

# Development of Teaching Elements Based on Total Physical Response Activities for Improving Quranic Recitation Proficiency among Converts: Application of The Fuzzy Delphi Method

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## Abstract

*The Quran is a vital guide for Muslims, requiring proper recitation with tajwid. However, many converts struggle with accurate Quranic recitation even after years of embracing Islam. This study aims to develop Total Physical Response (TPR)-based teaching activities to enhance Quranic recitation proficiency among converts by integrating physical movements with learning, aiding in recognizing Hijaiyah letters and tajwid rules. Utilizing the Fuzzy Delphi Method (FDM), this study achieved expert consensus on proposed TPR-based activities. Ten experts in technical and vocational education, educational technology, and curriculum development participated, selected through purposive sampling. Data collection involved a two-stage process: a workshop where experts rated each activity on a 5-point Likert scale, followed by FDM analysis, transforming responses into triangular fuzzy numbers. This rigorous evaluation required at least 75% consensus and a threshold value (d) not exceeding 0.2. Findings validated all 25 TPR-based activity elements, demonstrating their suitability for teaching Quranic recitation to converts. TPR's integration of physical activities significantly enhances memory retention and understanding, making it effective for converts with diverse backgrounds and minimal prior Quranic knowledge. The study recommends developing structured modules, providing expert training, creating interactive learning environments, and implementing continuous assessments. Incorporating Higher Order Thinking Skills (HOTS) and varied teaching methods aims to improve engagement and motivation, ultimately making Quranic learning more effective and enjoyable for converts.*

**Keywords:** Converts, Total Physical Response, Quranic Recitation, Education, Fuzzy Delphi Method

## INTRODUCTION

The Quran is a guide for Muslims that must be read correctly and with proper tajwid. However, many Muslims, especially converts, still struggle to read it well. Studies have found that many converts cannot recite Al-Fatihah correctly even after more than five years of embracing Islam. There is no existing teaching and learning model specifically designed to help converts read the Quran proficiently.

Thus, there is a need for a comprehensive study module for converts. One of the essential subjects to be learned is the Quran, which is our obligation (fardu Ain) to read correctly with tajwid and to understand its content. The syllabus designed for over five years requires re-evaluation to ensure it aligns with current changes and needs (Faezy et al., 2021).

## Problem Statement

Based on the studies by Siti Fathimatul Zahrah & Nur A'thiroh Masyaa'il Tan (2015) and Muhammad Yusuf et al. (2017), there are still converts who cannot read Surah Al-Fatihah even after embracing Islam for five years. The study by Jamaliah et al. (2017) on 97 children of converts from six secondary schools in Sri Aman, Sarawak, found that 50% of the children lacked knowledge in correctly and fluently reading the verses used in prayers. This situation is linked to their weak proficiency in Quranic recitation.

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The study by Faezy Adenan et al. (2020) and Noraini et al. (2017) on the *Kelas Fardu Ain Mualaf* (KFAM) in Baitus Salam, Selangor, found that instructors were provided with KFAM guidebooks and study schedules related to subjects like tauhid, *fiqh*, and hadith. However, there is no systematic syllabus and curriculum, and it heavily relies on the instructors' discretion. The Department of Islamic Development Malaysia (JAKIM) has not yet standardized the Quranic teaching module for converts (Muhammad Yusuf Marlon, 2017).

Similarly, the study by Ain Nathasha et al. (2017) found that the acceptance level of the existing teaching modules at the Institute of Islamic Da'wah Perkim (IDIP) among converts is low. The IDIP syllabus only focuses on faith-based studies and does not cover all the basic educational aspects needed by converts. The Quranic recitation module is not emphasized in-depth. The same situation is found in the convert education system in Selangor, which does not emphasize Quranic recitation teaching and learning (Muhammad Yusuf et al. 2017). These findings support the study by Nurayuni Adibah Abdullah et al. (2019), which found that the existing convert education modules in several states do not comprehensively cover all the required *Fardu Ain* lessons for converts.

Due to the absence of a specialized Quranic recitation teaching module, instructors are free to choose any existing Quranic teaching methods and modules used within the Muslim community in Malaysia. Teachers teach based on their own experience and educational background. The lack of specific modules and guidebooks on teaching the Quran to converts is a major problem for preachers teaching the Quran to converts (Faezy Adnan, 2020). This situation requires in-depth research to develop a study model for converts that considers their diverse backgrounds, including ethnicity, culture, dialect, language, and heritage, to achieve optimal learning outcomes. There is a significant need for a systematic and well-organized study module tailored to current requirements to enhance their understanding of Islam (Azman Ab Rahman et al., 2020). Consequently, researchers feel the necessity to identify and develop initial elements that act as teaching activity elements suitable for current developments to serve as a guide for the Quranic teaching process to converts.

## **Research Objectives**

The objective of this study is to develop teaching and learning activity elements based on Total Physical Response (TPR) for improving Quranic recitation proficiency among converts based on expert consensus.

## **LITERATURE REVIEW**

The development of the PiTaH model is based on several models: the Total Physical Response (TPR) model by Asher (1969), the mastery learning model by Bloom (1971), and the educational model of Ibn Khaldun (1332-1406 AD). Additionally, the TPR activity elements are shaped by the teaching approaches of the Prophet Muhammad SAW, which include love and *talaqqi musyafahah*, the constructivist approach (Piaget, 1976), and the adult learning approach (Knowles, 1989).

TPR is a language teaching method developed by Asher (1969). It is based on observations of how a baby understands their mother tongue. A child physically responds to the commands of their parents or others around them. A baby learns a language through understanding via movement. Eventually, the child will start to speak words or sentences when they feel capable. TPR-based teaching and learning require the teacher to give clear commands followed by related movements. The teacher demonstrates the related movements first, and then students are asked to imitate the movements based on the given commands.

In this study, the researcher introduces the TPR concept in Quranic recitation teaching and learning for convert Quran teachers. Since it is challenging for new converts to recognize the *Hijaiyah* letters of the Quran, the teacher needs to demonstrate specific body movements to represent the 25 *Hijaiyah* letters. Physical movements are also used to teach tajwid rules such as length, shortness, nasalization, *qalqalah*, and so on in the Quran.

Teaching converts, who are usually adults, is different from teaching children. Adults will be curious about whether they are learning something new before joining any class. This is because adults focus on learning life skills or knowledge that helps them in their daily routines (Huang et al, 2024; James, 2014; Valerie, 2009). Therefore, they prefer tasks that impact their roles in life, while children learn what is useful for exams or daily

routines (Valerie, 2009; Knowles, 1980). Thus, teachers need to make converts aware of the importance of learning Quranic recitation in their lives as Muslims.

Additionally, adults are influenced by external and internal motivations in learning. External motivations include friends, class environment, living conditions, and others. Meanwhile, knowledge about the benefits and values gained from learning and the adverse effects if not learning are internal motivations for adults (Knowles, 1980). Adult learning concepts shift from dependency to self-direction; their vast experiences become sources of learning; their readiness to learn is inclined towards social roles like work, neighbourhood, and parenting; and their orientation towards subject-centered learning diminishes in favour of problem-centred learning (Almaki et al., 2023; Aliyu et. al, 2023; Knowles 1989; Knowles et. al., 2020; Li Fei et al, 2024). Therefore, teachers should use internal motivators like increasing faith and obedience to Allah in teaching Quranic recitation to converts. The approach should overcome the challenges converts face in learning Quranic recitation, such as difficulties in pronouncing and memorizing *Hijaiyah* letters.

### Elements of Total Physical Response (TPR) Based Teaching for Quranic Recitation

Table 1 below shows 25 TPR-based activity elements along with their descriptions. These elements are developed based on TPR guidelines to ensure they can be used by teachers before conducting teaching and learning for new converts. All these activities will undergo a consensus assessment process by a group of experts and be analyzed using the Fuzzy Delphi Method

Table 1: 25 TPR-based activity elements along with their descriptions

No.	TPR-Based Teaching Activity Elements	Sources (Citation)	Explanation and Description
1	Teacher builds students' confidence that the Quran is not difficult and can be mastered with focus	Baharudin, et.al (2021); Ismail, et.al (2019); Hussin (2017); Sulaiman (2014)	Instilling self-confidence (Law of Universal Attraction). Success depends on our thoughts and actions. Positive actions bring positive effects. The Quran is Allah's word and a guide for life. It is impossible for the Quran to be difficult to read.
2	Teacher gives encouragement and motivation to students on the necessity of mastering Quranic recitation well	Hussin, (2017); Sulaiman (2014).	Students need constant motivation on the "big why" for mastering Quranic recitation correctly, especially during prayers. The concept of adult learning is to solve the problems they face.
3	Teacher selects and organizes content and activities that enhance students' Quranic recitation skills based on learning objectives	Jaafar & Said (2021); Noh & Tarmizi (2009); Jusof (2022); Noh, (2009)	The purpose of content selection is to ensure the chosen content meets the needs of the students and learning objectives. Teachers need to plan methods, techniques, and activities based on the learning objectives before starting the session.
4	Teacher clearly states the learning objectives to students, specifying what needs to be learned within the set time frame	Tamuri, et.al (2013)	Setting learning outcomes to be achieved within the specified time helps teachers assess whether learning has been achieved. Students need to know the results they will achieve at the end of the session.
5	Teacher stimulates students' minds through an induction set	Hussin (2017); Noh (2009); Nor et.al (2021)	An interesting induction set can increase students' interest and stimulate their minds. It should align with the teaching and learning objectives.
6	Teacher teaches with love and without pressure	Mohamed (2016); Muchlis (2019)	Students learn in a fun environment without any pressure or coercion. The teacher practices SMT (Smile, Eye to eye, Excited) throughout the session.
7	Teacher shows flashcards of <i>Hijaiyah</i> letters based on groups of similar letters (e.g., Ch, ح, خ, غ, ع, ج)	Che Mat, et.al (2021); Shahrhan, (2022).	Relating <i>Hijaiyah</i> letters to similar-shaped letters, requiring careful observation.
8	Teacher engages in Q&A with students about the shapes of <i>Hijaiyah</i> letters	Mahmudin (2018); Mujiyatun (2023).	Prevents students from memorizing <i>Hijaiyah</i> letters. They genuinely recognize the taught letters by their differences and similarities.
9	Students state the similarities and differences in the <i>Hijaiyah</i> letters	Mujiyatun (2023); Qothrunnada (2024).	Stimulates students' minds, encouraging them to be attentive and focused by comparing (similarities and differences).
10	Teacher tells stories about the shapes of <i>Hijaiyah</i> letters and relates them to students' prior knowledge	Mulyani, et.al (2018); Kurnia, et.al (2021); Sutriarti & Supardi (2021)	Connecting students' existing experiences with the shapes and images of <i>Hijaiyah</i> letters.
11	Teacher gives clear instructions and demonstrates physical movements related to the learned <i>Hijaiyah</i> letters	Wulan, et. al (2018); Mesran, (2023)	Creates relaxed learning through physical movements related to the letters. Students understand better when they see physical demonstrations, making learning meaningful.

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12	Teacher writes related Malay words on the whiteboard using the learned <i>Hijaiyah</i> letters (e.g., Ch ; Jam ج)	Sadat (2018)	Relates Quranic writing to Malay language because most adults are literate in Roman script. Uses students' existing knowledge.
13	Students perform physical movements related to the learned <i>Hijaiyah</i> letters while pronouncing them as shown by the teacher	Sadat (2018)	Builds self-confidence and drills physical movements related to the learned <i>Hijaiyah</i> letters.
14	Teacher praises students who perform the correct physical movements and corrects mistakes for incorrect movements	Quartina (2021)	Teacher's praise for correct physical movements and pronunciations boosts students' self-confidence and motivation. Ensures students fully master the lesson before moving to the next step.
15	Teacher shows sets of flashcards and asks students to pronounce and perform the learned physical movements	Noviandari & Rustipa (2023); Abata, et.al (2021); Adinda (2023)	Assesses students' understanding of the topic and prevents them from memorizing the letters. Students practice physical movements.
16	Teacher combines <i>Hijaiyah</i> letters with various vowel marks (a i u) or called vowel letters (Ja Ji Ju)	Bibit (2024); Oeky (2023)	Combining <i>Hijaiyah</i> letters with vowel marks produces sounds similar to vowel and consonant letters in the Malay language, forming meaningful words.
17	Students pronounce <i>Hijaiyah</i> letters combined with various vowel marks in the Quran (e.g., Ja Jan Ha Han)	Citra (2022); Berliana (2022); Ansari (2019)	Teacher combines <i>Hijaiyah</i> letters with various vowel marks. The combination produces sounds in the Quran.
18	Teacher evaluates progress and provides feedback on students' activities, whether correct or incorrect	Yusof & Othman (2019); Hussin & Ghani (2022); Yusoff, et.al (2024)	Teacher responds to physical activities and pronunciations to build students' confidence. Ensures students master the lesson before moving to the next topic. Praises success and gives general corrections without embarrassing individuals.
19	Teacher helps students who have not mastered the set learning outcomes well	Musaddin & Zulkifli (2023); Muhamad (2019); Said, et.al (2018)	Teacher assists students who have not mastered the lesson through remedial actions (repeating letters that students are still confused about).
20	Teacher explains the process of recognizing connected <i>Hijaiyah</i> letters with various vowel marks	Amelia & Nasih (2022); Heni (2022); Bibit (2024)	Teacher first writes the learned consonant letters, then writes the vowel letters in the given word.
21	Teacher provides examples of connected <i>Hijaiyah</i> letters with various vowel marks and asks students to answer given exercises	Piqri (2021); Agustiana (2017); Kholishotul (2023).	Since some connected <i>Hijaiyah</i> letters in the Quran sometimes have slightly different forms, this can confuse students.
22	Students read by pronouncing connected <i>Hijaiyah</i> letters with various vowel marks	Nidhom (2021); Zin & Ismail (2018); Romadona (2021)	Teacher assesses students' achievement through exercises of pronouncing connected <i>Hijaiyah</i> letters with various vowel marks, as the Quran has connected letters. The final objective of Quranic recitation learning is for students to read correctly.
23	Students share experiences related to the learned <i>Hijaiyah</i> letters	Alucyana et.al (2020); Ni'amah & Hafidzulloh (2021); Ma'rifah & Amandawati (2023); Wahid (2022)	Students' experiences and prior knowledge are reinforced in the form of stories.
24	Students search for connected <i>Hijaiyah</i> letters in the Quran and read them	Haslinda, et.al (2024); Tanjung (2022); Ukas (2023)	Tests students' understanding by asking them to read connected <i>Hijaiyah</i> letters with various vowel marks.
25	Teacher praises and motivates students	Fauzi (2018); Hussin (2017); Said & kemanusiaan (2018)	Motivates students and builds their confidence that they can read the Quran correctly within the set time frame.

## METHODOLOGY

### Research Design

This study utilized the Fuzzy Delphi Method (FDM) to achieve professional consensus on the factors involved in policy development. Mohd Ridhuan, et. al (2024), Hasim et al. (2023) and Mohd Ridhuan et al. (2023), highlight that FDM is effective for reaching expert agreement on various subjects. FDM was chosen over the traditional Delphi technique due to its cost efficiency and its ability to manage questionnaires more effectively while allowing experts to consistently express their opinions (Abdul Hamid et al, 2024; Ciptono et al., 2019).

### Sample

To ensure high consistency, Fuzzy Delphi investigations require a minimum of 10 expert participants (Adler & Ziglio, 1996; Jones & Twiss, 1978; Mohd Ridhuan et al., 2024). Consequently, this study selected 10 experts through purposive sampling. The sample included professionals in technical and vocational education, educational technology, and curriculum development. All experts possessed at least a bachelor's degree and had a minimum of five years of relevant experience. According to Berliner (2004), expertise in a field is typically achieved after more than five years of experience, while Gambatese et al. (2008) emphasizes the importance of high academic qualifications for experts.

### Data Collection

To implement the FDM, the researcher invites 10 experts panel. When the panel of experts was then assembled, who agreed to provide their insights, critique, and improvements on the item content. The experts were contacted to confirm their participation and availability for a scheduled workshop. Upon receiving their confirmation, formal invitation letters were sent via post, email, and hand delivery. During the one-day workshop, experts were given a set of questionnaires. In the initial session, they were asked to indicate their level of agreement with each item using a 5-point Likert scale (Strongly Agree, Agree, Less Agree, Disagree, Strongly Disagree).

### Data Analysis

The data obtained from the 5-point Likert Scale was transformed into Fuzzy. Table 2 show 5-point Likert Scale and 5-point Fuzzy Scale. This data analysis technique is known as the Fuzzy Delphi Method (FDM). FDM focuses on two key aspects: Triangular Fuzzy Numbers and the Fuzzy Evaluation Process. A Triangular Fuzzy Number is represented with values  $m_1$ ,  $m_2$ , and  $m_3$ , typically shown as  $(m_1, m_2, m_3)$  (Figure 1). Here,  $m_1$  represents the minimum value,  $m_2$  the reasonable value, and  $m_3$  the maximum value. This method converts linguistic variables into Fuzzy (digital/binary) numbers, creating a Fuzzy scale like the Likert scale. The scale uses odd numbers to indicate agreement levels, with higher scales providing more accurate data.

**Table 2: 5-point Likert Scale and 5-point Fuzzy Scale in FDM**

Level of Agreement	Likert Scale	Fuzzy Scale		
Very Agree	5	0.75	1	1
Agree	4	0.5	0.75	1
Moderate Agree	3	0.25	0.5	0.75
Disagree	2	0	0.25	0.5
Very Disagree	1	0	0	0.25

In this research, the FDM process was conducted in two stages. The first stage occurred during an expert workshop, where participants were given items rated on a 5-point Likert scale, along with space for comments and recommendations. In the second stage, the Likert scale data was analyzed using Excel to create detailed tables. All data were converted into Triangular Fuzzy Numbers and tabulated for Fuzzy values ( $n_1, n_2, n_3$ ) and Fuzzy average values ( $m_1, m_2, m_3$ ). This helped in determining threshold values, expert consensus percentages, defuzzification, and item rankings. To achieve expert consensus on each item, the threshold value ( $d$ ) should not exceed 0.2.

For an item to be accepted, the expert consensus percentage must exceed 75%, and the Fuzzy Evaluation Process value must surpass the  $\alpha$ -cut value of 0.5. The threshold value ( $d$ ) indicates consensus: if  $d \leq 0.2$ , consensus is reached; otherwise, a second round is necessary to reassess the item's relevance (Chen, 2000; Cheng & Lin, 2002). FDM also evaluates whether the overall construct or each item achieves at least 75% consensus from the experts. An item is considered to have reached expert consensus if the percentage is equal to or exceeds 75% (Chu & Hwang, 2008; Murray & Hammons, 1995).

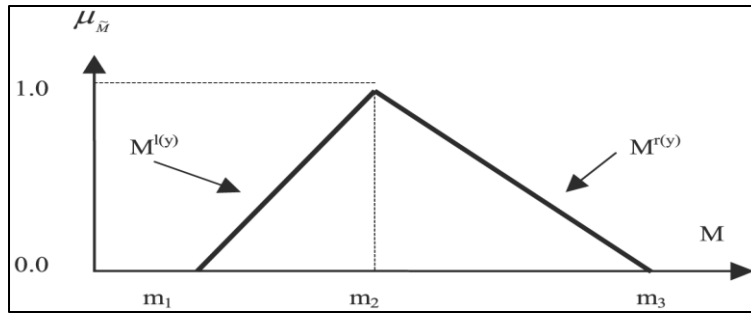


Figure 1: Triangular Fuzzy Numbers

This robust and precise approach ensures that each item is thoroughly vetted, making the Fuzzy Delphi Method a powerful tool for reaching expert consensus in policy development and other research areas.

### Findings

Table 3 presents the findings analyzed using the Fuzzy Delphi Method (FDM), which incorporates three key criteria: 1) Threshold Value,  $d$ ; 2) Percentage of Expert Consensus, %; and 3) Fuzzy Score,  $A$ . The distinctiveness of the FDM lies in its stringent evaluation and decision-making process based on the expert panel, where each assessed element must meet all three criteria to be deemed acceptable and usable. The study's results compellingly demonstrate that all TPR-based activity elements have been validated by the expert panel and are suitable for use in teaching Quranic recitation to new converts.

Table 3: Findings Using the Fuzzy Delphi Method for TPR-Based Teaching Activity Elements

No.	Elements of Activity based on TPR	Triangular Fuzzy Numbers		Fuzzy Evaluation Process				Decisions by Experts
		Threshold Value, $d$	Percentage of Experts Consensus, %	$m_1$	$m_2$	$m_3$	Fuzzy Score (A)	
1	Teacher builds students' confidence that the Quran is not difficult and can be mastered with focus	0.229	90.0%	0.350	0.600	0.850	0.600	ACCEPT
2	Teacher gives encouragement and motivation to students on the necessity of mastering Quranic recitation well	0.201	80.0%	0.650	0.900	0.950	0.833	ACCEPT
3	Teacher selects and organizes content and activities that enhance students' Quranic recitation skills based on learning objectives	0.000	100.0%	0.750	1.000	1.000	0.917	ACCEPT
4	Teacher clearly states the learning objectives to students, specifying what needs to be learned within the set time frame	0.052	100.0%	0.525	0.775	1.000	0.767	ACCEPT
5	Teacher stimulates students' minds through an induction set	0.139	100.0%	0.650	0.900	1.000	0.850	ACCEPT
6	Teacher teaches with love and without pressure	0.146	90.0%	0.675	0.925	0.975	0.858	ACCEPT
7	Teacher shows flashcards of <i>Hijaiyah</i> letters based on groups of similar letters (e.g., ح, ح, ح, ح, ح, ح)	0.052	100.0%	0.725	0.975	1.000	0.900	ACCEPT
8	Teacher engages in Q&A with students about the shapes of <i>Hijaiyah</i> letters	0.069	90.0%	0.475	0.725	0.975	0.725	ACCEPT
9	Students state the similarities and differences in the <i>Hijaiyah</i> letters	0.170	90.0%	0.575	0.825	0.975	0.792	ACCEPT
10	Teacher tells stories about the shapes of <i>Hijaiyah</i> letters and relates them to students' prior knowledge	0.000	100.0%	0.750	1.000	1.000	0.917	ACCEPT

11	Teacher gives clear instructions and demonstrates physical movements related to the learned <i>Hijaiyah</i> letters	0.146	90.0%	0.675	0.925	0.975	0.858	ACCEPT
12	Teacher writes related Malay words on the whiteboard using the learned <i>Hijaiyah</i> letters (e.g., Ch ; Jam ج)	0.092	100.0%	0.700	0.950	1.000	0.883	ACCEPT
13	Students perform physical movements related to the learned <i>Hijaiyah</i> letters while pronouncing them as shown by the teacher	0.086	90.0%	0.500	0.750	0.975	0.742	ACCEPT
14	Teacher praises students who perform the correct physical movements and corrects mistakes for incorrect movements	0.121	100.0%	0.675	0.925	1.000	0.867	ACCEPT
15	Teacher shows sets of flashcards and asks students to pronounce and perform the learned physical movements	0.169	90.0%	0.650	0.900	0.975	0.842	ACCEPT
16	Teacher combines <i>Hijaiyah</i> letters with various vowel marks (a i u) or called vowel letters (Ja Ji Ju)	0.092	100.0%	0.700	0.950	1.000	0.883	ACCEPT
17	Students pronounce <i>Hijaiyah</i> letters combined with various vowel marks in the Quran (e.g., Ja Jan Ha Han)	0.121	100.0%	0.675	0.925	1.000	0.867	ACCEPT
18	Teacher evaluates progress and provides feedback on students' activities, whether correct or incorrect	0.092	100.0%	0.700	0.950	1.000	0.883	ACCEPT
19	Teacher helps students who have not mastered the set learning outcomes well	0.086	90.0%	0.500	0.750	0.975	0.742	ACCEPT
20	Teacher explains the process of recognizing connected <i>Hijaiyah</i> letters with various vowel marks	0.121	100.0%	0.675	0.925	1.000	0.867	ACCEPT
21	Teacher provides examples of connected <i>Hijaiyah</i> letters with various vowel marks and asks students to answer given exercises	0.169	90.0%	0.650	0.900	0.975	0.842	ACCEPT
22	Students read by pronouncing connected <i>Hijaiyah</i> letters with various vowel marks	0.092	100.0%	0.700	0.950	1.000	0.883	ACCEPT
23	Students share experiences related to the learned <i>Hijaiyah</i> letters	0.092	100.0%	0.700	0.950	1.000	0.883	ACCEPT
24	Students search for connected <i>Hijaiyah</i> letters in the Quran and read them	0.092	100.0%	0.700	0.950	1.000	0.883	ACCEPT
25	Teacher praises and motivates students	0.219	80.0%	0.575	0.825	0.950	0.783	ACCEPT

## DISCUSSION AND CONCLUSION

Based on the findings of this study, the teaching activity elements developed using the Fuzzy Delphi Method involving experts can address the gaps faced by JAKIM and related parties in the development of new converts. Previously, JAKIM had not yet coordinated the Quranic teaching modules for new converts (Muhammad Yusuf et al., 2017; Razaleigh, 2014; Faezy Adenan et al., 2020; Noraini et al., 2017). It is believed that all TPR-based teaching activity elements can make Quranic recitation teaching more structured, providing a clear understanding to new converts. Indirectly, this approach adds value and facilitates the learning process for new converts. These findings align with Azman Abd. Rahman (2020), who stated that education for new converts requires a comprehensive study module, including suitable teaching methods, as new converts need basic and continuous guidance.

The TPR teaching approach is suitable for new converts from various backgrounds. Asher (1969) in his book "Learning Another Language Through Actions" suggested combining language and movement, i.e., teaching a foreign or second language using body movements (Asher, 2009). These findings are also in line with the study by Muhammad Yusof et al. (2017), which found that religious education programs for new converts should be implemented according to their needs and desires, considering their diverse socio-economic backgrounds, previous religious beliefs, educational levels, cultural backgrounds, ethnicity, gender, age, socio-economic status, and reasons for converting to Islam.

These findings align with Abd Halim (2021), who mentioned that developing an Islamic education curriculum for new converts should focus on developing critical intellectual thinking to meet future educational needs and the challenges of the Industrial Revolution 4.0. Higher Order Thinking Skills (HOTS) are essential in 21st-

century learning to foster curiosity and the ability to relate various knowledge areas. Students should master important cognitive skills such as creative and innovative thinking, problem-solving, reasoning, and learning abilities, not just memorization. Traditional one-way teaching methods can make students feel bored. Teacher-centred teaching and learning can result in students lacking the skills to make independent decisions, hindering their creative and critical thinking. This makes the teaching and learning process ineffective (Sylviana Mantihal & Siti Mistima Maat, 2020; Masyuniza, 2013). According to Marlon Puntino et al. (2019), learning methods should be varied according to the development of 21st-century education to create interactive classes suitable to the knowledge and understanding levels of new converts.

TPR activities in education that integrate speech and body movements (learning by doing) have been proven effective by Richard (2011), Ice Sariyati (2017), Zulpan (2018), and Nurul Huda (2018). Teaching involving speech and physical body movements in education can help enhance students' understanding of newly learned knowledge. This approach is very suitable for new converts with no basic knowledge of Quranic recitation because the combination of speech and physical movement strengthens memory (Asher, 1969).

Integrating students' physical activities in TPR in education offers numerous benefits in attracting students to the lessons. Students can focus on the lessons taught, learn without pressure, and stay motivated. This leads to effective teaching and learning, as stated in studies by Rodifatul Chasanah (2014) and Ice Suriati (2017). Using various sensory organs in TPR activities can help improve students' memory compared to conventional approaches. Indirectly, this approach allows students to learn in a relaxed manner without pressure (Mustaffa, & Rashid, 2019). Students understand what is spoken and done because TPR emphasizes understanding over memorization.

This study also guides teachers on how to teach Quranic recitation to new converts using TPR activities, starting from setting teaching objectives, the teaching process, to guiding the assessment of students' achievements. Indirectly, the teaching and learning of Quranic recitation can be diversified, making it interesting and interactive. Additionally, all TPR-based activity elements can serve as a reference in professional development courses for teachers by departments or agencies involved in new converts' development, whether face-to-face or online. However, to ensure the model's effectiveness, the researcher suggests that best practices in TPR-based teaching and learning be conducted face-to-face with expert trainers and facilitators. Online courses may not achieve the teaching objectives of Quranic recitation because the foundation of Quranic teaching and learning is through *talaqqi musyafahah*. This model can also help JAKIM, state Islamic departments (JAIN), and NGOs involved in new converts' development to produce modules and teaching aids suitable for this TPR activity elements in the future.

## **Empirical Suggestions**

Empirical evidence from this study demonstrates that the integration of TPR activities in teaching Quranic recitation to new converts is effective and beneficial. The following suggestions are proposed for future implementation:

### **Structured Module Development:**

Develop comprehensive modules that include TPR activities for Quranic recitation, tailored to the needs of new converts from diverse backgrounds.

### **Expert Training:**

Conduct face-to-face training sessions with expert trainers and facilitators to ensure teachers are well-versed in TPR methods and can effectively implement them.

### **Interactive Learning:**

Create an interactive learning environment that combines speech and physical movements to enhance students' understanding and retention of Quranic recitation.

### **Continuous Assessment:**



Implement continuous assessment methods to monitor students' progress and provide immediate feedback, ensuring mastery before moving on to new topics.

Adaptation to 21st-Century Learning:

Incorporate Higher Order Thinking Skills (HOTS) and other 21st-century learning elements into the curriculum to foster critical and creative thinking among new converts.

Varied Teaching Methods:

Use varied teaching methods to cater to different learning styles and keep students engaged and motivated.

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