Empowerment Through the Ability of Quranic Recitation in the Malaysian Armed Forces (ATM)

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Abstract
The ability to recite the Quran accurately is an essential requirement for every member of the Malaysian Armed Forces (ATM). This importance is evident in various aspects of religious life for Muslim members, including the performance of obligatory prayers, the practice of voluntary acts of worship, the recitation of daily remembrances, and the implementation of other religious practices. Given the significance of this skill, the ATM has taken proactive steps by introducing the CBQ 2 Module. This module serves as a mechanism or module specifically designed to enhance Quranic recitation abilities among ATM members. This study aims to examine the effectiveness of the CBQ 2 Module. The research design is a survey study using quantitative methods to answer all research questions. The study population consists of 580 respondents. The results show that using the CBQ 2 Module is highly effective in improving Quranic recitation abilities among ATM members, with a mean value exceeding 0.58. This proves that the CBQ 2 Module is very effective in enhancing Quranic recitation abilities in the ATM in line with the Islamic Mental and Spiritual Development Policy (DPMKI) to build the personalities of ATM members and strengthen the agenda of generating excellent human capital for this world and the hereafter through Quranic studies and recitation.
Keywords: Malaysian Armed Forces, CBQ 2 Module, Empowerment, Quranic Recitation Ability

Introduction
The Quran is the primary guide for Muslims, hence learning the Quran should be given proper attention. Every Muslim is expected to master the skill of Quranic recitation well and accurately. The skill of reciting the Quran involves several important elements, including clear pronunciation of letters, correct articulation of words, orderly and unhurried recitation, and adherence to tajweed rules. Tajweed knowledge itself plays a very important role in learning the Quran. Its main purpose is to ensure the accuracy of Quranic recitation, to avoid changes in meaning due to reciting errors, and to protect the tongue from mistakes while reciting (Hashim et al., 2014, Faizulamri et al., 2021).

Addressing the topic of Quranic recitation is of paramount importance due to its profound impact on the spiritual and religious life of Muslims. The exploration of this study area is crucial as it enables individuals to not only fulfills a fundamental religious obligation but also cultivate a deeper connection with the Quranic teachings. The study of this issue is necessary to preserve the Quran's original revelation and to enrich the reciter's spiritual experience.

By mastering the correct skills of reciting the Quran, a Muslim can not only better understand its content but also appreciate the beauty and majesty of this holy book. Therefore, emphasis on systematic and effective Quranic learning, such as through the use of the CBQ 2 Module, is an important step in ensuring that every level of ATM personnel can recite and understand the Quran as best as possible. This effort not only fulfills religious obligations but also enriches the spiritual life of every individual Muslim (Tamuri et al., 2014). Furthermore, this research is beneficial for educators, religious scholars and community leaders who have the responsibility for learning and teaching others in Quranic recitation. The significance of this study resides in its capacity to establish a standardized and elevate the quality of Quranic education, ensuring that the divine revelations are conveyed accurately and respectfully.

Background Study
The Malaysian Armed Forces (ATM), in facing the era of modernization and globalization, according to Muntaha Saleh (2017), holds no real significance if it merely boasts about its external organizational strength while in reality, its internal strength is shaky. Therefore, through the implementation of the Islamic Mental and Spiritual Development Policy (DPMKI), PMAT 9/91 has allocated 857 hours of learning throughout the year in Islamic education, aimed at strengthening the spiritual or inner strength of Muslim ATM personnel. This is in line with the words of Allah in Surah Al-Tawbah, verse 25, which means:
Indeed Allah has given you (believers) victory on many battlefields, even at the Battle of Ḥunain when you took pride in your great numbers, but they proved of no advantage to you. The earth, despite its vastness, seemed to close in on you, then you turned back in retreat. (Chapter At-Tawbah, verse 25)
In this regard, according to Nawawi (2021), the CBQ 2 Module is a continuation of the previous CBQ Method, specifically developed for ATM personnel to address the issue of members who are not proficient in reciting the Quran. Additionally, it also meets the needs of former CBQ Method students to further enhance their Quranic recitation abilities.

Problem Statement and Objectives
As a dawah organization within the ATM, Malaysian Armed Forces Religious Corps (KAGAT) plays a crucial role in providing Islamic education and spiritual guidance to Muslim personnel, particularly in the aspect of Quranic recitation. This aligns with the recommendation of the 7th Director General of KAGAT to strengthen the KAGAT Strategic Plan 2021-2025 by providing sustainable modules in Islamic education and religious services to ATM personnel, including Quran learning modules for military members. This initiative corresponds with the six functions and roles of KAGAT as outlined in the KAGAT Strategic Plan 2021-2025.
The main issue identified is that the Malaysian Armed Forces Headquarters has issued a statement indicating that the proficiency level of Quranic recitation among military personnel remains concerning and needs serious attention (Order of the Administration of the Quranic Movement, 2023).

Therefore, this study is conducted to identify the influence of the CBQ 2 Module content on the Quran reciting proficiency among ATM personnel.

Rapid Quranic Recitation Module 2 (CBQ 2)
The Rapid Quranic Recitation 2 Module, known as the CBQ 2 Module (*Cepat Baca Al-Quran* 2 Module), is a module specially developed for ATM personnel to enhance the skills of those who are still unable to recite the Quran with tajweed. It was specifically created as a continuation of the CBQ Method, which has been in place since 2007. Therefore, with the concern of the officers of the Malaysian Armed Forces Religious Corps (KAGAT) regarding the need for an advanced syllabus for ATM personnel, the CBQ 2 Module was introduced in 2010 to strengthen Quranic recitation capabilities throughout their military service.

The innovation of the CBQ 2 Module was developed by an editorial team comprising KAGAT officers under the supervision of the ATM Mosque Management and Administration Cell, KAGAT Directorate, Ministry of Defense Malaysia. The involved officers include Brigadier General Zainal Abidin bin Salleh, Lieutenant Colonel Dr. Mohamad Muntaha bin Haji Saleh, Lieutenant Colonel Zulkifli bin Abdullah Sani (Retired), Lieutenant Colonel Tirmizi bin Md Isa, Lieutenant Colonel Mohd Nizam bin Dato' Termizi, Lieutenant Colonel Mohamad Azizan bin Mohamed, Major Abdullah Alawi bin Haji Ismail (Retired), Major Syamsul Arianas bin Daud, Major Abd Malek bin Kamaruddin, Captain Prof. Azmil bin Hashim (Retired), Major Dr. Muhammad Syukri bin Zahari, and Major Nor Mazlan bin Abdul Hamid.

The CBQ 2 Module also takes into account the career and military work environment factors, which are always in a state of readiness to defend the nation's sovereignty. Therefore, the teaching and learning (PdPc) approach of the CBQ 2 Module only requires ten hours of learning time to enable an individual to recite the Quran with tajweed, regardless of their prior proficiency level being weak or intermediate. The breakdown of learning time for each topic in the CBQ 2 Module are as follows:

Introduction of CBQ 2 Module	:	10 minutes
Recitation of the *tasbih* (praise) Chant	:	15 minutes
Revision of *al-Fasieh*	:	15 minutes
Lesson 1 (Aligned Characters)	:	40 minutes
Lesson 2 (Connecting Letters)	:	40 minutes
Lesson 3 (Reciting Quranic Verses)	:	40 minutes
Lesson 4 (*Ikhfa'*)	:	30 minutes
Lesson 5 (*Iqlab*)	:	30 minutes
Lesson 6 (*Idgham Ma'al Ghunnah*)	:	30 minutes
Lesson 7 (Nun and Mim with shaddah)	:	30 minutes
Lesson 8 (*Izhar Halqi*)	:	30 minutes
Lesson 9 (*Izhar Syafawi*)	:	30 minutes
Lesson 10 (*Idgham bila Ghunnah*)	:	50 minutes
Lesson 11 (Prolongation)	:	40 minutes
Lesson 12 (*Waqf*)	:	40 minutes
Lesson 13 (*Ibtida'*)	:	40 minutes
Lesson 14 (Opening Quranic chapter with *hijaiyyah* letters)	:	40 minutes
Lesson 15 (Selected Verses)	:	50 minutes

The CBQ 2 Module continues the approach of the previous CBQ Method and follows the tradition of Quranic studies known as the *Talaqqi* and *Musyafahah* techniques, which involve direct face-to-face learning between teacher and student. This approach is further enhanced through intensive practice throughout the teaching and learning process in the classroom, skill training in reciting *al-fasieh*, and repetitive rhythmic recitation of *tasbih*. To strengthen its implementation, several techniques established in the PdPc of the previous CBQ Method are continued to ensure the continuity of PdPc managed by CBQ Module trainers, which include:

1. Starting the class with an induction set
2. Repeating rhythmic *tasbih* recitation
3. Actively involving students during the teaching and learning process
4. Providing encouraging words or appreciation to participants
5. Repeating recitation of *al-Fasieh* at the end of each chapter

The materials or modules used are the CBQ 2 Module, and the teaching approach follows the results of the Training of Trainers (ToT) conducted for KAGAT personnel by the CBQ 2 Module editorial team members.
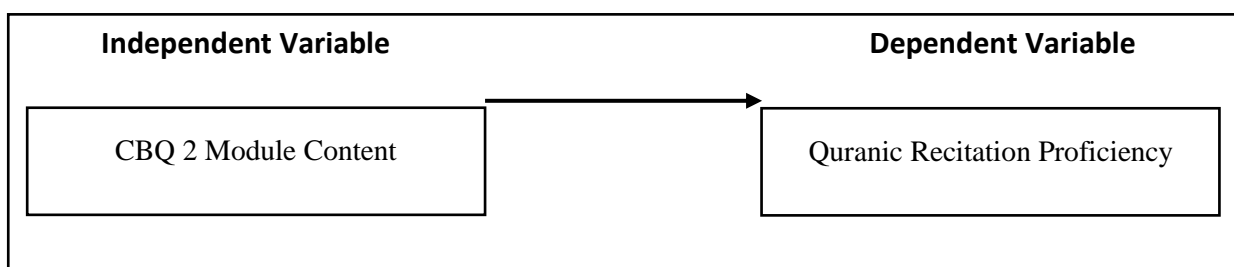
Research Conceptual Framework

Figure 1: The conceptual framework examines the relationship between the CBQ 2 Module and the ability of Quranic Recitation among ATM personnel.
Based on Figure 1, this study will focus on the relationship between two variables: the CBQ 2 Module and Quranic recitation proficiency among ATM personnel.

Methodology
This study employs a quantitative approach with a survey design. According to Creswell (2014), the quantitative approach is suitable for testing objective theories by examining relationships between variables. Othman (2013) states that surveys aim to gather respondents' feedback in the form of opinions, attitudes, and perceptions related to the study's focus. The researcher used a questionnaire as the primary instrument to collect data. The survey questionnaire was distributed via Google Forms, which according to Wright (2005), is a cost-effective and efficient method for gathering data from a large sample size. A total of 580 respondents participated in answering the survey questionnaire. After collecting all the survey questionnaires, data analysis was conducted using Statistical Packages for Social Sciences (SPSS) version 29.0. This process involved descriptive analysis and the implementation of Pearson Correlation tests (Field, 2013). Descriptive analysis was used to examine the content level of the module, Quranic recitation proficiency, and understanding

of tajweed rules among military personnel. This analysis included frequency, percentages, mean, and standard deviation calculations (Pallant, 2020).

Results And Discussions
Here are the detailed findings of the study, which cover the content of the CBQ 2 Module and two factors related to the improvement of Quranic recitation proficiency.

a)   Module Content
Table 1.1 displays the frequency scores, percentages, mean, and standard deviations (SD) for each module content item. The study revealed that all fifteen items had high scores, with mean values ranging from 3.85 to 4.00. The study showed that item A7, which measures the extent to which the module helps fulfill responsibilities as a Muslim member, had the greatest average score (mean = 4.00, SD = 0.760). On the other hand, item A1, which assesses whether beginning information about the module was provided, had the lowest average score (mean = 3.85, SD = 0.704).
The majority of respondents selected "Agree" (A) or "Strongly Agree" (SA) for most items, with the highest percentage choosing "Agree" (between 68% to 72% depending on the item). Additionally, the percentage of respondents choosing "Strongly Disagree" (SD) or "Disagree" (D) was very low, usually less than 5% for most items. Overall, these data indicate a high level of agreement with the module content (mean = 3.94, SD = 0.651), demonstrating widespread approval of the module content overall.

Table 1.1
Module Content

No	Items	SD	D	NS	A	SA	MEAN	SD
A1	I have been given initial information about this module.	12 (2.1)	8 (1.4)	98 (16.9)	400 (69.0)	62 (10.7)	3.85	.704
A2	Achieving the module objectives that have been set.	11 (1.9)	4 (0.7)	92 (15.9)	408 (70.3)	65 (11.2)	3.88	.675
A3	The content of each module is easily understood.	9 (1.6)	7 (1.2)	78 (13.4)	418 (72.1)	68 (11.7)	3.91	.658
A4	The approach used in each module is very suitable and interesting.	9 (1.6)	5 (0.9)	77 (13.3)	414 (71.4)	75 (12.9)	3.93	.658
A5	The 10-hour learning period is sufficient.	11 (1.9)	14 (2.4)	89 (15.3)	396 (68.3)	70 (12.1)	3.86	.723
A6	Improving Quranic recitation skills.	12 (2.1)	8 (1.4)	62 (10.7)	400 (69.0)	98 (16.9)	3.97	.719
A7	Helping me fulfill my responsibilities as a Muslim.	16 (2.8)	7 (1.2)	51 (8.8)	395 (68.1)	111 (19.1)	4.00	.760
A8	Activities in each module are well organized.	13 (2.2)	9 (1.6)	64 (11.0)	403 (69.5)	91 (15.7)	3.95	.728
A9	Talaqqi technique practiced consistently in each module content.	12 (2.1)	6 (1.0)	68 (11.7)	403 (69.5)	91 (15.7)	3.96	.708
A10	Talaqqi technique in each module helps further improve Quran reading skills.	12 (2.1)	7 (1.2)	67 (11.6)	406 (70.0)	88 (15.2)	3.95	.707
A11	I feel appreciated with the talaqqi method implemented in each module.	11 (1.9)	9 (1.6)	67 (11.6)	405 (69.8)	88 (15.2)	3.95	.706
A12	This module boosts self-confidence in Quran reading.	11 (1.9)	8 (1.4)	59 (10.2)	407 (70.2)	95 (16.4)	3.98	.701
A13	This module triggers deep religious awareness.	14 (2.4)	6 (1.0)	59 (10.2)	401 (69.1)	100 (17.2)	3.98	.730
A14	The subject matter is appropriate for the course duration.	13 (2.2)	6 (1.0)	69 (11.9)	404 (69.7)	88 (15.2)	3.94	.715
A15	I am satisfied with the content of the modules in this course.	14 (2.4)	6 (1.0)	62 (10.7)	403 (69.5)	95 (16.4)	3.96	.727
	Total						**3.94**	**.651**

(Mean score: very low = 1.00 – 1.89, low = 1.90 – 2.69, Moderate = 2.70 – 3.49, High = 3.50 – 4.29, very high = 4.30 - 5.00)

In conclusion, these findings indicate that all respondents have a positive perception of the content of the CBQ 2 Module. Therefore, the content of the CBQ 2 Module is highly suitable and should be utilized as a teaching and learning (PdPc) material to enhance Quranic recitation proficiency among ATM personnel.

b)   CBQ 2 Module Output Improvement Aspects

Table 1.2 presents the frequency scores, percentages, mean, and standard deviations (SD) for each item measuring Quranic recitation proficiency. The study revealed that all nine items had high scores, with mean values ranging from 3.95 to 4.07. The study showed that item D9, which measures the effort to enhance reciting abilities, had the greatest average score (mean = 4.07, SD = 0.608). On the other hand, item D1, which measures the improvement in reading fluency, had the lowest average score (mean = 3.95, SD = 0.639). The mean score for the construct "Improvement in Quranic recitation skills" was 4.04.

Meanwhile, the standard deviations for these items range from 0.584 to 0.639. Item D1 has the highest standard deviation (SD= 0.639), indicating greater variability in responses. The overall standard deviation for this construct is 0.563, indicating a relatively low to moderate variation in responses among the respondents.

Based on the data obtained, the majority of respondents selected "Agree" (A) for all items, with percentages ranging from 69.5% to 74.3%. "Strongly Agree" (SA) responses also garnered relatively high percentages, ranging from 14.3% to 18.8%. Additionally, the percentage of respondents choosing "Strongly Disagree" (SD) or "Disagree" (D) was very low, typically less than 2% for most items.

In summary, the results suggest that the participants hold a highly positive perception of the factors evaluated in items D1 to D9, which pertain to the educational benefits of the CBQ 2 Module's teaching and learning (PdPc). The higher mean values and relatively low to moderate standard deviations indicate a substantial and persistent consensus among respondents regarding the items in this construct. Thus, this illustrates that the CBQ 2 Module is exceedingly efficient in improving Quranic recitation skills among ATM personnel.

Table 1.2
Improvement Aspects of PdPc using CBQ 2 Module

No	Items	SD	D	NS	A	SA	MEAN	SD
D1	Now I can read fluently, unlike before.	5 (0.9)	7 (1.2)	82 (14.1)	403 (69.5)	83 (14.3)	3.95	.639
D2	I am very fortunate to be able to learn the laws of Tajwid.	6 (1.0)	4 (0.7)	47 (8.1)	422 (72.8)	101 (17.4)	4.05	.612
D3	I am increasingly eager to improve the quality of Quran recitation.	4 (0.7)	6 (1.0)	43 (7.4)	431 (74.3)	96 (16.6)	4.05	.584
D4	I am enthusiastic about sharing Quranic knowledge with my family members.	5 (0.9)	4 (0.7)	49 (8.4)	419 (72.2)	103 (17.8)	4.05	.604
D5	I am becoming more confident in reciting the Quran with Tajwid.	6 (1.0)	4 (0.7)	51 (8.8)	424 (73.1)	95 (16.4)	4.03	.610
D6	The quality of my prayer recitation is improving.	5 (0.9)	3 (0.5)	49 (8.4)	424 (73.1)	99 (17.1)	4.05	.593
D7	Given the opportunity, I am willing to participate in another course.	4 (0.7)	5 (0.9)	49 (8.4)	420 (72.4)	102 (17.6)	4.05	.596
D8	My other worship activities have also improved.	7 (1.2)	3 (0.5)	42 (7.2)	429 (74.0)	99 (17.1)	4.05	.609
D9	I always strive hard to improve my recitation level during the course.	5 (0.9)	5 (0.9)	43 (7.4)	418 (72.1)	109 (18.8)	4.07	.608
	Total						**4.04**	**.563**

(Mean score: very low = 1.00 – 1.89, low = 1.90 – 2.69, Moderate = 2.70 – 3.49, High = 3.50 – 4.29, very high = 4.30 - 5.00)

c) Tajweed Rules

Table 1.3 displays the frequency scores, percentages, mean, and standard deviations for each item related to comprehension of the rules of tajweed. The study revealed that all 12 items consistently obtained high mean values, ranging from 3.89 to 3.93. The research showed that item E12, which measures the ability to pause correctly during recitation, had the greatest average score (mean = 3.93, SD = 0.634). On the other hand, item E6, which assesses the comprehension of tajweed rules, had the lowest average score (mean = 3.89, SD = 0.642). The average mean score for the construct "Understanding tajweed rules" was 3.91.

The standard deviations for these items are narrow, ranging from 0.634 to 0.660. Items E1 and E5 have the highest standard deviation (0.660), indicating slightly greater variability in responses. The overall standard deviation for this construct is 0.612, indicating moderate response variation among respondents.

The majority of respondents selected "Agree" (A) for all items, with high percentages ranging from 68.3% to 71.6%. "Strongly Agree" (SA) responses were consistently high, ranging from

11.4% to 13.1%, and the percentage of respondents choosing "Strongly Disagree" (SD) or "Disagree" (D) was very low, usually less than 3% for most items. Additionally, item E12 received the most positive response with 71.6% agreeing and 12.6% strongly agreeing. Item E5 had the highest percentage of "Not Sure" (NS) responses at 16.7% compared to other items.

Table 1.3
Understanding the Rules of Tajweed

No	Items	SD	D	NS	A	SA	MEAN	SD
E1	Now I can distinguish between nasalization and no nasalization.	5 (0.9)	14 (2.4)	91 (15.7)	402 (69.3)	68 (11.7)	3.89	.660
E2	Now I can understand prolongation.	4 (0.7)	13 (2.2)	87 (15.0)	400 (69.0)	76 (13.1)	3.92	.653
E3	Now I can identify how to do *waqf* (stop reciting rule).	5 (0.9)	13 (2.2)	83 (14.3)	404 (69.7)	75 (12.9)	3.92	.658
E4	Now I can figure out how to start (*ibtida'*) reading the *hijaiyyah* letters on the opening chapter of the Quran.	5 (0.9)	10 (1.7)	86 (14.8)	409 (70.5)	70 (12.1)	3.91	.639
E5	Now I can recite *Hamzah wasl* (the diacritic waṣlah, a small ṣād on the letter alif (آ).	5 (0.9)	12 (2.1)	97 (16.7)	396 (68.3)	70 (12.1)	3.89	.660
E6	I begin to know the tajweed rules.	5 (0.9)	11 (1.9)	90 (15.5)	408 (70.3)	66 (11.4)	3.89	.642
E7	I know that the letter Nun without any markings (ن) is read as Idgham or nasalization.	6 (1.0)	9 (1.6)	87 (15.0)	402 (69.3)	76 (13.1)	3.92	.656
E8	I know that the letter Nun with shaddah (نّ) and Mim with shaddah (مّ) must be read with nasalization.	5 (0.9)	10 (1.7)	84 (14.5)	411 (70.9)	70 (12.1)	3.92	.637
E9	I know that the symbols for the small letters (ا و ء) need to be pronounced long.	5 (0.9)	9 (1.6)	89 (15.3)	401 (69.1)	76 (13.1)	3.92	.647
E10	I know that *Hamzah wasl* is read with *fatha* line when the third letter aligns in the front row.	6 (1.0)	12 (2.1)	81 (14.0)	413 (71.2)	68 (11.7)	3.91	.652
E11	I know that the symbol (~) indicates a long vowel sound or prolongation.	5 (0.9)	12 (2.1)	78 (13.4)	413 (71.2)	72 (12.4)	3.92	.643

E12	I know how to do *waqf* of the recitation at the end of a word:دِهَاقًا	5 (0.9)	10 (1.7)	77 (13.3)	415 (71.6)	73 (12.6)	3.93	.634
	Total						**3.91**	**.612**

(Mean score: very low = 1.00 – 1.89, low = 1.90 – 2.69, Moderate = 2.70 – 3.49, High = 3.50 – 4.29, very high = 4.30 - 5.00)

In conclusion, these findings indicate that respondents generally have a positive perception of the aspects assessed in items E1 to E12, related to understanding tajweed rules. The consistently high mean values (around 3.9) reflect a strong level of agreement among respondents regarding the items in this construct. The moderate standard deviations suggest minimal variation in respondents' answers, but overall, their views tend towards positivity. The high percentages for "Agree" and "Strongly Agree" responses further strengthen the conclusion that respondents have a good understanding of tajweed rules based on the items assessed. Therefore, this clearly demonstrates that the CBQ 2 Module is highly suitable in teaching tajweed to ATM personnel and thereby facilitates them in achieving passing scores in the Fardhu Ain Islamic Education (PIFA) examination.

Relationship Between CBQ Module 2 and Quranic Recitation Proficiency
Based on the Spearman correlation analysis conducted, the study findings indicate a significant relationship between the CBQ 2 Module and Quranic recitation proficiency among ATM personnel.

Table 1.4
Relationship Between The CBQ 2 Module and Quranic Recitation Proficiency

	Quranic Recitation Proficiency
Modul CBQ 2	0.586**

** p < 0.01

The interpretation of the study findings reveals several important aspects regarding the relationship between the content of the CBQ 2 Module and Quranic recitation proficiency. First, in terms of the strength of the relationship, the correlation coefficient of 0.586 indicates a moderately strong positive relationship between these two variables (Table 1.4). According to Cohen (1988), correlation values in the range of 0.50 to 0.70 are classified as moderately strong relationships. Second, the positive direction of this relationship implies that improvements in the quality or appropriateness of the CBQ 2 Module content are closely associated with enhancements in Quranic recitation proficiency This suggests that the module content has significant potential to help enhance Quranic recitation skills among military personnel.
Furthermore, from a statistical significance result, the p-value of less than 0.001 demonstrates that this relationship is highly statistically significant. As outlined by Field (2013), this means the likelihood of this relationship occurring by chance is extremely low, less than 0.1%. Collectively, these findings confirm the effectiveness of the CBQ 2 Module in improving Quranic recitation proficiency among ATM personnel.

Conclusion

Conclusion, the Malaysian Armed Forces (ATM) should utilize the CBQ 2 Module to enhance Quranic recitation proficiency among its members. It is highly suitable as a fundamental reference or tool for Quranic teaching and learning (PdPc) process, aligned with their work culture. Furthermore, it can help achieve the objective of reciting the Quran fluently and with correct tajweed as desired by Allah Almighty, as mentioned in His words:

"or a little more—and recite the Quran in *tartil* (properly) in a measured way."
 (Chapter Al-Muzzammil, verse 4)

According to Ibn Manzur (1984), *al-Tartil* is the best, perfect, and unhurried manner of recitation. *Tartil* should be practiced when reciting the Quran to avoid both *jali* (obvious) and *khafi* (subtle) errors. Therefore, with proficient and spiritually engaged military personnel, it is hoped that knowledgeable and virtuous members of the armed forces will emerge. This aligns with the noble Islamic military profession of the past, characterized by good moral conduct and a positive attitude towards Islam (Felza Zulhibri, 2022).

Acknowledgement

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