

ANALYSIS OF ERRORS CAUSING CHANGES IN MEANING IN TAHLIL READINGS: A Case Study of the Gasek Hamlet Community in Malang City

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Abstract: Mistakes in reading *tahlil* readings in urban communities often occur due to pronunciation errors, which can result in changes in meaning due to a weak understanding of tajweed and pronunciation. This study aims to identify various reading errors that often occur among *tahlil* congregations related to their understanding of worship carried out in daily activities. The research method is qualitative, with data collection techniques through interviews, observations, and documents. This study focuses on Dusun Gasek, Malang City, East Java. This location was chosen because it is very strategic in the city center and is known as a community active in religious activities. The discussion in this study is that two types of errors are commonly found: minor errors that do not affect the meaning (*khaffi*), and serious errors that can change the meaning (*jali*). The result of various factors causing these errors is due to dependence on the surrounding environment, which results in errors in reading *tahlil*. Thus, this study shows 12 types of errors, including tajwid errors such as errors in the length of the reading (*mad*) and pronouncing letters (*makhrajul hurûf*).

Keywords: change of meaning; misreading of *tahlil*; urban society; Arabic pronunciation

Abstrak: Kesalahan dalam membaca bacaan *tahlil* di masyarakat perkotaan sering terjadi akibat kesalahan pengucapan, yang dapat mengakibatkan berubahnya makna karena lemahnya pemahaman tajwid dan pengucapan. Penelitian ini bertujuan untuk mengidentifikasi berbagai kesalahan bacaan yang sering terjadi di kalangan jemaah *tahlil* terkait dengan pemahaman mereka terhadap ibadah yang dijalankan dalam aktivitas sehari-hari. Metode penelitian yang digunakan adalah metode kualitatif, dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumen. Penelitian ini berfokus pada Dusun Gasek, Kota Malang, Jawa Timur. Lokasi ini dipilih karena sangat strategis berada di pusat kota dan dikenal sebagai masyarakat yang aktif dalam kegiatan keagamaan. Adapun diskusi dalam penelitian ini bahwa terdapat dua jenis kesalahan yang umum dijumpai, kesalahan ringan yang tidak memengaruhi makna (*khaffi*) dan kesalahan berat yang dapat mengubah makna (*jali*). Akibat dari berbagai faktor penyebab kesalahan tersebut karena ketergantungan terhadap lingkungan sekitar yang mengakibatkan kesalahan dalam membaca *tahlil*. Dengan demikian, studi ini menunjukkan bahwa terdapat 12 jenis kesalahan, diantaranya kesalahan tajwid seperti kesalahan panjang bacaan (*mad*) dan kesalahan dalam pengucapan huruf (*makhrajul hurûf*).

Kata kunci: perubahan makna; kesalahan bacaan *tahlil*; masyarakat perkotaan; pengucapan bahasa Arab

Introduction

The rampant reading errors in *tahlil* indicate a shift in the meaning of the words being read, especially in the context of Arabic. This phenomenon is often found in communities or social groups, especially in Indonesia.¹ For the *tahlil* recitation to be pronounced correctly, cooperation from various elements of society, such as the role of religious leaders and *Kiai*, is needed to create a conducive environment. If not paid attention to, errors in pronunciation can appear in various forms, as can be seen from the high rate of errors in the reading of Surah al-Fatihah.² The increase in errors in reading *tahlil* is often influenced by the role of religious leaders and alumni of Islamic boarding schools because many offenders come from people with limited religious understanding, especially in Arabic pronunciation.³ On the other hand, people who are still laymen need assistance in listening to every Arabic word they hear or read. Where some people pronounce a language based on interaction with others.⁴ Therefore, without adequate training, errors in the recitation of *tahlil* will continue to increase over time.

Errors in pronunciation can be influenced by various factors, such as a lack of understanding of tajweed, limited religious guidance, and the habit of relying on memorization without understanding the

meaning of the words spoken.⁵ Many pilgrims from urban communities are busy with daily activities, so they do not have time to learn *tahlil* readings properly.⁶ In addition, environmental factors also play a role in the spread of reading errors. Many laypeople learn *tahlil* informally through social association without proper guidance from scholars or religious leaders.⁷ Another challenge is the lack of effective learning methods to measure errors in reading *tahlil* to the community. It is often seen that people who are not aware of the importance of increasing *tahlil* recitation are not all mosques or recitation groups provide special programs to improve *tahlil* recitation.⁸ Therefore, an educational approach is needed through direct and special training so that mistakes that cause changes in the meaning of *tahlil* can be overcome properly.

Tahlil is a form of worship with a deep meaning in the Islamic tradition, often recited as a prayer for the dead and containing words with a special meaning.⁹ In its implementation, *tahlil* is a ritual and an opportunity for pilgrims to reflect spiritually.¹⁰

⁵ Ahmed Abedalqader Hasan Qatanany et al., "The Reasons of Errors That Change The Meaning in The Subject of Holy Quran Memorization from The University Science Islam Malaysia Students' Perception," *Journal of Quran Sunnah Education & Special Needs* 7, no. 2 (December 1, 2023): 163–74, <https://doi.org/10.33102/jqss.vol7no2.200>.

⁶ Fawazul Umam and Mohamad Barmawi, "Indigenous Islamic Multiculturalism: Interreligious Relations in Rural East Java, Indonesia," *Ulumuna* 27, no. 2 (December 31, 2023): 649–91, <https://doi.org/10.20414/ujis.v27i2.752>.

⁷ Nathan John Franklin, *Reproducing Political Islam in Java: The Role of Nahdlatul Ulama and Muhammadiyah Pesantren in the Political Socialisation of the Umat* (Charles Darwin University (Australia), 2014).

⁸ Basyiroh Basyiroh, "Religious Guidance and Character Education for School Dropouts at the Social Rehabilitation Center," *Jurnal Pendidikan Agama Islam Indonesia (JPAIL)* 5, no. 3 (September 25, 2024): 78–84, <https://doi.org/10.37251/jpail.v5i3.1126>.

⁹ Caswito, Yahya Zainul Muarif, and Abdul Aziz, "Islamic Law Reform: Achieving Grace through Tahlil & Tawasul," *Prophetic Law Review*, February 15, 2025, 241–62, <https://doi.org/10.20885/PLR.vol6.iss2.art5>.

¹⁰ Muhammad Nur Arifin, Nurfita Wahyuni, and Mohammad Asrori, "Tahlilan Tradition of the Suka Jaya Village Community in Perspective Islamic Education," *Arfannur* 5, no. 1 (October 14, 2024): 57–65, <https://doi.org/10.24260/arfannur.v5i1.1710>.

¹ Muhammad Jamil, "Exploring the Qur'anic Literacy Tradition: A Review of Traditional and Modern Pesantren in Tuban Indonesia," *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya* 9, no. 1 (June 15, 2024): 1–25, <https://doi.org/10.25217/jf.v9i1.4670>.

² Jihan Avie Yusrina and Syamsul Ma'arif, "Islam and Tolerance: The Educational Pattern of Community in Kutuk Village, Kudus," *Analisa: Journal of Social Science and Religion* 5, no. 02 (December 29, 2020): 235–50, <https://doi.org/10.18784/analisa.v5i02.1140>.

³ Zulkarnain Zulkarnain and Ahmad Supian Humaidi, "Actualization of Al-Ihsan Values in the Normativity of The Qur'an In Islamic Education At Darul Falah Boarding School Pagutan Mataram," *AL-WIJDĀN Journal of Islamic Education Studies* 7, no. 2 (November 1, 2022): 233–50, <https://doi.org/10.58788/alwijdn.v7i2.1592>.

⁴ Rifqi Aulia Erlangga and Bahroni Bahroni, "Exploring Songs as a Novel Tool for Enhancing Arabic and English Language Learning at State Islamic University," *Indonesian Journal of Islamic Education Studies (IJIES)* 7, no. 2 (December 31, 2024): 195–212, <https://doi.org/10.33367/ijies.v7i2.6185>.

The main purpose of the *tahlil* recitation is to ask for mercy and forgiveness for the deceased and to strengthen the faith of the congregation who recites it.¹¹ In addition, *tahlil* also functions as a means of enhancing togetherness amid urban life, which is often individualistic. By gathering at the *tahlil* assembly, the congregation can remind each other of kindness and increase their understanding of the teachings of Islam.¹² The benefits of *tahlil* for people in urban areas are spiritual and social. From the spiritual side, *tahlil* helps pilgrims increase piety and remember the greatness of Allah.¹³ Meanwhile, socially, this activity strengthens the *Islamic ukhuwah*, builds solidarity between citizens, and becomes a forum for better religious learning in urban communities.¹⁴

So far, research on some errors in the recitation of *tahlil* for people that cause changes in meaning has three main trends. First, studies that focus on linguistic analysis, especially regarding tajweed rules. This study highlights errors in the pronunciation of *tahlil* recitations that affect the meaning of the recitation.¹⁵ Second, some research focuses on the role of Islamic education and religious training. This study identified that the lack of understanding of

tajweed and the lack of guidance from spiritual leaders or educational institutions, such as Islamic boarding schools, are the main factors in the occurrence of errors in reading *tahlil*.^{16;17} Third, there is a tendency for research to focus on the social and cultural impact of *tahlil* misreading. This study examines how errors in reading *tahlil* can affect people's spiritual understanding and religious traditions that develop in urban environments. All previous research has its own goals and characteristics. Therefore, this research differs from several relevant studies and is indispensable to providing effective solutions in correcting errors in reading *tahlil* for modern society, especially in Indonesia and even globally, so that it retains its true meaning.

This study aims to identify various reading errors often occurring among *tahlil* congregations related to their understanding of the worship carried out in daily activities. This research focuses on Gasek Hamlet, Malang City, East Java. These errors will be categorized into several aspects, such as errors in pronouncing letters, articulation errors, and inaccuracies in voicing sounds when reading *tahlil*. By understanding these types of mistakes more deeply, it is hoped that the congregation can be more focused and solemn in worship and understand the meaning of each word they read. In addition, this study also seeks to provide concrete recommendations to increase public awareness of the importance of correct *tahlil* reading. Thus, this research can be a reference for scholars and religious leaders in guiding the community to be more accurate in reading and understanding *tahlil* so that their worship is more meaningful, and by Islamic teachings.

¹¹ Mohamad Abdun Nasir, "Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 2 (December 24, 2019): 329–58, <https://doi.org/10.14421/ajis.2019.572.329-358>.

¹² Abdul Chalim et al., "Social Diversity Model: Inheritance of Mutual Collaboration in the Indonesian Hindu-Muslim Society at Tengger, Lumajang," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 18, no. 1 (June 3, 2023): 125–51, <https://doi.org/10.19105/al-ihkam.v18i1.7318>.

¹³ Mohd. Khafidz Soroni Khamim Khamim, Imam Masrur, Duwi Hariono, "Education on Hadith Understanding as an Effort to Resolve Conflicts Between Islamic Organizations in Wates-Kediri," *Madania: Jurnal Kajian Keislaman* 28, no. 1 (2024): 167–78, <https://doi.org/http://dx.doi.org/10.29300/madania.v28i1.5204>.

¹⁴ Mibtadin Mibtadin and Zainal Habib, "Community Religious Expression through Sholawat in Bangunrejo Kidul Kedunggalar Ngawi Village," *Jurnal Ilmu Dakwah* 42, no. 1 (July 2, 2022): 49–64, <https://doi.org/10.21580/jid.v42.1.10922>.

¹⁵ Siti Romlah and Muhammad Fajri, "Tahfizh Al-Qur'an Ma'had Al Jami'ah Alumni Program Git in Al-Qur'an Literature in the City of Samarinda," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 10, no. 1 (June 1, 2022): 13–31, <https://doi.org/10.21093/sy.v10i1.4639>.

¹⁶ A.M. Wibowo & Dwi Istiyani, "Inclusive Islamic Boarding School Integrated Education in Indonesia: Sn Educational Model, Obstacles, Snd Opportunities," in *Proceedings of International Conference on Science, Education, and Technology*, 2023, 5–12, <https://proceeding.unnes.ac.id/ISET/article/view/2386>.

¹⁷ Thabi'in Ma'ruf, "The Role of Kiai Amin in Tanjungrejo Village (Development of Islamic Education Values and Morality)," *Rayah Al-Islam* 5, no. 01 (April 28, 2021): 234–46, <https://doi.org/10.37274/rais.v5i1.404>.

Method

This research is a field study; the type used is a case study with a qualitative approach.¹⁸ This study analyzes *tahlil* reading errors among the Gasek Hamlet Congregation, Malang City, East Java. This location is strategic because it is in the urban center and is known as a community active in religious activities. The main focus of this study is to explore the types of errors, the impact of mistakes, and the factors that affect the pronunciation of *tahlil* readings in the community. The research process includes data collection through observation, in-depth interviews, and document analysis. This research was conducted for four months, from August to November 2024. With this method, the researcher hopes to identify the main elements of pronunciation errors that occur and how these errors affect the understanding and practice of *Tahlil* readings among the congregation of the Malang city community.

This research was obtained through observations conducted during the *Tahlil* reading activity, where the researcher saw the extent of errors in Arabic pronunciation. Then the researcher strengthened the document data while implementing the *tahlil* reading of the Malang city community. In addition, this study also conducted separate interviews with religious figures, the Head of Tanfidziah, the Head of the NU Branch, and the Malang community. This was done to determine the form of errors in the practice of *tahlil* reading among the community. The following is the distribution of informants.

Table 1. Distribution of Informants’ Identities

No	Name	Position
1	Ky. Warsito	Religious Leader and Chairman of the Takmir Mosque of Gasek Hamlet
2	Ky. Ali Mahsun	Chairman of Tanfidziah MWC Sukun Hamlet
3	H. M. In’am Esha	Chairman of RT.09 Gasek Hamlet

¹⁸ Arch G. Woodside, *Case Study Research: Theory, Methods and Practice* (Emerald Group Publishing Limited, 2010).

No	Name	Position
4	Abdurrosyid Munaji	MWC Management of Sukun Hamlet
5	Ahmad Shofi	Head of NU Branch of Gasek Hamlet
6	Salimun	<i>Tahlil</i> Congregation Community
7	Tri Subandrio	<i>Tahlil</i> Congregation Community
8	Hadi Sutrisno	<i>Tahlil</i> Congregation Community

Source: processed by researcher (2024).

Then, this study uses a data reduction analysis model, data presentation, and conclusion drawing.¹⁹ First, data reduction. This stage is reduced to choosing, focusing on simplifying, and transforming the raw data that emerges from written records in the field. The data reduction in this study was carried out after obtaining observation and interview data. Second, presentation data. This process is carried out by presenting data from observations and interviews with research informants through research sources, with conclusions drawn. Third, conclude. This last stage is writing a brief conclusion from a review of field records to be used as an answer according to the research topic.

Results and Discussion

Forms of Errors in Reading *Tahlil*

So far, the community’s understanding of the reading of *wirid* and *tahlil*, especially related to readings that are often read in religious activities. Based on interviews, it is seen that most people in the Gasek hamlet still usually make mistakes in pronouncing certain readings in *wirid* and *tahlil*, especially in the al-Fatihah surah and *wirid* sentences that are commonly read. The following is a presentation of the data that has been obtained.

These mistakes are usually not realized, and people tend not to care too much about small mistakes. This is due to limited understanding of religion because most of the community are lay people. People say that there are

¹⁹ Matthew B Miles, A Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications (Third edition), 2014).

many mistakes in pronouncing long Arabic sentences.²⁰

Then it was found that errors in reading the *tahlil* reading generally occur in parents who do not understand the science of tajweed properly and correctly. The following is an explanation of the data that has been obtained.

*This is influenced by limited educational background, especially for those who have not received formal religious education or have never received education, such as in Islamic boarding schools. In addition, the habit of following other people's readings without knowing the correct pronunciation is also the main cause. Unclear hearing also worsens errors and eventually forms a habit that repeats itself.*²¹

In addition, some mistakes in reading the *tahlil* reading can even change the pronunciation, potentially changing the meaning. This mistake often occurs because people only imitate from unclear hearing, so the pronunciation is also wrong.

*Some people find it difficult to fix it because it has become a habit. To overcome this, an effective way is needed to guide them directly. This can make correcting their reading easier according to the correct tajweed and pronunciation in tahlil.*²²

When observing the people of Gasek hamlet, Malang, the researcher identified several mistakes when reading *tahlil*. The mistakes when reading *tahlil* are phonological errors in the form of macro errors in letters and the use of *mad*. And the grammatical mistake made is the distinction between plural and singular sentences when reading *tahlil*. The identification of errors found will be summarized in the following table:

Table 2. Identification of *Tahlil* Reading Errors Made by the People of the Gasek Hamlet

No	Error	Sum
1	Makhorijul Letter Errors	6
2	Mistakes of Tajweed	6
Total		12

From the table above, researchers found several errors in reading in Dusun Gasek, Malang City. The errors found include *makhârijul hurûf* errors, and tajweed errors. There are six *Makhorijul Huruf* errors, and six Tajwid errors found.

Table 3. Errors in the Reading of *Tahlil*

Error	Original text	Information
وبحمدية	وبحمده	khafi
واعفوا عينا	واعف عينا	khafi
العظم	العظيم	khafi
عادادا ما خلق الله	عداد ما خلق الله	khafi
أكبار	أكبر	khafi
أحاد	أحد	khafi
زكر	ذكر	Jali
صراط الذين	صراط الذين	Jali
مغظوب	مغضوب	Jali
الظالين	الضالين	Jali
خير المغضوب	غير المغضوب	Jali
أنأمت	أنعمت	Jali

Classification of Pronunciation Errors in *Tahlil* Recitation: *Lahn Khafî* and *Lahn Jalî*

After identifying the errors in the *tahlil* reading in Gasek Hamlet, Malang, the researcher then divided the errors into minor errors (*lahn khafî*) and severe (*lahn jalî*). Minor mistakes do not damage the meaning and structure of sentences, such as imperfection in pronouncing *harakat*, *qalqalah*, *ghunnah*, prolonging a recitation too long, and bluffing too much *ra'*.²³

²⁰ Salimun, *Tahlil* Congregation Community, "interview", 2024

²¹ Tri Subandrio, *Tahlil* Congregation Community, "interview", 2024

²² Hadi Sutrisno, *Tahlil* Congregation Community, "interview", 2024

²³ Heri Gunawan et al., "Penyusunan Materi Pembelajaran Qawaid Nahwiyah Dalam Kitab Al-Jurumiyah," *Dialog* 41, no. 2 (February 10, 2020): 237–48, <https://doi.org/10.47655/dialog.v41i2.305>.

A serious mistake (*lahn jali*) is a mistake that affects the procedure of reading, whether it damages the meaning or not. Among the serious errors are *i'rab*, letters, words, and sentences.²⁴ While *i'rab* is a mistake, such as *mentasydid*, which is not originally tasted, and lengthening a short one, letters are mistakes such as replacing, adding, and reducing letters.²⁵ Grammar and sentences are putting words or sentences elsewhere, subtracting, adding, prioritizing, or ending words.²⁶

The classification of errors in reading the *tahlil* that occurred in Dusun Gasek Malang based on light and heavy levels will be explained in the following table:

Table 4. Classification of Minor and Serious Errors in Reading *Tahlil*

No	Error Rate	Forms of Error	Sum
1	Minor errors	a. Gunnah Error b. Mad Mistakes	6
2	Serious Error	a. Change the letter b. Replacing harokat	6

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ﴿٧﴾

“The way of those whom You have bestowed favors, not those who are angry, and not the way of those who go astray.”

مغضوب become مغضوب

In the seventh مغضوب of Surah Al-Fatihah verse seventh, some of the people of Gasek Hamlet

often mispronounce the word to be مغضوب. The mispronunciation of the pronunciation by the people of Gasek Hamlet is motivated by the pronunciation of the ض rettel, which is sometimes difficult to pronounce. Often, the pronunciation of the letter ض sounds almost the same as the pronunciation of ظ rettel eht, so sometimes people do not know how to distinguish between the two letters. All *hijaiyah* letters have different characteristics from each other commonly known as *makhârijul hurûf*.²⁷ *makhârijul hurûf* is the place where the sound of letters comes out when they are pronounced. When pronouncing *hijaiyah* letters, of course, it has their sound.²⁸ Likewise, when pronouncing the letter ض, the place of exit is when one side of the tongue or both are attached to the upper molar gig wall without any pressure.²⁹

Thus, the pronunciation of the word ض is different from ظ; when it makes a sound that is out of place, it will be confusing. The confusion can be traced when weighing in terms of meaning when using the proper and not letters. Errors in the pronunciation ض fo result in losing the meaning مغضوب, which comes from the word غضب, which means anger, turns into غظب, which has no meaning.

The mispronunciation of the *lafadz* in the above data is categorized as a *jali (major) error*. This is because the mistake involves a letter change that leads to the loss of the original meaning of the word *maghdhûb* (مغضوب). Such an error in recitation also results in the formation of another word with a different meaning, causing semantic confusion in the structure of the verse as recited in the *Tahlil* tradition.

²⁴ Sinta Djafar, “Fenomena Lahn Dan Lahjah Dalam Bahasa Arab (Analisis Semantik),” *Journal Al-Mashadir* 3, no. 2 (2023): 50–73, <https://doi.org/https://doi.org/10.30984/almashadir.v3i02.203>.

²⁵ Ida Latifatul Umroh, “Analisis Kesalahan Berbahasa Arab Mahasiswa Universitas Islam Darul ‘Ulum Lamongan Jurusan Pendidikan Bahasa Arab,” *Dar El-Ilmi : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 5, no. 2 (2018): 68–92, <https://doi.org/https://doi.org/10.52166/dar%20el-ilm.v5i2.1318>.

²⁶ Wirdati et al., “The Student’s Ability to Read the Qur’an at Islamic Education Program Universitas Negeri Padang (A Need Assessment Study),” in *Proceedings of the International Conference on Public Administration, Policy and Governance (ICPAPG 2019)* (Paris, France: Atlantis Press, 2020), <https://doi.org/10.2991/aebmr.k.200305.221>.

²⁷ Sri Nabilah Utami, Yayan Nurbayan, and Hikmah Maulani, “Analysis of Student’s Arabic Reading Pronunciation Characteristics on Discourse Text ‘مبدرستى’,” *International Journal of Arabic Language Teaching* 5, no. 01 (June 27, 2023): 53–67, <https://doi.org/10.32332/ijalt.v5i01.6819>.

²⁸ Muhammad Zuhri Hasani and Iis Sujarwati, “The Contribution of Makhorijul Huruf Toward The Production of English Consonant,” *Journal Analytica Islamica* 13, no. 1 (June 28, 2024): 56, <https://doi.org/10.30829/jai.v13i1.18773>.

²⁹ Amir, *Ilmu Tajwid Praktis* (Pustaka Baitul Hikmah Harun Ar-Rasyid, 2019).

سبحان الله وبحمده

“Glory be to Allah and all praise be to Him.”

وبحمديه become بحمده

From the data 2 above, there is a statement which often changes its short length. Mistakes are usually normalized by the people of Gasek Hamlet when chanting tahlil together. The error is in the form of a change in the pronunciation د, which was originally read as short to changed to بحمديه with a long read. The mistake of changing the pronunciation is in the form of adding mad readings to the sentence وبحمده. The mispronunciation of the reading occurred in the background when the people of Gasek Hamlet pronounced the reading accompanied by a tone or song that had become a custom or habit of the local community.

The tone or song sung when accompanying the tahlil reading is intended so that the tahlil reading can be done simultaneously and together.³⁰ Although basically, the goal is good-intentioned, not all people of Gasek Hamlet understand the standard or authenticity of the readings that should be chanted. What happened resulted in a mistake that should not have been made, namely, a long change in the pronunciation. When the words وبحمده Reading it at length by adding the mad reading in the form ي fo to the word, د will change the meaning that was originally “all praise to Allah” to “Segala Pujianku.” This kind of thing will change the proper meaning and make the purpose of reading the sentence a fatal confusion.

The pronunciation errors in the data above are categorized as *khafî* or minor errors. This is because the mistakes that occur do not damage the meaning and structure of the sentence.³¹ In the misreading of the above words, it does not

³⁰ Mishbahush Shudur & Samani Samani, “Peran Jam’iyah Shalawat Diba’ Kubra Terhadap Kerukunan Masyarakat Desa Sawiji Kecamatan Jogoroto Kabupaten Jombang,” *Sumbula: Jurnal Studi Keagamaan, Sosial Dan Budaya* 8, no. 2 (2023): 331–353, <https://doi.org/https://doi.org/10.32492/sumbula.v8i2.627>.

³¹ Arif Rahman, “Pengaruh Motivasi Membaca Al-Qur’an Dan Manajemen Waktu Dalam Meningkatkan Kualitas Bacaan Al-Qur’an Santri Kareem Bil Qur’an Depok Jawa Barat,” (Thesis) *Institut PTIQ Jakarta*. (2021), <https://repository.ptiq.ac.id/id/eprint/619/>.

affect the occurrence of new words with different meanings.

سبحان الله العظيم

“Glory be to God the Most High.”

From the data above, there are pronunciation errors that are often not detected by the public. As with the previous error data, the error in this reading is a continuation of the last reading because this reading is a continuation of the previous tahlil reading. In contrast to the reading errors in the earlier data, the reading errors in the pronunciation this time reduce the letters that should be there. It even deletes mad readings in this data if previously added mad readings.

Lafadz العظيم There is a mad reading, namely in the hijaiyah letters in the form of ظي yang merupakan mad thabii. The mistake is that the people of Gasek Hamlet often read the word العظيم become العظم. In this case, the reduction of the reading that should be long is mad on the word العظيم, which should be read as long as two harakat because there is a letter ي after kasrah becomes short, which can also change the meaning of the word. The original meaning of العظيم is the Most High, while العظم without ي (ya’) has the sense of bones. This mistake is due to the habit of people who perform songs with a tempo that is too fast to override a word’s length and short reading.

The pronunciation errors in the data above are categorized as *khafî* or minor errors. This is because the mistakes that occur do not damage the meaning and structure of the sentence.³² In the misreading of the above words, it does not affect the occurrence of new words with different meanings.

.... وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٨٢﴾

“...Forgive us, forgive us, and have mercy on us. You are our protector. Help us, then, in the face of the disbelievers.”

³² Eva Choridatul Aini, “Pengaruh Pemahaman Tajwid Terhadap Tingkat Kefasihan Membaca Al-Quran Santri Pondok Pesantren Al-Huda Sokopuluhan Pucakwangi Pati,” in (Thesis) *Universitas Islam Negeri Walisongo Semarang*, 2023, 55–59.

Case-Based Analysis of Pronunciation Errors in the Gasek Hamlet's *Tahlil* Tradition

The next data shows an error in the use of *dhamir*. In the words **وَاعْفُ عَنَّا** There is often a mispronunciation to be **وَاعْفُوا عَنَّا** by reading the length of the letters **ف (fa)**. Most of the *tahlil* pilgrims of Gasek Hamlet were complacent with the romance of the tunes and songs performed accompanying the *tahlil* reading. In this case, it no longer results in a short length but also impacts the reference to the return of the pronoun used in the phrase.

At first, *lafadz* **واعف** is a *fil amar* (commandment verb) that keeps a single pronoun that refers to an invocation to Allah, but because of a misreading of the people, changes the pronunciation to **واعفوا** which converts the reference of the pronoun *mufrad* (one) to a plural pronoun (many). As a result, the meaning of supplication, which was originally addressed to Allah, changed for many people. This shows a discrepancy in the reference of the desired meaning as *tahlil* is held.

The pronunciation errors in the data above are categorized as *khafî* or minor errors. This is because the mistakes that occur do not damage the meaning and structure of the sentence. In the misreading of the above words, it does not affect the occurrence of new words with different meanings.

إلى يوم الدين

“Until the day of retribution.”

The above error is rare; it appears only in some small groups with lesser-known *tahlil* readings. The above reading is an additional reading in some *tahlil* congregations.³³ However, it does not mean that existing errors can be normalized. Some worshippers recite *lafadz* **إلى يوم الدين** not by the applicable regulations but by reading in a different form, namely **إلا يوم الدين**.

The faults of society are found in the words **إلى** which *tasydid* read became **إلا**. *Lafadz* **إلى**, which

was originally a letter *Jer*, had a meaning until it changed to **إلا**, which is no longer a letter *Jer* but an *istisna'* letter, which has an exceptional meaning. In this case, there is a contradiction in the sense of the sentence **إلى يوم الدين**, which means “until the day of retribution” becomes “except the day of retribution.” This is certainly fatal because it adds words that should not be and no longer conform to the meaning that should be.

The pronunciation errors in the data above are categorized as *khafî* or minor errors. This is because the mistakes that occur do not damage the meaning and structure of the sentence. The misreading of the above words does not affect the occurrence of new words with different meanings.

سبحان الله عدد ما خلق الله

“Glory be to Allah as many as His creations.”

This sentence is a pronunciation error that often occurs in the pronunciation **عدد ما خلق الله**. The form of error in this reading on the word **عدد** which is usually extended by adding *mad* readings in some of the letters. Addition of *mad* readings to the *lafadz* **عدد** by lengthening each letter to **عدادا**.

This mistake often occurs in the people of Gasek Hamlet, motivated by the song's rhythm, which is chanted no longer as an accompaniment to the reading but as a benchmark for long and short pronunciation until it destroys the *tahlil* reading. Ultimately, these seemingly trivial mistakes can change the meaning **عدد**, meaning that a number no longer has a meaning.

The pronunciation errors in the data above are categorized as *khafî* or minor errors. This is because the mistakes that occur do not damage the meaning and structure of the sentence. The misreading of the above words does not affect the occurrence of new words with different meanings.

وَمِدَادَ كَلِمَاتِكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُونَ

“And as much ink as Your words are in the remembrance of those who remember.”

The next sentence shows the pronunciation error of *tahlil* reading by the people of Gasek Hamlet

³³ Zainuri Ihsan & M. Fathurahman, *Mujahadah: Bacaan Dan Amalan Penting Untuk Mempercepat Terkabulnya Hajat* (Media Pressindo, 2015).

motivated by the similarity of *hijaiyah* letters. In the daily life of the people of Gasek Hamlet, they consider the letters ذ and ز to be similar to the point of not being able to use them properly. In this case, the error lies in the form of pronunciation, where the sound comes out that is not correct, or the shape of the letters. The crown of letters between the two *hijaiyah* letters is different; namely, when pronouncing the letter ذ, tip of the tongue meets the tip of the upper incisor, while when pronouncing the letter ز, the tip of the tongue meets the inner lower incisors.

The pronunciation errors in the above data are categorized as *jalî* or severe errors.³⁴ This is because the error that occurred has changed the letter and affected the loss of the original meaning of the word ذِكْر. The misreading also affects the occurrence of other words with different meanings, confusing the meaning of the sentence arrangement in the verse read in the *tahlil* tradition above.

صراط الذين

The sentence above shows the misreading of the people of Gasek Hamlet, namely at the end of the letter al-Fatihah. Pronunciation errors lie in the pronunciation of الذين become الزين. This mistake began when most people did not understand the difference between the *hijaiyah* letters. Basically, between the two, they have different *makhraj*, pronouncing the letter ذ located at the tip of the tongue with the tip of the upper incisors; as for how it is pronounced, the tip of the tongue is slightly removed. In contrast to the letter ز, which is located at the tip of the tongue along with the inner layer of the lower series teeth, the way it is pronounced is like the letter Z. As a result of the error, الذين, which was originally an *isim maushul* or conjunction lost its true meaning after changing to الزين that no longer has any meaning.

³⁴ Tedi Supriyadi, Julia & Prana Dwija Iswara, "Phonological Interference in Reciting Al-Qur'an: A Critical Reflection on the Learning of Al-Qur'an Phonology through Action Research," *International Journal of Learning, Teaching and Educational Research* 18, no. 9 (2019): 46-77, <https://ijlter.net/index.php/ijlter/article/view/506>.

Pronunciation errors in the above data are categorized as *jalî* or severe errors. This is because the error that occurred has changed the letter and affected the loss of the original meaning of the word الذين. The misreading also affects the occurrence of other words with different meanings, confusing the meaning of the sentence arrangement in the verse read in the *tahlil* tradition above.

عَبَّرَ الْمُغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
الضَّالِّينَ

The above data is still related to the previous data, namely, the error lies at the end of Surah al-Fatihah. Pronunciation errors lie in the pronunciation of الضالين become الظالين by changing the letter ض to ظ. The mispronunciation of the pronunciation by the people of Gasek Hamlet is motivated by the pronunciation of the ض rettel, which is sometimes difficult to pronounce. Often, the pronunciation of the letter ض sounds almost the same as the pronunciation of the letter ظ, so sometimes people do not know how to distinguish between the two letters. All *hijaiyah* letters have different characteristics from each other, commonly known as *makhârijul hurûf*. Makhârijul letters are the place where the sound of letters comes out when they are pronounced. When pronouncing *hijaiyah* letters, of course, it has their own sound. Likewise, when pronouncing the letter ض, the place of exit is when one side of the tongue or both is attached to the upper molar gîg wall without any pressure.³⁵

Thus, the pronunciation of the word ض is different from ظ; when it makes a sound that is out of place, it will confuse. This confusion can be traced when weighing in terms of meaning when using the proper and not-so-important letters. Errors in the pronunciation ض fo result in losing the meaning الضالين, which means to be lost, turns into الظالين, which has the meaning of shadows.

The pronunciation errors in the above data are categorized as *jalî* or severe errors. This is because the error that occurred has changed the letter and

³⁵ Amir, *Ilmu Tajwid Praktis*.

affected the loss of the original meaning of the word الضالين. The misreading also affects the occurrence of other words with different meanings, confusing the meaning of the sentence arrangement in the verse read in the *tahlil* tradition above.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧٦﴾

The above data shows an error in the recitation of surah al-Fatihah, the last verse in the recitation غير. The error that occurred was a change in the letters in the pronunciation غير become خير. There is a public assumption about the similarity of the sound that comes out between the letter غ and the letter خ. Each *hijaiyah* letter has characteristics and different places of sound from each other, commonly called *makhârijul hurûf*. The *makhârijul* of the letters between غ and خ is very different; the *makhârijul* of the letter غ is located at the base of the tongue and the fleshy palate, as for the way it is pronounced like the G sound but low (*go*). On the other hand, *makhârijul hurûf* خ is located in the upper part of the throat (the area of the base of the tongue and *hurûf* the fleshy palate of the mouth), and the way it is pronounced is a rather harsh voice (*kha*).

There is an error in mentioning the *makhraj* between the two letters because of ignorance and wrong habits that are continuously carried out.³⁶ With the presence of incorrect pronunciations in the *lafadz* غير become خير, causing confusion in terms of pronunciation and also meaning. In terms of pronunciation, it no longer follows the method of *hurûf*, nor in terms of meaning غير, which originally had the meaning of “except” when it was wrong in the pronunciation to خير changed the definition of “good”. This will affect the structure of the meaning of the surah as a whole, confusing meaning.

Pronunciation errors in the above data are categorized as *jalî* or severe errors. This is because the error has changed the letter and affected the loss of the original meaning of the word غير. The

³⁶ Mohamud Ahmed Mohamed, “Correction Reading of Short Surah Al-Qur’an Using Correlation,” in *(Thesis) Universitas Islam Negeri Maulana Malik Ibrahim Malang*, 2018, 3-7, <http://etheses.uin-malang.ac.id/12562/>.

misreading also affects the occurrence of other words with different meanings, confusing the meaning of the sentence arrangement in the verse read in the *tahlil* tradition above.

أَحَدٌ
قُلْ هُوَ اللَّهُ أَحَدٌ

“Say (Prophet Muhammad), “He is the One God.”

The next mispronunciation lies in reciting the first verse of surah al-Ikhlâs. The misreading lies in the pronunciation of أَحَدٌ, which was changed by adding the *mad* reading to the letters after ح. *Lafadz* أَحَدٌ, which is read in short, changed to أَحَادٌ with a long read. The existence of mistakes, such as the addition of *mad* or long readings, is motivated by people’s habits when reading together and ignoring the reading between those that are read long and short according to the pronunciation. According to Caswito et al., although the above reading errors sound trivial, they can have fatal consequences. This is because if it refers to the meaning of reading, أَحَدٌ has a meaning “Esa”, while *lafadz* أَحَادٌ has a double or one-by-one meaning. If the misreading is made, it will confuse the meaning of the verse in its entirety.³⁷

The pronunciation errors in the data above are categorized as *khafî* or minor errors. This is because the mistakes that occur do not damage the meaning and structure of the sentence. In the misreading of the above words, it does not affect the occurrence of new words with different meanings.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The next data shows an error in the reading of the words that are placed at the end of surah al-Fatihah, namely in the words أَنْعَمْتَ. Most of the people of Gasek Hamlet, when performing the Italian tradition, often make mistakes in reading the words أَنْعَمْتَ. *Lafadz* أَنْعَمْتَ is no longer read

³⁷ Caswito, Yahya Zainul Muarif, and Abdul Aziz, “Islamic Law Reform: Achieving Grace through Tahlil & Tawasul.”

as it should be, but is read as *أأأأ*, i.e., turning the letter ع into a letter أ. In the tongue of most people, these two letters are often interchangeable, even though they have different meanings.

The *mahkraj* ع is located in the middle of the throat (the root valve); the way it is pronounced is like the letter A accompanied by pressure (*'a*); on the other hand, the *mahkraj* of the letter أ is located at the base of the throat, while the way it is pronounced is like the letter A by opening the mouth.

Mistakes in the *mahkraj* position are fatal because they can change the meaning of every word in Arabic. Likewise, the change in the pronunciation of *أأأأ* become *أأأأ*, basically has the meaning of “You give favors” changed to the meaning of “moaning.” Therefore, mistakes that often occur in this society become fatal because they change the meaning of their origin and make the sentences in surah al-Fatihah no longer appropriate.³⁸

Pronunciation errors in the above data are categorized as *jali* or severe errors. This is because the error that occurred has changed the letter and affected the loss of the original meaning of the word *أأأأ*. The misreading also affects the occurrence of other words with different meanings, confusing the meaning of the sentence arrangement in the verse read in the *tahlil* tradition above.

الله أكبر

The data above shows one of the most well-known forms of *tahlil* reading. In this case, the people of Gasek Hamlet often make mistakes in reading the word أكبر become أكبر. Although misreading is almost invisible, this is usually said on people's tongues. Lafadz أكبر, which is read in short, changed to أكبر with a long read. The existence of errors, such as the addition of long or short readings, is motivated by people's habits when reading together

and ignoring the reading between long and short readings according to pronunciation.

The above misreading, although it sounds trivial, can have fatal consequences. This is because if it refers to the meaning of reading أكبر has the meaning of “The Most Powerful”, while lafadz أكبر by lengthening the letter ك changes to the pronunciation أكبر has the plural sense of “gendang”. Misreading of the word أكبر becomes أكبر will confuse meaning, especially since the word has a position as a word that is characteristic of the word الله.

The pronunciation errors in the above data are categorized as *Khofi* or minor errors. This is because the mistakes that occur do not damage the meaning and structure of the sentence. The misreading of the above words does not affect the occurrence of new words with different meanings.

Conclusion

Various kinds of errors in reading *tahlil* in the congregation of the Dusun Gasek community in Malang City. Several factors, such as tongue traits, environmental conditions, and lack of nutrition for the general public, are the causes of reading errors. In this study, various errors in reading *tahlil* by the community were identified, such as in the type of *makharijul hurûf*, which has six errors, then errors in read *tajweed* were also found in six types of errors. In addition, 19 errors in reading *tahlil* were found. These errors consist of 18 serious errors (*lahn jali*) and one minor error (*khafi*). Knowing the errors in reading *tahlil* can direct the congregation to improve themselves, in order to get the reading according to the guidance. Training is needed related to the science of *tajweed*, *ahwalul huruf*, *sifatul huruf*, and *makhârijul hurûf* in order to get the reading according to the guidance.

Although this study focuses on the analysis of the form of errors in the reading of *tahlil* that occur in the activities of urban community congregations. However, there are several limitations, the study was only conducted in one case with a limited location and a low level of informant diversity.

³⁸ Sohrah Sohrah et al., “Songkabila Tradition in the Makassar Society: Local Values and Messages of the Al-Qur’an an Anthropological Perspective on Islamic Law,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (March 31, 2023): 455, <https://doi.org/10.22373/sjhk.v7i1.16689>.

Therefore, further research is needed to cover wider cases and larger samples in order to obtain a more comprehensive understanding. There are still many aspects that can be explored from the readings in *tahlil* and other religious readings that often escape the attention of the community, such as prayer, *istighasah*, *wirid*, and similar worship activities. Thus, this study requires further study using other perspectives and a wider scope.

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