

## **REVITALIZATION OF QURANIC READING QUALITY IN COASTAL COMMUNITIES POST-TSUNAMI: A STUDY IN GLEE BRUEK LHOONG VILLAGE, ACEH BESAR**

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### **ABSTRACT**

The Qur'an is a holy book that has specific rules for its recitation so that the meanings contained within it can be correctly understood. Errors in pronunciation can affect the meaning and the purpose of worship. After the tsunami, the ability of the people of Glee Bruek to recite the Qur'an has shifted, particularly in the application of Tajweed rules. This study aims to identify the ability and efforts of the Glee Bruek community in improving the quality of Qur'an recitation after the tsunami, in accordance with Tajweed principles. The research method used is qualitative-descriptive analysis. The results of the study show that the limited ability to recite the Qur'an in the Glee Bruek community is due to the loss of many religious leaders in the tsunami. However, the community has started to rebuild places for Qur'anic study in their homes. The conclusion of this study is that the effort to rebuild places of Qur'anic study plays an important role in improving the quality of Qur'anic recitation in Glee Bruek.

**Keywords:** *Revitalization, Qur'an, and Tsunami.*

### **ABSTRAK**

Al-Qur'an adalah kitab suci yang memiliki aturan khusus dalam pembacaan agar makna yang terkandung dapat dipahami dengan benar. Kesalahan dalam pelafalan dapat mempengaruhi makna dan tujuan ibadah. Pasca Tsunami, kemampuan masyarakat Glee Bruek dalam membaca Al-Qur'an mengalami pergeseran, terutama dalam penerapan kaidah tajwid. Penelitian ini bertujuan untuk mengidentifikasi kemampuan dan usaha masyarakat Glee Bruek dalam meningkatkan mutu bacaan Al-Qur'an pasca Tsunami, sesuai dengan kaidah tajwid. Metode penelitian yang digunakan adalah kualitatif deskriptif analitis. Hasil penelitian menunjukkan bahwa keterbatasan kemampuan membaca Al-Qur'an di masyarakat Glee Bruek disebabkan oleh banyaknya tokoh agama yang meninggal akibat Tsunami. Namun, masyarakat telah mulai membangun kembali tempat-tempat pengajian di rumah mereka. Kesimpulan penelitian ini adalah bahwa upaya membangun kembali tempat pengajian berperan penting dalam meningkatkan mutu bacaan Al-Qur'an di Glee Bruek.

**Kata kunci:** *Revitalisasi, Al-Qur'an, dan Tsunami.*

### **A. Introduction**

The Qur'an, as the holy book of Islam, must be studied, internalized, and practiced. One of the steps in studying the Qur'an is to recite it correctly according to its rules of recitation. This aligns with the original meaning of the term "Qur'an" itself, which means "recitation,"<sup>1</sup> as mentioned in the Qur'an:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْءَانَهُ

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<sup>1</sup> Nashrudin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2005).h. 14

*Indeed, upon Us is its collection (in your heart) and (to make possible) its recitation. So when We have recited it (through Gabriel), then follow its recitation.*

In accordance with the meaning contained in this verse, the Qur'an must be recited by every Muslim. Reciting the Qur'an correctly is an obligation for every Muslim. It is *fardhu 'ain* (an individual obligation) to recite the Qur'an properly for the one who recites it, *but fardhu kifayah* (a communal obligation) for the Muslim community in general.<sup>2</sup> To achieve proper recitation of the Qur'an, certain steps must be taken by a reciter. Among these steps are reciting it according to the established rules of Tajweed and having a teacher who can directly guide the recitation.

The principles of Tajweed are specific guidelines for reciters of the Qur'an. These guidelines cover everything from the pronunciation of letters, the characteristics of letters, the rules of recitation, and the etiquette of reading the Qur'an. In addition to these guidelines, a teacher is necessary to teach them so that the community can correctly practice the pronunciation of the letters. If there are mistakes in the pronunciation of these letters, the meaning of the recited verses will automatically be incorrect. Therefore, reciting the Qur'an correctly is neither extremely easy nor extremely difficult. It greatly depends on the individual reciting it. If the person studying it is sincere and devoted solely for the sake of Allah, they will find it easy. Conversely, if they lack this sincerity, they will encounter difficulties and find reciting the Qur'an challenging.<sup>3</sup>

There are two primary sources of law that guide us in the command to recite the Qur'an correctly: the Qur'an and Hadith. In the Qur'an, Allah SWT says in Surah Al-Muzzammil, verse 4: *وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً* (and recite the Qur'an with measured recitation).

In another verse, Allah SWT also explains, *ورتلنه ترتيلا* (and We have recited it in a measured recitation). Ali bin Abi Thalib explained that the meaning of *tartil* in this verse is Tajweed, which involves beautifying the recitation of letters and knowing the places to stop.<sup>4</sup> As-'ad Humam elaborates in his work that *tartil* means beautifying the recitation of the Qur'an by reciting slowly, methodically, clearly, and distinctly while applying the rules of Tajweed.<sup>5</sup>

On the other hand, the Prophet Muhammad (peace be upon him) instructed his companions to learn the Qur'an from those proficient in its recitation.

عن عبد الله بن عمرو قال سمعت رسول الله صلى الله عليه وسلم يقول استقرئوا القرآن من أربعة من عبد الله بن مسعود فبدأ به وسالم مولى أبي حذيفة و أبي بن كعب و معاذ بن جبل<sup>6</sup>

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<sup>2</sup> Fitriyah Mahdali, 'Analisis Kemampuan Membaca Al-Qur'an Dalam Perspektif Sosiologi Pengetahuan,' *Mashdar Study Al-Qur'an Dan Hadits*, 2.2 (2020). H.148

<sup>3</sup> Suarni Suarni, 'Development of the Nagham Qur'an', *Jurnal Ilmiah Al-Mu'ashirah*, 20.1 (2023), 50 <<https://doi.org/10.22373/jim.v20i1.16494>>.

<sup>4</sup> Ismail Tekan, *Tajwid Al-Qur'nul Karim, Pembahasan Secara Sistematis, Populer Dan Sistematis* (Jakarta: PT Pustaka Al-Husna Baru, 2004). H. 13

<sup>5</sup> As'ad Humam, *Cara Cepat Belajar Tajwid Praktis* (Yogyakarta: Balai Litbang LPTQ Nasional Tim Tadarus, AMM, 2005). H.4

<sup>6</sup> Ahmad Annuri, *Panduan Tahsin Tilawah Al-Qur'an Dan Ilmu Tajwid* (Jakarta Timur: Pustaka Al-Kautsar, 2010). H. 20

*Narrated by Abdullah bin Amr: I heard the Messenger of Allah (peace be upon him) saying, 'Learn the Qur'an from four persons: Abdullah bin Mas'ud began with him, then Salim, the freed slave of Abu Hudhaifah, Ubayy bin Ka'b, and Mu'adh bin Jabal.*

These noble companions were known for their fluency in reciting the Qur'an, yet they were still encouraged to continue learning.<sup>7</sup>

Referring to the above verses and hadith, it is clear that reciting the Qur'an well (with *tahsin*), despite various challenges, is a requirement for every Muslim. Besides being the sacred guide for the entire Muslim community, the Qur'an is the greatest miracle for humanity, containing guidance, supplications, Allah's laws, and more. If we mispronounce its letters, their meanings can shift from their original intent. Therefore, to maintain perfection in reciting the letters of the Qur'an, adhering to the principles of Tajweed is crucial.

Reciting the Qur'an correctly and properly is inseparable from the rules of Tajweed, which include *Makharij al-Huruf* (articulation points of letters), *sifat al-Huruf* (characteristics of letters), the rules for *nun sakinah* or *tanwin*, the rules for *mim sakinah*, *Ahkam al-Mad* (rules of elongation), *Ahkam al-Waqf* (rules of stopping), and so forth. All these rules are essential and must not be neglected when reciting the Qur'an. For example, in the application of *Makharij al-Huruf*, there are five recognized articulation points: *Maudhi' al-Halq* (throat), *Maudhi' al-Lisan* (tongue), *Maudhi' al-Shafatain* (lips), *Maudhi' al-Jauf* (oral cavity), and *Maudhi' al-Khaishum* (nasal passage).<sup>8</sup> In the *Maudhi' al-Halq*, there are six letters: *Hamzah* (ء) and *Ha* (هـ) are articulated from the bottom of the throat; *Ain* (ع) and *Ha* (ح) from the middle of the throat; and *Kha* (خ) and *Ghayn* (غ) from the top of the throat. Similarly, each letter has its own specific articulation point.

Statements like these have become rules in reciting and studying the knowledge of the Qur'an, as also expressed in a study conducted by Fitriyah Mahdali on the theme "Analysis of Qur'an Recitation from the Perspective of Sociology of Knowledge." In her explanation, she discusses the rules of reciting the Qur'an correctly, indicators of Qur'anic reciting proficiency, and the etiquette of reciting the Qur'an.

All reciters of the Qur'an must apply all the aforementioned rules when reciting the Qur'an. Failure to do so can affect the meanings contained within the verses, such as when pronouncing the letter *'ain* (ع), which often sounds similar to the letter *hamzah* (ء). This can lead to the word *'alamin* being pronounced as *alamin* in the sentence: الحمد لله رب العلمين, altering its intended meaning. Similarly, confusion between the letters *Qof* (ق) and *Kaf* (ك) frequently results in similar sounds, changing words like *qolbi* (قلبي) to *kalbi* (كلبي). What should convey "heart" instead conveys "dog".

This mispronunciation occurs due to insufficient attention to the proper methods of Qur'anic recitation, particularly regarding the articulation points and characteristics of the letters. Consequently, when reciting Qur'anic verses, many meanings do not align with their intended pronunciation. This also applies to other recitation rules such as *izhar*, *ikhfa*, *iqlab*,

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<sup>7</sup> Annuri. H. 20

<sup>8</sup> Tekan. H. 21

and *idgam*, as well as rules of prolongation (*Ahkamul Mad*), rules of stopping (*Ahkamul Waqaf*), and others. Most people overlook these rules, resulting in Qur'anic recitation that does not adhere to the correct principles.<sup>9</sup>

The above-mentioned conditions are frequently found among Qur'an reciters, particularly in Gampong Glee Bruek, Aceh Besar, following the Aceh Tsunami on December 24, 2004. Many people, especially teenagers and children, struggle to recite the Qur'an correctly.

Gampong Glee Bruek is one of the villages located on the western coast of the Aceh Besar region. Historically, the Glee Bruek community has been known for having many knowledgeable individuals, particularly in religious studies. Many community members have pursued their studies in traditional Islamic boarding schools. They are proficient in understanding classical Islamic texts (*kitab kuning*) and are also skilled in reciting and understanding the Qur'an. Upon returning to their community, they established learning centers, both in the form of Islamic boarding schools and private study groups in homes. The community and their children could study at these places, either to delve into classical texts, to learn to recite the Qur'an, or both. Those who were diligent and had a strong desire to excel in Qur'anic recitation often succeeded. Some of them even participated successfully in the Provincial level Qur'an Recitation Competitions (MTQ) in Aceh.

However, after the tsunami, all the achievements of the Glee Bruek community have become mere memories. The community, once renowned for its excellence in Qur'anic recitation and achievements, now struggles with understanding the Qur'an. Therefore, this situation requires a special and in-depth study to improve the quality of Qur'anic recitation.

Based on the above issues, the focus of this study is to examine the ability of the Gampong Glee Bruek community to recite the Qur'an after the tsunami and their efforts to improve the quality of their recitation. The aim of this research is to understand the capabilities of the Gampong Glee Bruek community in reciting the Qur'an post-tsunami and to evaluate their efforts to enhance the quality of their Qur'anic recitation accurately and correctly.

This study is field research because it involves directly going to the field to explore the previously discovered facts in more depth. Field research intensively examines the background and interaction conditions of social units, whether individuals or groups.<sup>10</sup> Based on its type, this study is qualitative research with a descriptive exploratory approach. In qualitative research, the researcher is the main instrument needed for the study. The presence of the researcher in the field is used as a research instrument to conduct observations, interviews, and document collection.<sup>11</sup>

The subjects of this study are the residents of Gampong Glee Bruek, consisting of children and teenagers.

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<sup>9</sup> Suarni Suarni and Syukrinur Syukrinur, 'History of the Development of Nagham Al-Qur'an in Indonesia', *Jurnal Ilmiah Al-Mu'ashirah*, 20.2 (2023), 288 <<https://doi.org/10.22373/jim.v20i2.18726>>.

<sup>10</sup> Nana Syaodih, *Metode Penelitian Pendidikan* (Bandung: Rosda, 2013). H.72

<sup>11</sup> Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta Bandung, 2016). 305

## **B. Discussion**

Revitalization is an effort by the community to bring about a change in the existing social order, either by reviving nearly extinct community guidelines or by creating new cultures that are considered to provide a better environment.<sup>12</sup> According to Wallace, revitalization is "a deliberate, organized, conscious effort by members of a society to construct a more satisfying culture." Thus, revitalization is a systematic and organized effort to bring about change by reviving a culture or tradition that is nearly extinct in order to renew it into a better form.<sup>13</sup> Quality is something of value to a person; physically, it is very good, beautiful, elegant, luxurious, antique, flawless, durable, strong, and other measurements usually related to identity, beauty, truth, and goodness.

Quality is also associated with passion and self-esteem. As Edward Sallis mentions in his book *Total Quality Management in Education*, quality is a primary agenda for all institutions, and improving quality is the most important task.<sup>14</sup> Meanwhile, reciting the Qur'an means articulating its verses correctly and properly according to the rules of recitation. Therefore, revitalizing the quality of Qur'anic recitation is an effort to restore the quality of reciting the Qur'an with correct and proper pronunciation in accordance with the principles of Tajweed.

Regarding this matter, there are several factors that can support the revitalization of the quality of Qur'an recitation, as follows:

### **a. Rules for Reciting the Qur'an**

Reciting the Qur'an correctly and properly has its own set of rules that are not found in other scriptures. The Qur'an contains 30 or 28 letters, which are then combined to form words with specific meanings. If the pronunciation of these letters does not follow the established rules, the meanings of the word combinations will differ from their original meanings. For example, the words "*qalbi*" (قلبي) and "*kalbi*" (كلبي). The articulation points of "*qaf*" (ق) and "*kaf*" (ك) are very close to each other. Consequently, people often make mistakes or pronounce them similarly without realizing it. However, these two letters have distinct articulation points. If pronounced the same, the meaning changes from "heart" to "dog." Similarly, other recitation rules significantly impact the meanings of the verses in the Qur'an.

### **1. Proper Ways to Recite the Qur'an**

Reciting the Qur'an correctly involves several levels of intonation, according to the qiraat imams:<sup>15</sup>

- a. *At-Tahqiq* (التحقيق): This style of recitation is like *tartil* but more calm and slow. It is commonly used for teaching the Qur'an perfectly. The tempo of this recitation is

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<sup>12</sup> Ida Bagus Suradarma, 'Revitalisasi Nilai-Nilai Moral Keagamaan Di Era Globalisasi Melalui Pendidikan Agama', *Online*, 9.2 (2018). Email: Suradarma@stcom-bali.ac.id

<sup>13</sup> Wallace, 'The de Kanawiden Myth Analyzed as the Record of a Revitalization Movement', *The American Society for Ethnohistory*, 5.2 (1958). H.265

<sup>14</sup> Edward Sallis, *Total Quality Management in Education* (Yogyakarta: IRCiSoD, 2015). H. 4

<sup>15</sup> Moh. Wahyudi, *Ilmu Tajwid Plus* (Surabaya: Halim Jaya, 2007). H. 12. Al-Hafiz Abdul Aziz Abdur Rauf, *Pedoman Daurah Al-Qur'an Kajian Ilmu Tajwid Disusun Secara Aplikatif* (Jakarta Timur: Markaz Al-Qur'an, 2011). H. 22. Sun Choirul Ummah Marzuki, *Dasar-Dasar Ilmu Tajwid* (Yogyakarta: Diva Press, 2020). H.41-42

the slowest. According to Tajweed scholars, this tempo is used as a method in the teaching process, so students can observe and listen to the teacher's way of pronouncing each letter correctly according to its articulation point, characteristics, and rules, such as length, subtlety, nasality, etc.

- b. *At-Tartil* (الترتيل): This is a slow and clear recitation, enunciating each letter with its articulation point and applying its characteristics while contemplating its meaning. This level of recitation is the best because it is how the Qur'an was revealed, as mentioned in Surah Al-Furqan, verse 32: "ورتلنه ترتيلا" ("and We have recited it in a measured recitation").
- c. *Al-Hadr* (الحدرد): This is a fast recitation of the Qur'an while still maintaining the rules of Tajweed.
- d. *At-Tadwir* (التدوير): This is a moderate recitation, neither too fast nor too slow, but intermediate between *Al-Hadr* and *At-Tartil*.

In addition to these, there are also forms of recitation that are prohibited when reciting the Qur'an:<sup>16</sup>

- a. *At-Tarqish*: This is reciting the Qur'an by stopping at a silent letter and then suddenly jerking the voice, as if one is jumping or walking quickly (dancing).
- b. *At-Tar'id*: This is reciting the Qur'an with a trembling voice, similar to a voice shaking due to cold or pain.
- c. *At-Tathrib*: This is reciting the Qur'an in a melodious and singing manner, elongating the vowels (mad) inappropriately, or adding length even when it is appropriate (singing).
- d. *At-Tahrif*: This is reciting the Qur'an with two or more *Qaris* taking turns to breathe while reciting a long verse together, creating an uninterrupted recitation of the verse.
- e. *At-Tarji'*: This is reciting the Qur'an by alternating between low and high pitches within a single elongation (mad), moving from a low tone to a high tone and back again.

## 2. Reciting *Isti'adhah*, *Basmalah*, and Verses

Reciting the Qur'an involves its own distinct practices, different from reading other texts. When reciting the Qur'an, it is recommended to begin by seeking refuge in Allah with the *isti'adhah* (اعوذ بالله من الشيطان الرجيم). This is in accordance with Allah's command in Surah An-Nahl, verse 98: "فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ" (So when you recite the Qur'an, (first) seek refuge in Allah from Satan, the expelled (from His mercy). After that, the recitation continues with the *basmalah* (بسم الله الرحمن الرحيم).<sup>17</sup> All the imams of Qur'anic recitation agree to recite the *basmalah* at the beginning of every recitation, starting from the beginning of a surah, except at the beginning of Surah At-Tawbah.<sup>18</sup>

## 3. Letters of *Hijaiyyah*

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<sup>16</sup> Ahmad Muhammad Mu'abbad, *Panduan Lengkap Ilmu Tajwid Kaidah Membaca Al-Qur'an Yang Disusun Secara Sistematis Dan Aplikatif* (Solo: TAQIYA Publishing, 2015). H. 16

<sup>17</sup> Annuri. h. 35-38

<sup>18</sup> Ahmad Fathoni, *Kaidah Qiraat Tujuh* (Jakarta: Institut PTIQ & Institut Ilmu Al-Qur'an (IIQ), 2005). h. 25

The letters used in the Qur'an, known as letters of *hijaiyah*, total 29 letters:<sup>19</sup>

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن و ه ي

To pronounce all these letters correctly, they are divided into two categories: *al-Syamsiyah* letters and *al-Qamariyah* letters. The *al-Qamariyah* letters are: ي ه و م ك ق ف. The *al-Syamsiyah* letters are: ن ل ظ ط ض ص ش س ز ر ذ د ت ع غ خ ج ب ء.

#### 4. *Makharijul Huruf* (Articulation Points of Letters)

The term "*makharaj*" originates morphologically from the past verb "*kharaja*" (خرج), meaning to go out. It takes the form of "*mafa'il*," which indicates a place or noun, becoming "*makharaj*" in *isim makan* form, and in its plural form, "*makharij*" (مخارج). Therefore, "*makharijul huruf*" refers to the places from which letters originate or are pronounced.<sup>20</sup>

According to Sheikh Ibnul Jazari, the articulation points of letters are categorized into 19 places and grouped into 5 main areas known as "*mawadhi*":<sup>21</sup>

1. *Makharajul Jauf* (الجوف): The place of articulation located in the cavity of the mouth. The letters that originate from this place serve as letters of prolongation (letters of *mad*), namely ا (*alif*), و (*waw*), and ي (*ya*).
2. *Makharajul Halqi* (الحلق): The place of articulation from the throat. The letters associated with this place are غ (*ghain*), ع ('*ain*), ح (*ha*), خ (*kha*), ه (*ha'*), and ء ('*hamzah*).
3. *Makharajul Lisan* (اللسان): The place of articulation on the tongue. The letters that originate from this place include ق (*qaf*), ك (*kaf*), ج (*jim*), ش (*shin*), س (*sin*), ي (*ya*), ض (*dhad*), ص (*sad*), ل (*lam*), ن (*nun*), ر (*ra*), ظ (*dha*), ط (*ta*), د (*dal*), ت (*ta*), ث (*tha*), ز (*zai*), and ذ (*dhal*).
4. *Makharajul Syafatain* (الشفتان): The place of articulation where the letters originate from both lips. The letters associated with this place are ف (*fa*), م (*mim*), ب (*ba*), and و (*waw*).
5. *Makharajul Khaisyum* (الخيثوم): The place where nasal sounds originate, from the nasal cavity.

#### 5. *Shifatul Huruf*

The characteristics of letters (*shifatul huruf*), or the attributes of letters, cannot be separated from their articulation points (*makharijul huruf*), because a letter does not fully manifest without its attributes. This means that while the *makharijul huruf* can be physically felt by individuals when pronouncing them, the characteristics of letters can be heard by others or oneself through the quality of the sound produced. Therefore, each letter is associated with its attributes. Thus, the true nature of a letter's attributes cannot be fully understood unless the letter is pronounced correctly according to its articulation point. If the pronunciation deviates from its articulation point and strays from its attributes, the sound of

<sup>19</sup> Tekan. h. 19

<sup>20</sup> Acep Lim Abdurrahman, *Pedoman Ilmu Tajwid Lengkap* (Bandung: CV di Ponegoro, 2023). h. 12

<sup>21</sup> Tekan. h. 21-39. dan Sudarso Ahmad Munir, *Ilmu Tajwid Dan Seni Baca Al-Qur'an* (Jakarta: PT Renika Cipta, 1994). h. 10-13

those letters will not be clear to the listener and will be difficult to understand and comprehend the meaning of the uttered sentence. The characteristics of letters are divided into two parts: those with opposites and those without opposites. Characteristics with opposites include *Jahr* (openness) whose opposite is *Hams* (nasalization), *Syiddah* (sharpness) whose opposite is *ar-Rikhwah* (softness), *Istila'* (stretching) whose opposite is *Istifal* (compression), *Ithbag* (merging) whose opposite is *Infitah* (expansion), and *Idzlaq* (striking) whose opposite is *Ishmat* (blocking). Meanwhile, characteristics without opposites include *Shafir*, *Qalqalah*, *Lin*, *Inhiraf*, *Taqrir*, *Tafasyyi*, and *Istithalah*.<sup>22</sup>

## 6. Rules of *Nun Sakinah* (ن) and *Tanwin*

The rule of *nun sakinah* or *tanwin* refers to the letter *nun* (ن) marked with *sukun* and *tanwin*, linguistically known as *at-Tashwit*, which resembles the chirping sound of a bird. In technical terms, *nun sakinah* occurs at the end of a noun in sound and during *wasl* (joining), but not in writing or at a stop (*waqf*). The distinction between *nun sakinah* and *tanwin* lies in the fact that *nun sakinah* remains evident both in writing and pronunciation, whether during *wasl* or *waqf*. Meanwhile, *tanwin* is distinctly audible in pronunciation and during *wasl*, but not in writing or at *waqf*.

The rules of *nun sakinah* or *tanwin* are categorized into 5 divisions:<sup>23</sup>

**الاطهار** (Linguistically), it means clarity. Technically, it means pronouncing each letter from its *makhraj* (articulation point) without nasalization. The letters involved are غ (*ghain*), ع (*'ain*), ح (*ha*), خ (*kha*), ه (*ha'*), and ء (*'hamzah*). Whenever *nun sakinah* or *tanwin* meets any of these letters, it must be pronounced clearly without nasalization.

**الادغام بلا غنة** (without nasalization) is *idgham* which is pronounced without nasalization. The letters involved are ل (*lam*) and ر (*ra*). When *nun sakinah* or *tanwin* meets any of these letters, it is pronounced without nasalization.

**الادغام بغنة** (with nasalization) is *idgham*, meaning to merge, while *ghunnah* means nasalization. Thus, *idgham bi ghunnah* means merging the sound of *nun sakinah* or *tanwin* with the sound of letters involved in *idgham bi ghunnah*. The letters involved are ي (*ya*), ن (*nun*), م (*mim*), و (*waw*). When *nun sakinah* or *tanwin* meets any of these letters, it is pronounced by merging the sound of *nun sakinah* or *tanwin* into the letter, accompanied by nasalization.

**الاخفاء** (concealment) is to pronounce a letter with qualities between *izhar* (clarity) and *idgham* (merging) without *tashdid* and while maintaining *ghunnah* on the letter being concealed. The letters involved are: ت (*ta*), ث (*tha*), ج (*jim*), د (*dal*), ذ (*dhal*), ز (*zain*), س (*sin*), ش (*shin*), ص (*sad*), ض (*dhad*), ط (*ta*), ظ (*zha*), ف (*fa*), ق (*qaf*), ك (*kaf*).

**الاقلاب** (conversion) is to change or move something from its original form to another form. In technical terms, *iqlab* is transforming one letter into the *makhraj* (articulation point) of another letter while maintaining *ghunnah* (nasalization) on the letter being changed. The

<sup>22</sup> Mu'abbad. h. 121-134.

<sup>23</sup> Imam Suyuthi, *Al-Itqan Fi 'Ulum Qur'an*, Terj. Tim Indiva (Solo: Indiva Pustaka, 2008). h. 137-



letter involved is ب (ba). When *nun sakinah* meets this letter, it is pronounced by changing its sound similar to the letter م (mim), but only in terms of its sound.

### 7. Rules of *Mim Sakinah* ( مْ )

There are three rules governing the recitation of *mim sakinah*, which are *ikhfa syafawi*, *idgham mimi*, and *izhar syafawi*.<sup>24</sup> *Ikhfa Syafawi* means to pronounce the letter that follows the *mim sakinah* faintly. The letter involved is ب (ba). When *mim sakinah* meets this letter, it is pronounced faintly with nasalization. *Idgham Mimi* is when the letter *mim sakinah* meets another *mim*. It is pronounced by merging the sound of the first *mim sakinah* into the following *mim* with complete nasalization. *Izhar Syafawi* is to pronounce the *mim sakinah* clearly when it meets letters other than ب (ba) and م (mim), without nasalization.<sup>25</sup>

### 8. *Ahkamul Mad*

*Ahkamul Mad* consists of two words: "ahkam," which means rules or laws, and "mad," which means elongation or extension. In terms of terminology, mad refers to lengthening the sound with one of the letters that constitute mad letters. According to Jalaluddin As-Suyuthi, mad is an expression indicating elongation of letters, where the letters of mad are longer than natural lengthening (*mad thabi'i*), and these letters cannot be pronounced correctly without elongation.<sup>26</sup> The types of mad are categorized into two parts: *mad asli* (original mad) and *mad far'i* (derived mad). *Mad asli* is the fundamental or basic mad, also known as *mad thabi'i*. The signs of *mad asli* are ي - و - ا. The length of *mad asli* is one *alif* or two *harakat*.

On the other hand, *mad far'i* is mad and involves additional letters from others. Its branches include *Mad Wajib Muttashil*, *Mad Jaiz*, *Mad Shilah*, *Mad Badal*, *Mad 'Aridh Lis Sukun*, *Mad Lin*, *Mad Tamkin*, *Mad Farq*, *Mad Lazim Mutsaqqal Harfi*, *Mad Lazim Mukhaffaf Harfi*, *Mad Lazim Mutsaqqal Kalimi*, *Mad Lazim Mukhaffah Kalimi*, and *Mad 'Iwadh*.<sup>27</sup>

### 9. *Ahkamul Waqaf and Ibtida'*

*Ahkamul Waqaf* pertains to the rules governing *waqaf*. Linguistically, *waqaf* means "to halt" or "to pause." In Islamic terminology, *waqaf* refers to pausing the recitation of a sentence for a brief period, taking a single breath, and intending to resume reciting the Quran. There are several types of *waqaf* in Quranic recitation, namely *waqaf intizhari*, *waqaf ikhtibari*, *waqaf idhirari*, and *waqaf ikhtiyari*. *Waqaf ikhtiyari* is further divided into four types: *waqaf Tam*, *waqaf Kafi*, *waqaf Hasan*, and *waqaf Qabih*.<sup>28</sup>

Meanwhile, *Ibtida'* refers to starting the recitation from the beginning or after stopping in the middle of the recitation. According to As-Suyuthi, there is only one form of *ibtida'*, which is the *ikhtiyari* form.<sup>29</sup>

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<sup>24</sup> Annuri. h. 97

<sup>25</sup> Wahyudi. h. 109-115

<sup>26</sup> Imam Jalaluddin As-Suyuthi, *Al-Itqan Fi 'Ulum Al-Qur'an, (Studi Al-Qur'an Komprehensif)* (Solo: Indiva Media Kreasi, 2009). h. 385

<sup>27</sup> Wahyudi. h. 160-182

<sup>28</sup> Manna' Al-Khaththan, *'Ulum Al-Qur'an, Terj. Aunur Rafiq El-Mazni* (Jakarta Timur: Pustaka Al-Kautsar, 2006). h. 228-229

<sup>29</sup> Annuri. h. 170-171

### 10. *Qalqalah*

*Qalqalah* (القلقلة) linguistically means to move or shake, while in terminology, *qalqalah* refers to letters that, when pronounced, cause a bouncing or echoing effect due to the release from their *makhraj* (articulation point). There are five letters involved: ق ط ب ج د. *Qalqalah* is divided into two types: *Qalqalah Kubra* (major *qalqalah*) and *Qalqalah Sugra* (minor *qalqalah*).<sup>30</sup>

#### **b. The Capability and Efforts of Glee Bruek Community in Improving the Quality of Quran Recitation**

##### 1. Community's Capability in Quran Recitation

The Quran, as a sacred scripture and guidance for all Muslims, has its own rules of recitation that are distinct from other readings or texts. Therefore, it is not surprising that many people struggle to apply these rules correctly when reciting the Quran. Reciting the Quran correctly is a skill that every Muslim should possess, given its importance as a sacred book guiding the lives of Muslims.<sup>31</sup> It plays a crucial role in society, containing guidelines for life and moral teachings that form the foundation of diversity within communities.<sup>32</sup>

The ability to recite the Quran is greatly influenced by each individual's circumstances. Some people are diligent and persistent in learning to recite the Quran until they become truly fluent. Others may study without aiming for fluency, and some do so due to pressure from their surroundings. According to Muhibbin Syah, the influencing factors can be categorized into internal and external factors. Internal factors are those within the individual, encompassing physiological and psychological aspects. External factors include social and non-social elements.

Glee Bruek is a region in Aceh Besar, located on the southwest coast near the sea. This area was severely affected by the tsunami. When the disaster struck, the village was among the hardest-hit areas. Not only were all its buildings completely destroyed, but many of its residents also lost their lives in the event.

Glee Bruek village has the largest population compared to other villages in the Lhoong sub-district. Additionally, there are many educational institutions, both formal and non-formal, such as religious study centers, including those focusing on classical Islamic texts and Quranic recitation training. Consequently, the village is home to many religious figures and accomplished Quran reciters.

However, the aftermath of the tsunami brought immense sorrow and hardship to the community. There have been limitations in various areas, including education, religion, and particularly in Quranic recitation. The once-renowned religious figures and skilled Quran reciters are now just memories, marking a significant historical event.

In this context, the condition of the Glee Bruek community has become concerning, especially regarding the proper recitation of the Quran following the rules of Tajweed.

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<sup>30</sup> Annuri. h. 193-195

<sup>31</sup> Al-Ba'labakki, *Al-Tajwid: Al-Maqayis Al-Halqiyah Li At-Tawajjuh 'Inda Tilawah Al-Qur'an* (T.tp: Dar al-Qalam, 2006). h.1-2

<sup>32</sup> Emran Eku, 'Analisis Problematika Dalam Membaca Al-Qur'an Pada Mahasiswa Semester 8 Jurusan Pendidikan Agama Islam Di Institut Agama Islam Negeri (IAIN) Ternate', *Wahana Pendidikan*, 10.3. h. 955-967

According to a local teacher, the saddest reality is that very few children in the village can read and understand the Quran. Sometimes, a child can read it, but their application of Tajweed rules is inadequate. Some only recognize the *Hijaiyah* letters and their diacritical marks but cannot pronounce the letters correctly according to their proper articulation points (*makharijul huruf*), among other issues. Since the tsunami, this situation has persisted, becoming a generational issue in Glee Bruek. This is due to the lack of individuals capable of teaching the proper recitation of the Quran. As a result, finding someone proficient in reciting the Quran correctly in Glee Bruek village is very difficult.

The current state of Quranic recitation in the village is aligned with the abilities of the teachers or religious instructors, who are the survivors of the tsunami. Some children can recite the Quran, but only to the extent of recognizing the *Hijaiyah* letters without adhering to the rules of proper articulation (*makharijul huruf*).<sup>33</sup>

The ability of the community is a skill, competence, or capacity to perform various tasks and complete a job.<sup>34</sup> In her book "*Metodologi Penelitian Agama Islam*," Ramayuli explains that ability is something possessed to perform a task or job assigned to them.<sup>35</sup> Ability is also an aptitude or capacity someone has to perform actions resulting from innate talent. However, this ability will develop if given training, enabling them to do something well.<sup>36</sup> In this context, reciting the Quran correctly is a task or obligation that every Muslim must fulfill.

On the other hand, the Glee Bruek community is no longer the same as it was before the tsunami. Before the tsunami, Gampong Glee Bruek was known for producing knowledgeable and religious scholars. Now, it feels empty. The tsunami survivors no longer prioritize education as their main focus in life, especially in understanding Quranic knowledge. As a result, the ability to comprehend the Quran, particularly the rules of Tajweed, is very limited. According to a religious instructor, it is very difficult to find anyone, whether children or adults, who can recite the Quran following the rules of Tajweed.<sup>37</sup>

Children learn to recite the Quran according to what their parents or teachers teach them. If the parents or teachers have limited knowledge of Quranic recitation, so will their students. Another religious teacher expressed the same concern, stating that it is currently challenging to find children who can recite the Quran fluently and correctly.<sup>38</sup>

## 2. Efforts of the Community to Improve the Quality of Quranic Recitation

Enhancing the quality of Quranic recitation is one of the objectives of studying the Quran. Essentially, reciting the Quran correctly is an obligation for every Muslim. Ahmad Annuri states, "العلم به فرض كفاية والعمل به فرض عين على كل قارئ من مسلم ومسلمة" (Studying the knowledge of Tajweed is *fardhu kifayah*, and practicing it is *fardhu 'ain* for

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<sup>33</sup> Interview with Ustazah Nilawati on January 22<sup>th</sup>, 2024.

<sup>34</sup> Dkk Robbin Stephen, *Prilaku Organisasi* (Jakarta: Selemba Empat, 2008). h.56

<sup>35</sup> Ramayulis, *Metodologi Pendidikan Agama Islam* (Jakarta: Kalam Mulia, 2010). h.43

<sup>36</sup> Roudhatun Ni'mah dkk, 'Meningkatkan Mutu Bacaan Al-Qur'an Melalui Metode Yanbu'a Di Pondok Pesantren Hidayatullah Muhtadin Desa Sidoharjo Kecamatan Jati Agung Kabupaten Lampung Selatan', *An-Nur: Kajian Pendidikan Dan Ilmu Keislaman*, 7.2 (2021). h. 32

<sup>37</sup> Interview with Ustazah Munidar on January 22<sup>th</sup>, 2024.

<sup>38</sup> Interview with Ustaz M. Ali Imam Menasah on March 02<sup>th</sup>, 2024.

every Quran reader (*qari*) from among the Muslim community, both men and women).<sup>39</sup> This statement indicates that reciting the Quran must be based on the rules of recitation, which is Tajweed. As previously mentioned, Allah commands the recitation of the Quran with *tartil*.

Those who recite the Quran beautifully will receive greater rewards, as the Prophet Muhammad (peace be upon him) said:

عن ابن مسعود رضى الله عنه قال قال رسول الله صل الله عليه وسلم من قرأ حرفاً من كتاب الله فله حسنة والحسنة بعشر أمث لها لأقول الم حرف ولكن ألف حرف ولام حرف وميم حرف

*From Ibn Mas'ud (may Allah be pleased with him), the Prophet (peace be upon him) said, "Whoever recites a letter from the Book of Allah will receive a good deed, and the good deed will be multiplied by ten. I do not say that 'Alif Lam Mim' is one letter, but 'Alif' is a letter, 'Lam' is a letter, and 'Mim' is a letter."*<sup>40</sup>

Reciting the Quran beautifully also earns one the identity of a good Muslim. As explained in a hadith: "خيركم من تعلم القرآن وعلمه" (*The best of you are those who learn the Quran and teach it*).<sup>41</sup>

There are many commands to recite the Quran perfectly. If one recites the Quran imperfectly or incorrectly, it results in sin. Essentially, reciting the Quran is to obtain Allah's mercy. Conversely, mistakes in pronunciation replace mercy with sin. Therefore, reciting the Quran perfectly is an obligation that cannot be neglected by any Muslim. The Quran must be recited according to its rules and principles.

To restore the quality of Quran recitation in the community of Glee Bruek, efforts have been made to establish Quran study groups. These study groups are set up by some community members in their private homes. There are three places for Quran study for children, while adults study at the Meunasah Gampong Glee Bruek. These study sessions take place at the homes of Ustazah Nilawati, Ustazah Munidar, and Ustaz Randai. All three locations focus on correcting Quran recitation according to the rules of Tajweed, starting from the pronunciation of letters (*Makharijul Huruf*) to the rules of recitation.

The pronunciation of the *Hijaiyyah* letters is greatly influenced by everyday language, making it difficult to distinguish between the sounds of different letters, such as *Qaf* and *Kaf*, *Ghain* and *Ra*, *Sin* and *Shad*, *'Ain* and *A*, and so on. This mispronunciation can lead to a shift in meaning from the intended one.

In this context, children are trained as often as possible to pronounce these letters. Additionally, they are taught to apply the rules of elongation (*Ahkamul Mad*), *Ahkamul Waqaf*, and other recitation rules. All these rules are included in the learning materials of the *Iqra'* books, from volumes 1 to 6, as well as in the tajweed rule books. These study sessions take place in the evenings after Maghrib prayers.

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<sup>39</sup> Annuri.h. 17

<sup>40</sup> Annuri. h. 21

<sup>41</sup> Muhammad Nashiruddin Al-albani, *Ringkasan Shahih Bukhari, Jilid 4* (Jakarta: Pustaka Azzam Anggota IKAPI DKI, 2007). h. 781

Moreover, children are also instilled with good ethics, mutual respect, and appreciation for one another, as these factors greatly influence the effectiveness of improving Quran recitation quality. This is also dependent on the child's personality, as each child has their own disposition. Some children have a strong interest in learning the Quran, while others do not. Children with a high interest in learning the Quran quickly grasp and digest what is conveyed by the *Ustaz* or *Ustazah*, whereas children who are slower in learning take more time to understand the lessons. According to Ustazah Nilawati, both internal and external factors play a significant role in the process of improving the quality of Quran recitation.<sup>42</sup>

From the above explanation, it can be understood that both internal and external factors greatly influence a child's ability in the learning process, especially in reciting the Quran. For children with a high interest, there are no obstacles to learning the Quran, whether a teacher is present or not. They remain enthusiastic about learning to recite the Quran. Conversely, if a child is less attentive to the learning process and lacks parental support, even the best efforts from teachers (*Ustaz/Ustazah*) will not suffice, and the child will still struggle with reciting and understanding the Quran. This was also expressed by Ustaz Randai when discussing the efforts to improve Quranic recitation.<sup>43</sup>

Additionally, teachers (*Ustaz/Ustazah*) strive to provide the best for their students. They equip themselves with various methods to help their students recite the Quran correctly and accurately according to Tajweed rules.

### **C. Conclusion**

The tsunami that struck Aceh had a significant impact on the lives of the people of Aceh in general and the residents of Gampong Glee Bruek in particular, affecting education, religion, and the economy. In terms of education and religion, the situation is concerning. The holy Quran, which should be recited according to specific rules and guidelines, is now often not properly understood by many in the community. These recitation rules are frequently not applied.

In an effort to maintain the quality of Quranic recitation, some members of the community have established study centers in their own homes and guided their students according to their abilities. Additionally, teachers (*Ustaz/Ustazah*) are working on self-improvement to better mentor their students in reciting the Quran correctly.

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<sup>42</sup> Interview with Ustazah Nilawati on January 22<sup>th</sup>, 2024.

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