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Assessing Quran Recitation Habits and Skill Competency Among Diploma Students at Universiti Teknologi MARA (UiTM), Puncak Alam

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ABSTRACT

The cultivation of Quran reading among university students is important for sustaining consistent engagement with the Quran in daily life. However, there is very little empirical evidence available on the students' reading culture of the Holy Quran and its relationship with reading proficiency, especially for diploma students in public universities in Malaysia. This study aims to examine the level of students' culture of reading the Quran among diploma students in Universiti Teknologi MARA (UiTM) Puncak Alam and to determine the relationship between the level of proficiency in reading the Quran and the students' culture in reading the Quran. The quantitative research design was used, and the number of participants was 71 diploma students. The data was gathered using a questionnaire distributed through Google Form and analysed using IBM SPSS Statistics Version 27. Descriptive statistics and Pearson correlation analysis were used to analyse the data. The results show that the level of students' culture of reading the Quran was generally low and inconsistent. The largest proportion of respondents (36.6%, n=26) reported reciting the Quran several times a week, while 31.0% (n=22) read it only during their free time. Only 15.5% (n=11) reported reading the Quran every day. Furthermore, a strong positive relationship was found between Quran reading proficiency and Quran reading culture ($r = 0.708$, $p < 0.001$), indicating that higher reading proficiency is associated with stronger Quran reading culture. The study contributes empirical evidence on the relationship between Quran reading proficiency and reading culture among diploma students. It highlights the need for targeted educational strategies to strengthen consistent Quran engagement among university students, as it is Allah's revelation intended to be a guide for life.

INTRODUCTION

The Quran is the final divine revelation sent down by Allah SWT as a complete guide for all humankind in all aspects of life. Apart from being a guide to eternal happiness in the hereafter, the

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Quran is also the ultimate source of knowledge required by all mankind to carry out their roles as caliphs and to prosper the world. As a result of the excellent appreciation of the Quran, either in terms of reading, understanding the content, and application in life, Muslims were once renowned for their civilizational achievements. The outcome of internalizing the Quran has a profound impact on the heart, thus giving rise to a righteous (*muttaqin*) believing soul. This soul not only draws closer to its Creator but also understands the demands through a true understanding of the instructions of the Quran and practices them in all aspects of life (Yahaya et al., 2024).

However, when the Qur'an began to be neglected, the Muslim community grew weaker, and the civilization they had built gradually declined, to the extent that they were despised, oppressed, and eventually colonized (Hussin, 2008). Therefore, it is crucial for Muslims to bring back the greatness and eminence of Islam by returning to a genuine appreciation of the teachings contained in the revealed scripture, either in the Quran or the Sunnah. However, nowadays it is found that the practice of reading the Quran is declining among the community, especially the teenagers (Ismail et al., 2022). They are more interested in entertainment such as being active on social media and playing video games. Every Muslim should make Qur'anic recitation a part of their daily practice. Therefore, Muslims should consistently recite the Quran with serenity rather than neglect it. This is because the Quran will be one of the intercessions in the hereafter. Imam al-Nawawi quoted in his book *Riyad al-Salihin* from Abu Umamah al-Bahili, he said that he heard the Prophet PBUH say:

اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

Translation: Recite the Qur'an, for the Qur'an will come on the Day of Resurrection to intercede (*syafaah*) for those who recite it.

Reported by Muslim: 1390

Based on the hadith, it proves that interaction with the Quran is one of the important practices that can determine the success of a Muslim in the hereafter. However, the intercession of the Quran is only obtained by those who familiarize themselves with or cultivate reciting, understanding, and practicing its contents. The word "*ashab*" (أصحاب) in the hadith is derived from the word "*sahiba*" (صَحِب) which means "to accompany" or "to be a friend". In the context of the hadith, it means a person who constantly reads, learns, and appreciates the Quran until the Quran becomes his or her "companion" in life. In other words, reciting the Quran has become his or her culture and practice.

The term cultivation in Malay means '*pembudayaan*'. In general, according to the Kamus Dewan (DBP), '*pembudayaan*' is an effort or process to make a practice common, influential, and accepted in a community so that it becomes part of its culture or way of life (Kamus Dewan 4th Edition). In short, the culture of reading the Quran is the process of cultivating habits, values, and an environment that supports the continuous recitation of the Quran so that it becomes part of the culture in life rather than an occasional activity.

Previous studies have predominantly focused on the level of mastery and skill in reciting the Quran among Malaysians of various ages. Razali et al. (2021), for example, reported that although the study of the Quran began at an early age with the parents, then continued at the national primary school of formal study for six years through the special curriculum of the j-QAF Programme throughout the state, the level of mastery of the Quran is still weak. Similarly, Zahari et al. (2020) found that many secondary school students still have not mastered Quran recitation with correct tajwid despite studying the Quran for seven years. The ability to recite the Quran accurately and correctly is a result of mastery of tajwid, the science of reading (Zahari et al., 2020). These findings suggest that formal exposure to Quranic education does not automatically result in adequate reading proficiency. However, proficiency represents only one dimension of Quranic engagement and does not necessarily explain how frequently or consistently students practice Quran recitation.

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While there is enough evidence in prior literature regarding reading proficiency of the Quran among students, including those studying in UiTM, little evidence exists concerning the development of Quran reading as a daily habit among students. It is vital to note that while reading ability does not necessarily reflect regular engagement, some Muslims in Malaysia are still seen treating the Quran mainly as something to be read but not as something that provides guidance to be followed on a daily basis. Some of the practices that reflect this attitude include seasonal reading of the Quran, specifically during the month of Ramadan, selective reading of specific surahs and verses of the Quran, as well as using some verses for particular needs. The authors have identified practices such as "Quran Recitation and Memorisation Competitions", use of verses from the Quran for supporting particular interests or arguments, as well as viewing the achievement of reading the whole book (*khatam al-Quran*) as a special ceremony rather than as part of continuous Quranic engagement. These practices show that the Quran can sometimes be considered as something to read occasionally, and not as a companion and guide in one's life. Senin et al. (2024) examined the Quran reading habits of 103 engineering diploma students at UiTM Pasir Gudang. Findings revealed that most students (39.8%) maintain a weekly routine, reading the Quran 1–3 times a week. Meanwhile, very few respondents (3.88%) read it as rarely as 1–3 times per three weeks. This shows that very few respondents rarely recite the Quran, which is once every three weeks (Senin et al., 2024). Ismail et al. (2022) surveyed 72 Universiti Tun Hussein Onn Malaysia (UTHM) students about their Quran reciting habits and found that most of them (55%) read with moderate frequency, primarily during their free time (54%). The researchers attributed this limited engagement to students' busy academic schedules, with 10% of respondents stating that they rarely read the Quran.

The existing literature therefore reveals an important distinction between Quran reading proficiency and Quran reading culture. While most past research has focused on the ability of students to read the Quran appropriately and proficiently, there has been relatively little focus on whether this proficiency is linked to consistent Quranic reading practices. This gap is particularly relevant in the context of UiTM students, as evidence from other campuses suggests that Quran recitation may occur primarily on a weekly or situational basis. In addition, there is not much empirical research available that investigates how Quran reading proficiency influences the cultivation of Quran reading as a regular practice. It is important to understand this relationship since higher proficiency may lower some of the barriers towards reciting the Quran, although such a relationship should not be interpreted as causal without longitudinal or experimental evidence.

Therefore, this study aims to identify the level of Quran reading culture among UiTM Puncak Alam students. It also examines the correlation between the level of Quran reading skills and the level of its cultivation. The study addresses two specific objectives: (1) to identify the level of Quran reading culture among diploma students at UiTM Puncak Alam; and (2) to examine the relationship between Quran reading proficiency and Quran reading culture among the respondents. The study was conducted using quantitative data, which was obtained from 71 diploma students, adding empirical evidence to the relatively limited literature on reading the Quran and exploring the relationship between high levels of knowledge and developing regular Quran reading habits. More specifically, it extends existing research beyond the measurement of Quranic reading skills by examining how proficiency is associated with the cultivation of regular Quran reading practices. The findings may provide useful evidence for higher education institutions in designing Quranic literacy, *tahsin*, *halaqah*, and other student development initiatives that address both reading competence and sustained engagement with the Quran.

METHODOLOGY

This study employed a quantitative cross-sectional survey design to examine the level of Quran reading culture among diploma students and the relationship between Quran reading proficiency and Quran reading culture. The study was conducted at Universiti Teknologi MARA (UiTM) Puncak Alam, Selangor, involving students from the Faculty of Health Sciences and the Faculty of Art and Design. The target population comprised diploma students enrolled at the selected faculties during the study period. A total of 71 students participated in the study. Participants were recruited through

simple random sampling to provide each eligible student with an equal opportunity to participate. Data collection was conducted through an online questionnaire distributed using Google Form.

Students were eligible to participate if they were diploma students from the faculties, were enrolled at UiTM Puncak Alam during the data collection period and voluntarily agreed to participate in the study. Participants were selected from the diploma programmes at the Faculty of Health Sciences and the Faculty of Art and Design, being the sole faculties that offer diploma-level studies at the Puncak Alam Campus. The students involved in this study are students who have taken the Fundamentals of Islamic course (CTU101), one of the General Education subjects (MPU), which is a compulsory core module required by the Ministry of Higher Education for Muslim students at UiTM. The results of this study are very significant for strengthening the learning outcomes of this course. Students who were not enrolled in the selected faculties or were not diploma students were excluded from the analysis. Before participation, respondents were provided with information about the purpose of the study, the voluntary nature of participation, and the confidentiality of their responses.

The questionnaire was developed based on the objectives of study and relevant literature concerning Quran reading proficiency and Quran reading cultivation. The instrument consisted of four sections. Section A collected demographic information, including age, gender, semester of study, faculty, and previous educational background. Section B addressed respondents' background in Quranic education. Section C measured Quran reading proficiency, focusing on aspects such as reading fluency and appropriate Quranic recitation practices. Section D measured Quran reading culture, including the frequency of Quran recitation and respondents' engagement with translation, interpretation (*tafsir*), *tadabbur*, and understanding of Quranic verses. The questionnaire required approximately 5–10 minutes to complete. Instead of measuring attitudinal and behavioural items, a five-point Likert scale ranging from 1 = Strongly Disagree to 5 = Strongly Agree was used. Data obtained from the completed questionnaires was screened and cleaned using Microsoft Excel before being imported into IBM SPSS Statistics Version 27 for statistical analysis. Descriptive statistics, including frequencies and percentages, were used to describe respondents' demographic characteristics and patterns of Quran reading. Pearson's product-moment correlation coefficient was subsequently employed to examine the relationship between Quran reading proficiency and Quran reading culture.

This study also used secondary data obtained from a literature review of online library databases, academic journals, and books related to Quranic interpretation and hadith studies. These sources were used to support interpretation of the results rather than as a substitute for the primary quantitative data collected from the respondents

RESULT AND ANALYSIS

The questionnaire contains 4 parts: A, B, C and D. Section A is the information of the respondents regarding gender, year of study, faculty, and secondary education. Part B Background of Quran Education; Part C Proficiency in reading the Quran and Part D Cultivation of Reading the Quran. However, this writing focuses on identifying the level of Quran reading culture among the respondents and examining the relationship between Quran reading proficiency and its cultivation.

Respondent Information

The data shows the distribution of respondents by gender, age, semester of study, faculty, and school before UiTM. To conclude, the respondents comprised mainly female (73.2%) and the age group of 19-20 years old was more represented than other age groups. Overall, there was a high participation in Semester 4 (45.1%) and in Semester 2 (38%), very low in Semester 1 (14.1%) and almost none in Semester 3 (2.8%), in the context of a study semester. The faculty showed the dominance of the Health Sciences faculty (83.1%), while the others (Arts and Design) were only 16.9%. In terms of educational background before UiTM, the majority of respondents came from the standard stream (85.9%), while the religious stream was only 14.1%.

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Table 1 Respondent Background

	Number	Percent (%)
Gender		
Male	19	26.8
Female	52	73.2
Age (years old)		
19	30	42.3
20	30	42.3
21	9	12.7
22	2	2.8
Semester of study		
1	10	14.1
2	27	38
3	2	2.8
4	32	45.1
Faculty		
Art and Design	12	16.9
Health Sciences	59	83.1
School before UiTM		
Religious Stream	10	14.1
Standard Stream	61	85.9

Source: Authors

Cultivating the Reading of The Quran

i. Frequency of reciting the Quran

From Table 2 above, the highest percentage of 36.6% represents 26 respondents reciting the Quran several times a week, while 22 respondents (31%) only recite it when they have free time. These findings show that most students do not read the Quran every day, but rather weekly or according to their free time. Only 11 people (15.5%) consistently recite the Quran every day. In addition, 11 respondents (15.5%) only read once a week. This figure is somewhat concerning because it shows that reading the Quran is not a priority for students; they only read it when they have free time. Even more concerning, only one respondent (1.4%) reads occasionally, indicating a very low level of Quran reading culture.

Table 2 Frequency of Reciting the Quran

Frequency of reciting the quran	Number	Percent (%)
Every day	11	15.5
Several times a week	26	36.6
Once a week	11	15.5
In free time	22	31
Others: (Not frequent but sometimes read)	1	1.4
Total	71	100

Source: Authors

From Table 2, the cultivation of Quran recitation among students is low. Although the vast majority of students do read, they are inconsistent in reading the Quran every day to develop a habitual

pattern of living. This finding is similar to that of Mohd Senin et al. (2024), who found that the most common frequency of Quran recitation was one to three times a week (39.8%). Ismail et al. (2022), in a study of UTHM students, likewise reported that the majority of respondents demonstrated a moderate frequency of Quran recitation, with free time being the most common period for reading the Quran (54%).

The most important obligation of Muslims is to recite the Qur'an, followed by understanding and putting into practice its contents. Mastery of Qur'anic recitation, particularly in terms of fluency, *mahraj, fasahah*, recitation with *tajwid, tadabbur* and *tartil* among Muslim students can nurture individuals with strong moral character and ethical excellence (Ghazali H. & Razak R., 2023). The Prophet has also encouraged Muslims who cannot read the Quran fluently to continue to strive to read it so that they can recite fluently, as in the hadith Prophet PBUH:

الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِي يَقْرَؤُهُ يَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ اثْنَانِ

Translation: Those who recite the Qur'an with proficiency will be in the company of the noble and obedient angels in the Hereafter. As for those who recite it with difficulty, struggling with their tongue, but he is always making an effort, then he will have two rewards.

Reported by Bukhari: 4937 (Sahih) and Muslim: 798 (Sahih)

In addition, the Qur'an is also a cure and mercy for the believers, as Allah says in the Quran, which means:

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا

Translation: We have sent down from the Qur'an something that cures (diseases of the heart) and mercy for the believers, but it does not increase the wrongdoers except loss.

Surah al-Isra', 17: 82

In Tafsir Ibn Kathir, this verse explains that the Quran is a healing medicine that eliminates various diseases in the heart, such as doubt, hypocrisy, *shirk* and misguidance, as well as a blessing that brings and leads to faith, wisdom and fosters the desire to seek goodness (Muhammad, 2003). The evidence from the Quran and Hadith above shows the importance and advantages of the Quran to humans. It would be a great loss in this world and the hereafter if Muslims ignored the demand to make the Quran a guide for life, starting from reciting, understanding and implementing its teachings.

ii. The Surah Recited

Table 3 above shows that most respondents, a total of 47 respondents (66.2%), recited all surahs in daily order. This proves that the majority of students are more inclined to read the entire Quran rather than just select specific surahs. This practice is a good thing because it reflects the awareness that the entire content of the Quran is the revelation of Allah, which is the guidance of human life. However, there are still 12 respondents (16.9%) who only read certain selected surahs. This perspective shows that there is a tendency to choose Surahs that are more popular or that are common, such as Surah Yasin, al-Kahfi or al-Waqi'ah. This shows that the understanding of the importance of reading the entire Quran is still not comprehensive. In addition, there were 12 more respondents (16.9%) who only read certain surahs on certain days.

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Table 3 Frequency of Recited Surah

Surah read	Number	Percent (%)
Surah of choice only	12	16.9
All surahs follow the daily order	47	66.2
Selected surahs are recited on specific days	12	16.9
Total	71	100

Source: Authors

This illustrates the form of traditional culture in society, such as reciting Surah Yasin on Friday night. Although this practice is good, it is insufficient to nurture a generation that is truly connected with the entirety of the Qur'an's content. In line with the study of Zakaria et al. (2018) observed that Quranic engagement among some Malaysian Muslims tends to be situational, with recitation occurring particularly during Ramadan, on Friday night, on specific occasions, or through selected surahs and verses. Such patterns suggest that the Quran may sometimes be approached as an occasional object of recitation rather than as a continuous companion in everyday life.

iii. Level of Engagement with the Quran

Based on Table 4 above, for the item *"I read the Quran and its translation,"* the highest percentages were recorded for both "Not Sure" and "Agree," each at 38% (27 respondents). Meanwhile, 16.9% of respondents disagreed and 7% strongly disagreed. No respondents selected "Strongly Agree." This indicates that while some respondents practice reading the Quran together with its translation, a substantial number remains uncertain or inconsistent in doing so.

Table 4 Engagement with Quran Reading, Tafsir and *Tadabbur*

	Very Disagree	Disagree	Not Sure	Agree	Strongly agree
I read the Quran and its translation	5 7%	12 16.9%	27 38%	27 38%	
I read the Quran and its interpretation and *tadabbur*	7 9.9%	14 19.7%	35 49.3%	15 21.1%	
I try to understand the verses of the Quran that are read		6 8.5%	15 21.1%	45 63.4%	5 7%

Source: Authors

For the statement "I read the Quran and its interpretation and *tadabbur*" nearly half of the respondents (49.3%) selected "Not Sure," representing the largest percentage. In addition, 21.1% agreed, 19.7% disagreed, and 9.9% strongly disagreed. No respondents strongly agreed with the statement. These findings suggest that the practice of reading tafsir and engaging in *tadabbur* is not yet firmly established among many respondents. This data indicates that the level of commitment to reading with tafsir and *tadabbur* is low compared to translation alone, with only 21.1% agreeing.

Regarding the item "I try to understand the verses of the Quran that are read," the majority of respondents (63.4%) agreed with the statement, while 7% strongly agreed, a higher number when compared to the two statements above. This shows a strong intention to understand the verses read, even though it may not have been accompanied by extensive tafsir and *tadabbur* in general. Furthermore, 21.1% were not sure and 8.5% disagreed. No respondents strongly disagreed. This shows that most respondents make an effort to understand the meaning of the Quranic verses they read. This is because they are aware of the fact that al-Quran is the sacred scripture that serves as the primary reference for the life of Muslims. It is the greatest miracle preserved by Allah for humankind, and

whoever recites and practices its teachings will be granted immense rewards by Allah SWT in the Hereafter. As Allah SWT declares in the Quran, which means:

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Translation: Verily, this Quran points the right path and gives glad tidings to the believers who do righteous deeds that they will be greatly rewarded.

Surah al-Isra', 17: 9

Based on the above verse, it clearly shows that the Quran is the most robust and perfect guide for mankind in all aspects of life. It is the best way, transcending every man-made system (Muhammad, 2003). In Tafsir al-Maraghi, "أَقْوَمُ" means to include absolute truth without flaws. To read the Quran, one must know the proper way of recitation so that it does not deviate from the way recited by the Prophet.

The Relationship Between the Proficiency of Reading the Quran and Its Cultivation

The above data show a strong positive correlation (≈ 0.71), indicating that the increase in the level of Quran reading proficiency tends to be in line with the increase in the general cultivation of Quran reading. The significance is very strong ($p < 0.001$), indicating that this relationship is very unlikely to be by chance in this sample. With $N = 71$, the effect size of 0.708 is large-moderate to large. A positive relationship shows two interrelated constructs. Individuals with a higher level of proficiency (fluent reading skills, correct *tajwid, tarannum* and so on) tend to have a more robust reading culture. This relationship is consistent with the hypothesis that increased proficiency in Quranic recitation is closely related to an increase in recitation culture in general. However, the correlation does not indicate a cause-and-effect direction, as it is not clear whether the increase in mastery leads to an increase in culture, or vice versa, or both are influenced by other factors such as training and motivation. This relationship must be interpreted through three potential lenses:

Table 5 Correlation Between Quranic Proficiency and Reading Culture

Variables	Level of Proficiency	Quran Reading Culture
Level of Proficiency		
Pearson Correlation	1	.708**
Sig. (2-tailed)	–	< .001
N	71	71
Quran Reading Culture		
Pearson Correlation	.708**	1
Sig. (2-tailed)	< .001	–
N	71	71

Source: Authors

Several possible explanations may account for the association. First, greater proficiency may encourage a stronger reading culture, as students who are more confident in their fluency, pronunciation, and tajwid may experience fewer difficulties when reading the Quran and consequently be more inclined to recite it regularly. Conversely, a consistent reading culture may contribute to greater proficiency, as repeated recitation provides opportunities for continuous practice, exposure, and gradual improvement in fluency and tajwid. The relationship may also reflect the influence of other factors that were not examined in the present study. For example, family religious upbringing, intrinsic religious motivation, and early exposure to Islamic education may simultaneously contribute to both students' proficiency and their commitment to regular Quran reading. Therefore, while the strong positive association observed in this study suggests that Quran reading proficiency and reading culture are closely interconnected, the findings should not be interpreted as evidence that proficiency directly causes stronger reading habits, or vice versa. Further longitudinal or experimental research would be required to determine the direction and underlying mechanisms of this relationship.

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CONCLUSION AND RECOMMENDATIONS

The study's findings indicate that the cultivation of reading the Quran among Diploma students of UiTM Puncak Alam is at a low level and still needs to be improved. Reciting the Quran solely during one's free time does not reflect Islamic culture, which emphasizes making it a daily routine. In this study, only 15.5% of students were found to read the Quran consistently every day. These results closely align with the previously discussed findings of Ismail et al. (2022) and Zahari et al. (2024). Consequently, this represents a prevalent issue among today's students that must be addressed to prevent future generations from becoming further disconnected from the Quran. If the fundamental practice of recitation continues to be neglected, it is highly likely that the pursuit of understanding and embodying its teachings in daily life will also be abandoned. This concern is well-founded when referring to the text of the Quran and hadith, which explains the benefits and advantages of the Quran to its '*ashab*' as well as the immense impact of disregarding it on one's success in this world and the hereafter. This situation may be caused by several factors, such as lack of awareness, time constraints or environmental factors that are not supportive towards the cultivation and appreciation of the Quran.

Therefore, all parties must work together so that the practice of Quran recitation is cultivated as a cultural norm among Muslims broadly, and especially among students. It starts with the commitment and determination of everyone to raise awareness towards the cultivation of reading the Quran and subsequently understanding and practicing its teachings. Start with sincere intentions and always ask for help from Allah to continue consistently. Start with small targets and plan a daily routine schedule, such as reading one page of the Quran every day after Fajr prayers. Such a practice is preferable to reading an entire *juz* at a time but then failing to continue consistently.

In conclusion, Muslims of all ages are encouraged to recognise the value of the Quran and to cultivate an environment that supports consistent engagement with it. The saying "Where there is a will, there is a way" must always be held because, despite various constraints and difficulties such as the bustle of life, one will try their best to achieve their goal. This principle can be the primary solution to the issue of cultivating Quran reading, which remains at a low level. It is hoped that our aspiration to see Muslims return to the Islamic civilization's excellence, as once achieved in the past, will be achieved when we return to embodying the teachings contained in the Quran.

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CONFLICT OF INTEREST STATEMENT

The authors affirm that there are no personal, financial, or professional conflicts of interest related to the publication of this article. The study was conducted independently without influence from any external stakeholders or funding bodies.

AUTHORS' CONTRIBUTIONS

Siti Khurshiah, Syuhaida Idha and Nur Hidayah devised questionnaires and collected data. Mohd Amzari analysed the statistical data. All authors made a review of the writing of the report.

AI DECLARATION

In this research, the author used AI tools such as ChatGPT and Google Gemini to assist with grammar refinement and language polishing. AI was used to enhance the quality of the writing and refine the

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manuscript structure in accordance with academic journal requirements. The author is completely responsible for the final product after reviewing and editing.

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