

Contextualization of Tajweed Science in Al-Quran Learning at Dayah MUDI II Samalanga

Murtaza¹, Mukhlisuddin², Nainunis³, Yeni Rahmah⁴

¹⁻³Islamic Religion Institute (IAI) Al-Aziziyah Samalanga Bireuen Aceh

⁴Student Universitas Abdul Chalim Mojokerto, Indonesia

Email: murtadha.marzuki@gmail.com¹,

mukhlisuddinmarzuki@iaialaziziyah.ac.id², nainunis@iaialaziziyah.ac.id³,

yenirahmahismail@gmail.com⁴

ABSTRACT

Every Muslim is required to be able to read the Qur'an and needs to study seriously considering that the Qur'an was revealed in Arabic. Muslims, in addition to being obliged to believe in the Qur'an, are also obliged to study and understand and practice its contents. To be able to understand and believe in the Qur'an, it needs to be studied first. Tajweed is a discipline with certain rules that must be met in pronouncing letters and their makhraj. To master tajweed correctly, a lot of practice and imitation of both pronunciation and reading are required. The purpose of tajweed is to maintain reading from errors in reading the Qur'an. The Islamic Institute (IAI) Al-Aziziyah Samalanga Bireuen Aceh carries out the Tri Dharma of Higher Education which includes educational and teaching activities, research and community service. One of the community service programs organized by lecturers is in accordance with the Vision and Mission of the Institute. In this program, we carry out community service activities with the activity title "Contextualization of Tajwid Science in Al-Qur'an Learning at Dayah MUDI II Samalanga." Tahsin learning with an understanding of Al-Qur'an tajwid carried out by KPM participants at Dayah MUDI II Samalanga which is followed by students in grades 1 (one) and 2 (two). The method of implementing the contextualization of Tajwid Science in Al-Qur'an Learning at Dayah MUDI II Samalanga is by using a descriptive method with a lecture, discussion, and question and answer approach as well as a simulation of reading the Al-Qur'an for students in grades 1 and 2. Through this contextualization of tajwid learning, it is hoped that Dayah Mudi II Samalanga students can improve their ability to read the Al-Qur'an fluently and become better in accordance with the correct tajwid.

Keywords: *Contextualization, Al-Qur'an, Tajweed Science, Tahsin Al-Qur'an*

INTRODUCTION

The Al-Qur'an is the word of Allah which was revealed to the Prophet Muhammad SAW and then conveyed to his friends, then passed down from generation to generation in a mutawatir (recurrence) manner without the slightest doubt. Reading it is an act of worship whose reward is multiplied. Every Muslim is required to be able to read the Koran and needs to study seriously considering that the Koran was revealed in Arabic. Apart from being obliged to believe in the Koran, Muslims are also obliged to study, understand and practice its contents. To be able to understand and believe in the Koran, it is necessary to study it first (Ahmad Syaiful & Amalia Mu'minah, 2013).

The existence of the Qur'an for humans is as a source in taking sharia law apart from the hadith, in it contains various miracles, guidance and knowledge. The Qur'an is an ocean of knowledge that will never run out of exploration throughout time (Deden Makbuloh, 2011).

Tajweed is a discipline with certain rules that must be met in pronouncing letters and their makhraj. To master tajweed correctly, a lot of practice and imitation of both pronunciation and reading are required. The purpose of tajweed is to maintain the reading of the Qur'an from errors so that some scholars are of the opinion that studying tajweed is fardhu kifayah, while reading the Qur'an with tajweed reading is fardhu 'ain. so that in reading the Qur'an it can be good and correct, he emphasized that teaching the Qur'an as well as possible according to the rules of tajweed (Dahlan Salim, 1989).

Not many people are interested in the science of tajwid, in line with the few people who can read the Qur'an correctly according to the rules of tajwid, namely the right makhraj and the nature of the letters as the Qur'an was revealed. Many people think that just being able to read the Qur'an is enough, so it is not surprising that many people read the Qur'an but make many mistakes in terms of tajwid (Ahmad Annuri, 2010).

The Islamic Institute (IAI) Al-Aziziyah Samalanga Bireuen Aceh carries out the Tri Dharma of Higher Education which includes educational and teaching activities, research and community service. One of the community service programs organized by lecturers in accordance with the Vision and Mission of the Institute is at Dayah MUDI Mesjid Raya Samalanga. In this program, we carry out community service activities with the activity title "Contextualization of Tajwid Science in Learning the Qur'an at Dayah MUDI II Samalanga."

Tahsin learning with the understanding of the tajwid of the Qur'an carried out by KPM participants at Dayah MUDI II Samalanga which was attended by students in grades 1 (one) and 2 (two) so that it is expected to improve the ability to read the Qur'an fluently and become better according to the correct tajwid. To

carry out the learning process of understanding tajwid in the ideal tajwid of the Qur'an is not easy.

RESEARCH METHOD

The method of implementing the contextualization of Tajwid Science in the Learning of the Qur'an at Dayah MUDI II Samalanga is by using a descriptive method, namely by using a lecture approach, discussion, and questions and answers as well as simulations for students in grades 1 and 2 of Dayah MUDI II Samalanga. The activities carried out include Al-Qur'an learning activities by contextualizing the science of tajwid.

RESEARCH RESULTS AND DISCUSSION

The Essence of Tajweed Science

In terms of language, Tajwid comes from the word jawwada-yujawwidu-tajwiidan which means to improve, fix or perfect. Meanwhile, according to the term, Tajwid is a science that is useful for improving the reading of the Qur'an according to the applicable rules of Tajwid science. Tajwid means "to improve" or "to make good" (Abu Nizhan, 2008).

Meanwhile, other rules of tajwid are interpreted as (Raisya, 2019):

اهفحتسمو اهل ؤفص نم # اهفح فورحلا ؤاطعيا وهو

Tajwid is the fulfillment of the rights of the letters, the nature of reading all the sounds is correct (Zaki Zamani, 2015).

According to the science of tajwid, tajwid is improving the reading of letters or sentences of the Qur'an one by one clearly, regularly, slowly and without rushing according to the rules of the science of tajwid (Khalilurrahman, 2014).

The science of recitation is one of the components in reading the Al-Qur'an to be able to absorb the essence and messages contained in the Al-Qur'an itself, so the first step that is needed is to read and understand its contents with certainty. A person's ability to read the Al-Qur'an is seen from how much he understands recitation, because the knowledge of recitation is the basic guideline for reading the Al-Qur'an. Reading the Qur'an can be said to be good and correct if a person complies with the rules contained in tajwid.

The Law of Studying and Practicing the Science of Tajweed

1. The law to study

The law of learning tajwid is fardhu kifayah, that is, if it is done by one person in a community, the obligation for the others is void. Even though studying and mastering the science of recitation is fardhu kifayah, reading the Koran correctly is obligatory (Abu Nizhan, 2008).

2. legal to use it in reading

Practicing the reading laws contained in the science of tajwid into the Qur'an is fardhu 'ain. Practicing the science of tajwid is obligatory so that practice will occur after the theory or learning of the science (Zaki Zamani, 2015). The ability to read the Qur'an is a key to being able to understand the meanings of the verses contained in the Qur'an.

Tajweed Material

Material is something that must be considered in order to improve the results of the learning process, especially the learning of the Al-Qur'an tajwid, and the hope is that students are able to read the Al-Qur'an well and correctly. The steps that must be taken are the presentation of systematic and structured materials in determining the specifications and qualitative changes in behavior and personality of students towards changes in improvement (Syafaruddin, 2005).

There are several Tajweed materials used in learning Al-Quran tahsin, namely:

1. Makharijul Letters

Makharijul huruf are the places where letters come out when sounding them. The places where letters come out are (Andi Suriadi, 2017):

- a. *Maudhi Jauf* (mouth cavity) This is where the mad letters (long letters) come out, such as dead alif, dead waw, and dead ya.
- b. *Maudhi Jauf* (mouth cavity) This is where the mad letters (long letters) come out, such as dead alif, dead waw, and dead ya.
- c. *Maudhi Halq* (Recess), which is divided into three places, namely: the base of the recess, such as the letters hamzah and ha; the middle of the recess, such as the letters ain and ha; and the end of the recess, such as the letters ghain and kha.
- d. *Maudhi Oral* (Tongue). Such as; the base of the tongue with the palate, like the letter qaf; on the face slightly from the base of the tongue to the palate, like the letter kaf; in the middle of the tongue with the palate, like the letters jim, syin, and yaa; edge of the base of the tongue with left or right molars, extending forward, like the letter dhad; tongue head, like the letter lam; on the face of the head of the tongue a little, like the letter nun; near makhraj nun, like the letter ra; the tip of the tongue with the tooth veins on top, like the letters ta, dal, and tha; the tip of the tongue with the tooth veins on top, like the letters zai, sin, and shad; and the tip of the tongue with the tips of the teeth on top, like the letters tsa, dzal, and zha.
- e. *Maudhi Syafatain* (two lips). These include: the two sides of the tongue coming out, like the letters mim; two inner lips, like the letter ba; belly lips at the bottom with the tips of the teeth at the top, like the letter fa; and between the two belly lips, like the letter waw.

- f. *Maudhi Khaisyum* (base of the nose), is the place where the buzzing sound (ghunnah) comes out.

2. Law of Nun

Next, the law of death *Nun* is divided into four, namely *idhar*, *idgham*, *iklab* dan *ikhfa* (Andi Suriadi, 2017).

- a. *Idhar* reading. *Idhar* means clear or bright, where the law occurs when *nun mati* or *tanwin* which is followed by one of the letters of *idhar*, then the way to read it is clear and the length is one movement without buzzing.
- b. *Idgham* reading. *Idgham* means to include. This *idgham* is divided into two, first, *idgham ma'alghunnah* (entering/merging with buzzing, where the law occurs if the *nun* dies or *tanwin* after which there is one of the four *idgham* letters and is read buzzing (*ma'alghunnah*), then the way to read it is with the sound of the four *harakat*. Second, *idgham bilaghunnah* (entering/merging without sounding, that is, if the *nun* *dium* or *tanwin* after which there is one of the *idgham bilaghunnah* letters then how to read it merges without sounding.
- c. *Ikhfa* reading. *Ikhfa* means vague or covering, where the law occurs if (◌ْ) *nun* dies or *line two tanwin* after which there are fifteen *hijaiah* letters, then the way to read it is vaguely and buzzing in the nose.
- d. *Iqlab* reading. *Iqlab* means replace/exchange, where the law occurs if the *dead nun* or *tanwin* meets a *hijaiah* letter, namely *ba* (ب), then the way to read it is to replace it with the letter (م) *mim* and buzz

3. Law of dead Mim

The law of (م) *dead mim*, if there is (م) *dead mim* meeting one of the *hijaiah* letters then there are several kinds of reading laws:

- a. *Ikhfa syafawi*. *Ikhfa syafawi* means disguising the reading on the lips by buzzing. The ruling occurs when (م) *mim mati* meets the letter *ba* (ب).
- b. *Idhar syafawi*. The law occurs when (م) *dead mim* meets one of the twenty-six *hijaiah* letters, where the law of reading it is clear on the lips tightly.
- c. *Idgham mutamatsilain*. The law applies when *mim mati* meets (م), where the reading law is to include it, because the letters are the same.

4. Mad

Discussion on *mad* (lengthening the reading of letters). Among others are as follows (Andi Suriadi, 2017) :

- a. *Mad Thabi'i*, Another name is *original mad*, where the sign is that after the *fatah* line there is an *alif* (ا) after the *kasrah* line there is the letter *ya* (ي) and after the *dhammah* line there is the letter *waw* (و).
- b. *Mad Ja'iz*, where after the letter *mad* there is *hamzah* (ء) in two sentences, then the reading is one to two and a half *alif* five *harakat*.

- c. *Mad Wajib*, where after the mad letter there is a hamzah (ء) in one sentence, and the length of the reading is one to two and a half alifs five harakat.
 - d. *Mad Lāzim Mustsaqqal Kalimi*, where after the transverse line there is a long dead sign, the reading is five alifs equal to six beats.
 - e. *Mad Lāzim Mukhaffaf Kalimi*, where after the cross line there is a dead sign, the length of the reading is five alifs equal to six beats.
 - f. *Mad Shilah Thawilah*, where after the transverse line on ha at the end there is an alif, the length of the reading is one to six beats.
 - g. *Mad Farqi*, where after the transverse line on the line at the beginning of the word there is tasydid, the length of the reading without alif is equal to six taps.
 - h. *Mad Lāzim Harfi Musyba'*, where there is a transverse line on the cut letter at the beginning of the letter, the reading length is three alifs equal to six beats.
 - i. *Mad Lāzim Mukhaffaf Harfi*, where use (ل) in the cut letter at the beginning of the letter, the reading length is one alif equal to two beats.
 - j. *Mad Aridh Lissukun*, where after a long reading there is a final letter that is turned off because it stops, the length of the reading is one to three alifs or six beats.
 - k. *Mad 'Iwadh*, where after ya bertasydid which has the sound i there is ya die or ya die bertasydid which has a long i sound, the length of the reading is one alif equals two taps.
5. *Fawatihussuwar* (Letter Opening)

Discussion of letter openers (*fawatihussuwar*) in various forms, including the following (Andi Suriadi, 2017) :

- a. Consisting of only one letter, as found in the letters Shaad (which starts with shad), Qaf (which starts with qaaf), and al-Qalam (which starts with nuun).
- b. It only consists of two letters. as found in the eight letters. Seven of these letters are called ha wā mīm (hāmīm letters), because these letters begin with ha and mim. Starting from letters 40-46, namely letters Ghafir, Fushshilat, ash-Shura, az-Zukhruf, al-Jatsiyah and al-Ahqaf, while the 46th letter is combined with Ha Mim, which contains 'ain, sin, qaf. The eighth letter is tha ha.
- c. Consisting of only three letters. As found in 13 letters, six letters begin with alif lam mim (al-Baqarah, Ali Imran, Al-Ankabut, ar-Rum, Luqman, and as-Sajdah), five letters begin with alif lam ra (Yunus, Hud, Yusuf, Ibrahim, and al-Hijr letters) and two letters begin with tha sin mim (asy syuara and al-Qhashash).

- d. It consists of only four letters, as found in the letters al-A'raaf and ar-Ra'd, which begin with alif lām mīm ra.
- e. It only consists of five letters, as found in Surah Maryam which starts with Kāf Hā Yā Aīn and finally Kaf Nun.

Contextualization Method of Tajweed Science in Learning the Qur'an

1. Demonstration Method

The implementation stage of the demonstration method is the opening step, the teacher arranges the seats so that all students can clearly pay attention to what is being demonstrated, the teacher states what goals must be achieved by the students, the teacher states what tasks must be done by the students, for example, students are assigned to note things that are considered important from the implementation of the demonstration. For example, in this maudhi'ul Jauf, there is only one makhraj called makhraj jauf. The letters that are removed from this makhraj jauf are mad letters or layyin letters, namely Alif, Wawu and Ya, all three of which are dead (Sukun).

The advantages of the demonstration method are that verbalism can be avoided, students are asked to pay attention directly to the learning material being explained, the learning process will be more interesting by observing directly, students will have the opportunity to compare theory and reality. However, sometimes it requires special teacher skills, requires a lot of time, requires maturity in design or preparation, in addition to limitations in learning resources, learning tools, situations that must be conditioned and time to demonstrate.

2. Tahsin Method

The steps for implementing contextualizing the science of tajwid in learning the Qur'an using the tahsin method are as follows: (a) the teacher gives an example by beautifying the reading of the verses of the Qur'an that have been selected, of course with good makhraj and tajwid, (b) the students imitate the reading together with the teacher/ustadz, (c) the students read one by one according to their respective seating order, and the teacher immediately corrects the reading if there is a reading that is not quite right, (d) the students are told to repeat until the students' reading is all correct and with a good tone, if it is considered sufficient then it will be continued to the next verse. In addition, the teacher corrects the students' tajwid, for example maudhi'ul halqi, namely the place of makhraj which is located in the throat or oral cavity (rengkungan), halqi means oral cavity.

The teacher implements the tahsin method according to the established rules of the game, in implementing the tahsin method the teacher pays attention to the pleasant learning atmosphere or climate, for example not tense, not cornering each other, and respecting the opinions of other students, the teacher gives each student the same opportunity to discuss to express their ideas and ideas, the

teacher controls the discussion to the main issue being discussed, this is very important, because without control, the direction of the discussion usually becomes wider and unfocused. The final discussion method of the learning process, the teacher must make the main points of discussion as a conclusion according to the results of the discussion, the teacher reviews the course of the discussion by asking for opinions from all participants as feedback for further improvement.

3. Question and Answer Method

Implementation steps for contextualizing the science of tajwid in learning the Qur'an using the question and answer method, in preparation the steps are, the teacher determines the topic, formulates specific learning objectives, the teacher compiles questions appropriately according to specific learning objectives, the teacher determines, identifies questions that might be asked by students, this is done in accordance with the learning of the science of tajwid.

For its implementation, the teacher explains to the students the specific learning objectives, the teacher communicates the use of the question and answer method (the students do not only ask questions but also answer questions from the teacher and other students), provides problems as apperception material, the teacher asks questions to the whole class, the teacher must provide enough time to think about the answers, so that they can be formulated systematically.

In the implementation of Q&A, it must take place in a calm atmosphere, and not in a tense atmosphere and full of unhealthy competition among students, questions can be directed at one student or the whole class, teachers need to arouse shy or quiet students, while students who are smart and brave enough to answer need to be controlled to give others a chance, teachers try to ensure that each question only contains one problem. There are several types of questions, namely questions about thoughts, questions that re-express the knowledge that has been mastered, and questions that ask for opinions, feelings, attitudes, and questions that only reveal facts.

4. Assignment Assignment

The implementation steps of contextualizing the science of tajwid in learning the Qur'an using the Assignment Method, in general it can be understood that the teacher provides guidance/supervision, the teacher provides encouragement so that the children are willing to do it, the teacher directs the students to do it themselves, the teacher records all the results obtained properly and systematically, the teacher provides an explanation of the purpose of the assignment, the teacher provides an explanation of the form of implementation of the assignment, the teacher provides an explanation of the benefits of the assignment, the teacher provides an explanation of the form of work, place and time of completion of the assignment, the teacher provides an explanation of

providing guidance and encouragement, and finally the teacher provides an explanation of assessing the results of the students' assignments.

Meanwhile, for the types of tasks that can be given to students to help the teaching and learning process, among others, teachers give assignments to make summaries, teachers give assignments to make papers, teachers give assignments to complete questions to conduct observations, teachers give assignments to practice something, and teachers give assignments to demonstrate observations that have been carried out by students.

CONCLUSION

Tajwid science is the basic guideline for reading the Qur'an, reading the Qur'an can be called good and correct if someone has complied with the rules contained in the science of tajwid. The contextualization activity of tajwid science in learning the Qur'an held at Dayah MUDI II Samalanga was carried out well.

This contextualization activity of tajwid science was carried out by members of KPM MUDI II Samalanga and obtained effective results, so that students in grades 1 and 2 of Dayah MUDI II Samalanga hope that this activity can continue. In addition to the interesting methods used, the learning strategies are also easy for students to understand.

The contextualization activity of Tajweed science in learning the Al-Quran aims to make it easier for students to read the Al-Quran fluently and become better in accordance with the correct Tajweed guidelines.

REFERENCES

- Abu Nizhan. (2008). *Buku Pintar Alquran*, Jakarta: Qultum Media.
- Ahmad Syaiful Anam, Amalia Mu'minah Nailusysyifa. (2013). *Pengantar Ilmu Tahsin*. Surakarta: Yuma Pustaka.
- Andi Suriadi. (2017). *Buku Qiro'ah Metode Super Cepat Belajar dan Mengajar Fashih*. Makasar: Foslamic.
- Dahlan Salim Zarkasyi. (1989). *Metode Praktis Membaca Al-Qur'an*, Jilid. I, Semarang: Qira'ati.
- Deden Makbuloh. (2011). *Pendidikan Agama Islam*. Jakarta: Raja Grafindo Persada.
- Fakrurradhi Marzuki. (2016). Washal dan Waqaf Bacaan Surat Al-Fatihah dalam Shalat. *Jurnal Al-Mizan*, 3 (2), 149-161. <https://doi.org/10.54621/jiam.v3i2.441>
- Fakrurradhi, F. (2022). Prinsip-Prinsip Ekonomi Islam Dalam Al-Qur`An Menurut Tafsir Ibnu Al Mashaadir: <https://doi.org/10.52029/jis.v2i2.55> *Jurnal Ilmu Syariah*, 2(2), 1-15.
- H. Ahmad Annuri. (2010). *Panduan Tahsin Tilawah Alquran Dan Ihu Tajwid*, Cet. I. Jakarta: Alkautsar.
- Khalilurrahman El-Mahfani. (2014). *Belajar Cepat Ilmu Tajwid Mudah dan Praktis*. Cet. I. Jakarta: Wahyu Qalbu.
- Marzuki, F., Marzuki, M., Murdani, Musrizal, & Hidana, R. (2022). Bimbingan Tajwid dan Mufradat Santri Dayah Baitul Ihsan Al-Hanafiah GP. Putoh Samalanga Kabupaten Bireuen. *Khadem: Jurnal Pengabdian Kepada Masyarakat*, 1 (2), 245-255. <https://doi.org/10.54621/jkdm.v1i1.500>
- Movitaria, M. A., Teungku Amiruddin, Ade Putra Ode Amane, Muhammad Munir, & Qurnia Indah Permata Sari. (2024). *Metodologi Penelitian*. CV. Afasa Pustaka.
- Raisya Maula Ibnu Rusyd. (2019). *Panduan Praktis dan Lengkap Tahsin, Tajwid dan Tahfidz*. Cet. I. Yogyakarta: Laksana.
- Romadi, Ugik. 2023. *Inovasi Pendidikan*, Sumatera Barat: CV. Afasa Pustaka.
- Syafaruddin. (2005). *Manajemen Pembelajaran*. Jakarta: Ciputat Press.
- Zaki Zamani. (2015). *Tuntunan Belajar Tajwid*. Yogyakarta: Tim Medpress.