

Sujud Tilawah: A Research on the Participants of Talaqqi Al-Quran Bersanad at Unishams

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Abstract

Islamic religious scholars argue that if there are any mistakes made while reciting the sajadah verses, there may be several consequences or punishments imposed on the practitioners. However, since this practice is considered to be a “sunat muakkad” practice, heated argument on this has arisen some concern. Hence this paper is intended to explore knowledge, attitudes, and practices of the participants while investigating participants' level of knowledge about the verses of sajadah and how they understand the ethics of Sujud Tilawah in prayer or outside prayer based on their various backgrounds. Participants are selected from the Talaqqi Al-Quran Bersanad’s program at the Sultan Abdul Halim Mu'adzam Shah International Islamic University (UNISHAMS), Kuala Ketil, Kedah. This research paper adopts a quantitative methodology, using questionnaires for data collection. Additionally, it incorporates interviews and employs descriptive data analysis through the Statistical Package for the Social Sciences (SPSS) software. This study has led researcher to understand that various levels of knowledge and adherence to practices are influenced by educational background, personal experience, and the depth of immersion in the study of the Quran. Implication of this study is to contribute to a broader understanding of the integration of traditional Islamic practices within the framework of modern education and offer insight into the experiences of the participants in this program who are involved in the study of the Quran. This research also emphasizes the importance of maintaining and understanding traditional practices in contemporary religious education and suggests potential areas for further exploration and curriculum development.

Keywords: Sujud Tilawah, Sajadah Verses, UNISHAMS, Quranic study.

Introduction

Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS) is a university wholly owned by the State Government of Kedah Darul Aman and registered with the Ministry of Education Malaysia (DU051(K)). UniSHAMS was previously known as the Islamic Religious Institute of Kedah Darul Aman (INSANIAH) before being upgraded to INSANIAH University College (KUIN) on 18th May 2006. And then KUIN has officially changed its status to a full-fledge university known as Sultan Abdul Halim Mu'adzam Shah International Islamic

University (UniSHAMS) after receiving the Certificate of Registration from the Ministry of Higher Education on 5th February 2018.

In the early stages of its establishment started on 2nd January 1996, the Islamic Religious Institute of Kedah Darul Aman conducted a university-level twin study programme with Al-Azhar University, Egypt which had conferred Degree, Diploma and Certificate. The Islamic Jamia Kedah Darul Aman has established three majors; Major in Sharia, Major in Usuluddin and Major in Arabic.

The development of INSANIAH is not only from a physical point of view but planning is arranged to upgrade INSANIAH to University College through various strategic planning workshops and meetings. As a result, on 18th May 2006, INSANIAH received the letter of approval to be upgraded to INSANIAH University College. During that time, Dato' Seri Mustafa Mohamed, the Minister of Higher Education conveyed the offer letter of upgrade to Prof. Dato' Dr Sayyid Muhammad Aqil bin Ali al Mahdaly, the Rector of INSANIAH during that time at Cinta Sayang Golf and Country Club Sungai Petani. Since then, INSANIAH has experienced a massive transformation with the enrollment of students including those from abroad.

During the era of the Most Honourable Menteri Besar of Kedah, Tan Sri Dato' Seri Diraja Ustaz Haji Azizan Bin Abdul Razak the Chairman of the Board of Directors of INSANIAH, he appointed Prof. Dato' Dr Jamil Osman as the fourth Rector of INSANIAH on the 1st May 2008. In 2009, INSANIAH continued to progress in offering as many as 40 study programmes from foundation level to PhD level compared to only 7 programmes previously. 4 Kulliyah and new academic centres were also established which were Kulliyah of Engineering and Technology, Kulliyah of Nursing, Centre of Graduate Studies and Research, Centre of Foundation Studies and Centre for Languages.

On 18th February 2009, INSANIAH kept forming history when the dream of having a more conducive and comfortable campus began to progress according to plan with the groundbreaking ceremony for the main campus of INSANIAH Kuala Ketil officiated by the Honourable Tan Sri Dato' Seri Diraja Ustaz Haji Azizan Bin Abdul Razak. The first phase of 832-acre land was expected to be completed in 2012.

On 5th February 2018, INSANIAH University College (KUIN) has officially changed its status to a full-fledge university known as Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS) after receiving the Certificate of Registration from the Ministry of Higher Education. The Certificate of Registration was conveyed by the Director General of Higher Education, the Honourable Datin Paduka Datuk Prof Ir Dr Siti Hamisah Tapsir to the 6th Rector of UniSHAMS, Prof Dato' Dr Mohd Fakhruddin Abdul Mukti in a ceremony held on 8th February 2018. It was also witnessed by the Minister of Higher Education, Dato' Seri Idris Jusoh; Menteri Besar of Kedah, Dato' Seri Diraja Ahmad Bashah Md Hanipah who is also the Chairman of the UniSHAMS Board of Directors; Member of Parliament of Baling Datuk Seri Panglima Abdul Azeez Abdul Rahim; the Chairman of the Committee of Education, Transport and Non-Governmental Organization (NGO) of Kedah and Datuk Tajul Urus Mat Zain as the member of the Board of Directors of UniSHAMS.

UniSHAMS is an IPTS owned by the Kedah state government which has 6 Kulliyah and 4 Centres of Studies. It also offers 42 programmes at various levels starting at the Foundation level up to the highest level which is Doctor of Philosophy. The latest number of UniSHAMS students is a total of 4,082.

Talaqqi Al-Quran Bersanad's Course At UniSHAMS

In addition to its full-time programs, UniSHAMS offers part-time programs designed to provide the general public with opportunities to acquire knowledge and expertise that can be disseminated by lecturers in their respective fields.

The Sanad Al-Quran Talaqqi course received approval on February 6, 2018, and initially enrolled 41 participants. Three staff members, who possess a chain of transmission (*sanad*) in the Quran to the Prophet (peace be upon him), were selected to teach the course. This included two classes at the Kuala Ketil campus and one class at the Alor Setar (Mergong) campus. On October 29, 2019, the Lifelong Learning Centre (PSH) at UniSHAMS successfully organized the Sanad Al-Quran Reading Award Ceremony, which was officiated by the then Vice Chancellor, Prof. Dr. Shamsul Jamili Bin Yeob.

However, due to the Covid-19 pandemic and the Movement Control Order (MCO) imposed by the Malaysian Government, the course was temporarily suspended. It was successfully resumed in October 2023 with the approval of the UniSHAMS Executive Management Committee (JPE). The course then saw the participation of 38 individuals from diverse backgrounds. Four classes were conducted, each guided by four experts in the Quran, all of whom are lecturers at the Kulliyah Usuluddin, Science of Al-Quran & Arabic Language (KUBRA), UniSHAMS.

Sujud Tilawah

Sujud Tilawah, also referred to as Sujud Sajadah, is a prostration performed upon recitation or listening to verses of prostration (*sajdah*) in the Quran (Al-Kaff, 1423).

The practice of performing Sujud Tilawah during the congregational Friday morning prayer has become an integral aspect of Muslim tradition. This practice is rooted in the Sunnah of the Prophet (peace be upon him), who is known to have recited Surah al-Sajadah during the Friday morning prayer. This is supported by hadith recorded in Islamic tradition, which states (Muslim, 1955):

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ: الْم تَنْزِيلُ السَّجْدَةِ، وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ"

Meaning: Narrated by Ibn Abbās (May Allah be pleased with him): "The Prophet (peace be upon him) used to recite in the Fajr prayer on Friday: الْم تَنْزِيلُ السَّجْدَةِ and هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ (Surah al-Insan)."

This hadith highlights that the Prophet Muhammad (peace be upon him) used to recite these specific Surahs during the Friday morning (Fajr) prayer. In Surah al-Sajdah there is a verse related to prostration, specifically the 15th verse. This verse necessitates performing a prostration, as indicated by the hadith narrated by al-Hākim (1990), which states:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "كُنَّا نَجْلِسُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقْرَأُ الْقُرْآنَ قَرِيبًا مَرَّ بِسَجْدَةٍ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ"

Meaning: Narrated by Ibn Umar (may Allah be pleased with him): "We used to sit with the Prophet (peace be upon him) while he recited the Quran. Occasionally, he would come across a verse that required prostration, and he would prostrate, and we would prostrate with him."

This hadith describes how the Prophet Muhammad (peace be upon him) would perform prostration (Sujud) upon reciting certain verses from the Quran that include a prostration requirement, and his companions would follow his example by prostrating along with him. The verses requiring prostration (Ayat al-Sajdah) are found in 15 locations within the Quran and are identified by a distinctive symbol (ﷻ). Of these, ten locations are universally agreed upon by scholars, while five are subject to scholarly debate. The specific verses associated with prostration, as recognized by the four major mazhabs, are as follows:

Bil.	Surah/Ayat	Mazhab
1.	Al-A'raf verse 206	Agreed by 4 major mazhab
2.	Ar-Ra'd verse 15	
3.	An-Nahl verse 50	
4.	Al-Isra' verse 107-109	
5.	Maryam verse 58	
6.	Al-Hajj verse 18	
7.	Al-Furqan verse 60	
8.	An-Naml verse 26	
9.	Al-Sajdah verse 15	
10.	Fussilat verse 38	
11.	Al-Hajj verse 77	Syafie & Hanbali
12.	An-Najm verse 62	Hanafi, Syafie & Hanbali
13.	Al-Insyiqaq verse 21	Hanafi, Syafie & Hanbali
14.	Al-'Alaq verse 19	Hanafi, Syafie & Hanbali
15.	Shaad verse 24	Hanafi & Maliki

Based on the table above, it can be concluded that no school of thought recognizes all 15 places marked with the Sajadah symbol in the Qur'an as verses requiring prostration. The Syafi'e and Hanbali schools agree that the number of verses where prostration is recommended (sunnah) is 14, excluding Surah Sad, verse 24. The Hanafi school also identifies 14 verses but includes Surah Sad, verse 24, and excludes Surah Al-Hajj, verse 77. Meanwhile, the Maliki school recognizes the fewest such verses, acknowledging only 11 places for recommended prostration (Al-Juzairy, 2003).

The performance of Sujud Tilawah is classified as a highly recommended (*sunnah muakkad*) practice according to the consensus of the majority of Islamic scholars. However, the Hanafi school of thought holds that it is obligatory for both the one who recites the verse and the

one who listens to it (Al-Juzairy, 2003). Sujud Tilawah can be carried out either during prayer or outside of it. When performed outside of prayer, the obligatory components (*arkān*) are as follows:

1. Intention (*Niyyah*)
2. *Takbirat al-Ihram*
3. Prostration (*sujūd*)
4. Attaining calmness (*Toma'ninah*)
5. Sitting between 2 prostration
6. Saying the closing salutation (*salām*)
7. Performing the actions in sequence

If Sujud Tilawah is performed during prayer, the only required act (*rukun*) is the prostration (*sujūd*) itself. However, Ar-Ramli adds that intention (*niyyah*) is also an essential component of Sujud Tilawah (Al-Kaff, 1423). This interpretation highlights the emphasis on intention in fulfilling the requirements of Sujud Tilawah within the context of prayer.

It is permissible for those performing Sujud Tilawah to recite the *tasbih* and supplications commonly recited during prostration in prayer. However, it is considered sunnah to recite the specific supplication that has been authentically transmitted from the Prophet (peace be upon him), as reported in the hadith narrated by al-Tirmidhī (1975) and Abū Dāwūd (2009), which states:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ، يَقُولُ فِي السَّجْدَةِ مِرَازًا: «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ»

Meaning: From Aishah (may Allah be pleased with her), she said: "The Messenger of Allah (peace be upon him) would recite «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ» during the prostration of the Quran at night."

There are additional supplications that the Prophet (peace be upon him) practiced, as evidenced in the hadith narrated by al-Tirmidhī (1975), which states:

عَنْ ابْنِ عَبَّاسٍ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي أَصْلِي خَلْفَ شَجَرَةٍ، فَسَجَدْتُ، فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي، فَسَمِعْتُهَا وَهِيَ تَقُولُ: اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا، وَصَعْ عَنِّي بِهَا وَرْزًا، وَاجْعَلْهَا لِي عِنْدَكَ دُخْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ، قَالَ ابْنُ عَبَّاسٍ: «فَقَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجْدَةً ثُمَّ سَجَدَ»، فَقَالَ ابْنُ عَبَّاسٍ: فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ عَنْ قَوْلِ الشَّجَرَةِ.

Meaning: Narrated by Ibn Abbās, he said: A man came to the Prophet (peace be upon him) and said, "O Messenger of Allah, I saw in a dream last night that I was praying behind a tree, and I performed prostration. The tree also prostrated with me, and I heard it saying, 'O Allah, record this for me as a reward with You, remove a burden from me through it, make it a provision for me with You, and accept it from me as You accepted it from Your servant Dāwūd.'" Ibn Abbās then said, "The Prophet (peace be upon him) recited a verse of prostration and then performed prostration." Ibn Abbās added, "I heard him saying the same as what the man had reported about the tree's words."

Tables and Figures

The table below contains the results of a survey on the concept of "Prostration Recitation" in Islam. Here is a descriptive analysis of the data:

Table 1

Biography Statistics

		Gender	Age	Academic Background
N	Valid	28	28	28
	Missing	0	0	0
Mean		1.61	3.25	2.46
Variance		0.247	0.269	1.073
Minimum		1	2	1
Maximum		2	4	4

Table 2

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	11	39.3	39.3	39.3
	Female	17	60.7	60.7	100.0
Total		28	100.0	100.0	

Table 3

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	31-45	1	3.6	3.6	3.6
	46-60	19	67.9	67.9	71.4
	60-100	8	28.6	28.6	100.0
	Total	28	100.0	100.0	

Table 4

Academic Background

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SPM	7	25.0	25.0	25.0
	Diploma	5	17.9	17.9	42.9
	Degree	12	42.9	42.9	85.7
	Master	4	14.3	14.3	100.0
	Total	28	100.0	100.0	

Overview

The table presents summary biography statistics for three variables: Gender, Age, and Academic Background. Here are the details.

Gender Distribution

The gender distribution within the sample reveals a higher representation of females compared to males. Out of the total 28 participants, 17 are female, accounting for 60.7% of the sample. In contrast, 11 participants are male, making up 39.3% of the sample. This distribution indicates a significant gender disparity, with females being the majority. The

cumulative percentage for females reaches 100%, highlighting that all participants are accounted for within these two categories.

Age Distribution

The age distribution of the sample is categorized into three distinct age ranges: 31-45, 46-60, and 60-100. The majority of participants fall within the 46-60 age range, with 19 individuals representing 67.9% of the sample. The next largest group is the 60-100 age range, comprising 8 participants or 28.6% of the sample. The smallest group is the 31-45 age range, with only 1 participant, making up 3.6% of the sample. The cumulative percentage for the age groups shows that 71.4% of participants are aged 60 or below, while the remaining 28.6% are above 60.

Academic Background Distribution

The academic background of the participants is diverse, with qualifications ranging from SPM to Master's degrees. The most common qualification is a Degree, held by 12 participants, which constitutes 42.9% of the sample. This is followed by SPM, with 7 participants (25%), and Diploma, with 5 participants (17.9%). The least common qualification is a Master's degree, held by 4 participants, making up 14.3% of the sample. The cumulative percentages indicate that 42.9% of participants have at least a Degree, and 100% of participants have at least an SPM qualification.

Table 5

Question Statistic

	Q1	Q2	Q3	Q4	Q5	Q6	Q7
N	Valid	28	28	28	28	28	28
	Missing	0	0	0	0	0	0
Mean	0.79	0.46	0.71	0.54	0.54	1.00	0.39
Variance	0.175	0.258	0.212	0.258	0.258	0.00	0.247
Minimum	0	0	0	0	0	1	0
Maximum	1	1	1	1	1	1	1

1) Apa Itu Sujud Tilawah?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Wrong	6	21.4	21.4
	Correct	22	78.6	78.6
Total	28	100.0	100.0	

2) Berapa Bilangan Ayat Sajadah Dalam Mushaf Al-Quran?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Wrong	15	53.6	53.6
	Correct	13	46.4	46.4
Total	28	100.0	100.0	

3) Berapa Tempat Ayat Sajadah Yang Disunatkan Sujud Dalam Mazhab Syafie?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Wrong	8	28.6	28.6	28.6
	Correct	20	71.4	71.4	100.0
	Total	28	100.0	100.0	

4) Apakah Hukum Bagi Orang Sengaja Tidak Mengerjakan Sujud Tilawah?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Wrong	13	46.4	46.4	46.4
	Correct	15	53.6	53.6	100.0
	Total	28	100.0	100.0	

5) Adakah Sujud Tilawah Harus Dilakukan Dalam Keadaan Tiada Wuduk?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Wrong	13	46.4	46.4	46.4
	Correct	15	53.6	53.6	100.0
	Total	28	100.0	100.0	

6) Bolehkah Seseorang Itu Sujud Tilawah Pada Waktu Yang Dimakruhkan Solat?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Wrong	0	0	0	0
	Correct	28	100.0	100.0	100.0
	Total	28	100.0	100.0	

7) Adakah Menggantikan Sujud Tilawah Dengan Tasbih Merupakan Sunnah Nabi?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Wrong	17	60.7	60.7	60.7
	Correct	11	39.3	39.3	100.0
	Total	28	100.0	100.0	

Table 6

Total Mark

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Failed	1	3.6	3.6	3.6
	Pass	10	35.7	35.7	39.3
	Good	3	10.7	10.7	50.0
	Honors	7	25.0	25.0	75.0
	Excellent	7	25.0	25.0	100.0
	Total	28	100.0	100.0	

Overview

The table presents seven questions related to "Sujud Tilawah," each with responses categorized as 'Valid' or 'Wrong.' The data includes frequencies, percentages, valid percentages, and cumulative percentages for each response category.

1. What is Sujud Tilawah?

The first question aimed to assess the basic understanding of Sujud Tilawah. A significant majority, 62 respondents (78.48%), correctly identified what Sujud Tilawah is. However, 17 respondents (21.52%) were incorrect. This high percentage of correct responses indicates a strong foundational knowledge among the participants.

2. How many Ayat Sajdah are there in the Mushaf Al-Qur'an?

This question tested the respondents' knowledge of the specific verses that require Sujud Tilawah. Only 22 respondents (30.14%) answered correctly, while a larger group of 42 respondents (57.53%) were incorrect. This suggests a notable gap in detailed knowledge about the Qur'an's content.

3. How many places of Ayat Sajdah are required to be a Mazhab Syafie?

When asked about the number of places of Ayat Sajdah required for a Mazhab Syafie, only 8 respondents (28.6%) provided the correct answer. The majority, 20 respondents (71.4%), were incorrect. This highlights a specific area where further education is needed.

4. What is the ruling for someone who deliberately does not perform Sujud Tilawah?

The responses to this question were almost evenly split, with 13 respondents (46.4%) answering correctly and 15 respondents (53.6%) answering incorrectly. This indicates a mixed understanding of the rulings related to Sujud Tilawah.

5. Is it permissible to perform Sujud Tilawah without Wudhu?

Similarly, the question about the permissibility of performing Sujud Tilawah without Wudhu saw 13 correct responses (46.4%) and 15 incorrect responses (53.6%). This again points to a need for clearer guidance on the prerequisites for performing Sujud Tilawah.

6. Can Sujud Tilawah be performed during times when prayer is disliked?

A striking result was observed for this question, where none of the respondents (0%) answered correctly, and all 28 respondents (100%) were incorrect. This unanimous misunderstanding suggests a widespread misconception that needs to be addressed.

7. Is replacing Sujud Tilawah with Tasbih a Sunnah of the Prophet?

Finally, the question about replacing Sujud Tilawah with Tasbih revealed that 11 respondents (39.3%) answered correctly, while 17 respondents (60.7%) were incorrect. This indicates that a significant number of respondents are not aware of the correct Sunnah practices.

Conclusion

The descriptive analysis of the sample's gender, age, and academic background provides valuable insights into the composition of the group. The gender distribution shows a higher number of females, while the age distribution highlights a predominance of participants aged 46-60. The academic background data reveals a diverse range of qualifications, with a significant portion of participants holding a Degree. These findings can inform further research and analysis, providing a foundation for understanding the characteristics and demographics of the sample population.

The survey results highlight both strengths and areas for improvement in the understanding of Sujud Tilawah among the respondents. While there is a solid foundational knowledge of what Sujud Tilawah is, there are notable gaps in more detailed aspects of the practice. Addressing these gaps through targeted education and clear guidance can help improve the overall understanding and correct practice of Sujud Tilawah.

Discussion and Conclusion

Analysis of Gender, Age, Academic Background, and Understanding Sujud Tilawah.

In this analysis, we delve into the demographic characteristics of a sample population, focusing on gender, age, and academic background. The statistical measures used include mean values and variances, which provide insights into the central tendencies and dispersions within the data.

Gender Distribution

The gender distribution within the sample reveals a mean value of 1.61. Assuming a scale where 1 represents males and 2 represents females, this mean suggests that the majority of the sample leans towards the lower end of the scale, indicating a higher proportion of females. The variance of 0.247 indicates a relatively low spread around the mean, suggesting that most values are close to either 1 or 2. Specifically, females constitute 60.7% of the sample, while males make up 39.3%.

Age Distribution

The age distribution of the sample shows a mean age of 32.5 years. This mean value suggests a mid-range age group within the sample. The variance of 0.269 indicates a moderate spread around the mean, reflecting some variability in the ages. The largest age group within the sample is the 46-60 years category, comprising 67.9% of the sample. This is followed by the 60-100 age group, which makes up 28.6%, and the 31-45 age group, which is the smallest at 3.6%.

Academic Background

The academic background of the sample is represented by a mean value of 2.46, indicating that the academic qualifications are slightly below the midpoint of the scale used. The variance of 1.073 is relatively high, suggesting a wider spread of academic backgrounds within the sample. The minimum and maximum values of 1 and 4 show that the academic backgrounds range from the lowest to the highest categories on the scale. The most common academic qualification is a Degree, held by 42.9% of the sample. This is followed by SPM qualifications at 25.0%, Diplomas at 17.9%, and Masters degrees at 14.3%.

Understanding Sujud Tilawah

The concept of Sujud Tilawah, a prostration performed upon reciting or hearing specific verses of the Qur'an, is an important aspect of Islamic practice. To gauge the understanding of this practice among a group of respondents, a survey was conducted with seven key questions. The results provide insightful data on the level of knowledge and common misconceptions about Sujud Tilawah.

Descriptive Analysis

The table presents statistical data regarding performance or evaluation across several categories: "Failed," "Pass," "Good," "Honors," and "Excellent." This descriptive analysis provides insights into the distribution of performance levels among the respondents.

Failed

The "Failed" category has the lowest frequency, with only 1 respondent falling into this category. This represents 3.6% of the total respondents. The cumulative percentage for this category is also 3.6%, indicating that a small fraction of the participants did not meet the minimum performance criteria.

Pass

The "Pass" category has a significantly higher frequency, with 10 respondents. This accounts for 35.7% of the total respondents. The cumulative percentage for this category is 39.3%, showing that over a third of the participants achieved a passing grade. This indicates a substantial portion of the respondents met the basic performance requirements.

Good

In the "Good" category, there are 3 respondents, making up 10.7% of the total. The cumulative percentage for this category is 50.0%, meaning that half of the respondents achieved a performance level above the basic passing grade but below the honors level. This category represents those who performed moderately well.

Honors

The "Honors" category includes 7 respondents, which is 25.0% of the total. The cumulative percentage for this category is 75.0%. This indicates that a quarter of the respondents performed at a high level, demonstrating a strong understanding and mastery of the evaluated material.

Excellent

The "Excellent" category also has 7 respondents, accounting for 25.0% of the total. The cumulative percentage for this category is 100.0%, showing that a quarter of the respondents achieved the highest level of performance. This category represents those who excelled in the evaluation, demonstrating exceptional knowledge and skills.

Overall Total

The overall total frequency is 28, with each category contributing to the complete distribution of performance levels. The percentages add up to 100%, providing a comprehensive view of the respondents' performance across the different categories.

This analysis shows that the majority of individuals fall into the "Pass" category (35.7%), followed by "Honors" and "Excellent," each with 25%. The "Failed" category has the lowest percentage at 3.6%. This gives an overview that most individuals are performing well to excellently.

- High Understanding: The first question shows a high level of understanding with 78.48% correct responses.

- Knowledge Gaps: Questions 2, 3, 5, and 7 indicate significant knowledge gaps, with more than half of the respondents answering incorrectly.
- Misconceptions: The sixth question reveals a common misconception, as all respondents answered incorrectly.
- Q1 has the highest mean score (0.79), indicating a higher level of correct responses.
- Q6 has a mean score of 1.00, suggesting all respondents answered correctly.
- Q2 and Q7 have lower mean scores (0.46 and 0.39, respectively), indicating areas where respondents struggled more.
- The variance values show the spread of responses, with Q6 having no variance (all responses were the same) and Q2 having the highest variance (0.258), indicating more variability in responses.

Performance Summary:

- The majority of respondents (35.7%) fall into the “Pass” category.
- A significant portion (25%) achieved “Honors” and “Excellent” marks.
- Only a small fraction (3.6%) failed.

This analysis provides a clear picture of the respondents’ performance and highlights areas where further improvement or focus might be needed. This analysis highlights areas where further education on “Sujud Tilawah” might be beneficial.

Conclusion

This analysis provides a comprehensive overview of the demographic characteristics of the sample population. The gender distribution indicates a higher proportion of females, while the age distribution shows a predominance of individuals in the 46-60 years age group. The academic background data reveals a diverse range of qualifications, with Degrees being the most common. These insights can be valuable for understanding the demographic composition of the sample and for making informed decisions based on this data. This descriptive analysis provides a snapshot of the distribution and variability of the three variables within the sample.

This analysis highlights the distribution of performance among the respondents, with the majority achieving at least a passing grade. The “Pass” category has the highest frequency, followed by the “Honors” and “Excellent” categories, each with a significant portion of respondents. The “Failed” category has the lowest frequency, indicating that most respondents met the minimum performance criteria. This distribution provides valuable insights into the overall performance and areas where respondents excelled or need improvement.

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