

Systematic Module of Waste Management Disposal Process in Al-Quran Production Industries

Ahmad Taufiq Abdul Aziz*

*Faculty of Communication and Creative Industries,
Tunku Abdul Rahman University of Management and Technology (TAR UMT),
Malaysia*

Corresponding author

Email: ahmadtaufiq@taru.edu.my

Noor Azly Mohammed Ali*

*College of Creative Arts, Universiti Teknologi Mara,
Puncak Alam Campus, Selangor,
Malaysia.*

Email: noora568@uitm.edu.my

Nasaie Zainuddin*

*School of Industries Technology, Faculty of Applied Sciences,
Universiti Teknologi Mara, Shah Alam, Selangor,
Malaysia.*

Email: nasaie@uitm.edu.my

Received Date: **17.08.2024**; Accepted Date: **09.12.2024**; Available Online: **01.01.2025**

**These authors contributed equally to this study*

ABSTRACT

This research concerns the systematic module of the waste management disposal process in the al-Quran production industries. The problem addressed in this study arises from the existing deficiencies and limitations in the al-Quran disposal waste management at the al-Quran production factories in Malaysia. Some manufacturers disregard the evidence that supports the miraculous nature of the al-Quran. Therefore, this study clarifies techniques for encouraging improvements to the norms of al-Quran's waste management to achieve a systematic organisation in line with Islamic principles. The study evaluates systematic module strategies to improve efficiency in the al-Quran production sector by established norms. Furthermore, the research proposes a meticulously structured framework that might function as a benchmark for improving the al-Quran production industries in Malaysia.

Keywords: *Al-Quran, Al-Quran Production, Al-Quran Manufacturers, Al-Quran Waste Disposal Management.*

INTRODUCTION

In the context of the al-Quran publication world, there was high competition in the world of the production industry until there was a significant change in the output of al-Quran production. Many versions, thicknesses, prints, sizes, cutting art, colours, and waste management disposal process. In

addition, several of the printers of the al-Quran can falsify the permits for its printing (Taufiq, 2023). While al-Quran does contain some events and historical details, it should not be considered a comprehensive history book. The poems encompass all aspects of human existence, including worldly affairs, religious beliefs, the application of divine principles, spirituality, and other related subjects (Rahiem, 2024). The global dissemination of *Mushaf* writing occurred because of the prevailing trends and advancements of the era. This development spans beyond Arab territories to Malaysia (Makmur et al., 2016). Some industries do not care about the purity of this production and disposal until non-Muslims are employed for the processing of the al-Quran itself. The differences between *Mazhab* and culture caused various versions of this holy book to be issued. The disposal of and printing of the al-Quran without authorisation from the authorities and the government has become a problem for the people of the world. The phenomenon of ignoring the attributes associated with Islam's spirituality is a problem for all Muslims. So, profitability and greed for this cause problems in the country's social, spiritual, and economic aspects (Zulkifli, 2018).

LITERATURE REVIEW

The Iterative Design Process Model Theory

Researchers employed the Iterative Design Process Model that Barry and Beckman (2008) developed to address difficulties in Malaysia's systematic al-Quran waste management process module. This model involves a cycle of recurrent refinement to find solutions. The system comprises four primary elements: Observation (Context), Framework (Insight), Imperative (Idea), and Solution (Experience). This model outlines the design process into multiple stages or phases that are interconnected and frequently iterated to attain an enhanced solution.

The initial stage of the process is observation, which is a thorough examination of the al-Quran waste management system. This research involves identifying the problem that requires resolution and understanding the surrounding circumstances in which the problem arises (McKenney & Reeves, 2018). In the second stage, the data collected from the observation is structured and examined to provide profound and relevant insights using frameworks (Gehman et al., 2017). The concept of imperatives is the third step. Informed by the frameworks, this stage entails formulating design imperatives or essential concepts to address the issue of waste management in the al-Quran industry (Landoy et al., 2020). The final step is implementing the solution based on previous experiences. This stage encompasses creating, conducting experiments, and evaluating solutions from the established imperatives. The solution is implemented practically and applied in a real-world scenario to assess its performance (Montavon et al., 2018).

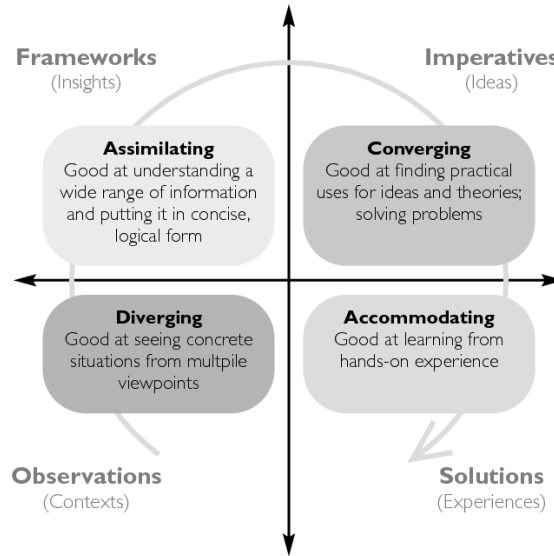


Figure 1. The Iterative Design Process Model by Barry & Beckman
 (Source: Barry & Beckman, 2008)

RESEARCH METHODOLOGY

This section provides detailed information on the systematic module of the al-Quran factory waste management process in Malaysia. It explains the research design and the preliminary study conducted for Phase 1 and Phase 2. This study employed a qualitative research methodology suitable for conducting an objective inquiry.

In the first phase (preliminary studies), the researcher obtains a study where the problems occur regarding examining the shortcomings of the al-Quran factory waste management process in Malaysia. Meanwhile in the second phase (case study), the researcher obtained a solution with printing manufacturers in Malaysia. Based on issues that were researched in the first phase of the study, which focuses on the al-Quran factory waste management process in Malaysia. This study concentrates on persons at all levels of management who possess skills, duties, and responsibilities in enhancing the authenticity of the al-Quran from a production standpoint.

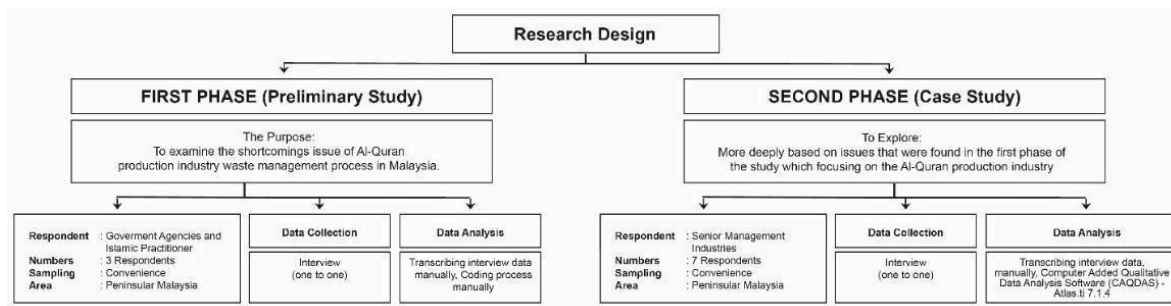


Figure 2. Research Design
 (Source: Taufiq, 2024)

FINDINGS

In this study, the researcher obtained research results from several production factories in Malaysia. The production factories are My Qalam Printing (M) Sdn Bhd, Telaga Biru Sdn Bhd, and Tihani Cetak Sdn Bhd. All these production industries attach significant value to its purity not only for manufacturing but also for its waste disposal. Every level or department will inevitably encounter printing errors or damaged paper. From the Mushaf manuscript production, pre-press, press, and post-press departments. All these factories will focus on disposing of excess damaged al-Quran.

All al-Quran production factories must ensure that the person coordinating and administering the waste management disposal process is Muslim and adheres to Islamic religious teachings. The person in charge must also have optimal physical and mental health and possess an extensive understanding of the existing standard operating procedures implemented by the industry.

Every printing facility must have a disposal area accessible only to authorised personnel. The size of the chamber depends on the factory's waste management. An appropriate disposal chamber is needed to accommodate the waste that is to be disposed of so that no waste is wasted because the existing chamber is too small or unable to accommodate the existing quantity.



Figure 3. Al-Quran disposal site in My Qalam Printing (M) Sdn Bhd
(Source: My Qalam (M) Sdn Bhd, 2023)

The relevant authorities, such as officials from the Department of Religion or individuals in charge of material disposal, should oversee the regulation of burning activities. Furthermore, industrial management must also be mindful of incineration actions. Any waste materials or surplus items that contain letters or verses from the holy Quran, hadiths of the prophet and *doa* must be disposed of separately from other materials. Reusing them for any purpose is strictly forbidden.

Every factory will have four departments: the *Mushaf* manuscript production department, the Pre-press Department, the Press Department, and the Post-Press Department. Management needs to appoint a supervisor or person in charge in each of these departments to manage the waste management disposal process in their respective departments. Four department representatives will be in touch daily or weekly to collect all waste management in each department, and only one person will be assigned or turned to do the disposal process.

Every damaged piece of paper in every department will be thrown away or collected in a sack or a designated place. This waste material will be handed over to the supervisor or person in charge of each department. Sheets that do not have verses from the al-Quran will be separated. The waste will be packaged, collected, and sold to a recycling facility. This technique is carefully and repeatedly implemented to ensure that no single sheet contains the written verse of the Quran. This guarantees that

every phrase or verse of the al-Quran if known for sure, will be immediately separated and sent to a disposal facility for incineration.

The available disposal methods are incineration or burial. The al-Quran copies that are damaged, printing errors, make-ready process excess, torn or unintelligible should be disposed of. According to the resolution of the Muzakarah Fatwa Committee during its 30th session on 22 August 1992, the disposal process entails the deliberate combustion of waste at the site and the deliberate burial of waste in a specific area. The disposal site or chamber must fully incinerate the printed material, leaving no remnants unburned. To stop the wind from scattering them or leaving them as litter, it is necessary to gather and confine any materials or dust, including burned sacred passages of the al-Quran.

This waste should not be thrown anywhere or at will. This factory has a designated facility for the disposal of the al-Quran. The remnants will be incinerated, and the resulting residue will be placed in a sack. The incinerated waste should be deposited in a specific location away from human traffic or disposed of in the ocean or a swiftly moving river. This sack will be delivered to the authorities and, after that, discarded into the sea. The parties who will manage the sea dumping process are individuals assigned by the Department of Islamic Development Malaysia.

Additionally, for any issues that arise regarding the execution of the modules, all al-Quran production factories will keep in touch to seek further advice and information from the Department of Islamic Development of Malaysia (JAKIM), Block D7, Parcel D, Federal Government Administration Centre, 62519 Putrajaya or through contact number, 03-8886 4253 as well as fax at 03-8889 1993.

CONCLUSION

In conclusion, preserving the purity of al-Quran, especially in the waste management process, is seen as a shared responsibility. Community members, industry, designers, academics, printers, and religious organisations must work together to promote and protect the purity of the production of the al-Quran. An excellent systematic module waste management process can contribute significantly to the conservation and purity of this holy *kitab*. There will be no more issues of misunderstanding in disposing and managing the al-Quran waste management process in each department and the factory. This module will be improved over time. Therefore, factory management in Malaysia should be sensitive to the module or guidelines recommended by researchers and the Regulatory & Enforcement Division of the Ministry of Home Affairs and the Department of Islamic Development of Malaysia (JAKIM).

ACKNOWLEDGMENT

This study is a component of the researcher's doctoral thesis literature review. The author thanks his supervisors, Nasaie Zainuddin and Azly Mohammed Ali. The researcher would like to express sincere gratitude to all persons who made vital contributions to the successful completion of this research. This research paper owes its existence to the invaluable support, guidance, and help provided by the al-Quran production industry, institutions, and several individuals. Gratitude extends to Telaga Biru Sdn Bhd, My Qalam Printing (M) Sdn Bhd, and Tihani Cetak Sdn. Bhd, and Regulatory & Enforcement Division Ministry of Home Affairs Malaysia for their invaluable contributions of resources and support towards successfully executing this research.

REFERENCES

- Ahmad Taufiq Abdul Aziz, Ghazali Daimin, & Noor Azly Mohammed Ali. (2024). Systematic guidelines of Al-Quran production in Malaysia. *KnE Engineering*, 6(1), 110–115. <https://doi.org/10.18502/keg.v6i1.15357>
- Barry, M. & Beckman, S, L. (20028). Innovation as a Learning Process: Embedding Design Thinking. Retrieved January 13, 2021, from <https://isfcolombia.uniandes.edu.co/images/documentos/designthinkingdoc.pdf>
- Gehman, J., Glaser, V. L., Eisenhardt, K. M., Gioia, D., Langley, A., & Corley, K. G. (2017). Finding Theory–Method Fit: A Comparison of Three Qualitative Approaches to Theory Building. *Journal of Management Inquiry*, 27(3), 284–300. <https://doi.org/10.1177/1056492617706029>.
- Irsyad Al-Fatwa Series 533: What are the methods of disposing Al-Quran ashes? (2020, October 1). <https://muftiwp.gov.my/en/artikel/irsyad-fatwa/irsyad-fatwa-umum-cat/4624-irsyad-al-fatwa-series-533-what-are-the-methods-of-disposing-al-quran-ashes>
- Landoy, A., Popa, D., & Repanovici, A. (2020). Collaboration in Designing a Pedagogical Approach in Information Literacy. In Springer texts in education. <https://doi.org/10.1007/978-3-030-34258-6>
- Makmur Haji Harun, Muhammad Bukhari Lubis & Abu Hassan Bin Abdul. 2016. *Sejarah Penulisan Mushaf al-Quran Nusantara: Satu Kajian Perbandingan Antara Mushaf Istiqlal Indonesia dengan Mushaf Tab'an Ain al-Taqwa Malaysia*. Perak: Fakulti Bahasa Dan Komunikasi Universiti Pendidikan Sultan Idris.
- McKenney, S. E., & Reeves, T. C. (2018). Conducting Educational Design Research. In Routledge eBooks. <https://doi.org/10.4324/9781315105642>
- Montavon, G., Samek, W., & Müller, K. R. (2018). Methods for interpreting and understanding deep neural networks. *Digital Signal Processing*, 73, 1–15. <https://doi.org/10.1016/j.dsp.2017.10.011>
- Rahiem, M. D. (2024). Religion, Education, Science and Technology towards a More Inclusive and Sustainable Future. In Routledge eBooks. <https://doi.org/10.1201/9781003322054>
- Zulkifli Muslim. (2018). Relating design principles with Islamic spirituality based on the transformation of nature in design process. *Alam Cipta*, 11(2) 44-5.