

EXPLORING AL-QURAN PROFICIENCY AMONG INDIGENOUS COMMUNITIES IN MALAYSIA: AN ANALYSIS ON MASTERY LEVELS ACROSS DIVERSE TRIBAL GROUPS

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Abstract: *This study examines the proficiency levels of Al-Quran recitation among indigenous communities in Malaysia, specifically focusing on diverse tribal groups. The mastery of Al-Quran recitation is crucial for comprehensive understanding and knowledge of its teachings. However, there is a lack of information on the mastery levels of indigenous populations, particularly among specific tribes. This study aims to address this research gap by assessing the level of Al-Quran recitation mastery within specific indigenous tribes. The study follows a structured approach, starting with an introduction that emphasizes the importance of indigenous peoples' knowledge and the significance of Quranic recitation mastery. A comprehensive literature review explores previous studies on the importance of religious knowledge and its dissemination among indigenous communities. The methodology section outlines the research design and data collection methods used to assess mastery levels among specific tribes. The findings of the data analysis are presented, including the observed proficiency levels within each tribe. The study reveals the distribution of respondents across various tribes and highlights the progress of respondents at different stages of Quranic mastery. The discussion section provides an interpretation of the results, implications for religious authorities, and identifies potential areas for further research. Overall, this study contributes to a better understanding of the Al-Quran proficiency among indigenous communities, enabling religious authorities to tailor interventions and approaches to address the unique needs of these tribes.*

Keywords: *indigenous people, SPSS, Jamovi, cross tabulation, mastery of Al-Quran recitation by tribes*

Introduction

Ensuring the sustainability of a community's civilization relies heavily on the advancement of indigenous peoples' knowledge, including the acquisition and advancement of religious knowledge, including the sciences related to the Qur'an. Nevertheless, the mastery of the recitation of the Qur'an is considered a prerequisite for attaining comprehensive knowledge of its entirety. Therefore, if an individual lacks proficiency in the recitation, it becomes exceedingly challenging to achieve a complete mastery of the knowledge encapsulated within the Qur'an. The available information related to the mastery of reciting the Qur'an among indigenous populations, particularly based on specific tribes, remains significantly insufficient. The study by Rosli et al. (2022) primarily focused on highlighting the significance of preachers attaining mastery in Tahsin al-Quran. The study emphasized that such mastery holds the potential to foster the development of an indigenous Muslim society wherein respondents can deeply comprehend and appreciate the profound meanings embedded within the verses of the Quran. However, the study did not encompass an examination of the mastery levels exhibited by the Orang Asli community in reciting the Al-Quran. Hence, conducting a comprehensive study to assess the level of Qur'anic mastery within specific tribes holds significant importance, as it enables religious authorities to discern the proficiency of respondents and subsequently propose tailored interventions and approaches to address the unique needs of those tribes. This study aims to assess the level of Qur'anic recitation mastery within specific indigenous tribes. The paper follows a structured approach, beginning with an introduction that highlights the importance of indigenous peoples' knowledge and the significance of Qur'anic recitation mastery. This is followed by a comprehensive literature review that examines previous studies related to the importance of religion knowledge and indigenous communities. The methodology section outlines the research design and data collection methods employed to assess the level of mastery among specific tribes. The subsequent section presents the findings of the data analysis, including the observed proficiency levels within each tribe. Finally, the discussion section provides an interpretation of the results, implications for religious authorities, and potential areas for further research.

Literature review

The Essential Role of Knowledge in Civilization

In the Islamic context, knowledge holds profound significance and occupies a pivotal role in the everyday lives of adherents. Islam places a strong emphasis on the acquisition and application of knowledge, considering it a fundamental aspect of the Muslim individual's daily existence. Knowledge assumes a dual significance within the Islamic framework, serving not only as a vital component for each individual Muslim but also as a crucial element in the broader construction and advancement of a civilization. According to Bakar (2013), knowledge culture is portrayed as the very essence of Islamic civilization, as Islam asserts itself as the religion of knowledge. Within the realm of advancing the civilization of indigenous people in Malaysia, it is crucial to acknowledge the active engagement of religious authorities who play a significant role in facilitating the development of these communities. In light of the Aini & Suyurno (2019) study, the findings indicate that preachers have effectively disseminated religious knowledge among the indigenous community, encompassing topics pertaining to faith and syariah. Specifically, the topics related to the pillars of faith include belief in Allah, belief in the hereafter, and belief in qada' and qadar. Furthermore, syariah topics covered various aspects of jurisprudence, such as the purification rituals, prayer, fasting, zakat, hajj, as well as muamalah jurisprudence, specifically buying and selling, and jurisprudence concerning marriage and divorce.

Previous studies

The quantitative analysis pertaining to the extent of indigenous community's dominance in Qur'anic recitation, with a focus on specific racial groups, remains scarce. Previous relevant studies have predominantly concentrated on different and narrower domains, such as empowering indigenous community through ecotourism (Chin et al., n.d.) and comprehension of marriage practices (Aminah, 2022), indigenous health rights in peninsular Malaysia (Khalid et al., 2022) Uruf's role in indigenous culture (Hassan & Ramli, 2020), student engagement on educational outcomes of Orang Asli students (Abdullah & Primus, 2021), indigenous dropout rates in education. (Sawalludin et al., 2020) Indigenous development through the consumerism (Rosnon et al., 2019) non-formal education of Orang Asli (Shah et al., 2020), Traditional knowledge of medicinal plants (Ramli et al., 2021) Indigenous youth in vocational education (Wahab et al., 2020) Linguistic Research on the Orang Asli (Hamzah et al., 2022) Malay Language Acquisition among Indigenous (Shaid et al., 2022) jungle school concept for indigenous (Nordin & Wahab, 2021) Entrepreneurship education among Orang Asli (Adnan et al., 2020) Promoting indigenous creativity in teaching and learning management. (Harun et al., 2020), virtual learning among indigenous community (Shanmugam et al., 2023) Persuasive strategies in Islamic preaching to Orang Asli community. (Aini et al., 2019) socioeconomics of the indigenous (Yusoff et al., 2022) remoteness on culture of the indigenous community (Ghani et al., 2020) food security (Teh et al., 2020), aboriginal reserve land (Kasim, 2021) belief system (Adam, 2021) language in mathematic classroom (Abd Jalil et al., 2023) orang asli in Malaysian media (Chun & Jamal, 2023)

Consequently, there exists a discernible research gap concerning a comprehensive examination of the recitation proficiency exhibited by indigenous respondents of various tribes in the context of the Qur'an.

Methodology

A comprehensive assessment of Al-Quran mastery was conducted on a sample of 250 respondents from the indigenous Muslim community in the districts of Pahang. The sample size was determined based on the guidelines proposed by Krejcie & Morgan (1970), taking into account the total population of 78,615 individuals belonging to the indigenous Muslim community in the State of Pahang as of 2022.

Prior to conducting the tests, the researcher obtained formal permission from the religious authorities of Pahang State. To evaluate participants' proficiency in reading the Al-Quran, established reading texts such as Iqra' 1 to Iqra' 6, as well as the Al-Quran mashaf, were utilized. The study data was subsequently analyzed using a combination of IBM SPSS (IBM Corporation, 2017) and Jamovi software (The jamovi project, 2022). Descriptive statistics and cross tabulation techniques were employed to derive specific information from the collected data.

Data Analysis

Table 1: descriptives statistics

Tribes	N	Percentage
Temuan	61	24.4
Semaq Beri	5	2
Jakun	20	8
Mahmeri	1	0.4
Semai	72	28.8

Bateq	4	1.6
Semelai	30	12
Jahut	55	22
Che Wong	2	0.8
Total	250	100%

Table 1 presents the distribution of respondents across various tribes, showcasing the number of respondents and their corresponding percentages. Among the tribes, the highest number of respondents is from the Semelai tribe, with 72 individuals, constituting 28.8% of the total respondents. The Temuan tribe follows closely with 61 respondents, making up 24.4% of the total. The Jakun tribe accounts for 20 respondents, representing 8% of the sample. Other tribes, such as Semaq Beri, Mahmeri, Bateq, Semelai, Jahut, and Che Wong, have varying numbers of respondents ranging from 1 to 55, with corresponding percentages ranging from 0.4% to 22%. Overall, the total sample consists of 250 respondents, encompassing individuals from these diverse tribes.

Table 2: stages of Al-Quran recitation mastery

Stages	Counts	% of Total	Cumulative %
Iqra' 1	106	42.4 %	42.4 %
Iqra' 2	41	16.4 %	58.8 %
Iqra' 3	31	12.4 %	71.2 %
Iqra' 4	15	6.0 %	77.2 %
Iqra' 5	11	4.4 %	81.6 %
Iqra' 6	9	3.6 %	85.2 %
Al-Quran	29	11.6 %	96.8 %
Khatam Al-Quran	8	3.2 %	100.0 %

Table 2 provides insights into the progress of respondents at different stages of Quran mastery. The majority of respondents (42.4%) have achieved the Iqra' 1 stage, followed by 16.4% at the Iqra' 2 stage. As we move to higher stages, the percentage of respondents gradually decreases. For example, 12.4% of respondents have reached the Iqra' 3 stage, while only 3.6% have reached the Iqra' 6 stage. A notable accomplishment is observed at the Al-Quran stage, where 11.6% of respondents have successfully completed the recitation of the entire Quran. Finally, a total of 8 respondents (3.2%) have attained the prestigious milestone of Khatam Al-Quran.

Table 3: Tribes by district

District	Tribes	Counts	% of Total	Cumulative %
Pekan	Temuan	0	0.0 %	0.0 %
	Semaq Beri	0	0.0 %	0.0 %
	Jakun	10	4.0 %	4.0 %
	Mahmeri	0	0.0 %	4.0 %

	Semai	0	0.0 %	4.0 %
	Bateq	0	0.0 %	4.0 %
	Semelai	0	0.0 %	4.0 %
	Jahut	0	0.0 %	4.0 %
	Che Wong	0	0.0 %	4.0 %
Bera	Temuan	0	0.0 %	4.0 %
	Semaq Beri	0	0.0 %	4.0 %
	Jakun	7	2.8 %	6.8 %
	Mahmeri	0	0.0 %	6.8 %
	Semai	0	0.0 %	6.8 %
	Bateq	0	0.0 %	6.8 %
	Semelai	29	11.6 %	18.4 %
	Jahut	0	0.0 %	18.4 %
	Che Wong	0	0.0 %	18.4 %
Jerantut	Temuan	0	0.0 %	18.4 %
	Semaq Beri	5	2.0 %	20.4 %
	Jakun	2	0.8 %	21.2 %
	Mahmeri	0	0.0 %	21.2 %
	Semai	0	0.0 %	21.2 %
	Bateq	4	1.6 %	22.8 %
	Semelai	0	0.0 %	22.8 %
	Jahut	19	7.6 %	30.4 %
	Che Wong	2	0.8 %	31.2 %
Temerloh	Temuan	0	0.0 %	31.2 %
	Semaq Beri	0	0.0 %	31.2 %
	Jakun	0	0.0 %	31.2 %
	Mahmeri	0	0.0 %	31.2 %
	Semai	0	0.0 %	31.2 %
	Bateq	0	0.0 %	31.2 %
	Semelai	0	0.0 %	31.2 %
	Jahut	36	14.4 %	45.6 %
	Che Wong	0	0.0 %	45.6 %

Raub	Temuan	29	11.6 %	57.2 %
	Semaq Beri	0	0.0 %	57.2 %
	Jakun	0	0.0 %	57.2 %
	Mahmeri	0	0.0 %	57.2 %
	Semai	0	0.0 %	57.2 %
	Bateq	0	0.0 %	57.2 %
	Semelai	0	0.0 %	57.2 %
	Jahut	0	0.0 %	57.2 %
	Che Wong	0	0.0 %	57.2 %
Bentong	Temuan	32	12.8 %	70.0 %
	Semaq Beri	0	0.0 %	70.0 %
	Jakun	1	0.4 %	70.4 %
	Mahmeri	1	0.4 %	70.8 %
	Semai	0	0.0 %	70.8 %
	Bateq	0	0.0 %	70.8 %
	Semelai	1	0.4 %	71.2 %
	Jahut	0	0.0 %	71.2 %
	Che Wong	0	0.0 %	71.2 %
Lipis	Temuan	0	0.0 %	71.2 %
	Semaq Beri	0	0.0 %	71.2 %
	Jakun	0	0.0 %	71.2 %
	Mahmeri	0	0.0 %	71.2 %
	Semai	34	13.6 %	84.8 %
	Bateq	0	0.0 %	84.8 %
	Semelai	0	0.0 %	84.8 %
	Jahut	0	0.0 %	84.8 %
	Che Wong	0	0.0 %	84.8 %
Cameron Highlands	Temuan	0	0.0 %	84.8 %
	Semaq Beri	0	0.0 %	84.8 %
	Jakun	0	0.0 %	84.8 %
	Mahmeri	0	0.0 %	84.8 %
	Semai	38	15.2 %	100.0 %

Bateq	0	0.0 %	100.0 %
Semelai	0	0.0 %	100.0 %
Jahut	0	0.0 %	100.0 %
Che Wong	0	0.0 %	100.0 %

Table 3 provides an overview of the distribution of different tribes groups across various district in Pahang. It includes counts and percentages of respondents belonging to each tribe group, as well as the cumulative percentage for each region. In Pekan, there were no respondents from the Temuan, Semaq Beri, Mahmeri, Semai, Bateq, Semelai, Jahut, and Che Wong tribe groups. However, the Jakun tribe group was represented by 10 respondents, accounting for 4.0% of the total population in Pekan. Similarly, in Bera, there were no respondents from the Temuan, Semaq Beri, Mahmeri, Semai, Bateq, Semelai, Jahut, and Che Wong tribe groups. The Jakun tribe group was represented by 7 respondents, comprising 2.8% of the total population. Additionally, the Semelai tribe group was represented by 29 respondents, contributing to 11.6% of the population in this region. In Jerantut, there were no respondents from the Temuan, Mahmeri, Semai, Semelai, and Che Wong tribe groups. However, there were 5 respondents from the Semaq Beri tribe group, accounting for 2.0% of the total population. The Jakun tribe group was represented by 2 respondents (0.8%), while the Bateq tribe group comprised 4 respondents (1.6%). Notably, the Jahut tribe group was the most prominent in Jerantut, with 19 respondents, representing 7.6% of the total population. In Temerloh, there were no respondents from the Temuan, Semaq Beri, Jakun, Mahmeri, Semai, Bateq, Semelai, and Che Wong tribe groups. However, the Jahut tribe group was well-represented, with 36 respondents, accounting for 14.4% of the total population in Temerloh. In Raub, the Temuan tribe group was the most prominent, with 29 respondents, contributing to 11.6% of the total population. There were no respondents from the Semaq Beri, Jakun, Mahmeri, Semai, Bateq, Semelai, Jahut, and Che Wong tribe groups. In Bentong, the Temuan tribe group was well-represented, with 32 respondents, constituting 12.8% of the total population. There was 1 respondent each from the Jakun and Mahmeri tribe groups, accounting for 0.4% of the population. Additionally, the Semelai tribe group was represented by 1 respondent (0.4%). In Lipis, there were no respondents from the Temuan, Semaq Beri, Jakun, Mahmeri, Bateq, Semelai, Jahut, and Che Wong tribe groups. However, the Semai tribe group was well-represented, with 34 respondents, constituting 13.6% of the total population. Finally, in Cameron Highlands, there were no respondents from the Temuan, Semaq Beri, Jakun, Mahmeri, Bateq, Semelai, Jahut, and Che Wong tribe groups.

Table 4: stages by tribes

Stages	Tribes	Counts	% of Total	Cumulative %
Iqra' 1	Temuan	27	10.8 %	10.8 %
	Semaq Beri	4	1.6 %	12.4 %
	Jakun	2	0.8 %	13.2 %
	Mahmeri	1	0.4 %	13.6 %
	Semai	25	10.0 %	23.6 %
	Bateq	2	0.8 %	24.4 %
	Semelai	11	4.4 %	28.8 %
	Jahut	32	12.8 %	41.6 %
	Che Wong	2	0.8 %	42.4 %

Iqra' 2	Temuan	11	4.4 %	46.8 %
	Semaq Beri	0	0.0 %	46.8 %
	Jakun	4	1.6 %	48.4 %
	Mahmeri	0	0.0 %	48.4 %
	Semai	15	6.0 %	54.4 %
	Bateq	1	0.4 %	54.8 %
	Semelai	1	0.4 %	55.2 %
	Jahut	9	3.6 %	58.8 %
	Che Wong	0	0.0 %	58.8 %
Iqra' 3	Temuan	10	4.0 %	62.8 %
	Semaq Beri	0	0.0 %	62.8 %
	Jakun	3	1.2 %	64.0 %
	Mahmeri	0	0.0 %	64.0 %
	Semai	10	4.0 %	68.0 %
	Bateq	0	0.0 %	68.0 %
	Semelai	3	1.2 %	69.2 %
	Jahut	5	2.0 %	71.2 %
	Che Wong	0	0.0 %	71.2 %
Iqra' 4	Temuan	3	1.2 %	72.4 %
	Semaq Beri	0	0.0 %	72.4 %
	Jakun	1	0.4 %	72.8 %
	Mahmeri	0	0.0 %	72.8 %
	Semai	6	2.4 %	75.2 %
	Bateq	0	0.0 %	75.2 %
	Semelai	1	0.4 %	75.6 %
	Jahut	4	1.6 %	77.2 %
	Che Wong	0	0.0 %	77.2 %
Iqra' 5	Temuan	2	0.8 %	78.0 %
	Semaq Beri	0	0.0 %	78.0 %
	Jakun	1	0.4 %	78.4 %
	Mahmeri	0	0.0 %	78.4 %
	Semai	3	1.2 %	79.6 %
	Bateq	1	0.4 %	80.0 %
	Semelai	3	1.2 %	81.2 %
	Jahut	1	0.4 %	81.6 %
	Che Wong	0	0.0 %	81.6 %
Iqra' 6	Temuan	2	0.8 %	82.4 %
	Semaq Beri	1	0.4 %	82.8 %
	Jakun	0	0.0 %	82.8 %
	Mahmeri	0	0.0 %	82.8 %
	Semai	3	1.2 %	84.0 %
	Bateq	0	0.0 %	84.0 %
	Semelai	2	0.8 %	84.8 %
	Jahut	1	0.4 %	85.2 %
	Che Wong	0	0.0 %	85.2 %
Al-Quran	Temuan	5	2.0 %	87.2 %
	Semaq Beri	0	0.0 %	87.2 %
	Jakun	6	2.4 %	89.6 %
	Mahmeri	0	0.0 %	89.6 %

	Semai	7	2.8 %	92.4 %
	Bateq	0	0.0 %	92.4 %
	Semelai	9	3.6 %	96.0 %
	Jahut	2	0.8 %	96.8 %
	Che Wong	0	0.0 %	96.8 %
Khatam Al-Quran	Temuan	1	0.4 %	97.2 %
	Semaq Beri	0	0.0 %	97.2 %
	Jakun	3	1.2 %	98.4 %
	Mahmeri	0	0.0 %	98.4 %
	Semai	3	1.2 %	99.6 %
	Bateq	0	0.0 %	99.6 %
	Semelai	0	0.0 %	99.6 %
	Jahut	1	0.4 %	100.0 %
	Che Wong	0	0.0 %	100.0 %

Table 4 shows the stages of Al-Quran recitation mastery by tribes. The data illustrates the representation of different tribes across multiple stages of the Al-Quran recitation.

The first stage of the Al-Quran recitation shows that the Temuan tribe has the highest count, with 27 individuals, accounting for 10.8% of the total. They are followed by the Semai tribe, with 25 individuals, representing 10% of the total. Other tribes such as Semaq Beri, Jakun, Mahmeri, Bateq, Semelai, Jahut, and Che Wong also have varying representation in this stage, ranging from 0.4% to 12.8%. Moving on to the second stage, the Temuan tribe remains the most prominent with 11 individuals, making up 4.4% of the total count. The Semai tribe also maintains a significant presence with 15 individuals, accounting for 6% of the total. Interestingly, some tribes, like Semaq Beri, Mahmeri, Bateq, and Che Wong, have no representation in this particular stage. In the third stage, the Temuan tribe continues to have the highest count, with 10 individuals, representing 4% of the total. The Semai tribe follows closely with 10 individuals, accounting for 4% as well.

Similarly, several tribes, including Semaq Beri, Mahmeri, and Bateq, have no individuals participating in this stage. As we progress to the fourth and fifth stages, the representation of tribes becomes relatively smaller. The Temuan tribe has 3 individuals in the fourth stage, while the Semai tribe has 6 individuals in the same stage. The fifth stage sees the Temuan tribe with 2 individuals and the Semai tribe with 3 individuals. Notably, in both these stages, some tribes have no representation. In the sixth stage, the Temuan tribe has 2 individuals, accounting for 0.8% of the total, while the Semai tribe has 3 individuals, representing 1.2%. Again, certain tribes like Jakun and Mahmeri have no individuals participating in this stage. Finally, the data includes two additional categories: "Al-Quran" and "Khatam Al-Quran." These categories represent the individuals who have completed the recitation of the Quran. In the "Al-Quran" category, the Semai tribe has the highest count, with 7 individuals, representing 2.8% of the total. The final stage, "Khatam Al-Quran," shows the Jakun tribe with 3 individuals, accounting for 1.2% of the total.

In summary, the data highlights the participation of various tribes in different stages of the Al-Quran recitation in Pahang. The Temuan and Semai tribes consistently appear as the most represented, with the Temuan tribe having the highest count in several stages. It is worth noting that some tribes have limited or no representation in specific stages, which may reflect variations in their engagement with the Al-Quran recitation. Overall, the data showcases the

diverse tribal composition and their varying levels of participation in the Al-Quran recitation, indicating ongoing efforts to promote education and literacy among indigenous communities in Pahang.

Discussion

Based on the analysis, it has been determined that three tribes, specifically Temuan, Jakun Semai and Jahut have successfully achieved the significant accomplishment of completing the recitation of the entire Quran, known as "khatam al-Quran."

In total, there were eight respondents who successfully completed the recitation of the Qur'an. Among these individuals, one respondent belongs to the Temuan tribe residing in Bentong. Additionally, three respondents come from the Jakun tribe, with two of them hailing from Pekan and one from Bera. Furthermore, three respondents are from the Semai tribe, where two of them reside in Kuala Lipis and one in Cameron Highlands. Lastly, one respondent belongs to the Jahut tribe in Temerloh. These achievements highlight the commitment and dedication of individuals from different tribes and districts in accomplishing the recitation of the Qur'an.

To ensure the successful attainment of Khatam al-Quran among the indigenous people in various regions, religious authorities must intensify their efforts. It is crucial to follow the examples set by regions such as Bentong, Pekan, Bera, Cameron Highlands, Temerloh and Kuala Lipis, where individuals from indigenous tribes have successfully completed the recitation of the entire Quran. By redoubling their efforts, religious authorities can provide necessary support, resources, and guidance to help indigenous communities achieve the significant milestone of Khatam al-Quran. This commitment will contribute to empowering and uplifting the spiritual growth of indigenous individuals and promoting a deeper understanding of Islamic teachings within their respective regions.

Local religious authorities can enhance their chances of success by studying and comprehending the approaches and methods employed by successful regional authorities. By doing so, they can acquire valuable insights and knowledge that will aid them in their efforts to support and guide indigenous communities in completing the recitation of the Quran.

Successful religious authorities can organize courses to disseminate information about the approaches that have led to their success. These courses can serve as platforms for sharing valuable insights and best practices, enabling other religious authorities to learn from their achievements and replicate their effective approaches.

By organizing such courses, successful religious authorities can create opportunities for knowledge exchange and capacity building within the broader religious community. They can provide detailed explanations of the methodologies and strategies they have employed, offering practical guidance on how to support and guide indigenous communities in completing the recitation of the Quran.

Limitation of the study and future research

This study acknowledges several limitations that should be considered, particularly regarding the sampling approach employed. The sample size consisted of only 250 respondents, which may limit the generalizability of the findings to a larger population. Consequently, it is important to interpret the study results with caution, recognizing the relatively small sample size. To enhance the validity and generalizability of the findings, future research should aim to

include larger and more diverse samples, utilizing robust sampling techniques. However, despite these limitations, the study aims to provide valuable insights and serve as a guiding reference for future researchers interested in investigating the level of religious knowledge proficiency among indigenous communities, with a specific focus on Quranic recitation mastery. By examining the data and findings presented in this study, researchers can gain direction and inspiration for conducting further research in this important area of study. Understanding the level of Quranic recitation mastery among native populations can contribute to the development of targeted educational programs and initiatives aimed at enhancing religious knowledge and fostering a deeper connection with the teachings of the Quran within these communities. To enhance the robustness and generalizability of future studies, it is recommended to increase the sample size by including a larger number of respondents. By incorporating these improvements, researchers can obtain more reliable and widely applicable findings, thereby contributing to a better understanding of the subject matter.

Conclusion

This study explores Al-Quran recitation proficiency among indigenous communities in Malaysia, specifically diverse tribal groups. It addresses the lack of information on indigenous populations' mastery levels and aims to assess Al-Quran recitation within specific tribes. The study emphasizes the importance of indigenous knowledge, presents the research design and data collection methods, and shares findings on proficiency levels and progress. It contributes to understanding Al-Quran proficiency among indigenous communities, enabling tailored interventions for their unique needs.

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