

**THE INFLUENCE OF THE QUR'AN ON THE WILLINGNESS OF UTM YOUNG IMAM AND BILAL CANDIDATES TO CONTRIBUTE TOWARDS THE UMMAH**

Muhammad Dhiauddin Ahmad Termizi<sup>i</sup>, Abdul Hafiz Abdullah<sup>ii</sup> & Aminuddin Hehsan<sup>iii</sup>

- <sup>i</sup> (Corresponding author). PhD Student, Academy of Islamic Civilization, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia. dhiauddin@graduate.utm.my
- <sup>ii</sup> Senior Lecturer, Academy of Islamic Civilization, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia. abhafiz@utm.my
- <sup>iii</sup> Senior Lecturer, Centre of Research for Fiqh Science and Technology, Universiti Teknologi Malaysia. ahehsan@utm.my

Received: 4 September 2024

Article Progress  
Revised: 7 October 2024

Accepted: 30 October 2024

<b>Abstract</b>	<p><i>Ever since the Qur'an was revealed to mankind, the influence it has exerted on people in various ways is beyond doubt. Therefore, the question arises to what extent the Qur'an influences the young Imams and Bilal of UTM to serve the community. Therefore, this study was conducted to answer this question. This study used a quantitative method with a total of 27 aspiring imams and young bilal from UTM who were interviewed. After analysing, it was found that the young Imams and Bilals of UTM have a good relationship with the Qur'an. They are also willing to contribute to the community at UTM and in the neighbourhood. In addition, Pearson's correlation analysis revealed a strong influence of the respondents' relationship with the Qur'an on their willingness to serve the community. Finally, it is hoped that this study can make many stakeholders realise the importance of the Qur'an as a source of inspiration for people.</i></p> <p>Keywords: <i>Influence of Qur'an, Imam, Bilal, Ummah.</i></p>
-----------------	---

**INTRODUCTION**

The Al-Qur'an is the holy book of the Muslims and is considered a revelation of God, which was revealed to the Prophet Muhammad SAW. Al-Qur'an has a significant impact on human life, especially for Muslims, because it contains Islamic teachings that are life guidelines that must be followed by every Muslim (Mat Sin & Ishak, 2024).

The influence of the Qur'an on human life can be seen from different aspects. From a spiritual point of view, the Qur'an has a great influence on people's spiritual life. The Qur'an teaches faith and piety towards Allah, the Exalted, and provides guidance for the practise of worship (Andy, 2019; Zaim, 2019). There are many verses in the Qur'an that talk about faith and piety. When analysed, there are 730 places where the word "believing" and 183 places where the word "pious" appears in the Qur'an. This repetition is proof that the Qur'an wants people to be believing and pious servants of Allah of Heaven in order to come closer to God and improve their spiritual quality.

In addition, the Qur'an also has an influence on the formation of human morality. The Qur'an teaches good morals, such as honesty, justice, patience, compassion and so on (Kuswandi, Effendi & Mujib, 2020). This can be clearly seen in the Qur'an where the word 'honest' or 'trust' is repeated 18 times, the word 'just' 57 times and the word 'patience' 43 times. The word 'compassion' or 'mercy' is repeated 28 times. In addition, the Qur'an provides guidance on human behaviour in dealing with others and thus contributes to the improvement of human morality (Sajidah & Hussin, 2021).

Another aspect that is influenced by the presence of the Qur'an is the social sphere, in which the Qur'an has a great impact on human social life. Al-Qur'an teaches brotherhood and solidarity among Muslims and gives instructions about the relationship between man and the environment (Kamaruddin, 2021; Nawawi, Din & Othman, 2020). This is evident when one sees that the word 'brother' is repeated 76 times in the Qur'an and words pertaining to nature such as 'trees' 26 times, 'plants' 14 times, 'sea' 56 times and 'cloud' 21 times. This helps to raise people's awareness, build harmonious social relationships and avoid social conflict.

Apart from this, the Qur'an also has a positive influence on human health. Al-Qur'an teaches the importance of taking care of the health of the body and mind and gives instructions for a healthy diet (Ibrahim et al., 2021; Mohd et al., 2021). In addition, many studies show that the Qur'an has an impact on blood sugar levels, beta-endorphin levels, anxiety, and pharmaceutical and non-pharmaceutical therapies (Anwar, Hadju & Massi, 2019; Astuti & Purnama, 2019; Indriyati et al, 2021; Latuapo, Farid & Ab Rahman, 2020). Therefore, the Qur'an is undeniably influential and helps people to maintain their physical and mental health.

Finally, the Qur'an has a great influence on the development of human intellect. Al-Qur'an teaches knowledge and wisdom and gives instructions for the right way of thinking (Aemy et al., 2021; Jamil, Abd Khafidz & Osman, 2019). In fact, this is one of the main reasons why the Qur'an was revealed to mankind: to guide them to fair scientific values as well as the skills to use the mind properly. In the Qur'an, the word 'think' is repeated 54 times, and the suffix of the word 'think' is repeated 31 times. The word 'knowledge' is repeated 60 times, while the word 'hikmah' is repeated 7 times. Consequently, Allah SWT places great emphasis in the Qur'an on developing the intellect and improving the overall quality of life.

To summarise, the Qur'an has a great impact on human life, especially for Muslims. Al-Qur'an provides very comprehensive life guidelines that cover spiritual, moral, social, health and intellectual aspects that help people lead a better and more meaningful life.

### PROBLEM STATEMENT

The Qur'an undeniably has a great influence on human life, as has already been mentioned. Meanwhile, one must also take note of the effects of renouncing the Qur'an in daily life. Among the threats found in the Qur'an for those who abandon it are that;

1) they will continue in error

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

Which means, "It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'an] and wisdom [i.e., the sunnah] - although they were before in clear error" (al-Quran. Al-Jumuah: 2).

2) experience narrowness in life

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى﴾

Which means, "And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind" (al-Quran. Taha: 124).

3) have a hardened heart

﴿أَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ﴾

Which means, "Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient" (al-Quran. Al-Hadid: 16).

4) be called a tyrant

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ﴾

Which means, "And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution" (al-Quran. As-Sajadah: 22).

5) become a friend of Satan

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾

Which means, "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion" (al-Quran. Az-Zukhruf: 36).

In practise, imams who are not familiar with the Qur'an often find that the quality of their recitation is relatively weak and shows no improvement. It should be noted that Rasulullah (s.a.w.) prioritised the selection of imams who can recite the Qur'an best. As narrated by Abu Mas'ud (r.a.), the Prophet (s.a.w.) said,

{ سَمِعْتُ أَبَا مَسْعُودٍ، يَقُولُ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَوْمَ الْقَوْمِ أَفْرُؤُهُمْ لِكِتَابِ اللَّهِ وَأَقْدَمُهُمْ قِرَاءَةً فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً فَلْيُؤَمِّمُهُمْ أَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَلْيُؤَمِّمُهُمْ أَكْبَرُهُمْ سِنًا وَلَا تَوْمَنَنَّ الرَّجُلُ فِي أَهْلِهِ وَلَا فِي سُلْطَانِهِ وَلَا يَجْلِسَ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا أَنْ يَأْذَنَ لَكَ أَوْ يَأْذِنَهُ " }

Which means, "The Messenger of Allah (ﷺ) said to us "The one who is well grounded in Allah's Book and is distinguished among them in recitation should act as; Imam for the people. and if they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the oldest one in age. No man must lead another in prayer in latter's house or where (the latter) has authority, or sit in his place of honour in his house, except that he gives you permission or with his permission" (Hadis. Imam Muslim. The Book of Mosques and Places of Prayer "Who is more entitled to lead the prayer". 673c).

Accordingly, the practise of reciting the Qur'an is essential, especially for Imams, as it is important to read the Qur'an during prayer. According to Imam Nawawi in 'At-Tibyaan fi Adabi Hamalati Al-Qur'an', the earlier Salaf were so familiar with the Qur'an that they could complete it within a day, such as Usman bin Affan (r.a.), Tamim Ad-Daariy (r.a.), Saidina Said bin Jubair, Imam Mujahid, Imam As-Syafi'i, and many others (Ismail & Hamid, 2020; Rijan, Yakub & Ali Hassan, 2024). Thus, considering the scope of the study at Universiti Teknologi Malaysia, the question arises as to how familiar the candidates for Imams and Bilal are with the Qur'an so that they can ultimately improve the quality of their Qur'an recitation, which qualifies them to lead the prayers at the local mosque or surau.

In addition, the imams also play a role in interacting with the local community. This was clearly stated by the senior imam of Jamek Raja Tun Uda Mosque in Shah Alam, Firdaus Subhi, in an interview with Berita Daily. According to him, imams play a very important role, not only in leading prayers but also in reaching out to all strata of society (Daily News). To satisfy the community, an imam must be sincere, have extensive religious knowledge and be a role model for the local community (Abd. Wahab, Ab. Hamid & Che Man, 2016; Salamun & Rashid, 2016). In addition, imams must always be willing to serve and develop the quality

of their identity (Johari et al., 2021). Therefore, the question arises to what extent the imams and young bilals of UTM are willing to engage in the local community.

As mentioned earlier, the Qur'an plays an important role in people's lives. Since the young Imam and Bilal candidates of UTM are familiar with the Qur'an and are willing to serve the community, the question arises to what extent their familiarity with the Qur'an affects their willingness to serve the local community.

This study was conducted to answer some of the problems mentioned above. For this reason, this study was designed with several objectives to solve the problems that arise when contributing to the world of science. The objectives of this study include:

- 1) To evaluate the relationship between Imam and young Bilal of UTM in daily life along with the Qur'an.
- 2) To determine the level of willingness of the young Imams and Bilal of UTM to serve the community in and around UTM.
- 3) To investigate the relationship between the influence of the Qur'an and the degree of willingness of the young Imams and Bilals of UTM to serve the community in and around UTM.

## **METHODOLOGY**

This study was conducted using a quantitative research methodology utilising a series of questionnaires administered to 28 respondents. All respondents were UTM students who were selected to complete the UTM Imam and Bilal Muda programme. The quantitative methodology was chosen because it has the strength of providing a comprehensive framework for obtaining empirical data, coordinating data collection, and enabling direct comparison (Mohajan, 2020; Purwanto, 2021).

The questionnaire instrument of this study is divided into three parts. The first part consists of five questions about the demographics of the respondents. The second part is a question related to the respondents' relationship with the Qur'an. This part contains 12 questions. The last section also contains 12 questions related to the respondents' willingness to serve the community in and around UTM. The questions included in the questionnaires were developed based on literature review and interviews with experts in the field (Abd Rahim et al., 2021). To ensure that the instrument used is valid, the reliability of the instrument is tested using the Cronbach's alpha (CA) value. A CA value of more than 0.6 means that the research instrument has high reliability (Ahmad Zaini, Abdul Halim & Ab Ghani Hilmi, 2017; Mohd Jamaluddin & Abdullah, 2023).

Once the data is collected, it is analysed using SPSS version 29 (Service Package for Social Science) software to obtain accurate analysis results. The analysis for the second part will help to answer the first objective of the study, while the third part will answer the second objective. Both analyses to answer the first and second objectives of the study will use descriptive analysis by looking at the mean and standard deviation of the data. To interpret the data of this study, the interpretation proposed by Roslan and Surat (2022) is used, which means that a mean of 1.00 to 1.33 is interpreted as low, 1.34 to 2.66 as medium, and 2.67 to 4.00 as high.

The relationship between the second and third parts of this questionnaire will then answer the third research objective. The objective of examining the relationship between the influence of the Qur'an and the level of willingness of young UTM imams and bilals to serve the community in and around UTM can be achieved using a correlation test. Before conducting the correlation test, the normality test should be conducted to determine the type of correlation test that is most appropriate. If the research data meets the normality level, the Pearson correlation test should be used. If not, then the Spearman correlation test should be used (Akbar, Sukmawati & Katsirin, 2023). The result of this correlation is interpreted using an estimate of the strength of the relationship according to Cohen (2013). A value of 0.00 indicates no relationship, a value between 0.10 and 0.29 indicates a weak relationship, a value between 0.30 and 0.49 indicates a moderate relationship and a value between 0.50 and 1.00 represents a strong relationship.

**RESULTS AND DISCUSSION**

The data of this study are analysed using SPSS software version 29 by means of descriptive and inferential analysis. Prior to the analysis, a reliability test is conducted to measure the reliability of the research instrument using the CA value. Table 1 shows that the CA value for the 12 items in the first part of the questionnaire set of this study is 0.759, while it is 0.883 in the second part of the questionnaire set of this study. This shows that the reliability rate of the questionnaire set in part one is high and should be used since the CA values of parts one and two are above 0.6.

Table 1: Cronbach's Alpha statistical test of reliability

Part	Reliability Statistics	
	Cronbach's Alpha	Number of Item
1 (relationship with the Qur'an)	0.759	12
2 (willingness to serve)	0.883	12

Before continuing the analysis to answer the objectives of the study, the demographic data of the study participants will be analysed. This is to provide an initial overview of the study participants, who are UTM students selected as candidates for the young imams and bilals of UTM. Of the 27 respondents, 24 are interested in becoming imams, while the other three are interested in becoming bilals. Twelve of them are students from the Faculty of Social Sciences and Humanities, followed by eleven students from the Faculty of Engineering and the remaining four students from the Faculty of Architecture and Surveying. Most of them are first and second year students, totalling 21, while only six are in their third and fourth year. Of the 27 prospective young UTM imams, only five have never memorised the Qur'an. Three have memorised the optional surah and Juz Amma and five have completed five juz hafazan. Eight have memorised 10 Juz, one has memorised 15 Juz, and seven have completed their memorisation. All this information can be seen in Table 2 below.

Table 2: Cronbach's Alpha statistical test of reliability

	Choices	Frequency	Percentage (%)
Tendencies	Imam	24	88.9
	Bilal	3	11.1
	<b>Total</b>	<b>27</b>	<b>100.0</b>
Faculty	Engineering	11	40.7
	Social Sciences and Humanities	12	44.4
	Built environment and surveying	4	14.8
	<b>Total</b>	<b>27</b>	<b>100.0</b>
Academic Year	One	11	40.7
	Two	10	37.0

	Three	5	18.5
	Four	1	3.7
	<b>Total</b>	<b>27</b>	<b>100.0</b>
Total Memorization	No memorization	5	18.5
	Selected surah and juz amma	3	11.1
	5 juz	3	11.1
	10 juz	8	29.6
	15 juz	1	3.7
	30 juz	7	25.9
	<b>Total</b>	<b>27</b>	<b>100.0</b>

In order to achieve the first objective of this study, which is to evaluate the relationship between the Imam of UTM and young Bilal in daily life with the Qur'an, we have analysed the second part, which involves calculating the mean and standard deviation. Table 3 below shows that only three items have a medium level: items 4, 11 and 12, while the remaining items have a high level.

Item 4 shows that the frequency with which students meet with the memorisation teacher to review their reading is at a moderate level because they have not yet participated in the memorisation course, which would allow them to meet with the teacher more frequently. Item 11, also at a moderate level, indicates that the young Imam and Bilal candidates of the UTM have not yet read a large amount of Tafsir al-Qur'an. Moreover, item 12 shows that the young Imam and Bilal candidates of UTM do not memorise more than 15 pages per day on average. Overall, the young Imam and Bilal candidates from UTM have a good relationship with the Qur'an, which is reflected in a high level of overall interpretation with a mean score of 2.97.

Table 3: Descriptive statistics of UTM young imam bilal's relationship with the Qur'an

No	Questions	Min	Standard deviation	Interpretation
1	I will make sure that I wake up early in the morning before dawn so that he is ready for tahajjud and memorizing the Qur'an.	2.93	0.917	High
2	I make sure I keep close company with people who are always memorizing the Qur'an.	3.37	0.688	High
3	I make sure that I repeat/read the verse that I have memorized every time I finish the obligatory prayer every day.	2.96	0.980	High

4	I regularly meet with the Qur'an teacher to check my current level of memorization.	2.56	0.801	Medium
5	I am still in touch with my al-Qur'an teachers and friends at my old school.	2.96	1.018	High
6	I build a conducive learning atmosphere to arouse my enthusiasm to memorize/read the Qur'an.	3.30	0.669	High
7	I will make sure I pray in congregation either at the mosque or the college surau.	3.30	0.669	High
8	When I feel stressed or sad, I will read the Qur'an.	3.44	0.577	High
9	I often expect Allah to accept my practice when I read the Qur'an.	3.89	0.320	High
10	I make the Qur'an a source of inspiration in my life.	3.59	0.572	High
11	I have read the translation/tafsir of the Qur'an to better understand the Qur'an as much as: 1) 1/4 from al-Qur'an 2) 1/2 from al-Qur'an 3) 3/4 from al-Qur'an 4) all of al-Qur'an	1.76	0.892	Medium
12	I will read/memorize at least: 1) 1 page per day 2) 15 page per day 3) 30 page per day 4) 60 page per day	1.53	0.555	Medium
Average/overall result		2.97	0.722	High

In order to achieve the objective of the study, which is to determine the level of willingness of the young Imams and Bilal of UTM to serve the community in and around UTM, an analysis of the third part was also conducted, which involves the calculation of the mean and standard deviation. Table 4 below shows that only two items are at a medium level: Item 10 and 12.

Item 10 shows that young Imam Bilal of UTM's ability in terms of religious questions and answers is still at a medium level. This is because the main requirements for imams and bilals are knowledge of the Qur'an and voice, while religious Q&A skills are typically required for ustaz or orators (Che Nor, 2023). Item 12, on the other hand, shows that the ability of young Bilal Imam candidates from UTM to deal with corpses is at a moderate level. The ability to deal with corpses should not only be mastered by imams and bilal, but by all levels of society. Because the best person to manage a person's remains is the heir or child (Shamsuddin, 2019). However, the moderate score for item 12 is due to the fact that the

respondents of the study are young Imam Bilal candidates who are not yet officially working for UTM and the surrounding community. Overall, UTM's young Imam Bilal candidates have a high level of willingness to serve UTM and the surrounding community based on the overall evaluation with a mean score of 3.06.

Table 4: Descriptive statistics of the readiness of UTM young imam bilal to serve community

No	Questions	Min	Standard deviation	Interpretation
1	I am willing to be an imam/bilal on an adhoc basis at the UTM mosque if there is no imam/bilal.	3.33	0.784	High
2	I often set a good example to my friends at UTM.	3.26	0.526	High
3	I don't expect payment when I work as imam/bilal.	3.07	0.829	High
4	I don't mind rearranging my schedule if asked to work at a mosque outside UTM.	3.30	0.609	High
5	I don't find it a bit heavy if I have to take a taxi/grab to go to the mosque to work as an imam/bilal.	2.93	0.730	High
6	I'm not upset if other imams/bilals get consolation in the form of money and I don't get my share.	3.07	0.829	High
7	I am willing to attend a course to improve myself as an imam/bilal.	3.59	0.572	High
8	I am willing to represent any organization if chosen to recite a prayer in public.	3.37	0.629	High
9	I am not shy and ashamed to stand in front of people for religious purposes.	2.96	0.808	High
10	I am not clumsy and willing to answer the congregation's questions about religion.	2.52	0.802	Medium
11	I am not clumsy and willing to be a preacher at MSI and other surrounding mosques.	2.89	0.892	High
12	I can manage the funeral on an ad hoc basis if there is no other imam/bilal.	2.41	0.931	Medium
Average/overall result		3.06	0.745	High

Before addressing the third objective of the study, a normality test must be conducted for both variables: the independent variable (IV), i.e. Imam Bilal's relationship with the Qur'an, and the dependent variable (DV), i.e. Imam Bilal's willingness to serve. As shown in Table 5, the significant value for the Kolmogorov-Smirnov test for the response variable is 0.2. Since the p-value is greater than 0.05, the data are normally distributed (Roşu



et al., 2024). Also for the dependent variable, as shown in Table 6, the significant Kolmogorov-Smirnov value is 0.192, which is also greater than 0.05. This leads to the conclusion that the data is normally distributed (Roşu et al., 2024).

**Table 5: Test of normality of the independent variable**

	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
IV	0.132	27	0.200*	0.961	27	0.379
*. This is the lower bound of real significance.						
a. Lilliefors interest correction						

**Table 6: Test of normality of the dependent variable**

	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
DV	0.139	27	0.192*	0.976	27	0.768
*. This is the lower bound of real significance.						
a. Lilliefors interest correction						

Once the normality test meets the requirements, the Pearson correlation test is used to assess the strength of the relationship between the two variables. This test was employed to achieve the final objective of the study, which is to examine the relationship between the influence of the Qur’an and the degree of willingness of the young Imams and Bilals of UTM to serve the community in and around UTM. As shown in Table 7, the significant level (2-tailed) is 0.007, which is less than 0.05. This indicates that there is a correlation between the independent variable (IV) and the dependent variable (DV) (Akbar et al., 2023). Moreover, the correlation coefficient is 0.506, which indicates a strong relationship between the two variables (Cohen, 2013). This shows that the Qur’an plays an important role in preparing the young Imams and Bilals of UTM to serve the community in and around UTM.

**Table 7: Pearson's Correlation Test between two variables**

		IV	DV
IV	Pearson's Correlation	1	0.506**
	Sig. (2-tailed)		0.007
	N	27	27
DV	Pearson's Correlation	0.506**	1
	Sig. (2-tailed)	0.007	
	N	27	27
**. The correlation is significant at 0.01 (2-tailed).			

## **CONCLUSION**

It cannot be denied that the Qur'an has a profound influence on people in all aspects of life. This study provides evidence of the influence of the Qur'an on the willingness of the young Imams and Bilals of UTM to serve the community. Overall, all three objectives of this study were successfully achieved. The relationship between the imams and young bilals of UTM with the Qur'an is at a good level. Likewise, their willingness to serve the UTM community and their neighbourhood is high. Finally, the influence of Qur'anic communication shows a positive effect on the willingness of the young imams and bilals of UTM to serve the community. In conclusion, it is hoped that this study highlights the importance of the Qur'an as a source of inspiration in life and emphasises the miracles of the Qur'an in shaping human life.

## **REFERENCES**

### **Book**

Cohen, J. (2013). *Statistical Power Analysis for the Behavioral Sciences. Statistical Power Analysis for the Behavioral Sciences*. Abingdon: Taylor and Francis.

### **Journal**

- Abd Rahim, N. F. F., Muhammad, F., Abdul Razak, A., Mohamed, A. Z., Mohd Hussin, M. Y., & Awang, S. A. (2021). Konsep Zakat Fitrah: Tinjauan Dalam Kalangan Mahasiswa Pengajian Tinggi (The Concept of Zakah al- Fitr: A Survey Among Higher Education Students). *UMRAN Journal Of Islamic and Civilisational Studies*, 8(1), 117-124.
- Abd. Wahab, N. A., Ab. Hamid, N., & Che Man, N. (2016). Pemerkasaan Peranan Masjid di Malaysia Era Kontemporari. *Journal UiTMT*, 5(2), 219-229.
- Aemy, A., Ibrahim, M. A., Islam Ismail, M. S., & Ismail, S. (2021). Kepentingan dan Saranan Menuntut Ilmu Menurut Islam Berdasarkan Dalil Al-Qur'an dan As-Sunnah. *Voice Of Academia (VOA)*, 17(2), 62-71.
- Ahmad Zaini, A., Abdul Halim, R., & Ab Ghani Hilmi, Z. (2017). Investigating Students' Perception Towards Economics Education. *Gading Journal for Social Sciences*, 12(2), 1-18.
- Akbar, R., Sukmawati, U. S., & Katsirin, K. (2023). Analisis Data Penelitian Kuantitatif: Pengujian Hipotesis Asosiatif Korelasi. *Jurnal Pelita Nusantara*, 1(3), 430-448.
- Andy, S. (2019). Hakekat Tafsir Surat Al-Fatihah (Pemahaman Hakikat Ibadah Kepada Allah SWT Dalam Menghadapi Persoalan Kehidupan). *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 4(1), 78-100.
- Anwar, K. K., Hadju, V., & Massi, M. N. (2019). Pengaruh Murottal Al-Qur'an terhadap Peningkatan Kadar Beta-endorphin dan Penurunan Tingkat Nyeri Pasien Post Sectio Caesarea. *Jurnal Kesehatan*, 10(2), 289852.
- Astuti, A., & Purnama, A. (2019). Pengaruh Membaca Al-Qur'an Terhadap Kadar Glukosa Darah Pada Pasien Diabetes Melitus di RSUD Cengkareng Tahun 2018. *Jurnal Ilmiah Ilmu Keperawatan Indonesia*, 9(2), 577-584.
- Ibrahim, S. Z., Abd Razak, S. R., Mohamad, N., & Rosman, S. Z. (2021). Amalan Gaya Hidup Sihat Ketika Pandemik Covid-19 Memenuhi Tuntutan Maqasid Al-Syariah [Healthy Lifestyle Practices During Pandemic Covid-19 Meet The Demands of Maqasid Al-Syariah]. *Asian Journal of Civilizational Studies (AJOCS)*, 3(3), 1-15.
- Ismail, I., & Hamid, A. (2020). Adab Pembelajaran Al-Qur'an: Studi Kitab At-Tibyan Fi Adabi Hamalatil Qur'an. *Jurnal Ilmiah Ar-Risalah: Media Ke-Islaman, Pendidikan dan Hukum Islam*, 18(2), 219-233.
- Jamil, T. N. H. T., Abd Khafidz, H., & Osman, K. (2019). Kemahiran Berfikir Aras Tinggi Melalui Pendekatan Tadzakur: High Order Thinking Skills through Tadzakur Approach. *'Abqari Journal*, 19(1), 33-45.

- Kuswandi, S. H., Effendi, D. I., & Mujib, A. (2020). Bimbingan Akhlak Pada Anak Melalui Sistem Halaqah Qur'an. *Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, Dan Psikoterapi Islam*, 8(2), 165–182.
- Latuapo, A., Farid, M., & Ab Rahman, Z. (2020). Pharmaceutical and Nonpharmaceutical Use of Music and Al-Qur'an Therapy in Preventing the Spread of Pandemics (Covid-19): A Systematic Review. *Systematic Reviews In Pharmacy*, 11(12), 1171–1179.
- Mat Sin, M. L., Ishak, S. N. (2024). Peranan Ilmu Mukjizat Bayani Dan Fakta Sainifik Dalam Meningkatkan Pemahaman Pembaca Al-Qur'an: Kajian Terhadap Ayat 68 Dan 69 Surah Al-Nahl. *Al-Qanatir: International Journal of Islamic Studies*, 33(5), 114-123.
- Mohd Jamaluddin, R. M., & Abdullah, N. H. (2023). Hubungkait Kepimpinan Maya dan Keterlibatan Pekerja. *Research in Management of Technology and Business*, 4(1), 1–4.
- Mohd, R. A., Ghazali, N. M., Fauzi, N. M. (2021). Analisis Tematik Pemakanan dan Gaya Hidup Sihat Berasaskan Nutrigenomik Berdasarkan Tafsiran Ayat 31 Surah al-A'raf. *Jurnal Islam Dan Masyarakat Kontemporari*, 22(3), 152-165.
- Nawawi, S. F. A., Din, R., & Othman, N. (2020). Enam Nilai Utama dari Perspektif Risalah Nur: Usaha Membangun Jiwa Insan dalam Perancangan Pengajaran. *Journal of Personalized Learning*, 3(1), 87–93.
- Rijan, M. H. M., Yakub, M. A., & Ali Hassan, A. R. (2024). Kefahaman Ayat al-Qur'an Dalam Kalangan Pelajar Tahfiz (The Understanding of Qur'anic Verses among Tahfiz Students). *Journal of Contemporary Islamic Studies*, 10(1), 3.
- Roslan, Z., & Surat, S. (2022). Hubungan Antara Tahap Kesediaan dan Motivasi Pelajar Sarjana Pendidikan Semasa Pembelajaran Atas Talian. *Malaysian Journal of Social Sciences and Humanities*, 7(8), 8.
- Roşu, D., Cojanu, F., Vişan, P. F., Samarescu, N., Ene, M. A., Muntean, R. I., & Ursu, V. E. (2024). Structured Program for Developing the Psychomotor Skills of Institutionalized Children with Special Educational Needs. *Children 2024*, 11(1), 102.
- Salamun, H., & Rashid, R. (2016). Tahap Amalan Kepemimpinan Pengerusi Masjid di Terengganu (Leadership Practice Among Mosque Chairman In Terengganu). *Journal of Business and Social Development*, 4(1), 65–77.
- Zaim, M. (2019). Tujuan Pendidikan Perspektif Al-Qur'an Dan Hadits (Isu dan Strategi Pengembangan Pendidikan Islam). *Muslim Heritage*, 4(2), 239-260.

### **Prosiding Conference**

- Indriyati, I., Herawati, V. D., Sutrisno, S., & Putra, F. A. (2021). Pengaruh Terapi Komplementer Dengan Mendengarkan Murottal Al-Qur'an Terhadap Tingkat Kecemasan Pada Mahasiswa Tingkat Akhir Yang Menyusun Skripsi Pada Situasi Pandemic Covid-19. Prosiding University Research Colloquium. 997–1011.
- Johari, F., Ab Aziz, M. R., Zulkefli, Z., Misbah, H., Haji Alias, M., Abdul Hamid, S., ... Khairi, K. F. (2021). Pembangunan Model Jawatankuasa Kerja Penubuhan Mini Baitulmal di Masjid. International Islamic Economic System Conference. 406–417.
- Sajidah, N. A., & Hussin, H. (2021). Perspektif Al-Qur'an dalam Menangani Punca Keganasan Rumah tangga Sewaktu Wabak Covid-19. Proceeding Antasari International Conference. 356-371.
- Kamaruddin, N. (2021). Hubungan Manusia dan Alam Sekitar Menurut Perspektif Islam. International Conference On Syariah & Law2021(ICONSYAL 2021)-Online Conference. 658-667.

### **Internet**

- Che Nor, N. (2023). Hanya Individu Mahir, Berpengetahuan Luas Mengenai Islam Diberi Tauliah Mengajar. <https://www.hmetro.com.my/mutakhir/2023/03/944244/hanya-individu-mahir-berpengetahuan-luas-mengenai-islam-diberi-tauliah> (accessed on 13 March 2024).

Shamsuddin, M. A. (2019). *Lebih Afdal Anak Urus Jenazah Ibu, Bapa*.  
<https://www.bharian.com.my/rencana/agama/2019/02/526723/lebih-afdal-anak-urus-jenazah-ibu-bapa> (accessed on 13 March 2024).

**Disclaimer**

*Opinions expressed in this article are the opinions of the author(s). Al-Qanatir: International Journal of Islamic Studies shall not be responsible or answerable for any loss, damage or liability etc. caused in relation to/arising out of the use of the content.*