THE DEVELOPMENT OF \textit{AL-QIRĀ’ ĀT AL-SAB’} LEARNING METHOD BY QĀRĪ’S IN LANGSA CITY

Cut Fauziah  
Institut Agama Islam Negeri Langsa, Indonesia  
cutfauziah@iainlangsa.ac.id

Fatin Nabilah Wahid  
University Teknologi MARA Shah Alam Selangor, Malaysia  
afatinna@uitm.edu.my

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Abstract
The development of \textit{al-qirā’ āt al-sab’} is an activity that is necessarily conducted by every \textit{qirā’ah} teacher (qāri’). It is essential to transfer the correct readings according to the provisions recommended in Islamic law. Therefore the development of \textit{al-qirā’ āt al-sab’} must be encouraged in the Langsa City community. The purpose of this study was to see the \textit{qirā’ah} (qāri’) teachers in developing the \textit{al-qirā’ āt al-sab’} learning method in Langsa City. By conducting interviews with \textit{qirā’ah} teachers in Langsa City and using qualitative data analysis, it shows that the qāri’s develop \textit{al-qirā’ āt al-sab’} by holding \textit{al-qirā’ āt al-sab’} learning in their respective homes. The methods used are \textit{bi al-iifrād, Jibrīl, Talaqqī}, and \textit{bi al-jamā’} with practical learning models. The community's positive responses to \textit{al-qirā’ āt al-sab’} learning activities help them to learn \textit{al-qirā’ āt al-sab’}, while the negative ones are they felt prestige or embarrassed and thought it was unimportant to participate in this activity.

Keywords: Activities, Development (Learning), \textit{al-qirā’ āt al-sab’}

Abstrak

**Keyword:** Aktivitas, Pengembangan (Pembelajaran), \textit{al-qirā'āt al-sab’}

**Introduction**

The study of the Living Qurā’n becomes very interesting, along with the increasing awareness of the Islamic community towards the teachings of their religion.\(^1\) The development of \textit{al-qirā'āt al-sab’} is an activity that is necessarily conducted by every \textit{qirā'ah} teacher (\textit{qāri’}). However, the phenomena that arise are not always directly proportional to what should be practiced. It is important to transfer the correct readings according to the provisions recommended in Islamic law. Therefore the development of \textit{al-qirā'āt al-sab’} must be encouraged in the Langsa City community.

Several development activities conducted by \textit{qāri’} is creating the \textit{al-qirā'āt al-sab’} training (learning) and organizing it in their respective residences, especially for the community of \textit{qirā’} experts who need to learn and develop \textit{qirā’} science as their responsibility to maintain the purity of the Qurā’n. \textit{Al-qirā'āt al-sab’} learning in Langsa City is continuously conducted by \textit{qāri’s} and scheduled. This activity is held every Monday, Saturday, and Wednesday night from 08.00-11.00 p.m., and every Friday from 02.00-04.00 p.m. The knowledge of the people of Langsa City on the issue of \textit{qirā’āt} is still lacking, some of them even do not know it at all, so when people hear the reading, they think the reading is wrong and destroys the meaning read. At the same time, others conclude that reading the Qurā’n with \textit{al-qirā'āt al-sab’} is allowed as long as it is good and correct in terms of \textit{tajwīd}. For example, when the \textit{qāri’} reads surah al-\textit{Fātiḥah} in the word: \textit{عليهُم} which is \textit{kasrah} on ha' substituted to be \textit{dāmmah}. This reading is a \textit{sabhīh qirā’āh} not a \textit{syāzah}.\(^2\) One institution that promotes \textit{al-qirā'āt al-sab’} in particular is \textit{Tilāwah Al-Qurā’n Development Institute (LPTQ)}.\(^3\)


According to Zumrodi, qirā‘ah is a school in reciting the Qurān. It was pioneered by several imams of qirā‘ āt who differed in pronouncing the letters or in their ha‘āyah so that there were seven qirā‘ āt of the Qur‘ān which then named al-qirā‘ āt al-sab‘. 4 Besides al-qirā‘ āt al-sab‘, there are two other types of qirā‘ āt known in the science of qirā‘ āt, namely al-qirā‘ āt al-‘asyr and al-qirā‘ āt al-arba‘ah al-‘asyr. 5 According to Akhmad Bazith, there is a difference between al-qirā‘ āt al-sab‘ and al-arba‘ah al-sab‘ah. Al-qirā‘ āt al-sab‘ are the seven schools in reciting the Qur‘ān, while al-arba‘ah al-sab‘ah are seven kinds of ways (dialects) which provide easiness for Muslims to read the Qurān. 6 Thus, the differences in reciting the letters in the Qur‘ān do not cause any change or deviation in the Qur‘ān. On the contrary, they ease Muslims to learn qirā‘ āt and even create a sense of mutual respect and mutual appreciation to foster togetherness in the midst of differences between qirā‘ āt scholars. 7

The variety of readings in the Qur‘ān is inevitable because of the different social geography of the qirā‘ āt scholars. With these differences, the language or reading of the Qur‘ān is certainly different from one region to another. 8 The Arab nation consists of several tribes or races which have various dialects. These dialect differences cause the differences in qirā‘ āt. 9 Thus, the differences in qirā‘ āt are motivated by historical factors and the ways the companions transmitted the reading of the Qur‘ān to their students.

Some methods used by the qārī’s in studying al-qirā‘ āt al-sab‘ include examining whether the qira‘ah is maqbulah/shahihah that meets three conditions, having a sanad, matching the Usmani Rasm, and conforming to the rules of the Arabic language. 10 Besides the validity of al-qirā‘ āt al-sab‘, the qārī’s also teach al-qirā‘ āt al-sab‘ with a sorogan method, the student-centered learning with a duration of 4 hours. 11 The use of vocal practicing is also a method in studying al-qirā‘ āt al-sab‘. In the implementation of vocal practices, at first, the participants are taught how to pronounce the correct

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makhārij al-ḥurūf, then step to reciting with the correct tone. In the end, they step to reciting the verses of the Qurān with maqām al-qirā’āt al-sab’.12

Langsa City is a place for qirā’āt development activities, so the studies about its various implementation can be researched related to the Living Qurān or phenomena related to social science because the writer identifies that people in the area are unfamiliar with al-qirā’āt al-sab’. An interesting phenomenon here is the promotion of the Langsa city qārī’s to the development of qirā’āt, and it differs from other areas, specifically the Aceh province. So that the roles of qārī’s in developing al-qirā’āt al-sab’ and its application in the Langsa City occur in several villages, including Gampong Matang Seulimeng in West Langsa district, Gampong Paya Bujok Tunong in Langsa Baro District, Gampong Teungoh in Langsa City district, Seuriget in West Langsa district, and Meurandeh in Langsa Lama district.

This article aims to study the gaps and polemics among the people of Langsa City who are pro and contra towards the understanding about al-qirā’āt al-sab’. It is hoped that those who truly teach the Qurān to the community will be able to shine again and emit light amid society.13

This study uses a qualitative research method to obtain comprehensive data on the qārī’s activities in promoting al-qirā’āt al-sab’ with Langsa City as the case study. This study focuses on the science of the Qurān which is related to the science of tajwid and the science of qirā’āt so that people who read the Qurān with al-qirā’āt al-sab’ are avoided from the violation of the recitation rules.

**Overview of al-qirā’āt al-sab’**

Al-qirā’āt al-sab’ are the mutawātir qirā’āt with perfect mutawātir which is quoted from the Prophet Muhammad by a large group (of companions) that are impossible to agree on to lie,14 so what is meant by al-qirā’āt al-sab’ here are the readings of the Qurān which is based on the seven qirā’āt of Imams, namely Imam Nāfi’ bin Abi Nu’aim al-Asfihani (d. 127 H), ‘Abdullah bin Kašir al-Makki (d. 120 H), Abu ‘Amr al-Bašrī (d. 153 H), ‘Abdullah bin ‘Amir al-Syāmi (d. 118 H), ‘Asim bin Abi al-Najud (d. 127 H), Hamzah bin Habib al-Zayyat (d. 156 H), and ‘Alī bin Hamzah al-Kisā’i (d. 189 H). Attributing qirā’ah al-Qurān to Imam al-qirā’āt al-sab’ does not mean that qirā’āt Al-Qurān are the result of ijtihād created by them but are the result of their research and selection of the existing ones, they routinely practice and teach and preserve.15

Al-qirā’āt al-sab’ or the seven recitations are the different ways of reading the Qurān. It is called al-qirā’āt al-sab’ because there are seven well-known qirā’āt of Imams, each of whom has its own reading style. Each imam has two students who act

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as transmitters. Each of these transmitters also has differences in reading the Qurʾān, so there are fourteen *masyhūr* ways to read the Qurʾān. The differences in reading are not artificial things, either made by the Imams of *qiraʾāt* or by the transmitters. This way of reading is the teaching of the Prophet and that is how the Qurʾān was revealed.

However, the practice of *al-qiraʾāt al-sabʿah* has been carried out by scholars and it is followed by Muslims. Several *masyhūr* companions in teaching the readings of the Qurʾān (*Qiraʾāt* Qurʾān) were Ubay, ‘Ali, Zaid bin ʿSabit, Ibn Masʿūd, Abū Musa Al-Asyʿari, and others. From them, most of the companions and followers of various countries learned qiraʾāt and they all relied on the *Rasūlullāh*.

The recitation of a word of the Qurʾān attributed to an Imam of qiraʾāt is called qiraʾāh. Due to mentioning the Imam of qiraʾāt, it means that the reading of the two transmitters there is no *ikhtilāf*, the same reading. On the other hand, if the recitation of the Qurʾān is attributed to a transmitter, then it is called *riwāyah* which means that there must be *ikhtilaf* (difference) in the recitation between the two transmitters of the *imām al-qiraʾāt*. Furthermore, the recitation of the Qurʾān attributed to the students of the transmitters up to below is called *tariq*. As an example, the word ملك in al-*faṭiḥah* verse is read with *alif* (išbāt al-*alif*) after *mīm* by Ṭāʾim dan al-Kisaʾi, so that it is read ملك. This means that both transmitters of Ṭāʾim (Syuʾbah and Ḥafṣ) and both transmitters of al-Kisāʾi (Abu al-Ḥariṣ dan al-Dūr) read with išbāt al-*alif* after *mīm*.

Furthermore, the recitation which is attributed to the student of the transmitter and below them is called *tariq*. For example, *qaṣār* (2 *ḥarākāt*) in *mād munfāṣil* is the reading of Imam Ṭāʾim through *riwāyah* Ḥafṣ according to *tariq* Amr bin ʿSabah from *tariq* (line) al-*fīl*. From the other *tariq* Ḥafṣ, namely Ubaid bin Ṣabah and *tariq* al-Ḥasyiʾī to Ṣyāṭiḥiyah they read mad munfāṣil with Tawāṣūt (4 *ḥarākāt*) only.

All these readings are authentic (ṣaḥīḥ) *qiraʾāt* which have connected sanad to the Prophet and they are in accordance with the *rasm uṣmanī* and the rules of the Arabic language.

The following is the table of imam *Qiraʾāt*, *Riwāyah*, and *Tariq*:

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<table>
<thead>
<tr>
<th>No</th>
<th>Qirā’ah</th>
<th>Riwayat</th>
<th>Tariq</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nafi’ Al-Madaniyy</td>
<td>Qalun Warasy</td>
<td>Abi Nasyithh: Muhammad Bin Harun Al-Adzrāk: Abi Ya’qub Yūsuf</td>
</tr>
<tr>
<td>2</td>
<td>Ibn Kašīr Al-Makkiyy</td>
<td>Al-Bazīy Qunbul</td>
<td>Abi Rabi’ah: Muhammad Bin Ishaq Ibn Mujahid: Abi Bakr Ahmad Bin Mujahid</td>
</tr>
<tr>
<td>7</td>
<td>‘Alī Al-Kisāi Al-Kufiyy</td>
<td>Abi Harīs Ad-Duriyy</td>
<td>Muhammad Bin Yahya al-Baghdaḍiyy (Well known as the little al-Kisāi) Abi Fadhlu Ja’far Bin Muhammad An-Naḥṣiyyi</td>
</tr>
</tbody>
</table>

Qārī activities in the development (learning) of al-qirā’ah al-sab’ and its application in Langsa City

The development (learning) of al-qirā’ah al-sab’ in Langsa City in particular, and in Aceh Province in general, is the implementation of the Musbaqaṭ Tilawatil Qurān (MTQ) starting from al-qirā’ah al-sab’ branch that was in 2016 starting from the sub-district level up to the national level in accordance with the sūrah of the Aceh Province LPTQ, by reading mujawwad (tilawah) and only with qirāh Imām Nāfi’ from riwāyat of Imām Qālūn and Warasy. Due to al-qirā’ah al-sab’ branch was new at the MTQ event, there was no participant participating in the branch because they did not have qualified teacher in the branch. In 2018 another branch of al-qirā’ah al-sab’ was added by reading murattal with qirāh Imām Ibn Kašīr from riwāyah of Imām al-Bazzā and Qunbul until now.23

The general rules for reading riwāyah al-Bazzā and Qunbul from sūrah al-fatīmah to sūrah an-nās are as follows: first, reading Basmalah. The rules of reading bismillah between 2 (two) sūrahs, either from riwāyah of al-Bazzā or Qunbul, separate the first and second sūrah by reading basmalah, except between surah al-Anfāl and Sūrah al-

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Taubah, Second, mim jama’. Mim jama’ is mim that shows the plurals, so both from riwāyat of al-Bazzī and Qunbūl read with šilah mim jama’ which is in dhammah and connected (in ilah) with waw sukun lafżiyyah and read 2 harakat long (al-Qashr).

<table>
<thead>
<tr>
<th>No</th>
<th>Riwāyat Hafaṣ</th>
<th>Riwāyat Bazzī</th>
<th>Riwāyat Qunbūl</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>عَلَيْكُم</td>
<td>عَلَيْكُمُ</td>
<td>عَلَيْكُمُ</td>
</tr>
<tr>
<td>2.</td>
<td>عَلَيْهِم</td>
<td>عَلَيْهِمُ</td>
<td>عَلَيْهِمُ</td>
</tr>
</tbody>
</table>

Third, Ha’ amir. Imām Hafa reads the length of the letter ha’ amir if the previous letter has a vowel and reads it short if the previous letter has no vowel (sukun) or the letter mad. This is different from Imām Qunbūl, he reads short if the previous letter has no vowel (sukun) or the letter mad. This is different from Imam Qunbūl, he reads the letter ha’ amir two harakat in all circumstances. Fourth, Mad Muttaṣil. Riwāyat al-Bazzī and Qunbūl read the letters mad in mad muttaṣil with al-tawassuṭ (4 harakat). While the definition of mad mutta’ilia is if there is a mad letter which is followed by a hamzah letter in one word (sentence). Fifth, Mad Munfa’il. Riwāyat al-Bazz and Qunbūl read the letters mad in mad munfaṣil with al-Qaṣṣar (2 harakat). While the definition of mad munfa’il is if there is a mad letter which is followed by an alif letter in another word (sentence).

Sixth, Tashil. Tashil is to relieve or provide convenience. According to the term, Tashil is lightening or softening the second hamzah when two hamzahs are close together. If ya’ al-mutakallim meets the letter hamzah qaṭa’ which is the initial letter in the next word, then the letter yes has the meaning of fatḥah. Hamzah qaṭa’ is a hamzah letter that is always read either at the beginning, in the middle or at the end of a reading. Seventh, Saktah. Ibn Kaṣir both according to the riwāyat al-Bazzī and Qunbūl did not read the saktah in the following four places as Hafaṣ read, namely: a) Sūrah al-Kahf verse 1-2, b) Sūrah Yāsin verse 52, c) Sūrah al-Qiyāmah verse 27, and d) Sūrah al-Muṭaffifin verse 1460.

Qāri activities in the development (learning) of al-qirā’āt al-sab’ in Langsa City, namely by holding qirā’āt trainings in their respective homes. There are several qāri’ experts in Langsa City spread across several sub-districts, namely:

a. Mr. Amiruddin Usnur, S. Pd (a teacher of MTsN Langsa) is domiciled at BTN Polri Gampong Matang Seulimeng, West Langsa District, on Friday at 02.30 p.m until finished.

b. Mr. Syahrul, MTA (Chairman of IPQAH Langsa City) in Gampong Paya Bujok Beuramoe, West Langsa District, on Thursday night at 08.00 p.m until finished.

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c. Mr. M. Tamba (PNS of Aceh Tamiang Regency) in Gampong Paya Bujok Tunong, Langsa Baro District, time and place to contact him first when there is time.
d. Ustazah Mutiana (Seuriget's Integrated Noodle Teacher) in Blang Lorong Indah Hamlet, Gampong Teungoh, Langsa City District, on Sunday nights at 19.30 until finished.
e. Mr. Asnawi (Muezzin of the Great Mosque of Darul Falah in Langsa City/Chairman of LPTQ in Langsa Lama District) in Sidorejo Village, Langsa Lama District, on Monday night at 07.30 p.m until finished.
f. Tgk Syukri in Seuriget Kec. Langsa Barat on Monday, Saturday and Wednesday nights from 08.00-11.00 p.m.

There is a location in Langsa City where Qira‘āt learning activity does not exist, namely East Langsa District. However, these five locations alone fully represent the development of qāri’ towards Qira‘āt, because there is community participation from other sub-districts to study directly at the Qāri’ place which is not from the village where they live. For example, Wali Ismadi, a resident of Gampong Alue Pineung Kec. Langsa Timur learns Qira‘āt from Tgk. Thanksgiving in West Langsa. The researcher considered the lack of qira‘āt experts in Langsa City so that they could not expand more widely to every village in Langsa City. This activity is carried out by the qâri’ once a week with a short time and limited students.

The researcher views that there was only one qira‘ah used by scholars in Langsa City, namely Imam Ibn Kasîr History of Bazi and Qunbul, the development was carried out using murattal, namely without songs so that it made it easier for the public to understand qira‘āt and it turned out to be qira‘ah Ibn Kathir this is a qira‘ah that is easy to understand because of the slight differences and many similarities with the reading of Iman Hafash and has a characteristic that is easy to remember for example this qira‘āt always uses the rule of shilah mim jama’ in its reading maqra.

The practice of al-qira‘āt al-sab’ has been conducted by scholars and followed by Muslims. Among the famous companions in teaching the reading of the Qur’an (Qira‘āt) were Ubay, Ali, Zaid bin Thabit, Ibn Masud, Abu Musa Al-Ash‘ari, and others. It was from them that most of the companions and physicians of various countries learned qiraat, they all relied on the Messenger of Allah.26

In the qira‘āt learning process the methods applied are; First, by using the talaqqi method.27 Students come to the qira‘āt learning place and learn Qira‘āt directly dealing with the stage. Students then go forward one by one in front of the teacher. It means individual learning where a student is dealing with the teacher, getting to know each other between the two. The sorogan system in the talaqqi (deposit) qira‘āt process is

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carried out individually in front of the teacher intensely, so that with this method there is not a single verse left from the teacher's attention. so read it separately. It is no exaggeration if this process is considered closer to what is called the originality of the qirā‘at of the Qur’ān from the aspect of the connection between the student and the teacher to the Messenger of Allah. Therefore, this system is widely applied and maintained by the majority of qirā‘at experts who teach qirā‘at, as has been implemented by Langsa city qāri’s who are experts in qirā‘at but in fact they do not have a sanad. They attend training at the provincial level and are taught there by teachers who are experts in the field of qirā‘at by Abi Jailani and Hamli Yunus (they are both provincial level judges) who have joined but they do not give qirā‘at to the Qāri’ of Langsa City and there are several Qāri’ who learn from other Qāri’ who have attended training such as tgk Syukri learn qirā‘at from Tgk Amir who is an expert in this field and has attended training from a qualified expert even though Tgk Amir does not yet have a sanad al-qirā‘at al-sab’ but he is able to teach it to other Qāri’ so that this knowledge can be developed and applied to the wider community, especially Langsa City, which still lacks knowledge of Al-qirā‘at al-sab’.

The researcher views this needs to be considered again because one of the conditions for qirā‘at sahihah is a history that is continued from the chain to the Prophet. It would be nice, the Qāri who teach Qirā‘at have a sanad/certificate to maintain the existence of Qirā‘at Science, so that people can accept it with strong belief.

Second, the Jibril Method, namely Tgk reading the verse to his students and then they follow and repeat it. For example, how to read al-qirā‘at al-sab’ which is in Surah al-Fatihah is pronounced with qirā‘at (ملك–مالك) long or short mim according to the priest qirā‘at both can be read as long as they are in accordance with Arabic rules.

The term Jibril method is used because it is motivated by the command of Allah SWT to the Prophet Muhammad SAW. To follow the reading of the Koran which has been read by the angel Gabriel as the messenger of revelation. Jibril's method has a scientific theoretical basis based on revelation and is in accordance with the theories of learning methodology. Thus, Jibril's method, apart from being a scientific research object, can also be an object of research for researchers and teachers to develop. Jibril's method is flexible, conditional, and easy to apply by teachers according to existing potential, learning situations, and conditions. Jibril's method, although the approach used is teacher-centric, in the learning process, the Jibril method always emphasizes the pro-active nature of the students. Jibril's method can be applied to all circles, both children, youth and the elderly.

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28 Interview with Tgk Taufiq Hidayat (Qāri’), July 25, 2020
29 Interview dengan LPTQ Secretary, July 25, 2020
Third, the al-Mufradāt method which qāri’ reads or teaches qirā’ at from every single riwayah without collecting (jama’). In his teaching, qirā’ at are taught one by one sequentially from the riwayah according to the agreed order of the rāwī. Al-mufradāt or bi al-ıfrād in relation to al-qirā’ at al-sab’ is interpreted as a reading on one of the qirā’ at rāwī which distinguishes one rāwī from another. For example, Qāri’ teaches his students to focus on only one riwayah, namely the qirā’ at of Imam Ibn Kathir, riwayah of Imam Bazzi and Quqbul. As it is known that each rāwī or imam has their own methodology in reading certain sentences in the Qurān. When the verse is read, the Qāri’ reads the Qirā’ at of Imam Hafsh first and then compares his reading with the Qirā’ at of other priests.

Al-mufradāt is the first method applied in qirā’ at learning. According to 'Abdul alîm bin 'Abdul Hādî as quoted by Urwah, that al-mufradāt systematics has been carried out by salaf scholars since the generation of companions, tabi’in, and generations after until the 5th century Hijriyah, and has even been practiced since the period of the Prophet.

Fourth, the Jama' Method. The jama' method consists of two kinds, namely jama' ugrā and jama' kubrā. First, jama' ugrā here means to combine the two rāwī of each imam/qāri'. For example, when studying Ibn Kathir's qirā’ at, then the verse reading uses the narrations of Bazzi and Quqbul at once.

First read using the history of Bazzi, then repeated with the history of Quqbul. The repetition of the two narrations is carried out per verse that is being read. If in a verse, the history of Bazzi is the same as that of Quqbul, then it is enough to read it once because it is considered sufficient. The process of reading is also passed sequentially according to the order of the imam which is the same as the order of the priest in the mufradāt method.

Second, jama' kubra. Jama' kubrā is a systematic amalgamation of qirā’ at from all the seven readings of the imam (qurrā’). This process is carried out per verse by repeating the part whose reading is different from each rāwī and imam/qāri', where if there are similarities between the rāwī and imam, it is enough to read it only once. This method is more concise and faster than the jama' sugrā method. This is because jama' sugrā requires the reader to go through seven khatams if he wants to master the seven qirā’ at, in which each khatam has to repeat a different reading from the two rāwī imams.

The jama' method was only known from the middle of the 5th century of Hijriyah, during the time of Abū 'Amr ad-Dānî, al-Ahwazi and al-Hužlî. In terms of time effectiveness, the jama' method is considered more suitable to be applied in Indonesia, considering that in this country the development of the discipline of al-

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32Faridatus Sa’adah, “Perkembangan Qira’at Di IndonesiaTradisi Penghafalan Qira’at Sab’ah Dari Ahlinya Yang Bersanad,” Jurnal Suhur’12, no. 2 (2019), 218
33Urwah, “Metodologi Pengajaran Qira’at Sab’ah Studi Observasi Di Pondok Pesantren Yanbu’ul Qur’an Dan Dar Al-Qur’an.”
qirāʿāt al-sabʾ is relatively small, especially to explore and practice it through the talaqqi process for teachers who are muqriʾ (experts who master the science of religion). qirāʿāt).

In addition, there is the muẓakarah method, which is the method used in the teaching and learning process by holding a scientific meeting that specifically discusses religious issues. This muẓakarah method is generally widely used by educational institutions. Many Islamic educational institutions specialize in teaching Qirāʿāt, such as in the Kulliyatul Qurān at the Islamic University of Medina, Saudi Arabia, Egypt, Sudan. Likewise, the study of Qirāʾāt Science in private institutions, individuals and so on. Likewise outside the institution.34

The researcher sees that there are four ways of learning that have been applied by the Qārīʾ of Langsa City in the development and application of Al-qirāʿāt al-sabʾ in their respective places, namely the way of bil ifrad, bil jamaʿ, jibril and Talaqqi. This learning is done by practicing teaching the science of qirāʾāt from book sources and Maqra 'Practice in MTQ. Unfortunately, the researcher noticed that there was no theoretical learning carried out because according to interviews with the Qārīʾ the students simply followed what was read without explaining why they could read that way. Even if it is explained they do not understand it (changes in qirāʾāt reading).

Community Response to the Development (learning) of Al-qirāʾāt al-sabʾ in Langsa City

Based on socio-anthropological assumptions, William Graham calls the basic nature of the holy book in general, including the Qurāʾān, as relational, because a text becomes a holy book not by itself, but when someone relates himself to the text, either verbally or verbally, as well as writings that are considered sacred, by various ways of receiving, reading, interpreting, treating or using them, it means that each person needs to be connected with each other socially, thus giving birth to a common practice called graham with the community of faith, or people who believe in it in the holy book.35 based on the results of the author's interviews with various parties. researchers get positive and negative responses including:

Hearing directly from Ummul Husna36 as a student in the Qurāʾān and Tafsir Science Major at IAIN Langsa who is domiciled in Seurigit Village, he said that there were 5 benefits that he got while studying the science of al-qirāʾāt al-sabʾ, namely: "First , With this activity, I can deepen my knowledge of qirāʾāt that I have learned in lectures and my motivation for the activities developed in MTQ, specifically the qirāʾāt sabʾah Murattal branch. Second, by studying qirāʾāt, I can distinguish between one qirāʾāt and another, because I am happy to study it because of my expertise in the field of the Qurān. difficult to explore directly.

34 Ahsin Sakho Muhammad, membumikan ulumul Qur’an (Jakarta: Qaf, 2019), 25-26
35 Ahmad Rafiq, living QUR’AN: teks, praktik dan idealitas dalam performasi Al-QURA’AN 2020, ASOSIASI Ilmu Al’Qur’an dan Taṣīf se-Indonesia. (Yogyakarta; Lembaga Ladng Kala 2020)
36 interview with UmmuL Husna, July 25,2020
Wali Ismady who lives in Alue Pineung as a student also responded well: "During studying Qira’āt in lectures, it gave me motivation because there is place to develop it". Then from Nur Soraya, the people of Teungoh village and do as a teacher and also a participant who often wins the MTQ Branch of the Tahfiz al-Qur’ān at the provincial level said: "Very good, amazed by this activity, besides increasing knowledge about qira’āt, they are also amazed by the miracles of the Qur’ān"

The community's response was very good because "qira’āt is still foreign and strange to the public's ears, it makes people's curiosity to know bigger and parents want their children to be able to learn qira’āt sab'ah". Langsa Kota community

Then there were those who commented negatively on the development of al-qira’āt al-sab’ ‘It is enough to be able to read the Qur’ān with correct recitation, there is no need to explore the differences in other readings, one reading is not necessarily mastered.’ said another Langsa City community.

Based on socio-anthropological assumptions, William Graham calls the basic nature of the holy book in general, including the Qur’ān, as relational, because a text becomes a holy book not by itself, but when someone relates himself to the text, either verbally or verbally. as well as writings that are considered sacred, by various ways of receiving, reading, interpreting, treating or using them, it means that each person needs to be connected with each other socially, thus giving birth to a common practice called graham with the community of faith, or people who believe in it in the holy book.

Based on this study of the living the Qur’ān, the effectiveness/impact felt by the community with these activities is that they are more enthusiastic in participating in learning, often practicing Qira’āt in prayer readings. Be more thorough in reading the Qur’ān, become more likely to read the Qur’ān properly and correctly. Know more about the laws of tajwid and tahsin, often read Muratal with a good rhythm, then change the notion of qira’āt which at first was considered difficult but when learned qira’āt is easy.

Based on these interviews, researchers can conclude that the people who support this activity are teenagers and adults whose field of expertise is the Qur’ān, hafiz al-Qur’ān, recitations of the Qur’ān. They are also directly involved with MTQ, understand good teachings of Islam and who are armed with the knowledge of the Qur’ān, while for those who are less supportive because of their lack of knowledge about the science of the Qur’ān and their lack of time to develop it because most of the people of Langsa city are also many who have not been able to read the Qur’ān. -The Qur’ān properly and correctly in accordance with the rules of Tajweed and Tahsin science, how can we learn Al-qira’āt al-sab’ even one Qira’āt cannot be mastered, then the sense of prestige is so great they prefer to learn the yellow book instead of studying the science of Qira’āt. So this is where the role of the experts of the Qur’ān or the

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37 interview with Soraya, July 25, 2020
38 interview with tgk Taufiq, July 25, 2020
39 Ahmad Rafiq, living QUR’AN: teks, praktik dan idealitas dalam performasi Al-Qura’an 2020, Asosiasi Ilmu Al’Qur’an dan Tafsir se-Indonesia. (Yogyakarta; Lembaga Ladng Kala 2020)
reciters' to further socialize the science of qirāʿat sabʿah, each of which is foreign to the people of Langsa City. And the lack of experts in this field.

**Conclusion**

From the results of the study, the researcher concludes: The activities conducted by qārī’s ‘in the development of al-qirāʿat al-sab’ ‘in Langsa City based on observations including holding al-Qirāʿat al-Sab’ learning in their respective homes. Activities are conducted every week, the methods applied are 4 methods, namely bil ifrad, bil jamʿi, Jibril, and Talaqqi with practical learning models with sources derived from qirāʿat books and MTQ practice books, Community response towards the development of Al-qirāʿat al-sab’ there are those who support it and those who don't.

Community leaders or qārī’s should establish a more special (official) development place for al-qirāʿat al-sab’, or be made a special official institution for the study of al-qirāʿat al-sab’, so that people can channel their creativity and develop it, facilitate and better support their families to learn qirāʿat. The qārī’ ‘should have an official qirāʿat sanad, the LPTQ should send the qirāʿat branch judges/Qārī’s to study qirāʿat science at an official institution that is certified and has sanad. The Qārī’ should socialize this science more to the village people, it is better for the qārī’s to teach al-qirāʿat al-sab’ accompanied by his theory as well, it is better for the Qārī’ to have complete and sufficient references in learning al-qirāʿat al-sab’.

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