

JAWI SCRIPT AND ITS CONTRIBUTION TO THE DEVELOPMENT OF RELIGIOUS EDUCATION IN TERENGGANU, MALAYSIA

Asyraf HjAb Rahman* Abdul Manan bin Ali* Fadzli Adam**
Daud Ismail** and Wan Ibrahim Wan Ahmad***

Abstract: *Jawi* (جاوي) is an Arabic alphabet used for writing the Malay language and several other languages in Southeast Asia. Its importance stems from the fact that it has since been relegated to a script used for religious, cultural and administrative purposes amongst the Malay community in Malaysia. During the early stage of Islamisation period, the Arabic script was taught to the people who had newly embraced Islam in the form of religious practices, such as the recitation of Quran and other religious rituals. The Arabic script was later accepted by the Malay community together with their acceptance of Islam and they only took a short time to modify the script and adapt it to suit the spoken Classical Malay. This paper discusses the development of Jawi script and its contributions for religious educations in Malaysia particularly in the State of Terengganu. The discussion will revolve around famous works written by Malay religious scholars in Jawi writing and its' impact upon religious understanding amongst the Malay community. Data for the study are gathered using qualitative method including analysis of old Jawi writings produced by the Malay scholars. Result shows that there are several religious works written in Jawi script which have a great impact on Muslims' religious understanding, besides preparing new generations for Islamic propagation within the community.

Keywords: *Jawi* script, Malay world, Muslim society, Islam.

INTRODUCTION

Jawi (جاوي) is an Arabic alphabet used for writing the Malay language and several other languages in Southeast Asia. Its importance stems from the fact that it has since been relegated to a script used for religious, cultural and other administrative purposes amongst the Malay community in Malaysia and thus considered as Malay literature identity forever. Among Arab merchants responsible for the Islamization of the Malay region particularly the Peninsular, were Syed Abdul Aziz, Sheikh Abdul Qadir and Syarif Karim al-Makhdum. They came from Jeddah, Saudi Arabia in the early 15th century and were also responsible towards Islamization of Malay ruler including the ruler of Malacca (Chelliah, M: 1947). According to some other sources, Islam came into this Peninsular with the commitment and hard work of Persian Muslim merchants who had business dealings with the local Malays. Most

* Centre for Fundamental and Liberal Education, Universiti Malaysia Terengganu. *E-mail:* asyraf@umt.edu.my

** Institute for Islamic Products and Civilization, Universiti Sultan Zainal Abidin. *E-mail:* fadzli@unisza.edu.my

*** College of Art and Science, Universiti Utara. *E-mail:* Malaysiawiwa@uum.edu.my

of them came from the families of the religious elite such as the family of Asyraf Ibn Dhiauddin, the family of Jawani al-Kurdi and the family of Sabankarah (Wan Husein Azmi, 1980). At the early stage of Islamisation, the Arabic script was taught to the local people who had newly embraced Islam in the form of religious practices, such as the recitation of Quran and other religious rituals. The Arabic script was accepted by the Malay community together with their acceptance of Islam and they only took a short time to modify the script and adapt it to suit the spoken Classical Malay.

This paper discusses the role and contributions of the *Jawi* script in the form of Malay classical works known as *kitab kuning* (yellow manuscripts) for the spread of religious education amongst the Malay community in Malaysia, particularly in the state of Terengganu from the 19th century to the 21st century. Information about *Jawi* literature development, and current issues of *Jawi* script in Malaysia was gathered using qualitative method. In addition, the development and survival of *Jawi* script in the context of modern day are also discussed to see its relevance together with some efforts taken by the government to preserve the script as part of the Malay identity.

Religious Education and the Malay Society

Religious education within the Malay community refers to Islamic education that put great emphasis on the oneness of Allah (*Tauhid*) and the Prophethood of Muhammad (pbuh) as the messenger of Allah. The Prophet's teachings therefore must be followed as they become revealed knowledge and guidance coming from Allah. Describing religious education among the Malay Muslim community in the 19th century, Abdullah Munsyi notes that there are three important elements emphasized that always linked with Islam and centered around the Quran, *Hadith* (tradition) and religious law. These elements could be described as follows: 1) Studying the classical books emphasized the Oneness of Allah (*tauhid*), His actions (*af'al*) and His attributes (*sifat*). 2) Studying the books of *fiqh* (Islamic jurisprudence) that stress on Muslim relations (*mu'amalat*) and their obligations such as prayer, fasting, zakat and pilgrimage and 3) Studying various disciplines and branches of knowledge that would benefit them in their daily life such as the biography of the Prophet, good conducts or moral (*akhlak*) and the classical Islamic tales (Haron Din and Sobri Salamun, 1980). These subjects were taught in both mosques and *pondok* while an instructor called *Tok Guru* sat at the front, reading a classical text and explaining its lessons words by words. Students sitting in a circle (*halaqat*) listening and taking notes on what being said by their instructor or *Tok Guru*.

TABLE 1: CLASS SCHEDULE IN *PONDOK* SCHOOL

<i>Time</i>	<i>Lesson</i>	<i>Venue</i>
After Fajr Prayer 6.00-7.15am	Reading Classical Text (Aqidah/Fiqh/Sirah/Akhlaq)	Mosque
8.00 – 12.30 pm	Formal religious classes	Classroom
After Zuhr Prayer 1.30-2.30pm	Reading Classical Text (Aqidah/Fiqh/Sirah/Akhlaq)	Mosque
After Asar Prayer 4.30-5.30	Reading Classical Text (Aqidah/Fiqh/Sirah/Akhlaq)	Mosque
After Maghrib Prayer	Reading Classical Text (Aqidah/Fiqh/Sirah/Akhlaq)	Mosque

There are many literatures discussing role and function of traditional mode of education within Malay society including the *Pondok* (Ismail Ishak, 1990, Azmi Omar, 1993, and Hasan Md Man, 1990). Most of those works revolved around building structure of the schools and syllabus that were taught. Albeit none of the available literatures discuss the survival of the *pondok* in the contexts of the modern day demands including the *Jawi* script classical works known as *kitab kuning*. In the 14th to early 20th century for instance, mosques and *pondok* worked together in providing traditional Islamic education as preparatory life for students before getting into the real life in society. During the early Islam, mosque has become not only as a place of worship, but also as social gathering and education centre for Muslims. Many studies conducted to describe the role and function of mosque from the Prophet's era up to this day. According to Muhammad Uthman (2006), the success of mosque functions becomes the responsibility of the ruling government to build, develop, manage and promote religious activities for Muslims. According to Muhammad Abu Bakar (1987), mosques become important centre for Muslim affairs when parents sending their children to study basic Islamic knowledge and the Quranic recitation and memorization, hoping that their children one day become *imams* for prayers or Islamic scholars as once exemplified by companions of the Prophet pbuh. According to Winstedt (1961), religious studies, which became their main focus in mosques during the early days were *ilm al Hadith*, *ilm al-Kalam*, *Tasawwuf* and *Shari'a*, and titles such as *Ihya' Ulum al-Din* by Imam al Ghazali, *Kitab al tawhid* by Abu Shukur, *Talkhis al-Minhaj* by Imam al Nawawi are said to have become their text books.

In the State of Terengganu, Malaysia, the development of Islamic education began since the coming of Islam into this country in the 13th century. This could be traced back through various sources among which was archaeological evidence; the discovery of Batu Bersurat (stone) Terengganu, known as *Prasasti* of Terengganu

at Tersat River, Kuala Berang in 1902/1320H. The writings on the stone indicated the existence of an Islamic government which implemented Islamic laws in this area (al-Attas, 1970). For the sake of spreading Islamic teachings and filling the spiritual needs of the local community, mosques and traditional Islamic schools known as *pondok* schools were established. These place became centres of Islamic educations. Teachers or ulama known as *Tok Guru* were important person to conduct the teaching sessions. Such learning system was known as '*halaqah*'. From time to time, religious education run in the house and mosques reached a climax in terms of an increase in number of students and the problems of study space. Accommodation became another crucial problem for students coming from very distant areas. Then, small huts were built near the mosque and house of *ulama* for temporary living space known as *pondok*, from which the name of the type of school is later derived. Student who missed the class at the mosques may again repeat his lesson at the *pondok* with the same instructor. This practice is continued until the present days. *Pondok*'s students sometimes reached up to 1000 students and education at the mosque also receives great support from the Muslim community. The involvement of well-known religious figures as instructors also contributed to the increase number of students. Names like Sheikh Abdul Malik and Tokku Paloh were well known for their commitment and contribution to the development of the Islamic education in Terengganu (Shafie Abu Bakar, 1977).

Today, government's supports for religious education in mosques and *pondok* are immense. Through Directorate of Islamic progress in Malaysia (JAKIM), State Islamic Religious Departments, and Counsel for Islamic and Malay Cultural Affairs (Maidam), various educational programs under the names of *Takmir*, *Kafa*, *Muallaim* and *Da'i* were introduced. Most of the financial supports came from the zakat collections of individual Muslims and Islamic organizations. In Terengganu, Counsel for Islamic and Malay Cultural Affairs (MAIDAM) is responsible for collecting zakat from Muslims eligible for its payments and later distributed the money to the religious activities mentioned above. Almost RM100,000 were allocated for registered *pondok* institutions. There are more than 30 *pondok* schools in Terengganu eligible for the financial supports. For *Kafa* (Fardhu Ain class) program, the financial supports were allocated by JAKIM through Islamic Foundation of Terengganu (YIT) to be distributed to religious education at primary schools in Terengganu. Most of the money was for salary payment to *Kafa* teachers.

METHODOLOGY

This study employed a descriptive research design and was applied as to see how the *Jawi* script and writings contributed to the development of religious education, in particular, the community's ability to read the Quran and other Islamic texts. The emergence of traditional religious schools known as *pondok* and wide usage

of *Jawi* script through *kitab kuning* has had a great impact on Muslim community in the area. Data for the study were also collected through unstructured interviews with key informants, coupled with participant observations conducted in selected *pondok* schools. These approaches are important as to look in depth how the religious teachings are conducted, type of books selected and teaching methodology employed. Published materials from secondary sources related to the subject are also reviewed. All the data were analyzed using thematic approach.

RESULT AND DISCUSSIONS

Why *Jawi* script and *kitab kuning*?

As mentioned earlier, *Jawi* (جاوي) is an Arabic alphabet used for writing the Malay language and several other languages in Southeast Asia. Its importance stems from the fact that it has since been relegated to a script used for religious, cultural and some administrative purposes amongst the Malay community in Malaysia. Thanks to early Malay scholars who took a short time to modify the script and adapt it to suit the spoken Classical Malay and finally enable the Malay community at large to be accustomed with the script while learning their religious teachings mostly written in Arabic and *Jawi* scripts known as *Kitab Kuning*. Their initiative were also aimed at enabling Muslim to read the Quran well.

There are a lot of advantages of using *Jawi* Script and *Kitab Kuning* in religious teaching amongst the Malay community in Terengganu. Among other advantages are as follows:

1. **Writer of *Kitab Kuning* :** *Kitab kuning* was written by Malay scholars who gained their religious knowledge from great scholars of the Middle East (Mecca and Medinan Mosques). The great scholars of the Middle East were venerated scholars recognized their knowledge by all Muslim communities around the world. So *tok guru* who was educated in the Middle East can be said to be a scholar who received his education from primary scholars.
2. ***Kitab Kuning* (Yellow Book):** *Kitab Kuning* is reference resource in the form of old (yellowish) texts which had been written in original *Jawi* Malay. Its writings is generally based on primary sources taken from Arabic manuscripts written by Islamic scholars venerated in the Middle East or just over half. *Kitab kuning* were written or translated from original Arabic texts from those scholars of the Middle East and thus making *kitab kuning* unique and different from other religious books available in the market written in Latin alphabet. Furthermore, the latter's references mostly using resources from *kitab kuning* or other sources which were certainly lack the deepness of explanation compared to *kitab kuning*. Description of an issue in *kitab kuning* is detailed and well elaborated. Decomposition also extends

to include many examples. Major publishers and *toko kitab* (bookshops specializing in this type of religious literature) can be found in many places in Southeast Asia such as Jakarta, Bogor, Bandung, Banjarmasin, Singapore, Kuala Lumpur, Georgetown (Penang), Kota Bharu and Patani (Southern Thailand). These publishers provides *kitab kuning* for traditional schools called *pondok* or *pasentran* in Southeast Asia.

3. For traditional scholars and those coming from *pondok* schools, they believed that knowledge gained through *kitab kuning* is a science that has not been contaminated, original, suitable in the context of the Malay social and political life. Those who study and mastering *kitab kuning* will become a scholar following their *tok guru* foot steps. In the context of Malay traditions, knowledge of *Jawi* script and writings and of Arabic also determined one's religiosity and intellectual status in the eyes of other fellow Muslims (Othman, MR. 2006)

Famous *Jawi* written works and their contributions

As stated earlier, names like Sheikh Abdul Malik, Tok Ku Tuan Besar and Tokku Paloh were well known for their commitment and contribution to the development of the Islamic education in Terengganu (Shafie Abu Bakar, 1977). In additions, they have written and translated books mostly in *Jawi* script in the field of theology, jurisprudence and sufism as primary references in their teaching. Since Muslims of Terengganu state constituted 98% of the population, *Jawi* writings were easily learned in understanding Islamic teachings. According to the evidence presented by Syed Muhammad Naquib al-Attas (1969, 12), socio-religious culture of the community in the state has made *Jawi* writing become state government official writing since mid 20th century. European traders, China and India coming to do business in the state have to use the Malay language and accept the *Jawi* script as the official script. In additions, all forms of agreements, documents, licenses and trademarks, and other official government business with foreign powers were written in *Jawi*. Before 1919 for instance, the British government through the British agent in Terengganu trying to introduce a new form of writing that was written in the Latin script on many agreements that have been held but they received negative response from the community and thus making *Jawi* major writing until years 1921.

The use of *Jawi* script widely in the state of Terengganu also can be seen from a description given by Abdullah Munshi (1965, 32) during his visit when he described how he admired the beauty of *Jawi* script writings and the beauty of reading the Quran by its' residents. This fact illustrates that the use of *Jawi* writing is widespread in the community and associated the development with Islamic teachings and the community's ability to write or read the Quranic recitation correctly.

Following methods used by Prophet Muhammad (pbuh) in instilling Islamic faith during the Meccan era, which focus on the oneness of Allah (*tauhid*) and performing good moral conduct, the use of *Jawi* writing at the early state of education in Terengganu aimed at enabling the Muslim community to easily understand Islamic teachings such as the concept of God, worship and jurisprudence in Islam. In addition, the mastery of *Jawi* among the Malays at that time enabled them to read the Quran correctly since they already accustomed with the words which originated from the Arabic or the Quranic words. Thus, books in *Jawi* script had grown substantially since the 16 century. Sayyid Muhammad bin Zainal Abidin Mustaffa bin Hussain bin al-Idrus (Tok Ku Tuan Besar) was a prolific religious scholar. He wrote many books such as *Kanz al-Ula*, *Jawahir al-Saniyah*, *Tahliyat al-Wildan*, *Targhib al-Sibyan fi Hifzi 'Aqid al-Iman*, *Diya' al-Durratain Uquud Tarjamat kalimatain fi al-syahadatain*, *Riyad*, *Sullam al-Tawfiq*, *Kanz al-'Ula* (Fairy Live Messenger), *Sirah al-Nabawiyah* (history of the Prophet), *Jawahir al-Saniyyah*, and *al-Durrah al-Fakhirah* (Shafie Abu Bakar 1989, 23-24, Othman, MR. 2016). Commitment and role initiated by Tok Ku Tuan Besar in producing books of Islam encouraged local historian to call him 'the Father of Letters Terengganu'. His disciples coming from many places including Fatani, Southern Thailand, and Indonesia. Tok Ku Tuan Besar's works put emphasis on faith and its strengthening within the Muslim community especially in regards to their personal and social life which ever since influenced by the traditionally primitive Pagan and Hindu before the coming of Islâm, all of which have been dominant culture-spiritual feeders.

Sheikh Abdul Malik bin Abdullah bin Abdul Qahar (d. 1736M at the age of 70 years) known as Tok Pulau Manis Terengganu was another well known scholar from Terengganu whose contribution was immense. Among his major contribution was his effort in translating sufi famous work *al-Hikam* (*kitab al-hikam*) into Malay language using *Jawi* script known as *Hikam Melayu*. The book was a masterpiece of Islamic spiritual literature by the renowned Sufi saint and sage of the 13th century AD, Ahmed Ibn Ata Allah al-Iskandari (d.1309), third master of the tariqah Shadhiliyya. (Harun, 2000, 430). The teachings of *hikam* revolves around method of getting closer to Allah. This can be seen from the following statement:

'The Shari'a is that you worship Him; the *Tariqa* is that You aim for Him, and the reality is that you witness Him. You could also say that the Shari'a is putting the outward right, *Tariqa* is putting the conscience right, and the reality is putting the secret right. Putting the limbs right is achieved by three matters: *tawba*, *taqwa* and rectitude. Putting hearts right is achieved by three

matters: sincerity (*ikhlas*), truthfulness and being at peace. Putting the secrets right is achieved by three matters: watchful fear (*muraqaba*), witnessing and gnosis. You could also say that putting the outward right is by avoiding prohibitions and obeying commands; putting the secrets right is by freeing oneself of vices and taking on virtues; and putting the secrets, which are the *arwah* (spirits), right is achieved by making them give out, breaking them until they are disciplined and training them into having *adab*, humility and good character.’ (*Hikam* of Ibn ‘Ata’llah).

Sheikh Abdul Malik’s teachings on morality and spiritual cleansings received great supports from the Malay community including the state ruler of Terengganu. For this reason, he was appointed as an advisor to the ruler of Terengganu, Sultan ZainalAbidin on matters relating to Islam. Some of his books are still being printed and used as reference books in the local madrasa, mosques and Islamic studies centres. His role as the Palace advisor has eased his teachings of Islam. On the need to translate the *hikam*, Sheikh Abdul Malik, once stated that:

‘(And) in fact it has been requested of me by few of my *salik* brethren to translate to Jawi so as it would be advantageous to the new students, and I consented to do so, with the knowledge made understood by Allah Taala to me, I extended them by means of explication within my *kifāyah* (general obligation) to those new students and I seek refuge in Allah Subhanahu wa Taala’s perfection and I hope to reap the reward bequeathed to the students of knowledge, in this world and the next with the blessings of Sayyid al-Mursalīn wa ālihī wa ṣaḥbihī ajma‘īn”

In the field of Islamic jurisprudence or *fiqh*, there were few books written by Sheikh Abdul Malik including *Risalah Naql*, *Risalah kayfiyyat al-Niyyah* and *al-Kifayah* (Abdul Kadir., 1996; Ismail CheDaud. 2001; Shafei Abu Bakar. 1985). *Risalah Naql* is a small brochure that specifically discusses the number of valid *Ma’mun* (those who follow imam) for performing Friday prayers. *Al-Naql* literally means collection or copies. This is attributed to the author’s opinion coupled with several opinions of scholars on the matter as a guideline for Muslims. The problem was more evident in remote places with small population (Shafie, 1985). Among the fatwas issues by Sheikh Abdul Malik in *Risalah al-Naql* was:

“The first *qawl* (opinion) is that Friday prayer is valid with two males with one being the imam and the other is the congregator, according to Nakhai and Hasan son of Salih and Dawud. The second *qawl* is that Friday prayer is valid with three men, one being the imam and the other two are its congregators according to Awzai and Abu Thawri of madhab Abu Yusuf.”

In addition to the above writings, Sheikh Abdul Malik also produced small manuscripts which summarized essence of Islamic teachings as manifested from Sheikh Jalal al-Din al-Suyuti a well-known figure in the school of al-Shafi'i and work by Imam al-Ghazali in his '*ihya*'. (Abdul Kadir.1996). The learning environment during those time also saw the emergence of several other local Muslim scholars such as Sheikh Abdul Kadir Bukit Bayas and Tok Ku Paloh. Sheikh Abdul Kadir's work entitled "*KitabZim al-DunyawahuwaKitab al-Sadis min Rub'u al-Muhlikatwa al-Sadiswa al-'Isyun min KutubIhya*" '*Ulum al-Din li Abi Hamid Muhammad bin Muhammad la-Ghazali*' clearly mentioned and summarized al-Ghazali's thought and teaching of '*ihya*' (Muhammad Abu Bakar. 1991). Tok Ku Paloh's important contribution among which included his *Jawi* writing work known as *Ma'arij al-Lahfan*. Even though this work was so famous amongst the Malay communities in Terengganu and neighbouring regions like Kelantan and Pahang, but its original manuscript was not found yet in the form of published work. The work discussed about sufism. The active development of Islamic learning environment in Terengganu and the presence of these prominent ulama in the area led Terengganu to be once known as the 'forecourt of Makkah'. (Muhammad Abu Bakar. 1984).

From the preceding discussions, it is clear that the *Jawi* written manuscripts on Islamic teachings had played a significant role in the development of Islamic education amongst the Malay communities in Terengganu. At the first place, works written in Arabic available and readable only amongst the learned people who studied in the Middle East. However, with continuous efforts of Muslim scholars mentioned earlier like Tok Ku Tuan Besar, Tokku Paloh, Sheik Abdul Malik and his contemporaries *ulama*, they managed to translate the original Arabic texts into Malay language using *Jawi* script, enabling Muslims community at large to understand various Islamic manuscripts and the latter's teachings as well. In addition, with such efforts, it enabled Muslims to read the Quran as well fluently. More importantly, there were three main aspects emphasised by the Malay scholars through their *Jawi* script works namely, 1) calling people to the oneness of Allah in a true sense. They tend to provide detailed explanations on the *tawhid* concept (oneness of Allah). The opposite of *tawhid* is '*shirk*' which is to associate partners with Allah by giving that which belongs to Him, to others. 2) Works of the early Malay scholars of Terengganu revolve around the importance of good moral conduct (*akhlaq*) following sufis order or tariqah and al-Ghazali's thought and teachings as well. They produced materials on that important aspects besides translating works of al-Ghazali and other classical texts for the sake of their fellow Muslims. 3) In regards to Islamic jurisprudence and worship, most of the Malay scholars follow Shafii school of thought. They worked hard to ensure that the Muslim community surrounding them are well equipped with Islamic teachings pertaining to their

personal and social affairs. Kitab *al-Kifayah* written by Shiekh Abdul Malik for instance, is the most voluminous since it covers the debate on various topics relating to Muslim daily life including methods of performing ablution, prayers, burial management, fasting, and tithing payment (Shafie, 1984).

Efforts for providing solid religious foundation

As clearly stated earlier, the use of *Jawi* script widely in the state of Terengganu and some other parts of Malay Peninsular contributed towards the spread of Islamic teachings, among which including the community's ability to write or read the Quranic recitation correctly. Thus, efforts have to be made towards preserving this Malay culture and heritage for the new generations. In this regard, the Ministry of Education Malaysia has launched a national religious literacy initiative known as the j-QAF Programme in 2004. This programme has since been implemented in public primary schools throughout the country and incorporated as a part of the curriculum of studies. The programme includes a wide range of basic religious skills including recitation of the Quran, the learning of the *Jawi* script and Arabic language as well as the basics of *ibadah* (worship). This program aims at providing solid religious foundation especially among the younger generations through understanding and mastering *Jawi* scripts. Following the similar effort and objective, the state government of Terengganu initiated and launched *khatam al Quran* program in which students at primary schools all over Terengganu will gather and perform Quranic recitation as a demonstration of their ability of reciting the whole Quran. Currently more than 25000 students from primary schools across Terengganu state had successfully completed reading the whole Quran.

As part of the learning of *Jawi* script, there were also some other attempts to preserve Malay literature identity amongst the Malay community including the introduction of a new learning method of *Jawi* script using the Latin alphabet called *Rumi* amongst school students. Few researches had been conducted and sponsored by religious authority towards success of the study. Through these methods, students are taught on how to read and write *Jawi* script using Latin alphabet. *Jawi* script is written from right to left whereas the Latin alphabet is written from left to right. Considering the approach, those students have to follow few steps; 1) identifying *jawi* and Latin letters, 2) converting *jawi* letters to Latin letter, from a single letter up to 5 letters into the Latin letters, 3) converting *Jawi* words into the Latin words and 4) converting sentences in *jawi* script into sentences in the Latin alphabet. Result of the study so far showed that the school students are able to write *jawi* script correctly using the Latin alphabets.

TABLE 2: LIST OF JAWI SCRIPTS

ج jm	ث tha	ت ta	ب ba	ا alf
ذ dzal	د dal	خ kha	چ cha	ح ha
ص shad	ش shin	س sin	ز zai	ر ra
غ ghain	ع ain	ظ dzo	ط tho	ض dhad
ك kaf	ق qaf	ڤ pa	ض ta	ڠ nga
و wau	ن nun	م mim	ل lam	گ ga
ي ya	ء hamzah	لا lam alf	ه ha	و va
				ڠ nva

TABLE 3: ONE OF THE EXAMPLES OF LEARNING METHOD BY IDENTIFYING JAWI LETTER AND LATIN LETTER

W	R	Y	P
S	D	G	H
ل	ب	س	ر
م	د	ك	ن

CONCLUSION

The study found that the *Jawi* script played an important role for religious, cultural and some administrative purposes amongst the Malay community in Malaysia. At the early stage of Islamisation, the Arabic script was taught to the people who had newly embraced Islam in the form of religious practices, such as the recitation of Quran and other religious rituals. The Arabic script was accepted by the Malay community together with their acceptance of Islam. It was a great effort from the Malay scholars who then modify the Arabic script and adapt it to suit the spoken Classical Malay thus making *Jawi* writings into existence. Findings from this study also show that classical scholars of Terengganu had brought about change to the lives of Muslims in the Malay Peninsula, especially in Terengganu. Their deep understanding of the religion has attracted the attention of the ruler, local and outside Muslims to study with them and thus making the learning environment easy and faster at that time. Their contributions by means of *jawi* writings enabled their disciples amongst young generations to understand religious teachings effectively.

Among the well known works were *Kitab al-Kifayah*, *Risalah al-Naql*, *Risalah Kayfiyyah al-Niyyah*, *Ma'arij al-Lahfan*, *hikam Melayu* and several others such *Sibyan fi Hifzi 'Aqaid al-Iman, and Diya' al-Durratain Uquud Tarjamat kalimatain fi al-syahadatain*. These writings have put them as pioneers of Malay *jawi* writings on Islam in the Malay Peninsula. Some efforts initiated by the Malaysian government and individuals towards preserving *jawi* writings seems to be fruitful, including the introduction of a new learning method of Jawi script using the Latin alphabet

ACKNOWLEDGEMENT

This study was conducted as part of a research program sponsored by Ministry of Higher Education, Malaysia (FRGS 59392) related to the *Jawi* writings in selected schools, Malaysia.

References

- Abdul Rahman Embong & Tham Siew Yean. (2011). *Malaysia at a crossroads: can we make the transition?*. Bangi: UKM Publication.
- Abdul Kadir, b., Hj. Muhammad, (1996). *Sejarah Penulisan Hukum Islam di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Abdullah Munshi, Abdullah bin Abdul Kadir. (1965). *Kesah Pelayaran Abdullah*. Singapura: Malaysia Publications Ltd.
- Abdul Rahman bin Hj. Chik Tajuddin. (2003). 'Perkembangan seni khat Islami dan pena khat: Persepsi dan penerimaannya dalam masyarakat Islam di Malaysia', Tesis Master Sains. Universiti Putra Malaysia. Serdang: Universiti Putra Malaysia.
- Ahmad Shalabi. (1973). *Tarikh al-tarbiyyah al-Islamiyyah*. Cairo: Dar al-Ittihad al-Arabi lil Tiba'ah.
- al-Attas, Syed Muhammad Naguib. (1969). *Preliminary Statement on a Theory of The Islamization of The Malay-Indonesia Architecture*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- _____. (1970). *The Correct Data Terengganu Inscription*. Kuala Lumpur: Muzium Negara.
- Abdullah Mohamed. (2011). 'Kajian penilaian program pemantapan aqidah di masjid negeri Terengganu'. PhD Thesis. Kuala Terengganu: Universiti Malaysia Terengganu.
- Hj Ab Rahman.A. (2015). Non-Formal Religious Education in Malay Muslim Community in Terengganu, Malaysia. *Mediterranean Journal of Social Sciences*. Vol 6 No 3.S2. 189-194.
- Chelliah, M. (1947). *A short history of the education policy of straits settlement*. Kuala Lumpur: Government Press.
- Harun Din & Sobri Salamun. (1980). *Masalah pendidikan Islam di Malaysia*. Kajang: Sincere Press Ltd.
- Muhammad Uthman al Muhammady. (2006). Institusi masjid yang bersifat futuristik. Paper presented at Konvensyen ke Arah Pemantapan Institusi Masjid 30 Januari 1997 di Pan Pacific Kuala Lumpur.

- Mohamad bin Abu Bakar. (1984). "Tok Syeikh Duyong", *Purba*, No.3.47.
- _____. (1991). 'Tok Syeikh Duyong'. in Muhammad Abu Bakar' (ed.). *Ulama Terengganu: Suatu sorotan*. Kuala Lumpur: Utusan Publication & Distributors.
- Shafei Abu Bakar.(1977). *Institusi Syeikh Abdul Malik b. Abdullah (Satu Corak Pengajian Tradisi Di Terengganu) dan Kitab-Kitab Padanya*. Bangi: UKM.
- _____,Shafei Abu Bakar. (1984). 'Syeikh Abdul Malik bin Abdullah dan Karangan-Karangannya'. in *Pesaka II*. Kuala Terengganu: Terengganu Museum Board.
- Wan Husein Azmi. (1980). *Islam di Malaysia: Kedatangan dan perkembangan (Abd 7-20M)*. in Khoo Kay Kim. Melaka dan sejarahnya. Kuala Lumpur: Persatuan Sejarah Malaysia.
- Winstedt, R.O (1961). *The Malays, A Cultural History*. London: Routledge and Kegan Paul Ltd.
- Azhar Idrus. (2013). Personal interview. 28 September.
- Azmi Tengah. (2014). Personal interview, 20 Mac
- Firdaus Khairi. (2014). Personal interview, 10 Mac.
- Khalid Abd Rahman.(2014). Personal interview. 18 April.