

Implementing the Rabbani Love-Based TRANSWARNA Method to Support Essential Prayer Recitation and Memorization among Year Two Pupils in Sabah, Malaysia: An Action Research Study

Ismail Maidin^{1*}, Sarip Adul², Syamsul Azizul³, Saifulazry Mokhtar⁴

¹²³⁴Universiti Malaysia Sabah

DOI: <https://doi.org/10.47772/IJRISS.2026.1026EDU0586>

Received: 11 September 2026; Accepted: 16 September 2026; Published: 25 September 2026

ABSTRACT

This action research study investigated the use of the Rabbani Love-Based TRANSWARNA Method to improve the recitation and memorization of essential prayer recitations among eight Year Two pupils at a primary school in Sabah, Malaysia. TRANSWARNA is a coined term derived from the Malay words ‘*Transliterasi* (transliteration)’ and ‘*Warna* (colour)’. It refers to a colour-coded Arabic-to-Roman transliteration system in which words are divided into smaller syllabic units and presented in alternating colours. It refers to a colour-coded Arabic-to-Roman transliteration system in which red serves both as an anchor colour and a symbol of love, while a contrasting colour provides supporting cues to help pupils. For example, the word “*Muhammad*” is segmented as Mu (red), ham (black) and mad (red), helping pupils identify, combine and pronounce each unit before progressively memorizing the complete recitation. The Rabbani Love-Based component gives the learning activities personal and spiritual meaning by cultivating love for Allah, Prophet Muhammad SAW and prayer, alongside affection for parents, teachers and friends. It is incorporated through a Rabbani-oriented introduction activity and teacher guidance characterized by compassion, patience and encouragement. Accordingly, the Rabbani Love-Based TRANSWARNA Method integrates love-based motivation, colour-coded Arabic-to-Roman transliteration, segmented pronunciation, structured repetition and guided *Tasmik*. The intervention comprised a diagnostic phase followed by two action phases. Quantitative data were collected using a micro-assessment system that awarded one mark for each correctly recited syllabic unit, with a maximum score of 203. Qualitative data were gathered through classroom observations, interviews with pupils and the supervising teacher, and attendance records. Their mean score increased from 1.43 in the diagnostic phase to 98.43 in Phase 1 and 136.43 in Phase 2. The exact Wilcoxon signed-rank test indicated that Phase 2 scores were significantly higher than Phase 1 scores, $Z = -2.388$, exact two-tailed $p = .016$, with a large effect size, $r = .90$. The qualitative findings suggested that colour cues, segmented transliteration, structured repetition, teacher guidance and love-based meaning supported pupils’ persistence in reciting and memorizing the material. However, unfamiliar pronunciation patterns, lengthy word sequences, limited reading fluency and absenteeism affected individual progress. The findings indicate that the Rabbani Love-Based TRANSWARNA Method was associated with improved recitation and memorization among the participating pupils. The method is best positioned as a resource for guided independent learning rather than a substitute for teacher modelling, pronunciation correction, and the monitoring of makhraj and tajwid.

Keywords: The Rabbani Love-Based TRANSWARNA Method, Arabic-to-Roman transliteration, colour coding, essential prayer recitations, memorization, action research.

INTRODUCTION

The ability to recite and memorize essential prayer recitations is a fundamental component of Islamic Education at the primary school level. These recitations enable Muslim pupils to perform their daily prayers and gradually develop an understanding of worship. However, pupils with limited Arabic literacy may experience difficulty recognizing Arabic letters, blending sounds, pronouncing extended sequences of words and retaining the recitations in memory. These difficulties may increase their dependence on oral modelling by the teacher and limit their ability to practice beyond formal classroom instruction. Therefore, an accessible learning scaffold is

needed to support their early development in recitation and memorization without replacing the original Arabic text or the teacher's role in correcting pronunciation, makhraj and tajwid.

Repeated difficulties in reading and memorization may also affect pupils' motivation to continue trying. Pupils who have not yet mastered a recitation may lack confidence; fear making mistakes or feel reluctant to recite in front of the teacher. Under such circumstances, cognitive support alone may be insufficient. Pupils also require motivational and emotional support that fosters a sense of security, encourages participation and helps them view mistakes as part of the learning process. In this study, motivation is not regarded as a substitute for recitation practice but as a supporting force that provides purpose and encourages pupils to persevere throughout the learning and memorization process.

Arabic-to-Roman transliteration can provide an initial bridge for pupils who are familiar with Roman script but have not yet developed sufficient proficiency in reading Arabic. Previous literature indicates that transliteration may facilitate the initial reading and memorization of Arabic texts when used temporarily and accompanied by appropriate oral guidance (Maidin et al., 2019; Nasir et al., 2024). Nevertheless, conventional transliteration may not adequately assist pupils in identifying manageable pronunciation units, monitoring their place within lengthy recitations or gradually reducing their dependence on the written text. Moreover, Roman script cannot fully represent every feature of Arabic pronunciation, articulation and tajwid. Accordingly, transliteration should function as a temporary pedagogical scaffold rather than as a substitute for Arabic literacy or direct teacher guidance.

In response to these instructional needs, the Rabbani Love-Based TRANSWARNA Method was developed to support Year Two pupils in learning essential prayer recitations. The term TRANSWARNA is derived from the Malay words transliterasi (transliteration) and warna (colour). It refers to a colour-coded Arabic-to-Roman transliteration method in which prayer recitations are divided into smaller, manageable pronunciation units. Red functions as the primary visual anchor and symbolizes love, while black or other colour provides a contrasting visual cue that distinguishes one pronunciation unit from the next. The method follows a structured sequence in which pupils look at the text, read, repeat three times, cover the text, recall the recitation and subsequently undertake guided Tasmik with the teacher.

The love-based component provides a motivational and spiritual orientation for the use of the TRANSWARNA materials. During the induction activity, pupils are guided to connect the learning of prayer recitations with love for Allah SWT, Prophet Muhammad SAW, parents, teachers and friends. These five sources of love are represented by five heart-shaped symbols to foster emotional readiness and make the learning activity more meaningful. Throughout the intervention, the love-based element is further operationalized through the teacher's patience, warmth and encouragement, as well as the compassionate correction of pupils' recitations. This component was not developed on the assumption that the participating pupils lacked love or affection. Rather, it serves as pedagogical support intended to foster a sense of security, confidence and willingness to persevere.

Accordingly, the Rabbani Love-Based TRANSWARNA Method integrates two complementary components. The love-based motivational component provides spiritual purpose, emotional readiness and encouragement to learn, whereas the TRANSWARNA instructional component provides practical steps through which pupils can recognize, pronounce, blend and memorize the recitations. The method does not assume that motivation alone produces mastery or that colour-coded transliteration guarantees accurate pronunciation. Instead, motivation provides pupils with a reason and desire to learn, while TRANSWARNA offers a structured means of engaging in that learning under the teacher's guidance.

Although transliteration, colour coding, the segmentation of pronunciation units, repetition, retrieval practice, teacher guidance and emotional support have been discussed in previous studies, these elements have generally been examined or applied separately. Limited research has integrated colour-coded Arabic-to-Roman transliteration, segmented pronunciation units, structured repetition, retrieval practice, micro-assessment through Tasmik and a love-based approach into a single systematic learning sequence. This gap appears particularly evident in the context of teaching essential prayer recitations to primary school pupils who have not yet mastered Arabic script or foundational Qur'anic reading skills. The originality of the method therefore lies in the pedagogical integration of these components rather than in the separate use of transliteration, colour or love-based elements.

Accordingly, this action research study aimed to examine changes in the recitation and memorization of essential prayer recitations among eight Year Two pupils following the implementation of the Rabbani Love-Based TRANSWARNA Method at a primary school in Sabah, Malaysia. It also sought to explore the pupils' experiences of using the method and the teacher's observations of its implementation. Through cycles of intervention and reflection, the study provides context-specific evidence regarding the potential contribution of the Rabbani Love-Based TRANSWARNA Method to the structured, progressive and guided learning of essential prayer recitations.

REVIEW OF LITERATURE

Mastery of Essential Prayer Recitation and Memorization

Mastery of essential prayer recitations is a fundamental aspect of Islamic Education, as accurate recitation is closely associated with the proper performance of prayer. However, primary school pupils who have not yet acquired proficiency in Arabic script and foundational Qur'anic reading skills often experience difficulties in recognizing letters, blending sounds, pronouncing words and memorizing the prescribed recitations. These difficulties become more pronounced when pupils are required to read lengthy Arabic texts without visual support or pronunciation guidance appropriate to their level of proficiency (Yusoff et al., 2024). In this context, pupils require not only exposure to the original Arabic text but also instructional support that enables them to progress gradually from recognizing individual pronunciation units to articulating and combining them before memorizing the complete recitation. Therefore, structured and accessible learning materials, accompanied by direct teacher guidance, are needed to reduce pupils' initial learning difficulties without compromising the accuracy of makhraj and tajwid.

Arabic-to-Roman transliterations as a Learning Support

Arabic-to-Roman transliteration refers to the representation of the pronunciation of Arabic words in Roman script using specific sound correspondences. In learning Arabic recitations, transliteration can serve as an initial bridge for pupils who are able to read Roman script but are not yet proficient in recognizing or combining Arabic letters. Maidin, Adul and Ag. Basir (2019) explained that Arabic-to-Roman transliteration can be used as a form of phonetic representation to stimulate interest and facilitate the reading and memorization of Arabic texts. Nevertheless, its use should be temporary, integrated with pupils' prior knowledge and accompanied by *Talaqqi Musyafahah* (the direct oral transmission, demonstration and correction of recitation between teacher and pupil), so that pronunciation and phonetic articulation can be accurately modelled and corrected. Transliteration should therefore neither replace the original Arabic text nor diminish the teacher's role. Instead, it should function as a pedagogical scaffold that supports pupils during the initial stages of learning.

The role of transliteration as a learning support tool was also discussed by Nasir et al. (2024) in the context of Arabic language learning among non-Muslim students. Their study indicated that Arabic-to-Roman transliteration can serve a useful pedagogical function for learners who have not yet mastered Arabic script. Although their study was conducted in a context different from that of learning essential prayer recitations, its findings support the use of Roman script as an initial aid for learners who already have basic literacy skills in the Latin alphabet. Building on this foundation, TRANSWARNA Method extends Arabic-to-Roman transliteration by integrating segmented pronunciation units, colour coding, structured repetition, retrieval practice and Tasmik assessment. This integration distinguishes TRANSWARNA from conventional transliteration, which primarily presents the pronunciation script in a corresponding Romanized form.

Segmentation of Pronunciation Units and Colour Coding

One of the key features of TRANSWARNA is the division of words into smaller pronunciation units. For example, the word Muhammad is presented as Mu (red), ham (black) and mad (red). This division helps pupils identify the boundaries between units, pronounce each component and subsequently blend them into a complete word. The term segmented pronunciation units are more appropriate than syllables because the divisions are designed for pedagogical purposes and do not necessarily correspond to the linguistic syllable structure of Arabic. Cognitive load theory emphasizes the limited capacity of working memory when learners process unfamiliar information (Sweller et al., 2019). In TRANSWARNA, segmentation is therefore used as an instructional design

strategy intended to present shorter units before pupils combine them into longer sequences. This theoretical connection does not imply that segmentation automatically reduces cognitive load; rather, it provides a rationale for testing whether smaller, sequenced units make the task more manageable for novice learners.

In TRANSWARNA, red, black and other colours are used alternately to distinguish pronunciation units. Red serves as the primary visual anchor while simultaneously symbolizing love, whereas black functions as a contrasting cue that separates one unit from the next. Dual coding theory distinguishes between verbal and non-verbal representational systems and proposes that meaningful connections between them may support learning (Clark & Paivio, 1991). However, colour variation alone does not constitute dual coding because the colours do not independently represent the semantic content of the recitation. Their function in TRANSWARNA is more precisely explained by the signaling principle: task-relevant visual cues can direct attention to the organization of information when they are used consistently and sparingly (Mayer, 2021). Recent eye-tracking research likewise indicates that colour coding can guide visual search and cognitive engagement, although excessive or irrelevant coding may interfere with processing (Andrzejewska et al., 2025). Accordingly, the alternating red-and-black pattern is used to mark transitions between pronunciation units, help pupils maintain their place in the recitation and support the blending of units. Colour is not assumed to produce memorization independently; it operates alongside oral modelling, structured repetition, retrieval practice and teacher guidance.

Guided Self-Regulated Learning

The sequence of looking, reading, repeating, covering, recalling and reciting also reflects the characteristics of guided self-regulated learning. Pupils actively monitor their level of mastery; identify parts they have not yet mastered and repeat the relevant pronunciation units before undertaking Tasmik. However, the term self-regulated does not imply that pupils learn without teacher support. The teacher continues to play an essential role by modelling the recitation, monitoring practice, providing encouragement and correcting errors. The activity of covering the material and attempting to reproduce the recitation from memory is related to retrieval practice, which involves actively retrieving previously learned information from memory. Franzoi et al. (2025) found that retrieval practice enhanced learning in authentic primary school settings. Their findings support the use of self-directed activities that require pupils to reproduce learned information rather than merely rereading the material repeatedly.

A systematic review by Olid-Luque et al. (2025) found that self-regulated learning programs can improve both self-regulation skills and academic achievement among primary school pupils. This suggests that self-regulated learning strategies can be introduced at the primary education level when the learning steps are clearly explained and developmentally appropriate.

Šimić Šašić and Atlaga (2024) further found that teacher encouragement was associated with pupils' use of self-regulated learning strategies. They emphasized the importance of explicit strategy instruction and a supportive learning environment. In TRANSWARNA, these principles are implemented through step-by-step instructions, repeated practice, teacher monitoring and immediate feedback.

A Love-Based Approach to Learning

The love-based element of this method refers to the effort to connect the learning of prayer recitations with love for Allah SWT, Prophet Muhammad SAW, parents, teachers and friends. During the induction stage, five heart-shaped symbols are used to encourage pupils to identify those whom they love. This activity is intended to foster emotional readiness and make the learning experience more meaningful before pupils engage with the TRANSWARNA materials. The colour red in the TRANSWARNA text serves two complementary functions: as a visual anchor and as a symbol of love. However, the love-based approach is not limited to the use of colour or heart-shaped symbols. It is also reflected in the teacher's patience, warmth, encouragement and non-punitive guidance, as well as in the compassionate correction of pupils' recitations. Arikoh (2022) conceptualized teaching with love in Islamic Education as an approach grounded in Rahmah (compassion and mercy), non-violence and the educational example of Prophet Muhammad SAW. Similarly, Syakur et al. (2026) presented love-based education as a broader and more holistic framework that integrates the intellectual, emotional, social, moral and spiritual dimensions of learning. Together, these perspectives provide a conceptual foundation for positioning love as a pedagogical support component within the Love-Based TRANSWARNA Method.

Research Gap

The literature indicates that Arabic-to-Roman transliteration, colour coding, the segmentation of pronunciation units, repetition, retrieval practice, teacher guidance and emotional support have been discussed in previous studies. However, these components have generally been examined or applied separately. Limited research has integrated colour-coded Arabic-to-Roman transliteration, segmented pronunciation units, structured repetition, retrieval practice, micro-assessment through Tasmik and a love-based approach into a single systematic learning sequence. This gap appears particularly evident in the context of teaching essential prayer recitations to primary school pupils who have not yet mastered Arabic script or foundational Qur'anic reading skills.

Accordingly, the Rabbani Love-Based TRANSWARNA Method was developed as a pedagogical enhancement of Arabic-to-Roman transliteration. Its originality lies not in the separate use of transliteration, colour or love-based elements, but in integrating these components into a systematic learning sequence: looking at the text, reading, repeating three times, covering the text, recalling the recitation and undertaking Tasmik based on segmented pronunciation units. Within this integrated approach, the love-based element is conceptualized as a pedagogical support component that fosters pupils' emotional readiness, sense of security and willingness to participate in learning, rather than as the sole factor responsible for improvements in their mastery. Overall, the method is designed to provide Year Two pupils with structured and progressive support in learning essential prayer recitations.

METHODOLOGY

Research Design

This study employed a classroom action research design incorporating individual case analysis and both quantitative and qualitative evidence. The design was selected because the study sought to address a specific classroom problem involving Year Two pupils who experienced difficulty reciting and memorizing essential prayer recitations. The study did not employ an experimental control group and was not intended to establish broad causal effectiveness. Instead, it focused on implementing, observing and refining the Rabbani Love-Based TRANSWARNA Method within an authentic classroom setting. The action research was conducted through a diagnostic stage followed by two intervention phases. The diagnostic stage was used to identify the pupils' initial mastery of the selected prayer recitations. During Phase 1, the Rabbani Love-Based TRANSWARNA Method was introduced, and pupils' performance and responses were observed. Evidence obtained during this phase informed the continuation and refinement of the intervention in Phase 2. A follow-up assessment was subsequently conducted to examine the pupils' retention of the recitations. This iterative process of intervention, observation and reflection corresponded with the practical and reflective orientation of classroom action research.

Quantitative evidence was obtained from the diagnostic and *Tasmik* assessments, whereas qualitative evidence was collected through classroom observations, pupils' responses during guided question-and-answer sessions, an interview with the supervising teacher and attendance records. Triangulation was used to compare evidence across these sources and to develop a more comprehensive interpretation of pupils' progress and experiences.

Research Participants and Sampling

The target group comprised eight Muslim Year Two pupils from a primary school in Sabah, Malaysia. The participants were selected through criterion-based purposive sampling because the action research focused on pupils experiencing a particular learning difficulty within the classroom. The selection criteria included pupils who were enrolled in Islamic Education, had not yet mastered the recitation or memorization of essential prayer recitations based on the teacher's preliminary observations and diagnostic assessment, and required additional support in reading Arabic script, pronunciation and memorization. These criteria enabled the intervention to be directed towards pupils who demonstrated a genuine need for structured learning support. A total of eight pupils were selected as the study sample and participated in the intervention. If any pupil was absent during an assessment, the absence was recorded as "TH" (tidak hadir, meaning absent) rather than being assigned a score of zero. Also, the pupils' names were replaced with participant codes M1–M8 in disseminated reports.

Research Materials and Instruments

The study employed the Love-Based TRANSWARNA materials, an individual Tasmik assessment form, classroom observation notes, a pupil interview guide, a supervising-teacher interview guide and attendance records. The Love-Based TRANSWARNA materials were designed using colour-coded Arabic-to-Roman transliteration. Each prayer recitation was divided into smaller, segmented pronunciation units displayed in an alternating red-and-black pattern. Red served as the primary visual anchor and symbolized love, while black functioned as a contrasting visual cue separating one pronunciation unit from the next. The materials were used through a systematic learning sequence in which pupils looked at the text, read it, repeated it three times, covered the text and attempted to recall the recitation before undertaking guided Tasmik with the teacher.

The love-based component was introduced through an induction activity involving five heart-shaped symbols representing love for Allah SWT, Prophet Muhammad SAW, parents, teachers and friends. Throughout the intervention, this component was further reflected in the teacher's patience, encouragement, non-punitive guidance and compassionate correction of pupils' recitations. The love-based element functioned as pedagogical support for pupils' emotional readiness and participation rather than as an independently tested cause of improvement. In the table 1 below is the implementation sequence of the Love-Based TRANSWARNA intervention:

Table 1. Implementation Sequence of the Rabbani Love-Based TRANSWARNA Method Intervention

Step	Implementation
0. Rabbani Love-Based Motivational Induction	Pupils write the names of Allah SWT, Prophet Muhammad SAW, their parents, teachers and friends within five heart-shaped symbols. Guided by the teacher, pupils connect these sources of love with their motivation to learn and memorise essential prayer recitations as part of worship and an expression of love for Allah SWT and His Messenger.
1. Look	Identifying segmented pronunciation units and colour cues.
2. Read	Reading and blending the smaller pronunciation units.
3. Repeat Three Times	Practising the pronunciation through structured repetition.
4. Cover the Text	Gradually reducing reliance on the learning material.
5. Recall and Recite	Retrieving the recitation from memory and completing a guided <i>Tasmik</i> session with the teacher.

Table 1 presents the systematic implementation sequence of the Rabbani Love-Based TRANSWARNA Method intervention. It begins with a love-based motivational induction involving five heart-shaped symbols representing love for Allah SWT, Prophet Muhammad SAW, parents, teachers and friends. With the teacher's guidance, pupils relate these sources of love to the purpose and motivation for learning essential prayer recitations. The activity is intended to foster emotional readiness and encourage pupils' participation; it is not used as evidence that the pupils lack affection. Following the induction, pupils use the TRANSWARNA materials to identify colour-coded segmented pronunciation units, read and blend the units, and repeat the recitation three times. They then cover the text and attempt to retrieve the recitation from memory. Finally, pupils participate in an individual guided Tasmik session with the teacher, during which their recitations are assessed and corrected immediately. Thus, the intervention integrates motivational and emotional support with a structured progression from visually supported reading to guided memorization and oral assessment.

The individual Tasmik assessment form was used to record the extent of each prayer recitation that pupils could produce from memory. The assessment covered five themes, with a maximum overall score of 203 points. The score distribution is presented in Table 2:

Table 2. Distribution of Maximum Scores across the Recitation Themes

Theme	Essential Prayer Recitation	Maximum Score
Theme 1	<i>Takbiratul Ihram</i>	5
Theme 2	Surah Al-Fatihah	80
Theme 3	<i>Tasyahud</i>	87
Theme 4	<i>Salawat</i>	19
Theme 5	<i>Salam</i>	12
Total		203

As shown in Table 1, the assessment comprised five themes of essential prayer recitations, with a total maximum score of 203 points. Each point represented one segmented pronunciation unit that a pupil was expected to reproduce correctly from memory during *Tasmik*. Theme 3, *Tasyahud*, had the highest maximum score at 87 points, followed by Theme 2, Surah Al-Fatihah, with 80 points. Theme 4, *Salawat*, comprised 19 points, Theme 5, the *Salam*, comprised 12 points, and Theme 1, *Takbiratul Ihram*, comprised 5 points. The differences in maximum scores reflected the number of segmented pronunciation units within each recitation rather than differences in the relative importance of the themes. The qualitative instruments were used to obtain supporting evidence concerning the implementation of the method. Classroom observation notes documented pupils' participation, difficulties, use of the materials and responses to teacher guidance. Guided question-and-answer sessions and pupil interviews explored their experiences of using the colours, segmented pronunciation units, repetition, retrieval and love-based induction activity. The supervising-teacher interview provided an additional perspective on changes in pupils' recitation, memorization, confidence and participation. Attendance records were examined to contextualize missing data and differences in exposure to the intervention.

Data Collection Procedure

Data collection began with a diagnostic assessment to determine the pupils' initial mastery of the five selected themes of essential prayer recitations. Each pupil was assessed individually through *Tasmik*. The results were used to identify specific recitations and pronunciation units that required additional support. During Phase 1, the teacher introduced the love-based induction activity and demonstrated how to use the TRANSWARNA materials. Pupils were guided to look at each segmented recitation, read it aloud, repeat it three times, cover the text and attempt to reproduce it from memory. They subsequently recited individually to the teacher during guided *Tasmik*. The teacher provided immediate corrective feedback, recorded each pupil's score and documented the difficulties observed. At the end of the session, the teacher reflected on the implementation and identified the improvements required for the subsequent phase.

During Phase 2, the same structured sequence was continued, with further attention given to pronunciation units and recitation themes that remained difficult during Phase 1. The teacher continued to model the recitations, monitor individual practice and provide corrective feedback. A second *Tasmik* assessment was administered to examine changes in pupils' performance. Follow-up evidence was subsequently collected to examine whether the pupils could retain and reproduce the recitations after the intervention phases.

Qualitative evidence was collected throughout the implementation. The researcher recorded classroom observations, obtained pupils' responses through age-appropriate questions and conducted an interview with the supervising teacher. The evidence was compared with the quantitative assessment results and attendance records during the interpretation of the findings.

Scoring Procedure

A one-segmented-pronunciation-unit-one-mark scoring procedure was used in the individual *Tasmik* assessments. One point was awarded for each pronunciation unit recited correctly from memory. A pronunciation unit that was omitted, incorrectly recited or produced only after prompting was not awarded a point. The maximum

possible score across the five recitation themes was 203 points. Each pupil's mastery percentage was calculated by dividing the score obtained by 203 and multiplying the result by 100, as shown below:

$$\frac{\text{Total Score Obtained}}{203} \times 100 = \text{Overall Mastery Percentage}$$

The unit-based score represented the extent of the prayer recitations that pupils could independently produce from memory. It was not treated as a comprehensive measure of mastery of makhraj and tajwid. These aspects were monitored and corrected directly by the teacher during Tasmik. Unless a separate validated pronunciation and tajwid rubric was employed, the findings were interpreted as changes in recitation coverage and memorization rather than as evidence of comprehensive mastery of Arabic pronunciation and tajwid.

Data Analysis

The quantitative data were analyzed using descriptive and supplementary inferential procedures. Individual scores, mastery percentages, means and changes across the diagnostic stage, Phase 1 and Phase 2 were examined. Case-by-case comparisons were also conducted to identify differences in the learning progress of individual pupils. The exact Wilcoxon signed-rank test was used as a supplementary inferential analysis to compare Phase 1 and Phase 2 scores. This non-parametric procedure was selected because the data were paired and the number of participants with complete data was small. The effect size was calculated using SPSS Version 30. And the effect size for the Wilcoxon signed-rank test was calculated using the following formula as Fritz, Morris dan Richler (2012):

$$r = \frac{Z}{\sqrt{N}}$$

The qualitative evidence from classroom observations, pupils' responses and the supervising-teacher interview was organized according to recurring categories related to the use of TRANSWARNA, perceived learning support, participation, confidence, difficulties and responses to teacher guidance. Attendance records were used to contextualize pupils' exposure to the intervention. Evidence from the quantitative and qualitative sources was compared through triangulation to determine whether changes in scores were consistent with the observed and reported experiences of the participants.

FINDINGS

Quantitative Findings

Table 3. Pupils' Diagnostic, Phase 1 and Phase 2 Scores

Pupil	Diagnostic Score	Phase 1	Phase 2	Change
		Score, n (%)	Score, n (%)	(Phase 2 – Phase 1)
M1	5	116	160	44
		-57.14%	-78.82%	
M2	8	TH	TH	–
M3	5	116	130	14
		-57.14%	-64.04%	
M4	0	5	85	80
		-2.46%	-41.87%	
M5	0	116	130	14
		-57.14%	-64.04%	

M6	0	104	130	26
		-51.23%	-64.04%	
M7	0	116	160	44
		-57.14%	-78.82%	
M8	0	116	160	44
		-57.14%	-78.82%	

Table 3 presents the individual scores obtained by the pupils in the diagnostic assessment, Phase 1 and Phase 2. Only seven pupils had complete paired data, while M2 was absent during both intervention assessments and was therefore recorded as TH rather than assigned a score of zero. All seven pupils with complete data achieved higher scores in Phase 2 than in Phase 1. M4 recorded the largest increase of 80 points, followed by M1, M7 and M8, with an increase of 44 points each. M6 improved by 26 points, whereas M3 and M5 each recorded an increase of 14 points. Descriptively, these results demonstrate a consistent upward pattern among all pupils who completed both phases. In the table 4 below is the summary of pupils' scores across the three assessments:

Table 4. Summary of Pupils' Scores across the Three Assessments

Statistic	Diagnostic	Phase 1	Phase 2
Number of complete cases (<i>n</i>)	8	8	8
Mean score	1.43	98.43	136.43
Median score	0	116	130
Mean change	–	+97.00 from diagnostic	+38.00 from Phase 1

Table 4 summarizes the scores of the eight pupils with complete data across the three assessments. The mean score increased from 1.43 in the diagnostic assessment to 98.43 in Phase 1 and subsequently to 136.43 in Phase 2. Similarly, the median score increased from 0 in the diagnostic assessment to 116 in Phase 1 and 130 in Phase 2. The mean increase was 97.00 points between the diagnostic assessment and Phase 1, followed by a further increase of 38.00 points between Phase 1 and Phase 2. Overall, the descriptive statistics indicate progressive improvement in pupils' recitation and memorization scores across the assessment stages.

Following the descriptive analysis, inferential analysis was conducted to determine whether the difference between the pupils' Phase 1 and Phase 2 scores was statistically significant. Given the small sample size and the paired nature of the data, the Wilcoxon signed-rank test was employed. The analysis included only the eight pupils with complete scores for both phases, while the pupil recorded as absent was excluded. The results of the Wilcoxon signed-rank test are presented in Table 5:

Table 5. Results of the Wilcoxon Signed-Rank Test Comparing Phase 1 and Phase 2 Scores

Comparison	N	Z	Exact p (two-tailed)	Effect Size (r)	Interpretation
Phase 1–Phase 2	8	-2.388	0.017	0.9	Significant difference; large effect size

Table 5 presents the Wilcoxon signed-rank test comparing pupils' Phase 1 and Phase 2 scores. All eight pupils with complete paired data achieved higher scores in Phase 2, with no negative ranks or ties. The difference was statistically significant, $Z = -2.388$, $p = .017$ (Exact p (two-tailed)). The calculated effect size was large, $r = .90$, indicating a substantial within-group difference.

Qualitative Findings

Table 6. Qualitative Themes and Summary of Evidence

Theme	Summary of Evidence
1-Reading fluency	Pupils who were not yet fluent readers required more time to decode, blend and repeat the segmented pronunciation units before memorising the recitations.
2-Unfamiliarity with transliteration patterns	Some pupils experienced difficulty reading transliteration patterns that differed from conventional Malay spelling, even though the materials were presented in Roman script.
3-Extended pronunciation sequences	Pupils reported difficulty articulating extended pronunciation sequences fluently. These sequences required segmentation and guided repetition.
4-Auditory familiarity	According to the supervising teacher, recitations that pupils heard less frequently appeared unfamiliar and required repeated exposure to develop auditory familiarity.
5-Teacher guidance	Oral modelling, pronunciation correction and guided repetition remained necessary before pupils could perform the learning activities more independently.
6-Love-based motivation and perseverance	Pupils associated memorisation with love for Allah SWT and prayer, as well as appreciation for Prophet Muhammad SAW, their parents, teachers and friends. They continued practising and returned for <i>Tasmik</i> even when they had not yet achieved full fluency.
7-Attendance and participation	Absence caused pupils to miss the teacher's demonstrations, guided practice and assessment. Access to the TRANSWARNA materials alone could not provide the same experience as participation in the complete intervention process.

Table 6 summarises seven themes identified from the qualitative evidence: reading fluency, unfamiliarity with transliteration patterns, extended pronunciation sequences, auditory familiarity, teacher guidance, love-based motivation and perseverance, and attendance and participation. The findings indicated that the length of a recitation was not the only factor associated with the difficulty experienced by the pupils. Surah Al-Fatihah was relatively easier for the pupils despite containing numerous pronunciation units because they were more familiar with it through repeated listening and practice. In contrast, *Tasyahud* and *Salawat* presented greater difficulty because their pronunciation patterns were less familiar and contained extended pronunciation sequences. The findings also showed that TRANSWARNA materials did not eliminate the need for teacher guidance. Oral modelling, immediate pronunciation correction and guided repetition remained important, particularly before pupils could practise more independently. Meanwhile, the love-based component appeared to support pupils' motivation and perseverance by connecting memorisation with love for Allah SWT, Prophet Muhammad SAW, prayer, parents, teachers and friends. Nevertheless, this element should be interpreted as a form of pedagogical and emotional support rather than as the sole explanation for pupils' improvement. Attendance was also important because pupils who were absent missed the complete instructional experience provided through teacher demonstration, guided practice and *Tasmik*.

DISCUSSION

Taken together, the quantitative and qualitative evidence suggests that the integrated Rabbani Love-Based TRANSWARNA Method provided useful learning support within the participating group. The consistent direction of score changes warrants interpretation of how the method may have supported learning, while the small, uncontrolled action-research design precludes a causal claim.

The Instructional Contribution of TRANSWARNA

TRANSWARNA is not merely a colour-coded learning material. It is a structured instructional procedure that combines segmented pronunciation units, colour cues, repeated reading, covering the text, retrieval from memory and guided *Tasmik*. By dividing extended recitations into smaller and more manageable pronunciation units, the method allowed pupils to focus on individual segments before blending them into complete words and phrases. The alternating colours served as visual cues that helped pupils identify the boundaries between pronunciation units and maintain their position while reading. This use of colour is consistent with evidence that task-relevant colour coding can direct learners' visual attention when applied systematically (Andrzejewska et al., 2025).

The observed improvement may be partly explained by the retrieval-practice element embedded in TRANSWARNA. Recalling the recitations after the text was covered required pupils to retrieve information from memory rather than rely solely on repeated reading. This interpretation is supported by Franzoi et al. (2025), who found that retrieval practice can strengthen learning among pupils in authentic primary-school settings.

The procedure further reflects elements of guided self-regulated learning. Pupils followed a specific strategy, assessed whether they could recall the recitation without looking at the material and returned to particular units when additional practice was required. However, self-regulation in this context did not mean that pupils learned independently of the teacher. Given their developmental level as Year Two pupils, they continued to require explicit instructions, oral modelling, monitoring and corrective feedback. TRANSWARNA should therefore be understood as a form of guided self-regulated learning in which responsibility is gradually transferred to pupils while instructional support remains available.

The integration of Malay-language literacy into TRANSWARNA occurred through the use of Roman script and segmented pronunciation units that built upon pupils' existing literacy skills. This enabled pupils to begin practicing pronunciation and memorization before attaining complete mastery of Arabic script. Previous research has similarly suggested that Arabic-to-Roman transliteration can provide initial learning support when used alongside appropriate oral guidance (Maidin et al., 2019; Nasir et al., 2024).

These difficulties indicate that Roman transliteration reduced the initial literacy barrier but did not eliminate the phonological demands of learning Arabic recitations. Its effectiveness therefore depended on pupils' existing reading fluency and the oral guidance provided by the teacher.

The variation in pupils' performance across the recitation themes may be explained by differences in prior auditory familiarity and pronunciation complexity. From a cognitive-load perspective, familiar sound patterns may reduce the demands placed on working memory, whereas unfamiliar Arabic sequences require greater simultaneous attention to decoding and articulation (Sweller et al., 2019).

Motivational Flow

The motivational role of TRANSWARNA can be understood as a sequential process. The teacher's Rabbani reminder provides pupils with reasons and a sense of purpose for memorization, while TRANSWARNA offers a practical means through which they can translate this motivation into action. This interpretation is consistent with self-determination theory, which proposes that motivation can be strengthened when learners experience a sense of relatedness, competence and meaningful engagement in learning (Ryan & Deci, 2020). Within the present study, relatedness was fostered by connecting the memorization of essential prayer recitations with love for Allah SWT, Prophet Muhammad SAW, parents, teachers and friends, while pupils' incremental achievements may have supported their developing sense of competence.

The love-based Rabbani orientation also reflects an educational approach in which care, positive relationships and meaningful values are incorporated into the teaching process to support pupils' engagement and character development (Hasibuan & Panjaitan, 2020). In TRANSWARNA, this motivational orientation was translated into manageable learning actions through colour cues, segmented pronunciation units, structured repetition, retrieval from memory and guided *Tasmik*. Pupils' observable progress subsequently provided feedback that may have reinforced the motivation of both pupils and their teachers. Table 7 presents the proposed motivational flow within the Rabbani Love-Based TRANSWARNA instructional process:

Table 7. Motivational Flow

Stage	Role in the Motivational Flow
1. Teacher-led Rabbani motivation	The induction activity connects the memorisation of essential prayer recitations with love for Allah SWT, Prophet Muhammad SAW, parents, teachers and friends, particularly through love of prayer, the desire to draw closer to Allah SWT and the responsibility to perform acts of worship
2. TRANSWARNA facilitation	Colour cues, segmented pronunciation units and sequential learning steps translate the <i>Rabbani</i> purpose into clear and manageable tasks.

3. Pupils' action and perseverance	Pupils read, repeat, cover the text, retrieve the recitation from memory and return for further <i>Tasmik</i> even when they have not yet achieved fluency.
4. Observable progress	The one-pronunciation-unit-one-mark scoring system identifies pupils' incremental achievements and the specific units that still require improvement.
5. Reinforcement of the teacher's motivation	Pupils' progress and continuing needs encourage the teacher to provide further <i>Tasmik</i> , corrective feedback and differentiated guidance.

As shown in Table 7, the five-stage process forms a proposed motivational cycle. Teacher-led Rabbani motivation initiates instructional guidance, while TRANSWARNA facilitates pupils' learning actions. Pupils' perseverance and observable progress may, in turn, strengthen their sense of competence and encourage the teachers to continue providing instructional support. This interpretation is broadly consistent with Ryan and Deci's (2020) emphasis on competence and relatedness in supporting motivation and with the love-based educational orientation discussed by Hasibuan and Panjaitan (2020).

Preliminary evidence for this motivational flow was derived from pupil interviews and classroom observations. However, motivation was not measured using a validated scale, and the relationships among the five stages were not tested statistically. Therefore, the proposed motivational flow represents an initial conceptual proposition emerging from the present action research rather than an empirically validated causal model.

Teacher Guidance

Teacher guidance remained essential because Roman transliteration cannot fully represent Arabic articulation points (makhraj), letter characteristics, vowel length and tajwid rules. The teacher therefore provided oral modelling, monitored pupils' practice and corrected pronunciation during *Tasmik*. This supports the position that TRANSWARNA should function as a temporary pedagogical scaffold rather than a replacement for the original Arabic text or direct guidance from a qualified teacher, consistent with the guidance of the Office of the Mufti of the Federal Territories (2016).

Overall, the findings suggest that the improvement observed among the participating pupils was associated with the integrated implementation of colour-coded transliteration, segmented pronunciation units, structured repetition, retrieval practice, love-based motivational support, *Tasmik* and teacher guidance. Because these components were implemented as a unified intervention, the individual contribution of each component cannot be statistically isolated. The findings should therefore be attributed to the integrated Love-Based TRANSWARNA Method rather than to colour coding, transliteration or motivation alone. Moreover, because the study involved a small action research sample without a control group, its findings represent context-specific evidence and should not be generalized to the wider pupil population.

LIMITATIONS OF THE STUDY

This study has several limitations that should be considered when interpreting its findings. First, no control or comparison group was included because the action research was designed to address a specific learning problem by providing the intervention to all eight target pupils who required additional support. Consequently, the observed improvements cannot be attributed exclusively to the Rabbani Love-Based TRANSWARNA Method. Other factors, including repeated practice, increased familiarity with the recitations, pupils' maturation, teacher attention and learning experiences outside the intervention, may also have influenced their progress.

Second, the study was conducted at a single primary school and involved only eight Year Two pupils, of whom eight provided complete paired data for Phase 1 and Phase 2. The findings are therefore specific to the participating group and the school context. They cannot be generalized statistically to the wider population of primary school pupils.

Third, the intervention was implemented by three supervising teachers rather than by a single teacher. Although all pupils used the same TRANSWARNA materials, followed the same instructional sequence and underwent the same *Tasmik* procedure, differences in the teachers' instructional experience, oral modelling, corrective feedback and frequency of guidance may have influenced pupils' progress. Table 8 presents the distribution of the supervising teachers and participating pupils:

Table 8. Distribution of Supervising Teachers and Participating Pupils

Teacher code	Teaching role	Gender	Pupils supervised	Number of pupils
G1	Islamic Education Teacher	Male	M1–M4	4
G2	Malay Language Teacher	Female	M5–M6	2
G3	Malay Language Teacher	Male	M7–M8	2

As shown in Table 8, G1 supervised four pupils, whereas G2 and G3 supervised two pupils each. This unequal distribution may have resulted in differences in the amount of individual attention received by the pupils. In addition, the teachers' subject specializations may have influenced their emphasis during oral modelling and corrective feedback. These teacher-related variations were not measured or controlled independently. The findings should therefore be interpreted as outcomes of the integrated intervention as implemented by the three teachers within this particular school context, rather than as effects attributable solely to the TRANSWARNA materials.

Fourth, the intervention combined several components, including colour-coded Arabic-to-Roman transliteration, segmented pronunciation units, structured repetition, retrieval practice, love-based motivation, *Tasmik* and teacher guidance. Because these components were implemented simultaneously as an integrated instructional package, the independent contribution of each component could not be determined.

Fifth, the intervention and follow-up periods were relatively brief. This limited the study's ability to determine whether the observed improvements in recitation, memorization and perseverance were sustained over a longer period. Moreover, pupils' motivation was examined through interviews and classroom observations rather than through a validated motivation scale. Future research should therefore involve larger multi-site samples, comparison groups, longer follow-up periods, more consistent teacher-to-pupil ratios and validated measures of pupils' motivation.

IMPLICATIONS

The practical contribution of this study lies in positioning TRANSWARNA as a facilitator of guided independent practice rather than as a replacement for the teacher. Its proposed originality lies in the motivational flow embedded within the instructional interaction: the teacher introduces love-based motivation with Rabbani orientation during the induction activity; TRANSWARNA translates this purpose into structured learning activities; the pupils demonstrate perseverance and progress; and their observable progress, in turn, encourages the teacher to continue providing guidance. This process may be conceptualized as a Rabbani pedagogical contract, referring to a shared commitment in which the teacher provides meaning, facilitation and corrective feedback, while the pupils contribute effort, repetition and a willingness to participate in *Tasmik*. This concept represents a preliminary conceptual proposition emerging from the action research rather than an empirically validated theory.

A further element of originality lies in the integration of Malay-language literacy through Roman script and segmented pronunciation patterns, together with the alignment between the learning units and the one-pronunciation-unit-one-mark scoring principle. Nevertheless, the accurate application of makhraj and tajwid remains dependent on teacher assessment and correction. The proposed motivational flow should also be examined using specific validated measures in future research.

CONCLUSIONS

The findings indicate that the implementation of the Rabbani Love-Based TRANSWARNA Method was associated with progressive improvements in recitation coverage and memorization scores among the participating pupils. Mean scores increased progressively from the diagnostic assessment to Phase 1 and Phase 2, while all pupils with complete data demonstrated positive changes. The interview and observational findings further indicated that the motivational and Rabbani reminder helped make the learning activities more meaningful: pupils associated memorization with their love of prayer, their desire to draw closer to Allah SWT and Prophet Muhammad, and their wish to make their parents and teachers happy. Their willingness to repeat

the recitations and undertake *Tasmik* despite not yet achieving fluency was an important outcome that complemented the improvement in their scores. TRANSWARNA is therefore best understood as a facilitator of guided independent practice that connects Rabbani motivation with structured learning activities rather than as a replacement for the teacher. Particularly in the recitation of Surah Al-Fatihah, transliteration must be accompanied by *Tasmik* and teacher-led correction of makhraj and tajwid.

REFERENCES

1. Andrzejewska, M., Stolińska, A., & Baran, W. (2025). The effects of colour coding on problem-solving strategies and cognitive engagement: Insights from eye-tracking research. *Applied Sciences*, 15(21), Article 11503. <https://doi.org/10.3390/app152111503>
2. Anggraini, S., Tesa Mukhlisa, Rizki Aulia Pratiwi, & Umami Latifah. (2024). Konsep Mahabbah Kepada Allah. Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam, 5(1), 31–42. <https://doi.org/10.58401/TAKWILUNA.V5I1.1130>
3. Franzoi, L., Cembrani, V., Mulatti, C., & Treccani, B. (2025). Retrieval practice enhances learning in real primary school settings, whether distributed or not. *Frontiers in Psychology*, 16, Article 1632206. <https://doi.org/10.3389/fpsyg.2025.1632206>
4. Fritz, C. O., Morris, P. E., & Richler, J. J. (2012). Effect size estimates: Current use, calculations, and interpretation. *Journal of Experimental Psychology: General*, 141(1), 2–18. <https://doi.org/10.1037/a0024338>
5. Harahap, P., Jurnal Pendidikan dan Riset, P., & Fadhillah Daulai, A. (2024). Metode Pendidikan Hati Perspektif Ibnu Al-Qayyim Al-Jauziyah Serta Urgensinya Terhadap Pendidikan Islam. *Pedagogik: Jurnal Pendidikan Dan Riset*, 2(2), 210–222. <https://ejournal.edutechjaya.com/index.php/pedagogik/article/view/717>
6. Hasibuan, H. R., & Panjaitan, R. W. (2020). Pemikiran Ibnu Qoyyim tentang Proteksi Minat dan Motivasi Belajar dalam Kitab Ad-daa' wa Ad-dawaa'. *Fitrah: Journal of Islamic Education*, 1(1), 55–71. <https://doi.org/10.53802/FITRAH.V1I1.8>
7. Maidin, I. B., Abdul, S. B., & Ag. Basir, D. H. B. (2019). Penggunaan transliterasi Arab–Rumi dalam konteks motivasi dakwah. *MANU: Jurnal Pusat Penataran Ilmu dan Bahasa*, 213–232. <https://doi.org/10.51200/manu.v0i0.1996>
8. Nasir, M. S., Amiruddin, A. Z., Osman, N., dan Mohd Noor, S. S. (2024). Pembelajaran bahasa Arab oleh pelajar bukan Muslim menerusi penggunaan transliterasi Arab–Rumi. *UMRAN: Journal of Islamic and Civilizational Studies*, 11(1), 79–99. <https://doi.org/10.11113/umran2024.11n1.653>
9. Olid-Luque, M., Ayllón-Salas, P., Arco-Tirado, J. L., & Fernández-Martín, F. D. (2025). Impact of self-regulated learning programs in primary education: A systematic review. *Psychology in the Schools*, 62(3), 734–755. <https://doi.org/10.1002/pits.23352>
10. Office of the Mufti of the Federal Territories. (2016). Adakah batal solat jika membaca al-Fatihah tanpa tajwid? <https://muftiwp.gov.my/ms/artikel/al-kafi-li-al-fatawi/1417-al-kafi-li-al-fatawi-ke-453-adakah-batal-solat-jika-membaca-al-fatihah-tanpa-tajwid>
11. Putri, S. H. (2023). Peran Guru Pendidikan Agama Islam Dalam Meningkatkan Motivasi Baca Al-Quran Siswa Melalui Kegiatan Literasi Al-Quran Di SMK Negeri 1 Klaten Tahun Ajaran 2022/2023 [UNIVERSITAS ISLAM NEGERI RADEN MAS SAID SURAKARTA]. http://eprints.iain-surakarta.ac.id/6484/1/SIWI_HERLINA_PUTRI.pdf
12. Ryan, R. M., & Deci, E. L. (2020). Intrinsic and extrinsic motivation from a self-determination theory perspective: Definitions, theory, practices, and future directions. *Contemporary Educational Psychology*, 61. <https://doi.org/10.1016/j.cedpsych.2020.101860>
13. Šimić Šašić, S., & Atłaga, M. (2024). Student perception of teacher encouragement of self-regulated learning and its relationship with self-regulation learning strategies. *Frontiers in Education*, 9, Article 1407584. <https://doi.org/10.3389/feduc.2024.1407584>
14. Syakur, M. R. A., Hidayah, E. N., & Faizin, M. (2026). Strengthening character education from the perspective of a love-based curriculum in the digital era. *Al-Afkar: Journal for Islamic Studies*, 9(3), 2507–2523. <https://doi.org/10.31943/afkarjournal.v9i3.3534>
15. Yin, L. C., Ramakrishnan, R., & Abdullah, S. A. K. (2024). Pedagogi Kasih Sayang, Efikasi Kendiri, Kekuatan Karater dan Sikap Guru dalam kalangan Siswa Guru. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 9(8). <https://www.msosocialsciences.com/index.php/mjssh/article/view/2933>

