

The Level of Tajweed Mastery among Working Parents

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Abstract

Tajweed is important to be studied, especially to enhance the quality of Quranic recitation. A good mastery of Tajweed can prevent errors and ensures the recitation is properly done as what has been practiced by the Prophet Muhammad SAW and his companions. However, the mastery of Tajweed among children are still weak because of their parents' busy schedules and focus on careers being prioritized. The implication is that due to challenges faced by parents, their children are less able to read the Quran with perfect Tajweed. Therefore, this paper is conducted to investigate the level of Tajweed mastery among working parents. This study takes a quantitative form through a survey method with questionnaire distribution. This study found that mastery of Tajweed rules in Articulation Points (Makhraj), The Stop (Waqf), The Start (Ibtida), Tafkheem and Tarqeeq is still at a moderate level. However, parents have high understanding in Tajweed rules of Noon Saakinah and Tanween, Meem Sakinah and The Mudood. Therefore, this study suggests that future research should include samples from both urban and rural communities in order to present research findings in two aspects, such as Tajweed mastery among working parents living in urban and rural areas.

Keywords: Tajweed, Mastery, Working Parents, Makhraj, Waqf.

Introduction

The Quran, often spelled as Qur'an, is indeed considered the holy book of Islam. It is believed by Muslims to be the literal word of God (Allah) as revealed to the Prophet Muhammad SAW (peace be upon him). Muslims must read the Quran because recitation is the foremost and best practice among all other deeds. However, reciting the Quran cannot be done arbitrarily because the process of reading and understanding the Quran has guidelines that need to be followed so that the recitation becomes more correct and perfect, such as applying knowledge of Tajweed and Makhraj in Quranic recitation.

The education of Tajweed, is important and should be emphasized at every age level, whether for children, teenagers or adults. This is because reciting the Quran perfectly is an obligation and responsibility for Muslims to avoid errors in recitation, especially among parents who hold the responsibility as pillars in shaping their children's personalities in the path of Islam.

However, although Quranic studies are important and taught to children from a young age by parents, many children still unable to master the Quran well in terms of recitation, Tajweed, and Makhraj. Previous studies by Md Hasan, Nik Yaacob & Wan Yahaya in 2015, on the achievement of fluency in recitation, proficiency, and Tajweed rules in Quranic recitation among 30 fourth-grade students in a primary school. The study found that the majority of students' achievement in fluent Quranic recitation and application of Tajweed rules was at a moderate level, at 46.7%. In terms of proficiency (fluency and pronunciation), it was good at 60% but, students were weak in knowledge of Tajweed rules, at 36.7%. In addition, students also faced problems with pronunciation of letters and stuttering recitation, incorrect use of Waqf and Ibtida, and easily getting out of breath while reciting the Quran.

Therefore, mastery of the Quran among parents, especially mastery of Tajweed, needs to be emphasized because Quranic education among children starts from the parents themselves. However, some Muslims, even among adults, still unable to read the Quran at all (Mujahidin, 2020). This causes parents to inadequately educate their children due to their own weaknesses, such as a lack of understanding and knowledge about Tajweed rules in the Quran (Ulfa, 2020). Tan and Yasin (2020) mentioned that most modern parents today are busy with their jobs and, as a result, they have little time to spend with their children. This is because they prioritize their careers over spending time with their children (Jalil et al., 2020).

Methods

Research Design

The design of this study is quantitative. A quantitative approach is taken in this study based on the research problem and objectives. The quantitative method focuses on behaviors and situations that refer to the study of relationships and interactions among various variables (Mortada, 2020). The research design is a survey study that employs survey questions to explore the challenges faced by parents in educating their children to read the Quran.

Population and Sample Size

The study population consists of working parents in Petaling Jaya district, Selangor. According to the Morgan (1970) sampling table, the sample size for this study is 384 parents. The study sample consists of working parents aged 25 and above whose children are aged 9 and 12 only because children in this age group no longer use the method of talaqi musyafahah in Quran recitation, meaning they are capable of reading the Quran on their own (Ministry of Education Malaysia, 2023).

Instrument Study

This study uses a questionnaire instrument, with 384 sets of survey questions distributed only to working parents representing the study population. In addition, only parents with children ages 9 to 12 years were chosen. If parents from other groups also respond to this survey, the study does screening during the analysis of the survey data. The survey questionnaire consists of two sections: Part A and Part B, which cover the respondents' demographic backgrounds and ability of parents in mastery tajweed in reading the Quran. The likert scale is used in the survey questionnaire with five rating scales: 5, 4, 3, 2 and 1: "Strongly disagree", "Disagree", "Neither agree nor disagree", "Agree", "Strongly agree". Furthermore, this study also used scale that measure frequency: "Excellent", "Good", "Acceptable", "Poor" and "Very Poor".

Validity and Reliability

In order to determine the validity of the questionnaire, the study first checks the validity of the survey items with two validity experts specializing in the field of the Quran. As for reliability, the study uses a small sample size for pilot testing. If there is no reliability from the test conducted, the questionnaire should be reviewed and revised. According to Mortada (2020), reliability refers to the scores obtained, which represent an accurate indicator of an individual. Scores must be consistent because consistent data has high reliability. The study uses Cronbach's alpha (α) to determine the correlation between the tested items and if the alpha value is higher, the reliability of the scale will also be high (Cronbach, 1951). Ghazali and Sufean (2021) state that the ideal level for instrument items is a coefficient (α) within the range of 0.71 to 0.99 and the Cronbach's alpha for this study is 0.95, indicating that the instrument's items are very high quality and suitable for data collection processes.

Data Analysis

The survey questionnaire was distributed face-to-face and online. Through the online platform, the Quick Response Code or more popularly known as the QR Code, was used to distribute the survey questionnaire and to be scanned to answer questions on the Google Form platform. This study uses Statistical Package for the Social Sciences (SPSS) version 27 for Windows software using both descriptive and inferential statistical techniques. Descriptive analysis is conducted to calculate percentage measures and central tendencies through the computation of mean. The mean obtained in this study is calculated using the suggested interpretation of descriptive statistical findings as shown below:

Interpretation of Mean Scores in Independent and Dependent Variables

Mean score	Interpretation
1.00 to 2.33	Low
2.34 to 3.67	Moderate
3.68 to 5.00	High

Source: Jamil (2002); Ismail (2011)

Apart from that, inferential analysis is also conducted to figure out the relationships between two or more variables. One-sample T-test is used to measure the difference in the level of mastery Tajweed among working parents according to their religious education background. Besides, this study used one-way ANOVA to analyze the differences in the level of mastery tajweed among working parents based on parents' education level.

The Basics of Quranic Recitation

a. Tajweed in Quranic Recitation

Soleha et al (2023) explain that Quranic recitation needs to be complemented with the skill of Tajweed. Tajweed is the knowlegde of how people apply to recite Quran correctly by producing the sound of the letters from the original sources of the Makhraj in accordance with its nature and consequences of the nature of each letter, knowing where to stop (Waqf) and where to restart recitation (Ibtida). Hence, Tajweed refers to pronouncing each letter according to its articulation point (Makhraj) and perfecting its characteristics, whether they are continuous or not. The obligation to learn Tajweed is collectively obligatory (fardhu kifayah), but applying it to Quranic recitation is individually obligatory (fardhu ain) (Jusoh, 2012).

Additionally, Syukri et al (2017) explains in their book "al-Munir fi Ahkam al-Tajwid" that Tajweed discusses the rules of pronouncing letters while maintaining their Articulation Points and characteristics. Allah SWT says in Surah al-Muzzammil, verse four:

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْفُرْقَانَ تَرْتِيلًا ۝

Meaning: Or add to it, and recite the Qur'an with measured recitation.

According to Khozin (2020), the ability to master the recitation of the Quran must begin with a correct understanding of Tajweed because reciting the Quran without Tajweed is deemed to be a violation. Tajweed is not just a knowledge that explains the rules of recitation found in the Quran, but also discusses the Articulation Points (Makhraj) of letters and their characteristics that indicate the differences in Arabic letters. Therefore, Tajweed is important to be learned because this knowledge is associated with the daily routine of reciting the Quran, determining the perfection of the recitation according to its proper place (Akbar, 2022).

b. Makhraj

A book titled "al-Munir fi Ahkam al-Tajwid" authored by Syukri et al (2017) explains that Makhraj in Islamic linguistics terms refer to the points of articulation of the Arabic alphabet's letters. It describes how to pronounce the letters correctly, where their pronunciation sound. Scholars dispute on the precise number and names of the Makhraj, but in general, there are five basic Makhraj for the Quranic letters, which are empty space between mouth and throat (*Al-Jauf*), the throat (*Al-Halqu*), the tongue (*Al-Lisan*), between the two lips (*As-Syafatain*) and the nasal passage (*Al-Khaisyum*).

According to Khozin (2020), knowledge of Makhraj huruf is important to be learned because it forms the basis for correct letter pronunciation. Each letter pronounced when reciting the Quran has different levels of points articulations. Therefore, deep understanding of Makhraj pronunciation is crucial because the letters must be pronounced according to the correct Makhraj to improve and perfect the recitation of the Quran.

Fathin et al (2021) explain that the Quran must be recited with perfect Tajweed. Unlike the other books, the Quran requires specific attention when reciting it. The attention referred to Tajweed. One aspect of Tajweed is Makhraj, which involves studying articulations points of Arabic letters. Arabic letters are pronounced for spelling and reciting the Quran and are also used in learning the Arabic language because in terms of letters, they are the same for both (Ekayanti et al., 2019). In addition, the Arabic letters read in the Quran have different characteristics and points of articulations which pronounced corresponds to its own right of the letter itself (Oktarina, 2020).

According to Jusoh (2012) from Ahmad bin Khalil and Ibn Jazari, learning Makhraj is based on five main areas: *Jauf* (empty space in the mouth and throat), *Halq* (throat), *Lisan* (tongue), *Syafatain* (two lips), *Khaisyum* (nasal passage). A summary of the number of articulations points from is as follows:

No.	Makhraj	Makhraj	Letter
1.	الجوف (1 Makhraj)	The empty space in the mouth and throat	و، ي، ا،
2.	The Throat الحلق (3 Makhraj)	Deepest part of the throat	ء، هـ
3.		Middle part of the throat	ع، ح
4.		Closest part of the throat	غ، خ
5.	The Tounge اللسان (10 Makhraj)	The deepest part of the tongue (top)	ق
6.		The deepest part of the tongue (bottom)	ك
7.		Middle of the tongue	ج، ش، ي
8.		The side or edge of the tounge left or right	ض
9.		The side or edge of the tounge left or right (nearest to the mouth)	ل
10.		Tip of the tounge + gums of the two top front incisors	ن
11.		Tip of the tounge + top of the tip, close to the articulation point of the nun	ر
12.		Tip of the tounge + the top side and the upper incisors	ط، د، ت
13.		Tip of the tounge + above the two lower incisors	ص، ز، س
14.		Tip of the tounge + topside of the tip and the bottom edges of the upper incisors	ظ، ذ، ث
15.	The two lips الشففتين (1 Makhraj)	The inside of the lower lip and the tips of the two front incisors	ف
16.	The two lips الشففتين (1 Makhraj)	-Wow: Forming a circle of the two lips without the two meeting completely. -Meem: closing two lips together - Ba': closing lips together but stronger closing than meem	و، ب، م
17.	It is the hole in the nose that continues back towards inside the mouth الخشيوم (1 Makhraj)	The ghunnah has the nasal passage as its articulation point	Ghunnah letter ميم / نون

c. The Stop (Waqf) and The Start (Ibtida)

Waqf plays an important area in the science of Tajweed knowledge of Quranic recitation. A good understanding of Waqf can help learners to stop their recitation or take the opportunity to stop and take a new start. Studying Waqf is important as Muslims can avoid errors in taking a new breath or pausing while reciting the Quran. Therefore, the knowledge of Waqf can enhance Quranic recitation by following the correct rules of Tajweed (Jusoh, 2012).

The linguistic definition of the stop is halt and imprisonment. Its applied definition cutting of the sound at the end of a word, usually for the period of time of breathing with the intention of return to the recitation, not with the intention of abandoning the recital (Czerepinski, 2000).

According to Khairuddin et al (2021), the best places for Waqf and Ibtida are on words that have no connection with the following word, either in terms of pronunciation or meaning. Additionally, errors in determining the place of Waqf and Ibtida can lead to misinterpretations of Quranic verses because they may convey different meanings than those stated by Allah SWT.

Results

This part discusses the findings obtained using quantitative analysis by questionnaire. The study results are categorized into two parts: respondent demographics and level of mastery Tajweed rules among parents. In addition, the study also conducts comparisons among parents based on their religious education background and educational level of parents.

Table 1
Demographic Items of Working Parents

No.	Category	Number	Percentage (%)
1	Age		
	25 to 29	4	1.0
	30 to 35	40	10.4
	36 to 40	149	38.8
	Above 40	191	49.7
2	Gender		
	Male	105	27.3
	Female	279	72.7
3	Residence		
	Working in Petaling Jaya	139	36.2
	Living di Petaling Jaya	85	22.1
	Both of the above	160	41.7
4	Educational level		
	SPM	131	34.1
	STPM/STAM	13	3.4
	Diploma	103	26.8
	Bachelor's Degree	109	28.4
	Master's Degree	25	6.5
	PhD	3	0.8
5	Former Religious School Students		

Yes	137	35.7
No	247	64.3
6 Occupation		
Government Sector	183	47.7
Private Sector	132	34.4
Self-employed	69	18.0
7 Number of children		
1	25	6.5
2 to 4	306	79.7
5 to 7	53	13.8
8 Household income		
Below RM4,850	147	38.3
RM4,850 to RM10,959	189	49.2
Above RM10,960	48	12.5

Table 2

Mastery of Tajweed rules among working parents

a. **Tajweed Rules (Noon Saakinah and Tanween, Meem Sakinah, The Mudood, Tafkheem and Tarqeeq for ل and ر)**

No.	Items	Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree	Mean
Noon Saakinah and Tanween rules							
1.	I can recognize Noon Saakinah and Tanween rules	13 3.4%	7 1.8%	53 13.8%	167 43.5%	144 37.5%	4.10
2.	I can recite the Quran with the correct Noon Saakinah and Tanween rules	12 3.1%	6 1.6%	67 17.4%	177 46.1%	122 31.8%	4.02
3.	I know that Iqlab is when letter ba' occurs immediately after Noon Saakinah and Tanween	15 3.9%	12 3.1%	76 19.8%	133 34.6%	148 38.5%	4.01
4.	I know that the pronouncing of Izhar Halqi is without a ghunnah and say clearly	14 3.6%	17 4.4%	85 22.1%	150 39.1%	118 30.7%	3.89
5.	I know that the letters of Idgham Maal Ghunnah are ي و م ن	15 3.9%	9 2.3%	75 19.5%	139 36.2%	146 38.0%	4.02

6.	I know that Idgham Bila Ghunnah cannot be recited with ghunnah	23 6.0%	16 4.2%	104 27.1%	118 30.7%	123 32.0%	3.79
7.	I know that letters of Ikhfa' Hakiki are fifteen in number and pronunciation with ghunnah	18 4.7%	14 3.6%	100 26.0%	133 34.6%	119 31.0%	3.84
The Meem Saakinah Rules							
8.	I can recognize Meem Saakinah rules	15 3.9%	13 3.4%	76 19.8%	159 41.4%	121 31.5%	3.93
9.	I can recite the Quran with the correct Meem Saakinah rules	15 3.9%	13 3.4%	86 22.4%	161 41.9%	109 28.4%	3.88
10.	I know Ikhfa' Syafawi is when meem sakinah is followed immediately by ba'	20 5.2%	19 4.9%	117 30.5%	125 32.6%	103 26.8%	3.71
11.	I know Idgham Mithlain occurs when the meeting of meem sakinah letter with a voweled letter	16 4.2%	23 6.0%	143 37.2%	118 30.7%	84 21.9%	3.60
12.	I know that the pronouncing of Izhar Syafawi is without a ghunnah and say clearly	16 4.2%	26 6.8%	119 31.0%	132 34.4%	91 23.7%	3.67
The Mudood							
13.	I know Mad Asli is recited with lengthened two vowel counts	14 3.6%	6 1.6%	70 18.2%	153 39.8%	141 36.7%	4.04
14.	I know Mad Jaiz Munfasil with lengthened four or five vowel counts	13 3.4%	15 3.9%	115 29.9%	136 35.4%	105 27.3%	3.79
15.	I know Mad Wajib Muttasil is recited with lengthened four or five vowel counts	13 3.4%	14 3.6%	123 32.0%	129 33.6%	105 27.3%	3.78

16.	I know Mad 'Aridh Lissukun is recited with lengthened two, four or six vowel counts when stopping on it	15 3.9%	11 2.9%	109 28.4%	141 36.7%	108 28.1%	3.82
Tafkheem and Tarqeeq for ج and ح							
17.	I know letter ج in the pronunciation of Allah (الله) and the letter ح are pronounced with Tafkheem when the vowel before the letter is fathah and dhammah	16 4.2%	25 6.5%	133 34.6%	108 28.1%	102 26.6%	3.68
18.	I know letter ج in the pronunciation of Allah (الله) and the letter ح are pronounced with Tarqeeq when the vowel before the letter is kasrah	23 6.0%	24 6.3%	141 36.7%	97 25.3%	99 25.8%	3.61
Mean:3.84 Std. deviation: 0.85							

b. The Articulation Points (Makhraj), The Stop (Waqf) and The Start (Ibtida)

No.	Item	Very Poor	Poor	Acceptable	Good	Excellent	Mean
1.	Ability to recite the Quran with correct Articulation Points (Makhraj)	15 3.9%	24 6.3%	166 43.2%	129 33.6%	50 13.0%	3.46
2.	Ability to differentiate between the points of articulation (<i>Jauf, Halq, Lisan, Syafatain, Khaisyum</i>)	15 3.9%	37 9.6%	183 47.7%	100 26.0%	49 12.8%	3.34
3.	Ability to recognize The Stop (Waqf) signs in Quranic verses	14 3.6%	25 6.5%	144 37.5%	141 36.7%	60 15.6%	3.54

4.	Ability to recite the Quran with correct Waqf	15 3.9%	19 4.9%	152 39.6%	135 35.2%	63 16.4%	3.55
5.	Ability to differentiate between each type of Waqf signs	16 4.2%	22 5.7%	171 44.5%	120 31.3%	55 14.3%	3.46
6.	Ability to Waqf when reciting the Quran at appropriate places	16 4.2%	21 5.5%	172 44.8%	119 31.0%	56 14.6%	3.46
7.	Ability to start (Ibtida) the Quran recitation at the appropriate places	17 4.4%	33 8.6%	183 47.7%	107 27.9%	44 11.5%	3.33
Mean: 3.45							
Std. deviation: 0.88							

Based on the above study, the mastery of Tajweed rules in Articulation Points (Makhraj), The Stop (Waqf), The Start (Ibtida), Tafkheem and Tarqeeq is still at a moderate level. However, parents have high understanding in Tajweed rules of Noon Saakinah and Tanween, Meem Sakinah and The Mudood. The understanding of Noon Saakinah and Tanween is high. This is indicated when the mean shows a high number for each question. The data found that parents agree that they are familiar with the rules of Noon Saakinah and Tanween (mean = 4.10) and can recite the Quran with the rules of Noon Saakinah and Tanween correctly (4.02). However, based on these two questions, the mean for reciting Quran with correct Noon Saakinah and Tanween rules is lower, indicating that some parents cannot recite the Quran with the rules of Noon Saakinah and Tanween correctly even though they are familiar and recognize the rules. Furthermore, parents stated that they know the letters of Idgham Maal Ghunnah are ن, م, و, ي (mean = 4.02) and know that Idgham Bila Ghunnah cannot be recited with ghunnah (mean = 3.79). Therefore, this also shows that parents have a lesser understanding of the rules of Idgham Bila Ghunnah compared to the rules of Idgham Maal Ghunnah. In addition, parents also know that Iqlab is when letter ba' occurs immediately after Noon Saakinah and Tanween (mean = 4.01), and the the pronouncing of Izhar Halqi is without a ghunnah and say clearly (mean = 3.89). The lowest mean is (mean = 3.84) for the question regarding the pronouncing of Izhar Halqi is without a ghunnah and say clearly.

Furthermore, regarding the Meem Saakinah rules, parents stated that they can recognize Meem Saakinah (mean = 3.93). However, the ability of parents to recite the Quran with the correct Meem Saakinah rule is lower (mean = 3.88), indicating that some parents cannot apply the Tajweed rules of Mim Sakinah correctly in their recitation of the Quran. Additionally, parents know Ikhfa' Syafawi is when meem sakinah is followed immediately by ba' (mean = 3.71). Meanwhile, for Izhar Syafawi, the score mean is low for parents who know that the pronouncing of Izhar Syafawi is without a ghunnah (mean = 3.67), and the lowest mean is the parents' understanding of the Idgham Mithlain rules which Idgham Mithlain occurs when the meeting of Meem Sakinah letter with a voweled letter (mean = 3.60).

Moreover, parents demonstrate a high level of understanding regarding the rules of Mudood. The research data shows that parents know that Mad Asli is recited with

lengthened two vowel counts (mean = 4.04) and Mad 'Aridh Lissukun is recited with lengthened two, four or six vowel counts when stopping on it (mean = 3.82). Also, parents' knowledge on Mad Jaiz Munfasil (mean = 3.79) and Mad Wajib Muttasil (mean = 3.78) is also showed to be high with only slight differences. Then, for recitation of Tafkheem and Tarqeeq on the letters ج and ح, the research data found that the mean is 3.68 for parents knowing that the letter ج in the pronunciation of Allah (الله) and the letter ح are pronounced with Tafkheem (heavy) when the vowel before the letter is fathah and dhammah. Meanwhile, the mean is 3.61 for parents knowing that the letter ج in the pronunciation of Allah (الله) and the letter ح are pronounced with Tarqeeq (light) when the vowel before the letter is kasrah.

Besides, the study also evaluated parents' mastery from the aspects of Articulation Points of letters (Makhraj) The Stop (Waqf), The Start (Ibtida). The research data discovered that parents' mastery in both of these aspects is at a moderate level. Parents' mastery of Articulation Points is considered moderate when the mean indicates their ability to recite the Quran with correct Articulation Points is at mean = 3.46. The ability to to differentiate between the points of articulation (*Jauf, Halq, Lisan, Syafatain, Khaisyum*) is at mean = 3.34. Besides, in the aspect of Waqf, parents' ability to recognize stopping signs in the verses of the Quran is at a moderate level (mean = 3.54). The majority of parents stated that their ability to recite the Quran with correct Waqf is at a moderate level (mean = 3.55). The research data also identified that the level of parents' ability to differentiate between each type of Waqf signs is (mean = 3.46) and ability to Waqf when reciting the Quran at appropriate places (mean = 3.46). Then, the lowest mean is for Ibtida which parents also indicating that their ability to start the Quran recitation at the appropriate places (mean = 3.33).

Mastery of Tajweed rules among working parents based on:

a. Religious Education Background

One sample t-test was employed to mastery of Tajweed rules among working parents according to their religious education background.

H₀: There is no significant difference between religious education background of working parents regarding their mastery of Tajweed rules.

Table 3

One sample T-Test

Religious Education Background	N	Mean	Std. Deviation	Std. Error Mean	t-value	Sig.
Yes	137	4.0760	.70588	.06031	6.421	.001
No	247	3.5425	.81816	.05206		

Table 3 shows that a free sample t-test has been conducted to compare the level of Tajweed mastery among working parents based on their religious education background. The study found a significant difference in the level of Tajweed mastery among working parents between those who are from religious education background schools and those who are not (t = 6.421; p<0.05). Hence, hyphotesis null (H₀) is rejected. The minimum score of Tajweed mastery level among working parents from a religious school background (mean = 4.08) is higher than parents who are not from a religious school background (mean = 3.54). This means that parents with a religious education background have a better understanding in Tajweed rules.

b. Education Level

ANOVA test was employed to compare the mastery of Tajweed rules among working parents according to their education level.

H_0 : There is no significant difference between parents' education level regarding their the mastery of Tajweed rules.

Table 4
ANOVA Test

Education	N	Mean	Std. Deviation	Std. Error
SPM	131	3.4879	.78258	.06837
STPM/STAM	13	4.0369	.59765	.16576
Diploma	103	3.7477	.79506	.07834
Bachelor's Degree	109	3.8668	.85278	.08168
Master's Degree	25	4.0880	.73176	.14635
PhD	3	4.7733	.39260	.22667
Total	384	3.7329	.81998	.04184

ANOVA					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	17.439	5	3.488	5.491	.001
Within Groups	240.079	378	.635		
Total	257.518	383			

Table 4 shows data analysis of Tajweed mastery among parents based on their education level. The study revealed a significant difference in the minimum score of Tajweed mastery level among parents based on their education level ($F(5, 378) = 5.491$; $p < 0.05$). Hence, hypothesis null (H_0) is rejected. The highest number of parents are from the SPM education level ($N = 131$), followed by Diploma ($N = 103$), Bachelor's Degree ($N = 109$), Master's Degree ($N = 25$), STPM/STAM ($N = 13$), and PhD ($N = 3$). Therefore, based on the three highest education levels of parents, namely SPM, Diploma, and Bachelor's Degree categories, it can be seen that the mastery of Tajweed among parents with Bachelor's Degrees (mean = 3.87, s.d = 0.85) and parents with Diplomas (mean = 3.75, s.d = 0.80) is higher compared to parents from SPM education level (mean = 3.49, s.d. = 0.78). Therefore, parents from SPM education level have less mastery of Tajweed compared to parents from other education levels.

Discussion

Based on the results of the study analysis, the mastery of Tajweed rules in Articulation Points (Makhraj), The Stop (Waqf), The Start (Ibtida), Tafkheem and Tarqeeq is still at a moderate level. However, parents have high understanding in Tajweed rule of Noon Saakinah and Tanween, Meem Sakinah and The Mudood.

a. Noon Saakinah and Tanween

The understanding of Noon Saakinah and Tanween and Meem Sakinah are high when each question indicates a high mean score. Majority of working parents know the rules of Noon Saakinah and Tanween, namely *Iqlab*, *Izhar Halqi*, *Idgham Maal Ghunnah*, *Idgham Bila*

Ghunnah, and *Ikhfa' Hakiki*. However, what needs more attention is the ability to read the Quran with the correct rules of Noon Saakinah and Tanween is lower than the ability to recognize the rules of Noon Saakinah and Tanween. This means that not all parents who recognize the rules of Noon Saakinah and Tanween can apply the rules correctly when reciting the Quran. Meanwhile, among the five rules of Tajweed concerning Noon Saakinah and Tanween, parents also have less comprehension of *Idgham Bila Ghunnah* compared to other rules in Noon Saakinah and Tanween. Thus, this study is related to Daud, Saad & Hussin (2018) which investigated Tajweed knowledge among private school student. The findings indicated that the level of understanding in reciting Quran without *ghunnah* is low (mean = 2.51) implying that students are still not proficient in understanding Tajweed rules without *ghunnah*. This shows that it's not only the parents who encounter difficulties, but the children also face similar challenges.

b. Meem Sakinah

Similarly, concerning the rules of Tajweed regarding Meem Sakinah, parents can recognize the rules of Meem Sakinah well, but they are less capable in reciting the Quran by applying the rules of Meem Sakinah correctly. This can be attributed to parents still not fully understanding the details of the rules of Meem Sakinah. According to Suwahyu et al (2023) said that people have different ability in reciting and understanding al-Quran so the level of master among them will be different. Sometimes, people can read and understand well while others may read well but struggle with understanding the content. Next, data found the lowest mean score is *Idgham Mithlain*, where majority of parents stated that they were unsure about *Idgham Mithlain* when the meeting of Meem Sakinah letter with a voweled letter occurs. Furthermore, the rules that must read clearly, namely *Izhar Halqi* and *Izhar Syafawi*, are seen to have significantly different mean scores in terms of parental knowledge meaning that, parents' understanding of *Izhar Halqi* is (mean = 3.89) and *Izhar Syafawi* is (mean = 3.67), indicating that parents are more uncertain about the recitation of *Izhar Syafawi* and have more undertsanding for *Izhar Halqi*.

c. The Mudood

Moreover, the Tajweed rules of The Mudood achieved high minimum scores for each question especially *Mad Asli* and *Mad 'Aridh Lissukun*. On the other hand, *Mad Jaiz Munfasil* and *Mad Wajib Muttasil* also have high mean score but lower than the others. In contrast, even though parents have high understanding in Mudood rules, there are still a minority of parents stated that they were uncertain about the lengthened of vowelization counts (*harakaat*) in reciting Quran. Therefore, the analysis demonstrates that even though the mean score of parents' knowledge is high, it does not mean that all parents are proficient in mastering the Mudood rules as there are still parents that choose neither agree nor disagree, disagree, and strongly disagree regarding the vowelization of Mudood rules.

d. Tafkheem and Tarqeeq

In addition, the recitation of Tafkheem and Tarqeeq on the letters ل and ر was also evaluated to examine parents' knowledge in differentiate between the recitation of the Quran with Tafkheem and Tarqeeq. The research data indicates that the mean score of parents' understanding for Tafkheem recitation is (min = 3.68) and for Tarqeeq (3.61). For Tafkheem recitation, majority of parents selected the answer "neither agree nor disagree" (34.6%) for the question "I know letter ل in the pronunciation of Allah (الله) and the letter ر

are pronounced with Tafkheem when the vowel before the letter is fathah and dhammah". Similarly, for Tarqeeq recitation, most parents also choose "neither agree nor disagree" (36.7%) for the question "I know letter ج in the pronunciation of Allah (الله) and the letter ح are pronounced with Tarqeeq when the vowel before the letter is kasrah". Therefore, this data revealed that parents' knowledge in Tarqeeq recitation is weaker than Tafkheem. Hence, more attention is needed in the recitation of Tarqeeq and Tafkheem particularly when parents express that they have not yet mastered the rules perfectly. Consequently, parents' ability can impact the children, as a result by past studies in 2017 by Shahbudin and Zailani. The study showed that children is low in profieciency in understanding Tafkheem and Tarqeeq as the findings revealed that students have error in reciting Quran with Tafkheem and Tarqeeq with percentage 23% as they still changing the pronunciation between Tafkheem and Tarqeeq.

e. Articulation Points (Makhraj)

Next, Articulation Points (Makhraj) of letters identified that parents' ability to read the Quran with correct Makhraj is at a moderate level (min = 3.46), with the highest percentage at a moderate level (43.2%). Then, the ability to differentiate between the points of articulation (*Jauf, Halq, Lisan, Syafatain, Khaisyum*) also showed the highest percentage at a moderate level (47.7%). This demonstrates that parents are still unable to master the Quranic recitation with good Makhraj, and they also have difficulty in differentiate the places of every articulation point of Quranic letters. Thus, parents face the challenge of teaching their children to study the Quran with correct Tajweed since their understanding in Makhraj is not mastered well. This is consistent with the findings by Mohamad & Zuhaili (2022) from the Journal of Islamic Social Sciences and Humanities titled "Level of Accuracy of Arabic Consonant Pronunciation by Preschool Children in Quran Reading" proves that students at the preschool level already have a moderate level of mastery in articulation. The research found that preschool students have difficulty mastering the pronunciation of Arabic consonants due to various errors in articulation and characteristics of letters.

f. The Stop (Waqf) and The Start (Ibtida)

The ability of parents in mastering The Stop (Waqf) is at moderate level. This is because, most parents stated that their ability to recognize Waqf signs and to apply Waqf while reading the Quran is at moderate level. Moreover, parents also expressed that they have low proficiency in recitation with proper Waqf since they cannot differentiate between each type of Waqf signs in the Quran. Also, their ability to Waqf when reciting the Quran at appropriate places, have not been well mastered by parents. In the same way, the ability of parents to start (Ibtida) in Quran recitation at the appropriate places also is at moderate level meaning that majority of parents are still not expertise in determining the correct starting point for their recitation.

g. T-test and ANOVA Test

Finally, the study also conducted a free sample t-test and ANOVA test. The t-test analysis found a significant difference in the level of Tajweed mastery among working parents between those who are former students of religious schools and those who are not. The mean scores between the two groups also showed a significant difference, with working parents who are former students of religious schools achieving higher scores compared to those who are not from religious schools. Therefore, this indicate that parents who are originally

received religious education have a better understanding of Tajweed rules. As for the ANOVA test, it was conducted to examine the level of Tajweed mastery based on parents' educational level. The ANOVA test showed there is significant difference in the mean scores of Tajweed mastery among parents based on their educational level, indicating that each educational level has different levels of mastery in understanding Tajweed rules.

Conclusion

In conclusion, mastering in Quranic Tajweed is crucial to be learned and understood thoroughly, ensuring that the recitation of the Quran can be performed correctly. The research findings indicate that although Tajweed mastery among working parents is at a high level, there are still parents who lack in understanding of Tajweed rules. Indeed, mastery in Articulation Points (Makhraj), The Stop (Waqf), and The Start (Ibtida) is also at a moderate level. This suggests that the limitations of parents in understanding Tajweed reflects they need for further Tajweed education to improve the quality of their recitation, thus enabling them to teach the Quran to their children with correct pronunciation of Quran.

Therefore, this paper suggests working parents must take effective ways to enhance their understanding in Tajweed rules. Parents should realize the importance of proficient Tajweed for perfect Quranic recitation. Among the suggestions that parents can implement are attending Tajweed classes either face-to-face or online platform. Parents can also consider hiring personal Quranic teachers to learn Tajweed more effectively as the teacher will focus more on parents. Additionally, parents also are advised to listen to recordings of Quranic recitations either from their phones or other devices. This allows them to follow along and improve their Quranic recitation by applying Tajweed correctly in the appropriate places. Apart from that, it is recommended for future research to explore the study by including the samples from both urban and rural communities in order to present research findings in two aspects, such as the Tajweed mastery among working parents living in urban and rural areas.

Additionally, this study is able to contribute to parents both theoretically and contextually. Among the contributions that can be provided by this study from a theoretical framework perspective is learning related to adult learning, as it relates to teaching methodology. On the other hand, in a contextual contribution, this study can contribute to society in further enhancing Quranic education and strengthening learning institutions within the family. This study can also assist career parents in leading a more effective life by balancing between career responsibilities and responsibilities in Quranic education. Therefore, this study is important as it has the potential to provide various contributions to contemporary society today in the development of Quranic education. Perfect education within parents can ensure strong religious education within the Islamic community, especially among children.

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