



**QUR'ANIC CLASS: A STUDY CASE AT ACCOUNTS AND  
ENGINEERING DEPARTMENT, MALAYSIA AIRLINES SYSTEM,  
SUBANG.**

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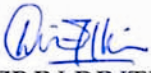
March 2004

## AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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## ACKNOWLEDGEMENT

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All Praises be to Allah, the Most Beneficent and the Most Merciful.

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## ABSTRAK

Kajian ini merupakan satu kajian bagi mengenal pasti tahap penghayatan Al-Quran dan Tajwid di kalangan sebahagian masyarakat Islam di Malaysia Airlines System, Subang. Kajian ini dijalankan ke atas kakitangan beragama Islam di dua unit iaitu unit akaun dan unit kejuruteraan. Untuk memperolehi data, beberapa teknik kajian telah digunakan seperti soal selidik, temubual dan non-participant observation. Hasil kajian telah menunjukkan majoriti daripada kakitangan Malaysia Airlines System yang beragama Islam tahu membaca Al-Quran, tetapi kurang penghayatannya kerana kebanyakan daripada mereka hanya membaca Al-Quran ketika ada keperluan dan di waktu lapang sahaja. Secara ringkasnya, di dalam bab satu penulis menceritakan sejarah Malaysia Airlines System sejak dari bermula perkhidmatannya sehingga ke hari ini. Menerusi bab kedua, penulis memfokuskan kajian kepada bentuk pengajian dan penghayatan di zaman Rasulullah dan khulafa al-Rasyidin yang merupakan asas kepada umat Islam. Seterusnya penulis melihat pula kepada masyarakat moden masa kini dalam merealisasikan tuntutan Al-Quran. Dalam bab ketiga yang merupakan bahagian penting dalam kajian ini, di mana penulis membincangkan tahap pengahayatan Al-Quran di kalangan kakitangan Malaysia Airlines System. Bab keempat merupakan bab yang terakhir di mana penulis telah membuat kesimpulan daripada permasalahan dan data yang telah dipaparkan dalam bab ketiga. Selain itu, penulis juga mengemukakan beberapa saranan untuk diambil perhatian oleh pihak-pihak yang berkenaan.

## ABSTRACT

The study is to identify the level of understanding and knowledge concerning *Al-Qur'an* and *Tajwid* (Rules and Regulation in Reading *Quran*) among Muslim staffs in Malaysia Airlines System (MAS) in Subang, Selangor Darul Ehsan. Moreover, this study is focusing on Muslim staffs in two departments namely Account Department and Engineering Department. In order to obtain the information and data, a few techniques have been done such as giving out questionnaire to respective staffs, interviewing and non-participant observation. Hence, results of the study shown majority of Muslim staffs in two above said units are aware and know how to read *Al-Qur'an*. However, they have lack of knowledge because most of them only read Holy Quran during special occasions and free time. In Chapter 1, the writer has briefly revealed on the background and history of MAS since its establishment in airway services until now. Chapter 2 is focusing on type of study and skills in Muhammad Rasullullah and *Khulafa Ar-Rasyidin* era, which was a strong foundation of Islamic society at that time. In fact, the writer is also referring to the modern society nowadays in realizing the Quranic requirement. The most important part of the study is Chapter 3, which is the discussion on the level of understanding of *Al-Qur'an* among MAS's Muslim staffs. Later part, in last Chapter 4 is the finding and conclusion and arising matters obtained through tabulating and analyzing data from the previous chapter. Last but not least, the writer has also highlighted and expressed suggestions in order to improve the level of understanding and knowledge among Muslims' staffs in MAS concerning *Al-Qur'an* and *Tajwid* to the relevant parties for their consideration.

## ملخص البحث

يناقش البحث التزام المسلمين بالقران الكريم في شركة الخطوط الجوية الماليزية بسونج. ويقوم هذا البحث العلمي عند الموظفين المسلمين في مجمعين الشركة وهما مجمع الحساب والهندسة. ويقوم هذا البحث العلمي في البحث عن التزام المسلمين بالقرآن الكريم وقراءتهم له. فالباحثة قد استعلمت اساليب مختلفة للحصول على المعلومات كالحوار والاحصائيات والمراقبة العامة. فالنتيجة في البحث, وجدت الباحثة بأن اكثر الموظفين في هذه الشركة يستطيعون أن يقرأ القرآن ولكنهم لم يهتموا به , واكثرهم يقرؤون القرآن للحصول على الحوائج المعينة او في وقت الفراغ فقط . ويتكون البحث من ابواب , في الباب الاول تكلمت الباحثة عن تاريخ شركة الخطوط الجوية الماليزية من بداية تأسيسها الى اليوم. وفي الباب الثاني, خصت الباحثة الى أنواع التعليم القرآني في حياة الرسول والصحابة ومدى التزامهم به, ويعتبر ذلك الزمن قدوة مثلى للمسلمين ثم انتقلت الباحثة الى المجتمع الاسلامي اليوم. وفي الباب الثالث وكان أهم باب في هذا البحث, تكلمت الباحثة عن التزام الموظفين المسلمين بالقرآن في شركة الخطوط الجوية الماليزية. وفي الباب الرابع خاتمة البحث قامت الباحثة بتحليل المعلومات الموجودة في الباب الثالث وحل مشاكلها. وفي الأخير, اقترحت الباحثة بعض الاقتراحات التي يجب ان يهتم بها من يهمله الامر.

## CONTENT PAGE

<b>CONTENT</b>	<b>Page</b>
AUTHOR DECLARATION	i
ACKNOWLEDGEMENT	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAKHKHAS AL-BAHTH</i>	v
CONTENT PAGE	vi
LIST OF TABLES	viii
LIST OF FIGURES	ix
GLOSSARY	x
TRANSLITERATION	xi
ABBREVIATION	xiv
INTRODUCTION	xv
<b>CHAPTER 1: MALAYSIA AIRLINES SYSTEM BACKGROUND</b>	<b>1</b>
<b>CHAPTER 2: THE STUDIES AND COMPREHENSION OF <i>AL-QUR'AN</i></b>	
2.1 Introduction	7
2.2 The studies of <i>Al-Qur'an</i> in the time of the Holy Prophet Muhammad PBUH	8
2.3 The studies of <i>Al-Qur'an</i> at the era of <i>Khulafa Al-Rashidin</i>	11
2.4 The studies of <i>Al-Qur'an</i> on a modern Malay society	13
2.5 Main obstacle in the realization of demand of the <i>Al-Qur'an</i>	17
2.6 Conclusion	19
<b>CHAPTER 3: REPORT AND DATA ANALYSIS</b>	
3.1 Preface	20
3.1.1 Background of respondents	20
3.2 Understanding of <i>Al-Qur'an</i> and <i>Tajwid</i> among Muslim's staffs in MAS Subang	21
3.2.1 Comprehension of <i>Tajwid</i> and <i>Al-Qur'an</i> translation	22
3.3 Tendency in absorbing <i>Al-Qur'an</i>	22
3.3.1 Knowledgeable about <i>Al-Qur'an</i>	25
3.4 Respondents' point of view	25
3.5 Conclusion	26

**CHAPTER 4: CONCLUSION AND RECOMMENDATION**

4.1	Preface	27
4.2	Conclusion	27
4.3	Recommendation	28
	4.3.1 Recommendation to parents	29
	4.3.2 Recommendation towards teachers	29
	4.3.3 Recommendation to the media	30
	4.3.4 Recommendation to the government	31
4.4	Closing	31

<b>BIBLIOGRAPHY</b>	32
---------------------	----

<b>APPENDICES</b>	34
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**LIST OF TABLE**

	Page
Table 1.1: Classification for the ages of respondents	21

**LIST OF FIGURES**

	Pages
Graph 1: The Conversant in Reciting of Al-Qur'an among MAS's staffs in Subang.	21
Graph 2: A Frequency of Reading Al-Qur'an	23
Graph 3: Number of Respondents Who Completed Reading Al-Qur'an	24

## GLOSSARY

Addin	religion of Islam
Gabriel	Jibril
Hijrah	Muhammad PBUH's flight from Mecca (A.D. 662), from which the Muslim era is reckoned
Hikmah	advantage
Ibadah	something good that you do in order to get favourable rewards from Allah
Kaliph	leader
Solat	pray for Muslim
Sunnah	Muhammad PBUH's talk as to clarify the general statements in Al-Qur'an
Surah	chapter in Al-Qur'an
Syariah	laws and regulations as per stated in Al-Qur'an and As-Sunnah
Syumul	wholistic
Tadarus	reading Al-Qur'an in group
Tajwid	rules and regulation in reading Al-Qur'an

**TRANSLITERATION TABLE**  
**ARABIC WORDS TRANSLITERATION SYSTEM**

**1. ALPHABET**

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فأر	fa`r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha`b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طازخ	Tālib
ظ	z	ظالم	zālim
ع	c	عقل	°aql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq

ي

y

يم

yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كَتَبَ	kataba
_____	i	عَلِمَ	‘alima
_____	u	غَلِبَ	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
أ, آ, إ	ā	عالم, فتى	‘ālim, fatā
ي	ī	عليم, داعي	‘alīm, dā‘ī
و	ū	علوم, أدعو	‘ulūm, Ad‘ū

## 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iyy	شافعي	shāfi‘iyy (ending)
و	uww	علو	‘uluww (ending)

## 5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to’.

Example: أكبر transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”

Example: مكتبة الإمام transliterated to: maktabat al-imām.

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah

قلعة

qal'ah

دار وهبة

dār wahbah

## ABBREVIATION

AS	alayh al-salam
Def.	Definition
ed.	Editor/edition/edited by
H	hijriyyah
Hj.	Haji
KL	Kuala Lumpur
KLIA	Kuala Lumpur International Airport
M	miladiyyah
MAS	Malaysia Airlines System
n.a.	no author
n.d.	no date/no year
n.pb.	no publisher
n.pl.	no place
p.	page
PBUH	Peace Be Upon Him
pp.	pages
SWT	subhanahu wa ta'ala
trans	translator/ translated by
vol.	volume

## INTRODUCTION

### 1. Background of the study.

Really, the important of reading *Al-Qur'an* cannot be denied. This is because the content of *Al-Qur'an* has a positive correlation in human's life. *Al-Qur'an* is core foundation, which is important in realizing the internal part of Muslim in term of belief, thinking, person's spiritual and etc. Many of Muslim's society nowadays realizes about this reality, however how many of them stay back and read *Al-Qur'an* and get to know the meaning include in it in fact, to apply the content of *Al-Qur'an*. Most of the Muslims believe that *Al-Qur'an* is a sacred book of Muslim, which each and every one of Muslims should keep it save, read once a while in specific occasions such as death of another Muslims and in opening ceremony for one particular occasion.

The truth is, in our discussion the problem on understanding *Al-Qur'an*, it is not a new story to us. In fact, this problem had been discussed earlier by previous ulama which they had expressed their fearness on the understanding of *Al-Qur'an* throughout the next society after them. On top of it, the issue of sloping downward of confident and willingness in understanding and important of reading *Al-Qur'an* among the cyber society has appear in conjunction of development of science and technology. In this case, only few of them really concerned about the important of learning and understanding *Al-Qur'an*. Thus, the writer is interested to do some research and study about this issue among MAS's staffs.

Perhaps, from this study, it will give advantages and benefits not to the writer only, but the Muslim society in general in searching for the truth.

## 2. The objective of the study.

- 1) The study is to know the level of understanding of *Al-Qur'an* and *Tajwid* among MAS's staffs at Subang.
- 2) To specify their ability and weakness in reading *Al-Qur'an* and to continue in exploring the issue on implementing the reading of *Al-Qur'an*.
- 3) To express the information to the public on the level of understanding of *Al-Qur'an* and *Tajwid* in Muslim's society in Malaysia based on the study done in MAS Subang.
- 4) To provide a few suggestions which is reasonable and suitable for consideration in order to find out the problem solution and to refresh the learning and understanding of *Al-Qur'an* especially among the youths.

## 3. The methodology of the study.

In order to complete this study, the writer has applied few methods such as data collection, writing method and analyzing data.

- 1) Data collection.

- a) Documentation.

The main sources of information in conducting the study and collection of relevant material gained from the library. The data were obtained from books, magazines and past project paper and seminar booklet. Among of the library for the writer's referral are:

- i Islamic Study Academy University of Malaya Library.
- ii Tun Sri Lanang Library.
- iii National Library.

iv Library of Islamic University College of Malaysia.

b) Historical Method.

The writer tend to use this method in first two chapter i.e. Chapter 1 and Chapter 2 in which the writer has analyzed few relevant documents regarding the background of the organization and understanding of *Al-Qur'an* in Muhammad PBUH time and *Khulafa Ar-Rasyidin*.

c) Questionnaire.

The writer tends to observe throughout questionnaire, which is distributed to respective respondent.

2) Analysis of data.

In tendering of analyzing the data obtained, the writer has applied comparative method, deductive and inductive method in Chapter 2 and Chapter 3. Thus, from the result, the writer begins to write.

## CHAPTER 1

### MALAYSIA AIRLINES SYSTEM BACKGROUND

Like Malaysia itself, which is continuing its intensive transformation into a modern, prosperous nation, Malaysia Airlines is flying proudly into the 21<sup>st</sup> century. Historically, the flight began on April 2, 1947 with a charter service from Singapore to Kuala Lumpur. Malaysia Airways Ltd (MAL), founded by the now-defunct British Overseas Airways Corp (BOAC), Ocean Steamship Co Ltd carried five passengers on the 320-kilometre journey in a twin-engine Airspeed Consul.

Within two years, three 21-seater DC3s were added and domestic and regional flight expanded to Jakarta, Medan, Ho Chi Minh City, Bangkok, North Borneo, Sarawak and Yangon. MAL's reputation grew, as it won the Cumberbatch Trophy for a zero-accident record, awarded by the British Guild of Air Pilots and Air Navigator in 1957. In that same milestone year, Malaya became an independent country and the airlines was then re-structured into a public limited company in 1958, owned by the Federation of Malaya and Singapore, Borneo Airways, BOAC and Qantas. It was a period of rapid growth, which saw the addition of the Douglas DC4 Skymaster, followed by the lease of the acquisition of a Lockheed Super Constellation.

MAL entered the jet age with the Bristol Britannia in 1962 and five De Havilland Comet 4s in 1963. With the formation of Malaysia in 1963, the airlines was renamed Malaysian Airways Ltd. Two years later, Borneo Airways Ltd merged with the MAL, increasing both the carrier's fleet and network. On the separation of the Singapore from the Federation of Malaysia on August 9, 1965, the governments of Malaysia and Singapore took over majority control of the airlines from BOAC and the other shareholders.

Within the years, the airlines became known as Malaysia-Singapore Airlines (MSA). On April 3<sup>rd</sup> 1971, a split in MSA led to the incorporation of Malaysia Airlines System Berhad (MAS). New-look airlines took off with a wau bulan logo on October 1<sup>st</sup> 1972, as the national carrier of Malaysia. MAS began modernizing its fleets with wide-bodied aircraft to meet increased passenger and cargo business. With new, quality services came recognition, when MAS won the first of five Boeing awards for Dispatch Reliability in 1974, the first pilgrim charters to Mecca began and flights to Tokyo, London, Manila and Sydney were inaugurated in 1979, as MAS won an Outstanding Performance award for operating Boeing 737s in Southeast Asia, its first A300-B4 entered service.

In January 1986, the 35-storey MAS corporate head office in Kuala Lumpur became a new city landmark, and on October 15<sup>th</sup> 1987, a refined MAS corporate logo, showing a restyled kite, was unveiled, along with the official name change to Malaysia Airlines. The airlines continue to spread its wings wider and further, with fleet modernization programmed and new international routes. Today, Malaysia Airlines flies to over 110 destinations across six continents with a modern fleet of more than 100 aircraft, including the B747-400s and B777s.

And just like the country, the most exciting years are still ahead for the airline. Reflecting a commitment to setting new world standards, Southeast Asia's largest passenger carrier continues to break world records and set a number of industry firsts. It was the first airlines in the world to offer a 10.4-inch (26.42-cm) in-seat touch screen in First and Golden Club Class.

This is the worlds' first airline to offer a Business Center in the sky, a fully equipped, state-of-the-art working environment for its Esteemed Travelers' and First and Golden Club Class passenger. It is also the first with a ground-to-air retail transaction service. While traveling on Malaysia Airlines new B777-400 and the B777, it is possible to order a bouquet of flowers to be delivered anywhere in the world.

This record of tremendous growth and success is closely tied to the values and objectives of the nation. Both are building world-class reputations by fully supporting the governments' "Vision 2020" which calls for Malaysia to be a fully developed and prosperous nation by that year.

Malaysia Airlines is committed as both a carrier as well as a responsible corporate citizen in the global economy. Apart from being a carrier, Malaysia Airlines has diversified its operations into human resource development, training, catering, property consultancy and technical ground support for aircrafts. In the limelight of having an ultra modern Kuala Lumpur International Airport (KLIA), Malaysia Airlines are also providing world-class cargo management facilities. With more than 50 years of experience behind Malaysia Airlines, Malaysia Airlines seek to cater to the ever-growing needs of travelers. Malaysia Airlines passengers are also their customers, and Malaysia Airlines seek to bring the best service air travel has to offer. From sophisticated in-flight entertainment, to the simple things in life like their world-class cuisine, Malaysia Airlines redefine the standards in passenger comfort and services.

Malaysia Airlines had operated the flight at Subang before move to Kuala Lumpur International Airport (KLIA) on year 2000. Nowadays Subang is operated for management only. In Subang there are many department such as Human Resource Department, Accounts Department, Engineering Department, Reservation Department, Revenue Management, and Ops Planning.

In doing this research project, the writer only focusing on two departments that are Accounts Department and Engineering Department. In addition, there 13,743 Muslim's staffs in KLIA and Subang. Out of 13,743 staffs, 3936 of them are in Subang and the balances are in KLIA.

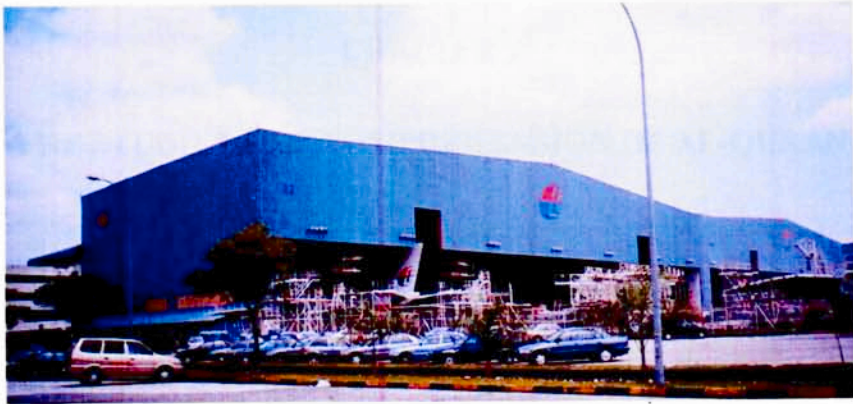




Entrance to MAS Complex



Terminal 3



Engineering Department



Accounts Department

## CHAPTER 2

### THE STUDIES AND COMPREHENSION OF AL-QURAN

#### 2.1 INTRODUCTION

Al-Quran is the wholistic (*Syumul*) book of revelation from Allah Almighty for the use of all human. The Creator of the world knows all our hope and all our desire that hath given us the Al-Quran as our guidance in this world and the world hereafter. As a book of guidance, it encompasses all issues of life, which includes relationship between men, relationship with The Creator and relationship with the surroundings. Also are knowledge human needs, example education, philosophy, legislation, law and order, theology, medicine, agriculture, science, geography, history, administration, politic, social and many other more. We will be able to obtain all we need in the Al-Quran.

Basically, the life of modern world according to the Al-Quran is like a community that is covered with darkness, uneasiness and walking on the bewildered path without realizing they have the Al-Quran to light up their life. As mention by Allah Almighty:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا  
 الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ  
 لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

And thus have We by Our Command, Sent inspiration to you (O Prophet): You did not know (before) what was Revelation, And what was Faith; But We have made the (Qur'an), a (Divine) Light, With this We guide such of Our servants as We will; And surely you (O Prophet) do guide (men) To the Straight Way.<sup>1</sup>

The Muslim in Malaysia is faced with awkwardness and confusion in understanding the concept of learning and teaching of the *Al-Qur'an*. In general, we understand that to learn *Al-Qur'an* is by knowing to read only. This understanding is totally absurd as there is a lot more than just knowing to read. *Al-Qur'an* is not for just mere reading, but for us to understand and comprehend by practicing all command. Even reading It, must be done with the right notation, strictly follow the rule of reading it, rather than reading it like small children where objective is to introduce the Book to them. For adults people, all rules governing the recital of it must be adhered to. For this purpose, it is important for us to know the facts about *Al-Qur'an*. The lack of understanding of what It really is, knowing It's purpose of existence, will definitely not interest ourselves to get close to it, reading it and understanding the message in It.<sup>2</sup>

This paper will discuss on the type of *Al-Qur'an* studies in the time of the Holy Prophet Muhammad PBUH and also in the time of the Caliph *Khulafa Al Rashidin*. We will also discuss on the level of the studies in the early Malay community and in the modern Malay community on how much *Al-Qur'an* became their way of life (Addin). How they adhered to the *Al-Qur'an* in their daily activity.

## **2.2 THE STUDIES OF *AL-QUR'AN* IN THE TIME OF THE HOLY PROPHET MUHAMMAD PBUH.**

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<sup>1</sup> *Al-Qur'an*. Asy-Syuura 42:52.

<sup>2</sup> Mohd. Yusuf Ahmad. 2000. *Sejarah dan Kaedah Pendidikan Al-Quran*. KL:Penerbit Universiti Malaya. p.1.

The early teaching and learning system at the time of Prophet Muhammad PBUH, is by the basis of the Holy Quran and the ‘*Sunnah*’. Al-Tibawi concur this fact where in the Hadith, it is said:

The *Quran* represent Muhammad as a teacher of this divine message, but a teacher who, unlike others expected no reward for his labour from God. The mosques, became the first schools in Islam, it would be equally true to say that the Koran was the first textbook.<sup>1</sup>

The teaching technique of the Holy Prophet PBUH is coming from the source of the angel Gabriel. At the age of 40, the Holy Prophet PBUH received the first revelation through Angel Gabriel in a cave Hira’. The first *Surah* is the *Surah Al-Alaq*, this is the first verse revealed to the Holy Prophet where the Angel repeat the word “Iqra” three times. After three times, The Holy Prophet manages to repeat it after carefully listening to the Angel pronounce it. The recital is not for getting the knowledge on how to pronounce them, but the knowledge of the meaning of it in application to this worldly life. Because of this, when the Holy Prophet received the verses of the *Al-Qur’an*, the Prophet PBUH will repeat it again and again to ensure the exact pronunciation and meaning until a time when God Almighty commanded:


 لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ 
 إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ۗ 

Move not your tounge (O Prophet!) About the (*Qur’an*) To hurry on with it (in its reading). It is for Us to put it together And to make it known.<sup>2</sup>

This is the reason why Prophet PBUH is able to easily memorize every time Angel Gabriel comes with a revelation. The Prophet will listen carefully and repeat to Angel

<sup>1</sup> Al-Tibawi. 1979. *Islamic Education Its Tradition and Modernization the Arab National System*. n.pl. n.pb. p.24.

<sup>2</sup> Al-Qur’an. Al-Qiyaamah 75:16-17.

Gabriel after listening. Angel Gabriel will present the *Al-Qur'an* to the Prophet PBUH twice a year, concurrently, the Prophet will present once a year.<sup>1</sup>

The same method is used by the Prophet PBUH to teach his companion, the method of reading and memorizing. Beside that, with the companion ability to write, the Prophet PBUH had requested all revelation is to be documented for their use or to be kept for any usage in the future.<sup>2</sup> Every time there is a revelation, the Prophet PBUH will recite it to the companion and they will write it down. It is the Prophet that determines the compilation of the revelation and makes them into a *Surah* (Chapters), after which He will name the *Surah*. With the recommendation of Angel Gabriel, the Prophet put in "Bismillah" at the beginning of each *Surah* to avoid confusion.<sup>3</sup> At the same time the Prophet would explain the content of *Al-Qur'an* so that it will be able to understand. Allah Almighty commanded:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ  
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

(We also sent them) With Clear Signs and Books of strong prophecies And We have sent down to you the Message; That you may explain clearly to men What is sent for them, and that they may think.<sup>4</sup>

In Mecca, at the early days of secretly spreading of the religion, teaching of the *Al-Qur'an* is being held at the home of Zaid Abu Al Arqam, where they assemble to learn and understand the revelation in the same manner, reciting together (*tadarus*). For those newly converts, Islam is taught using the *Al-Qur'an* in areas of basics, which much focus on how to perform certain rituals. They will pray by reciting the *Surah* in which they have

<sup>1</sup> Al-Maqdisi. 1973. *Kitab Al-Mursyid Al-Najiz*. Beirut. n.pb. p.33.

<sup>2</sup> Syeikh Muhd.Abd.Azim Al-Zarkani. n.d. *Manahil Irfan Fi Ulum Al-Quran*, Matbaah Isa Al-Baki Al-Halabi. Qaherah. n.pb. p.313.

<sup>3</sup> T.M Hasbi Ash-Shiddieqy. 1980. *Sejarah dan Pengantar Ilmu Al-Quran Tafsir*. Jakarta. Bulan Bintang Jakarta. p.76.

<sup>4</sup> *Al-Qur'an*. Al-Nahl 16:44.

memorized. The Prophet PBUH personally will recite long *Surahs* until sometimes it will get his leg swollen as a result of standing too long in a prayer.<sup>1</sup>

For this, God Almighty revealed:

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ۖ إِلَّا تَذَكُّرًا لِّمَن يَخْشَى



We have not sent down the *Al-Qur'an* to you To be (a reason) for your sorrow, But only as a warning to those who fear (Allah).<sup>2</sup>

The teaching of Islam had propagated tremendously after the event of the “*Hijrah*”. The Prophet is able to teach and educate the Muslims in a more conducive environment. Knowledge from the *Al-Qur'an* is implemented in many areas until the formation of a Islamic nation in Madinah. The teaching of the *Al-Qur'an* is available everywhere including in mosque.

### 2.3 THE STUDIES OF *AL-QUR'AN* AT THE ERA OF *KHULAFAT AL-RASHIDIN*

Education of the *Al-Qur'an* that is taught by the Holy Prophet PBUH continued in every aspect on this era, be it the recital, memorizing, writing and understanding. As a result this, it produces many people at a later generation that is able to memorize the *Al-Qur'an* by heart. The companions of the Prophet PBUH would strive among them to recite, memorize and understanding the *Al-Qur'an*, this is especially done throughout the night until it is said that their voices sounds like the voices of the bees. There are many stories from the ‘*Hadith*’ that said about the learning and understanding of the *Al-Qur'an*.

<sup>1</sup> Mohammad Rasyid Redha. 1983. Wahyu Ilahi Kepada Muhammad. (trans.) Josef C.D. n.pl. Pustaka Jaya. pp.267-268.

<sup>2</sup> *Al-Qur'an*. Thaha 20:2-3.

Actually, at the time before the '*Hijrah*', exist among the companion of the Prophet PBUH that act as a missionary especially the ones that is sent to Madinah. Mus'ab bin Umar was send over on the agreement of the first Aqabah to teach on the recital of the *Al-Qur'an* and also regarding the religion of Islam. So was Muaz bin Jabal that have been send to Yaman.<sup>1</sup>

After the migration to Madinah, many Arabic *Kaliph* embrace the religion of Islam thus learning the *Al-Qur'an*. Those that have clear understanding of the *Al-Qur'an* are requested to help the ones that need guidance in understanding It. At the time of Saidina Umar was the Caliph, he always assemble other Arab's caliph to check on their memorizing of the *Al-Qur'an*. Any of them that cannot memorize them, he will deal with severely.

The companions of the Prophet PBUH do not get close to the *Al-Qur'an* for the purpose of enjoyment. Instead, they learn with the intention to understand how instructions and the role of Allah's command are applied in their daily life in general and in their personal life in particular. They learn for the purpose of implementing the command immediately, just like a soldier getting instruction from their superior.<sup>2</sup>

They also do not take lightly towards verse that describes hypocrites (*Munafiq*). They always feel anxious and afraid if there are verses that may reflect them. As evidence to that, Saidina Umar once said:

"When I hear the holy verses of the *Al-Qur'an*, truly it effects me directly, I begin to cry and embrace Islam immediately".<sup>3</sup>

When listening to verse about the torture of hellfire, hence they will imagine they are in hell, immediately they will seek for forgiveness so that Allah Almighty will spare them.

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<sup>1</sup> Ahmad Von Denffer. 1985. *Ulum Al-Qur'an, An Introduction to the Sciences of the Qur'an*. United Kingdom: The Islamic Foundation United Kingdom. p.33.

<sup>2</sup> Syed Qutb. 1994. *Petunjuk Sepanjang Jalan*. (trans.) H. Salahuddin Abdullah. KL: Crescent News (KL) SDN BHD. p.12.

<sup>3</sup> Muhammad Qutb. 1980. *Al-Taswir al-Fanni fi Al-Qur'an*. Qaherah: Dar al Shuruq. p.22.

Instead, if there are verses that describe on the characteristic of a pious people and the rewards that is promised to this group of people such as heaven, the companion of the Prophet will strive to ensure they have the characteristic describe in the *Al-Qur'an*. During the rule of the Caliph of Ali, he had call on Abu Al-Aswad Ad-Duali to design a way to preserve the language of the *Al-Qur'an*. This has led to a new erudition that is called as '*Ilmu I'rab Al-Quran*'.

In a later time, to simplify the learning and understanding of the *Al-Qur'an* especially for the non-Arab people, emerged several erudition associated with learning the *Al-Qur'an* such as *Tafsir*, *Asbab Nuzul*, *Nasakh*, *Mansukh* and many more.

Base on the deliberation above, it is pertinent that the Holy Prophet PBUH is not just the receiver and impart of revelation, more than that, live and attuned the revelation as the way of life. So as the generation of the Companion, which become evident that they have indulged themselves in the teaching of the *Al-Qur'an* fully until they are known as the unique generation of the *Al-Qur'an*. Therefore, to develop a pinnacle generation, we must illustrate the teaching and understanding of the *Al-Qur'an* in our life and in our soul.

#### **2.4 THE STUDIES OF *AL-QUR'AN* ON A MODERN MALAY SOCIETY**

The Muslim community in Malaysia today is using various methods in the studies and teaching of *Al-Qur'an*. Before that, according to Dr. Othman Hamid said that we should be proud for the contribution given by the early Islamic generation and the local Islamic leaders in the effort to teach the *Al-Qur'an*. It is them that are the exponent in the area of the *Al-Qur'an* by introducing their own techniques.<sup>1</sup>

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<sup>1</sup> Dr. Hamid Abdul Othman et al. 1987. "Kaedah Baru Pengajaran Al-Qur'an". Majalah Dakwah. Kuala Lumpur: Yayasan Dakwah Islamiyyah. February. p.14.

Actually, the technique of teaching of the *Al-Qur'an* that is available today is a continuation and fine-tuning of the previous teachings. Among those are compiling the Arabic alphabet by the sight, sound and pronunciation on the basis of toying with various rhymes. This method is suitable for seven-year-old children. Method of teaching a single Arabic word written clearly using a card is usually being used in primary schools. At the time when they are fluent in recognizing the alphabets, they will find it relatively easy to understand the verses in the *Al-Qur'an* that will be introduced to them at a later stage.

In line with the development of science and technology, there are various new teaching techniques, such as teaching by using videos. This is the attempt made by a company name 'Syarikat KD Production Sdn.Bhd', located at 'Pantai Baru, Kuala Lumpur'.<sup>1</sup>

In the year 1989, this company have produced a video on the teachings of the *Al-Qur'an* entitled, "*Panduan Asas Tajwid*" by Ustaz Dato' Abu Hassan Din Al-Hafiz. While in 1994, another set of video regarding the learning of the *Al-Qur'an* by a method called the '*Qiraati*' is produced. This is a method of a man name Muhammad Masruh bin Ahmad. He is a lecturer at the Department of the Arabic studies and Islamic civilization at "*Universiti Kebangsaan Malaysia*".

According to the managing director of the company, this type of learning method can help in ensuring the decreasing number of teachers of the *Al-Qur'an*, especially at the rural areas. This is also an alternative way to overcome the shortage of home tutors of the *Al-Qur'an*. The public reception towards the use of videotape is very encouraging that sometimes the demand exceeded the production of it.

According to Dato' Paduka Dr. Abdul Hamid Othman, studies of the *Al-Qur'an* is a priority to the current government and the government have allocated more than 120 million ringgit a year to handle the *Al-Qur'an* classes and also the "*fardhu ain*" throughout the nation. These have received tremendous response from the public.

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<sup>1</sup> Zabedah Hussein. 1994. "Tradisi Pengajian Al-Qur'an dan Kesannya dalam Masyarakat Melayu, Satu Tinjauan di Daerah Besut Terengganu". KL: Akademi Pengajian Islam UM. p.60.

According to him also, a total of 12 000 religious teachers are involved in various programs at mosques, houses or public halls receive encouraging response.

As we know, the teachings and studies of the *Al-Qur'an* are also being broadcast through the national television and radio station. This is a recording of a teacher teaching a group of children. The teacher prepared the script and whatever is said throughout the recording is from the script. This program features Ustaz Dato' Haji Hassan Azhari, that is a pioneer in this. Even though this way will benefit many people, but it is not the best way to give an impact as one of the conditions of learning the *Al-Qur'an* is must be learning directly from a teacher. It can only serve as guidance. Nevertheless, this program has also not being broadcasted through the television anymore. Maybe the reason for this is the availability of videotapes and also CD of the teachings that can easily be obtained at the market. Furthermore, now we can find many school of *Al-Qur'an* studies centers throughout the nation. The centers are form by the government, private sectors or individuals.

Generally, we will find that the Islamic community in Malaysia put the up most respect and acceptance of the *Al-Qur'an*. Almost all of them will have at least one copy of the *Al-Qur'an*. The appreciation and respect can be seen on the way they takes care of the *Al-Qur'an* that sometimes they will wrapped it neatly and put it at a high place. They will refrain themselves from touching it unless they are sure they are clean and also have perform ablutions. Pages of the *Al-Qur'an* that has worn-out and usually cannot be read anymore will usually be burned and cleanup at a respected place, not in places such as the toilets.

It is also evident in the houses of the Muslim community in Malaysia, a lot of decorations of the writing of the verses of the *Al-Qur'an*. Sometimes the decorations can also be found in their cars.

In the aspect of reading, the feel of the *Al-Qur'an* in this country can be consider a success and can be proud of. Even so, the understanding and feel of the *Al-Qur'an* is not

confine to the reading alone, but must be with the practice of its content in this life that consist of the faith, personal decorum and practical legislation.

In the aspect of faith, it is safe to say that Muslim in Malaysia have accepted the “*Tauhid*” doctrine even sometimes it is still questionable. In the aspect of rituals (*ibadah*), there is an importance towards it lately and have seen a mark improvement. The increase can generally be because of the propagation movement in this country.

In the meantime, the social ill that is surfacing is alarming. If before this the fall of morals is a problem, now it has subsided, now emerge problems that can be considered chronic. Rape cases and murder is not alien in the country anymore. It involves adults and highly respected people rather than young teenagers. The problem that is in a rise could never have happened if the hold to the principles of the *Al-Qur'an* as the source of application to their daily life.

However, from the aspect of the practical law, we accept that the understanding is still very little and confine to certain areas only and there are many more that can still be implemented in this country.

In the aspect of national law, the comprehension of the *Al-Qur'an* have not been implemented, this includes in the constitution, civil and international. Only family law is being handled under the jurisdiction of the Religious Council and *Syariah* court that is seen being conducted according to the Islamic law and *Al-Qur'an* as the source. The fact is, the Islamic law cannot be ignored at all. We need the Islamic law beside good values to ensure the strength of our society. However, enforcement is important, or else, the law will be ignored.

Looking at the aspect of economy, we have started towards the comprehension of the *Al-Qur'an* with the emergence of Islamic banking in the likes of *Bank Islam*, *Bank Muamalah*, *Syarikat Takaful*, Islamic pawn shop that is the *Ar-Rahn* scheme, Islamic investment scheme and many more.

In short, there is a demand and also command to understand the principle of the *Al-Qur'an* as a whole in the development of a modern society. But, the implementation must be done judiciously and with commitment. By the will of Allah, the glory of Islam is sure to be placed in Malaysia.

## 2.5 MAIN OBSTACLE IN THE REALIZATION OF DEMAND OF THE *AL-QUR'AN*.

Even with Islam has been for centuries in this country. The effect from the colonization by the west have present several obstacle and challenges in the realization of the implementation in the demand of the *Al-Qur'an*. Among the factor that contribute to this factors are:

- i Not well verse with the religion.

The young generations in an Islamic country nowadays are far from the reality of life on the implementation of teaching of the *Al-Qur'an*. They live in without the knowledge of the religion and do not even know the *Al-Qur'an*. Their understanding towards the religion is so narrowed. In general, it is found that they only see the rituals such as prayers in the mosque, listening to religious lectures and some will learn to read the *Al-Qur'an*. According to Manna' al-Qattan, the implementation is ruin by *tasawwuf* and *bid'ah*. According to him too, Islamic aspect such as law and legislator of the *Al-Qur'an* have lost from their mind although it is the base of Islam. This is because of the influence of western education methodology.

Therefore, when there is a mix between these two types of education, the general public will choose the western education without the spirit of Islamic education because they are confident that the western education will ensure a good future.

ii The influence of orientalists.

The western orientalists have planted in the minds of the public that *Al-Qur'an* Its teaching in Arabic language is very limited. They inculcate that doubts that the Arabic language can go hand in hand with the development of knowledge. Here, they also insist that the Arabic language is weak and unable to apprehend scientific terminology. But, in fact, it is known that Arabic language is a very rich language. Orientalists influence the mind of the Muslim indirectly until the Muslim do not realize it. Among way used by them are through television and not to mention through the books published by them. The Muslim will be influence by the new things brought by them in the name of modernization.

iii No background in Arabic

This cannot be denied that the majority of Muslim's society nowadays had sent their children to attend Quranic classes either formally or informally. Normally, these young children had been sent to these classes at their primary level. However, we realized that reading *Al-Qur'an* is less practice when they grew older. This happened when they lack of background in Arabic language in reading *Al-Qur'an*. It can be shown based on the differential courses taken by the students in education sector in Islamic course and others. Most of the students who took Islamic course being teach with Arabic language along the course. This tend to make them more focusing on reading *Al-Qur'an* because they can understood what they read, as such reading another books. In *Al-Qur'an*, there were a lot of true stories, which Allah had shown to us to follow as guidelines.

Nevertheless, the education centres for Islamic study in our country still in small number as compared to other education centre of another courses. As such, all of us should take into consideration and own initiative in order to ensure the continuous in reading *Al-Qur'an*.

iv Ignorant about the role of religion in life.

The nation's modernization today has made the society to overlook the need to understand the *Al-Qur'an*. The people are more interested and even compete to get the newest things in the market. This has made the need to comprehend the religion as second priority. Religion is only by name and is not applied to the daily life. In the aspect of appearance and personality, there is not much difference between the Muslim and the non-Muslim. The Muslim society has forgotten the existence of the religion. Only during Islamic festivals people seems to matter about the religion, which in fact, from the aspect of faith, rituals and decree, is not importance in their daily life. When the understanding of the religion is not taken into account, it is the same as the understanding of the *Al-Qur'an* is ignored.

## 2.6 CONCLUSION

Looking at the obstacle towards the fulfillment of the demand of the *Al-Qur'an* as above, all party must be aware and alert. All party must stress on the importance of the *Al-Qur'an* in life of humans. All doubts that arise towards the language of the *Al-Qur'an* must be rejected in a Muslim. The confidence toward the teachings of the *Al-Qur'an* need to be instilled in our self as the *Al-Qur'an* is a miracle and the recital differ from the reading of a human writer.

## CHAPTER 3

### REPORT AND DATA ANALYSIS

#### 3.1 PREFACE

In this chapter, the writer tends to discuss on the findings gained from the analysis of data and information. Throughout the various techniques used in obtaining the data, a summary can be concluded concerning the level of reading Al-Qur'an and participation of Malaysia Airlines System (MAS) in expanding the knowledge of Al-Qur'an.

Analysis of data obtained from questionnaires sent out to the respondents. About 70 questionnaires have been distributed to the respondents and only 63 questionnaires returned back to the writer. The questionnaires consist of 20 questions given to the two units i.e. Account Department and Engineering Department, which generally comprised of 3 sections. The first 5 questions referring to the background of the respondents followed by second section refer to level of understanding and knowledge among the respondents towards Al-Qur'an & Tajwid. Furthermore in third section is the application and assessment.

##### 3.1.1 Background of Respondents

Among of 63 respondents, 44 of them were female staffs and the balances were male staffs. Out of 63 respondents, 49 of them were married and 14 of the respondents are still single. The writer tends to divide the group into five different age ranges as follows: -

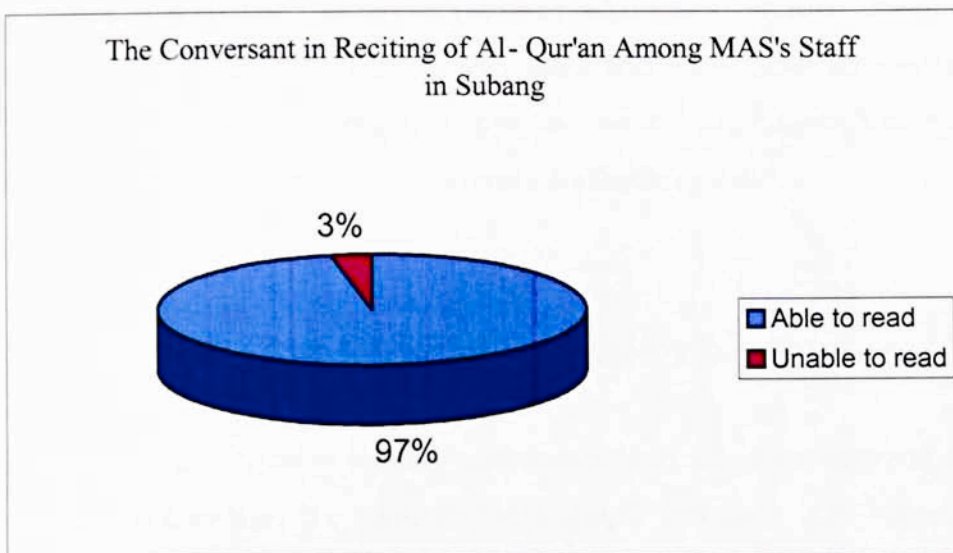
Table 1.1

Age	Male	Female
20's	4	18
30's	6	14
40's	7	12
50's	2	-
Total	19	44

### 3.2 UNDERSTANDING OF *AL-QUR'AN* AND *TAJWID* AMONG MUSLIM'S STAFFS IN MALAYSIA AIRLINES SYSTEM (MAS) SUBANG.

The first step in understanding *Al-Qur'an* is to read it. How significant Islamic society in Malaysia pays attention on it? To ensure the answer, the writer has done some analysis on the data gained. The result is that 98% of the respondents have learnt *Al-Qur'an* in their primary school. On the other hand, only 2% of them learnt while the jump into working environment. It can be shown in Graph 1.

Graph 1



Besides, 97% of the respondents know how to read *Al-Qur'an* while 3% of them unable to read it. Out of 97%, 74% of them are good in reading *Al-Qur'an* properly and the balance of 26% is unable to read it properly.

### 3.2.1 Comprehension of *Tajwid* and *Al-Qur'an* Translation.

Reading without take into consideration its *Tajwid* (Rules and Regulation in Reading *Al-Qur'an*) is worthless. It must go simultaneously. As per notions from Imam Bukhari and Muslim "Allah S.W.T are not allowed for something as to allow for beautify the voice in reading *Al-Qur'an*". It means that reading *Al-Qur'an* according to its *Tajwid* added up with good voice and by knowing the meaning of it. Reading it with good voice tend to make better understanding and know the meaning of *Al-Qur'an*.<sup>1</sup>

From the analysis, 62% of the respondents read *Al-Qur'an* with *Tajwid* accordingly. In fact, 35% of them are unable to read with *Tajwid* and 3% are not so sure on reading with *Tajwid*. This shown to us reading of *Al-Qur'an* is not omitted by Islamic society nowadays.

In view of understanding the meaning of sentences in *Al-Qur'an*, only 13% of the respondents who understand the meaning while 84% of them do not understand the meaning and 3% are unsure. Despite of small number in percentage of respondents know the meaning of the sentences of *Al-Qur'an*, we still can be proud of it because many of Muslims out there do not take it seriously on the this matter.

## 3.3 TENDENCY IN ABSORBING *AL-QUR'AN*

Firstly, the writer tends to identify total respondents who have personal *Al-Qur'an* at their houses. Even though, the question looks simple and easy, it is important to shows the

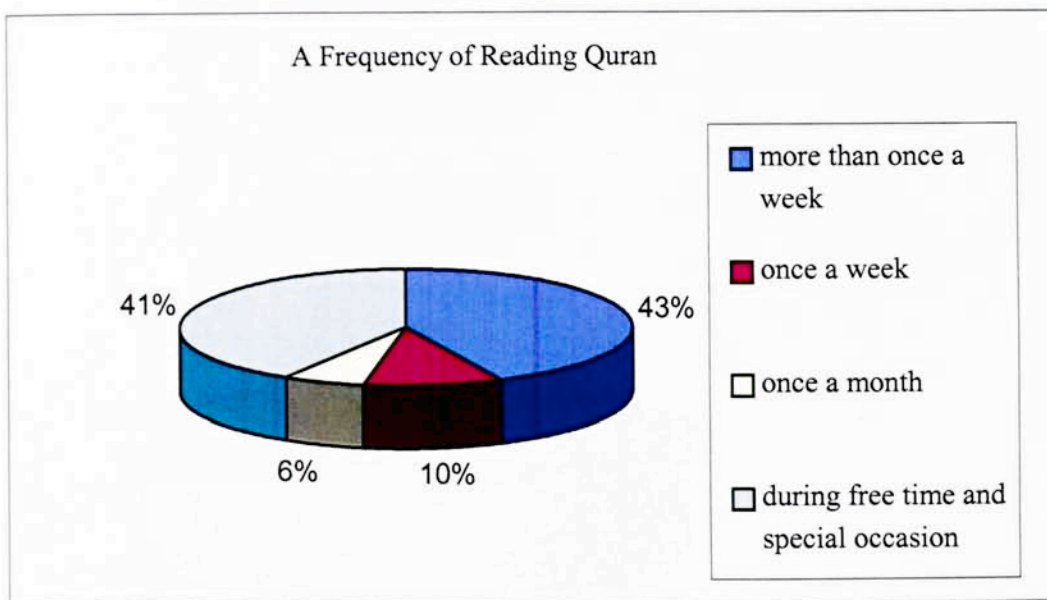
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<sup>1</sup> Muhammad Arabi Al-Qabbani. 1994. *Tajwid: Kaedah Membaca Al-Quran*. KL: Penerbitan Kintan Sdn.Bhd. pp.102-103.

inner part of Muslims, which *Al-Qur'an* is the 'key to hold'. The analysis shows that 98% of the respondents keep their personal *Al-Qur'an* at home while 2% of them do not keep it at their houses.

The propensity of the one person in learning *Al-Qur'an* based on the frequency he read *Al-Qur'an*. The results as per Graph 2 as follows:

Graph 2

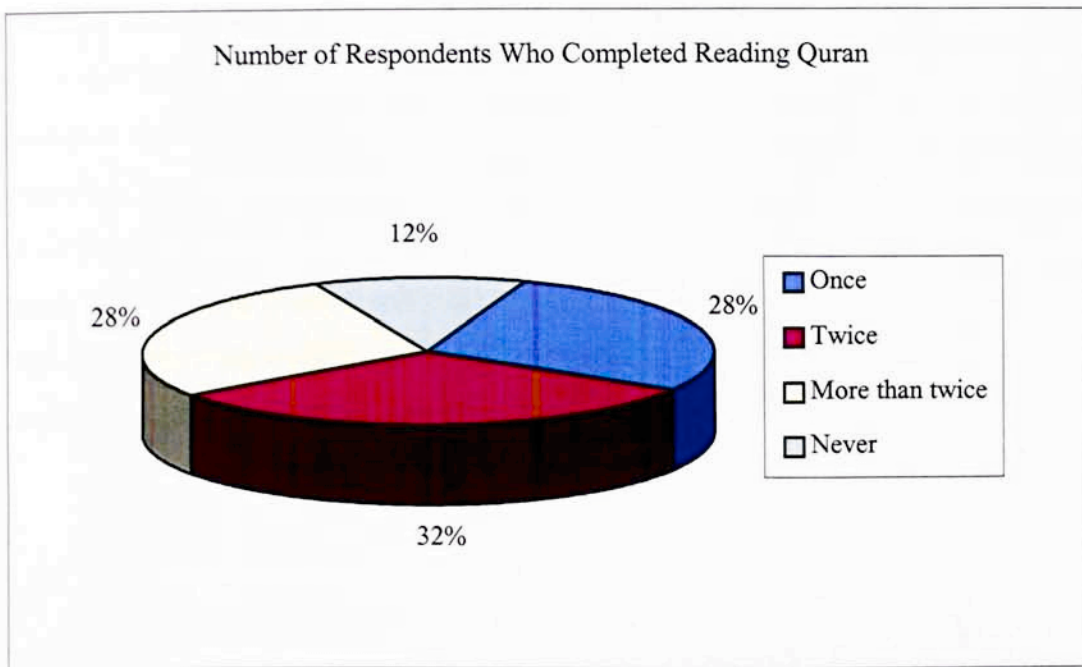


From the Graph 2 above, it shows that majority of the respondents read *Al-Qur'an* more than once in a week represents 43% of respondents. In fact, 41% of the respondents read *Al-Qur'an* during free times and on special occasions only. They have given few reasons such as keep busy with their works and family causing delaying in reading *Al-Qur'an*. While 10% of respondents read only once a week during Friday's night that is *Surah Yaasin* and the balance of 6% tend to read *Al-Qur'an* once a month.

Throughout the questionnaire given to them, most of the respondents agreed on the important if reading *Al-Qur'an*. Referring back to the Graph 2 above, the early conclusion

is that, reading *Al-Qur'an* is important hence the initiative of the individuals is still not exist. Another factors contributed to this is that they think reading *Al-Qur'an* is a bit difficult to them. This is based on the analysis, about 60% of the respondents think reading *Al-Qur'an* is hard for them while 39% of them think positive in reading *Al-Qur'an* is easy. On the other hand, 1% of the respondents think it is too hard for them to read *Al-Qur'an*. Assumption on reading *Al-Qur'an* is hard encouraging them not to read it. However, this assumption is wrong as the analysis shown total respondents who end *Al-Qur'an* is impressive and high as per Graph 3 below: -

Graph 3



It shown that the highest is 32% who have completed reading *Al-Qur'an* twice. Meanwhile, 28% of the total respondents have completed it once and more than twice, and 12% of the respondents not yet completed reading *Al-Qur'an*.

Moreover, the writer realized that Quranic Reading Classes is operated in the respondents working place, but the result shown that only 37% of the respondents attending Quranic

Reading Classes, while, the balance of 63% of them not attended to it. The larger gap between two above shown only few of them showing their interest and fully utilized their free time to learn *Al-Qur'an*. As we see, free time in the office is the most appropriate time to learn *Al-Qur'an*, especially for those who have commitment with their family and it is limited.

### 3.3.1 Knowledgeable about *Al-Qur'an*

To ensure that the respondents are well knowledgeable about *Al-Qur'an*, the writer has done a few tests throughout questionnaires. Apparently, majority of the respondents know Quranic letters and also know a little bit regarding *Al-Qur'an* such as the first Quranic verse and Messenger who received the Holy Qur'an. On the other hand a few of them did not know Quranic verse and some of them gave the wrong name of *surah*. This happened when they are not concern in reading *Al-Qur'an* without pay attention to what they read. In fact, we have repeated it few times a day in *solat* like *Al-Fatihah*. As a conclusion, most of the respondents did not know the *surah* in *Al-Qur'an* and did not know what they have read when performing *solat*. Even though the question quite simple and consider as basic knowledge yet a small number of them take for granted on this matter.

## 3.4 RESPONDENTS' POINT OF VIEW

Beside of this study concerning the understanding of *Al-Qur'an*, the writer tend to share the opinion together with the respondents regarding the effort in order to encourage Muslim society to read *Al-Qur'an* and understand it deeply. There are a lot of opinions given, however the writer only highlighted by majority respondents. Most of the respondents opined, extending more Quranic Reading Classes is a good effort towards it and by encouraging elder-aged people to join these classes especially for those who are unable to read properly. This is a favorable opinion; in fact, it has to be from the person's earnest to participate, because elder-aged people are lack of time and limited as compared to youngster.