THE IMPACT OF INTEGRATING TECHNOLOGY IN THE TEACHING OF TAJWEED ON QURANIC RECITATION SKILLS: A SURVEY AMONG FPQS STUDENTS

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ABSTRACT

Quran recitation with Tajweed is reciting the Quran correctly, with right pronunciation, rhythm, and intonation. Technology gives important role to learning Tajweed. Despite that, due to challenges of the effective way in learning Tajweed, its need to be overcome by something that can provide students with the effective way to access, and quality learning materials, such as integrated technology. Many applications and games related to learning Tajweed already created, but how far it gives positive effect to students’ Quranic recitation skills. Thus, this study aims to investigate the impact of technology integration on learning Tajweed and its impact on higher education students. To achieve this aim, this study employs a quantitative survey method via a Google Form questionnaire distributed to 106 students from Sunnah Studies with Information Management (SPM) programme, Faculty of Quranic and Sunnah Study, USIM. The research found that most of the students knew Tajweed rules for reciting the Quran after interacting with the selected integration technology.

Keywords: Tajweed, Quranic, Quranic Recitation, Technology

Introduction

The Quran holds profound importance for Muslims worldwide, with Tajweed playing a crucial role in preserving its accurate recitation. Leveraging technology in Tajweed instruction addresses accessibility challenges, offering interactive resources and online tutorials for personalized learning experiences. Proposed survey-based research seeks to explore the impact of technology integration on Tajweed, aiming to inform educational practices and guide
policymakers in making informed decisions in enhancing Quranic recitation skills through modern tools.

**Literature Review**

The Literature Review aims to examine prior scholarly research on technology's role in teaching Tajweed to SPM Final Year students. It seeks to delve deeply into the chosen research area, ascertain research capabilities, and identify current needs relevant to the topic. The review will cover as follows:

**An Overview on Tajweed**

According to Hamir Hamzah Jaafar et al. (2022), in his article entitled, “The Design and Development of a Tajweed Learning Innovation” stated that Tajweed is the art of reciting the Quran with excellence, ensuring proper pronunciation, and avoiding any distortion. It is also emphasized the accurate pronunciation of Arabic letters and applying the rules of recitation. It is skill that enhances the experience of reading the Quran and is essential for proper understanding and memorization. Moreover, Tajweed is defined as the set of rules governing the way in which the words of the Quran should be pronounced during its recitation. It’s derived from the Arabic word for “improvement” and technically means giving every letter its right in reciting the Quran (Mohd Faiz Mohd Yasin et al., 2018). Thus, Tajweed is the exact way of Quranic recitation that ensures perfect pronunciation and follows rules for clarity and beauty (Muhammad Hussnain Khan, 2023). It upholds the integrity of the Quran, connecting Muslims closely with its sacred words and demonstrating dedication to correct and beautiful recitation.

**An Overview on Technology**

In this era, technology is growing rapidly, especially in the education sector (Fazlinda Abd. Halim, 2022). Technology can be defined as the application of scientific knowledge to the practical aims of human life or, as it is sometimes phrased, to the change and manipulation of the human environment (Britannica, 2023). In this context, technology involves the use of scientific knowledge and skills to create tools, systems, or processes that can improve the efficiency, comfort, or quality of human life, processes to solve human problems and help people live their daily lives (Haleem A. et al., 2022). It covers various fields such as communication technology, medical technology, energy technology, transportation technology, and many more (Gafner J., 2023). In general, the development of technology is growing widely over time. It grows and evolves over time.
Integrating Technology in the Teaching of Tajweed

The impact of integrating technology in the teaching of Tajweed on Quranic recitation skills is a topic of growing interest, as can be seen in the increasing number of research ventures being undertaken to promote learning and reading of the Quran through digitization. To begin with, Azizah, A. N. and Fatichah, C. (2023), introduced the Tajweed-YOLO system, employing the YOLO algorithm for real-time detection of Tajweed objects in Mushaf images.

After that, Hamir Hamzah Jaafar et al. (2022) introduced e-Tajweed Yadun, a mobile app enhancing Tajweed learning through multimedia and graphic design. In the same year, Ibnu Fiqhan Muslim et al. (2022) emphasized Tarteel's importance, enhancing participants' Quranic recitation skills through community engagement and effective learning methods.

Similarly, to a study by Adi Putra Andriyandi et al. (2021) explored augmented reality for interactive Tajweed education, emphasizing its potential in enhancing learning experiences. Meanwhile, Norwardatun Mohamed Razali et al. (2021) assessed the Tajweed syllabus's effectiveness, revealing that despite seven years of Quranic study, many high school students struggle with correct recitation, suggesting a need for a revised delivery method and a self-training module.

As technology continued to advance, research began to explore the impact of integrating technology in the teaching of Tajweed. Zabedah A. Aziz and Irfan Naufal Umar (2015) explored multimedia tools' effectiveness in teaching Tajweed to university students, revealing enhanced understanding. Concurrently, Muhammad Nasrullah Rosli (2015) investigated mobile app impact on Tajweed, finding improved recitation skills and increased engagement compared to traditional teaching.

Overall, the historical study demonstrates the progress of research on the incorporation of technology in Tajweed learning. Recent studies focus on multimedia technologies, mobile apps, and virtual reality, demonstrating an increasing interest in leveraging technology to improve Quranic recitation skills.

The Importance of Teaching the Tajweed on Quranic Recitation Skills

Teaching Tajweed, or the proper and precise pronunciation of the Quranic text is of paramount importance in the field of Quranic recitation (Olabi, A. H., 2020). It is not only a matter of linguistic accuracy but also a deeply spiritual and religious practice that holds significance in the Islamic tradition. Tajweed is crucial for several reasons.
First and foremost, Tajweed ensures the preservation of the Quran's original text and its divine message (Abdoul Karim Toure et al., 2019). The Quran is regarded as God's literal word in Islam. As a result, proper pronunciation and recitation is a fundamental obligation for Muslims because of each pronunciation and recitation will be rewarded, as stated in the Qur’an in Surah al-A’raf, verses 204, He said;

\[
\text{وَإِذَا قُرِئَ ٱلۡقُرۡءَانُ فَٱسۡتَمِعُوا لَهُۥ وَأَنصِتُوا لَعَلَّكُمۡ تُرۡحََُونَ}
\]

Meaning: “So, when the Qur’an is recited then listen to it and pay attention so that you may receive mercy” \textit{(Quran 7:204)}

According to the Hadith narrate by at-Tirmidzi in the book of Jami’ at-Tirmidzi (2910) – Chapter 16: What Has Been Related Regarding Reciting a Letter of the Qur'an and the Reward for That;

\[
\text{وَعَنِ ابْنِ مَسْعُوحَ، رضِيَ اللهُ عَنِهِ، قَالَ: قَالَ رَسُولُ ٱللَّهِ صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ "مَن قَرَأَ حَرِيفٍ مِّن كِتَابِ ٱللَّهِ فَلَهُ حَسَنَةٌ وَالَّسَنَةُ بِعَشَرُ أَلْفٍ حَرِيفٍ، لَّا أَقُولُ الْحَرِيفُ وَلَكِنْ أَلِفٌ حَرِيفٌ وَلَمْ يَسْتَعْتَ مِنْهُ."
}
\]

Meaning: "I heard 'Abdullah bin Mas'ud saying: 'The Messenger of Allah (ﷺ) said: 
"[Whoever recites a letter] from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter." [At-Tirmidzi: 2910, Book 45, Hadith 36]

Based on the above, Prophet Muhammad (PBUH) also encouraged his followers to recite the Quran correctly by respecting the letters and sounds of the Quran. The Quran itself highlights the significance of correct recitation, as it states in Surah al-Muzammil, verses 4;

\[
\text{لا أَوۡ زِدۡ عَلَيۡهِ وَرَتِلِ ٱلۡقُرۡءَانَ تَرۡتِي}
\]

Meaning: "Or add to it, and recite the Quran with measured recitation" \textit{(Quran 73:4)}.

This verse underscores the need for measured, precise, and deliberate recitation, which is achieved through Tajweed. Furthermore, it is also said to recite the Qur'an in a slow, measured tone in order to soothe and strengthen the reciter's mind and soul. The Tajweed (recitation rules) also greatly enhance the recitation.

Moreover, Tajweed enhances the beauty of Quranic recitation. Proper enunciation and rhythm make the Quranic verses more melodious and pleasing to the ear. This melodious recitation, known as "Tarteel," can have a profound impact on the hearts of those who listen to it (M. Zul Azizi M. Nawi et al., 2021). For instance, it has mentioned in Hadith from Sunan Abi Dawud (1468);
Meaning: Al-Bara ibn ‘Azib reported: The Messenger of Allah, peace and blessings be upon him, said, “*Beautify the Quran with your voices.*” [*Sunan Abi Dawud: 1468, Sahih according to al-Albani*]. It is encouraging believers to recite the Quran in a beautiful and melodious manner.

Tajweed also aids in better understanding the Quran (Zainora Daud et al., 2020). Clear pronunciation and proper articulation of letters help in comprehending the words and meanings of the Quran more accurately. Mispredictions can sometimes lead to misinterpretations, which is why Tajweed is essential in ensuring the correct interpretation of the Quranic verses.

For example in the Hadith narrated by al-Bukhari (5027) – Chapter 21: The Best Among you are Those Who Learn the Qur'an and Teach It;

Meaning: The Prophet (ﷺ) said, "The best among you (Muslims) are those who learn the Qur'an and teach it." [*Sahih al-Bukhari: 5027*]

Last but not least, the practice of Tajweed holds a spiritual dimension. When Muslims recite the Quran with Tajweed, they are engaging in an act of worship and devotion. It allows them to connect with the divine message on a deeper level and fostering a sense of reverence and humility (Rahim Kamarul Zaman et al., 2023).

According to the Hadith from Sahih al-Bukhari (4937) – Chapter 80: Surat ‘Abasa (He Frowned);

Meaning: The Prophet (ﷺ) said, "Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts..."
himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward." [Sahih al-Bukhari: 4937]

In conclusion, teaching Tajweed is not merely a matter of linguistic correctness but a spiritual and religious obligation in Islam. The Quran and Hadith emphasize the significance of reciting the Quran with precision and beauty, underscoring its impact on the preservation of the Quranic text, its melodiousness, understanding, and the spiritual connection it fosters with the divine message. Consequently, the importance of teaching Tajweed on Quranic recitation skills cannot be disregarded in the Islamic tradition.

Problem Statement

As Muslims, it is obligatory to all Muslim as mention by scholars to learn Tajweed. Without it, it will lead to lack of mastering Quranic recitation, which leads to the wrong pronunciation of the words and constructive meaning (Basirah Abu Bakar & Ashlah Ibrahim, 2020).

There are many factors that lead to lack of mastering Quranic recitation and Tajweed among students. According to Norwardatun Mohamed Razali (2021), there is lack of qualified teacher which has expertise in Tajweed and Quranic recitation in primary school, thus it give impact to students understanding and mastering the ‘Ilm Tajweed. Other than that, the tools of teaching Tajweed in school only based on text book. According to Jamaliah Mohd Taib (2020), there is lack of audio recordings, and visual aids that are specifically designed for Tajweed learners. So, the integration of traditional tools of learning Tajweed likes text book and technology has to be integrated in order to make the process of learning Tajweed interesting and successful. But, how far the integration gives positive impact need to be assess. Thus, the aim of this study is to assess the impact of technology integration on Quranic recitation skills among higher education students.

Methodology

This study utilizes a quantitative survey methodology to assess the impact of technology integration on Quranic recitation skills among higher education students. The sample of this study is 106 students from Sunnah Studies with Information Management Final Year students, Islamic Science University Malaysia (USIM). A Google Forms questionnaire will be distributed to participant using stratified random sampling. Data analysis will employ descriptive quantitative methods through spreadsheet software, aiming for a systematic and rigorous exploration of the research objectives.

Results and Findings

Section A: Demographic Details

The respondents' demographic data is described in this section. Table 1 below shows a detailed overview of the demographic details of the respondents.
Table 1: Demographic details of the respondent

<table>
<thead>
<tr>
<th>Variable</th>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>18-20 years</td>
<td>103</td>
<td>97.2%</td>
</tr>
<tr>
<td></td>
<td>21-23 years</td>
<td>97</td>
<td>92.2%</td>
</tr>
<tr>
<td></td>
<td>24-26 years</td>
<td>3</td>
<td>2.8%</td>
</tr>
<tr>
<td></td>
<td>27-30 years</td>
<td>3</td>
<td>2.8%</td>
</tr>
<tr>
<td>Total</td>
<td>106</td>
<td></td>
<td>100.0%</td>
</tr>
</tbody>
</table>

| Gender   | Male           | 36        | 34%            |
|          | Female         | 70        | 66%            |
| Total    | 106            |           | 100.0%         |

Source: Findings on Section A

Based on sample collected through the distribution of questionnaires, Figure 1 and Table 1 shows the majority of the respondents is from the age group of 21 to 23 years (97.2%), and minimal respondents is within the range of 24 to 26 years (2.8%). Therefore, we can say from this evidence that most 21 to 23-year-old students have learned Tajweed in their own learning experience, either formally from schools, informally from pondoks or mosques, or from their own parents.

Figure 1: Respondents’ Age

Source: Findings on Section A
Figure 2: Respondents’ Gender

Source: Findings on Section A

Based on Figure 2, it shows the results of gender's respondents. There are a total of 70 female respondents (66%) and 36 male respondents (34%) who answered the questionnaires. The percentage shows that the female respondents from Year 4 of SPM students are much higher than the male respondents due to the fact that the number of female students is higher than that of male students.

Section B: Feedback of TajweedMate: Learn Quran Apps (The Impact of Integration in Teaching the Tajweed on Quranic Recitation Skills)

The inquiries in this segment were formulated in alignment with the research objectives aiming to describe the impact of integration in teaching the Tajweed on Quranic recitation skills among SPM Final Year students through the feedback of TajweedMate: Learn Quran apps. 5 questions were devised for this section, all employing a Likert-scale for evaluation, ranging from 1 to 5. Subsequently, the presentation of findings and analysis stemming from respondents' replies to spans from the first question to the fifth. The third research question is then expounded upon through an exploration of the outcomes and discussions derived from the respondents' feedback.
First, in Figure 3, respondents were asked to assess the user-friendliness of the application (TajweedMate: Learn Quran apps) on a Likert scale, ranging from "Truly Satisfied" to "Truly Dissatisfied." The bar chart illustrates the distribution of responses, revealing that the majority of respondents were satisfied with the performance of the application (91.5%), while the other view was that the performance was indifferent (6.6%), and the remaining two students (1.8%) felt dissatisfied with the application’s performance. These results suggest a predominantly positive perception of the application's user-friendliness among the students.
In addition, the bar chart in Figure 4 illustrates the evaluation of their comprehension of Tajweed rules post-application. The data shows most of the respondents do understand the rules of Tajweed easily (92.5%) after using the application. Like the first question, the data shows only two students (1.8%) that found the application still makes their understanding of Tajweed rules difficult. Meanwhile, the others (5.7%) are still vague about Tajweed rules after using the application. These results indicate a noteworthy level of success in enhancing the understanding of Tajweed rules among SPM Final Year students using the application.

Next, in Figure 5, the bar chart depicting responses illustrates that a significant 72.7% of respondents agreed that the application is beneficial for various groups, while 25.5% of respondents maintained impassivity. Correspondingly to the previous question, only two students (1.8%) disagree that the application can help various groups understand the rules of Tajweed. These mean that generally, most of the students have a positive perception regarding the application's potential to cater to a broad audience in understanding Tajweed rules. The predominance of agreement reflects an optimistic view of the application's inclusivity and effectiveness in serving diverse learning needs.
Besides, in Figure 6, the bar chart reveals that an overwhelming majority of respondents (94.3%) agreed, indicating a widespread consensus on the need for enhancements to the application. Gladly, only five respondents (4.7%) were uncertain about the enhancements, and one respondent (0.9%) only found the application perfect until he or she thought the application did not need the enhancements. The high percentage of respondents advocating for improvements signals a collective recognition of the potential for refining the application to better meet user needs and expectations.

**Figure 6: Question 4 - The Need for the App’s Improvement**

Source: Findings on Section B

![Figure 6: Question 4 - The Need for the App’s Improvement](image)

**Figure 7: Question 5 – User’s Opinion on the Need for the App’s Widen**
Source: Findings on Section B

At last, the associated bar chart in Figure 7 illustrates a significant consensus among respondents, with 95.3% expressing a desire to broaden the scope of such applications. Aside from that, only a little (0.9%) found that such an application is not needed to increase in number, and yet four respondents (3.8%) were still in doubt about it. These findings underscore a strong collective opinion among SPM Final Year students in favor of expanding applications of this education. This also signifies a recognition of the value and necessity of broader access to similar educational tools for enhancing understanding and engagement with Tajweed rules.

Conclusion

In conclusion, the results show positive perceptions of Tajweed understanding and the TajweedMate: Learn Quran app's impact, while also indicating areas for improvement and a demand for broader educational tools in Tajweed learning. These feedbacks are very impressive practically and all the objectives of this study have been accomplished.

References


