

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

Husaini Bin Sinwan*, Zamsiswaya

Sultan Syarif Kasim State Islamic University Riau, Indonesia

*husainisinwan59@gmail.com

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

Sab'atu Al-Ahrāf merupakan konsep pengajaran al-Qur'an dengan perbedaan tujuh variasi bahasa Arab dalam pengucapannya. Konsep ini sudah dikenal sejak masa Rasulullah SAW. Perbedaan qiraat ini menjadikan al-Qur'an begitu kaya dengan nilai-nilai kearifan, baik dalam perspektif budaya maupun dalam perspektif agama. Penelitian ini bertujuan untuk mengintegrasikan pendidikan nilai dengan pembelajaran al-Qur'an berbasis *Sab'atu Al-Ahrāf*. Metode penelitian yang digunakan adalah metode kualitatif dengan jenis penelitiannya adalah penelitian pustakayang menggunakan pendekatan deskriptif analisis. Hasil penelitian memperlihatkan bahwa ada tiga pendidikan nilai yang bisa diintegrasikan dengan pembelajaran al-Qur'an berbasis *Sab'atu Al-Ahrāf*, yaitu pendidikan moral, pendidikan keagamaan, dan pendidikan sosial budaya. Pendidikan moral meliputi pendidikan akhlak, pendidikan karakter, pendidikan etika, dan pendidikan nilai; Pendidikan keagamaan meliputi pendidikan tentang syariat, tauhid, tasawwuf, dan tawhid; dan Pendidikan sosial budaya meliputi pendidikan tentang hubungan antar manusia dalam sosial budaya sebuah masyarakat. Integralisasi ketiga pendidikan tersebut dapat menciptakan pemahaman dan pengetahuan yang komprehensif tentang Al-Qur'an dan nilai-nilai yang terkait dengannya.

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 orientalist. 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 orientalist 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-Madina 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. Chudlori 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 *lafadz 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 *mufasssirs* 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 *sabātu 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 *sabātu 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'tiqodiyah* 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 *khuluqiyah* is a teaching about good and bad that concerns human behavior and actions. *Akhlaq* 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-ahrāf* 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:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

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

وَمَنْ النَّاسِ مَنْ يَغْبُدُ لِلَّهِ عَلَى حَرْفٍ ۗ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۗ وَإِنْ أَصَابَتْهُ فَتْنَةٌ ائْتَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۗ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

"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:

أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ فَرَأَجَعْتُهُ فَلَمْ أَزَلْ أَسْتَزِيدُهُ فَيَزِيدُنِي حَتَّىٰ انْتَهَىٰ إِلَى سَبْعَةِ أَحْرَافٍ

"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)

أَسْتَزِيدُهُ إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَافٍ فَأَقْرَأُوا مَا تيسَّرَ مِنْهُ (رواه البخاري ومسلم)

"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:

يا أيُّ أرسل إلي أن اقرأ القرآن على حرف، فرددت عليه أن هون على امتي، فرد علي في الثانية أن اقرأ القرآن على حرف فرددت عليه أن هون على امتي، فرد علي في الثالثة ان اقرأه على سبعة أحرف، ولك بكل ردة رددتها مسألة تسألنيها. (حديث رواية مسلم)

"O Ubai! 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,

عمر بن الخطاب يقول: سَمِعْتُ هِشَامَ بْنَ حَكِي يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ فَاسْتَمِعَ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرؤها عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُفَرِّقْهَا رَسُولُ اللَّهِ فَكِدْتُ أُسَاوِرُهُ الصَّلَاةَ فَانْتَضَرْتُهُ حَتَّى سَلَّمَ ثُمَّ لَبَّيْتُهُ بِرِدَائِهِ فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ؟ قَالَ: أَقْرَأَهَا رَسُولُ اللَّهِ ، قُلْتُ لَهُ : كَذَبْتَ فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرؤها، فَانْطَلَقْتُ أَقُوْدُهُ إِلَى رَسُولِ اللَّهِ فَقُلْتُ : يَا رَسُولَ إِلَهِي سَمِعْتُ هَذَا بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُفَرِّقْهَا وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ ، فَقَالَ رَسُولُ اللَّهِ : أَرْسِلْهُ بَعْمَرٍ ، إِفْرَأْ يَا هِشَامَ. فَقَرَأَ هَذِهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرؤها، فَقَالَ رَسُولُ اللَّهِ : هَكَذَا أَنْزَلْتُ ثُمَّ قَالَ لِي : اقْرَأْ ، فَقَرَأْتُ ، فَقَالَ : هَكَذَا أَنْزَلْتُ ، إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ ، فَقَرَأُوا مَا تَبَسَّرَ مِنْهُ

"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'd* (promise), *wa'id* (threat), *jadal* (debate), *qasas* (story), and *masal* (parable). Or *amr*, *nahyu*, *halal*, *haram*, *muhkam*, *mutasyabih*, and *proverbs*.

عن ابن مسعود عن النبي صلى الله عليه وسلم قال: كان الكتاب الاول ينزل من باب واحد ونزل القرآن من سبعة أبواب على سبعة أحرف: زجر وأر وحلال وحرام ومحكم ومتشابه وأمثال. (أخرجه الحاكم والبيهقي)

"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).

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, ikhtilāf 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 لأمنتهم وعهدهم راعون*, is read in the plural and also read in the *mufrad* form. While the rasm of *لأمنتهم* 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 بشرا*. 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 هذا بشرٌ*, according to the language of the Banu Tamim, because they do not use *ما* like *ليس*. Also like His *surah* *كلمت من ربه كلمت* in *surah* al-Baqarah: 37. Here *أدم* is read with *nashab* dan *كلمت* is read with *rafa`* *كلمت*. Another example is form *i'rab* *حَسَنَةً* (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 *tashrif*, such as the words of Allah SWT: *فقالوا ربنا باعد بين* *أسفارنا* in QS. Saba` :19, is read with *nashab* *ربنا* because it becomes *mudhof* and *باعد* is read with the form of command (*fi'il amr*). Here, *lafaz* *ربنا* is also read with *rafa`* (*ربنا*) as *mubtada`* and *باعد* with the *fathah* of *'ain* as *fi'il madhi*. It is also pronounce *بعد* with the *fathah* of *'ain* and the *rofa`* *lafaz* *ربنا*.

Fourth, the difference in *taqdim* (giving precedence) and *ta'khir* (giving precedence), whether it occurs in letters such as in His words *أفلم ييأس* can be read with *أفلم يأس* (QS. al-Rad: 31), or in words such as *ويقتلون نولتقيف* (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* *وجاءت سكرة الحق بالموت* (QS. Qaf 5: 19) instead of *وجاءت سكرة الموت بالحق* *ahad* and *shadz* (flawed) *qirāat* that does not reach the level of *mutawatir*. Next, the word *وَقَاتَلُوا وَقَاتَلُوا* (QS. al-'Imran:195) means that they they fought and were fought is read by following it *وَقَاتَلُوا وَقَاتَلُوا* 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, *وانظر إلى العظام كيف ننشزها* (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*

nun. And also the substitution of *lafaz* for *lafaz*, as He said: كالعهن المنفوش (QS. al-Qori'ah: 5) Ibnu Mas'ud and others read it as كالصوف المنفوش. Sometimes this substitution is due to a slight difference in the *makhraj* or place of exit of the letter, such as; طلح منصود (QS. al-Waqiah: 29), which is read as طلح because the *makhraj ha`dan`ain* are the same, and both are *halaq* letter. The same applies to the word فَتَبَيَّنُوا (QS. al-Nisa': 94) which is read by *qirāat* 'Asim means 'you investigate', and which is read with فَتَبَيَّنُوا means 'you confirm', is read in another *qirāat* (Al-Azhar Islamic Research Academy, 2006).

Sixth, the difference with the addition and subtraction. In addition, for example وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (QS. al-Taubah:100), read with the addition of من منحتها الأنهار both are *mutawattir qirāat*. Regarding differences due to subtraction (*naqs*), such as قَالُوا اتَّخَذَ اللَّهُ وَلَدًا (QS. al-Baqarah: 116) without the *wawu* letter, *jumhur* of *ulama* read it قَالُوا اتَّخَذَ اللَّهُ وَلَدًا. The difference with the addition in the *ahad qirāat* is seen in the *qirāat* of Ibn Abbas وكان أمامهم ملك يأخذ كل سفينة صالحة غصبا (QS. al-Kahfi: 79), with the addition of the phrase صالحة and using the word أمامهم instead of the word وراء. Likewise with the word الْغَنِيِّ الْحَمِيدُ (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 هل أتاك حديث موسى (QS. Thaha: 9), which is read by *imalah* the word اتى and موسى reading *tarqiq* the letter *ra`* بصيرا as *tafhim* the letter *lam* in the word الطالق as *tashil* (lighten) the letter *hamzah* in the verse قَدْ أَفْلَحَ الْمُؤْمِنُونَ (QS. al-Mukminun: 1), the letter *ghain* with *dhammah* together with *kasroh* in the verse وَغِيضَ 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 *qirāat sab'ah*. They think that *qirāat 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 Hadīth" (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 Hadīth 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-Zarqaniy (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 *syâz*, 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 SAW heard the recitation from Umar, then the Prophet said, "That is how it was revealed". Then the Prophet explained that the Qur'ān 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'ān with seven letters (forms of recitation). Then it is bound with *tawatur* (up to the sanad to the Messenger of Allah SAW) and *valid* through the writing of the *Uthmani Rasm* method (Fathurrozi & Fahimah, 2021).

Although there were differences in the recitation of the Qur'ān 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'ān 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'anic 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'an 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'an accompanied by good pronunciation practices, and has been agreed or disputed its validity based on the madhhabs 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 *Tabi'in* 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 madrasahs. 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.

References

- Afriatien, T. S. (1997). *Pendidikan Agama Islam Untuk Perguruan Tinggi*. Bandung: Tiga Mutiara.
- Al-Azhar Islamic Research Academy. (2006). *Mushaf Darel Sahaba Fi Al-Qira'at Al-'Asyara Al-Mutawatirah Min Thoriq As-Shatibiah wa Durrah*, Cairo, Mesir.
- Arief, F. (1989). *Pengantar Penelitian dalam Islam*. Surabaya: Usaha Nasional.
- Astawa, I. N. T. (2021). Pendidikan Agama Dan Keagamaan Dalam Menunjang Mutu Pendidikan Di Indonesia. *Jurnal Penjaminan Mutu*. 7(2). 222-228. Retrieved from <http://ejournal.ihtdn.ac.id/index.php/JPM>
- Azis, A. (2019). *Filsafat Pendidikan Islam*. Yogyakarta: Teras.
- Badan Pengembangan dan Pembinaan Bahasa. (2106). *KBBI Laring*. Jakarta: Kementerian Pendidikan Kebudayaan Riset dan Teknologi Republik Indonesia.
- Baidan, N. (2011). *Wawasan Baru Ilmu Tafsir*. Yogyakarta: Pustaka Pelajar.
- Bukhari, A. A. M. I. I. Al-. (2009). *Sahih Al-Bukari*, Beirut: Dar Ibn Hazim
- Endraswara, S. (2004). *Metodologi Penelitian Sastra; Epistimologi, Model, Teori, dan Aplikasi*, cetakan ke-2, Yogyakarta: Pustaka Widyatama.
- Fathurrozi, M., & Fahimah, R. (2021). Keterkaitan Ahruf Sab'ah Dan Qira'at Sab'ah. *Mukammil: Jurnal Kajian Keislaman*, 3(2), 142-155. Retrieved from <https://www.ejournal.alkhoziny.ac.id/index.php/mukammil/article/view/102>
- Frimayanti, A. I. (2015). Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 6, 199-216. Retrieved from <https://media.neliti.com/media/publications/195588-ID-implementasi-pendidikan-nilai-dalam-pend.pdf>
- Gusal, L. O. (2015). Nilai-Nilai Pendidikan dalam Cerita Rakyat Sulawesi Tenggara, *Jurnal Humanika*, 15(3), 1-18. <http://dx.doi.org/10.20527/kewarganegaraan.v10i2.9339>
- Hartati, S. (2019). *Metodologi Penelitian Sosial*. Surabaya: Media Sahabat Cendikia.
- Hasbi, A. (2010). *Ilmu-Ilmu al-Qur'an*, Semarang: Pustaka Rizki Putra.
- Izza, S. N. (2023). Mengenal Perbedaan Sab'atu Ahruf dan Qiraat Sab'ah. Retrieved from

- <https://tanwir.id/mengenal-perbedaan-sabatu-ahruf-dan-qiraat-sabah/>
Kementerian Agama RI. (2014). PMA Pendidikan Keagamaan Islam Terbit Bulan Mei. Retrieved from <https://kemenag.go.id/nasional/pma-pendidikan-keagamaan-islam-terbit-bulan-mei-nhcfqa>
- Lubis, M. (2011). *Evaluasi Pendidikan Nilai*, Yogyakarta: Pustaka Pelajar.
- Mochamad, N. A. (2020). Ahurf Sab'ah Serta Kaitannya Dengan Qira'at. Retrieved from https://www.academia.edu/43459582/AHRUF_SABAH_SERTA_KAITANNYA_DENGAN_QIRAAT
- Moleong, L. J. (2005). *Metodologi Penelitian Kualitatif*, Edisi Revisi, Bandung: Remaja Rosdakarya.
- Muhmidayeli (2007). *Membangun Paradigma Pendidikan Islam*. Pekanbaru: PPs UIN Suska Riau, Cetakan I.
- Mujib, A. & Mudzakir J. (2006). *Ilmu Pendidikan Islam*. Jakarta: Kencana Prenada Media.
- Muspirawati, A, A.D., Saputra, H. (2021). Integrasi Pendidikan Karakter Dalam Pembelajaran Al-Quran. *Journal of Education and Instruction*. 4(1), 249-254. <https://doi.org/10.31539/joeai.v4i1.2280249>.
- Nahlawy, A. Al-. (1999). *Ushul At-Tarbiyyat Al-Islamiyyah wa Asalibiha fi Al-Bayt wa Al-Madrasah Al-Mujtama'*. Beirut: Dar al-Fikr.
- Naisabury (2010). *Sahih Muslim*. Beirut: Maktabah Fayadh Lil taba'ah wal Nashr wal Tauzi'.
- Qattan, M. K. al-. (2007). *Mabahits fi Ulum al-Qur'an* (terj.), Jakarta: Litera AntarNusa
- Rasyidi, M. & Cawidu, H. (1998). *Islam untuk Disiplin Ilmu Filsafat*. Cet. 1. Jakarta: Bulan Bintang.
- Shabunny, M. A. al-. (1996). *Pengantar Studi al-Quran (At-Tibyan)*, (terjemahan. Moch. Chudlori Umar dan Moh.Matsana Hs), Bandung: PT. Al-Ma'arif
- Suyuti, J. al-. (2008). *Al-Itqan fi 'Ulum al-Qur'an* (terj.), jilid 1, Surakarta: Indiva Pustaka
- Syafri, U. A. (2014). *Pendidikan Karakter Berbasis Al-Qur'an*. Jakarta : PT Raja Grafindo Persada.
- Syam, M. N. (1998). *Filsafat Kependidikan dan Dasar Filsafat Kependidikan Pancasila*. Surabaya: Usaha Nasional.
- Tafsir, A. (2014). *Filsafat Pendidikan Islami*. Bandung: PT Remaja Rosdakarya.
- Thoha, M. C. (1996). *Kapita Selekta Pendidikan Islam*. Cetakan Pertama. Yogyakarta: Pustaka Pelajar.
- Ulwan, A. N. (2016). *Pendidikan Anak Dalam Islam*. (Terj. Arif Rahman Hakim), Cet. 10, Solo: Insan Kamil.
- Yoesoef, S. (1992). *Konsep Pendidikan Luar Sekolah*, Jakarta: Bumi Aksara
- Zannah, F. (2020). Integrasi Nilai-Nilai Pendidikan Karakter Berbasis Al-Qur'an. *Tunas: Jurnal Pendidikan Guru Pendidikan Dasar*. 5(2), 1-8. Retrieved from <http://journal.umpalangkaraya.ac.id/index.php/tunas>
- Zarqani, M. A. al 'A. al-. (1998). *Manāhil al-'Irfān*, jilid 1, Beirut: Dar al-Fikr.
- _____. (2000). *Manahil Al-'Irfan Fi 'Ulum Al-Quran (Menyingkap Rahasia Al-Quran)*. (terjemahan M. Qadirun Nur dan Ahmad Musyafiq). Selangor: Pustaka Ilmi.