Value education in Qur'anic learning based on Sab’atu Al-Ahrāf

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Abstract

Sab’atu Al-Ahrāf is a concept of teaching the Qur’an with differences in seven Arabic variations in pronunciation. This concept has been known since the time of the Prophet Muhammad. This difference in qiraat makes the Qur’an so rich in wisdom values, both in a cultural perspective and in a religious perspective. This study aims to integrate value education with Sab’atu Al-Ahrāf-based Qur’an learning. The research method used is a qualitative method, and the type of research is library research that uses a descriptive analysis approach. The results showed that there are three value educations that can be integrated with Sab’atu Al-Ahrāf-based Qur’anic learning, namely moral education, religious education, and socio-cultural education. Moral education includes moral education, character education, ethics education, and value education; religious education includes education about sharia, tawhid, tasawwuf, and tawhid; and socio-cultural education includes education about human relations in the socio-culture of a society. Integralization of the three educations can create a comprehensive understanding and knowledge of the Qur’an and the values associated with it.

Keywords: Al-Qur’an; Sab’atu Al-Ahrāf; Value Education.

Abstrak


Kata kunci: Al-Qur’an; Pendidikan Nilai; Sab’atu Al-Ahrāf
Introduction

Education is an effort to help humans become human (Tafsir, 2014). Humans who are the goal of education must have high knowledge. In relation to human existence, there are two roles held by humans on earth, namely as khalifah and 'abdullah. These two roles are the unity of human duties and responsibilities that give birth to the dynamics of life in the form of creativity and 'amaliah that always favor the values of truth (Afriatien, 1997). In order for the duties and functions assumed by humans to be carried out properly, Allah SWT gave humans a set of potential tools on themselves in the form of al-sam'u (hearing device), (al-Isra': 36; al-Mulk: 23) al-absar (vision), (al-A'raf: 185; Yunus: 101) and al-fu'ad or al-qalb (reasoning center), (al-Haj: 46; al-Syu'ara': 194) as well as other potential tools to function as optimally as possible, for the perfection of the task of his service and his caliphate.

The potential tools that are specialized in humans mean that humans are given the task of carrying the mandate as life on earth. With their intellect, humans are able to change the surrounding nature and environment to be utilized for human prosperity itself. With their intellect, humans can also change and shape nature (nature) into culture (culture), open and create higher means of livelihood above the world (Rasyidi & Cawidu, 1998). In other words, the creation of a high culture and civilization, which changes the human condition from a backward and traditional atmosphere to an advanced and modern one is thanks to human intelligence.

In Islam, education means developing human knowledge and improving their lives (QS. Al-Mujadalah: 11). Education is also a human effort to give birth to a better generation, a generation that always carries out the commands of Allah SWT and stays away from His prohibitions (QS. Al-Nisa’: 9). According to Abdurrahman Al-Nahlawy (1999), the process of Islamic education seeks to educate humans towards perfection so that these humans can assume the duties of the caliphate on this earth with trustworthy behavior. So, the effort to give birth to humans who are trustworthy is an Islamic education. He also said that Islamic education must have three aspects; First, personal education which includes tawhid education to Allah SWT and the value of aqidah. This is to prepare oneself to accept the teachings of Islam. Second, love of good deeds and constancy to the principles of Islam in any situation and condition. Third, social education which includes love of truth and practicing it, as well as patience and firmness in facing challenges (Nahlawy, 1999).

Education as a noble activity in Islam always contains good values for humanity, because indeed its activities always want to make humans a creature of moral value, both in its function as khalifah and as ‘abdullah. In the context of Islamic education, religious values become an integral part of every educational endeavor that is structurally-formal not only listed in the institutional goals of education, but should also be closely intertwined in every pulse of its activities (Muhmidayeli, 2013). Therefore, the ideal Islamic education process must be based on Islamic values, which are based on the Qur’an and Hadith.
The Qur'an can be said to have a major role in carrying out the process of education to mankind. Many of its verses use terms that represent the world of education, for example the term "knowledge" which is revealed 94 times (not including its derivatives), "hikmah" which describes knowledge is revealed 20 times, "ya'kilun" which describes the thinking process is revealed 24 times, "ta'lam" is revealed 12 times, "ta'lamuna" is revealed 56 times, "yasma'un" is revealed 19 times (Syafri, 2014).

In general, all verses in the Qur'an contain educational values. Many secrets and properties contained in the Qur'an whose explanations can be deduced directly from the Qur'an itself or through practical theoretical explanations reflected in the words, actions and taqrir (approval) of the Prophet Muhammad, as well as the explanations of the ulama as a result of an observation and deepening. Therefore, anything related to the teaching of the Qur'an must have values that are beneficial to humans.

In the science of teaching the Qur'an, it is known sab'atu al-ahrāf, which is the concept of the revelation of the Qur'an with seven different variations of Arabic. This concept has been known since the time of the Prophet Muhammad. There were no less than twenty-one companions who narrated this, including Umar bin Khattab, Ubay bin Ka'b, Ibn Abbas, Ibn Mas'ud, 'Uthman bin Affan, and others. One of them was narrated by Bukhari and Muslim from Ibn Abbas, "The Messenger of Allah SAW stated, Jibril recited one letter to me. I returned to him, kept asking for more, and he added the letters until it reached a total of seven letters" (Zarqani, 1998).

The fact that the Qur'an in some of its verses has a variety of readings (multiple readings) invites quite interesting discussions and much attention, not only by Muslim ulama but also orientalists. Muslims consider that the existence of multiple readings in the Qur'an is a gift from Allah to the people of the Prophet Muhammad SAW and is a sunnah muttaba'ah (provision that comes from the Prophet SAW). Another case with orientalists who consider the existence of a variety of readings in the Qur'an is a form of defect of the Muslim holy book itself. Goldziher, for example, claimed that the emergence of the variety of readings was due to palaeography (errors in Arabic writing) considering that the initial Arabic writing model, also used by the Qur'an, was minus punctuation marks and free of diacritical marks so that the writing could be read anything depending on the reader (Mochamad, 2020).

In addition to the debate above, the dialectic that is also interesting is about the terminology of sab'atu al-ahrāf or the seven varieties of recitation whether it is related to the science of Qira'at (the art of reading the Qur'an) which is now known as Qira'ah Sab'ah (seven recitations) or Qir'ah 'Asyrah (ten recitations) or precisely both are separate entities that are not related. Seeing that the Arabs have lahjah (dialects) that vary from one tribe to another, both in terms of intonation, sound and letters, it is then considered important that the Qur'an accommodates all these dialects in its reading, even though it is known that the main language used by the Qur'an is the Quraysh language (Mochamad, 2020).
However, these debates actually make the Qur'an rich in wisdom values, especially in a cultural perspective (Fathurrozi & Fahimah, 2021). With these seven differences, it makes it easier for Muslims to read the Qur'an, memorize, and teach the Qur'an with the qira'at they master, as a form of Allah's love for His servants. The presence of sab'atu al-ahrāf unites all Arabic dialects and unites Muslims by showing the miracle of the perfect Qur'an with its beauty. In addition, sab'atu al-ahrāf is proof of the truth of the Prophet Muhammad SAW that he is the messenger of Allah SWT. As well as explaining that the Qur'an is the word of Allah SWT. Although there are many differences in understanding, this does not cause conflict, on the contrary, these differences strengthen and explain each other through similar models and concepts (Izza, 2023).

Referring to the statement that everything related to the teaching of the Qur'an has value, the concept of sab'atu al-ahrāf also contains many Islamic educational values to be contemplated and practiced in daily life. The Qur'an that was revealed to the Prophet Muhammad with sab'at ahruf is not just a recitation read by the reciters with various variations, but there are several indications contained in sab'at ahruf related to the values of pluralism implied in the Qur'an. In Islam, everything that exists in this world certainly contains values that have been given by Allah SWT to His creation. And what can determine whether something has value or not, depends on humans as khalifāt and 'abdullah. Because humans are the subject of this world, all values must refer to morals, morals, and ethics. If we look closely at the purpose of Allah SWT creating humans in this world is to become servants who always serve Him, those are servants who behave well to Him, namely servants who have morals (Muhmidayeli, 2007).

Awareness is the key word to realize values according to Islam. Therefore, in Islam, the cultivation of values must also be accompanied by raising awareness to the learner subject, that a value is useful for the reality of his life, especially in relation to nature and God. This means that education is closely related to the realization of values. So that human values can truly be realized in the realm of human reality. The purpose of Islamic education is the same as the purpose of the creation of man in this world by Allah SWT, so that education in the Islamic context is nothing but a conscious effort made to become a human being as a whole (Muhmidayeli, 2007). In other words, education is full of Islamic values. The Islam in question is the perfect Islam (kaffah) which makes humans as Insan Kamil.

This understanding then makes the reason for the author to write this article, namely so that the concept of teaching the Qur'an based on sab'atu al-ahrāf said by the Prophet Muhammad can be integrated with value education in Islam, regardless of the differences that surround it.
Research Methods

Based on the title of the article above, this type of research is classified as library research, which makes library material the main data source that collects information in the form of readings from books and indexes (Arief, 1989). This research is descriptive analytic with a qualitative approach. As quoted by Moleong (2005), Bogdan and Taylor define qualitative methods as research procedures that produce descriptive data in the form of written or spoken words from the people and behaviors observed. In other words, qualitative research seeks to reveal the symptoms or phenomena of a particular object in words and then describe them according to what they are obtained from a particular object. Therefore, qualitative research does not emphasize generalization, but rather emphasizes meaning or value (Hartati, 2019).

In this regard, this article seeks to present data on the integration of value education in learning the Qur'an based on sabátu al-ahrāf contained in the text of the Qur'anic text. The data sources in this research consist of primary and secondary data sources. Primary data is data obtained directly from the object of research, namely from various reference books including Mushaf Al-Madinah Al-Nabawiyah which consists of 30 Juz; Mushaf Darel Sahaba fi Al-Qira'at Al-Ashara Al-Mutawatirrah Min Toriq As-Shatibiah wa Durrah published by Dar Al-Sahabatul Lilturath, Al-Azhar Islamic Research Academy, Egypt, 2006 AD / 1426 H; Al-Qur'an Al-Karim Wa bihamish Al-Tashil Li Qiraat Al- Tanzil min Shatibiah wa al-Durrah published by Dar Al-bairuti, Damshiq, Syria, 2008 AD/1429 H which is also the research population.

While secondary data is data obtained from the review of mu'tabar books of tafsir including Tafsir Jami' al-Bayan fi Ta'wil ayy al-Qur'an by Ibn Jarir al-Tabary; Tafsir Ibn Katsir by Muhammad Nasib Ar-Rifa'i; Al-Budur al-Zahrah fi Qiraat al-'Ashr al-Mutawatirah by Al-Fata 'Abdul al-Ghani al-Qadi 'Abdah; Hujjatu al-Qiraat by Al-Imam al-Jalil Abi Zar'ah Abdul Rahman bin Muhd; Al-Nashr fi al-Qiraat al-'Ashr by Ibn Jazariy; Mabahits fi Ulumul Qur'an by Manna' Khalil al-Qattan; Manahil Al-Irfan Fi Ulum Al-Quran by Muhammad Abdul Azim Al-Zarqany; Introduction to the Study of the Quran (At-Tibyan) by Muhammad 'Aly Ash Shabunny (translate by Moch. Chudlory Umar and Moh.Matsana Hs).

In writing this article, the author collected data using documentation techniques, namely data collected from various documents related to the title both in the form of books, journals, articles and other scientific works. This is in accordance with the type of library research used. Collecting data from primary sources at first is to collect verses that have the term or lafaz sabátu al-ahrāf about educational values, then make an outline or outline in order to determine verses that do not directly reveal about existing value education. In this collection, the Pure Documentation Technique is used. Meanwhile, to collect data from secondary sources, namely by looking for the main ideas written by previous mufassirs and contemporary scientists and some
thoughts from scientists who have been poured in scientific books, journals, especially those related to the central theme that has been proposed in order to find the integralization of value education in Qur‘anic learning based on sabátu al-ahrāf.

Data analysis in this research is through a thematic approach (maudhu‘i method) with the following steps: First, Data Reduction. This first step is to determine the theme and collect verses related to sabátu al-ahrāf. Second, Data Display. This step explains the verses related to the theme by bringing in the views of interpreters. Third, Conclusion drawing. The next step is to produce conclusions from the analysis carried out and review the reinterpretation descriptively verification.

The three components of the analysis are interconnected, both before, during and after the implementation of data collection at the same time and are an analysis that is generally called a flow model of analysis (Hartati, 2019). The three components of the analysis can also be carried out in a way that the three components of the activity are in the form of interaction with the data collection process of various cycle processes. Content analysis, which is a strategy for capturing text messages, the goal is to make inferences. Inference is obtained through identification and interpretation. Inference is also based on the context surrounding the text (Endraswara, 2004).

**Result and Discussion**

**A. Value Education in Islam**

Everything in the universe, whether directly or indirectly and whether or not each individual realizes it, has specific values. Such as stars, sun, water, fire, light, air, animals, plants. All of these things have their own value in human life. Even something abstract has the reality of values in the world, such as honesty, kindness, justice, love, and so on (Syam, 1988).

In the Big Indonesian Dictionary, value is the price (in the sense of estimated price), the price of money (compared to the price of other money), the number of intelligences; seed; ponten; a lot or a little content; content; quality; properties (things that are important or useful for humanity, something that perfects humans according to their nature). So, value is a trait that exists in humans to perfect human life in accordance with their nature (KBBI, 2016).

Several experts have suggested the definition of value. According to Chabib Toha (1996), value is a trait that remains in something, and which has an attachment to the subject so that it has meaning or meaning. So, value is interpreted as something that has a function that is also useful as a principle in behavior. La Ode Gusal (2015) in his research argues that value is something that is valued, always upheld, and pursued by humans in order to obtain happiness in life. Value is abstract but functionally, value has a distinctiveness that can distinguish one from the other. Meanwhile, Sidi Gazalba in Lubis (2011) added that value is something ideal and abstract, value is not a fact and concrete object, not just an appreciation that is liked.
or not, liked or not. Value lies in the relationship between subject and object. Frankel, also in Lubis (2100), defines value as a standard of behavior, truth, justice, beauty, efficiency that binds humans and should be maintained. Noor Syam in Azis (2019) says that value is an object quality that involves a type of appreciation or interest, so that value is a measure of authority from the subject of judgment.

From some of the definitions and views above, it can be concluded that value is an abstract thing, which becomes a reference or benchmark in the meaningfulness of an object or target based on human awareness or nature. Thus, the measure of a value must be through the interpretation of reality in the form of actions, behavior, ways of thinking and attitudes of individuals or groups of people.

In Islam, the essence of value is something that brings benefits to humans, nature, and earns the pleasure of Allah SWT. This highest positioning of value from God is also embraced by idealist philosophers about the hierarchy of value. According to them, spiritual values are higher than material values because spiritual values will help us realize the purpose of human creation on this earth (Frimayanti, 2015). In this case, Islam underlies the main goodness of value is from Allah SWT, which then explains His messages to mankind through the Prophet and Messenger. So, the backbone of value in Islam is the Qur’an and Hadith or Sunnah of the Prophet Muhammad SAW. In describing these two dimensions, human reason or rationality is needed so that these messages can reach the level of life throughout the ages. For this reason, it is permissible to use reason and body in understanding these messages (QS. an-Nahl: 78).

Philosophically, value is closely related to ethical issues. Ethics is also often referred to as the philosophy of value, which examines moral values as a benchmark for human action and behavior in various aspects of life. The sources of ethics and morals can come from the results of thought, customs or traditions, ideology, and especially from religion. In the context of educational ethics in Islam, the most valid sources of ethics and values are the Qur’an and the Prophet's hadith which are then developed by the ijtihad of the ulama. Because if based on customs or traditions and ideologies are very vulnerable and situational. Meanwhile, the values derived from the Qur’an are strong because they are absolute and universal (Frimayanti, 2015).

The Qur’an also contains values that are a reference in Islamic education, these values consist of three branches or main pillars, namely i’tiqodiah values, khuluqiah values, and ‘amaliyah values. The value of i’tiqodiah is usually referred to as aqidah, which is a value related to faith education listed in the pillars of faith, namely believing in Allah SWT, believing in His Angels, His Books, His Messengers, the Last Day and destiny which aims to organize individual beliefs. The value of khuluqiah concerns ethics and morals that aim to cleanse themselves from despicable akhlaq and replace it with praiseworthy deeds and akhlaq. The value of ‘Amaliyah is related to the education of daily Muslim behavior related to worship education which
contains human relations with their creator such as shahada, prayer, fasting, zakat and hajj. This value of worship is commonly known as the pillars of faith. One more 'amaliyah value is muamalah education related to human relations with humans such as marriage, husband and wife and family relationships, relatives who aim to form a sakinah family and behavior related to trade, buying and selling, pawn taxes and others (Mujib & Mudzakir, 2006).

In relation to Islamic education, religious moral values are an integral part of every educational endeavor that is structurally-formal not only listed in the institutional goals of education, but should also be closely intertwined in every pulse of its activities. (Muhmidayeli, 2013). Morals are the values and norms that guide a person or group in regulating their behavior. Morals are concerned with human activities that are seen as good/bad, right/wrong, appropriate/inappropriate, or concerning the way a person behaves in relationships with others. So it can be said that value education in Islam is an effort in terms of fostering morals, morals, and ethics of students in relation to the objectives of Islamic education.

In essence, value does not arise by itself, because it refers to the acceptance or rejection attitude of a person or group of people towards a reality of subject-object relations whose process cannot be separated from the knowledge and insight of the value-determining subject (Frimayanti, 2015). Therefore, values will always develop and change along with the tendencies and mental attitudes of individuals in a society. This is closely related to educational efforts as a forum for change and improvement of behavior that will undoubtedly determine the attitude of life of a person and society.

Basically, values are not in the world of experience, but they are in the mind. Practically, values become standards of behavior that make people try to live in accordance with the values they believe in. As a standard of behavior, moral values also help the subject determine a simple understanding of a type of behavior. In a more complex sense, values will help the moral subject to identify whether a behavior is necessary or not, whether it is good or bad and encourage him to make an analysis of a certain moral behavior that leads to conclusions as the basis for a tendency that will become an attitude that will determine the pattern of a personality.

There are at least three elements that cannot be separated from value. First, that value is related to the subject, because indeed a value is born from how the subject assesses reality, but that does not mean reducing his decision to the subjectification of value and negating other things outside himself. Value is related to a person’s belief in something that obliges him to preserve it. Second, that value is applied in practical actions, meaning that value is closely related to one’s activities. Charity is clear evidence that a person has values. Third, that values are subjective because the assessment is related to the properties added by the subject to the properties of the object. Therefore, it is common for the same object to have different values among people (Mumidayeli, 2013).
B. The Concept of *Sab’atu al-Ahrāf*

Etymologically, the word *sab’at* means seven. While the word (الأحرف) is the plural form of *harf* (حرف) has the meaning: the edge of something, one of the hijaiyah letters or its edge or edge, letter (term in nahwu), peak such as (حرف الجبل) means the top of the mountain, direction, and others (Baidan, 2011). Ulama generally tend to think that the word "seven" in the hadith about *sab’at al-aḥrāf* is the actual meaning of seven, and not a figurative meaning. That is, seven is a number that lies between six and eight.

The word *sab’at* in the sense of seven is used in the Qur'an, as Allah SWT says in surah al-Baqarah verse 261 which reads:

> مَّثَلُ ُ ٱ لََِّّينَُ يِنفِق ونَُ ٱَمْوََٰلَه مُْ فُِ سَبِيلُِ ٱ للَُِّّ كَََثَلُِ حَبَّة ُ ٱَنۢبَتَُْ سَبْعَُ سَنَابِلَُ فُِ كُُس نۢب لَُ ُ مُِا۟ئَُۚ حَبَّة ُۗ ُ وَٱ للَّّ ُ ي ضَـٰعِفُ لِمَن يَشَآء ُۗ ُ وَٱ للَّ ُ وََٰسِع ُ عَلِي ُ

"The example of those who spend their wealth in the cause of Allah is like that of a grain of seed that sprouts seven grains, in each grain a hundred seeds. Allah multiplies the reward for whom He wills. And Allah is extensive (in His bounty) and all-knowing."

While the word *al-aḥrāf* is expressed in the word of Allah SWT in surah al-Hajj verse 11,

> وَمِنَُ ٱ لنَّاسُِ مَن يَعْب د ُ ٱ للََُّّ عَلَُٰ حَرْف ُۗ ُ فَاِنُْ ٱَصَابَه ۥُ خَيْ ُ ٱ طْمَأَنَُّ بِهِۦ ۗ ُ وَإِنُْ ٱَصَابَتْه ُ فِتْنَة ُ ٱ نقَلَُ ۖ ََٰلِهِۦ ۗ ُ وَجِْْهِۥ ۗ ُ ۚ ذََٰلَُِ ه وَُ ٱ لْـَاخِرَةَُ ۗ ُ ذََٰلَُِ ه وَُ ٱ لْخ سَْ إن ُ ٱ لْم بِي ُ

"And among men there is one who worships Allah while on the edge; so, if he obtains good, he remains in that State, and if he is afflicted with a calamity, he turns back. He is lost in this world and in the Hereafter. Such is a real loss."

While in the hadith there are also various narrations which essentially state that the Qur'an was revealed in seven letters, including some of the traditions below. Imam Bukhari (2009) in his *Sahih* narrated from ibn Abbas, he said, the Messenger of Allah SAW said:

> أُقْرَٰنُ جِبْرِيلٌ عَلَىْ حَرْفٍ قِرَاغَعِنَهُ فَلَمْ أُزْدِيِّدَ فِيْزِيدْنِي ۚ حَتَّٰي اَتَبَهَى إِلَىْ سَبْعَة ُ أَحْرَف ُ

"The angel Gabriel recited the Qur'an to me with one letter, so I always repeated it. I also constantly asked Jibril to add more, so that finally he added it to seven letters" (H.R. Bukhari)

> أُزْدِيِّدَ إِنَّهَا ٱ لْتَرَانَ أُزْدِيِّدَ عَلَىْ سَبْعَة ُ أَحْرَف َ فَاقْرَٰنُواَ مَا تَسْتَخْرِجُونَ مِنَ (رُوَاهُ البِخَارِيِّ وَمُسلم).

"Verily, the Qur'an was revealed in seven letters, so recite it with the easiest of them" (HR. Muslim).

Hadith narrated by Muslim (2010) received from Ubay who said that the Messenger of Allah (SAW) said:
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"O Ubay! I was commanded to recite the Qur’an with one letter, so I asked the angel Gabriel to make it easy for my people and he replied that I should recite it with two letters. I repeated my request for more leniency for my people. So, he replied for the third time: "Read the Qur’an with seven letters" (HR. Muslim).

Another narration by Imam Bukhari says,

"Umar bin Khattab said: "I heard Hisham bin Hakim recite Surah al-Furqan during the lifetime of the Messenger of Allah (SAW), I heard his recitation, suddenly he recited it with some letters that the Messenger of Allah (SAW) had never recited to me so that I almost left the prayer, then I waited for him until the greeting. After he greeted me, I pulled his turban and asked: "Who recited this Surah to you?". He replied: "The Messenger of Allah recited it to me", I interrupted: "You lie, by Allah, the Messenger of Allah has actually recited the letter that I have heard you read".

After that I went to bring him to the Messenger of Allah and I asked: "O Messenger of Allah I have heard this man, he recited Surah al-Furqan with some letters that you have never recited to me, while you yourself have recited this Surah al-Furqan to me". The Messenger of Allah (SAW) replied: "O ‘Umar! Let him go. "Recite Hisham!", Then he recited what I had heard him recite. The Messenger of Allah said: "That is how the surah was revealed" while continuing his saying: "That this Qur’an was revealed on seven letters so read the easiest!" (HR. Bukhari).

The above-mentioned hadiths have proved several things that can state the truth of the issues of the Qur’ān’s descent on sab’at al-ahrāf (seven letters). Thus, the recitation of the Qur’ān on sab’at al-ahrāf was not a fabrication of the Prophet Muhammad SAW, but indeed Gabriel taught it according to the command of Allah SWT.

In terms of terminology, sab’at al-ahrāf or seven letters has a variety of definitions in the view of the ulama. Al-Suyuti (2008) says that the ulama’ interpretation of the meaning of this hadith is no less than forty opinions. While Ibn Hayyan in Qattan (2007) said that some ulama differed in opinion about the
meaning of the word *seven letters* to thirty-five opinions. *Sab’at al-ahrāf* is seven kinds of languages from the Arabic languages regarding one meaning. This is the opinion of most *ulama*. If their languages differed in expressing one meaning, then the Qur’ān was revealed with a number of pronouns according to the variety of languages concerning that one meaning. And if there is no difference, then the Qur’ān only brings one or more *lafaz*.

However, experts also differ in determining the seven languages. It is explained that the seven languages are Quraysh, Huzail, Saqif, Hawazin, Kinanah, Tamim, and Yemen. According to Abu Hatim as-Sijistani, the Qur’an was revealed in the languages of Quraysh, Huzail, Tamim, Azad, Rabi’ah, Hawazin, and Sa’d bin Bakar. And there are many other opinions regarding this (Al-Suyuti, 2008). What is meant by seven letters is seven kinds of languages from the Arabic languages with which the Qur’an was revealed, with the understanding that the words in the Qur’an as a whole do not come out of these seven kinds of languages, which are the most fluent languages among the Arabs, although most of them are in the language of Quraysh. While others are in Hudhail, Tsaqif, Hawazin, Kinanah, Tamim, or Yemen; hence the Qur’an as a whole covers all seven languages.

This opinion is different from the previous opinion, because what is meant by *seven letters* in this opinion are seven letters that are scattered in various letters of the Qur’an, not seven languages that are different in words but the same in meaning. Abu 'Ubaid said: "What is meant is not that every word can be read in the seven languages that are scattered in the Qur’an. Some of them are Quraysh, some of them are Huzail, Hawazin, Yemen, and so on." And he also said: "Some of these languages are more fortunate because they are dominant in the Qur’an”. According to Abu Ubaid, what is meant is not that every word can be recited in the seven languages that are scattered in the Quran. Some of them are Quraysh, others are Hudhail, Hawazin, Yemen, and others. He added that some of these languages are more fortunate because they are dominant in the Quran (Qattan, 2007; Al-Suyuti, 2008).

Some *ulama* said that what is meant by *seven letters* are seven faces (aspects), namely *amr* (command), *nahyu* (prohibition), *wa’id* (promise), *wa’id* (threat), *jadal* (debate), *qasas* (story), and *masal* (parable). Or *amr*, *nahyu*, *halal*, *haram*, *muhkam*, *mutasyabih*, and proverbs.

"Ibn Mas’ud reported that the Prophet said: 'The books of the previous nations were revealed through one door and in one letter. While the Qur’an was revealed through seven doors and with seven letters, namely: *zajr* (prohibition), *amr*, *halal*, *haram*, *muhkam*, *mutasyabih*, and proverbs" (HR. Hakim dan Baihaki).
Value Education in Qur’anic Learning Based on Sab’atu Al-Ahrāf

Several of ulama is of the opinion that the seven letters refer to seven different types of matters in which there is disagreement, namely;

First, ikhtilaf al-asma` (differences in nouns); in the form of mufrad, tasniah, plural muzakkar or muannats, for example the word of Allah SWT in QS. al-Mukminun: 8, والذين هم لأمتهم وعهدهم راعون is read in the plural and also read in the mufrad form. While the rasm of لأمتهم in the mushaf is the one that allows both qirāat because of the absence of a dead alif (sukun). However, the final conclusion of both recitations is the same. This is because the plural recitation is intended to mean istighraq (encompassing), which indicates its types. While the reading in the mufrad form is intended for the type that indicates the meaning of many, namely all types of mandates that contain a variety of mandates that are many in number (Al-Azhar Islamic Research Academy, 2006).

Secondly, the difference in terms of i’rab (the final harakat of the word), such as the word: ما هذا بشر. The majority read it with nashab (accusative), because ما function like ليس, as the language of the people of Hijaz. This is the language in which the Qur’an was revealed. Ibn Mas’ud, on the other hand, reads it with the nominative ما هذابشر. Also like His surah wipes أقدم word of Allah SWT in surah al-Baqarah: 37. Here is read with nashab dan الم is read with rafa’ حسنة. Another example is form i’rab (QS. al-Nisa’: 40) meaning good which is read with fathatan in the qirāat of ’Asim and read “حسنة” meaning good also which is read dhommatan in the qirāat of another Imam (Al-Azhar Islamic Research Academy, 2006).

Third, differences in tashrīf, such as the words of Allah SWT: فقالوا رينا باعد بين أسفارنا in QS. Saba`:19, is read with nashab رينا because it becomes mudhof and is read with the form of command (fi’il amr). Here, lafaz رينا is also read with rafa’ رينا as muftada` and with the fathah of ‘ain as fi’il madhi. It is also pronounce بعد with the fathah of ‘ain and the rofa’ lafaz رينا.

Fourth, the difference in taqdim (giving precedence) and ta’khir (giving precedence), whether it occurs in letters such as in His words أظلم يجلس أظلم يجلس أظلم يجلس أظلم يجلس (Qs. al-Rad: 31), or in words such as and يقتلون نون تنقيف (Qs. al-Taubah: 111) where the first is read in the active form and the second is read in the passive form, is also read with the opposite. The qirāat of and shadz (flawed) qirāat that does not reach the level of mutawawatir. Next, the word (QS. al-Imran:195) means that they fought and were fought is read by following it and is read with another qirāat (Al-Azhar Islamic Research Academy, 2006).

Fifth, differences in terms of ibdal (letter substitution), namely the substitution of letters for letters, (Qs. al-Baqarah: 159) which is read with the letter za` and as dhommah nun, but also read using the letter ra` and as fathah
And also the substitution of *lafaz* for *lafaz*, as He said: (QS. al-Qori’ah: 5) Ibn Mas’ud and others read it as كَالْعُمَّةُ الْمُنْفُوشُ. Sometimes this substitution is due to a slight difference in the *makhraj* or place of exit of the letter, such as; طَلُعٌ مَنْضُودٌ (QS. al-Waqi’ah: 29), which is read as طَلَعٌ because the *makhraj* ha’ dan ‘ain are the same, and both are *halaq* letter. The same applies to the word قَبِينُوْا (QS. al-Nisa’: 94) which is read by *qirāt* ‘Asim means ‘you investigate’, and which is read with قَبِينُوْا means ‘you confirm’, is read in another *qirāt* (Al-Azhar Islamic Research Academy, 2006).

Sixth, the difference with the addition and subtraction. In addition, for example من أُمِةَتِكُمْ (QS. al-Taubah:100), read with the addition of the letter (Qa’im). Regarding differences due to subtraction (naqṣ), such as قالوا أنّ الله ولدا (QS. al-Baqarah: 116) without the wawu letter, *jumhur* of ulama read it. The difference with the addition in the *ahad qirāt* is seen in the *qirāt* of Ibn Abbas وكان أماامهم ملك باخذ كل سفينة صالحة غصبا (QS. al-Kahfi: 79), with the addition of the phrase صالحة instead of the word وراء. Likewise with the words فِيّ اللهُ وَفَوْلِيّ الحمید (QS. al-Hadid: 24) (Al-Azhar Islamic Research Academy, 2006).

Seventhly, the difference in *lahjah* with the reading of *tafkhim* (bold) and *tarqiq* (thin), *fathah* and *imalah*, *izhar* and *idgham*, *hamzah* and *tashil*, *isymam*, and others. Such as reading *imalah* and not *imalah* in the verse ْهَلْ أَتاَكَ حَدِيثٌ مُوسَى (QS. Thaha: 9), which is read by imalalah the word بِاللهِ إِنَّهُ مُوسَى and reading *tarqiq* the letter ra’ خَبِيرًا بَعْضًا as *tafkhim* the letter lam in the word الطالق as *tashil* (lighten) the letter hamzah in the verse ْفَدَأَفَّلَ الْمُؤمِنُونَ قُدَافُلَ الْمُؤمِنُونَ (QS. al-Mukminun: 1), the letter ghain with *dhammah* together with *kasrōh* in the verse ْوَغَيْضُ الْمَاءِ (QS. Hud: 44).

Some ulama are of the opinion that the number seven cannot be taken literally, but the number seven is only a symbol of perfection according to Arab custom. Thus, the word seven is a sign that the language and structure of the Qur’an is the limit and the main source for all the words of the Arabs who have reached the highest peak of perfection. This is because the word *sab’ah* (seven) is also used to indicate a large and perfect number of units, such as seventy in tens and seven hundred in hundreds. The word is not meant for a specific number (Al-Suyuti, 2008).

Some ulama are of the opinion that what is meant by the seven letters is *qirāt* sab’ah. They think that *qirāt* sab’ah (the recitation of seven letters) is the same as *sab’at al-ahrāf* (the seven letters). However, these two things are actually very different. Abu Shammah said in *Al-Mursyid al-Wajiz*: "A group of people think that the current *qira’at* sab’ah is what is meant in the Hadith" (Shiddiqy, 2010). Such a supposition is contrary to the consensus of the ulama.

The opinion that *sab’at al-ahrāf* and *qirāat* sab’ah are different is in line with the definition put forward by Ibn ’Abdil Barr: "The purpose of this Hadith is only as an
example for the letters with which the Qur'an was revealed. The seven letters have the same meaning but different speech sounds. And none of them have contradictory meanings or one aspect is different from another aspect in a contradictory and opposite way, such as mercy which is the opposite of punishment" (Qattan, 2007).

From several opinions that have been expressed by the ulama above, the most popular opinion regarding the interpretation of sab'at al-ahrāf is the opinion expressed by Ar-Razi which is corroborated by Az-Zarqani (2000) and supported by the majority of ulama, stating that, sab'at al-ahrāf is inseparable from the differences surrounding the seven faces. That is, the Qur'an from beginning to end, whether mutawatir or syaz, is inseparable from the seven differences mentioned earlier. According to Az-Zarqani, this is the preferred view and the reasons for this are: First, it does not contradict the traditions of the Prophet Muhammad. Including those mentioned above. Secondly, based on the results of a careful study of all the differences in qirāat, it turns out that it is inseparable from the seven faces. Then, the seven differences in designation have led to the birth of several ways of reciting the Qur'an or better known later as the science of qirāat.

The emergence of the science of qirāat has emerged since the time of the Prophet Muhammad. The process of receiving revelation from Jibril includes all seven letters. It aims to provide relief to the weak who are unable to read with one letter only. History records that Umar ibn al-Khattab r.a. had rebuked the reading of Hisham ibn Hakim r.a. when he read Surah al-Furqan by reading a different reading as taught by the Prophet Muhammad to Umar r.a. Then Umar r.a. had brought Hisham to meet the Prophet Muhammad to get certainty about the reading. After the Prophet SAW heard Hisham's reading, the Prophet SAW said, "That is how it was revealed". Then the Messenger of Allah SAWS heard the recitation from Umar, then the Prophet said, "That is how it was revealed". Then the Prophet explained that the Qur'an was revealed with seven letters (recitations), so recite what is easy from there. This shows that the science of qirāat began after the permission of revelation from Allah SWT to the Prophet Muhammad with the revelation of the Qur'an with seven letters (forms of recitation). Then it is bound with tawatur (up to the sanad to the Messenger of Allah SAWS) and valid through the writing of the Uthmani Rasm method (Fathurrozi & Fahimah, 2021).

Although there were differences in the recitation of the Qur'an among the Companions, the Tabi'īn, and the Imams of qirāat, these differences were within the scope of sab'at al-ahrāf (seven letters of recitation) as revealed by Allah SWT. Uthman ibn Affan r.a. when sending the Mushaf to the cities of Islam, he had sent with it a teacher whose recitation and expertise were in harmony with the content of the Mushaf. The recitation might be different from the recitation in the Mushaf sent to other places. This situation continued until the second generation, the tabi'een (a.s.), who took the recitation and study of the Qur'an from the Companions (a.s.)
and this situation alternated from generation to generation until it reached the time of the famous Imams of qirāat.

This Qirāat was passed down by directly mentioning the recitation of their teachers which led to the creation of what is called the history of recitation and so on, which was then passed down by their students as well which created the Tariq (flow) for their recitation. These terms were used to ensure the validity of the recitations they took without any change in the continuity from their teachers consisting of Qirāat, Riwayat and Thariq up to the Prophet Muhammad. All these Qirāat, Riwayat and Tariq are accepted as valid from the Messenger of Allah. And there should be no dispute about their validity or that one is better than the other.

In the discipline of science, the concept of sab’at al-ahrāf is known as the science of Qirāat. Qirāat is a masdar form of qara’a which means reading. What is meant by qirāat here are the differences in reciting the Qur’ān. Qirāat is the difference in the recitation of the Qur’ānic verses (sab’at al-ahrāf) regarding the letters and the way of pronouncing them in terms of thick or thin, and so on. There are several scholarly opinions about qirāat. Manna Khalil al-Qattan (2001) says that qirāat is a school of Qur’ānic pronunciation chosen by one of the imams of qurra’ as a school that is different from other schools. Muhammad Abdul Azim Al-Zarqany (2000) argues that qira’at is the science that discusses the way of narrating the sentences of the Qur’ān and how it is performed by attributing each face (method) to an imam who is an expert in qirāat. Muhammad Ali As-Shabuni (1996) states that qirāat is the style of reciting the Qur’ān used by one of the imams who is different from others in terms of Qur’ānic speech. This qirāat is based on the sanad to the Prophet Muhammad.

From the various definitions put forward above, it can be concluded that qirāat is a science of how to recite the Qur’ān accompanied by good pronunciation practices, and has been agreed or disputed its validity based on the madhhab that are recognized sanad up to the Prophet Muhammad. With the rapid development of qirāat science, various forms of recitation emerged, all of which were said to be sourced from the Prophet Muhammad. This could be due to their opinion in understanding the intention of the Prophet SAW. Who said that the Qur’ān was revealed in seven letters. So, each qirāat bearer claimed that his qirāat came from the prophet, because qirāat had not yet been formulated and it was not certain which recitation was truly from the Prophet.

In this regard, the ulama immediately studied and researched each form of qirāat and then compared which recitation was considered correct. Then they formulated three conditions for any qirāat that is considered correct from the Prophet Muhammad. First, the validity of its sanad. A recitation is considered valid if it is received from an imam or teacher who is clear, orderly, without defects and whose sanad is connected to the Prophet. Second, it is in accordance with the Uthmani Rasm. A qirāat is considered valid if it conforms to one of the Ottoman Mushafs that
were sent to the regions, because it includes *sab’at al-ahrāf*. Third, it conforms to Arabic grammar. This last requirement does not fully apply, because there are some recitations that do not comply with Arabic grammar, but because the sanad is valid and *mutawatir*, the *qirāat* is considered valid.

Some of the wisdom of the Qur’an being revealed with *seven letters* can be summarized as follows: To facilitate reading and memorization for the ummi nation, which each tribe has its own dialect, and is not accustomed to memorizing the *Shari’a*, let alone practicing it; Proof of the miracle of the Qur’an for the language of the Arabs. The Qur’an has many sound patterns that are comparable to all kinds of dialectal branches of language that have become the language instincts of the Arabs, so that every Arab can sing the letters and words according to the rhythm of their instincts and the *lahjah of their* people, without disturbing the miracle of the Qur’an that the Prophet challenged them; The miracle of the Qur’an in the aspect of meaning and its laws. Because, changes in the form of *lafadz* in some letters and words provide ample opportunities for various laws to be concluded from them. This is what makes the Qur’an relevant for every time (Qattan, 2001).

While the specialty and diversity of the valid *qirāat* explained by Imam al-Suyuthi, as quoted by Manna Khalil al-Qatthan (2001), is to show how awake and preserved the book of Allah SWT from changes and deviations even though this book has so many different aspects of reading. This diversity is also a proof of the miracle of the Qur’an in terms of density of meaning (*ijaz*), because a *qirāat* indicates a *shara*’ law, in addition to easing Muslims in reading the Qur’an.

It is a more specific explanation of a global point that is found in other *qirāats*. It is also said that this *sab’at al-ahrāf* and others like it have become interpreters of the Qur’an. This interpretation has been narrated from the *Tabiin* and is considered good, especially if the narrator is a Companion, so this interpretation is stronger than tafseer. Therefore, the benefit that can be derived from this interpretation is the knowledge of the correct interpretation (*shahih*) (Qattan, 2001).

### C. Integration of Value Education in Teaching al-Qur’an Based on *Sab’atu al-Ahrāf*

The perfection of Islamic teachings is seen in the harmony of the values of its teachings with human nature and helps humans in meeting all the needs of their lives. In education, there are various Islamic values that support the implementation of teaching al-Qur’an based on *sab’at al-ahrāf*. The integration of value education in the teaching of the Qur’an based on *sab’atu al-ahrāf* is a process of combining value education with Qur’anic education. This process is done by creating a connection between value education and Qur’anic education, thus creating a better learning experience and influencing student behavior.

From the results of the research that has been conducted, the author divides there are three educational values that can be concluded in the process of teaching the
Qur’an based on *sab’at al-ahrāf*. The three educations are moral education, religious education, and socio-cultural education. Moral education includes moral education, character education, ethics education, and value education; Religious education includes education about sharia, tawhid, tasawwuf, and tawhid; and Socio-cultural education includes education about human relations in the socio-culture of a society. Integralization of the three educations can create a comprehensive understanding and knowledge of the Qur’an and the values associated with it.

1. **Moral Education**

Moral is the part of value education, which is an effort to provide opportunities for students to instill positive ethical, aesthetic, and moral values (Frimayanti, 2015). Moral value education aims to form good character and behave in accordance with moral values, so that students can interact with the community environment in accordance with the moral and cultural values of society. Moral education is also responsible for providing personality formation experiences through understanding and experiencing values, moral virtues, religious ideals, and moral values. This is done in the hope that character education can run well and produce a quality person (Muspirawati, Amda, A.D., Saputra, H., 2021). Moral education also acts as a measure that helps individuals recognize their exact position in a social or moral issue. Moral education can be carried out through various methods, such as character education, moral education, and value education (Zannah, 2020).

Value integration in moral education through teaching al-Qur’an based on *sab’at al-ahrāf* is the process of integrating positive moral values and ethical principles in Qur’anic learning. It aims to form good character and behave in accordance with ethical principles, so that students can interact with the community environment in accordance with the moral values and culture of the community. This integration can be done through various ways, such as reading and remembering Qur’anic verses that invite honesty, awareness, cleanliness, environmental awareness, and leadership, as well as analyzing and applying these values in everyday life.

Moral education through the teaching of the Qur’an based on *sab’at al-ahrāf* can help students to understand and apply important ethical principles, such as honesty, conscientiousness, cleanliness, environmental awareness, and leadership, which can help them become qualified individuals and behave in accordance with the moral and cultural values of society.

2. **Religious Education**

Religious education is education that provides knowledge and forms the attitudes, personality, and skills of students in practicing their religious teachings (Astawa, 2021). Religious education aims to prepare students to be able to carry out roles that require mastery of knowledge of their religious teachings (Ministry of Religious Affairs of the Republic of Indonesia, 2014). Islamic religious education can
be carried out in various educational channels and levels, such as diniyah education, pesantren, boarding Islamic schools, and Islamic higher education.

Religious education is an integral part of the school curriculum in many countries around the world, conducted to provide a better understanding of religious, ethical and moral values to the younger generation. Religious education in Islamic educational institutions usually includes education on sharia, tawhid, tasawwuf, and monotheisme. The integration of religious education in teaching al-Qur'an based on sab'at al-ahrāf is the process of integrating religious values in learning al-Qur'an. It aims to shape students into individuals who have positive religious values and behave in accordance with ethical principles, so that they can interact with the community environment in accordance with the moral and cultural values of society (Zannah, 2020).

Religious education can be carried out through various methods, such as character education, moral education, and value education. The integration of religious education in the teaching of the Qur'an based on sab'at al-ahrāf can be done in various ways, such as reading and remembering Qur'anic verses that invite honesty, awareness, cleanliness, environmental awareness, and leadership, as well as analyzing and applying these values in everyday life.

3. Socio-cultural Education

Socio-cultural Education is a conscious effort carried out deliberately in society to educate or foster, guide, and build individuals in their social and natural environment so that they are free and responsible to become drivers towards change and progress (Yoesoep, 1992). In Islam, social and cultural education is carried out since childhood to get used to carrying out good social manners based on Islamic faith and a deep feeling of faith so that in society later children are accustomed to good socialization and manners (Ulwan, 2016).

Social education can be carried out through various methods, such as informal education, formal education, and out of school education. The field of social education is education outside of education outside the school environment. Social education is a phenomenon of behavior and character that can educate students to fulfill all obligations, manners, emotional control, and understand divine values. Social education can also help students to understand and apply important ethical principles, such as helping, empathy, courtesy, and compassion, which can help them become qualified individuals and behave in accordance with the moral and cultural values of society. Social education is also part of integral education, which includes education about human relationships within the socio-culture of a society. The aim is to help individuals develop good social attitudes, understand divine values, and build the foundations of a noble soul.

The integration of social education in teaching al-Qur'an based on sab'at al-ahrāf is the process of integrating positive social values and behavior in accordance with
ethical principles, so that students can interact with the community environment in accordance with the moral and cultural values of society. This integration can be done through various ways, such as reading and remembering Qur'anic verses that invite good social attitudes, such as helping, empathy, courtesy, and compassion. The integration of social education in teaching al-Qur'an based on sab'at al-ahrāf can also be done through optimal development of the potential of students so that they can play a role in harmony with the demands of the social and natural environment.

Several steps can be taken to integrate value education in the teaching of Sab'atu al- Ahrāf-based al-Qur'an. First, understand the concept of value education. Value education is the process of teaching students about various important values, such as trust, personality, hygiene, awareness, personality, leadership, and environmental awareness. Second, understanding the concept of sab'at al-ahrāf-based Qur'anic education, which is teaching students about the Qur'an through understanding, analyzing, and applying sab'at al-ahrāf. Third, making connections between value education and Qur'anic education. It is done through analyzing and applying sab'at al-ahrāf by covering various important values. Fourth, creating a working group consisting of teachers, students, and parents. This working group will work together to develop a value education program integrated with Qur'anic education based on sab'at al-ahrāf. Fifth, creating an integrated value education program, including various activities, such as reciting the Qur'an, analyzing surah al-fatihah, discussing trust, personality, and hygiene, and applying sab'at al-ahrāf in daily life.

Sixth, developing teachers’ abilities. Teachers must have the ability to integrate value education in teaching al-Qur'an based on sab'at al-ahrāf. This can be done through professional education and training. Seventh, helping parents. Parents should be provided with information about value education programs integrated with sab'at al-ahrāf-based Qur'anic education. This can be done through seminars, guidance and funding. Eighth, using information technology that can be used to integrate value education in sab'at al-ahrāf-based Qur'anic education. For example, it can use value education applications that are integrated with sab'at al-ahrāf-based Qur'an education. Ninth, evaluating the program. The value education program integrated with sab'at al-ahrāf-based Qur'anic education must be carried out regularly. This can be done through data collection, monitoring, and health gathering. Tenth, improving the program. After evaluation, the value education program integrated with sab'at al-ahrāf-based Qur'anic education should be improved according to the evaluation results. This can be done through program development, use of information technology, and data collection.

The integration of value education in Sab'atu al-Ahrāf-based Qur'anic teaching can help students to understand and apply various values that are important in daily life. This will affect students' behavior and help them become better individuals and play an active role in supporting social, cultural, and even economic progress.

Conclusion
Education in teaching the Qur’an is an effort made by educators in a planned and gradual manner to foster, develop, and maintain and provide provisions, not only in the form of knowledge and skills to students, but also the most important are the values and wisdom contained in the Qur’an. The concept of education practiced by pre-Islamic societies, Islam, and after the revelation of the Qur’an has changed in meaning. Education, which in Arabic is translated as tarbiyah and ta’lim, is a process of guidance, development, and maintenance as well as provision in the form of knowledge and skills to students so that they have a personality and noble moral attitudes, so that they are able to carry out their duties as caliphs of Allah on this earth.

In relation to the concept of sab’at al-ahrāf, there are values that can be explored, developed, and integrated in the educational process in Singapore madrasas. Although the concept of sab’at al-ahrāf is related to the difference in letters in the descent of the Qur’an, it contains some educational values that can be applied to those who study it. Because, anything related to the Qur’an, will always carry educational value for mankind, so it can continue to be explored and analyzed from various perspectives.

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