

CHAPTER IV

THE QUALITY OF READING THE QUR'AN BY FINAL GRADE *SANTRI* AND *SANTRIWATI* AT DARUL AMIEN ISLAMIC BOARDING SCHOOL

A. *Khidmah Tarbawiyah* Program for Final-Grade *Santri* and *Santriwati*

Khidmah tarbawiyah is a program specifically for final-grade *santri* and *santriwati* at Darul Amien Islamic Boarding School as one of the requirements for graduation. This program has been a mandatory activity for final-grade *santri* and *santriwati* since 2012 until now.

Khidmah Tarbawiyah, or community service, is carried out for approximately one month during Ramadhan. In this program, the final grade *santri* and *santriwati* are divided into several groups, each group divided into 2-7 *santri* or *santriwati* and two supervisors. *Khidmah Tarbawiyah* deployed in several places to serve as teachers of the Qur'an, muezzins, imams of mosques, and performers of religious activities in several TPA and mosques surrounding villages near the Darul Amien Islamic boarding school.¹

Khidmah Tarbawiyah aims to allow the final grade *santri* and *santriwati* to practice the knowledge they have learned at school before going out into the wider community. As an initial provision for this program, the final grade *santri* and *santriwati* who participate in the *Khidmah Tarbawiyah* are required to attend a debriefing organized by the teachers. The debriefing materials include teaching

¹ Nurani, *Personal Interview*, Teluk Labak, 29th March 2022.

strategies and how to interact with society.² In addition to being briefed before carrying out the *khidmah tarbawiyah*, the teachers made an effort for *santri* and *santriwati* are already good, especially in the quality of their reading of the Qur'an, by holding *tahsîn* and *tajwîd* tutoring which is trained directly by teachers who are experts in reading the Qur'an and have *sanad/ijazah* of the Qur'an. *Santri* and *santriwati*, who participate in this program, are required to participate in this training every Wednesday afternoon for an entire year. *Santri* are supervised by *Ustadz* H. Abdurrahman, Lc, while *Ustadzah* Mudzira and *Ustadzah* Hasanah supervise *santriwati*.³

B. Suitability of Reading the Qur'an with *Tajwîd* Science

The names of respondents who have been observed and interviewed by the researcher:

TABLE 4.1. RESPONDENT NAMES

No	Names	Class	Gender
1	Ahmad Busairi	XII	Male
2	Ahmad Rasyidi	XII	Male
3	Ahmad Yazid	XII	Male
4	Muhammad Arrazi	XII	Male
5	Muhammad Bakeri	XII	Male
6	Muhammad Ihsan	XII	Male
7	Muhammad Khatibul Umam	XII	Male
8	Muhammad Rafli	XII	Male
9	Muhammad Rizki	XII	Male
10	Sulaiman	XII	Male
11	Aulia Fitri	XII	Female
12	Dahliyani	XII	Female
13	Husnul Khatimah	XII	Female

² Abdurrahman, *Personal Interview*, Teluk Labak, 29th March 2022.

³ Mudzira, *Personal Interview*, Teluk Labak, 7th February 2023.

Continued Table 4.1

14	Jasimah	XII	Female
15	Nisa Amalia	XII	Female
16	Nor Maulina	XII	Female
17	Istiqamah	XII	Female
18	Maisyarah	XII	Female
19	Samiyah	XII	Female
20	Siti Mahmudah	XII	Female
21	Sri Fatmawati	XII	Female

In this case, the author will listen to a reading of the Qur'an from each final-grade *santri* and *santriwati* at the Darul Amien boarding school. The author took chapter al-Sajdah/32: 1-5 as test material for reading the Qur'an.

الْم ١ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ٢ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا

مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ٣ اللَّهُ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِّن دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ٤ يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى

الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ٥

A. L. M. (This is) the revelation of the book in which there is no doubt, from the Lord of the worlds. Or do they say, "He has forged it"? Nay, it is the truth from thy Lord, that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance. It is God who has created the heavens and the earth, and all between them, in six days, and is firmly established on the throne (of authority): ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition? He rules (all) affairs from the heavens

to the earth: in the end will (all affairs) go up to Him, on a day, the space whereof will be (as) a thousand years of a your reckoning.⁴

The authors limit to only taking a few parts of the material in the science of *tajwîd*, and the authors categorize them in the following points:

TABLE 4.2. ASSESSMENT OF QUALITY IN READING THE QUR'AN FOR FINAL GRADE *SANTRI/SANTRIWATI*.

Point	Category
1	<i>Makhraj al-hurûf.</i>
2	<i>Shifat al-hurûf.</i>
3	<i>Nûn sukûn, mîm sukûn</i> atau <i>tanwîn, qolqolah</i> and other.
4	Reverberation tempo (rules have a reverberation tempo), such as <i>Nûn/mîm tasydîd.</i>
5	<i>Mad.</i>
6	<i>Waqf</i>

After the author made observations by listening directly to the video recording of the reading of the Qur'an by the final-grade *santri* and *santriwati* of Darul Amien Islamic boarding school, these are the results of the author's analysis.

TABLE 4.3 RESULTS ANALYSIS OF THE QUALITY OF READING THE QUR'AN FOR FINAL-GRADE *SANTRI* AND *SANTRIWATI*

No	Names of Respondents	Errors in Reading the Qur'an
1	Ahmad Busairi	No Errors
2	Ahmad Rasyidi	a. Error in the reverberation tempo <i>idghâm mîmî</i> in the sentence مَا لَكُمْ مِّنْ verse 4. b. Errors in the <i>mad</i> of extended reading the letters ن in the word ذُونِيهِ verse 4 and letters ف in the word أَلْفَ verse 5. An Error in the <i>mad</i> of short reading of the letters دُو in the word

⁴ Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary* (Beirut: Dar al-Arabia, 1968), 1092–1093.

		مَقْدَارُهُ verse 4 and letters دا in the word مَقْدَارُهُ verse 5.
3	Ahmad Yazid	a. Errors in the reverberation tempo <i>ikhfâ</i> verse 3 in the word لِيُنْذِرَ. And <i>idghâm mîmî</i> verses 3 and 4 in the sentences مَا لَكُمْ مِّنْ and أَتْلَهُمْ مِّنْ.
4	Muhammad Arrazi	a. Error in the law of <i>mad thabi'î</i> long two <i>harakat</i> , which read shortly on the word يَقُولُونَ verse 3.
5	Muhammad Bakeri	a. Error in <i>ikhfâ</i> in the word لِيُنْذِرَ verse 3. b. Errors in reverberation tempo <i>idghâm mîmî</i> in verses 3 and 4 in sentences مَا لَكُمْ مِّنْ and أَتْلَهُمْ مِّنْ.
6	Muhammad Ihsan	a. Error in the <i>mad</i> of extended reading of the letters ا in the word أَتْلَهُمْ verse 3. b. Errors in the reverberation tempo of the law <i>idghâm mîmî</i> in the sentence مَا لَكُمْ مِّنْ verse 4 and the reverberation tempo in the law of <i>idghâm bi ghunnah</i> in the sentence أَلْفَ سَنَةٍ بِمَا verse 5.
7	Muhammad Khatibul Umam	No error
8	Muhammad Rafli	a. Error in the reverberation tempo <i>idghâm mîmî</i> in the sentence مَا لَكُمْ مِّنْ verse 4. b. Error in <i>qolqolah sughrâ</i> in the word مَقْدَارُهُ verse 4. c. Error in <i>mad</i> of short reading letters لُو in words يَقُولُونَ and letters مَا in sentences مَا أَتْلَهُمْ verse 3.
9	Muhammad Rizki	a. Errors in <i>ikhfâ</i> in sentences أَتْلَهُمْ and مِّنْ دُونِهِ verse 4. b. Errors in <i>mad</i> of short reading of the letters را in the word أَفْتَرَاهُ verse 2, the letter ما in the word بَيْنَهُمَا verse 4, and the letters دا in the word مَقْدَارُهُ verse 5, errors in the <i>mad</i> of

		extended reading of the letters رَا in the word الْأَمْرُ verse 5.
10	Sulaiman	No Error
11	Aulia Fitri	<p>a. Errors in <i>makhraj al-hurûf</i> form of mispronunciation of letters ق into letters ك in words خَلَقَ and letters ع into letters أُ in words يَعْرِجُ.</p> <p>b. Errors in reading <i>ikhfâ</i> in several places, namely; يُؤْمِ كَانَ, وَمِنْ دُونِهِ, أَيَّامٌ تُمْ, وَمِنْ قَبْلِكَ, لِتُنْذِرَ, تَنْزِيلَ.</p> <p>c. Errors in reading <i>mad</i>, form of extended reading of the letters أُ in word أُنْتَهُمُ.</p>
12	Dahliyani	No error
13	Husnul Khatimah	<p>a. Errors in <i>makhraj al-hurûf</i> form of mispronouncing letters ع to letters أُ in the word in عَلَى verse 4.</p> <p>b. Error in the reverberation tempo <i>idghâm mîmî</i> in the sentence مِّنْ أُنْتَهُمُ verse 3. An error in <i>idghâm bi ghunnah</i> in the sentence مِّنْ تُنْذِرُ verse 3.</p> <p>c. Errors in the <i>mad</i> of short reading letters دَا in the word مَقْدَارُهُ verse 5.</p>
14	Jasimah	No error
15	Nisa Amalia	<p>a. Error in <i>ikhfâ hakîkî</i> which reads <i>izhâr</i>, in the sentence يُؤْمِ كَانَ verse 5.</p> <p>b. Error in reverberation tempo <i>idghâm mîmî</i> in the sentence لَكُمْ مِّنْ verse 4.</p> <p>c. Error in the form of short reads on <i>madd jāiz munfashil</i> in sentence قَوْمًا مَّا verse 3 and on <i>madd wājib muttashil</i> in sentence مِّنَ السَّمَاءِ verse 5.</p>
16	Nor Maulina	a. Error in reverberation tempo <i>idghâm mîmî</i> in the sentence مِّنْ أُنْتَهُمُ verse 3. And error in <i>ikhfâ</i> in the sentence أَيَّامٌ تُمْ verse 4.

		b. Error in <i>mad</i> in the form of reading long letters that should be read short is the letter ا in the word أَتْلَهُمْ verse 3.
17	Istiqamah	a. Error in the <i>ikhfâ</i> , which reads <i>izhâr</i> , is in the sentence مِّنْ دُونِهِ verse 4.
18	Maisyarah	a. Error in the law <i>mad</i> form of reading too long the tempo <i>mad thabi'î</i> in words دُونِهِ verse 4.
19	Samiyah	a. Error in the reverberation tempo <i>ikhfâ</i> in the sentence أَيَّامُهُمْ verse 4. b. Error in <i>mad</i> form of short reading of letters دا in the sentence مَقْدَارُهُ verse 5.
20	Siti Mahmudah	a. Errors in <i>makhraj al-hurûf</i> form of letters ع into letters ا in words اَلْعَلَمِينَ and letters ض into letters د in words وَالْأَرْضَ and letters ع into letters ا in words يَعْزُجُ. b. Error in the <i>ikhfâ</i> , which read <i>izhâr</i> , in the sentence مِّنْ دُونِهِ verse 4. c. Error in reverberation tempo <i>idghâm mîmî</i> verse 3 of the sentence أَنَّهُمْ مِّنْ, verse 4 of the sentence لَكُمْ مِّنْ, Error in <i>idghâm bi ghunnah</i> in verse 3 in sentences مِّنْ نَّذِيرٍ and in sentences نَذِيرٍ مِّنْ. d. Error in the <i>qolqolah sughrâ</i> in the word مَقْدَارُهُ verse 4. e. Error in <i>mad</i> form of short reading of letters را in the sentence أَفْتَرَلَهُ verse 2. f. Error in <i>mad</i> in the form of reading long letters that should be read short is the letter ة in the word إِلَيْهِ verse 5.
21	Sri Fatmawati	No error

From the result above, the authors describe the reading of the Qur'an by *santri* and *santriwati* at the Darul Amien Islamic boarding school as follows:

No	Names of Respondents	Errors in Reading the Qur'an
1	Ahmad Busairi	No errors

Description:

Ahmad Busairi can pronounce *makhârijul ḥurûf* and *shifatul ḥurûf*, which are good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as *nûn sukûn*, *mîm sukûn*, *tanwîn*, reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ'* and others, it has been well and by the rules of *tajwîd*. *Madd* in chapter as-Sajdah verses 1-5, such as *madd thabi'i*, *madd lâzim ḥarfî musyabba*, *madd' aridh li al-sukun*, *madd lîn*, *madd shilah qashîrah*, *madd shilah thawîlah*, and *madd wâjib muttashil* and *madd jāiz munfashil* is very good. The long tempo follows the rules of the science of *tajwîd*. *Waqf ibtida'*, Ahmad Busairi uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Ahmad Busairi stops in the middle of a verse and starts again by repeating from before. Ahmad Busairi's recitation of the Qur'an also uses very good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
2	Ahmad Rasyidi	<p>a. Error in reverberation tempo <i>idghâm mîmî</i> in the sentence مَا لَكُمْ مِّنْ verse 4.</p> <p>b. Errors in the <i>mad</i> form of extended reading the letters ن in the word دُونِهِ verse 4 and letters ف in the word أَلْفَ verse 5. And errors in the <i>mad</i> of short reading of the letters دو in the word دُونِهِ verse 4 and letters دا in the word مَقْدَارُهُ verse 5.</p>

Description:

Ahmad Rasyidi has good pronunciation of *makhârijul hurûf* and *shifatul hurûf*, which are fairly good. Regarding the rule of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn* reverberation tempo *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ'* and others are good. Still, there is an error in the reverberation tempo of *idghâm mîmî* verse 4 of the sentence مَا لَكُمْ مِّنْ, and it should include the letter *mîm* dead (*sukûn*) with *mîm* vowel and accompanied by a buzz. Still, Ahmad Rasyidi reads without a buzzing sound. Then regarding *mad*, there were two errors, in the *mad* of extended reading of the letters ن in the word دُونِهِ verse 4 and letters ف in the word أَلْفَ verse 5. And errors in the *mad* form of short reading of the letters دو in the word دُونِهِ in verse 4 and letters دا in the word مَقْدَارُهُ verse 5. *Waqf ibtida'*.

Ahmad Rasyidi used *waqf hasan* to stop at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Ahmad Rasyidi stops in the middle of a verse and starts again

by repeating from before. Ahmad Rasyidi's recitation of the Qur'an also uses good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
3	Ahmad Yazid	a. Error in the reverberation tempo <i>ikhfâ</i> in verse 3 in the word <i>لُتُنْذِرَ</i> . And <i>idghâm mîmî</i> in verses 3 and 4 in the sentences <i>أَتْلُفُهُمْ مِّنْ</i> and <i>مَا لَكُمْ مِّنْ</i> .

Description:

Ahmad Yazid can pronounce *makhârijul hurûf* and *shifatul hurûf*, which are fairly good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn*, reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ* and others are good. Still, there are some errors, including an error in the reverberation tempo in the *ikhfâ* verse 3 in the word *لُتُنْذِرَ*.

Ahmad Yazid only reads faintly without being accompanied by a buzzing sound. Then, erroring the reverberation tempo of *idghâm mîmî* verses 3 and 4 in the sentence *أَتْلُفُهُمْ مِّنْ* and *مَا لَكُمْ مِّنْ*, it should enter the letter *mîm sukûn* with *mîm* vowel accompanies by a

buzz, but Ahmad Yazid reads without a buzzing. *Mad* in chapter al-Sajdah verses 1-5 such as *madd thabi'î*, *madd lâzim harfî musyabba*, *madd' aridh li al-sukun*, *madd lîn*, *madd shilah qashîrah*, *madd shilah thawîlah*, and *madd wâjib muttashil* and *madd jâiz munfashil* is good. The long tempo follows the rules of the science of *tajwîd*. *Waqf ibtida'*, Ahmad Yazid uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related before and after the sentences. Still, on condition, the structure

of the sentence is perfect. Every Ahmad Yazid stops in the middle of a verse and starts again by repeating from before. Ahmad Yazid's recitation of the Qur'an uses good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
4	Muhammad Arrazi	a. Error in the law of <i>mad thabi'î</i> long two <i>harakat</i> , which read shortly on the word يَقُولُونَ in verse 3.

Description:

Muhammad Arrazi can pronounce *makhârijul hurûf* and *shifatul hurûf*, which are fairly good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mim sukûn*, *tanwîn* reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ'* and others are good and by the rules of *tajwîd*. As for the *mad* in chapter as-Sajdah verses 1-5, there is one mistake in the *mad thabi'î* which has a length of 2 *harakat* but reads short in the word يَقُولُونَ verse 3.

Waqf ibtida', Muhammad Arrazi uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Muhammad Arrazi stops in the middle of a verse and starts again by repeating from before. Muhammad Arrazi's recitation of the Qur'an also uses very good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
5	Muhammad Bakeri	a. Error in <i>ikhfâ</i> in the word لُسْدِر verse 3. b. Error in reverberation tempo of <i>idghâm mîmî</i> verses 3 and 4 sentences مَن أَنَّهُمْ and مَا لَكُمْ مَن.

Description:

Muhammad Bakeri can pronounce *makhârijul hurûf*, and *shifatul hurûf* are good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn* reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ'* and others are good, but there are still two errors in *ikhfâ* in the word لُسْدِر verse 3, the word لُسْدِر should be read faintly accompanied by buzzing, but Muhammad Bakeri only read faintly without buzzing. The second error is the reverberation tempo of *idghâm mîmî* in verses 3 and 4 in sentences مَن أَنَّهُمْ and مَا لَكُمْ مَن, Muhammad Bakeri only enter the letter *mîm sukûn* into *mîm* vowel without accompanies by a buzz. Regarding *madd* in chapter al-Sajdah verses 1-5, such as *madd thabi'î*, *madd lâzim harfî musyabba*, *madd' aridh li al-sukun*, *madd lîn*, *madd shilah qashîrah*, *madd shilah thawîlah*, and *madd wâjib muttashil* and *madd jâiz munfashil* is good and the long tempo is following the rules of *tajwîd*. *Waqf ibtida'*, Muhammad Bakeri uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the

sentence is perfect. Every Muhammad Bakeri stops in the middle of a verse and starts again by repeating from before. Muhammad Bakeri's recitation of the Qur'an also uses fairly good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
6	Muhammad Ihsan	<p>a. Errors in the <i>mad</i> of extended reading the letters أ in the word أَتْلَهُمْ verse 3.</p> <p>b. Errors in the reverberation tempo <i>idghâm mîmî</i> in the sentence مَا لَكُمْ مِنْ verse 4 and the reverberation tempo <i>idghâm bi ghunnah</i> in the sentence أَلْفَ سَنَةٍ بِمَا verse 5.</p>

Description:

Muhammad Ihsan can pronounce *makhârijul hurûf* and *shifatul hurûf*, which are fairly good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn* reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ' hakîkî* and others are good enough, but there are still some errors, including errors in the reverberation tempo *idghâm mîmî* verse 4 in the sentence مَا لَكُمْ مِنْ, Muhammad Ihsan reads without reverberation and errors in *idghâm bi ghunnah* verse 5 in the sentence أَلْفَ سَنَةٍ بِمَا. Muhammad Ihsan reads it without buzzing. Regarding *mad* in chapter al-Sajdah verses 1-5, there is one error in the *mad* of extended reading of the letters أ in the word أَتْلَهُمْ verse 3. Regarding *waqf ibtida'*, Muhammad Ihsan uses *waqf hasan*, stopping at sentences whose pronunciation

and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Muhammad Ihsan stops in the middle of a verse and starts again by repeating from before. Muhammad Ihsan's recitation of the Qur'an also uses fairly good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
7	Muhammad Khatibul Umam	No error

Description:

Muhammad Khatibul Umam can pronounce *makhârijul hurûf* and *shifatul hurûf* fairly well. Regarding the rules of *tajwîd* in chapter al-Sajdah from verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn*, reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ'* and others are well and by the rules of *tajwîd*. *Mad* in chapter al-Sajdah verses 1-5, such as *madd thabi'i*, *madd lâzim harfî musyabba*, *madd' aridh li al-sukun*, *madd lîn*, *madd shilah qashîrah*, *madd shilah thawîlah*, and *madd wâjib muttashil* and *madd jâiz munfashil* is good. The long tempo is by the rules of *tajwîd*. *Waqf ibtida'*, Muhammad Khatibul Umam uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Muhammad Khatibul Umam stops in the middle of a verse and starts again by repeating from before. Muhammad Khatibul Umam's recitation of the Qur'an uses good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
8	Muhammad Rafli	<p>a. Error in the reverberation tempo <i>idghâm mîmî</i> in the sentence مَا لَكُمْ مِنْ verse 4.</p> <p>b. Error in <i>qolqolah sughrâ</i> in the word مِقْدَارُهُ verse 4.</p> <p>c. Error in <i>mad</i> of short reading of letters لُو in words يَتْلُوْنَ and letters مَا in sentences مَا أَتْلُوْهُمْ verse 3.</p>

Description:

Muhammad Rafli can pronounce *makhârijul hurûf* and *shifatul hurûf* relatively good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn* reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ' hakîkî* and others are good enough, but there are still some errors, the first is the reverberation tempo *idghâm mîmî* verse 4 in the sentence مَا لَكُمْ مِنْ. Muhammad Rafli reads without buzzing. The second error in the *qolqolah sughrâ* verse 4 in the word مِقْدَارُهُ, which Muhammad Rafli recites without any reflection of the *qolqolah*. In *mad*, Muhammad Rafli has several errors. The first error is in *mad* of a short read of the letters لُو in the word يَتْلُوْنَ verse 3, which should be read two *harakat* because it is *mad thabi'î* and reads short letters مَا in the sentence مَا أَتْلُوْهُمْ verse 3 which should be read 5-6 *harakat* because it is *madd jāiz munfashil. Waqf ibtida'*, Muhammad Rafli uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Muhammad Rafli stops in the middle of a verse and starts again by

repeating from before. Muhammad Rafli's recitation of the Qur'an also uses fairly good *tartil*.

No	Names of Respondents	Errors in Reading the Qur'an
9	Muhammad Rizki	<p>a. Errors in <i>ikhfâ</i> in sentences <i>مِّنْ ذُنُوبِهِمْ</i> and <i>أَيَّامٌ</i> verse 4.</p> <p>b. Errors in <i>mad</i> of short reading the letters <i>ر</i> in the word <i>أَفْتَرَاهُ</i> verse 2, the letter <i>م</i> in the word <i>بَيْنَهُمَا</i> verse 4, and the letters <i>د</i> in the word <i>مِقْدَارَهُ</i> verse 5 as well as errors in the <i>mad</i> form of extended reading of the letters <i>ر</i> in the word <i>الْأَمْرُ</i> verse 5.</p>

Description:

Muhammad Rizki has good pronunciation of *makhârijul hurûf* and *shifatul hurûf*. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn* reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ' hakîkî*, and others are good enough. However, there is still one error, namely an error in *ikhfâ hakîkî* in sentences *مِّنْ ذُنُوبِهِمْ* and *أَيَّامٌ* verse 4, Muhammad Rizki read with *izhâr* or clearly not with *ikhfâ*. As for *mad* in chapter al-Sajdah verses 1-5, there are some errors. The first error is in the *mad* of a short read letter that should be read long two *harakat* because it is *mad thabi'î*, like the letter *ر* in the word *أَفْتَرَاهُ* verse 2, the letter *م* in words *بَيْنَهُمَا* verse 4 and the letters *د* in words *مِقْدَارَهُ* verse 5. Then in the form of extended reading errors that should be read short because

they are not *mad thabi'î* like the letters ج in words اَلْاَمْر verse 5. *Waqf ibtida'*, Muhammad Rizki uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Muhammad Rizki stops in the middle of a verse and starts again by repeating from before. Muhammad Rizki's recitation of the Qur'an also uses fairly good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
10	Sulaiman	No Error

Description:

Sulaiman has a good pronunciation of *makhârijul hurûf* and *shifatul hurûf*. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn*, reverberation tempos such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ'* and others are good and by the rules of *tajwîd*. *Mad* in chapter as-Sajdah verses 1-5, such as *madd thabi'î*, *madd lâzim harfî musyabba*, *madd' aridh li al-sukun*, *madd lîn*, *madd shilah qashîrah*, *madd shilah thawîlah*, and *madd wâjib muttashil* and *madd jâiz munfashil* is very good. The long tempo is by the rules of *tajwîd*. *Waqf ibtida'*, Sulaiman uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Sulaiman stops in the middle

of a verse and starts again by repeating from before. Sulaiman's recitation of the Qur'an uses good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
11	Aulia Fitri	<p>a. Errors in <i>makhraj al-hurûf</i> form of mispronunciation of letters ق into letters ك in words خَلَقَ and letters ع into letters أُ in words يُعْرَجُ.</p> <p>b. Errors in <i>ikhfâ</i> in several places, namely; تَنْزِيلَ, يَوْمَ كَانَ, مِنْ دُونِهِ, أَيَّامُكُمْ, مِنْ قَبْلِكَ, لِتُنذِرَ.</p> <p>c. Errors in <i>mad</i>, form of extended reading of the letters أُ in word أَتْلَهُمْ.</p>

Description:

Aulia Fitri has some errors in pronouncing letters (*makhârijul hurûf*), including mispronunciation of letters ق into letters ك in words خَلَقَ and letters ع into letters أُ in words يُعْرَجُ. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn*, reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ' hakîkî* and others, there are some errors in the law of *ikhfâ hakîkî* in several places, namely; تَنْزِيلَ, لِتُنذِرَ, مِنْ قَبْلِكَ, أَيَّامُكُمْ, مِنْ دُونِهِ, يَوْمَ كَانَ. Aulia recited clearly like an *izhâr*, not like an *ikhfâ*. Aulia has one mistake in *mad* in the form of reading long letters that should be read short, namely the letters أُ in the word أَتْلَهُمْ.

Waqf ibtida', Aulia uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the

structure of the sentence is perfect. Every Aulia stops in the middle of a verse and starts again by repeating from before. Aulia's recitation of the Qur'an uses fairly good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
12	Dahliyani	No error

Description:

Dahliyani can pronounce *makhârijul ḥurûf*, and *shifatul ḥurûf* are good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn*, reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ'* and others are good and by the rules of *tajwîd*. *Mad* in chapter al-Sajdah verses 1-5, such as *madd thabi'i*, *madd lâzim ḥarfî musyabba*, *madd' aridh li al-sukun*, *madd lîn*, *madd shilah qashîrah*, *madd shilah thawîlah*, and *madd wâjib muttashil* and *madd jâiz munfashil* is very good. The long tempo is by the rules of *tajwîd*. *Waqf ibtida'*, Dahliyani uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Dahliyani stops in the middle of a verse and starts again by repeating from before. Dahliyani's recitation of the Qur'an uses good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
13	Husnul Khatimah	a. Errors in <i>makhraj al-ḥurûf</i> form of mispronouncing letters ع to letters ا in the word in عَلَى verse 4.

		b. Error in the reverberation tempo of <i>idghâm mîmî</i> in the sentence <i>مِنْ أَنْتَهُمْ</i> verse 3. An error in <i>idghâm bi ghunnah</i> in the sentence <i>مِنْ نَذِير</i> verse 3. c. Errors in the <i>mad</i> form of short reading of letters <i>دا</i> in the word <i>مَقْدَارُهُ</i> verse 5.
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Description:

Husnul Khatimah has errors in pronouncing letters (*makhârijul hurûf*), namely letters ع are less emphasized and more towards letters ا in words عَلَى verse 4. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the law of *nûn sukûn*, *mîm sukûn*, *tanwîn*, reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ' hakîkî*, and others, there are two errors, namely error in the reverberation tempo in *idghâm mîmî* in the sentence *مِنْ أَنْتَهُمْ* verse 3. And the error in *idghâm bi ghunnah* in the sentence *مِنْ نَذِير* verse 3. As for the *mad* in chapter al-Sajdah verses 1-5, Husnul has one error in reading short letters that should be read long two *harakat* because it is *mad thabi'î*, namely the letter *دا* in the word *مَقْدَارُهُ* verse 5. *Waqf ibtida'*, Husnul uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Husnul stops in the middle of a verse and starts again by repeating from before. Husnul's recitation of the Qur'an also uses fairly good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
14	Jasimah	No error

Description:

Jasimah can pronounce *makhârijul hurûf*, and *shifatul hurûf* are good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn*, reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ'* and others are good and by the rules of *tajwîd*. *Mad* in chapter al-Sajdah verses 1-5, such as *madd thabi'i*, *madd lâzim harfî musyabba*, *madd' aridh li al-sukun*, *madd lîn*, *madd shilah qashîrah*, *madd shilah thawîlah*, and *madd wâjib muttashil* and *madd jâiz munfashil* is very good. The long tempo is by the rules of *tajwîd*. *Waqf ibtida'*, Jasimah uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Jasimah stops in the middle of a verse and starts again by repeating from before. Jasimah's recitation of the Qur'an uses good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
15	Nisa Amalia	a. Error in <i>ikhfâ hakîkî</i> which reads <i>izhâr</i> , in the sentence <i>يَوْمَ كَانَ</i> verse 5. b. Error in reverberation tempo in <i>idghâm mîmî</i> in the sentence <i>لَكُمْ مِّن</i> verse 4. c. Error in the form of short reads on <i>madd jâiz munfashil</i> in sentence <i>فَوَمَا نَا</i> verse 3 and on <i>madd wâjib muttashil</i> in sentence <i>مِنَ السَّمَاءِ</i> verse 5.

Description:

Nisa Amalia can pronounce *makhârijul hurûf*, and *shifatul hurûf* are fairly good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, there are still some errors, an error in *ikhfâ hakîkî*, which should be read faintly and accompanied by hum but is read clearly or *izhâr*, in the sentence *يَوْمَ كَانَ* verse 5. And an error in the reverberation tempo of *idghâm mîmî* in the sentence *لَكُمْ مِّن* verse 4, Nisa Amalia only enters the letter *mîm* (*sukûn*) with *mîm* vowel without accompanied by a buzz. As for the *mad*, there are some errors in *mad* which should be read long 5-6 *harakat* but read short in *madd jāiz munfashil* in the sentence *فَوَمَا نَا* verse 3, and *mad*, which should be read long five *harakat* but read short in *madd wājib muttashil* in the sentence *مِنَ السَّمَاءِ* verse 5. *Waqf ibtida'*, Nisa Amalia uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Nisa Amalia stops in the middle of a verse and starts again by repeating from before. Nisa Amalia's recitation of the Qur'an uses fairly good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
16	Nor Maulina	a. Error in reverberation tempo <i>idghâm mîmî</i> in the sentence <i>أَتْلُوهُمْ مِّن</i> verse 3. And <i>ikhfâ</i> in the sentence <i>أَيُّهَا</i> verse 4.

		b. Error in <i>mad</i> in the form of reading long letters that should be read short is the letter ^ا in the word ^{اَنَّهُمْ} verse 3.
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Description:

Nor Maulina has very good pronunciation of *makhârijul hurûf* and *shifatul hurûf*. Regarding the rules of *tajwîd* in chapter al-Sajdah from verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn*, reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ' hakîkî*, and others are good. However, there are still two errors. The first error is the reverberation tempo *idghâm mîmî* in the sentence ^{اَنَّهُمْ} verse 3, Nor Maulina enters the letter *mîm* dead with *mîm* has a vowel but without a hum. An error in *ikhfâ* in the sentence ^{اَيَّامُ} verse 4. There is one error in *mad* in the form of reading long letters that should be read short, namely the letters ^ا in the word ^{اَنَّهُمْ} verse 3. As for *waqf ibtida'*, Maulina uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Maulina stops in the middle of a verse and starts again by repeating from before. Nor Maulina's recitation of the Qur'an uses fairly good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
17	Istiqamah	a. The error in the <i>ikhfâ</i> , which reads <i>izhâr</i> , is in the sentence ^{مِّنْ دُونِهِ} in verse 4.

Description:

Istiqamah can pronounce *makhârijul hurûf*, and *shifatul hurûf* are good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn*, reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *Ikhfâ'* and others are good, but there is one error in the *ikhfâ hakîkî* which reads *izhâr* in the sentence مِّنْ ذُنُوبِهِ verse 4. As for the *mad*, such as *madd thabi'î*, *madd lâzim harfî musyabba*, *madd' aridh li al-sukun*, *madd lîn*, *madd shilah qashîrah*, *madd shilah thawîlah*, and *madd wâjib muttashil* and *madd jâiz munfashil* are very good, and their long tempo is by what is in the rules of *tajwîd*. As for *waqf ibtida'*, Istiqamah uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Istiqamah stops in the middle of a verse and starts again by repeating from before. Istiqamah's recitation of the Qur'an also uses good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
18	Maisyarah	a. Error in the <i>mad</i> form of reading too long the tempo <i>mad thabi'î</i> in words مِّنْ ذُنُوبِهِ verse 4.

Description:

Maisyarah can pronounce *makhârijul hurûf*, and *shifatul hurûf* are good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn*

sukûn, mîm sukûn, tanwîn, reverberation tempo such as *nûn/mîm tasydîd, idghâm bi ghunnah, idghâm mîmî, ikhfâ' hakîkî*, and others are good and by the rules of *tajwîd*. As for *mad*, there is one error in the form of reading too long the tempo *mad thabi'î* in the word دُونِهِ verse 4. As for *waqf ibtida'*, Maisyarah uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Maisyarah stops in the middle of a verse and starts again by repeating from before. Maisyarah's recitation of the Qur'an also uses fairly good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
19	Samiyah	a. Error in the reverberation tempo <i>ikhfâ</i> in the sentence أَلَيْسَ verse 4. b. Error in <i>mad</i> form of short reading of letters دَا in the sentence مَعْدَارُهُ verse 5.

Description:

Samiyah can pronounce *makhârijul hurûf*, and *shifatul hurûf* are good. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn, mîm sukûn, tanwîn* reverberation tempo such as *nûn/mîm tasydîd, idghâm bi ghunnah, idghâm mîmî, ikhfâ' hakîkî*, and others, there is still one error in *ikhfâ* in the sentence أَلَيْسَ verse 4. As for the *mad*, there is one error in the *mad* form of a short read letter which should be read long because it is *mad thabi'î*, namely the letter دَا in the

word *مِقْدَارُهُ* verse 5. As for *waqfibtida'*, Samiyah uses *waqfhasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Samiyah stops in the middle of a verse and starts again by repeating from before. Samiyah's recitation of the Qur'an also uses good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
20	Siti Mahmudah	<p>a. Errors in <i>makhraj al hurûf</i> form of letters ع into letters ا in words اَلْعَلَمِينَ and letters ض into letters د in words وَالْأَرْضِ and letters ع into letters ا in words يَعْزُجُ.</p> <p>b. Error in the <i>ikhfâ</i>, which read <i>izhâr</i>, in the sentence مِّنْ دُونِهِ verse 4.</p> <p>c. Error in reverberation tempo <i>idghâm mîmî</i> in verse 3 of the sentence اَتْلُوهُمْ مِّن and verse 4 of the sentence لَكُمْ مِّن. An error in reverberation tempo <i>idghâm bi ghunnah</i> verse 3 in sentence مِّنْ تَذِيرٍ and sentence تَذِيرٍ مِّن.</p> <p>d. Error in the <i>qolqolah sughrâ</i> in the word مِقْدَارُهُ verse 4.</p> <p>e. Error in <i>mad</i> form of short reading of letters ر in the sentence اَفْتَرَبَهُ verse 2.</p> <p>f. Error in <i>mad</i> in the form of reading long letters that should be read short is the letter ه in the word اِلَيْهِ verse 5.</p>

Description:

Siti Mahmudah has errors in pronouncing letters (*makhârijul hurûf*), namely letters ع that are less emphasized and more directed to letters ا in words اَلْعَلَمِينَ and يَعْزُجُ,

and letters ض to letters د in words الْأَرْضِ. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, there are some errors, namely an error in the rules of the *ikhfâ hakîkî* which reads *izhâr*, namely in the sentence مِّنْ دُونِهِ verse 4, Siti Mahmudah reads very clearly like reading *izhâr* not like reading *ikhfâ* which must be read faintly accompanied by hum. Then the error in the reverberation tempo *idghâm mîmî* in the sentence أَتْلَهُمْ مِّنْ verse 3 and the sentence لَكُمْ مِّنْ verse 4. An error in reverberation tempo *idghâm bi ghunnah* verse 3 in sentence مِّنْ نَّذِيرٍ and sentence نَّذِيرٍ مِّنْ. There is also an error in the *qolqolah sughrâ* in the word مَعْدَاوَةٍ verse 4, which should be read with letters reflection, but Siti Mahmudah reads without being reflected.

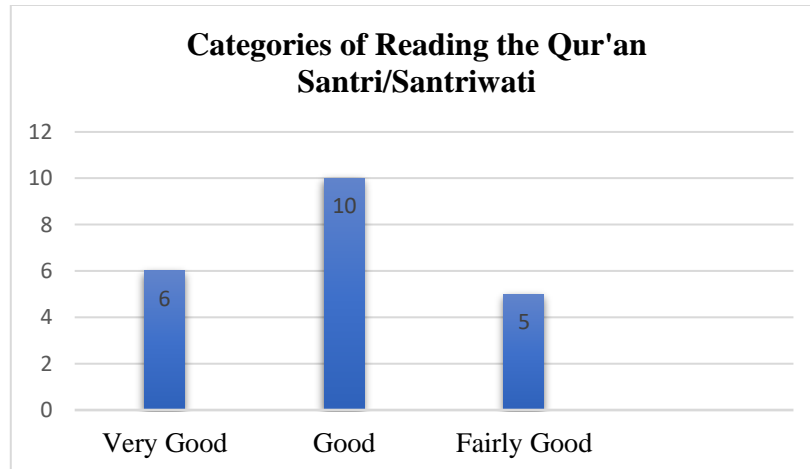
Regarding *mad*, there is an error in the form of short legibility of letters ر in أَفْتَرْتَهُ verse 2 and an error in reading the length of the letters ه in إِلَيْهِ verse 5. As for *waqf ibtida'*, Siti Mahmudah uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Siti Mahmudah stops in the middle of a verse and starts again by repeating from before. Siti Mahmudah's recitation of the Qur'an also uses fairly good *tartîl*.

No	Names of Respondents	Errors in Reading the Qur'an
21	Sri Fatmawati	No error

Description:

Sri Fatmawati has a good pronunciation of *makhârijul hurûf* and *shifatul hurûf*. Regarding the rules of *tajwîd* in chapter al-Sajdah verses 1-5, such as the rules of *nûn sukûn*, *mîm sukûn*, *tanwîn*, reverberation tempo such as *nûn/mîm tasydîd*, *idghâm bi ghunnah*, *idghâm mîmî*, *ikhfâ' hakîkî*, and others are good and by the rules of *tajwîd*. As for *mad* in chapter al-Sajdah verses 1-5, such as *madd thabi'î*, *madd lâzim harfî musyabba*, *madd' aridh li al-sukun*, *madd lîn*, *madd shilah qashîrah*, *madd shilah thawîlah*, and *madd wâjib muttashil* and *madd jâiz munfashil* is very good. The long tempo is suitable with the rules of *tajwîd*. As for *waqf ibtida'*, Sri Fatmawati uses *waqf hasan*, stopping at sentences whose pronunciation and meaning are still related to the sentences before and after. Still, on condition, the structure of the sentence is perfect. Every Sri Fatmawati stops in the middle of a verse and starts again by repeating from before. Sri Fatmawati's recitation of the Qur'an also uses very good *tartîl*.

GRAPH 4.4 CATEGORIES OF READING THE QUR'AN OF FINAL GRADE *SANTRI/SANTRIWATI* AT DARUL AMIEN ISLAMIC BOARDING SCHOOL



The graph above shows the result of reading the Qur'an of 21 final grade *santri* and *santriwati*. Six people reached the very good category and found no errors, ten in the good category only found 1 to 2 errors, and five in the fairly good category found 3 to 6 errors when reading the Qur'an chapter al-Sajdah/ 32:1-5.

This result shows the final-grade *santri* and *santriwati* who participate in the *Khidmah Tarbawiyah* at the Darul Amien Islamic boarding school have good quality in reading the Qur'an and comply with the author's criteria described in chapter II. This result proves the final grade *santri* and *santriwati* in the Darul Amien Islamic boarding school can become Qur'an teachers or prayer priests to fill in activities in the *Khidmah Tarbawiyah* program.

C. The Most Common Mistakes In Reading The Qur'an

The data collected shows some of the most frequent mistakes when santri/santriwati read chapter al-Sajdah/32: 1-5. There are most of the same mistakes made by santri/santriwati when reading chapter al-Sajdah/32: 1-5, including:

1. The reverberation tempo of the *ikhfâ hakîkî*, which some *santri/santriwati* only read faintly but without the accompaniment of hum or *ghunnah*. (These errors are repeated 12 times)
2. The reverberation tempo of *idghâm mîmî*, which some *santri/santriwati* only enter the letter *mîm sukûn* with *mîm* which has a vowel but without hum or *ghunnah*. (These errors are repeated 11 times)
3. *Mad thabi'î*, which reads short, with less than two *harakat*. (These errors are repeated 11 times)
4. Read the length of the letter, which is not *mad thabi'î*. (These errors are repeated 7 times)
5. The reverberation tempo of *idghâm bi ghunnah*, which some *santri/santriwati* read without the accompaniment of hum or *ghunnah*. (These errors are repeated 4 times)
6. *Ikhfâ hakîkî*, which reads *izhâr*. (These errors are repeated 3 times)
7. Errors in *makhraj al-hurûf* in the form of incorrectly pronouncing letters ع into letters ا in words يَجْعَل. (These errors are repeated 2 times)
8. Errors in *makhraj al-hurûf* in the form of incorrectly pronouncing letters ع into

letters ء in words عَلَى . (These errors are repeated 2 times)

9. *Qolqolah sughrâ* is not reflected in the word مَقْدَارُهُ (These errors are repeated 2 times)

D. The Socio-Historical Background of the Final Grade *Santri* and *Santriwati* at Darul Amien Islamic Boarding School

Every Muslim has a different ability to read the Qur'an, ranging from very good, good, and fairly good. This difference is motivated by several factors, starting from a family background in reading the Qur'an, to whom to study the Qur'an, how often to read the Qur'an, how diligently studying the reading of the Qur'an, etc. Some things mentioned can affect one's knowledge of the science of *tajwîd* and quality in reading the Qur'an.

In the following, the author describes the result of the *santri* and *santriwati*'s reading of the Qur'an and the background of each *santri* and *santriwati* that influences their knowledge of *tajwîd* and their Quality in reading the Qur'an:

1. Ahmad Busairi

Ahmad Busairi's reading quality of the Qur'an is very good because there were no errors when reciting the Qur'an chapter al-Sajdah/32: 1-5. Based on interviews conducted by the author with Ahmad Busairi, this is motivated by several factors. Ahmad Busairi comes from a family who understands the recitation of the Qur'an. Since childhood, Ahmad Busairi has studied the Qur'an with his father, then continued to study with several experts at reading the Qur'an (*Qari* ') and other

teachers. Then learning the Qur'an was continued at the Darul Amien boarding school for six years.

Ahmad Busairi is one of the students who has excelled in the art of reading the Qur'an (*Qari'*). Ahmad Busairi is also a student who reads the Qur'an diligently. That is, every day, Ahmad Busairi reads the Qur'an between maghrib and isya' at the cottage and home.⁵ This is the factor behind Ahmad Busairi's excellent recitation of the Qur'an.

2. Ahmad Rasyidi

Ahmad Rasyidi's quality reading of the Qur'an was good because only a few errors were found in the reverberation tempo and several errors in *mad*. Based on interviews conducted by the author with Ahmad Rasyidi, this is motivated by several factors. Since Ahmad Rasyidi was five years old, he has been learning to read the Qur'an with a teacher at the TPA, and when he was seven years old, he started to be able to read the Qur'an. After graduating from Madrasah Tsanawiyah, Ahmad Rasyidi continued learning the Qur'an at the Darul Amien Islamic boarding school for four years. Ahmad Rasyidi is also a student who reads the Qur'an diligently, and he reads the Qur'an between maghrib and isya' at the cottage and home.⁶ This background is the factor behind Ahmad Rasyidi's good quality in reading the Qur'an.

⁵ Ahmad Busairi, *Personal Interview*, Teluk Labak, 03rd July 2022.

⁶ Ahmad Rasyidi, *Personal Interview*, Teluk Labak, 03rd July 2022.

3. Ahmad Yazid

Ahmad Yazid's quality in reading the Qur'an was good because there was only two error when reciting the Qur'an chapter al-Sajdah/32: 1-5, namely an error in the reverberation tempo of *ikhfâ* and *idghâm mîmî*. Based on interviews conducted by the author with Ahmad Yazid, this is motivated by several factors. Ahmad Yazid comes from a family with good quality in reading the Qur'an. Ahmad Yazid studied the Qur'an with his parents and teachers of the Qur'an at TPA. After completing his elementary school education, Ahmad Yazid continued to Darul Amien boarding school and studied the Qur'an with the teacher there for six years. Ahmad Yazid is also classified as a santri who diligently reads the Qur'an between maghrib, isya', and subuh, approximately 200 verses daily.⁷ This is the factor behind Ahmad Yazid's good reading of the Qur'an.

4. Muhammad Arrazi

Muhammad Arrazi's reading quality of the Qur'an is classified as good because there was only one error when he recited Qur'an chapter al-Sajdah/32: 1-5, namely an error in the *mad*. Based on interviews conducted by the author with Muhammad Arrazi, this is motivated by several factors. Muhammad Arrazi came from a family with a good reading of the Qur'an. Since Muhammad Arrazi was a child, he learned to read the Qur'an with his parents, who were also teachers of the Qur'an. Since Muhammad Arrazi was five years old, he was already good at reading

⁷ Ahmad Yazid, *Personal Interview*, Teluk Labak, 03rd July 2022.

the Qur'an. After completing his education at Madrasah Tsanawiyah Pajukungan Hilir, Muhammad Arrazi continued his education at the Darul Amien Islamic boarding school while studying the Qur'an there for four years. Muhammad Arrazi is a student who diligently reads the Qur'an at the cottage and home.⁸ This is the factor behind Muhammad Arrazi's good reading of the Qur'an.

5. Muhammad Bakeri

Muhammad Bakeri's reading quality of the Qur'an is classified as good because there were only two errors when reciting Qur'an chapter al-Sajdah/32: 1-5, namely errors in the *ikhfâ* and reverberation tempo in the *idghâm mîmî*. Based on interviews conducted by the author with Muhammad Bakeri, this is motivated by several factors. When Muhammad Bakeri was five years old, he started learning to read the Qur'an with his parents and also the Qur'an teacher at the TPA, and when he was eight years old, he was able to read the Qur'an. After completing his education at the Hamayung Islamic Elementary. Muhammad Bakeri continued his education at the Darul Amien boarding school and studied the Qur'an there for six years. Muhammad Bakeri is also a student who reads the Qur'an diligently daily at the cottage and home.⁹ This is the factor behind Muhammad Bakeri's good reading of the Qur'an.

⁸ Muhamad Arrazi, *Personal Interview*, Teluk Labak, 03rd July 2022.

⁹ Muhamad Bakeri, *Personal Interview*, Teluk Labak, 03rd July 2022.

6. Muhammad Ihsan

Muhammad Ihsan's reading quality of the Qur'an is good because there were only a few mistakes when reciting Qur'an chapter al-Sajdah/32: 1-5, namely errors in the *mad*, reverberation tempo in the *idghâm mîmî* and *idghâm bi ghunnah*. Based on interviews conducted by the author with Muhammad Ihsan, this is motivated by several factors. Muhammad Ihsan has started learning to read the Qur'an with his parents and the Qur'an teacher at the TPA since he was five. After completing his education at Murung Panti Hilir Islamic Elementary, Muhammad Ihsan continued his education at the Darul Amien Islamic boarding school. He continued studying the Qur'an there for six years. Muhammad Ihsan is a student who reads the Qur'an diligently between maghrib and isya at the cottage and home.¹⁰ This is the factor behind Muhammad Ihsan's good reading of the Qur'an.

7. Muhammad Khatibul Umam

Muhammad Khatibul Umam's reading of the Qur'an was very good because there were no errors when reading the Qur'an chapter al-Sajdah/32: 1-5. Based on interviews conducted by the author with Muhammad Khatibul Umam, this is motivated by several factors. Muhammad Khatibul Umam came from a family with good quality in reading the Qur'an. Since childhood, Muhammad Khatibul Umam studied the Qur'an with his mother and continued studying with teachers at the TPA. Muhammad Khatibul Umam started learning the Qur'an when he was six years old, and when he was seven years old, he began to be able to read the Qur'an. After

¹⁰ Muhamad Ihsan, *Personal Interview*, Teluk Labak, 03rd July 2022.

graduating from elementary school, he continued studying the Qur'an at the Darul Amien Islamic boarding school for six years. Muhammad Khatibul Umam is a student who diligently reads the Qur'an daily between maghrib and isya, both at the cottage or home.¹¹ This is the factor of Muhammad Khatibul Umam's good reading of the Qur'an.

8. Muhammad Rafli

Muhammad Rafli's reading quality of the Qur'an is fairly good because several errors were found when reciting the Qur'an chapter al-Sajdah/32: 1-5, namely errors in the reverberation tempo, *qolqolah sughrâ* and several errors in the *mad*. Based on interviews conducted by the author with Muhammad Rafli, this is motivated by several factors. Muhammad Rafli started studying the Qur'an at seven years old in several kindergartens, including TPA al-Ikhlas at Sungai Mandala and TPA Ad-Dahlaniah at Tambak Bitin. Muhammad Rafli could read the Qur'an at the age of 12. After completing his elementary school education in Tambak Bitin 3, Muhammad Rafli studied the Qur'an at the Darul Amien boarding school for six years. Muhammad Rafli is a student who diligently reads the Qur'an daily between Maghrib and Isya, both at the cottage and at home.¹² Muhammad Rafli's recitation was good, but because he was nervous and unable to focus when he was tested reading the Qur'an, several errors were found, as mentioned above. This background is the factor behind Muhammad Rafli's fairly good recitation of the Qur'an.

¹¹ Muhamad Khatibul Umam, *Personal Interview*, Teluk Labak, 03rd July 2022.

¹² Muhamad Rafli, *Personal Interview*, Teluk Labak, 03rd July 2022.

9. Muhammad Rizki

Muhammad Rizki's reading quality of the Qur'an was classified as good because there were only two errors when reciting the Qur'an chapter al-Sajdah/32: 1-5, namely errors in *ikhfâ* and several errors in *mad*. Based on interviews conducted by the author with Muhammad Rizki, this is motivated by several factors. Muhammad Rizki came from a family with good quality in reading the Qur'an. Since childhood, Muhammad Rizki learned to read the Qur'an with his parents (father). Besides studying with his parents, Muhammad Rizki also studied at the nearest TPA. Muhammad Rizki began to be able to read the Qur'an when he was nine years old. After completing his education at the Madrasah Tsanawiyah Khazanaturrahmah, he continued his education at the Darul Amien Islamic boarding school while continuing to study the Qur'an there for four years. Muhammad Rizki is a student who diligently reads the Qur'an daily after maghrib.¹³ This background is the factor of Muhammad Rizki's good reading of the Qur'an.

10. Sulaiman

Sulaiman's reading quality of the Qur'an was very good because there were no errors when reading the Qur'an chapter al-Sajdah/32: 1-5. Based on interviews conducted by the author with Sulaiman, this is motivated by several factors. Sulaiman came from a family who likes to read the Qur'an, and some of Sulaiman's family became a teacher of the Qur'an. Since childhood, Sulaiman has

¹³ Muhamad Rizki, *Personal Interview*, Teluk Labak, 03rd July 2022.

started reading the Qur'an to his family and studying at TPA Darussalam HSS. When Sulaiman was nine/ten years old, he could already read the Qur'an. After completing his education at the Madrasah Tsanawiyah Negri HSS, Sulaiman continued his education at the Darul Amien Islamic boarding school while continuing to study the Qur'an there for four years. In Darul Amien Islamic boarding school, Sulaiman read the Qur'an every after subuh and maghrib.¹⁴ This background is the factor of Sulaiman's very good reading of the Qur'an.

11. Aulia Fitri

The quality of Aulia Fitri's reading of the Qur'an is fairly good. Still, several errors were found when reciting the Qur'an chapter al-Sajdah/32: 1-5, namely errors in *makhraj al-hurûf*, *ikhfâ*, and errors in *mad*. Based on interviews conducted by the author with Aulia Fitri, this is motivated by several factors. Aulia started learning to read the Qur'an at TPA when she entered elementary school and could read the Qur'an when she was seven years old. After completing her education at elementary school, Aulia Fitri continued her education and studied the Qur'an at the Darul Amien Islamic Boarding School for six years. Aulia Fitri is a *santriwati* who diligently reads the Qur'an between maghrib and isya.¹⁵ Aulia's recitation was good, but because she was nervous and unable to focus when she was tested reading the Qur'an, several mistakes were found, as mentioned above. This background is a factor in Aulia Fitri's fairly good reading of the Qur'an.

¹⁴ Sulaiman, , *Personal Interview*, Teluk Labak, 03rd July 2022.

¹⁵ Aulia Fitri, *Personal Interview*, Teluk Labak, 19th July 2022.

12. Dahliyani

Dahliyani's reading of the Qur'an was very good because there were no errors when reading the Qur'an chapter al-Sajdah/32: 1-5. Based on interviews conducted by the author with Dahliyani, this is motivated by several factors. Dahliyani came from a family that was good at reading the Qur'an, and she started studying the Qur'an when she was 5/6 years old at TPA Ar-Raudah and became proficient at reading the Qur'an at the age of 9 years old. After finishing elementary school, she continued to the Darul Amien boarding school. Dahliyani has studied the Qur'an for six years with the Darul Amien teachers, including *Ustadz* Abdurrahman, Lc, *Ustadz* Nurani, *Ustadzah* Maisyarah, and others. Dahliyani is classified as a *santriwati* who reads the Qur'an diligently at the cottage every time between maghrib, isya, and after subuh.¹⁶ This background is a factor in Dahliyani's very good reading of the Qur'an.

13. Husnul Khatimah

Husnul Khatimah's reading of the Qur'an is fairly good. Still, several errors were found when reciting the Qur'an chapter al-Sajdah/32: 1-5, namely, errors in *makhraj al-hurûf*, reverberation tempo *idghâm mîmî* and mistakes on *mad*. Based on interviews conducted by the author with Husnul Khatimah, this is motivated by several factors. Husnul Khatimah started learning to read the Qur'an before entering kindergarten with one of the teachers near the house. Then proceeded to Elementary School and Madrasah Tsanawiyah, and then to the Darul Amien

¹⁶ Dahliani, *Personal Interview*, Teluk Labak, 19th July 2022.

Islamic boarding school for four years. At the Islamic boarding school, Husnul continued to study the Qur'an with her classmates or with the teachers of the Qur'an at Darul Amien Islamic boarding school. Husnul is a *santriwati* who often reads the Qur'an after the maghrib.¹⁷ This background is a factor in Husnul Khatimah's fairly good reading of the Qur'an.

14. Jasimah

Jasimah's reading of the Qur'an was very good because there were no errors when reading the Qur'an chapter al-Sajdah/32: 1-5. Based on interviews conducted by the author with Jasimah, this is motivated by several factors. Jasimah comes from a family who is proficient in reading the Qur'an. Jasimah's mother teaches the Qur'an in kindergarten and has many students. Since childhood, Jasimah has started learning to read the Qur'an to her mother and has been able to read the Qur'an since she was five years old. Apart from studying with his parents, Jasimah studied the Qur'an at a TPA. After completing her education at Madrasah Tsanawiyah, Jasimah continued her education at the Darul Amien Islamic boarding school while studying the Qur'an for four years. In addition to studying the Qur'an, Jasimah also often helps to teach the Qur'an with her mother either at the boarding school or at home. Jasimah is classified as a *santriwati* who reads the Qur'an diligently at the cottage between maghrib and isya.¹⁸ This background is a factor in Jasimah's very good reading of the Qur'an.

¹⁷ Husnul Khatimah, *Personal Interview*, Teluk Labak, 19th July 2022.

¹⁸ Jasimah, *Personal Interview*, Teluk Labak, 19th July 2022.

15. Nisa Amalia

Nisa Amalia's reading of the Qur'an is fairly good. Still, several errors were found when reciting the Qur'an chapter al-Sajdah/32: 1-5, errors in *ikhfâ hakîkî*, reverberation tempo in *idghâm mîmî* and errors on *mad*. Based on interviews conducted by the author with Nisa Amalia, this is motivated by several factors. Nisa comes from a family that can read the Qur'an, so the first time Nisa learned the Qur'an was with her mother. Apart from studying with her mother, she also studied the Qur'an with the teacher of the Qur'an in the village. Nisa Amaliya studied the Qur'an with these two people until she finished her education at Madrasah Tsanawiyah. Nisa continued her education at Darul Amien Islamic boarding school and studied there for four years with teachers. In addition, Nisa is classified as a *santriwati* who reads the Qur'an diligently after the Maghrib prayer, either at home or in the cottage.¹⁹ This background is a factor in Nisa Amalia's fairly good reading of the Qur'an.

16. Nor Maulina

Nor maulina's good reading of the Qur'an. And only two errors were found when reciting the Qur'an chapter al-Sajdah/32: 1-5, namely errors in the reverberation tempo of *idghâm mîmî*, *ikhfâ* and errors on *mad*. Based on interviews conducted by the author with Nor Maulina, there is motivated by several factors. Nor Maulina comes from a family that can read the Qur'an; her mother is a teacher of the Qur'an, so the first time she learned the Qur'an with her parents (mother),

¹⁹ Nor Maulina, *Personal Interview*, Teluk Labak, 19th July 2022.

apart from her mother, Nor Maulina, also studied the Qur'an at TPA Darul Ihsan until she was eight years old, she started to be able to read the Qur'an. After completing her education at Madrasah Tsanawiyah, she continued her education at the Darul Amien Islamic boarding school for four years. At the Darul Amien Islamic boarding school, she continued to study the Qur'an with several teachers. Apart from studying in class, she also received additional lessons on reading the Qur'an at the dormitory. Nor Maulina is one of the *santriwati* who reads the Qur'an diligently with every subuh and maghrib prayer. Every day Nor Maulina can read the Qur'an as much as $\frac{1}{2}$ - 1 juz of the Qur'an in a day accompanied by a teacher in the hostel.²⁰ This is the background to the good quality of Nor Maulina's reading of the Qur'an.

17. Istiqomah

Istiqomah's reading of the Qur'an is good. But one error is still found when reciting the Qur'an chapter al-Sajdah/32: 1-5, an Error in *ikhfâ*, which reads *izhâr*. Based on interviews conducted by the author with Istiqamah, the good reading of the Qur'an by Istiqomah is motivated by several factors. Istiqamah comes from a family that is proficient at reading the Qur'an. Istiqomah studied the Qur'an with her parents for the first time, then continued at a TPA near her home. After completing elementary school, Istiqomah continued her education at the Darul Amien boarding school for six years. Istiqomah continued studying the Qur'an at the boarding school with several Darul Amien teachers. Istiqomah is a *santriwati*

²⁰ Nor Maulina, *Personal Interview*, Teluk Labak, 19th July 2022.

who is diligent in learning the Qur'an. she is one of the outstanding students. In addition, she is also classified as a *santriwati* who reads the Qur'an diligently after Maghrib and Isya prayers.²¹ This is the background to the good quality of Istiqomah's reading of the Qur'an.

18. Maisyarah

Maisyarah's reading of the Qur'an is good. But there is still one error when reciting the Qur'an chapter al-Sajdah/32: 1-5, namely an error in reading *mad* form of being too long when reading the tempo *mad thabi'î*. Based on interviews conducted by the author with Maisyarah, the good quality of Maisyarah's reading of the Qur'an is motivated by several factors. Maisyarah comes from a family that is proficient in reading the Qur'an, so the first time Maisyarah learned to read the Qur'an with her mother, then passed it on to the TPA. Maisyarah began to be able to read the Qur'an when she was six years old. Apart from learning the Qur'an with her parents and teachers at the TPA, Maisyarah also studied the Qur'an at the Darul Amien Islamic boarding school for four years. At Darul Amien, Maisyarah is classified as a *santriwati* who excels academically. In addition, she is also classified as a *santriwati* who reads the Qur'an diligently after maghrib prayer, 2-3 pages of the Qur'an.²² This is the background to the good quality of Maisyarah's reading of the Qur'an.

²¹ Istiqomah, *Personal Interview*, Teluk Labak, 19th July 2022.

²² Maisyarah, *Personal Interview*, Teluk Labak, 19th July 2022.

19. Samiyah

Samiyah's a good quality in reading the Qur'an. But there are still two errors when reciting the Qur'an al-Sajdah/32: 1-5, namely errors in the *ikhfâ* and *mad*. Based on interviews conducted by the author with Samiyah, there is motivated by several factors. Samiyah started learning to read to one of the religious leaders and in TPA. Then, Samiyah studied the Qur'an when she entered the Darul Amien Islamic boarding school with several Qur'an teachers. Samiyah is a *santriwati* who reads the Qur'an diligently after the maghrib prayer, 1-2 pages of the Qur'an.²³ This is the background to the good quality of Samiyah's reading of the Qur'an.

20. Siti Mahmudah

Siti Mahmudah's reading of the Qur'an is fairly good. There are still some errors when reciting the Qur'an chapter al-Sajdah/32: 1-5, including errors in *makhraj al-hurûf*, an error in *ikhfâ*, reverberation tempo on *idghâm mîmî*, and others. Based on interviews conducted by the author with Siti Mahmudah, this quality of reading the Qur'an is motivated by several factors.

Siti Mahmudah started studying the Qur'an with one of the Al-Qur'an teachers near her house, then continued at TPA. When she was nine years old, she began to be able to read the Qur'an. Siti Mahmudah only studied at these two places until she continued her education at the Darul Amien boarding school and learned the Qur'an and *tajwîd* there with several teachers. Siti Mahmudah is also

²³ Samiyah, *Personal Interview*, Teluk Labak, 19th July 2022.

a *santriwati* who likes to read the Qur'an, especially after the Maghrib prayer. Still, because she does not stay in a dormitory, every time she reads the Qur'an after the Maghrib prayer, no teacher accompanies her.²⁴ These are some reasons behind the fairly good quality of Siti Mahmudah's recitation of the Qur'an.

21. Sri Fatmawati

Sri Fatmawati's reading of the Qur'an was very good because there were no errors when reading the Qur'an chapter al-Sajdah/32: 1-5. Based on interviews conducted by the author with Sri Fatmawati, this was motivated by several factors. Sri Fatmawati comes from a family who is proficient in reading the Qur'an, even her father, uncle and brother are *Qari'* (someone who is proficient in the art of reading the Qur'an) which is quite famous. From a young age, Sri Fatmawati started studying the Qur'an from her older sister and a well-known *Qariah*, Mrs. Shafiyah Drajat, the founder of the TPA Baiturrahman, Pandak Daun Village. Sri Fatmawati began to be able to read the Qur'an when she was not yet six years old. After completing her education at Madrasah Tsanawiyah, she continued her education at the Darul Amien Islamic boarding school and, at the same time, continued studying the Qur'an there for four years. Apart from studying with the teachers at Darul Amien, Sri Fatmawati is still learning the Qur'an with several teachers outside the Islamic boarding school, such as Mr Qamaruddin Malik and *Ustadz* Jamaluddin, who are reciters'. In addition, Sri Fatmawati also had many achievements in the field of the Qur'an because she often participated in

²⁴ Siti Mahmudah, *Personal Interview*, Teluk Labak, 19th July 2022.

competitions such as *tartil*, *tilâwah*, and others. Sri Fatmawati is classified as a student who reads the Qur'an diligently at home and in the cottage.²⁵ This is the factor behind Sri Fatmawati's excellent recitation of the Qur'an.

TABLE 4.5 SOCIO-HISTORICAL BACKGROUND OF FINAL GRADE *SANTRI/SANTRIWATI* OF DARUL AMIEN ISLAMIC BOARDING SCHOOL

No	Name	Results of reading the Qur'an	Background <i>Santri/ Santriwati</i>
1	Ahmad Busairi	Very Good	<ul style="list-style-type: none"> a. Ahmad Busairi comes from a family which is good at reading the Qur'an. b. Learning the Qur'an from his parents, <i>Qari'</i> (people who understand the art of reading the Qur'an), TPA teachers, and at the Darul Amien Islamic boarding school for six years c. <i>Santri</i> excels in the art of reading the Qur'an (<i>Qari'</i>). d. Busairi is classified as a <i>santri</i> who likes to read the Qur'an diligently.
2	Ahmad Rasyidi	Good	<ul style="list-style-type: none"> a. Ahmad Rasyidi learned the Qur'an when he was six years old and started to be able to read the Qur'an when he was seven years old. b. Rasyidi studied the Qur'an at the TPA and continued at the Darul Amien boarding school for four years. c. Rasyidi is classified as a <i>santri</i> who likes to read the Qur'an diligently.
3	Ahmad Yazid	Good	<ul style="list-style-type: none"> a. Ahmad Yazid came from a family with a good reading of the Qur'an.

²⁵ Sri Fatmawati, *Personal Interview*, Teluk Labak, 19th July 2022.

			<p>b. Since childhood, Yazid studied the Qur'an with his parents and TPA teachers and at the Darul Amien boarding school for six years.</p> <p>c. Yazid is classified as a <i>santri</i> who reads the Qur'an diligently, approximately 200 verses daily.</p>
4	Muhammad Arrazi	Good	<p>a. Muhammad Arrazi came from a family with a good reading of the Qur'an.</p> <p>b. Since childhood, Arrazi studied the Qur'an with his parents and TPA teachers and at the Darul Amien Islamic boarding school for four years.</p> <p>c. Arrazi is classified as a <i>santri</i> who likes to read the Qur'an diligently.</p>
5	Muhammad Bakeri	Good	<p>a. Muhammad Bakeri comes from a family that is good at reading the Qur'an.</p> <p>b. Muhammad Bakeri started learning to read the Qur'an at he was five years, and when he was eight years old, he was able to read the Qur'an.</p> <p>c. Muhammad Bakeri learned the Qur'an with his parents and teachers reciting the Qur'an at the TPA and the Darul Amien Islamic boarding school for four years.</p> <p>d. Muhammad Bakeri is classified as a <i>santri</i> who likes to read the Qur'an diligently.</p>
6	Muhammad Ihsan	Good	<p>a. Muhammad Ihsan started learning to read the Qur'an to his parents and the teacher at the TPA at he was five years</p>

			<p>old.</p> <p>b. Muhammad Ihsan studied the Qur'an at the Darul Amien boarding school for six years.</p> <p>c. Muhammad Ihsan is classified as a <i>santri</i> who likes to read the Qur'an diligently.</p>
7	Muhammad Khatibul Umam	Very Good	<p>a. Muhammad Khatibul Umam Comes from a family with a good-quality recitation of the Qur'an.</p> <p>b. Khatibul Umam learned to read the Qur'an with his parents, TPA teachers, and at the Darul Amien Islamic boarding school for six years.</p> <p>c. Muhammad Khatibul Umam is classified as a <i>santri</i> who likes to read the Qur'an diligently.</p>
8	Muhammad Rafli	Fairly Good	<p>a. Muhammad Rafli Comes from a family with a good-quality recitation of the Qur'an.</p> <p>b. Muhammad Rafli studied the Qur'an at several TPA and the Darul Amien boarding school for six years.</p> <p>c. Muhammad Rafli was nervous when reading the Qur'an test.</p> <p>d. Muhammad Rafli is classified as a <i>santri</i> who likes to learn and read the Qur'an diligently.</p>
9	Muhammad Rizki	Good	<p>a. Muhammad Rizki Comes from a family with a good-quality recitation of the Qur'an.</p> <p>b. Muhammad Rizki studied the Qur'an with his parents and teachers at the TPA, then at the Darul Amien boarding school for four years.</p> <p>c. Muhammad Rizki is classified as a <i>santri</i> who likes to learn</p>

			and read the Qur'an diligently.
10	Sulaiman	Very Good	<ul style="list-style-type: none"> a. Sulaiman comes from a family who is good at reading the Qur'an. b. Sulaiman studied the Qur'an with his family and at the TPA, then continued at the Darul Amien boarding school for four years. c. Sulaiman is classified as a <i>santri</i> who likes to learn and read the Qur'an diligently.
11	Aulia Fitri	Fairly Good	<ul style="list-style-type: none"> a. Aulia Fitri learned to read the Qur'an at the TPA when she entered elementary school and began to be able to read the Qur'an when she was seven years old. b. Aulia Fitri studied the Qur'an at the Darul Amien boarding school for six years. c. Aulia Fitri is nervous and not focused when the test reads the Qur'an. d. Aulia Fitri is classified as a <i>santriwati</i> who likes to learn and read the Qur'an diligently.
12	Dahliyani	Very Good	<ul style="list-style-type: none"> a. Dahliyani comes from a family that is good at reading the Qur'an. b. Dahliyani learned the Qur'an when she was 5/6 years old at TPA ar-Raudah and became proficient at reading the Qur'an at 9. c. Dahliyani studied the Qur'an at the Darul Amien boarding school for six years. d. Dahliyani is classified as a <i>santriwati</i> who likes to learn

			and read the Qur'an diligently.
13	Husnul Khatimah	Fairly Good	<p>a. Husnul Khatimah comes from a family that is good at reading the Qur'an.</p> <p>b. Husnul Khatimah started learning the Qur'an at 5/6 years old at TPA ar-Raudah and continued at the Darul Amien Islamic boarding school for six years.</p> <p>c. Husnul Khatimah is a <i>santriwati</i> who likes to learn and read the Qur'an diligently.</p>
14	Jasimah	Very Good	<p>a. Jasimah Comes from a family that is good at reading the Qur'an, and her mother is a teacher of the Qur'an at kindergarten.</p> <p>b. Jasimah studied the Qur'an with her parents, TPA, and at the Darul Amien Islamic boarding school for four years.</p> <p>c. Jasimah often helps teach the Qur'an either at the cottage or at home with her mother</p> <p>d. Jasimah is classified as a <i>santriwati</i> who likes to learn and read the Qur'an diligently.</p>
15	Nisa Amalia	Fairly Good	<p>a. Nisa Amalia comes from a family that can read the Qur'an.</p> <p>b. Nisa Amalia studied the Qur'an with her parents (mothers), religious leaders and teachers at the Darul Amien boarding school for four years.</p> <p>c. Nisa Amalia is classified as a <i>santriwati</i> who likes to learn and read the Qur'an diligently.</p>
16	Nor Maulina	Good	<p>a. Nor Maulina comes from a family that can read the Qur'an.</p>

			<p>And her mother is a teacher of the Qur'an</p> <p>b. Nor Maulina studied the Qur'an with her parents (mother), TPA, and at Darul Amien boarding school teachers for four years.</p> <p>c. Participating in additional classes on reading the Qur'an at the hostel</p> <p>d. Nor Maulina is a diligent <i>santriwati</i> who likes to read the Qur'an ½-1 juz a day.</p>
17	Istiqamah	Good	<p>a. Istiqamah comes from a family which is good at reading the Qur'an.</p> <p>b. Istiqamah studied the Qur'an with her parents, TPA, and at the Darul Amien Islamic boarding school for six years.</p> <p>c. Istiqamah is a <i>santriwati</i> who excels and is diligent in learning and reading the Qur'an.</p>
18	Maisyarah	Good	<p>a. Maisyarah comes from a family that is proficient in reading the Qur'an.</p> <p>b. Maisyarah studied the Qur'an with her parents (mother), TPA, and Darul Amien boarding school for four years.</p> <p>c. Maisyarah is classified as a <i>santriwati</i> who likes to learn and read the Qur'an diligently.</p>
19	Samiyah	Good	<p>a. Samiyah studied the Qur'an at TPA, religious leaders, and Darul Amien Islamic boarding school for four years.</p> <p>b. Samiyah Likes to read the Qur'an, 1-2 pages each time reading.</p>
20	Siti Mahmudah	Fairly Good	<p>a. Siti Mahmudah studied the Qur'an at the TPA and the</p>

			<p>Darul Amien Islamic boarding school for four years.</p> <p>b. Siti Mahmudah likes to read the Qur'an, but she does not stay in a dormitory; every time she reads the Qur'an outside of school, a teacher of the Qur'an does not accompany her.</p>
21	Sri Fatmawati	Very Good	<p>a. Sri Fatmawati comes from a family that is a <i>Qari'</i> (someone proficient in the art of reading the Qur'an).</p> <p>b. Sri Fatmawati studied the Qur'an with her family, <i>Qariah</i> (a specialist in the art of reciting the Qur'an), and at Darul Amien Islamic boarding school for four years.</p> <p>c. Sri Fatmawati is a student who excels in reading the Qur'an.</p> <p>d. Sri Fatmawati is classified as a <i>santriwati</i> who likes to learn and read the Qur'an diligently.</p>

Based on what the author has described regarding the results of reading the Qur'an as well as the background of each *santri/santriwati*, which influences their knowledge of *tajwîd* and their quality in reading the Qur'an, so can be concluded that the backgrounds to the good results of the quality reading of the Qur'an for *santri/santriwati* at the Darul Amien Islamic boarding school are:

1. Having a family background who is proficient/expert in reading the Qur'an, apart from studying at school, they also learn with their families at home, with their mother, father, brother, and others.

2. The perseverance of santri/santriwati in learning to read the Qur'an is by studying the science of recitation (*tajwîd*).
3. Having the habit of reading the Qur'an accompanied by a teacher of the Qur'an so if there is an error in reading the Qur'an, *santri/santriwati* can immediately be warned and corrected.
4. Final grade *santri/santriwati* who participate in *Khidmah Tarbawiyah* have training on learning *tajwîd* and *tahsîn* intensive for a whole year every Wednesday afternoon with teachers who are competent in reading the Qur'an. So, this is also the background for the good results of reading the Qur'an *santri/santriwati* who participate in *Khidmah Tarbawiyah*.

The explanations above show that *santri* and *santriwati*, who study at the Darul Amien Islamic boarding school for only four years (Intensive class) or six years (Regular class), do not affect the quality of their Qur'an reading. Still, their family background, their persistence in learning *tajwîd*, their habit of reading the Qur'an accompanied by a teacher, and training on learning *tajwîd* and *tahsîn* intensive for a whole year every Wednesday afternoon with teachers who are competent in reading the Qur'an are the factors/backgrounds that greatly influence their knowledge of the science of recitation (*tajwîd*) and their quality in reading the Qur'an.