

CHAPTER I

INTRODUCTION

A. Background

The Qur'an is a holy book and a guidance for all mankind. As Allah said in the Holy Qur'an chapter al-Isrâ'/17: 9, namely:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّيْ هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Verily this Qur'an doth guide to that which is most right (or, stable), and giveth the glad tidings to the believers who work deeds of righteousness, that they shall have a magnificent reward.¹

The Qur'an is the last holy book revealed to the previous Prophet Muḥammad; peace be upon him, whose purity of contents is still maintained until now. Besides the Qur'an as a guide, Muslims are commanded to read, practice, study, and teach it. However, in reading the Qur'an, some rules and etiquettes must be considered, including in a holy condition, in a clean place, facing the Qibla, reading the Qur'an with *tartîl* (slowly), and following the rules of recitation (*tajwîd*), As Allah said in the Holy Qur'an chapter al-Muzammil/73: 4, namely:

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

Or a little more; and recite the Qur'an in slow, measured rhythmic tones.²

¹ Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary* (Beirut: Dar al-Arabia, 1968), 696.

² Ali, 1633.

This verse explains the rules of reading the Qur'an is read with *tartîl* (slowly). 'Alî bin Abî Thâlib said *tartîl* is not just read slowly, but *tartîl* has the meaning of *تَحْوِيلُ* "refining the reading letters of the Qur'an and knowing things about *waqf*." Then, *tartîl* is to recite the verses of the Qur'an as best and as much as possible.³

Umm Salamah described the Qur'an reading of Prophet Muḥammad as a brief reading letter by letter. (Narrated by Abû Dâwud, Tirmidzî, and Nasâ'i).⁴ Ibn Abbâs RA said: "I prefer to read one surah with *tartîl* (slowly) than reading the whole Qur'an (without *tartîl*)."⁵ Reading the Qur'an correctly and following the rules (*tajwîd*) will get many virtues. Many verses of the Qur'an and hadîth of the Prophet Muḥammad explain the integrity of those who read, study and teach the Qur'an. Allah will give peace and send down grace because of reading the Qur'an. As the hadîth narrated by Abû Hurairah RA, he said: The Messenger of Allah said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: « وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ

اللَّهِ، وَيَتَدَارِسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ

عِنْدَهُ » رَوَاهُ مُسْلِمٌ.⁶

³ Ahmad Fathoni, *Petunjuk Praktis Tahsin Tartil Al-Qur'an Metode Maisura* (Jakarta: Yayasan Bengkel Metode Maisura & IIQ Jakarta, 2017), 5.

⁴ Abu Zakariya Yahya bin Syaraf an-Nawawi, *At-Tibyan "Adab Penghafal al-Qur'an"*, Trans. Umniyyati Sayyidatul Hauro' (solo: al-Qowam, 2014), 84.

⁵ Abu Zakariya Yahya bin Syaraf an-Nawawi, 85–86.

⁶ Abu al-Husain Muslim bin al-Hajjâj al-Naisaburî, *Sahih Muslim Volume IV* (Bandung: Syirkah Dipenogoro, 1956), 2074.

"A people do not gather in a house of Allah (mosque), they read Allah's book and study it among themselves, except that peace will descend upon them, their hearts are filled with mercy, filled with angels and Allah mentions them in the presence of His creatures." (H.R Muslîm)

Teaching the Qur'an is a noble mandate, a task that was carried out by Jibrîl when teaching the Prophet Muḥammâd. Then, Prophet Muḥammâd taught the Qur'an to his companions, and his companions taught the *tâbi'în*, and so on until now.

Teaching the Qur'an is *fardh al-Kifâyah* and changes to *fardh al-'ain* if only one person can do it. If there are people who can guide or teach the Qur'an, but no one wants to do it, then all are sinful. However, if some have done so, the obligation to others falls. If one of them is asked to teach the Qur'an at that time and refuses, then the strong opinion is innocent, but it is *makrûh* if he refuses without reason.⁷

Teaching the Qur'an is a noble activity like reading the Qur'an that has a value of worship and one of the best acts of worship in the sight of Allah, as in Hadîth of the Prophet Muḥammâd:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (رواه مسلم)⁸

"The best of you are those who learn the Qur'an and teach it" (H.R Muslîm).⁹

⁷ Abu Zakariya Yahya bin Syaraf an-Nawawî, 36.

⁸ Muhammad Murtadha al-Zabidi, *Mukhtashar Sahîh Bukharî*, "Ringkasan Shahih Bukhari" Trans. Harun, Zenal Muttaqin (Bandung: Penerbit JABAL, 2022), 625.

⁹ Abdul Aziz and Abdul Rauf al-Hafidz, *Pedoman Daurah Al-Qur'an: Panduan Ilmu Tajwid Aplikatif* (Jakarta: Markaz al-Qur'an, 2015), 12.

Some rules must be fulfilled before teaching the Qur'an, such as sincerely hoping for Allah's pleasure, not being arrogant, and, most crucial thing mastering the science of recitation (*tajwîd*), both in theory and practice.

Tajwîd is a science that explains all understanding of letters, the rights of letters (*ḥaqq al-ḥarf*), including (*shifah al-ḥarf*), the places the letters are issued (*makhârij al-ḥarf*), and new rules that arise after the rights of the letters/*ḥaqq al-ḥarf* (*mustahâqq al-ḥarf*) include rules such as *izhâr*, *ikhfâ'*, *iqlâb*, *idghâm*, *qalqalah*, *tafkhîm*, *tarqîq*, *madd*, *waqf*, etc.¹⁰

The science of recitation (*tajwîd*) is to protect one's reading of the Qur'an from all mistakes and changes and to protect the tongue from errors in reading the Qur'an.¹¹

According to the scholars, studying *tajwîd* for the reading becomes good and correct is *fardh al-Kifâyah*, while the law to practice the *tajwîd* in every reading of the Qur'an is *fardh al-'ain*. *Imâm Jazari* said in *Nazham Muqoddimah al-Jazariyah*:

وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَا زِمٌ # مَنْ لَمْ يُجَوِّدِ الْقُرْآنَ آثِمٌ
لَأَنَّهُ بِهِ الْإِلَهُ أَنْزَلَ # وَهَكَذَا مِنْهُ إِلَيْنَا وَصَلَا

"Reading the Qur'an with *tajwîd* is obligatory and sinful for readers who do not recite *tajwîd*. For Allah sent down the Qur'an and its *tajwîd*, that is what came to us from Him."¹²

¹⁰ Acep Iim Abdurrohîm, *Pedoman Ilmu Tajwid Lengkap* (Bandung: CV. Dipenogoro Publisher, 2003), 2.

¹¹ Imam Zarkasyi, *Ilmu Tajwid* (Ponorogo: Trimurti Press, 1955), 1.

¹² Muhammâd bin Muhammâd bin Muhammâd bin 'Ali bin Yûsuf al-Jazârî, *Matan Al-Jazariyyah* (Surabaya: al-Hidayah, n.d.), 13.

The words above explain that all Muslims who become teachers of the Qur'an should seriously study the science of recitation (*tajwîd*). Sometimes, some teachers of the Qur'an did not heed the signs in teaching the Qur'an, some did not fully understand the science of recitation (*tajwîd*), and some understood the theory of recitation (*tajwîd*) but could not put it into practice. The science of recitation is the primary provision that a teacher of the Qur'an should own. How can a teacher of the Qur'an educate his students if he has not mastered the science of recitation (*tajwîd*), both theory and practice, which is the science of recitation (*tajwîd*) is the main foundation in reading the Qur'an?

Based on this problem, the researcher would like to examine the quality of final grade *santri* and *santriwati* in reading the Qur'an at the Darul Amien Islamic Boarding School in Teluk Labak Village, Daha Utara District, Hulu Sungai Selatan Regency.

The researcher chose the Darul Amien Islamic boarding school in Teluk Labak Village, North Daha District, Hulu Sungai Selatan Regency, because in this cottage, an activity called "*Khidmah Tarbawiyah*" was held, which is a community service activity carried out for one month as a graduation requirement at Darul Amien Islamic boarding school. In this activity, the final grade *santri* and *santriwati* are divided into several groups, each group divided into 2-7 people to be distributed to serve as teachers of the Qur'an, Muezzin, prayer priests in the Mosque and religious activities in several kindergartens/TPA and mosques in the village near with Darul Amien Islamic Boarding School.

This research is a critical study to determine the quality of reading the Qur'an regarding recitation (*tajwîd*) and the feasibility of final grade *santri* and *santriwati* at Darul Amien Islamic boarding school to become prayer priests and teachers of the Qur'an. The results of this study will be compiled in a thesis entitled **The Quality of Reading the Qur'an by the Final Grade *Santri* and *Santriwati* at Darul Amien Islamic Boarding School, Hulu Sungai Selatan Regency (Study of Living Qur'an).**

B. Problems Statement

The main problems in this study are the quality of final grade *santri* and *santriwati* in reading the Qur'an at Darul Amien Islamic Boarding School. Then the formulation of the problems that become the main discussion in this study are:

1. How is the quality of reading the Qur'an by final grade *santri* and *santriwati* at Darul Amien Islamic boarding school?
2. What are the most common mistakes in reading the Qur'an chapter al-Sajdah/32: 1-5 made by the final grade *santri* and *santriwati* at the Darul Amien Islamic boarding school?
3. How is the socio-historical background of the final grade *santri* and *santriwati* of Darul Amien Islamic Boarding School it can influence their knowledge of *tajwîd* and their quality in the reading of the Qur'an?

C. Research Purposes

1. To find out the quality of reading the Qur'an by final grade *santri* and *santriwati* at Darul Amien Islamic Boarding School.
2. To find out the most common mistakes in reading the Qur'an chapter al-Sajdah/32: 1-5 made by the final grade *santri* and *santriwati* at Darul Amien Islamic Boarding School.
3. To find out the socio-historical background of final grade *santri* and *santriwati* at Darul Amien Islamic Boarding School, so it can influence their knowledge of *tajwîd* and their quality in reading the Qur'an.

D. Research Significances

1. Academically, the writer hopes this research can contribute to science, especially in studying the living Qur'an, and can add insight into the science of *tajwîd* the Qur'an.
2. Practically, this research is helpful to add the treasures of scientific knowledge to readers regarding the study of the living Qur'an from the aspect of quality in reading the Qur'an by final grade *santri* and *santriwati* at Darul Amien Islamic boarding school.

E. Operational Definition

1. Quality

The definition of quality in Webster's New Explorer Encyclopedic Dictionary is the degree of excellent grade, being of high quality.¹³ In this research, the researcher means the ability of final grade santri and santriwati at the Darul Amien Islamic boarding school Teluk Labak Village to read the Qur'an by the rules of recitation (*tajwīd*).

2. Reading The Qur'an

The definition of reading in Webster's New Explorer Encyclopedic Dictionary is the action of a person who reads, action or skill of reading.¹⁴ Then, the researcher means "the action of a person who reads, the skill of reading." This research focuses on the quality skill of reading the Qur'an chapter al-Sajdah/32: 1-5 by final grade *santri* and *santriwati* at the Darul Amien Islamic boarding school.

3. Final Grade *Santri* and *Santriwati*

The definition of final in the Oxford Advanced Learner's Dictionary is at the end or the last.¹⁵ And the definition of grade in the Oxford Advanced Learner's Dictionary is level, class or classes in school.¹⁶ While *santri* is a person who is studying religious sciences at an Islamic boarding school, whether staying in the

¹³ Merriam and Webster, *Webster's New Explorer Encyclopedic Dictionary* (United State of America: Federal Street Press a Division of Merriam-Webster, 2006), 1498.

¹⁴ A S Hornby, *OXFORD Advanced Learner's Dictionary* (New York: Oxford University Press, 1995), 968.

¹⁵ Hornby, 435.

¹⁶ Hornby, 516.

cottage or commuting after studying. Then, the meaning of final grade *santri* and *santriwati* in this research is a person (male and female) 3rd grade high school student participating in *khidmah tarbawiyah* activity at the Darul Amien Islamic boarding school.

F. Literature Review

To avoid the similarity of the discussion in this research with other research, the researcher conducted a literature review of previous studies. Based on a quick search, the following are previous studies:

1. "*Kualitas Bacaan Imam Mesjid di Kecamatan Ciputat Timur*," Rizki Rambe wrote this thesis, a student at the Institute of Al-Qur'an Science (IIQ) Jakarta Faculty of Ushuluddin and Da'wah, majoring in the Science of the Qur'an and Interpretation was written in 2019. In his thesis, the researcher examines how the quality of the reading of an imam praying in the East Ciputat sub-district and the background of the results of the imam's readings was different.¹⁷
2. "*Kualitas Bacaan Surah al-Fatihah Driver Go-Jek (Studi Living Qur'an di Kota Serang)*" Suaroh wrote this thesis, a student at the Institute of Al-Qur'an Science (IIQ) Jakarta Faculty of Ushuluddin and Da'wah, majoring in the Science of the Qur'an and Interpretation was written in 2020. In this thesis, the researcher examines how the quality of Reading the Surah al-Fatihah for the Go-Jek driver

¹⁷ Rizki Rambe, "Kualitas Bacaan Imam Mesjid Di Kecamatan Ciputat Timur" (Jakarta, Faculty of Ushuluddin and Da'wah IIQ, 2020).

and the socio-historical of the Go-Jek driver impacted his knowledge of *tajwîd* and reading the Qur'an.¹⁸

3. *"Kualitas Santri Putri Dalam Membaca al-Qur'an (Studi Living Qur'an Pada Santri Pondok Pesantren Daarul Huffazh al-Matin Sukabumi)"* Siti Asma Alawiyah wrote this thesis, a student at Institute of Al-Qur'an Science (IIQ) Jakarta Faculty of Ushuluddin and Da'wah, majoring in the Science of the Qur'an and Interpretation which was written in 2020. In this thesis, the researcher examines the quality of reading and memorization of the Qur'an female students at the al-Huffâz al-Matîn Islamic boarding school Sukabumi and students' perception of the quality of reading the Qur'an as a Living Qur'an phenomenon.¹⁹
4. *"Sura al-Fâtihah Reading Quality Of 3rd Grade High School Student At SMAN 7 Banjarmasin (Tajwîd and Makhârijul Huruf Perspective)"*. Nurul Azmi Safariani wrote this English thesis, a student of UIN Antasari Banjarmasin, Faculty of Ushuluddin and Humanities majoring in the Science of the Qur'an, and Interpretation was written in 2021. In this thesis, the researchers examine the quality of reading Surah al-Fatîhah by students of SMAN 7 Banjarmasin and

¹⁸ Suaroh, "Kualitas Bacaan Surah Al-Fatihah Driver Go-Jek (Studi Living Qur'an Di Kota Serang)" (Jakarta, Faculty of Ushuluddin and Da'wah IIQ, 2020).

¹⁹ Siti Asma Alawiyah, "Kualitas Santri Putri Dalam Membaca Al-Qur'an (Studi Living Qur'an Pada Santri Pondok Pesantren Daarul Huffazh al-Matin Sukabumi)" (Jakarta, Faculty of Ushuluddin and Da'wah IIQ, 2020).

inhibiting and supporting factors in the quality of reading surah al-Fâtiyah students of SMAN 7 Banjarmasin.²⁰

5. “*Kualitas Bacaan dan Hafalan Santriwati Pondok Pesantren Tahfiz Mahasiswi Siti Khadijah dan Pondok Tahfidz Mahasiswi Bumi Graha Lestari (Studi Komparatif)*”. Rosi Handayani wrote this thesis, a student of UIN Antasari Banjarmasin, Faculty of Ushuluddin and Humanities majoring in the Science of the Qur'an and Interpretation, written in 2021. In this thesis, the writer compares the reading quality and the students' memorization in Tahfiz Siti Khadijah and Tahfiz Bumi Graha Lestari.²¹

Some of the research above have similarities in researching the study of the living Qur'an, which focuses on reading and other things. However, the researcher will do a study focusing on a different subject in this research. In this research, the topics studied are final grade *santri* and *santriwati* (3rd grade) at Darul Amien Islamic Boarding School.

²⁰ Nurul Azmi Safariani, “Sura Al-Fatihah Reading Quality Of 3rd Grade High School Student at SMAN 7 Banjarmasin (Tajwid and Makharijul Huruf Perspective)” (Banjarmasin, Faculty of Ushuluddin and Humanities UIN Antasari, 2021).

²¹ Rosi Handayani, “Kualitas Bacaan Dan Hafalan Santriwati Pondok Pesantren Tahfiz Mahasiswi Siti Khadijah Dan Pondok Tahfidz Mahasiswi Bumi Graha Lestari (Studi Komparatif)” (Banjarmasin, Faculty of Ushuluddin and Humanities UIN Antasari, 2021).

G. Contains Organization

This thesis is organized into several chapters, each consisting of several sub-sections to the study's needs. To get systematic results with the following details:

The first chapter is an introduction that contains a background. Why it needs to be discussed, the problem statement becomes the focus of the research, purposes, significances, operational definitions, literature review, and contains organization.

The second chapter contains the theoretical basis used in this research, among reading quality in the Qur'an, *tahsîn*, and *tajwîd* science, an assessment parameter of quality in reading the Qur'an, and the concept of study living Qur'an.

The third chapter contains the type and research approach, the research location, population and research samples, data and data sources, data collection, and data analysis techniques.

The fourth chapter contains the quality of *santri* and *santriwati* at Darul Amien Islamic boarding school in reading the Qur'an, the most common mistakes, and the socio-historical background of the final grade *santri* and *santriwati* of Darul Amien Islamic Boarding School that can influence their knowledge of *tajwîd* and their quality in the reading of the Qur'an

The fifth chapter contains the closure, which includes conclusions and suggestions.