POLITEKNIK MALAYSIA

SULTAN SALAHUDDIN ABDUL AZIZ SHAH

Q-BIN

NUR SYAQILAH FAIZIRAN	**08DPM20F1005**
NURAINAFIQAH KHAIRUL ANWAR	**08DPM20F1009**
NABIL BIN NORAZAM	**08DPM20F1014**
MOHAMMAD AMIR SYAKIR MOHD NORAZMI	**08DPM19F1153**

DIPLOMA IN BUSINESS STUDIES

DEPARTMENT OF COMMERCE

JANUARY 2023

DECLARATION OF ORIGINALITY

PRODUCT NAME: Q-BIN

SESSION: 1/2022 2023

We, **1. NUR SYAQILAH BINTI FAIZIRAN - 08DPM20F1005**

2. NURAINAFIQAH BINTI KHAIRUL ANWAR - 08DPM20F1009

3. NABIL BIN NORAZAM - 08DPM20F1014

4.MOHAMMAD AMIR SYAKIR BIN MOHD NORAZMI - 08DPM19F1153

We declare that this research submission is our own work contains no plagiarism materials written by another person except where due references are made.

We acknowledge to release the project's intellectual property to the polytechnic to meet the requirement for receiving a Diploma in International Business.

Prepared by:

1. NUR SYAQILAH BINTI FAIZIRAN
   (IC: 020320-05-0516) _____
2. NURAINAFIQAH BINTI KHAIRUL ANWAR
   (IC: 021227-01-0178) _____
3. NABIL BIN NORAZAM
   (IC: 020905-10-0507) _____
4. MOHAMMAD AMIR SYAKIR BIN MOHD NORAZMI
   (IC: 010312-06-0379) _____

In the presence of,

DR AZIAM BINTI MUSTAFA _____

ACKNOWLEDGEMENT

A word of thanks to Dr. Murugas a/l Ramdas@Chelamuthu as the subject lecturer 'DPB50163- Business Project'. Not forgetting also an infinite thank you to Dr. Aziam Binti Mustafa as our supervisor. Throughout the success of this project for 14 weeks, a lot of knowledge and guidance was given for us to complete all tasks successfully. Willing to find time when busy working to answer all the questions and problems that play in our minds. Without them, our desire to achieve our dream and target of finishing the project this time would not have been achieved. There is no flaw in all their instructions, and they are very easy to understand and digest.

Thanks also to those who contributed directly or indirectly to the success of this project. The space and time spent on us are greatly appreciated. In fact, no matter how small the contribution in terms of ideas and views, that is the result of the starting point of this project. One by one we make reinforcing materials for each component whether in products or paperwork.

Not forgetting our family members and friends who have given moral support throughout the process of completing this project. Without them, the feeling of wanting to give up will surely continue to envelop us.

Once again countless thanks to all. Indeed, the achievement of this product is not only for us but for everyone.

ABSTRACT

More and more people today are moving toward Islam. Based on statistics from p one path (19/12/2017), there are 1005 million followers of Islam around the world. Islam is known for its high etiquette. A life full of rules, starting from waking up until going to bed at night. All these manners and guidelines are written in the Qur'an. The Qur'an is the heart of Muslims. This shows how important the Quran is for Muslims. No less great than other religious tracts. Every text, paper, or book that contains verses from the Qur'an and hadith must be disposed of in a certain way. Things such as removal and disposal in the right way have been written in the Qur'an and have been practiced since ancient times.

In this project, we will highlight things that are not clear and fully know how to dispose of al Quran. According to the results of our survey, more than half of them do not know how to dispose of the old Quran and religious materials. It is not easy for some individuals to spend their time and money to dispose of these religious materials. Not everyone is willing to do so because of things that are considered more important than following god's orders. There are several al-Quran disposal sites throughout the country, but it is not easy for us to see the temporary collection of al-Quran and religious books in densely populated areas.

Inspired by an article from Astro Awani (7/3/2016), in Pakistan, there is a place where the old Quran is stored in Jabal Nur. This is their way of preserving the glory of the Qur'an. We want to bring about a change even if it is not so small, but it brings a high meaning to the Muslim community starting from a small group

TABLE OF CONTENTS

DECLARATION OF ORIGINALITY i
ACKNOWLEDGEMENT ii
ABSTRACT iii
TABLE OF CONTENTS iv
LIST OF TABLES vi
LIST OF FIGURES vii
LIST OF ABBREVIATION **Error! Bookmark not defined.**
CHAPTER 1 INTRODUCTION 1
1.1 INTRODUCTION 1
1.2 BACKGROUND OF PROJECT 1
1.3 PROBLEM STATEMENT 3
1.4 PROJECT OBJECTIVES 5
1.5 PROJECT QUESTIONS 5
1.6 SCOPE OF PROJECT 5
1.7 SIGNIFICANCE OF STUDY 6
1.8 SWOT ANALYSIS 6
1.9 OPERATIONAL DEFINITION 7
1.10 CONCLUSION 7
CHAPTER 2 LITERATURE REVIEW 8
2.1 INTRODUCTION 8
2.2 ADDIE MODEL 8
i. Analyse 8
ii. Design 8
iii. Develop 9
iv. Implement 9
v. Evaluate 9
2.3 PREVIOUS STUDIES / REVIEWS / INVESTIGATION 9
2.4 SUMMARY 12
CHAPTER 3 RESEARCH METHODOLOGY 14
3.1 INTRODUCTION 14
3.2 ADDIE METHOD 14
3.3 MATERIAL AND PROCEDURE 15
3.4 COLLECTING DATA METHOD 19

3.5 DATA ANALYSIS METHOD 19
3.6 SUMMARY 19
CHAPTER 4 RESULT FINDINGS AND DISCUSSION 20
4.1 INTRODUCTION 20
4.2 RESPONDENTS' DEMOGRAPHIC PROFILE 20
4.3 RELIABILITY AND NORMALITY ANALYSIS 23
4.4 DESCRIPTIVE STATISTIC FOR VARIABLE 24
4.5 DISCUSSION 26
4.6 SUMMARY 27
6.0 RESOURCE 33
7.0 APPENDIX 38
7.1 GOOGLE FORM ANALYSIS RESULT 38
7.2 SKETCH PROJECT 39
5.1 DESIGN PROJECT 39

LIST OF TABLES

Table 1. 1 **7**

Table 3. 1 **15**
Table 3. 2 **18**

Table 4. 1 **23**
Table 4. 2 **24**
Table 4. 3 **25**

LIST OF FIGURES

Figures 1. 1 **3**

Figure 3. 1 **14**

Figures 7. 1 **38**
Figures 7. 2 **38**
Figures 7. 3 **40**

CHAPTER 1 INTRODUCTION

1.1 INTRODUCTION

Q-BIN is a simplify from Qalam Bin in which the product that is used to help Muslim people dispose Al-Quran in a right way. The concept of this Q-BIN is that people will put damaged and old Al-Quran in this bin and after that, all of that will be sent to the right disposal centre. This Q-BIN is expected to be put at all mosques and madrasah in Malaysia.

This document will propose about the research that have been done about the Q-BIN and the problem regarding disposal of the Al-Quran. The objective, hypothesis, the study about the product has also been shown in this proposal.

1.2 BACKGROUND OF PROJECT

The Qur’an in terms of language is Qara'a which means gathering and assembling. Besides that, Qiraah means gathering letters and one word with another word in a well-organized speech (source: Abdussalam, Ashraf & Hafiz). Qur'an is a guideline for Muslim life. Written history as well as a picture of the future that will happen. It is something that must be protected for its glory. However, from year to year, this issue is taken lightly by Muslims, thus giving space to the cursers of Islam to act and continue to insult Islam. Based on an article from Siti Hajar Jamaluddin (13/3/2019), the Malaysian Islamic Development Department (Jakim) has received 10,000 complaints regarding the issue of insulting Islam. Coupled with his lack of respect for the Qur'an. As happens on social sites, a TikTok user has uploaded about the presence of al-Quran verses printed on some swimwear by a clothing company known as 'Playmate' (source: sinari islam plus (2021)). Various government initiatives in curbing this kind of problem include, always taking care of viral issues and prosecuting the individual so that it becomes a reminder and a lesson to the community indirectly (source: Dr. Nur Mohammad Hadi Zahalan (15/7/2022)). However, it is not enough to curb this problem. Like a fracture grows and disappears in turn, insult after insult is thrown but covered

with unreasonable excuses. This gives us an awareness to participate in preserving Islam through our means.

According to Mad Fazwan (20/10/2019), in Madinah, almost 18 million copies of the Quran were printed in a year. No less important are books based on religion. It is a summary of the complex content in al Quran. Then the dignity of the Qur'an and this religious treatise must be protected. This includes from the beginning of manufacturing until its disposal. All smoothing work must be done in the correct order and manner.

In Malaysia, the issue of al-Quran is emphasized by all parties. JAKIM second edition (2017) has issued guidelines for the management of the holy verses of the Qur'an. However, it is not easy for us to hear about the proper disposal of the Qur'an. One insult after another was hurled by the community as reported by My Metro (24/6/2022) where the Quran was torn and its pages were scattered on the road, some also tore and scattered fragments of the pages in the lake (source: Muhammad Zulsyamini Sufian Suri (13/9/2019))

According to Siti Aisyah Ab Gani & Mohd Nazri Ahmad (2019) have stated, in the book al-Burhan fi 'Ulum al-Qur'an "burning is better than washing or soaking it with water because the washing water will fall to the earth". In the article from Huda (22/6/2022), there are 3 main ways to dispose of religious materials such as the Quran and religious materials. Among them is, buried. It is wrapped in a cloth and planted in a place where people do not step. Some are planted in mosques or cemeteries. In addition, place the material in flowing water such as rivers and seas. Place a heavy object like a stone on it and let the water flow until the writing on it disappears with the water. The last way is through burning. It has been practiced since the beginning of Islamic rule during the time of Caliph Usman bin Affan. The old Quran was burned in an honourable way and the ashes were buried. Some also sprinkled the ashes in the ocean. Various government initiatives as well as private bodies in handling and disposing of the Qur'an. For example, the Islamic Religious Department of Pahang (JAIP) will establish a Quran disposal centre in each district to facilitate and save time for the disposal of the Quran and religious materials (source: KOSMO! ONLINE - Norhafizan Zulkifli (26/5/2022)). Incineration is the disposal method used in Malaysia. Once finished, the ashes will be sprinkled into flowing water such as rivers and seas. Most of the ashes from burning will be released into the sea.

A high cost is required to dispose of the Qur'an. As stated on the "Saufi printing" website (2010-2012), initially there was no charge but now the charge must be charged due to not getting any sponsorship from the government or private sector. We can see many Quran disposal centres being established but what about individuals like us who just want to dispose of some Quran manuscripts and religious materials that have been abandoned for a long time at home? The solution is to provide a temporary dump in the mosque and so on. However, there are not many places available. So, many people think that proper disposal becomes a problem in terms of cost and time. If we can see from some people's responses to the survey questions we prepared, not everyone knows how to properly dispose of the Quran and religious pamphlets. Even though they know how but there is no suitable place to throw it. This is also the motive we highlight in choosing projects. Therefore, the idea to create this Q-BIN was born. Akhbar basha (2019) - has shared information about the system used by Arab countries where special trash cans are used to dispose of old al Quran. It is placed throughout the mosque there. When the time comes, all the results will be brought to the next disposal process. This is something that can be followed in Malaysia.

1.3 PROBLEM STATEMENT

Figures 1. 1

Al-Qurans that are broken, damaged, or cannot be read should be discarded, that is Rasm Uthmani should be disposed of correctly. The disposal methods are monitored by burning and planting at a secure location disposal work should be completed.

responsible to the administration or the Council and State Department of Islamic Religion and carried out in a manner concealed to minimize public misunderstanding. (Ainul Bashar et.al, 2018)

The dumping of broken verses of the Qur'an is caused by the lack of manpower. According to the Johor Islamic Religious Department (JAINJ) this is due to the lack of skilled personnel in disposal activities. The lack of staff, experience, physical strength, and knowledge in the disposal of the Qur'an causes the problem to carry out the disposal of the Qur'an to be quite limited. Therefore, it is clear that a heavy burden is placed on the shoulders of the few staff makes it an obstacle to carry out the task of disposing of the Qur'an on a consistent basis. (JAINJ, 2019)

Flooding is one of the causes of the dumping of damaged Qurans. According to information shared by Harian Metro, a total of 25.2 tons of damaged al-Quran manuscripts were received by the Darul Kalam Al-Quran Disposal Center following the flood tragedy in several states across the country. It involves areas from around the Federal Territory of Kuala Lumpur; Hulu Langat, Selangor, and Mentakab, Pahang. Due to the flood disaster, the method of disposal of the Quran became more difficult and difficult to dispose of. (Muhammad Saufi Hassan, 2022)

Moreover, the environmental problem also contributes to this problem, one of which is the lack of pest control. No pest control is large by termites that cause the al-Quran to be damaged and unreadable. Damaged Al-Quran manuscripts seen in mosques and suraus are said to be exacerbated by a lack of control over the damage. Environmental change in technology also plays a part in the wasteful of paper usage. With nowadays technological developments in today’s day and age, people are now more likely to use an app on their smartphones that they install. This is very beneficial and easy to use, but it makes up for the waste of paper. (Jabatan Hal Ehwal Agama Terengganu, 2011)

In addition, according to Mustafa, the secretary of Surau Jumaat, there are many old Qurans that have been donated since 1984 that have been damaged and need to be disposed of. They will dispose of the old Qurans in this surau involving more than 100 old Qurans estimated to weigh more than 100 kilograms. (Nurul Hidayah Bahaudin, 2021)

In reality, the Muslim community in Malaysia is less exposed to the method who comply with the law of Syarak to dispose of the materials, until there are practices that are included in the category of insulting the Quran. They are also seen as unconcerned in glorifying the holy verses of the Quran when you do not have knowledge and awareness of the method of disposing of al-Quran material according to Sharia. This is also acknowledged by a handful of communities that have been encountered by current researchers conducting research has claimed that they do not know the method that has been practiced by them is contrary to Shariah This is seen when most of them still keep this material in the store storage until eaten by termites, some just mix and 4 throwing it in the trash, sending it to the recycling center, and some throw the old Quran to the wrong place with the pile other junk. (UiTM, 2017)

1.4 PROJECT OBJECTIVES

- To design and develop q-bin for environment safety and well-being
- To implement and evaluate the usage of q-bin among community in Polytechnic Sultan Salahuddin Abdul Aziz Shah

1.5 PROJECT QUESTIONS

- How to design and develop Q-bin for environment safety and well-being.
- How to implement and evaluate the usage of the q-bin among community in Polytechnic Sultan Salahuddin Abdul Aziz Shah.

1.6 SCOPE OF PROJECT

Our project this time focuses on a product that can be used as a dumping ground for the Quran and other religious materials. Considering the problem of increasing al Quran that has been left idle has created an issue where the collection of al Quran around the community area is lacking. We often hear trash can products but why aren't there many products like trash cans, but their uses are different? Guided by the target of a small group, we try to bring a new change that may be used continuously

From the results of the respondents from the survey made, it can be said that more than half of them experience the problem of not having a place to dispose of al Quran and religious pamphlets around them. Al Quran was abandoned until it was eaten by time. I don't want to throw it away, but if I want to keep it, it takes up space. That's how most people said when we talk about old Quran' and other religious paper.

1.7 SIGNIFICANCE OF STUDY

The importance of taking care of the Quran and Islamic material books is important to make sure that these materials are taken care of very careful when handling them. Why is it important? It is because the legacy of the Prophet was revealed by Allah S.W.T through angels to his people so that it can be used as a lesson and knowledge for Muslims.

The first powerful purpose of this Q-bin project is the preservation of the authenticity of the Qur'an and other Islamic literature and to simplify the travel process for the disposal of the al-Quran by the authority. This is very crucial for Muslims because protecting and preserving the Quran and any other Islamic material so that if these get damaged, they can dispose of them in the Q-bin.

And last but not least, it is very important that every Muslim community be aware on how to place the damaged Quran or Islamic material properly and how to manage them correctly. Nowadays people don't know how to put away damaged Islamic material and Quran. Thus, with the introduction of Q-bin can solve this problem.

1.8 SWOT ANALYSIS

SWOT analysis evaluates the internal strengths and weaknesses, and external opportunities and threats in an organization's environment. (Tanya Sammut-Bonnici and David Galea, January 2015). This analysis is quite popular and has been used by a lot of company to identify their strength and weakness to help them improve their performance for better future. Therefore, in this proposal, we going to apply the same method for our product.

STRENGTH	WEAKNESS
• Unique design from others • Huge capacity • Safety features • Muslim friendly • Portability	• Lack of awareness from the public • High cost in production and heavy • Inconvenient for some people
OPPORTUNITIES	**THREAT**
• People get more interested in disposing of al-Quran • Very necessary in times of natural disasters • To protect the holy Quran	• It might be plagiarised or copied. • Vandalism and might get vulnerable

Table 1. 1

1.9 OPERATIONAL DEFINITION

The definition of a Q-bin is a Qalam bin. Not reserved for the old al-Quran, this Q-bin also accepts all religious tracts such as books, articles, and sheets of paper containing the holy verses of the al-Quran and the name of Allah. The results of the removal of the Quran and religious pamphlets will be taken to the disposal centre for the next process.

This is intended to make this product useful to the community. Indirectly, can foster the awareness of Muslims in preserving the purity of the Qur'an, including in discarding the Qur'an. It can facilitate business and save costs for the local community.

1.10 CONCLUSION

In this summary, we can find that Q-bin is required to facilitate the process of disposal the Qur'an. Furthermore, the presence of the Q-bin awakens the sanctity of the Qur'an because the community knows where to send Islamic material that has been damaged by floods, chewed by termites or any damage related to the Quran. So that it can dispose to the right place. With this research, we will make it easier for the Muslim community to use this Q-bin.

CHAPTER 2 LITERATURE REVIEW

2.1 INTRODUCTION

In this chapter, we will discuss the “ADDIE” model. “ADDIE” stand for analyse, design, develop, implement, and evaluate. That model we used to develop our project, "Q-bin" as well as previous projects that were relevant to this topic, using sources from academic journals and online sources.

2.2 ADDIE MODEL

According to Andrew DeBell (2020), the AADIE model is a process used to create an effective learning experience for any age level. It is usually used by training developers and instructional designers. In this project, we use the AADIE model as a method to get a clearer picture of the process throughout the completion of this project. This also makes it easier for us to explain to the general public about our project so that it is clearer and easily accepted by the community. There are 4 elements in this method. that is analysis, design, development, implementation, and evaluation.

i. Analyse

The analysis is a preliminary study. it is the first step in building a project. basically, using the 5W1H method. Inspired by an article from James Nichols, Sharon Walsh, and Muhammed Yaylaci (2018), we tried to apply the method. from here, the question arises, what is the problem that is happening? why can this problem of dumping old al Quran and abandoned religious tracts happen? When does this kind of thing happen? who is involved? Where does this problem usually arise? how to solve this problem?

ii. Design

According to Strate. Education (2018), design is an activity of planning and imaging the creation’s activities. This is the next step after analysing. all data and search information will be considered in the formation of ideas and then transformed into real products. throughout the process of designing products, all aspects such as cost, weight, and durability of the product are among those that need to be taken seriously so that the results will be balanced and durable. the measurements of height, width,

and length that you want must be accurate to facilitate the process of creating the product.

iii. Develop

In this phase, the ultimate design designed during the design phase will be realized. Quoted from an article by Eoghan Quigley (3/10/2019), each element noted in the design process must be adapted to the real product. To achieve that state, skill and expertise hold a great responsibility in this phrase. This is because, if the product has many elements that want to be included in addition to complex elements such as carving, then the selection of experts must be made after showing the design plan.

iv. Implement

Once the product is built, you can proceed to the phase where the product can be implemented. Quoted from an article written by Andrew Downes, don't give up and hope people will understand how to use the product. After being satisfied with the test on the product, it's time to share it with others. Usually, after the product is in a condition that can be used, it will be uploaded on the learning management system (LMS). Data and usage instructions will be recorded for future use.

v. Evaluate

Evaluation is the last phase in the ADDIE method. In the paperwork of the Bureau of Materials and Research Materials Technology Section Product Evaluation Unit (December 2017) evaluation is a process of observation and product review. Surveys can be done with various methods, but the fastest and most accurate response is to distribute questionnaires to users to get feedback. This is very important in improving product quality. in addition, it helps in detecting product defects that may occur due to negligence or problems throughout the manufacturing process.

2.3 PREVIOUS STUDIES / REVIEWS / INVESTIGATION

The Quran should be regarded with utmost reverence because, in our Muslim faith, we believe that it contains the words of Allah. The sacred text should be handled carefully and disposed of in a dignified manner. It's common to see schoolbooks, periodicals, and

flyers for kids laying around and being carelessly thrown into the trash, which is wrong. The way in which the words of Allah are disposed of must reflect respect for their sacredness. (Furqan Foundation,2020)

Various initiatives to preserve the Quran's content have been made in Malaysia since before 1987.The initiatives that has been done likes expand and multiplying the activities of al-Quran disposal as well as book the knowledge of the method. Through these efforts, Muslims in this country are concerned about preserving the purity of the Quran. This awareness is instilled in children as early as elementary school. Children are educated as well as taught about Qur'anic manners, such as the manners that must be present when reading the Qur'an, the prohibition of stepping on and walking over the Qur'an, and the prohibition of placing the Qur'an all over the place. (Ainul Kauthar,2017)

In Malaysia, several organizations, whether from the government or the private sector, take the initiative to provide a place to dispose of the Qur'an. According from Kosmos article, Jabatan Agama Islam Pahang (JAIP) will construct a Qur'an disposal centre in each district of the state to assist and facilitate the disposal of broken Quranic verses. JAIP currently operates two Al-Quran disposal centres that process the ashes al-Quran's using specialized equipment and expertise. These two machines were particularly imported from Japan at a cost of around RM38,000. Those who want to dispose of the Quran can contact the "Pejabat Agama Islam Daerah" in their respective district for collecting before disposal. Then, the ashes al-Quran thrown into the sea to preserve the Quran's glory (Norhafizan Zulkifli,2022)

The flood incident in Selangor 2021," Jabatan Agama Islam Selangor" (JAIS) established six collection facilities for al-Quran manuscripts and Islamic materials that were destroyed in the floods that affected Selangor. The mosque will ensure that the scripts are placed in a proper, safe, and hygienic location away from the route of humans or animals to avoid being walked over or stepped on. That script will be placed much above the regular level of the environment. The storage area that is not covered, the mosque needs to cover the material using plastic or canvas to prevent it from getting wet due to rainwater. JAIS has collaborated with the Selangor "Masjid Agama Islam Selangor" (MAIS) and the "Lembaga Zakat Selangor" (LZS) to coordinate the

transportation of all script from the parish mosque to the six Quran collection facilities shortly prior to disposal. (Norzamira Che Noh,2021)

Darul Hana Mosque, one of Sarawak's mosques has established its own disposal centre. Following the construction of the Asyakirin Mosque disposal site, this is the second disposal site. That facility would help the Muslim community that state to dispose of old unused al- Quran including literature and other printed materials containing verses of the holy Qur'an in the right way. The facility charges RM20 for the first 5kg, followed by an extra RM2 for every subsequent kilo. Dr Abdul Rahman, Chief Minister Department in Islamic Affair also suggested mosque and surau act as collection point before sent to disposal site to facilitate the affairs of the public. Then, the ashes from the furnace will be collected and put in water-proof bag before being thrown into the sea. (Geryl Ogilvy,2020)

The organizations listed above are examples of both government and non-government organizations that provide a safe place for damaged Qurans and Islamic literature. However, there is no organization in Malaysia that provides a systematic collection point for damaged Qurans. Typically, they merely provide a temporary location to collect the Quran in the event of a disaster, such as a flood. For example, Mohd Fauzi Bachok, the District Kadi's Office, organised eight collection locations temporary for copies of the Quran and religious materials destroyed in the floods that hit Segamat in January 2022. (Ahmad Ismail,2022) Besides this, six temporary collection sites have been established by the Selangor Islamic Religious Department (JAIS) for religious texts and Quran manuscripts that were damaged in the floods that hit Selangor in December 2021.(Norzamira Che Nor,2021)

In the United States, the Furqan Recycling helps Islamic institutions dispose of precious texts in a Shariah-compliant manner. Their goal is to assist Islamic institutions with disposing of precious writings in a Shariah-compliant manner and to encourage Muslims to fulfil their responsibility as stewards of the planet. In order to prevent sacred books from being trampled upon or thrown in dirty areas, this is done. Furqaan Recycling offers the 5 solutions to guarantee that the goal may be accomplished, First, Partner with Islamic institutions, especially mosques, Islamic centres, and Islamic schools to create a network of drop-off locations around the United State for paper sacred text disposal. Second, Partner with Islamic Institutions to provide a mailing solution for Arabic only

Qur’an copies. Third, allow all Muslims in the United States to mail paper sacred texts for disposal. Forth, offer general recycling solution to Islamic institutions for raise community awareness on safeguarding the environment and encourage recycling of plastics, metals, glass, etc. Last but not least, to provide a platform for Muslims to "recycle" used Islamic texts within the community. These useable books will be given to inmates, school libraries, or auctioned, with the revenue going to assist inmate demands for Islamic material.

Furqan Recycling also divides the parts to be disposed of into three parts: Arabic only Quran copies (Mushaf), Arabic Qurans with translation and printed material with Quranic verse. Only Arabic Quran copies (Mushaf) can be recycled by shipping it to their respective addresses. Arabic translation copies also can be recycled at Quranic material Recycling Bins. If possible, Arabic-only copies are restored and recycled back into the community, particularly to those in need, or they are burned if the copies cannot be restored. Arabic Qurans containing translations or commentaries in various languages are not regarded Mushafs and may be disposed of or mailed to them in their Quranic material recycling bins. They distinguish between Quran copies that are entirely in Arabic and Quran copies that include both Arabic and translations. For any printed material containing Quranic verses or Allah's names. Newspapers, postcards, fliers, entirely ruined books, magazines, and so forth. Any paper printed document containing Ayaat of the Quran in Arabic or Allah's names in Arabic should be disposed of in Quranic material disposal bins or mailed to them. (Furqan Recycling,2020)

In conclude Al-Quran is a source that must be respected and glorified even if it is physically old or damaged When the damage becomes so severe that it is difficult or impossible to read, it must be gathered and disposed of in order to preserve and protect the writings or sacred verses of the Quran from being stepped on or walk over. Even after the Qur'anic mushaf has been reduced to ashes, respect for it remains permanent and unchangeable. (Hamdi Ishak et.al,2022)

2.4 SUMMARY

In a nutshell, this chapter provides a clear understanding on what is the purpose of Q-Bin. With the help of the “ADDIE” model which stands for Analysis, Design, Development, Implementation, and Evaluation. With this type of model, it provides us

with a systematically framework for our project and it helps us to organize and streamline the production of our course content. In addition to that, we also did our study and investigate the previous model that already exists for this project. Based on our research and review, we find that there is the limitation and constraints on the previous models that are similar to ours. Nonetheless, we believe that with our Q-Bin, it will bring a lot of benefits to the Muslim community by disposing of old Islamic books and the Quran.

CHAPTER 3 RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter contains on the process of making our Q-BIN. It shows the ADDIE method that we analyse in the project. In part of our research, we analyse various data collection method that is used in our project. Furthermore, this chapter also show on material and procedure in the making of the Q-BIN to bring a different perspective of the project and get a better understanding of the process of building it.

3.2 ADDIE METHOD

We use the ADDIE method throughout the process from generating ideas to the final product. it helps in managing each step so that it is clearer with the flow throughout the success of this product. In addition, we use a quantitative research approach by taking data from the number of respondents who agree or disagree with the existence of our product.

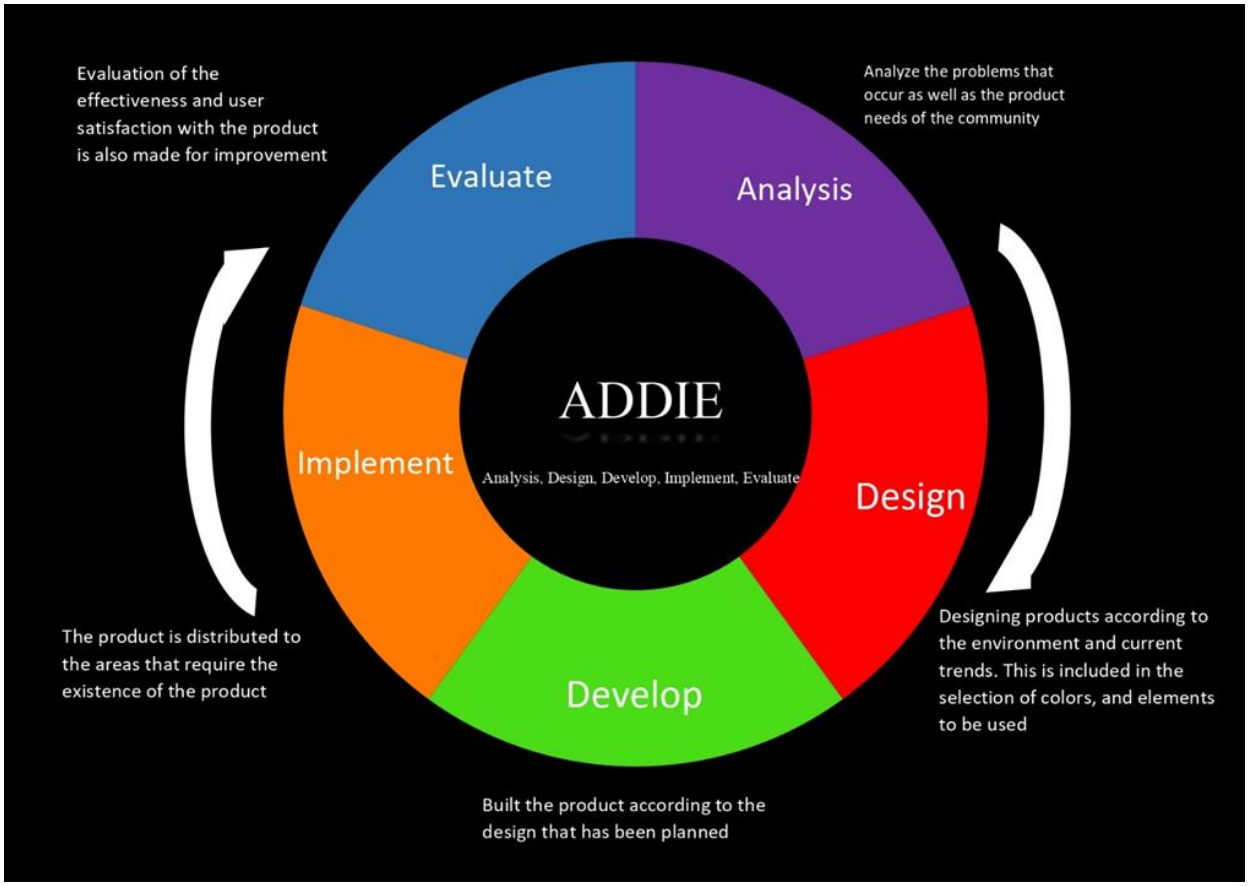


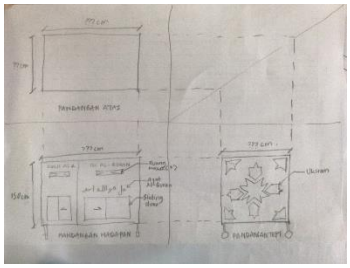
Figure 3. 1

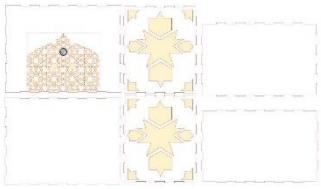
3.3 MATERIAL AND PROCEDURE

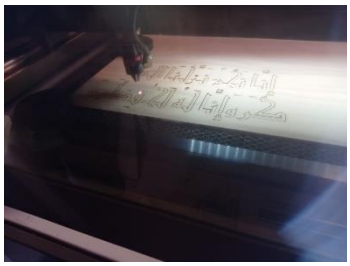
MATERIAL AND EQUIPMENT	UNIT
MERANTI PLYWOOD	2 PIECES
PLYWOOD 8mm	3 PIECES
WOOD GLUE	1
CLOCK 6CM	1
LASER CUTTING & ENGRAVING MACHINE	1
BRAD NAIL	1 BOX
WHEELS	4
POSTER	4
SENSOR LIGHT	1
SOFT CLOSED CABINET HINGES	2
PINE WOOD (2inch x2inch)	12
POCKET HOLE JIG	1
FLAT HEAD CHIPBOARD SCREW	1 BOX
CORDLESS GRILL	1
MITER SAW	1
VARNISH	1
DOOR KNOB	2

Table 3. 1

DEVELOP PROCESS

Steps		Procedures
STEP 1		Propose Idea
STEP 2		Do sketch first

STEP 3		Make a proper drawing
STEP 4		Obtain the required materials • Meranti plywood • Plywood 8mm • Wood glue • Clock 6cm • Brad Nail • Wheels • Banner • Sensor light • Soft closet cabinet hinges • Pine wood • Flat head chipboard screw
STEP 5		Prepare tools • Cordless grill • Laser cutting & engraving machine • Mite saw
STEP 6		Cut plywood 8mm into following length by using Laser Cutting &Engraving Machine • 50cm x 80 cm (2pieces) • 60cm x 80cm (2pieces) • 60cm x 50cm (2pieces)

STEP 7		Cut Meranti plywood into pattern by using Laser Cutting and Engraving Machine
STEP 8		Cut pine wood into following length by using a Mite Saw. • 80cm as a stand(4pieces) • 80cm as a square spindle(2pieces) • 50cm as square spindle(2pieces)
STEP 9		Assemble plywood 8mm as a bin and pine wood as a stand
STEP 10		Testing durability of Q-bin
STEP 11		Decorated the Q-Bin with poster and Islamic pattern

STEP 12		Do finale check-up to make sure nothing wrong

Table 3. 2

3.4 COLLECTING DATA METHOD

The information will be obtained via a Google Form from PSA community responders to determine whether or not the product attained its aim and purpose. This strategy allows us to collect data and utilize it to determine whether or not this project serves any value. There are two methods of collecting data, which are the probability sampling method and the non-probability sampling method. We choose the non-probability sampling method because it suits us to collect data from the respondent and interpret them into meaningful meaning. We collect it from a total of 54 people were observed as responders in the early stages of this research. The feedback we received on our Q-bin product will help the project expand in the future. By using this as our primary data, we can use this to have a better understanding and ability to come out with a solution for this project.

3.5 DATA ANALYSIS METHOD

Based on our method of collecting data, it is best to describe it as a random sampling. In this method, the respondent is randomly selected. All the respondent has an equal chance of getting selected. This method is the simple way of data collection method. It helps to lower the risk of making an error during analysis of the data as the sample that we got is random, so it is easy for it to provide an accurate data.

3.6 SUMMARY

As a conclusion, ADDIE method has help us to analyse our product for a better usage. Furthermore, q-bin’s material and procedure that are very detailed give a more understanding about our project. Last but not least we got to identify our data analysis as part of our research.

CHAPTER 4 RESULT FINDINGS AND DISCUSSION

4.1 INTRODUCTION

The Statistical Package for Social Science (SPSS) was used to analyze the data collected from respondents. SPSS is a data management and analysis tool that is used to perform statistical procedures such as analysis, as well as descriptive and inferential statistics. Data was cleaned and analyzed for frequency to ensure that it was properly coded and entered. The descriptive analysis, which includes means, percentages, and frequencies, would be the analysis of this chapter. In this chapter, we will use mean analysis to evaluate our product (Q-BIN) based on respondents' responses.

4.2 RESPONDENTS' DEMOGRAPHIC PROFILE

A total of 33 responses were obtained from the Polytechnic Sultan Salahuddin Abdul Aziz Shah communities through Google form that we have created to conduct the survey. From the questionnaire answered, we got answers that meet our expectation.

The demographic profile of the respondents includes personal information as well as behavioural questions. Personal information such as age, gender and occupation were also requested in this study.

Profile of Respondent (N=33)

Demography		Frequency	Percent
what is your range?	18 - 23 years old	28	84.8
	24 - 29 years old	1	3
	30 - 35 years old	1	3
	42 - 47 years old	1	3
	54+ years old	2	6.1
gender	Female	18	54.5
	Male	15	45.5
What is your occupation	Lecturer	2	6.1
	Manager	1	3
	Students	29	87.9
	Teacher	1	3

Figure 4.1 shows the Age Range of Percentage

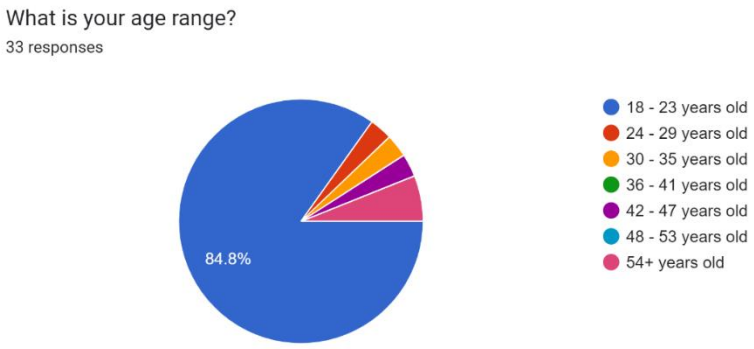
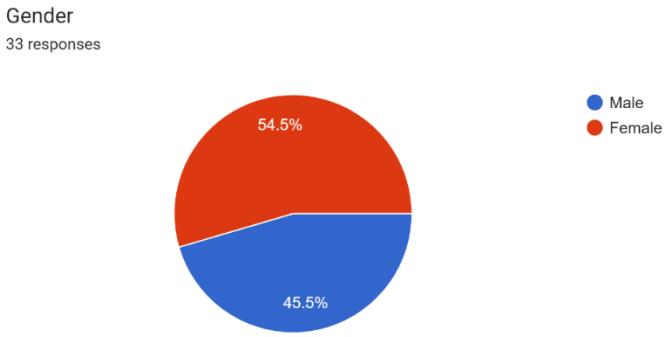


Figure 1 represent the age range of respondent. There are seven groups of people based on their age. The majority of respondent are between the ages 18 – 23 years old which has as many as 28 of respondent (84.4%). Followed by 2 of respondents (6.1%) from the age group of 54 and above. The group of age 24 – 29 years old, 30 – 35 years old and 42 -47 years old have the same number of respondents, which is 1 respondent (3%). None of the group of age 24 – 29 years old, 36 – 41 years old and 48 – 53 years old

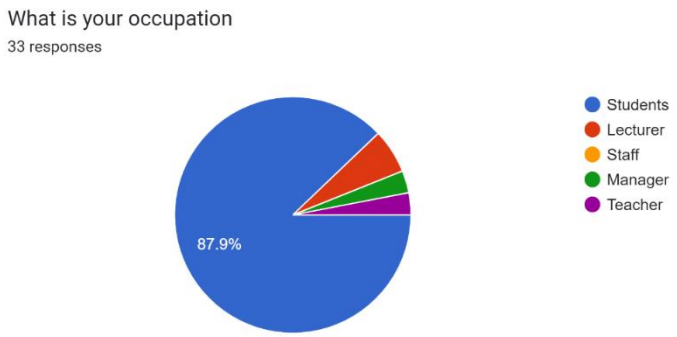
take part in this questionnaire. From what we have seen, the 18- 23 years old participated the most to answer our questionnaire.

Figure 4.2 shows the Gender of Percentage



There is no significant gender disparity, with 18 of the gender (54.6%) being female and 15 of the gender (45.5%) being male.

Figure 4.3 shows the occupation of Percentage



The majority of respondent is students which is 29(87.9%) of occupant. This is followed by lecturer, with total of 2(6.1%) respondent and the same amount of respondent, that is teacher and manager 1(3%).

4.3 RELIABILITY AND NORMALITY ANALYSIS

According to documentation of BMI (22/3/2021), Reliability is one form of measuring the level of customer satisfaction with a product. from this too, the problem can be specified more clearly. There are several models under reability. this project we use Cronbach's Alpha Model. This model is often used in SPSS. Cronbach's Alpha Model was developed by Lee Cronbach in 1951. It works as to measures internal consistency (Glen,S. , 2021). The advantage of this method is that we can evaluate a person's feelings and emotions towards the product. Although it is a subjective topic, at least we can measure a person's emotional level such as product user satisfaction

Variable	No of item	Cronbach's Alpha
Visual Design Aspect	5	0.984
User Satisfaction	5	0.984

Table 4. 1

On this test, it should be answered individually according to each individual's opinion. Scale options will be given to see if this product can be accepted by the community or not. The satisfaction scale from 1 represents disagree to a scale of 5 which means

strongly agree. Cronbach's alpha of .70 and above is good, .80 and above is better, and .90 and above is best (statistic solution, 25/1/2019). Our findings show that the data is above 0.90 then it is in the best data.

4.4 DESCRIPTIVE STATISTIC FOR VARIABLE

Descriptive statistic can be used to measure one or more variable. It's a part of summarizing the relationship between the variable (Kaliyadan, F., & Kulkarni, V. (2019)). In this project, we will state a mean and St deviation for each group of question to see the product are accepted by responder.

Visual Design Aspect

Items	Mean	St. Deviation	Level
The Q-BIN design is appropriate for use as a place to store old al-Quran and religious treatises	4.39	1.233	High
The colour for Q-BIN is interesting and appropriate to the theme	4.42	1.226	High
The Q-BIN contents are well organized	4.39	1.059	High
This Q-BIN is user-friendly	4.45	1.227	High
The size of the Q-BIN is suitable and able to accommodate a large capacity	4.45	1.148	High

Table 4. 2

This is the table categorized in a visual aspect. Based on the table above, the average mean of the result is 4.42. If the mean achieves pointer 4 above that means the appearance of product is at a good and satisfying level. Among the items, user friendly and size of the Q-Bin items got the highest mean result which is 4.45. responder agreed this product is user-friendly. It's really easy to use and we provide tutorial manually written and also tutorial video QR codes. Other than that, a large size will fit more waste

at one time. The result of St. deviation is also excellent. The result of all items is 0.9 above where almost achieving a perfect score. Item user-friendly is the highest St. deviation which is 1.227. this can conclude that our responder thinks this product is user-friendly which is easy and simple to use. Overall result based on the table, the visual aspect of this product can be accepted and suitable for surrounding.

User Satisfaction

Items	Mean	St. Deviation	Level
I am very satisfied with using this Q-BIN	4.27	1.098	High
I would like to recommend this Q-BIN to my friend.	4.39	1.144	High
The Q-BIN is very well meets my needs.	4.33	1.080	High
This Q-BIN is very valuable.	4.39	1.197	High
This Q-BIN is very useful.	4.48	1.121	High

Table 4. 3

In this section, we measure whether this product meets the best impact satisfaction on use this. From the table above, the average mean for this category is 4.37 where the point is sitting at the best level. All the points are reaching 4.0 above which is a good score of the mean. From all the items listed, we can see that item saying this product is very useful gets the highest mean where the point is 4.48. this approved that responder thinks that the product can still be used by people for a long time. For score St. deviation, all the items reached more than 0.90 to prove that this product is fully satisfying and stays on an excellent level. The highest point of St. deviation is 1.197 and goes to the item where Q-bin is very valuable. This product can make worth money and have high demand from the market because of the idea that might be low cost and bring a benefit for people. We can conclude that responder is very satisfied when using this Q-bin. Our goal to reach satisfaction by user match perfectly with the result.

4.5 DISCUSSION

From table 4.2, it shows how design of Q-BIN is being accepted among the community. We design our product suitable for it to be a place to store old Al-Quran and religious treatises. As we can see in the table, everyone agrees that Q-BIN's design is appropriate for use as a place to store old Al-Quran. Furthermore, we figured out that Q-BIN will not be interesting as it seems if we do not decide on specific colour and theme. Hence, after a long discussion, we decided to choose gold colour as our theme colour. This is inspired by the wood colour that we choose as the base in Q-BIN. Everyone agrees that Q-BIN's colour is interesting and appropriate to the theme. In addition, to make sure everyone is well understood by the concept of Q-BIN and how does it work, the content of Q-BIN that we made is all in a simple sentence and has been arranged very well. Hence, as we can see from the table, the community find out that Q-BIN's contents are well organized. The Q-BIN's design is safe for everyone to use as this product is for all age groups. So, we make sure that there is no dangerous part for them while they use our product. Finally, since we made this for people to put their old and damaged Al-Quran, we expect it to be a lot, so we made it in a large capacity and big space enough for them to put how much they old and damaged Al-Quran they have.

From table 4.3, we use that data to receive feedback and measure customer satisfaction. Everyone is satisfied using this Q-BIN as it really makes it easier to dispose Al-Quran and other Islamic material. As we know that not so many people know what to do with old and damaged Al-Quran as they lack awareness about it. Hence, because of this, they would like to recommend this Q-BIN to their other friend as they find this helpful for every Muslim community. Every Muslim community have the right to know that this kind of product exist to make their life easier. Furthermore, as a Muslim, we know that old and damaged Al-Quran cannot be thrown away just like that as it has a certain way to dispose it, but we do not know how. Hence, Muslim community find out that this Q-BIN has fulfil their need as they only need to store their Al-Quran and Islamic material in this product, and it will be taken care of by the Pusat Islam committee member. Most people said that Q-BIN is a very rare innovative and not everyone really think about making a product like this. So, they agreed that Q-BIN is a very rare and valuable items as it is hard to find in Malaysia. Finally, since Q-BIN existed, it has helped many Muslim community in Politeknik Sultan Salahuddin Abdul Aziz Shah to find a way on what to

do with their Al-Quran. In addition, we managed to raise awareness among Muslim community about a correct way to dispose Al-Quran and Islamic material.

4.6 SUMMARY

Overall, the data we collected from the form of application SPSS showed that the users are very satisfied with the Q-BIN product because it fulfills all the wants and desires of users (based on the mean, frequency, and level of each question). We found that there is a positive relationship between the visual design aspect and the users' satisfaction of Q-BIN. Therefore, users have been contented and the users found it very useful and helpful for Muslim’s community to place and old Quran or Islamic literature in one place before sending it to the disposal center.

CHAPTER 5 CONCLUSION AND RECOMMENDATION

5.1 INTRODUCTION

This chapter will mention about 3 things which is conclusion, recommendation and limitation. On subtopic conclusion, we will conclude overall about the product starting from appearance of Q-bin until function of the product. In a part of recommendation, there will be list of suggestion on how to improve the product in the future. Based on the result from responder questionnaire and people who visiting our booth during PIDTEC competition, we try to sorting and upgrading the product. Lastly, we also will tell about what kind of limitation we facing on process making the product.

5.2 CONCLUSION

Q-Bin is a short name from Qalam Bin. It is used as a temporary storage place for damaged Islamic materials likes Quran, hadith and books that have versus of Quran before being sent to a disposal place. The method to dispose of Islamic materials that have verses from the Quran is not the same as other materials. Islamic material has a specific method to dispose of it. One of the methods is to burn it and wash it into the sea or plant it in a place where it is believed that no one will pass. But not many are able to send it directly to the disposal center either have constraints in terms of time or money. Hence, we created Q-bin for Politeknik Sultan Salahuddin Abdul Aziz Shah (PSA) community to make it easier to dispose damaged Islamic materials. Now, the Q-bin is at Pusat Islam PSA and can be used by the public to dispose of Islamic materials they do not use.

As a conclusion, the objective of the project is to design and develop Q-bin for environment safety and well-being. Next, is to implement and evaluate the usage of Q-bin among the community Politeknik Sultan Salahuddin Abdul Aziz Shah(PSA). It is used to identify whether the function and existence of the project meet the purpose of the project and that has been successfully archived.

The first objective is to design and develop Q-bin for environment safety and well-being. It has been evaluated when our aim is to make sure PSA communities dispose in a properly manage way since it contains “Kalamullah” which is something that all

Muslim should respect. So, Q-bin has been created and designed to store old Quran and damaged Islamic material without hesitation. Q-bin has been designated according the needs where it easily accessible by users and it will be really helpful for them to dispose old Quran and damaged Islamic material without difficulties.

Second objective is to implement and evaluate the usage of Q-bin among the community Polytechnic Sultan Salahuddin Abdul Aziz Shah (PSA). It is found that most of PSA communities use Q-bin to dispose their old Quran and damaged Islamic material in a right way. In addition, an analysis were conducted to identify the effectiveness and understand the users feedbacks and satisfaction based on the Google form survey provided. This is to ensure that the most efficiency and good outcomes will be always attained. From the data of the survey, that has been collected from the 33 PSA community shows that the Q-bin product meets the purpose of the project and has been very useful to the PSA community to dispose their damaged Islamic material.

In consequence, it is identified that the Q-bin has been really useful for people to dispose their damaged Islamic material in a proper manner and reduce damaged Islamic materials scattered without being properly managed. It is a pleasure for Muslims as we know that the Quran and reading materials that have the verses of Allah are things that we need to respect even if they are damaged or old. In the future, it is expected that the Q-bin product can be market and distributed to all mosque, Islamic school and Islamic department in Malaysia to be used by all Muslim community in Malaysia.

5.3 RECOMMENDATION

Every product in this world is created by human that is not perfect. Hence, they needed to improve their product from time to time. However, to do this, we need to seek for others opinion about it and what flaws do they see in our product. This is because, as we created the product by ourselves, we only see the benefit that the product will bring to the customer. Same goes to Q-BIN. Q-BIN needed a lot of improvement for the future generation to use it. Q-BIN will not get to improve if we do not ask for others opinion that is the user of the Q-BIN.

The first recommendation that the community suggest is that to put a weighing scale on the Q-BIN. The idea is that to let us know if the Q-BIN are full enough. This is because, on the outside the user didn’t get to know if the Q-BIN is already full and they need to

open it first. It will be a trouble for people that live outside of the Pusat Islam if they already brought their Al-Quran in a big quantity as they need to bring it back to their home. So, weighing scale is a need for Q-BIN as it will be a lot easier not only for user but also for the Pusat Islam committee as it will make them alert and make an action on the next step if Q-BIN is full.

Next, the community suggest is to build a website for the user on what to do if they saw Q-BIN is full. According to them, the contact number that we provided is not enough for them to know what the next step is. The suggestion is that we build a website that link with nearest disposal centre, and they only have to update on that website whenever Q-BIN is full. In addition, this website also need to provide information and step by step on how the disposal centre will handle the rest. This will be a lot easier for them rather than they need call the contact number that has been provided without knowing what the disposal centre will do with all the old and damaged Al-Quran and Islamic material.

Finally, all these recommendations and suggestions will be taken into consideration to improve the product for the future generation. We react positively with all the feedback whether it is positive or negative as it is all needed for us to satisfy the needs of Muslim community in the future.

5.4 LIMITATION

Due to the nature of developing and creating successful product, there wil be always pros and cons in the process. Hence for the Q-BIN project, there are few limitations that occur throughout the process, and it has been identified that it can have few changes that can happen and might increase the impact on the usage of the Q-BIN. Here are few of limitation listed that occur during the process:

1. Limitation in the sample of groups which consists of the PSA community.

2. Limitation in the financial resources.

3. Limitation in time management.

4. Limitation in expertise

The first obstacle cited is about the sample groups, which comprises the PSA community. As it could be seen, the users of the Q-BIN are the people in the PSA

community only. It has been identified that the Q-BIN can be used by local communities who live near Politeknik Sultan Salahuddin Abdul Aziz Shah (PSA). Q-BIN can help local communities to have a place and store old Al-Quran or Islamic literature in order to preserve the holy verse of the Quran and it also can raise awareness on how to place and store old Quran in a proper place. We found that by focusing on our target market, it does not allow us to grow and upscale our project and we hope that our product will be accessible throughout Selangor and the rest of Malaysia. Furthermore, the second obstacle encountered throughout the Q-BIN completion process is a lack of financial resources. The expense of producing this Q-BIN product is high. As we all know, wood is a costly raw material to turn into a finished product. Collecting raw materials from various sources, including as watch, door hinges, plywood, pinewood, sensor light, varnish painting, spray paint, and the cost of engaging specialists to make the Q-BIN, costs a lot of money. The total cost that was required is estimated at RM 850 which could not be afforded by the group members. But with the support of our supervisor Dr.Aziam binti Mustafa it has helped to relieve some of the burden financially to build the Q-BIN project. Third, the constraint is time, which makes it extremely difficult to finish the Q-BIN project in a short amount of time, but it has been accomplished with the help of group members and the supervision of the lecturer and supervisors. Furthermore, it has been challenging to manage the time to complete the Q-BIN project and report because there are other topics and projects that must be completed as well, especially since this is the final semester of study. As a result, proper time management will be more beneficial in completing the product more effectively. Last but not least the lack of expertise is also one of the reasons why it is difficult to complete the Q-BIN. During the Q-BIN preparation period, we encountered some difficulties to complete the product which is the lack of expertise. When producing the Q-BIN product it takes an expert in designing and creating to come up with a new design and how to produce it. We have to outsource from outside to help us to develop and build the Q-BIN. With the help of Encik Asri, Miss Aleeya and others, we are grateful to help us make it possible to build the Q-BIN.

5.5 SUMMARY

Based on the overall feedback and our analysis, this product has achieved all the goals and objective of Q-bin. Feedback from user is playing a big role to measure the product acceptance in the community Our responder agreed that Q-bin is very useful and saving many things in aspect of money and time. Getting the high score that almost perfect boosting our confident level to state that this product can be working in a long-term period and might be market demand not only limit in Politeknik Sultan Salahuddin Abdul Aziz Shah only, but for the whole country.

6.0 RESOURCE

Abstract:

from P one path (19/12/2017), How many Muslims are there around the world?

https://onepathnetwork.com/how-many-muslims-in-the-world/?gclid=CjwKCAjwg5uZBhATEiwAhhRLHu1Fydlvdx-PIF0Hai78XxdyC_HKWPPdTRyPekkd8ql-VLQVUMEbghoC4YMQAvD_BwE

Astro Awani (7/3/2016), Terowong Al-Quran Di Jabal Nur, Pakistan https://www.astroawani.com/foto-dunia/terowong-alquran-di-jabal-nur-pakistan-3538/pakistani-visitors-standing-entrance-tunnel-36823

Background research:

Abdussalam, Ashraf & Hafiz, Definisi al-quran http://anatomi-alquran.blogspot.com/p/takrif-nama-dan-sifat-al-quran.html

· hajar jamaluddin (13/3/2019), Jakim terima 10,000 aduan hina agama Islam https://www.astroawani.com/berita-malaysia/jakim-terima-10000-aduan-hina-agama-islam-201006

· sinari islam plus (2021) https://sinarislamplus.sinarharian.com.my/berita-semasa/sangat-biadap-ayat-al-quran-dicetak-di-bikini/

· dr nur mohammad hadi zahalan (15/7/2022) https://www.mstar.com.my/xpose/ad-din/2022/07/15/ketahui-bentuk-penghinaan-persenda-agama-dalam-masyarakat-pelaku-segeralah-bertaubat-kembali-kepada-islam

· Mad Fazwan (20/10/2019), Kilang Percetakkan Al-Quran Di Madinah Ini Mencetak Hampir 18 Juta Naskhah Setahun https://www.thevocket.com/kilang-percetakkan-al-quran-di-madinah-ini-mencetak-hampir-18-juta-naskhah-setahun/

· JAKIM second edition (2017), Manufacturing, Handling, Selling and Disposing of Publishing and Decorative Materials Which Contain Qur'anic Verses https://www.islam.gov.my/images/garis-panduan/garis_panduan_pengurusan_ayat_suci_alquran.pdf

· My metro (24/6/2022), Koyak, buang al-Quran di jalan perbuatan keji https://api.hmetro.com.my/node/147776

· muhammad zulsyamini sufian suri (13/9/2019), Biadap sungguh koyak, buang al-Quran https://www.hmetro.com.my/mutakhir/2019/09/496212/biadap-sungguh-koyak-buang-al-quran

· Huda (22/6/2022), Disposal of Quran What is the correct and respectful way to dispose of the Quran? https://www.learnreligions.com/disposal-of-quran-2004546

· Siti Aisyah Ab Gani & Mohd Nazri Ahmad (2019), proses pengurusan pelupusan teks-teks al-qur'an di jabatan agama islam negeri johor: peranan pihak yang bertanggungjawab dan permasalahannya http://journalarticle.ukm.my/17090/1/36889-116356-1-SM.pdf

· Norhafizan Zulkifli (26/5/2022), JAIP wujud pusat pelupusan al-Quran di setiap daerah https://www.kosmo.com.my/2022/05/26/jaip-wujud-pusat-pelupusan-al-quran-di-setiap-daerah/

· Pusat pelupusan saufi (2010-2012) http://wakafalquran30.blogspot.com/2012/04/2010-2012-koleksi-berita-pelupusan-al.html

· google form responded

· Akhbar Basha (2019), How do I dispose off an old Al-Quran? https://www.quora.com/How-do-I-dispose-off-an-old-Al-Quran

Problem Statement:

· Harian Metro (2022), Bah: 25.2 tan al-Quran rosak https://www.hmetro.com.my/utama/2022/01/800635/bah-252-tan-al-quran-rosak-metrotv

· Jabatan Agama Negeri Islam Johor (JAINJ) (2019) Proses pengurusan pelupusan teks-teks al-qur'an di jabatan agama islam negeri johor: peranan pihak yang bertanggungjawab dan permasalahannya 36889-116356-1-SM.pdf (ukm.my)

· POLISAS (2018) Alat pembakar al-Quran https://dmeinnovation.com/pdf.php?pdf=Penambahbaik%20Alat%20Pembakar%20Al-quran15553312936263.pdf

· Ainul Kauthar, UiTM, (2017) Amalan pengurusan pelupusan bahan

al-quran di malaysia http://eprints.utm.my/id/eprint/7845/1/AinulKautharKarimMFTI2017.pdf

· Jabatan Hal Ehwal Terengganu (2011) Kesan kerosakan alam sekitar kepada al-quran http://habinovasi.mampu.gov.my/laporan_inovasi/941-pembakaran-al-quran-relau.pdf

· Harian Metro (2021) Bantu kumpul al-Quran untuk dilupuskan https://www.hmetro.com.my/mutakhir/2021/03/686169/bantu-kumpul-al-quran-untuk-dilupuskan

Chapter 2

AADIE model

· Andrew DeBell (2020), What is the ADDIE Model of Instructional Design? https://waterbearlearning.com/addie-model-instructional-design/

· James Nichols, Sharon Walsh and Muhammed Yaylaci (2018), Analysis https://granite.pressbooks.pub/addie-explained/chapter/analysis/

· Strate.education (2018), what is design? https://www.strate.education/gallery/news/design-definition

· Eoghan Quigley (3/10/2019), ADDIE: 5 Steps to Effective Training (development) https://www.learnupon.com/blog/addie-5-steps/

· Andrew Downes, ADDIE: A 5-Step Process for Effective Training & Learning Evaluation (implementation) https://www.watershedlrs.com/blog/learning-evaluation/addie-instructional-design-model/

· Bureau of Materials and Research Materials Technology Section Product Evaluation Unit (December,2017), Product Evaluation Process https://www.nh.gov/dot/org/projectdevelopment/materials/research/documents/ProdEvalProcess.pdf

Previous studies

recycling, F. (Ed.). (2020). About. Furqaan Recycling. Retrieved December 11, 2022, from https://furqaanrecycling.org/#About

“KARIM, A. (2017). AMALAN PENGURUSAN PELUPUSAN BAHAN AL-QURAN DI MALAYSIA (Master's thesis, UNIVERSITI TEKNOLOGI MALAYSIA, 2017) (pp. 1-57). JOHOR BAHRU: UNIVERSITI TEKNOLOGI MALAYSIA.”

Zulkifli, N. (2022, May 26). Jaip Wujud Pusat Pelupusan al-Quran di Setiap Daerah. Kosmo Digital. Retrieved December 11, 2022, from https://www.kosmo.com.my/2022/05/26/jaip-wujud-pusat-pelupusan-al-quran-di-setiap-daerah/

Che Noh, N. C. N. (2021). 6 Pusat Pengumpulan al-Quran rosak akibat banjir dibuka. beritaharian. Retrieved December 10, 2022, from https://www.bharian.com.my/berita/nasional/2021/12/904835/6-pusat-pengumpulan-al-quran-rosak-akibat-banjir-dibuka

Ogilvy, G. (2020, February 13). Darul Hana Mosque sets up Al Quran Disposal Site. DayakDaily. Retrieved December 11, 2022, from https://dayakdaily.com/darul-hana-mosque-sets-up-al-quran-disposal-site/

Latifah Abdul Majid, Mohd Faizulamri Mohd Saad, Hamdi Ishak, Mohd Nasir Abd Majid, Mohd Remy Rozainy Mohd Arif Zainol, & Ameer Areff Iskandar Mohd Azhar. (2022). Kaedah Pelupusan Teks al-Quran Dan Bahan Terbitan al-Quran. e-Jurnal Penyelidikan Dan Inovasi, 95–108. https://doi.org/10.53840/ejpi.v9i1.70

CHAPTER 4

READABILITY AND NORMALITY ANALYSIS

IBM. (2021, January 1). IBM Docs. Www.ibm.com. https://www.ibm.com/docs/en/spss-statistics/25.0.0?topic=features-reliability-analysis

https://www.ibm.com/docs/en/spss-statistics/25.0.0?topic=features-reliability-analysis

Glen, S. (2021). Cronbach's Alpha: Simple Definition, Use and Interpretation. Statistics How To. https://www.statisticshowto.com/probability-and-statistics/statistics-definitions/cronbachs-alpha-spss/

https://www.statisticshowto.com/probability-and-statistics/statistics-definitions/cronbachs-alpha-spss/

Statistics Solutions. (2019, January 25). Cronbach's Alpha - Statistics Solutions. Statistics Solutions. https://www.statisticssolutions.com/cronbachs-alpha/

https://www.mybib.com/tools/apa-citation-generator

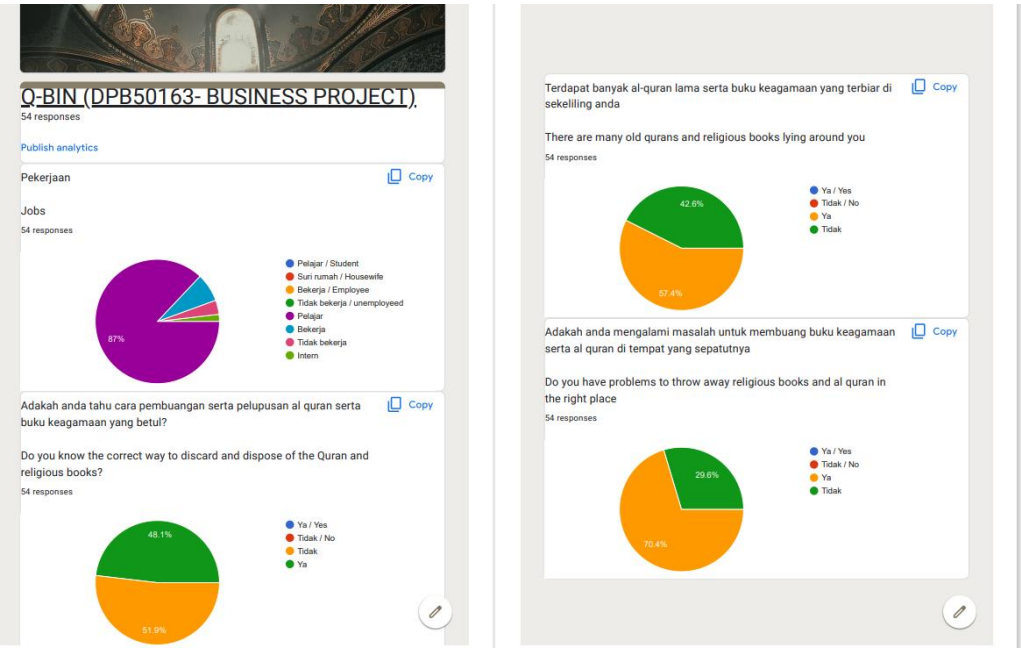
DESCRIPTIVE STATISTIC FOR VARIABLE

Kaliyadan, F., & Kulkarni, V. (2019). Types of variables, descriptive statistics, and sample size. Indian Dermatology Online Journal, 10(1), 82–86

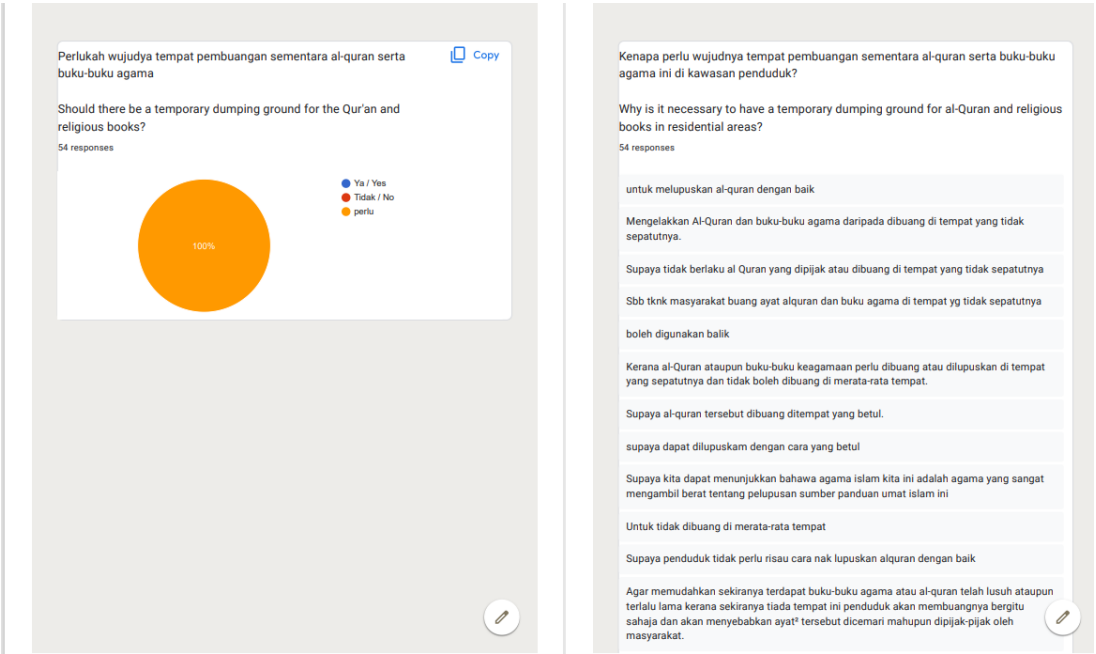
https://doi.org/10.4103/idoj.IDOJ_468_18

7.0 APPENDIX

7.1 GOOGLE FORM ANALYSIS RESULT

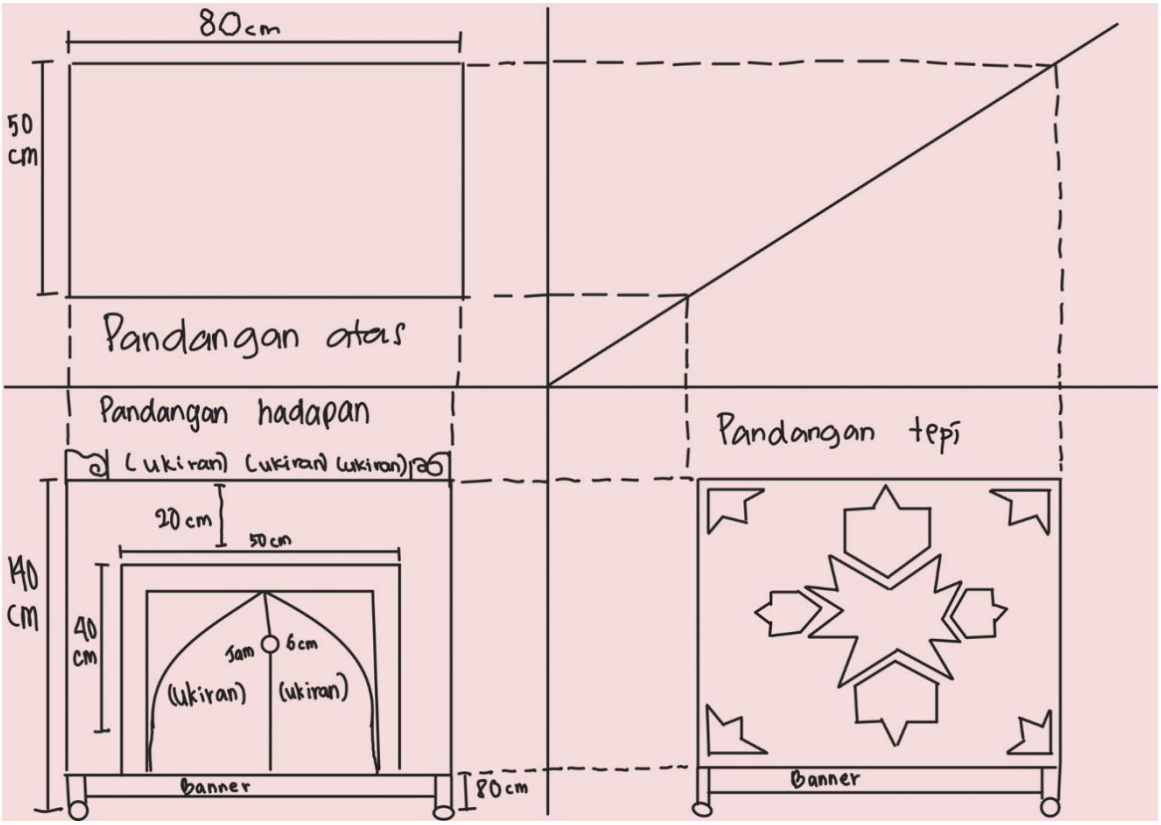


Figures 7. 1



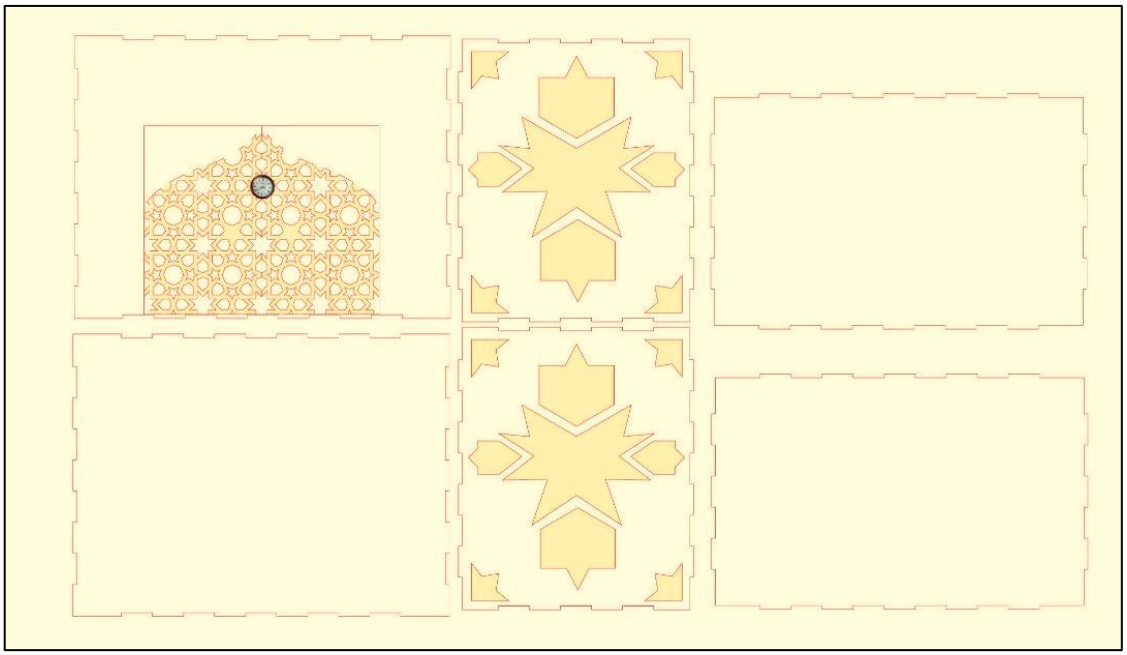
Figures 7. 2

7.2 SKETCH PROJECT



Figures 7. 3

7.1 DESIGN PROJECT



Figures 7. 4

7.2 EXPENSES

Overall expenses we spend for this project is **RM 964.30**. Product expenses is all expenses that be used while making a product. Event expenses is where cost of joining an event and do an event of launching.

PRODUCT EXPENSES

ITEM	PRICE (RM)
WATCH	55.00
WOOD 8MM	70.00
WOOD 3MM	20.00
DOOR HINGE	10.00
USE OF LASER CUTTING MEACHINE	75.00
GLUE,NAILS,WAGES	50.00
PINEWOOD 1.5X1.5X4FT	90.00
MOTION SENSOR LIGHT	9.90
HANDLE DOOR	8.90
SPRAY PAINT	8.30
SPRAY PAINT LACQUER	16.80
WOODSHEN 320ML (WATER-BASED)	29.00
VARNISH BRUSH	14.00
PRINTING AND LAMINATE	6.00
BOARD	315.00
DOUBLE SIDED TAPE	28.00
TOTAL	**805.90**

Table 7. 1

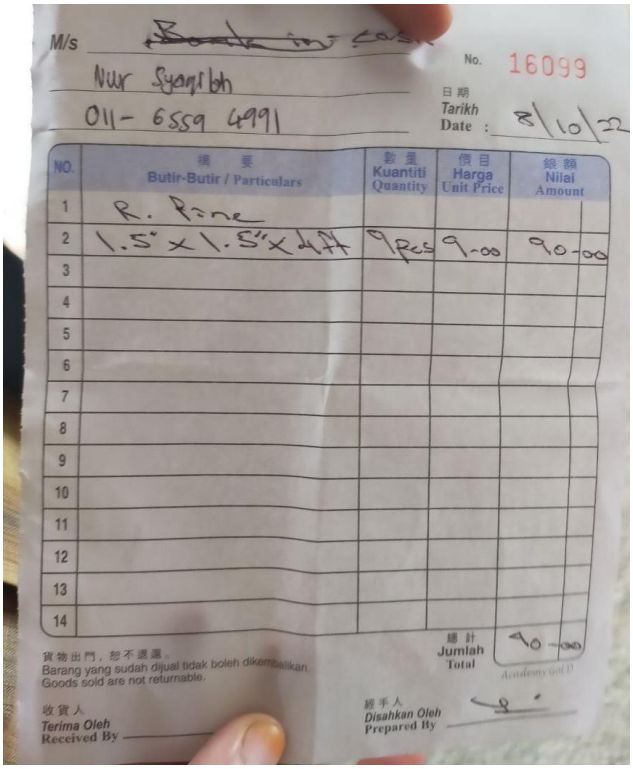
EVENT EXPENSES

ITEM	PRICE (RM)
PLASTIC BAG	6.40
MASK TAPE	3.10
MTAPE 36MM	4.00
MINERAL WATER	17.00
MINI RIBBON	2.50
PAPER GIFT BAGS	4.80
PLASTIC BAG TRANSPARENT	2.40
CANDY	9.60
FABRIC	7.40
POSTER (FYP,PIDTEC)	82.00
CANDY	19.20
TOTAL	**158.40**

Table 7. 2

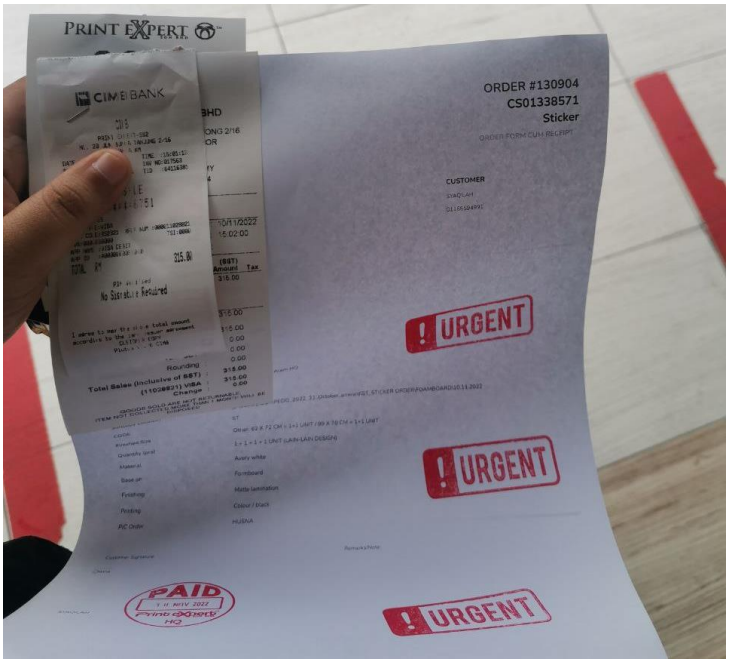
7.3 INVOICE AND RECEIPT

Figures 7. 5



Figures 7. 6

Figures 7. 7



Figures 7. 8