

THE ROLE OF BEANA HOME QUR'AN IN FULFILLING THE NEEDS OF LEARNING TO READ THE QUR'AN OF THE MALAYSIAN MUSLIM COMMUNITY

Author:
Nurbaiti

Affiliation:
Universitas PTIQ Jakarta

Email author:
nurbaiti@ptiq.ac.id

Dates:
Received: 2024
Accepted: 2024
Published: [to be released]

How to cite this article:

Copyright:
© 2024. The Authors.
Licensee:
PENGAMAT.

Abstract. This study focuses on the role of BEANA Home Qur'an for the Muslim Community in Malaysia with qualitative methodology. Through in-depth interviews and direct observation to the BEANA Home Qur'an Institution in Malaysia, this study explores how BEANA Home Qur'an meets the needs of the Malaysian Muslim Community to be able to read and understand the Qur'an well and quickly. The findings of the study indicate that, First, the BEANA Home Qur'an Institution plays a role in meeting the needs of the Malaysian Muslim community in reading and memorizing the Qur'an by providing Qur'an teachers and the freedom for them to choose Qur'an teachers with a schedule of learning activities according to their wishes. Second, improving the welfare and nobility of Qur'an teachers. Third, preparing Islamic Civilization in Malaysia through families that are close to the Qur'an, with programs and activities with students and their families. Fourth, improving the competence of Qur'an teachers and Fifth, preparing to face challenges in the Global World in the future. This study confirms the significance of the BEANA Home Qur'an institution in providing easy facilities and techniques for the Malaysian Muslim Community in learning to read and understand the Qur'an. The institution continues to grow with an increasing number of students of 700 people from various regions throughout Malaysia and 200 teachers of the Qur'an.

Keywords: BEANA Home Qur'an, Al-Qur'an, Malaysian Muslim Society

Introduction

Al-Qur'an is a book of guidance for all Muslims in the world. The compilation of the Qur'an during the time of Usman bin Affan was motivated by issues that emerged and spread among Muslims regarding differences in Qira'at. Until they agreed to compile the Qur'an and unite them with *the Mushaf* that would be formed, namely the Usmani mushaf.¹ Now, It is said to be a guide, because by adhering to the teachings of the Koran, a Muslim will never go astray in his life. This is as the Messenger of Allah said, *"I have left you two things. You will not go astray as long as you adhere to both, (namely) the Book of Allah and the Sunnah of His Messenger."* (HR. Malik; Al-Hakim, Al-Baihaqi, Ibnu Nashr, Ibnu Hazm). So, making the Al-Qur'an a guide to life or way of life is important.

As a guide to life for a Muslim, the Al-Qur'an was revealed and written in the Al-

¹ Aldie Fitra and Lia Listiana, "Peradaban Terbentuknya Mushaf Al-Qur'an (Sejarah Terbentuknya Mushaf Rasm Ustmani)," *Qolamuna : Jurnal Studi Islam* 8, no. 1 (2022): 58–68, <https://doi.org/10.55120/qolamuna.v8i1.658>.

Qur'an mushaf in Arabic. So, for a Muslim who was born not from an Arab nation in particular, he needs to learn to be able to read it, so that he doesn't make mistakes in reading and also understands the contents of the Al-Qur'an. This is important, so that the Al-Qur'an as a guide to life for a Muslim can be realized optimally.

Al Quran, which is revelation and word God which taken down to people Islam through Prophet Muhammad PBUH, is book which no can objected to the truth and is very rich in everything. This book is also a source Islam is the most important and first, which serves as a guide for each people who are Muslims as well as for all mankind So, this increases the motivation of a Muslim to be able to read the Qur'an.²

Fulfilling the needs of Muslims to be able to read the Qur'an, various Qur'an institutions have emerged in various countries that aim to be a means of education and guidance for Muslims in reading the Qur'an properly and correctly. Islam in Malaysia continues to experience developments marked by the development of Islamic knowledge and education which is increasingly experiencing progress.³ One of them is in the ability to read the Qur'an. One of the Qur'an institutions in Malaysia is BEANA Home Qur'an. This institution was founded with noble intentions and noble goals, namely to help the Muslim community in Malaysia to be able to read the Qur'an properly and correctly, and quickly.

Methods

This study uses a qualitative method to explore the role of BEANA Home Qur'an in Malaysia in supporting the Muslim community in Malaysia to be able to read the Qur'an properly and correctly and quickly. This method was chosen because it makes it easier for researchers to understand the role of BEANA Home Qur'an, which is closely related to the personal experiences of the founders of BEANA Home Qur'an, and the social dynamics in Malaysia in depth regarding the need for the ability to read the Qur'an. Interviews were conducted through dialogue at a scientific forum when the author visited the BEANA Home Qur'an institution in Malaysia, July 31, 2024 while simultaneously conducting international community service. Interviews with dialogue aim to find out more deeply about the history and development of the BEANA Home Qur'an institution in Malaysia, as well as what achievements have been achieved so far, and hopes for the future. The data collected by the author were analyzed using thematic analysis methods. The process involves data to determine the main discussion themes, such as the role of the BEANA Home Qur'an institution in the needs of reading the Qur'an of the Malaysian Muslim community, the welfare and nobility of the teachers of the Qur'an, the hope of the role of the BEANA Home Qur'an institution for Islamic Civilization in Malaysia, the development of institutions with programs and activities of the BEANA Home Qur'an Institution together with students and families of students and what will be the challenges of the BEANA Home Qur'an institution in the Global World in the future. Thus, the integration between religious education, roles in society and the Qur'an will be seen. Thematic analysis makes it easier for researchers to organize and interpret data systematically, with the hope of providing a comprehensive picture of the role of the BEANA Home Qur'an institution. In addition, the author also uses the Literature review method and thematic interpretation to strengthen the research results.

Counseling as a Social Empowerment Effort

1. The Role of the BEANA Home Qur'an Institution in the Needs of Reading the Qur'an of the Malaysian Muslim Community

² Noviana Putri and Rizky Maulana, "The Importance of Al-Quran in Human Life," *International Journal of Islamic Educational Research* 1, no. 1 (2024).

³ Andi Herawati, "Eksistensi Islam Di Asia Tenggara," *Ash-Shahab: JURNAL Pendidikan Dan Sudi Islam Pendidikan Dan Sudi Islam* 4, no. 2 (2018): 119–29.

With the existence of community responsibility for education, the community will organize educational activities that are categorized as non-formal educational institutions. As a non-formal educational institution, the community becomes an important part of the educational process, but does not follow fixed and strict regulations. However, these institutions also require professional management in an organization with good management.⁴

The role of the BEANA Home Qur'an institution in Malaysia began in 2011, when Ust. Ibnu Abdul Barry and Ustadzah Anna began teaching the Qur'an and Arabic from house to house. Their students were from various circles; children, teenagers and adults. Gradually, demand from the Malaysian community increased, so that both of them needed other teachers. Until in 2017, the BEANA Home Qur'an Company was established. The name "Home Qur'an" is the hope that every home in Malaysia will be illuminated with the Qur'an. While the word "BEANA" is a combination of English, "BE" and Arabic "ANA." The meaning of the word is, the readers of the Qur'an become themselves with various professions but still read the Qur'an.

The establishment of the BEANA Home Qur'an institution is a solution for the Malaysian Muslim community in meeting the need to learn to read the Qur'an. The mission it initiated is; *First*, providing comprehensive Quran teachers to learn and memorize the Quran. *Second*, Encouraging the involvement of scholars in producing the golden generation, through digital platforms. *Third*, providing facilities to help especially convey the Quran easily and effectively.

Despite experiencing "ups and downs" in its journey, the BEANA Home Qur'an institution has been able to exist until now, even gaining trust for cooperation activities with several institutions, both from the government and private sector. Several collaborations were carried out with the Selangor Islamic University (UIS). In addition, the BEANA Home Qur'an institution also collaborates with several institutions, such as; Bank Muamalat Malaysia, PKNS Biz Point, MDEC, INSKEN, SUDERB, MSU (Management & Society University), and Steibeis.

2. BEANA Home Qur'an Institution Improves the Welfare and Glory of Koran Teachers

The implementation of the Koran reading teacher is given great attention in terms of teaching Al-Quran education, such as in terms of the competencies they have in order to improve their ability to read the Koran.⁵ One of the efforts made by the BEANA Home Qur'an institution is to improve the welfare and dignity of the Qur'an teachers. Because, Qur'an teachers have so far not received welfare and dignity from students and parents. Such as not being disciplined in Qur'an learning activities, not being consistent in the schedule for learning to read the Qur'an, and not infrequently Qur'an teachers only teach a maximum of 25% of the teaching time, while the rest is more about "following" the wishes of the students.

What the BEANA Home Qur'an institution does to improve the welfare and dignity of Qur'an teachers is to make regulations and agreements between Qur'an teachers and students. Students are given the freedom to choose teachers and study time or schedule. However, this freedom is followed by a mutual agreement for commitment in implementing activities. Of course this is also for the good of students, namely achieving the main target, being able to read the Qur'an correctly and quickly.

In addition, the BEANA Home Qur'an institution also creates a Brand specifically for the welfare and dignity of Qur'an teachers. The brand is BHQ. BHQ is a collection of selected and accredited Quran teachers who are friendly to children and families. So that the quality of teachers

⁴ Hatta Abdul Malik, "Pemberdayaan Taman Pendidikan Al-Qur'an (TPQ) ALhusna Pasadena Semarang," *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan* 13, no. 2 (2013): 387–404.

⁵ K Sundari, "Upaya Guru Mengaji Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Pada Anak Usia 6-7 Tahun Di Desa Merpati Dusun Pauh ...," *Tarbiya Islamica* 3, no. 2 (2015): 61–68, <http://journal.iaisambas.ac.id/index.php/TarbiyaIslamica/article/view/1385%0Ahttp://journal.iaisambas.ac.id/index.php/TarbiyaIslamica/article/download/1385/1095>.

and optimal systems, the BEANA Home Quran institution can continue to develop well in Malaysia.

3. The Role of the BEANA Home Quran Institute for Islamic Civilization in Malaysia

Good parenting is an indicator of success in forming a child's emotional social and intellectual abilities. Parents play the role of the first and main figure in the parenting process, because most likely the first time a child is close to and cared for by parents.⁶ As an institution that focuses on teaching the Qur'an, the BEANA Home Qur'an institution also has a noble ideal, according to the meaning of its name. This noble ideal is to create an Islamic civilization in Malaysia with the Qur'an. This can be seen from the brand that it also founded, namely Qaf. Qaf is a brand for education through seminars and training for families so that a family can be built to go to heaven.

The Qaf brand focuses on three activities, seminars, training and coaching. Of course, what the BEANA Home Qur'an institution does is the first step in establishing an Islamic civilization with the Qur'an in Malaysia. Because with the Qur'an everything will be noble. Learning to read the Qur'an will make someone understand the contents of the Qur'an. So that various knowledge will be born. This is in accordance with what the Qur'an says in the surah al-Mujadalah/58:11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

O you who believe! If it is said to you, "Give space in the assemblies," then make space, surely Allah will make space for you. And when it is said, "Stand up," then stand up, surely Allah will raise (the degree of) those who believe among you and those who have been given knowledge to a few degrees. And Allah is Aware of what you do.

Seeking knowledge is a deliberate and planned effort by humans to find, identify, and then apply that knowledge in everyday life. It is important to understand that the Qur'anic verses contain universal truths which appear in the form of Kauniyah verses as complete truth. Therefore, interpret the verses of the Koran in depth.⁷

In daily life, the form of praying in controlling oneself to make the process of living life easier is by praying devoutly or with quality.⁸ Including reading the Qur'an a lot. Reading the Koran is a form of faith and learning for a believer. Moreover, the Koran is a guide in his life, so that he will never go astray in living his life.

4. BEANA Home Qur'an Institution Programs and Activities with Students and Students' Families

To ensure that the worries faced by Muslim community in Malaysia are resolved and as a precaution to control digital mushaf then, Regulatory Unit of Al-Quran, Department of Enforcement and Control, Ministry of Internal Security (KDN) have taken proactive initiatives by providing alternative for Muslim community in Malaysia in the production of digital mushaf. This unit is an authorised body as it was formed through law allocation posed in the 129th Conference of Malay Kings on 8 February 1984 (Board of Control and Licensing of Al-Quran

⁶ Aas Siti Sholichah and Desy Ayuningrum, "Efektifitas Kegiatan Kajian Parenting Dalam Meningkatkan Kesadaran Orang Tua Terhadap Pengasuhan Anak Usia Dini," *Murhum : Jurnal Pendidikan Anak Usia Dini* 2, no. 2 (2021): 1–9, <https://doi.org/10.37985/murhum.v2i2.41>.

⁷ Nurdinyanto Nurdinyanto et al., "Esensi Ilmu Pengetahuan Perspektif Al-Qur'an: Analisis Surah Al-Mujadalah Ayat 11 Dan Shad Ayat 29," *Fitrah: Journal of Islamic Education* 4, no. 2 (2023): 286–305, <https://doi.org/10.53802/fitrah.v4i2.465>.

⁸ Muhammad Hariyadi Nurbaiti, Aas Siti Sholichah, and Desy Ayu Ningrum, "Kesejahteraan Psikologis Berbasis Al-Qur'an Sebagai Imunitas Psikis-Spiritual," *Dalan Jurnal Jurnal Al-Burhan* 21, no. 02 (n.d.).

Printing, Ministry of Internal Security, 2012). Resultantly, an act was successfully drafted and gazetted on 15 May 1986 known as Act 326 "Act of Quranic Text Printing 1986" containing 25 sections encompassing allocation on management, enforcement, scope of power and exemption.⁹

Now, BEANA Home Qur'an Institute has established another brand for the purposes of the program and activities of learning and memorizing the Qur'an. The brand is Qsaff App. Qsaff App is a Quran class application that is easily accessible to anyone who wants to learn and memorize the Qur'an at BEANA Home Qur'an Institute. Until now, around 200 teachers from Malaysia and Indonesia and 700 registered students have used the Qsaff App application for reading and memorizing the Qur'an.

Qsaff App provides parents and students with the option of whether learning and memorizing the Qur'an is done online or offline (teachers come to the house to provide private classes). This certainly provides convenience and efficiency of activities. It seems that the BEANA Home Qur'an institution understands the lifestyle of the current Malaysian Muslim community, so that their needs in learning and memorizing the Qur'an are provided easily and simply.

5. Challenges of the BEANA Home Qur'an Institution in the Global World

Globalization bequeaths a series of major changes to the world order as a whole. This era is marked by global life processes, advances in science and technology, especially in the fields of transformation and communication, as well as cross-cultural developments.¹⁰ BEANA Home Qur'an already has quite significant customers, even some students from MBSB Bank, Petra, the Middle Up Malaysian Muslim Community and also institutions from both the government and global. However, challenges will certainly come with time. So, to face the challenges of the global world, the BEANA Home Qur'an institution collaborates not only in the Malaysian region, but also outside Malaysia, such as Indonesia. This is proven by the collaboration between the BEANA Home Qur'an institution and PTIQ University Jakarta. The collaboration is carried out specifically with LTTQ (Tahsin and Tahfidz Qur'an Institute) PTIQ University Jakarta. In this collaboration, the BEANA Home Qur'an institution which already has a learning module, "Smart Jazari-الجزري 159" pages thick with the main words "Mengaji at Your Door Step," tries to adapt the Al-Qur'an reading module which has been proven effective in learning to read and memorize the Al-Qur'an.

In addition, to improve the competence of teachers, the BEANA Home Qur'an Institute also collaborates with the LPPM (Research and Community Service Institute) of PTIQ University Jakarta. The collaboration aims to have activities to improve teachers' understanding of good teaching concepts. This collaboration has begun and was implemented when the LPPM of PTIQ University Jakarta visited the BEANA Home Qur'an institution on Tuesday, July 31, 2024. Several LPPM teams from PTIQ University Jakarta, namely Assoct Professor, Dr. Abd Aziz, Mpd, Dr. Nurbaiti, M.A., and Khairul Anwar, M.A. presented materials related to education, the Qur'an and Arabic. It appears that the BEANA Home Qur'an institution is trying to prepare for global challenges in the world by improving the quality and quantity of cooperation with other parties.

In addition, the founder of the BEANA Home Qur'an Institute also provides an example of increasing competence as an expert in Islamic religious knowledge and the Qur'an by producing several works, such as a Module called Smart Jazari-الجزري 159 pages thick with the main words "Mengaji at Your Door Step," Mutiara Hikam; Huraian Kitab al-'Athâiyyah 351 pages thick, Intensive Prayer Class (Intermediate), Al-Nûr al-Mubîn, and so on.

⁹ Azizul Hassan, Wan Khairuldin, and Wan Mohd Khairul Firdaus, "Smart Quran Application: Authority of Digital Mushaf Usage in Malaysia," *International Journal of Civil Engineering and Technology (IJCET)* 10, no. 03 (2019): 3315–22.

¹⁰ Fitri Oviyanti, "Tantangan Pengembangan Pendidikan Keguruan Di Era Global," *Nadwa: Jurnal Pendidikan Islam* 7, no. 2 (2016): 267–82, <https://doi.org/10.21580/nw.2013.7.2.562>.

Currently, the BEANA Home Qur'an Institution is located at Jalan Sepah Putera 5/1B, Seri Utama Business Center Kota Damansara, 47810, Petaling Jaya, Selangor, Malaysia. With the Website: www.beanahomequran.com in the future, the BEANA Home Qur'an institution will continue to improve its role in providing convenience for every Muslim community in the world to learn and memorize the Qur'an and understand it.

Conclusion

The research findings show that BEANA Home Qur'an not only acts as an institution that provides teachers to the Malaysian Muslim Community, but also provides convenience and freedom for them to choose a teacher with a schedule of learning activities according to their wishes. In addition, BEANA Home Qur'an also holds these activities with two models, namely face-to-face (the teacher comes to the house) and online, thus providing greater convenience for the Malaysian Muslim Community. This study confirms the significance of the BEANA Home Qur'an institution in providing easy facilities and techniques for the Malaysian Muslim Community in learning to read and understand the Qur'an. This institution continues to grow with an increasing number of students of 700 people from various regions throughout Malaysia and 200 teachers. To improve and develop the role of BEANA Home Qur'an in the needs of the Malaysian Muslim Community, they are currently also holding activities about Islamic families directly and attended by Muslim couples and families in Malaysia. In addition, BEANA Home Qur'an also created the Qaf application to make it easier for the Malaysian Muslim Community to determine teachers and times for studying the Qur'an.

DAFTAR PUSTAKA

- Aldie Fitra, and Lia Listiana. "Peradaban Terbentuknya Mushaf Al-Qur'an (Sejarah Terbentuknya Mushaf Rasm Ustmani)." *Qolamuna : Jurnal Studi Islam* 8, no. 1 (2022): 58–68. <https://doi.org/10.55120/qolamuna.v8i1.658>.
- Hassan, Azizul, Wan Khairuldin, and Wan Mohd Khairul Firdaus. "Smart Quran Application: Authority of Digital Mushaf Usage in Malaysia." *International Journal of Civil Engineering and Technology (IJCIET)* 10, no. 03 (2019): 3315–22.
- Hatta Abdul Malik. "Pemberdayaan Taman Pendidikan Al-Qur'an (TPQ) ALhusna Pasadena Semarang." *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan* 13, no. 2 (2013): 387–404.
- Herawati, Andi. "Eksistensi Islam Di Asia Tenggara." *Ash-Shahabah: JURNAL Pendidikan Dan Sudi Islam Pendidikan Dan Sudi Islam* 4, no. 2 (2018): 119–29.
- Nurbaiti, Muhammad Hariyadi, Aas Siti Sholichah, and Desy Ayu Ningrum. "Kesejahteraan Psikologis Berbasis Al-Qur'an Sebagai Imunitas Psikis-Spiritual." *Dalan Jurnal Jurnal Al-Burhan* 21, no. 02 (n.d.).
- Nurdiyanto, Nurdinyanto, Ahmad Tauviqillah, Hafidz Hafidz, and Karman Karman. "Esensi Ilmu Pengetahuan Perspektif Al-Qur'an: Analisis Surah Al-Mujadalah Ayat 11 Dan Shad Ayat 29." *Fitrah: Journal of Islamic Education* 4, no. 2 (2023): 286–305. <https://doi.org/10.53802/fitrah.v4i2.465>.
- Oviyanti, Fitri. "Tantangan Pengembangan Pendidikan Keguruan Di Era Global." *Nadwa: Jurnal*

Pendidikan Islam 7, no. 2 (2016): 267–82. <https://doi.org/10.21580/nw.2013.7.2.562>.

Putri, Noviana, and Rizky Maulana. "The Importance of Al-Quran in Human Life." *International Journal of Islamic Educational Research* 1, no. 1 (2024).

Siti Sholichah, Aas, and Desy Ayuningrum. "Efektifitas Kegiatan Kajian Parenting Dalam Meningkatkan Kesadaran Orang Tua Terhadap Pengasuhan Anak Usia Dini." *Murhum: Jurnal Pendidikan Anak Usia Dini* 2, no. 2 (2021): 1–9. <https://doi.org/10.37985/murhum.v2i2.41>.

Sundari, K. "Upaya Guru Mengaji Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Pada Anak Usia 6-7 Tahun Di Desa Merpati Dusun Pauh" *Tarbiya Islamica* 3, no. 2 (2015): 61–68. <http://journal.iaisambas.ac.id/index.php/TarbiyaIslamica/article/view/1385%0Ahttp://journal.iaisambas.ac.id/index.php/TarbiyaIslamica/article/download/1385/1095>.