

## **Sultan Ismail Petra International Islamic College (KIAS): A Case Study on the Level of Mastery in Qiraat Studies**

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### **Abstract**

The knowledge of Qiraat is the most important knowledge for those who study and debate the content of the Qur'an and memorize it. The knowledge of Qiraat is given priority because it directly debates matters related to the Holy Quran. With this knowledge, we can experience the miracle of the Quran in terms of letters and good pronunciation by understanding the beautiful Arabic language. Its beauty cannot be matched by any Arab literature then until now. According to history, the development of al-Quran knowledge and the entry of Qiraat knowledge into Malaysia happened in the early 70s. The entry of these sciences was brought by the students who returned from Makkah al-Mukarramah. There is no denying that before that the knowledge of Qiraat in Malaysia was known, but only a small number knew it and its development was not extensive. As a result, reciting the Qur'an with multiple recitations will be considered wrong because there is no revelation about the knowledge of recitation. Therefore, the research conducted aims to identify and analyze the level of understanding of the knowledge of recitation among Sultan Ismail Petra International Islamic College (KIAS) students. This study will also identify the measures and learning taken by the institution that are appropriate and meet the current needs.

**Keywords:** Qiraat, Important Knowledge, KIAS

### **Introduction**

Sultan Ismail Petra International Islamic College (KIAS) is a Private Higher Education Institution (IPTS) established under the Private Higher Education Institutions Act (1996), (Act 555) operated by KIAS Darul Naim Sdn Bhd (KDSB), a subsidiary of Akademi Yakin Sdn. Bhd. (AYSB). The idea and idea of establishing this college is the inspiration of the State Government which aspires to centralize Kelantan as a well-known hub for the development of Islamic knowledge in the region.

The establishment of KIAS is a continuation of the Kelantan Islamic Higher Education Foundation (YPTIK) Nilam Puri which was established in 1965. On 1 April 1981, YPTIK was absorbed into the University of Malaya under the name Akademi Islam Universiti Malaya (AIUM) which was later merged with the Department of Islamic Studies to form the Academy of Islamic Studies Universiti Malaya (APIUM) in 1996. Efforts and awareness of the importance of Islamic studies at higher levels never faded and were realized when the State Government through the Kelantan Islamic Foundation (YIK) established Maahad Dakwah Wal Imamah in 1994 as a result of the idea of YAB Tuan Guru Dato' Bentara Setia Hj. Nik Abdul Aziz bin Nik Mat, Menteri Besar of Kelantan at that time.

Responding to the increasingly rapid development of contemporary education, Maahad Dakwah Wal Imamah was re-drafted in a more dynamic structure with the establishment of Sultan Ismail Petra International Islamic College (KIAS) on 24 August 1999 which was inaugurated by HM Sultan Ismail Petra, Sultan of Kelantan Darul Naim.

At the beginning of its operation, KIAS offered three study programs at the Diploma level, namely the Al-Shariah Diploma, the Usuluddin Diploma, and the Al-Dakwah Wal Qiadah Diploma. From the 2002/2003 session, KIAS has added a double Bachelor's Degree program (3+1) with al-Azhar University, Egypt, in the field of Al-Sharia and Usuluddin. Next, from the 2006/2007 study session, KIAS took another step forward by offering the Arabic Language Diploma program. Meanwhile, in the November 2007 Session, KIAS began accepting students to follow another KIAS latest program, the Islamic Studies Certificate, which is specially designed to provide opportunities for SPM graduates who do not have the qualifications to enter diploma-level studies.

When Al-Azhar University canceled its collaboration on April 22, 2008, a collaboration between KIAS and Insaniah University College (KUIN), Kedah, was signed on February 15, 2009, to offer a collaborative 4+0 Bachelor of Syariah with Honors and Bachelor of Usuluddin with Honors programs. Then in June 2010, three new Diploma programs were offered, namely the Tahfiz Al-Quran Diploma, the Qiraat & Tarannum Diploma, and the Islamic Finance Diploma, followed later by the Islamic Banking Diploma and the Islamic Studies Diploma in June 2012. As a result of continuous efforts, KIAS managed to add 3 more programs The diplomas are Diploma in Preaching with Media, Diploma in Islamic Early Childhood Education, and Diploma in Logistics & Supply Chain Management from the June 2014/2015 semester. In the June 2015/2016 semester, another program began to be offered, namely the Counseling Diploma, and in June 2017/2018, KIAS began offering the Halal Management Diploma. KIAS is confident that these study programs can meet the needs and market of Islamic professionalism in Malaysia.

All programs offered by KIAS are recognized by the Malaysian Government. Accordingly, KIAS Diploma graduates are eligible to enter the job market in the public sector in addition to being eligible to continue their studies at the Bachelor's Degree level in domestic and foreign HEIs such as universities in Jordan and Egypt, the State Institute of Islamic Religion (IAIN) and the State Islamic University (UIN) in Indonesia and also local IPTA/S such as KUIN, KUIS, IU KL, UM, UKM, UIAM, UMK, UNISZA, and others.

Since it was established until now, KIAS has continuously made progress with the admission of students from within and outside countries such as Indonesia, China, Thailand, Cambodia, Singapore, Nigeria, and Palestine. A total of 1716 students are now guided by a line of educators from various majors, a total of 91 lecturers including 12 with a Doctor of Philosophy degree, 58 with a Master's degree, and 21 with a Bachelor's degree. KIAS management is managed by 78 staff from various levels. The graduates born by KIAS today are the result of the efforts and earnestness of all KIAS members who shoulder the trust in realizing the aspiration of producing Islamic scholars and professionals with noble character, piety, and human capital who can contribute to the development of society and the country.

### Discussion

The survey questions on the level of mastery of qiraat studies that have been conducted at KIAS consist of 20 objective questions covering low, medium, and high levels. This qiraat question covers the title of introduction to qiraat, imam qiraat, method of recitation of imam qiraat in the chapter of usul, and *farsh* guided by *thoriq 'asyarah sughro*. The results of the study are shown in the diagram below.

Berapakah bilangan imam qiraat dalam kategori qiraat maqbulah/mutawatirah.

61 responses

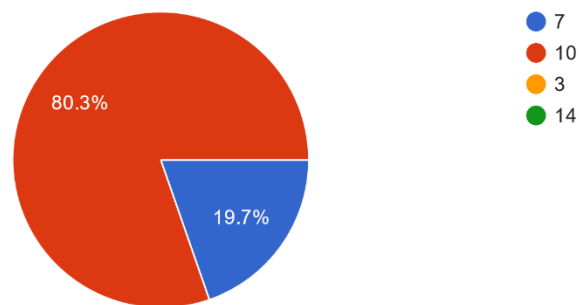


Figure 1: Number of Imam Qiraat

Low-level question regarding the knowledge of Imam Qiraat who is mutawatir. 80.3% of the 61 respondents answered correctly.

Kepada siapakah gelaran rumuz kufiy (كوف) diberikan.

60 responses



Figure 2: Rumuz Imam Qiraat

Low-level question on the knowledge of *rumuz* imam qiraat. 71.7% of the 60 respondents answered correctly

Siapakah perawi yang meirwayatkan qiraat dari 2 imam?

59 responses

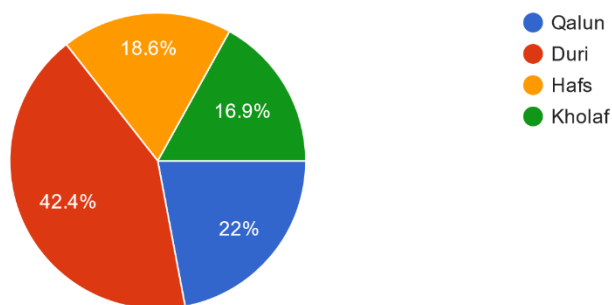


Figure 3: Information of Imam Qiraat

Low-level questions related to priestly information knowledge. 42.4% of 59 respondents answered correctly.

Siapakah yang membaca 2 harakat sahaja pada mad munfasil?

61 responses



Figure 4: Reading of the Two Harakat Mad Munfasil

Medium-level questions, knowledge of the method of reciting the usul of the imam qiraat. 57.4% of the 61 respondents answered correctly.

Siapakah yang membaca dengan kadar 2 dan 4 harakat pada mad munfasil?

61 responses

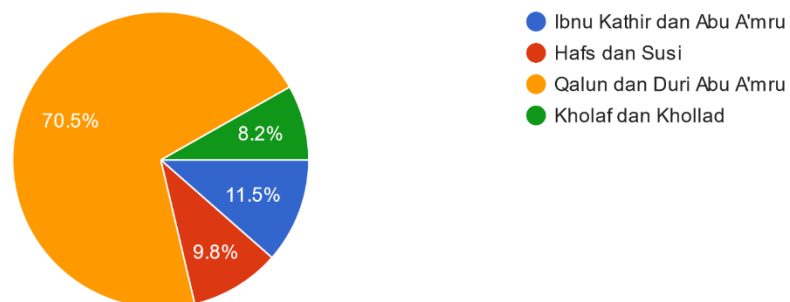


Figure 5: Reading Two & Four Harakat Mad Munfasil

Medium-level questions, knowledge of the method of reciting the usul of the imam qiraat. 70.5% of the 61 respondents answered correctly.

Siapakah yang membaca dengan kadar 6 harakat pada mad munfasil?

61 responses

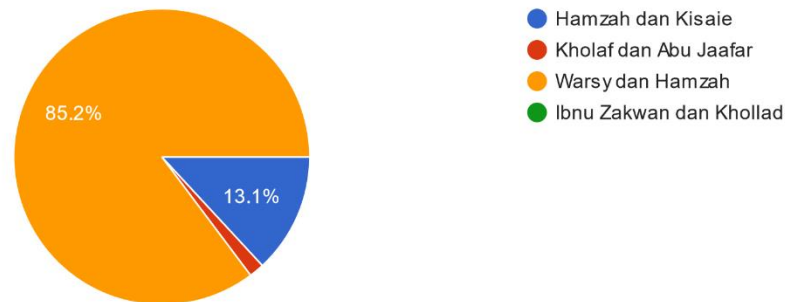


Figure 6: Reading of the Six Harakat of Mad Munfasil

Medium-level questions, knowledge of the method of reciting the usul of the imam qiraat. 85.2% of the 61 respondents answered correctly.

Siapakah yang membaca kaedah silah dan iskan mim jama', contoh (تَنْذِرْهُمْ لَا يُؤْمِنُونَ)?

61 responses

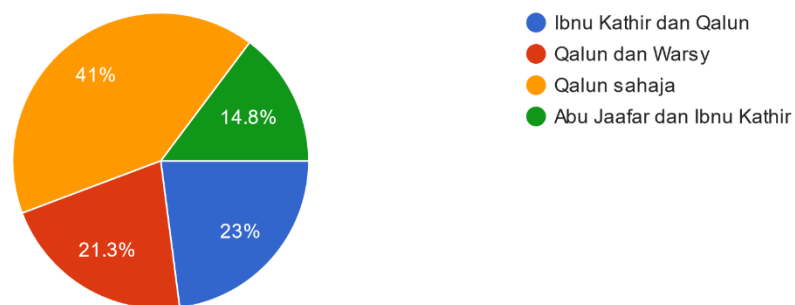


Figure 7: Recitation of Silah and Iskan Min Jamak

Medium-level questions, knowledge of the method of reciting the usul of the imam qiraat. 41% of the 61 respondents answered correctly.

Siapakah yang membaca kaedah silah mim jama' apabila bertemu dengan hamzah qothae (همزة قطع), contoh (عليهم أنذرتهم)?

61 responses

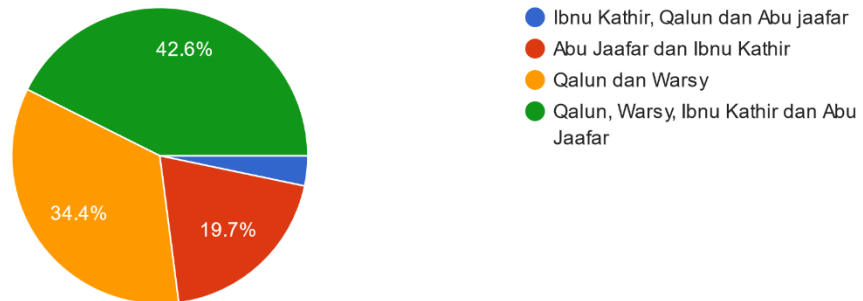


Figure 6: Reading of the Six Harakat of Mad Munfasil

The high-level question, knowledge of the method of reciting the usul of the imam qiraat. 42.6% of the 61 respondents answered correctly.

Siapakah yang membaca dengan menetapkan huruf alif mad selepas mim pada lafaz (مالك يوم الدين)?

61 responses

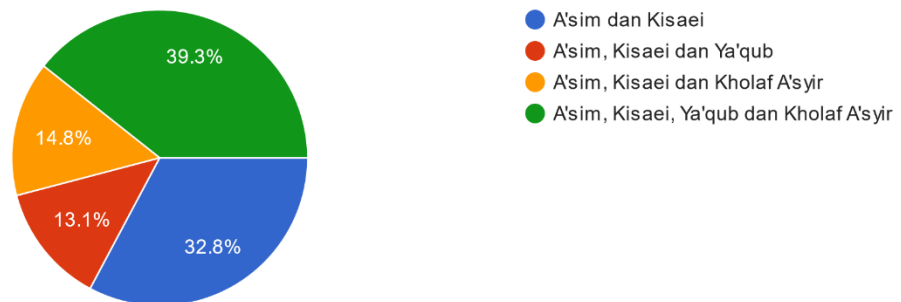


Figure 9: The Letter Alif Mad

The medium-level question is knowledge of *the method of recitation of farsh* imam qiraat. 39.3% of the 61 respondents answered correctly.

Siapakah yang membaca dengan huruf sin(س) pada (الصرائط)?

61 responses

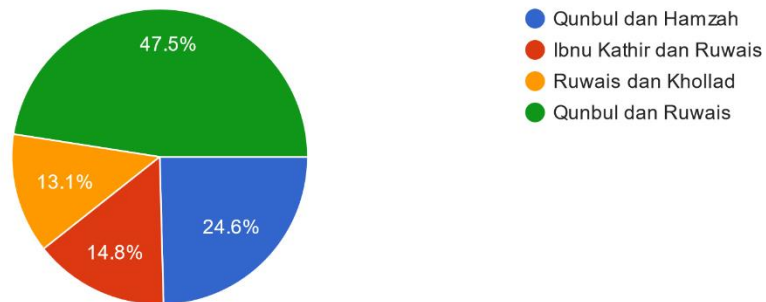


Figure 10: The Letter Sin

Medium-level questions, knowledge of the method of reciting the usul of the imam qiraat. 47.5% of the 61 respondents answered correctly.

Bagaimanakah kaedah riwayat warsy pada lafaz (شيء)?

60 responses

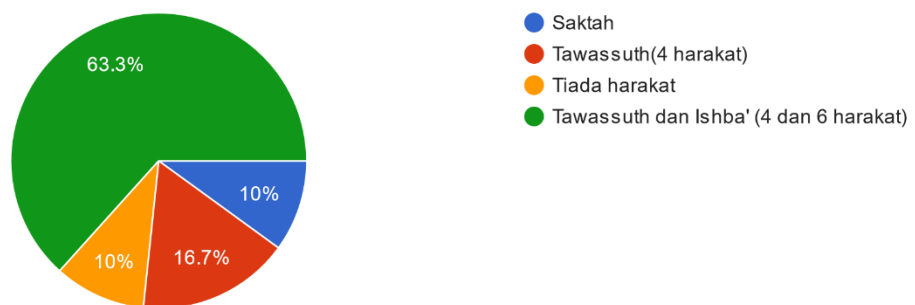


Figure 11: Warsy's Method

Medium-level questions, knowledge of the method of reciting the usul of the imam qiraat. 63.3% of the 60 respondents answered correctly.



Apakah khilaf bacaan yang terdapat pada lafaz (وهو، فهو، لهو)?

61 responses

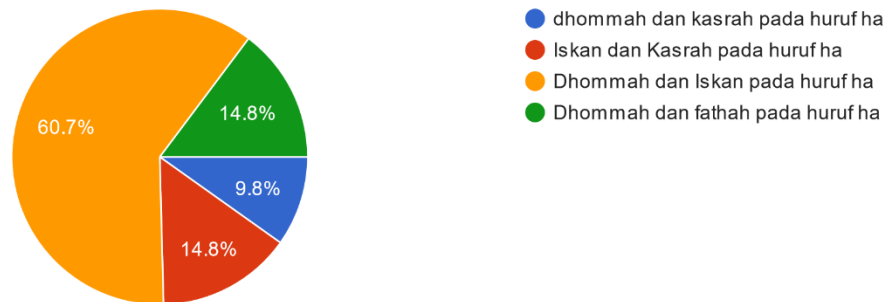


Figure 12: Khilaf

The high-level question, knowledge of the method of reciting the usual of the imam qiraat. 60.7% of the 61 respondents answered correctly.

Nyatakan nama kaedah bacaan riwayat susi pada ayat berikut (فِيهِ هُدًى)?

61 responses

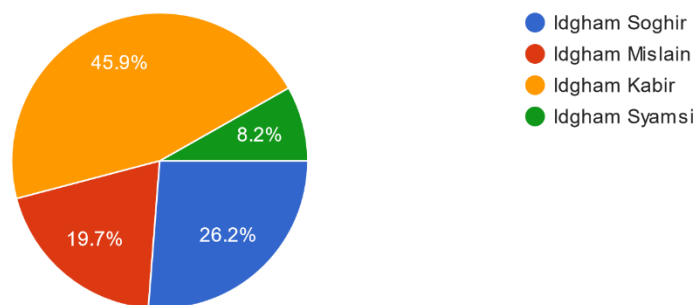


Figure 13: Susi's Method

High-level questions, knowledge of the method of reciting the motion of the imam qiraat. 45.9% of the 61 respondents answered correctly.

Nyatakan nama kaedah bacaan riwayat Hisyam dan Imam Kisaei pada lafaz berikut (قيل / وغيض / وجيء).

59 responses

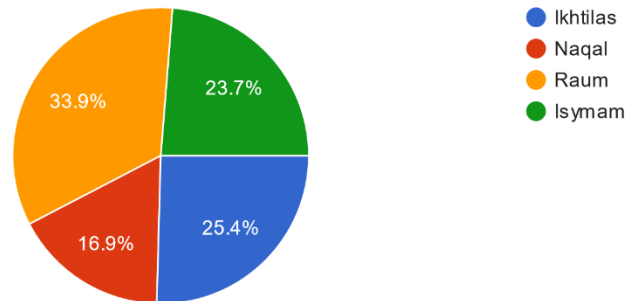


Figure 14: Hisham & Kisaei Method

The high-level question, knowledge of the method of reciting the usul of the imam qiraat. 23.7% of the 59 respondents answered correctly.

Berapakah wajah bacaan riwayat Hisyam dan Imam Hamzah ketika waqaf pada lafaz (السفهاء)?

60 responses

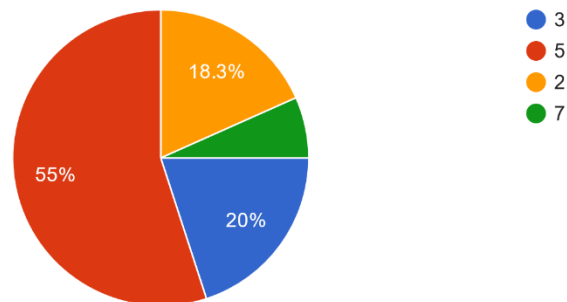


Figure 15: Hisham & Hamzah

The eighth question is the high level, of knowledge of the method of reciting the usul of the imam qiraat. 55% of the 60 respondents answered correctly.

Siapakah yang membaca imalah pada lafaz (الناسي)?

60 responses

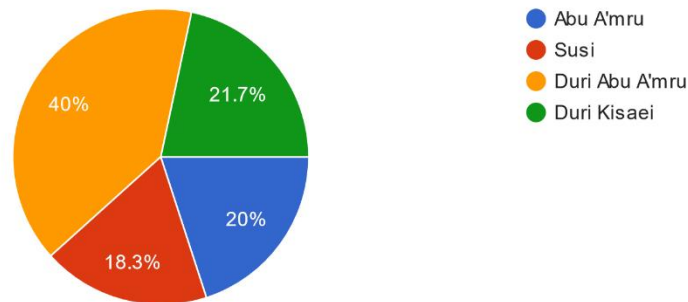


Figure 16: Imalah

The high-level question, knowledge of the method of reciting the usul of the imam qiraat. 40% of the 60 respondents answered correctly.

Nyatakan Kaedah Imam Abu jaafar pada lafaz (الم).

59 responses

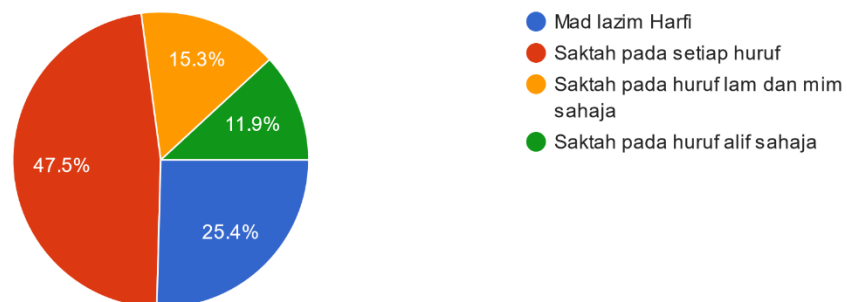
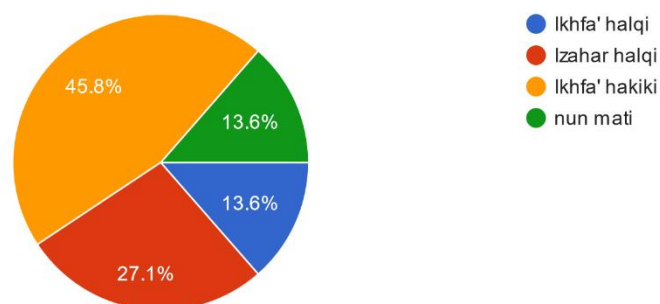


Figure 17: Abu Jaafar

Medium-level questions, knowledge of the method of reciting the usul of the imam qiraat. 47.5% of the 59 respondents answered correctly.

Bagaimana kaedah bacaan imam Abu Jaafar pada (وان خفتم)?

59 responses



Medium-level questions, knowledge of the method of reciting the usul of the imam qiraat. 45.8% of 59 respondents answered correctly.

Nyatakan kaedah bacaan imam abu amru pada (السفهاء أموالكم).

60 responses

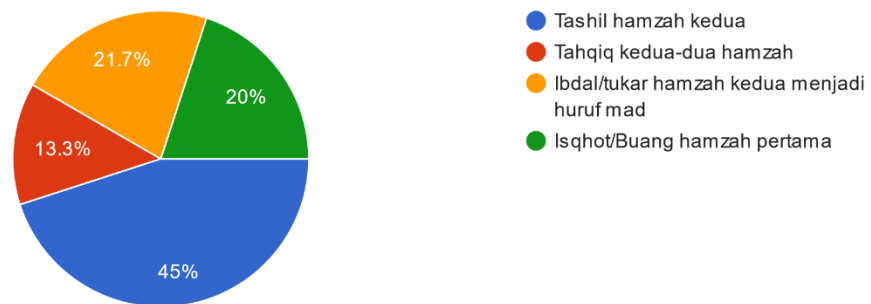


Figure 18: Abu Amru

The high-level question, knowledge of the method of reciting the usul of the imam qiraat. 20% of the 60 respondents answered correctly.

Nyatakan wajah riwayat warsy pada lafaz (ولا يجرمنكم شننان قوم).

60 responses

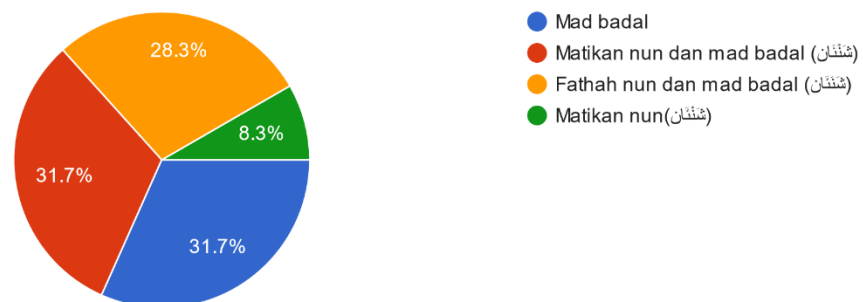


Figure 19: Warsy

The eighth high-level question is knowledge of the *farsh recitation* method of imam qiraat. 28.3% of the 60 respondents answered correctly.

Nyatakan kaedah bacaan Imam Ibnu Kathir pada (القرءان).

60 responses

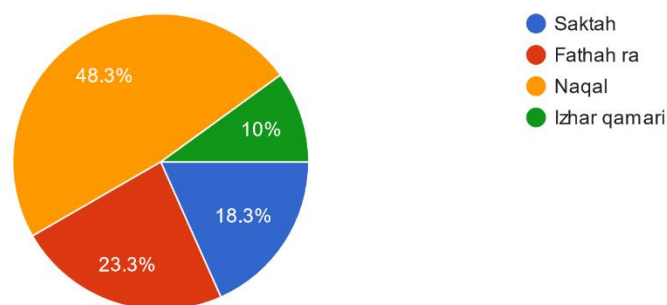


Figure 20: Ibn Kathir

High-level question, knowledge of *the farsh recitation* method of imam qiraat. 48.3% of the 60 respondents answered correctly.

### Conclusion

Mastery of the knowledge of Qiraat is very important among students, especially those who venture into the field of al-Quran studies. Misreading will affect the true meaning of the Qur'an. Errors related to the knowledge of Qiraat will occur when students have not mastered the entire or complete study of Qiraat through the theory and practice that is being studied formally. In addition, some students only need to listen and understand what is delivered by the lecturer in theory, while the process of studying the science of Qiraat should go hand in hand between theory and practice. The fact is, mastery of the knowledge of Qiraat among KIAS students who take the Qiraat course is very important because they are the future generation that will develop the knowledge of Qiraat in the community. Therefore, a weak mastery of the knowledge of Qiraat will affect the purity of the Qur'an.

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