

# Level of Requirement of Al-Qur'an and Obligatory Islamic Knowledge Class (AOIKC) and Religious Primary School Education for the Islamic Community in Selangor Malaysia

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## Abstract

Al-Qur'an and Obligatory Islamic Knowledge Class (AOIKC) play an essential role in children's religious knowledge development. Choosing the right AOIKC school is important for its excellence and convenience for parents. However, how important is the educational needs of AOIKC or religious primary schools in the community? What factors affect the community's educational needs in AOIKC or religious primary schools? What is the community's view on the quality of AOIKC education or religious primary schools? What improvements can be made in establishing AOIKC educational institutions or religious primary schools? Therefore, this study obtained statistics and data analysis to identify the importance of AOIKC education or religious primary schools in the community. Identify the factors that influence the community regarding the educational needs of AOIKC or religious primary schools and community views on the quality of AOIKC education or religious primary schools. Identify the forms of improvement that can be made in establishing AOIKC educational institutions or religious primary schools. The research method used was quantitative, and 671 respondents answered the distributed questionnaire. As a result of the research, several factors affect the community's decision to pursue AOIKC education or religious primary schools. The study found that among the factors or importance that can be identified is that AOIKC teachers have sufficient knowledge, teaching at AOIKC is very beneficial, the quality of teaching materials used is good, and teaching at AOIKC can form a good personality. In addition, there is also the community's view of the quality of education in AOIKC or this religious primary school. Among them is that there has been an increase in the children's understanding of Al-Qur'an and Obligatory Islamic Knowledge since attending AOIKC children are more responsible for religious aspects, and so on. Finally, there is also a form of improvement that can be done in creating AOIKC educational institutions or religious primary schools. Among them is the need

to develop effective communication channels between AFAC teachers and parents; additional programs at AOIKC, such as talks and religious activities, must be held, and AOIKC teachers must provide sufficient feedback about the children's progress. Children must be given enough opportunities to engage in religious activities at AOIKC after or before the school session.

**Keywords:** Factors, Importance, Education, Children, Al-Qur'an And Obligatory Islamic Knowledge Class (Aoikc)

### **Introduction**

The need for religious education is significant for all communities on this earth, regardless of whether it is for children or older people. At the same time, the need for Al-Qur'an and Obligatory Islamic Knowledge Class (AOIKC) is also essential to enable the entire community to receive effective instruction. This study discusses the community's level of AOIKC or religious primary school education. According to the Fourth Edition Chamber Dictionary, religion can be defined as the belief in God and the attributes and power of God, the acceptance of His teachings and commandments, and belief in the Almighty. Religion is the provision of human life based on a bond between the spiritual realm and the supernatural realm that has power over him, the world he knows, and also over "whom" he is willing to enslave (Smith, Wilfred, C. 1963). In addition, according to the Fourth Edition Hall Dictionary, the Qur'an means the holy book revealed by God to the Prophet Muhammad SAW to guide human life (for this world and the afterlife). The Qur'an guides Muslims in all matters that cover all aspects of life. According to the Dictionary of Dewan Bahasa dan Pustaka (1993), defining education is about educating. In addition, education is also a science that refers to education, education, training, and teachings. Education is derived from the word 'didik', which means teach, guide, form, and nurture. Through the definition, we can understand that education is a process of growth that is in a better direction to achieve intellectual perfection and mental and physical development.

In this study, the researchers examine the importance of AOIKC education or religious primary schools, the factors that influence the community on its needs, the community's view of the quality of AFAC education or religious primary schools, and identifies forms of improvement that can be made in the existence of AOIKC educational institutions or primary schools religion Therefore, the researchers decided to conduct a study on the community living in Sections 2, 3, 4 and 5 of Bangi, Selangor to measure their level of need for AOIKC or religious primary school education.

### **Literature Review**

The importance AOIKC plays a vital role in producing knowledgeable students who have faith, skills, righteous deeds and noble character based on the Al-Quran and Al-Sunnah and will subsequently be able to produce pious people. Islamic education is an essential aspect of building an individual's personality. In purifying that wish, AOIKC is a way of applying Islamic education that has been implemented formally. According to JAKIM (2023), this effort (AOIKC) aims to produce Muslims who are educated in the practice of al-Quran and al-Sunnah who are strong in their practice of Allah S.W.T and appreciate the morals and way of life of Islam. AOIKC is an initiative maintained to shape students towards developing individual (human) nature by al-Quran and al-Sunnah.

In general, the need for KAFA class needs to be practised in the community to prevent giving birth to a generation that falls into practices that can affect the image as a Muslim. This effort involves various levels, starting from the role of the government, community leaders, educators, and parents/guardians, and then fostering discipline among students (Mahmud, 2014). The development of AOIKC classes in every state and district needs to be emphasized by the Ministry of Education so that this formal education does not continue to sink into the community, which is a pillar for the formation of soft skills. Parents are also responsible for applying AOIKC in their children by sending them to the nearby AOIKC class as a storehouse of knowledge that needs to be explored. As noted by Taib (2015), there is a prevalent issue in villages and towns where many individuals, despite their apparent religious practices, struggle with reading the Quran. This underscores the need for AOIKC or religious primary school education to nurture Muslim students, enabling them to practice Al-Quran education and apply the teachings of the Sunnah in their daily lives.

Parental satisfaction is a variable of the management and administration system that reflects the quality and effectiveness of an educational institution (Norfadalah et al., 2021). Based on AOIKC's problems and constraints around Section 5, Bangi, parents' satisfaction with AOIKC's education management will be affected. AOIKC Primary School is the first medium to build a generation that can master the Arabic language. However, several factors need to improve the effectiveness of the language teaching and learning process. One is the weakness in using teaching aids/materials and the failure to take advantage of current technological developments. Findings from previous studies have also proven that the understanding and mastery of Arabic among students at all levels, including at AOIKC schools, still needs to be satisfactory (Ros et al., 2022). Most Arabic language teachers need help with using BBM, such as teaching materials via the internet, slides and computers, graphics and videos. This problem is also related to some schools that need the necessary infrastructure and teachers who take the use of BBM lightly. Usually, students are applied to learning by rote only. Therefore, using BBM and this technology can improve the attractiveness and mastery of listening and speaking skills (Ahmad & Tamuri, 2010).

In addition, several parents or guardians are indifferent to their children's attendance at AOIKC and think the results of the annual examination conducted at AOIKC are unimportant. So, this attitude will cause the students not to be interested in learning and feel that this AOIKC education is to fill the afternoon. Therefore, the dependence on the effectiveness of education through the teacher's role in the teaching process and when relating to the students is highly emphasized because the teacher is an individual who is the central pillar of an educational institution.

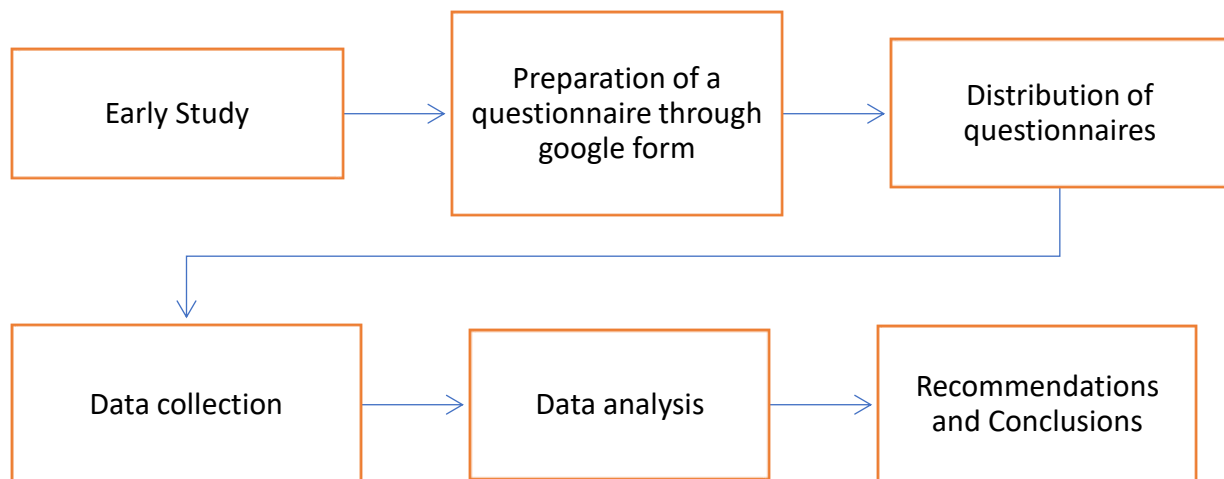
The purpose of this research is to investigate and ascertain the importance of Al-Qur'an and Obligatory Islamic Knowledge Class (AOIKC) instruction, or religious elementary schools, in the Bangi area. To be more precise, it looks at the elements that affect the community's educational demands with regard to AOIKC or religious elementary schools and the crucial role that KAFA education plays in it. In addition, the study seeks to determine the community's perceptions of the caliber of AOIKC education offered in the region. Finally, it seeks to pinpoint possible ways to improve the efficiency and accessibility of these educational establishments. By tackling these goals, the research will provide light on the

situation of religious education today and make suggestions for how to improve it so that it can better serve the community.

## Research Methodology

### Introduction

Research methodology is a set of methods used to collect data and how the method is handled (Hua, A. K. 2016). According to the Fourth Edition Dictionary of Dewan Bahasa dan Pustaka, methodology means a system that includes methods and principles used in an activity or discipline (Hua, A. K. 2016). Gathering this information takes quite a long time and is complex. Therefore, failure to plan a systematic research method will produce less relevant information. Accordingly, this chapter discusses the research techniques that have been used, the population and sample involved in the research that has been carried out, the research instruments that have been used in the research, the procedures in conducting this research as well as the data analysis that is how the data is analysed after the fieldwork is carried out. Figure 1.0 shows the flow chart of the study procedure that were carried out.



The study, in the form of a survey, is an inference study using quantitative data obtained through a questionnaire on the Google Forms platform. This platform was chosen for its ease of use and ability to collect data from a wide range of participants. The data, obtained from a random sample, was then analysed and presented using descriptive statistics to assess the level of AOIKC needs in Bandar Baru Bangi.

The research approach used in this study also uses qualitative methods, explicitly using interview methods as the primary means of data collection. Interviews entail engaging in conversations with participants in that area to collect relevant details. The interviews were conducted online, and the gathered data from interviews were transcribed for analysis. The participants were asked questions regarding their perception of AOIKC schools, the necessity of its implementation, and the involvement of the local community in Bangi Perdana. They were also asked for suggestions on how to improve the schools and what costs should be

considered for parents who enrol their children. Additionally, their opinions on preserving AOIKC in the future were sought.

## Research Techniques

### *Literature Review*

A literature review is one important approach for this study to collect the data needed in the study. It involves documentation-oriented research, which involves collecting data by referring to scientific documents, books, and articles. Furthermore, this study employed an integrity website to verify the veracity of the acquired information. Various websites were also used to compare information and ensure that the information obtained is more accurate.

### *Field Research*

Field studies were used to obtain information and data related to case studies. The questionnaire was distributed to 671 respondents and was limited to residents of Sections 2, 3, 4, and 5 of Bandar Baru Bangi, Selangor. The purpose of the questionnaire method is to obtain information in quantitative form. Based on the responses that the researcher gets through the questionnaire, the researcher obtained information related to the topic and achieved the objective of the study.

## Study Instrument

The methods used to obtain data are:

### *Questionnaire*

A questionnaire is a series of questions presented continuously in a specific form to be answered by several people in an effort to find and gather specific information.

This study employed a purposive sampling technique by disseminating questionnaires. Questionnaire methods were employed due to their suitability for the study's objectives and enquiries. The questionnaire was addressed to respondents from among residents living around Sections 2, 3, 4 and 5, Bangi, to measure their level of need for Al-Quran classes and AOIKC or religious primary school education. A total of 671 respondents answered the questionnaire. The questionnaire has six parts: A, B, C, D, E and F. This question is presented in this format to facilitate and expedite respondents' completion of the questionnaire. Each section may contain different types of questions according to the purpose of the study. The research data was collected using a questionnaire. Sections B, C, D, and E contain statements that use a 5 Likert scale.

Scale	Level
1	Strongly disagrees
2	Disagrees
3	Neutral
4	Agree
5	Strongly agree

### *Section A*

Part A is the demographic data part of the respondents. The first question is about the respondents' age, which shows the respondents' age among the population aged 17 to 28 years, 29 to 39 years, and 40 to 65 years, followed by questions about the respondent's marital status. Among the options presented are single, married or widowed. The next question in Part A is about the respondent's level of education. There are three options presented: elementary school and below, high school and graduate or degree and above. The next question is the respondent's employment status, followed by the total income of the respondent's family. Next is the question regarding the number of respondents' children. The options presented are 1 to 3 children, three people and more and no children. The next question is the need to establish AOIKC around Bangi, and the last is to make AOIKC around Bangi a safe transit for children.

### *Section B*

Part B is about teaching experience. In this section, four questions were presented, and the questions are scaled to 5 levels of the Likert scale, from strongly disagree to strongly agree. The first statement is that I feel the AOIKC teachers have sufficient teaching knowledge. The second statement is that teaching at AOIKC is very beneficial. Next, the quality of teaching materials used at AOIKC is good. The last statement is that I am confident that teaching at AOIKC can form a good personality.

### *Section C*

Part C pertains on satisfaction with additional programs. This part has the same Likert scale as in Part B, a 5-level Likert scale, from strongly disagree to agree strongly. For the first statement, a statement about feeling that children have enough opportunities to engage in religious activities at AOIKC after or before the school session. The second statement is that the teachers at AOIKC need to provide sufficient feedback about their children's progress. The following statement is that creating effective communication channels between AOIKC teachers and parents is necessary. In addition, the fourth statement is that I feel additional programs at KAFA, such as lectures and religious activities, are a necessity, and the last statement is that additional programs at AOIKC, such as lectures and religious activities, are beneficial.

### *Section D*

Part D is about children's understanding of the Qur'an. The first statement concerns improving the children's understanding of the Al-Quran and Obligatory Islamic Knowledge since attending AOIKC. Next, the statement is to apply the teachings of the Quran and Fardhu Ain in their daily lives. The third statement is children's responsibility towards religious aspects.

### *Section E*

Part D concerns children's understanding of the Qur'an. The first statement concerns improving the children's understanding of the Al-Quran and Obligatory Islamic Knowledge since attending AOIKC. The second statement is to apply the teachings of the Quran and Fardhu Ain in their daily lives. The third statement is children's responsibility towards religious aspects.



*Section F*

**Part F is the suggestion section, where we ask the respondents to state what other facilities the residents of Bangi might want or need in the AOIKC school.**

**Data Collection Procedure**

The researcher distributed the questionnaires to 671 respondents from sections 2, 3, 4, and 5, Bangi. Data collection for this study uses the online Google Form application. This Google form will be given to respondents through social media platforms such as WhatsApp, Telegram and others.

**Data Analyst**

The data collected through the Google Form were used to analyze this study. The data obtained will be analyzed using graphs, charts, and tables to produce data that is easy for readers to understand accurately and save time. Next, the researcher analyzed the data for statements using a 5-level Likert scale. The data obtained was also analyzed using the Statistical Package for Social Science (SPSS 21.0).

**Results****Part A: Demographics of Respondents**

Table 4.1.1

*Distribution of frequency and percentage of respondents according to age*

<b>Age</b>	<b>Frequency (N)</b>	<b>Percent (%)</b>
< 18	19	3
18 to 28	290	43
29 to 40	139	21
> 40	223	33
<b>Total</b>	<b>671</b>	<b>100</b>

Table 4.1.1 shows the distribution of the frequency and percentage of respondents according to age: 19 respondents under the age of 18 (3%), 290 respondents aged 18 to 28 (43%), 139 respondents aged 29 to 40 (21%), and 223 respondents aged 40 and over (33%).

Table 4.1.2

*Distribution of frequency and percentage of respondents according to marital status.*

<b>Marriage status</b>	<b>Frequency (N)</b>	<b>Percent (%)</b>
Get married	368	55
Single	284	42
Widow	19	3
<b>Total</b>	<b>671</b>	<b>100</b>

Table 4.1.2 shows respondents' frequency distribution and percentage according to marital status. Respondents with married status shows a frequency of 368 people with a percentage value of (55%). The respondents who have a single status have a frequency of 284 individuals, which corresponds to a percentage value of 42%. Respondents who are widows or widowers have a frequency value of 19 persons, which corresponds to a percentage value of 3%.

Table 4.1.3

shows the educational status of respondents who reside in sections 2, 3, 4 and 5 in Bangi

Education Status	Frequency (N)	Percent (%)
Employed	273	41
Self-employed	98	15
Unemployed	298	44
<b>Total</b>	<b>671</b>	<b>100</b>

Table 4.1.3 shows the frequency and percentage distribution for the educational status of respondents who reside in sections 2,3,4 and 5 in Bangi. Thus, the majority of respondents (44%) are unemployed, with a total of 298 respondents. This is followed by respondents who are employed, accounting for 41%. The survey included 98 individuals who were self-employed, representing a proportion of 15% of the total respondents.

Table 4.1.4

shows the total income of the respondent's family

Total Family Income	Frequency (N)	Percent (%)
Less than RM 1,000 per month	99	15
RM 1,000 to 1,999 per month	82	12
RM 2,000 to RM 2,999 per month	115	17
RM 3,000 to 3,999 per month	96	15
RM 4,000 to 4,999 per month	78	12
RM 5,000 and above	184	27
<b>Total</b>	<b>671</b>	<b>100</b>

Table 4.1.4 shows the frequency and percentage distribution for the total income of the entire family of respondents who reside in sections 2,3,4 and 5. The respondent's family with the greatest income earns RM 5,000 or more per month, which accounts for a total of 184 individuals, or 27% of the respondents. Following that, there are 115 respondents, or 17%, whose family income falls between RM 2,000 and RM 2,999 per month. Out of the total respondents, 99 individuals (15%) earn less than RM 1,000 per month, while 96 respondents earn an income ranging from RM 3,000 to RM 3,999, also accounting for 15% of the total. There are 82 individuals, accounting for 12% of the total, who have a monthly income ranging from RM 1,000 to RM 1,999. There are 78 individuals, which accounts for 12% of the total, who have a salary ranging from RM 4,000 to RM 4,999.

Table 4.1.5

Shows the total number of respondents' children

Number of children	Frequency (N)	Percent (%)
1 to 3 children	212	32
3 children and more	179	27
no children	273	41
<b>Total</b>	<b>671</b>	<b>100</b>

Table 4.1.5 shows the frequency and percentage distribution of respondents' total number of children. The category with the largest frequency is "no children," with a total of 273



occurrences, accounting for 41% of the total. The category of "1 to 3 children" has 212 occurrences, representing 32% of the total. Lastly, there were 179 individuals who had three or more children, accounting for 27% of the total.

### Part B: Teaching Experience

Table 4.2.1

*shows the factors that make teachers at AOIKC feel they have sufficient knowledge to teach.*

	Frequency	Percent
Strongly disagrees	1	0.17
Disagrees	11	1.63
Neutral	174	25.93
Agree	200	29.80
Strongly agree	285	42.47
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.2.1 shows that a total of 285 respondents strongly agree that teachers at AOIKC have a sufficient level of knowledge to teach students. Followed by 200 respondents agreeing, 174 people showing uncertainty, 11 disagreeing, and only one strongly disagreeing.

Table 4.2.2

*Shows factors that feel that teaching at AOIKC is very beneficial*

	Frequency	Percent
Strongly disagrees	2	0.29
Disagrees	1	0.17
Neutral	118	17.58
Agree	96	14.3
Strongly agree	454	67.66
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.2.2 displays the aggregate count of participants who hold a strong agreement. A total of 454 participants in the survey believe that teaching at AOIKC schools is highly advantageous. Ninety-six participants also expressed a solid consensus that teaching at AOIKC schools is highly beneficial to the kids. Subsequently, 118 participants expressed uncertainty, while a solitary individual expressed disagreement. Ultimately, two participants choose to express their strong disagreement.

Table 4.2.3

*Shows the quality factor of teaching materials used at AOIKC is good.*

	Frequency	Percent
Strongly disagrees	4	0.62
Disagrees	6	0.89
Neutral	139	20.71
Agree	199	29.65
Strongly agree	323	48.13
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.2.3 shows that 323 respondents strongly agree that the quality of teaching used at AOIKC is good. Next, 199 respondents chose to concur with the factor, 139 respondents chose not to be sure, six decided to disagree, and four chose to disagree strongly.

Table 4.2.4

*Shows the category is very confident that teaching at AOIKC can form a good personality*

	Frequency	Percent
Strongly disagrees	1	0.17
Disagrees	2	0.29
Neutral	126	18.77
Agree	130	19.37
Strongly agree	412	61.4
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.2.4 shows that the selection for the teaching category at AOIKC can form a good personality, and 412 respondents strongly agree on that factor. 130 respondents chose to agree, and 126 people decided not to be sure. Two respondents chose to disagree, and one respondent chose to disagree strongly.

### **Part C: Respondents' Satisfaction with Additional Programs**

Table 4.3.1

*Showing satisfaction with additional programs involving students in religious activities at AOIKC.*

	Frequency	Percent
Strongly disagrees	3	0.44
Disagrees	3	0.44
Neutral	140	20.89
Agree	173	25.78
Strongly agree	352	52.45
<b>Amount</b>	<b>671</b>	<b>100.0</b>

According to Table 4.3.1, 352 respondents expressed a strong agreement with the satisfaction aspect. There were a total of 173 people that agreed. A total of 140 respondents opted for uncertainty, while three individuals expressed disagreement. Three respondents strongly disagreed.

Table 4.3.2

*shows that the teachers at AOIKC need to provide sufficient feedback about the progress of the students*

	Frequency	Percent
Strongly disagrees	1	0.17
Disagrees	8	1.19
Neutral	114	16.98
Agree	146	21.75
Strongly agree	402	59.91
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.3.2 indicates that 402 respondents expressed a strong agreement with the factor, 146 respondents agreed, 114 respondents were uncertain about the factor, eight respondents disagreed, and just one respondent strongly disagreed.

Table 4.3.3

*Shows respondents' satisfaction with the need for effective communication channels between religious teachers and parents.*

	Frequency	Percent
Strongly disagrees	2	0.29
Disagrees	1	0.17
Neutral	127	18.92
Agree	120	17.88
Strongly agree	421	62.74
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.3.3 shows that respondents are satisfied with the need for effective communication channels between teachers and parents, and 421 respondents strongly agree with this satisfaction factor. A total of 120 respondents chose to agree, 127 people chose not sure, one respondent decided to disagree, and one chose to disagree strongly.

Table 4.3.4

*Showing respondents' satisfaction with additional programs such as lectures and religious activities is a necessity.*

	Frequency	Percent
Strongly disagrees	1	0.18
Disagrees	4	0.59
Neutral	145	21.6
Agree	135	20.11
Strongly agree	386	57.52
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.3.4 shows that 386 respondents chose to agree with the factor strongly, 135 decided to agree, 145 chose not to be sure about the statement of the factor, four people decided to disagree, and one respondent chose to disagree strongly.

Table 4.3.5

Showing respondents' satisfaction with additional programs at AOIKC, such as forum and religious activities, is beneficial

	Frequency	Percent
Strongly disagrees	2	0.31
Disagrees	4	0.59
Neutral	130	19.37
Agree	134	19.97
Strongly agree	401	59.76
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.3.5 shows that satisfaction with that factor was chosen by 401 respondents who agreed that the additional program should be held firmly. Subsequently, a grand total of 134 participants opted to concur with that particular aspect. A total of 130 respondents expressed uncertainty, whereas four individuals held a differing opinion, and only two individuals strongly disagreed.

**Part D: Children's Understanding of the Quran**

Table 4.4.1

*Shows the children's confidence in their understanding of the Al-Quran and Fardhu Ain since attending AOIKC.*

	Frequency	Percent
Strongly disagrees	2	0.29
Disagrees	2	0.29
Neutral	119	17.76
Agree	148	22.05
Strongly agree	400	59.61
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.4.1 shows that the factor of children's understanding of the AOIKC increased the number of respondents who strongly agreed, with a total of 400 respondents. 148 respondents chose to agree, 119 people were not sure, two decided to disagree, and two strongly disagreed.

Table 4.4.2

*shows the children's confidence in being able to apply the teachings of the AOIKC in their daily lives.*

	Frequency	Percent
Strongly disagrees	1	0.18
Disagrees	3	0.44
Neutral	124	18.47
Agree	145	21.6
Strongly agree	398	59.31
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.4.2 shows that the children's confidence can apply the teachings of the AOIKC in their daily lives. A total of 398 respondents have chosen to agree strongly. 145 respondents agreed, 124 people decided not to be sure, three chose to disagree, and only one agreed to disagree strongly.

Table 4.4.3

*shows the understanding of the belief that children will be more responsible towards religious aspects.*

	Frequency	Percent
Strongly disagrees	2	0.29
Disagrees	2	0.29
Neutral	126	18.8
Agree	129	19.22
Strongly agree	412	61.4
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.4.3 shows that 412 respondents strongly agreed that children will be more responsible for religious aspects. Next, 129 respondents chose to agree, 126 people chose not sure, 2 decided to disagree, and 2 people chose to disagree strongly.

## Section E: Support of AOIKC Requirements

Table 4.5.1

*shows the support for the establishment of AOIKC which is equipped with quality teaching methods that suit the children's level of understanding*

	Frequency	Percent
Strongly disagrees	1	0.17
Disagrees	2	0.29
Neutral	113	16.84
Agree	116	17.28
Strongly agree	439	65.42
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.5.1 shows that support for establishing AOIKC, which is equipped with quality teaching methods and suitable for children's level of understanding, found a total of 439 people who strongly agree with the factor. A total of 116 respondents chose to agree, 113 people chose not sure, 2 decided to disagree, and one chose to disagree strongly.

Table 4.5.2

*shows support for the establishment of AOIKC that uses technology in effective teaching at Figure 4.5.2is highly encouraged*

	Frequency	Percent
Strongly disagrees	1	0.17
Disagrees	2	0.29
Neutral	116	17.28
Agree	119	17.73
Strongly agree	433	64.53
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.5.2 shows the respondents' support for establishing AOIKC, which uses technology in teaching at AOIKC. Therefore, 433 respondents agreed strongly, and 119 decided to use technology in teaching. A total of 116 people were not sure; two people disagreed, and one respondent strongly disagreed.

Table 4.5.3

*Shows support for the establishment of AOIKC which is comfortable and equipped with quality infrastructure to help the students' learning process*

	Frequency	Percent
Strongly disagrees	1	0.17
Disagrees	3	0.44
Neutral	116	17.28
Agree	100	14.90
Strongly agree	451	67.21
<b>Amount</b>	<b>671</b>	<b>100.0</b>

Table 4.5.3 supports establishing an AOIKC that is comfortable and equipped with quality infrastructure to help the learning process. As many as 451 respondents strongly agree, and 100 agree. One hundred sixteen respondents were unsure, three disagreed, and one strongly disagreed.

Table 4.5.4

*Shows support for the establishment of AOIKC at Surau Bangi Perdana if this school has the quality and appropriateness in AOIKC teaching*

	Frequency	Percent
Strongly disagrees	2	0.29
Disagrees	2	0.29
Neutral	121	18.03
Agree	114	16.98
Strongly agree	432	64.38
<b>Amount</b>	671	100.0

Table 4.5.4 shows that 432 respondents have chosen to agree strongly, 114 have decided to agree, 121 are unsure, two choose to disagree, and two choose to disagree strongly.

### Part F: Recommendations

In the recommendation section, the results of the interviews with parents were discussed to see the perspective of parents who send their children to AOIKC classes. Both participants gave a good view of the needs of AOIKC classes, especially on the needs of AOIKC in Sections 2,3,4 and 5 of Bandar Baru Bangi. Furthermore, the participants also gave their soft skills view on improving the requirements of AOIKC in Sections 2,3,4 and 5 of Bandar Baru Bangi. Based on the interview findings, two participants were from the parent group. These participants have lived in Bandar Baru Baru Bangi for over ten years.

No	Participant name	Basic Participant Information
1.	Participant 1	<ul style="list-style-type: none"> <li>- Aged 48 years</li> <li>- Working at UNITEN (as a consultant)</li> <li>- There are still 2 children in primary school</li> <li>- Children used to go to AFAC school</li> </ul>
2.	Participant 2	<ul style="list-style-type: none"> <li>- 55 years (pension),</li> <li>- Living in Bangi since 2013</li> </ul>

### *The Effectiveness of AOIKC Classes among School Students*

Knowing the effectiveness of AOIKC classes at Surau Bangi Perdana refers to the benefits and welfare of parents and their children; the existence of AOIKC classes can ease the burden of parents, improve the level of Islamic education for their children, and be effective for the people around Surau Bangi Perdana. Participant 1 said that the AOIKC program is essential for children to learn the basics of Islam.

### *Suggestions for Improvement in the Implementation of AOIKC.*

The two interviewed participants believed that AOIKC has a high potential to be created at Surau Bangi Perdana. Participant 1 said that the AOIKC program close to the place for prayer (surau) could offer services such as cooperatives selling stationery, such as pencils, erasers, rulers, etc. Students who have not found a job can become teaching staff at the surau.



This can give them their own financial resources. Next, those who have various knowledge and religious knowledge can contribute their expertise to the students.

#### *Recommendations to Preserve the AOIKC.*

AOIKC classes can be established in locations that have sufficient infrastructure facilities. The location selection should be strategic and easily accessible to residents. The security at the location also allows students and parents worried about sending their children to AOIKC to be active. Participant 1 said that the area for the AOIKC program could be used to create additional classes. This can provide employment opportunities to students looking for work who can do side work in AOIKC classes to teach extra classes. Participant 2 said that 7-Eleven and 99 Speedmart around the AOIKC program area are equipped with a security guard hut.

#### **Discussion**

The study results show that most parents highly desire the surau to hold AOIKC. This can be seen in the strong desire of the surau management to establish AOIKC. This means that most parents must send their children to AOIKC and hope that the surau management can create AOIKC for them. The results of this study have proven that the study of Hasan Mahmud Al-Hafiz (2014) related to efforts to cultivate discipline among students involving various levels, starting from the role of government, community leaders, educators, parents/guardians, and is very necessary.

However, some of the parents or respondents need a firmer stance on the need to establish AOIKC. Still, the surau needs to pay attention to this to ensure that the parents are satisfied with the need to develop AOIKC. This study has made several recommendations for the relevant parties and future research. The suggestions presented are essential for the concerned parties to improve the quality of AOIKC management if it is successfully established. One of the ideas is that the top managers should consistently oversee the management of AOIKC to ensure that the management and education of AOIKC match its criteria. This monitoring process should include parents' satisfaction and suggestions regarding the management and education offered by AOIKC. Through this information, the parties concerned can plan and implement a program to maintain quality Kafa education services. Even through this information, the concerned party can allocate more funds for Kafa and, most importantly, improve the infrastructure of AOIKC's class environment.

The study shows that most parents who want to send their children to AOIKC will be satisfied with the management of AOIKC if they can provide a good infrastructure. However, the management can only sometimes be happy with this high level from parents because it mainly involves high personal financial management, reasonable tuition fees, the environment of AOIKC space, facilities and equipment, the quality of teachers and the development of students. To ensure that AOIKC can run well, the management needs to constantly improve the way of managing and upgrading the environment, facilities such as restrooms and other equipment to be comfortable and safe. Teachers also need to be given teaching skills and motivation, such as providing seminars and workshops suitable for teachers to attend so that the quality of teachers is always at its best. Since this study is limited to AOIKC surau only, the way to generalize the results of the study, the researcher needs to expand the sample size by involving parents in each district in Selangor to provide a broader

picture of the need for the establishment of AOIKC. In addition, this study only focuses on parents, so for future studies, the researcher suggests obtaining information from various parties on AOIKC's needs and the quality of AOIKC education they receive. This is because children are actual samples in the field and are related to themselves.

### **Conclusions**

The results of this study show that most residents around Bangi agree that AOIKC should be conducted for primary school students in Sections 2, 3, 4 & 5. Therefore, parents should play an essential role in encouraging their children to attend AOIKC at school. As is well known, especially among Muslims, religion is the most critical thing in the life of a human being. With that, there is no denying that AOIKC classes at the primary school level can form individuals starting from the early stages to become successful believers.

Overall, AOIKC School is an Islamic religious educational institution that plays a vital role in shaping the character and morals of Muslim children in Malaysia. AOIKC aim to create a neat, uniform, and integrated AOIKC system throughout the country. In this program, Muslim children aged 7 to 12 can learn and master the recitation of the Quran well. In addition, AOIKC School also provides opportunities for Muslim children to learn Obligatory Islamic Knowledge, which is knowledge related to worship and morals. In this class, students will be taught how to pray, fast, and do other acts of worship that every Muslim must do.

In conclusion, AOIKC School plays a pivotal role in shaping the character and morals of Muslim children in Malaysia. The AOIKC program, with its focus on learning the Al-Quran and Obligatory Islamic Knowledge well, is a significant step towards instilling Islamic values and understanding one's culture. The importance of AOIKC classes in this regard cannot be overstated.

### **Research Contribution**

This research contributes both theoretically and contextually to the field of Islamic education in Malaysia, particularly regarding the role of Al-Qur'an and Obligatory Islamic Knowledge Classes (AOIKC). Theoretically, the study expands the understanding of the factors influencing the community's perception of the necessity and effectiveness of AOIKC education. It deepens existing knowledge about the relationship between religious education and community engagement in educational practices. Contextually, this research is significant as it directly addresses the educational needs of the Muslim community in Selangor, Malaysia. It provides a comprehensive analysis of parental involvement, institutional quality, and how these contribute to the educational success of students attending AOIKC schools.

The findings offer practical insights for policymakers and educators on how to enhance the educational experience in religious schools through infrastructure improvements, teacher training, and community-driven programs. It also emphasizes the importance of integrating technology in the teaching of religious subjects to align with modern educational standards. Thus, this research not only contributes to academic discourse but also provides actionable recommendations that are relevant for the continued development of Islamic education in Malaysia.

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