

The Knowledge of Content Level of Jawi among Islamic Education Teachers Keramat District, Primary Schools

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Abstract

Jawi is a writing system for the Malay language in the education system in Malaysia, particularly in primary schools. Islamic education textbooks in both primary and secondary schools are also written in Jawi. In fact, all subjects in religious schools use Jawi-written textbooks. Thus, students must master it well so that their understanding of Islamic education will become more effective. Based on previous studies, it is acknowledged that there are weaknesses among students in mastering Jawi. Among the factors identified are the teacher's level of knowledge or poor content knowledge (CK) in Jawi. Therefore, this study was conducted to identify the level of content knowledge (CK) in Jawi among Islamic Education Teachers (IETs). This quantitative study was conducted with 50 IETs in the Keramat District, Kuala Lumpur. There are two main constructs of CK, which are curriculum knowledge and subject knowledge. The findings showed that both constructs had high mean values of 4.20 and 4.18, respectively. The overall mean value of CK is at a high level of 4.18. This shows that IETs have a high level of knowledge in Jawi. Thus, this shows that IETs' scientific factor is not the main reason for the students' weaknesses in the mastery of Jawi.

Keywords: Jawi Script, Content Knowledge, Islamic Education Teachers

Introduction

Jawi is a writing system for the Malay language. It consists of Arabic and some other additional letters Dewan Bahasa dan Pustaka (2005). History has shown that Jawi has been used in various fields such as administration, education, religion, and communication (Ahmad et al., 2012). However, its superiority in the archipelago was undermined by the presence of colonialists such as the Dutch and the English, who introduced Rumi writing (Namri, 2019). This was exacerbated by the declaration of Rumi as the official national language through the National Language Act 1963/67, which made Jawi the second choice and became less important (Abdullah & Aziz, 2020).

In 1985, the Malaysian Ministry of Education (MoE) initiated steps to revive Jawi by allocating specific teaching period. In 2003, Jawi lessons were included in the Primary School Integrated Curriculum (KBSR), and in 2005, the j-QAF program was introduced, and one of the areas of emphasis given was Jawi (Musa & Aziz, 2009). Then, in 2015, the MoE introduced Jawi Excellence Camp (KCJ) module to help weak students master it (Kementerian Pendidikan Malaysia, 2015).

One of the contributing factors to the effectiveness of teaching and learning (PdP) as well as programs related to Jawi is closely related to the knowledge of Islamic Education Teachers (IETs). The mastery of IETs is in the aspects of content knowledge, delivery method, wisdom, and professionalism (Sabar & Khalid, 2005). Should they lack knowledge and information, then it will affect the quality of PdP and further affect the students (Suhairi & Ahmad, 2017). Therefore, content knowledge (CK) in Jawi is a very important aspect for all IETs to master.

Knowledge of Contents (CK)

Content Knowledge (CK) is a term coined by Shulman (Shulman, 1986). He has explained that CK is the knowledge of a specific subject. Julismah, on the other hand, stated that CK is the knowledge about the subject content of the subject matter being taught (Jani, 2005), while Zaidah (2005) claimed that CK is the knowledge and skills of a teacher in teaching specific topics in the classroom (Zakaria, 2011). Therefore, the researcher is of the view that CK is a teacher's deep knowledge and understanding of the subject being taught, covering the entire content of the subject. The content of the subject covers philosophy, objectives, goals, topics, titles, concepts, facts, skills, and evaluation.

The concept of CK is actually based on the Content Knowledge Pedagogy (CKP) model as introduced by Shulman. This model has two main constructs, which are content knowledge (CK) and pedagogical knowledge (PK). Figure 1 explains the CKP model by Shulman.

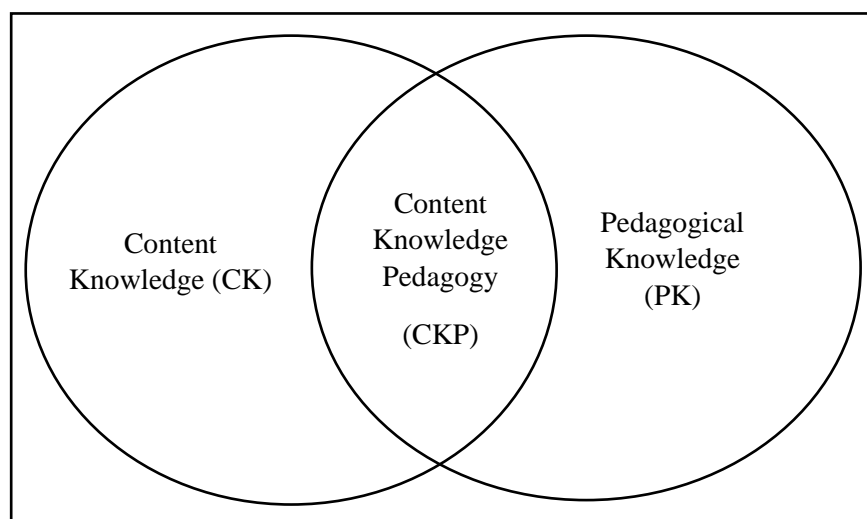


Figure 1 Shulman's Content Knowledge Pedagogy Model (1986)

According to him, the CKP construct is related to ideas, concepts, theories, topics, knowledge of evidence, and practice for the dissemination of knowledge. While the PK construct is related to knowledge of methods, techniques, teaching and learning strategies, educational

objectives, student characteristics, evaluation, and using teaching theory in the classroom. Thus, the combination of both CKP and PK produces CKP.

The CKP model is also studied by local researchers. Noor Shah Saad has described the CKP model in accordance with the context of education in Malaysia. He has introduced four main constructs that make up CKP, namely content knowledge, general pedagogical knowledge, specific pedagogical knowledge, and context knowledge (Saad, 2006). However, for this writing, the researcher will only focus on CK. Next, Noor Shah Saad has divided CK into two sub-constructs, namely curriculum knowledge and subject knowledge. Figure 2 explains the CK framework by Saad, 2009.

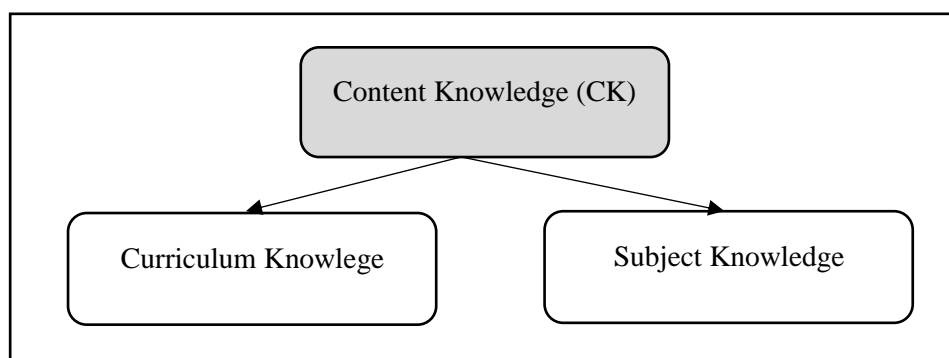


Figure 2 The Content Knowledge Frameworks by Noor Shah Saad (2009)

Saad, (2009) stated that CK is related to the curriculum that has been set by the MoE. This curriculum can be accessed in the Curriculum and Assessment Standard Document (DSKP). It includes aims, goals, objectives, topics, skills, learning materials, and assessment. While subject knowledge includes the teacher's knowledge of the content of the subject he teaches. Therefore, the discussion related to CK in Jawi is based on the CKP model by Shulman and also Noor Shah Saad.

Content Knowledge (CK) of Jawi

The CK of Jawi is based on Shulman's CKP model and guided by Saad's CKP model. Therefore, there are two main constructs, which are curriculum knowledge and subject knowledge. Knowledge of Jawi curriculum is based on the curriculum set by the MoE through the Primary School Standard Curriculum (KSSR), as stated in the DSKP. This means that all IETs must read, understand, master, and practice them. IETs must be aware of the goals, purposes, objectives, and importance of Jawi for every student to learn. Each IET must understand the purpose of a topic being taught to ensure that PdP objectives are achieved and students can easily master it (Long, 1980).

Likewise, the topics taught must be based on the IETs' knowledge. This is because the topics in the subject are interconnected. IETs must be able to understand and be able to link the topics, either already taught or what will be taught. Lack of information or knowledge related to the topic will disrupt the continuity between the topics. This will affect the teaching objectives and could cause confusion among students. Next, IETs should also have extensive knowledge regarding skills in the teaching of Jawi. They must know the types of skills based on the topic and the continuity between them: which topics require writing skills and which topics require reading skills. In addition, IETs must also have knowledge related to teaching

materials to teach Jawi, especially knowledge and understanding of textbooks. In fact, with other teaching materials such as activity books and other learning aids (BBB), teaching becomes more effective and improves students' understanding. Teachers should not only rely on textbooks during PdP. They must understand, rearrange, modify, and diversify teaching materials to suit the level of their students (Atan, 2019). Finally, IETS must have knowledge of the assessment and evaluation of the students. Appropriate assessment instruments will be able to help teachers measure the actual level of students' performance.

In the context of this study, the subject knowledge in Jawi is focused on the discipline of writing. The discipline of knowledge in Jawi is based on the system known as *Ejaan Jawi yang Disempurnakan* (EJYD) (Nahar & Safar, 2018). This spelling system is based on the Za'ba spelling method as registered in the *Daftar Ejaan Melayu* (1949) book. It is based on the Jawi spelling guidelines, which are arranged and published by *Dewan Bahasa dan Pustaka* (DBP). The most recent Jawi spelling guidelines are in accordance with the *Pedoman Umum Ejaan Jawi Bahasa Melayu Dewan* (PUEJBMD). This guide is the latest document and is a continuation of those that were both published by DBP which stand for *Dewan Bahasa dan Pustaka* (BDP, 2016). Based on the instructions issued by MoE for the use of EJYD in the education system, especially for Jawi lessons (Aziz & Musa, 2008), it is necessary for IETs to master and understand the latest guide, which is PUEJBMD.

The basic writing of Jawi consists of the alphabet, the shape of the letters and how to write them, vowel symbols, diphthong symbols, consonant symbols, the spelling of single-syllable words, two-syllables, three-syllables, or more. It also consists of loan words from Arabic, loan words from English, derivative words, traditional words, nouns, pronouns, particles, repeated words (double words), compound words, acronyms and abbreviations, proper nouns, numbers and numerical symbols (dates, currencies, and numerical systems), and punctuation (DBP, 2016). From these basic writing contents of Jawi, several principles or *hukum* were applied to its spelling system. There are *Hukum Darlung*, *Hukum Kafga*, *Lampau Hukum Kafga*, *Hukum Hamzah Sisip*, *Hukum Hamzah SeKeDi*, *Hukum Alif Pembeza*, *Hukum-Rama*, three-syllable or more principles, *Lampau Hukum* for three-syllables or more words, *Hukum A/HA*, *_e/wa* method, *a/a+KT12* method, *Lampau a/a+KT12* method (Abd Rahman, 2014).

Therefore, all Islamic Education Teacher must be able to master, understand, and practice the knowledge related to Jawi content. This is to ensure that the PdP becomes effective and meaningful and that the students excel in their study.

Problem Statement

Studies related to the writing system of Jawi have been done by previous researchers with various themes and issues. Among the issues is the students' mastery of Jawi. Most studies have found that students' mastery of Jawi is still unsatisfactory and is at a weak level either in primary or secondary school (Hamid & Abdullah 2009; Noor Azli 2014). Among the factors that have been identified are the competency level and the quality of the IETs from the perspective of their teaching practice (Yusof & Zulkifli, 2021) and knowledge (Rosman & Hamzah 2021). The study also found that there are teachers who do not master Jawi (Tamyis & Puteh, 2013), are unable to conduct Jawi lessons properly (Al-Johary & Taat, 2019), fail to master Jawi skills (Ali & Rashid, 2018), and are Jawi illiterate (Hassan, 2012). Therefore, there is a solid justification to conduct the latest research related to the level of CK among IETs in the teaching of Jawi.

In addition, this study is also related to the area of knowledge in Jawi, which is the Jawi spelling system. The current Jawi spelling system is based on the PUEJBMD, as published by the DBP

in 2020. There are several changes made to the Jawi spelling system in the PUEJBMD compared to the previous system. Therefore, the level of CK among IETs regarding the latest Jawi spelling system is yet to be reviewed. So, there is a rationalization to conduct further research on the matter.

In fact, the previous studies were conducted in different places compared to this study. The researcher found that there is no other study related to the level of CK among IETs regarding Jawi in Keramat District, Kuala Lumpur. The same is the case with research instruments, considering that those previous studies used experiments and interviews as the primary data sources. Although there is an instrument related to the Jawi spelling system in the form of a statement of agreement from the previous studies, but it is in the form of less organized topics and items. Therefore, the researcher believes that the latest research needs to be conducted.

Objective and Research Questions

This study was conducted to identify the level of content knowledge (CK) of Jawi among Islamic Education Teachers (IETs) in primary schools in Keramat District. Therefore, the research question to be answered is: What is the level of content knowledge (CK) of Jawi among Islamic Education Teachers (IETs) in primary schools in Keramat District?

Research Methodology

The design of this study is quantitative in nature, involving figures, numbers, and statistical analysis. The method used in this study is a survey that uses a questionnaire as the instrument. This questionnaire contains two main constructs, which are curriculum knowledge and subject knowledge. Curriculum knowledge contains 15 items, while subject knowledge contains 50 items. The subject knowledge construct has 10 sub-constructs, which represent titles or topics in the Jawi spelling system. The sub-constructs are Derlung, Kaga, ewa/iwa, three syllables or more, homographs, *hamzah*, English loan words, Arabic loan words, numbering, and traditional words. This instrument is built based on the agreement statements using a 5-point Likert scale starting from scale 1 to 5, which is strongly disagree, disagree, less agree, agree, and strongly agree.

The questionnaire prepared by the researcher has gone through a process of validity and reliability. The validity process started with a joint review by a lecturer from University of Putra Malaysia (UPM), two lecturers from the Teacher Education Institute (IPG), and three Excellent Teachers (GC). As a result of the review, there were some items that were removed, some that were improved, and many others that were retained. By calculating the Content Validity Index (CVI), the overall value obtained is 0.98. This CVI value is at a high level. This means that this questionnaire is suitable to be used in this study.

After that, the researcher evaluated the reliability of this instrument by using Cronbach's Alpha method. The accepted alpha value for this research instrument is in the range of 0.65 to 0.95 (Piaw, 2022). After conducting the reliability test, the curriculum knowledge construct obtained a value of 0.94, while the subject knowledge construct obtained an alpha value of 0.95. This shows that the alpha values of these two constructs are at a very high level and within an acceptable range.

The sample or participants of this study are primary school Islamic Education Teachers (IETs) teaching in Keramat District, Kuala Lumpur. A total of 50 IETs were selected from six schools. The participants completed the questionnaire by using the form provided. This means that the researcher himself has gone down to the schools and distributed it. Study participants were given one week to answer. After they had finished, the researcher collected all of the

questionnaires. For the purpose of data analysis, the researcher had used the Statistical Package for Social Science (SPSS) version 27.0 programming software.

Findings

The findings of the study are written in the form of a descriptive report, which is in the form of mean values and standard deviations. The description of the findings is subjected to the constructs of curriculum knowledge, subject knowledge, and the overall conclusion of the two constructs.

The curriculum knowledge construct has 15 items. The item with the highest curriculum knowledge is B1.4, which is that 'I know the importance of teaching Jawi clearly' (M = 4.54, SD = 0.50). While the lowest curriculum knowledge item is B1.7, which is 'My mastery of Jawi is sufficient to help me teach Jawi in primary school' (M = 4.02, M = 0.69). There are 7 items whose mean value equals or exceeds the overall mean value, namely items B1.1, B1.2, B1.3, B1.4, B1.5, B1.8, and B1.9. While the other 8 items have a mean value less than the overall mean value. All items obtained a mean value at a high level. Overall, the level of curriculum knowledge among the IETs is at a high level (M = 4.20, SD = 0.46). Table 1 shows the level of curriculum knowledge of Jawi among IETs in Keramat District.

Table 1

The Level of Jawi Curriculum Knowledge

No.	Curriculum Knowledge	M	SD
B1.1	I clearly know the goals of teaching Jawi for primary school.	4.32	.55
B1.2	I clearly know the purpose of teaching Jawi in primary school.	4.30	.61
B1.3	I clearly know the objectives of Jawi for primary school.	4.47	.50
B1.4	I clearly know the importance of teaching Jawi.	4.54	.50
B1.5	I know the contents of Jawi for primary school in depth.	4.20	.54
B1.6	My knowledge of the content of Jawi is sufficient to help me teach Jawi in primary school.	4.12	.56
B1.7	My mastery of Jawi is sufficient to help me teach Jawi in primary schools.	4.02	.69
B1.8	Skills in Jawi include reading and writing.	4.28	.70
B1.9	All the skills in the teaching of Jawi are found in the Standard Document of Curriculum and Assessment (DSKP) of Islamic Education for primary schools.	4.22	.74
B1.10	Common Jawi topics found in primary school are the alphabet, writing, and loan words.	4.06	.71
B1.11	I know the continuity between the topics arranged in Jawi DSKP for primary schools.	4.12	.63
B1.12	I relate the topics from the previous Jawi lessons to the topics that will be taught.	4.16	.65
B1.13	I combine Jawi skills in one lesson.	4.18	.60
B1.14	I know how to choose teaching materials that suit my Jawi skills.	4.06	.62
B1.15	I know how to develop assessment instruments and determine the level of student mastery.	4.06	.55
Overall		4.20	.46

The subject knowledge construct has 50 items. The item with the highest mean value is item B2.47, where the word 'ada' is a traditional word ($M = 4.50$, $SD = 0.61$). While the item that has the lowest mean value is B2.43, which is [۳, ۲, ۱, .] as part of a number in the Hindi numbering system ($M = 3.36$, $SD = 1.23$). There were 30 items that obtained a mean value equal to or exceeding the overall mean value. While another 20 items obtained a mean value less than the mean value of the entire construct. All items obtained a high level of mean value between 4.06 and 4.50, except for 8 items that obtained a medium-high level of mean value. The items are B2.5, B2.25, B2.27, B2.28, B2.41, B2.42, B2.43, and B2.45, which have a mean value between 3.36 and 4.00. Overall, the level of IETs' subject knowledge is at a high level ($M = 4.18$, $SD = 0.44$). Table 2 shows the level of subject knowledge of Jawi among IETs in Keramat District for each item.

Table 2

The Level of Jawi Subject Knowledge

No.	Subject Knowledge	M	SD
B2.1	The letters for <i>hukum Darlung</i> are د, ر, ل, و, غ.	4.36	.63
B2.2	The vowel <i>alif</i> is used at the end of the word.	4.30	.68
B2.3	The words 'dada', 'jala' and 'bara' are examples of <i>hukum Darlung</i> .	4.30	.76
B2.4	<i>Hukum Darlung</i> contains the vowel [a] in the pre and the last letter of open-syllable words.	4.32	.68
B2.5	'Niaga' is a <i>luar Darlung</i> word.	3.96	1.00
B2.6	<i>Alif</i> is not written at the end of words for <i>Hukum KA/GA</i> .	4.30	.61
B2.7	The word 'murka' is an example of <i>hukum KA/GA</i> .	4.32	.74
B2.8	The word 'rongga' is an example of <i>hukum KA/GA</i> .	4.34	.69
B2.9	<i>Hukum KA/GA</i> cannot be applied to the word 'tadika'.	4.10	.65
B2.10	The spelling of 'serangga' is سرڠڠ.	4.18	.83
B2.11	For <i>hukum ewa/iwa</i> , the vowel <i>ya</i> must present at the previous syllable of a word.	4.10	.68
B2.12	The vowel <i>alif</i> is retained in <i>hukum ewa/iwa</i> .	4.20	.67
B2.13	<i>Hukum iwa</i> is applied for the word 'jiwang' (جيوڠ).	4.08	.88
B2.14	The spelling of the word 'lewat' is in agreement with <i>hukum ewa</i> .	4.10	.81
B2.15	The spelling of the word 'tewas' is تيواس.	4.20	.70
B2.16	<i>Hukum a</i> for root words with three syllables or more did not place <i>alif</i> on its first syllable.	4.14	.73
B2.17	The word 'bahasa' is an example of <i>hukum a</i> for root words with three syllables or more.	4.30	.61
B2.18	The word 'dahulu' is an example of <i>hukum a</i> for root words with three syllables or more.	4.06	.79
B2.19	The word 'bahagia' is spelled as بهاڠيا.	4.38	.57
B2.20	The word 'baginda' is spelled as بڠيندا.	4.34	.59
B2.21	Homographs are words with the same spelling but different meanings.	4.24	.66
B2.22	Homographic words can be differentiated by their context in the sentences.	4.24	.66
B2.23	The letter <i>alif</i> or <i>hamzah</i> is added to avoid homographs.	4.16	.71
B2.24	The word 'kampung' is homographic in Jawi spelling.	4.12	.75

B2.25	The word ' <i>lantik</i> ' is spelled as لانتيق.	3.98	.98
B2.26	<i>Hamzah</i> is used to differentiate the consonants <i>wau</i> and <i>ya</i> from the vowels <i>wau</i> and <i>ya</i> that follow them.	4.10	.65
B2.27	The word ' <i>air</i> ' is written with <i>hamzah equivalent</i> .	3.76	1.17
B2.28	The word ' <i>buih</i> ' is spelled as بوئيه.	3.90	1.07
B2.29	The spelling of the word ' <i>anbia</i> ' is written with <i>hamzah equivalent</i> .	4.20	.70
B2.30	The word ' <i>Ibrahim</i> ' is spelled as ابراهيم.	4.26	.72
B2.31	English loan words are spelled according to common spelling based on standard pronunciation and matching Rumi-Jawi letters.	4.22	.58
B2.32	The word ' <i>republik</i> ' is an English loan word.	4.40	.57
B2.33	The word ' <i>republik</i> ' is spelled as ريفوبليك.	4.36	.56
B2.34	The word ' <i>zoo</i> ' is زو.	4.30	.68
B2.35	The word ' <i>zink</i> ' is زيغك.	4.06	.89
B2.36	Arabic loan words can be divided into Islamic terms and general words.	4.34	.59
B2.37	The word ' <i>ummah</i> ' is an Islamic term.	4.48	.58
B2.38	The word ' <i>ummah</i> ' is spelled as امة.	4.34	.75
B2.39	The word ' <i>rakyat</i> ' is a general term.	4.22	.65
B2.40	The word ' <i>taat</i> ' is spelled as طاعة.	4.48	.54
B2.41	Jawi writing system uses Arabic numbering system.	3.50	1.36
B2.42	In Jawi, numbers are written from left to right.	3.84	1.25
B2.43	[٠, ١, ٢, ٣] are parts of Hindi numbering system.	3.36	1.22
B2.44	Dates in Jawi is written as follow: 2021 جولاى 26	4.08	.88
B2.45	Time in Jawi is written as follow: 9.00 – 10.00 فائى	4.00	.86
B2.46	Traditional spelling uses a line system, but the letters are not marked.	4.16	.87
B2.47	The word ' <i>ada</i> ' is a traditional word.	4.50	.61
B2.48	The word ' <i>tiada</i> ' is a traditional word.	4.42	.76
B2.49	The word ' <i>demikian</i> ' is spelled as دمكين.	4.34	.77
B2.50	The word ' <i>manusia</i> ' is spelled as ماءنسي.	4.14	.97
Overall		4.18	.44

This subject knowledge construct can be divided into 10 sub-constructs based on the title or topic in the Jawi spelling system. The sub-constructs are Derlung, Kaga, ewa/iwa, three syllables or more, homographs, hamzah, English loan words, Arabic loan words, numbering, and traditional words. The sub-construct that has the highest mean value is Arabic loan words ($M = 4.37$, $SD = 0.51$). The sub-construct that has the lowest mean value is numbering ($M = 3.76$, $SD = 0.72$). Nine sub-constructs have reached a high mean value. While one sub-construct, which is numbering, has a moderately high level. Table 3 shows the sub-constructs of subject knowledge.

Table 3

Sub-construct levels for subject knowledge

Sub-construct	No. item	M	SD
Darlung	B2.1 – B2.5	4.25	.55
Kaga	B2.6 – B2.10	4.25	.57
Ewa / iwa	B2.11 – B2.15	4.13	.63
Tiga suku kata	B2.16 – B2.20	4.25	.56
Homograf	B2.21 – B2.25	4.15	.67
Hamzah	B2.26 – B2.30	4.04	.62
English loan words	B2.31 – B2.35	4.27	.50
Arabic loan words	B2.36 – B2.40	4.37	.51
Numbering	B2.41 – B2.45	3.76	.72
Traditional words	B2.46 – B2.50	4.31	.60
Overall		4.18	.44

Based on the description above, the level of curriculum knowledge is at a high level ($M = 4.20$, $SD = 0.46$), and the level of subject knowledge is also at a high level ($M = 4.18$, $SD = 0.44$). So the combination of these two knowledge domains produces content knowledge (CK). Therefore, the level of CK of Jawi among IETs is at a high level ($M = 4.18$, $SD = 0.41$). Table 4 is related to the level of CK of Jawi among the IETs for primary schools in Keramat District.

Table 4

The level of CK of Jawi among IETs

Construct	M	SD
Curriculum Knowledge	4.20	.46
Subject Knowledge	4.18	.44
Overall	4.18	.41

Discussion

The objective of this study is to identify the level of CK of Jawi among IETs. Based on the findings above, it was found that overall, the level of CK of Jawi among IETs in Keramat District is at a high level. Both constructs obtained high mean values above 4.00. The results of this finding are in line with the study conducted by Hazlan (2019), who conducted a study among IETs in Klang District, and the study by Mohamad Radhi and Hafizhah (2021) on religious teachers in Zone 6, Kuala Lumpur.

All items in the curriculum knowledge construct obtained mean values at a high level, above 4.00. This shows that IETs have a good understanding of the content of Jawi as stated in the DSKP. They understand the goals, purposes, objectives, importance, topics, skills, learning aids, and evaluation in the teaching of Jawi. This also shows that IETs have received accurate and complete information through training provided by the Kuala Lumpur Federal Territory State Department of Education (JPNWPKL), Keramat District Education Office (PPD), and the Islamic Education Committee in their respective schools. In addition, this clearly shows that IETs have a positive attitude towards improving their knowledge and always adhere to the guidelines provided by the MoE.

As for subject knowledge, it was found that all items obtained mean values at a high level, above 4.00, except for the numbering item, which obtained a mean value at a moderately high level of 3.76. This finding is in line with the studies by Nahar et al. (2018); Asyraf Ridwan

and Berhanuddin (2015). This clearly shows that IETs have a solid foundation in Jawi education despite the changes in its spelling system. The changes in the Jawi spelling system also show that the latest system is more systematic and easier to master. This is in line with the view of *Pendeta Za'ba* (1949), who said that Jawi writing has deficiencies in terms of its rules and needs improvement. So, this improvement conforms to the principles of Za'ba's Jawi spelling method, which are economy, certainty, and use by many.

The numbering sub-construct obtained the lowest mean value compared to the other sub-constructs. This finding is also in line with the results of the study by Asyraf Ridwan and Berhanuddin (2015). The researchers think that it is highly possible for IETs to be confused between the number system for Jawi and Arabic. When this confusion occurs among IETs and they practice it in their PdP, then this numbering error will continue to happen. Therefore, the researcher believes that IETs need training related to the latest Jawi spelling system in a systematic, thorough, and periodic manner. The JPNWPKL, PPD, and the head of the committee also need to conduct regular monitoring and provide advice so that corrections and improvements can be made.

The results of this study also show that the teacher's knowledge is not the main factor in the poor mastery of Jawi among students. It is suggested to conduct a future study related to teachers' pedagogical skills, teachers' efficiency, and factors that affect students' performance.

Conclusion

This study has successfully produced the findings to answer the research objectives and questions. Jawi is a national heritage that must be preserved and maintained. Jawi is widely used in Islamic education, whether in primary school, secondary school, or religious school. The textbooks provided for Islamic education and other religious fields are all written in Jawi. Therefore, students' mastery is required to better understand the text and content. So, IETs have a very big role to play in helping their students master Jawi and Islamic education. It is also necessary for IETs to understand and master the Jawi spelling system properly and correctly.

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