

**TREATING ERRORS THAT LEAD TO CHANGING THE MEANING IN  
MEMORIZING THE HOLY QUR'AN: AN ANALYTICAL STUDY**

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<b>Abstract</b>	<p><i>The change that hits the sound of language in its outlets or its characteristics is formed during the time, as is the operation of the impact among the languages and the general weakness in the language performance, which might change its semantic references. All these massive errors, in some cases, are unintentional. Some of these problems include changing the sounds, inflection of the words, or forward and backward of the sentence context, which firmly change the meaning. It has been observed by researchers that certain students occasionally commit errors that result in alterations to the intended meaning of the Noble Verse during the recitation of the memorised Qur'an. This study aims to identify students' levels of memorising and reciting the Qur'an and Arabic proficiency and suggest solutions to the problem of changing meaning while students recite the memorised Qur'anic verses. Consequently, the study utilised a quantitative approach, and a questionnaire was developed by the researchers to address this particular concern. 357 students actively engaged in the survey. The questionnaire comprises four parts: students demographic information, memorising the Holy Qur'an, the science of Tajweed and its mastery, and their' proficiency in the Arabic language. The statistical software SPSS was utilised for analysing the data. The findings indicated that the acquisition of proficiency in memorising the Qur'an necessitates a greater degree of exertion. To achieve proficiency in memory, it is imperative for students to acquire a comprehensive understanding of the Arabic language and possess a firm grasp on the principles governing the articulation of letters. To alleviate this issue, the study proposed adopting contemporary technologies and computerised programmes that correct the mistakes of readers, as well as providing more content in Arabic. The ideal solution is to recite the Qur'an to a proficient and knowledgeable sheikh in order to completely avoid these errors.</i></p> <p><i>Keywords: Treatment, Errors, Change, Meaning, Al-Qur'an.</i></p>
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**INTRODUCTION**

During the course of my instruction in Hifz Al Qur'an, I have observed that certain students commit errors that result in alterations of meanings, perhaps leading to disbelief. Additionally, a significant number of students exhibit incorrect pausing or commencing reading from inappropriate points. Hence, the idea of this research came. Given the

significance of the Holy Qur'an as a paramount text for Muslims, it is imperative to emphasise the importance of acquiring a comprehensive understanding and proficiency in its teachings, particularly in relation to its revelation in a lucid Arabic language. Consequently, it is incumbent upon all adherents of Islam to engage in the accurate recitation and committed memorization of this sacred scripture.

University Sains Islam Malaysia (hereafter, USIM) has approved several courses for its students in memorizing the Noble Qur'an. It has become essential to study this topic. Very few specific studies and research have given direct attention to this topic. This study aims to investigate the causes of these errors, to eradicate or at least reduce them to the greatest possible extent, and this study contributes to improving the performance of University Sains Islam Malaysia students in memorizing the Holy Quran. It is hoped that the outcome of this study will be helpful to other universities and centers for memorizing the Holy Quran throughout Malaysia.

This research is in line with the government's policy that adopts Islam as the religion of the state and from the Qur'an as an approach to life. Article 3 (1) of the Constitution of Malaysia states that Islam is the religion of the Malaysian Federation. Since the Holy Qur'an is the constitution of Muslims, its followers must understand, preserve, and apply it. In the same line, it is also in line with the policy of the University Sains Islam Malaysia, which imposes on the students of all faculties the memorization of some chapters of the Holy Quran.

### **PROBLEM STATEMENT**

The changing of meanings during the recitation of the Holy Qur'an is a troubling problem for non-Arabic-speaking Muslims. In This problem is further complicated to students who memorize the Holy Quran, as some of them may not be aware of the meanings of each of the words of the verse they memorize, as they should focus on two things: Correct recitation, then correct memorization (Surul Shahbudin, 2015).

This problem is not new, as scholars previously tried to find a solution to it, as it is part of what is known as the apparent mistake in Ilm Tajweed, which is, in the terminology of Tajweed, a reciter makes a mistake that may affect or not the meaning. It is called so, as it is a common and obvious mistake that scholars and ordinary people detect in their knowledge of the readers and others, and the errors might be in letters and words, movements and placements (Ibn Al-Jazari, 1985).

The primary objective of this study is to only examine errors that result in a change in meaning. This is due to the fact that the act of reading and memorising the Qur'an is considered a form of worship, and it is imperative that it be performed accurately. This concern was mentioned by Ibn al-Jazari – may Allah have mercy on him - says in his book name Annashr :

*“There is no doubt that Muslim, as considered worshipping while reciting Al Qur'an and following its instructions, they are too considered worshipping in correcting their recitation as it was revealed to the Prophet SAW (Ibn Al-Jazari, 2010)*

Paragraph Previous research has provided various research topics and publications on the apparent mistake in the Holy Qur'an in past years. However, the general focus of these studies was on theory. Some of them came to help non-Arabic speakers memorize the Qur'an, but without specifying the age group, the difference in the environment, and the age stage (see, for example, a paper: Facilitating the recitation of the Noble Qur'an for non-Arabic speakers using the International Phonetic Alphabet, 2010). The researchers did not find - according to our knowledge - a study examines university students in Malaysia.

### RESEARCH QUESTIONS

1. What are the students' levels in memorizing and reciting the Qur'an and the Arabic language proficiency?
2. What are the proposed solutions to reduce errors that change the meaning in the Holy Quran?

### OBJECTIVES

1. To identify students' levels in memorizing and reciting the Qur'an, and the Arabic proficiency.
2. To suggest solutions to the problem of changing meaning while students recite the memorized Qur'anic verses.

### LITERATURE REVIEW

There are previous studies that analyze the types of mistakes in reciting the Quran that students often make. Among the errors that frequently occur in the Quranic recitation can be categorized into six types of error (Hassan & Zailaini, 2015) as follows: (1) errors in pronouncing *makhraj* and *sifat huruf*, (2) errors in pronouncing *ghunnah*, (3) errors in pronouncing thick and thin letters (*tafkhim/ tarqiq*), (4) errors in reciting long and short (*mad*), (5) errors in pronouncing letters (*huruf*) and lines (*harakat*), and (6) errors while stopping and starting recitation (*waqaf/ibtida'*). This study also explains that mistakes that often occur among students are mispronunciations of *makhraj* and the nature of letters, especially on letters that do not match the pronunciation in Malay.

In addition, there is another study that analyzes common mistakes when reading the Quran among teacher trainees. This study found that the mastery of the Quran recitation skills among trainees is less than satisfactory (Mohd Zulkifli et al., 2018). The researchers categorize common mistakes when reading the Quran into obvious mistakes and hidden mistakes. The findings of this study show that there are six errors under the category of obvious mistakes that can change or damage the meaning, namely: (1) change of letter with letter, (2) change of lines (*harakat*) with different lines (*harakat*), (3) addition of letters, (4) loss of tasydid pronunciation, (5) leaving out letters that can change the meaning, and (6) changing the pronunciation of the letters (*huruf*) that can change the meaning. While there are five mistakes under the category of hidden mistakes which are: (1) Imperfect in pronouncing the lines of *dhommah*, *kasrah*, and *fathah*, (2) leaving *idzhar*, *idgham*, *ikhfa'* with the correct length (2 *harakat*), (3) adding *qalqalah* to words that should not be *qalqalah*, (4) too much vibrating the letter *ro'*, and (5) reduce the recitation of *ghunnah*.

### METHODOLOGY

The present study employed a quantitative approach to get insight into the underlying causes of these errors. This study aims to develop a novel model for addressing errors that result in changes in meaning during the recitation of memorised verses. A questionnaire was formed based on a comprehensive investigation of the previous literature. The community of the study is students from various faculties within the University during the recitation period. Additionally, a questionnaire, followed by statistical analysis, was utilised to gather accurate information. Hence, it is recommended by the researcher that this study be partitioned into three distinct stages.

The first stage is the process of obtaining information and data. This stage is essential because knowing the natural causes of the errors leads to a correct and accurate result, and this involves the activity of preparing and collecting data that includes a convenience sample, which was utilised as this sampling method is suitable for the nature of the study. The procedure for determining the number of students who participated in the survey was also determined. A total of 357 forms were received. Based on Krejcie & Morgan (1970), this is a sufficient sample to complete the study.

In this procedure, permission must be obtained from the authorities to distribute the questionnaires. This stage aims to achieve the first research goal, gathering information

to identify the natural causes of errors that change the meaning while reciting the memorized Quranic verses among University Sains Islam Malaysia students.

The results extracted from the data collected will be used to study the multiple causes of meaning-changing errors in memorizing the Noble Qur’an for University Sains Islam Malaysia students and trying to discover the root cause of the errors.

**STUDY RESULTS AND DISCUSSION**

The questionnaire was disseminated and made available extensively through online link. The questionnaire has two sections.

**Section A: Students Demographic Details**

**1. Academic Year**

First : 138 (39%), second : 113(32%), third: (11%) , fourth: 46(13%) , fifth: 22 (6%)

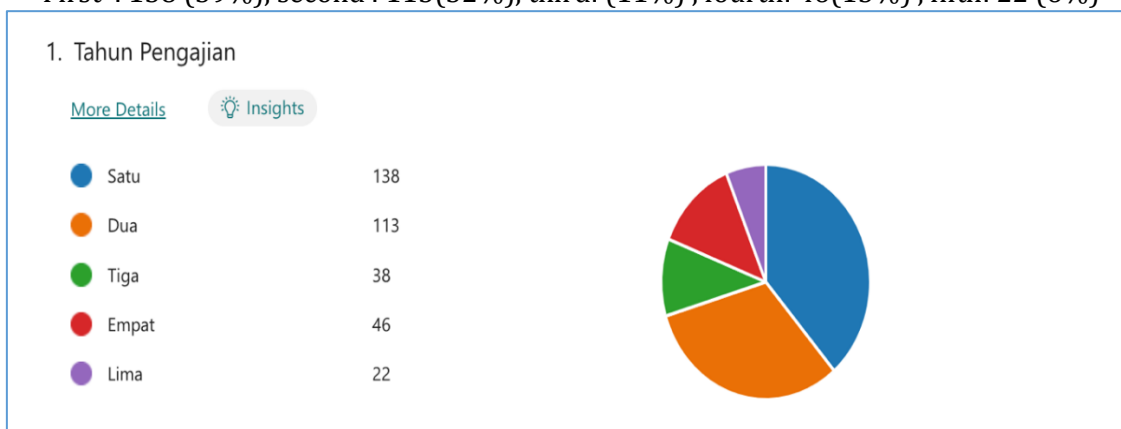


Figure 1

Figure 1 shows that 138 were freshmen (39%), 113 were sophomore (32%), 38 were third year (11%), 46 fourth year (13%), and 22 were fifth year (6%).

**2. Faculty**

FPQS:122, FPBU:45, FSU:54, FPG:21, FPSK:61, FST:54

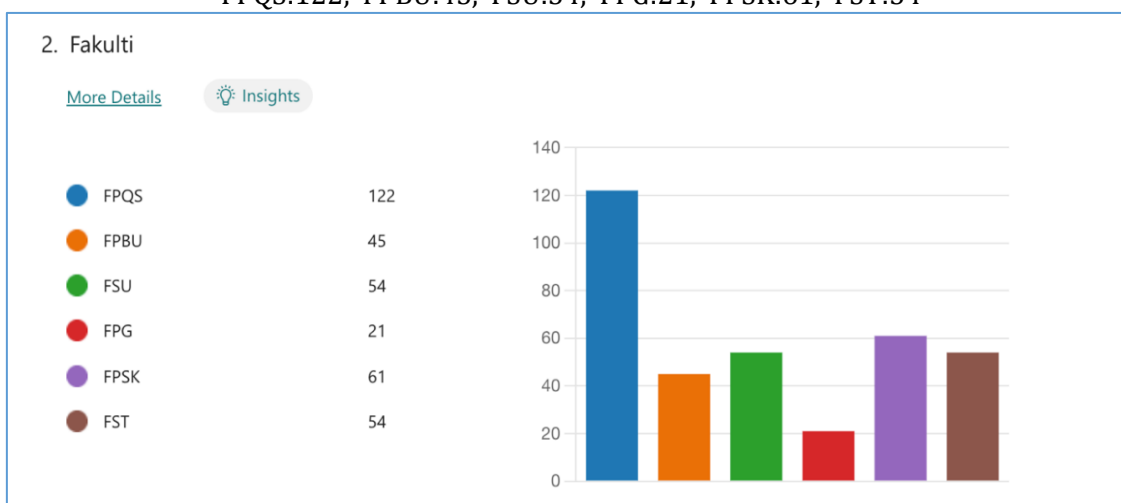


Figure 2

Figure 2 indicates that 122 students are from the College of the Qur’an and Sunnah, 45 are from the College of Main Languages, 54 are from the College of Sharia and Law, 21 are from

the College of Dentistry, 61 are from the College of Human Medicine, and 54 are from the College of Science and Technology.

### 3. Measure The Juzu (Parts That Have Been Memorized)

Less than one juzu: 137(38%), 1-5 Juzu: 153(44%), 6-10 Juzu: 13(4%),  
11-20 Juzu: 7(2%), 21-30 Juzu: 44(12%)

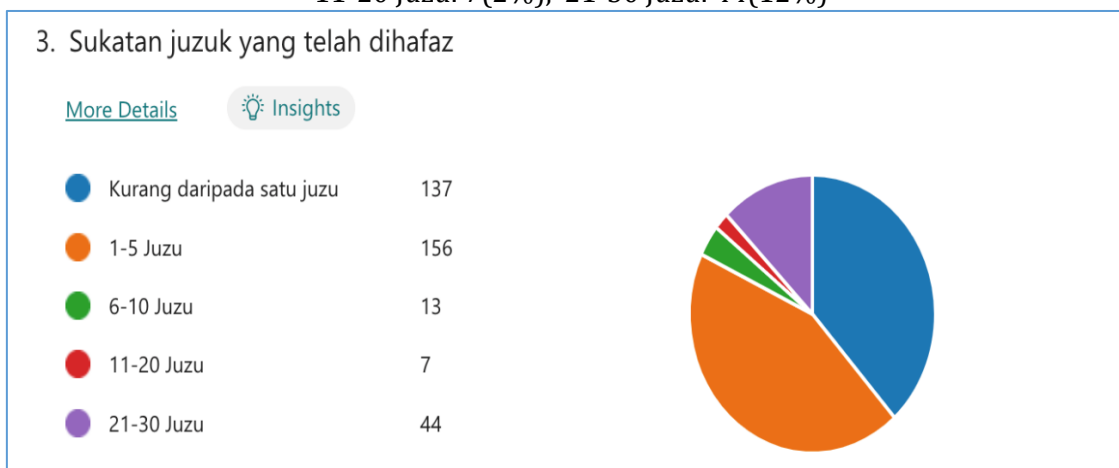


Figure 3

Figure 3 shows that 137 students memorized less than one part of the Holy Quran, 156, memorized less than 5 parts, and a few of them memorized between 6 and 20 parts, and their number is 20, while 44 students memorize the whole Quran.

### 4. The Number Of Hifz Al-Quran Subjects That Have Been Studied

1 subjek: 101; 2 subjek: 153; 3 subjek: 40; 4 subjek: 37; 5 subjek: 11; 6 subjek:15

#### 4. Bilangan subjek hifz Al-Quran yang telah dipelajari

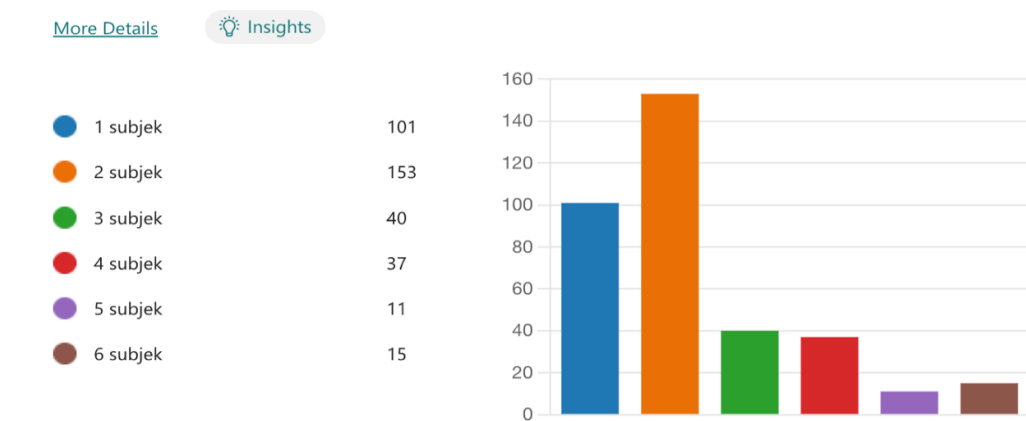


Figure 4

Figure 4 shows that 101 of the students studied one memorization subject and 153 studied two subjects. This is expected because most of the respondents are first- and second-year students, while 40 students studied 3 subjects, 37 studied 4 subjects, 11 studied 5 subjects, and 15 studied 6 subjects, and these are mostly final year students or students of the Faculty of Medicine.

Since respondents like a neutral option that frees them from the researcher's options, which limit their possibilities, other researchers prefer to employ Likert-type

scales with even numbers of points, such as 4 or 6 points (De Vaus, 2013). Bernard and Gravlee (2014) argued in their study that the inclusion of neutral response options can compromise the quality of the data. This study used a 5-point Likert-type scale as it is deemed suitable for the questionnaire used in this investigation. The scale started with: 1) strongly disagree, 2) disagree, 3) Neutral, 4) Agree, and 5) Strongly agree.

### Section B: The Dimensions Of The Questionnaire

	Mean	Standard Deviation
<b>The First part: Memorizing the Holy Qur'an</b>		
I memorized some parts and surahs before entering university, in school or in a Qur'anic center	3.83	1.260
Copy the memorization page in Uthmani script	3.49	1.312
I memorize the assignment required of me well before class time	3.90	.964
If I do not know the meaning of a word or how to pronounce it, I ask someone who knows better than me	4.24	.966
Read the translation of the memorization page before saving it to understand it	4.04	.996
I determine the places where I will stop and start from during memorization so that the meaning of the verse does not change	4.26	.846
I listen to the memorization page from a reciter Sheikh before memorizing it several times until it becomes ingrained in the mind	3.83	1.143
I memorized a single Qur'an in which the provisions of intonation, stopping, and beginning are specified	4.29	.939

Table 1

Table 1 displays the essential statistics regarding the competency level of the students, as evaluated using a questionnaire, in relation to their ability to memorise the Qur'an with effectiveness and accuracy. The table indicates that the item (I memorized some parts and surahs before entering university, in school or in a Qur'anic center) achieved 3.83 which indicated that the student agreement to these items are not high compare with the item number 7 which its means (4.29). Item 7 (I memorized a single Qur'an in which the provisions of intonation, stopping, and beginning are specified) showed that students are strongly agree with it. These results unpacked the individuals' capacity to comprehend the memorised material, empowering them to correct any errors that may potentially distort the intended meaning of the Qur'an. Furthermore, the students' responses revealed a clear indication that a significant proportion of them had memorised specific surahs from the Qur'an before their admission to the university. This implies that the individuals in question have prior experience with memorising, rendering them theoretically capable of engaging in such a task. The results of this study were partially compatible with Omar et al. (2020) study that the students ability to memorize holy quran was uneven.

Additionally, the findings of the questionnaire revealed that a majority of the students engage in the practise of transcribing the memorising page in Uthmani script. The researchers believe that this behaviour can be attributed as the solution. This pertains to certain academic subjects wherein instructors require students to transcribe the Qur'an in Uthmani script during examinations, thereby facilitating the reinforcement and regulation of memorization.

Additionally, a majority of students responded that they adequately commit the assigned material to memory prior to the lecture, although this response may vary among individual students. One student may hold the belief that allocating a single day for

memorization is adequate, whilst another student may adhere to the notion that commencing the memorization process at the onset of the week, with the goal of memorising one page per week, is necessary. The students' responses indicated a prevailing trend of consulting the translated version of the memorization page prior to commencing the memorization process. This approach facilitates comprehension of the verses prior to committing them to memory, so aiding in the consolidation of the material and promoting accurate recitation. The responses provided by the students also indicated their agency in selecting the points of initiation and termination during the recitation of poems. This aspect pertains to the efficacy of their performance in terms of commencing, concluding, and executing the recitation proficiently. The researchers posit that there may have been a lack of comprehension among the students regarding this inquiry, or alternatively, they hypothesise a potential connection to well-known stop signs.

Additionally, the intended meaning pertains to the concept of cessation. On the sentences or words in the verse itself, mainly if it requires a deep breath, or when they forget and want to remember it. It also became clear from the students' answers that the majority of them listen to the assignment required of them from an experienced sheik before memorizing it so that it becomes firmly established in mind correctly without mistakes. In addition, it became clear from the students' answers that the majority of them forget and want to remember it. It also became evident from their responses that they identify one Qur'an to memorise. According to the scholars' understanding, this particular Qur'an may have precise positions for halting and starting at various points. The prevalence of these vibrant Qur'ans in Malaysia contributes to a focused mental state during the process of memorization. Omar et al. (2020) argued that the ability to start and stop the recitation of Quran from right points is very essential in the memorization process. This is compatible with the current study outcomes.

The researchers affirm that the responses provided herein are presented from the perspective of the students, reflecting their original answers. However, the researchers acknowledge that due to their own familiarity with reciting the Qur'an, some students may have perceived this questionnaire as an examination and consequently responded in a manner that aligns with expected norms rather than reflecting their genuine experiences. This discrepancy may be attributed to the influence of the professors involved. Numerous errors identified among the student responses substantiate the notion that these answers are embellished or that the surveyed students, in particular, exhibit exceptional academic performance in the majority of cases. In addition, the educators exert significant effort in collaborating with students to facilitate the acquisition of a high degree of memorization that reflects mastery and precision.

<b>The second part the science of Tajweed and its mastery</b>		
I studied the provisions of Tajweed from a textbook prescribed before university	4.59	.663
Recitation from the Qur'an is more accurate than recitation by heart	4.30	.886
I commit to applying the rules of Tajweed while memorizing and reciting memorization	4.24	.825
I can adjust the exits and descriptions of letters, accentuation, and serifing	3.90	.837
Adhere to the pause marks, such as (ma sala qala ja la) while reciting	3.92	1.024

Table 2: Second Part: The science of Tajweed and its mastery

Table 2 shows that most students studied a course or book on Tajweed of the Holy Qur'an before entering university. This results can be seen vividly from the statistical results. For example, the mean of the first item ( I studied the provisions of Tajweed from a textbook prescribed before university) is 4.59 which showed that the student proficiency was impacted by attending Tajweed courses before they enter to the university. This course may be brief and appropriate for periods of study at school, but it affects the student's level of

memorization and indicates that the basic information related to Tajweed such as the rulings of the *Noon Sakinah*, the *Meem Sakinah*, the *Maddud*, and others, are well-known and known to the students. Consequently, individuals possess the capacity to commit to memory and accurately reproduce the assigned task, incorporating appropriate intonation. Notwithstanding this, there exists a dedicated curriculum on Tajweed that necessitates the enrollment of students during their initial year of study. This course is obligatory for all students enrolled in the College of the Qur'an and Sunnah. Regarding students from other colleges, certain individuals, such as those enrolled in the College of Languages, actively engage in the study of the subject matter. On the other hand, the mean of the item number five (Adhere to the pause marks, such as (*ma sala qala ja la*) while reciting) is 3.92 indicated that students are less adherent to the rules of Tajweed specially to the issue of pausing marks.

Conversely, other students rely on their pre-existing knowledge and the guidance of their teachers to rectify any errors. This phenomenon is further substantiated by According to the students' responses, they expressed a higher level of proficiency in mastering the recitation from the Qur'an as opposed to reciting it just from memory. This phenomenon can be anticipated due to the fact that students who read from the Qur'an have visual access to the words, movements, and regulations, which facilitates their ability to maintain control over the recitation. Conversely, students who rely solely on memorization may encounter difficulties in recalling specific words and sentences if their attention is directed towards the regulations and they lack proficiency in them.

The responses provided by the students demonstrate their commitment to following the principles of intonation both during the process of memorization and when reciting the Qur'an to their professor. However, the extent to which they are able to adhere to these rules is contingent upon their proficiency in reciting the Qur'an and their level of knowledge acquired through study, which they consistently reference. Consequently, teachers encounter several instances of intonation problems during the process of recitation. The act of memorising the Holy Quran can be attributed to the student's limited understanding of the applicable regulations or their emphasis on rote memory rather than the proper emphasis on tone. It was clear from the answers that many students claim that they are able to apply the inflections and characteristics of the letters and to the rules of *Tafkhīm* and *Tārqiq*. The previous answer is very exaggerated, Teachers find that students do not adjust the vowels for all letters, especially letters that are not found in the Malaysian language, such as *thal*, *thaa*, *thad*, *qaf*, *ha*, and *ain*. For these letters, the vowels are not controlled except by those who studied in schools concerned with recitation and memorization of the Qur'an and they are already distinguished in recitation. As for the other students, they make mistakes in some of these letters, either in the letter *dha*, or in the letter *qaf*, and some of the weak students do not understand all of these letters. Hassan et al. (2017) indicated in his study the different between Arabic and Malaysian language impacted students in terms of their articulation to the Arabic language letter. This results are in accordance with the present study results.

As for the last question, which is related to the stopping signs, the students' answers show that most of them adhere to the stopping signs while memorizing the Qur'an. Listening to it, and this question is related to the question that we mentioned earlier in the topic of memorizing the Holy Qur'an and it is strange that the answer was not identical. When examining the question pertaining to the identification of locations where the student would pause during reciting the verse, as well as the question regarding the identification of a specific Qur'an in which colours dictate the starting and stopping points, it was observed that the average of the responses exceeded the present answer. This suggests that the responses provided by the intended students were not entirely accurate or precise in certain inquiries. This may affect the results, but researchers provide the answers as they are out of scientific honesty. As for why we included this question in the Tajweed section again, the answer is that the stopping signs relate to the intonation of the Holy Qur'an. As

for specifying the Qur'an and the places where the student will stop, this relates to how the student memorizes the page that he must hear.

Based on the responses provided, it is evident to the researchers that a majority of the students possess knowledge regarding the intonation of the Qur'an, its regulations, the origins of its letters, their attributes, and the indicators for pausing. Furthermore, these students demonstrate a concerted effort to adhere to these aspects to the best of their abilities. However, the proficiency in applying these skills is contingent upon the student's prior study of the science of intonation, their level of memorization of the assigned material, and their proficiency in articulation. In order to accommodate Arabic letters that are not present in the Malaysian language, certain adjustments need to be made.

<b>Third Part: The Arabic Language</b>		
I learned Arabic grammar in school before entering university	4.55	.654
I know the meanings of many Arabic words mentioned in the Holy Quran	3.57	.968
I can control the movements (Fatha, Damma, Kasra) while memorizing and I stick to them	4.35	.764
I have difficulty pronouncing, memorizing and understanding the Arabic words mentioned in the Holy Quran	2.73	1.219
My Arabic language improved after I joined the university	3.83	.914
I love and am interested in developing my Arabic language skills	3.61	.996
I prefer to study subjects in Arabic books to improve my Arabic language	3.67	1.175

Table 3: Third Part: The Level of The Arabic Language

Based on the findings presented in Table 3, which focuses on the proficiency level of students in the Arabic language, particularly in relation to the language of the Holy Qur'an, and the means of the items which are used to elicit the data, it is apparent that a significant majority of students, with only a negligible minority as an exception, have attained proficiency in Arabic grammar prior to their enrollment in the university. This is clear from the mean of the first item (I learned Arabic grammar in school before entering university) which is 4.55. Nevertheless, a significant disparity can be observed in the degrees of skill exhibited by students in the Arabic language. This is clear from the mean of the sixth item (I love and am interested in developing my Arabic language skills) which is 3.61. Some individuals demonstrate a skill in interpreting written letters and words, while others display a higher level of comprehension by familiarising themselves with fundamental concepts of language.

The language elements listed above, specifically the verb, subject, direct object, and predicate, are frequently observed in sentences. It is important to note, however, that certain sentences may have additional components. This is especially the case if the person in question had their education at Islamic institutions that place a high priority on the language of the Holy Qur'an and if they displayed a disciplined approach to their studies. The data presented in the table indicates that students have attained a significant level of proficiency in understanding the semantic nuances of the Arabic terms mentioned in the Qur'an. This outcomes were in accordance with the Abdullah et al. (2021) study. Abdullah and his colleagues study revealed that the Malaysian students increase their level of proficiency through memorizing Quran.

Scholarly experts have put forth the proposition that students tend to value the whole comprehension of texts over the isolated interpretation of particular word meanings. This claim is substantiated by the observation that a considerable percentage of students are unable to provide exact explanations for some phrases when professors query about their definitions. The data also indicates that the majority of students demonstrate proficiency in accurately articulating and reciting the vowels of fatha, dhammah, and kasra during the process of memorization.

The researchers posit that the students' responses are linked to their proficiency in decoding words including vowels. However, it is observed that they frequently encounter difficulties in correctly articulating certain words, particularly those that are less familiar or rather obscure to them. The table provides evidence that a significant number of students encounter challenges in either correctly pronouncing the Arabic words included in the Holy Qur'an, memorising them, or comprehending their meaning. Hence, a disparity was observed in the responses provided by the students, indicating variations in their comprehension of the question. It is evident that a significant number of students want assistance in attaining proficiency in pronouncing the Arabic words listed in the Holy Quran. The final three inquiries pertain to matters that are specifically relevant to the students. A significant number of individuals attest to the enhancement of their Arabic language proficiency subsequent to their enrollment at the university. It is possible that individuals referred to in this context are people who engage in academic pursuits inside institutions dedicated to the study of the Qur'an, Sunnah, and Sharia, where the medium of instruction is predominantly Arabic.

Therefore, it was determined that a significant number of students express a preference for the continuation of these courses in Arabic till they undergo enhancements. The proficiency of their language is steadily increasing, prompting many individuals to prioritise their affection and dedication towards enhancing their Arabic language skills. They recognise that without such proficiency, comprehension of the Holy Qur'an would be unattainable.

<b>Fourth Part: Treating Errors That Change The Meaning</b>		
Starting to memorize a sufficient time in advance, hearing it from a sheikh who recites it, repeating it many times, and copying it in Uthmani script, leads to mastery of memorization, and this leads to reducing errors that change the intended meaning of the verse.	4.56	.715
Mastering the exists and adjectives of letters leads to reducing errors that change the meaning	4.50	.702
Studying and knowing the rules of the Arabic language helps in controlling vowels and letters, and this leads to reducing errors that change the meaning	4.45	.700
Reading the interpretation translation before memorizing it leads to alleviating errors that change the meaning	4.45	.716
Memorizing from one Qur'an specifies the stopping and starting places in order to determine where the student stops and where he starts, leading to a reduction in errors that change the meaning.	4.34	.790
Giving students additional materials in the Arabic language helps mitigate errors that change the meaning	4.18	.883
Memorizing the meanings of the Arabic words mentioned on the memorization page while preparing for recitation contributes to reducing errors that change the meaning	4.31	.777
Mastering the memorization of the Qur'an requires more effort than what students currently make	4.48	.669
Knowing the rules of Tajweed in general, especially pauses, helps mitigate errors that change the meaning	4.48	.685
Using modern means to memorize the Qur'an may help reduce the number of errors that change the meaning (such as electronic applications on phones).	3.91	.995
Every Muslim must learn the Arabic language if he wants to master the complete memorization of the Qur'an	4.27	.819
The best solution to mitigate errors that change the meaning is to recite the entire Qur'an from a skilled sheikh	4.69	.572

Table 4: Fourth Part: Treating Errors That Change The Meaning

The fourth part as in table 4 holds paramount significance within the scope of this research, while the initial three components were developed to address the task of elucidating the suggested remedies for faults that result in alterations to the intended message conveyed in the Holy Qur'an. The responses provided by the students indicated that they employed several techniques for achieving perfect memorization, such as initiating the memorization process well in advance, seeking guidance from a reciter Sheikh, engaging in repeated recitation, and transcribing the text in the Uthmanic script. These results can be seen clearly from the item 1 (Starting to memorize a sufficient time in advance, hearing it from a sheikh who recites it, repeating it many times, and copying it in Uthmani script, leads to mastery of memorization, and this leads to reducing errors that change the intended meaning of the verse) and 12 (The best solution to mitigate errors that change the meaning is to recite the entire Qur'an from a skilled sheikh) which attained 4.56 and 4.69 respectively. In fact, these practises contribute to achieving optimal memorization, characterised by error-free retention, which aligns with our desired objective. The responses provided by the students indicate a perceived deficiency in the process of memorising the Qur'an, which they believe necessitates a greater level of exertion than what they are now investing. These results are partially comptiable with Omar et al., (2020) study. Najmiah and her colleagues concluded that a skilled sheikh might mitigate the difficulties that the students encounter when memorize the Holy Quran.

The students' answers also show that mastering the exits and descriptions of letters has a great goal in reducing errors that change the meaning. They realize that not controlling the exit of the letter may lead to changing the meaning of the word, such as changing the letter "dhaad" in the word "delal." If it is changed to "dal," it becomes "dalal," and the meaning changes completely, as well as the example of the letter "dhaal." If the qāf is changed to a letter kāf, like the word qāl, both words are completely different, and this is found in all languages. It also appears from the students' answers that they know the importance of applying the rules of Tajweed in general and that these Tajweed rules make memorization precise and free of errors, especially pausing marks. Therefore, it became clear from the students' answers that they know that memorizing from a single Qur'an helps in controlling and mastering memorization, and if this Qur'an has specific stopping and starting positions, it helps in reading in a way that completes the meaning. Therefore, the Malay scholars have informed you that there are clear mistakes in this aspect among the general Muslims who they do not master the Arabic language, so they created a colorful Qur'an that specifies the places of stopping and starting in colors in order to help them know the correct places to stop and know the correct places to start. This is one of the practical solutions to reduce the problem of errors that change the meaning.

The students also realize through their answers that studying and knowing the rules of the Arabic language helps them control the movements of the letters, and this therefore leads to correct reading free of meaning errors. Therefore, we found them agreeing to take additional training courses to strengthen them in the Arabic language in order to memorize the meanings of the Arabic words mentioned in memorization page. Every time a student memorizes new meanings, this contributes to understanding what is recited and thus reducing errors that change the meaning. Because of their awareness of the importance of understanding what is read, the students' answers showed that they agree that reading the translation of the interpretation before memorizing it leads to understanding the overall meaning of the verses and thus may lead to alleviating the errors that change the meaning, in contrast to the students who memorize without reading the translation and without understanding.

It was also clear from the students' answers that they agree with the idea of using modern means to memorize the Holy Qur'an. Therefore, the researchers proposed the idea of inventing electronic applications on smart phones so that the student or reader reads, and if he makes a mistake, the application corrects his mistake. This application requires effort and cooperation with specialists in artificial intelligence, but it is important in serving non-Arabic speakers specifically.

Finally, it was clear from the students' answers that they realize that mastering memorization in a comprehensive manner, free of errors that change the meaning, is not a substitute for two important things: the first is learning the Arabic language, second is reciting the Qur'an to a proficient sheikh, by reading it completely from beginning to end, and obtaining permission for that, and it is better for it to be attributed to The Messenger of Allah, may Allah bless him and grant him peace. These two matters are the foundation and base of not making mistakes that change the meaning in the Qur'an.

### CONCLUSION AND RECOMMENDATION

The purpose of this research was to determine students' ability in memorising and reciting the Qur'an, as well as their degree of Arabic language skills. The underlying causes of meaning-altering mistakes made by reciters of the Holy Qur'an. The findings revealed that the significant factor contributing to errors in the recitation of the Holy Qur'an is the inadequate proficiency in the Arabic language among students. In fact, the results indicated that there is inconsistency in the level of students in terms of Arabic language and memorizing Quran. The rapport between the main three ways of treatment of errors can noticed that the skilled shaikh should also be comptent in Arabic language to enable students understant Arabic in the context of reading Quran. Based on this, researchers can recommend the need to increase interest in the Arabic language by carrying out various activities and training courses that enhance students' skills. The results also indicated the need for students to exert greater effort in mastering memorization. For this reason, researchers recommend reading the Qur'an from beginning to end with a talented sheikh. The results also indicate the necessity of applying the rules of Tajweed, especially the origins of letters and their characteristics. To remedy this, researchers recommend inventing modern electronic applications to correct recitation errors. As for what concerns stopping and starting, it is necessary to have in every house a special Qur'an in which the places of stopping and starting are specified, and to adhere to that and to the stopping signs determined by the Tajweed scholars.

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