

The Stage of Student Mastery of the Usul Qiraat of Imam Ibn Kathir in Surah As-Sajdah

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Abstract

Ilm al-Qiraat is a knowledge that discusses variations in the recitation of the Quran. The teaching and learning of this knowledge have experienced significant developments at various levels of educational institutions. Even so, it was found that some students did not have a broad understanding of this knowledge. Thus, this study aims to examine the mastery of the Usul Qiraat among students, especially the Usul Qiraat of Imam Ibn Kathir in Surah as-Sajdah. The results showed a diversity of understanding among students. Most students showed satisfactory comprehension, while others showed lower levels of performance. In addition to assessing mastery, this study provides constructive suggestions for increasing students' understanding of Imam Ibn Kathir's Usul Qiraat. To provide a deeper understanding of the *ilm* Qiraat to the public and students, further research and the publication of relevant learning books are needed. In conclusion, the *ilm* of Qiraat has a vital role in understanding the Quran, and further studies need to be carried out to strengthen the learning and teaching of this knowledge among students and the broader community in general.

Keywords: Ilm al-Qiraat, Usul Qiraat, Imam Ibn Kathir, Student

Introduction

The study of Qiraat began in the time of the Prophet (PBUH) and continues to this day through *talaqqi* and *mushafahah*. The Prophet (PBUH) himself *talaqqi* Qiraat with the angel Gabriel, reciting the *usul* and *farsh* letters. The Companions of r.a also *talaqqi* with the Prophet SAW without changing a single letter in Qiraat and practicing it from various aspects such as *tahqiq*, *tashil* hamzah, recitation *al-fath*, *imalah*, *idgham*, and *izhar*, by the permissible Qiraat *manhaj* and narrated mutawatir (Sa'dijah, 2003).

After that, the study of *Qiraat* continued to develop from the 2nd century Hijra to the 8th Hijra. This study produced prominent imams in the field of Qiraat, such as Imam Mujahid

and al-Jazarī, as well as the spread of *Qiraat Sab'ah* (seven mutawatir Qiraat) and *Qiraat 'Āsharah* (Qiraat ten). In addition, ten famous Qiraat imams were *mutawatir* and *sahih sanad* from the Prophet (PBUH). These imams are Imam Nāfi', Ibn Kathīr, Abū 'Amru, Ibn 'Āmir, 'Āsim, Ḥamzah, Kisā'ī, Abū Jaafār, Ya'qūb, and Khalaf al-'Āshir (Nazri, 2017). Among these imams, when viewed from the point of birth, Imam Ibn Kathīr is the oldest Qari and had met several companions of the Prophet (PBUH) such as Saidina Abū Ayyūb Al-Anṣarī r.a, Saidina Anas Ibn Malik r.a, and Saidina Abdullah Ibn Al-Zubayr r.a. Imam Shafie r.h. also took Qiraat Ibn Kathīr as his reading and Imam Shafie r.h. is the primary reference of the Meccan population in matters related to the Quran (Siti, 2020).

Looking at the current situation, more and more higher learning institutions offer Quran and Qiraat courses. This allows students to explore the knowledge of the Quran further, memorise it, and learn the *'ilm* of Qiraat. Furthermore, teaching and learning are carried out with *talaqqī* methods through lectures, tutorials, and practicals to produce Quran memorisation for those who are proficient in the *'ilm* of the Quran and Qiraat (Nazri, 2017). Guided by the history of the *'ilm* of Qiraat and its current teachings, this study will focus on Imam Ibn Kathīr's Usul Qiraat in Surah as-Sajdah. This is because, in this surah, there are many Qiraat khilaf, which are a source of discord among *Qurra' 'Āsyarah* (Abd Rahman, 2020).

Problem Statements

In Malaysia, the development of schools, tahfiz institutions, and universities that use the Qiraat school as one of the learning systems and methodologies for students has expanded. Almost every public and private institution of higher learning offers the study of this knowledge of Qiraat at a bachelor's degree level. However, it was found that the level of student mastery in the field of Qiraat showed that there was a shortage and that it was still at a low level (Hafiz, 2011). In educational institutions, one of the problems that arises is the absence of the right approach to learning and teaching. This results in educators using various methodologies to implement the knowledge and teaching process (P&P) (Sharun, 2006). Quality P&P sessions will significantly impact student mastery through face-to-face or online meetings (Zainora, 2015).

In addition, there is a lack of understanding among students of the biographies of Qiraat imams. This is because some students do not know the real names of Qiraat imams. After all, these imams are known only by their titles (Izhar & Rohana, 2021). Thus, this study will focus on the biography of Imam Ibn Kathīr in the field of Qiraat to ensure clarity and proper understanding among students. This was to avoid confusion between the Islamic world's two famous religious figures, Ibn Kathīr. The first figure is a scholar who studies the field of Qiraat, namely 'Abdullah bin Kathīr bin Amr bin 'Abdullah bin Zazan bin Fairūzan bin Hurmuz al-Makkī, while the second figure is Abū al-Fiḍā Ismā'īl bin 'Umar bin Kathīr Al-Qurasyī Ad-Dimaysqī who specialises in the field of tafsir.

Methodology

The methodology used in the study includes study design, sample and sampling methods, study location, study instrument, data collection method, and data analysis method. An explanation of this methodological method can show how the workflow and framework form for research is carried out. This study uses a quantitative approach with data collection using research, observation, and literature review methods. These data will be analysed using descriptive statistical analysis, combining, selecting, scheduling, and reorganising the data obtained (Majid, 2005). Therefore, this study used questionnaires to get an idea of

respondents regarding the level of mastery of Imam Ibn Kathīr's Usul Qiraat in surah as-Sajdah among students.

Objectives Of The Study

1. To identify the level of mastery of Qiraat students in the field of Qiraat on the manhaj of the Usul Qiraat reading Imam Ibn Kathīr.
2. To analyze the level of understanding of students in the field of Qiraat towards the manhaj of the Usul Qiraat Imam Ibn Kathīr in surah As-Sajdah.
3. To suggest the best approach to improve the students' mastery of Qiraat in reading Imam Ibn Kathīr's Usul Qiraat.

Research Questions

1. What is Qiraat students' mastery stage over the manhaj of Imam Ibn Kathīr's Usul Qiraat reading?
2. To what extent is the level of understanding of Qiraat students in mastering the manhaj reading of Imam Ibn Kathīr's Usul Qiraat in Surah As-Sajdah?
3. What is the best approach to increase the students' mastery of Qiraat in reading Imam Ibn Kathīr's Qiraat?

Finding of The Study

After conducting a study using literature methods and distributing questionnaire forms to students in the field of Qiraat, the findings of this study are as follows

1. Introduction of Imam Ibn Kathīr

This study was conducted to assess the level of knowledge of Qiraat students on the biography of Imam Ibn Kathīr. The structure of providing answers is in various yes or no answer options. To assess respondents' knowledge levels, the study will look at the frequency and percentage of respondents who answered correctly based on each item in the research question form.

The results of the Q&A showed that the respondent had answered a question related to the full name of Imam Ibn Kathīr. A total of 61 people (87%) answered **yes** to this question, while nine (13%) answered no. The answer to this item is that the actual name of Imam Ibn Kathīr is Abdullah bin Kathīr bin Amr bin 'Abdullah bin Zazan bin Fairūzan bin Hurmuz al- Makkī. This question-and-answer summary can be viewed in the following figure

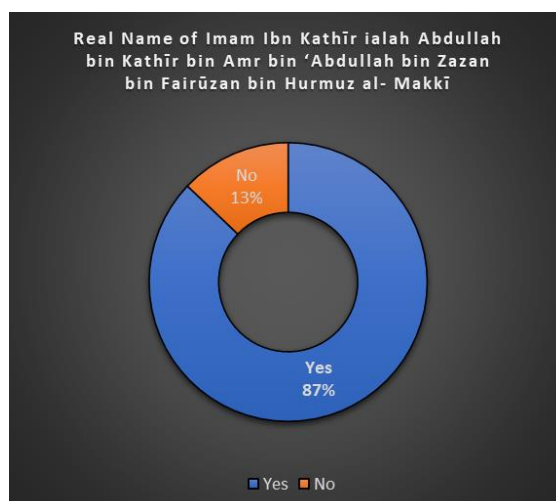


Figure 1: The Real Name of Ibn Kathir

The Stage of Mastery and Understanding of the Usul Qiraat of Imam Ibn Kathir

A total of 14 questions related to the motion of Qiraat Imam Ibn Kathir were presented to the respondents. All the questions built are to analyse the level of mastery and understanding of the respondent using the ordinal scale. The ordinal scale used in this section is a Likert scale representing five optional items, i.e., 1) Strongly disagree, 2) Disagree, 3) Not sure, 4) Agree, and 5) Strongly agree. The respondent will answer the given question according to what is agreed upon and coincide with the current situation of answering the question.

A summary diagram of each question's analysis is shown in both figures. This figure is divided into two: the first diagram summarises the analysis 1-7, while the following chart summarises the research of questions 8-14.

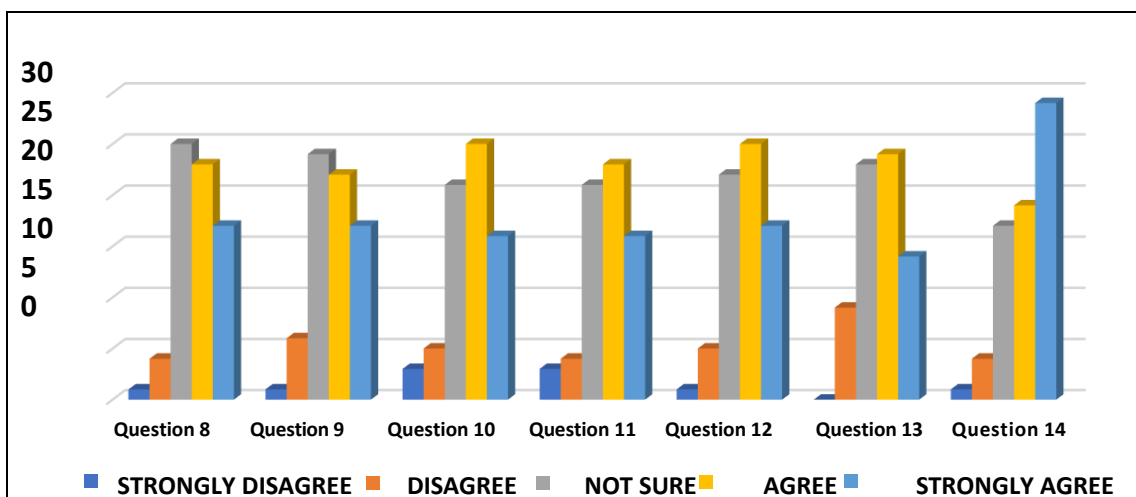


Figure 2: Analysis of questions 8-14

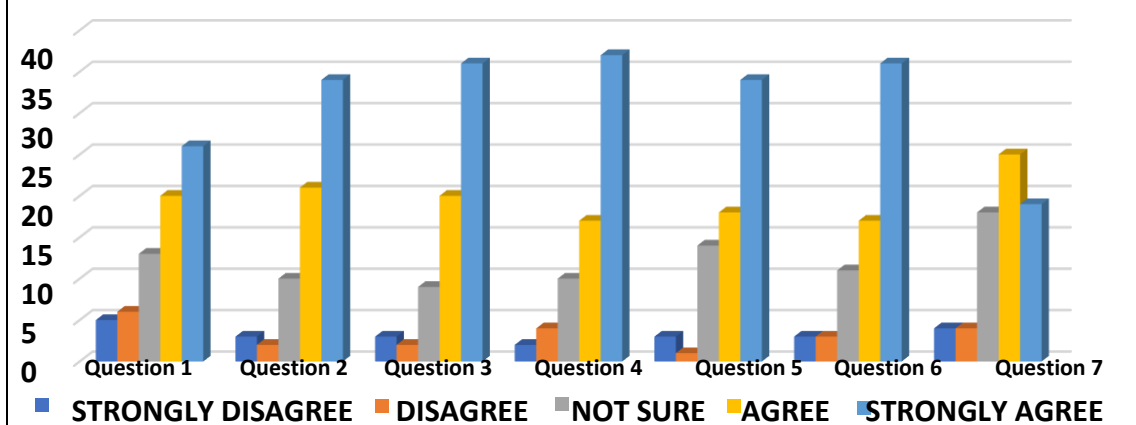


Figure 2: Analysis of questions 1-7

Looking at these diagrams, it can be concluded that some of the students of Qiraat understood and thoroughly mastered the Usul Qiraat of Imam Ibn Kathīr. However, some still do not master it. However, for the statement related to the *tashil* letter hamzah from statements 8-13, it can be concluded that students still do not fully master and understand the section.

The Stage of Understanding of Manhaj Reading the Usul Qiraat Imam Ibn Kathīr in Surah As-Sajdah

A total of 10 questions were given to achieve the objective of the study, namely analysing the level of understanding of Qiraat students towards the reading of Imam Ibn Kathīr's Usul Qiraat in surah as-Sajdah. The findings of the study can be formulated as in the following diagrams.

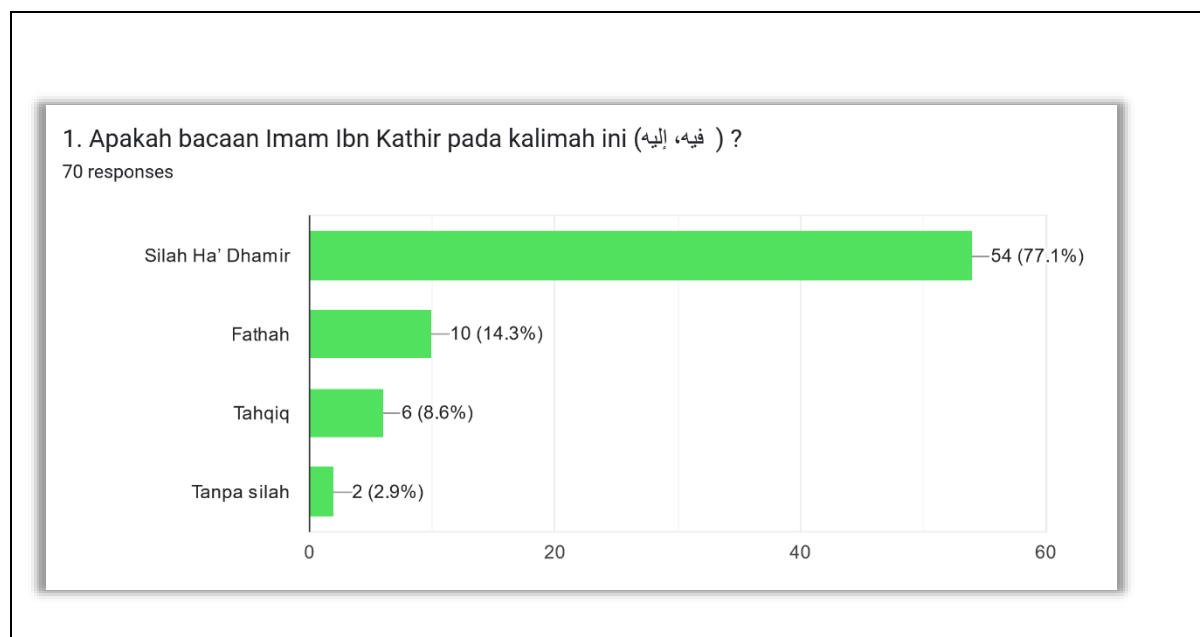


Figure 4: What is Imam Ibn Kathīr's recitation on this kalima (إليه، إليه)?

Based on the first question, 54 respondents (77.1%) answered correctly, and some understood this question. This shows that many students in the field of Qiraat understand and know the history of Imam Ibn Kathīr reading with *silah ha' dhamir*.

In fig. 5 of the question regarding the recitation of Imam Ibn Kathīr in this sentence (تري (اف تراه، افتراه) which is with *fathah* presented. The percentage of respondents who chose the *fathah* answer was 71.4%, which is 50 respondents. As a result of this question, the majority of students choose the answer correctly. This shows that they understand the question posed.

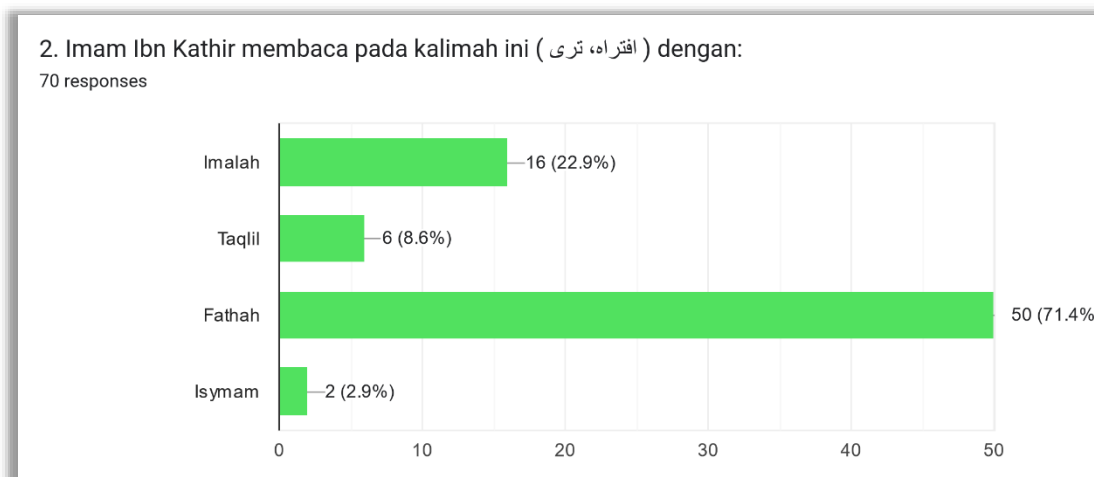


Figure 5: Recitation of Imam Ibn Kathīr on this kalima (افتراه، تري)

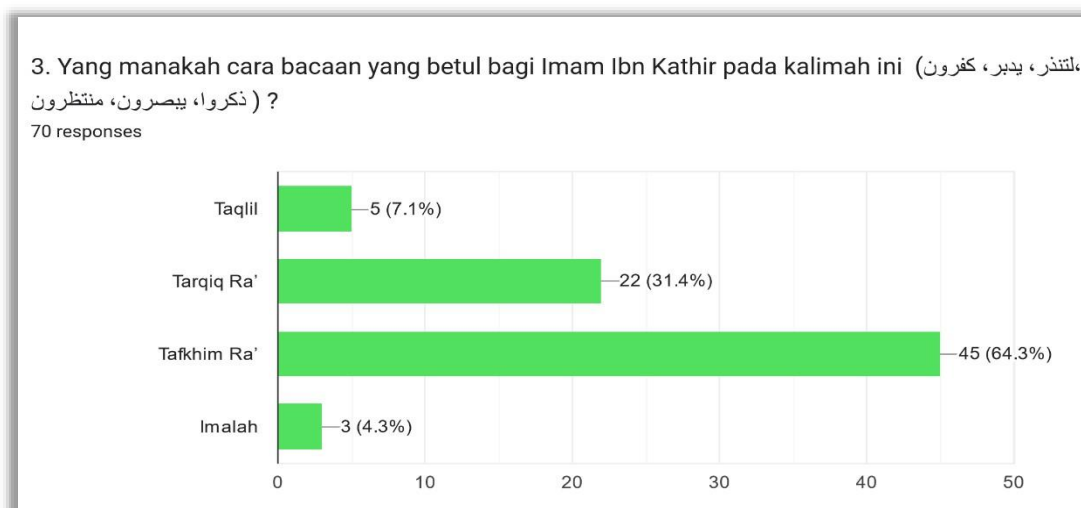


Figure 6: Which is the correct way of reading?

Next, a total of 45 respondents, with a percentage of 64.3%, chose the correct answer, which is *takhfīm ra'*. However, a total of 22 people (31.4%) of the respondents answered *tarqīq ra'*, while for the *Qiraat Imam Ibn Kathīr*, Imam Ibn Kathīr did not read with *tarqīq ra'*. Some of the students are entirely in control of the *Qiraat Imam Ibn Kathīr* motion, while some are still at a weak level.

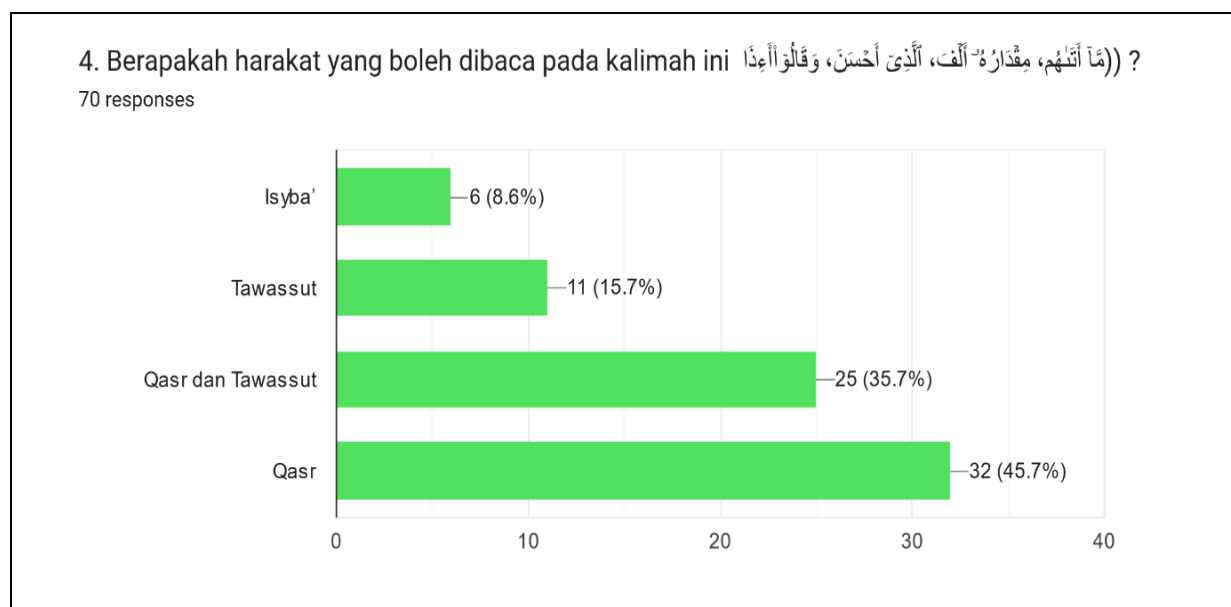


Figure 7: How much is a readable harakat?

Next, the fourth question is about "how many harakats can be read in this phrase (ما أتاهم - مقداره ألف - الذي أحسن - وقالوا أعدا). Most students answered correctly the *qasr* answer, with 45.7% of 32 respondents. It is concluded that the student's knowledge of the chapter of *al-mad wal al-qasr* Imam Ibn Kathīr is at a reasonable level, although it does not reach the level of 100%.

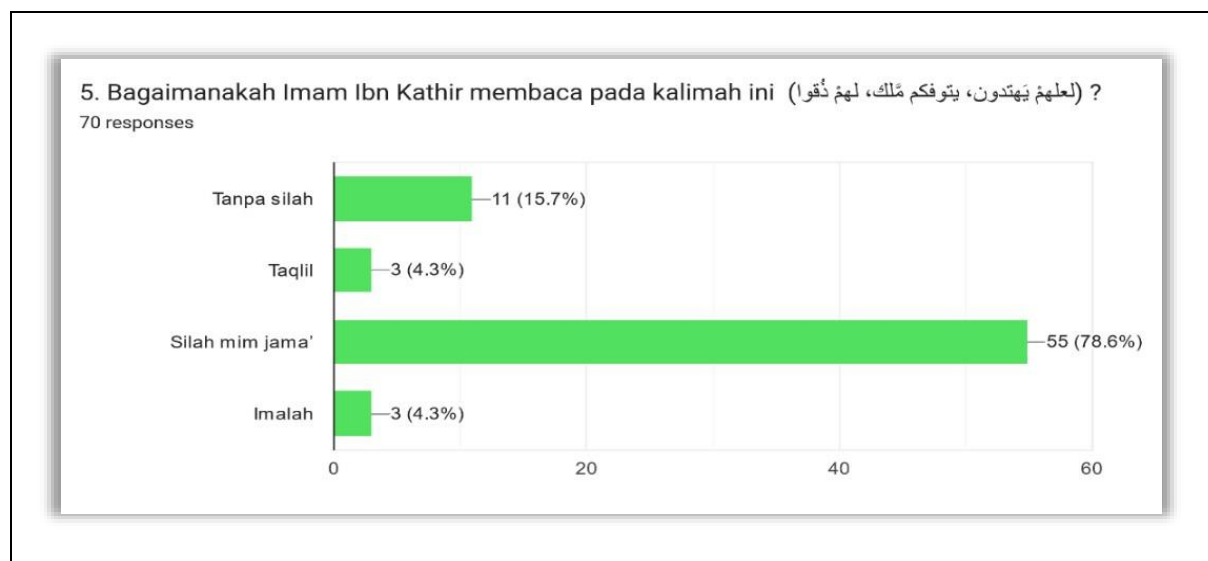


Figure 8: How to read the word (لعلهم يهتدون – يتوفكم ملك – لهم ذقوا)

In the fifth question, "How does Imam Ibn Kathīr recite this phrase (لعلهم يهتدون – يتوفكم ملك – لهم ذقوا)? For the answer, *silah mim jama'* obtained the highest percentage of 76.6%; 55 respondents chose this answer, which is the correct answer. Thus, it is found that the student's level of understanding of this matter is at a reasonable level.

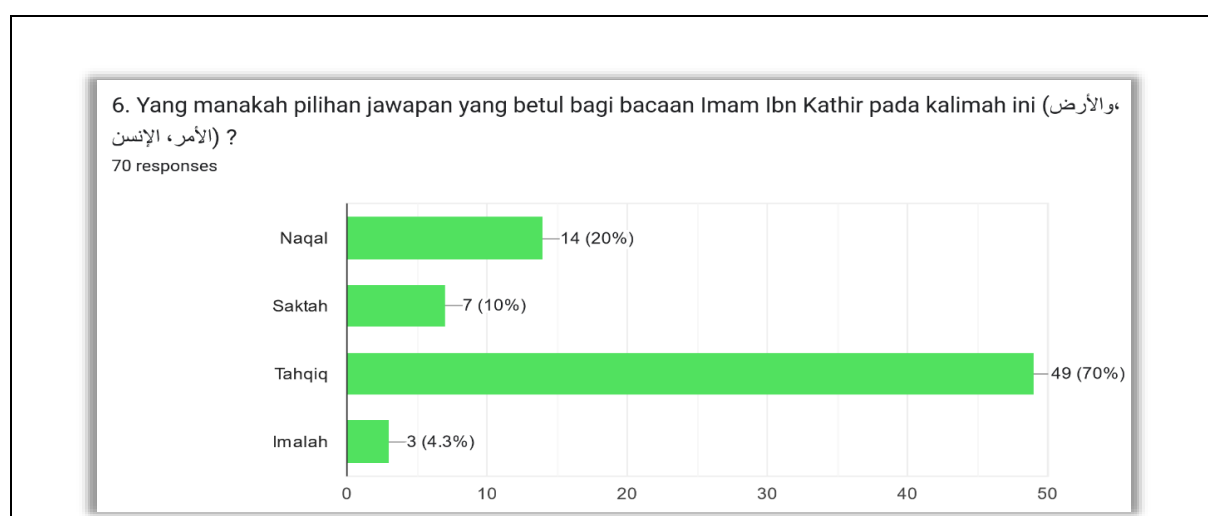


Figure 9: The correct choice of answer for Imam Ibn Kathīr

In the sixth question, "Which is the correct answer for the recitation of Imam Ibn Kathīr reciting this verse (والأرض-الأمر-الإنسن)?" It was found that a percentage of *tahqīq* answers of 49 respondents (70%) answered correctly. This shows that students understand the questions posed.

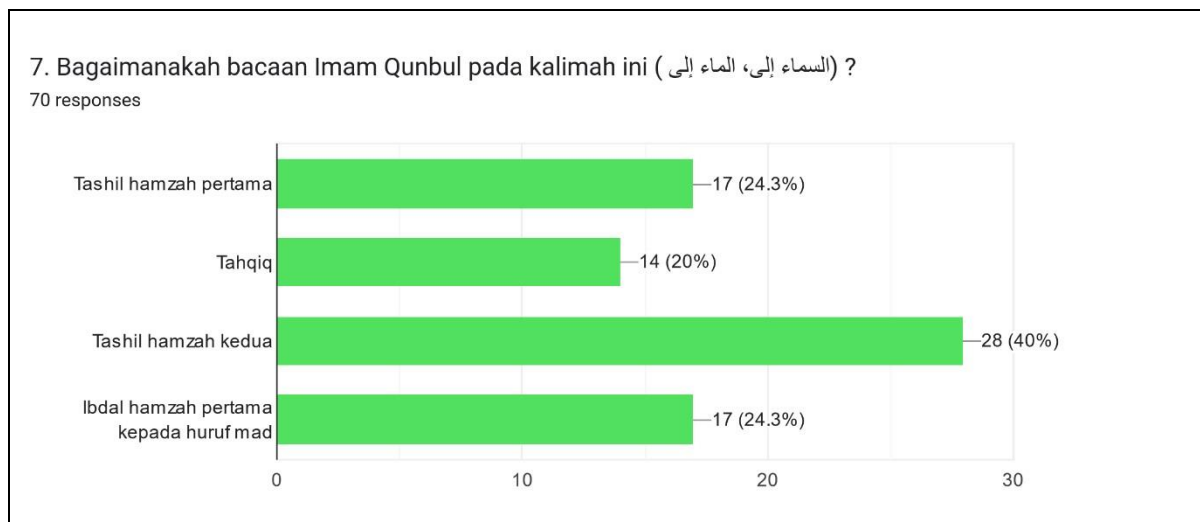


Figure 10: How is Imam Qunbul's recitation for the word (السماء إلى – الماء إلى)

Regarding the following question: "How is the recitation of Imam Qunbul in this sentence (السماء إلى – الماء إلى)?" shows over 1/3 of the respondents were able to answer this question correctly. A total of 28 respondents chose the *second tashil hamzah* answer, which is the correct answer with a percentage of 40%. However, some respondents chose the solution of *tahsil* hamzah first and the first *abdal hamzah* to the letter mad with a rate of 24.3%, which is 17 respondents. As a result, the students' knowledge is still at a reasonable level. However, 2/3 of the respondents representing Qiraat students need to go deeper into the recitation of Imam Qunbul.

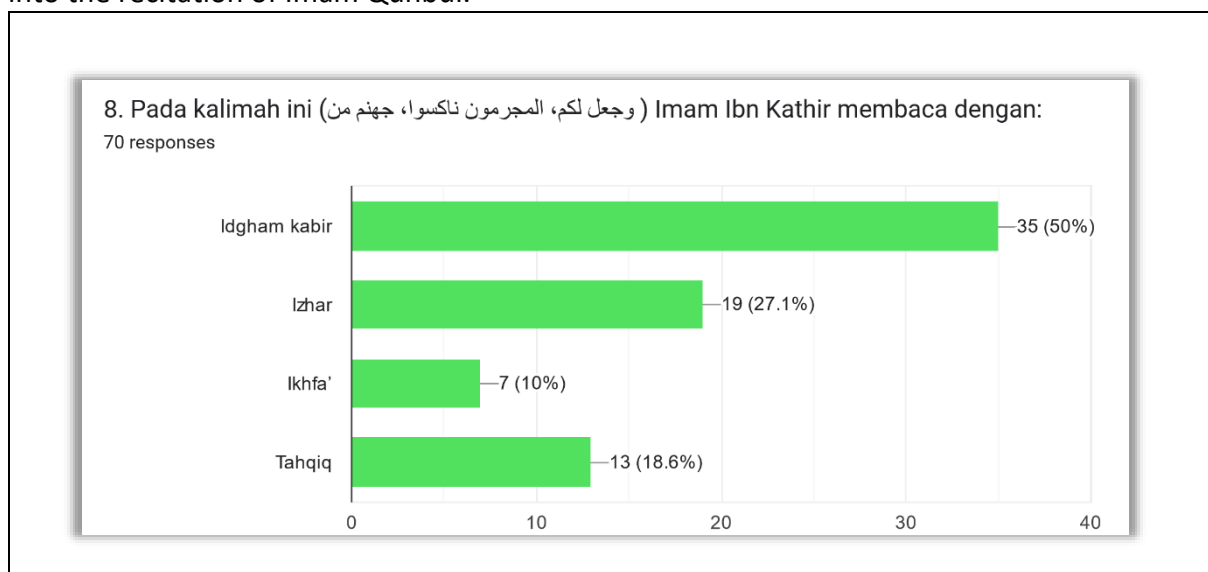


Figure 11: Imam Ibn Kathir's recitation on kalima (وجعل لكم)

Next, the eighth question, "On this sentence (وجعل لكم) Imam Ibn Kathir read with". This question shows that the respondents' performance decreased because they chose the wrong answer (salah). The correct answer is that Imam Ibn Kathir reads with *izhar*. The percentage of *izhar* answers was 27.1%, which is 19 respondents, compared to the solutions *idghām kabīr*; that is a total of 35 respondents, with a percentage of 50%. Thus, it is concluded that students' mastery and understanding of the *juz Usul Qiraat izhar* and *idghām* is still weak.

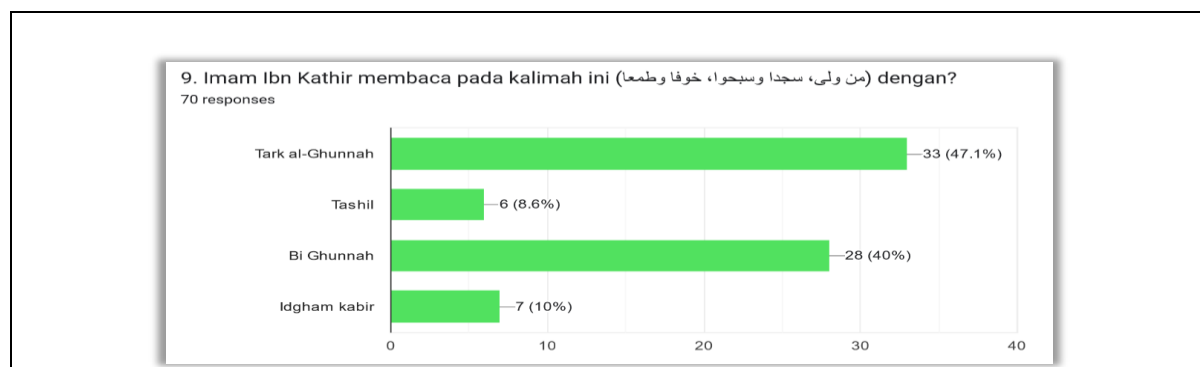


Figure 12: Imam Ibn Kathir's recitation on kalima (من ولي-سجدا وسبحوا-خوفا وطمعا)

After that, the ninth question: "Imam Ibn Kathir read on this word (من ولي-سجدا وسبحوا-خوفا وطمعا) with?" found that some of the respondents answered incorrectly. The percentage who chose the correct answer, *bil ghunnah*, is only 40%, which is 29 respondents, while those who decided *tark al-ghunnah's* answer were 33 respondents with a percentage of 47.1%. This indicates that half of the respondents chose the wrong answer. Therefore, it is concluded that the students have not yet fully mastered the proposition of Qiraat Imam Ibn Kathir in these words.

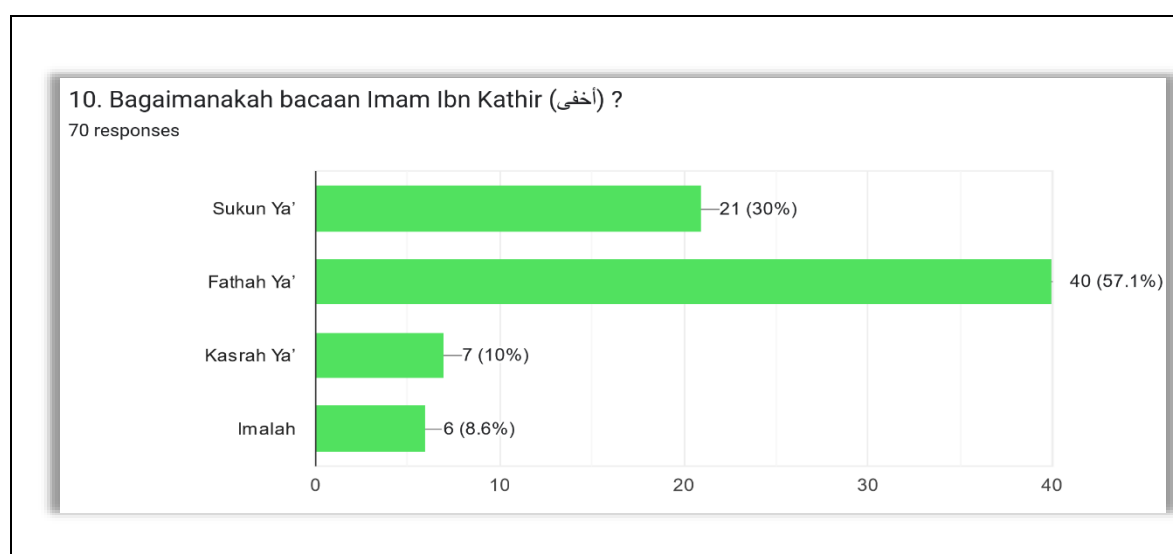


Figure 13: Imam Ibn Kathir's recitation on kalima (أخفى)

The last question is: "How does the recitation of Imam Ibn Kathir (أخفى)?" show that the percentage of respondents who chose the correct answer, *which is fathah*, is 57.1%, which is 40 respondents. Thus, it can be seen here that the students understand the recitation of Imam Ibn Kathir and are at a reasonable level. However, some still feel confused and lack understanding of this reading.

Conclusion and Recommendation

The conclusions and recommendations of the studies carried out, the introduction of Imam Ibn Kathir, and his Usul Qiraat showed a good response, and the percentage score of the tendency was also high. As a result of the discussions that have been carried out, it was found that students mastered and knew well about the Usul Qiraat. Furthermore, the level of

mastery of Imam Ibn Kathīr's Usul Qiraat in surah as-Sajdah shows that the percentage score of student efficiency is at a moderately high level. The studies' findings showing their mastery level prove that students can understand the Usul Qiraat knowledge of Imam Ibn Kathīr well even though they cannot apply it perfectly. Students likely practice it less when outside than when they study. However, it can be further improved through recitation and recitation mainly from the means of *talaqqī* and *musyāfahah* from teachers who are knowledgeable and master the knowledge.

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