

THE DEVELOPMENT OF *AL-QIRĀ'ĀT AL-SAB'* LEARNING METHOD
BY QĀRI'S IN LANGSA CITY

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Abstract

The development of *al-qirā'āt al-sab'* is an activity that is necessarily conducted by every *qirā'ah* teacher (*qāri'*). It is essential to transfer the correct readings according to the provisions recommended in Islamic law. Therefore the development of *al-qirā'āt al-sab'* must be encouraged in the Langsa City community. The purpose of this study was to see the *qirā'ah* (*qāri'*) teachers in developing the *al-qirā'āt al-sab'* learning method in Langsa City. By conducting interviews with *qirā'āt* teachers in Langsa City and using qualitative data analysis, it shows that the *qāri's* develop *al-qirā'āt al-sab'* by holding *al-qirā'āt al-sab'* learning in their respective homes. The methods used are *bi al-ifiūd*, *Jibīl*, *Talaqqī*, and *bi al-jamā'* with practical learning models. The community's positive responses to *al-qirā'āt al-sab'* learning activities help them to learn *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), *al-qirā'āt al-sab'*

Abstrak

Pengembangan *al-qirā'āt al-sab'* merupakan kegiatan yang mutlak dilakukan oleh setiap guru *qirā'ah* (*qāri'*). Hal ini penting untuk mentranfer bacaan yang tepat sesuai dengan ketentuan yang dianjurkan dalam syariat Islam. Karena itu pengembangan *al-qirā'āt al-sab'* harus terus digalakkan di masyarakat Kota Langsa. Tujuan penelitian ini ingin melihat para guru *qirā'ah* (*qāri'*) dalam mengembangkan metode pembelajaran *al-qirā'āt al-sab'* di Kota Langsa. Dengan melakukan wawancara pada para guru *qirā'ah* di Kota Langsa dan menggunakan analisis data kualitatif, menunjukkan peran *qāri'* dalam

mengembangkan *al-qirā'āt al-sab'* yaitu dengan mengadakan pembelajaran *al-qirā'āt al-sab'* di rumahnya masing-masing. Penerapan yang digunakan memakai metode *bil ifrad*, *Jibril*, *Talaqqi*, dan *bil-jamā'* dengan model pembelajaran secara praktek. Respon positif masyarakat terhadap kegiatan pembelajaran *al-qirā'āt al-sab'* mereka terbantu untuk mendalami *al-qirā'āt al-sab'*, sedangkan yang negatif mereka merasa gengsi/malu dan beranggapan tidak penting untuk mengikuti kegiatan ini.

Keyword: *Aktivitas, Pengembangan (Pembelajaran), al-qirā'āt al-sab'*

Introduction

The study of the Living Qurān becomes very interesting, along with the increasing awareness of the Islamic community towards the teachings of their religion.¹ The development of *al-qirā'āt al-sab'* is an activity that is necessarily conducted by every *qirā'ah* teacher (*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 *al-qirā'āt al-sab'* must be encouraged in the Langsa City community.

Several development activities conducted by *qāri'* is creating the *al-qirā'āt al-sab'* training (learning) and organizing it in their respective residences, especially for the community of *qirā'āt* experts who need to learn and develop *qirā'āt* science as their responsibility to maintain the purity of the *Qur'ān*. *Al-qirā'āt al-sab'* learning in Langsa City is continuously conducted by *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 *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 *Qurān* with *al-qirā'āt al-sab'* is allowed as long as it is good and correct in terms of *tajwīd*. For example, when the *qāri'* reads *surah al-Fātiḥah* in the word: *عليهم* which is *kasrah* on ha' substituted to be *ḍammah*. This reading is a *ṣaḥīḥ qirā'āh* not a *syāẓah*.² One institution that promotes *al-qirā'āt al-sab'* in particular is *Tilawah Al-Qurān* Development Institute (LPTQ).³

¹ Youcef Sai, "Teaching Qur'an in Irish Muslim Schools—Curriculum, Approaches, Perspectives and Implications," *British Journal of Religious Education* 40, no. 2 (2018): 148–57, <https://doi.org/10.1080/01416200.2016.1269723>.

² Moh. Agus Sulton, "Metode Cepat 20 Hari Qiroat As-Sab'ah Di Pondok Pesantren Tilawatil Qur'an Al-Makruf Jurang Uluh Mojo Kediri Tahun 2016," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 8, no. 3 (2018): 323–32.

³ Baharuddin Kumaidi, "Model Asesmen Musabaqah Tilawah Al-Quran (MTQ) Cabang Tilawah," *Penelitian Dan Evaluasi Pendidikan* 18, no 2 (2014).

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 *haijah* so that there were seven *qirā'āt* of the Qur'an 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-aḥruf al-sab'ah*. *Al-qirā'āt al-sab'* are the seven schools in reciting the Qur'an, while *al-aḥruf 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'an do not cause any change or deviation in the Qur'an. 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'an is inevitable because of the different social geography of the *qirā'āt* scholars. With these differences, the language or reading of the *Qur'an* 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'an to their students.

Some methods used by the *qāri*'s in studying *al-qirā'āt al-sab'* include examining whether the qirā'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 *qāri*'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

⁴ Zumrodi, "Qiraat Sab'ah: Pemaknaan Dan Varian Bacaannya," *Hermeneutik* 8, no. 1 (2014): 71–88.

⁵ Bahtian Yusup, "Qira'at Al Quran : Study of the Khilafiyah Qira ' Ah Sab ' Ah," *Al-Tadabbur: Jurnal Ilmu Alquran Dan Tafsir* 4, no. 02 (2019): 228–35, <https://doi.org/10.30868/at.v4i02.475>.

⁶ Akhmad Bazith, "Hubungan Qira'ah Al-Sab'ah Dan Sab'ah Ahruf," *Jurnal Ilmiah Islamic Resources* 17, no. 2 (2020): 127–42.

⁷ Izzah Faizah Siti Rusydanti Khaerani et al., "Nilai-Nilai Multikultural Dalam Tradisi Pembacaan Qiraat Sab'Ah," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 3, no. 2 (2019): 139–46.

⁸ Julia Rahmah, "Analysis of the Difference of The 'Qiraah Sab'a h ' in Surah Al -Fathihah Based on Social Linguist's Opinion," *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangkaraya* 7, no. 1 (2019): 1–14.

⁹ Ratnah Umar, "Qira'at Al-Qur'an (Makna Dan Latar Belakang Timbulnya Perbedaan Qira'at)," *Jurnal Al-Asas* 3, no. 2 (2019): 35–41.

¹⁰ Cut Fauziah, "Implementasi Qiraat Sab'ah Dalam Qira'at Alquran," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 4, no. 1 (2019): 101–19, <https://doi.org/10.32505/tibyan.v4i1.648>.

¹¹ Sulton, "Metode Cepat 20 Hari Qiroat As-Sab'ah Di Pondok Pesantren Tilawatil Qur'an Al-Makruf Jurang Uluh Mojo Kediri Tahun 2016."

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 *Qur'ān* 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 qāri's to the development of *qirā'āt*, and it differs from other areas, specifically the Aceh province. So that the roles of qāri'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 qāri's activities in promoting *al-qirā'āt al-sab'* with Langsa City as the case study. This study focuses on the science of the Qur'ān which is related to the science of tajwid and the science of qirā'at so that people who read the Qur'ān 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-Aṣḥfihānī (d. 127 H), 'Abdullah bin Kaṣir al-Makki (d. 120 H), Abu 'Amr al-Baṣri (d. 153 H), 'Abdullah bin 'Amir al-Syāmi (d. 118 H), 'Aṣim 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-Qur'ān* to *Imam al-qirā'āt al-sab'* does not mean that *qirā'āt Al-Qur'ān* 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

¹² Moh.Nasrul Muttaqin and Agus Mitakus Surur, "Strategi Pemahaman Maqam Qiro ' Ah Sab ' Ah Di UKM," *Fenomena* 20, no. 1 (2021): 77–90, <https://doi.org/10.35719/fenomena.v20i1.50>.

¹³ Ahsin Sakho Muhammad, *Membumikan Ulumul Qur'an* (Jakarta: Qaf, 2019).

¹⁴ Al-Zarkasyi Muhammad bin Abdullah, Badr al-Din, *Al-Burhan Fi 'Ulum Al-Qur'an, Jil 1*, ed. Muhammad Abu al-Fadhal Ibrahim (Damaskus: Dar al-Fikr, 1980), 428.

¹⁵ Taufik Adnan Amal, *Rekonstruksi Sejarah Alquran* (Jakarta: Pusat Alfabeta, 2005), 351.

as transmitters.¹⁶ Each of these transmitters also has differences in reading the Qur'ān, so there are fourteen *masyhūr* ways to read the Qur'ān. The differences in reading are not artificial things, either made by the Imams of *qirā'āt* or by the transmitters. This way of reading is the teaching of the Prophet and that is how the Qur'ān was revealed.¹⁷

However, the practice of *al-qirā'āt al-sab'* has been carried out by scholars and it is followed by Muslims. Several *masyhūr* companions in teaching the readings of the Qur'ān (Qirā'āt) were Ubay, 'Ali, Zaid bin Šabit, Ibn Mas'ūd, Abū Musa Al-Asy'ari, and others. From them, most of the companions and followers of various countries learned qirā'āt and they all relied on the *Rasūlullāh*.¹⁸

The recitation of a word of the Qur'ān attributed to an Imam of qirā'āt is called qirā'āh. Due to mentioning the Imam of qirā'āh, 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 Qur'ān 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-qirā'āt*. Furthermore, the recitation of the Qur'ān attributed to the students of the transmitters up to below is called *ṭarīq*.¹⁹

As an example, the word ملك in al-fātiḥah verse is read with *alif (isbāt al-alif)* after *mīm* by 'Ašim dan al-Kisā'i, so that it is read مالك. This means that both transmitters of 'Ašim (Syu'bah and Ḥafṣ) and both transmitters of al-Kisā'i (Abu al-Ḥariṣ dan al-Dūri) read with *isbāt al-alif* after *mīm*.²⁰

Furthermore, the recitation which is attributed to the student of the transmitter and below them is called *ṭarīq*. For example, *qaṣar* (2 *ḥarākāt*) in *mād munfaṣil* is the reading of Imam 'Ašim through *riwāyah* Ḥafṣ according to *ṭarīq* Amr bin Šabah from *ṭarīq* (line) *al-fīl*. From the other *ṭarīq* Ḥafṣ, namely Ubaid bin Šabah and *ṭarīq* al-Hasyīmi to Syaṭibiyyah they read mad munfaṣil with Tawāsuṭ (4 *ḥarākāt*) only.²¹

All these readings are authentic (*ṣaḥīḥah*) qirā'āt 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 *Qira'āt, Riwayāt, and Ṭarīq*.²²

¹⁶ Muhammad Roy Purwanto, "Different Qiraat and Its Implication in Different Opinion of Islamic Jurisprudence," *Jurnal Al-Mawarid* 8, no. 2 (2013): 1–12.

¹⁷ Muhammad Agus Sulton, "Metode Cepat 20 Hari Qiroat As-Sab'ah Di Pondok Pesantren Tilawatil Qur'an Intelektual," *Jurnal Pendidikan Dan Studi Keislaman* 8, no. 3 (2018).

¹⁸ Badr ad-Din Muhammad bin 'abdullah Az Zarkasyi, *Al-Burhan Fi 'Ulum Al-Qur'an*, ed. by Muhammad Abu al-Fadhal Ibrahim (Damascus: Dar al-Fikr, 1980).

¹⁹ Purwanto, "Different Qiraat and Its Implication in Different Opinion of Islamic Jurisprudence."

²⁰ Rahmah, "Analysis of the Difference of The 'Qiraah Sab'ah' in Surah Al-Fatihah Based on Social Linguist's Opinion."

²¹ Ahmad Fathoni, *Qiraat Sab'ah Fi Thariq Al-Syatibiyah, Tuntunan Praktis Maqra' Babak Penyisihan Dan Babak Final Musabaqah Tilawatil Quran Mujawwad MTQ Tingkat Nasional* (Jakarta: Lembaga Pengembangan Tilawatil Quran (LPTQ) Nasional, 2006), 14-15.

²² Abdul Qayyum, *Shafhtu Fi Ulumul Quran* (Saudi: Maktabah al-Imdadiyah, 2001), 17.

No	<i>Qirā'āt</i>	<i>Riwāyāt</i>	<i>Ṭarīq</i>
1	Nāfi' Al-Madaniy	Qālūn Warasy	Abi Nasyithh: Muhammad Bin Harun Al-Adzrak : Abi Ya'qub Yūsuf
2	Ibn Kašīr Al-Makkiy	Al-Baziy Qunbūl	Abi Rabi'ah : Muhammad Bin Ishāq Ibn Mujahid : Abi Bakr Aḥmad Bin Mujahid
3	Abi Amr Al-Bashary	Ad-Duriy Al-Ṣūsiy	Abi Za'rak: 'Abd Ar-Raḥman Bin 'Abdus Abi Imran : Musa Bin Jarir
4	Ibn 'Amr Ad-Dimasyqiy	Hisyam Ibn Zakwan	Al-Halwaniy : Abi Hasan Ahmad Bin Yazid Al-Akhfasy : Harun Bin Musa
5	'Aṣhīm Al-Kūfiy	Syu'bah Hāfṣ	Ash-Shalihy : Abi Zakaria Yahya Bin Adam An-Nahsyaliy : 'Ubaid Bin Ṣabah
6	Hamzah Al-Kufiy	Khalaf Khalad	Abi Al-Hasan Ibn Buyan Dari Idris Bin 'Abd Al-Karim Al-Haddad Abi Bakr Muhammad Bin Syadzan Al-Jauhari
7	'Alī Al-Kisāi Al-Kufiy	Abi Haris Ad-Dūriy	Muḥammad Bin Yahya al-Baghdadiy (Well known as the little al-Kisāi) Abi Fadhl Ja'far Bin Muhammad An-Nashibiy

Qāri activities in the development (learning) of *al-qirā'āt al-sab'* and its application in Langsa City

The development (learning) of *al-qirā'āt al-sab'* in Langsa City in particular, and in Aceh Province in general, is the implementation of the Musbaqah Tilawatil Qurān (MTQ) starting from *al-qirā'āt 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 qirāah Imām Nāfi' from riwāyat of Imām Qālūn and Warasy. Due to *al-qirā'āt 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'āt al-sab'* was added by reading murattal with qirāah Imām Ibn Kašir from riwāyah of Imām al-Bazzī and Qunbūl until now.²³

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

²³ Yusuf Hanafi et al., "Development and Validation of a Questionnaire for Teacher Effective Communication in Qur'an Learning," *British Journal of Religious Education* 42, no. 4 (2020): 424–34, <https://doi.org/10.1080/01416200.2019.1705761>.

Taubah, Second, mim jama'. Mim jama' is mim that shows the plurals, so both from riwāyat of al-Bazzī and Qunbūl read with ṣilah mim jama' which is in dhammah and connected (in ilah) with waw sukun lafẓiyyah and read 2 harakat long (al -Qashr).²⁴

No	Riwāyat Hafaṣ	Riwāyat Bazzī	Riwāyat Qunbūl
1.	عَلَيْكُمْ	عَلَيْكُمْ	عَلَيْكُمْ
2.	عَلَيْهِمْ	عَلَيْهِمْ	عَلَيْهِمْ

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 munfa'il with al-Qaṣar (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 *fathah*. *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) Sūrāh al-Kahf verse 1-2, b) Sūrāh Yāsin verse 52, c) Sūrāh al-Qiyāmah verse 27, and d) Sūrāh al-Muṭaffifīn verse 1460.²⁵

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.

²⁴ Fathurrozi and Rif'atul Fahimah, "Keterkaitan Ahruf Sab'ah Dan Qira'at Sab'ah," *Mukammil: Jurnal Kajian Keislaman* 3, no. 2 (2020): 142–55.

²⁵ Muhammad Irham, "Implikasi Perbedaan Qiraat Terhadap Penafsiran Alquran," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 5, no. 1 (2020): 54–61, <https://doi.org/10.15575/al-bayan.v5i1.8563>.

- 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. Ustadzah 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 *Qirā'āt* learning activity does not exist, namely East Langsa District. However, these five locations alone fully represent the development of *qāri'* towards *Qirā'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 *Qirā'āt* from Tgk. Thanksgiving in West Langsa. The researcher considered the lack of *qirā'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 qāri' once a week with a short time and limited students.

The researcher views that there was only one *qirā'ah* used by scholars in Langsa City, namely Imam Ibn Kaṣīr 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 *qirā'āt* and it turned out to be *qirā'ah* Ibn Kathir this is a *qirā'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 *qirā'āt* always uses the rule of *shilah mim jama'* in its reading *maqra*.

The practice of *al-qirā'āt al-sab'* has been conducted by scholars and followed by Muslims. Among the famous companions in teaching the reading of the Qur'ān (*Qirā'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 *qirā'āt* learning process the methods applied are; *First*, by using the *talaqqi* method.²⁷ Students come to the *qirā'āt* learning place and learn *Qirā'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) *qirā'āt* process is

²⁶ Badr ad-Din Muhammad bin 'abdullah Az Zarkasyi, *Al-Burhan Fi 'Ulum Al-Qur'an*, ed. by Muhammad Abu al-Fadhal Ibrahim (Damascus: Dar al-Fikr, 1980).

²⁷ Urwah, "Metodologi Pengajaran *Qirā'at Sab'ah* Studi Observasi Di Pondok Pesantren Yanbu'ul Qur'an Dan Dar Al-Qur'an," *Suhuf* 5, no. 2 (2012): 145–68.

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.²⁸ It is no exaggeration if this process is considered closer to what is called the originality of the *qirā'āt* 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'āt* experts who teach *qirā'āt*, as has been implemented by Langsa city qāri's who are experts in *qirā'āt* 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'āt* by Abi Jailani and Hamli Yunus (they are both provincial level judges) who have joined but they do not give *qirā'āt* to the Qāri' of Langsa City²⁹ and there are several Qāri' who learn from other Qāri' who have attended training such as tdk Syukri learn *qirā'āt* from Tdk Amir who is an expert in this field and has attended training from a qualified expert even though Tdk Amir does not yet have a sanad *al-qirā'āt 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'āt al-sab'*.

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

Second, the Jibril Method, namely Tdk reading the verse to his students and then they follow and repeat it. For example, how to read *al-qirā'āt al-sab'* which is in Surah al-Fatihah is pronounced with *qirā'āt* (ملك — مالك) long or short mim according to the priest *qirā'āt* both can be read as long as they are in accordance with Arabic rules.³⁰

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 teache-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.³¹

²⁸ interview with Tdk Taufiq Hidayat (Qāri'), July 25, 2020

²⁹ Interview with dengan LPTQ Secretary, July 25, 2020

³⁰ Sulton, "Metode Cepat 20 Hari Qiroat As-Sab'ah Di Pondok Pesantren Tilawatil Qur'an Al-Makruf Jurang Uluh Mojo Kediri Tahun 2016."

³¹ Urwah, "Metodologi Pengajaran Qira'at Sab'ah Studi Observasi Di Pondok Pesantren Yanbu'ul Qur'an Dan Dar Al-Qur'an," *Suhuf* 5, no. 2 (2012): 145–68.

Third, the al-Mufradāt method which qāri' reads or teaches qirā'āt from every single riwāyah without collecting (jama'). In his teaching, qirā'āt are taught one by one sequentially from the riwāyah according to the agreed order of the rāwī. Al-mufradāt or bi al-ifrād in relation to al-qirāāt al-sab' is interpreted as a reading on one of the qirā'āt rāwī which distinguishes one rāwī from another. For example, Qāri' teaches his students to focus on only one riwāyah, namely the *qirā'āt* of Imam Ibn Kathir, riwāyah of Imam Bazzi and Qunbul. 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'āt* of Imam Hafsh first and then compares his reading with the *Qirā'āt* of other priests.

Al-mufradāt is the first method applied in qira'āt learning. According to 'Abdul alīm bin 'Abdul Hādī 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.³² 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'āt, then the verse reading uses the narrations of Bazzi and Qunbul at once.

First read using the history of Bazzi, then repeated with the history of Qunbul. 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 Qunbul, 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'āt* 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 qirāāt, in which each khatam has to repeat a different reading from the two rāwī imams.³³

The jama' method was only known from the middle of the 5th century of Hijriyah, during the time of Abū 'Amr ad-Dānī, al-Ahwazī and al-Huzlī. 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-

³²Faridatus Sa'adah, "Perkembangan Qira'at Di Indonesia Tradisi Penghafalan Qira'at Sab'ah Dari Ahlinya Yang Bersanad," *Jurnal Suhuf* 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."

qirā'āt al-sab' is relatively small, especially to explore and practice it through the talaqqi process for teachers who are muqri' (experts who master the science of religion). *qirā'āt*).

In addition, there is the muḥakarah method, which is the method used in the teaching and learning process by holding a scientific meeting that specifically discusses religious issues. This muḥakarah method is generally widely used by educational institutions. Many Islamic educational institutions specialize in teaching *Qirā'āt*, such as in the Kulliyatul Qurān at the Islamic University of Medina, Saudi Arabia, Egypt, Sudan. Likewise, the study of *Qirā'āt* 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 Qāri' of Langsa City in the development and application of *Al-qirā'āt al-sab'* in their respective places, namely the way of bil ifrad, bil jama', jibril and Talaqqi. This learning is done by practicing teaching the science of qirā'āt 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 Qāri' 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 *qirā'āt* reading)

Community Response to the Development (learning) of *Al-qirā'āt al-sab'* in Langsa City

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.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 Qur'ān 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-qirā'āt al-sab', namely: "First , With this activity, I can deepen my knowledge of *qirā'āt* that I have learned in lectures and my motivation for the activities developed in MTQ, specifically the qirā'āt sab'ah Murattal branch. Second, by studying qirā'āt, I can distinguish between one qirā'āt 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 AI-QURA'AN 2020, ASOSIASI Ilmu Al'Qur'an dan Tafsir 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 *Qirā'āt* in lectures, it gave me motivation because there is place to develop it". Then from Nur Soraya,³⁷ 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 *qirā'āt*, they are also amazed by the miracles of the Qur'ān"

The community's response was very good because "qirā'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 qirā'āt sab'ah". Langsa Kota community

Then there were those who commented negatively on the development of *al-qirā'āt al-sab'* "It is enough to be able to read the Qurān 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.³⁸

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.³⁹

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 *Qirā'āt* in prayer readings. Be more thorough in reading the Qur'ān, become more likely to read the Qurān properly and correctly. Know more about the laws of tajwid and tahsin, often read Muratal with a good rhythm, then change the notion of *qirā'āt* which at first was considered difficult but when learned *qirā'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-qirā'āt al-sab'* even one *Qirā'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 *Qirā'āt*. So this is where the role of the experts of the Qurān or the

³⁷interview with Soraya, July 25, 2020

¹interview with tgk Taufiq, July 25, 2020

³⁹Ahmad 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 qirā'āt sab'ah, 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 qāri's in the development of *al-qirā'āt al-sab'* in Langsa City based on observations including holding *al-Qirā'āt al-Sab'* learning in their respective homes. Activities are conducted every week, the methods applied are 4 methods, namely bil ifrad, bil jam'i, Jibril, and Talaqqi with practical learning models with sources derived from *qirā'āt* books and MTQ practice books, Community response towards the development of *Al-qirā'āt al-sab'* there are those who support it and those who don't.

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

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