

## Mastery Level of Qiraat Study at Sultan Abdul Halim Mu'azam Shah International Islamic University (UniSHAMS)

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### Abstract

The knowledge of Qiraat is the most important knowledge for those who study and debate the content of the Qur'an and memorize it. The knowledge of Qiraat is given priority because it directly debates matters related to the Holy Quran. With this knowledge, we can experience the miracle of the Quran in terms of letters and good pronunciation by understanding the beautiful Arabic language. Its beauty cannot be matched by any Arab literature until now. According to history, the development of al-Quran knowledge and the entry of Qiraat knowledge into Malaysia happened in the early 70s. The entry of these sciences was brought by the students who returned from Makkah al-Mukarramah. There is no denying that before that the knowledge of Qiraat in Malaysia was known, but only a small number knew it and its development was not extensive. As a result, reciting the Qur'an with multiple recitations will be considered wrong because there is no revelation about the knowledge of recitation. Therefore, the research conducted aims to identify and analyze the level of understanding of the knowledge of recitation among UniSHAMS students. This study will also identify the measures and learning taken by the institution that are appropriate and meet the current needs. In the early stages of establishment, the Islamic Religious Institute of the State of Kedah Darul Aman conducted a twin study program at the University level with Al-Azhar University, Egypt which awarded Degrees, Diplomas, and Certificates. Jamia Islam Negeri Kedah Darul Aman established three majors, namely, Sharia Major, Usuluddin Major, and Arabic Language Major. The academic year it was started on January 2, 1996. Arabic is the medium of instruction, while English is a compulsory subject. Kedah Darul Aman State Institute of Islamic Religion uses a term system to match the system run at Al-Azhar University. To maintain the academic quality of Jamia Islam Negeri Kedah Darul Aman, academic personnel are selected from among reputable scientists with a Doctor of Philosophy degree or equivalent. UniSHAMS aims to become an international knowledge center to

produce graduates who can master knowledge in the professional and religious fields towards excellence in the world and the afterlife.

**Keyword:** Mastery Level of Qiraat, Important Knowledge, Unishams, Al-Azhar University, International Knowledge Center

### Background Of Kulliyah Usuluddin and Al-Qur'an Science

Kulliyah Usuluddin and Sains al-Quran is a combination of two kulliyahs namely Kulliyah Usuluddin and Kulliyah Al-Quran Wal Qiraat which were first combined on 15 November 2017 and both kulliyahs have their history of establishment. Kulliyah Usuluddin was founded together with the establishment of the Kedah State Islamic Religious Institute (INSANIAH) in 1996. Kulliyah Al-Quran Wal Qiraat is a continuation of the Maahad Tahfiz Al-Quran Wal Qiraat which was established by the Kedah State Government in 1985 and placed under INSANIAH in in 2001 with the name Kulliyah Al-Quran Wal Qiraat, then changed to Kulliyah Al-Quran and Sunnah after INSANIAH was upgraded to a University College in 2006. The following is the latest information regarding the programs offered, lecturers, and students

Matter	Local	International
Number of lecturers	22	12
	Program	Number of students
Number of programs and students	Diploma in Islamic Studies	247
	Diploma in Tahfiz Al-Quran and Qiraat Studies	55
	Usuluddin Banchelor's Degree with Honor	258
	Bachelor's Degree in Al-Quran and Qiraat Studies with Honor	165
	Masters of Usuluddin	26
	Masters of Quran Teaching	5
	Masters of Al-Quran Studies	8
	Doctor of Philosophy Usuluddin	24
<b>Total</b>	<b>8 programs</b>	<b>788</b>

### Background Research

This research on the level of mastery in Qiraat studies involved respondents consisting of Bachelor of Al-Quran and Qiraat Studies with Honors (ISMTQ), alumni and staff at the Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS). The selection of institutions and the particular bachelor program samples is because the ISMTQ program has existed at UniSHAMS since September 2012 until now and has been running for 10 years. It is offered at Kulliyah Usuluddin and Sains al-Quran (KUSQ), UniSHAMS as well as the Diploma in Tahfiz Al-Quran and Qiraat Studies (DTQ). For the ISMTQ program, the duration for this

program is 7 semesters equivalent to 3 and a half years of study according to the syllabus that has been approved by the Malaysian Qualifications Agency (MQA).

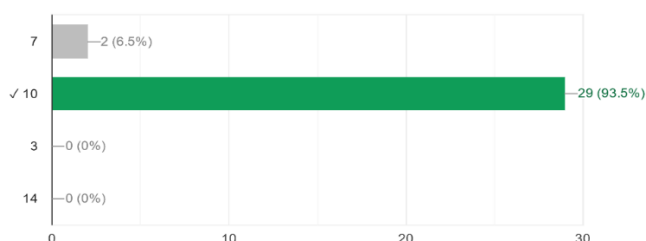
ISMTQ students are required to take the Qiraat Ilmiyan course (theory) which is the core of the program, from semester 1 to semester 3. This course exposes students to the theory of Qiraat Science as well as the method/manhaj for each imam or narrator of this knowledge before studying the Qiraat Amaliyan (practical) course. In this course, students can also study the Propositions of Qiraat and Farsh al-Huruf found in the recitation of the Qur'an. While learning the Qiraat Amaliyan (practical) course in 4 semesters, starting from semesters 2 to 5. This course is the true meaning of learning the Science of Qiraat with the ability to practice it in the recitation of al-Quran al-Karim with the theory and methods that have been learned in the Qiraat Ilmiyan course whether Usul Qiraat or Farsh ul-Huruf. The study of the level of mastery of qiraat studies at UniSHAMS was made by constructing many low-, medium-, and high-level objective questions in the Google Form platform for all UniSHAMS residents, whether students, alumni, or staff. The study received responses from 32 respondents consisting of ISMTQ students, 1 alumni & 1 staff, and no response from DTQ students.

### Question Study Results

The research question on the level of mastery of recitation studies that have been conducted at UniSHAMS consists of 20 objective questions that include low, medium, and high levels. This qiraat question covers the title of the qiraat introduction, imam qiraat, method of reading from the imam qiraat in the usul chapter, and farsh al-huruf based on thoriq 'asyarah sughro.

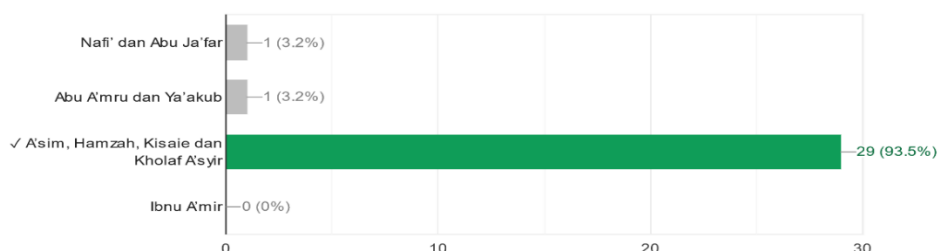
1. Low-level questions regarding the knowledge of imam qiraat. 93.5% of the 31 respondents answered correctly.

Berapakah bilangan imam qiraat dalam kategori qiraat maqbulah/mutawatirah.  
29 / 31 correct responses



2. Low-level questions regarding the knowledge of the imam qiraat. 93.5% of the 31 respondents answered correctly.

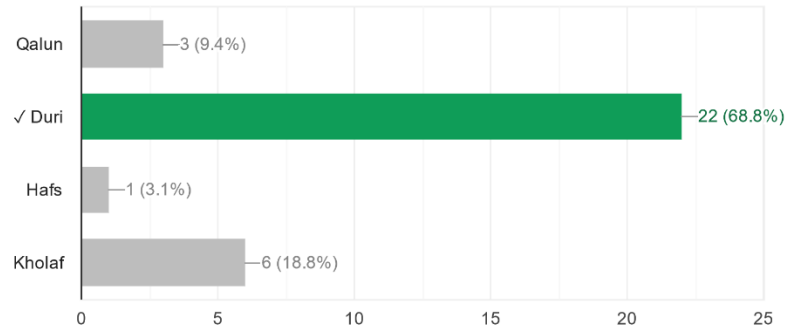
Kepada siapakah gelaran rumuz kufiy (كوفى) diberikan.  
29 / 31 correct responses



3. Low-level questions related to knowledge of the imam qiraat. 68.6% of the 32 respondents answered correctly.

Siapakah perawi yang meirwayatkan qiraat dari 2 imam?

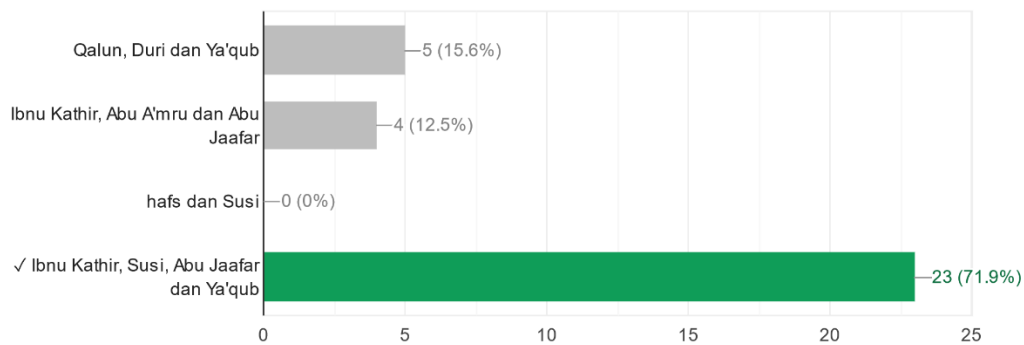
22 / 32 correct responses



4. Medium-level question, knowledge of the recitation method of imam qiraat. 71.9% of the 32 respondents answered correctly.

Siapakah yang membaca 2 harakat sahaja pada mad munfasil?

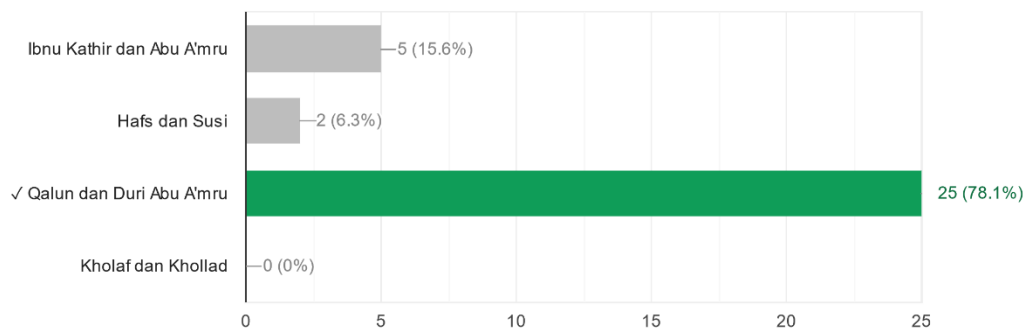
23 / 32 correct responses



5. Medium-level question, knowledge of the recitation method of imam qiraat. 78.1% of the 32 respondents answered correctly.

Siapakah yang membaca dengan kadar 2 dan 4 harakat pada mad munfasil?

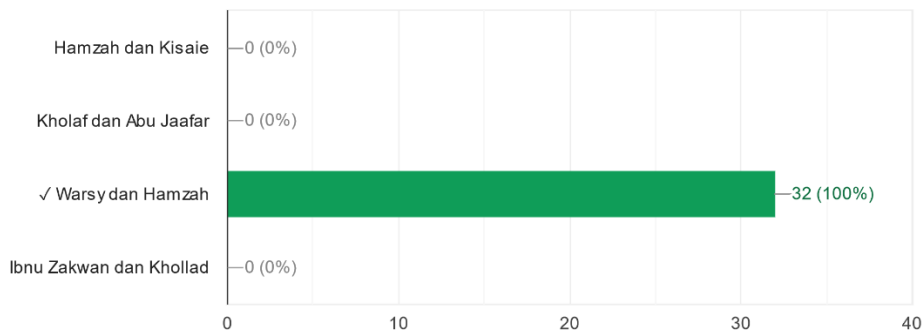
25 / 32 correct responses



6. Medium-level question, knowledge of the imam's qiraat recitation method. 100% of the 32 respondents answered correctly.

Siapakah yang membaca dengan kadar 6 harakat pada mad munfasil?

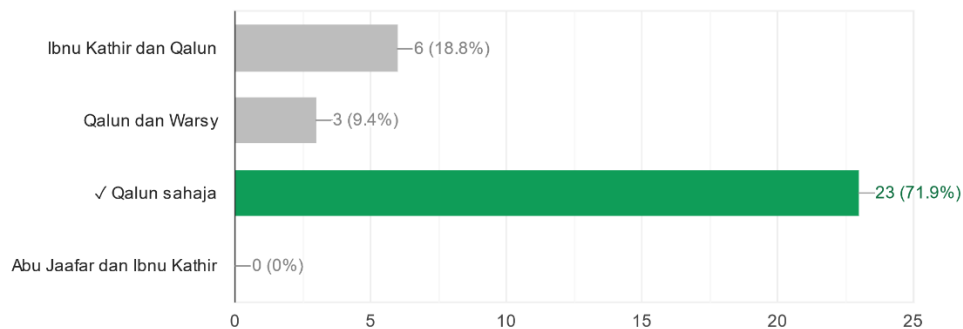
32 / 32 correct responses



7. Medium-level question, knowledge of the imam qiraat reading method. 71.9% of the 32 respondents answered correctly.

Siapakah yang membaca kaedah silah dan iskan mim jama', contoh (تَنْزِرُهُمْ لَا يُؤْمِنُونَ)?

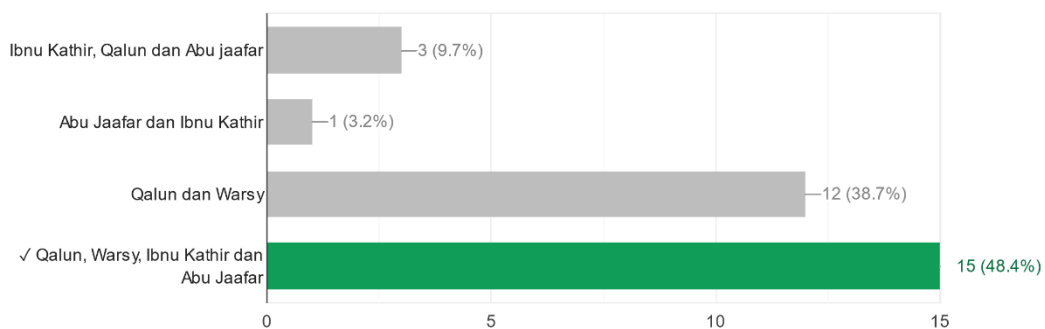
23 / 32 correct responses



8. High-level question, knowledge about the method of recitation of imam qiraat. 48.4% of the 31 respondents answered correctly.

Siapakah yang membaca kaedah silah mim jama' apabila bertemu dengan hamzah gothae (همزة قطع), contoh (عليهم أنذرتهم)?

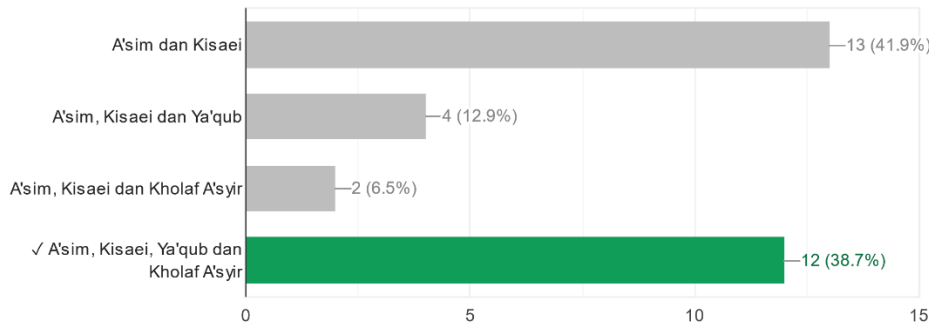
15 / 31 correct responses



9. Medium-level question, knowledge about the farsh al-huruf reading method of imam qiraat. 38.7% of the 31 respondents answered correctly.

Siapakah yang membaca dengan menetapkan huruf alif mad selepas mim pada lafaz (مالك يوم الدين)?

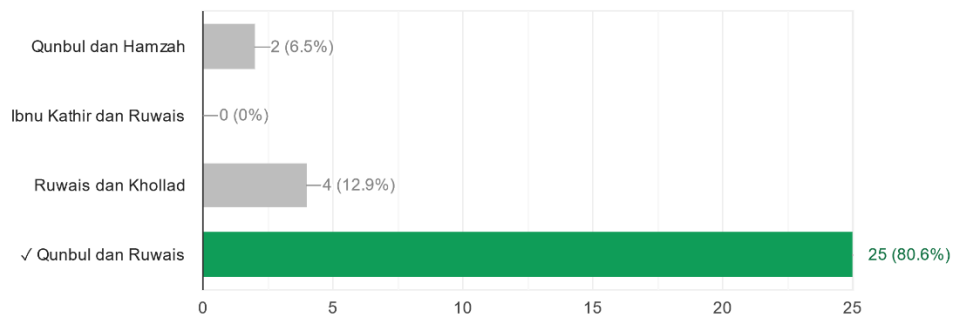
12 / 31 correct responses



10. Medium-level question, knowledge of the imam's qiraat reading method. 80.6% of the 31 respondents answered correctly.

Siapakah yang membaca dengan huruf sin(س) pada (الصراط)?

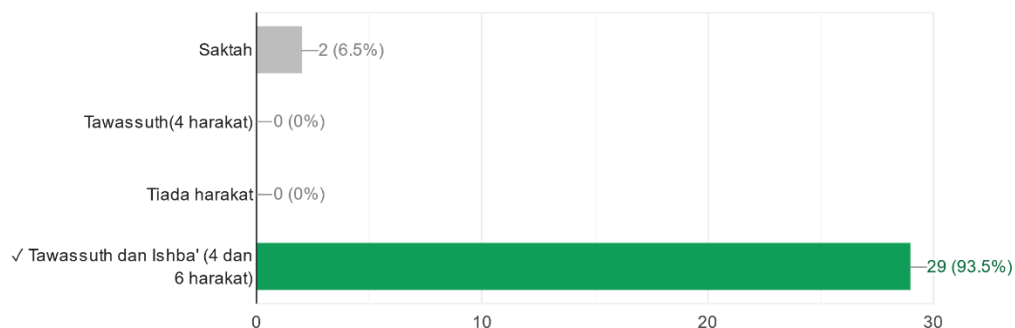
25 / 31 correct responses



11. Medium-level question, knowledge of the recitation method of imam qiraat. 93.5% of the 31 respondents answered correctly.

Bagaimanakah kaedah riwayat warsy pada lafaz (شيء)?

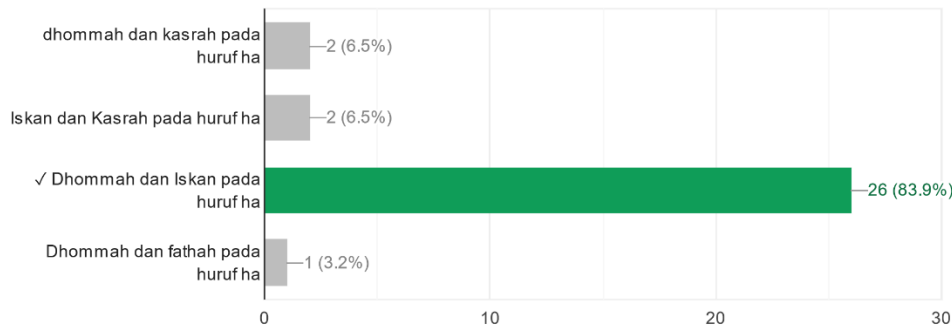
29 / 31 correct responses



12. High-level question, knowledge of the method of reciting the imam's qiraat usul. 83.9% of the 31 respondents answered correctly.

Apakah khilaf bacaan yang terdapat pada lafaz (وهو، فهو، لهو)?

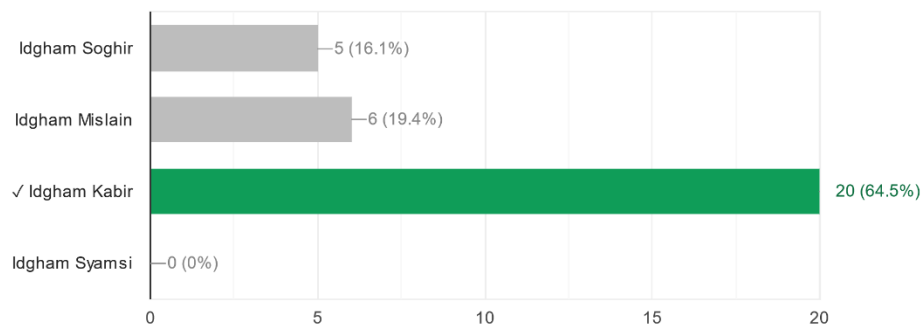
26 / 31 correct responses



13. High-level question, knowledge of the method of recitation of the imam's qiraat. 64.5% of the 31 respondents answered correctly.

Nyatakan nama kaedah bacaan riwayat susi pada ayat berikut (فيه هدى)?

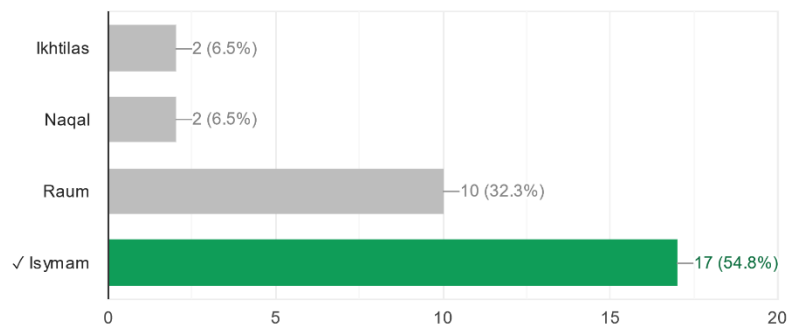
20 / 31 correct responses



14. High-level question, knowledge of the imam's qiraat reading method. 54.8% of the 31 respondents answered correctly.

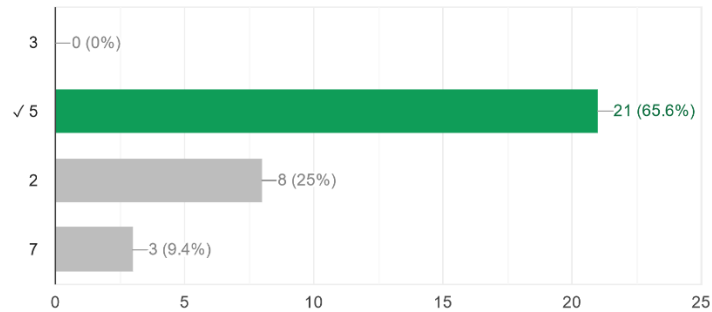
Nyatakan nama kaedah bacaan riwayat Hisyam dan Imam Kisaei pada lafaz berikut (قيل / وغيض / وحيء).

17 / 31 correct responses



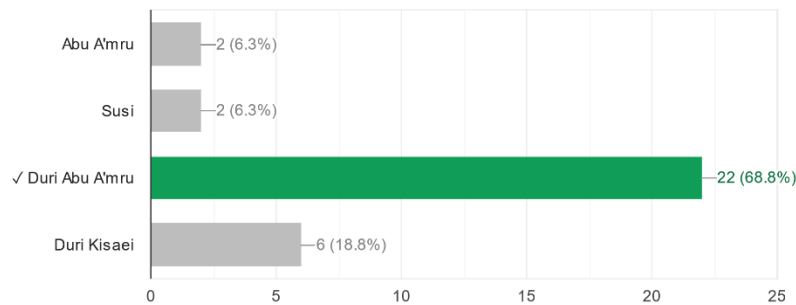
15. High-level question, knowledge of the method of reciting the imam's qiraat usul. 65.6% of the 32 respondents answered correctly.

Berapakah wajah bacaan riwayat Hisyam dan Imam Hamzah ketika waqaf pada lafaz (السفهاء)?  
21 / 32 correct responses



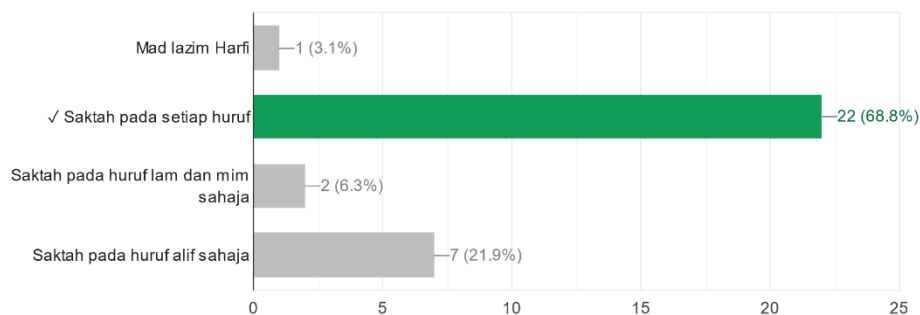
16. High-level question, knowledge of the imam's qiraat reading method. 68.8% of the 32 respondents answered correctly.

Siapakah yang membaca imalah pada lafaz (الناس)?  
22 / 32 correct responses



17. Medium-level question, knowledge of the recitation method of imam qiraat. 68.8% of the 32 respondents answered correctly.

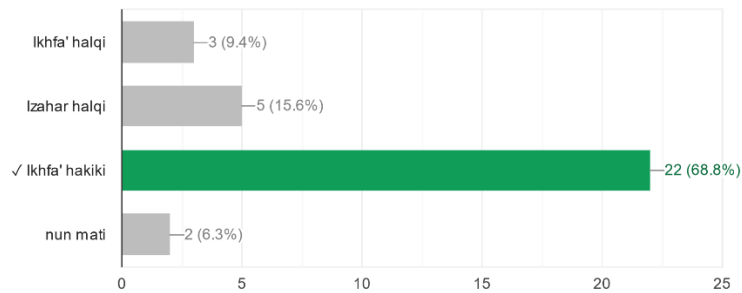
Nyatakan Kaedah Imam Abu jaafar pada lafaz (الم).  
22 / 32 correct responses





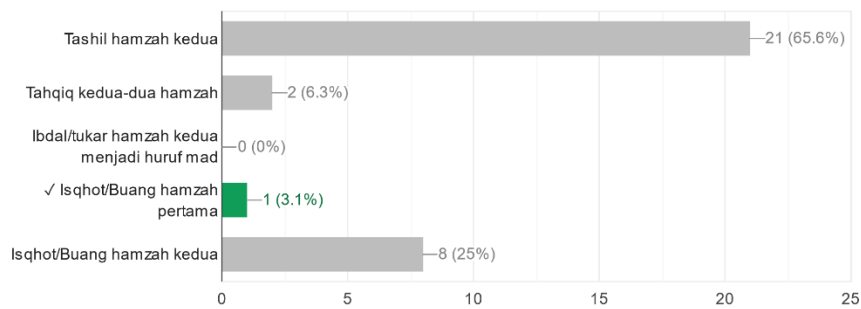
18. Medium-level question, knowledge of the recitation method of imam qiraat. 68.8% of the 32 respondents answered correctly.

Bagaimana kaedah bacaan imam Abu Jaafar pada (وإن خفتم)?  
22 / 32 correct responses



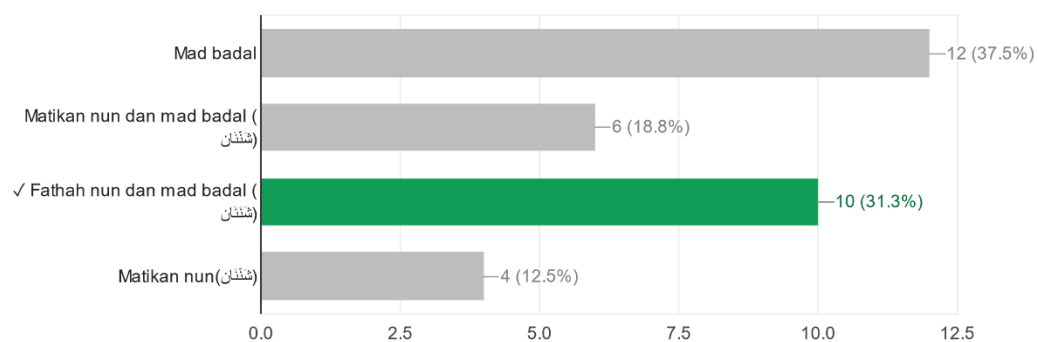
19. High-level question, knowledge of the imam's qiraat reading method. 3.1% of the 32 respondents answered correctly.

Nyatakan kaedah bacaan imam abu amru pada (السفهاء أموالكم).  
1 / 32 correct responses



20. High-level question, knowledge of the farsh imam qiraat reading method. 31.3% of the 32 respondents answered correctly.

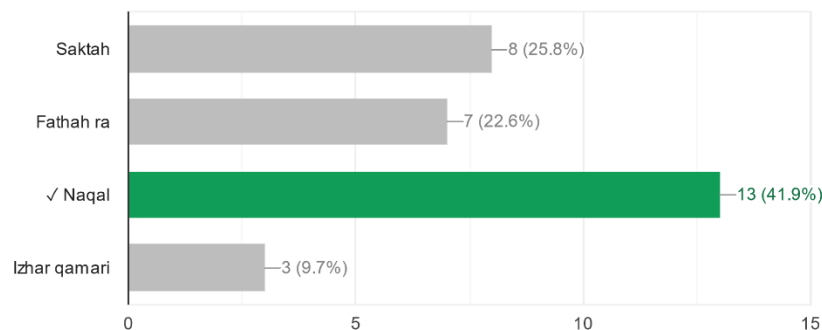
Nyatakan wajah riwayat warsy pada lafaz (ولا يجر منكم شننان قوم).  
10 / 32 correct responses



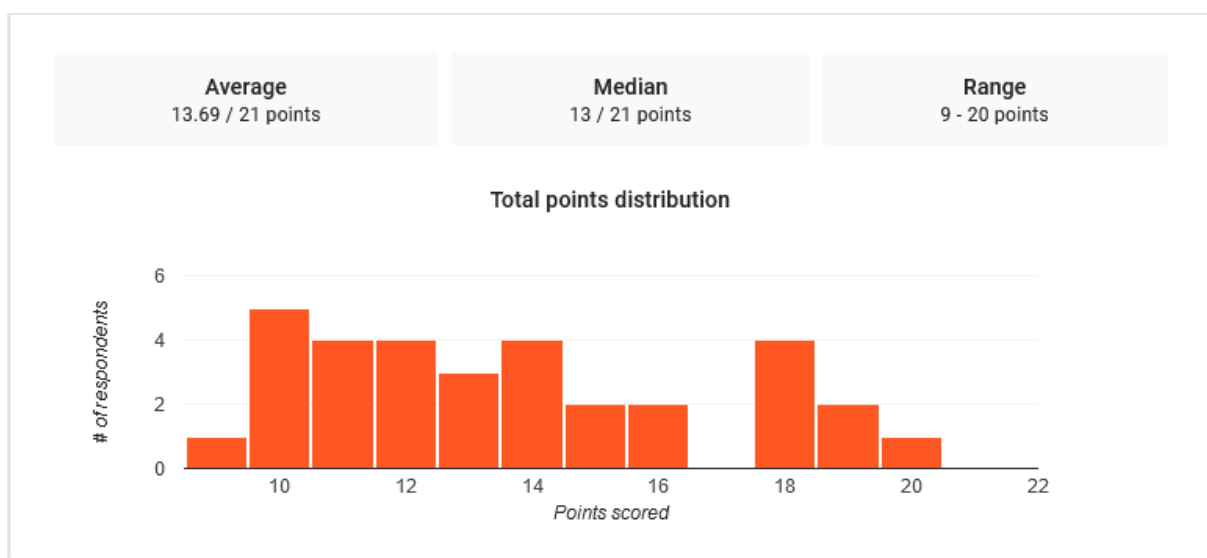
21. High-level question, knowledge of the farsh imam qiraat reading method. 41.9% of the 31 respondents answered correctly.

Nyatakan kaedah bacaan Imam Ibnu Kathir pada (القرءان).

13 / 31 correct responses



The results of the data study from the questions that have been answered by the respondents are as follows:



Only one person of all 31 respondents (3.23%) got a score of 20/21 in other words, he answered wrongly on only 1 question. Meanwhile 6 respondents, each consisting of 2 people (6.45%) scored 19/21, 16/21, and 15/21. And 3 respondents (9.68%) out of all 31 respondents scored 13/21. The number of responses was 5 people (16.13%) who got a score of 10/21 and only one person (3.23%) got the lowest score which was 9/21. While the rest of the respondents (12.9%) scored 18/21, 14/21, 12/21 and 11/21. In conclusion, the level of understanding of the science of recitation among UniSHAMS students and ex-students is at a SATISFIED level with an overall score of 438/651 with 67.3% of scores on average.

### Conclusion

Mastery of the knowledge of Qiraat is very important among students, especially those who venture into the field of al-Quran studies. Misreading will affect the true meaning of the Qur'an. Errors related to the knowledge of Qiraat will occur when students have not mastered

the entire or complete study of Qiraat through the theory and practice that is being studied formally. In addition, some students only need to listen and understand what is delivered by the lecturer in theory, while the process of studying the science of Qiraat should go hand in hand between theory and practice. The fact is, mastery of the knowledge of Qiraat among UniSHAMS students who take the Qiraat course is very important because they are the future generation that will develop the knowledge of Qiraat in the community. Therefore, a weak mastery of the knowledge of Qiraat will affect the purity of the Qur'an.

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