



## Implementation of Qiraat As-Sab'ah Learning at Sd Nurul Islam

### Sumbawa

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#### Abstract

Learning the Qur'an has a vital role in shaping students' religious competence from elementary age. One of the forms of deepening the recitation of the Qur'an is *qiraat as-sab'ah* which reflects the diversity of mutawatir recitations. This study aims to describe the implementation of *qiraat as-sab'ah* learning at SD Nurul Islam Sumbawa, including planning, implementation, and evaluation of learning. This research uses a qualitative approach with the type of field research research. Data collection techniques are carried out through observation, interviews, and documentation. The results of the study showed that *the learning of qiraat as-sab'ah* at SD Nurul Islam Sumbawa was carried out in stages by emphasizing the mastery of *qiraat hafz* before the introduction of other qiraat variations. The *talaqqi* and *musyafahah* methods are the main methods, while evaluation is carried out through oral tests and reading practices. The implementation of this learning contributes positively to improving the quality of students' reading of the Qur'an.

**Keywords:** *qiraat as-sab'ah*, learning the Qur'an, basic education, *talaqqi*

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Learning the Qur'an has a vital role in shaping students' religious competence from elementary age. One of the forms of deepening the recitation of the Qur'an is *qiraat as-sab'ah* which reflects the diversity of mutawatir recitations. This study aims to describe the implementation of *qiraat as-sab'ah* learning at SD Nurul Islam Sumbawa, including planning, implementation, and evaluation of learning. This research uses a qualitative approach with the type of field research research. Data collection techniques are carried out through observation, interviews, and documentation. The results of the study showed that *the learning of qiraat as-sab'ah* at SD Nurul Islam Sumbawa was carried out in stages by emphasizing the mastery of *qiraat hafz* before the introduction of other qiraat variations. The *talaqqi* and *musyafahah* methods are the main methods, while evaluation is carried out through oral tests and reading practices. The implementation of this learning contributes positively to improving the quality of students' reading of the Qur'an.

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### Introduction

In the discourse of the disciplines of Qur'anic sciences, qira'at actually ranks first because it is closely related to the linguistic aspect of the pronunciation of the Qur'an, while the pre-Islamic Arabs have been known as a nation that has a plurality of lahjah (dialect). The urgency of the Qur'an is revealed with seven letters as mentioned in several

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hadiths of the Prophet ﷺ also in order to *li at-taisīr* for Muslims. When Islamic da'wah had entered the area of Medina, the Prophet taught the Qur'an with a variety of different readings (lahjah). Some of the Companions accept the process of teaching the Qur'an with one letter, others accept two letters, and not a few even a few accept more than three letters. The systematics of the Prophet's teaching continued when the Companions had spread to areas outside the Arabian Peninsula to preach. It is not surprising that then some of the companions cross-checked their recitations to the Prophet such as the companions of 'Umar bin al-Khattab with Hisham bin Hakim. (Urwah, 2012)

In general, Muslims know that the recitation of the Qur'an revealed to the Prophet Muhammad (saw) has only one form of recitation *Qirat*, which is as understood so far. However, in fact, at the beginning of the revelation of the Qur'an, the Prophet Muhammad (PBUH) had asked Allah through the angel Gabriel (a.s.) about the version of the Qur'anic reading, because of the Prophet's concern for his people who were unable to follow one form of reading, therefore it was added to *Sab'ah ahruf*. No less than 21 Companions have narrated about it, it should be noted that none of these various versions of the Qur'an were made by the Prophet Muhammad, the Prophet's companions, or the scholars, but all of them came from the kalamullah and were revealed from Him directly (Fathoni, 2025)

Learning the Qur'an is an interesting thing in the educational curriculum in Sumbawa district, because based on dapodik data, there are more interested schools that offer memorization programs than government-assisted public schools. This is evidenced by the explosion of interest in schools based on Islamic values, such as SDIT Darussunnah Sumbawa, SDIT Insan Qurani, SDIT Samawa Cendekia and SDIT Asa, SD Nurul Islam. All of these schools offer Quran memorization programs, ranging from 1 juz to 6 juz.

"To be honest, sir, we parents prefer that our children go to school in Islamic schools so that our children are good at reading the Quran and become righteous, sir" (Interview with S, guardian of elementary school plus Nurul Islam Sumbawa)

A similar statement was expressed by Rahma, a parent who sends her child to SD Plus Nurul Islam

"Sending our children to Islamic-based schools has two advantages, namely school lessons are mastered and even more so, religious lessons are more robust" (Interview with Rahma, parent of SD Plus Nurul Islam Sumbawa students)

The two statements above give an idea, that Islamic-based schools are the main goal of parents to send their children to school. because Islamic schools provide two advantages, including; *First*, students master general lessons. However, the general lesson has its own urgency in daily life. This is a capital for students when they want to continue their education in public schools. Second, students understand religious lessons. Here, the initial goal of the parents of students is for students to get a strong religious foundation when they want to continue their education at the pesantren.

According to the data that has been traced by the author, educational institutions that teach *Qira'ah Sab'ah* in Sumbawa only exist at the Aisyah Samawa Islamic Boarding School and SD Plus Nurul Islam Sumbawa. These two institutions are under the auspices of the Nurul Islam Education Foundation. In general, the learning of *Qiraat As-Sab'ah* is stipulated especially for Islamic boarding school children, but the principal of SD Plus Nurul Islam took a bold step to implement *Qiraat As-Sab'ah* learning at the elementary school level. This is the reason for the author to conduct research on **"Implementation of Qiraat As-Sab'ah Learning at Nurul Islam Elementary School Sumbawa"**

## Method

This research is a field research (*field research*). Because researchers will go directly into the field to dig up data, both primary and secondary, accurately, carefully and completely. The approach to this research is a qualitative approach, which is to describe the data and events obtained by the author accompanied by valid data evidence. (Muhammad Ali, 2014)

In addition, qualitative research also intends to understand the phenomena experienced by the research subject holistically, and by way of descriptions in words and language in a special natural context by utilizing various scientific methods. Then the type of approach, namely descriptive research where this research focuses on

problem solvers, finds new discoveries that exist now based on data to find solutions. (Lexy J, 2021)

The data collection techniques in this study include; *First*, interview. Interviews are an in-depth discussion activity between researchers and research objects or resource persons in order to obtain detailed data or information in accordance with the research objectives. (Arifin, 2014) *Second*, Observation, which is a method of data collection by observation is a technique that is carried out by direct observation of the research object. *Third* documentation, data taken by researchers from Qiraat As-Sab'ah learning activities at SD Plus Nurul Islam.

## **Results and Discussion**

### **Results**

This research generally discusses the implementation of *qiraat sab'ah learning*, the following author will explain some of the research results, including; *First*, that the strategy for implementing *qiraat as-sab'ah learning* at the Aisyah Samawa Islamic Boarding School is carried out in stages. *Second*, the learning method uses *the talaqqi method*. A method that teaches the Quran is directly noticed by the teacher. *Third*, in the application of *qiraat sab'ah learning*, it combines classical and modern media, such as the use of whiteboards, voice recordings of *reciters* and modules from the teacher.

Evaluation is carried out through oral tests and practice reading the Qur'an. The teacher assesses the accuracy of reading, fluency, and understanding of the difference in qiraat. This continuous evaluation helps monitor the development of individual learners' abilities.

### **Dsikusi**

#### **Definition of *Qiraat As-Sab'ah***

In language *The Seven Readers* the plural form of *Qiraah* (Reading) which is the form of *Mashdar* from the word *Qaraah* (Read) means recitation (Muhammad Chirzin, 2020: 185). According to scientific terms *qiraah* is the knowledge that learns how to pronounce or recite the Quran with sanad to the Prophet PBUH. The term (al-Qattan, 2021) *qiraah*, the scholars gave their perspectives, including; Al-Zarqani defines Qiraah

as a difference in the pronunciation of the Qur'an. Both in terms of letters and pronunciation of the form, and the ease or weight of the words he pronounces and others. According to Az-Zarkasyi Qiraah is the difference (way of pronouncing the pronunciation of the Qur'an, either regarding the letters or the way the letters are pronounced, such as *Takhfif*, (alleviating), *tasqil* (incriminating), and or others. Al-*Muntahi* (reciter of the final level) is a person who practices every Qiraah or famous qiraah. According to Muhasyin, Qiraah is a science that studies how to say or convey the words (sentences) of the Qur'an, both agreed upon and differentiated according to the way of the person who quotes it. (Yusuf, 2016)

Qira'at ( Readings ) is the word majmu' from the word qira'ah Read taken from the word Read . According to the term, qira'ah is one of the readings narrated by one of the qira'at scholars that is different from the readings of other scholars in reciting the Qur'an al-karim, whether it is the difference in reciting the letters or reciting the words. Therefore, the science of qira'at is the knowledge by which it can be known how to pronounce the words of the Qur'an and how to read them, both those agreed upon by the scholars of qira'at and in which there is khilaf, by attributing each reading to the person who narrates it. From this definition, it can be seen that the material of qira'at is the way to say the words of the Qur'an and how to read them. (Nasution, 2019)

Based on the above opinion, it can be concluded that *Qirat*, has two meanings, including; *As-sima'* and *an-naql*. *As-sima'* that is, words or readings that are directly heard from the Prophet PBUH. *An-Naql* meaning *qiraah* obtained directly from the histories *mutawatir* to the Prophet Muhammad SAW. The term " (Karman, 2022) *São Paulo*" comes from the Arabic word which means "seven". Because of the number of priests *qiraah* By Jumhur Ulama *qiraah*, As a common understanding of the knowledge, righteousness and honesty of the imams (ulama) *qurra*, Based on his Sanad Mutawatir. The seven streams *Religion of the Qur'an* popularized by the seven priests or the so-called *al-Qira'at Al-Sab'ah*. (Anwar, 2013)

From the above information, it can be concluded that Qiraah Sab'ah is seven varieties of methods or madhhab in pronouncing the sentences contained in the Qur'an, which have been agreed upon by the imams who are experts in the Qur'an with a strong

sanad to the Prophet (saw) and different from other sects. Regardless of the pros and cons regarding the concept *Reading the Seven* by Ibn Mujahid, but history proves that this concept is accepted and famous among Muslims. Therefore, Muslims should be given insight if the imam qiraah is not only limited to the seven imams. Because if this is the case, then there are other imams' histories whose qiraah can also be read as long as they are in accordance with the qualifications of Qiraah (Salim, 2018)

### **Strategy for the Implementation of Qira'ah Sab'ah in SD Nurul Islam**

The learning of *qiraat as-sab'ah* is a new learning in the land of *Intan Bulaeng* (Sumbawa). Because Islamic schools in Sumbawa only focus on the number of memorization of their students (Interview with ustadz Purnama Yakub S.Pd, principal, January 5, 2026). This is a separate record for education observers in Sumbawa, because learning the Quran must be progressed. The *qiraat Sab'ah* learning plan is prepared in stages by adjusting the level of ability of students. In addition, teachers also set the mastery of *makharijul letters* and tajweed as a prerequisite before introducing qiraat variations (Interview with DGH. H. Munajat Lc, M.Hi, January 4, 2026). Because this variation of *qiraat* – according to the author – needs to be introduced gradually to students, this is also based on a conscious and contextual *qiraat* reference, so that it can be practiced directly by students.

The application of *qira'at as-sab'ah learning* at SD Nurul Islam Sumbawa is applied in several stages. *First*, the improvement of *tahsin* and tajweed as the main basis before students are introduced to *the qira'at* variation. *Second*, the introduction of *qiraat recitations* in a simple way, for example through comparison of the recitation of *Imam 'Ashim* narrated *Hafsh* with other recitations on certain words or verses. *Third*, the use of *talaqqi* and *musyafahah methods*, where the teacher recites verses with certain variations of *qira'at*, then students imitate them gradually. *Fourth*, the integration of *qira'at as-sab'ah* material into the local content curriculum or the school's flagship program, so as not to burden students excessively.

This pattern is in accordance with the opinion of Manna Al-Qahtan (2015) that learning the Quran must be gradual, based on the ability of students. Because the right approach also provides targeted results with the purpose of forming the character of *the*

*Qur'ani* (Manna Al-Qahtan. 2015: 18). In practice, *qiraat sab'ah learning* is introduced in a limited way, such as the differences between *mad*, *imalah*, and *saktah*. (Interview with DGH. H. Munajat Lc, M.Hi, dated January 4, 2026) As for the development of students' reading through oral tests and the practice of reading the Qur'an. The teacher assesses the accuracy of reading, fluency, and understanding of the difference in qiraat. This continuous evaluation helps monitor the development of individual students' abilities (Interview with DGH. H. Munajat Lc, M.Hi, January 4, 2026).

Related developments *Praise for the recitation of the Sab'a* Students, teachers have a very central role. Teachers at SD Plus Nurul Islam are required to have a basic understanding of the science of qira'ah and pedagogical skills that are in accordance with the character of elementary school students. Learning media also varies, ranging from (Mulyasa, 2018)*Mushaf* al-Quran, audio recordings of imams who read *Recitation of the Seven*, as well as a whiteboard to be able to explain the difference in reading. In addition, good communication with a communicative, interactive and contextual approach makes students not feel difficult. (Interview with ustadzah Wahidah, teacher of SD Plus Nuri on January 5, 2026)

The President Minister of the author has several challenges faced in the implementation of *qira'ah sab'ah* at SD Plus Nurul Islam, including limited learning time, variations in students' abilities, and the understanding of parents who still consider one reading to be the only right. To overcome this, schools conduct socialization to parents, integrate *qira'ah sab'ah* materials lightly in routine learning, and improve teacher competence through training and scientific study of the Qur'an.

## **Conclusion**

The implementation of *qiraat sab'ah* is something new in Sumbawa, because there are no educational institutions that apply this knowledge. In addition, this is a strategic step in educating the nation's children. The implementation of this learning can be carried out in stages by emphasizing the mastery of tahsin, the use of talaqqi and musyafahah methods, and adjusting the material to the characteristics of elementary school students. Thus, Qira'at As-Sab'ah is not only a follow-up study, but can also be

introduced from an early age as part of efforts to maintain the authenticity of the Qur'an reading.

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