Motivation and Attitudes of Al-Qur'an Readers among Malay Adult Readers

Zaharom bin Ridzwan[1], Ahmad Adnin Husin[2], Issraq bin Ramli[3]

[1,3]Pusat Kajian Bahasa dan Linguistik, Fakulti Sains Sosial dan Kemanusiaan, Universiti Kebangsaan Malaysia, 43600 Bangi, Selangor, Malaysia.

[2]Fakulti Pengajian Islam, Universiti Malaysia Sabah, 88400 Kota Kinabalu, Sabah, Malaysia

ABSTRACT

The activity of reading the Quran among the Malay Muslim community in this country is a practice that has been happening since Islam came to Malaya. The spirit of the Muslim community today to practice reading the Quran correctly in their daily lives is something very positive. However, there are still some Muslim communities who are still unable to pronounce the letters of the Quran according to Arabic pronunciation well, which is likely influenced by various factors such as lineage, race, dialect, culture, age, educational background and so on. The letters of the Quran in particular and Arabic letters in general have their own characteristics and makhraj which are certainly different from the characteristics of letters in the Malay language. Therefore, the focus of this study is to find out the Motivations and attitudes of adult Malay Quran readers in the development of civil society. The data for this study were obtained from 40 respondents consisting of members of the Mutiara Putrajaya Welfare Agency (BKMP) using a questionnaire method. As a registered and recognized charity, BKMP strongly encourages its members to gain added value in generating religious knowledge in general and Quranic knowledge in particular. The results of the questionnaire distributed online using the Googleform application found that exposure to the makhraj and properties of Arabic and Quranic letters as well as the correct way of reading should be applied more effectively among BKMP members and at the same time can foster social well-being in line with the narrative of a progressive and active Madani society. The variety of factors that constrain readers from pronouncing Arabic letters well need to be addressed with various methods and initiatives that can help Quran readers.

Keywords: motivation, attitudes, Al-Qur'an, Malay readers, adult

INTRODUCTION

Attitudes towards language learning consist of attitudes towards the language, attitudes of language learners and attitudes towards teachers who teach the language. In general, learning attitudes are divided into three basic components, namely cognitive, affective and conative. The cognitive aspect is related to a person's beliefs about the language, affective involves emotional reactions to beliefs and conative when it involves their behavior towards those beliefs. (Ghazali Yusri 2010)

The Fourth Edition of the Dewan Dictionary (2005) defines attitude as an act or view made based on an opinion. Through this definition, it can be understood that attitude can be observed either through external actions or views given by a person although both are produced through the same source, namely from within the person who is acting on the attitude.

In addition, attitude is also defined as an individual's behavior towards a matter. Attitude is a person's tendency to respond positively or negatively to an idea. Attitude is a situation when a person is easily influenced to respond positively or negatively to others in a situation or idea. Attitude involves beliefs, feelings and thoughts that influence individuals in giving value to something they are interested in or otherwise. (Fong Peng 2021). In posing questions about attitudes that provide yes/no answers, it can be divided into four aspects: (1) Usage, (2)

Encouragement, (3) Understanding and 4) Motivation. For example, the usage aspect is marked by the word use, the encouragement aspect is shown by the word encourage, the understanding aspect through the word understand, and the Motivation aspect with pleasure, pride and not shame. (Mohammad Fadzeli, 2012)

While 'Motivation' is defined as a picture or shadow in the heart or mind about something. The view through the senses is also one of the definitions presented. In addition, Motivation can also be explained as an impression. This definition was found to coincide with the scope of Motivation examined in the study conducted (KD. 2005) and vice versa. According to a psychological perspective, Motivation means how we respond to all the information we receive. This means that Motivation is a process of receiving information from various sources for the purpose of interacting with the environment. Each Motivation will provide understanding and awareness to individuals to be used in their lives. Therefore, if the information received is wrong and there is no effort to find the truth, then at any time they can be exposed to making a wrong Motivation. Apart from receiving wrong information, errors in making Motivations can also occur because they are too focused on old information and do not pay attention to the latest things.

According to Abdullah and Ainon, Motivation is the interpretation of what the eyes see, or in other words, Motivation is the meaning given to what the eyes see". Motivation and belief factors can influence students' conative or response to the learning process. For example, if students' Motivation of a subject is low, then they will not give a high focus on that subject. Therefore, attitude and Motivation are two elements that are interconnected with each other and should be studied together.

Problem Statement

The ability to read the Quran can be divided into two, namely the level of mastery and skill. For example, Ahmad Rozaini Ali Hasan, Shadli Sabarudin & Che Bakar Che Mat (2010) studied the level of mastery of reading the Quran among students at UiTM, Sarawak. A total of 128 students were selected to undergo a test of reading aspects and knowledge of tajweed. As a result, 72% were in the moderate reading category and 36.91% were weak in tajweed. The respondents were found to be unable to pronounce the letters of the Quran well. Sapie, Baribah, Suhana & Mohamad (2018) also studied the level of mastery of reading the Quran among year 5 students based on the khatam al-Quran and Tasmik j-Qof models. The study subjects consisted of 200 students. The results of the study found that 70.6% mastered reading the Quran, while 19.9% were at a moderate level, and 9.5% were at a weak level. This shows the effectiveness of the implementation of inputs and products to reach the standard level. Another study was conducted by Abi Syafiq, Mohd Ikram, Uqbah & Ahmad Ibrahim (2019). The subjects of the study were 50 pure science students based on the Quran learning method at the Cyberjaya Medical Sciences University College. The results of the study showed that the level of mastery of the Quran among the respondents was good. Norwardatun, Siti & Maisarah (2021) also studied the Quran reading skills among daily secondary school students. This study used the method of collecting documentation from previous studies on Quran reading skills. The results of the study found that despite having studied tajwid for 7 years, there were still many students who had not mastered the Quran reading with tajwid. A further study was conducted by Norita Abd Aziz et al (2021) on the mastery of the Quran with tahsin among 13 students at the Polytechnic. Based on the observation method and the Quran reading checklist, the results of the study found that the respondents' mastery of the Quran was increasing, especially in terms of makhraj, tajwid and songs.

Mohamed et al. (2012) in "Quran Mastery Class Towards the Development of the Quran Generation in Malaysia" (Quran Mastery Class Towards the Development of the Quran Generation in Malaysia) identified several influences including religious beliefs, educational background. , family support and resources. availability. These factors all contribute to an individual's motivation and ability to engage with the Quran regularly. Shalihah (2020) in "Program Pelekasan Mbaca dan Menulis Al-Quran di Madrasah Aliyah Negeri 1 Hulu Sungai Tengah" (Pelekasan Program Pelekasan Mbaca dan Menulis Al-Quran di Madrasah Aliyah Negeri 1 Hulu Sungai Tengah) focuses on a specific Quran. Quran reading program in religious schools. Their research highlights the importance of a positive learning environment and effective teaching methods in enhancing the reading experience. By comparing these studies, we gain a broader perspective. Mohamed et al. (2012) offer a basic understanding of the motivating factors behind reading the Quran, while Shalihah (2020) shows how the structure of the program can influence this experience. This combination of analyses paves the way for further research on promoting Quranic reading in Malaysia.

However, most previous studies have only focused on students at the school and university levels, i.e. formal students. There is no study that focuses on the Motivations and attitudes of Quranic readers among adults who voluntarily study and read the Quran as a personal need. This study is an initial survey of the views of adults about the Quran, from various social backgrounds, such as occupation, dialect, lineage and environment, consisting of members of the Mutiara Putrajaya Welfare Agency (BKMP).

METHODOLOGY

The study area is at Badan Kebajikan Mutiara Putrajaya (BKMP) which is a charitable organization operating around the Putrajaya and Selangor regions. BKMP is registered at Address No. 5, Jalan P14B 1/2, Precinct 14 62050 Putrajaya, Federal Territory of Putrajaya. To date, BKMP has 230 registered members consisting of Putrajaya residents, the majority of whom are women. Membership is open to the public and most of the registered members are among residents who are no longer working or on pensions. BKMP's financial resources are from contributions from members and certain individuals and these are funds used to carry out all internal and external programs and activities. In particular, the main goal of BKMP was established to carry out charitable and welfare activities including sports and recreation. These activities usually involve registered members and local residents and those in need including those outside the Putrajaya area.

As a result of understanding, cooperation and strong relationships among BKMP members, various activities have been implemented formally and informally. In addition to social activities, BKMP also targets religious programs such as tafaqquh classes and celebrations of Islamic holidays by carrying out activities with local residents centered in mosques or suraus. Therefore, this study was conducted involving BKMP members with the aim of providing added value, especially in learning and reciting the Qur'an. The advantages and disadvantages obtained from this study will be able to help members improve the quality of their recitation of the Qur'an.

The sample of this study is based on several social variables, namely gender, age and education. The selection of gender is based on the number of members who registered as members of BKMP. A total of 40 people were selected as study respondents and involved men and women. The age categorization will also be divided into two, namely adults (30-59 years old) and veterans (60 years old and above). The education category will be divided into two categories, namely graduates and non-graduates. In addition, demographic aspects also take into account race, ancestry, state of origin and dialect.

The questionnaire that was constructed consisted of two parts, namely demographics and questions related to attitudes and Motivations with yes/no options. The demographic section included background information on the study respondents such as gender, age, status, occupation, method of learning the Qur'an and frequency of completing the Qur'an. While the optional questions focused on two aspects, namely Motivation and attitude to learning the Qur'an. Questions related to Motivation aimed to elicit respondents' views on learning the Qur'an, for example whether the Qur'an was easy or difficult to master, feelings of shyness or insecurity in reading the Qur'an and the importance of makhraj, methods and Arabic. Attitude questions were related to the level of diligence, interest and memorization of respondents in the process of learning the Qur'an.
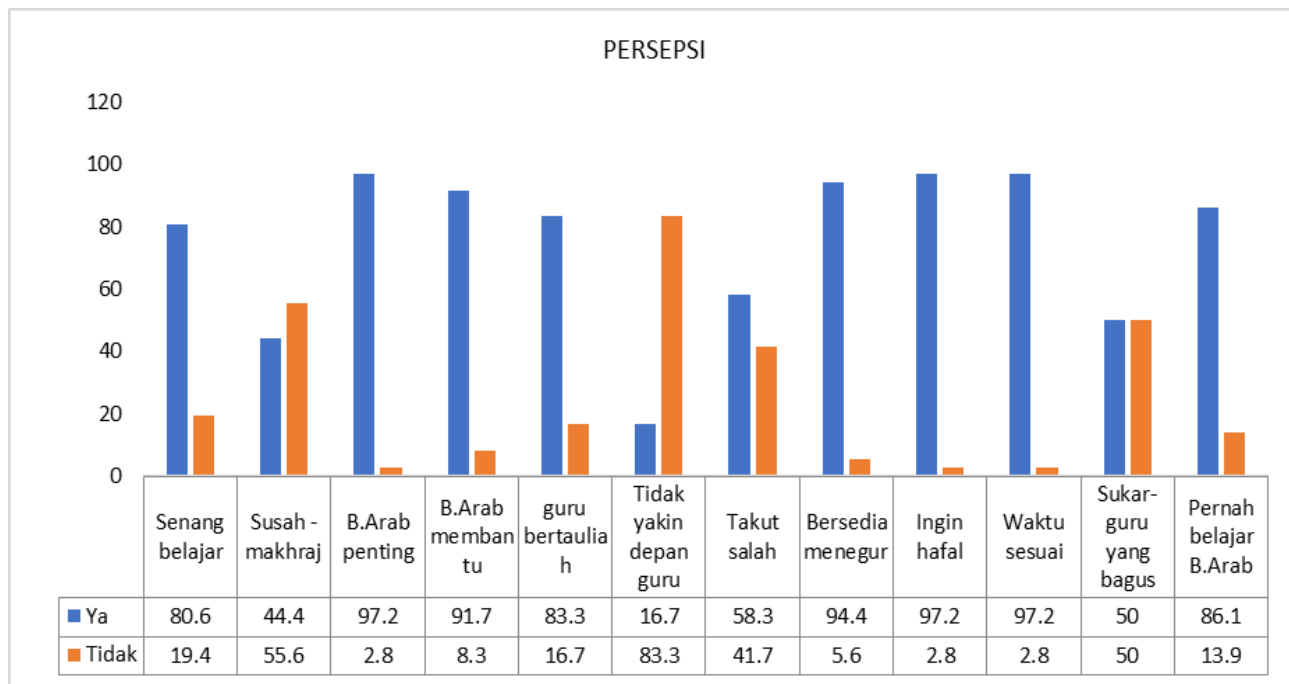
The questionnaire was distributed to respondents in a meeting with respondents who were members of the Mutiara Putrajaya Welfare Agency (BKMP). The purpose of the meeting was to provide some explanation and information related to the study being conducted and to provide some guidance in answering the questionnaire. The questionnaire was distributed via the Google Form application,

STUDY RESULTS

Motivations of the Qur'an

This section will discuss the results of the study that has been conducted so far, which is through the distribution of questionnaires to respondents. Based on the questionnaire that has been distributed online via the Google Form application as linked above, the following is a table and discussion details regarding the Motivations of respondents regarding this study.

Table 1: Respondents' Motivations of the Qur'an

PERSEPSI

	Senang belajar	Susah - makhraj	B.Arab penting	B.Arab memban tu	guru bertaulia h	Tidak yakin depan guru	Takut salah	Bersedia menegur	Ingin hafal	Waktu sesuai	Sukar-guru yang bagus	Pernah belajar B.Arab
Ya	80.6	44.4	97.2	91.7	83.3	16.7	58.3	94.4	97.2	97.2	50	86.1
Tidak	19.4	55.6	2.8	8.3	16.7	83.3	41.7	5.6	2.8	2.8	50	13.9

Based on the table above, there are a total of 16 questions about Motivation. Of these, there are four Motivation answers that received 100% feedback, namely the question 'I feel embarrassed to learn the Quran', 'Is the Quran learning place suitable', 'I am willing to be reprimanded when reading the Quran', and 'Quran teachers need to use methods that are easy to understand'.

A total of 80.6% of the respondents agreed with the first Motivation that was questioned, namely 'the Quran is easy to learn'. The remaining 19.4% of the respondents did not have the same Motivation that for them the Quran is something difficult to learn. In addition, more than half of the respondents thought that mastering the letter pronunciation was not difficult for them. This shows that 44.4% of the respondents agreed with the Motivation that the letter pronunciation in the Quran is difficult or difficult to master compared to 55.6% who disagreed.

Almost all respondents, 97.2% of the total respondents, agreed with the next Motivation, which is that mastering the Arabic language is important to understand the Quran. While only 2.8% of the respondents did not think that it was important for someone who wanted to understand the Quran to master the Arabic language first. In this regard, 91.7% of the total respondents also thought that mastering the Arabic language was very helpful in their efforts to read the Quran well. They agreed with the question 'Mastering the Arabic language really helps me read the Quran well'. There were only 8.3% of the total respondents who did not agree with the question.

Next, a large portion of the respondents believed that 'Quran teachers must have certification', which was 83.3% of the total respondents compared to the remaining percentage of 16.7% who did not support the importance of certification for Quran teachers. The findings also showed that the respondents were able to have self-confidence during the recitation or reading session of the Quran. A total of 16.7% of respondents agreed with the Motivation 'I am not confident in reciting the Quran in front of a Quran teacher', while a total of 83.3% of respondents gave feedback that they did not agree with the statement. For the question 'I am afraid of making pronunciation mistakes when reciting the Quran', this Motivation received an almost balanced response, with 51.3% of respondents agreeing and 48.7% disagreeing with the question.

The findings also showed that many respondents had no problem reprimanding their friends for their mistakes during the recitation session. It was found that 94.4% of the total respondents agreed with the Motivation 'I am willing to reprimand while reciting the Quran' compared to the remaining number who disagreed, which was only 5.6%. In addition, almost all respondents were found to have a determination or Motivation to memorize the Quran based on the agreement of 97.2% of the total respondents to the question 'I want to memorize the Quran'. While only 2.8% of them disagreed with the Motivation that only emphasized reading over memorization.

Next, almost all respondents or 97.2% of them also agreed with the next Motivation, namely 'The time of the Al-Quran class is appropriate'. While 2.8% of them did not have the same opinion, possibly conflicting with other tasks or lack of time. In addition, the number of respondents who agreed with the Motivation 'It is difficult to find a good Al-Quran teacher' was comparable to the number of respondents who disagreed with this Motivation, which was 50% for both. This is likely because the Motivation of a 'good teacher' differs based on the skills and abilities of each individual. Many of the respondents were found to have experience learning Arabic based on the number of 86.1% who agreed with the Motivation 'I have learned Arabic'. While 13.9% of the respondents stated that they did not agree with this statement.

Examining the Motivations and attitudes of Al-Quran readers in Indonesia requires a diverse approach, as proven by these two studies. Sumarlan et al. (2021) in "Patterns of Quranic Communication and Efforts to Build Positive Communication" analyze the communication styles in the Quran itself. They argue that the communication methods inherent in the Quran can foster a positive and accepting attitude among readers. Nuruddaroini & Zubaidillah (2023) in "The Memorizer of the Quran: A Cognitive Perspective" take a different approach. Their study explores the cognitive aspects of Quran memorization, highlighting the dedication and cognitive benefits associated with memorizing the text. This study can influence the reader's Motivation and relationship with the Quran. By examining both the communication style of the Quran and the cognitive effects of memorization, we gain a richer understanding of the nature of the various aspects of the reader's experience with the Quran. Future research could delve deeper into the emotional, spiritual, and social factors that shape how people perceive and engage with the Quran.

The responses received from respondents indicate that their answers are strongly influenced by their background in Quranic education, whether formal or informal, and their current or past jobs. As a Motivation, it is directly related to the individual's background.

Attitude towards the Quran

This section is a description of the respondents' attitudes towards the Quran. The following is a table and discussion details regarding the respondents' attitudes towards the Quran based on the questionnaire that was distributed.

Table 2: Respondents' attitudes towards the Quran

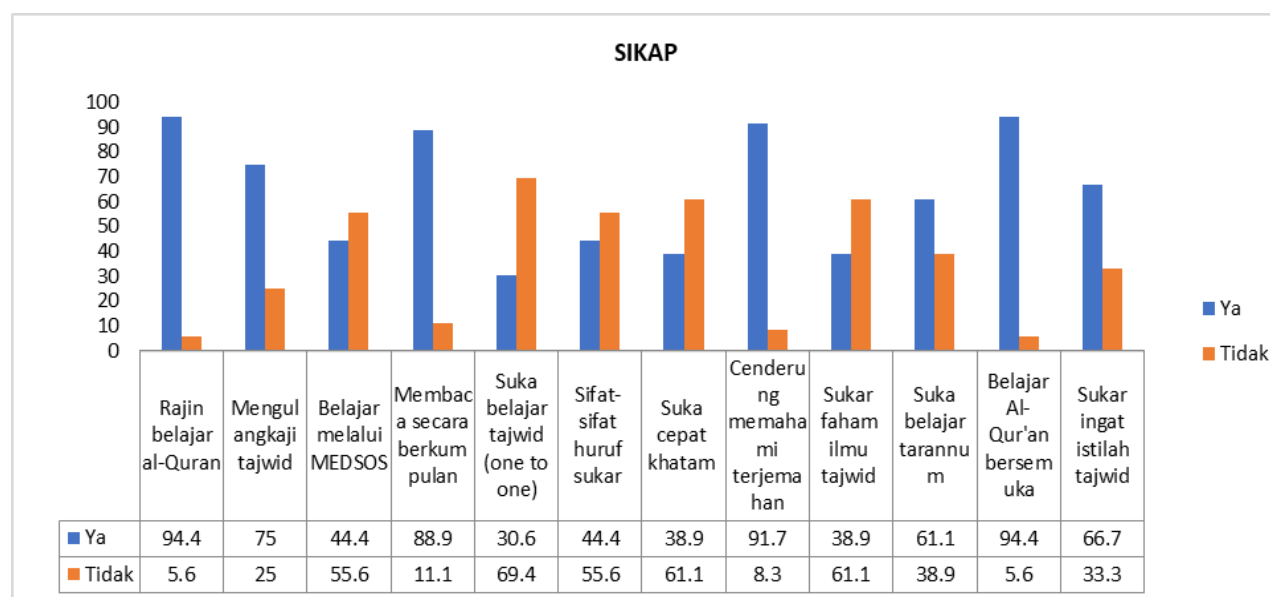|	Rajin belajar al-Quran	Mengul angkaji tajwid	Belajar melalui MEDSOS	Membaca secara berkum pulan	Suka belajar tajwid (one to one)	Sifat-sifat huruf sukar	Suka cepat khatam	Cenderung memahami terjemahan	Sukar faham ilmu tajwid	Suka belajar tarannum	Belajar Al-Qur'an bersemuka	Sukar ingat istilah tajwid
Ya	94.4	75	44.4	88.9	30.6	44.4	38.9	91.7	38.9	61.1	94.4	66.7
Tidak	5.6	25	55.6	11.1	69.4	55.6	61.1	8.3	61.1	38.9	5.6	33.3

Table 2 above shows further findings with a total of 17 questions about attitudes showing that there were two questions that received 100% positive feedback from respondents. All respondents, 40 people, agreed with the question 'I am interested in understanding the interpretation of the Quran' and 'I am interested in learning the characteristics and makhraj of letters'. Next, there were three attitude questions that received feedback from the majority of respondents. One of them was a negative feedback. Almost all respondents, 97.2% of them, did not

agree with the question 'I have never completed the Quran'. Only 2.8% of respondents agreed with the question. This shows that the majority of respondents have completed reading all the components of the Quran throughout their lives. In the meantime, the majority of respondents gave positive feedback to the questions 'I like to study the Quran face to face' and 'I like to study the knowledge of tajwid formally'. Both questions received 97.2% agreement from all respondents, while 2.8% disagreed.

The results also showed that 94.4% of all respondents agreed with the first attitude that was questioned, which was 'I diligently follow the Al-Quran class'. The remaining 5.6% of the respondents did not agree with this attitude. In addition, many respondents did revision when they were outside the class. A total of 75% of the total agreed with the question 'I often revise the reading method and tajwid rules at home' while a total of 25% did not agree.

In addition, two attitude questions received almost equal positive and negative responses, namely for the question 'I learn the Al-Quran through social media' and 'Characteristics of letters are difficult to learn'. Both questions received a lower number of agreements, which was 44.4% of the total, while the number of denials was higher, which was 55.6% of the total.

The findings also showed that respondents preferred the situation of reading and learning the Al-Quran in groups rather than individually. This is shown by the question 'I read the Quran in groups (tadarus)' which received 88.9% of the respondents' agreement and 11.1% did not agree. In relation to that, the question 'I like to learn tajwid without others' received only 30.6% of the total respondents' agreement. The percentage of those who disagreed was higher, namely 69.4% of the total respondents. The questions 'I like to finish the Quran quickly' and 'I find it difficult to understand the science of tajwid' also received a higher number of 'no' answers, namely 61.1% of the respondents for both compared to the 'yes' answer of 38.9% for both questions.

Next, the majority of the respondents agreed with the question 'I tend to understand the translation of the Quran', namely 91.7% of the total while only 8.3% of them disagreed. More respondents were found to be interested in learning the science of tarannum in reading. The question 'I like to learn tarannum (Quranic songs)' was agreed upon by 61.1% of the total respondents compared to 38.9% who disagreed.

In addition, a large number of respondents also agreed with the attitude question I learn the Quran face-to-face based on 94.4% who agreed compared to only 5.6% of the total. The question 'I have difficulty remembering the terms of tajwid' was a question that received higher positive responses, namely 66.7% of the total respondents compared to those who answered 'no', which was 33.3%.

Aziz et al (2017) in "Inspirasi Al-Quran dan Kearifan Lokal Untuk Membuatan Profesionalitas Tenaga Kerja" (Inspiration from the Quran and Local Wisdom to Improve the Professionalism of the Workforce) delved into the practical application of the teachings of the Quran. This study examined how the values of the Quran, combined with local knowledge, can guide individuals towards ethical and professional behavior in the workplace. This perspective emphasizes the relevance of the Quran in shaping positive attitudes and behaviors that go beyond religious practices and permeate various aspects of daily life.

Handayana (2016) in "Difabel daal AlQuran" (People with Disabilities in the Quran) offers a complementary perspective by focusing on the Quran's message of inclusiveness. Their research analyzes the Quran's portrayal of individuals with disabilities and its implications for their social acceptance and inclusion. By examining relevant verses and teachings, Handayana explains the Quran's message of equality and compassion that extends to all individuals, regardless of their abilities.

Examining sources -these sources together allow for a richer understanding of how the Quran shapes readers' Motivations and attitudes. Aziz et al (2017) highlight the Quran's potential to guide individuals towards ethical behavior in professional settings, demonstrating its relevance in contemporary society. Handayana (2016) complements this by emphasizing the Quran's message of inclusivity and compassion for individuals with disabilities, emphasizing its progressive and egalitarian values. This combined analysis underscores the multifaceted nature of the Quran and its ability to address a range of issues relevant to contemporary Indonesian readers.

CONCLUSION

Based on the results of the questionnaire obtained from respondents so far, from the perspective of Motivation, there are high percentages of positive responses from respondents, especially questions related to learning, the importance of Arabic, students' willingness to be reprimanded, the desire to memorize and the right time. Meanwhile, questions related to makhraj, fear of making mistakes and difficulty finding a good teacher received responses that were quite similar on average. The highest negative response was related to the question of respondents' lack of confidence in reading in front of a teacher. From the perspective of attitude, questions related to diligence, group reading, interest in understanding the translation and face-to-face learning received high positive responses. While questions related to learning tajwid one to one also received high negative responses. These results prove that there are factors that influence respondents' Motivations and attitudes in reading the Qur'an. In achieving a dynamic and harmonious Madani society, a deep understanding of religion and an inclusive attitude are key. By improving understanding of reading the Qur'an and encouraging attitudes of tolerance and justice, we can form a better and more prosperous society.

REFERENCES

1. Abi Syafiq al-Hakiem Ab Jabar, Mohd Ikram Mohd Nawi, Uqbah Amer & Ahmad Ibrahim Ismail. 2019. Penguasaan Bacaan Al-Qur'an: Satu Kajian terhadap Pelajar Kolej Universiti Sains Perubatan Cyberjaya. *5th International Seminar on Islamiyyat Studies*. 5-6hb. Nov. 2019. Hotel Tenera, Bangi, Selangor.
2. Ahmad Rozaini Ali Hasan, Shadli Sabarudin & Che Bakar Che Mat 2010. *Tahap penguasaan bacaan Al-Qur'an di kalangan pelajar di UiTM, Sarawak.*
3. Norita Abd Aziz et al. 2021. Penguasaan bacaan Al-Qur'an menerusi tahsin Al-Qur'an. *Journal of Sciences and Technical Education Special Issue. 2 (1). 2021, 51-58.*
4. Norwardatun Mohamed Razali, Siti Rosilawati Ramlan & Maisarah Saidin. 2021. Kemahiran bacaan Al-Qur'an secara bertajwid di kalangan pelajar sekolah menengah harian: satu tinjauan awal. *Proceedings of the 7th International Conference on Quran as Foundation of Civilization (SWAT 2021) FPQS, Universiti Sains Islam Malaysia, 6-7 October 2021.*
5. Sapie Sabilan, Baribah Ibrahim, Suhana Mohamed Lip & Mohamad Fuad. 2018. Analisis tahap penguasaan bacaan Al-Qur'an Murid tahun 5 Sekolah Kebangsaan Sungai Karang berdasarkan Model Khatam Al-Qur'an dan Model Tasmik J-Qaf. *International Conference on Islamic Education & Research, Langkawi.1-19*
6. Shalihah, Auladina. *"Implementasi Program Baca Tulis Alquran di Madrasah Aliyah Negeri 1 Hulu Sungai Tengah."* (2020).
7. Sumarlan, Iman, Rizki Firmansyah, and Hendra Darmawan. "Alquran communication patterns and efforts to build positive communication." *Journal of Social Studies (JSS)* 17.2 (2021): 255-270.
8. Nur Juliana Masingan Abdullah, Chew Fong Peng.. Pengetahuan, Sikap dan Kesediaan Pelajar Terhadap Kemahiran Berfikir Aras Tinggi dalam Kemahiran Menulis. *PENDETA Journal of Malay Language, Education and Literature Jilid 12 No.2, 2021.*
9. Mohammad Fadzeli Jaafar, Norsimah Mat Awal, Idris Aman. Sikap Dan Kefahaman Pelajar Terhadap Dialek Negeri Sembilan: Kajian Sosiolinguistik. *GEMA Online™ Journal of Language Studies 1193 Volume 12(4), November 2012*
10. Mohamed, Mohd Faisal, Wan Hasmah Wan Mamat, and Moh Yakup Zulkifli Mohd Yusoff. "Kelas Kemahiran Al-Quran Ke Arah Pembangunan Generasi Al-Quran Di Malaysia." *Edukasia Islamika* 10.1 (2012): 69494.
11. Ghazali Yusri, Nik Mohd Rahimi, Parilah M. Shah. Sikap Pelajar Terhadap Pembelajaran Kemahiran Lisan Bahasa Arab Di Universiti Teknologi MARA (UiTM*). GEMA Online™ Journal of Language Studies 15 Volume 10(3) 2010.*
12. *Fairuz bin Mohamad, Haji Mohammad bin Seman, Mohd Sollah b. Mohamed.* Persepsi Pelajar Terhadap Modul Cerita Nahu (Mcn). *Asia Pacific Online Journal of Arabic Studies, Volume 3 (1) December 2019.*