Kebangsaan Malaysia* (UKM) and *Universiti Sains Islam Malaysia* (USIM), or private higher education institutions (IPTS) such as *Kolej Universiti Islam Selangor* (KUIS), *Darul Qur'ān* (DQ) and more. Regarding the *Tarannum* formal learning in secondary schools, only selected schools have *Tarannum* subject that the students learn *Tarannum* as mentioned in research background; that is in *KKQ* (*Kelas Khas Kemahiran Membaca dan Menghafaz al-Qur'ān*) classes. Basically, there are five subjects taught in KKQ classes which are *Tajwid*, *Tarannum*, *Qiraat*, *Hafazan* (memorization of Qur'ān), and *Ulum al-Qur'ān*. This study will focus on *Tarannum* subject to be further reviewed as *Tarannum* subject as it is one of the complex subjects that requires teachers' ability and skills in chanting the Qur'ān with all *Tarannum* songs.

The philosophy in reciting Qur'ān with *Tarannum* is tied to the idea of connecting the feelings between reciter and listener towards the glory of Allah's

words (Nik Ja'afar, 2012). Other than that, reciters can appreciate the value of Qur'ānic *uslub* while chanting it and both reciters and listeners can understand the meaning of the Qur'ānic verses and try to practice it (Wan Hilmi, et al., 2014). According to the mentioned philosophy on reciting the Qur'ān with *Tarannum*, the important element in chanting the Qur'ān is understand; which means to recite the Qur'ān with *Tarannum* melodies that are correlated with the meaning of the Qur'ānic verses (Nik Jaafar, 2012; Wan Hilmi, et al., 2014). Ultimately, listeners can try to understand the message from the recited Qur'ānic recitation. According to the KKQ handbook Bahagian Pendidikan Islam (n.d.), by *Kementerian Pendidikan Malaysia* (KPM), the purpose in reciting Al-Qur'ān with *Tarannum* is, it can give an understanding to the reciter and listener on the beauty of Allah's words and can do good deeds with it. It can also make them appreciate the *uslub* in the Qur'ān. It can be concluded that, reciting al-Qur'ān with *Tarannum* and correlating the *Tarannum* melodies with the meaning of the recited verses will lead to the perfection of *Tarannum* recitation. There are few studies that had explored on *Tarannum* based on the meaning (Nelson, 1980; Wan Hilmi, et al., 2014; Wan Hilmi, Ahmad Asmadi, & Sabri, 2014); however, there are still not many and that is the reason for this study is done.

From the past research in *Tarannum* field, researcher had found that there are insufficient materials and research related to *Tarannum* field. Moreover, very few researches have conducted in integrating *Tarannum* with technology and most of the research on *Tarannum* are related to the historical of *Tarannum* upon *Tarannum* figures (Ahmad Shafiq, Wan Hilmi, Wan Nasyrudin, Shahidan, & Mohamad Fuad, 2014; Ahmad Shafiq, Wan Hilmi, & Wan Nasyrudin, 2017; Ali, 2013; Anuar bin

Hasin, 2018; Khalid, Muhammad Lukman, & Mahyudin, 2016; Najmiah et al., 2018; Omar & Mohd Yusoff, 2017; Shafiza Safie, Zulkifli Haji Mohd Yusoff, Khadher Ahmad, & Ishak, 2018; Wan Hilmi, Ahamad Asmadi, et al., 2014; Wan Hilmi, Ahmad Asmadi, et al., 2014; Wan Hilmi, Hamdi, & Ahamad Asmadi, 2018) the research on *Kelas Khas Kemahiran Membaca dan Menghafaz al-Qur'ān* (KKQ) (Azmil, Mazhair Shahroz, & Mohd Burhan, 2014; Farah Ihyani & Mohd Aderi, 2011; Farah Ilyani, Zetty Nurzuliana, Mohd Aderi, & Khadijah, 2015; Mohd Zaini, Muhamad Amar, & Mohd Nizho, 2018; Noor Najihan, Mohd. Fathi, Sabri, & Wan Hilmi, 2011), the research regarding *Tarannum* laws (Muhammad Lukman et al., 2012; Noor Najihan, Mohd. Fathi, Sabri, Wan Hilmi, & Mohd Arif, 2011) and research on *Tarannum* history, tilawah teaching practices, *Tarannum* proficiency, challenges in teaching Qur'ānic *Tarannum*, acoustical study, and *Tarannum* writings. Table 1.1 presented the thematic reviewed of *Tarannum* studies from previous research.

Table 1.1: The Thematic Reviewed Articles of *Tarannum* Studies

No.	Title	Author	Year	Themes
1	Meaning-Based Preliminary Research on Uslub qira'ah of Sheikh Muhammad Rif'at (1880-1950)	Wan Hilmi Wan Abdullah, Ahamad Asmadi Sakat, Sabri Mohamad and Ezad Azraai Jamsari	2011	
2	التعبير الدرامي والتتغيم في ترتيل القرآن الكريم " القاريء عبد الباسط عبد الصمد أنموذجاً "	Ali Abdullah	2013	
3	Implikasi Ketokohan Qāri'-Qāri' Tanah Melayu Terhadap Kewujudan Program <i>Tarannum</i> di Malaysia: Satu Tinjauan.	Ahmad Shafiq Mat Razali, Wan Hilmi Wan Abdullah, Wan Nasyruddin Wan Abdullah, Shahidan Ahmad dan Mohamad Fuad Ishak	2014	<i>Tarannum</i> Figures
4	Muhammad Rif'at dan Turath Bacaannya	Wan Hilmi Wan Abdullah, Ahmad Asmadi Sakat & Sabri Mohamad	2014	

5	Tan Sri Dato' Haji Hassan Azhari: Metodologi Pengajaran dan Pembelajaran dalam Ilmu Tarannum al-Qur'an	Khalid Isa, Muhammad Lukman Ibrahim, Mahyudin Daud	2016	
6	Ketokohan Haji Abdul Rahim Ahmad Dalam Bidang <i>Tarannum</i> Dan Kaedah Tilawahnya.	Ahmad Shafiq Mat Razali, Wan Hilmi Wan Abdullah, Wan Nasyrudin Wan Abdullah.	2017	
7	Sumbangan Dato' Hajjah Rogayah Binti Sulong Dalam Pengajaran Dan Pembelajaran <i>Tarannum</i> Al-Qur'an	Najmiah binti Omar, Mohd Yakub @ Zulkifli Mohd Yusoff	2017	
8	Pengajian <i>Tarannum</i> Sebelum Dan Semasa Era Datuk Hajjah Faridah Binti Mat Saman	Shafiza Safie, Zulkifli Haji Mohd Yusoff, Khadher Ahmad & Hamdi Ishak	2018	
9	Ketokohan Dan Sumbangan Ustaz Che Yahaya Bin Daud Dalam Bidang <i>Tarannum</i> Al-Qur'an Di Malaysia	Anuar bin Hasin	2018	
10	Aliran Madrasah Tilawah: Kajian Terhadap Tokoh-tokoh Qāri' Mesir Melalui Bacaan <i>Tarannum</i>	Wan Hilmi Wan Abdullah, Hamdi Ishak, Sabri Mohamad & Ahamad Asmadi Sakat	2018	<i>Tarannum figures</i>
11	Contributions by Rogayah Sulong in Teaching and Learning the Al-Qur'an	Najmiah Omar, Zulkifli@Md Yaakub Mohd. Yusoff, Mohamed Fathy Mohamed Abdelgehil, Nor Hafizi Yusof, Mohamad Zaidin Mohamad, Fatima A. Alkohlani	2018	
12	Faktor-faktor Kejayaan Qāri' Negeri Terengganu dalam Kesenian Lagu Al-Qur'an	Najmiah binti Omar, Fatimah Zaharah binti Ismail, Tasnim binti Abdul Rahman, Nik Nor Azeah binti Nik Azman	2017	
13	Aplikasi CD Rom Interaktif Dalam Ilmu <i>Tarannum</i> Kelas Kemahiran Al- Qur'an Dan Kesannya Terhadap Proses Pembelajaran	Noor Najihan Jaafar, Mohd. Fathi Saïd Sabri Mohamad dan Wan Hilmi Wan Abdullah	2011	
14	Pelaksanaan Kelas Kemahiran al-Qur'an di Malaysia: Satu Analisis	Farah Ihyani binti Zakaria, Mohd Aderi bin Che Noh	2011	KKQ (Kelas Khas
15	Persepsi Pelajar Terhadap Amalan Pembelajaran <i>Tarannum</i> al-Qur'an	Azmil Hashim, Mazhair Shahroz Muhasip, Mohd Burhan Jusoh	2014	Membaca dan Menghafaz Al-Qur'an)
16	Pengajaran <i>Tarannum</i> Al-Qur'an Program Kelas Khas Kemahiran Membaca dan Menghafaz Al-Qur'an (KKQ) Di SMKA	Farah Ilyani, Zetty Nurzuliana, Mohd Aderi, & Khadijah	2015	

17	Penerapan Kemahiran Insaniah (Soft Skills) Dalam PdPc Kursus Tarannum Kelas Kemahiran di Sekolah Menengah Berdasarkan Konsep Penilaian CIPP	Mohd Zaini Zakaria, Muhamad Amar Mahmad, Mohd Nizho Abdul Rahman	2018	
18	Hukum Tarannum Al-Qur'an: Satu Analisis	Noor Najihan Jaafar, Mohd. Fathi Said, Sabri Mohamad, dan Wan Hilmi Wan Abdullah, Mohd Arif Bin Nazri	2011	<i>Tarannum</i>
19	Pro Dan Kontra <i>Tarannum</i> Di Dalam Tilawah Al-Qur'an: Satu Kajian Perbandingan	Muhammad Lukman Bin Ibrahim, Prof. Dato' Dr. Mohd Yakub @ Zulkifli Bin Mohd Yusoff, Prof Madya. Dr. Mustaffa Bin Abdullah	2012	<i>Tarannum</i> Laws
20	Perkembangan Pengajian <i>Tarannum</i> Al-Qur'an Di Terengganu Pada Zaman Pra-Merdeka Sehingga Tahun 2014	Najmiah binti Omar Zulkifli@Md. Yaakub bin Mohd Yusuf	2016	<i>Tarannum</i> history
21	Kaedah Pengajaran Al-Qur'an Sekolah Menengah Kebangsaan di Negeri Perak	Misnan Jemali, Ab. Halim Tamuri, Azmil Hashim	2014	<i>Tilawah</i> teaching practices
22	Penguasaan <i>Tarannum</i> Al-Qur'an : Analisis Terhadap Peserta Tilawah Al-Qur'an Sekolah Menengah Kementerian Di Daerah Klang dan Sepang	Muhamad Nasir B Mohamad Salleh, Sedek B Ariffin, Zulkifli Mohd Yusoff	2017	<i>Tarannum</i> proficiency
23	Patterns Of Acoustical Studies On The Qur'an: A Fifteen-Year Empirical Research (2000-2015)	Dzaty Adlin Md Jalil, Hishomudin Ahmad, Robiatul Adawiyah Mohd, Ahmad Sanusi Azmi, Mohd Zaini Zakaria, Adnan Mohamed Yusoff	2018	Acoustical study
24	Challenges Faced by Teachers in Teaching Qur'anic <i>Tarannum</i>	Maimun Aqsha Lubis, Yulizar Bila, Rosseni Din, Hamdan, Maslawati Mohamad and Sabariah Sulaiman	2011	Challenges in teaching Qur'anic <i>Tarannum</i>
25	Penulisan Karya Seni Lagu Al-Qur'an Di Malaysia Dan Indonesia	Mohd Zaini Zakaria, Mohd Yusuf Ismail, Muhammad Lukman Ibrahim & Sidek Ariffin	2011	<i>Tarannum</i> writings

Based from the table above, there are few studies that reviewed regarding to *Tarannum* education and this study had come out with the problems and issues regarding to the teaching and learning *Tarannum* in KKQ classes. However, this

research had highlighted on the problems on teaching and learning aids for *Tarannum* subject. According to the study conducted by Mohd Aderi (2011) he indicated that teachers tend to use traditional approach in teaching *Tarannum* that causes a dull atmosphere and inactive students. He suggested that KKQ teachers should always have to improvise their pedagogical skills by using a diversity of teaching strategies and teaching aids in teaching *Tarannum* subject. While, based on Misnan et al. (2014) found that over half of the students did not have knowledge on *Tarannum* al- Qur'ān and unable to recite al-Qur'ān with *Tarannum*. In this study, the findings had showed that only 6.3% students' are able to recite the Qur'ān with *Tarannum* well, 20% students' were at the moderate level while, over half of the students' which is 63.8% of the students are weak in reciting the Qur'ān with *Tarannum*. The study shows that teachers who use teaching and learning aids in their *Tarannum* teaching are very little. Therefore, the study suggested that teachers require adequate training, specifically in the aspect of ICT and the use of teaching and learning aids. The findings of the study are in line with the study done by Muhamad Nasir, Sedek, and Zulkifli, (2017) whereby the analysis of *Tarannum* recitation proficiency according to KPM's grade is conducted. The result shows that 15 students (22.7%) achieve A grade, while over half of the students which is 44 students (66.7%) get the D grade. It shows that there is a low proficiency of the students in reciting the Qur'ān with *Tarannum*. Another study that had been done by Azmil et al. (2014), this study finds that, students in overall are very weak in practicing the techniques that were found in the teaching and learning of *Tarannum* al-Qur'ān and the study also showed that the students' achievement towards the goals of teaching and learning *Tarannum* al- Qur'ān is somewhat unsatisfactory.

Apart from that, mobile application or mobile app, most commonly referred to as an app, which is a type of application software, designed to run on a mobile device, such as a smartphone or tablet computer. Most recently mobile devices have become increasingly important and set a new trend in education. This trend is also supported by the fact that the sale of smart phones and tablets nowadays in fact exceeds the sale of computers (Klimova & Poulova, 2015). Due to the significant sales of smart phones and tablets, these handheld devices are becoming one of the learning aids for students as they are more likely to browse through the internet using these devices to learn and get information. Moreover, teachers as well as the practitioners are using it for their interactive teaching and learning purposes. According to (Noor Jamaliah, Mohd Yakub @ Zulkifli, Zaidi, & Raja Jamilah, 2012) mobile technology in learning process is quite demanding nowadays, and it has a huge potential as a learning tool. Furthermore, it also can be used as distance learning environment. According to Noor Jamaliah et al. (2013), mobile learning is considered as an interactive and self-learning method, which can improve and strengthen the current learning process through utilization of portable tools or devices of any mobile application. This could be another alternative to support the existing method in learning and teaching of *Tarannum* al-Qur'ān, which can be considered as an interactive teaching tools and learning aids.

Based on the issues, problems and suggestions from the previous study, this study had identified a few issues concerning to *Tarannum* education that lead to the study to be carried out. Due to the lack of using teaching and learning aids and the low proficiency in reciting the Qur'ān with *Tarannum*, this study developed a model

which integrated with the interactive learning that is mobile app for KKQ *Tarannum* guided by the design and development research (DDR) approach.

1.4 Research Questions

In order to achieve and ensure the orientation of the study, several questions have been developed as guidance. The questions for this research are:

- 1) What are the issues and problems in *Tarannum* field?
 - 1.1 What are the general issues and problems in *Tarannum* field?
 - 1.2 What are the issues and problems in KKQ *Tarannum* education?
- 2) What are the needs in developing KKQ Meaning-Based *Tarannum* mobile app?
 - 2.1 How was the approach in teaching *Tarannum* recitation?
 - 2.2 What are the materials used in teaching and learning KKQ *Tarannum*?
 - 2.3 How was the technique in reciting the *Qur'ān* with *Tarannum*?
 - 2.4 If there is a *Tarannum* mobile app available for KKQ, will it help in teaching and learning process?
- 3) How to design and develop a KKQ meaning-based *Tarannum* mobile app model?
 - 3.1 What are the components of *Tarannum* learning in the existing *Tarannum* mobile apps?
 - 3.2 What are the components of *Tarannum* learning in KKQ handbook?
 - 3.3 What are the elements of multimedia included in the existing *Tarannum* mobile apps?
 - 3.4 What are the features of the existing *Tarannum* mobile apps?
- 4) What is the level of experts' agreement in evaluating the designed model?

1.5 Research Objectives

The objectives of the research are:

- 1) To identify the issues and problems in *Tarannum* field.
- 2) To analyse the needs in developing a model of KKQ meaning-based *Tarannum* mobile app.
- 3) To design and develop a KKQ meaning-based *Tarannum* mobile app model.
- 4) To evaluate the KKQ meaning-based *Tarannum* mobile app model.

1.6 Research Significance

It can be seen in the previous studies, something that are related to Qur'ānic education with technology are rare and slightly left behind (Noor Jamaliah et al., 2013; Tedi, Nurhamzah, Yaya, & Nano, 2020). Thus, this research conducted according to several significance and benefits of the study to various parties especially who are involved in the field of Qur'ān education integrated with technology, specifically in *Tarannum* education. As *Tarannum* education are still unthrive in the education curriculum compared to other branches of Qur'ānic knowledge.

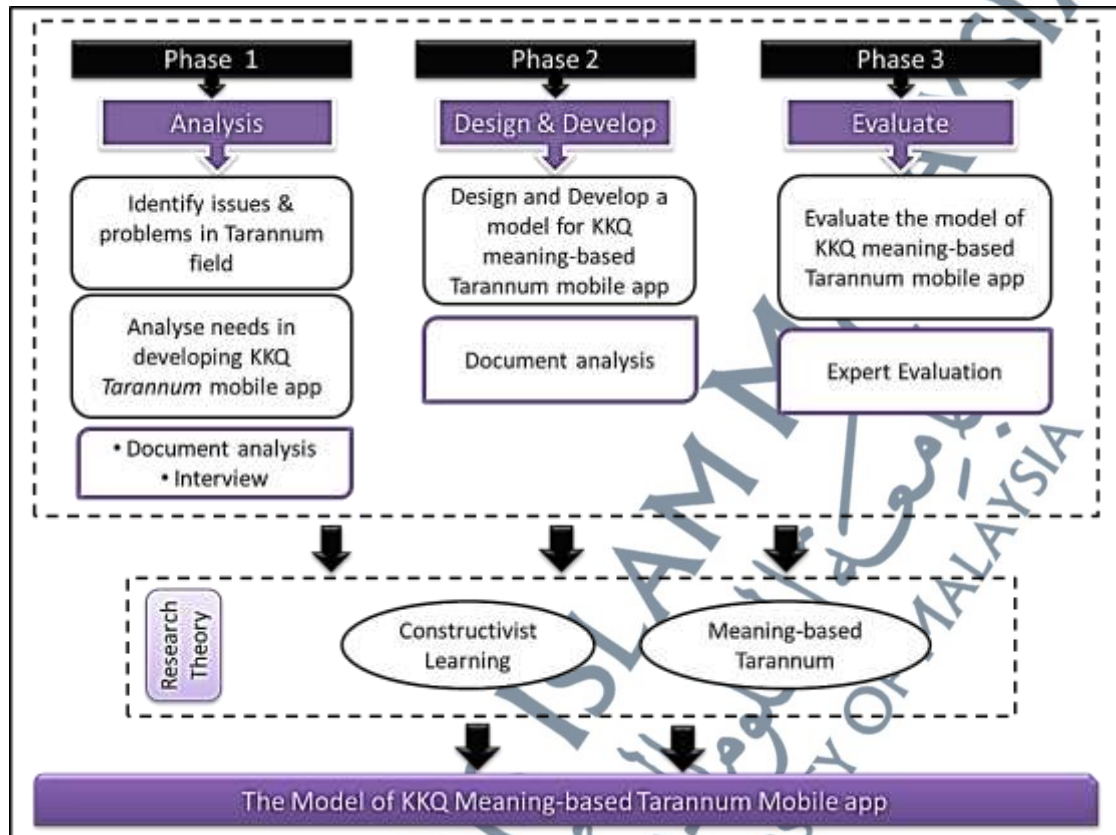
This research is seen to be very important as researcher explored on the issues and problems in *Tarannum* education which is in KKQ classes. In addition, it integrates *Tarannum* learning with mobile learning technology through mobile application which considered as the current technology applied in educational field. Moreover, the research emphasis on the concept of meaning-based *Tarannum* into *Tarannum* mobile app model design.

1.7 Research Limitation

In conducting the research, it is impossible for a researcher to carry out research without limitations or scope of the study. This is because every researcher has their own constraints in term of time and money.

In this research, the study limits the research to only formal *Tarannum* learning in secondary school in Malaysia namely the KKQ classes. The KKQ classes are set for form one until form five and the syllabus are provided by the Ministry of Education (MoE). In this study, this scope has been chosen as KKQ *Tarannum* learning is set at the early stage of formal learning which starts from form one until form five. This study believes that, the elements of meaning should be emphasis early through the *Tarannum* recitation at the early age of 13 years old in which it fits in with the conditions set by MoE as the earliest formal KKQ classes start from form one with 13-year-old students involved. This study has selected the sample of KKQ teachers and students as well as certified qāri' and qāri'ah to add on more viable information regarding the *Tarannum* field. The research takes place at Johor and Pahang as considering from the previous study, these states are yet being discovered by other researchers on KKQ research. Moreover, this research also examines the existing *Tarannum* mobile app in google Play Store market within an Android operating system in order to design the best model for *Tarannum* KKQ subject.

1.8 Research Framework



Adapted & Adopted from: Richey & Klein (2007)

Figure 1.1: The Research Framework

Based on the above research framework, this research employs the design and development research (DDR) approach by Richey and Klein (2007) which comprises of three phases which are analysis, design and develop and evaluate. In the first phase, this study intended to analyse on the needs in developing KKQ *Tarannum* mobile app. The interview and document analysis methods were used in this phase.

In the second phase, which is the design and development phase, this study opted to design and develop a model of meaning-based *Tarannum* mobile app for KKQ classes. In this phase, the researcher identified ten existing *Tarannum* mobile apps in Playstore market and analysed firstly, the components of *Tarannum* learning

in the apps which comprises the types of *Tarannum*, Qur'ānic verses in text and audio, Tausyikh in text and audio, additional features which are *Tarannum* practice, adzan and video. Secondly, this research analysed the component of *Tarannum* learning in the KKQ handbook which comprises the types of *Tarannum*, chapters and verses, and *Tarannum* variation. Thirdly, is analysed the elements of multimedia in the existing *Tarannum* mobile apps which are the text, audio, graphics or images, video and animation and lastly, this study had analysed the features of the existing *Tarannum* mobile apps which includes the apps' interface, performance, user friendly, the cost for downloading the apps and the internet usage while using the apps. This phase had employed the document analysis method in collecting the data. Eventually, this study materialised the model of KKQ meaning-based *Tarannum* mobile app.

Finally, in the last phase which is in the third phase, this study had evaluated the model of KKQ meaning-based *Tarannum* mobile app with the experts. The method used in this phase is by employing an expert evaluation in order to seek the agreement for the model of KKQ meaning-based *Tarannum* al-Qur'ān. The constructivist learning theory and meaning-based *Tarannum* were two research theories that applied in this study in order to design and develop the model.

Constructivism can be summed up as learners who are actively constructing knowledge rather than passively receiving it from the environment (Ozdamli, 2012). So, in this study, the constructivist learning theory was applied in the research whereby students will construct their prior knowledge in the classroom when using and practicing *Tarannum* al-Qur'ān from the mobile app platform.

1.9 Operational Definition

1.9.1 *Tarannum*

Tarannum or Qur'ānic chanting (Nelson, 1980; Wan Hilmi, et al., 2014) refers to the art of reciting the Qur'ān. *Tarannum* is one of the Qur'ānic branches which emphasises on the method of reciting the Qur'ān with melodious voice. There are seven melodies that are popularised among almost all over the countries which are *Bayyati, Soba, Hijaz, Rast, Sikah, Jiharkah* and *Nahawand*.

1.9.2 Mobile Apps

Mobile application or mobile app, most commonly referred to as an app, which is the type of application software designed to run on a mobile device, such as a smartphone or tablet computer (Klimova & Poulouva, 2015). Mobile apps or mobile application are interchangeably used in this research. It refers to the learning application via mobile technology or mobile devices.

1.9.3 KKQ (*Kelas Khas Kemahiran Membaca dan Menghafaz Al-Qur'ān*)

KKQ stands for *Kelas Khas Kemahiran al-Qur'ān* or *Kelas Kemahiran Membaca dan Menghafaz al-Qur'ān* translated as Special Classes of Reading and Memorizing the Qur'ān. KKQ class is one of the co-curriculum activities that been implemented throughout SMKA and SMK that have religious stream (*Kelas Aliran Agama; KAA*) schools in Malaysia which is under the Ministry of Education (MoE).

This class comprises five subjects which are *Ulum Qur'ān*, *Tajwid al-Qur'ān*, *Hafazan al-Qur'ān*, *Qiraat* and *Tarannum al-Qur'ān*.

1.9.4 Meaning-based *Tarannum*

Meaning-based *Tarannum* is the technique of *Tarannum* recitation that requires qāri' to correlate *Tarannum* songs based on the meaning of Qur'ānic verses. For example; if the Qur'ānic verses are about an awful punishment from Allah, so the suitable *Tarannum* with the elements of assertiveness and firmness should be recited by the qāri'. As stated in KKQ handbook (Bahagian Pendidikan Islam, n.d.), one of the purposes in reciting al-Qur'ān with *Tarannum* is to give understanding to both reciters and listeners about the beauty and the majestic words of Allah.

1.10 Summary

In this introduction chapter, it comprises of sub topics which are introduction, research background, problem statements, research questions, research objectives, research significance, research limitation, conceptual framework, operational definition and lastly summary. In this chapter, the details on the research topic which exclusively zoomed in to *Tarannum* al-Qur'ān in KKQ classes and the issues concerning to this class had been discussed thoroughly. Several issues concerning the teaching and learning of *Tarannum* al-Qur'ān were highlighted and this study delicately touched on the teaching and learning aids whereby several studies had proved that teachers who use teaching and learning aids in their *Tarannum* teachings is very minimal.

Nowadays, mobile technologies and devices offer new possibilities in education. Due to the growing amount of research concerned with applying mobile apps into learning, this study is intended to integrate the *Tarannum* learning through mobile application (mobile app). As a result, a model of KKK meaning-based *Tarannum* mobile app was the output for this study.

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