FAMILY FUNCTIONALITY AMONG ISLAND RESIDENTS IN PROMOTING MASTERY OF QURANIC RECITATION

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ABSTRACT

This study aimed at identifying family functionality in promoting mastery of al-Quran recitation among the island residents. This Study was conducted involved 70 respondents in Primary School in Perhentian Island (Pulau Perhentian) in Terengganu State of Malaysia. This quantitative study used a questionnaire as the research instrument which focusing on the aspects of functionality support, role, environment and communication. The findings suggest that four aspects in family functionality were at moderately high-level including support (mean = 3.55, SD = 0.85), role (mean = 3.72, SD = 0.92), environment (mean = 3.47, SD = 0.81) and communication (mean = 3.73, SD = 0.89). Analysis showed no positive relationship was observed between family functionality and mastery of Quranic recitation. This shows that systematic and wisdom planning by the authority are needed so that the existing family functionality can be sustained in a quality way and subsequently help inculcate mastery of al-Quran recitation among the new generation of Perhentian Island residents.

Contribution/ Originality: The paper's primary contribution is finding that systematic and wisdom planning by the authority are needed so that the existing family functionality can be sustained in a quality way and subsequently help inculcate mastery of al-Quran recitation among the new generation of Island residents.

1. INTRODUCTION

Al-Qur'an education places a clear function on the family in guiding, shaping and nurturing a soul that loves al-Qur'an in children in order to aid mastery of al-Qur'an learning. A tradition of the Prophet (blessings and peace be upon him) says: "Teach your children three matters; love your Prophet, love the family members and love recitation of the Qur'an" (Al-Tabarani, 1995). This tradition shows clearly that the family must function as early as possible in nurturing the appreciation of al-Quran and ensuring children mastery of Quran recitation skills.

Findings of previous studies show that many students still are incapable of mastering ability to recite al-Quran accordingly. This finding prompted a study on family functionality in helping mastery of al-Qur'an recitation. This study discusses the family practices related to al-Qur'an instruction among children, family management in ensuring children receive al-Quran education and family involvement in improving children's mastery of al-Qur'an.

The research site was Pulau Perhentian Kecil and Pulau Perhentian Besar, Terengganu. The location was selected based on the need to obtain comprehensive data on how a community involved in the tourism sector totally such as fishermen, chalet operators, tourist boat operators and workers at a tourist centre functioned in ensuring their family members had opportunity to receive al-Qur'an education. The sampling technique was random sampling considering the large location population of respondents and location.

2. LITERATURE REVIEW

Family functionality has undergone drastic changes in line with social transformation. The family is not the only institution peacefully imparting protection and socialisation to family members; in fact, the function of family institution is becoming more critical and is facing various social problems. Modernisation of society affects the shaping of new social values related to the family. According to Adi Fahrudin (2014), marital relationships are now regarded as formal relationships as in an organisation patterned on division of tasks and responsibilities. Families have been experiencing these changes such that it is difficult to evaluate which families are fully functioning, dysfunction, healthy, unhealthy, harmonious and chaos.

The phenomenon mentioned above arises as a result of schools of thought holding that development can only happen by absorbing totally modern technology from the West together with adapting the parallel attitudes and value systems (Triandis, 1973). The values associated with developed countries are individualistic (Hofstede, 1994), modern (Inkeles & Smith, 1974). Nevertheless, these values have encouraged alienation and isolation until they resulted in emotional stress and mental problems in societies in developed countries (Zurina & Hukil, 2007). Simon (1996) stated that mankind now is beginning to conscious the importance on individuality and too fixated on the economy. In this context, the family now is merely a transit point and no longer a place where children are born and educated.

In the context of al-Qur'an education, the effects of modernisation that led to individualism culture have seen for evaluating family functionality. This is to identify the level of awareness in family members in ensuring other family members are capable of reading al-Quran and appreciating Islam as a way of life. This is because the family plays the main role in building character of family members. Prophet's dignity stated; "Each child is born in a state of fitrah. So, both parents play a role in shaping the child whether as a Jew, Christian or Zoroastrian" (Al-Tabarani, 1995).

The failure to nurture a child from early years can influence the child in appreciating Islamic values. According to Adi Fahrudin (2014) family plays an important role in developing well-being, nurturing and basic education in the family members. This role is not only for certain societies and cultures but is crucial in all cultures in society. This is because the family institution is responsible for the care process, healing, caring and educating children. Amran, Fatimah, and Khadijah (2012) stated that family function is associated with psychological well-being of individuals in the family. He had carried out a pilot study in 2011 on 73 numbers of sample involving parents and children in Peninsular Malaysia. Their results showed there were significant difference was found in wellbeing between parents and children, and significant relationship existed between parenting capability and psychological wellbeing.

Among the basics of al-Qur'an education is the family functionality in guiding, shaping and nurturing love for al-Qur'an in children. This is in line with the command from Allah in the Qur'an that every parent should guard themselves and their families from hellfire. As commanded by Allah;

O ye who believe, protect yourself and your family from hellfire (Surah al-Tahrim: 6).

Based on the preceding discussion, this work presents the findings of a study related to family function in nurturing interest in al-Quran and its impact on mastery of al-Qur'an recitation. This is because previous studies showed that extent of mastery and appreciation of al-Qur'an is getting worrying as shown in studies by Mohd Faisal, Zawawi, and Rahimi (2008) and Azarudin, Mat, Nazuki, and Yaakub (2011).

The island community is the community focused in this study. They are a people isolated in terms of location and infrastructure from what is usually enjoyed by the mainland community. The community of the islands and coastal regions have a lifestyle much different from that of the mainland communities. Their lifestyle are often related to natural resources such as fishery resources and income from presence of tourists from within and outside the country. Their pattern of acquisition and expenditure are also not uniform and often related to wealth gaps among themselves from the viewpoint of socio-economy and seasonal influence. The island communities are often constrained by poverty and economically backward even though they possess invaluable natural resources (Nanthakumar & Thirunaukarasu, 2005).

In the context of a rural community in the tourist islands being studied, two questions have been raised, whether they are marginalised by development or whether they marginalise themselves from the development process. Hence this marginalisation is seen not only from the physical aspect but encompasses the economic, social, and also political that is often the core discussion in the context of development and change in a local community (Yahaya, 2006).

Considering that most studies put forward related to al-Qur'an education only focused on mainland communities such as studies by Salina (2006); Mohd Faisal et al. (2008); Siti-Fatimah (2005); Misnan (2005); Mohd, Zulkifli, and Saidi (2007) and Azarudin et al. (2011) therefore studies related to island communities with different way of life as discussed is needed to be focused. This is important in order to see the fundamentals of al-Qur'an education among them by looking initially at family functionality as the basis in educating children. Proper care and nurturance as well as enough attention and love for children will shape their future in life. High or low academic achievement depends on whether a person has positive or negative self-concept in learning (Ishak-Mad, 2004) where inculcation of self-concept begins with parental involvement in the education process (Rohaty, 2003).

Selection of the island is significant because of several factors; specifically, the majority of the island population are Muslims and most of them have a certain education level and are involved in the tourism sector. According to Yahaya (2006) Perhentian Island is host to 1,393 residents. The majority of islanders are Malays who are Muslims (98.8%). 58.4% are indigenous residents of the island while 38.7% are migrants from outside the island but citizens of Malaysia and only 2.9% are non-citizen migrants. A small minority (four families) of local residents have married foreigners and live on the island but occasionally return to their original homeland.

This study found that 76.9% of 173 heads of household interviewed have received a certain level of education while 16.2% did not. Originally, almost all heads of household were fishermen, but today, with tourism activities accelerating, it was found that 39.9% (69 heads of household) are involved in the tourism sector as chalet operators (10.4%), tourist boat operators (14.5%), and work in tourist centres as assistants or guides (15%). Today, the traditional sector is operated by less than 20% of the island population (Yahaya, 2006).

3. METHODOLOGY

This research uses a quantitative approach. For this purpose, it uses a survey questionnaire as main instrument. This instrument is used to explain data related to family functionality through statistics. The instrument is divided into two parts namely respondent demographics and aspects of family functionality such as role, environment, and communication. A total of 31 items are presented.

The respondents consisted of from three, four, five and six of Pulau Perhentian National Primary School students. This school is the only primary school on the island. The research data were analysed using IBM SPSS Statistics for Windows, Version 22.0. to identify mean and standard deviation to answer the research questions. The research data were analysed descriptively through frequency, percentage, mean and standard deviation. Data were also analysed by *t*-test and One Way Analysis of Variance (One-way ANOVA) to analyse the differences between variables. At the same time, Pearson correlation analysis was used to analyse the relationship between

constructs used. The findings play a role in providing data to identify strengths and weaknesses of family functionality in ensuring children get instruction in al-Qur'an.

4. FINDINGS

The following are the findings of the research based on the analysis undertaken.

4.1. Sample

The sample profile in this study refers to four main variables of the respondents involved, namely demographics of gender, number of siblings, father's education level, mother's education level among residents of Perhentian Island.

4.2. Demographic Profile of Sample

The sample distribution by gender, number of siblings, father's education level and mother's education level given in the following tables:

Table-1. Demographic profile according to gender.

Gender	N	%
Male	30	42.9
Female	40	57.1
Total	70	100

Based on Table 1, some 70 respondents were involved in the study. Of this total, 30 (42.9%) were male students and 40 (57.1%) were female. This showed that the number of female respondents exceeded the number of males in the study sample.

Table-2. Sample profile according to number of siblings.

Frequency	N	%
1-3 siblings	37	52.9
4-7 siblings	30	42.9
8-11 siblings	3	4.3
Total	70	100

Table 2 shows the breakdown of sample according to number of siblings. Some 37 respondents (52.9%) have 1-3 siblings, 30 (42.9%) have 4 - 7 siblings, while 3 respondents (4.3%) have 8-11 siblings.

Table-3. Sample profile by father's education.

Level	N	%
No qualification	11	15.7
SPM	46	65.7
STAM	2	2.9
STPM	1	1.4
Degree	10	14.3
TOTAL	70	100

Table 3 shows the distribution of sample according to father's education level. Some 11 respondents (15.7%) stated no qualification for father's education level, at SPM level the figure was 46 people (65.7%), for STAM level the number was 2 people (2.9%), while for STPM level it was only one respondent (1.4%), and for degree level 10 respondents (14.3%) stated that their fathers had degree qualification

Table-4. Respondent profile by Mother's Education Level.

Level	N	%
No formal qualification	7	10.0
SPM	49	70.0
STAM	3	4.3
STPM	0	0.00
DEGREE	11	15.7
Total	70	100

Table 4 shows the breakdown of sample by mother's education level. Some seven (7) respondents (10.0%) stated that their mothers had no formal educational qualification, some 49 (70.0%) have mothers who attained SPM, some 3 people (4.3%) have mothers with STAM level qualification, while 11 respondents (15.7%) stated their mothers hold degrees.

4.3. Completion of Al Quran

The following Table 5 shows the percentage of those having completed al-Quran.

Table-5. Percentage of sample having completed al- Quran.

Level	N	%
Have completed	19	27.1
Never completed	51	72.9
Total	70	100

Table 5 displays the breakdown of sample according to completion of al-Quran recitation. Some 19 respondents (27.1%) have completed al-Quran, while the remaining 51 people (72.9%) have not completed al-Quran.

4.4. Ability to read al-Quran

Table 6 shows the sample breakdown according to ability to read al-Quran.

Table-6. Ability to read al-Quran.

Level	N	%
Able to read	51	72.9
Unable to read	19	27.1
Total	70	100

Table 6 shows the distribution of sample based on ability to read al-Quran. Some 51 respondents (72.9%) can read al-Quran, while the rest numbering 19 respondents (27.1%) do not know how to read al-Quran.

4.5. Frequency of al- Quran Recitation

The following data refer to frequency of reading al-Quran at home. It is categorised into three choices, frequent, sometimes and never read al-Quran. The following Table 7 shows the numbers of frequency resulting from data collection through the questionnaire.

Table-7. Frequency of reading al- Quran.

Frequency	N	%
Frequent	15	21.4
Sometimes	47	67.1
Never	8	11.4
Total	70	100

Table 7 shows that 47 respondents recite al-Quran occasionally (representing 67.1%), followed by respondents who often recite al-Quran numbering 15 people (21.4%). Only 8 (11.4%) respondents said they have never read al-Quran. This clearly shows that respondents do not often read al-Quran in their routine.

5. DESCRIPTIVE ANALYSIS

Descriptive analysis was carried out to identify the level of respondents' family functionality. The findings of analysis are as follows:

5.1. Family Functionality

This section will clarify the findings of analysis in descriptive form for the items in the instrument according to family functionality namely support (6 items), role (6 items), environment (6 items) and communication (6 items). The details of analysis of findings are as follows:

5.2. Support Aspect

Table 8 displays the results for support aspect in family functionality.

Table-8. Aspect of support in family functionality.

Item Code	Frequency and Percentage (N=120)					Mean	SD	Int
	SD	D	N	A	SA			
My siblings encourage me to recite al-Quran	25 (35.7)	8 (11.4)	15 (21.4)	5 (7.1)	17 (24.3)	2.73	1.59	ML
My siblings guide me when i read al-Quran	16 (22.9)	12 (17.1)	20 (28.6)	6 (8.6)	16 (22.9)	2.91	1.45	ML
My parents always encourage me to read al-Quran	5 (7.1)	3 (4.3)	6 (8.6)	15 (21.4)	41 (58.6)	4.20	1.21	H
My family provide al-Quran for me to recite	5 (7.1)	4 (5.7)	5 (7.1)	19 (27.1)	37 (52.9)	4.13	1.21	H
My parents prepare a teacher for me and my siblings to teach al-Quran	10 (14.3)	6 (8.6)	15 (21.4)	15 (21.4)	24 (34.3)	3.53	1.41	MH
My parents give instruction for me to perfect my al-Quran reading	8 (11.4)	2 (2.9)	17 (24.3)	8 (11.4)	35 (50.0)	3.86	1.37	MH
Overall						3.55	0.85	MH
L	Low	ML	Moderately Low	A	Average	MH	Moderately High	H	High

Findings as shown in Table 8 show the distribution of frequency score, percentage, mean and standard deviation for the aspect support in family functionality. On the whole, the findings on mastery are at the moderately high level (mean = 3.55, SD = 0.85). Two items namely parents give encouragement in reading al-Quran (mean = 4.20, SD = 1.21) and the family prepares al-Quran for children to read it (mean = 4.13, SD =1.21) were at high level while two items namely parents prepare teacher to teach al-Quran (mean =3.53, SD = 1.41) and parents give guidance in perfecting al-Quran reading (mean = 3.86, SD =1.37) were at the moderately high level and other items are at the moderately low level.

5.3. Family Functionality from the Role Aspect

Table 9 displays the results for the role aspect of family functionality.

Table-9. Aspect of role and family functionality.

Item Code	Frequency and Percentage (N=120)					Mean	SD	Int
	SD	D	N	A	SA			
My parents is aware with the quality of my al-Quran reading	5 (7.1)	5 (7.1)	16 (22.9)	15 (21.4)	29 (41.4)	3.83	1.25	MH
My parents send me to al-Qur'an Reading class	10 (14.3)	8 (11.4)	15 (21.4)	9 (12.9)	28 (40.0)	3.53	1.47	MH
My parents remind me to read al-Qur'an	3 (4.3)	4 (5.7)	12 (17.1)	16 (22.9)	35 (50.0)	4.09	1.13	H
My parents make sure that i read al-Qur'an everyday	7 (10.0)	4 (5.7)	12 17.1	11 15.7	36 51.4	3.93	1.35	MH
My parents always recite al-Qur'an	5 (7.10)	1 (1.4)	15 (21.4)	16 (22.9)	33 (47.1)	4.01	1.18	H
My parents fix a schedule for me to read al-Qur'an	14 (20.0)	10 14.3	22 31.4	13 (18.6)	11 (15.7)	2.96	1.33	VL
Overall						3.72	0.92	MH
L	Low	ML	Moderately Low	A	Average	MH	Moderately High	H	High

Table 9 displays the results for the role aspect in family functionality. The overall mean value was at moderately high level of 3.72 (SD = 0.92). On the whole, two items were at high level namely the item parents remind to read al-Quran (mean = 4.09, SD =1.13) and parents always recite al-Quran (mean = 4.01, SD =1.18). The other items are at the moderately high level with lowest mean scores for the item parents send children to recitation class for learning al-Quran (mean = 3.53, SD =1.47) and the item parents fix a time table or schedule for reading al-Qur'an (mean = 3.72, SD.= 0.92).

5.4. Family functionality from the Environment aspect

Table 10 displays the results for aspect of Environment in Family Functionality.

Table-10. Aspect of environment in family functionality.

Item Code	Frequency and Percentage (N = 120)					Mean	SD	Int
	SD	D	N	A	SA			
I recite al-Quran with my family	14 (20.0)	7 (10.0)	12 (17.1)	12 (17.1)	25 (35.7)	3.39	1.54	MH
I often see my family reciting al-Qur'an	5 (7.1)	9 (12.9)	13 (18.6)	18 (25.7)	25 (35.7)	3.70	1.27	MH
My family often ask each other to recite al-Quran together	8 (11.4)	10 (14.3)	16 (22.9)	15 (21.4)	21 (30.0)	3.44	1.35	MH
Some of my family members do not know how to read al-Quran	12 (17.1)	5 (7.1)	19 (27.1)	14 (20.0)	20 (28.6)	3.36	1.41	MH
I have a place where I can recite al-Quran	5 (7.1)	6 (8.6)	15 (21.4)	13 (18.6)	31 (44.3)	3.84	1.28	MH
All my family members have completed read al-Qur'an	8 (11.4)	9 (12.9)	32 (45.7)	10 (14.3)	11 (15.7)	3.10	1.16	MH
Overall						3.47	0.81	VH
L	Low	ML	Moderately Low	A	Average	MH	Moderately High	H	High

545

Table 10 shows the mean values for the aspect of environment; the table shows that environment aspect is at moderately high level (mean = 3.47, *SD* = 0.81). Overall, all six items are at the moderately high level, with detailed results being: the statement reading the Quran with the family (mean = 3.39, *SD* = 1.54), often seeing the family reciting (mean = 3.70, *SD* = 1.27), family often encourage each other to recite al-Quran together (mean = 3.44, *SD* = 1.35), family members found not knowing how to recite al-Qur'an (mean = 3.36, *SD* = 1.41), have a place to study al-Qur'an (mean = 3.84, *SD* = 1.28) and all family members have completed al-Quran (mean = 3.10, *SD* = 1.16).

5.5. Family Functionality from Communication Aspect

Table 11 displays the results for communication aspect in family functionality.

Table-11. Communication aspect in family functionality.

Item Code	Frequency & Percentage (N=120)					Mean	*SD*	Int
	SD	D	N	A	SA			
My parents keep reminds me to recite al-Qur'an	5 (7.1)	2 (2.9)	21 (30.0)	14 (20.0)	28 (40.0)	3.83	1.20	VH
My siblings always remind each other to recite al-Qur'an	6 (8.6)	17 (24.3)	17 (24.3)	10 (14.3)	20 (28.6)	3.30	1.34	VH
I often ask my parents about how to read al-Qur'an	7 (10.0)	5 (7.1)	11 (15.7)	18 (25.7)	29 (41.4)	3.81	1.32	VH
My family remind me of how important to recite al-Qur'an.	4 (5.7)	5 (7.1)	12 (17.1)	18 (25.7)	31 (44.3)	3.96	1.19	VH
My parents shares the way to read al-Qur'an correctly	3 (4.3)	5 (7.1)	8 (11.4)	20 (28.6)	34 (48.6)	4.10	1.13	H
My family discussed with other family members related to ability in reading al-Qur'an	8 (11.4)	6 (8.6)	26 (37.1)	9 (12.9)	21 (30.0)	3.41	1.31	VH
Overall						3.73	0.89	VH
L	Low	ML	Moderately Low	A	Average	MH	Moderately High	H	High

The data displayed in Table 11 shows that the overall mean for the communication aspect of family functionality is at moderately high (MH) level (mean = 3.73, *SD* = 0.89). On the whole, five items were at moderately high level with the highest score obtained by the item family reminds on the importance of reciting al-Qur'an (mean = 3.96, *SD* = 1.19) whereas the lowest score was for the item siblings often remind each other to recite al-Quran (mean = 3.30, *SD* = 1.34). The item obtaining a high-level mean was the family shares the best way to read al-Qur'an correctly (mean = 4.10, *SD* = 1.13). On the whole aspect of family functionality among the island community is at moderately high level from the support aspect (mean = 3.55, *SD* = 0.85), role aspect (mean = 3.72, *SD* = 0.92), environment aspect (mean = 3.47, *SD* = 0.81) and communication aspect (mean = 3.73, *SD* = 0.89).

6. ANALYSIS OF DIFFERENCES

In order to identify differences in various dependent variables, the collected data were analysed inferentially. Two approaches to analysis were carried out, namely *t*-test and One-way ANOVA.

6.1. Differences in Mean Score for Family Functionality Based on Gender

Table 12 displays the results for *t*-test for differences in family functionality aspects by gender.

Table-12. *t*-Test for differences in family functionality aspects by gender.

Item	Gender	N	Mean	*SD*	*p* Value
Support	Male	30	3.61	0.89	
	Female	40	3.70	0.80	0.49
Role	Male	30	3.62	0.92	
	Female	40	3.79	0.92	0.84
Environment	Male	30	3.35	0.78	
	Female	40	3.56	0.83	0.56
Communication	Male	30	3.56	0.85	
	Female	40	3.86	0.90	0.82
Family Functionality	Male	30	3.47	0.75	
	Female	40	3.73	0.72	0.86

Note: *Significant at the level $p < 0.05$.

Analysis of the *t*-test as in Table 12 on the whole shows that no significant difference found for the four aspects of family functionality between gender from the aspects of support ($p = 0.49$, $p > 0.05$), role ($p = 0.84$, $p > 0.05$) environment ($p = 0.56$, $p > 0.05$) and communication ($p = 0.82$, $p > 0.05$). This shows that family function for this sample is the same and does not differ by gender.

6.2. Differences in Mean Score for Family Functionality Based on Number of Siblings

Table 13 displays results for One Way ANOVA for differences based on number of siblings for the sample.

Table-13. One Way ANOVA for differences.

	JKD	Df	MKD	*F*	Sig. *p*
Between groups	3.992	2	3.039	34.871	0.000*
Within group	34.212	67	0.087		
Total	38.204				

Note: *Significant at the level $p < 0.05$.

Findings from the one-way analysis of variance as displayed in Table 13 show that a significant difference ($p = 0.000$, $p < 0.05$) exists for family functionality based on number of siblings. To identify the difference in score between different numbers of siblings, a post-hoc Scheffe test was conducted. The results are displayed in Table 14:

Table-14. Post-hoc Scheffe test for differences.

Number	N	Mean	1-3 siblings	4-7 siblings	8-11 siblings
1-3 siblings	37	3.40		−0.456*	−0.642
4-7 siblings	30	3.86	0.456*		−0.186
8-11 siblings	3	4.04	0.642	0.186	

Note: *Significant at the level of $p < 0.05$.

Based on the post-hoc Scheffe test carried out to identify the differences in score between different sibling groups as in Table 14, the findings suggest that the mean score was significant for two groups namely 1-3 siblings ($p = 0.040$, $p < 0.050$) and 4-7 siblings ($p = 0.040$, $p < 0.050$). The mean score for 8-11 siblings (mean = 4.04) with the aspect of family functionality is higher compared with the mean score for 1-3 siblings (mean = 3.40), and 4-7 siblings (mean = 3.86), while the mean score for family functionality for number of siblings did not show any significant difference ($p = 0.332$, $p > 0.05$). This finding shows that the higher number of siblings the higher the family functionality occoured.

6.3. Difference in Mean Score for Aspects of Family Functionality Based on Mother's Education

Table 15 gives the results for One-way ANOVA for difference in mean scores based on mother's education level.

Table-15. One-way ANOVA for difference.

	Sum of Squares	Mean of Squares	*F*	Sig. *p*
Between Groups	1.008	0.336	0.596	0.620
Within Groups	37.196	0.564		
Total	38.204			

The variance analysis finding as in Table 15 show that a significant difference exists ($p = 0.620$, $p < 0.05$) for the aspect of family functionality based on mother's education level. To identify differences in score between different education levels, a post-hoc Scheffe test was conducted. Results for this test are displayed in Table 16.

Table-16. Post-hoc scheffe test for difference in family functionality according to mother's education level.

Level of Education	N	Mean	No Qualification	SPM	STAM	Degree
No qualification	7	3.64		0.07	-0.46	-0.08
SPM	49	3.56	-0.07		-0.54	-0.16
STAM	3	4.11	0.46	0.54		0.38
Degree	11	3.73	0.08	0.16	-0.38	

Based on the post-hoc Scheffe test carried out to identify the differences in mean score between mother's education levels as in Table 16, on the whole no significant difference exists for the four aspects of family functionality and mother's education level. The highest mean score was for the level STAM (mean = 4.11, $p = 0.84$), followed by degree level (mean = 3.73), no qualification (mean = 3.64) and SPM level (mean = 3.56). This shows that the mothers in the community play an active role regardless of their academic qualification.

6.4. Differences in Mean Score of Family Functionality Based on Completion of Al- Quran

Table 17 shows the results for the *t*-test for difference in family functionality based on completion of al-Quran.

Table-17. The *t*-Test for difference in family functionality based on completion of al-Quran.

Variable	Level	N	Mean	*SD.*	*p* Value
Support	Have completed	19	3.72	0.88	0.524
	Never completed	51	3.49	0.84	
Role	Have completed	19	3.99	1.02	0.558
	Never completed	51	3.62	0.86	
Environment	Have completed	19	3.68	0.90	0.419
	Never completed	51	3.39	0.77	
Communication	Have completed	19	3.94	1.10	0.112
	Never completed	51	3.65	0.80	
Family Functionality	Have completed	19	3.83	0.92	0.082
	Never	51	3.54	0.65	

Analysis of *t*-test as in Table 17 shows that no significant difference exists for aspects of family functionality based on completion of al-Quran by respondents. Analysis shows that the aspect of support ($p = 0.524$, $p > 0.05$) role ($p = 0.558$, $p > 0.05$), environment ($p = 0.419$, $p > 0.05$), and communication ($p = 0.112$, $p > 0.05$) were not significant in relation to completion of al-Quran. Hence, on the whole no significant difference exists ($p = 0.082$, $p > 0.05$) for family functionality based on completion of al-Quran by respondents. This shows that the quality of family functionality at this level must be emphasised so that the functionality gives positive impact.

6.5. Difference in Mean Score for Aspects of Family Functionality Based on Ability to Read al-Quran (t-test)

Table 18 displays the *t*-test results for differences in aspects of family functionality according their ability to recite al-Quran.

Table-18. The *t*-Test for Difference in Family functionality aspects based on ability to read al- Quran.

Variable	Level	N	Mean	*SD*	*p* Value
Support	Able	51	3.67	0.77	0.112
	Unable	19	3.25	1.01	
Role	Able	51	3.79	0.87	0.334
	Unable	19	3.53	1.03	
Environment	Able	51	3.54	0.80	0.924
	Unable	19	3.27	0.83	
Communication	Able	51	3.75	0.95	0.262
	Unable	19	3.68	0.73	
Family Functionality	Able	51	3.69	0.74	0.702
	Unable	19	3.43	0.71	

Analysis of the *t*-test as in Table 18 shows that no significant difference exists for aspects of family functionality based on ability of respondents to read al Quran from the aspect of support ($p = 0.112$, $p > 0.05$) role ($p = 0.334$, $p > 0.05$), environment ($p = 0.924$, $p > 0.05$), and communication ($p = 0.262$, $p > 0.05$). Hence, overall, there is no significant differences ($p = 0.702$, $p > 0.05$) in family functionality based on respondent ability to read al-Quran. This shows that quality of family functionality at this level must be emphasised so that the functionality gives positive impact.

6.6. Differences in Mean Score for Aspect of Family Functionality Based on Frequency of Recitation Al-Quran (ANOVA)

Table 19 gives the results for One-Way ANOVA for differences based on frequency of al-Quran's recitation.

Table-19. One-Way ANOVA for Differences based on frequency of al-Quran reading.

	Sum of Squares	**Df**	**Mean of Squares**	*F*	**Sig. *p***
Between Groups	4.055	2	2.028	3.97	0.024*
Within Groups	34.149	67	0.510		
Total	38.204	69			

Results of one-way Analysis of Variance as in Table 19 show that significant difference exists ($p = 0.024$, $p < 0.05$) for the aspect family functionality based on frequency of al Quran recitation among respondents. To identify the difference in scores between different education levels, a post-hoc Scheffe test was carried out. The results of the test are displayed in the following Table 20:

Table-20. Post-hoc Scheffe test Results for Frequency of al-Quran reading.

Level	N	Mean	Frequent	Sometimes	Never
Frequent	8	4.04		0.48	0.807*
Sometimes	47	3.55	-0.48		0.321
Never	15	3.23	-0.807*	-0.321	

Based on the post-hoc Scheffe test carried out to identify the difference in mean scores of family functionality based on frequency of reading al Quran, significant difference was found at the level of frequent and never ($p = 0.042$, $p < 0.05$). The highest mean score was at the level of frequent (mean = 4.04), followed by sometimes/occasionally (mean = 3.55), and never (mean =3.23). This suggests that family functionality is at good level in helping family members which regularly recite al-Qur'an.

7. ANALYSIS OF RELATIONSHIP

Inferential data analysis was carried out to identify the relationship between two main constructs used in this research namely family functionality and completion of al-Quran among respondents. Pearson correlation analysis was done in analysing this relationship.

7.1. Correlation between Family Functionality and Completion of Al-Quran

Table 21 gives the results for correlation between family functionality and ability to read al- Quran.

Table-21. Correlation between family functionality and ability to complete al Quran.

Family Functionality	R	Sig. p
Family support * Completion of al-Quran	-1.21	0.319
Family role * Completion of al-Quran	-1.78	0.140
Family environment *Completion of al-Quran	-1.60	0.185
Family communication*Completion of al- Quran	-1.45	0.229
Overall	-1.70	0.141

Results of Pearson correlation analysis to determine the relationship between aspects of family functionality with the construct completion of al Quran are displayed in Table 21 shows no strong relationship exists between the four aspects of family functionality namely support ($r = -1.21$, $p < 0.01$), role ($r = -1.78$ $p < 0.01$), environment ($r = -1.60$, $p < 0.01$) and communication ($r = -1.45$, $p < 0.01$) with completion of al Quran among the respondents. On the whole, the relationship between family functionality and completion of al Quran is weak ($r = -1.70$, $p < 0.01$).

7.2. Correlation between Family Functionality and Ability to Read Al Quran

Table 22 displays the correlation between family functionality and ability to read al Quran

Table-22. Correlation between family functionality and ability to read al-Quran.

Family Functionality	R	Sig. p
Family support* ability to read al Quran	-0.219	0.069
Family role*ability to read al Quran	-0.126	0.299
Family environment*ability to read al-Qur'an	-0.150	0.215
Family communication*ability to read al-Qur'an	-0.035	0.771
OVERALL	-1.54	0.204

Findings of Pearson correlation analysis to identify the relationship between aspects of family functionality and the ability to read al-Quran are given in Table 22. The findings show that no significant relationship exists between the four aspects of family functionality namely support ($r = -0.219$, $p \geq 0.01$), role ($r = -0.126$ $p \geq 0.01$), environment ($r = -0.150$, $p \geq 0.01$) and communication ($r = -0.035$, $p \geq 0.01$) with the ability to recite al-Quran among the respondents. On the whole, the relationship between the two constructs is not significant ($r = -0.154$, $p \geq 0.01$)

7.3. Correlation between Family Functionality and Frequency of Reading Al Quran

Table 23 displays the correlation between family functionality and ability to read al-Quran.

Results of Pearson correlation analysis to identify the relationship between aspects of family functionality with the construct frequency of reading al-Quran are displayed in Table 23; it is shown that a strong relationship exists between two aspects of family functionality namely support ($r = -0.354**$, $p < 0.01$) and environment ($r = -0.339**$, $p < 0.01$). Meanwhile, two aspects namely role ($r = -0.210$ $p < 0.01$), and communication ($r = -0.205$, $p < 0.01$) have

moderately strong relationship based on ability to read al-Quran. Overall, the relationship between the two constructs is strong ($r = -0.322^{**}$, $p < 0.01$).

Table-23. Correlation between family functionality and ability to read al-Quran.

Family functionality	R	Sig. p
Family support * frequency of reciting al Quran	–0.354**	0.003
Family role *frequency of reciting al-Quran	–0.210	0.081
Family environment* frequency of reciting al-Quran	–0.339**	0.004
Family communication* frequency of reciting al-Quran	–0.205	0.089
Overall	–0.322**	0.007

Correlation analysis in general shows that no strong relationship exists between family functionality and completion of al-Qur'an ($r = -1.70$, $p < 0.01$) and ability to recite al-Qur'an ($r = -0.154$, $p < 0.01$). Nevertheless, correlation between family functionality and frequency of Quranic recitation shows a strong relationship ($r - 0.322^{**}$, $p < 0.01$). This finding shows that the island community has awareness of ensuring their family members recite al-Qur'an. Nevertheless, they face obstacles in efforts to ensure their family members can read and complete the al-Qur'an. This phenomenon shows that the community in Perhentian Island need sustained guidance such that the existing functionality can be strengthened through consolidation programmes specifically related to al-Qur'an studies. This can be implemented through Islamic department of Terengganu State government's programme. This is because the family must be provided with sufficient knowledge to fulfill its responsibilities of educating the family to master al-Qur'an as stated in Al-Bukhari (1998) and Fahrudin (2012).

8. CONCLUSION

This study has shown that family functionality of Perhentian Island residents was at good level in ensuring family member's ability to recite al-Qur'an. Parents of the respondents have played the appropriate role in ensuring their family members can master al-Qur'an. However, parents are not the only factor contributing to this family functionality in the island. This study also shows that their situation isolated by location from the infrastructure development which normally enjoyed by the mainland community did not influence them in expressing their functionality. Nevertheless, the islanders need assistance in mastering Quranic knowledge so that their existing functionality can be strengthened and able to produce their capable of recitation al-Qur'an and subsequently complete it. This role must be played by the authorities appropriately. The findings of this study will help stakeholders such as schools and government agencies to formulate programmes to ensure the family institution in the island is strengthened at all times and in the future.

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