EXPLORING THE ISSUES AND CHALLENGES OF PRIMARY SCHOOL STUDENT’S MASTERY OF JAWI

BY

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A dissertation submitted in fulfilment of the requirement for the degree of Master of Education

Kulliyyah of Education
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ABSTRACT

Mastery in Jawi skills is significant for every primary school. This study aims to identify the extent in which the primary school students have acquired the Jawi skills and factors that influence them. The objective of this study is to examine student’s ability to recognize single Jawi letters, to connect single Jawi letters in forming a full word in Jawi, to write words which are in Jawi texts using Romans texts and vice versa. The objective of this study is also to examine to what extent the following factors provide challenges to primary school students in Jawi skills acquisition from the perspective of awareness, interest, motivation, teaching, learning processes and to examine significant differences among students of different genders in the acquisition of Jawi skills. Population of this study comprised of all of Year 6 primary school students in ZonPen2 about 766 students. The sampling subjects of this study consists of 254 year 6 primary school students in ZonPen2 (Zon Pendidikan 2). The subjects are selected randomly among male and female respondents from each school. An action research design was used in this study. In order to observe the objective, researchers used analysis and questionnaire. The results showed that 100 % year six students in Bachok can mastery in recognize jawi letters, 70 % students can connect some letters of Jawi to become a word, 40 % students can converting roman simple sentences to Jawi simple sentences and 45 % students can convert jawi writing text to Roman writing text. The result of this research also shows the challenges faced by the years six students in mastery Jawi skills from the perspective of the interest; most pupils are interested in learning Jawi subject, but resources in Jawi writing are not much and less encourage from book publication. From the perspectives of awareness, majority pupils strongly have awareness about significant of Jawi Subject. From perspectives of motivation, majority pupils have strongly agreed that motivation is one of the factors to make pupils success in Jawi Subject. And from the perspectives of teaching and learning process majority pupils have strongly agree that method of teaching and learning is one of the factors to make pupils success in Jawi Subject. Analysis of the data revealed that there are Significant difference among students of different genders in the acquisition of Jawi skills from the perspective of the Interest, Awareness, Motivation and Teaching and learning process, the mean score for interest level for female (M = 3.21, SD = 0.39) is higher than that of the male (M = 2.62, SD = 0.72).
خلاصة البحث

تُعتبر إتقان النص الجاوي (الخط الجاوي للغة الملاوية) مهارة مهمة لكل طالب في المرحلة الابتدائية، ليس فقط في تعلم مادة التربية الإسلامية، لذلك تهدف هذه الدراسة إلى تحديد مدى اكتساب طلاب المرحلة الابتدائية مهارات النص الجاوي والعوامل التي تؤثر عليهم إكتسابها. ومن ناحية الهدف من هذه الدراسة يتمثل في معرفة قدرة الطالب على التعرف على الحروف الجاوية، وربط هذه الحروف لتكوين كلمة كاملة في النص الجاوي، خلاصة على كتابة كلمات موجودة في نصوص جاوية باستخدام النصوص الرومانية والعكس. كما تهدف هذه الدراسة إلى معرفة أي مدى تشكل العوامل المتمثلة في الوعي والاهتمام والدافع وعملية التعلم والتعليم تحدث أمام طلاب المرحلة الابتدائية في إكتساب مهارة إتقان النص الجاوي، وكذلك دراسة اختلافات بين الجنسين في اكتساب مهارات النص الجاوي.

وتأتي الدراسة في 9 مدارس في زون بين 2 (ZonPen2) بمنطقة باتشوك ولاية كلتن، الذين يقدر عددهم بحوالي 766 طالباً وتالبة، وقد تم اختيار 254 طالباً وتالبة عشوائياً كعينة لهذه الدراسة. وتم استخدام تصميم الدراسة الإجرائي في هذه الدراسة.

وتحمل الدراسة، فقد قامت الباحثة باستخدام الاستبيان كأداة لجمع البيانات. وأظهرت نتائج الدراسة أن جميع طلاب الصف السادس في باتشوك يتقنون مهارات التعرف على الحروف الجاوية، وأن 70% منهم يستطيعون ربط بعض الحروف الجاوية لتصبح كلمة، في حين أن 40% من الطلاب فقط لديهم القدرة على تحويل جمل رومانية يديها إلى جمل جاوية بسيطة، بينما يستطيع 45% منهم تحويل النص الجاوي إلى نص رومنا. ويفضل التعلمات ذات الصلة بالاهتمام، فقد أظهرت نتائج الدراسة أن معظم طلاب الصف السادس لديهم اهتمام بتعلم مادة الجاوي، لكن أكبر عائق يواجههم تمثل في تكرار المصدر المكتوب بالجاوي، وذلك بسبب قلة الكتب المتنوعة بالجاوي. وفيما يتعلق بالدافع، فإن معظم الطلاب لديهم وعي قوي بأهمية موضوع الجاوي في حياتهم، وفيما يتعلق بالمدرسة، تتفق معظم الطلاب على أن الدافع هو أحد العوامل التي نسهم في نجاح الطلاب في النص الجاوي. أخيراً، فيما يتعلق بعملية التعليم والتعلم، تتفق معظم الطلاب بشدة على أن طريقة التدريس والتعلم هي أيضاً عامل آخر يساهم في نجاح الطلاب في النص الجاوي. بالإضافة إلى ذلك، فقد أظهرت نتائج الدراسة وجود فروق ذات دلالة إحصائية بين الطلاب من الجنسين في اكتساب مهارات النص الجاوي فيما يتعلق بالاهتمام والوعي والدافع والتدريس والتعلم، حيث بلغ المتوسط الحسابي لدى الإناث (متوسط حسابي = 3.2، وإنحراف معياري = 0.39)، والذي كان أعلى من نسبة الاهتمام والوعي والدافع والتدريس والتعلم لدى الذكور (متوسط حسابي = 2.62، وإنحراف معياري= 0.72).
I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Education.

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Adnan bin Abd Rashid
Supervisor

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Education.

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..............................................
Ainol Madziah Zubairi
Dean, Kulliyyah of Education
DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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All praise be to Allah, the Source and Sustainer of all creations. Peace and blessings be upon His Prophet Muhammad (P.B.U.H), his family and Companies.

Who I am today is due in part to the prayers of the people who love me; my late father, my mother, my siblings, my family and family in law, my beloved husband Amir Hamzah bin Ismail and my lovable daughter Amira Az-Zahra, Amir Hazique, Amir Hazimie and Amir Mustaqim, my teachers, lecturers and friends. The love and prayers from everyone are much appreciated. May Allah repay and reward you all.

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<tr>
<td>ICSS</td>
<td>Islamic Curriculum for Secondary Schools</td>
</tr>
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<td>ICT</td>
<td>Information and Communication Technology</td>
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<td>IIUM</td>
<td>International Islamic Universiti Malaysia</td>
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<tr>
<td>INSTED</td>
<td>Institute of education</td>
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<td>IPTA</td>
<td>Institut Pengajian Tinggi Awam</td>
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<td>jQAF</td>
<td>Jawi Quran Arab dan Fardhu Ain</td>
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<td>KBSR</td>
<td>Kurikulum Bersepadu Sekolah Rendah</td>
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<td>KCJ</td>
<td>Kem Cemerlang Jawi</td>
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<td>SK</td>
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<td>SPM</td>
<td>Sijil Pelajaran Malaysia</td>
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<td>SPSS</td>
<td>Statistical Package for Science Social</td>
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<td>UM</td>
<td>University Malaya</td>
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<td>UPSR</td>
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CHAPTER ONE
INTRODUCTION

1.1 INTRODUCTION
This chapter presents the general background of the study, statement of the problem, objectives of the study, research questions, significant of the study, limitations of the study, demographics of school, as well as definitions of operational terms.

1.2 BACKGROUND OF STUDY
Before the arrival of the British to Malaya, the Malay education system was based on Islamic teachings, the holy Quran. Muslims’ place of worship surau and mosques were used to study and the place to gain religious knowledge such as learning the verses of Quran, memorizing Quranic verses and supplications, and studying the teachings of Islam by referring to religious teachers. The education at that time was based on Islamic education which began to flourish with the existence of religious schools; pondok and madrasah.

According to Wilkinson, students in the pondok began to learn Arabic characters and after they have mastered them, they would then learn to memorize the Arabic alphabet so as a guide to reading Arabic supplications and texts (in Mok Soon Sang, 2000: 1-2).

History shows that education in Malaysia has included Islamic Education subjects that were taught in schools in Malaysia as early from primary year 1 to year 6. The Islamic Education textbooks were written in Jawi alphabets. Jawi is the result of the renovation and the addition of the letter – the Arabic alphabet to suit the Malay language to facilitate the teaching and learning process.
There are seven Components in Islamic Education they are Al-Quran, Hadith, Aqidah (Faith), Ibadah (Worship), Akhlaq (Ethic), Sirah Annabawiyyah (The prophet’s history) and Jawi. Jawi is part of the Islamic education components. There are six periods per week for the Islamic education which accumulates to 180 minutes. The components are divided as such; three periods for Al Quran and hadith, two periods for Ulum Shar’iyyah (Aqidah, Ibadah, Akhlak and Sirah) and one period for Jawi. Out of six slots per week for Islamic Education studies, only one period (30 Minutes) is allocated for Jawi lesson.

The Jawi lesson is one of the areas of knowledge in the organizing of knowledge, skills and values in Islamic Education subjects, while Islamic Education is one of the important components contained in the National Education system as well as the core subject in the National Curriculum (Ministry of Education Malaysia, 2012). Through Jawi Lessons, pupils are provided with reading skills, reading and writing Jawi letters, syllables, words and texts (Che Siah, 2007; Ministry of Education, Malaysia). These skills are in line with the objectives of Islamic Education subjects that sets the goal of reading, constructing and writing sentences or texts in Jawi script and khat (calligraphy) and loving them as a cultural heritage (Ministry of Education, 2015). Hence, to ensure that the objectives are achieved, it requires the delivery of knowledge, skills and value effectively by teachers through the diversity of Jawi teaching strategies, approaches, methods and techniques.

The current Jawi writing system is based on the system contained in the Enhanced Jawi Spelling textbook (PEJYD) published officially by Dewan Bahasa dan Pustaka (DBP) in 1986 (second edition of 1987; third edition of 1993). This matter was stated in the Malay Language Marks (2005) as follows:
... This system is an enhanced Jawi spelling system or refined from Kedah Spelling Jawi used previously based on the Jawi Za’ba Spelling Method (as contained in the Jawi-Rumi Malay Spelling Book, 1949). Enhanced Jawi Spell Guidelines (1986) are generated from the formulation of the National Writings Jawi Convention held in 1984. The results of the 1984 Convention has been streamlined and streamlined with the information obtained from the Jawi Writing Convention organized by the Islamic Center, Department Prime Minister, in 1991 and Seminar on Jawi Writing National level in 1993. All the information reviewed and verified by the Central Jawi Speech Technical Committee Islamic and Dewan Bahasa dan Pustaka in 1993-1994 ...

There are specific instructions from the Ministry of Education Malaysia who wants this PEJYD to be used nationwide as it is stated in the Excerpt of Professional Circular Letter No. 1/1992 below:

... Starting from this date (Jan. 22, 1992) Yang Jawi Spelling Guidelines Completed by Dewan Bahasa dan Pustaka (PEJYD) shall be used in all primary, secondary, teacher training, in textbooks and exams operated by Examination Board and Examination Council Malaysia as well as in all sectors and communities throughout country... (Malaysian Education Ministry)

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

J-QAF programme is based on the idea of the fifth Prime Minister of Malaysia (Tun Abdullah Badawi). He stated that during his visit to the Ministry of Education (MOE) on 30 December 2003. This outburst of idea then has been refined at the Ministry of Education through a j-QAF seminar on 3 to 5 March 2004. j-QAF programme was executed experimentally in a pilot project for 3 months and ended in July 2004. The Prime minister has agreed that this program is fully conducted starting from 2005.

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

This is in line with the ‘j-Qaf’ program, which focuses on the field of Jawi writing and comprehension for students including the production of textbooks on Islamic Education in Jawi. The Ministry of Education is committed in uplifting Jawi by agreeing to assign one period out of six days in a week for Islamic Education. With the additional time granted will allow Jawi to be utilized as best as possible by the school and the teachers of these subject.

The Ministry of Education has also taken stern initiatives for the benefit of teachers and students using the new spelling provided by the Dewan Bahasa dan Pustaka to avoid confusion if there are teachers who still using the old system of Jawi writing.
Jawi is part of the education component of Islam and was first implemented in 2003 by teaching two hours per week during the first 6 months in a year. Monitoring reports about mastery of reading and writing Jawi should be repaired.

Therefore, Jawi in the ‘j-Qaf’ should be prioritize, especially to below average students so that all students can master Jawi after being given guidance at an on going basis.

During the initial implementation of the ‘j-Qaf’ programme in 2005, Jawi Recovery Class Model was introduced and it implementation was explained in Guide Book of Jawi Recovery Class Model. It will be taught by remedial teachers standing at the same time as regular Jawi classes in all schools with teaching and learning modules prepared by the Ministry of Education. All schools shall establish Jawi Writing Fiction Club and strengthening of activities at the school level by providing additional reading materials that are appropriate as well as enhancing the use of existing ICT facilities. (Surat Pekeliling Ikhtisas Bil.13/2004 bertarikh 30 Disember 2004 : Pelaksanaan Program ‘‘j-Qaf’’ di Sekolah Rendah).

From the monitoring reports about mastery of reading and writing in Jawi found out that there are rooms for improvement. This means that Jawi alone in the Islamic education is simply not enough and effective. Therefore, the recovery of Jawi is the priority of j-QAF, especially to drop out students so that all students can master Jawi after being given guidance on an ongoing basis.

The goal is to help slow learners of Jawi. The subjects are students of year 2 to 6, selected through diagnostic tests at the beginning of the year. Implementation of the Jawi Rehabilitation Module camp should be included in the school calendar. It is implemented 2 times a year outside school hours by using Kem Kecemerlangan Jawi (KCJ). The pilot was implemented in 2015. KCJ’s reference used in the
implementation of the Program is the *Kem Cemerlang Jawi* Handbook. The evaluation shall be conducted during the camp and posttest involves testing their summative assessment with mainstream pupils.

*Kem Cemerlang Jawi* (KCJ) is a Co Academic learning activity that must be passed by students who are weak. It should be taught to use effective methodology and techniques so that they can master the skills to recognize, read and write properly. (KPM 2015). The main aim of *Kem Cemerlang Jawi* is achieving the goal of 100% proficiency in subjects standing next to empower the Islamic education of primary and secondary schools.

### 1.3 PROBLEM STATEMENT

The general public has to know clearly that the *Jawi* script is the basic medium for the teaching and learning of Islamic education in schools in Malaysia. The goal of the free lesson is to equip students with the skills to read and write in *Jawi* to enable students to understand the various fields of knowledge in Islamic Education. Effective *Jawi* teaching not only serves to help pupils master the content of knowledge in Islamic Education well, but also a medium to uphold *Jawi* as a cultural heritage of the nation. *Jawi* teaching effectively requires the skills of Islamic Education teachers to diversify strategies, approaches, methods and techniques so that knowledge and skills can be communicated well. However, the study found that the weakness of the level of *Jawi* command among the students was due to the less effective teaching of *Jawi* and few other learning disabilities.

Based on the data of *Jawi* Diagnostic analysis 2016 which was held for pupils of standard 2 until 6, students’ proficiency in reading and writing skills are weak in *Jawi*. From 134,506 pupils from standard 2 until 6 in Kelantan, 33864 pupils are still
weak and cannot write or read Jawi letters. This has an impact on achievement and interest in the subject of Islamic Education students who do not master the skills of reading and writing Jawi will be left behind in the Islamic Studies as teaching aids used by teachers are written in the Jawi script (Muhammad Endut, 1992). Therefore, Ishak Haron and Hassan Basri (1994) argue, the weakness of secondary school students in mastering Jawi directly related to their capability in primary schools. Furthermore, lessons on Islamic studies are not tested in the UPSR, which could lead students to not to be concerned about mastering Jawi as they deem that it will not affect them.

Ishak Haron has conducted studies of pupils in primary school on an ongoing basis, in February 2007, July 2007 and high school in January 2008 to see to what extent the effectiveness of the combined sound/phonetics of the word in the teaching of Jawi in early stage and rehabilitation in some selected states. The first test in February 2007 found that 60% of students in year four-year five in 18 schools are not able to read and write Jawi even at a basic level.

Therefore, the researcher felt compelled to teach Islamic education in school weeks to conduct a study researcher commissioned especially for students of years six. This is because researcher found that there are various problems faced by the deep knowledge of Jawi writing skills using proper methods. When researcher run Jawi of teaching, researcher found that there are still many students who have not mastered Jawi letters hijaiyyah, when the topic is basic and important topic, and students need to acquire.

While in terms of reading jawi, there are few pupils are illiterate and cannot read even crawl, but when converting to Roman writings, they fail to write correctly, especially in terms of connecting the letters. Therefore, this study was conducted to
make sure pupils can master Jawi level 2. This study also takes into account the capabilities and vulnerabilities as well as a number of factors that influence students’ skills at level 2.

The majority of the younger generation cannot be mastered Jawi let alone want to read and write Jawi as part of their ‘blind’ in reading the Jawi script. This vulnerability is stirring up a storm amongst the community that loves the Jawi. Therefore, the responsibility of maintaining the Jawi script is not only the responsibility of the government alone, but the commitment of all parties to preserve Jawi as a heritage property must be implemented in collaboration and be carried great fortitude.

Through this article we hope the community in particular and lovers of Jawi writing in general that had to face the challenge of whether to accept or reject the changes / developments; with the focus in spelling. To address the prevailing challenges, a variety of seminars, talks, workshops, and the likes are / were held but the increase in the value of Jawi is still on the brink of insignificance.

The findings by Siti Fatimah Sudin et. al. (2005) proved that the achievement of Islamic education, especially al-Quran reading among primary school pupil is still not satisfactory. Consequently, students who are less proficient in reading the Koran is due to less skilled in Jawi. This is a challenge to uphold Jawi. Pupils’ weakness in mastery of Jawi is critical challenge for the future.

The lack of skill among students in referring to the basic skills of reading, writing and spelling in Jawi. There are Jawi spelling errors in students due to the confusion from the use of Jawi characters (Aziah Ismail, 2000). If this trend continues, it will lead to abandonment of Jawi script amongst the younger generations. The context of this statement cannot be denied when Raja Nazrin Shah at a conference that
the Jawi script is a history of the Malay heritage that has been upholding the Malay language in the writing component that is beautiful and rich. (Ministry of Education, 2015).

Furthermore, the lack of skill among students is due to the students’ socio-economic. Financial constraints have caused the parents to not care about the importance of supporting their children in Jawi. A work by Sufean Hussin, Shahril Marzuki, Ahmad Zabidi Abdul Razak, Habib Md.Som & Alina Ranee (2005) stated that the weakness in mastering Jawi among students is due to the moderate income families in providing supporting materials, incentives and Jawi educational facilities. This situation is also supported by the Ministry of Education in categorizing the different socio-economic status affect the students’ performance. In fact, some parents believe that even if the Jawi is mastered by their children, they can still proceed to the next level of education.

Teachers of Islamic Education are the main indicators in the school for the success of Jawi writing in the future. Islamic education became a factor in the writing of Jawi writing difficult to achieve the goal. The evidence shows that there are less educated Islamic education teachers in Jawi writing (Bhasah Abu Bakar et.al, 2012). The continuation of the case resulted in the success of the students to master the Jawi script would be underdeveloped. Not only that, teachers who do not master Jawi writing will influence the students’ interest. Mastery in any field of writing requires a person’s interest as it relates to individual behavior. According to Nik Rosila Nik Yaacob (2007) it states that the interest factor of an individual will influence the achievement in Jawi script.

January 29, 2009 marks a sad day when the Utusan Melayu newspaper, the only newspaper that used Jawi texts; halt its publication (Mohamad Shafiq Rohaizad
Buyong, 2012). The main factor of the issue is due to the lack of response from the society especially the Malay community itself. The response and support of the Malay community is less encouraging in supporting the use of Jawi writing in the print media as well as to the other races. Polemics of this issue have had a significant impact on the role of Jawi writing in Utusan Melayu. In essence, Utusan Melayu was the protagonist of homeland lovers and the pioneering minds of the nation's claim of a nation once but then without tombstone (Zaini Hassan, 2016). Therefore, the Jawi faction is faced with the challenge of the existence according to the 1963 National Act which calls for the use of Romanized writing as the national language. The establishment of the act has slowly diminished and covers the views of the entire society on the existence of the Jawi script.

It is hoped that this brief review can be helpful to some extent in upholding the outside community, especially at this school. Only with high determination, effort, commitment and patience, the planned activities are sure to be a reality. With the methods and presentation will be of interest to students nurtured by writing script. The study for my needs the support of all parties, whether teachers, pupils and parents to ensure that all the objectives outlined can be achieved successfully. Hopefully this pilot study to review our aspirations towards zero illiterate outside to achieve the vision and philosophy of Islamic education philosophy in general.

1.4 OBJECTIVES OF THE STUDY

This study aims to identify the to which extent the primary school students have acquired the Jawi skills and factors that influence them. The detailed objectives are as the follows:

1. To examine student’s ability to recognize single Jawi letters.