Development and Validation of the Familiarity with the Qur'an Questionnaire

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ABSTRACT: Original Paper

The Qur'an encompasses a multitude of valuable teachings that serve as essential guidance for Muslims. To fully derive benefits from this divine source, a comprehensive and continuous engagement is imperative. The present study aimed to develop and standardize the "Familiarity with the Qur'an Questionnaire" (FwQQ) and to investigate its factorial structure. Utilizing the insights of Qur'an teachers, experts, and lecturers of Qur'anic studies with seminary degrees from Saqqez County, the characteristics of individuals familiar with the Qur'an were identified. Based on these characteristics, a 22-item questionnaire was developed. A total of 434 primary and secondary school teachers as well as Qur'anic studies instructors from Saqqez, selected through multi-stage cluster sampling, participated in the study and completed the questionnaire. The collected data were analyzed using SPSS and LISREL software through exploratory factor analysis (EFA) (including principal component analysis (PCA) with varimax rotation), and confirmatory factor analysis (CFA) (using fit indices). The Kaiser-Meyer-Olkin (KMO) test indicated that the data were suitable for factor analysis. Additionally, PCA with varimax rotation revealed that the

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FwQQ comprises two factors: "Learning and Teaching the Qur'an," and "Tendency towards the Qur'an and Contemplation on It." These results were also supported by CFA, demonstrating a good fit between the data and the two-factor model. The reliability of the questionnaire, calculated using Cronbach's alpha, was found to be 0.97 for the overall scale, 0.93 for the first factor, and 0.96 for the second factor. This validated instrument holds promise for future research exploring the role of Familiarity with the Qur'an in various psychological and social contexts.

KEYWORDS: The Qur'an, Questionnaire Development, Qur'an Learning and Teaching, Reflection on the Qur'an, Qur'anic Inclination, Familiarity with the Qur'an, Psycho-metric Properties, Instrument Validation

1. Introduction

The Holy Qur'an, as an eternal and universal book, is immune to any distortion and is responsible for guiding humanity in all times and places (Fereidooni & Faraji 2014). This divine book offers a unique remedy for every society and never becomes obsolete. As a guide for humanity, guidance towards this source of light and mercy is only possible through continuous intimacy and connection with it (Ahmadian 2011). Familiarity with the Qur'an is a prelude to acting upon it and includes two components: eagerness and continuity, which have a reciprocal effect on each other (Fereidooni & Faraji 2014). Establishing a connection with God and maintaining it is the ultimate goal in Islamic education, and familiarity with the Qur'an is introduced as its most important method (Fazeli Dehkordi & Rezvan Khah 2010). Familiarity with the Qur'an refers to the quality and extent of human connection with the divine word and includes heartfelt inclination and practical attention in daily life (Velayati Terojani 2012). Familiarity with the Qur'an has a gradual and phased nature, and with effort and providing the necessary conditions, one can reach its higher levels (Behjatpour et al. 2006). According to Velayati Terojani (2012), the levels of familiarity with the Qur'an include touching, looking, reciting, listening, memorizing, contemplating, and acting upon it. Recitation of the Qur'an is one of the levels of familiarity with the Qur'an, which has been emphasized in numerous verses (Q. 73:20; 2:121; 35:29) (Hussein Shah 2017; Paknia Tabrizi 2014; Babaei 2012; Velayati Terojani 2012; Najmi & Harisi 2008; Fallahpour 2013). Recitation requires familiarity with proper reading; therefore, the first step that a Muslim takes towards benefiting from the Qur'an is the ability to read it. Contemplating the meanings and themes of the verses is secondary to that. Correct recitation of the Qur'anic words, in addition to preventing distortion, provides the possibility of contemplating the verses (Taheri 1998).

Teaching the Qur'an is another level of familiarity with the Qur'an and leads to the dissemination of the divine word in society. The Holy Qur'an also emphasizes learning and teaching it (Q. 2:129, 151; 3:164). Contemplation of the verses of the Qur'an is another level of familiarity with the Qur'an, which has been emphasized in various verses, which facilitates a deep understanding of the verses and the realization of their undistorted nature (Q. 4:82; 47:24; 38:29; 23:68) (Paknia Tabrizi 2014; Babaei 2012; Velayati Terojani 2012), and unreflective and uncontemplative reading is considered without benefit (Mesbah Yazdi 2007). Another level of familiarity with the Qur'an, according to scholars, is memorizing the Qur'an (Paknia Tabrizi 2014; Velayati Terojani 2012; Hussein Shah 2017). Of course, memorizing the Qur'an along with contemplation and understanding of its concepts has more spiritual benefits for the individual. The memorizer of the Qur'an, through repetition and association of verses, influences their individual and social life with the divine word (Boshra 2012). The last stage of familiarity with the Qur'an is acting upon the teachings and commands of the Qur'an (Q. 8:2-4) (Paknia Tabrizi 2014; Velayati Terojani 2012).

Familiarity with the Qur'an, as an important variable in Qur'anic research, requires a valid and comprehensive tool for measurement. The absence of such a tool makes accurate and objective measurement of this concept impossible. Developing such a tool can contribute to Qur'anic studies, social and cultural planning, examining the relationship between engagement with the Qur'an and psychological and sociological variables such as job satisfaction, emotional intelligence, spiritual intelligence, social acceptance, adherence to religious practices, mental health, loyalty, and more. In Muslim societies, knowing the level of familiarity with the Qur'an among citizens is of great importance for religious and cultural planning, and by using it, strengths and weaknesses can be identified, and plans can be made to strengthen religious values. This tool will also be useful for researchers, students, Qur'anic and religious institutions, schools, and seminaries. However, it seems that no comprehensive tool has been developed to measure familiarity with the Qur'an so far. The aim of the present study is to develop and standardize a tool that can accurately assess familiarity with the Qur'an and has sufficient validity and reliability.

To achieve this goal, the study will explore the characteristics of individuals familiar with the Qur'an, drawing on the insights of Qur'an teachers, experts, and lecturers of Qur'anic sciences in Saqqez City and it will address the following research questions: What are the characteristics of people familiar with the Qur'an, based on the opinions of Qur'an teachers, experts, and lecturers of Qur'anic sciences in Saqqez City? What are the factors (components) and items of the Familiarity with the Qur'an

Questionnaire (FwQQ), based on confirmatory and exploratory factor analysis?

2. Literature Review

The concept of familiarity with the Qur'an encompasses various aspects and has been interpreted differently by scholars. Hossein Shah (2017) considers recitation, memorization of verses, beautiful recitation with a melodious voice, understanding the Qur'an, etc., as methods of fostering familiarity with the Qur'an in children from the perspective of the Infallible Imams (PBUH). From the viewpoint of Paknia Tabrizi (2014), gaining familiarity with the Holy Qur'an involves ten stages: keeping it in the house; looking at the Qur'anic script; remaining silent during recitation; listening to Qur'anic recitation; reciting silently while looking at the text; reciting from the Qur'an text (*al-muṣḥaf*); reciting the Qur'an aloud; reflecting upon the verses; memorizing the Qur'an; acting upon the verses. Some scholars (Boshra 2012) consider the stages of understanding and becoming familiar with the Qur'an to include: basic reading and correct pronunciation; eloquent and beautiful recitation; understanding translation and simple concepts; memorizing some Surahs and verses; understanding the history and sciences of the Qur'an; understanding the profound truths and deep knowledge of the Qur'an. They also believe that all stages of understanding the Qur'an are a prelude to acting upon its content and becoming enlightened by its guidance, and that memorization of the Qur'an holds a special place in understanding, deepening faith, fostering familiarity, and acting upon it.

According to Najmi and Harisi (2008), familiarity with the Qur'an takes place in five stages: basic reading of the Qur'an; familiarity with the rules of correct recitation; translation of the Qur'an; interpretation of the Qur'an and familiarity with its truths, knowledge, and teachings; understanding the Qur'an or familiarity with the Qur'anic studies (Yadollahpour 2011). Shakoori and Fereidooni (2017) address the issue of the lack of precise and categorized indicators for measuring individuals' connection to the Qur'an. They utilize a descriptive-analytical method and group discussions to introduce two major indicators: Familiarity with the Text of the Qur'an and Familiarity with the Concepts of the Qur'an. They categorize related sub-indicators into three levels—basic, advanced, and expert—to provide a better assessment of individuals' engagement with the Qur'an.

Moreover, numerous studies have explored the impact of some kind of Qur'anic engagements on various aspects of individuals' lives, including spiritual well-being, moral development, and psychological health. Hanafi et al. (2021) developed a questionnaire on the motivation to learn the Qur'an,

which has 12 items and three factors, designed based on a five-point Likert scale. Based on the research of al-Jabouri et al. (2021), listening to the Qur'an or music reduced anxiety caused by chemotherapy. Furthermore, there was no difference between these two methods for reducing anxiety in people with cancer. Nayef and Wahab (2018) found in their research that Qur'an recitation creates significant tranquility, which may be because the Qur'an has a special effect on the human heart, leading to the influence of certain hormones and chemicals in relaxation. The findings of Safrilsyah et al. (2024) indicate a significant difference between the experimental and control groups after listening to Qur'an recitation. The results of Nashori et al. (2022) showed that auditory therapy with Qur'an recitation, with and without interpretation, effectively increases the optimism of informal caregivers.

Although numerous scientific studies have examined the impact of various aspects of familiarity with the Qur'an on individuals, no research has focused on developing an instrument to measure this familiarity. Existing studies often concentrate on specific elements of Qur'anic engagement, such as memorization or recitation, without offering a comprehensive measure of overall familiarity. Most have employed qualitative and quasi-experimental methods, such as interviews and focus groups, to explore individuals' experiences with the Qur'an. While these methods provide valuable insights, they can be time-consuming and challenging to generalize to larger populations. Therefore, there is a need for a reliable and valid quantitative instrument that specifically measures familiarity with the Qur'an, facilitating more efficient and systematic data collection.

3. Research Methodology

The present applied study employs a mixed-methods approach (qualitative and quantitative) for data collection. In the qualitative phase, the necessary data were gathered through library research and semi-structured interviews with Qur'an teachers, experts, and lecturers of Qur'anic studies in Saqqez city. Qualitative data collection was conducted in two stages: first, identifying the characteristics of individuals familiar with the Qur'an through interviews; and second, final verification of the collected characteristics. To identify the characteristics of individuals familiar with the Qur'an, based on theoretical saturation, interviews were conducted with 25 of the aforementioned individuals (Table 3), and 41 characteristics were identified in the form of declarative sentences (Table 1). The characteristics of individuals familiar with the Qur'an were adjusted using the Lawshe

method (Table 2), and 28 of them, which had a Lawshe Content Validity Ratio (CVR) coefficient above 0.29, were confirmed by 52 Qur'an teachers, experts, and lecturers of Qur'anic studies in Saqqez city (Table 3).

In the quantitative phase, the statistical population consisted of all primary school teachers, secondary school teachers, experts and lecturers of Qur'anic studies (male and female) in Saqqez city, totaling 1350 individuals, who were employed in Saqqez during the 2018-2019 academic year. Based on Morgan's table, a sample of approximately 300 individuals was deemed sufficient; however, a larger sample size was considered to enhance the study's validity. Accordingly, 450 individuals were selected as the sample using multi-stage cluster sampling. For sample selection, a number of primary and secondary schools in Saqqez city were randomly selected, and then, within each school, a number of male and female teachers who were willing to participate in the research responded to the questionnaire. Ultimately, 450 questionnaires were collected. During statistical data analysis, 16 questionnaires were excluded due to incompleteness or damage, and the data from 434 questionnaires were analyzed. The frequency distribution of the statistical sample of teachers, experts, and lecturers of Qur'anic studies participating in the questionnaire standardization process is presented in Table 3.

4. Results

4.1. Questionnaire Validity

To assess the validity of the Familiarity with the Qur'an Questionnaire (FwQQ), three methods were employed: content validity, face validity, and construct validity.

4.1.1. Content Validity

The development of the FwQQ was conducted in two stages. In the first stage, to create a questionnaire with high content validity, the characteristics of individuals familiar with the Qur'an were identified through interviews with Qur'an teachers, experts, and lecturers of Qur'anic studies in Saqqez city. The interviews were conducted in person, and the researchers recorded the interviewees' viewpoints. The inclusion criteria for interview participants were having a Qur'an teaching certificate from the Ministry of Education with at least an associate degree or a seminary degree of level 1 or higher. Based on theoretical saturation, the necessary information was gathered by the 24th interview. To ensure comprehensiveness, a 25th interview was conducted, but these last two individuals did not mention any

new characteristics. Therefore, the interviews were concluded after the 25th participant (Table 3). During the interviews, the participants were asked, "In your opinion, what characteristics do individuals familiar with the Qur'an possess?" The interviewees' responses were inferred and extracted in the form of declarative sentences under the title "Characteristics of Individuals Familiar with the Qur'an." As a result of the interviews, 41 characteristics were identified (Table 1).

In the second stage, the characteristics identified in the first stage were organized into a three-option format (1.Essential, 2.Useful but not essential, and 3.Not essential) based on the Lawshe formula (Figure 1) (Table 2). This table was provided to 52 Qur'an teachers, experts, and lecturers of Qur'anic studies with seminary degrees in Saqqez city (Table 4) for completion. These individuals included both the previous interviewees (25 people) and 27 other individuals. In this table, 41 characteristics of individuals familiar with the Qur'an were specified.

The table's content, based on the Lawshe method, was designed so that the aforementioned individuals could both select one of the three options and write their views regarding the wording of the characteristic in the comment section. However, no significant comments were received. Based on the results of the Lawshe Content Validity Ratio calculation formula, if the number of participants is higher than 40, a value of 0.29 is considered acceptable as the minimum Content Validity Ratio (CVR) (Hajizadeh & Asghari 2011). Therefore, based on the number of expert participants in this study (52 people), the minimum acceptable CVR for the items was considered to be 0.29.

Accordingly, characteristics with a CVR of 0.29 or less were removed. Based on the obtained coefficients for each characteristic (Table 1), 28 characteristics were selected as questionnaire items, and thus, the FwQQ with 28 items was prepared for administration. For scoring the questionnaire, the responses were first recoded to have the same directionality; then, a score of 1 was assigned to "very low" responses and a score of 5 to "very high" responses. None of the responses had a negative score. The highest possible score is 110, and the lowest is 22. A higher score indicates greater familiarity with the Qur'an. The characteristics of individuals familiar with the Qur'an and the Lawshe CVR from the perspective of Qur'an teachers, experts, and lecturers of Qur'anic studies in Saqqez city are presented in Table 1.

Table 1. Characteristics of individuals familiar with the Qur'an from the perspective of Qur'an teachers, experts, and lecturers of Qur'anic studies in Saqqez city

	Characteristics of Individuals Familiar with the Qur'an	CVR
1	They enjoy participating in Qur'anic classes (recitation, memorization, translation, interpretation, etc.). (Interviewees 1, 9, 11, 15, 21, 23)	0.72
2	They always wish they were a prominent Qur'an reciter. (Interviewees 7, 11, 20)	0.31
3	They always wish they were a prominent Qur'an memorizer. (Interviewees 2, 21, 23)	0.33
4	They consistently follow news related to various Qur'anic fields in different media. (Interviewees 1, 13, 16, 19, 22, 25)	0.66
5	They value being a Qur'an reciter or memorizer and take pride if there are such individuals among their family or relatives. (Interviewees 1, 5, 20)	0.34
6	They regularly participate in various Qur'anic activities and ceremonies. (Interviewees 3, 9, 12, 17, 21)	0.47
7	They are determined to engage in learning the Qur'an and being active in this field whenever possible. (Interviewees 4, 6, 8, 10, 13, 23, 25)	0.17
8	They admire the followers of the Qur'an and scholars committed to it. (Interviewees 3, 6, 11, 15, 19, 20)	0.49
9	Whenever the Qur'an is insulted, they react to the extent of their ability in a peaceful and logical manner. (Interviewees 5, 14, 16, 18, 23)	0.74
10	While listening to or reciting the Qur'an, they reflect on the meanings and concepts of the verses. (Interviewees 7, 14, 17, 19, 20, 22)	0.85
11	They enjoy discussing Qur'anic topics and issues with others. (Interviewees 1, 2, 3, 6, 9, 12, 18, 21, 24)	0.87
12	They have a copy of the Holy Qur'an (with or without translation) in their home. (Interviewees 3, 6, 15, 16)	0.32
13	They use cyberspace and social networks to spread and promote the Qur'an and Qur'anic sciences. (Interviewees 1, 5, 12)	0.59
14	They consider the presence of the Qur'an at home, in their car, at their workplace, etc., as a blessing. (Interviewees 12, 19, 22)	0.22
15	They regularly study and research Qur'anic topics. (Interviewees 9, 12, 15, 18, 21, 24)	0.65
16	They use their leisure time to study the Qur'an and engage in Qur'anic activities. (Interviewees 3, 5, 8, 9, 11, 14, 18, 25)	0.74
17	They study and reflect on the biographies of prominent Qur'anic scholars. (Interviewees 1, 5, 7, 11, 18, 22, 23)	0.61
18	They use Qur'an Radio, Qur'an TV channel, and other media to learn Qur'anic sciences. (Interviewees 5, 9, 17, 20, 24, 25)	0.56
19	They participate in oral Qur'anic competitions (recitation, memorization) held annually or seasonally in their community or workplace. (Interviewees 1, 9, 13, 25)	0.17
20	They recite the Qur'an throughout the year and avoid limiting it to the holy month of Ramadan or other religious occasions. (Interviewees 10, 12, 15)	0.22
21	They recite the Qur'an throughout the year and do not limit it to Fridays. (Interviewees 9, 11, 16, 22)	0.22
22	They volunteer to recite the Qur'an in public gatherings or Qur'anic circles and events whenever needed. (Interviewees 2, 5, 7, 19)	0.11

23	They prioritize Qur'an recitation among their tasks and always allocate time for it. (Interviewees 4, 8, 9, 11, 19)	0.37
24	Listening to the recitation of prominent reciters of the Islamic world brings them pleasure and tranquility. (Interviewees 2, 8, 13, 14, 17, 23)	0.84
25	They can distinguish the voices of prominent reciters of the Islamic world. (Interviewees 1, 5, 7, 24, 25)	0.71
26	They encourage their family members and other relatives to learn the Qur'an and assist them in this regard. (Interviewees 6, 11, 13, 14, 25)	0.92
27	They participate in annual written Qur'anic competitions held in their community or workplace. (Interviewees 5, 7, 9, 24)	0.15
28	They attend Qur'anic classes held in their community or workplace. (Interviewees 3, 5, 8, 10, 15, 23)	0.27
29	If the conditions are suitable, they volunteer to teach the Qur'an to the best of their ability. (Interviewees 1, 4, 9, 12, 20)	0.89
30	They participate in Qur'an memorization competitions held annually or seasonally in their community or workplace. (Interviewees 4, 10, 11, 19, 24)	0.20
31	They consistently and regularly memorize and review verses from the Qur'an. (Interviewees 2, 6, 8, 10, 15, 18, 21)	0.94
32	While studying the Qur'an, they look up the meaning of verses, terms, and words in a dictionary or through other means. (Interviewees 1, 6, 13)	0.26
33	They consistently follow and study new perspectives, viewpoints, and interpretations related to the Qur'an. (Interviewees 14, 15, 24, 25)	0.84
34	They consistently follow and study new findings related to the miracles of the Qur'an and Qur'anic sciences. (Interviewees 3, 11, 16, 19, 22, 24)	0.77
35	They consistently study the history of the Qur'an and reflect on its events. (Interviewees 4, 7, 12, 18, 25)	0.73
36	Based on their need for specific Qur'anic topics, they study and examine authentic Qur'anic interpretations. (Interviewees 15, 17, 23)	0.26
37	They regret if they miss the opportunity to participate in Qur'anic activities, gatherings, circles, and programs. (Interviewees 5, 11, 24, 25)	0.26
38	They refrain from swearing by the Qur'an for any purpose, even for their personal benefit, and consider it a sin. (Interviewees 19, 20, 22, 25)	0.11
39	They believe that the Qur'an is the word of God and was revealed to the Prophet of Islam (PBUH). (Interviewees 3, 13, 17)	0.23
40	They always start their daily tasks by reciting a Surah from the Qur'an or Ayat al-Kursi. (Interviewees 9, 13, 17)	0.23
41	In their daily conversations about various life issues (social, political, cultural, economic, scientific, ethical, etc.), they use Qur'anic verses as evidence. (Interviewees 5, 9, 18)	0.24

4.1.2. Face Validity

To establish the face validity of the questionnaire, the 28 items accepted by the supervisor and advisor, along with 6 Qur'anic studies experts participating in the interview, were reviewed and approved.

Table 2. Sample questionnaire designed for Qur'an teachers, experts, and lecturers of Qur'anic studies to express opinions on the characteristics of individuals familiar with the Qur'an, based on Lawshe's formula

In your opinion, which of the following is a characteristic of individuals familiar with the Qur'an? (Choose only one option)			
Preliminary Item	Essential	Useful but not essential	Not essential
1. They consistently follow and study new findings related to the miracles of the Qur'an.			
Comment:			
2. They memorize verses from the Qur'an and review them on a regular basis.			
Comment:			

The 41 characteristics (Table 1) obtained through interviews with 25 Qur'an teachers, experts, and instructors from the seminaries of Saqqez (Table 3) were compiled and organized in a table (Table 2). Then, 52 individuals from the aforementioned sample (Table 4) completed it. Both interview participants and other Qur'an teachers, experts, and instructors were included in the completion process. Respondents were also asked to write down their suggestions for editing the characteristics in the comment section. The final wording of the questionnaire items is presented in Table 8. After the questionnaires were completed by the mentioned individuals, the content validity of each item was calculated using Lawshe's Content Validity Ratio (CVR) (Formula 1). The results are presented in the "CVR" row in Table 1.

$$CVR = \frac{ne - \frac{N}{2}}{\frac{N}{2}}$$

ne: Number of experts who have selected the "essential" option.
N: Total number of experts who have answered the questionnaire.

Formula 1. Lawshe's Content Validity Ratio (CVR)

4.1.3. Construct Validity

To determine the construct validity of the questionnaire, exploratory factor analysis (Principal Component Analysis (PCA) method and Varimax Orthogonal rotation (VOR)) and confirmatory factor analysis were used. To ensure accuracy, the factor analysis process was repeated several times. In the first attempt, four items were scattered across different factors. Since these four items were dispersed and did not fall under a single factor or the main sub-factors, they were removed from the questionnaire. In the second

attempt, exploratory factor analysis (PCA method and Varimax rotation) was performed on the remaining 24 items after removing the 4 items. This time, 2 other items were placed under two scattered factors. Since the variance of these 2 items was less than 0.5 and they fell under 2 other factors, they were removed from the questionnaire. Accordingly, items 2, 3, 5, 12, 20, and 23 in Table 1 were removed. Therefore, the number of items in the final questionnaire was reduced to 22. Finally, exploratory factor analysis was performed on the remaining 22 items. LISREL software and Structural Equation Modeling (SEM) were used for confirmatory factor analysis. The reliability of the questionnaire was calculated using the internal consistency method and Cronbach's alpha. The highest score obtainable from the questionnaire is 110, and the lowest is 22. Scores are interpreted as follows: 22-44 (weak), 45-66 (medium), 67-88 (good), and 89-110 (very good).

4.2. Demographic information

According to Table 3, male Qur'an teachers and male Qur'anic studies experts and instructors with seminary degrees had the highest frequency (7 individuals, 28%), while female Qur'an teachers had the lowest frequency (5 individuals, 20%).

Table 3. Frequency and percentage of interviewees to identify the characteristics of people familiar with the Qur'an

Occupation	Qur'an teachers		Lecturers of Qur'anic studies with Seminary Degree		Total		Grand Total
Gender	Male	Female	Male	Female	Male	Female	
Frequency	7	5	7	6	14	11	25
percentage	28	20	28	24	56	44	100

According to Table 4, male Qur'anic studies experts and instructors with seminary degrees had the highest frequency (19 individuals, 36.54%), while female Qur'an teachers had the lowest frequency (7 individuals, 13.46%).

Table 4. Frequency and percentage of participants in the final approval of characteristics of individuals Familiar with the Qur'an

Occupation	Qur'an teachers		Lecturers of Qur'anic studies with seminary degree		Total		Grand Total
Gender	Male	Female	Male	Female	Male	Female	
Frequency	11	7	19	15	30	22	52
percentage	21.15	13.46	36.54	28.85	57.70	42.30	100

According to Table 5, male Qur'an teachers with bachelor's degrees had the highest frequency (123 individuals, 28.34%), while female Qur'anic

studies experts and instructors with Level 4 seminary degrees had the lowest frequency (0%, 0 individuals).

Table 5. Frequency and percentage of the studied sample in the quantitative dimension by educational degree

Occupation	Degree	Gender	Frequency	percentage
Qur'an Teachers	Associate degree	Male	25	5.77
		Female	17	3.92
	Bachelor	Male	123	28.34
		Female	114	26.27
	Master's degree	Male	35	8.06
		Female	27	6.22
	Ph.D	Male	2	0.46
		Female	1	0.23
Lecturers of Qur'anic studies with seminary degree	Level 1	Male	44	10.14
		Female	17	3.92
	Level 2	Male	8	1.84
		Female	3	0.69
	Level 3	Male	2	0.46
		Female	1	0.23
	Level 4	Male	15	3.46
		Female	0	0
Total		Male	254	58.53
		Female	180	41.47
Grand Total			434	100

4.3. Statistical Analysis and Findings

To assess the adequacy of the sample size (434 individuals) for factor analysis, the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) and Bartlett's test of sphericity were used. The KMO result was 0.97, which was at a desirable and satisfactory level. Also, the result of Bartlett's test of sphericity was statistically significant ($p < 0.01$, $df = 231$, $\chi2 = 87.8393$).

To assess the assumption of normality of the data, their skewness and kurtosis were examined. Since the skewness value (-0.578) and the kurtosis value (-0.268) were between ± 2, the research data were normal (Table 6).

Table 6. The Normality Assumption Test of variables

Familiarity with the Qur'an	Number	Skewness		Kurtosis	
	Statistic	Statistic	standard deviation	Statistic	standard deviation
	434	- 0.58	0.13	-0.27	0.23

Based on the Scree plot (Figure 1), two main factors have eigenvalues greater than 1. The Scree plot shows a non-linear bend after the second point (from top to bottom), which falls below 1. This bend indicates that only the initial values of the two factors (with eigenvalues of 13.18 and 1.61) were above 1, which were identified as the two main factors of the questionnaire.
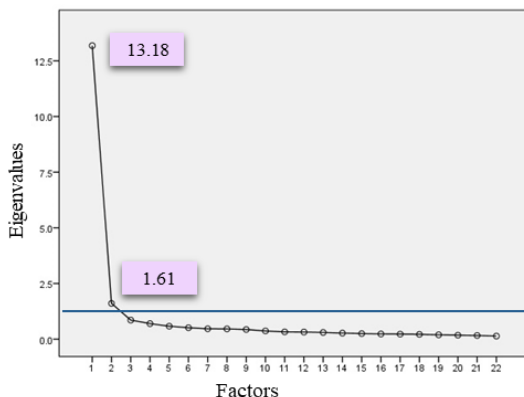

Figure 1. Scree plot of the factors of the Familiarity with the Qur'an Questionnaire in exploratory factor analysis

According to the data in Table 7, the first factor (component) explained 59.91%, the second factor (component) explained 7.30%, and together they explained 67.21% of the variance of the items.

Table 7. Determining the contribution of each factor in explaining the total variance of all items

Factors	Initial eigenvalue		
	Eigenvalue	Percentage of variance	Cumulative percentage of variance
Factor 1	13.18	59.91	59.91
Factor 2	1.61	7.30	67.21

According to the data in Table 8, all items had factor loadings above 0.3 and were correlated with the 2 main factors. Table 8 also shows the results of the confirmatory factor analysis. The factor loading values should be greater than 0.3, and the t-value for each item should be greater than 1.96 to be significant. The results of the confirmatory factor analysis indicate that the questionnaire has an appropriate 2-factor structure and confirms the results of the exploratory factor analysis. All factor loadings related to the items are above 0.3, and the T-values are also above 1.96, indicating that the factor loadings of the items on their factors are significant. Therefore, it can be said that the researcher-made Familiarity with the Qur'an questionnaire has an appropriate 2-factor structure and has appropriate construct validity.

Table 8. Varimax rotated factor matrix of the Familiarity with the Qur'an Questionnaire based on exploratory factor analysis

No.	Items	Factor 1	Factor 2	Factor loading	T-value	Significance
5	I like those people who follow the Qur'an and adhere to its instructions.	0.872		0.78	15.45	significant
4	I distinguish the voices of the prominent reciters of the Islamic world.	0.809		0.98	19.15	significant
3	I use Qur'an radio, Qur'an television, social networks and other media to learn Qur'an and Qur'anic sciences.	0.784		0.99	20.28	significant
6	I continuously listen to the recitations of prominent readers of the Islamic world.	0.755		1.02	20.26	significant
8	I constantly follow the news related to different areas of the Qur'an in various media.	0.746		1	20.51	significant
16	I read the Qur'an and do activities related to the Qur'an during my free times.	0.739		0.93	18.72	significant
14	I use cyberspace and social networks to spread and promote the Qur'an.	0.687		1.04	21	significant
2	I study the biographies of prominent scholars of Qur'an and the Qur'anic sciences thoughtfully.	0.681		0.97	19.96	significant
21	Listening to the recitations of the eminent reciters of the Islamic world gives me pleasure and peace.	0.681		0.96	21.44	significant
17	I constantly study new findings related to the miracle of the Qur'an.	0.675		0.98	20.18	significant
22	If the right conditions be provided, I will teach the Qur'an and Qur'anic sciences voluntarily as much as I can.	0.670		0.97	19.7	significant
7	I enjoy attending Qur'an classes (recitation, memorization, interpretation, etc.).	0.668		1.01	19.11	significant
13	I have decided to dedicate more time to learn the Qur'an and Qur'anic sciences from now on.	0.641		1.05	21.57	significant
10	I memorize verses from the Qur'an and review them on a regular basis.	0.639		1.02	20.96	significant
20	When listening to the Qur'an, I reflect on the meanings and concepts of the verses.		0.822	0.81	17.8	significant
19	I regularly do researches about Qur'anic concepts and topics.		0.806	0.77	15.85	significant
18	I regularly participate in various Qur'anic ceremonies.		0.787	1.03	20.34	significant
9	Whenever the Qur'an is insulted, I react as logically as possible.		0.753	1.01	20.38	significant
1	I encourage those around me to learn the Qur'an and Qur'anic sciences and help them in this regard.		0.694	0.78	16.85	significant
12	I enjoy talking to others about Qur'anic topics and subjects.		0.683	0.8	17.48	significant

11	I am constantly following and studying new attitudes, views and interpretations related to the Qur'an.		0.665	1.03	22.91	significant
15	I am constantly studying the history of the Qur'an and thinking about the related events.		0.601	1.09	23.36	significant

To examine the construct validity of the Familiarity with the Qur'an questionnaire, confirmatory factor analysis was used with LISREL software. The results are presented in Table 9.

Table 9. Model Fit Indices

Fit index	NNFI	GFI	IFI	RMSEA	CFI	NFI
Acceptable domain	> 0.9	> 0.9	> 0.9	< 0.08	> 0.9	> 0.9
Observed value	0.97	0.75	0.97	0.11	0.97	0.97

According to the data in Table 9, the Root Mean Square Error of Approximation (RMSEA) is 0.11, which is greater than the criterion (0.08) and indicates that the fitted model is slightly larger than the desired index. The Incremental Fit Index (IFI), Comparative Fit Index (CFI), Non-Normed Fit Index (NNFI), and Normed Fit Index (NFI) have also increased compared to the initial model and are greater than the desired criterion (0.9). Only the Goodness of Fit Index (GFI) is smaller than the desired criterion. Considering the obtained fit indices, it can be said that the factor analysis model has a good fit with the data.

4.4. Questionnaire Structure and Correlations

The correlation coefficient results between the different dimensions of the questionnaire in Table 10 indicate that the correlation between the first factor and the second factor was 0.79, the correlation between the first factor and the whole questionnaire was 0.98, and the correlation between the second factor and the whole questionnaire was 0.91. Therefore, the correlation between all dimensions of the questionnaire was above 0.7, which is considered appropriate.

Table 10. Correlation coefficient between the dimensions of Familiarity with the Qur'an Questionnaire

Factors	Factor 1	Factor 2
Factor 1	-	
Factor 2	0.79	-
Total	0.98	0.91

In Table 11, the items correlated with Factor 1 and Factor 2 are shown in descending order of factor loading based on exploratory factor analysis (Varimax rotation method).

Table 11. Factors of the Familiarity with the Qur'an Questionnaire and correlated items based on exploratory factor analysis (Varimax Rotation Method)

Factors	Items associated with factors in the order of factor load
Factor 1	5-4-3-6-8-16-14-2-21-17-22-7-13-10
Factor 2	20-19-18-9-1-12-11-15

As observed in Table 11, based on the results of exploratory factor analysis (Varimax rotation) and confirmatory factor analysis, the Familiarity with the Holy Qur'an questionnaire was divided into two main factors (components): the first factor (component) had 14 items, and the second factor (component) had 8 items. Finally, based on the results of exploratory and confirmatory factor analysis, items 2, 3, 4, 5, 6, 7, 8, 10, 13, 14, 16, 17, 21, and 22 were correlated with the first factor, and items 1, 9, 11, 12, 15, 18, 19, and 20 were correlated with the second factor.

5. Discussion

5.1 Key Findings

Through exploratory and confirmatory factor analysis, the Familiarity with the Qur'an Questionnaire was finalized with 22 items, grouped into two distinct factors: Learning and Teaching the Qur'an and Tendency towards the Qur'an and Contemplation on It. These two dimensions capture both the practical and reflective aspects of Qur'anic familiarity, providing a holistic approach to understanding this concept.

5.1.1. First Factor: Learning and Teaching the Qur'an

This factor encompasses 14 items related to active engagement with Qur'anic practices, such as:

- Loving and valuing Qur'an scholars and followers;
- Distinguishing the voices of prominent reciters;
- Using Qur'an Radio, Qur'an TV channel, and other media to learn Qur'anic knowledge;
- Enjoying listening to the recitation of prominent reciters;
- Consistently following news related to various Qur'anic fields such as the miracles of the Qur'an;

- Filling leisure time with studying the Qur'an and engaging in Qur'anic activities;
- Using cyberspace and social networks to promote Qur'anic knowledge;
- Willingness to teach the Qur'an;
- Enjoying participating in Qur'anic classes (recitation, memorization, translation, interpretation, etc.);
- Being determined to allocate more time to learning the Qur'an;
- Consistently memorizing and reviewing verses from the Qur'an.

The obtained results are consistent with the results of some previous studies. According to Hussein Shah (2017), recitation, memorization of verses, and reciting the Qur'an with a beautiful voice are essential for Familiarity with the Qur'an. Velayati Toroujeni (2012) believes that teaching and learning the Qur'an, reading the Qur'an, listening to the Qur'an, and memorizing the Qur'an lead to Familiarity with the Qur'an. Paknia Tabrizi (2014) considers being silent while reciting, listening to the recitation of the Qur'an, reciting from the text, reciting the Qur'an, and memorizing the Qur'an as ways of establishing Familiarity with the Qur'an. Moreover, understanding the translation and simple concepts and memorizing some Surahs are necessary for Familiarity with the Qur'an (Boshra 2012).

However, this study also introduces new elements, such as appreciating committed scholars, recognizing prominent reciters, utilizing media like Qur'an Radio and TV for learning, regularly following Qur'anic news, engaging in Qur'anic studies during leisure, and employing social networks for promotion. These novel aspects reflect the evolving role of technology and media in Qur'anic studies, making the factor particularly relevant in contemporary contexts.

5.1.2. Second Factor: Tendency towards the Qur'an and Contemplation on It

This factor includes 8 items reflecting deeper cognitive and emotional engagement with the Qur'an, such as:
- Reflecting on the meanings of the verses;
- Studying and researching the Qur'an;
- Participating in various Qur'anic activities and ceremonies;
- Reacting appropriately and logically to those who insult the Qur'an in a peaceful manner;
- Encouraging family members and other relatives to learn the Qur'an;
- Enjoying discussions about the Qur'an with others;

- Exploring and studying new perspectives and interpretations of the Qur'an;
- Examining the history of the Qur'an and reflecting on its significance.

The findings of this study align with prior research on familiarity with the Qur'an. For instance, Hussein Shah (2017) underscores the importance of understanding the Qur'an, while Velayati Toroujeni (2012) highlights the significance of comprehending, contemplating, and acting upon Qur'anic teachings. Similarly, Paknia Tabrizi (2014) emphasizes the need for reflection on Qur'anic verses and their practical application. Additionally, Boshra (2012) identifies familiarity with the Qur'an as encompassing knowledge of its history and sciences, the recognition of its profound truths, and adherence to its guidance.

This study introduces several novel elements not explicitly addressed in previous research, reflecting a broader and more dynamic understanding of Qur'anic familiarity. These include fostering Qur'anic engagement within family and social circles, actively participating in Qur'anic activities and ceremonies, demonstrating a peaceful and thoughtful response to disrespect toward the Qur'an, and deriving enjoyment from meaningful discussions about Qur'anic teachings. These contributions, derived from the perspectives of Qur'an teachers, experts, and instructors in Saqqez, provide fresh insights into the multifaceted dimensions of Qur'anic familiarity.

5.2. Significance of Findings

This study underscores the importance of emphasizing individual interest, attitudes, and tendencies in fostering familiarity with the Qur'an—factors often overlooked in prior research. Many previous studies have relied heavily on analytical-documentary methods and traditional sources, neglecting field investigations and contemporary resources. As a result, key aspects of individuals' engagement with the Qur'an, such as their intrinsic motivations and attitudes, have been undervalued.

By incorporating items related to modern communication tools, including media, cyberspace, and social networks, the study provides a comprehensive framework for assessing Qur'anic familiarity in both real and virtual spaces. Additionally, the questionnaire introduces items such as responding peacefully to Qur'an-related offenses, reflecting the relevance of contemporary global issues. These contributions make the questionnaire a versatile tool for future research across Qur'anic studies and behavioral studies, applicable to diverse populations and settings.

5.3. Limitations and Future Directions

The study faced several limitations. The questionnaire was developed based on the perspectives of Qur'an teachers, experts, and instructors in Saqqez, where a limited number of female Qur'an professionals led to an imbalance in the gender representation of the sample. Additionally, the geographic focus on Saqqez may limit the generalizability of the findings to other contexts.

To enhance the questionnaire's validity, it is recommended to seek input from Qur'anic experts across different regions and societies. Administering the questionnaire to a wider range of groups, including employees, students, university professors, and other demographics, would provide richer insights into its applicability. Future studies should use this questionnaire alongside others measuring constructs such as general health, self-esteem, social adjustment, personality, job satisfaction, and spiritual intelligence. Recalculating its validity in combination with these measures could yield a more robust assessment tool. By addressing these limitations and suggestions, future research can build upon the present study to achieve a deeper understanding of Qur'anic familiarity in diverse social and cultural contexts.

6. Conclusion

This study validated the Familiarity with the Qur'an Questionnaire (FwQQ) using three approaches: content validity, face validity, and construct validity. Through comprehensive interviews with Qur'anic experts and teachers of Saqqez city, a meticulous process of item selection using Lawshe's formula, and rigorous statistical analyses, the questionnaire was refined to 22 items categorized into two key factors: Learning and Teaching the Qur'an and Tendency towards the Qur'an and Contemplation on It. The first factor emphasizes practical engagement with the Qur'an, including recitation, teaching, and leveraging modern tools like media and social networks for learning and dissemination. The second factor highlights cognitive and emotional connections, such as reflection, family engagement, and participation in Qur'anic discussions. Both factors collectively capture the multidimensional nature of Qur'anic familiarity, blending traditional practices with contemporary approaches.

The findings underscore the evolving role of technology and social dynamics in Qur'anic studies, making the FwQQ a relevant tool for assessing Qur'anic engagement in diverse settings. While the study achieved

significant contributions, including insights into using modern communication tools and addressing global Qur'anic issues, it faced limitations in geographic scope and gender representation. By bridging traditional and modern perspectives, this study provides a robust framework for understanding Qur'anic familiarity, offering practical implications for educators, researchers, and policymakers in fostering a deeper connection with the Qur'an.

Acknowledgements

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