

## CORRELATION BETWEEN 'KAEDAH TAHSIN AL-SAWT' AND MOTIVATION OF ADULT LEARNERS IN RECITING THE QUR'ĀN

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### ABSTRACT

*This exploratory study examines the effectiveness of the Tahsin Al-Sawt Method (KTA) in improving the motivation of adult student learners. The objective of this study is to examine adult motivation with KTA method. Mixed method (combining quantitative and qualitative methodology) is used in this study with a sample size of 20 respondents (10 females and 10 males). Questionnaires using Likert scores, correlation coefficient search using Pearson Rank, pre and post KTA scores and interviews with respondents were used to obtain data and information. This study showed that there was a positive correlation with the R value (correlation) of Pearson Rank at 0.3599 from the Likert score findings; and most respondents showed improvement in the field of voice, tajwīd and tarannum bi al-Qur'ān. Findings from other sources such as pre and post KTA recitation recordings, pre and post KTA respondents' achievement scores as well as interviews with respondents support these findings. Thus, rejecting the Null Hypothesis.*

**Keywords:** *Tahsin al-Sawt Method, correlation, tarannum bi Al-Qur'ān and motivation.*

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## 1. INTRODUCTION

The Prophet (ﷺ) taught the Qur'ān to the ṣaḥābah (companions of the prophet) through talaqqi and mushāfahah; explain the explicit and implicit meaning of the verses; made them to memorize the holy Qur'ān; and practice the teachings in the verses in their daily lives (Noh, 2015). The word talaqqi literally means to meet as meeting between student and teacher face to face to recite the Qur'ān. However, the term means a teaching methodology conducted face to face where the teacher recites the Qur'ān and the student receives through listening and understanding (bin Yusof et al., 2018; Nik Ismail, 2012). On the other hand, the word mushāfahah literally means receiving verbally from the movement of the lips. Indefinitely, the term mushāfahah refers to situation whereby the student learns the recitation verbally by focusing on the movement of the teacher's lips (bin Yusof et al., 2018; Nik Ismail, 2012).

When combined, the term Talaqqi Mushāfahah refers to a face-to-face meeting or interaction between student/s and teacher where learning of Qur'ān recitation takes place; student focuses on the movement of the lips of the teacher and repeats the recitation; or when the teacher listens and correct the mistakes made by students (Nik Ismail, 2012). During the time of the ṣaḥābah, Qur'ān recitation was conducted with the teacher reciting the verses from the holy Qur'ān first, followed by listening and repeating together, and then memorizing it. In Malaysia, these approaches form as a guide for Tilawah Al-Qur'ān teachers in Islamic Education Integrated Curriculum for Secondary Schools (KBSR). The curriculum emphasises (1) oral competency; (2) fluency in recitation; (3) mastery of faṣāḥah; (4)

ability to recite the Qur'ān with tajwīd; and (5) ability to recite in the tadwīr and tartīl form (Noh, 2015).

Apart from formal teaching and learning of Qur'ān recitation in schools and Islamic educational institutions, there are also informal forms of teaching and learning taking place. These lessons are conducted outside school settings like the ones taught by Hasan Azhari (Isa, Ibrahim & Daud, 2016), Nik Jaafar Nik Ismail (Nik, 2012; Ab Rahman et al.), Rogayah Sulong (Najmiah, 2017), Faridah Mat Saman (Safie et al, 2018) and many more. Teaching and learning of Qur'ān recitation by focusing on the utilisation of voice stems from the teachings of the Prophet himself (ﷺ), as narrated by Imām Al-Darimi, "It was narrated to us, Muhammad bin Bakr, it was narrated to us by Sadaqah bin Abī 'Imrān, on the authority of 'Alqamah bin Murthad, on the authority of Zazan Abī Umar, on the authority of Al-Bara' bin 'Azib. He said that I have heard the Messenger of Allah, (ﷺ), say: Make the recitation of the Qur'ān beautiful with your voice, indeed a beautiful voice can add to the beauty of the recitation of the Qur'ān." (Sunan Al-Darimi: 3501; Hadith Sahih).

The secret behind the greatness of the Qur'ān, apart from the miracles in terms of the meaning and guidance of kalāmullāh, also lies in the beautiful voice that needs to be adapted to the greatness of the holy verses of the Qur'ān. The Prophet (ﷺ) himself showed encouragement to recite the Qur'ān with a melodious voice as recorded in the ḥadīth of Imām Muslim's narration which means, "From Abī Hurairah, he actually heard the Messenger of Allah, (ﷺ), say: Allah does not pay attention to anything, like His attention to the Prophet (ﷺ) when he recited

the Qur'ān with his beautiful voice loudly". The role of the voice, according to Nik Jaafar (2012), is intended to adapt to the requirements of the language of the Qur'ān and needs to be adapted to the form and variety of the verses of the Qur'ān. Anwar (2019), on the other hand, found that mothers were motivated to learn the Qur'ān because they want to write and recite the Qur'ān with tajwīd (laws and guidance pertaining to how words need to be pronounced). They also want to know the content of the Qur'ān; able to teach their children to recite and write the Qur'ān; and for the purpose of interacting and socializing with other local students. All these mothers' motivations were driven by intrinsic and extrinsic motivations. This research is focussing on the correct usage of the voice as instructed by the Prophet (ﷺ) with the motivation of adult learners in learning to recite the Qur'ān. Thus, a correlational study of the 'Kaedah Tahsin al-Sawt' (KTA) is pertinent to see whether there is any relationship between KTA and motivation; and for the null hypothesis to be accepted or rejected.

## **2. REVIEW OF LITERATURE**

Two things need to be considered when planning a learning program for adults: (1) an approach or method that can optimize the potential of adult learners; and (2) strengthening the participants' emotions from the point of view of motivation to continue and persevere in achieving their goal. Previous studies have shown how the concept of shumūl (holistic) can positively empower individuals as found in Rahim's (2017) study on the STEM (Science, Technology, Engineering and Mathematics) curriculum. With the combination of an integrated curriculum that is characterized by Tawhīd (believe in the Oneness of God),

they can produce a generation of 'ulul albāb, Islamic human resource, creative and good character through successive nurturing. Motivation in this study is based on motivational theories in the field of education such as locus of control from attribution theory (Weiner, 1979), beliefs about self-efficacy (Bandura, 1977, 1989, 1993) and goal orientation (Ames, 1992; Archer, 1994; Archer & Scevak, 1998).

Locus of control influences motivation through the sources that students perceive as responsible for their success or failure. In this regard, self-efficacy is assumed to influence motivation through goal setting (Woolfolk, 1998). Goal orientation can be said to differentiate the motivation of respondents based on the quality of learning strategies practiced by them (Ames 1992; Archer 1994). In the framework of this study, the instrument was adapted from previous studies to measure motivational factors consisting of four motivational factors: (1) self-efficacy; (2) control beliefs about efforts; (3) learning goals; and (4) performance goals which are then dropped and absorbed into two large components namely 'intrinsic motivation' and 'extrinsic motivation' contained in Abraham H. Maslow's Hierarchy of Needs Theory. The previous studies that have been referred to are studies related to two important variables in this study, namely learning to recite the Qur'ān and motivation.

Isa et al. (2016) examined the teaching and learning methods of Hassan Azhari through a study based on data obtained through formal interviews with him and his students. In guiding students who do not have the basics of tarannum knowledge, the former will give a brief explanation about the basics which includes

maqāmāt, voices, ḥarakah tarannum, tajwīd, faṣāḥah and the like. Salleh et al. (2020) also stated that the teaching method of tarannum course lecturers at Higher Education Institutions (IPT) needs to be given due attention and introduced three alternative models: (i) Al-Qur’ān Teaching Model (al-Qabāsi; 1955); (ii) Robert Glaser’s Basic Teaching Model (1962); and (iii) Mazhair Shahroz Muhasip’s Tarannum Model (2014). This study argues that weakness in acquisition of tarannum skills of participants is closely related to the use of tarannum lecturers’ teaching methods. Mastery in the knowledge of tarannum is pivotal and of utmost importance (Omar et al., 2020; Hasin, 2018).

Integration of strategy, approach and teaching are also of paramount importance (Noh, 2015). This study also includes the importance of taḥsīn al-Sawt in its discussion. To produce ḥarakāt, ṭabaqah sawtiyyah, qiṭ’ah, maḥaṭṭah, salālim, intiḳāl maqāmiyyah, sawt al-muhayyar and burdah require the use and execution of the voice or taḥsīn al-Sawt. In another research, Hussin and Ismail (2018) opined that although the Iqra’ Method has been applied in the teaching and learning of reciting the Qur’ān in schools throughout Malaysia, the issue of students’ inability to read the Qur’ān with tajwīd still could not be addressed effectively. This study used pre and post research question instruments to obtain information. The selection of the sample was based on the achievement of students who were almost the same in the mid-year examination. In the pre-test, 30 subjective questions including the basics of reading the Qur’ān, the law of tajwīd of madd aṣli and the law of nun sākinah were presented.

As for the post-test, 30 subjective questions from the same title but different in terms of questions were presented. The results of the study showed that the respondents from both groups in the pre-test scored C grade for one respondent (3.3%), four respondents got a D grade passing result (13.3%), and 25 respondents failed (83.3%). On the other hand, the achievement of respondents from the post-test showed a sharp increase with 11 respondents getting excellent results of grade A (36.7%), 10 respondents got very good results with grade B (33.3%), and five students got a passing grade D (13.3%). No participant failed – grade E (0.00%) which means 100% passes. The findings of the study showed that the group that used the al-Matien Method had a higher theoretical knowledge of tajwīd which was 66.7% (Grade A), compared to 6.7% of the control group. This is in line with what Mudzakir (2016) mentioned about having systematic curriculum in recitation as in al-Matien.

A systematic curriculum can motivate participants to continue consistently reading, reciting, and learning the Qur’ān. One way is by using an andragogic approach which is based on the tendencies and characteristics of adult learners who have diverse experiences, more interested in the practical matters, willing to receive advice, and prefer to be praised rather than blamed. The research methodology used in this research is qualitative in nature where data is collected through interviews, analysis, and observation. Among the inhibiting factors for participants to be active in Qur’ān learning activities included lack of interest or seriousness to learn, inadequate trained teaching staff and the lack of personnel. In another research, Salleh et al. (2017) stated that the participants' achievement from the point of view of reciting was relatively dismal even



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though the Tadarus Al-Qur'ān for Schools (MTQSS) recitation competition had taken place 41 times since 1974.

The methodology used in this research was quantitative in nature involving 66 respondents from 24 schools in Klang district and 10 schools in Sepang district. The researcher constructed a 10-question questionnaire that includes elements of Qur'ān recitation. In addition, the analysis of the oral test was carried out using the existing scoring format. A five-point Likert scale was also used and analyzed using mean and coincident analysis interpretation. The findings of this study found that the level of understanding of the knowledge of Qur'ān recitation was moderately low; and the level of mastery of al-Qur'ān tarannum among the participants was also low based on the Spearman coefficient formula rho value ( $r$ ) which reports a very weak relationship between understanding and mastery ( $r=0.287$ ,  $p, .05$ ). With regards to motivation, Richard M. Ryan & Edward L. Deci, or Ryan & Deci (2020), state that Self-Determination Theory (SDT) has a broad framework.

SDT's broad framework discusses what determines intrinsic motivation, extrinsic motivation, and healthy psychological existence. This article is a study on intrinsic and extrinsic motivation for the past two decades. According to them, humans tend towards psychological development and integration thus moving forward towards learning, mastery and building relationships with others to create a sense of connection and togetherness (Ryan et al., 2019). Intrinsic motivation also plays an important role in the excellent achievement of students in Canada and Sweden (Taylor et al., 2014). Students who showed interest while studying were also

associated with excellent GPA achievement (Froiland & Worrel, 2016). The use of grade schemes, a main feature in schools all over the world, shows no evidence that the strategy can increase motivation or achievement, instead the negative impact associated to it makes motivation ticks (Pulfrey, Buchs & Buter, 2011).

Intrinsic motivation is also associated with a decrease in psychological satisfaction of a person (Lepper, Corpus & Iyengar, 2005; Gillet, Vallerand & Lafreniere, 2012; Gottfried, Marcoulides, Gottfried, Oliver & Guerin, 2007; and Scherrer & Preckel, 2019). The interest and value given to a lesson is a well-established psychological variable (Froiland & Worrell, 2016). Extrinsic motivation too is not as simple as it seems because it has a wide content and characteristics: (i) a person can be motivated by a combination of intrinsic and extrinsic motivation; (ii) various forms of autonomous motivation, especially intrinsic motivation increases engagement, learning and well-being in the classroom (Howard et al., 2017; Grolnick, Ryan & Deci, 1991; Guay, Ratelle, Roy & Litalien, 2010; Katz, Eilot & Nevo, 2014; Grolnick & Ryan, 1989); and (iii) parental and teacher support can increase extrinsic motivation (Grolnick et al., 2014; Grolnick & Ryan, 1989; and Jang, Reeve & Deci, 2010).

Iman (2020) stated that interest is a source of motivation for someone who is free to choose, and this statement was supported by Hurlock (2004). Interest also has the potential to be a positive influence on learning (Ainley, Hidi & Berdorff, 2002). Ainley, Hidi and Berdorff (2022) also added interest can also be stemmed by knowledge itself and areas of learning that

are specialized by individuals. According to Anwar and Wibowo (2017), the interest in reciting the Qur'an is a tendency of the soul with pleasure and *istiqamah* (steadfast and consistent) to keep reciting it. The motivation to perform or excel is an earnest effort to achieve success (Purwanto, 2007; Santrock, 2003). Among factors that influence interest in reading the Qur'an include willingness to spare time, internal or external encouragement and motivation to perform (Nursalina and Budiningsih; 2014). According to Asvio (2017), student achievement is related to the influence of motivation and environment.

This study by Asvio (2017) involved 129 respondents using questionnaires. The objective of the study was to identify the effects of learning motivation and the environment encompassing Islamic students. This research was carried out for Islamic Management Education students at the State Institute of Islamic Religion (IAIN) Batusangkar 2016 where the average student achievement was GPA of 3.50 on average. The respondents attributed their achievements to contributions from all parties including family, campus and the surrounding environment and community. According to Syah (2010), academic achievement can also be caused by (i) internal reasons such as those related to psychology; (ii) external – social and non-social; and (iii) approach to learning. Huitt (2003) on the other hand described achievement in education is due to the environment at home, schools – administrative, leadership and curriculum included and the inputs and processes in the classroom.

Mulyadi (2009) stated that the extrinsic motivation of participants can be increased by giving 'reward' (positive reinforcement) or stimulation in the form of appreciation such as smiles and praises that can drive students' enthusiasm to learn to read and write the Qur'ān. Seunjana (2017) also stated that one of the roles of teachers is to motivate their students in line with their professional duties to teach, guide, direct, train and evaluate. This study examined the efforts carried out by teachers in the field of al-Qur'ān and Ḥadīth learning in improving student motivation at MTsN Jeureula Aceh Besar. Qualitative research methodology was used by using observations, teacher interviews and documentation to collect and analyze data in this study.

### **3. METHODOLOGY**

This exploratory research is an inferential study (Creswell & Clark, 2017) by combining quantitative and qualitative research approaches or mixed methods (Creswell & Clark, 2017; Harrison, Reilly & Creswell, 2020). Johnson et al. (2007) defined a mixed method study as a type of study in which the researcher or research team combines elements of qualitative and quantitative research approaches - by using their point of view, data collection, analysis, inference techniques or drawing conclusions - for the purpose of deepening the understanding and affirmation of statement, theory, or research findings (corroboration). According to Harrison et al. (2020), there is strictness (rigour) in mixed methods: i) strictness on the collection of each detail of data (data collection); ii) rigour on data analysis; iii) insistence on combining (integration) both data

details (quantitative and qualitative); and iv) insistence on the use of a specific mixed method design (design type).

The population in this study is the participants from among adult students with a background of high school graduates, graduates of higher education institutions, housewives, workers, and retirees in Singapore. The sample population consisted of 23 female respondents and 12 male respondents, 35 people in total. They consist of participants in the Tarannum Bil Qur'an Program (PTBQ) which was conducted in two mosques in the centre and west of central Singapore. Names of mosques and participants are not included at the request of the mosque and the participants. Each participant in the population participated in answering a questionnaire which is the main instrument of the study. However, after checking and examining there were some damaged samples. Thus, the researcher combined the size sampling method of Yount (2006) and Roscoe (1975) by sampling one hundred percent of the population size (Yount, 2006).

Finally, 10 female respondents and 10 male respondents were chosen for the purpose of this correlational research (Roscoe, 1975) with ages 30 years and above as the basis for selecting the sample size. A pilot study was conducted to obtain confirmation of the level of reliability of the questionnaire conducted (Merriam, 2001). Saunders et al. (2007) stated that for the purpose of a simple pilot study a sample size of 10 people is acceptable. The findings of the validity and reliability test of the questionnaire for the pilot study according to Cronbach's pre-alpha for 10 female and male respondents was 0.82. This means that the items in this questionnaire can be

adopted for real research use according to the validity and reliability table of Cronbach's Alpha assessment. Meanwhile, the findings of the validity and reliability test of the questionnaire according to Cronbach's post-Alpha for 20 female and male respondents was 0.892.

The gap between Cronbach's Alpha values for the pilot study and the actual application is only different by 0.009; and it shows a positive increase towards better accuracy from a value of 0.882 to 0.892 – considered a good Cronbach's Alpha value based on Taber (2018). For collecting data quantitatively, this study used questionnaires (pre- and post-program) and evaluation of participants' reading scores in terms of taḥsīn al-Sawt, tajwīd and tarannum pre and post program. Qualitative data collection was done through interviews after completing the PTBQ. A questionnaire was used as the main instrument in this study for the purpose of obtaining quantitative data. This questionnaire is divided into two parts, questions for intrinsic motivation and questions for extrinsic motivation as found in Appendix A. Appendix B is used for researchers and Appendix C is an image for research questions using Google Survey software.

Recordings of the respondents' brief Al-Qur'ān recitations were scrutinized, evaluated, and screened. Their recitations were recorded and evaluated and scored at the beginning and at the end of the program. The components recorded and scored included (1) Tahsin al-Sawt (voice); (2) Tajwīd; and (3) Tarannum bi al-Qur'ān, at the beginning (from session one to three) and at the end of the program (from session eight to ten). The marks and weightages were as follows: Tahsin al-Sawt (Voice) : 25

marks (25%); Tajwīd : 50 marks (50%); Tarannum bil Qur'ān : 25 marks (25%); and the full total marks will be 100 marks (100%). Recording was done using the Zoom Meeting software application. To ensure the validity and reliability of the participants' scores, the researcher has drawn up a rubric (standard criteria) for scoring to ensure that scoring is more objective and aims to provide feedback in correcting and improving knowledge and skills (Hattie, 2007; Lysakowski & Walberg, 1982; Tennenbaum & Goldring, 1989).

Crooks (1998) and Wilburn & Felps (1983), stated that the rubric built by the teacher can help students to build success and make the desired learning outcomes clearer. A rubric is an assessment tool for subjective assessment related to learning objectives used to assess student performance that is done consistently, accurately, and fairly (Chatterji, 2003; Supratiknya, 2012). Interviews were conducted to ensure that the answers given by the respondents were accurate. To increase the validity and reliability of the qualitative data provided, the researcher has conducted video conferencing through Zoom Meeting as a substitute for obtaining confirmation through signatures bearing in mind Covid-19 (Kurasaki, 2000; Bogdan & Biklen, 2003; Griffee, 2005; Widodo, 2014). Once the transcript text was ready, the copy was shared with the respondents, allowing them to amend inaccurate facts.

In summary, data collection was done through three ways: (i) questionnaires; (ii) the results of the evaluation of the recitation of the holy verses of the Qur'ān by the respondents; and (iii) qualitative findings from interviews with respondents. Quantitative data obtained from respondents through

questionnaires and recitation achievement scores of the respondents can display the form of motivation of the respondents from an intrinsic and extrinsic point of view and look at the improvement of skills with the use of the KTA approach. Pearson's correlation is used to find out whether there was a relationship between two variables as well as to measure the strength of the relationship between the independent variable and the dependent variable (Safitri, 2016).

#### 4. ANALYSIS

This correlation search aims to answer the research question about whether it is true or not that adults who learn to read the Qur'ān by using KTA have a relationship (correlation) with their motivation. The X value represents the Likert score value (100%) for a total of 10 adult female respondents and 10 male respondents. The value of Y represents 10 adult female respondents, and 10 adult male respondents is a Likert score (100%) after the KTA was conducted at the end of the PTBQ. On both X and Y values, the first 10 scores are the scores for adult female respondents and the 10 scores after that are the scores for adult male respondents. The R value (correlation) according to Rank Pearson is 0.3599. Technically, this value has a positive correlation. However, the relationship between the two variables is weak. Meanwhile the R<sup>2</sup> value (the coefficient of determination) is 0.1295 and the P value is .11908. Please see Table 3.

This shows a statistical value that is not significant at  $p < .05$  which means that the closer the p value is to 0, the weaker the relationship between variables X and Y. Figure 1(a) shows a bar chart comparing Likert scores obtained before and after KTA.



Figure 1(b) also shows the same score comparison but in the form of a line graph. The blue bar chart and line graph are independent variables because they have not followed KTA for 20 hours or were at the pre-KTA level. The bar chart and red line graph are dependent variables representing the same respondents but after receiving KTA for 20 hours. The fixed variable (fixed variable) in this bar chart and line graph is KTA.

Correlation analysis between pre and post KTA recitation scores shows that the R value (correlation) according to Pearson's Rank is 0.7575. This value shows a strong positive correlation, where a high value score for variable X can increase with variable Y or vice versa (Schober et al., 2018). The value of R<sup>2</sup> (the coefficient of determination) is 0.5738. The P value in the Pearson Rank is .00011 as indicating that the P value is significant at  $p < .05$ . Please see Table 4.

The following analysis is between the Voice components pre and post KTA. Voice is part of the overall score totalling 100% full score. The weightage for the Voice score is 25%. Scoring was done based on a rubric (please see Appendix D) in accordance with an assessment approach that combines formative and summative assessment. In testing this data, X represents the Voice score of 25 full marks which has been converted into one hundred percent (100%) pre-KTA female and male respondents; and Y represents the Voice score of 25 full marks which has also been converted into one hundred percent (100%) of post-KTA female and male respondents. The R value (correlation) according to Rank Pearson is 0.4706. Technically, this value shows a positive correlation between both X and Y variables and is considered to have moderate

correlation strength (Schober et al., 2018). although the relationship or association between the variables is weak because the value of R is close to 0.

The value of R<sup>2</sup> (the coefficient of determination) is 0.2215. P value in Pearson Rank is .036249. This P value shows a significant value at  $p < .05$ . Please see Table 5.

Next, the Tajwīd component score is part of the total score of 100%. The weighting for Tajwīd marks is 50%. Scoring was done based on the rubric as seen in Appendix D. In testing this data, X represents the Tajwīd score of 50 full marks which has been made one hundred percent (100%) pre-KTA female and male respondents; and Y represents the Tajwīd score of 50 full marks which has been made into one hundred percent of female and male respondents post-KTA. The obtained scores were converted to one hundred percent for the purpose of analysing the data. Pre and post KTA analysis shows the value of R (correlation) according to Rank Pearson is 0.6232. This correlation value shows that the positive relationship between the two variables is moderate. This means that there is a tendency for variable X to produce high scores together with variable Y or vice versa. Please see Table 6.

Technically, this value shows a significant correlation where the R<sup>2</sup> value (the coefficient of determination) is 0.3884; P value in Pearson Rank is .00333; and this shows that the P Value is a significant value at  $p < .05$ .

Tarannum bi al-Qur'ān component score is a part of the total score of 100%. The weightage for Tarannum bi al-Qur'ān marks is 25%. Scoring is done based on the rubric in Appendix D. In

testing this data, X represents the Tarannum bi al-Qur'ān score of 25 full marks which has been made one hundred percent (100%) pre KTA female and male respondents; and Y represents the Tarannum bi al-Qur'ān score of 25 full marks which has been made one hundred percent of female and male respondents post-KTA. The R value (correlation) according to Rank Pearson is 0.5994. This shows a moderate positive correlation for both X and Y variables (Schober et al., 2018). The value of R<sup>2</sup> (the coefficient of determination) is 0.3593. P value in Pearson Rank is .00522. This P value shows a significant value at  $p < .05$ . Please see Table 7.

To confirm the answers of the respondents, the researcher conducted an interview via Zoom Meeting and used the WhatsApp application. The transcripts of interviews with respondents were detailed by the researcher and verified by the respondents for their validity. The comment column is authentic from the respondent and has not been altered or improved either from a spelling or syntax point of view. Please see Table 1.

## **5. RESULTS AND DISCUSSION**

Pearson's correlation was used to measure the strength and direction of the linear relationship between two variables (Yuvalianda, 2019; Wiedermann, 2021). If referring to the correlation of adults who learn to recite the Qur'ān using KTA with their motivation, the R value (correlation) according to Rank Pearson is positive but the relationship between the two variables is weak at 0.3599. R<sup>2</sup> (the coefficient of determination) is 0.1295. The P value is .11908 showing a statistically insignificant value at  $p < .05$  which means that the

closer the p value is to 0, the weaker the relationship between variables X and Y. On the other hand, the overall Likert score for each respondent recorded an increase from the point of view of motivation in post-KTA compared to pre-KTA; there is a slight increase (respondents 17 and 19), a moderate increase (respondents 1, 2, 5, 6, 7, 9, 10 and 14) and a drastic increase (respondents 3, 4, 8, 11, 12, 13, 15, 16, 18 and 20). Please refer to Table 3, Figure 1 (a) and Figure 1(b).

According to Karl Pearson, "Correlation does not imply causation" (Aldrich, 1995; Smith, 2020; Wiedermann et al., 2021; Yuvalianda, 2019). Aldrich (1995) states that determining the correlation between X and Y variables does not mean that one variable is the cause, and the other is a direct consequence but only shows that there is a relationship between the variables; and it is possible that this happens due to the existence of other variables, Z for example (Wiedermann et al., 2021). When compared to the analysis of bar charts and line graphs, there is no downward trend in motivation, in fact all of them are increasing. In a qualitative study through interviews with the respondents, the answers and comments given in the questionnaire as well as independent feedback about KTA, on average show support for KTA as a spark of interest and increase their motivation to continue learning to recite the Qur'ān as listed in Table 1.

Despite this, there are respondents who voiced obstacles to improving the recitation of the Qur'ān (Table 1). Among other things, the 7th respondent (female) stated that one of the obstacles was the attitude towards making mistakes in reading and not being diligent in revising using KTA, easily giving up.

However, the respondent agreed that KTA helped the respondent to use the correct breathing method and hold the breath, preserve the properties of the *istifāl* and *infitāh* letters, recognize and practice voice levels, and agreed that her recitation improved. The 9th respondent (female) felt that the difficulty in reciting the Qur'ān in Arabic was the main obstacle. The 2nd respondent also felt that the uncommonness of KTA being introduced in the community made her 'less confident' as shown in Table 2. In summary, the correlation study from Likert scores shows that the motivation (intrinsic and extrinsic) of adults who study the Qur'ān increases after attending KTA.

The first argument is that there is enough correlation between 0.25 - 0.50 ( $R=0.3599$  in this study) to prove that there is a positive relationship between the two variables even if it is not significant (Schober et al., 2018). Returning to the research question, because the question is examining a correlation relationship and not a significant correlation relationship, then the correlation findings in this study have already answered the research question regarding the motivation of adults which increases with the exposure of KTA. This opinion is supported by Karl Pearson where according to him a small or insignificant correlation coefficient still shows that there is a correlation relationship especially for non-linear variables (Yuvalianda, 2019; Wiedermann, 2021). The second, the analysis from info graphics of bar charts and line graphs, Figures 1 to 5, shows a clear trend of increased motivation from pre to post KTA. The third, also supporting this finding was the confession of most participants in the qualitative study.

Also giving support to KTA stimulating the motivation of the respondents is the confession of female respondents 6 and 7 who gave their insight and support comprehensively. Ryan & Deci (2020) stated that increased motivation often translates to increased achievement both in the field of work and academics. The positive but not significant initial research findings on the correlation between KTA and the increase in motivation of adult students made researchers excited to conduct a mixed methodology study. In fact, this approach is called emergent mixed method because of the upcoming needs and not planned (Creswell and Creswell, 2017; Clark, Creswell, Green and Shope, 2008). With the addition of qualitative studies, researchers can analyze and explore the findings of the study whether there are additional findings that converge (convergent) or deviate (divergent) thus confirming the findings of the existing studies (Adcock & Collier, 2001; Brewer & Hunter, 1989; Creswell & Clark, 2017).

Qualitative research findings are used as triangulation, validation of quantitative research and comprehensive analysis (Greene, Caracelli and Graham, 1998; Bryman, 2006); and a kind of study replication (Bettis, Helfat and Shaver, 2016). Interest and value to KTA attract adult participants (Froiland and Worrell; 2016). The implications of the findings of this study can be divided into those related to the study methodology; planning, learning, and teaching recitation of the Qur'an; and a paradigm shift about the importance of Tahsin al-Sawt. The strengths and weaknesses of a research method often make researchers choose one of the research methodology approaches, either quantitative or qualitative. However, mixed method studies are getting more and more attention from

researchers because of their comprehensive benefits (Clark et al., 2008; Creswell and Clark, 2017; Creswell and Creswell, 2017). From all these analyses, the researchers can state that the null hypothesis in this research can be rejected.

The direct implication of this study is on learning, teaching the reading of the Qur'ān. As far as the researchers are aware, the study of al-Qur'ān learning that focuses on taḥsīn al-Sawt is not given much attention. Even if it is given attention, it is taught seriously for the participants who take the course to attend the recitation competition (musābaqah) at the regional, district or national level. Currently, the focus of Qur'ān recitation in terms of teaching and learning is emphasised on the teaching of Tajwīd per se, and through the literature review it shows that it has weaknesses. Among other things, the participants will recite the Qur'ān shadīd (harsh to the pronunciation of letters and words) and this makes it difficult for the participants to learn tarannum bi al-Qur'ān. The most obvious mistake is when the participant expresses a letter that is fat'ḥah and dhammah, changing most of the letters' properties from istifāl and infitāh to isti'lā and itbāq without even realizing it.

The findings of this study show that learning to read the Qur'ān that focuses on the voice has the potential to improve the quality of recitation, thus improving the quality of the voice, tajwīd and tarannum bi al-Qur'ān. On the other hand, emphasis on tajwīd learning alone may not necessarily improve tajwīd, voice and tarannum skills. According to Nik Jaafar in Buku Qawaid Al-Tarannum, the voice can assist in correcting the way of expressing tajwīd, makes the pronunciation more Arabic and beautify the tarannum bi al-Qur'ān (Nik, 2012). Planning and

learning outcomes often use a teacher-centered pedagogical approach. The findings of the study show that one of the success factors of KTA also stems from a more student-centered teaching and learning approach to reciting the Qur'an that uses an andragogic approach. This approach is more suitable for mature and working people (Hare, 2018; Palal and Hamzah, 2017).

This study suggests that further research be conducted to strengthen the findings and its validity. The demographics of the respondents should also be given attention so that the findings of this study can cross places and regions. It would be good if the same study could be conducted in several locations or areas and conducted at different time intervals such as morning, afternoon, and night (Bettis, Helfat, & Shaver, 2016; Block & Kuckertz, 2018). A study which is tested several times, in different locations, time intervals and then the same findings are still obtained, shows rigour, validity and reliability (Wainer & Braun, 2013).

## **6. CONCLUSION**

A holistic (shumūl) teaching approach like Kaedah Tahsin Al-Sawt (KTA) can be an alternative approach to assist adult leaders improve their recitation (Tilawah) skill. This approach, which combines the use of sources from revelation (Al-Qur'an and narrations from the Prophet (ﷺ)), ijma' ulama' and qiyas, has proven to have correlation with motivation and with extended research has shown significant impact on intrinsic and extrinsic motivation of response. It has the potential to become a model or module in the teaching and learning of Qur'an recitation. Aplenty of potential awaits the use of voice (Sawt) to be



developed further in the form of teaching approaches (pedagogy), teaching, and learning curriculum, education, novel approaches, and academic value.

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**APPENDIX A**

**Borang Soal Selidik Program Tarannum Bi Al-Qur’ān (PTBQ)**

**Kaedah Tahsin Al-Sawt**

**Perhatian:** Terima kasih kerana kesediaan anda meluangkan masa untuk menjawab borang soal selidik yang berikut. Saya sangat mengalu-alukan komen ikhlas daripada anda. Semua maklumat yang anda berikan dianggap sulit dan peribadi dalam kajian ini.

**Nama:** \_\_\_\_\_

**Jantina (Lelaki/Perempuan):** \_\_\_\_\_

**Umur** (1). 30 ke bawah; (2). 31-40; (3). 42-50; (4). 50 ke atas: \_\_\_\_\_

**Tinjauan:** Sila maklumkan pandangan anda terhadap penggunaan Kaedah Tahsin al-Sawt dalam PTBQ yang anda ikuti dengan menandakan pada ruangan yang sesuai di bawah ini berpandukan skor 1 hingga 5.

Sangat Tidak Setuju	Tidak Setuju	Kurang Setuju	Setuju	Sangat Setuju
1	2	3	4	5

BIL	ITEM	1	2	3	4	5
1.	Anda rasa teruja untuk menghadiri kelas ini					
2.	Anda gembira jika ditegur oleh guru semasa belajar					



BIL	ITEM	1	2	3	4	5
3.	Anda rasa lebih yakin untuk membaca al-Qur'an setelah mempelajari <i>Tahsin al-Sawt</i>					
4.	Anda yakin yang <i>Tahsin al-Sawt</i> dapat memperbaiki Tajwid anda					
5.	Anda yakin yang <i>Tahsin al-Sawt</i> dapat memperbaiki pemprosesan suara anda					
6.	Anda yakin yang <i>Tahsin al-Sawt</i> dapat memperbaiki <i>Tarannum bi al-Qur'an</i> anda					
7.	<i>Tahsin al-Sawt</i> membuat anda lebih yakin untuk membaca al-Qur'an dengan setepat mungkin					
8.	<i>Tahsin al-Sawt</i> membuat anda rasa seronok untuk membaca al-Qur'an					
9.	<i>Tahsin al-Sawt</i> membuat anda suka mendengar bacaan al-Qur'an					
10.	<i>Tahsin al-Sawt</i> membuat anda berkeyakinan untuk meningkatkan mutu bacaan al-Qur'an anda					
11.	<i>Tahsin Al-Sawt</i> membuat anda mula memahami dan mengapresiasi cara dan gaya bacaan para qari					
12.	<i>Tahsin al-Sawt</i> membuat anda ingin memahami hadis-hadis NAbī saw					

BIL	ITEM	1	2	3	4	5
	berkenaan dengan Tilawah al-Qur'an					

**Komen Tambahan jika ada** (Nyatakan kelebihan, kekurangan atau kesudahan yang dialami):

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## APPENDIX B

### Borang Soal Selidik Program Tarannum Bi al-Qur'an (PTBQ) Kaedah Tahsin Al-Sawt - Rujukan Pengkaji

Sangat Tidak Setuju	Tidak Setuju	Kurang Setuju	Setuju	Sangat Setuju
1	2	3	4	5

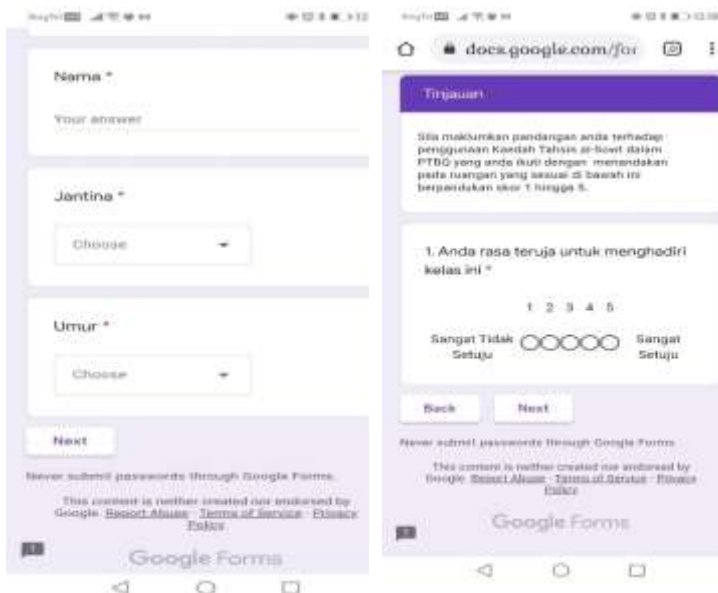
BIL	ITEM	1	2	3	4	5
	Motivasi Intrinsik					
1.	Anda rasa teruja untuk menghadiri kelas ini					
2.	Anda gembira jika ditegur oleh guru semasa belajar					

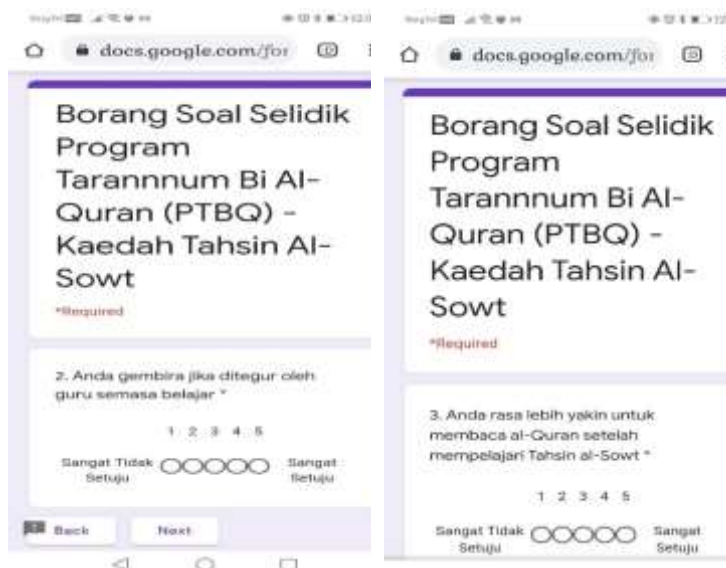
3.	Anda rasa lebih yakin untuk membaca al-Qur'an setelah mengetahui tentang <i>Tahsin al-Sawt</i>				
4.	Anda yakin yang <i>Tahsin al-Sawt</i> dapat memperbaiki Tajwid anda				
5.	Anda yakin yang <i>Tahsin al-Sawt</i> dapat memperbaiki pemrosesan suara anda				
6.	Anda yakin yang <i>Tahsin al-Sawt</i> dapat memperbaiki <i>Tarannum bi al-Qur'an</i> anda				
	<b>Motivasi Ekstrinsik</b>				
7.	<i>Tahsin al-Sawt</i> membuat anda lebih yakin untuk membaca al-Qur'an dengan setepat mungkin				
8.	<i>Tahsin al-Sawt</i> membuat anda rasa seronok untuk membaca al-Qur'an dan mendengar bacaan al-Qur'an				
9.	<i>Tahsin al-Sawt</i> membuat anda suka mendengar bacaan al-Qur'an				
10.	<i>Tahsin al-Sawt</i> membuat anda berkeyakinan untuk meningkatkan mutu bacaan al-Qur'an anda				
11.	<i>Tahsin Al-Sawt</i> membuat anda mula memahami dan mengapresiasi cara dan gaya bacaan para qari				

12.	Tahsin al-Sawt membuat anda ingin memahami hadis-hadis NAbi saw berkenaan dengan Tilawah al-Qur'an					
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## APPENDIX C

### Contoh Borang Soal Selidik Menggunakan Google Form





## APPENDIX D

### Rubrik Pemarkahan Formatif dan Sumatif

Program Tarannum bil Qur'an Tasmi' dan Tadarus  
 Kaedah *Tahsin Al-Sawt*  
 Pra / Pasca Kaedah *Tahsin Al-Sawt*  
 Nama Peserta: \_\_\_\_\_

Rubrik Pemarkahan Suara ( <i>Tahsin Al-Sawt</i> )	Markah	Catatan Pemotongan/ Pemberian Markah
Suara tekak sahaja (satu tobaqat suara)	1 hingga 5	

Sekurang-kurangnya ada dua tobaqat suara	6 hingga 13	
Sekurang-kurangnya ada tiga tobaqat suara terkawal	14 hingga 20	
Ada tiga atau lebih tobaqat suara, merdu dan terkawal	21 hingga 25	

Markah yang diperoleh untuk Suara: \_\_\_\_/25%

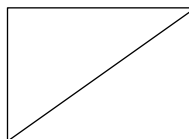
Rubrik Pemarkahan Tajwīd	Markah	Catatan Pemotongan/ Pemberian Markah
Tidak menepati kehendak makhraj dan sifat	1 hingga 24	
Menepati kehendak makhraj dan sifat meskipun kurang tepat	25 hingga 30	
Menepati kehendak makhraj, sifat, Izhar, Idgham, Ikhfa', Iqlab, ghunnah	31 hingga 40	
Menepati semua kehendak makhraj, sifat, Izhar, Idgham, Ikhfa', Iqlab, ghunnah, Mad Jaiz, Mad Wajib dan Mad Lazim	41 hingga 50	

Markah yang diperoleh untuk Tajwīd: \_\_\_\_/50%

Rubrik Pemarkahan Tarannum	Markah	Catatan Pemotongan/ Pemberian Markah
Tidak mampu membawakan tarannum yang dikehendaki	1 hingga 5	
Mampu membawakan satu harkat tarannum sahaja	6 hingga 13	
Mampu membawakan dua harkat tarannum	14 hingga 20	
Mampu membawakan tiga atau empat harkat tarannum	21 hingga 25	

Markah yang diperolehi untuk Tarannum bi al-Qur’ān: \_\_\_\_/25%

Jumlah



**Table 1: Transkrip Para Responden (10 Perempuan dan 10 Lelaki)**

Responden (Perempuan)	Komen	Catatan Temu bual	Kesimpulan
1	<i>Alhamdulillah sudah dapat mengatasi walaupun sedikit</i>	Mampu mengatasi masalah suara dalam bacaan	Termotivasi dan Positif

Responden (Perempuan)	Komen	Catatan Temu bual	Kesimpulan
	<i>dengan bacaan kebawah tapi masih belum dapat menguasai 4 macam kaedah bunyi</i>		
2	<i>Suara</i>	(Pengkaji kurang jelas dengan maksud responden. Setelah bertanyakan soalan-soalan berbentuk siasatan 'probing question' baru pengkaji dapat memahami maksud responden) Gembira sebab dapat mengawal tajwid dalam bacaan dengan KTA	Termotivasi dan Positif
3	<i>Menghadapi kesukaran dalam mendapatkan suara "otak"</i>	Sudah boleh menguasai tobaqat suara qoror, nawa dan jawab kecuali jawabu	Termotivasi dan Objektif



Responden (Perempuan)	Komen	Catatan Temu bual	Kesimpulan
		<i>al-jawab</i> (bahagian rongga otak)	
4	<i>Ingin memperbaiki lebih baik bacaan menggunakan suara kluar dari saluran yg betul bukan menggunakan tekak.</i>	Yakin boleh. Teruja dan terangsang untuk terus belajar membaca al-Qur'an	Termotivasi dan Positif
5	<i>Ustaz mcm shopping center (pilih saja mana lagu2 yg berkenan), banyak ilmu yg di beri serta sabar dgn ragam pelajar. Saya pelajar yg lemah serta mengambil masa dlm memahami semua ....., tkasih.</i>	(Melalui soal siasat, yang sebenarnya dimaksudkan responden ialah seperti berikut). Walaupun kemampuan menyerap lemah, KTA memudahkan pengawalan Tajwid, suara dan <i>Tarannum bi al-Qur'an</i> responden	Termotivasi dan Positif
6	<i>Alhamdulillah ! Di kurniakan Allah untuk mempelajari ilmu ini melalui Ustaz .</i>	Yakin mendapat manfaat daripada KTA walaupun	Termotivasi dan Positif


Responden (Perempuan)	Komen	Catatan Temu bual	Kesimpulan
	<p><i>Sesuatu ilmu yang baru bagi saya membaca Al Qur'an bukan dengan suara keluar.. ia memerlukan Kefahaman bukan saja dalam mengolahkan suara yang keluar dari corong dan lorong tapi ketajaman dalam pendengaran ... dapat menbezakan antara aliran2 taranum.</i></p> <p><i>Cadangan : Memperkasakan pelajar2 dengan ilmu tahsin al sout sebelum peserta di kenalkan dengan aliran2 taranum.</i></p> <p><i>Qasidah di kenalkan di peringkat awal .agar .peserta dapat belajar</i></p>	<p>terasa sukar pada mulanya. Pernah belajar di tempat lain sebelum ini, tetapi tidak memahami konsep Suara pada tajwid, suara dan tarannum bi al-Qur'an</p>	

Responden (Perempuan)	Komen	Catatan Temu bual	Kesimpulan
	<p><i>bagaimana mengolahkan suara sebelum mentakbikkan dalam pembacaan Al Qur'an . Ini Yang Ustaz lakukan sekarang . Satu Initiative Yang sangat baik . Alhamdulliah .</i></p> <p><i>Terima kasih Ustaz atas segala usaha ustaz untuk meletakkan Al Qur'an di maqam yang tertinggi dan atas penat kelah dalam perkongsian ilmu dengan kami . Semoga Allah membalas nya dengan kebaikan atas segala usaha dan penat lelah Ustaz . Aamiin .</i></p>		
7	<p><i>Saya yaqin bacaan saya bertambah baik .....</i></p>	<p>Yakin boleh memperbaiki Tilawah al-Qur'an sendiri dan KTA</p>	<p>Termotivasi dan Positif</p> <p>Yakin boleh berubah ke</p>

Responden (Perempuan)	Komen	Catatan Temu bual	Kesimpulan
	<p>- Yang menghalang saya dari cepat mendapatkan ilmu ini adalah dari kekurangan diri sendiri:</p> <p>1. Kurang yaqin diri dan takut sangat membuat kesilapan, sehingga pernafasan menjadi agak pendek.</p> <p>2. Tidak rajin mengulangkaji bacaan cara tahsin Sawt</p> <p>3. Cepat give-up apAbila tidak dapat</p> <p>Agak stres kerana baru belajar kaedah baru.. nafas yg betul, suara, lidah, pipi, tangan, mata semua nya harus digunakan</p>	<p>sangat membantu meningkatkan ketrampilan bacaan responden dan para peserta</p> <p>Antara faktor penghambat ialah rasa takut melakukan kesilapan semasa mengalunkan ayat-ayat suci al-Qur'an sehingga berlaku stres, kurang mengulang kaji menggunakan</p> <p>Motivasi mudah luntur asalnya</p> <p># Responden ini antara peserta yang meningkat maju Tilawahnya</p>	<p>tahap yang lebih baik</p>

Responden (Perempuan)	Komen	Catatan Temu bual	Kesimpulan
	<p><i>sekaligus.. Walaupun tidak dapat faham dan praktik ilmu ini seluruhnya, saya yaqin suatu hari nanti akan dibukakan pintu kefahaman dan taufiq utk mempraktikkan dengan doa guru, usaha dan doa kami juga.</i></p> <p><i>- Kaedah yang telah Ustaz tnjukkan sgt membantu kami sebenarnya, di antaranya:</i></p> <ol style="list-style-type: none"> <li><i>1. Kaedah pernafasan yg betul</i></li> <li><i>2. Kaedah simpan nafas</i></li> <li><i>3. Kaedah suara ke bawah dengan menggunakan istifal dan infitah</i></li> <li><i>4. Kaedah suara qoror, nawa, jawab, jawabul</i></li> </ol>	<p>sejak mengikuti KTA</p>	

Responden (Perempuan)	Komen	Catatan Temu bual	Kesimpulan
	<p><i>jawab yg terhasil dari rongga2 yg sepatutnya mengkagumkan saya .. dari pembukaan mulut yg kecil hingga besar dpt mempengaruhi suara juga, mata tutup dan buka juga menyebabkan suara itu tnggi dan rendah..</i></p> <p><i>5. Baru2 ini kaedah yang saya rasa dapat sgt membantu saya adalah menggunakan suara dari jwbul jawab tetapi imitasi suara qoror agar nafas saya tidak mati dan hAbis. Ini sangat3 membantu saya utk pernafasan.</i></p> <p><i>Sebenarnya ada banyak lagi telah Ustaz ajarkan dari</i></p>		

Responden (Perempuan)	Komen	Catatan Temu bual	Kesimpulan
	<p>segi teori nya juga.. Dan saya rasa kaedah2 ini sgt2 membantu kami.. walaupun kami tidak dpt mengamalkan sepenuhnya, kefahaman itu sudah ada di dalam akal dan minda insyAllah</p> 		
8	<p><b>Kesusahan:</b> Membaca al Qur'an ala arAbiy seperti qari-qari mesir.</p> <p><b>Kelebihan:</b> mempelajari pelbagai teknik bacaan yang dapat meningkatkan lagi mutu bacaan alQur'an.</p>	<p>Responden bimbang tidak dapat kaitkan KTA dengan membaca al-Qur'an dengan berbudaya Arab dan suaranya (luhun al-Arab wa aswatiha) pada mulanya</p>	<p>Termotivasi dan Objektif</p> <p>Responden mampu meningkatkan mutu bacaannya</p>
9	<p>Kekurangan...tak tahu latih tanpa Guru bimbing Kesusahan....tak kenal.....n tak berjaya.....belum ...lembut...</p>	<p>Bimbang tidak dapat melaksanakan KTA dalam bacaan tetapi yakin boleh mengatasinya</p>	<p>Termotivasi dan Objektif</p>

Responden (Perempuan)	Komen	Catatan Temu bual	Kesimpulan
	<i>Kelebihan....Guru tak putus asa....sentiasa dedahkan teknik berbagai....n bersungguh2</i>		
10	<i>Bagi saya tahsin al-sout merupakan suatu ilmu yang baharu, peralihan daripada K3 kepada K4 agak terlalu cepat untuk saya, dan saya dapati kedua-dua kaedah ini juga yang paling mencabar.</i>	Asalnya rasa curiga dan tidak yakin sebab tidak mendapat pendedahan sebelum ini. Masih kurang yakin tetapi teruja dengan cabaran KTA	Termotivasi dan Positif  Turut menunjukkan peningkatan keseluruhan pada bacaan

Responden (Lelaki)	Komen	Catatan Temu bual	Kesimpulan
1	<i>Memahami Aliran &amp; furu' ketika latihan menimbulkan kekeliruan seakan2 tarannumnya seakan.</i>	<i>Saya masih belum memahami konsep KTA dengan sepenuhnya tetapi yakin boleh meningkatkan mutu bacaan walaupun dengan pengetahuan sedikit yang diraih</i>	<i>Termotivasi dan Positif</i>



Responden (Lelaki)	Komen	Catatan Temubual	Kesimpulan
		<i>daripada KTA kerana sudah terbiasa dengan kaedah bertarannum tanpa memikirkan tentang konsep Suara mengikut Sunnah</i>	
2	<i>Kaedah tolak suare ke pita suare, kaedah atau cara bile nak qoror lepas tu ke nawa lau ke qoror. Ade lagi mase dri nawa terus ke jawab lalu stay di sane. Teknik suare utk tobaqot suare</i>	Kurang yakin sebab perkara baharu Yakin pada ilmu yang disampaikan tetapi kurang yakin dengan kemampuan diri sendiri	Reflektif
3	<i>Kelebihan kelas ini ialah saya dapat menerapkan bacaan lajhah arab dlm bacaan Qur'an saya. Selalunya, pembelajaran hanya berpaksi pada guru, tapi dalam kelas sebegini ianya berpaksi pd murid. Setiap murid</i>	Sangat yakin KTA dapat meningkatkan mutu bacaan kerana setelah menggunakan KTA dia lebih faham konsep <i>makhraj</i> dan sifat huruf serta mengalunkan suara dengan menggunakan fungsi suara dan	Termotivasi dan Positif

Responden (Lelaki)	Komen	Catatan Temu bual	Kesimpulan
	<i>diberi penekanan pada perkara yang beliau mempunyai kekurangan.</i>	tobaqat(tingkatan) suara.	
4	<i>Kesusahan yg dialami oleh saya ialah suara yg saya cuba praktikkan selalunya tidak tepat. Boleh dikatakan selalu kat tekak bila cuba tekan/letak kat tobaqat suara jadi penekanan pada bunyi pulak. In shaa allah, semoga allah mempermudah segala urusan dan usaha saya utk mempertingkatkan bacaan Al-Qur'an. Jazakumullah khair pada Ustaz Rizal dan keluarga.</i>	Sedar akan kekurangan diri tetapi yakin KTA dapat membantunya untuk mempertingkatkan mutu bacaan al-Qur'annya	Termotivasi dan Objektif
5	<i>kesabaran antara guru dan murid.</i>	Dalam mengamalkan KTA, kededua guru dan murid	Reflektif

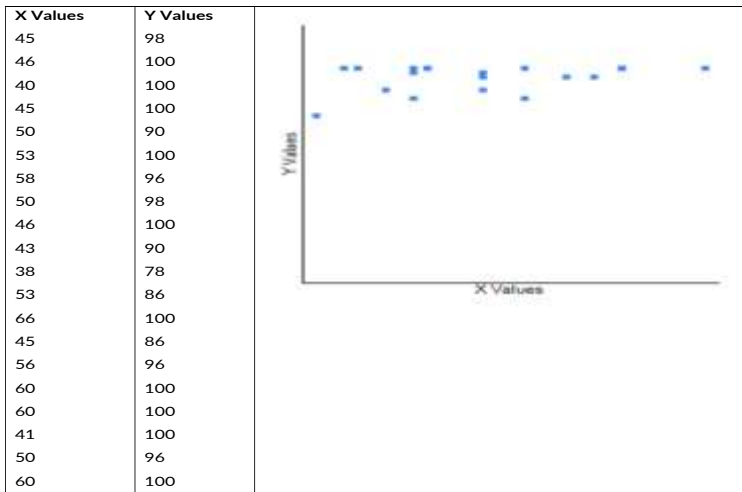
Responden (Lelaki)	Komen	Catatan Temubual	Kesimpulan
		perlu berlapang dada dan bersabar serta menerima kekurangan murid atau peserta	
6	<i>Mohon Doa &amp; Restu Ayahanda Tuan Guru Ust Rizal agar kami dapat beristiqamah dalam mencintai Al-Qur'ān &amp; Sunnah2 Nya..</i>  	Yakin KTA meningkatkan motivasi, kemahiran dan ketrampilan membaca Al-Qur'ān meskipun susah pada awalnya kerana sesuatu yang baru mendapat pendedahan	Termotivasi dan Positif  Sudah mula menunjukkan peningkatan dalam Tilawah
7	<i>Kelebihan belajar dengan Ustaz Alhamdulillah sangat banyak ilmu yang tersenmbunyi dapat dipelajari.Tks.</i>	KTA memberi alternatif dan jalan keluar bagi permasalahan yang beliau hadapi dalam Tilawah al-Qur'ān	Termotivasi dan Positif
8	<i>Cuba utk mngatasi bacaan ke bawah dgn baik dan juga menguasai suara dgn betul</i>	Yakin dan sedang berusaha gigih	Termotivasi dan Positif
9	<i>Masih lemah dlm bacaan</i>	Tetapi merasakan KTA boleh meningkatkan	Termotivasi dan Positif

Responden (Lelaki)	Komen	Catatan Temubual	Kesimpulan
		mutu bacaan seperti yang disaksikan berlaku pada para peserta lain	
10	<i>Latih tubi, latih tubi dan latih tubi.</i>	Percaya yang KTA boleh meningkatkan kemahiran dan ketrampilan membaca al-Qur'an. Sudah menunjukkan peningkatan pada Tilawah al-Qur'an beliau.	Termotivasi dan Positif

**Table 2: Pendapat dan Maklum Balas Tentang KTA**

Kesimpulan	Bilangan Responden Perempuan	Bilangan Responden Lelaki
KTA meningkatkan mutu Tilawah mereka	7	7
Termotivasi dan objektif	3	1
Memilih untuk Reflektif (Tidak membenarkan atau menidakkan)	0	2

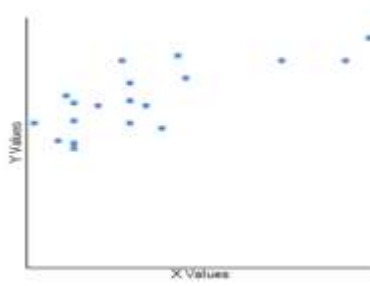
**Table 3: Correlation Between KTP and Motivation of Adult Learners**



X - M <sub>x</sub>	Y - M <sub>y</sub>	(X - M <sub>x</sub> ) <sup>2</sup>	(Y - M <sub>y</sub> ) <sup>2</sup>	(X - M <sub>x</sub> )(Y - M <sub>y</sub> )
-5.250	2.300	27.562	5.290	-12.075
-4.250	4.300	18.062	18.490	-18.275
-10.250	4.300	105.062	18.490	-44.075
-5.250	4.300	27.562	18.490	-22.575
-0.250	-5.700	0.062	32.490	1.425
2.750	4.300	7.562	18.490	11.825
7.750	0.300	60.062	0.090	2.325
-0.250	2.300	0.062	5.290	-0.575
-4.250	4.300	18.062	18.490	-18.275
-7.250	-5.700	52.562	32.490	41.325
-12.250	-17.700	150.062	313.290	216.825
2.750	-9.700	7.562	94.090	-26.675
15.750	4.300	248.062	18.490	67.725
-5.250	-9.700	27.562	94.090	50.925
5.750	0.300	33.062	0.090	1.725
9.750	4.300	95.062	18.490	41.925
9.750	4.300	95.062	18.490	41.925
-9.250	4.300	85.562	18.490	-39.775
-0.250	0.300	0.062	0.090	-0.075
9.750	4.300	95.062	18.490	41.925
M <sub>x</sub> : 50.250	M <sub>y</sub> : 95.700	Sum: 1153.750	Sum: 762.200	Sum: 337.500

**Table 4: Correlation Between Recitaion Marks Pre and Post KTA**

X Values	Y Values
35	59
35	50
30	58
34	69
35	66
42	67
61	83
41	83
35	48
42	58
42	74
42	67
72	92
44	65
38	65
48	85
69	83
46	56
33	51
49	76



**Result Details & Calculation**

**X Values**

$\Sigma = 1005$   
 Mean = 50.25  
 $\Sigma(X - M_x)^2 = SS_x = 1153.75$

**Y Values**

$\Sigma = 1914$   
 Mean = 95.7  
 $\Sigma(Y - M_y)^2 = SS_y = 762.2$

**X and Y Combined**

$N = 20$   
 $\Sigma(X - M_x)(Y - M_y) = 337.5$

**R Calculation**

$$r = \frac{\Sigma((X - M_x)(Y - M_y))}{\sqrt{(SS_x)(SS_y)}}$$

$$r = \frac{337.5}{\sqrt{(1153.75)(762.2)}} = 0.3599$$

**Meta Numerics (cross-check)**

$$r = 0.3599$$

**Key**

- X: X Values
- Y: Y Values
- $M_x$ : Mean of X Values
- $M_y$ : Mean of Y Values
- $X - M_x$  &  $Y - M_y$ : Deviation scores
- $(X - M_x)^2$  &  $(Y - M_y)^2$ : Deviation Squared
- $(X - M_x)(Y - M_y)$ : Product of Deviation Scores

X - M <sub>x</sub>	Y - M <sub>y</sub>	(X - M <sub>x</sub> ) <sup>2</sup>	(Y - M <sub>y</sub> ) <sup>2</sup>
-8.650	-8.750	74.822	76.562
-8.650	-17.750	74.822	315.062
-13.650	-9.750	186.322	95.062
-9.650	1.250	93.122	1.562
-8.650	-1.750	74.822	3.062
-1.650	-0.750	2.722	0.562
17.350	15.250	301.023	232.562
-2.650	15.250	7.022	232.562
-8.650	-19.750	74.822	390.062
-1.650	-9.750	2.722	95.062
-1.650	6.250	2.722	39.062
-1.650	-0.750	2.722	0.562
28.350	24.250	803.723	588.062
0.350	-2.750	0.123	7.562
-5.650	-2.750	31.922	7.562
4.350	17.250	18.923	297.562
25.350	15.250	642.623	232.562
2.350	-11.750	5.523	138.062
-10.650	-16.750	113.422	280.562
5.350	8.250	28.623	68.062
M <sub>x</sub> : 43.650	M <sub>y</sub> : 67.750	Sum: 2542.	Sum: 3101.750

**Result Details & Calculation**

**X Values**

$\Sigma = 873$

Mean = 43.65

$\Sigma(X - M_x)^2 = SS_x = 2542.55$

**Y Values**

$\Sigma = 1355$

Mean = 67.75

$\Sigma(Y - M_y)^2 = SS_y = 3101.75$

**X and Y Combined**

N = 20

$\Sigma(X - M_x)(Y - M_y) = 2127.25$

**R Calculation**

$r = \frac{\Sigma((X - M_x)(Y - M_y))}{\sqrt{(SS_x)(SS_y)}}$

$r = \frac{2127.25}{\sqrt{(2542.55)(3101.75)}} = 0.7575$

**Meta Numerics (cross-check)**

$r = 0.7575$

**Key**

X: X Values

Y: Y Values

M<sub>x</sub>: Mean of X Values

M<sub>y</sub>: Mean of Y Values

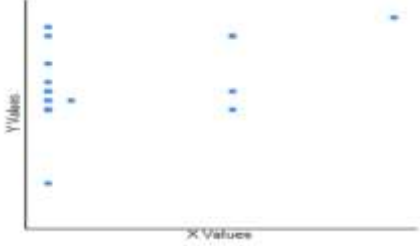
X - M<sub>x</sub> & Y - M<sub>y</sub>: Deviation scc

(X - M<sub>x</sub>)<sup>2</sup> & (Y - M<sub>y</sub>)<sup>2</sup>: Deviator

(X - M<sub>x</sub>)(Y - M<sub>y</sub>): Product of De

Table 5: Correlation Between Voice (AI-Sawt) Marks Pre and Post KTA

X Values	Y Values
20	56
20	60
20	52
20	64
20	72
20	60
52	84
20	84
20	20
20	52
20	52
20	56
80	92
20	56
52	60
20	88
52	84
52	52
20	52
24	56



**Result Details & Calculation**

X Values

$$\Sigma = 592$$

$$\text{Mean} = 29.6$$

$$\Sigma(X - M_x)^2 = SS_x = 5868.8$$

Y Values

$$\Sigma = 1252$$

$$\text{Mean} = 62.6$$

$$\Sigma(Y - M_y)^2 = SS_y = 5544.8$$

X and Y Combined

$$N = 20$$

$$\Sigma(X - M_x)(Y - M_y) = 2684.8$$

R Calculation

$$r = \frac{\Sigma((X - M_x)(Y - M_y))}{\sqrt{((SS_x)(SS_y))}}$$

$$r = \frac{2684.8}{\sqrt{(5868.8)(5544.8)}} = 0.4706$$

Meta Numerics (cross-check)

$$r = 0.4706$$

**Key**

X: X Values

Y: Y Values

$M_x$ : Mean of X Values

$M_y$ : Mean of Y Values

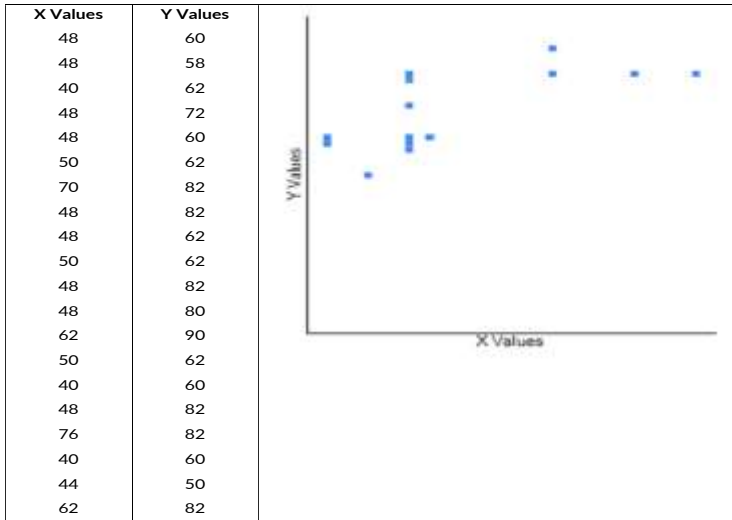
$X - M_x$  &  $Y - M_y$ : Deviation scores

$(X - M_x)^2$  &  $(Y - M_y)^2$ : Deviation Squared

$(X - M_x)(Y - M_y)$ : Product of Deviation Scores



**Table 6: Correlation of Tajwid Marks Pre and Post KTA**



X - M <sub>x</sub>	Y - M <sub>y</sub>	(X - M <sub>x</sub> ) <sup>2</sup>	(Y - M <sub>y</sub> ) <sup>2</sup>
-2.800	-9.600	7.840	92.160
-2.800	-11.600	7.840	134.560
-10.800	-7.600	116.640	57.760
-2.800	2.400	7.840	5.760
-2.800	-9.600	7.840	92.160
-0.800	-7.600	0.640	57.760
19.200	12.400	368.640	153.760
-2.800	12.400	7.840	153.760
-2.800	-7.600	7.840	57.760
-0.800	-7.600	0.640	57.760
-2.800	12.400	7.840	153.760
-2.800	10.400	7.840	108.160
11.200	20.400	125.440	416.160
-0.800	-7.600	0.640	57.760
-10.800	-9.600	116.640	92.160
-2.800	12.400	7.840	153.760
25.200	12.400	635.040	153.760
-10.800	-9.600	116.640	92.160
-6.800	-19.600	46.240	384.160
11.200	12.400	125.440	153.760
M <sub>x</sub> : 50.800	M <sub>y</sub> : 69.600	Sum: 1723.200	Sum: 2628.800

**Result Details & Calculation**

*X Values*

$\Sigma = 1016$

Mean = 50.8

$\Sigma(X - M_x)^2 = SS_x = 1723.2$

*Y Values*

$\Sigma = 1392$

Mean = 69.6

$\Sigma(Y - M_y)^2 = SS_y = 2628.8$

*X and Y Combined*

N = 20

$\Sigma(X - M_x)(Y - M_y) = 1326.4$

*R Calculation*

$r = \frac{\Sigma((X - M_x)(Y - M_y))}{\sqrt{(SS_x)(SS_y)}}$

$r = \frac{1326.4}{\sqrt{(1723.2)(2628.8)}} = 0.6232$

*Meta Numerics (cross-check)*

$r = 0.6232$

**Key**

X: X Values

Y: Y Values

M<sub>x</sub>: Mean of X Values

M<sub>y</sub>: Mean of Y Values

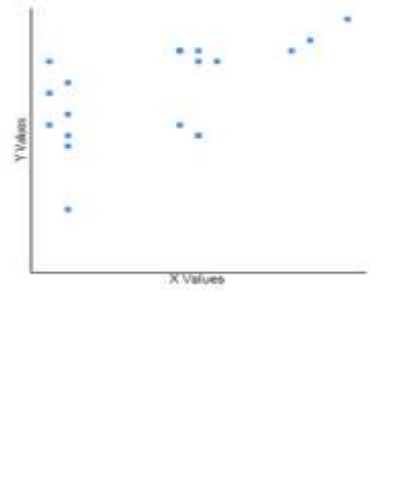
X - M<sub>x</sub> & Y - M<sub>y</sub>: Deviation scc

(X - M<sub>x</sub>)<sup>2</sup> & (Y - M<sub>y</sub>)<sup>2</sup>: Deviator

(X - M<sub>x</sub>)(Y - M<sub>y</sub>): Product of De

**Table 7: Correlation of Tarannum bi al-Qur'an Marks Pre and Post KTA**

X Values	Y Values
24	60
24	24
20	56
20	68
24	72
48	84
52	84
48	84
24	48
48	56
52	80
52	52
84	96
56	80
20	80
76	88
72	84
52	52
24	52
48	84



X - M <sub>x</sub>	Y - M <sub>y</sub>	(X - M <sub>x</sub> ) <sup>2</sup>	(Y - M <sub>y</sub> ) <sup>2</sup>	(X - M <sub>x</sub> )(Y - M <sub>y</sub> )
-19.400	-9.200	376.360	84.640	178.480
-19.400	-45.200	376.360	2043.040	876.880
-23.400	-13.200	547.560	174.240	308.880
-23.400	-1.200	547.560	1.440	28.080
-19.400	2.800	376.360	7.840	-54.320
4.600	14.800	21.160	219.040	68.080
8.600	14.800	73.960	219.040	127.280
4.600	14.800	21.160	219.040	68.080
-19.400	-21.200	376.360	449.440	411.280
4.600	-13.200	21.160	174.240	-60.720
8.600	10.800	73.960	116.640	92.880
8.600	-17.200	73.960	295.840	-147.920
40.600	26.800	1648.360	718.240	1088.080
12.600	10.800	158.760	116.640	136.080
-23.400	10.800	547.560	116.640	-252.720
32.600	18.800	1062.760	353.440	612.880
28.600	14.800	817.960	219.040	423.280
8.600	-17.200	73.960	295.840	-147.920
-19.400	-17.200	376.360	295.840	333.680
4.600	14.800	21.160	219.040	68.080
M <sub>x</sub> : 43.400	M <sub>y</sub> : 69.200	Sum: 7592.800	Sum: 6339.200	Sum: 4158.400

**Result Details & Calculation**

**X Values**

$\Sigma = 868$

Mean = 43.4

$\Sigma(X - M_x)^2 = SS_x = 7592.8$

**Y Values**

$\Sigma = 1384$

Mean = 69.2

$\Sigma(Y - M_y)^2 = SS_y = 6339.2$

**X and Y Combined**

N = 20

$\Sigma(X - M_x)(Y - M_y) = 4158.4$

**R Calculation**

$r = \frac{\Sigma((X - M_x)(Y - M_y))}{\sqrt{((SS_x)(SS_y))}}$

$r = 4158.4 / \sqrt{((7592.8)(6339.2))} = 0.5994$

**Meta Numerics (cross-check)**

$r = 0.5994$

**Key**

X: X Values

Y: Y Values

M<sub>x</sub>: Mean of X Values

M<sub>y</sub>: Mean of Y Values

X - M<sub>x</sub> & Y - M<sub>y</sub>: Deviation scores

(X - M<sub>x</sub>)<sup>2</sup> & (Y - M<sub>y</sub>)<sup>2</sup>: Deviation Squared

(X - M<sub>x</sub>)(Y - M<sub>y</sub>): Product of Deviation Scores