

The Intensity Tajweed in Muraja'ah of Tahfidz Learning in Elementary Schools

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Abstract

Purpose: This study examines the critical role of tajwīd in elementary-school tahfīz learning, aiming first to describe how lengthening and shortening (mad) are applied during murāja'ah in accordance with tajwīd rules, and second to outline the instructional process for teaching the phonetic properties of letters (such as tafkhīm and tarqīq) within the same framework.

Methodology: Employing a qualitative ethnographic design, the research was conducted at the Integrated Islamic Elementary School Muhammadiyah Al-Kautsar in Gumpang, Kartasura. Participants included the school principal, the tahfīz coordinator, the tahfīz teacher, and fifth-grade students. Data were gathered through in-depth interviews, participatory classroom observations of murāja'ah sessions, and analysis of relevant documents. To ensure rigor, both source triangulation (multiple informants) and method triangulation (interviews, observations, documentation) were applied. Data analysis followed an inductive approach, allowing themes to emerge organically from the field evidence.

Results: Findings indicate that precise application of mad significantly enhances the quality of students' recitation and safeguards the intended meanings of Qur'anic verses by preventing pronunciation errors. Additionally, systematic instruction in letter properties—distinguishing between tafkhīm (heavy articulation) and tarqīq (light articulation)—was shown to improve students' pronunciation accuracy, reinforcing their mastery of tajwīd principles during both individual and group practice.

Applications/Originality/Value: By providing an ethnographically grounded account of tajwīd pedagogy at the elementary level, this study offers practical insights for curriculum developers and tahfīz instructors seeking to strengthen foundational recitation skills. Its detailed description of mad implementation and sifat-huruf instruction can inform teacher training programs and serve as a model for other primary-school tahfīz programs aiming to preserve both the linguistic and spiritual integrity of Qur'anic recitation.

Introduction

The application of tajweed in tahfidz learning in elementary schools is very important to maintain the accuracy and beauty of Qur'anic recitation. Tajweed not only ensures correct pronunciation but also keeps the meaning of the verse from changing due to pronunciation errors. In line with the opinion of (Akkila & Naser, 2018; Hajar et al., 2024) tajweed can be interpreted as a science that regulates the pronunciation of each letter of the Qur'an from its point of articulation precisely, and discusses the rules of reading, makhraj letters, and their characteristics that show the differences in Arabic letters. This will be able to minimize tongue errors from errors in reading the Quran. Learning that prioritizes tajweed can increase student motivation and engagement, as they feel more confident in reading and understanding Qur'anic texts.

Muraja'ah is one of the routine activities carried out by the school by repeating the memorized recitation to keep strengthening and maintaining in memory. Mu-rajah as a key to fluency and an effective method for maintaining the memorization of the Qur'an, which not only improves the quality of the hafiz's memory, but also contributes to improving IQ and quality of life, and supports better performance in short-term memory tests (Che Wan Mohd Rozali et al., 2022; Muslim et al., 2024; Sironi et al., 2023; Taher Gulamhusein & Momanyi, 2020). Mura-ja'ah has advantages compared to other methods, namely this method is used to accelerate and improve students' memorization both in quality and quantity.

In the muraja'ah process, learners repeatedly repeat their Qur'anic memorization, strengthening memorization while practicing tajweed properly. Learning tajweed from an early age can form a strong foundation in Qur'anic memorization, fostering a deep spiritual connection with the holy book. Learning the Qur'an at an early age supports students' spiritual, cognitive, and critical development, plus a school environment and curriculum that pays attention to good tajweed teaching can also strengthen the academic attitudes of tahfiz students (Akrami et al., 2024; Felsenthal & Agbaria, 2023; Stimpson & Calvert, 2021; Taat et al., 2021). When tajweed is practiced correctly in muraja'ah, this not only improves the quality of recitation, but also strengthens the internalization of spiritual values from the Qur'an.

Observations at Muhammadiyah Al-Kautsar Integrated Islamic Elementary School revealed that the implementation of tajweed in muraja'ah was not optimal. The greater focus on memorization speed rather than reading quality causes stu-

dents to tend to ignore tajweed rules, such as the length-shortness of the reading (mad) and the nature of letters (tafkhim and tarqiq). This condition is evident in the fact that many students still often make mistakes in the application of the length-shortness of the reading (mad), while others have not been precise in pronouncing the nature of letters according to the rules of tajweed. In addition, time constraints and prioritization of memorization quantity are also factors that hinder the strengthening of students' tajweed skills during the muraja'ah process.

The data shows that 60% of students often make mistakes in the length-shortness of the reading (mad), and the other 50% make mistakes in the pronunciation of letter traits. In line with the opinion of (Al-Jazi, 2017; Che Wan Mohd Rozali et al., 2022; Nesia et al., 2023) fast memorization tends to ignore the importance of tajweed, even though the short length of the reading (mad) and the nature of the letters are important indicators in tajweed which aims to improve the quality of reading the Qur'an. This problem shows the need for more attention to tajweed aspects in muraja'ah as part of tahfidz learning. This shortcoming points to the need for in-depth research to explore how tajweed is applied in muraja'ah at the primary school level.

Experts' views on indicators related to aspects to be observed or measured. In the application of tajweed, according to the opinions of the two experts (Hassan & Zailaini, 2013; Nasallah, 2016) there are several indicators, namely: 1) clear pronunciation (izhr), 2) use of good reading laws (ghunnah, idgham, and iqlab), 3) pronunciation of makhraj, 4) pronunciation of letter properties, 5) pronunciation of thick (tarqiq) and thin (tafkhim), 6) the level of length-shortness of reading, 7) procedures for stopping (waqaf) and restarting (ibtida'), 8) mutamahilan, mu-taqariban, and mutajanisan, 9) pronunciation of letters, 10) specificity of reading al-Rasm al-Utsmani, 11) specificity of reading al-Raum / al-Ishmam. Based on this expert opinion, this research article focuses on discussing 2 indicators based on the rules of tajweed rules, namely: 1) the use of the length-shortness of the reading, and 2) the pronunciation of thick (tarqiq) and thin (tafkhim). These indicators will be applied in the muraja'ah routine in tahfidz learning in elementary schools.

To strengthen this research, researchers are looking for various references whose topics are relevant to the use of tajweed in muraja'ah. The first research by (Abdullah et al., 2019; Zakaria et al., 2023) in Malaysia, shows that tajweed is not only a technical aspect of reading, but as a support for memorizing the Qur'an as a whole. The second study by (Omran et al., 2023) in Egypt, shows that it is important to maintain the integrity and authenticity of the Qur'an by ensuring that the rules of tajweed are properly followed as they involve pronunciation, intonation, and articulation specific to letters in certain situations. The three studies by (Sabo, 2023) in Africa, shows that to achieve the benefits of Qur'anic recitation, one must ensure that the recitation is based on the proper science of tajweed. The fourth study by (Abbas & Shabbar, 2024) in Iraq, showing that one of the sciences whose status must be clearly mastered in reading the Qur'an is the science of tajweed. Fifth research by (Akaslan, 2018) In Turkey, it shows that a proper hafiz must know tajweed well according to Imam Hafiz' narration of Imam Asim's qira'at and on the other hand there are tajweed lessons in the curriculum to strengthen the implementation of tajweed.

The previous research confirms that in-depth studies on the application of tajweed, especially the indicators of mad (length-shortness) and the nature of letters (tafkhim and tarqiq), in muraja'ah at the primary school level are still rare. The results of previous research in these five countries are different from the research conducted by the current author. This research discusses the tajweed indicators that must be considered in the use of tajweed in muraja'ah at the elementary school level, focusing on two main aspects, namely: the use of length-shortness (mad) and understanding the nature of letters. Also, this research is expected to contribute to the literature on tahfidz learning, especially on strengthening the quality of reading through the integration of tajweed.

Based on this description, the research objectives in this article are twofold: 1) to describe the use of the length and shortness (mad) of the recitation in muraja'ah according to the rules of tajweed 2) to outline the process of learning the properties of letters according to the rules of tajweed.

Method

The method used in this research is qualitative research. According to the opinion (Harahap, 2020) qualitative research is research used to examine objects according to facts in the field. Ethnographic design is an approach that focuses on an in-depth understanding of human culture and social systems through direct observation and interaction with individuals or groups who are the subject of research (Murdiyanto, 2020; Sutama et al., 2019).

This research was conducted in the even semester of 2023/2024, precisely on February 5, 2024 at Muhammadiyah Al-Kautsar Integrated Islamic Elementary School, Gumpang, Kartasura. The advantage of this elementary school is that Muhammadiyah Al-Kautsar Integrated Islamic Elementary School integrates academic education and Islamic values in the curriculum, so that students not only gain general knowledge but also a deep understanding of Islamic teachings. The subjects of this study were the principal, tahfidz coordinator, tahfidz teacher, and grade V students of Muhammadiyah Al-Kautsar Integrated Islamic Elementary School. Participants were purposively selected based on the relevance of their role in the implementation of muraja'ah. Total participants included 1 principal, 1 tahfidz coordinator, 1 tahfidz teachers, and 4 fifth grade students. The study received informed consent from the school and the participants. Prior to data collection, each participant was given an explanation of the purpose of the study, and written consent was taken to maintain confidentiality and participant rights.

Data in research consists of primary and secondary data (Murdiyanto, 2020). Primary data is research data obtained directly from the original source, namely the results of interview techniques and observation techniques of an event while the research is running. Information related to the use of tajweed in muraja'ah was obtained through more in-depth interviews with the research subjects, namely the principal, tahfidz coordinator, tahfidz teacher, and grade V students from Muhammadiyah Al-Kautsar Integrated Islamic Elementary School. Participatory observation to observe the process of acculturating muraja'ah during class hours and outside of class hours. The researcher acts as the main instrument in data collection. Meanwhile, secondary data is obtained through document analysis through intermediary media in the form of records, recorded evidence, archives, and so on (Prasetyo & Utama, 2022).

Data validity in this study was achieved through source triangulation and method triangulation. In line with the opinion (Prasetyo & Utama, 2022) source triangulation means valid data obtained from one type of data taken from two or more sources (which may have different views) and produce the same data. Meanwhile, method triangulation means that data validity is obtained from one data collected using two or more methods (which may conflict) and produces consistent data.

Data analysis techniques in this article using inductive methods. In line with the opinion of (Thomas, 2006) the inductive method is an approach that involves identifying patterns and themes from the data without imposing a prior theoretical structure, allowing researchers to develop theories that emerge from the data itself. The data analysis process in this study involved several stages: first, data collection through interviews, observation, and document analysis. Second, data reduction to filter out relevant information. Third, data presentation in the form of narratives and tables to facilitate analysis. Fourth, data evaluation to ensure consistency and accuracy of information. Finally, drawing conclusions by connecting the findings with existing literature to produce an understanding of the application of tajweed in muraja'ah.

Results and Discussion

Use of Length and Shortness of Reading (Mad) in Muraja'ah according to Tajweed Rules

The results of interviews with tahfidz teachers, in tajweed the rules regarding the length and shortness of reading are regulated by the mad law.

“The length of the recitation in the Qur'an is very important to maintain the accuracy of the meaning. For example, the letter alif (ا) is read long if it is preceded by a fathah (ـَ) harakat, the letter wawu sukun (وْ) is read long after a dhammah (ـُ) harakat, and the letter ya' sukun (يْ) is read long after a kasrah (ـِ) harakat.”

One type of mad that is often used is mad thabi'i, which is a long reading of 2 harakat without a specific reason, as in the word “قال” (qaala) or “عليم” (aliim). In addition, there is also mad lin (mad layyin), which occurs when the letter wawu or ya' sukun is preceded by fathah and followed by a dead letter or waqaf, for example in the word “خوف” (khawf) or “بيت” (bayt). The length of mad lin can vary from 2 to 6 harakat, depending on the context and the need for waqaf (Faiqoh & Masrukhi, 2019). Understanding and applying this length not only enhances the recitation of the verse, but also ensures that the meaning of the verse is preserved.

“An example of the application of mad lin can be seen in the reading في (fi), which is two harakat long, while in other readings such as وَمنهُ (minhu), the length can reach four harakat.”

In line with the opinion of (Amin, 2024; Marlia et al., 2024) mad means the mention of the short length of the reading by using several beats. Observations made in the field also show that many students still have difficulties in applying this mad law appropriately. During the muraja'ah sessions, it was seen that students often neglect the accuracy of the length of the recitation, especially in the case of mad lin, which is often read too short. This emphasizes the importance of more in-depth teaching of the mad law to ensure that the recitation is not only fast but also precise in preserving the meaning of the verse.

The use of short lengths in muraja'ah is very important to maintain the accuracy of Qur'anic recitation in accordance with the rules of tajweed. For example, errors in lengthening readings such as in mad wajib muttasil (which must be lengthened) or mad jaiz munfasil (which is optional) can change the meaning of the verse. Tajweed aims to maintain the lafadz and meaning of the Qur'an, so the application of the laws of tajweed including the length of the reading during muraja'ah requires extra attention, where the tapping tone given by the teacher can facilitate students in the accuracy of pronunciation (Salim & Effendi, 2021; Syukri et al., 2019). Systematic tajweed learning in primary schools often involves repetition of recitations with an emphasis on these length-shortness rules, to ensure that students' memorization conforms to the correct recitation standards.

The results of the interview with the tahfidz coordinator were triangulated by observation when guided muraja'ah was carried out in the morning by categorizing students according to their class to facilitate the memorization process.

“Grades 1 and 2 do guided muraja'ah in their respective classrooms (building 1), while grades 3 and 4 are gathered in the courtyard of building 2, and grades 5 and 6 in the courtyard of building 3 on the 3rd floor.”

Tajweed is often inserted in daily muraja'ah sessions, where teachers correct students' reading and provide explanations regarding tajweed errors that occur. In line with the opinion of (Faisal et al., 2023; Marlia et al., 2024; Sinaga et al., 2019; Yahya & Risman, 2023) tajweed regulates the short length of the reading (mad) and the properties of letters

(shifat), which not only affect pronunciation, but also provide rhythm and beauty in the recitation of the Qur'an. The use of long and short readings according to the rules of tajweed serves to maintain the beauty and accuracy of the Qur'anic pronunciation, so that the meaning contained remains in accordance with the procedures taught by the Prophet Muhammad SAW.

Based on the results of interviews with the tahfidz coordinator, there are several aspects that can be observed in muraja'ah at Muhammadiyah Al-Kautsar Integrated Islamic Elementary School, including: (1) the rules for using tajweed, namely by paying attention to the short length of the verse and the characteristics of the letters / reading laws contained in the verse such as idzhar, ikhfa', idgham and so on (2) between verse 1 and the next verse do not think too long.

“In muraja'ah, we emphasize that students should not think too long between verse 1 and the next verse, to maintain fluency.”

In line with the opinion of (Apriliani et al., 2023; Yusoff et al., 2021) the issue of reading the Quran well and fluently includes aspects of oral skills (makhrāj), reading fluency, fasahah / fluency skills, tajweed pronunciation and pronunciation in tadwir and tartil. The long and short rules of reading, such as the mad law, are not only related to the aesthetic aspects of muraja'ah but also serve to maintain the correct meaning of the verse.

Muraja'ah is carried out routinely and is mandatory in the tahfidz learning program. Where the muraja'ah is expected to be able to help students in maintaining old memorization. It was found that the implementation of muraja'ah in learning tahfidz Qur'an was carried out in various ways in memorizing before and after by means of Talaqqi. According to the opinion of (Mashud, 2019; Mohd Nawī & Mohamed Noor, 2021; Zahari & Yusof, 2022) Talaqqi is the process of transmitting the Qur'an directly from the expert who memorizes to the participants, and without a planned method, this process cannot produce perfect memorization. Through the concept of talaqqi, tartil recitation of the Qur'an such as fasahah, makhrāj letters and tajweed is one of the main methods in Qur'anic education where the aspect of listening and imitation is highly emphasized, as the student must listen to the teacher's reading carefully and imitate appropriately.



Figure 1. Muraja'ah during class time **Figure 2.** Muraja'ah outside of class time

Based on the results of observations, the implementation of muraja'ah is divided into 2 times, including:

First, muraja'ah is carried out during Qur'an Tahfidz lesson hours. Before entering the new memorization, the teacher asks students to do muraja'ah memorization previously taught together. The teacher will model the new memorization by reading or reciting the verse clearly and correctly in front of the students (to provide an overview of the reading). Furthermore, the teacher invites students to imitate the memorization together with the guidelines of the memorization book provided by the school. After the students get used to it, the teacher then asks each student to deposit the memorization individually and take turns. The teacher provides corrective feedback by demonstrating the correct pronunciation of tajweed and the length of the recitation. However, this feedback is given after much effort by the students. The student ethics that can be identified here are independent learning, responsibility, teamwork, discipline and obeying the teacher (Azihal Bangsawan et al., 2022; Umar et al., 2022). The teacher provides guidance and correction in justifying the pronunciation of the length and shortness of the reading, so that each student can memorize correctly and fluently.

Second, muraja'ah is done outside of class hours. Students are grouped by class, namely grades 1 and 2, grades 3 and 4, and grades 5 and 6 in different places. Guided muraja'ah is done every morning on Monday (if there is no morning assembly), Tuesday, Thursday, and Friday. With approximately 30 minutes given, students together doing muraja'ah can reach 1 juz every day. The memorization will later be tested on juziyah in grades 3, 5 and 6. Morning muraja'ah increases focus and motivation, helps students repeat memorization more effectively and maintains memorization in the long term (A. Shukri et al., 2020; Apriadin et al., 2020). In the morning, the brain is fresh and more ready to receive and process information, so repeating previously learned lessons can provide optimal results.

The results of interviews with fifth grade students, students' achievements in memorization skills are usually seen when the juziyah graduation takes place.

A: “How do you feel about your memorization performance at school, and how is the grading system?”

B: “I feel proud of my memorization progress. Usually, my achievement in memorization is seen during the graduation ceremony, where all students are tested on their memorization. If we achieve the title of mumtaz, it means that we have less than ten mistakes in our recitation, and we will be rewarded with a Qur'an. If there are no mistakes at all, or zero, we get a trophy.”

A: “How did you prepare for the graduation? Were there any special activities that you did?”

B: "I regularly do muraja'ah, both at school and at home. At school, we do guided muraja'ah every morning, and at home I often repeat my memorization with my parents' guidance. My parents are very helpful, they always listen to my recitation and give corrections if I'm wrong."

Students feel proud of their Qur'an memorization achievements at school, especially during graduation which is a moment of memorization evaluation. The evaluation system used, such as the mumtaz predicate and Qur'an awards or trophies for zero errors, shows the school's efforts to provide incentives that are relevant to the religious and educational context. In line with the opinion (Ayu Kinesti et al., 2021) giving awards can create a more pleasant learning environment and motivate students to maintain or even improve their performance. This will help students feel valued for their efforts and success in achieving learning goals.

The Process of Learning the Properties of Letters According to The Rules of Tajweed

Based on the results of interviews with tahfidz teachers, the characteristics of letters can be divided into 2: thick (tafkhim) and thin (tarqiq).

"In learning tajweed, we divide the nature of letters into two main categories: tafkhim (thick) and tarqiq (thin). For example, tafkhim is applied to letters like ص (Sad), ض (Dad), ط (Tha), ظ (Zha), ق (Qaf), خ (Kha), and غ (Ghain). This means that the recitation of these letters should be done with a heavier and thicker voice, with the tongue pressed more firmly against the palate, producing a deeper and thicker sound. In contrast, tarqiq means reciting the letters with a lighter, thinner sound. The letters that fall under the tarqiq category include ف (Fa), ب (Ba), ت (Ta), ث (Tha), ج (Jim), س (Sin), and ش (Shin). In these letters, the tongue is less pressed against the palate, resulting in a lighter, thinner sound."

Islamic schools not only target students to know and recite the Qur'an, but also pay attention to the pronunciation of the properties of letters, where thick pronunciation (tafkhim) means raising the pronunciation, while thin (tarqiq) means flattening the pronunciation (Al Harere & Al Jallad, 2023; Rahmah et al., 2021; Shahbudin & Azhar, 2015). Tafkhim/tarqiq pronunciation must be done in talaqqi and musyafahahah to get the correct pronunciation.

The following table illustrates the difference between the bold (tafkhim) and thin (tarqiq) letters.

Table 1. Difference between Tafkhim and Tarqiq

Letters	Category	Tongue Position	Mouth Position	Pronunciation Characteristics
ص (Sad)	Thick (tafkhim)	Tongue rests against the front palate	Mouth slightly open	Thicker and deeper sound
س (Sin)	Thin (tarqiq)	Tongue does not stick to the palate too much	Mouth more relaxed	Lighter and thinner sound

If the student pronounces the letter ص (Sad) with a voice that is too light, the teacher can immediately provide correction by showing the proper way to emphasize the thick sound that should emerge from the tip of the tongue touching the front palate of the mouth, with the mouth slightly open. Conversely, if the student pronounces the letter س (Sin) with a sound that is too thick, the teacher can give instructions to pronounce it with a lighter sound and with a more relaxed position of the mouth and tongue, as it should be in the pronunciation of tarqiq letters. In line with the opinion of (Kaltsum, 2020; Supriadi et al., 2022) a teacher must be able to clearly see the mouth of each student so that the teacher can correct any mistakes directly. By giving clear examples, teachers help students understand the correct pronunciation, so that they can distinguish the sounds of different types of letters or words spoken.

From the observation with the fifth grade students, most of the students claimed to understand the difference between the two characteristics of letters theoretically, especially after being given clear examples during the lesson. They were able to distinguish between letters that should be read with tafkhim such as ص, خ, and ط, and letters that should be read with tarqiq such as ت, ب, and ث. However, in the practice of reading the Qur'an, some students still find it difficult to apply the principles of tafkhim and tarqiq consistently, especially when facing long passages in the Qur'anic verses (Hjølllum & Mees, 2021). This shows the importance of repetition (muraja'ah) and intensive practice so that their theoretical understanding can be well integrated into daily recitation practice.

Since grade 1, students at Muhammadiyah Al-Kautsar Integrated Islamic Elementary School have begun to be taught the basic steps in memorizing the Qur'an in Qur'an Hadith learning. This process begins with the introduction of hijaiyah letters, which are the basic letters in Arabic. Students are introduced to the various reading laws that apply in reading the Qur'an, such as the laws of tajweed. In addition, students are also taught about makhraj, which is the place where the hijaiyah letters come out of the oral cavity and throat. Special strategies in memorizing the Qur'an must be considered, including paying attention to the letters and correct pronunciation in accordance with the laws of tajweed as commanded by Allah in surah al-Muzzammil verse 4 and al-Qiyamah verses 16 to 19, because even one letter error can cause different meanings and deviations (A. Shukri et al., 2020). A good effort to apply is to learn tajweed knowledge theoretically then apply the learned knowledge in memorizing the Qur'an.

Challenges in the Application of Tajweed in Muraja'ah

The results of interviews with tahfidz teachers, in the application of tajweed in muraja'ah are often related to the lack of in-depth mastery of tajweed rules, even though the Al-Qur'an and Hadith lessons have been taught at Muhammadiyah Al-Kautsar Integrated Islamic Elementary School. One of the challenges is that not all students can understand and apply the rules of tajweed correctly even though they have received the material.

"The challenge lies in the lack of deep understanding of the relationship between tajweed theory and correct recitation practice. As a tahfidz teacher, I always emphasize that tajweed is not only about how to recite correctly, but also about maintaining the purity of each letter in the Qur'an."

Although Qur'an and Hadith lessons provide a solid foundation, the lack of structured routine practice or muraja'ah makes students' understanding of tajweed not fully optimal. It is often found that students tend to memorize mechanically without paying attention to the perfection of the reading (Elsayed & Fathy, 2019). This is due to various factors, such as differences in learning speed, inability to absorb information in a limited time, or even lack of attention to the importance of correct reading. To strengthen the understanding of tajweed rules, there should be a support system to increase the spirit of memorization for students.

Parents play an active role in supporting children's memorization process at home by listening to their memorization, providing corrections, and motivating them to continue to improve the quality of reading. In line with the opinion of (Daud & Sharif, 2018; Marofi et al., 2018; Romziana et al., 2021) the best support system for Qur'an memorizers comes from their parents, and muraja'ah is very important to facilitate and maintain the heart and mind of someone who learns.

In addition, success in maintaining memorization is greatly influenced by the role of a supportive social environment. For example, by providing special time to repeat memorization or joining the Al-Qur'an memorization community / TPA. In line with the opinion (Agustina et al., 2020) the existence of this conducive environment not only provides moral support, but also forms habits that strengthen memorization in the long run. The environment not only provides moral support, but also provides additional knowledge for children from TPA teachers who are good at religion.

Conclusion

Overall, the integration of the use of tajweed in muraja'ah in elementary schools aims to form the habit of correct and appropriate reading. In the rules of tajweed, there are indicators that must be considered, namely an understanding of the short length (mad) and the nature of letters. The use of length-shortness (mad) in the recitation of Qur'anic verses is very important to help students improve the quality of their reading. Understanding and applying the mad rule can prevent students from making mistakes in pronunciation, which can affect the overall meaning of the verse. By paying attention to this length-shortness rule, students will be better able to retain the original meaning of the verses they read. In addition, proper application of the mad rule also improves students' accuracy in reciting Qur'anic verses, so that their reading becomes more correct and in accordance with the rules of tajweed.

The process of learning the properties of letters in the rules of tajweed involves understanding two main aspects: tafkhim and tarqiq. Tafkhim is a way of reading letters with a thick sound, usually applied to certain letters such as isti'la letters that produce a full and deep sound. In contrast, tarqiq is the reading of letters with a thin voice, which makes the pronunciation smoother and lighter. These properties of letters determine how a letter is pronounced and how it affects the meaning of the words being read. A deep understanding of tafkhim and tarqiq helps students to distinguish letters that have special properties and ensure that their recitation conforms to the correct tajweed.

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