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## The Development of The Al-Qur'an and Fardhu Ain Mastery Model of The Indigenous People in The State of Pahang Malaysia: The Fuzzy Delphi Approach

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### Abstract

This study aimed to get an agreement and expert views on the development Al-Quran and Fardhu Ain Mastery Model of the Orang Asli in the Pahang state region of Malaysia. This study employs the Fuzzy Delphi method using a 7 Likert scale to collect responses from 7 experts in various fields in Malaysia. A total of 21-item fuzzy questionnaire was given to experts for evaluation. Fuzzy Delphi Method was used for data analysis. Data were analyzed using triangular fuzzy numbering (triangular fuzzy number) and the position (ranking) of each variable is determined using the "defuzzification" process. The findings show that response and expert consensus on model elements are at a good level. The overall findings of the expert consensus agreement exceed 75%, the overall value of the threshold ( $d$ )  $< 0.2$  and an  $\alpha$ -cut exceeds 0.5. The priority factors were sorted by priority and were refined by adding and dropping items as recommended by experts.

**Keywords:** Fuzzy Delphi, Orang Asli, Pahang, Triangular Fuzzy number, Al-Quran Mastery Model

### Introduction

The Holy Quran was revealed to Prophet Muhammad pbuh. Every Muslim should make it a priority to study the Qur'an regularly so that we can use it as a compass in their daily lives. Reading the Qur'an with the proper pronunciation and tajweed is an obligation for Muslims. In this context, the Arabic word tartil, which means "regularity, articulation, and being well-ordered," refers to the reciting of the Qur'anic verses with clarity, eloquence, and meditation on the verses' meanings and applications to one's life. Inevitably, one's soul, character, and respect for Allah SWT can all benefit through regular Qur'anic recitation (Al Wahidi, 2008; Ibrahim & Ibrahim, 2020).

Imam Hasan al-Basri says that pausing to reflect during the night is preferable to praying. In the Qur'an, Allah urges people to continually be thinking and making the most of their minds by hearing, seeing, studying, reflecting, and learning from everything that happens to them (Yusoff et al., 2021). Unfortunately, despite the best efforts done by the educators, there are still students who faced difficulties in learning, understanding and memorising lessons, which resulted in them experiencing slower-than-average progress. This problem can be addressed by using better teaching methods and providing the students with a more stimulating environment to encourage better performances.

The Quran is the holy book of Islam, and for Muslims, it is the word of God revealed to the Prophet Muhammad. It is considered to be the primary source of guidance and wisdom for Muslims, and it contains guidance on how to live a virtuous and fulfilling life according to the teachings of Islam. Mastery of the Quran is essential for Muslims because it enables them to deepen their understanding of the teachings of Islam and how to apply them in their daily lives. By mastering the Quran, Muslims gain a deeper appreciation for the message of God and the importance of following His guidance.

Furthermore, the Quran is also a source of spiritual guidance and solace for Muslims. By regularly reading and reflecting on its verses, Muslims can strengthen their connection with God, find comfort in difficult times, and gain a deeper understanding of the purpose of their existence. In addition, mastery of the Quran is also important for scholars and leaders within the Muslim community. These individuals are responsible for interpreting and applying the teachings of the Quran in various contexts, and as such, they must have a thorough understanding of its contents.

Overall, the mastery of the Quran and Fardhu Ain is important for Muslims because it enables them to deepen their understanding of the teachings of Islam, strengthen their connection with God, and apply its teachings in their daily lives.

### **Orang Asli in Malaysia (indigenous people)**

Orang Asli is a term used to refer to the indigenous people of Peninsular Malaysia. They are estimated to make up about 0.7% of the country's total population and are divided into several ethnic groups, each with its unique language, culture, and customs. The Orang Asli is believed to have been the original inhabitants of Peninsular Malaysia and have a long history and rich cultural heritage that predates the arrival of other ethnic groups in the region. They traditionally lived as hunter-gatherers, practising animism and shamanism, and relied on the forests and rivers for their livelihoods.

The Orang Asal, Malaysia's indigenous people, are not a monolithic culture. At least 95 of these communities have their own recognizable language and way of life. Nonetheless, they are all at a disadvantage in Malaysia, both economically and culturally. As members of the ruling government, the indigenous people of Sabah and Sarawak enjoy a more advantageous political standing than their Peninsular Malaysian counterparts, the Orang Asli. Despite their political supremacy, the bulk of East Malaysia's indigenous people still have a worse standard of living than their Peninsular Malaysian counterparts.

Today, many Orang Asli have been resettled into villages and towns and have been introduced to modern ways of living. However, they still face challenges in terms of discrimination, marginalization, and lack of access to basic amenities such as education, healthcare, and clean water. Efforts are being made by the government and various organizations to improve living conditions and protect the rights of the Orang Asli. These efforts include providing access to education, healthcare, and legal assistance, as well as

preserving their cultural heritage and traditional ways of life (Masron, Masami & Ismail, 2013).

Peninsular Malaysia is home to a population that is as culturally and linguistically diverse as the peninsula itself (Lye, 2001; Hood, 2006). Approximately 147,412 Orang Asli called Pahang and Perak home in 2006, according to data compiled by JAKOA, which was previously known as JHEOA (the Department of Orang Asli Development) (JHEOA, 2006). Yet, 76.9% of the Orang Asli population lives in poverty. Department of Statistics Malaysia (2010) reports that 35.2% of the population is poor, far more than the national average of 1.4%. Orang Asli's infant mortality is 51.7 per 1,000 live births, far higher than the national rate of 8.9 per 1,000. Orang Asli had a life expectancy of 53, significantly lower than the national average of 73. (Rusaslina, 2010). Indigenous people are part of the entities that make up the population of Malaysian society and they are considered a minority race. Sources from the Orang Asli Development Department record that the total number of Malaysian Indigenous people is 206,777 (JAKOA 2022). It is estimated that 35,975 indigenous are Muslims in 2018, equivalent to 17.4% of the entire population of indigenous people in Malaysia (Public Sector Open Data, 2022). Based on these figures, a continuous and planned initiative needs to be carried out in the context of preaching to this community. The process and approach of Islamic preaching must be seen as something important that can improve the quality of life of the Orang Asli. (Razaleigh Muhamat, 2015).

Here are several indigenous ethnic groups in Malaysia who practice Islam as their religion. These groups are sometimes referred to as "Orang Asli Muslim" or "Orang Asli Islam" to distinguish them from the Orang Asli who practice traditional religions. Some of the indigenous Muslim groups in Malaysia include the Jakun, Temuan, Semelai, and Jah Hut. These groups have their own unique cultures, customs, and languages, but share a common faith in Islam.

The conversion of indigenous people to Islam in Malaysia dates to the early history of Islam in Southeast Asia when Arab and Indian traders brought the religion to the region. Today, many indigenous Muslim communities in Malaysia have integrated Islamic practices and beliefs into their traditional cultures and lifestyles. Like other indigenous groups in Malaysia, indigenous Muslims face various challenges, such as discrimination and lack of access to basic amenities. Efforts are being made to improve the well-being and protect the rights of indigenous Muslims in Malaysia, including providing access to education, healthcare, and legal assistance.

### **Orang Asli (Indigenous People) and Religion**

Their religious practices are also at risk of extinction. Spirits in inanimate objects, or animism, is a core tenet of many indigenous religions. However, these beliefs are increasingly frowned upon. In Sabah, for instance, such beliefs support the early Christian and Muslim missionaries' efforts to convert the locals from their "pagan" practices (Lasimbang, 1996). Although many people admitted to being converted without any coercion, there were other examples of intimidation and deliberate misinformation. Lasimbang, who is of indigenous descent, has made the following observations on the present day

*"... a majority of the indigenous population have embraced Christianity, Islam and other religions. This has brought about a complete change in worldview for most, while other converts attempt to combine elements of their indigenous religion. Christianity and Islam universally censure the use of spirit mediums. Some religious*

*teachers condemn every activity which hints at the indigenous religion of the past, even their folk medicine, but others condone the use of their traditional plant remedies" (Lasimbang, 1996).*

To assimilate the Orang Asli population of Peninsular Malaysia into the majority Malay population, an integration policy was initiated in the 1960s under the JHEOA. Now, efforts to convert the Orang Asli to Islam have added a new layer to this. For example, according to Nicholas (1996), there was a dedicated component of the JHEOA devoted to the "spiritual" upliftment of the Orang Asli, and other governmental and non-governmental organizations have parallel programs. To which Nicholas remarked,

*"The assimilationist tendencies, best epitomised by the publicly expressed intention of converting all Orang Asli within the next ten years, undermine whatever genuine intentions the government may have for the well-being of the Orang Asli. At the very least, it brings the justification for attention towards Orang Asli one full circle - back to the early days of the British colonial government when the Orang Asli were merely regarded as ripe objects for the zeal of religious missionaries" (Nicholas, 1996).*

For this reason, it has been suggested (Zain, 1996) that the Malay Reserve Enactment's definition of "Malay" be revised to include Orang Asli who convert to Islam, learn Malay, and adopt the Malay way of life. Regardless of their beliefs, the Orang Asli have a claim to their land (Masron et al., 2013).

### **Orang Asli in Pahang region**

Based on the Orang Asli (OA) population census issued by JAKOA, there are a total of 89,172 Orang Asli household members throughout Pahang. Through the census, it was also identified that there are 262 Orang Asli Villages (KOA) around Pahang. Lipis district is the district that has the greatest number of KOA which is 69 villages and has the largest number of households which is 17498. Kuantan district has the least number of KOA which is 6 villages. While the smallest population is the Maran district with a total of 2151 households. (JAKOA: 2022).

The religious data of the indigenous community that has been updated in 2022 shows that only 17,427 of the indigenous community are Muslims (JAKOA, 2022). This number represents only 8.4% of the total number of indigenous people in the state of Pahang. Accordingly, the current level of mastery of the knowledge of the Quran and Fardhu Ain among the indigenous people in the State of Pahang needs to be identified. With that, a comprehensive and integrative approach can be implemented by religious authorities in the State of Pahang such as MUIP to solve the problems faced.

Throughout the years, various ways have been done by the Pahang state authorities, especially through the MUIP in conducting programs to increase the mastery of the Quran and Fardhu Ain among the natives of this state. Initiatives such as appointing Qur'an teachers among the natives and conducting regular religious lessons have been implemented to some extent. However, the implementation is based on the existing model which has been implemented at the mainstream level and does not focus on the natives themselves. Therefore, this study tries to form a specific model for the teaching of indigenous people to guide teachers in their teaching process.

### Research Objective

Based on the issues discussed, this study aims to solve the following objective:

- To develop the Al-Qur'an and Fardhu Ain mastery model of the indigenous people in the state of Pahang Malaysia based on expert consensus.

### Methodology

This study uses the Design & Development Research (DDR) approach introduced by Richey & Klein, (2007). This study contains two main phases; the first phase is the interviews conducted with teachers to obtain themes and components of the model and the second phase is the use of the Fuzzy Delphi Method (FDM) to develop the model.

### Fuzzy Delphi Method

The Delphi Method (DM) has gone through several iterations of improvement ever since its inception by Dalkey and Helmer (Dalkey & Helmer, 1963). On the other hand, the Fuzzy Delphi Method (FDM) is an improved and more all-encompassing variation of the traditional Delphi procedure. This method was developed by the Fuzzy Delphi Group. In contrast to the fuzzy decision-making method (FDM), the Delphi method addresses fuzziness in the decision-making process by making use of probability theory rather than mathematical concepts. As a result, Fuzzy DM (FDM) has been proposed because of the merging of fuzzy theory and conventional DM to consider the linguistic preferences of individuals during the decision-making process (Hsu et al., 2010).

Combining fuzzy theory and traditional data mining resulted in the development of the fuzzy decision-making model (FDM), which is an alternative. One of the earliest publications on the application of FDM in forecasting can be found in Kauffman and Gupta's (1988) work, which is regarded as one of the early publications on the topic. Kauffman and Gupta were also the ones who came up with the concept of combining classical DM and fuzzy theory to compensate for the imprecision of the latter (Murray et al., 1985; Mustapha & Darusalam, 2022). In preparation for the advent of computing technology, the theory was expanded to include not only FDM but also the max-min and fuzzy integration algorithms (Ishikawa et al., 1993; Mustapha & Darusalam, 2022). The FDM version was modified to include weights to put even more emphasis on the wide range of expert knowledge and ability (Garai, 2013). Stabilizing the iterative process requires a new fuzzy statistics-based variant of FDM that fits the continuous mathematically explicit membership functions (Chang et al., 2011).

### Step in Fuzzy Delphi Method

- i. Selecting an Appropriate Expert: This investigation included the participation of seven experts in their fields. To establish the weight that should be given to the evaluation criteria by the factors that are being considered, an expert panel has been assembled to analyze the value of linguistic variables.
- ii. The utilization of ambiguous triangular numbers in the decision-making process to represent all linguistic components (triangular fuzzy numbers). To this point, there has also been an incorporation of fuzzy numbers into the linguistic variables (Hsieh, Lu and Tzeng, 2004). Each  $M_1$ ,  $M_2$ , and  $M_3$  is denoted by a fuzzy number represented as a triangle  $(m_1, m_2, m_3)$ . The value indicated by "minimum" ( $m_1$ ) is the absolute lowest possible value, while the value indicated by "maximum" ( $m_3$ ) is the highest possible value. After that, the original linguistic variables are transformed into fuzzy numbers with the help of a scale called the Fuzzy Scale, which is built from triangular fuzzy

numbers.

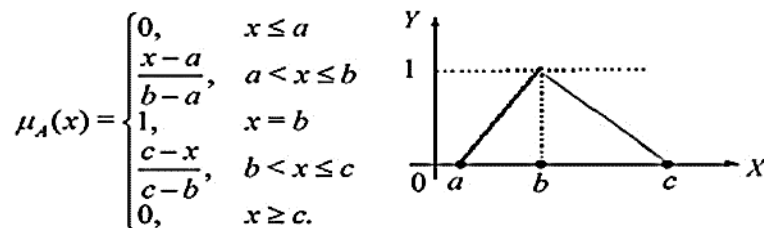


Figure 1. Triangular Fuzzy number

- iii. The researcher needs to first convert all Likert scales to fuzzy scales after receiving a response from the chosen experts. This is necessary for the researcher to be able to determine linguistic variables and average responses. Because of this, we will be basing our decision on the overall average of the opinions expressed by all fuzzy numbers (Benitez et al., 2007).
- iv. How to figure out the value of "d" when it is completely essential to do so Establishing a cutoff value is necessary to ascertain the degree of consensus that exists among specialists (Thomaidis et al., 2006). The following formulas can be used to calculate the distance between two fuzzy numbers:

$$d(\bar{m}, \bar{n}) = \sqrt{\frac{1}{3} [(m1 - n1)^2 + (m2 - n2)^2 + (m3 - n3)^2]}$$

Figure 2. Fuzzy Delphi’s Range Formula

- v. Determine the required value for the alpha parameter in fuzzy summing: When all of the specialists agree on a nebulous rating for each item (Mustapha & Darusalam, 2017). To determine and compute fuzzy values, the following equation is used: Maximum available area = (4m1 + (2m2) m3) vi. When performing the defuzzification procedure, the formula Amax = (1) 4 (a1 + 2am + a3) is utilised. It is possible to obtain a score anywhere between 0 and 1 by using Average Fuzzy Numbers or by averaging the responses of the participants (Mustapha & Darusalam, 2017; Mustapha & Darusalam, 2022).
- vi. There are three distinct formulas for A: A = 1/3 \* (m1 + m2 + m3), A = 1/4 \* (m1 + 2m2 + m3), and A = 1/6 \* (m1 + 4m2 + m3). In this instance, we are going to round up to the nearest whole number and assert that the average price of a shave is zero. This will result in the value of a cut being equal to (0+1)/(22), which is the equivalent of fifty cents. Items that have an A value that is lower than the cut value, which is set at 0.5, are regarded as having insufficient expert consensus and are, as a result, disqualified. According to Bojdanova (2006), an alpha cut-value that is greater than 0.5 is essential.

$$x^* = \frac{\sum_{i=1}^n x_i \mu(x_i)}{\sum_{i=1}^n \mu(x_i)}$$

Figure 3. Defuzzification Formula

- vii. The process of prioritisation makes use of a ranking system, in which elements are selected based on defuzzification values determined through consensus amongst experts, with the component that is assigned the most prominent position being the one that has the greatest value (Fortemps & Roubens, 1996).

### Sampling Process

Purposive sampling is used in this investigation. This method is ideal if a researcher is looking for a specific type of agreement between professionals. Hasson, Keeney, and McKenna (2000) state that a deliberate sampling technique is ideal for carrying out the Fuzzy Delphi Method. Nine additional specialists contributed to this inquiry. Those who have agreed to be included are listed in Table 1. These professionals have been hand-picked due to their extensive knowledge and track records. The exact number of experts needed for this analysis will vary depending on the complexity of the issues at hand. The average size of a Delphi panel is between 10 and 15 subject matter experts (Adler & Ziglio, 1996). So, we used Fuzzy Delphi analysis and validated the items with 7 subject matter experts.

Table 1

*List of expert*

Expert	Number of Experts	Field of Specialist
1 Senior Lecturer	3	Psychology
2 Counsellor	2	Counselling
3 Care & Cure officer	2	Counselling / Drug rehabilitation center officer

### Expert Criteria

According to Booker and Mc Namara (2004), experts are people who have invested in themselves academically, professionally, personally, and socially to the point that they are recognized as such by their peers (Nikolopoulos, 2004; Perera et al., 2012). An "expert" is highly knowledgeable and has extensive expertise in a certain field (Cantrill, Sibbald, and Buetow, 1996; Mullen, 2003). In Fuzzy Delphi research, selecting experts is crucial. The study's credibility, validity, and reliability depend on the experts' participation, thus it's important to pick them with care (Mustapha & Darusalam, 2017). Researchers and experts must either come from the same field or have a solid knowledge of it, as stated by Kaynak and Macauley (1984). The researcher employs demanding criteria, such as a minimum of seven years of experience and the right mix of skill and experience for the study, when selecting the experts to consult with.

### Data Analysis

A set of expert questions using 7 scales was distributed to several identified experts. Once the data is obtained, it is processed using FUDELO 1.0 software (Fuzzy Delphi Analysis Software). The results are presented in the table in the following section.



## Finding

### First Phase Finding

In the first stage of the study, the researcher conducted interviews with the teachers and indigenous people involved to extract the themes and components of the model. The findings are as follows

Table 2

#### *The Model Elements*

Activity	Elements/approach
1	Using the IQRA' method
2	Emphasizing on the concept of learning from a teacher
3	Teaching in a relaxed environment
4	Teaching using the inquiry method
5	Teaching using storytelling technique
6	The role of the guardians in giving encouragement
7	Considering the needs or interests of students
8	Diversifying topics so as not to get bored
9	Using the simple and uncomplicated Kafa syllabus
10	Using reinforcement techniques
11	Allocating time for practical training
12	Using the social media platform
13	Applying the discussion and question-and-answer methods
14	Applying the dakwa' approach
15	Minimizing the topic coverage
16	Using the repetition technique
17	Inviting external speakers
18	Using the food rewards to attract participation
19	Organising competitions with prizes
20	Organising the weekly Yaasin reading
21	Using technology and gadgets

### 2<sup>nd</sup> Phase Findings

After the element model is obtained and analyzed (see Table 2), the researcher analyzes the data in the second phase using the Fuzzy Delphi Approach. The findings of the study are as follows (see Table 3)

Table 3

Fuzzy Delphi analysis result (FUDELO)

Results	Lte									Lte													
	m1	m2	m3	m4	m5	m6	m7	m8	m9	m1	m1	m1	m1	m1	m1	m1	m1	m1	m1	m1	m1	m2	m2
Expert1	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.1	0.0	0.0	0.0	0.0	0.1	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Expert2	5	2	7	2	4	3	2	3	3	3	2	3	2	1	3	2	3	1	2	3	1	2	3
Expert3	0.0	0.0	0.1	0.0	0.1	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.1	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Expert4	5	9	1	3	3	2	2	2	4	2	2	3	2	1	2	7	2	5	4	2	2	2	2
Expert5	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Expert6	1	2	5	3	2	3	3	3	2	3	3	2	4	5	3	7	3	1	2	3	3	3	3
Expert7	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.3	0.0	0.0	0.0	0.1	0.0	0.0	0.0	0.0	0.0
Expert8	1	2	5	2	4	2	3	2	4	2	2	2	2	2	3	7	2	2	4	2	2	2	2
Expert9	0.0	0.0	0.3	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.1	0.0	0.0	0.0
Expert10	5	8	0	2	4	2	2	3	4	3	3	2	4	5	3	7	3	5	3	2	3	3	3
Expert11	0.1	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.1	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Expert12	2	2	5	3	2	2	2	2	4	2	3	3	2	5	3	0	2	5	4	3	2	2	2
Expert13	0.0	0.0	0.1	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.1	0.2	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Expert14	1	9	1	2	4	3	3	2	2	2	2	2	2	7	4	1	2	1	4	2	2	2	2

Statistics	Lte									Lte												
	m1	m2	m3	m4	m5	m6	m7	m8	m9	m1	m1	m1	m1	m1	m1	m1	m1	m1	m1	m1	m2	m2
Value of the item	0.0	0.0	0.1	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.1	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	42	52	04	28	47	28	28	28	47	28	28	28	24	04	47	90	28	42	47	28	28	28
Value of the d construct	<b>0.044</b>																					
Item < 0.2	7	7	6	7	7	7	7	7	7	7	7	7	7	6	7	6	7	7	7	7	7	7
% of item < 0.2	100	100	85	100	100	100	100	100	100	100	100	100	100	85	100	85	100	100	100	100	100	100
Average of % consensus	<b>97%</b>																					
Defuzzification	0.9	0.8	0.8	0.9	0.9	0.9	0.9	0.9	0.9	0.9	0.9	0.9	0.9	0.8	0.9	0.8	0.9	0.9	0.9	0.9	0.9	0.9
	1	6	1	6	3	6	6	6	3	6	6	6	3	1	4	7	4	1	3	6	6	6
Ranking	4	6	7	1	3	1	1	1	3	1	1	1	3	7	2	5	2	4	3	1	1	1
Status	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc	Acc
	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept	ept

The data (see Table 3) show that the bold threshold value is greater than the threshold value 0.2 (>0.2). This means that there is a lack of uniformity or consensus among the experts on several issues. However, a value of (d) < 0.2, or 0.044, is shown by the average of all model elements. The expert agreement is high if the item's mean threshold (d) value is less than 0.2 (Chen, 2002; Chang et al., 2011). At the same time, the total percentage of experts who agree stands at 97%, which is higher than (>75%) the threshold for satisfying expert agreement on this matter. Further, all values for Alpha-Cut defuzzification (mean of fuzzy response) are greater than -cut ≥ 0.5. Following the recommendations of Wu & Tang (2014) and Bodjanova (2006), the alpha cut value should be greater than 0.5. The results of this study demonstrate that there is widespread consensus amongst experts on the model elements. Experts have come to a consensus on a list of things, and those things have been ranked in order of importance (Figure 1).

Table 4

Final model elements

Previous rank	Elements/approach	New rank
1	Using the IQRA' method	4
2	Emphasizing on the concept of learning from a teacher	6
3	Teaching in a relaxed environment	7
4	Teaching using the inquiry method	1
5	Teaching using storytelling technique	3
6	The role of the guardians in giving encouragement	1
7	Considering the needs or interests of students	1
8	Diversifying topics so as not to get bored	1
9	Using the simple and uncomplicated KAFA syllabus	3
10	Using reinforcement techniques	1
11	Allocating time for practical training	1
12	Using the social media platform	1
13	Applying the discussion and question-and-answer methods	3
14	Applying the dakwa' approach	7
15	Minimizing the topic coverage	2
16	Using the repetition technique	5
17	Inviting external speakers	2
18	Using the food rewards to attract participation	4
19	Organising competitions with prizes	3
20	Organising the weekly Yaasin reading	1
21	Using technology and gadgets	1

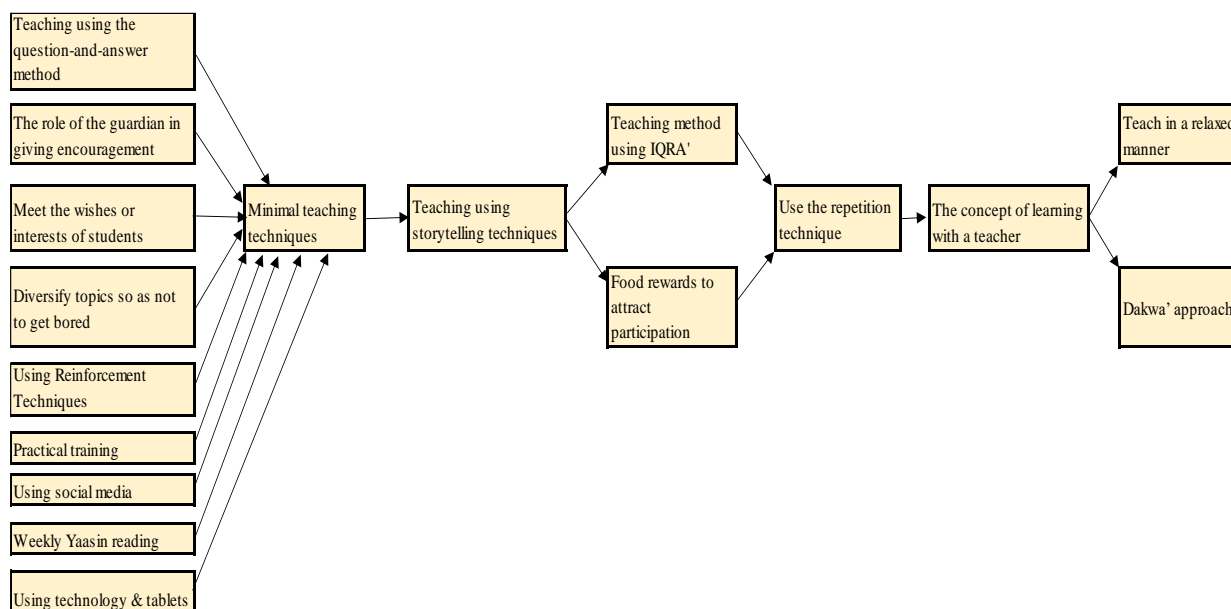


Figure 1: The Al-Qur'an and Fardhu Ain Mastery Model of Indigenous People in the state of Pahang Malaysia

Figure 1 shows the final model of this study. Based on the analysis, several factors need to be given attention by certain parties in carrying out a good program to strengthen the teaching

of Qur'an and Fardhu Ain to the indigenous people in Pahang, Malaysia. Based on the result of analysis, the main priority are on the elements of Teaching using the inquiry method, The role of the guardians in giving encouragement, Considering the needs or interests of students, Diversifying topics so as not to get bored, Using reinforcement techniques, Allocating time for practical training, Using the social media platform, Organising the weekly Yaasin reading and Using technology & gadgets. Meanwhile, elements such as Minimizing the topic coverage, and Inviting external speakers are ranked second. Elements such as Teaching using storytelling technique, Using the simple and uncomplicated KAFA syllabus, Applying the discussion and question-and-answer methods and Organising competitions with prizes are ranked third in the priority of activities that need to be carried out in teaching native people. In addition, the other elements such as the Using the IQRA' method, and Using the food rewards to attract participation are ranked as the fourth most important activity. The subsequent elements are Using the repetition technique (fifth) and Emphasizing the concept of learning from a teacher (sixth). Teaching in a relaxed environment and Applying the dakwa' approach are ranked as the least preferred elements.

### Conclusion and Further Direction

Studies related to aspects of mastery of the Qur'an and Fardhu Ain among the natives in the state of Pahang, Malaysia are still lacking in principle. This study gives an insight into how the process and actions can be implemented by those who are interested in establishing the mastery of the Qur'an recitation and acquisition of Fardhu Ain among the indigenous people. In addition, it is hoped that this model can be a source of reference for other parties or future research. A more in-depth qualitative study can also be carried out by future researchers by looking at more detailed aspects and other needs of the indigenous community in Malaysia in particular.

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