

# Developing the Ability to Read the Qur'an With Rhythm (Tilawah Al-Qur'an) at Sanggar Guidance Segambut, Kuala Lumpur Malaysia

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**Abstract:** Recitation of the Qur'an is the art of reading the Qur'an with beautiful tartil and rhythm, which has been developed in the Islamic tradition for centuries. This study aims to review the concept of recitations, the history of its development, as well as the implementation of the art of reading the Koran in learning at Sanggar Guidance Segambut, Kuala Lumpur, Malaysia. The recitation program implemented at the Segambut Guidance Studio focuses on mastering maqamat (tones) and systematic tartil training. With this approach, students find it easier to understand the rules of recitation and have the skills to recite holy verses beautifully and correctly.

**Keywords:** Tilawah Art; Maqamat; Qari; Islamic Education

## 1. Introduction

Education is an important thing in human life, with education, humans can learn all knowledge, because basically humans in carrying out daily life cannot be separated from education. Education in the true view is an educational system that allows someone to direct their life according to the ideals of Islam, so that they can easily shape their life according to Islamic teachings (Umar, 2010). Education also tries to change a person's condition from not knowing to knowing, from not being able to act to being able to act, from not being able to behave as expected to behaving as expected.

Optimal learning of the Qur'an will give birth to a Qur'anic generation who is able to prosper the earth with the Qur'an and save world civilization in the future. An absolute requirement for raising a Koranic generation is an understanding of the Al-Qur'an, which begins with being able to read and write the Al-Qur'an well according to the tajwid. (Anirah, 2015). In this way, Allah commands humans to read. Reading does not only mean eradicating illiteracy, but also understanding and learning all the knowledge that is useful for creatures and guiding humans to realize and be devoted to Allah. The Word of Allah SWT (QS Al-Alaq 96/ 1-5) Meaning : Read in the name of your Lord who created, He created man from a clot of blood. Read, and your Lord is the Most Gracious, who taught (man) by means of the pen, He taught man what he did not know. ( QS Al-Alaq: 96/1-5 ). ( Fadhool Abdurrahman, Al-Qur'an and its Translation: 597).

Art is part of the beautiful feeling that is born from within the human spirit. Humans can create something because of their will, and that will arises because of the power of the combination of human spiritual feelings and their minds as mentioned in psychology.

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Psychology divides feelings into two parts, namely, sensory feelings and spiritual feelings. The art of reading the Qur'an or known as An-Nagham fil Qur'an means beautifying the sound in the recitation of the Qur'an. While the science of Nagham is studying the way/method in humming/singing/beautifying the sound in the recitation of the Qur'an. The art of reading the Qur'an is an oral science, namely a science that is realized through reading or speaking. For that, studying the art of reading the Qur'an Qori' and Qori'ah is required to know and master all aspects related to the art of reading the Qur'an. Sheikh Syamsuddin Al Akfanidi in his book "Irsyad Al-Qashid" states that knowledge can only be known if it contains proof (dalalah) either in the form of signs, speech or writing. Gestures require testimony, writing requires meaningful forms (strokes), while speech requires the presence and readiness to listen from the person being spoken to.

"Beautiful in the sight of men is the love of desirable things: women, children, much wealth of gold, silver, choice horses, livestock, and fields. Such are the pleasures of this world, and with Allah is a good place of return (Paradise)." QS Ali Imron 14.

Viewed from the vocal aspect of the rhythm of the art of reciting the Qur'an, it is divided into three categories, namely:

- Naghom is a beautiful single vocal sound (without being accompanied by musical instruments), and is not tied to musical notes and is specifically used for Tazyin As-Shout bi tilawah Al-Qur'an.
- Talhin, namely a beautiful and single vocal sound that is "arobiyy Al-Qur'an, but there are some that are related to musical notes, so they are also used for other things besides the Al-Qur'an, such as Qoshidah, Nasyid and others.
- Tarannum It is the beautiful vocal sound of the Qur'an, but this sound also uses musical instruments, so it is much related to musical notes. This is where the term Tawsiyih arises for people who study the Art of Reading the Qur'an (tarannum Al-Qur'an), because most tawsiyih is tied to notes that have been arranged.

The sentence structure of Naghamul Qur'an which is pronounced with one breath consists of two words, namely Nagham and al-Qur'an. The word Nagham which means song (symphony) is in the context of music. That is why in the world of music we hear the term Anghaamul muusiq which means music songs/symphony music/ music intonation . These songs are expressed in the form of musical notation, both number notation and staff notation. As for the word Naghamah, the muannats form of annaghamu, the plural is Annaghamaatu, which means song (tune, melody) in the context of beautifying the voice in reading the Qur'an.

Recitation of the Qur'an is the art of reading the Qur'an with a beautiful rhythm, prioritizing aspects of tajwid, fashahah (clarity of pronunciation), and sound aesthetics (Rahman, 2022). This art not only aims to beautify reading, but also improves understanding of the meaning of holy verses (Husna & Fadli, 2021).

Quran recitation has rules that refer to maqamat, which are tone patterns used in reciting the reading (Ahmad, 2020). Maqamat such as Bayati, Hijaz, Nahawand, and Soba are often used in Quran recitation to create a deeper emotional impression (Zulkifli, 2019). A study by Hasan (2021) shows that the use of maqamat can increase the appeal of recitation for listeners and readers.

According to the Arabic-Indonesian Dictionary written by Mahmud Yunus, nagham is etymologically the same as the word ghina. While in terms of terminology in the book How the Prophet Taught the Qur'an to the Companions by Abdussalam Muqbil Al-Majidi, nagham is to beautify the voice, sing the reading, decorate and soften it according to known rules. It can be concluded that nagham is to beautify the reading of the Qur'an by paying attention to special rules.

On the other hand, Ibn Mazur quoted by Dr. Basyar Awad Ma'ruf, *al-Bayan fi Hukm at-Taghanni bi Alquran*, there are two theories about the origin of the emergence of the Quranic naghham. The first, the Quranic naghham comes from the songs of the ancestors of the Arab nation. And the second, inspired by the songs of infidel slaves who were prisoners of war.

Meanwhile, the law of reading the Quran with a naghham is permitted according to the agreement of scholars, such as the opinion of Mehmet Paksu, an Islamic expert from Turkey in his review in *Reciting the Qoran with Taghanni*, "The scholars agree that reading the Quran with a beautiful voice is a recommended practice."

To read the Qur'an with a loud voice, it is sunnah by the Messenger of Allah SAW to read it well. With the criteria: Good reading, Good Tajweed is good his voice, good song and variation, good breath control, good appreciation. Various types of rhythm of reading the Qur'an according to (Saiful Mujab: 2021)

### Bayati

In the tradition of singing the Koran, maqom bayyati is placed as a song

First. The Maqom Bayyati song has 4 levels of tone, namely:

- Qoror (Basic)
- Nawa (Intermediate)
- Answer (High)
- Answer Answer (Highest)

### Shoba

Maqom (song) Shoba has 4 levels/ tone variations:

- The Beginning of Maqam Shoba
- Asyiron (Nawa)
- Ajami (answer)
- Quflah Bustanjar

### Hijaz

Levels/variations of tones in the Hijaz Maqom (song):

- Beginning of Maqam
- Hijaz Kar
- Hijaz Karkur
- Alwan Hijaz

### Nihawand

Levels/variations of tones in Maqom (song) Nahawand:

- The Beginning of Nahawan's Station

- Nawa
- Answer
- Quflah Mahur

Rast

Levels/variations of tones in Maqom (song ) Rost:

- The Beginning of Maqom Rost
- Nawa
- Answer
- Kuflah Zinjiron
- Syabir Alarroost
- Alwan Rost

Sika

Levels/variations of tones in Maqom (song ) Sika:

- Beginning of Maqam
- Iraqi (nawa)
- Türkiye (answer)
- Raml Variations

Jiharka

Levels/variations of tones in Maqom (song ) Jiharka:

- Beginning of Maqam
- Nawa
- Answer

Tilawah Al-Qur'an is divided into two parts, namely; Tilawah Lafdhihi which means reading the Qur'an with its words or in terms of its words. This stage should be done for children or beginners who are new to Islam, for example converts. Because this type of tilawah is to find out the makharijul huruf, which is where the letters come out through the mouth. Also to learn the laws of tajwid which will later be used to improve the tilawah of the Qur'an.

Tilawah Hukmihi is reading the Qur'an from the legal aspects. In other words, this type of tilawah is to examine the contents of the Qur'an. So that we also know the laws that Allah SWT has determined in order to carry out the commands and avoid the prohibitions. This is the main purpose of the revelation of the Qur'an. Another thing from the recitation of the Qur'an is to gain wisdom, including a means of understanding the Qur'an in order to believe in news or reports and also practice the contents of the Qur'an. Belief in the contents of the Qur'an not only provides knowledge, but also provides happiness and safety for those who do it.

Therefore, paying attention to the etiquette in reading the Qur'an and setting goals when reading the Qur'an is an obligation for Muslims. Because in fact, the Qur'an is the rope of Allah SWT that makes humans always on the path of His truth, which is the straight path, and is also a dhikr that provides blessings and bright light. So it is obligatory to glorify and honor it, one of which is by performing recitation of the Qur'an.

## 2. Preliminaries or Related Work or Literature Review

Research shows that the art of recitation not only improves the quality of reading but also has a significant spiritual impact. A study by Malik (2021) revealed that recitation with rhythm can improve concentration, inner peace, and strengthen the emotional connection with the Qur'an.

Ridwan Alwi 2022 Implementation of Maqamat in Improving the Quality of Students' Tilawah" Institution: UIN Sunan Kalijaga Yogyakarta. The results of his research are After 8 weeks of training, students experienced significant improvements in fluency, accuracy of makhraj, and rhythm of reading. Bayyati and Hijaz rhythms are the easiest to apply, while Sikah is more difficult. 85% of students admitted to being more confident and motivated to read the Qur'an in public.

Next, Suhendar 2021 with the title The Influence of Tilawah Rhythm on Interest in Learning to Read the Qur'an Al-Murabbi: Journal of Educational and Islamic Studies Institution: UIN Raden Intan Lampung. The results of his research are that schools that integrate maqamat in the tilawah curriculum have higher achievements in the MTQ competition, teachers state that students grasp the meaning of verses more quickly when the reading is sung correctly and the main obstacle: the limited number of teachers who master maqamat professionally

Strengthened by Faizal Muhammad 2020 "Qur'an Tilawah Learning Method Based on Maqamat in Islamic Boarding Schools Journal of Quran Science and Interpretation Institution: IAIN Pekalongan. The results of the study were The experimental group showed a significant increase (average final score of 88) compared to the control group (score of 72). Irama Nahawand was considered the most emotional and touching, suitable for surahs with a theme of tenderness or prayer. 90% of students stated that this method was fun and increased interest in learning.

Then the researcher was interested in researching the art of reading the Al-Qur'an among the children of the Segambut Guidance Studio, Kuala Lumpur Malaysia, because initial observations found that the Segambut Guidance Studio children still did not understand the Al-Qur'an.

## 3. Proposed Method

This research is a classroom action research (Classroom Action Research). The classroom action research model used in this study is the model offered by John Elliot. This PTK Model appears more detailed, because in each cycle it is possible to consist of several actions. Meanwhile, it is possible to consist of several steps, which are realized in the form of teaching and learning activities (Aqib 2006,24). The classroom action research offered by John Elliot consists of four components in each cycle, namely planning, action, observation, and reflection which are carried out repeatedly.

This research was conducted at SB Segambut in the even semester of the 2024/2025 academic year with 20 students. The material provided in this classroom action research is the Al-Qur'an recitation material. In this study, it is divided into 2 cycles of activities, each cycle consisting of 2 meetings (2 material meetings, 1 test). The instruments in this study used three types, namely (a). observation, namely collecting materials related to teaching and learning conditions/interactions, behavior, and group interactions. (b). interviews by asking questions verbally to people who are considered to be able to provide information or explanations of

things that are considered necessary and relevant to classroom action problems. (c). Tests are used to determine the skills, abilities, knowledge and development of student learning outcomes.

The analysis techniques used in this study are qualitative analysis and quantitative analysis. Qualitative analysis is used to determine students' attitudes towards effective learning methods, students' activities in following lessons, students' enthusiasm and enjoyment of the new method. While the quantitative analysis used in this study is data reduction, data presentation and decision making. The study was conducted at SB Segambut, Kuala Lumpur, with students who have basic tilawah skills as research subjects. The research instruments include observation sheets, tilawah ability tests, and student response questionnaires (Sari, 2022).

#### 4. Results and Discussion

Based on the research results from cycles I and II, it can be seen that there is an increase in activity in the learning process observed asking, answering questions, expressing opinions doing assignments, presentations and making conclusions, in the form of groups or discussing in solving problems given by the teacher during the learning process. In addition to student activities that are an assessment of teacher performance during the learning process and learning outcomes that are used as a reference to see student success in participating in learning, this can be seen in Table 1

**Table 1. Percentage of Student Observation Sheets Cycle I**

| Student | Can not | Able to |
|---------|---------|---------|
| Man     | 98%     | 2%      |
| Woman   | 96%     | 4%      |

**Table 2. Percentage of Student Observation Sheets Cycle II**

| Student | Can not | Able to |
|---------|---------|---------|
| Man     | 48%     | 52%     |
| Woman   | 60%     | 40%     |

Based on the research results from cycles I and II, it was shown that students who participated in the art of reading the Qur'an experienced improvement.

This research is a Classroom Action Research (CAR) that uses two cycles. While the CAR model used in this study is the CAR model according to Kemmis and Mc Taggart which uses a spiral system consisting of several cycles. In the Kemmis and Mc Taggart model, it is explained that in one cycle there are four components, namely planning, acting, observing and reflecting. In its implementation, acting and observing are carried out at one time, because in addition to carrying out learning activities, researchers also observe student behavior in the classroom. In other words, both activities are carried out simultaneously. The CAR design proposed by Kemmis and Mc Taggart is described as follows:

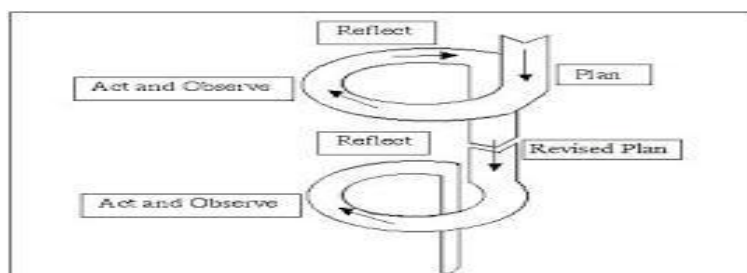


Figure 1: Kemmis and Mc Taggart Research Design

For more details, the explanation of the PTK flowchart is as follows (Mulyasa, 2013): Planning or initial plan, the researcher formulates the problem formulation, objectives and makes an action plan, including research instruments and learning tools implemented before conducting the research. Acting and Observing or implementation and observation which includes the observer's actions as an observer of teacher and student activities and the impact of implementing the Giving Questions and Getting Answer learning strategy.

Reflecting. In this case, the researcher examines, sees and considers the results or impacts of the actions taken based on the answers given by the observer through interviews. The revised plan is implemented based on the results of the observer's reflection on what needs to be maintained and what does not need to be implemented regarding increasing interest in learning. Then, based on the results of the reflection, the researcher makes a revised plan to be implemented in the next cycle.

## 6. Conclusions

The art of reciting the Qur'an is a form of worship that has aesthetic and spiritual dimensions. This study highlights that the recitation program at Sanggar Bimbingan Segambut, Kuala Lumpur, has contributed positively to improving students' recitation skills and fostering a greater appreciation for the art of recitation (Sari, 2022). Therefore, it is important for Islamic educational institutions to continue to develop effective recitation teaching methods to inspire the younger generation to love and understand the Qur'an more (Rahmawati, 2023).

Quran recitation in the Indonesian Citizen (WNI) community abroad, such as in the Malaysian Guidance Studio, is not only a means of learning to read the Quran, but also a medium for preserving Islamic identity and culture. In a multicultural and Muslim minority environment, recitation is a form of preaching that is alive and touching.

Teaching the art of reading the Koran with rhythm in a community like this is very effective in increasing children's interest in learning, especially through the talaqqi-musyafahah approach and the halaqah method. The use of rhythm or maqamat such as Bayyati, Hijaz, and Nahawand gives an emotional color to the reading, thereby helping students understand the meaning and beauty of holy verses. Even though there are challenges such as limited teachers, limited study time, and diverse student backgrounds, the recitation program is still able to build correct reading skills, beautify the voice, and foster a love of the Al-Qur'an from an early age. With community support and inter-institutional collaboration, recitations of the Al-Qur'an in the Indonesian citizen community abroad have the potential to become a strong means of da'wah as well as an effort to develop the Qur'anic generation overseas.

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