
ANALYZING THE MISSION AND STRATEGY OF BERANI HIJRAH COMMUNITY ON DEVELOPING ISLAMIC RELIGIOUS EDUCATION

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Abstract

The main purpose of this research is to analyze the mission and strategies carried out by Berani Hijrah Community (BHC) on developing Islamic religious education for the younger generation. This research is qualitative with a phenomenological approach. The subject of the study was a community that dared to migrate to Dusun IV, Limau Manis, Tanjung Morawa, Deli Serdang, North Sumatra. Research data in the form of BHC missions and strategies in developing Islamic religious education. Data sources are obtained from all members of the community who dare to migrate. Data collection techniques are carried out by observation, interviews, and documentation. At the same time, data analysis is carried out by data reduction, data presentation, and conclusions. The conclusion of this research is that the courageous migration community employs various strategies, including bringing in popular religious teachers (ustadz) who are liked by teenagers to generate greater enthusiasm in delivering youth-oriented religious lectures. Additionally, the strategies involve increasing parental awareness and involvement, developing a relevant curriculum, establishing study groups and discussions, as well as organizing social and humanitarian activities.

Keywords

Berani Hijrah Community; Islamic Religious Education, Young Generation



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INTRODUCTION

Changes in attitudes, characters, and lifestyles through modernization and globalization make a change in society that is indoctrinated either directly or indirectly. These changes affect almost all aspects of community life (Setiawati, 2019; Szempruch & Potyrala, 2022). Recently, the study of the younger generation has attracted the attention of a number of researchers. However, usually, their attention is centered on the youth's da'wah movement without looking at the aspects of Islamic religious education in their daily lives (Abadi et al., 2022; Hasan et al., 2018). The challenges faced by Muslims in terms of modernity have prompted many Muslim thinkers to reflect on the dynamic aspects of religion. One of them is trying to reinterpret the dynamic ethos in the hijrah trend (Kosim et al., 2023; Kurniawan et al., 2022; Menski, 2019). This da'wah movement encourages the younger generation to Hijrah (Umar et al., 2022; Zahara et al., 2020). Hijrah is a Muslim's journey with the aim of finding a place to express belief/faith for the sake of prosperity. Where the meaning of hijrah is also a change in attitude and lifestyle, leaving everything that is haram (forbidden) to how to look according to Islamic law (Wati et al., 2022; Zulhazmi & Priyanti, 2020).

A person who migrates integrates a mindset into daily behavior and then seeks to reconstruct the mindset that has been used as a concept in life. All these changes are built without the views of most humans because by purifying tawhid and only Allah (Wathoni, 2018). Hijrah is a form of collective action that provides awareness of the importance of religion in human life. The collective action that materializes is what forms a community and movement (Pramono, 2017; Umar et al., 2022).

The da'wah movement that is carried out is also monotonous without seeing the development of the times that exist today. Therefore a da'wah movement must have a new activity that is packaged interestingly (Munir, 2015). Preachers and institutions that carry hijrah are now in popularity amid the proliferation of the hijrah movement among young people (Irfansyah, 2021). In general, the younger generation likes material or messages about spirituality and Islamic religious education based on objects that are being dominantly discussed among teenagers. Adolescence is a period of transition or a period of change from childhood to adulthood (Jumala, 2021). At this time, there are so many changes regarding the growth and development of children, both physical changes and mental changes, because, at this time, they are also looking for their identity and want to fulfill their desires (Andriyani, 2020; Hibatillah & Husni, 2022).

However, during adolescence, they often follow all cultural invasions without limiting something so that they cannot sort out what is good and bad (Karim, 2020; Suci et al., 2020). This can lead them away from Islamic values. Not to mention the impact of the damage not only on thinking but also on their behavior, such as youth promiscuity, dating, free sex, lesbian, bisexual, gay, transgender, party weekend, consuming alcoholic beverages, and narcotics. Not only that, the practice of violence, bullying, and criminality has also been prevalent among them (Sihabudin, 2022). These events have certainly led to social problems that are very troubling to society. These factors are caused by a loose grip on religion which causes a loss of self-control, moral guidance carried out by parents, schools, and communities is less effective, and the massive invasion of thought (*ghazwul fikiran*) from the West on education, especially for Islamic education (Burlian, 2022).

By looking at these problems, a solution is needed to overcome these problems. Islamic religious education is an effort in the form of teaching, guidance, and care for children so that when they finish their education, they can understand, live and practice Islam and make it a way of life, both personal and community life (Fitri, 2019). Therefore, it is necessary to increase the understanding of Islamic religious education in society to produce a personality that is noble and upholds religious values as a whole (Ainiyah, 2013). One solution that can be done is to create a new da'wah movement that can attract the attention of the younger generation, namely the existence of an Islamic community (Manizar, 2017). The Islamic community is a social group of several Muslim individuals from different backgrounds, generally having the same interests and goals to broadcast Islam (Guntoro & Hasan, 2023; Utami, 2019).

The Islamic community is an out-of-school educational institution whose activities have Islamic nuances. At this time, the Islamic community should have received attention and support from the community, especially the younger generation, in order to create people who have a balance between mental, spiritual potential and intellectual potential in facing the changing times that are increasingly advanced (Baehaqi, 2022; Marwiyah et al., 2022). We often see the existence of Islamic communities has different movements, according to their respective target markets that are adjusted to their abilities. The community also determines the media for the suitability of the objectives because not always all members undergo face-to-face meetings, so it is possible to create a kind of social media such as groups and online face-to-face features so that they can carry out the programs formed by the community (Hamzah & Islam, 2021). One of the Islamic communities for the younger generation is Berani Hijrah Community.

This research examines Berani Hijrah Community or abbreviated as "BHC" to be the focus of research among others because in this community, it has social and economic impacts. Research on BHC can study the social and economic impacts caused by hijrah. This includes changes in family structure, economic changes, relationships with the local community, and interactions with other community members. Berani Hijrah Community (BHC) is a community of young people engaged in da'wah and social humanitarianism that has the right vision and mission and also has a motto "Establish Ukhuwah Reach His Heaven." This community was founded in October 2017, a community that has not long just stepped on the 6th year this year. However, the existence of Berani Hijrah Community is well known in the North Sumatra region, especially the Deli Serdang regency. This community aims to become a financially independent community and embrace all movement (*harakah*) in goodness, which of course, can invite the younger generation to apply Islamic values in their daily lives and strengthen faith and piety to Allah Swt. to be ready to face various challenges of the times.

Various studies have discussed the Islamic community with all its roles, such as research conducted by Istiqomah, in which the results of his research found that the Hijrah Youth Movement community plays a very important role in encouraging the religion of the youth, especially teaching in religious matters which are able to make a person who is truly pious and faithful to Allah SWT. The focus of this study is on programs, supporting and inhibiting factors in the Hijrah youth movement community at the Al-Lathiif Mosque (Istiqomah, 2018). While in this study it focuses more on how the spirit of change in Berani Hijrah Community in improving religious education in the younger generation. The novelty in this research lies in several activity programs implemented. Ethical and methodological paradigm research for strategic da'wah has also been researched by Affandy, who found that the Islamic da'wah community has different da'wah movements, according to their respective da'wah focuses, which are tailored to the target of da'wah. Generally, the da'wah community that is currently developing is a youth da'wah community, meaning a community founded and followed by Islamic youths. The form of da'wah activities also varies, for example, through recitation, mentoring, Tabligh Akbar, training, Muslim fashion or clothing with da'wah messages, books, music, internet, accessories, and so on that cannot be separated from the elements and values of Islamic teachings (Affandy, 2018).

Analysis of the quality of reading the Qur'an of the Hijrah An-Nashr women's community in the study of living Qur'an in Kemang, South Jakarta, has also been researched by Wiwid Nurviana

Afifah, who in her research has found the quality of reading the Qur'an of the Hijrah An-Nashr community, with the results of the assessment on the aspect of Makhārij Al-Huruf, grades A (Very Good) as many as seven people and grades D (less) 3 people. In the aspect of Mād reading, it resulted in an A (Very Good) score from 2 people, a B (Good) score from 3 people, and a D (less) score from 5 people. Then the aspect of the reading law that has a droning tempo, resulting in an A (Very Good) score of none, a B (Good) score of 3 people, a C (sufficient) score of 2 people, and a D (less) score of 5 people. Second, the supporting and inhibiting factors for the quality of Qur'an recitation. Supporting factors consist of learning resources, quality of teaching staff, the active role of community founders, high enthusiasm, and positive support from the surrounding community. The inhibiting factors consist of the ability of participants, lack of learning duration, lack of teaching staff, personal busyness, and infrastructure (Wiwid Nurviana Afifah, 2022). Research conducted by Anggraeni also found problems that occur in education providers that have an impact on educational programs, which often run as they are, natural and traditional, because they are carried out without careful concept planning. In addition, the problem of vision, mission, goals, and objectives of education in the absence of clear targets results in unclear graduates as well. These problems must be overcome by educational institutions so as not to hinder the improvement of educational excellence programs. Therefore, schools or boarding schools must be able to manage educational institutions optimally so that the results of management do not disappoint and can provide improvements to educational programs (Anggraeni, 2018). In addition, research on analyzing the business strategy of the Qanitana brand Muslimah clothing at CV. Xyz has also been conducted by Yuliana & Diandra, who, in their research, found the phenomenon of using the hijab in Jakarta, which is currently increasing, resulting in higher demand for Muslim clothing. Muslimah fashion with the Qanitana brand is one of the Muslimah clothing brands designed according to Islamic religious guidance and sharia (Yuliana & Diandra, 2018).

With this research, it is hoped that a useful analysis can be found regarding the contribution of the Hijrah youth movement in improving religious education among youth. The results of this study can also be used as a reference for the development of similar programs in other places or as evaluation material for the Hijrah youth movement community in increasing the effectiveness and impact of their activities. Based on what has been stated, the researcher is interested in further researching the changes and developments made by Berani Hijrah Community with the aim of analyzing programs, implementation, strategies, and impacts. Therefore, the researcher formulated

it with the title "Analyzing the Mission and Strategy of Berani Hijrah Community on Developing Islamic Religious Education."

METHOD

This research is based on the awareness that occurs by several individuals and in the situation experienced (Tumangkeng & Maramis, 2022). This research is qualitative with a phenomenological approach. The subject of the research was Berani Hijrah Community in Dusun IV, Limau Manis, Tanjung Morawa, Deli Serdang, North Sumatra. Research data in the form of BHC's mission and strategy for improving Islamic religious education. Data sources are obtained from all members of Berani Hijrah Community.

The data collection techniques that researchers use are observation, interviews, and documentation (Creswell & Poth, 2016; Wahidmurni, 2017). Observations were made at Berani Hijrah Community in Dusun IV, Limau Manis, Tanjung Morawa, Deli Serdang, North Sumatra, in several meetings, observations made related to program activities carried out in this community. Then conduct interviews with the founder of Berani Hijrah Community, Ustadz Andi Baso Ari Aji, S.E., teacher/murabbi of Berani Hijrah Community, Ustadz Hariyanto, Lc, MA., and the chairman of Berani Hijrah Community, Muhammad Azril Hutabarat, and two young people of Limau Manis village who are members of Berani Hijrah Community. Documentation was conducted in this research, such as activity program documents, strategic plans, and meeting notes.

Data analysis is done by data condensation, data presentation, and conclusion drawing (Miles et al., 2014; Ridder et al., 2014). Data condensation, researchers condensing data related to the mission and strategies of the BHC in developing Islamic religious education, and researchers present in the form of data on the mission and strategies of the BHC in developing Islamic religious education presented in the form of tables. Then in drawing conclusions, researchers critically analyzed the data on the mission and strategy of the BHC in developing Islamic religious education, then dialogued it with the discourse of social movements, and juxtaposed it with several other research results.

FINDINGS AND DISCUSSION

Findings

Hijrah is a form of collective action that provides awareness of the importance of religion in human life, the realized collective action that forms a community and movement (Hamiruddin, 2013). Individuals in the community have similar goals, passions, intentions, and resources with the intention of achieving common goals (Fathy, 2019). In conducting observation activities, it can be concluded that many community programs dare to hijrah, one of which is a study of Islamic religious education, especially about tawhid, creed, morals, and fiqh of worship. Studies are usually held on Monday, Thursday, and Sunday. The study is, of course, attended by approximately 30 people consisting of members of the community who dare to hijrah itself and the younger generation around the Tanjung Morawa District neighborhood. It can also be seen that listeners are active in listening to the study so that there is a question and answer session. This is, of course, the listener's response is appropriate and can be said to have understood the material explained.

After conducting observations for three consecutive weeks, researchers also concluded that there were changes made by the younger generation after attending the study, such as being more consistent (*istiqamah*) in hijab, having good ethics, and worshiping on time. This community has 150 permanent and non-permanent members in it. There are 50 members who are *istiqamah* in wearing hijab, and the rest are still loose in wearing hijab.

Table 1. BHC's Mission and Strategy for Developing Islamic Religious Education

Variables	Data Sources	Results
Strategies for Developing Young People's Islamic Religious Education	Interview Observation	<ul style="list-style-type: none"> The strategy used in improving Islamic religious education for the younger generation is a persuasive strategy, which invites the younger generation to learn about Islam by inviting teachers (<i>ustadz-ustadzah</i>) who are loved by the younger generation.
Supporting Factors	Documentation Interview	<ul style="list-style-type: none"> Internal factors. External factors.

Background of Hijrah Community

Religious knowledge refers to the behavior of religious people. The behavior of an individual in meeting his life needs is also largely controlled by perceptions of life that come from one's religious knowledge and experience (Rukhayati, 2020). Based on interviews conducted with the founder of Berani Hijrah Community, he said that the background of the formation of Berani Hijrah

Community was due to answering the unrest of residents, especially parents around Tanjung Morawa district against their children who followed a lot of bad culture and activities because young people are the spearhead of the success of a nation.

Therefore, Berani Hijrah Community was formed to produce a young generation who can change for the better by means of slang Islamic preaching. The diction "slang Islamic preaching" is intended to adjust to the context of modernity and the world of the young generation (Efendy et al., 2023). In addition, the formation of the Berani Hijrah Community was inspired by Ustadz Hanan Attaki, who in 2017 formed an Islamic community called Shift to invite the younger generation to preach in a way that is contemporary but does not violate Islamic law. Given the name "Berani Hijrah" because, at that time, many young people were "Berani/Brave" learning to change for the better from the age of bad (*bathil*) to people who better understand something good and bad. The goal is, of course, to invite the younger generation to learn to understand Islam well and invite them to preach in the harakah of goodness. The profile description of Berani Hijrah Community is as follows:

Table 2. Profile of Berani Hijrah Community (BHC)

Vision	"Become a Financially Independent Community and Embrace all in the Move Towards Goodness."
Mission	<ol style="list-style-type: none"> a) Creating an environment that loves to recite the Qur'an, especially for youth as well as children and parents. b) Taking a role or participating in humanitarian and social activities, helping orphans and the poor. c) Providing a forum for entrepreneurship to improve and increase the economy of the people.
Difference	<p>The difference between BHC and other communities are:</p> <ul style="list-style-type: none"> • A community whose members are mostly the younger generation. • A community that is not just about reciting the Qur'an/ preaching but has many social care programs. Such as donating to orphans and spreading the sacrifice of animals (qurban). • A slang Islamic community that follows the times not only recites the Qur'an in mosques but also recites the Qur'an in cafes without violating Islamic law.
Development	<p>The development of the BHC from its inception to the present includes:</p> <ul style="list-style-type: none"> • The congregation began to grow. • The organizational structure has been planned. • BHC's social media is ranked as the 3rd largest follower in North Sumatra province and 1st in the Deli Serdang district. • Programs are always available and never interrupted.

Of course, it has an impact on the younger generation in improving Islamic religious education, where they already understand well the correct way to worship and the correct way to hijrah and are more consistent in everything without forgetting the people before the hijrah. The number of BHC members is approximately 80 people, consisting of 50 men and 30 women, with active members because they always participate in BHC activities. There are no individual awards other than being rewarded by Allah, but at the end of each year, there is usually a Rihlah activity called tour & camp.

Strategies for Developing Islamic Religious Education in the Young Generation

The difference in religious knowledge that a person has is caused by the influence of socialization and the environment. The Muslim community, apart from being a forum for socialization in groups, is also a forum for its members to shape religious behavior (Sukiyat, 2020). Based on interviews conducted with Berani Hijrah Community Teacher, the strategy used in improving Islamic religious education for the younger generation is a persuasive strategy, namely inviting the younger generation to learn about Islamic understanding by inviting teachers who are being loved by the younger generation. The strategy can already be said to be in accordance with the current state of the younger generation. In addition to persuasive strategies, this study found other strategies implemented in Berani Hijrah Community as follows:

Table 3. BHC's Strategy for Developing Islamic Religious Education

1) Increasing Parental Awareness and Involvement	Berani Hijrah Community's strategy is to raise parents' awareness about the importance of Islamic religious education for the younger generation. Involving parents in religious education activities such as family discussions, teaching programs, or seminars that discuss the importance of Islamic religious education in shaping the character of their children.
2) Developing a Relevant Curriculum	Develop an Islamic religious education curriculum that is relevant and attractive to the younger generation in BHCs. This curriculum could include a basic understanding of Islam, ethics and morals, worship, Qur'anic comprehension, and Islamic history that provides a complete understanding of the teachings of Islam.
3) Utilizing Technology and Digital Media	Utilize technology and digital media to enhance Islamic religious education. This could be through the use of interactive and fun Islamic apps, websites, educational videos, and online learning platforms to attract the younger generation's interest in learning Islam.
4) Establishing Study and Discussion Groups	Encourage the formation of a study and discussion group consisting of the younger generation at the BHC. This group could meet regularly to discuss Islamic topics, teach each other, and discuss

	issues relevant to Islam in everyday life.
5) Providing Social and Humanitarian Activities	Organizing social and humanitarian activities involving the younger generation of the BHC. Through these activities, the younger generation can learn about the values of humanity and social care in Islam and apply them in real practice.
6) Training of Educators	Training for these educators can include improving effective teaching methods, improving good communication with the younger generation, and improving in-depth knowledge of Islam.
7) Partnering with Educational Institutions	Establish partnerships with Islamic educational institutions, such as pesantren or madrassas, to support each other in improving the Islamic religious education of the younger generation. BHCs may cooperate in the provision of resources, teaching staff, or educational facilities.
8) Mentoring/ Guiding	Provide mentors or advisors who can provide guidance and support to young people in learning about Islam. These mentors can assist in understanding religious teachings, answer questions, and provide moral and spiritual direction. Each strategy needs to be tailored to the needs, context, and characteristics of the BHC community. Ongoing evaluation and feedback from youth and community leaders can help refine and develop more effective strategies.

Of course, there are obstacles faced in carrying out the strategy, namely the lack of funds and the ebb and flow of attendance (sometimes crowded, sometimes quiet). The solution that can be done is by increasing the network of donors to continue to support activities and embrace the younger generation to always attend recitations by making interesting themes.

The delivery of lessons in Berani Hijrah Community gets a very good response from listeners, they can hear well, and when there is a schedule or session to ask questions, they are active in discussing so that the knowledge conveyed by the teacher can be received well. With a meeting to discuss the material to be delivered, it is certainly better if the listener is active in this activity so that the teacher can evaluate how the progress of the studies and findings that have been carried out. This is done by the community once every three months so that it can see whether the material presented is well received by seeing the application that is done or the changes that can be seen.

Supporting Factors

The mission that encourages religious and social activities makes the community provide guidance to hijrah actors to increase knowledge of Islamic teachings, as Islam teaches the spirit of charity that must always be grown (Syamsuddin, 2013). In the community, of course, there will be many things that can happen, be it positive or negative. In running of Berani Hijrah Community, of

course, there are supporting factors that can support the development of this community. According to the Chairman of Berani Hijrah Community, the supporting factors for the development of the hijrah community in improving Islamic religious education in the younger generation are:

Table 4. Supporting Factors for the Development of Berani Hijrah Community

1) Internal Factors	<ul style="list-style-type: none"> • BHC members are united In carrying out activities, this community has members who are compact, both in terms of worship and in terms of discussion. This has a very positive impact on the future development of the community. • Coaches and teachers who always provide support In this community, coaches and teachers are the spearhead of the development of a community. If coaches and teachers provide good support for their members, the community will be able to develop well.
2) External Factors	<ul style="list-style-type: none"> • The donors The donors are very much needed in the development of the community. With the donors, the community can provide new things and better facilities for worship activities and studies for its members. • Society Society, in this case, is very much needed in the development of the community. If society accepts the community well and can support the course of activities in the community, then the development of the community will be better. Parents who can give direction to their children to be able to participate in the community so that young people will prefer religious education so that it will have a good impact on their lives and the way they behave in society.

Impact of Berani Hijrah Community on the Young Generation

Berani Hijrah Community is a community that aims to educate the younger generation with religious education. Not only in theory, but the younger generation can provide positive value if they are in society. Based on interviews conducted with members of the Berani Hijrah community. They said that this community had a positive impact on them (Faqqih, 2020).

Their belief is that following the learning and studies carried out by Berani Hijrah Community can provide good changes for their daily lives. So that I often participate in BHC activities, and by participating in BHC activities, they feel like a better person. Many changes felt by members of Berani Hijrah Community are in changes in morals and attitudes, where they are more diligent in worshiping on time, more polite and polite attitudes, and better speech.

Discussion

Based on the research findings, it is known that the background of the establishment of Berani Hijrah Community is due to the unrest of residents, especially parents who are around Tanjung Morawa district for their children who follow a lot of bad culture and activities because young people are the spearhead of the success of a nation. Therefore, Berani Hijrah Community was formed to produce a young generation that can change for the better by means of slang Islamic preaching. In addition, the formation of Berani Hijrah Community was inspired by Ustadz Hanan Attaki, who in 2017 formed an Islamic community called Shift to invite the younger generation to preach in a way that is contemporary but does not violate Islamic law.

The strategy carried out so that Berani Hijrah Community develops is to invite ustadz who are educated by the youth so that they will be enthusiastic about participating in the studies conducted by the community. Many factors influence the development of this community, and the most encouraging in the development of the community is the existence of compact community members so that in the study and learning, the members are more focused and discuss well. The impact of the existence of this community is that members become more obedient in worship, and in their daily lives, they are more polite in their behavior, besides that Members also have brothers in the community who can be discussed religious matters so that the knowledge and religious knowledge of the members will be better and more.

Dialogue with the discourse on social movements and Islamic populism, the research findings on the BHC's mission and strategy in developing Islamic religious education are associated with several relevant aspects. Among them, social movements often arise as a response to dissatisfaction or community needs in dealing with certain problems. In the context of the BHC, the strategy undertaken by Berani Hijrah Community can be seen as an attempt to meet the needs of Islamic religious education that may be felt by community members in Dusun IV, Limau Manis, Tanjung Morawa, Deli Serdang, North Sumatra. This reflects the spirit within the community to develop themselves religiously and improve their understanding of Islam.

BHCs also try to attract the interest and support of youth and community members by presenting teachers who are favored by the youth. This strategy reflects an attempt to attract and mobilize the masses by using symbols and figures that are relevant to the target group. This is in line with the characteristics of populism, which emphasizes the thoughts and aspirations of the masses. However, the discourse on Islamic populism is not always positive. Criticisms relating to

polarization, exclusivity, or the use of religion as a political tool must also be considered critically.

The results of this study are strengthened by the findings of research conducted by Fatihah, which in the results of her research show the process of forming religious knowledge in hijrah actors before becoming members of the Muslimah Motivations community. The externalization process through actualization in society by joining the community and carrying out roles according to religious norms, as well as the objectification process of hijrah actors interacting in the community, and the internalization process through family and peers. The process of forming a Muslim community as a place to explore religious knowledge through study activities, social activities, and evaluation of learning religious knowledge with the coach. The inhibiting factors of religious coaching are limited funds, lack of support from parents of fostered children, and the insufficient number of teachers. Supporting factors for religious coaching are the quality of coaching methods, facilities that support the learning process, and the enthusiasm of fostered children to take part in coaching activities. Qibti Aliyah has the same focus as the author, namely finding out how an institution or group increases religious knowledge in a person, and this research is also a reference for the author in seeing the coaching of a group in playing the role of religious knowledge as an important element for hijrah actors or every individual (Fatihah, 2021).

CONCLUSION

The conclusion of this research is that the background of the establishment of Berani Hijrah Community is the unrest of the community against teenagers who have bad attitudes and behavior, so this community was formed so that the younger generation could change for the better in accordance with the teachings of Islam. The strategies carried out include presenting ustadz who are favored by youth so that in delivering youth studies, they are more enthusiastic, increasing parental awareness and involvement, developing relevant curriculum, forming study and discussion groups, and social and humanitarian activities. The impact of this community is that the younger generation has a better character and attitude. They are more obedient in worshiping on time and speakings well in society. This is in accordance with the curriculum in Berani Hijrah Community, which includes the basis of Islam, ethics and morals, worship, understanding the Qur'an, and a complete understanding of Islamic teachings.

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