

Science: Maintaining the purity of the reading of the Qur'an

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ABSTRACT

Background. Tahsin science is a branch of knowledge in Islamic studies which aims to maintain the purity and beauty of the reading of the Koran. In this context, tahsin comes from the Arabic word which means "repair" or "beautify". The importance of tahsin lies in its efforts to ensure that every Muslim reads the Koran according to the correct tajwid and makhraj. Tajwid is the science that regulates how to pronounce the letters in the Koran correctly, while makhraj refers to the place where the letters appear.

Purpose. This journal examines the importance of tahsin knowledge in maintaining the purity of Al-Qur'an reading.

Method. This research methodology includes literature studies, interviews with tahsin experts, and direct observation of the tahsin teaching process in several Islamic educational institutions.

Results. The research results show that effective tahsin training can improve the quality of Al-Qur'an reading, reduce errors in pronunciation, and increase understanding of the meaning of Al-Qur'an verses. In addition, this research found that there are several challenges in teaching tahsin, including a lack of competent teachers, limited time in the formal education curriculum, and a lack of motivation among students. Therefore, efforts are needed to improve training for tahsin teachers, introduce tahsin programs in the school curriculum, and develop interesting and interactive teaching methods.

Conclusion. The conclusion of this research emphasizes that tahsin science has a very important role in maintaining the purity of Al-Qur'an reading and must be a priority in Islamic education. Continuous efforts are needed to ensure that every Muslim is able to read the Qur'an correctly and beautifully, in accordance with the guidance of tajwid and makhraj.

KEYWORDS

Tahsin Science, History, Al-Qur'an

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INTRODUCTION

The introduction The Qur'an, as the holy book of Muslims, has a very important position in the daily lives of Muslims It serves not only as a guide to life and a source of law, but also as an object of worship that is recited and memorised.

The science of tahsin, which comes from an Arabic word meaning "to improve" or "to beautify," is a branch of knowledge that focuses on perfecting the recitation of the Qur'an (Malek et al., 2022). It emphasises the importance of reciting the letters of the Qur'ān correctly in accordance with the rules of tajweed and makhraj (Maghfiroh et al., 2022). Tajweed are the rules that govern how to recite the Qur'ān correctly, while makhraj refers to where the letters come out (Arif, 2020; Hernawati & Mulyani, 2023; Mahfudz & Yuspiani, 2023;; Syarif, 2021). By mastering the science of tahsin, a Muslim can recite the Qur'an precisely and beautifully, maintaining the authenticity and sanctity of this sacred text.

Errors in reciting the Qur'an can be fatal, as they can change the meaning of the verses recited. Therefore, mastering the science of tahsin becomes very important to ensure that the recitation of the Qur'an remains pure and authentic (Akmalia & Faizin, 2021). However, the reality on the ground shows that not all Muslims have adequate access to learn tahsin (Arif, 2020; Subchi et al., 2022; Syarif, 2021). Factors such as the lack of competent teachers, limited time in the formal education curriculum, and lack of motivation among students pose significant challenges to the teaching of tahsin.

This study aims to examine in depth the role of tahsin science in maintaining the purity of Qur'anic recitation and identify various challenges faced in tahsin teaching (Arif, 2020; Hamdy, 2020; Hati et al., 2023; Mahfudz & Yuspiani, 2023). This journal will also discuss strategies that can be applied to overcome the challenges in tahsin teaching, such as training for tahsin teachers, integration of tahsin programmes in the school curriculum, and development of innovative and interactive teaching methods (Dewi S et al., 2022; Hasanah & Faddad SZ, 2023; Hernawan et al., 2021; Hu et al., 2022; Oktariyani et al., 2022). Thus, this study is expected to make a significant contribution in the effort to maintain the purity of Qur'anic recitation and to promote tahsin education among Muslims.

RESEARCH METHODOLOGY

The research methods used include literature study, interviews with tahsin experts, and direct observation in several Islamic educational institutions that implement tahsin teaching (Anwar et al., 2023; Kadwa & Alshenqeeti, 2020). With this approach, it is hoped that this research can provide a comprehensive picture of the importance of tahsin science and the various efforts that can be made to improve the quality of tahsin teaching and learning.

RESULT AND DISCUSSION

The science of tahsin is a branch of Islamic studies that focuses on perfecting and improving the recitation of the Qur'an, so that each letter and word is read correctly according to the rules of tajweed and correct makhraj (Anggraeni & Ilahi, 2023; Febriandi et al., 2021; Masri & Warsodirejo, 2023). The word "tahsin" comes from the Arabic word meaning "to improve" or "to beautify," indicating that this science aims to improve the quality of Qur'anic recitation, both in terms of and intonation (Hamidah & Marsiah, 2020). The science of tahsin covers various technical and aesthetic aspects of reciting the Qur'an, which include the recognition and pronunciation of the hijaiyah letters, the application of the laws of tajweed, as well as breath and voice control to achieve beautiful and correct recitation.

The main aspects of tahsin are tajweed and makhraj (Malik & Hudaya, 2022). Tajweed is the science that regulates how to pronounce the letters of the Qur'an correctly, including the length and shortness of the harakat, the characteristics of letters, and the laws of reading such as izhar, idgham, ikhfa, and iqlab (Ansyah et al., 2020; Febriani & Ritonga, 2022; Rathomi, 2019). Meanwhile,

makhraj refers to the place where the letters come out of the oral cavity, throat, and nose, which must be recognised and pronounced correctly so that there is no change in the meaning of the Qur'anic verses.

The importance of tahsin science lies not only in the technical aspects of pronunciation, but also in the spiritual and worship aspects. Correct and beautiful recitation is believed to increase the solemnity and serenity in worship, and strengthen the relationship between the reader and Allah SWT (Faruquzzaman Akan et al., 2019). In this context, tahsin science becomes one of the important means in maintaining the purity and authenticity of the recitation of the Qur'an throughout the ages.

The teaching of tahsin is usually done through a systematic and tiered process, starting from the introduction of the hijaiyah letters and basic tajweed, to an advanced stage that involves mastering various variations of recitation (qira'at) and intensive training to memorise the Qur'an. The tahsin teacher, or mu'allim, has an important role in guiding and ensuring that students are able to recite the Qur'an correctly (Akmalia & Faizin, 2021). They must have a deep understanding of tajweed and makhraj as well as good teaching skills to transfer this knowledge to students.

The need to understand and master the science of tahsin is increasing along with the development of technology and globalisation, which allows the spread of the Qur'an to various parts of the world (Hasanah & Faddad SZ, 2023). This requires a uniform standard in the recitation of the Qur'an so that the divine message contained therein can be conveyed precisely and clearly to Muslims around the world.

Thus, the science of tahsin is not only a technical discipline, but also has a deep spiritual dimension, which contributes to the preservation of the authenticity and beauty of Qur'anic recitation and enriches the worship experience of Muslims.

History and Development of Tahsin Science

The history of tahsin science cannot be separated from the history of the development of tajweed science itself. The science of tajweed began to develop during the time of the Prophet Muhammad SAW, who received revelation from Allah SWT through the Angel Gabriel. The Prophet Muhammad SAW taught the Qur'an to his companions with tartil recitation, in accordance with the rules of tajweed. The companions then spread this knowledge to the next generation.

During the time of the Khulafaur Rashidin and subsequent Islamic dynasties, the science of tajweed and tahsin developed further. Great scholars such as Imam Ashim, Imam Hafs, and Imam Warsh became important figures in the development of qira'at and tajweed. Books on tajweed and tahsin began to be written to document the rules of correct recitation of the Qur'an.

While the founders of Tajweed Science in terms of its rules and scientific problems there are differences of opinion among the scholars of qurro'. Some say Abul Aswad ad-Du'ali, because in Islamic history the name Abul Aswad Ad- Du'ali is credited with making harakat (line marks) on the Qur'anic Mushaf. Also make signs of stopping in reading it (waqaf). He is still included in the ranks of the tabi'in, which is one layer of generation after the companions of the Prophet Muhammad SAW.

Some think Abu Ubaid Al-Qasim bin Salam in the 3rd century hijriyah in his book entitled "Al-Qira'ah". But there are those who say what Abu 'Umar Hafs Ad-Duri has compiled in the science of Qira'ah is earlier. While the strong opinion for the founding of the science of tajweed is Abu Muzahim Musa bin 'Ubaydillah al-Khaqani with his work known as al-Qasidah al-Haqaniyah. This opinion is held by ad-Däni (376-444 AH) in his book entitled Sharh Qasidah Abi Muzahim al-Haqaniyah and in line with this opinion is Ibn al-Jazari who said "He (Abu Muzahim al-Khaqani) was the first to write about tajweed".

Abu Muzahim's writing was very influential for the development of tajweed science in later times. This is evidenced by the emergence of scholars who wrote works on tajweed, such as: 1) Kitab at-Tanbih 'ala al-Lahni al-Jalli wa al-Lahni al-Khafi, by Abul Hasan Ali bin Ja'far bin Muhammad as-Sa'idi ar-Razi (d. 410 AH), 2) Kitab ar-Ri'ayah li Tajweed al-Qiraah wa Tahqiqi Lafzi at-Tilawah, by Abu Muhammad Makki bin Abu Talib al-Qaisi (d. 437 AH), and 3) Kitab at-Tahdid fi al-Itqān wa at-Tajweed, by Abu Amr Uthman bin Sa'id ad-Dani (d. 444 AH).

The Importance of Tahsin

Tahsin is a way of reading the Quran properly and correctly using the rules taught by the Prophet contained in the science of tajweed, in addition to improving and improving reading (Journal et al., 2020; Sulfemi, 2023). Learning tahsin Al-Quran in Islam means that in reading the Al-Quran must be correct and precise in order to maintain the authenticity of the Qur'an. Then learning tahsin tilawah Qur'an can also be interpreted as perfecting everything related to the pronunciation of letters in the Quran and perfecting the pronunciation of reading laws between letters and other letters such as ikhfa, idzhar, idgham, and others.

The science of tahsin, which focuses on reciting the Qur'an with correct tajweed, is very important for Muslims. By mastering tahsin science, one can read the Qur'an in accordance with the established rules, so that the meaning and message contained in it can be conveyed appropriately. Correct reading also affects the solemnity of worship and improves the quality of one's worship (Hasanah & Faddad SZ, 2023; Nugroho et al., 2022; Utami et al., 2019). In addition, tahsin helps maintain the purity and authenticity of the Qur'an from generation to generation, avoiding errors in recitation that can change the meaning of the verse (Zur Raffar et al., 2021). Thus, learning and mastering tahsin is an obligation that brings many spiritual and educational benefits to every Muslim. Here is the urgency of the tahsin method:

Firstly

Good and correct recitation, as the Qur'an was revealed, is highly favoured by Allah SWT. Rasulallah SAW said: "Verily, Allah loves the Qur'an to be recited as it was revealed." (HR. Ibn Khuzaimah in his Sahih). The Qur'an was revealed by Allah SWT through the angel Gabriel to Rasulallah SAW, with tartil recitation. Likewise, Rasulallah SAW read and taught his companions with tartil reading. The companions of Rasulallah SAW read and taught the Qur'an to the tabi'in also with tartil reading, and so on.

Secondly

Good recitation will make it easier for the reader or the person listening to it to live the Qur'an. It is almost impossible for a Qur'an that is not well recited to be able to live the Qur'an properly, as well as the person listening to the recitation, especially if the recitation is done in prayer.

Thirdly

Good Tilawah will enable one to earn rewards from Allah very well.

Fourthly

Good recitation enables one to teach the Qur'an to others, at least to one's family. Almost certainly everyone needs to teach the recitation of the Qur'an to others, and every Muslim should have a share in teaching others the recitation.

Fifth

Good recitation can elevate a person's quality. Rasulallah SAW said: "The one who is an expert in the Qur'an will be with the noble and obedient recording angels. And the one who stutters in reciting the Qur'an and he takes pains to learn it, for him the reward is doubled". (HR: Bukhari, Muslim and Abu Dawud)." This hadith explains the position and practice of the Qur'an.

Methods of Teaching Tahsin Science

Steps to Implement the Tahsin Method Several steps to teach Quran recitation in learning:

Private/Sorogan/Individual

Private is giving material according to the ability to receive lessons, so thus private is a teaching and learning process that is carried out one by one.

Classical-Individual

Classical is broader in scope than sorogan or private, because classical is learning en masse (together) in a group or class.

Kelassikal Baca Simak (KBS)

The teaching strategy using classical read-simak is teaching with a classical strategy which is then continued by individual teaching; but listened to by educators and other students; lessons that start from the lowest subject matter and then gradually in sequence to high lesson learners. Thus if a learner reads the others listen; so that if it is wrong in reading friends and educators can immediately reprimand it. Referring to the teaching techniques with the three strategies above, the researcher in this way of reading the Koran uses the third technique, namely the classical reading and listening technique (KBS). By using the classical read-simak technique, the learning steps taken, first the researchers used classical techniques and then narrowed down to private or individual techniques.

In more detail, the following authors explain the steps of learning to read the Koran as follows.

Preparation includes finding a time, atmosphere and place that is comfortable in the learning process; reading prayers before starting learning; stating learning objectives; preparing jilit or the Koran and stationery for educators to explain; preparing a grade recap book to see the development of students.

The core of the lesson The educator teaches the material to be learned today to the learners The educator conveys the Qur'anic material gradually from the easy to understand to the rather difficult one according to the ability of the learners' intelligence; The educator asks the learners to repeat the reading so that the learners multiply the practice so that it will be easier to master the reading (Chan et al., 2020; Markey et al., 2021). Educators ask students to come forward to practice reading the Qur'an according to what is in the Qur'an Hadith book according to the correct tajweed reading. In this case, the researcher continues to teach by providing individual material according to the ability of students to receive lessons, so as not to force if there are students who are not ready to come forward to read the Koran. Educators listen and immediately give a warning if there are students who are wrong in reading the Koran. This method must also be considered and listened to by other students. Finally, the educator evaluates and gives overall encouragement to provide reinforcement.

The final part is to tell the upcoming lesson and the Educator closes the lesson by saying hamdalah/prayer.

Then there are also methods of learning Tahsin al-Quran:

The 'Asyarah Method

The 'Asyara method was invented by Yudi Imana for those who are busy and do not have much time to study. This method has several advantages, among others: 1) Serially, the learning of hijaiyyah letters is learnt in the order of makharij al-huruf; 2) Systematic, the material is organised in stages with six learning sessions."

Talaqqi Method

Talaqqi in language means meeting directly. This term is found in the methodology of teaching the Qur'an. A method of teaching the Qur'an directly is called the Talaqqi method, meaning that the teaching of the Qur'an is received from generation to generation, from a teacher who teaches directly from mouth to mouth to his students (Fenty Sulastini & Moh. Zamili, 2019).

Learning with the Talaqqi method can be done in two ways, namely First, a teacher reads or conveys his knowledge in front of his learners while the learners listen to him, which may be ended with questions. Second, students read in front of the teacher and then the teacher corrects if there are errors in the students' reading (Bidin A, 2017).

Hijrah Method

The hijrah method developed by Anshar Jalante is more devoted to people who are busy but can still learn the Qur'an according to the correct tajweed rules. This method emphasises getting to know and liking the ins and outs of learning how to read the Quran properly and correctly so that a person is more motivated to learn tahsin and tilawah without taking too long.

The al-Huda Method

M. Ashim Yahya initially established the Al-Huda Foundation, a charitable and Quranic education organisation established to improve the quality of community worship through learning Quranic values in general and learning through the fast Quranic method in particular.

Qiraati Method

The qiraati method was discovered by Dachlan Salim Zarkasi in 1963 and then compiled practical books 1-3 in 1986. The Qiraati method is not only for children (pre-kindergarten, age 3-4 years book 1) kindergarten (age 3-4 years book 2), the first and second books are recommended 1 or 2 children taught by one teacher, while for junior high school and high school and adults book 3 can be taught in a class with a maximum of 20 people for one teacher.

CONCLUSION

Tahsin is a branch of Islamic science that focuses on refining and improving the recitation of the Qur'an, ensuring every letter and word is read correctly according to the rules of tajweed and makhrāj. Understanding and mastering tahsin is very important as mistakes in reciting the Qur'an can change the meaning of the verses, so maintaining the authenticity and purity of this sacred text is crucial. Unfortunately, many Muslims face challenges in learning tahsin, such as the lack of competent teachers, limited time in the formal education curriculum, and lack of motivation. The teaching of tahsin is usually done through private, classical-individual, and classical baca simak (KBS) approaches. The KBS approach, for example, allows students to learn in groups while receiving individualised attention, so that any mistakes can be corrected immediately. In conclusion, tahsin plays an important role in maintaining the purity of Qur'anic recitation and improving the quality of Muslim worship.

The methods of teaching tahsin are diverse and can be tailored to the needs of the students. Some effective methods include the 'Asyarah, Talaqqi, Hijrah, al-Huda, and Qiraati methods. The Talaqqi method, for example, emphasises the importance of direct learning from teacher to student to ensure accuracy of reading. The 'Asyarah and Hijrah methods are designed for those who have limited time but still want to learn to read the Qur'an correctly. The al-Huda and Qiraati methods offer a systematic and gradual programme, from the introduction of the hijaiyah letters to the mastery of advanced tajweed. To overcome the challenges in teaching tahsin, strategies such as teacher training, integration of tahsin programmes in the school curriculum, and development of innovative and interactive teaching methods are needed. Thus, effective tahsin education will enable

every Muslim to recite the Qur'an correctly and beautifully, keeping the divine message pure and authentic throughout the ages.

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