# INTERACTIVE QUR'AN RECITATION: IT'S EFFECTIVENESS AS A MEDIUM FOR ISLAMIC TEACHING AND LEARNING AT UiTM KELANTAN

**Siti Fatimah Tasir[1]**
**Zanirah Mustafa@Busu [2]**
**Noor Saliza Zainal[3]**
**Mohd.Nazri Mat Zin[4]**
**Nor Asmira Mat Jusoh[5]**

[1,3,4,5]Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA (UiTM) Kelantan, Malaysia
[2] Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA (UiTM) Kelantan, Malaysia. Email: zanir126@kelantan.uitm.edu.my

_____

*Abstract: This study focuses on the Qur'an recitation and its application among the students at UiTM Kelantan Branch. UiTM has made it mandatory for every Muslim student in parts 01 to 03 to enroll in CTU code course offered by the Academy of Islamic Contemporary Studies (ACIS). One of the CTU course assessment requirements is reading, memorizing and analyzing Qur'an verses from Surah Yasin. Qur'an recitation applied in UiTM is using the "talaqqi" reading method which requires each student to read in front of a lecturer in class. With the development of information technology, the Qur'an reading method needs to be changed and the ACIS lecturers should take advantage of today's technology to facilitate the process of teaching and learning. The interactive method of Qur'an recitation is one of the best alternatives available. Interactive learning is a pedagogical approach that involves the relationship between students' active thinking and the content of lessons which emphasizes on the attention, retention and the student's purpose of learning. These interactive learning steps are tailored to the students' level of fluency in reading the Qur'an with a preliminary review or initial assessment to determine whether the reading fluency level is low, medium or high. If these students succeed, then the interactive approach then will be utilized in the next assessment. For students who are weak in their reading, they need to continue using the talaqqi method, which is the face-to-face reading in the classroom. Students are allowed to recite pre-determined Qur'anic verses via online (e.g. using mobile phones) at the time appointed by the lecturer. The objective of this study is to measure the effectiveness of the interactive Qur'an recitation method among the students in parts 01 and 02. This interactive recitation has been applied by several students and it is found that this method benefits the student and saves the time for lecturers in evaluating the recitation of the Quran.*

---

**Introduction**

Universiti Teknologi MARA (UiTM) has made it mandatory for its students to take Islamic education courses at the diploma and degree levels. This is in line with the needs of Islam and the provisions of the law especially among the Muslim *Bumiputera* in Malaysia. As an example, at the diploma level, students are required to take Islamic education courses in parts 01, 02 and 03. The Principles of Islam or CTU101 is the course required to be taken by all Muslim students in part 01, and then followed by Islamic Thought and Civilization or CTU151 in part 02. Finally, in part 03, students will take specific Islamic education course according to their respective faculties such as the Islamic Economic System or CTU241 for Business Management faculty. For CTU101 and CTU151, 30% of the assessment score is based on memorization, reading and analysis of verses. The present study focuses on the Qur'an and its applications among students at UiTM. Hence, ACIS has set Quranic analysis as a requirement in Islamic Education or CTU course evaluation which requires students to memorize, read (recite) and analyze Qur'anic verses from *Surah Yasin.* The Qur'an recitation is one of the components in CTU101 and CTU151 courses. The score for memorization is 20%, 10% for analysis of Qur'anic verse, 50% for assessment and 20% for course work summing up to a total score of 100%.

**Problem Statement**

The total number of students who enroll in CTU101 and CTU151 courses at Universiti Teknologi MARA (UiTM) are many, as these are compulsory courses which must be taken by all Muslim students from all faculties. Currently, the students at UiTM Kelantan have only one option in the evaluation of Quranic recitation which is the talaqqi method. It is a traditional method that requires a face-to-face recitation. However, since the total numbers of students are on an increasing trend, the lecturers might have problem of time and space for such evaluation. With a large number of students, the lecturers face difficulties in evaluating recitation of Qur'an among the students during the prescribed period. Nonetheless, during the course of the lecture, the lecturers have to focus on the syllabus. Thus, the lecturers need to diversify method in the recitation of Qur'an. It is urgent to sought for a new simplified method of Quranic evaluation. A paradigm shift in the methods of learning recitation of Qur'an is needed in parallel with technological advances.

The demands to utilize the technology in an effective and meaningful manner in the learning sessions have made it increasingly important for the lecturers to always be ready, in line with the increasing challenge of using technology as an alternative in integrating the 21st-century skills in the teaching and learning process. Efforts should be made to enable lecturers to improve their skills in using the latest technology in the teaching and learning process. It aims to produce educators who can tap into the latest technological revolution along with the rapidly changing technology so that the teaching and learning process can attract the students' attention as well as can produce creative and innovative students.

The interactive method is a new medium to attract students' interest and attention to do recitations and to continue the practice of reading Qur'an from time to time. The availability of existing technology enables lecturers to complete the evaluation of the recitation and the analysis of Qur'an within the stipulated time prior to the final examination. Through this interactive medium, the authors found it had ensured the recitation process runs easily and

smoothly. Futhermore, the method was well received by the students and had attracted the interest of students to recite the Qur'an in the early period. The achievement level in the recitation of Qur'an among the students also had shown an increase from time to time.

**Research objectives**

The main objectives of this study have twofold. Firstly, is to identify the effectiveness of the interactive Qur'anic method among the students of parts 01 and 02. Secondly, is to measure the effectiveness of this method among lecturers in evaluating Qur'an recitation in students based on the specified guidelines.

**Previous Research**

The authors found that there are many books and studies available on the recitation of the Qur'an. Among them are scholarly studies by Dr. Russanani and Siti Fatimah (2005) in the scope of the concern and frequency of reading the Qur'an in institutions of higher education. The research reported that respondents' concern on reciting the Qur'an is good, but it is not balanced with the frequency of reading the Qur'an where the frequency of reciting the Qur'an is weak. According to Fadzilah Siraj and Wan Hussain Wan Ishak (2000), on interactive approach and competency levels, the authors showed that the delivery of this teaching method should depend on the level of ability and knowledge of students identified through assessment made within a certain period of time. This interactive approach needs to be well structured so that students could learn and be evaluated using an effective pedagogical method.

Interactive recitation through electronic media is believed to create new generation of critical and creative minds. Interactive approaches in learning can improve learning outcomes as it can produce data quickly, save time and make the teaching and learning processes become more attractive. This approach aims to understand the Qur'anic recitation focusing on the design, process, and outcome. Technology-based learning and teaching has good potential and bright future in line with the government's desire to further develop information technology infrastructure in this country, emphasizing on education.

**Step 1:**
Measurement of reading levels among the students

**Step 2:**
Selection of students involved in using the approach

**Step 3:**
Instructions on the interactive method

**Step 4:**
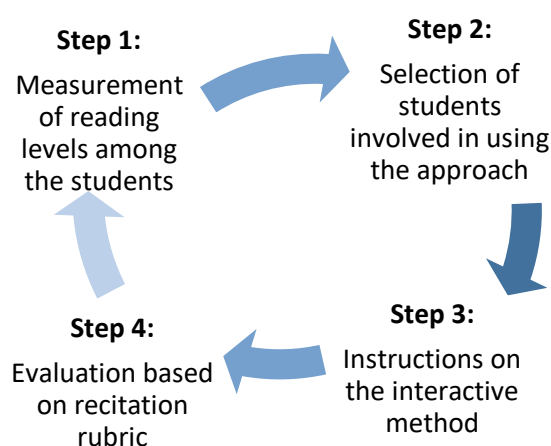Evaluation based on recitation rubric

Figure 1: Interactive Recitation Application Flow Chart

**Interactive Recitation Evaluation Procedure**

Step One:       In the first week of the meeting, the lecturers measured the reading level of students on several verses from *Surah Yasin*.

Second Step:    Lecturers identified the level of students' reading fluency either in weak or smooth categories. Only students who could recite smoothly were selected by the lecturers to use the interactive recitation approach.

Step Three:     Students who were eligible to use this method were given a briefing on the guidelines in performing the recitation interactively. The aspects contained in the guidelines are related to timetables and time arranged by the lecturers.

Fourth Step:    Lecturers conducted assessment on students based on pre-determined rubrics. The criteria for scoring include smoothness in recitation and proper use of *tajwid*.

**Research methodology**

*Research Methods*

The present study is a field study and therefore one or more dependent variables and independent variables were analysed among students in diploma program at UiTM Machang campus. The analytical unit is consisted of diploma students in part 01 who responded to this research and it is a cross-sectional study.

The study population is consisted of all diploma students from part 01 of the Information Management Faculty (IM), Business Management Faculty (BM), Computer Science and Statistics Faculty (CS), Accountancy Faculty (AC), and Administration Management and Policy Faculty (AM) who enrolled in the Basic Principles of Islam course (CTU101) at UiTM Machang campus. The current study used stratified sampling taken from different groups of population samples of all the above faculties. When permission from the management of UiTM Machang campus was obtained, then a random sampling procedure of stratified ratios covering all faculties was used. The lecturers involved have helped to select students and were then briefed on the distributed questionnaires.

*Questionnaire*

A set of questionnaires related to the research was circulated by the research group. The questionnaire has three sections. Section A is about the profile of respondents or students at UiTM Machang campus, Section B is on the factors that influence the learning of the Qur'an and Section C relates to the perception of interactive Qur'an reading. A summary of the sections and number of questions are shown in Table 1.

**Table 1: Component of Survey Questionnaire**

| Section | Item | Number of Questions |
|---------|------|---------------------|
| A | Respondent Profile | 1 - 9 |
| B | Factors influencing learning of Qur'an | 10 - 40 |
| C | Perceptions on interactive recitation of Qur'an | 41 - 47 |

*Data Analysis*

The data from this study was analysed using Statistical Package for Social Sciences (SPSS) version 24.0. The frequency distribution and the percentage of nominal data were used to describe the sampling. Distribution results were presented through frequency tables and charts. Results were based on several criteria including the validity and importance of data determined by the frequency and percentage of respondents who responded. To measure the validity of interval data, factor analysis was used. Through this analysis, the variables were not categorised as dependent or independent, but the whole relationship among the variables were studied. This analysis reduces the number of variables connected to several factors or reasonable dimensions for further analysis purposes. The Cronbach's alpha reliability technique was then used to measure the reliability of these factors. Reliability was accepted if the alpha value is 0.60 or greater. All these factors were grouped and named as new variables. Correlations among variables were tested using the Spearman's rank order correlation test.

To test hypothesis 1, the Spearman's rank order correlation test was used to analyse the relationship between the factors that influence the reading of the Qur'an. Then, to test hypothesis 2, independent *t*-test and one-way analysis of variance (ANOVA) were used to compare the perceptions of reading the Qur'an interactively among the students.

*Exploratory Factor Analysis*

**Table 2: Exploratory Factor Analysis**

| | |
|---|---|
| **Kaiser-Meyer-Olkin Measure of sampling adequacy** | 0.810 |
| **Bartlett's Test of Sphericity** | 0.000 |

Table 2 shows the results of an exploratory factor analysis. The Kaiser-Meyer-Olkin (KMO) value exceeds 0.7 which is 0.810. Bartlett's test of sphericity is accurate given that the value 0.000 which is less than $\alpha = 0.05$.

**Table 3: Variables**

| Variable | N of items | Item | Loading Factor |
|---|---|---|---|
| Factor 1 | 4 | B24 | 0.741 |
| | | B25 | 0.719 |
| | | B26 | 0.752 |
| | | B27 | 0.744 |
| Factor 2 | 4 | TrB14 | 0.642 |
| | | TrB15 | 0.630 |
| | | TrB20 | 0.661 |
| | | TrB21 | 0.669 |
| Perception | 4 | C2 | 0.624 |
| | | C3 | 0.790 |
| | | C4 | 0.803 |
| | | C5 | 0.753 |

5

The above table indicates that there are three variables involved. The number of items for Factor 1 is four, for Factor 2 is four and for Perception if four as well. All items for each variable have loading factor values of above 0.60.

### *Descriptive Analysis*

Table 4 shows that most of the respondents were females (80.9%) while the male percentage is 19.1%. About 95.6% of respondents lived in campus while the rest other respondents lived outside the campus (4.4%). Most of the respondents (98.5%) had Sijil Peperiksaan Malaysia (SPM) academic qualification. While for other qualifications including Sijil Tinggi Persekolahan Malaysia (STPM) and other academic qualifications, was only 0.7% each. The percentage of respondents with formal Islamic education was 8.8%, and the rest had no formal Islamic education at 91.2%. Furthermore, the percentage of respondents who were in the Islamic education system for 1 to 3 years was 11.0%, followed by 4 to 5 years at 36.8%, and more than 5 years at 52.2%. Respondents with work experience were 45.6% while those with no work experience were 54.4%.

**Table 4: Descriptive Analysis**

| Variable | Item | Frequency | Percentage (%) |
|---|---|---|---|
| **Gender** | Male | 26 | 19.1 |
| | Female | 110 | 80.9 |
| **Accommodation** | Campus residence | 130 | 95.6 |
| | Others | 6 | 4.4 |
| **Academic qualification** | SPM | 134 | 98.5 |
| | STPM | 1 | 0.7 |
| | Others | 1 | 0.7 |
| **Islamic education** | Formal | 12 | 8.8 |
| | Informal | 124 | 91.2 |
| **Duration in Islamic education system** | 1 – 3 years | 15 | 11.0 |
| | 4 – 5 years | 50 | 36.8 |
| | >5 years | 71 | 52.2 |
| **Work experience** | Yes | 62 | 45.6 |
| | None | 74 | 54.4 |

### *Cronbach's Alpha*

According to Nunnally et al., (1994), the Cronbach's alpha value of 0.60 and above is acceptable. Table 5 shows the Cronbach's alpha values for each of the variables where all variables have score above 0.60.

**Table 5: Cronbach's Alpha Score**

| Variable | N of items | Cronbach's alpha |
|---|---|---|
| Factor 1 | 4 | 0.801 |
| Factor 2 | 4 | 0.601 |
| Perception | 4 | 0.782 |

*Independent t-test*

### Table 6: The T-Test Score for Gender

|  | Levene's test | | *t*-test | | |
|  | F | Sig | t | df | Sig |
|---|---|---|---|---|---|
| **Factor 1** | 3.678 | 0.057 | 0.337 | 134 | 0.737 |
| **Factor 2** | 5.657 | 0.019 | 0.877 | 134 | 0.387 |
| **Perception** | 0.508 | 0.477 | 0.511 | 134 | 0.597 |

Based on Levene's test, p-value for Factor 1 and Perception is greater than the significance level of 0.05 suggesting that the variances of the populations are equal. The significant p-value for Factor 2 is smaller than 0.05 suggesting that the similarity of variance is not equal. In terms of independent t-test, for Factor 1, the significant value is 0.737 which is greater than 0.05. Therefore, we can conclude that there was no significant difference between male and female. For Factor 2, the significant value is 0.387 which is greater than 0.05. Hence, it can be concluded that there was no significant difference between male and female. For Perception variable, the significant value greater than 0.05 was obtained which is at 0.597 suggesting that there was no significant difference between male and female.

### Table 7: Independent T-Test for Accommodation

|  | Levene's test | | *t*-test | | |
|  | F | Sig | t | df | Sig |
|---|---|---|---|---|---|
| **Factor 1** | 1.326 | 0.252 | 0.931 | 134 | 0.354 |
| **Factor 2** | 1.164 | 0.282 | 0.739 | 134 | 0.461 |
| **Perception** | 0.315 | 0.575 | 0.406 | 134 | 0.685 |

For accommodation, based on the Levene's test, the significant p-value for all variables is greater than 0.05. It shows that the similarity of variance is the same for the populations where the samples are drawn. For Factor 1, the significant value in the *t*-test is 0.354 which is greater than 0.05. Therefore, there was no significant difference between students who live on campus and those who live outside of campus. For Factor 2, the significant value is 0.461 which is much greater than 0.05 suggesting that there was no significant difference between students who live on campus and off campus. For Perception, significant value above than 0.05 which is at 0.685 was obtained. Therefore, it can be concluded that there was no significant difference between students who live on campus and off campus.

### Table 8: Independent *T*-Test for Islamic Education

|  | Levene's test | | *t*-test | | |
|  | F | Sig | t | df | Sig |
|---|---|---|---|---|---|
| **Factor 1** | 1.183 | 0.279 | 0.776 | 134 | 0.439 |
| **Factor 2** | 0.054 | 0.817 | 0.298 | 134 | 0.766 |
| **Perception** | 1.331 | 0.251 | 0.305 | 134 | 0.761 |

Based on the Levene's test, the significant p-value for all variables is greater than 0.05. The data suggest that the similarity of variance is the same for the populations. For Factor 1, the significant value is 0.439 which greater than 0.05. Therefore, we can conclude that there was no significant difference between receiving formal and informal Islamic education. For Factor

2, the significant value is 0.766 which is much greater than 0.05. Hence, it can be concluded that there was no significant difference between receiving formal and informal Islamic education. For Perception variable, the significant value is 0.761 which is greater than 0.05. Thus, it can be concluded that there was no significant difference between receiving formal and informal Islamic education.

**Table 9: Independent *T*-Test for Work Experience**

|  | Levene's test | | *t*-test | | |
|---|---|---|---|---|---|
|  | **F** | **Sig** | **t** | **df** | **Sig** |
| **Factor 1** | 0.274 | 0.601 | 0.124 | 134 | 0.901 |
| **Factor 2** | 1.457 | 0.229 | 0.238 | 134 | 0.812 |
| **Perception** | 0.108 | 0.743 | 1.584 | 134 | 0.116 |

For work experience, based on the Levene's test, the significant p-value for all variables is greater than 0.05. The data suggests that the similarity of variance is the same among the populations where the samples are drawn. For Factor 1, the significant value is 0.901 which is greater than 0.05 signifying that that there was no significant difference between having work experience and none. For Factor 2, significant value greater than 0.05 was achieved which is at 0.812. Therefore, it is suggested that there was no significant difference between having work experience and none. For Perception variable, the significant value is 0.116 which is greater than 0.05. Therefore, it can be concluded that there was no significant difference between having work experience and none.

### One-way ANOVA

**Table 10: One-Way ANOVA for Academic Qualification**

|  |  | Sum of Squares | df | Mean Square | F | Sig |
|---|---|---|---|---|---|---|
| **Factor 1** | Between groups | 0.927 | 2 | 0.464 | 1.896 | 0.154 |
|  | Within groups | 32.527 | 133 | 0.245 |  |  |
|  | Total | 33.454 | 135 |  |  |  |
| **Factor 2** | Between groups | 0.004 | 2 | 0.002 | 2.238 | 0.111 |
|  | Within groups | 0.105 | 133 | 0.001 |  |  |
|  | Total | 0.109 | 135 |  |  |  |
| **Perception** | Between groups | 0.846 | 2 | 0.027 | 0.095 | 0.909 |
|  | Within groups | 25.014 | 133 | 0.286 |  |  |
|  | Total | 25.860 | 135 |  |  |  |

For Factor 1, the significant p-value is 0.154 which is greater than 0.05, therefore there was no significant difference in the mean value for Factor 1 and the academic qualification groups. For Factor 2, the significant p-value is 0.111 which is greater than 0.05. Thus, there was no significant difference in the mean of Factor 2 and the academic qualification groups. For Perception variable, the significant p-value is 0.909 which is greater than 0.05. Thus, there was no significant difference in mean value for Perception and the academic qualification groups.

**Table 11: One-Way ANOVA for Duration in Islamic Education System**

| | | Sum of Squares | Degree of Freedom | Mean Square | F | Sig |
|---|---|---|---|---|---|---|
| **Factor 1** | Between groups | 0.020 | 2 | 0.010 | 0.040 | 0.961 |
| | Within groups | 33.434 | 133 | 0.251 | | |
| | Total | 33.454 | 135 | | | |
| **Factor 2** | Between groups | 0.003 | 2 | 0.001 | 1.617 | 0.202 |
| | Within groups | 0.106 | 133 | 0.001 | | |
| | Total | 0.109 | 135 | | | |
| **Perception** | Between groups | 0.770 | 2 | 0.385 | 1.374 | 0.257 |
| | Within groups | 37.277 | 133 | 0.280 | | |
| | Total | 38.047 | 135 | | | |

The results show that for Factor 1, the significant p-value greater than 0.05 was achieved at 0.961. Thus, it is concluded that there was no significant difference in the mean value of Factor 1 min and the duration in the Islamic education system. Similarly, for Factor 2, the significant p-value was greater than 0.05, which is 0.202. Thus, there was no significant difference in the mean score for Factor 2 and the duration in the Islamic education system. For Perception variable, the significant value p is 0.257 which is greater than 0.05. Thus, there was no significant difference in Perceptions between the groups in the Islamic education system.

**Correlation**

**Table 12: Correlation Between Variables**

| | | Factor 1 | Factor 2 | Perception |
|---|---|---|---|---|
| **Factor 1** | Pearson correlation | 1 | 0.397 | 0.427 |
| | Sig (2-tailed) | . | 0.000 | 0.000 |
| | N | 136 | 136 | 136 |
| **Factor 2** | Pearson correlation | 0.397 | 1 | 0.348 |
| | Sig (2-tailed) | 0.000 | . | 0.000 |
| | N | 136 | 136 | 136 |
| **Perception** | Pearson correlation | 0.427 | 0.348 | 1 |
| | Sig (2-tailed) | 0.004 | 0.000 | . |
| | N | 136 | 136 | 136 |

In the present study, there was a statistically significant correlation between all the variables as the significant p-value p for each variable is less than 0.05.

**The Effectiveness of the Interactive Qur'an Recitation**

The lecturer has conducted an interactive assessment on several students from various faculties at the UiTM Kelantan campus. The evaluation process using this method went smoothly according to the schedule. Through observation, students provided positive feedback and this method made it easier for students to perform the post-test with confidence, comfort and without any difficulties.

The lecturers were able to complete student readings promptly and to perform evaluation easily and quickly compared to the *talaqqi* approach. Therefore, this approach allows for lecturers to focus more on students who are weak in the recitation of the Qur'an. Through this medium, the author concludes that this method facilitates students and lecturers in the assessment of

recitation of the Qur'an. Furthermore, this approach is well accepted and attracts students to read the Qur'an. The achievement level of the recitation of Qur'an among the students has also increased over time.

## Conclusion
The recitation of Qur'an is a lifelong learning process for a Muslim. Using the approach in the present study, Qur'an recitation process can be performed and continued at any time. Furthermore, the data obtained from the current study can be implemented to improve the teaching and learning of CTU101 and CTU151. Hence, lecturers should be proactive and willing to diversify the methods in teaching and learning in line with the rapidly transforming telecommunication technology which has become the trend of the present generation. Its novelty lies on the application of technology as well as the usage of social media. Conceivably the interactive recitation can be an alternative to traditional approach and is used in Islamic education lessons especially in CTU101 and CTU151 courses at UiTM Kelantan Campus.

## Acknowledgment

## References
Ahmad Sabri. (2005). Strategi Belajar Mengajar Micro Teaching, Jakarta: Quantum Teaching

Al-Qardhawi, Yusuf (2010), Menghafal al-Quran, Bandung: Seri Tarbiyah. Mizan.

Al-Qari, Abdullah bin Hj, Salih (1979), Keutaman Penghafal dan Peminat al-Quran, Kota Bharu: Pustaka ASA.

Arba'ie Sujud & Yahya Othman. (2005). Model Interaktif dalam Pengajaran Bahasa Melayu. Jilid 5, Bil. 2/2005.    UPM.

Arumugam A/L Raman.  (2006). Kesan Peta Animasi & Interaktif Dalam Pengajaran & Pembelajran Geografi.

Fadzilah Siraj & Wan Hussain Wan Ishak. (2000). Penggunaan Www Sebagai Medium Pendidikan Interaktif.  National Conference on Teaching and Learning in Higher Education, Kedah: Universiti Utara Malaysia.

Habibah Hj. Lateh, Arumugam Raman & Teoh Ah Nui. (2004). Penggunaan Mutimedia Interaktif dalam Pengajaran dan Pembelajaran Geografi. Persidangan Pendidikan Geografi Kebangsaan (II) 2004, 14-15 Julai 2004, Dewan Persidangan Universiti. Pulau Pinang:Universiti Sains Malaysia

Maimon Husin & Mohd Sukki Othman. (2013). Pendidikan Islam. Selangor:Sasbadi Sdn.Bhd. Manna' Al-Qatthan. (2000). Mabahis Fi Ulum Al-Quran. Maktabah Al-Ma'arif Linnasyri Wa Al-Tauzi'. Jil. 1. Hlm.   15

Marohaini Yusuf (1989), Strategi Pengajaran Bacaan dan Kefahaman, Kuala Lumpur: Karya Bistari.

Mohd Aderi Che Noh (2004), Celik Al-Quran Di Kalangan Pelajar Tingkatan Satu Zon Pudu Kuala Lumpur. Projek Penyelidikan . Universiti Kebangsaan Malaysia.

Mohd Fairuz bin Marian. (2011). Keberkesanan Penggunaan Cd Interaktif Lukisan Isometrik Terhadap        Kemahiran Visualisasi Pelajar. Persidangan Kebangsaan Penyelidikan Dan Inovasi Dalam Pendidikan        Dan Latihan Teknik Dan Vokasional.  Universiti Tun Hussein Onn Malaysia.

Monika@Munirah Abd.Razak, Liyana Nadzirah Md Saril, Nor Hizwani Ahmad Thohir dan Nik Mohd Zaim Ab      Rahim. (2014). Strategi Pengajaran dan Pembelajaran Al-Quran melalui Program Televisyen: Kajian di           TV   Al-Hijrah.   Proceeding:The   4th Annual International Qur'anic Conference. Centre of Quranic        Research.

Muhamad Rahimi Osman, Ahmad Zaki Abdul Latif & Baharuddin Sayin. (2009). Pendidikan Tinggi   Islam:Cabaran & Prospek. Shah Alam: UPENA

Noraini Idris & Shuki Osman. (2009). Pengajaran dan Pembelajaran Teori dan Praktis. Mc Graw-Hill (Malaysia)   Sdn Bhd.

Rofik Nursahid, Aam Abdussalam & Agus Fakhruddin. (2015). Program Pembelajaran Tilawah Al-Quran Pada        Pondok Pesantren Al-Quran Al-Falah Cicalengka Bandung. Indonesia: Universitas Pendidikan   Indonesia.

Rosmawati Umar (1993). Pembelajaran Tilawah Al-Quran Di Kalangan Pelajar Agama: Satu Kajian Di SMKA Sheikh Haji Othman, Kucing. Tesis Sarjana Yang Tidak Diterbitkan. Universiti Malaya.

Russanani @ Asiah, Hassan & Siti Fatimah Tasir (2005), Keperihatinan Membaca Al-Quran Di IPT : Satu   Kajian Di Fakulti Perakaunan Dan Pengajian Perniagaan Di   UiTM  Machang.

Siti Faizzatul Aqmal Binti Mohamad Mohsin & Razali Bin Hassan. (2011). Pengajaran Dan Pembelajaran   Berasaskan 'Streaming Video' Bagi Meningkatkan Tahap Kefahaman Pelajar Abad Ke-21. Persidangan        Kebangsaan Penyelidikan Dan Inovasi Dalam Pendidikan Dan Latihan Teknik Dan Vokasional.      Universiti Tun Hussein Onn Malaysia (UTHM)

Trisakti Handayani. (2014). Model Interaktive Dalam Pembelajaran IPS. Indonesia: Universitas Muhammadyiah   Malang.

Zulkifli Ahmad & Zahidan Abdul Wahad. (1998). Soal Jawab Lengkap Pendidikan Al-Quran dan As-Sunnah  SPM.  Perak: Pustaka Media Jaya.