

## The Reasons of Errors That Change The Meaning in The Subject of Holy Quran Memorization from The University Science Islam Malaysia Students' Perception

Ahmed Abedalqader Hasan Qatanany

*Fakulti Pengajian Quran dan Sunnah, Universiti Sains Islam Malaysia*

Samer Najeh Abdullah Samarh

*Fakulti Pengajian Quran dan Sunnah, Universiti Sains Islam Malaysia*

Muhammad Hafiz Saleh

*Fakulti Pengajian Quran dan Sunnah, Universiti Sains Islam Malaysia*

Abdoul Karim Toure

*Fakulti Pengajian Quran dan Sunnah, Universiti Sains Islam Malaysia*

### Abstract

This study aims to identify the reasons behind committing errors that change the meaning of the Holy Quran. Various studies revealed that students committed errors that led to changing the intended meaning of holy verse while reciting the Quran orally. Based on this problem, the current study investigates this issue using the descriptive approach. Three hundred fifty-seven questionnaire forms were distributed among students from six colleges out of twelve in the University Sciences Islam Malaysia who have the subject of memorizing the Holy Quran. The questionnaire was divided into four sections. The first three sections included information about students' levels in memorizing and reciting the Holy Quran in Arabic. At the same time, the fourth section is about the reasons for changing the Holy Quran meaning. SPSS was utilized to analyze the data. The results showed that the students did not appropriately memorize the verses. Furthermore, the students do not master the Arabic alphabetic letters exits. The results indicated that students do not understand Arabic Language adequately. This issue represents the main reason for changing the meaning during the reciting of the Holy Quran. Thus, the study recommends making a video record to treat such causes.

**Keywords:** Reason of Errors; Changing the Meaning; Memorizing Holy Quran; Student of University of Islam Science Malaysia

Article Progress

Received: 16 October 2023

Revised: 02 November 2023

Accepted: 16 November 2023

### 1. INTRODUCTION

During my teaching for the subject Hifz Al Quran, I found that some students make mistakes that alter the meanings, which may lead to disbelief, and many of them stop in places where they should not stop or start reading from where they should not. Hence, the idea of this research came. Since the Holy Quran is the most remarkable book for all Muslims, attention must be paid to its learning and mastery in how it was revealed in a clear Arabic language; therefore, all Muslims should recite and memorize it correctly.

University Sains Islam Malaysia (hereafter, USIM) has approved several courses for its students in memorizing the Noble Quran. 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 Quran 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 Quran 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.

## 2. PROBLEM STATEMENT

The changing of meanings during the recitation of the Holy Quran is a troubling problem for non-Arabic-speaking Muslims. 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.

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. (See: Ibn Al-Jazari, 1985 / Al-Marashi, 2008). This study will only focus on mistake which changes the meaning, because reading and memorizing the Quran is worship and it should be done correctly.

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 Quran and following its instructions, they are too considered worshipping in correcting their recitation as it was revealed to the Prophet SAW”* (Ibn Al-Jazri, 2010)

Previous research has provided various research topics and publications on the apparent mistake in the Holy Quran in past years. However, the general focus of these studies was on theory. Some of them came to help non-Arabic speakers memorize the Quran, 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 Quran 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.

## HYPOTHESIS

The errors that change the meaning are the failure to read the interpretive translation of the Holy Quran, the failure to adhere to the stop-and-start signs established by scholars, or the omission during recitation of the Quran.

## 3. RESEARCH QUESTIONS

- i. What are the reasons that make students alter the meanings in the subject of Hifz Quran?
- ii. How students are able to know the errors when reciting the Noble Quran?
- iii. How do students memorize and what is the best way for that?

## 4. LITERATURE REVIEWS

Approximately 25% of the global population adheres to the Islamic faith, rendering Islam the second most prevalent religion worldwide. Based on a survey conducted in 2015, the global Muslim population is estimated to be over 1.9 billion individuals, constituting approximately 24.8% of the total world population (Pew Research Center. 2017). According to Pechilis and Raj (2013), approximately 31% of Muslims can be traced back to South Asian origins. Consequently, South Asia is recognised as the region with the highest Muslim population globally. India, a nation characterised by its Hindu majority, boasts a Muslim population that surpasses that of other countries except Indonesia and Pakistan. Furthermore, India's Muslim populace exceeds that of Egypt by more than two-fold.

China possesses a larger Muslim population in comparison to Syria, but Malaysia surpasses the combined Muslim populations of Palestine, Jordan, and Lebanon. Given the estimated population of approximately 300 million Muslims who speak Arabic, constituting only one sixth of the total Muslim population, it becomes crucial to prioritise the teaching and memorization of the Quran. This is particularly important considering that speakers of other languages are more numerous and geographically dispersed across various regions worldwide.

Scholars mentioned that the mistake in the Quran is of two types: an obvious mistake and a hidden mistake. Ibn Al-Jazari stated in his book name Tamhid that the obvious mistake can be divided into two types: A mistake which does not change the meaning and a mistake which change the meaning. The hidden error is an error in Tajweed and its practices (Ibn Al-Jazari, 1985). This type of error is divided into two types, mistake know by common reciters and mistake known only by experts (Al Qarye, 2002)

In conclusion, error is divided into four types:

- i. An obvious error which the meaning and lead to a sin.
- ii. An obvious mistake which does not change the meaning.
- iii. A hidden mistake which does not change the meaning and known only by common reciters.
- iv. Hidden mistake does not change the meaning known only by the experts.

This study will only focus on the first type for its importance, as it is a sin to commit that kind of mistake if the reciter can learn.

## 5. OBJECTIVES

- i. To know the true causes of errors that change the meaning while reciting the memorization of the Noble Quran from students of University Sains Islam Malaysia.
- ii. To identify the causes of these errors based on a questionnaire distributed to students, to then study and analyzes them.

## 6. METHODOLOGY

This study utilized the descriptive approach, which leads to understanding the real reasons for these mistakes. This research focuses on designing a new model to deal with errors that change the meaning during the recitation of the memorized verses and try to prevent it before the recitation, and that depends on a new study that enable us to obtain accurate information, through communication with professors and students in all faculties of the University during the period of the Recitation, as well as through the use of inductive questionnaire-based on statistical analysis. Therefore, the researcher suggests that this study be divided into three 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 procedure for determining the number of samples of students who will be heard and trying to be the largest possible number to obtain a more accurate result, Choosing and distributing questionnaires to them. In this procedure, permission must be obtained from the authorities to attend lectures and distribute 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 second stage focuses on data analysis. At this stage, the researchers will analyze the collected data by using SPSS version 26, then conducting interviews with a group of lecturers, and distributing questionnaires, then sorting and coding the data manual.

## 8. FINDINGS

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

Note:

- 1 - Strongly disagree
- 2 - Disagree
- 3 – Neutral
- 4 - Agree
- 5 - Totally agree

**Table 1: The Questionnaire Dimensions**

	1 Strongly Disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly Agree	Mean	Standard Deviation
<b>The first part: Memorizing the Holy Quran</b>							
I memorized some verses and surahs before entering university, at school or at the Quranic Center	28	30	61	95	143	3.83	1.260
Copy the memorization page in Uthmani script	43	36	79	102	97	3.49	1.312
I memorize the assignments required of me well before class time	8	20	78	146	106	3.90	.964
If I don't know the meaning of a word or how to pronounce it, I ask someone who knows better than me	9	12	44	113	179	4.24	.966
Read the translation of the memorization page before saving it to understand it	8	19	64	124	142	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	10	39	140	164	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	17	28	81	102	129	3.83	1.143
I memorized a single Quran in which the provisions of intonation, stopping, and beginning are specified	9	8	42	108	190	4.29	.939
<b>The second part: The science of Tajweed and its mastery</b>							
I commit to applying the rules of Tajweed while memorizing and reciting memorization	2	7	56	132	160	4.24	.825
I can adjust the exits and descriptions of letters, accentuation, and serifing	2	14	90	162	89	3.90	.837
I can control the movements (Fatha, Damma, Kasra) while memorizing and I stick to them	1	6	39	131	180	4.35	.764
I studied the provisions of Tajweed from a textbook prescribed before university	2	2	17	98	238	4.59	.663
Recitation from the Quran is more accurate than recitation by heart	2	12	54	97	192	4.30	.886
Adhere to the pause marks, such as (ma sala qala ja la) while reciting	11	19	80	126	121	3.92	1.024
<b>The third part: The Arabic language</b>							

I learned Arabic grammar in school before entering university	1	4	14	115	223	4.55	.654
I know the meanings of many Arabic words mentioned in the Holy Quran.	8	28	144	106	71	3.57	.968
I have difficulty pronouncing, memorizing and understanding the Arabic words mentioned in the Holy Quran	73	75	119	57	33	2.73	1.219
My Arabic language improved after I joined the university.	6	14	105	140	82	3.83	.914
I love and am interested in developing my Arabic language skills	10	32	119	124	72	3.61	.996
I prefer to study subjects in Arabic books to improve my Arabic language	25	27	94	107	104	3.67	1.175
<b>Fourth part: Causes of errors that change the meaning</b>							
Failure to control memorization well leads to errors that change the intended meaning of the verse	2	5	20	95	235	4.56	.715
Failure to master the exits and descriptions of letters leads to errors that change the meaning	1	3	19	99	235	4.58	.660
Failure to control the vowels and letters leads to errors that change the meaning	2	2	11	72	270	4.70	.612
Not reading the interpretation translation before memorizing it leads to errors that change the meaning	17	24	62	105	149	3.97	1.136
Not hearing the memorization page from a reciter Sheikh leads to errors that change the meaning	35	35	76	104	107	3.60	1.276
Failure to memorize from a Quran that specifies the stopping and starting positions leads to errors that change the meaning	46	37	113	75	85	3.33	1.299
Weakness in the Arabic language leads to errors that change the meaning	27	27	87	115	101	3.66	1.183
Failure to memorize the meanings of Arabic words while preparing for recitation leads to errors that change the meaning	28	39	103	104	83	3.49	1.187
Not understanding the verses while reciting leads to errors that change the meaning	29	28	79	135	86	3.62	1.169
Not specifying the stopping and starting places before memorizing leads to errors that change the meaning	10	8	56	142	141	4.11	.940

The questionnaire was distributed and published widely over the Internet. 357 forms were returned. Based on Krejcie, & Morgan, (1970) this is a sufficient sample to complete the study. The questionnaire has two sections. Section A contains students' demographic data and section B includes the questionnaire dimensions.

## **Section A : The students' data**

### **1. Year of study**

The study 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

The study indicates that 122 students are from the College of the Quran 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 parts *Juzu* that have been memorized

The study 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

The study also shows that 101 of the students studied one memorization subject and 153 studied two subjects. This is expected because most of the respondents are 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.

**Table 2:** The students proficiency level

	1 Strongly disagree	2 disagree	3 Neutral	4 agree	5 Strongly agree	Mean	Standard Deviation
<b>The First section: Memorizing the Holy Quran</b>							
I memorized some parts and surahs before entering university, in school or in a Quranic center	28	30	61	95	143	3.83	1.260
Copy the memorization page in Uthmani script	43	36	79	102	97	3.49	1.312
I memorize the assignment required of me well before class time	8	20	78	146	106	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	9	12	44	113	179	4.24	.966
Read the translation of the memorization page before saving it to understand it	8	19	64	124	142	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	10	39	140	164	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	17	28	81	102	129	3.83	1.143
I memorized a single Quran in which the provisions of intonation, stopping, and beginning are specified	9	8	42	108	190	4.29	.939

Table 2 presents the fundamental data pertaining to the proficiency level of the students, as assessed using a questionnaire, in terms of their capacity to effectively and accurately memorize the Quran. Additionally, it examines their aptitude to comprehend the memorized content, hence enabling them to rectify any faults that could potentially alter the intended meaning inside the Quran. It became evident from the responses provided by the students that a majority of them had committed certain surahs from the Quran to memory prior to their enrollment in university. This implies that the individuals in question have prior experience with memorising, rendering them theoretically capable of engaging in such a task. 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 Quran 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 and 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 Quran to memorise, and according to the scholars' understanding, this particular Quran may have precise positions for halting and starting at various points. The prevalence of these vibrant Qurans in Malaysia contributes to a focused mental state during the process of memorization. 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 Quran, 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.

**Table 3:** Second section: The science of Tajweed and its mastery

	1 Strongly disagree	2 disagree	3 Neutral	4 agree	5 Strongly agree	Mean	Standard Deviation
<b>The second section: The science of Tajweed and its mastery</b>							
I studied the provisions of <i>Tajweed</i> from a textbook prescribed before university	2	2	17	98	238	4.59	.663
Recitation from the Quran is more accurate than recitation by heart	2	12	54	97	192	4.30	.886
I commit to applying the rules of <i>Tajweed</i> while memorizing and reciting memorization	2	7	56	132	160	4.24	.825
I can adjust the exits and descriptions of letters, accentuation, and serifing	2	14	90	162	89	3.90	.837
Adhere to the pause marks, such as ( <i>ma sala qala ja la</i> ) while reciting	11	19	80	126	121	3.92	1.024

Table 3 shows that most students studied a course or book on Tajweed of the Holy Quran before entering 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 *Nun Sakinah*, the *Mim Sakinan*, 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 enrolment of students during their initial year of study. This course is obligatory for all students enrolled in the College of the Quran 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. 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 Quran as opposed to reciting it just from memory. This phenomenon can be anticipated due to the fact that students who read from the Quran 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 Quran to their professor. However, the extent to which they are able to adhere to these rules is contingent upon their proficiency in reciting the Quran 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 *Tafkīm* and *Tārqīq*. 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 Quran 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.

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 Quran. Listening to it, and this question is related to the question that we mentioned earlier in the topic of memorizing the Holy Quran 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 Quran 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 Quran. As for specifying the Quran 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 Quran, 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.

**Table 4:** Third: The level of the Arabic language

	1 Strongly disagree	2 disagree	3 Neutral	4 agree	5 Strongly agree	Mean	Standard Deviation
<b>The Third section: The Arabic Language</b>							
I learned Arabic grammar in school before entering university	1	4	14	115	223	4.55	.654
I know the meanings of many Arabic words mentioned in the Holy Quran	8	28	144	106	71	3.57	.968
I can control the movements ( <i>Fatha</i> , <i>Damma</i> , <i>Kasra</i> ) while memorizing and I stick to them	1	6	39	131	180	4.35	.764
I have difficulty pronouncing, memorizing and understanding the Arabic words mentioned in the Holy Quran	73	75	119	57	33	2.73	1.219
My Arabic language improved after I joined the university	6	14	105	140	82	3.83	.914
I love and am interested in developing my Arabic language skills	10	32	119	124	72	3.61	.996
I prefer to study subjects in Arabic books to improve my Arabic language	25	27	94	107	104	3.67	1.175

According to Table 4, which pertains to the proficiency level of students in the Arabic language, specifically the language of the Holy Quran, it is evident that the vast majority of students, with the exception of a negligible minority, have acquired knowledge of Arabic grammar prior to their enrollment in the university. However, there exists a considerable variation in the proficiency levels of students in the Arabic language. Certain individuals possess proficiency in deciphering written letters and words, while others exhibit a more advanced understanding by acquainting themselves with fundamental linguistic principles. The aforementioned linguistic components, namely the verb, subject, direct object, and predicate, are commonly found in sentences. However, it is worth noting that certain sentences may contain additional elements, particularly if the individual in question had education in Islamic institutions that prioritise the language of the Holy Quran, and if they displayed a rigorous approach to their studies. The table provides evidence that students have acquired a substantial amount of knowledge on the meanings of the Arabic words referenced in the Quran. According to scholarly researchers, it is posited that students prioritise the holistic understanding of texts rather than focusing on individual word meanings. This assertion is supported by the observation that when professors inquire about the definitions of certain words, a significant proportion of students are unable to provide precise explanations for these terms. It was also shown from the table that most of the students are able to control the vowels of fatha, dhammah, and kasra while memorizing and reciting them.

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 Quran, 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 Quran, 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 Quran would be unattainable.

**Table 5:** Fourth: Reasons for errors that may change the meaning of the verses

	1 Strongly disagree	2 disagree	3 Neutral	4 agree	5 Strongly agree	Mean	Standard Deviation
<b>Fourth section: Causes of Errors That Change The Meaning</b>							
Failure to control memorization well leads to errors that change the intended meaning of the verse	2	5	20	95	235	4.56	.715
Failure to master the exits and descriptions of letters leads to errors that change the meaning	1	3	19	99	235	4.58	.660
Not specifying the stopping and starting places before memorizing leads to errors that change the meaning	10	8	56	142	141	4.11	.940
Failure to control the vowels and letters leads to errors that change the meaning	2	2	11	72	270	4.70	.612
Not reading the interpretation translation before memorizing it leads to errors that change the meaning	17	24	62	105	149	3.97	1.136
Weakness in the Arabic language leads to errors that change the meaning	27	27	87	115	101	3.66	1.183
Failure to memorize the meanings of Arabic words while preparing for recitation leads to errors that change the meaning	28	39	103	104	83	3.49	1.187
Not understanding the verses while reciting leads to errors that change the meaning	29	28	79	135	86	3.62	1.169

The fourth section holds significant importance in this research as it pertains to understanding the underlying causes behind the errors occasionally made by students, resulting in unintended alterations to the original meaning of passages in the Holy Quran. Based on the initial three sections, it is possible to categorise the causes into three distinct groups.

One primary factor is the inadequate management of memorization, as evidenced by the students' responses. They underscore the significance of this issue, asserting that individuals with poor memorization skills are prone to committing numerous errors. Consequently, these errors may result in the inclusion of non-existent words or the omission of existing words, thereby potentially altering the intended meaning of the verse. Furthermore, a pertinent issue in this context pertains to the lack of explicit delineation of the locations for pausing and resuming prior to committing to memory. This subject is closely intertwined with inaccuracies encountered in the examination of the

principles governing the cessation and resumption of recitation in the field of Tajweed. This phenomenon has been referred to by scholars as the "ugly pause." It pertains to the student's capacity to discern the appropriate moments to halt and resume during the process of memorising, as they engage in preparation for recitation, based on their current level of proficiency. In order to facilitate the avoidance of pauses and errors in recitation, Malawian scholars have developed a resource known as the "Quran of Pausing and Beginning." This resource, specifically designed for individuals who are not proficient in the Arabic language, provides interpretations and guidance on where and how to pause while reciting the Quran. Through the use of color-coded indicators, readers are able to identify appropriate points for pausing, thereby aiding in the correction and reduction of errors in recitation. Non-compliance with the Quran by students lacking proficiency in the Arabic language, or non-compliance with the prescribed pause marks as determined by experts, has the potential to result in errors that either convey or oppose the intended meaning, or even engender a state of unbelief. The educators identified multiple instances of these faults during the instructional session.

Regarding the second reason, it pertains to the mastery of the intonation of the Quran. Examination of the nouns and adjectives is the most crucial aspect of this subject, following the aforementioned pause and beginning. The findings from the survey indicate that the students recognise that deficiencies in their understanding of the nouns and adjectives of the letters result in errors that fundamentally alter the meaning. For instance, in the Arabic language, altering the letter "softness" from "intensification" to "softness" completely alters the meaning of the word. For example, changing the letter *dād* to *dal*, the word *dhala* to the word *dal* changes the meaning completely, and the word *and* to the word *qul* changes the meaning completely. Therefore, Muslims must learn the Quran as Allah Almighty revealed it.

Regarding the third reason, which is the most prevalent and significant, it is a deficiency in the Arabic language. Students can discern this from their responses; an example of such a deficiency is the inability to regulate the vowels on the letters. Changing the *fatha* to a *dhammah* could render the object active, which would entirely alter the intended meaning and, if it pertains to Allah Almighty, could cause disbelief. Additionally, the data in the table suggests that students are cognizant of the significance of perusing the interpretive translation prior to memorization. This is due to the fact that the translation aids in comprehending the verses and their overall meaning, potentially resulting in a reduction of errors. An additional factor contributing to errors made by students during recitation is their failure to memorise the definitions of the Arabic words listed on the memorization page. Consequently, they fail to comprehend the verses being recited, as they recite by heart without comprehending the text. This oversight not only results in unintended errors but also alters the intended meaning of the verse.

These are the most significant explanations that were included in the survey after the researchers thought about what factors influence pupils to make errors with significant semantic repercussions. Regarding the responses, they have been provided by the students themselves. The researchers have reached a consensus that the students concur with all of these rationales. Consequently, the responsibility now lies with the students to enhance their proficiency in memorization, intonation, and language skills. Arabic to limit that brotherhood and to gain Allah satisfaction by perfecting His words as He revealed them with their wording and meaning.

## 6. CONCLUSION

The objective of this study was to ascertain the primary factors contributing to errors that alter the intended meaning during the recitation of the Holy Quran. The study's findings indicate that a significant factor contributing to errors in the recitation of the Holy Quran is the insufficient skill level in the Arabic language among students. The pupils' limited attendance in Quran recitation classes can be attributed to their enrolment in several universities, where they pursued diverse academic disciplines. Based on the findings, it is evident that academic disciplines exert influence

on students' proficiency in memorizing and reciting the Holy Quran. Consequently, it is advisable to undertake further research exclusively focusing on Islamic and Arabic students.

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Ahmed Abedalqader Hasan Qatanany (Corresponding author)

Fakulti Pengajian Quran dan Sunnah,

Universiti Sains Islam Malaysia,

Bandar Baru Nilai

71800, Nilai, Negeri Sembilan, MALAYSIA

Email: [ahmadqatanany@usim.edu.my](mailto:ahmadqatanany@usim.edu.my)

Samer Najeh Abdullah Samarh

Fakulti Pengajian Quran dan Sunnah,

Universiti Sains Islam Malaysia,

Bandar Baru Nilai

71800, Nilai, Negeri Sembilan, MALAYSIA

Email: [samernajeh@usim.edu.my](mailto:samernajeh@usim.edu.my)

Muhammad Hafiz Saleh

Fakulti Pengajian Quran dan Sunnah,

Universiti Sains Islam Malaysia,

Bandar Baru Nilai

71800, Nilai, Negeri Sembilan, MALAYSIA

Email: [mhafiz@usim.edu.my](mailto:mhafiz@usim.edu.my)

Abdoul Karim Toure

Fakulti Pengajian Quran dan Sunnah,

Universiti Sains Islam Malaysia,

Bandar Baru Nilai

71800, Nilai, Negeri Sembilan, MALAYSIA

Email: [karim.toure@usim.edu.my](mailto:karim.toure@usim.edu.my)