

## CHAPTER 4

### DATA ANALYSIS OF PHASE I : NEED ANALYSIS PHASE

#### 4.1 Introduction

This study conducted by employing the design and development research (DDR) and the data analysis will be described systematically in three phases. In this chapter, researcher will presents in detail regarding to the data analysis and result from the findings for phase I which is the analysis phase. In phase I: the need analysis phase, researcher had analyzed the rquirements to develop a *Tarannum* mobile app for KKQ classes.

In this phase, researcher has come out with two research objectives which are to identify the issues and problems in *Tarannum* field and to analyse the needs in developing a model of KKQ meaning-based *Tarannum* mobile app in line with two research questions. For the first research question, there are two sub-research questions constructed and for the second research question, there are four sub-research questions constructed. In this section, researcher had answered the research questions based on research objective one and two. Table 4.1 below is the table detailed for phase 1: the analysis phase. The method used in this phase is document analysis and survey by using the interview method.

**Table 4.1:** Research Objective and Research Questions for Phase I : Analysis Phase

RESEARCH OBJECTIVES	RESEARCH QUESTIONS
1) To identify the issues and problems in <i>Tarannum</i> field.	1) What are the issues and problems in <i>Tarannum</i> field? 1.1 What are the general issues and problems in <i>Tarannum</i> field? 1.2 What are the issues and problems in KKQ <i>Tarannum</i> education?
2) To analyse the needs in developing a model of KKQ meaning-based <i>Tarannum</i> mobile app.	2) What are the needs in developing KKQ meaning-based <i>Tarannum</i> mobile app model? 2.1 How was the approach in teaching <i>Tarannum</i> recitation? 2.2 What are the materials used in teaching and learning KKQ <i>Tarannum</i> ? 2.3 How was the technique in reciting the <i>Qur'ān</i> with <i>Tarannum</i> ? 2.4 If there is a <i>Tarannum</i> mobile app available for KKQ, will it help for teaching and learning process?

#### 4.2 Research Question 1: What are the issues and problems in *Tarannum* field?

In the first phase which is the analysis phase, researcher had conducted a need analysis research by using a document analysis with interview method in order to identify the issues in *Tarannum* field and to analyse the needs in developing KKQ *Tarannum* mobile app. In research question 1, two sub-research questions were answered in detailed throughout this chapter and for research question 2, four sub-research questions were answered in detailed.

**Table 4.2:** Research Question with Method Used and Respondent Involved

Research Questions	Method	Respondent
<b>1) What are the issues and problems in Tarannum field?</b>		
1.1 What are the general issues and problems in Tarannum field?	• Document Analysis	-
1.2 What are the issues and problems in KKQ Tarannum education?	• Document Analysis • Interview	- Interview 5 teachers and 2 qāri’/ah
<b>2) What are the needs in developing KKQ meaning-based Tarannum mobile app model?</b>		
2.1 How was the approach in teaching Tarannum recitation?	• Interview	Interview 5 teachers
2.2 What are the materials used in teaching and learning KKQ Tarannum?	• Interview	Interview 5 teachers
2.3 How was the technique in reciting the Qur’ān with Tarannum?	• Interview	Interview 5 teachers and 2 qāri’ /ah
2.4 If there is a Tarannum mobile app available for KKQ, will it help in teaching and learning process?	• Interview	Interview 5 teachers and 4 students

The table 4.2 above described the research questions, the method used based on each of the sub-research questions and the participating respondents involved through this conducted research. Table 4.3 below defines the demographic information of the respondents.

**Table 4.3:** Respondent Demographic Information for Interview Data

Participants	Gender	Entitle
G1	Male	KKQ Teacher
G2	Male	KKQ Teacher
G3	Male	KKQ Teacher
G4	Female	KKQ Teacher
G5	Male	KKQ Teacher
Q1	Male	Qāri’
Q2	Female	Qāri’ah
M1	Female	KKQ Students
M2	Female	KKQ Students
M3	Female	KKQ Students
M4	Female	KKQ Students

In the interview sessions the participants involved in this study were five KKQ teachers which represent the code G1, G2, G3, G4 and G5; two qāri's which represent the code Q1 and Q2 and four students which represent the code M1, M2, M3, and M4. Four male and one female KKQ teachers, while two qāri's, 1 male and 1 female; and five female KKQ students were take part in the interview sessions.

#### **4.2.1 The General Issues and Problems in *Tarannum* Field**

##### *1.1 What are the general issues and problems in *Tarannum* field?*

In order to answer sub-research question 1.1, researcher had used a document analysis methods and the analysis had been analyzed in thematic analysis. The detailed analysis from this method is elaborated below.

#### **Document Analysis**

The first objective of the analysis phase is to analyse the needs in developing a model of KKQ meaning-based *Tarannum* mobile app. The first sub-research question is used to identify the general issues and problems regarding to *Tarannum* field, a document analysis conducted to figure out the answers. Documents such as the journals, proceedings, theses, and general articles regarding to *Tarannum* were reviewed in identifying the general issues and problems regards to the *Tarannum* field. All the relevant documents are included into Mendeley desktop and exported to Atlas.ti software. Each of the documents was assigned with the relevant codes in order

to find the answers for the research questions and the answers for this research question will be in the thematic.

Based on the result from document analysis conducted, the general issues and problems regards to *Tarannum* field are: a) the laws in reciting *Tarannum* al-Qur’ān (Muhammad Lukman et al., 2012; Noor Najihan, Mohd. Fathi, Sabri, Wan Hilmi, Mohd Arif, 2011) and b) the teachers’ challenges in teaching *Tarannum* al-Qur’ān (Maimun Aqsha et al., 2011).

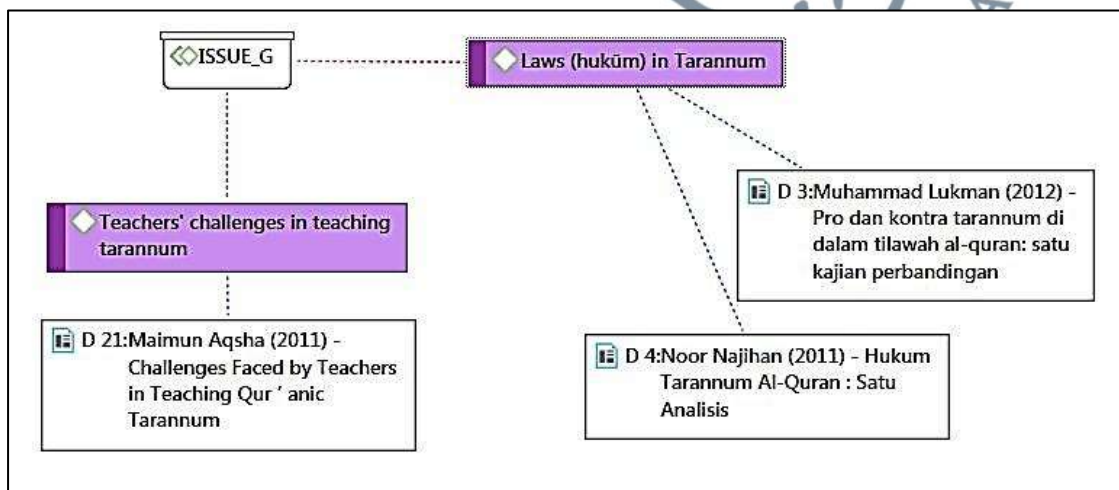


Figure 4.1: General Issues and Problems in *Tarannum* Field

**a) The laws (hukūm) in reciting *Tarannum* al-Qur’ān**

The illustration above show the result from research question 1.1 *What are the general issues and problems in Tarannum field?* The first issue and problem in *Tarannum* field is the laws in reciting al-Qur’ān with *Tarannum* as discussed by Muhammad Lukman et al., 2012; Noor Najihan et al., 2011). A study done by

Muhammad Lukman et al., (2012), had reviewed on several hadith of *Tarannum* law. The study indicated with two opinions from the scholars regarding to the law in reciting the Qur'ān with *Tarannum* whereby the first opinion did not agree in reciting Al-Qur'ān with *Tarannum* based on the dalīl (evidence) and the other opinion would agree in reciting the Qur'ān with *Tarannum* based on the dalīl (evidence) provided. As a conclusion, the author had concluded that 1. The laws to recite the Qur'ān with *Tarannum* are permissible (*sunat*) if the purpose of recitation is to beautify the al-Qur'ān recitation and follow the rules of tajwid correctly. 2. *Haram* or not permissible to recite the Qur'ān with *Tarannum* if the recitation affect or spoil the rules of tajwid, hiding some of the pronunciations (*makhraj*), shorten the *madd* and etc. Meanwhile, the article from Noor Najihan et al., (2011) entitle *Hukum Tarannum Al-Qur'ān : Satu Analisis* were analyzed the hadith on scholars' opinion relates to hukūm (laws) of reciting the Qur'ān with *Tarannum*. This article found that *Tarannum* al-Qur'ān is permissible in Islām, however, from the maqāsid al-sharīah's perspective, the hukūm might be changeable to makrūh, harām, hārūs, *sunat* and *fardu kifāyah* based on the purpose of recitation and its implications.

**b) The teachers' challenges in teaching *Tarannum* al-Qur'ān**

The second general issue and problem in *Tarannum* field is the teachers' challenges in teaching *Tarannum* as stated by Maimun Aqsha et al., (2011). In their study, the research is conducted at two Islamic schools in the city of Padang, West Sumatra Indonesia involved 100 teachers as their research participant. The study had indicated that there are seven problems faced by the teachers in Padang, West Sumatra Indonesia in teaching Qur'ānic *Tarannum*.

The problems are from : 1) the administrative and management issue which the authors concluded that the school administrators and governmental authorities have little to none interest in the Qur'ānic *Tarannum* as a subject area. In line with the issue, there is insufficient training to enhance teachers' performance and capability in teaching Arabic language. It as proofed that teachers are lacked in understanding the Arabic languages. 2) The teachers' problems in *Tarannum* knowledge. It is found that teachers were lacking of knowledge in Qur'ānic *Tarannum* which was influenced the quality of teaching. 3) *Tarannum* competency among teachers in teaching *Tarannum* is low. It also influenced the quality of teaching. 4) Teachers' lack of understanding of pedagogy. It showed that the teachers are not able to adopt a correct approach or method in teaching. 5) Teachers' incapability to physically practice *Tarannum*. 6) Teachers' lack of training in teaching *Tarannum*. 7) Teachers' attitude in teaching *Tarannum*. This study found that the unwillingness of teachers to accept changes in teaching methods and teachers' propensity in using conventional method.

To be conclude, there are two general issues and problems regarding to *Tarannum* field which are the issues discussed on laws in reciting Qur'ān with *Tarannum* (Muhammad Lukman et al., 2012; Noor Najihan et al., 2011) and the issues on teachers problems in teaching *Tarannum* al-Qur'ān (Maimun Aqsha et al., 2011). These two issues have been discovered by the scholars and were discussed comprehensively in the article.

## 4.2.2 The Issues and Problems in KKQ *Tarannum* Education

### 1.2 What are the issues and problems in KKQ *Tarannum* education?

In this section, researcher will answer the sub-research question 1.2 as stated in the above matter. The document analysis and interview method were used to answer this sub-research question. The analysis of documents and interviews' transcripts were analyzed in a thematic analysis by using Atlas.ti 8 software. First step, researcher had assigned the codes relevant to the research question and information given by the respondents. Next the codes then grouped into categories and the final step the categories then grouped with the suitable themes.

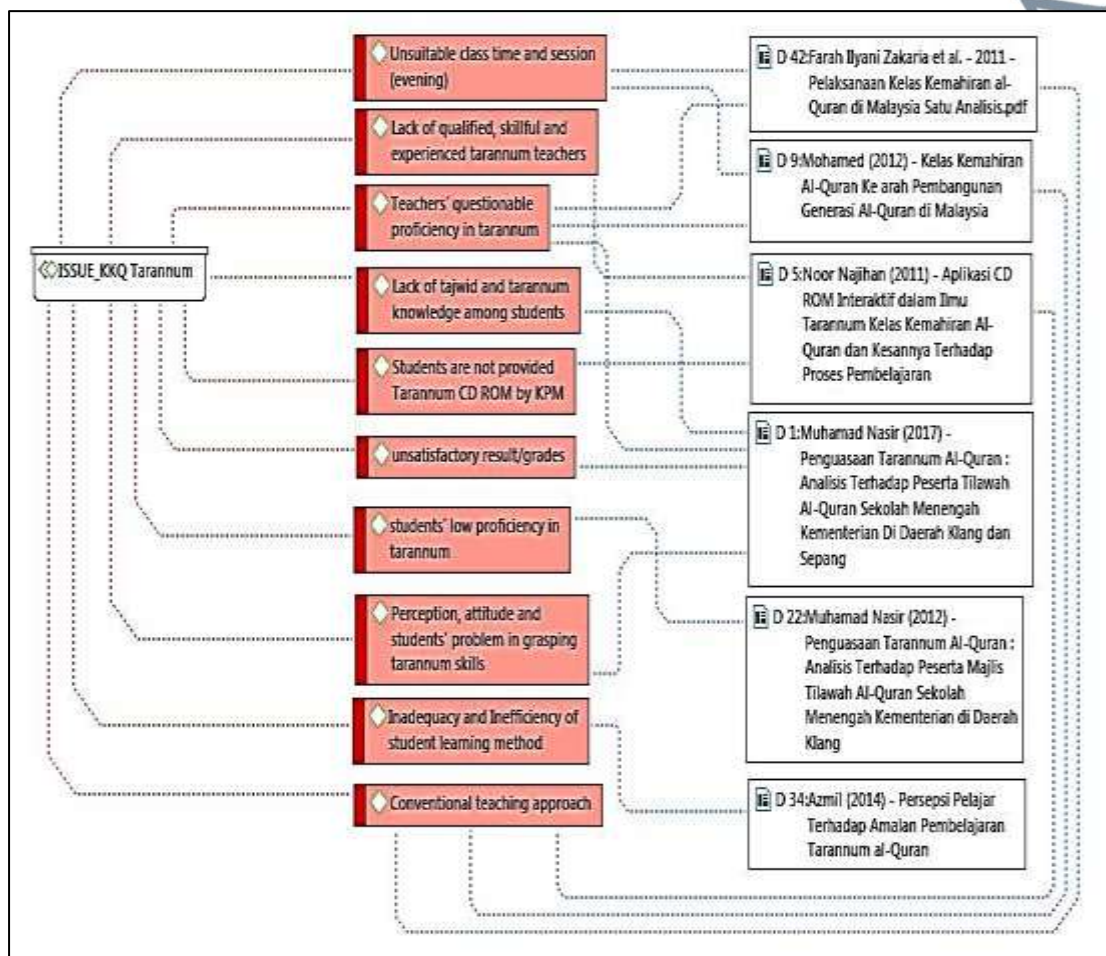
#### 1) Document Analysis

The analyses of documents are from journals, seminars and forum. All of these documents are collected from several databases such as Mendeley literature search, Proquest, Scopus, and Google scholar. As mentioned in chapter 2, the same steps were used in order to compile all of these documents. All documents were put together in Mendeley library. After selected the documents that are related to *Tarannum* field, the selected documents were then exported into Atlas.ti 8 software in order to do the analysis. For the analysis steps, researcher had assigned the unique code in order to find the issues and problems in KKQ *Tarannum* education. After assigned the unique code, the researcher then grouped it into category as a theme for the issues and problems in KKQ *Tarannum* education. The themes were grouped as 'ISSUE\_KKQ



*Tarannum*' in Atlas.ti 8 in recognizing the themes for KKQ *Tarannum* education issues and problems.

From the result, there are ten issues and problems regarding to KKQ *Tarannum* education. The issues and problems are 1) Unsuitable class time and session (evening) (Farah Ihyani & Mohd Aderi, 2011; Mohd Faisal, Wan Hasmah, & Mohd Yakub Zulkifli, 2012) 2) Lack of qualified, skillful and experienced *Tarannum* teachers (Noor Najihan, Mohd. Fathi, Sabri, & Wan Hilmi, 2011) 3) Teachers' questionable proficiency in *Tarannum* (Farah Ihyani & Mohd Aderi, 2011; Mohd Faisal et al., 2012; Muhamad Nasir et al., 2017) 4) Lack of tajwid and *Tarannum* knowledge among students (Muhamad Nasir et al., 2017) 5) Students are not provided *Tarannum* CD ROM by KPM (Noor Najihan et al., 2011) 6) unsatisfactory result/grades (Muhamad Nasir et al., 2017) 7) students' low proficiency in *Tarannum* (Muhamad Nasir et al., 2017) 8) Perception, attitude and students' problem in grasping *Tarannum* skills (Muhamad Nasir et al., 2017) 9) Inadequacy and inefficiency of student learning method (Azmil et al., 2014) 10) Conventional teaching approach (Farah Ihyani & Mohd Aderi, 2011; Mohd Faisal et al., 2012; Noor Najihan et al., 2011). All of these ten issues are depicted in the Figure 4.2 below.



**Figure 4.2:** A Document Analysis Result of Issues and Problems in KKQ *Tarannum* Education

## 2) Interview with Teachers

### 1.2: What are the issues and problems in KKQ *Tarannum* education?

The researcher had conducted interview sessions with five teachers who teach KKQ subject and four KKQ students. The same steps applied in document analysis for interview method. First of all, the personal interview session conducted were recorded by the researcher before the audio of the interview sessions were transcribed into text. Then, the text interviews were added into Atlas.ti software and were assigned with

unique codes prefix with “T.ISS\_” in order to find the answer. For this sub-research question 1.2, whereby researcher want to figure out the issues and problems in KKQ *Tarannum* education, researcher had interviewed five KKQ teachers and four KKQ students. In addition, researcher has segregated the analyses from different perspectives; the issues and problems of KKQ *Tarannum* from the teachers’ perspectives and the issues and problems of KKQ *Tarannum* from the students’ perspectives. In this section, researcher discussed the analysis from the teachers’ perspectives.

From the interview session conducted, researcher had found out the issues and problems regarding to KKQ *Tarannum* subject from teachers’ perspectives. There are plentiful of issues and problems expressed by teachers with regards to KKQ *Tarannum* subject. The issues and problems are :

1) Students’ proficiency in *Tarannum* subject.

Majority of the students’ proficiency and skills in reciting al-Qur’ān with *Tarannum* were at moderate level. Only one or two students have the skills and could recite the Qur’ān with *Tarannum*. These students, who mostly are talented students, already have some experiences joining the *Tilāwah al-Qur’ān* competition.

2) Teachers’ proficiency in *Tarannum* subject.

From the interview conducted, three out of five teachers were inadequate in reciting al-Qur’ān with *Tarannum*. They claimed that they are not in the field of *Tarannum* al-Qur’ān or Qur’ānic Studies.

3) Students' interest in *Tarannum* subject.

Teachers claim that most of the students are not interested in learning *Tarannum* al-Qur'ān, only a few students show their interest in learning *Tarannum* al-Qur'ān but they are not talented enough to recite al-Qur'ān with *Tarannum*. The teachers also mentioned that students, who were not interested in learning *Tarannum* al-Qur'ān initially, were able to recite it once they have been trained.

4) Issues with KKQ class.

The issues with KKQ class include time constraint to conduct the session. Whereby due to the classes being conducted in the evening which is after school session, the students usually have other activity such as program under club, co-curriculum and etc. Consequently, the students were unable to participate to the KKQ classes. The class will be overlapped with other school activities forcing that KKQ teachers have to tolerate with this situations. Otherwise, the class will be canceled.

5) Issues with KKQ subjects and syllabus.

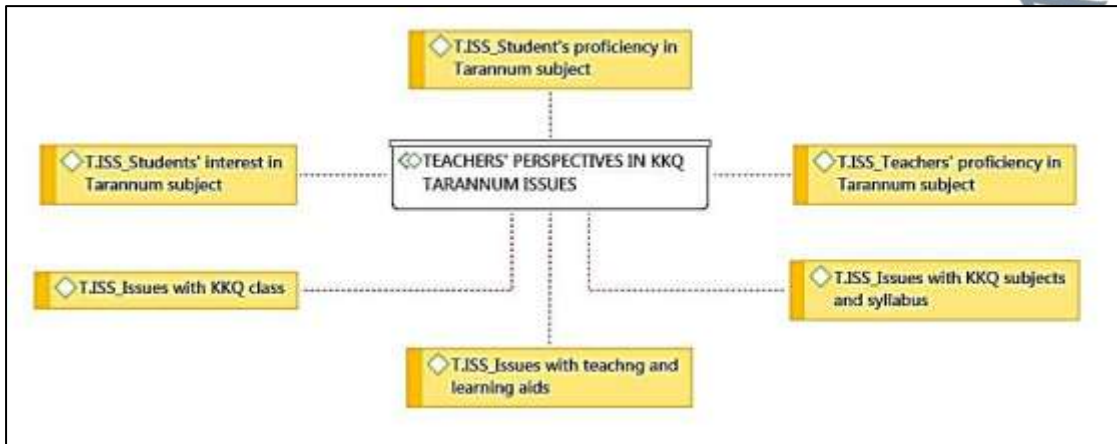
The syllabus for KKQ were numerous as students have to learn some other subject with its own respective syllabus. The subjects for KKQ class were too heavy such as as *Qiraat*, *Tajwid*, *Hafazan* (memorization of Qur'ān), *Ulum al-Qur'ān* and *Tarannum* and it is not suitable for the level of secondary students.

6) Issues with teaching and learning aids.

Regarding the issue with teaching and learning aids for KKQ *Tarannum* subject, the students were not given materials or references for this KKQ class. Only the teachers are provided KKQ handbook by the Ministry. For some school, it is teachers' initiative to give the copy of KKQ handbook to students. Some of the schools were given *Tarannum* audio CD by the ministry, but most of the school; they have not been provided the audio CD of *Tarannum* and it is teachers' initiative to buy the CD. The teachers have expressed their desire for the teaching and learning aids so that the students can read while reciting *Tarannum* or students can listen to the *Tarannum* recitation with the audio CD. That will give greater impact to the teaching and learning process.

One of the teachers who could recite the Qur'ān with *Tarannum*, used to record his own voice, then put it into power point; students can click, listen and read along with the *Tarannum* recitation. The teacher then shared the power point through students email so that they can revise it at home and also as for their reference. This is another initiative from the teachers to create the teaching and learning aids for the students. So, based on this issue, there is lack of teaching and learning materials and aids that can assist the teachers and student in learning *Tarannum* al-Qur'ān.

Above all are the issues and problems with KKQ *Tarannum* that were raised by the teachers during the personal interview session conducted. Figure 4.3 depicted below are the issues and problems with KKQ *Tarannum* from the teachers' perspectives.



**Figure 4.3:** Teachers’ Perspectives in KKQ *Tarannum* Issues and Problems

### 3) Interview with Students.

#### 1.2: What are the issues and problems in KKQ *Tarannum* education?

In this section, researcher discussed the analysis from the students’ perspectives on the KKQ *Tarannum* issues and problems. The researcher had conducted the interview with four students from KKQ classes Form One (1) to Form Three (3). The same steps applied as interview method for the teachers. The personal interview session conducted were recorded by the researcher then the audio of the interview sessions were transcribed into text. Then, the text interviews were added into Atlas.ti software and were assigned with unique codes prefix with “S.ISS\_” in order to find the answer.

From the interview session conducted, researcher had found out the issues and problems regarding to KKQ *Tarannum* subject from the students’ perspectives. There are four issues and problems surfaced from the students on the issues and problems

with KKQ *Tarannum* subject. From the students' perspectives, the issues and problems regarding to *Tarannum* subject are :

a) Shortness of breath

The student claimed that she is having a problem with *Tarannum* subject. She could not properly carry recitation of al-Qur'ān with *Tarannum* songs as she has difficulties with shortness of breath. It would be easy to others who are having deeper breathing to recite the Qur'ān with *Tarannum* compared to her who just had a problem with short breath (Respondent M3, Personal Interview).

b) No gadget

Students who were stayed in the hostel were having problem with the use of gadget. According to the students, sometimes their teacher will give *Tarannum* recording or *Tarannum* audio into 'whatsApp' class group. So, it would be difficult to those who were stayed in hostel to get access with the learning. Student claimed that'

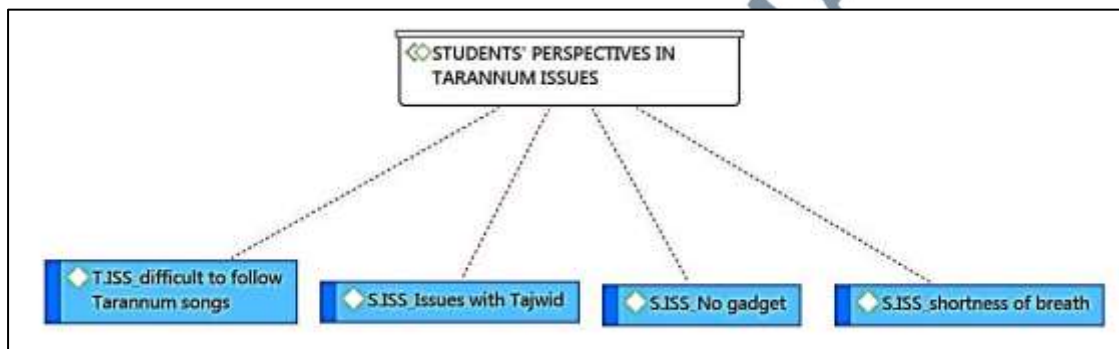
*"Kalau macam kami, kami duduk asrama jadi gadget tu tidak di benarkan bawa.. Jadi susah sikit untuk kita orang training Tarannum bila ustazah bagi recording tu dalam group susah nk training."* (Respondent M2, Personal Interview)

c) They feel difficult to follow *Tarannum* melodies

The students claimed that it would be a problem to her in order to follow exactly the *Tarannum* recited by her teacher because *Tarannum* has different tune, and she cannot follow it well (Respondent M3, Personal Interview).

d) The problem with Tajwīd

Student claimed that she had a problem with Tajwīd which it means that it would be difficult for her to recite the Qur'ān with *Tarannum* as she have not mastered in Tajwīd al-Qur'ān (Respondent M4, Personal Interview).



**Figure 4.4:** Students' Perspectives on *Tarannum* Al-Qur'ān Issues

### 4.3 Research Question 2: What are the needs in developing KKQ Meaning-Based *Tarannum* mAobile App Model?

In research question 2, researcher wants to find out the needs to develop a meaning-based *Tarannum* mobile app model for KKQ classes. There are four sub-research questions formulated in order to answer the main research question. In answering the sub-research question, researcher had conducted the interview sessions with five KKQ teachers and four KKQ students. The findings from the interview session are elaborated in the sub-heading below.



### 4.3.1 The approach in Teaching *Tarannum* recitation

#### 2.1 How was the approach in teaching *Tarannum* recitation?

In answering the needs to develop a model of KKQ meaning-based *Tarannum* mobile app, it is necessary for the researcher to first figure out the approach used by the teachers in teaching *Tarannum* subject. Based on the interviews conducted, there are few approaches used by the teachers in order to teach *Tarannum* subject to the students. One of the respondents has stated that his approach in teaching *Tarannum* subject was;

*“Yang pertama, Tarannum ni kita perkenalkan dia dari segi sejarah dulu lah. Sejarah, kemudian kita kaitkan pula dengan pencapaian qāri’ and qāri’ah di Malaysia di peringkat antarabangsa, sebagai memotivasikan pelajar. Kita tanya, “nak pergi tak tempat-tempat macam ni?” kan... Mereka memang ramai yang berminat lah, seronok dan nak pergi juga ke situ. Lepas itu, langkah yang kedua, setelah ada minat tu, kita tarik mereka untuk mengikuti alunan. Kita tidak beritahu dulu ini alunan Tarannum apa apa apa kan... Cuma mereka bersama-sama dengan kita Contohnya dari segi tausyikh la. Tausyikh ni macam nasyid. Mereka ikuti irama sehingga mereka pandai tau dengan tausyikh tu, lepas itu baru kita katakan...”Ok, tausyikh ni, ni Tarannum dia”, “tausyikh ni, ni Tarannum dia”. Jadi lebih mudah. Tausyikh ni dia macam asas kan. Asas. Ataupun kalau kita kata dalam segi matematik tu formula, sifir dia. Macam tu.” (Respondent G5, Personal Interview)*

Firstly, the teacher introduced the history of *Tarannum*. Next, he relates it with the achievement of Qāri’ and Qāri’ah in Malaysia as well as in the International al-Qur’ān Recital Competition (*Tilawah al-Qur’ān Antarabangsa*) in order to motivate the students and also to cultivate interest in reciting the Qur’ān with *Tarannum* recitation. Next step, he will asked student to follow the *Tarannum* melodies based on the tausyikh which means the Islamic poetry, as a basis in reciting *Tarannum* al-

Qur'ān without teaching the students of the *Tarannum* types or melodies they recited. Once the students comprehend the rhythm, then the teacher will introduce the students on the style of *Tarannum* itself.

Another teaching approach used by the teacher in teaching *Tarannum* al-Qur'ān was quoted as follows:

*“Macam saya ambil ayat-ayat yang pendek lah. Biasanya surah Ad-Duha. Saya ajar direct gitu lah. Kadang-kadang pelajar ni surah-surah yang panjang dia tak berapa sangat. Tak hafal dia nak buat tu susah. Dia kene surah yang pendek-pendek yang dia biasa supaya dia senang nak kuasai lagu tu. Bila surah yang sendiri pun tak berapa nak ingat, nak baca tu pun dah tak berapa betul. Tapi bila surah pendek ni dia dah kuasai surah tu, nak buat lagu pun senang. Jadi surah yang pendek-pendek tu lagi senang la untuk taranum.”* (Respondent G4, Personal Interview)

Through this respond, the teacher had revealed that his approach in teaching *Tarannum* subject is by teaching with short *surah* (chapters from al-Qur'ān) for the *Tarannum* recitation. He believed that the short chapters which are commonly heard and chapters that have already been memorized by the students would be easier for them to apply the *Tarannum* recitation.

Besides that, another respond from the teacher which teaches *Tarannum* by using the CD as her learning aids explain her approach in teaching *Tarannum* al-Qur'ān. She explained that;

*“Guna CD lah. Saya pasang kemudian pelajar ikutlah. Harakat 1, bayyati..ok ikutlah sampai dia orang (murid) dapat. Sebab nak lagu tu. Sebab sebenarnya Tarannum ni dia nampak macam susahkan, tapi sebenarnya dia markah dia lebih tinggi kepada tajwid. So, suara markah dia baru 10. Kita, di tingkatan 3 dan 5 sahaja ada ujian syafawi. Untuk dapat sijil. Jadi, soalan tu dia ada markah dia, jadinya setiap harakat tu dia ada empat markah. Jadi, kalau pelajar boleh ikut betul-betul lagu tu, ikut harakat tu dia akan dapat empat markah. Jadi kita tahu... ustazah tidak boleh nak tunjuk pada dia (murid) kan... tapi kita tahu lagu tu dia dapat ke tidak. Kita bukan reti menyanyi sangat (ketawa). Tapi kita tahu lagu tu kena atau tidak. Dia dapat tak*

*lagu, bunga lagu harakat satu tu, bayyati tu. Bila dia dapat, Contohnya dapat, sikit je, belakang je..hmm mungkin dia dapat tiga,mungkin dia dapat dua, tapi tajwid dia besar. Tajwid markah yang besarnya. 30 markah.”* (Respondent G2, Personal Interview)

Due to her low proficiency in *Tarannum* recitation, she made use of the CD in order to teach. According to her, she will switch on the CD of *Tarannum* recitation and the students will follow the recitation *harakat* by *harakat* until they are proficient with the recitation for each of the *Tarannum* melodies.

Based on the interview session conducted with the KKQ teachers, it can be concluded that each of the teachers possess their own approach in teaching *Tarannum* al-Qur’ān. Some used the *tausyikh* approach, some used short chapters to make the students master the *Tarannum* melodies and some used CD to teach the students while they teach *harakat* by *harakat* until students are able to apply the melodies. It was also revealed here that the teachers skilled in the *Tarannum* recitation will use their own vocal to teach the *Tarannum* and the one who are not proficient in *Tarannum* recitation will use other sources to teach *Tarannum*.

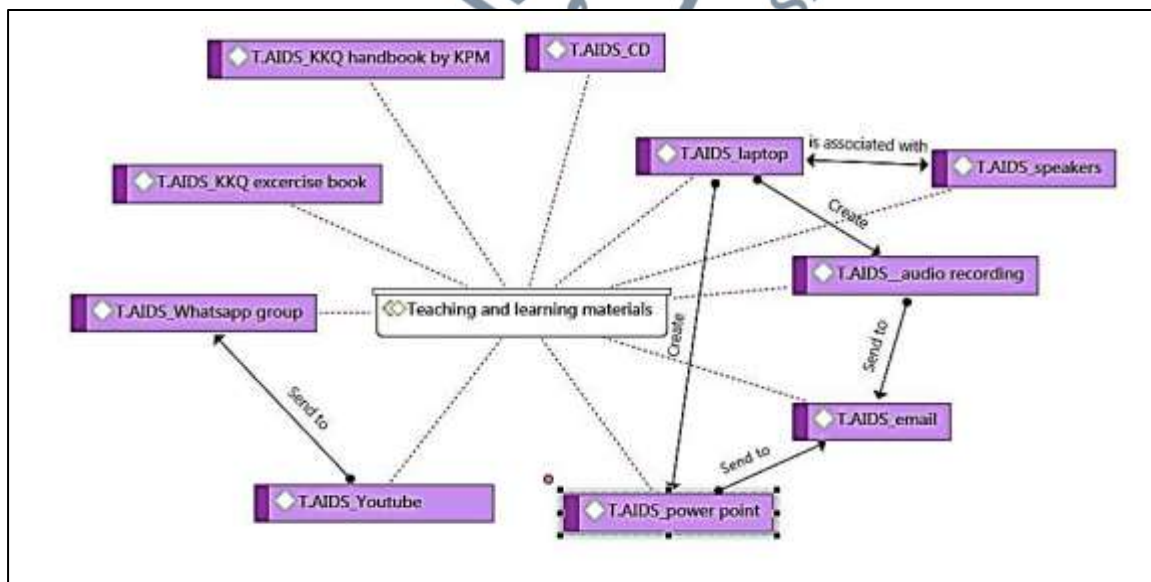
#### **4.3.2 The Materials Used in KKQ *Tarannum* Learning**

##### *2.2 What are the materials used in teaching and learning KKQ *Tarannum*?*

Teaching aids are believed to be helpful in improving the teaching and learning process and enhancing the students’ understanding of the lesson content that are being delivered (Azmil, 2015). As agreed by Mohd. Yakub @ Zulkifli, Noor Jamaliah, and

Zaidi, (2008), teaching aids can assist the teaching and learning process, attract the students' interest and it also can increase the students' motivation.

In conveying the *Tarannum* learning, there are several kinds of teaching aids that were applied by the KKQ teachers. As depicted in Figure 4.5, that is based on the interview conducted with the KKQ teachers, the teaching aids they were used in teaching *Tarannum* such as the KKQ handbook by KPM (*Kementerian Pendidikan Malaysia*), the CD, the KKQ exercise book, Youtube, Power Point, Whatsapp group, email, audio recording, laptop and speakers. The main teaching aids that were provided by KPM in KKQ *Tarannum* education are the KKQ handbook and the CD for learnings, while the rest from the teaching aids mention were the teachers' initiative to teach students on *Tarannum* subject.



**Figure 4.5:** Applied Teaching Aids by the KKQ Teachers from the Interview Session Conducted

The teaching aids that were provided by KPM are only the handbook and the CD. But, according to the teachers in the interview session conducted by the researcher, some of the schools were not given any teaching aids. Thus, the teachers must use their own initiative to teach *Tarannum* recitation, such as what is depicted in the Figure 4.5. The KKQ handbook is the main teaching aids that were provided by the KPM. But, according to respondent, the KKQ handbook from KPM is provided only for teachers. For students, there is no learning material for their reference. Some of the teachers used to photocopy the KKQ handbook and give to the students as their textbook. It is one of the teachers' initiatives for the sake of students' reference. As what had been told by the respondent (G5);

*".....Buku panduan KKQ tu untuk guru. Untuk student tidak dibekalkan. Dia kena beli. Maknanya dia beli...kita sebagai...sebab memang tidak ada di kedai buku ni. Kita beli, kita pesan dengan pengedar peringkat negeri ni, Contohnya kalau di sini biasanya dengan Ustaz Jalaluddin lah, dulu dia SMKAB....Memang Kementerian tidak membekalkan buku teks kan. Sebabnya dalam KKQ, dia ada Tajwid, ada hafazan, ada Qiraat, Ulum al-Qur'ān dan Tarannum ni, ada hak yang murid-murid perlu baca. Kalau tidak ada buku, dia orang ni nak rujuk berdasarkan nota apa yang kita beri sewaktu kita bercakap... Kalau dulu memang tidak ada langsung di bekalkan, untuk budak beli pun tidak ada. Jadi, yang ada tu saya kena photostat."* (Respondent G5, Personal Interview)

*Tarannum* CD is one of the teaching aids that were provided by KPM. But regarding to the respondents from the interview session, some of the schools are not been provided with this teaching aid.

*"...Sebab bahagian Tarannum ni tak ada CD."* (Respondent G5, Personal Interview)

Other respondent told that they have not use of the provided CD, but they used other CD that were purchased on their own initiative such as the *Tarannum* CD from Ustaz Nik Azizan.

*“Kalau dah bosan dengan buku kan, saya buka contoh-contoh taranum daripada qāri’-qāri’. Lepas tu yang Ustaz Nik yang kat TV 9 tu. Dia pun, dalam Youtube banyak juga. Dia ada jual CD juga. Kadang-kadang saya beli CD dia.”* (Respondent G4, Personal Interview)

Most of the teachers are used to teach their students by using YouTube platform assisted by the laptop and speaker for better sound system. They often utilized YouTube as teaching material since it would be easier for them to make use of this for *Tarannum* learning. They can search the *Tarannum* recitation from famous qāri’ accessible worldwide.

*“..Saya lebih suka buka Youtube bagi dia dengar. Saya pun lebih senang.”*  
(Respondent G4, Personal Interview)

*“....kemudian kita ambil daripada YouTube lagu2 drpd syeikh2. Haaa Kita ambil kat situlah kebanyakan, sbb kita ada link2 dgn YouTube.”* (Respondent G1, Personal Interview)

Some make full use YouTube with whatsapp group. The teacher choose the *Tarannum* video from YouTube platform, then she posted the link to the KKQ class’ whatsapp group. The students then can practice the *Tarannum* recitation style that were shared by the teacher on their own at home.

*“..Memang pasang laptop, pastu kita ada kemudahan ni (YouTube). So, macam kita pilih satu surahkan, kemudian dia ada group (group whatsapp kelas KKQ), send la kat dia (pelajar) akan boleh berlatih dekat rumah. Jadi benda tu jadi mudah la. Kat sekolah kita pasang dia, dia cepat dapat la.”* (Respondent G4, Personal Interview)

Based on respondent G5, he used the laptop to record the audio of *Tarannum* recitation then put the audio recording into PowerPoint program, so that the students can click on the audio rcitation repeatly and they can continuously practice the

*Tarannum* recitation on their own. The teacher then shared the PowerPoint that contained audio recording of *Tarannum* recitation with the students through email.

“...Rujukan dia dari segi kemahiran ber*Tarannum* ni, dia tidak boleh ditulis. Sebab dia suara kan. Jadi, alat bantu kita gunakan komputer tu, makna kita buat rakaman, audio tu kita buat. Kemudian, waktu mengajar tu kita boleh gunakan audio tadi sebagai bantuan dia. Kemudian kita sendiri lah kan, kita sendiri alunkan dan diaorang ingat. Kadang masa sampai satu jam, dua jam satu sesi. Makna kalau kita nak ber*Tarannum* sendiri kan...kering tekak tu kan. Jadi, kita perlukan alat bantuan lah...Makna saya rakam, kemudian masuk dalam power point ke ayat kemudian dia boleh klik untuk keluar suara, dia boleh ikut kat situ. Kemudian saya share dalam, makna saya ambil email dia orang, saya share dalam email, kemudian dia orang boleh buat rujukan di rumah lah kalau waktu cuti...balik...macam tu.” (Respondent G5, Personal Interview)

The KKQ exercise book is another alternative that the teacher used as their teaching aids in teaching *Tarannum* subject. As claimed by G3 respondent, the teachers bought the KKQ exercise book whereby it only have for form one and Form two (2) as an additional book for KKQ students. But, for *Tarannum* subject, the exercise book were only in written form.

“...Tambah buku sendiri. Ada buku sendiri. Kan saya ada beli, ada tingkatan 1 dan 2 je. Tingkatan 3 tiada. Buku tambahan (buku latihan KKQ). Buku tu saya Photostat lah bagi.” (Respondent G3, Personal Interview)

In conclusion, there are mainly two teaching aids that were provided by KPM in *Tarannum* learning. One is the KKQ handbook that contain all the KKQ subject which are Ulum al-Qur’ān, Tajwid al-Qur’ān, Hafazan, Qiraat, and *Tarannum*. The other is the *Tarannum* CD. The KKQ exercise book, Youtube, PowerPoint, Whatsapp group, email, audio recording, laptop and speakers are the initiative that were used by the teachers in teaching *Tarannum* subject.

#### 4.3.3 The Technique in Reciting the Qur'ān with *Tarannum*

##### 2.3 How was the technique in reciting the Qur'ān with *Tarannum*?

In answering the sub-research question 2.3, researcher had done the interview method with the teachers and qāri's. In this section, analyses from the interview sessions were elaborated on how was the technique of Qur'ān recital with *Tarannum* whereby researcher's intention to understand the recitation technique used by the teachers and the qāri' and qāri'ah in reciting the Qur'ān with *Tarannum*. Was the recitation emphasised or correlate the melodies with the suitable meaning? The analysis from the interview session was elaborated below.

##### 1) Interview with Teachers.

In *Tarannum* al-Qur'ān, there are seven melodies that have been recited practically by *Tarannum* practitioners. Each melody which is *Bayyati*, *Hijaz*, *Soba*, *Rast*, *Jiharkah*, *Sikah* and *Nahawand* has their own characteristic. As such, in this sub-research question, researcher wants to know the techniques used by the teachers and qāri' and qāri'ah in order to recite the *Tarannum* al-Qur'ān whether they co-related to the meaning of the verses or vice versa.

Based on respondent G1, the KKQ teacher; he stated that he did not emphasised the meaning to students in reciting the Qur'ān with *Tarannum*. He is more towards making student recognize each of the *Tarannum* melody.

Based on respondent G2, the KKQ teacher; she stated that she is not from *Tarannum* background and she is not proficient in reciting Qur'ān with *Tarannum*. So,



in teaching students to recite the Qur'ān with *Tarannum*, she did not emphasised the aspect of understand the meaning in *Tarannum* recitation teaching.

*“...memang Tarannum bukan bidang kan. So, memang ambil masa lama kemudian nak faham tu sampai sekarang pun kadang-kadang kita pun sendiri pun memang bergantung pada kaset (sumber lain download di Youtube) lah. Kalau dengar memang kita tidak mahir lah. Memang akui memang tidak mahir lah sebab bukan bidang kan. Sebab mengajar pun baru empat tahun. Tapi bila dengar kaset tu, ok, dia bgtahu kan. Yang ni, haaa kita tahu la kan. Ok, untuk jiharkah, untuk doa macam mana semua kan. Yang tu kena belajar lagi lah. Buat masa sekarang memang tidak mahir lah, dan Tidak menekankan aspek maksud lah dalam pengajaran.”* (Respondent G2, Personal Interview)

Based on respondent G3, the KKQ teacher; he admitted that he was not fully proficient in reciting *Tarannum* al-Qur'ān. His technique in teaching student to recite *Tarannum* al-Qur'ān is to introduce theoretically the types of *Tarannum*, its characteristic and *Tarannum* role.

*“Yang pertamanya, kena perkenalkan lah jenis-jenis Tarannum tu, sifat dia, peranan Tarannum. Biar dia kenal lagu dulu. Tapi itulah, budak-budak ni Tarannum ni dia kurang minat. Dan saya sendiri pun tidak menguasai sepenuhnya.”* (Respondent G3, Personal Interview)

Based on respondent G4, the KKQ teacher; he stated that he explained theoretically the *Tarannum* characteristics, and he will choose the surah and match it with the suitable *Tarannum*. But, according to him; some of the *Tarannum* example in the handbook by Kementerian Pendidikan Malaysia (KPM) are not related with the meaning of the Qur'ān. In addition, according to him also, the important part for him as KKQ teacher is the students can recognize the *Tarannum* melody.

*“Kalau ikutkan sebenar memang sepatutnya kita tengok makna ayat kan. Bagitahu la budak. Okey, contoh jiharkah, jiharkah ni dia lebih kepada lagu sedih mendayu-dayu kan. Nahwand, semangat sikit. Jadi, kene tengok ayatlah. Memang bagitahu kat pelajar sifat dia macam ni, tapi budak-budak faham je lah, takkan dia nak tengok, nak*

*check ayat. Jadi, secara teorinya kita terangkan sifat-sifatnya, lepas tu kita ambil surah-surah tertentu, kita kenakan dengan lagu-lagu yang bersesuaian. Tapi kalau tengok contoh yang KPM bagi sendiri kadang tak kena pun sifat-sifat dengan maksud dia tu. Tapi yang penting, yang paling utama pelajar kenal lagu tu dulu, pun dah susah” (Respondent G4, Personal Interview)*

Based on respondent G5, the KKQ teacher stated that in the first place, he will use *tausyikh* (arabic poem) to introduce the students with seven *Tarannum* styles and melodies. Then, he will teach the students the history of *Tarannum* and each of its characteristics and its role. After their students recognize the *Tarannum* melody, then he will emphasise the suitability of verses or surah with the *Tarannum* melody.

*“Tapi peringkat awal, saya perkenalkan macam tadi saya kata saya perkenalkan tausyikh dia dulu, macam sifir dia...kemudian sebab kita dah ajar budak tu sejarah Tarannum, setiap Tarannum tu dia ada sifat dia...sifat Tarannum, kemudian ada peranan dia kan..maknanya contoh kalau ayat-ayat yang menunjukkan kepada perintah, ayat-ayat yang menunjukkan kepada gembira, kepada sedih apa semua tu, ikut kesesuaian ayat selepas pada itu. Setelah pelajar dapat Tarannum baru kita tekankan, “yang ni awak tak sesuai untuk lagu ni dialunkan..” misalnya. Ok, boleh dialunkan tapi kena ubah suai pula alunan tu kan. Nanti orang dengar ayat berkenaan dengan azab Contohnya kan. Tapi alunannya bagi orang yang tidak tahu...”Uih, sedapnya”. Haaa, kan...takkan azab sedap.” (Respondent 5, Personal Interview)*

## **2) Interview Qari’/Qāri’ah.**

Based on respondent Q1, qāri’ah from Johor, as part of her teaching *Tarannum* al-Qur’ān, stated that she will introduce her student with the seven *Tarannum* melodies by using *bismillah* verses. She will teach the characteristic of each *Tarannum* melodies. To ensure that her student will grasp the idea in reciting the different *Tarannum* melody.

*“Ok, pengenalan awal untuk kelas Tarannum, kita akan bagitahu ada 7 jenis lagu dan ada beratus-ratus jenis anak lagu. Ok, very basic sbb dia org ni anak-anak, dia orang tak suka benda-benda yang mcm dengar, ngantuk. So kita kena banyak buat macam games, so apa yang buat dgn dia org, sy akan bgtahu. Ok contoh, lagu rast lagu yang cergas, contoh ayat perintah jadi dia orang dah tahu. Dari situ dia orang dah dapat idea. Sbb sy akn ajar basic bismillah dgn 7 jenis Tarannum. Antara awal-awal. Jadi saya cakap dengan dia orang macam mana awak nak ingat lagu soba, lagu soba macam mana? Lagu soba sedih. Haa, lagu soba sedih, jadi macam mana kalau kita sedih? (melagukan nada soba). Mendayu, lembut. Ok, lagu rast, lagu rast cergas, jadi bacaaan kena cergas. (melagukan irama rast\_bismillah). So, kita bagitahu jugak dgn student supaya dia dapat idea untuk air lagu. Kita panggil air lagu.” (Respondent Q1, Personal Interview)*

Based on respondent Q2 ; the qāri’, stated that in Malaysia *Tarannum* recitation does not matched with the meaning of the verse due to the lack of understanding of Arabic language. He recite the Qur’ān with *Tarannum* based on the meaning just in certain verses only.

*“Sebenarnya di Malaysia ni tak ikut makna. Sebab kita bukan orang Arab. Tapi kalau saya nak ikut makna, sebenarnya makna tu bukan penuh. Pada tempat-tempat tertentu je. Bukan semua ayat tu kita mesti ikut makna. Tapi memang saya suka ikut makna lah. Sebab apa, zauk dipanggil zauk. Feeling. Sebab dia bila kita faham makna, kita baca dengan jiwa. Lepas tu, nada tu pun dia akan ikut pada makna. Tapi masalah saya ni tak faham makna.” (Respondent Q2, Personal Interview)*

As a summary, from five teachers and two qāri’/qāri’ah; four out of seven *Tarannum* practitioners are reciting the *Tarannum* al-Qur’ān without matching with the verses to its suitable melody. For example if the verses narrates about Heaven, but the *Tarannum* melody being used is *Tarannum* Hijaz in which it’s suited for the verses that indicates command, prohibits, and anger; it does not complement with each other. Only three out of seven *Tarannum* practitioners relate the meaning with the *Tarannum* melodies.

#### 4.3.4 The Needs in Developing KKQ *Tarannum* Mobile App

2.4 If there is a *Tarannum* mobile app available for KKQ, will it help in teaching and learning process?

In answering the sub-research question 2.4, researcher had done the interview method with the teachers and students. In this section, the analysis of the interview sessions was elaborated towards the needs in developing *Tarannum* mobile app model.

##### 1) Interview with Teachers

Based on the interview with KKQ teachers, five out of five teachers agreed that the *Tarannum* mobile app for KKQ classes will be very helpful in assisting teachers throughout the process of teaching and learning *Tarannum* subject.

Respondent G1 claimed;

*“Memang pun sekarang ni sebab pelajar pun dia dah didedahkan dengan LCD. Daripada tape, daripada CD tadi. Audio tu kita putar purat putar putar macam tu. Dia kalau dah ada pendekatan ini (aplikasi mudah alih), ia satu usaha yg baiklah. Memang tidak ada masalah, saya rasa kepelbagaian cara pendektan PNP tu, ABM tu bagus, tak ada masalah. Membantu.”* (Respondent G1, Personal Interview)

Respondent G2 claimed;

*“Mudah lah. Sangat-sangat membantu. Sebab majoriti semua pelajar ada handset kan, jadi diaorang boleh buat sendiri lah. Kalau tak belajar sendiri pun boleh buat di sekolah kan...walaupun tak boleh bawa handphone ke sekolah, kita carila masa untuk kita buat kan. Boleh bagitahu kepada pentadbir kan. “ok, boleh bawak handphone tapi ustazah pegang”. Lepas nak habis sekolah bagi balik buat balik. Benda tu boleh kan. Sebab untuk PDP tak ada masalah, sekolah boleh bagi kan.”* (Respondent G2, Personal Interview)

Respondent G3 claimed;

*“Boleh digunakan. Sebab alat yang canggih hari ni boleh digunakan untuk menarik minat, tambah lagi kita boleh bagi semangat kepada cikgu sendiri la.”* (Respondent G3, Personal Interview)

Respondent G4 claimed;

*“Okay, untuk mobile apps, dia sebenarnya memang sangat membantu terutamanya bagi cikgu-cikgu yang kurang kemahiran. Macam saya sendiri nasib baik saya belajar dekat sekolah dulu taranum apa semua. Tapi kebanyakan kawan-kawan saya, contoh dalam 10 orang 2 orang je boleh bertaranum dan yang tahu. Kebanyakan daripadanya memang guna CD dan sebagainya. Memang sangat membantu lah. Memang perlu sebenarnya. Macam saya bolehlah sikit-sikit kan. Jadi, kadang-kadang tak guna alat ni saya, kadang saya malas nak buka, saya ajar straight gitu je. “Okay, ikut saya”. Ha, gitu je. Tapi bagi orang yang tak boleh langsung...?Tak boleh lah”* (Respondent G4, Personal Interview)

Respondent G5 claimed;

*“Boleh. Boleh. Dia sebagai membantu untuk pengayaan. Proses pengayaan kan. Tapi kalau untuk asas memang tak boleh la kan. Sebab asasnya kita kena...contoh Tarannum dalam harakat 1 contohnya kan, jadi kita akan... bila kita buat sekali, dua kali, baca satu harakat yang panjang, lepas tu kita akan buat potong, potong, potong qitah, qitah harakat tu. Itu memang kena buat. Satu harakat kan.”* (Respondent G5, Personal Interview)

## **2) Interview with Students**

In interviewing four KKQ students, all of them agreed that the mobile app for KKQ *Tarannum* is necessary for their learning and to practice by themselves anytime they want to.

Respondent M1 claimed;

*“Macam apps ni juga laa.. Makin mudah untuk kita belajar kalau di rumah ke, senang nak praktis supaya makin bagus Tarannum.”* (Respondent M1, Personal Interview)

Respondent M2 claimed;

*“Boleh. Sebab dia lebih mudah. Kalau belajar dengan ustazah kite tidak diberitahu markah yang kami dapat. Kalau gunakan apps ni boleh practice sendiri dan tahu tahap yang kite dah buat tu.”* (Respondent M2, Personal Interview)

Respondent M3 claimed;

*“Pada saya, itu akan jadi sangat sangat membantulah. Bagi saya, yang minat dan juga rakan-rakan saya yang minat sebab tu kami boleh berada di kelas ni. Satu apps yang boleh betul-betul apabila kita download kita boleh terus dapat contoh-contoh bacaan imam ke yang boleh membantu kami untuk jadi lebih baik dalam Tarannum itu akan sangat membantu sebab itu termasuk dalam pembelajaran kami.”* (Respondent M3, Personal Interview)

Respondent M4 nodded and claim *“Perlu.”* This means that the mobile app is necessary in her learning of *Tarannum* subject.

In conclusion, all teachers and students unanimously agreed that mobile application is particularly needed as one of the teaching and learning materials. From the teachers' side, it will help those (teachers) who are unable to recite the Qur'ān with *Tarannum* by using this application as teaching aid and assisting teachers in the process of teaching and learning in class. Besides that, the students can use it as part of their alternative tools to practice the *Tarannum* recitation at home. On students' behalf, the KKQ *Tarannum* mobile app can be beneficial to them in practicing *Tarannum* recitation with mobile app. It can be one of the self-learning for them to

improve their *Tarannum* proficiency and can cultivate the interest in learning *Tarannum* al-Qur'ān by using gadget.

#### 4.4 Summary of Research Findings Phase 1

In this Chapter 4, researcher had presented the findings from phase 1 of the DDR approach which is the analysis phase. Detail analyses of phase 1 were discovered in this chapter whereby researcher discovered on research question 1 and research question 2. In research question 1, there are two sub-research questions and the two sub-research questions were answered in this chapter in detailed. As for research question 2, researcher had formulated four sub-research questions in order to answer the main research question 2.

Based on the findings for this phase; the analysis phase, it is vital that the process must undergone in-depth studies prior to design and develop the model. It was discovered for this phase that the need analysis is a vital step to firmly know the issues and problems that encountered in the *Tarannum* subject for the KKQ classes and also the needs in developing a meaning-based *Tarannum* mobile app model for KKQ classes.

According to the findings from document analysis and interview session conducted, it is observed that there are numerous issues and problems encountered in KKQ *Tarannum* subject. Among those issues and problems raised included but not limited to lack of Tajwīd and *Tarannum* knowledge among students (Muhamad Nasir et al., 2017), students and teachers proficiency in *Tarannum* teaching and learning

(Farah Ihyani & Mohd Aderi, 2011; Mohd Faisal et al., 2012; Muhamad Nasir et al., 2017), inadequacy and inefficiency of student learning method (Azmil et al., 2014), low interest of students in *Tarannum* subject, issues with teaching and learning aids, and many others. These issues and problems had led the researcher to conduct study to overcome the issues of *Tarannum* in teaching and learning aids and through the interview session conducted with the KKQ teachers and students, it was revealed that there is a need to develop a model of KKQ *Tarannum* meaning-based mobile app.