

The Study of Tajweed and Its Influence on Quranic Reading Proficiency

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ABSTRACT

This study aims to analyze the influence of Tajweed learning on the ability to read the Quran among 8th-grade students at Al Karimah Islamic Junior High School in Bogor. The research method used is qualitative, involving 22 students as research subjects. Three chapters of the Quran, namely Al-Bayyinah, Al-Zalzalah, and Al-'Adiyat, were used as test objects to evaluate reading ability, articulation points (Makharijul Huruf), and tajweed knowledge. The results showed that most students could read the three chapters well, with 16 students for Al-Bayyinah, 19 students for Al-Zalzalah, and 20 students for Al-'Adiyat. In the aspect of articulation points, most students demonstrated good ability, with 18 students for Al-Bayyinah, 17 students for Al-Zalzalah, and 21 students for Al-'Adiyat. Meanwhile, in tajweed knowledge, the results showed that the majority of students could answer tajweed questions well, with 18 students for Al-Bayyinah, 19 students for Al-Zalzalah, and 19 students for Al-'Adiyat. Thus, tajweed learning has a positive impact on the Quran reading ability of 8th-grade students at Al Karimah Islamic Junior High School, showing significant improvement in the tested aspects.

Keywords: *Tajweed Learning, Quran Reading Ability, Al Karimah Islamic Junior High School*

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INTRODUCTION

The rapid advancement of technology and information has had a positive impact on society; however, the negative influences are also palpable, particularly in the erosion of cultural and religious values (Wahono & Priyanto, 2017). This shift in cultural and religious values is also evident in the learning processes at schools, negatively affecting the achievement of national educational goals. Schools are supposed to be effective platforms for teaching these cultural and religious values (Mubarok, et al., 2023).

To address this phenomenon, the government, as the policy maker, has introduced a local content curriculum. This curriculum can be a solution for schools to instill cultural and religious values, especially if the allocated time for

Islamic religious education is deemed insufficient, as local content can be used as an addition (Basid, 2018). The local content curriculum serves as a bridge between family and community needs and national educational goals, providing students with opportunities to develop skills considered relevant by the local community.

The government's policy regarding local content has been well-received by many schools, including Al Karimah Islamic Middle School. Located in Bogor Regency, this school operates under the foundation of an Islamic Boarding School, balancing contemporary education. However, the primary goal of education there still prioritizes Islamic Boarding School education, and the school under the foundation's auspices is utilized to maximize learning in the Islamic Boarding School. In this context, Al Karimah Islamic Middle School has taken the initiative to use the local content curriculum as a medium for developing religious education. One such policy is the addition of the Quran Reading and Writing subject as an integral part of the mandatory local content curriculum.

In learning the Quran, especially in reading it, there are principles or rules that must be understood in the pronunciation of hijaiyah letters, known as tajweed. At Al Karimah Islamic Middle School, many students' Quranic readings do not yet adhere to tajweed principles. This is understandable, as most students at the school lack basic Quran reading skills and understanding of tajweed rules. Consequently, the seventh-grade students at Al Karimah Islamic Middle School receive Quran Reading and Writing instruction.

METHOD

This study employs a qualitative approach, which is a research method that produces descriptive data or qualitative descriptions of the application of tajweed rules in reading the Quran (Latifah & Sholihin, 2021). The choice of a qualitative approach is based on the consideration that this method allows for a direct relationship between the researcher and the informants, and enables the researcher to conduct direct observations to reveal and deeply understand the research focus (Musianto, 2002). As a descriptive qualitative study, the researcher will examine the application of Tajweed rules in reading the Quran in the Quran Reading and Writing (BTQ) subject for seventh-grade students at Al-Karimah Islamic Middle School in Bogor Regency. The unit of analysis in this research includes the BTQ subject teacher for seventh-grade students, consisting of one teacher, and the class that studies the BTQ subject, specifically class VII A of Al-Karimah Islamic Middle School, which serves as the research object. Here is the flowchart illustrating the stages of the qualitative descriptive study examining the application of Tajweed rules in Quran reading.



Picture 1. Illustrating the Stages of the Qualitative Descriptive

RESULTS AND DISCUSSION

RESULTS

Islam is a religion with original teachings that have been preserved from ancient times until the end of time. All Islamic teachings are written in the Quran, making the Quran a guide for human life. Prophet Muhammad (Peace Be Upon Him) received the Quran as a very special revelation, and even if a Muslim reads it, it is considered a good deed that earns reward. In reading the Quran, Islam has prescribed reading it with tartil (measured recitation). This can be known from Surah Al-Muzzammil verse 4 which states:

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

It means: "Or add to it, and recite the Quran with measured recitation."

Reading the Quran with tartil, which means reading slowly and clearly, is very important for every Muslim. Tartil refers to reading the Quran with proper attention to tajweed (rules of pronunciation), makhraj (articulation points), and correct waqf (pausing) signs. Through tartil, one can ensure that every letter and word is pronounced correctly, so the meaning and messages contained in the verses of the Quran can be understood accurately. This is based on the words of Allah SWT. Allah SWT attributes the term 'tartil' to Himself, as stated in His words in Surah Al-Furqan verse 32, which states:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

It means: "And those who disbelieve say, 'Why was the Quran not revealed to him all at once?' Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly."

Reading the Quran with tartil means reciting the Qur'an according to the rules of tajweed and its stops. Tartil in Quranic recitation consists of three types: a) Tahqiq, which is reciting the Qur'an slowly and calmly, while pondering its meanings. All tajweed rules are meticulously observed, and the articulation (makharij and sifat) of each letter is pronounced clearly and distinctly. b) Hader is

a style of reciting the Qur'an quickly while still adhering to all tajweed rules such as qoshor, ikhtilas, badal, idgham kabir, and others, correctly and precisely according to well-known recitations. c) Tadwir is a recitation style that lies between tahqiq and hader, or between slow and fast recitation, yet still maintaining all tajweed rules properly and accurately.

From the previous discussion, the success of learning the Quran in tartil can be evaluated based on the accurate pronunciation of each letter, understanding the characteristics of letters, and applying rules such as idhar, ikhfa', iqlab, mad, qolqolah, saktah, waqof, and others in accordance with the principles of tajweed. Therefore, clarity in recitation must be grounded in these tajweed principles.

DISCUSSION

The Islamic Religious Education curriculum is one of the key components of the education system in Indonesia, designed to equip students with deep knowledge and understanding of Islamic teachings and to develop noble character in accordance with Islamic values. This curriculum includes various subjects such as the Quran and Hadith, Aqidah, Akhlak, Fiqh, and Islamic Cultural History. Each subject is designed to provide a comprehensive understanding of various aspects of Islam, ranging from worship practices, and principles of faith, to ethics in daily life.

To enhance the Quran reading skills of students at Al-Karimah Islamic Middle School, the school has integrated tajweed learning into the Quran Reading and Writing subject. The tajweed learning aims to provide guidelines for reading the Quran so that students refer to the tajweed rules they have learned when reading the Quran. This is crucial to avoid errors in Quran reading that could affect the meaning or translation of the verses or chapters being read (Mahdali, 2020).

For the goals of tajweed learning to be achieved, both teachers and students are required to be actively involved in the learning process (Aimang, 2022). Therefore, a teacher must be professional and have a good mastery of tajweed to deliver the subject matter effectively to students (Wafa & Gamayanti, 2022). The application of tajweed in the seventh grade at Al-Karimah Islamic Middle School follows the curriculum, encompassing the preparation stage (pre-instructional), the implementation stage, and the evaluation and follow-up stage. Each stage is interconnected and impacts the achievement of the learning objectives.

Teachers deliver the subject matter using practical methods, where they demonstrate the chapters to be taught, pronounce the hijaiyah letters, and explain the tajweed rules in those chapters. The learning process focuses on students' ability to read the chapters, pronounce the hijaiyah letters, and identify the tajweed rules in the chapters being taught.

Observations in the seventh-grade class, which consists of 22 students, show that they have successfully applied tajweed rules well, as seen from their ability to read the chapters, pronounce the hijaiyah letters, and identify the tajweed rules in the chapters being taught.

Table 1. Evaluation Results of Quran Reading and Tajweed on Surat Al-Bayyinah

No	Name	Assessment Results					
		Reading		Tajweed Rules		Pronunciation	
		Correct	Incorrect	Correct	Incorrect	Correct	Incorrect
1.	Fahmi	V	-	V	-	V	-
2.	Ramadhan	V	-	V	-	V	-
3.	M. Dai	V	-	V	-	V	-
4.	M. Rehan	-	V	-	V	-	V
5.	Fadil Nur	V	-	V	-	V	-
6.	M. Ariel	-	V	-	V	-	V
7.	Huzaifah	V	-	V	-	V	-
8.	Ahmaf. F	V	-	V	-	V	-
9.	Ridwan	V	-	V	-	V	-
10.	Roni	-	V	-	V	-	V
11.	Izul	V	-	V	-	V	-
12.	Aji P	V	-	V	-	V	-
13.	Maulana	-	V	-	V	-	V
14.	Najwan	V	-	V	-	V	-
15.	Nadya	V	-	V	-	V	-
16.	Sheilla	-	V	V	-	V	-
17.	Kaafi	V	-	V	-	V	-
18.	Indri	V	-	V	-	V	-
19.	Nazwa	-	V	V	-	V	-
20.	Muthia	V	-	V	-	V	-
21.	Desta	V	-	V	-	V	-
22.	Khairi	V	-	V	-	V	-
Total		16	6	18	4	18	4

Based on the test results of 22 students on their ability to read the Quranic chapter Al-Bayyinah, 16 students were able to read the chapter correctly. The remaining 4 students showed errors in their reading. In terms of hijaiyah letter pronunciation, 18 students pronounced the hijaiyah letters correctly, while 4 students made errors in their pronunciation. Regarding the knowledge and understanding of tajweed rules in the chapter Al-Bayyinah, 18 students were able to correctly identify the tajweed rules, while the remaining 4 students showed errors in the application of tajweed.

Tabel 2. Evaluation Results of Quran Reading and Tajweed on Surat Al-Zalzalah

No	Name	Assessment Results					
		Reading		Tajweed Rules		Pronunciation	
		Correct	Incorrect	Correct	Incorrect	Correct	Incorrect
1.	Fahmi	V	-	V	-	V	-
2.	Ramadhan	V	-	V	-	V	-
3.	M. Dai	V	-	V	-	V	-
4.	M. Rehan	V	-	-	V	V	-
5.	Fadil Nur	V	-	V	-	V	-
6.	M. Ariel	-	V	-	V	-	V
7.	Huzaifah	V	-	V	-	V	-

No	Name	Assessment Results					
		Reading		Tajweed Rules		Pronunciation	
		Correct	Incorrect	Correct	Incorrect	Correct	Incorrect
8.	Ahmaf. F	V	-	V	-	V	-
9.	Ridwan	V	-	V	-	V	-
10.	Roni	-	V	-	V	-	V
11.	Izul	V	-	-	V	V	-
12.	Aji P	V	-	V	-	V	-
13.	Maulana	-	V	-	V	-	V
14.	Najwan	V	-	V	-	V	-
15.	Nadya	V	-	V	-	V	-
16.	Sheilla	V	-	V	-	V	-
17.	Kaafi	V	-	V	-	V	-
18.	Indri	V	-	V	-	V	-
19.	Nazwa	V	-	V	-	V	-
20.	Muthia	V	-	V	-	V	-
21.	Desta	V	-	V	-	V	-
22.	Khairi	V	-	V	-	V	-
Total		19	3	17	5	19	3

A similar pattern was observed in the test on the reading of the Quranic chapter Al-Zalzalah, where 19 students were able to read the chapter correctly, while the remaining students showed errors in their reading. In the test on the pronunciation of hijaiyah letters in the chapter Al-Zalzalah, 17 students pronounced the hijaiyah letters correctly, while 5 students made errors in their pronunciation. As for the understanding of tajweed rules in the chapter Al-Zalzalah, 19 students correctly identified the tajweed rules, while only 3 students showed errors in the application of tajweed.

Table 3. Evaluation Results of Quran Reading and Tajweed on Surat Al-'Adiyat

No	Name	Assessment Results					
		Reading		Tajweed Rules		Pronunciation	
		Correct	Incorrect	Correct	Incorrect	Correct	Incorrect
1.	Fahmi	V	-	V	-	V	-
2.	Ramadhan	V	-	V	-	V	-
3.	M. Dai	V	-	V	-	V	-
4.	M. Rehan	V	-	V	-	V	-
5.	Fadil Nur	V	-	V	-	V	-
6.	M. Ariel	-	V	-	V	-	V
7.	Huzaifah	V	-	V	-	V	-
8.	Ahmaf. F	V	-	V	-	V	-
9.	Ridwan	V	-	V	-	V	-
10.	Roni	V	-	V	-	-	V
11.	Izul	V	-	V	-	V	-
12.	Aji P	V	-	V	-	V	-
13.	Maulana	-	V	V	-	-	V
14.	Najwan	V	-	V	-	V	-
15.	Nadya	V	-	V	-	V	-
16.	Sheilla	V	-	V	-	V	-

No	Name	Assessment Results					
		Reading		Tajweed Rules		Pronunciation	
		Correct	Incorrect	Correct	Incorrect	Correct	Incorrect
17.	Kaafi	V	-	V	-	V	-
18.	Indri	V	-	V	-	V	-
19.	Nazwa	V	-	V	-	V	-
20.	Muthia	V	-	V	-	V	-
21.	Desta	V	-	V	-	V	-
22.	Khairi	V	-	V	-	V	-
Total		20	2	21	1	19	3

Meanwhile, in the test results for the reading of the Quranic chapter Al-'Adiyat, 20 students were able to read the chapter correctly, and 2 students showed errors in their reading. In terms of hijaiyah letter pronunciation, 21 students pronounced the hijaiyah letters correctly, while 1 student made errors in their pronunciation. The test results for understanding tajweed rules in the chapter Al-'Adiyat showed that 19 students correctly identified the tajweed rules, while 3 students showed errors in the application of tajweed.

From the explanation of the test results above, it can be observed that overall, the application of tajweed rules in reading the Quran in the Quran Reading and Writing (BTQ) subject for the seventh-grade students at Al-Karimah Islamic Middle School has been optimally implemented as expected. This is largely due to the active participation of students in the learning process, although a small number of them still need guidance. Therefore, it is hoped that the application of tajweed rules can be more optimally implemented in the future and continuously improved to achieve better assessment results.

Additionally, the implementation of tajweed rules in reading the Quran in the seventh grade at Al-Karimah Islamic Middle School faces several challenges. These challenges include students who are slow to understand the lesson material, a lack of Quran reading practice by the students, and insufficient copies of the Quran for all students. To overcome these challenges, the teacher has taken certain steps. The teacher arranges the seating so that slower students sit near faster students to facilitate peer learning. Moreover, the teacher instructs students to practice reading the Quran with tajweed more frequently, especially at home. The teacher also encourages each student to bring their own copy of the Quran to mitigate the issue of insufficient materials.

CONCLUSION

Implementation of tajweed rules in Qur'an reading lessons for 7th grade consists of three stages: preparation, execution, and evaluation with follow-up. The lesson material is delivered by the teacher through practical methods, where the teacher directly demonstrates the surah to be taught, recites the Arabic alphabet within the surah, and explains Tajweed rules in that context. At Al-Karimah Islamic Junior High School, the application of tajweed in the Qur'an literacy subject is considered successful and optimal, as reflected in student assessment criteria and scores.

However, there are challenges such as some students being less responsive or slow in understanding the material, insufficient Qur'an reading practice, and limited resources, especially Qur'an books not being adequate for all students. To address these challenges, teachers take specific steps such as seating slower learners near more responsive students, encouraging more Qur'an reading practice with Tajweed, especially at home, and ensuring each student brings their own Qur'an. Based on the conclusions of this research, recommendations include enhancing teaching professionalism and maximizing student potential to ensure effective and sustained application of tajweed rules. Students are encouraged to increase their learning motivation, engage in consistent Qur'an reading practice, and apply its teachings wherever they are.

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