

HARMONIZING AL-QABISY'S VIEW AND PRACTICE OF J-QAF PROGRAMME IN MALAYSIAN PRIMARY SCHOOL

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ABSTRACT

Studies on the ideas of previous Muslim scholars can give some insight to the modern educational practices. Among the famous previous Muslim scholars who have contributed to the development of educational field is al-Qabisy. The purpose of this study is to analyze al-Qabisy's ideas presented in his work (al- Risala al Mufassilah li ahwal Mutaallimin wa al - Ahkam al- Muallimin wa al – Mutaallimin) and the similarities with the j-QAF programme. Specifically this study is designed, to identify al-Qabisy's ideas insides his book, to examine main characteristic of al-Qabisy's ideas in teaching Quran and lastly to identify some similarities and differences between al-Qabisy's ideas and j-QAF programme. In this study, the researchers used content analysis method. The researchers explore in depth the original texts of al-Qabisy. As a result, this study discovered that his book place a great emphasis on topic in education. This structure of educations can be categorise into four main parts; vision and missions, curriculum, classroom management and school system. In addition, result from this study revealed, al-Qabisy explains five important components of teaching Quran; read, know, memorize, write and understand. Lastly this study successfully ascertains numerous similarities between al-Qabisy's ideas and j-QAF programme. However further improvement is needed towards j-QAF programme in order to reach the aims of Quranic education which is 'Maarifatul Ad Din'.

Keyword: Al-Qabisy, j-QAF, Education

INTRODUCTION

Al-Qabisy is one of the famous Muslim scholars during the fourth century AD. He has been praised by many scholars and jurists because of his immense character and piety in upholding the principles of education (al-Ahwani, 1983). Accordingly, al-Qabisy always urged that educators can stick with education based on the principles of the Qur'an and Hadith and not just with a theory or principle which focused to the west only as mention by Gamal (2003). Al-Qabisy is well-known among the Muslim scholars because of his contributions in the field of education (Himmah, 2003). Most of his writings that describe on the teaching and learning progress give great impression towards the educational system during his time (Gamal, 2003). Among the works that explained in depth about education issues is “*al-Risala al Mufassilah li ahwal Mutaallimin wa al - Ahkam al - Muallimin wa al - Mutaallimin* (Detailed letter to the conditions of learners and rules for educators and learners). This book was being popularized by western scholars in the middle of 19th century. Dr. Enwani is among the first orientalist who introduced this book in the west. He reprinted this book and attached as part of his writing. Later on, this book was reviewed by Prof. George Sarton in 1955 (Sarton, 1956). According to the Sarton (1956) this book gained the attentions of western orientalis when it presented treatises on Muslim education. Even though this book owns such a good reputations in west, there are list numbers of Muslim who review and analyse his work.

LITERATURE REVIEW

Al-Qabisy

Al Qabisy, his full name is Abu al-Hasan Ali ibn Muhammad ibn Khalaf Al Maaruf Al Qabisy Al Faqih Al-Qairawaniy. The name of al-Qabisy is taken from the name of a port located in Tunis. He has born on Monday in the month of Rajab 324 AH / 31 May 935M in the city of Qairawan Tunisia (al-ahwani, 1978). Al-Qabisiy is one of the leading scholars of hadith, jurisprudent and educator. Most of his ideas were taken from Hadith as a fundamental source and basis. According to Mualimatul Iman, al-Qabisy had migrated to the eastern states at 350 A.H, and then he travelled to Makkah in the age of 53 to learn the book of Al-Bukhari. After that, he studied hadith in Egypt and Alexandria and returned to his own land of Qairawan when he was fifty seven years old and stayed there until his death, on Wednesday 403H /1012M (Himmah, 2003) at the age of 80years during the rule of *Al Hakim bi Amri Al Fatimi*. It can be said that most of al-Qabisy's ideas were influence by Ibnu Sahnun woks because he is one of the al-Qabisy teacher in the educational field.

j-QAF

Beginning from 2003, the Fourth Malaysian Prime Minister, Tun Abdullah Ahmed Badawi has highlighted one idea related to teaching Al-Quran in school system (Jabatan Pendidikan Islam dan Moral, Kementerian Pelajaran Malaysia, 2007). Later on, j-QAF programme where implement in Malaysian educational system. The programme\ started in 2005 involving all the primary schools in Malaysia. The name of j-QAF programme represents a symbolic definition. The first small letter 'j' stands for the Malay language written in the Jawi script or alphabets. The second capital letter 'Q' stands for the Quran, the divine and holy scripture, the third capital letter 'A' stands for Arabic language. Lastly the fourth capital letter 'F' stands for the Arabic terms Fard 'Ayn which means the religious obligations or duties imposed or prescribed upon each Muslim individually such as the religious obligation to perform the five obligatory prayers during the day and night, and to fast during the month of Ramadan (Jabatan Pendidikan Islam dan Moral, Kementerian Pelajaran Malaysia, 2007).

Basically, this programme was develop based on four main objectives which are conquering reading and writing of *Jawi* autobiographical, completing recitations of the whole Quran, mastering basic Arabic including communication and internalizing practice of *Fardh 'Ayn*. Besides that, the objective of programme is to improve the curriculum of the Islamic education subjects (Kementerian Pelajaran Malaysia, 2004).

In conclusion, j-QAF programme could be explain as an effort to improved student's understanding and practice in Islamic education effort through learning *Jawi*, the Quran, Arabic language and *Fard 'Ayn*. This programme which has been implemented in the primary level of education used a special model and module of curriculum. A particular teacher is assigned to run to monitor, educate, understanding restoration, guide, give skills, and strengthening student enrichment. The implementation of the programme used the existing timetable allocated in the primary school (Jabatan Pendidikan Islam dan Moral, Kementerian Pelajaran Malaysia, 2007).

PURPOSE OF STUDY

The purpose of this study is to analyze al-Qabisy's ideas presented in al- *Risala al Mufasssilah li ahwal Mutaallimin wa al - Ahkam al - Muallimin wa al – Mutaallimin* and the similarities with the j-QAF programme. Specifically this research is designed to:-

1. Identify al-Qabisy's ideas on educational aspect.
2. Examine main ideas of al-Qabisy's ideas for teaching Quran.
3. Identify some similarities and differences between al-Qabisy's ideas and j-QAF programme.

RESEARCH QUESTIONS

This study attends to answer the following questions

1. What are the main ideas of education presented in al-Qabisy's book?
2. What are the main ideas of al-Qabisy in teaching Quran?
3. Are there any similarities and differences between al-Qabisy's ideas and j-QAF programme?

METHOD

Research design can be defined as a plan for collecting and analyzing evidence that will make it possible for the investigator to answer whatever questions he or she posed, p191 (Ragin, 2010). In this study, the design that has been selected was qualitative in nature. Specifically, the method used in this study is through a content analysis. The researcher explored in depth the original texts "*Ar Risalatul Mufassolah Liahwali Al Mutaalimin Wa Ahkam AlMuaalimin Wa Mutaalimin*" (Detailed letter to the conditions of learners and rules for educators and learners), by al-Qabisy.

FINDING AND DISCUSSIONS

Main Ideas in Educations

Through the process of analyzing main text, the researcher discovered that this book places a great emphasis on education. Basically his main ideas in educations can be categorized into four major categorizations which are; visions and missions of educations, curriculum, classroom management, and school systems.

Vision and Missions of Education

The word vision can be defined as a thought, concept, and object formed by the imagination. It also can be described as something that can be seen or dream especially as part of a religious or supernatural experience, (Merriam Webster Dictionary). While missions are defined as a task or job that someone is given to do (Merriam Webster Dictionary).

With regard to al-Qabisy's ideas on mission and vision of education, he emphasizes that the vision of educations is to master Quranic recitations and Islamic studies. He related all these with a clear mission which is "*Maarifatul Addin*" i.e to understand Islam. He said;

"It is mandatory for the teachers after teaching them (the students) obligatory prayer, to teach them some of the Qur'anic verses which they should recite while praying. The Muslims in the past used to teach their children Qur'anic lessons bring them (appropriate) teachers and put their effort in it. This is something which is inevitable for a father to do for his son, if the former is able to do that. Yet, if he is stingy, then there is no excuse for him" (p. 291).

"The rule for a child in religious matters is (just like) the rule for his father as long as he remains in his childhood. Then, will a father leave his son ignorant of religion, while teaching Qur'an makes him stern in religion?" p. 292)

This idea were supported by al-ahwani (1978), he explained, according to al-Qabisy and all other Sunni scholars, the purpose of teaching is to know the religion (*Ma'rifah al-din*), theoretically and practically. (al-ahwani, 1978, p. 99). Referring this phrases, it can be viewed that, al-Qabisy mentions that it is important for a teacher to teach the fundamental obligations of Islam and religious knowledge. To sum up, the vision of educations is to master Qur'anic recitations and Islamic studies with the mission of understand Islam.

Curriculum

For the quality development of education, curriculum is a critical component which is to be emphasized (Apex Learning, 2011), Curriculum presents the fundamental concept of a course of studies followed by students in a school (Braslavsky, 2012). Braslavsky mentions that curriculum defines the educational foundations and contents, their sequencing in relation to the amount of time available for the learning experiences, the characteristics of the teaching, learning experiences, in particular from the point of view of methods to be used, the resources for learning and teaching, evaluation and teachers' profiles" (p.1).

In relation to the above statement, for school curriculum, al-Qabisy describe two type of course; core and elective. Al-Qabisy mentions that teaching Quran and Islamic studies are to be considered as the core and compulsory courses. Teachers have to teach their students about Islamic education such as Fiqh, Fraid and Quranic reading. Therefore it is a must for all students to learn this course. The second course is elective; al-Qabisy mentions the elective subject such as subject poem, arabic language and art. Even though there are two types of courses provided in the curriculum but the vision is still the same which is "*Maarifatul Ad Din*" that is understanding the religion. Al-Qabisy believes that through the progress of learning such this courses students will latter understand about Islam and make themselves closer to the Al-Mighty. He mentions that

"He should teach them mathematics. But it is not mandatory unless he puts some conditions for that. The case of (teaching) poetry, *gharib* (may be strange words/usages or foreign languages), Arabic, and all grammatical parts is same, as he can voluntarily do that. There is no problem with teaching poetry, the words and good tidings of Arab devoid of obscenity. However, it is not compulsory for him."(p. 305).

"The rule for a child in religious matters is (just like) the rule for his father as long as he remains in his childhood. Then, will a father leave his son ignorant of religion, while teaching Qur'an makes him stern in religion?(p. 292).

Classroom Management

In additions, al-Qabisy mentions classroom management topic. Classroom management is defined as a broader and comprehensive construct that describes all teacher efforts to oversee a multitude of activities in the classroom including learning, social interaction and students behaviours (Martin, Yin nd Baldwin, 1998) cited from Yasar (2008).

According to al-Qabisy, teachers should know their roles and character inside the class; either they have to be serious during teaching or friendly, with the students.

Al-Qabisy said: Regarding your question: "is it encouraged for a teacher to be strict on his disciples or do you think he should not be stern, but be friendly?" (Yes, he should be). Because, as you know the children will be under the aforementioned command. However, if the teacher behaves in a way he ought to, and consider them well, then he puts the things in its proper places, being, he is responsible for their etiquette, the one who should forbid what is bad for them and force them to do what is good for them. It is

not out of being friendly or compassionate with them. Indeed he is just like a father to the” (p. 313).

Based on the ideas mentioned above, al-Qabisy suggests that teacher have to be aware about their students’. Teacher, He explained;

If the child acquires a mistake, do harm, play, escape from reading Quran and doing false, so the teacher shall ask his father or his guardian if he is orphan, then teaches him if he is capable in ethics on three things; it is additional for his specialization in teaching by permission from the guardian (56- x) of the child; then there are three things between it and ten if that child endure it. (p. 314).

Hence, teachers can give students punishment after receiving permissions from parent or guardians. Whipping is among the punishment types explained in this book, he mentions that teacher has the right to whip once, thrice or 10.

“He can, as mentioned earlier, (beat) once to thrice. If they deserve more, because of their violence, then (he can do more) depending upon it. That is to say, he can slash them thrice to ten times”. (p. 316)

In addition, al-Qabisy also mentions arrangement of students according to their gender. He highlighted that, it is better to separated between male and female student, avoid from mix in the same class. According to him, this rules functions to protect the students themselves.

“Among their righteousness, and good to consider for them, is to avoid mixing between boys and girls (p.315)”

School Systems

A school which comprises of teacher and students require a system for systematic management (School Management Division, Ministry Of Education, Culture And Human Resources, 2009). Regularly, the process of teaching and learning will take place according to a determined school system. A part school system is school calendar; they will be a specific times for school days and holiday. Exploring ideas in the original texts of al-Qabisy, the researcher discovered that his explanations resemble Ibnu sahnun’s ideas. He describes that school day will start on the Saturday until Thursday every weeks. Each day they will be two-sessions of learning, first sessions from morning until afternoon and rest for zohor prayer than continue until Asar. Besides that in this book al-Qabisy also describes on holidays for a child, which are taken every Fridays an excuse for Jumaah prayer. Furthermore, he also mentions about holidays during special celebrations such as *Eid Fitr* celebrations and *Eid Adha*.

“Ibnu Sahnun asked his father: How many days are permissible for aid celebrations? He said: For Fitr (innate) one day, and nothing wrong if they want to continue until three days. While for Adha three day, and nothing wrong if they want to continue until five days”. Al-Qabisy said they need three days fo Fitr, one day before, one day for first and second aid. And five day for Adha, one day before, three day for the An Nahr (Sacrifice), and the fourth and fifth days for At Tas’ rik (odd)”. (p. 319)

He said “The holiday for students is after Zohor on Thursday, break of Friday, then comes again on Saturday” (al-ahwani, p65)

Al-Qabisy Main Ideas in Teaching the Quran

Referring on the second research questions; about al-Qabisy’s ideas for teaching Quran could be categories in to five main ideas. Firstly read, know, memorize, write and understand. He

mentions hear five characteristics or components in learning Quran. The first component is that students have to learn how to recite the versus of Quran, Second component is they will learn Ia,rab (Grammer of Quran), this knowledge will lead them to learn Arabic. The third component is to memorize the versus of Quran, so that they will learn how to write the Quranic scripture. Lastly from this reading they will start to understand Quranic command and have a strong belief in Islam, “Maarifatul Ad Din”.

“It is mandatory for the teachers after teaching them (the students) obligatory prayer, to teach them some of the Qur’anic verses which they should recite while praying. The Muslims in the past used to teach their children Qur’anic lessons bring them (appropriate) teachers and put their effort in it.” (p. 291)

“The rule for a child in religious matters is (just like) the rule for his father as long as he remains in his childhood. Then, will a father leave his son ignorant of religion, while teaching Qur’an makes him stern in religion?(p. 292)

“Among the studiosness for the child is not to move to another chapter unless he memorizes it with its syntax and scriptures.” (p. 317)

All this component of teaching Quran is described by the following (diagram 1).

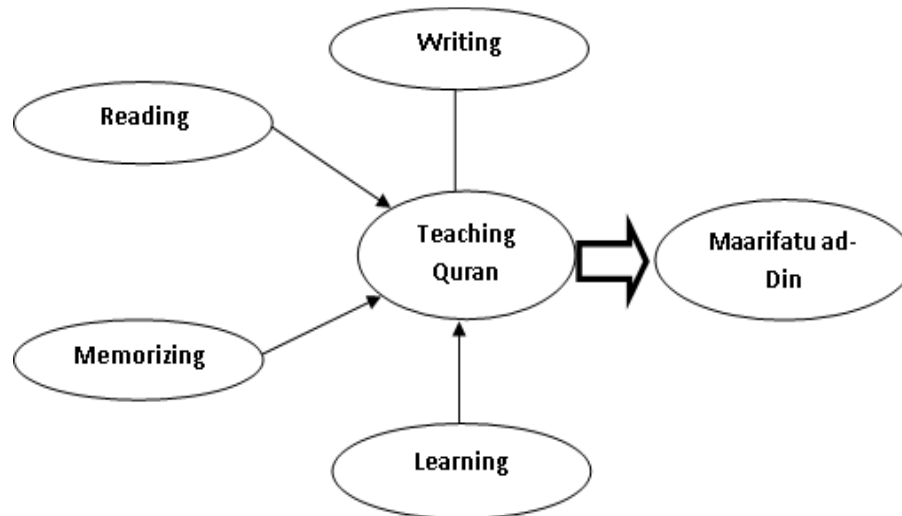


Diagram 1. Component of teaching Quran according to al-Qabisy

Similarities and Differences between Al-Qabisy’s and j-QAF Programme

In relations to the similarities and differences of al-Qabisy’s ideas and j-QAF programme in Malaysians education system. Table 1 describes details.

Referring to the Table. It can be valued that, in most cases, al-Qabisy and j-QAF programme present identical ideas. Comparing between five component of teaching Quran concept presented by al-Qabisy and j-QAF programme, its show four of them is alike; reading, writing, learning Arabic and purpose of teaching Quran. The only part j-QAF programme differs with al-Qabisy is in term of memorization, as in j-QAF programme there is no command about memorization of Quranic versus.

Table 1. Al-Qabisy and j-QAF Programme

<i>Main Ideas</i>	<i>Al-Qabisy</i>	<i>j-QAF</i>	<i>Comment</i>
<i>Reading</i>	<p>Once the child finishes learning the books, it is possible to have an exam to check what he memorized from Qur'an and learned from writing. The Qur'an memory skills can be known at the time of completion (<i>khatm al-Qur'an</i>). (p65)</p> <p>Al-Qabisy said; It is right for teacher command the student perform prayer in the age of seven, and whipping them when they reach ten years old. (p59)</p>	<p>6 month completing Quran Model. 6 Months model implemented in accordance with the guidelines set by using the provisions of the existing Islamic subject time. This model will use a method of learning face to face with the teacher to hear, correcting errors and mention the well and smoothly. Students who have not mastered reading the Quran guided by rules IQRA ', while continued use models have mastered the Qur'an final module 6 months. (pg.3 Kementerian Pelajaran Malaysia, 2004)</p> <p>The main objective of this programme is to produce students who can complete Al-Quran within their study in primary level. (pg.3 Kementerian Pelajaran Malaysia, 2004)</p>	<p>Al-Qabisy did not mention specifically times to complete reading the Quran (Khatam Quran), but generally it began since the age of seven and end when the students reach puberty. While in j-QAF programme it mentions clearly the periods is within six years study in primary school.</p> <p>However the ideas actually represent similar ideas when both explained childhood level as the stages to started reading Quran.</p>
<i>Writing</i>	<p>Among the studiosness for the child is not to move to another chapter unless he memorizes it with its syntax and scriptures." (p. 317)</p>	<p>The first small letter 'j' stands for the Malay language written in the Jawi script or alphabets.</p> <p>Model upgrade Jawi classes It will be taught by specialized autobiographical teachers, recovery at the same time with regular classes in all schools, using teaching and learning modules (P & P) provided by the Ministry of Education. All schools shall establish written in Jawi Art Club and strengthening activities in the school level. (pg.3 Kementerian Pelajaran Malaysia, 2004)</p>	<p>There is a similarity between al-Qabisy's ideas in teaching Quran and j-QAF programme when it emphasizes skill in writing. What make it differ is word for the writing, The writing skills in Al qabisy book refer to Arabic scripture taken from the versus of Quran itself, while for j-QAF programme it focus on Jawi scripture.</p>
<i>Arabic</i>		<p>Arabic model. Arabic Communication (BAK) which is being implemented at this time in the national schools will be expanded implementation in all schools. Status of these subjects is as an elective subject. However, students are required to choose BAK subjects should not take Chinese and Tamil. Allocation time is 60 minutes a week and is taught by teachers specially appointed Arabic. (pg.4 Kementerian Pelajaran Malaysia, 2004)</p>	<p>According to Al -Qabisy, it is a must for students to learn Arabic when the study Quran. This concept appears through the understanding of Iq' rab (Qurannic grammer). Despite of this, in j-QAF Programme Arabic subject also being categories as one of the component. Therefore we can view the similarities of the ideas between al-Qabisy and j-QAF.</p>

<p><i>Memorizing</i></p>	<p>“And the child go to school early, to memorize Quran, then learn writing skills”(p65)</p> <p>“Among the studiousness for the child is not to move to another chapter unless he memorizes it with its syntax and scriptures.” (p. 317)</p>	<p>Not Stated</p>	<p>In j-QAF programme there is no information stated about the students obligations to memorized Quran. While according to al-Qabisy students have to memorized the versus before move forward to other versus.</p>
<p><i>Prayer</i></p>	<p>“And for them you shall teach them prayer, to teach them Quran which they will read it. And for past the Muslimin have asked to teaches their children on Quran, come for them with teachers and strive for it”.(p. 291)</p>	<p>Prayer Bestasi model explained in the Implementation Handbook Smart Camp Prayer. Implementation for two days without spending the night with a frequency 4 times a year. It is classified as extra-curricular activities and are included in the school calendar. Implementation also requires the cooperation of all parties, especially the involvement of the PIBG, the existing teachers in school and not simply handed over to Islamic education teacher.</p>	<p>According to al-Qabisy teacher must teach students prayer, then latter will teach Al-Quran. This circumstance occurs because one of pillars in prayer is recitations of Al-fatihah. While in j-QAF prayer is subject to be part of the programme. This programme organized within a limited times every year.</p> <p>It can be described that al-Qabisy and j-QAF Programme emphasize on topic Prayer in the syllabus.</p>
<p><i>Islamic Educations</i></p>	<p>“According to Al-Qabisi and all other Sunni scholars, the purpose of teaching is to know the religion (<i>Ma’rifah al-din</i>), theoretically and practically.(p99)</p> <p>The rule for a child in religious matters is (just like) the rule for his father as long as he remains in his childhood. Then, will a father leave his son ignorant of religion, while teaching Qur’an makes him stern in religion?(p 292)</p>	<p>j-QAF programme is an effort to strengthen Islamic Education, through a special emphasis in the teaching of Jawi, Quran, Arabic and fard ayn implemented at primary school. Implementation of the curriculum and the programme uses its own models and modules. Specialized teachers for use for upgrade, guiding, skills, reinforcement, enrichment and appreciation of students. Implementation using existing timetable allocation.</p>	<p>Al Qabisy and j-QAF Programme aims the same gold which is to strengthen Islamic understand.</p>

RESULT

As a result it can be discovered that, al-Qabisy's book gives a great emphasize on education. Basically his ideas in education can be categorized into four major point which are; visions and missions of education, curriculum, classroom management, and school systems. Referring on the second research questions; what are the characteristic of al-Qabisy's ideas for teaching Quran, al-Qabisy mentions several characteristics which can be categorized into five main ideas. Firstly read, know, memorize, write and understand. He mentions hear five characteristic or component in learning Quran. The first component is that students have to learn how to recite the versus of Quran. Second component is the will to learn Ia,rab (Grammer of Quran) this knowledge will lead them to learn Arabic. The third component is memorize the versus of Quran, then they will learn how to write the Quranic scripture. Lastly from this reading they will start to understand Quranic command and have the believe in Islam, "*Maarifatul Ad din*". Lastly, for the third research question, are they any similarities and differences between al Qabisy and j-QAF Programme? This study discovers, al-Qabisy and j-QAF programme present identical ideas. In teaching Quran al-Qabisy mentions five important component, al-Qabisy and j-QAF programme present identical ideas. Comparing between five component of teaching Quran concept presented by al-Qabisy and j-QAF programme, its show four of them is alike; read, write, learning Arabic and understand. The only part j-QAFprogramme differs with al-Qabisy is in term of memorization, as in j-QAF programme there is no command about memorization of Quranic versus.

Even though numerous similarities were record in this study, but most of cases, present the theoretical part of it. The reality, practical of j-QAFprogramme in the mainstream school still in the beginning stages, therefore, further improvement is needed (Mohd aderi, 2011) in term of practical ways in order to make sure that j-QAF programme will reach the gold of "*Maarifatul Ad-Din*".

CONCLUSION

As a conclusion, this study discovered that al-Qabisy places a great emphasize on education. Basically his ideas in Qur'anic educations can be categorized into four major points which are; visions and missions of educations, curriculum, classroom management, and school systems. In addition, result from this study shows that, al-Qabisy explains five important component of teaching Quran; read, know, memorize, wrote and understand. Lastly this study successfully ascertains numerous similarities between al-Qabisy ideas and j-QAF programme. However further improvement is needed towards j-QAF programme in order to reach the truth goal of Qur'anic educations which is '*Maarifatul Ad Din*'.

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