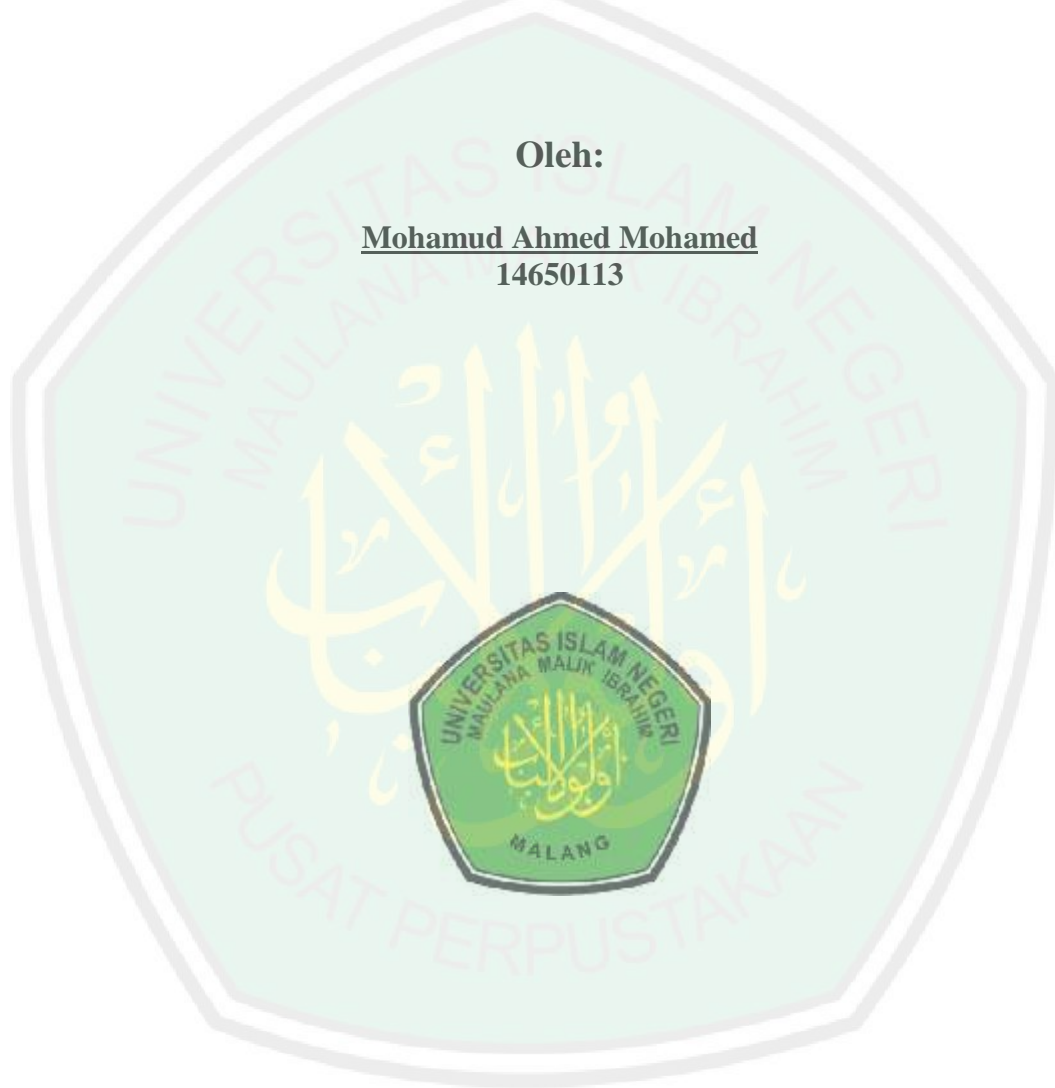


**CORRECTION READING OF SHORT SURAH AL-QUR'AN  
USING CORRELATION**

**SKRIPSI**

**Oleh:**

**Mohamud Ahmed Mohamed  
14650113**



**JURUSAN TEKNIK INFORMATIKA  
FAKULTAS SAINS DAN TEKNOLOGI  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2018**

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**SKRIPSI**

**Diajukan kepada:  
Jurusan Teknik Informatika  
Universitas Islam Negeri Maulana Malik Ibrahim Malang  
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Who make a statement

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## MOTTO

**So remember Me; I will remember you. And be grateful to Me and do not deny Me.**

(Al-Baqarah:152)



## DEDICATION PAGE

Alhamdulillah, praise be to Allah, Rabb of the Worlds who has given all the pleasures that can not count the amount. Shalawat and greetings may always be addressed to the Prophet , family, friends, and anyone who imitate them well until doomsday.

Thanks to my beloved parents, Ahmed Mohamed and Maryan Farah who have trained me, supported me in stepping, accompanying me all the time, and daily praying for me until I was able to complete all my obligations in education. To my two brothers, Hussien Ahmed, Fadumo Ahmed, Mohamed Ahmed and Nur Ahmed thanks for all the support and motivation, may our family be gathered in His heaven.

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طريقة :  
 الكريم هو سبحانه .  
 طريقة يستند اختيار طريقة البيانات  
 هذه 132 بيانات مصدرها العديد  
 عليها 75  
 هو 35  
 . سيطبق هذا  
 .  
 التعليم الكريم للطريقة الصوتية  
 إظهار بين إشارتين التنفيذ البسيط.



## ABSTRACT

Mohamud Ahmed M, I. S. 2018. **Correction Reading Of Short Surah Al-Qur'an Using Correlation.**

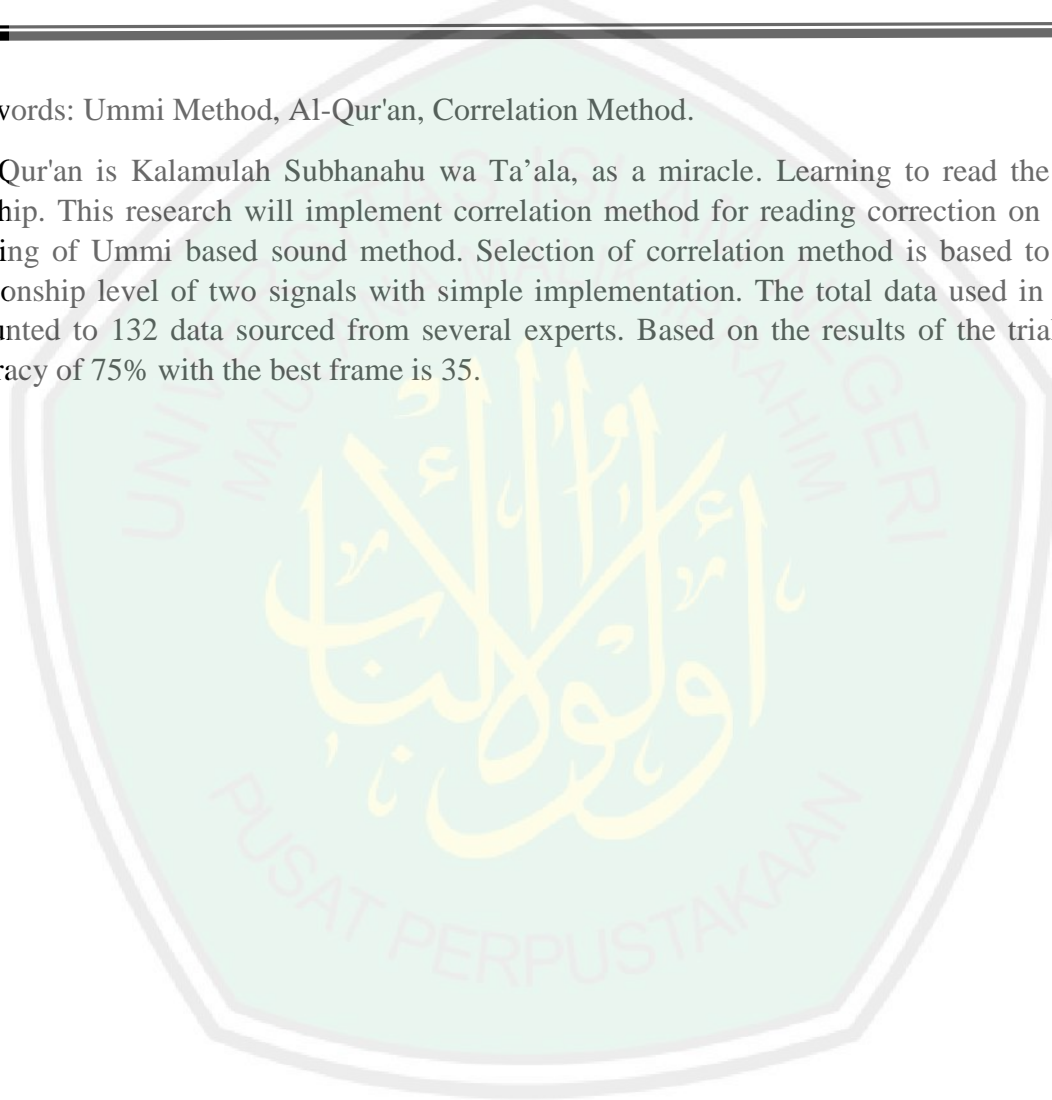
Thesis Department of Information Engineering Faculty of Science and Technology of The State Islamic University of Maulana Malik Ibrahim Malang.

Supervisor: (I) Irwan Budi Santoso, S.Si., M.Kom (II) Dr. Suhartono

---

Keywords: Ummi Method, Al-Qur'an, Correlation Method.

The Qur'an is Kalamulah Subhanahu wa Ta'ala, as a miracle. Learning to read the Qur'an is worship. This research will implement correlation method for reading correction on Al Qur'an learning of Ummi based sound method. Selection of correlation method is based to show the relationship level of two signals with simple implementation. The total data used in this study amounted to 132 data sourced from several experts. Based on the results of the trial obtained accuracy of 75% with the best frame is 35.



**CONTENTS**

**CONTENS**

<b>CHAPTER I INTRODUCTION .....</b>	<b>1</b>
<b>1.1 Background .....</b>	<b>1</b>
<b>1.2 Problem Identification .....</b>	<b>2</b>
<b>1.3 Research Objectives .....</b>	<b>2</b>
<b>1.4 Research Benefits .....</b>	<b>2</b>
<b>1.5 Limitations of Research .....</b>	<b>2</b>
<b>CHAPTER II .....</b>	<b>3</b>
<b>LITERATURE REVIEW .....</b>	<b>3</b>
<b>2.1 Al Quran .....</b>	<b>3</b>
<b>2.1.1 The word of the Qur'an and its various forms .....</b>	<b>3</b>
<b>2.1.2 The term Qur'anic terminology (Islamic term) .....</b>	<b>3</b>
<b>2.1.3 Understanding the Qur'an according to the Experts .....</b>	<b>4</b>
<b>2.1.4 The History of the descent Qur'an .....</b>	<b>5</b>
<b>2.1.5 Definition of science tajwid .....</b>	<b>10</b>
<b>2.2 Tajwid science law .....</b>	<b>14</b>
<b>2.3 Discussion of the Qur'an .....</b>	<b>17</b>
<b>2.4 The function of the Qur'an .....</b>	<b>19</b>
<b>2.5 Main Objectives Derived Al-Qur'an .....</b>	<b>21</b>
<b>2.6 The Importance of Reading the Qur'an With Tartil .....</b>	<b>22</b>
<b>2.6.1 Teacher Strategy PAI in Growing Motivation Learning to Read Al-Qur'an (Tartil) .....</b>	<b>24</b>
<b>2.7 Mushaf Al Sharif .....</b>	<b>27</b>
<b>2.8 Correlation .....</b>	<b>29</b>
<b>2.9 Related Research .....</b>	<b>30</b>
<b>CHAPTER III .....</b>	<b>32</b>
<b>RESEARCH METHODOLOGY .....</b>	<b>32</b>
<b>3.1 Research Procedures .....</b>	<b>32</b>
<b>3.2 Data Acquisition .....</b>	<b>33</b>
<b>3.2.1 Training Data .....</b>	<b>34</b>
<b>3.2.2 Data Testing .....</b>	<b>35</b>

<b>3.3 System Design</b> .....	35
<b>3.3.1 Training Process</b> .....	37
<b>3.3.2 Testing Process</b> .....	41
<b>3.3.1.4 Correlation Method</b> .....	45
<b>3.4 Interface Design</b> .....	48
<b>3.4.1 Training Form</b> .....	48
<b>CHAPTER IV</b> .....	51
<b>4.1 Test Procedure</b> .....	51
<b>4.1.1 Data Preparation</b> .....	51
<b>4.1.2 Preprocess</b> .....	53
<b>4.1.3 Process of Getting Correlation Value</b> .....	53
<b>4.1.4 Reading Correction Process</b> .....	54
<b>4.2 Test Results</b> .....	54
<b>4.2.1 Test Data Training Results</b> .....	54
<b>4.3 The Origins Of Qira'ah</b> .....	61
<b>4.4 Why Memorize the Qur'an?</b> .....	64
<b>CHAPTER V</b> .....	71
<b>5.1 Conclusions</b> .....	71
<b>5.2 Suggestions</b> .....	71
<b>REFERENCES</b> .....	72

**Figure**

<b>Figure 2.1 of surah al-fatiha</b> .....	27
<b>Figure 2.2 of surah al -ikhlas</b> .....	27
<b>Figure 2.3 of surah al-falaq</b> .....	27
<b>Figure 2.4 of surah al-nas</b> .....	27
<b>Figure 3.1 Research Procedure</b> .....	27
<b>Figure 3.2 System Design</b> .....	27
<b>Figure 3.3 code Training Process</b> .....	37
<b>Figure 3.4 code Training Process</b> .....	38
<b>Figure 3.5 code Training Process</b> .....	39
<b>Figure 3.6 Interface Form Training</b> .....	40
<b>Figure 3.7 code Testing Process</b> .....	41
<b>Figure 3.8 code Testing Process</b> .....	42
<b>Figure 3.9 code Testing Process</b> .....	43
<b>Figure 3.10 Interface Form Testing</b> .....	44
<b>Figure 3.11 Flowchart Correlation Method</b> .....	45
<b>Figure 3.12 code Correlation Method</b> .....	46
<b>Figure 3.13 Main Page Interface</b> .....	47
<b>Figure 3.14 play stop audio</b> .....	48
<b>Figure 3.15 code play stop audio</b> .....	48
<b>Figure 3.16 Interface play stop audio</b> .....	49
<b>Figure 4.1 Training Results</b> .....	55
<b>Figure 4.2 Testing Results</b> .....	56
<b>Figure 4.3 Results</b> .....	57
<b>Figure 4.4 Graph of Accuracy Value Changes Against Frame</b> .....	58

## Table

<b>Table 4.1 The process of taking audio data .....</b>	<b>51</b>
<b>Table 4.2 Details of Data Retrieval.....</b>	<b>52</b>
<b>Table 4.3 Result Tiap Frame.....</b>	<b>58</b>
<b>Table 4.4 Confusion Matrix data identification testing results.....</b>	<b>59</b>
<b>Table 4.5 Results Page Accuracy.....</b>	<b>61</b>



## CHAPTER I

### INTRODUCTION

#### 1.1 Background

Al-Quran is kamullah Subhanahu wa Ta'ala, as mu'jizat, which is revealed to the conclusion of the Prophets and Messengers, Muhammad sallallahu alaihi wa sallam with intermediaries Jibril alaihisalam contained in manuscripts, delivered up to us by mutawatir, read it as worship, which begins with the letter of Al-Fatihah which concludes with the Surah An-Nas.

The survey results of the Institute of Al-Qur'an Science (IIQ) Jakarta said that 65 percent of Muslims in Indonesia are still illiterate Al-Qur'an. Thirty five percent can only read the Qur'an alone. while those who read correctly only 20 percent.

The majority of Muslims do not necessarily make all adherents able to understand the teachings of Islamic religion properly and correctly. We can see the results of the survey conducted (IIQ) above is very sad, with the majority that is still a lot of Muslims who have not been able to read the Qur'an. Although many are arguing but it is a reality in our society that is not yet aware of the importance of learning to read the Qur'an. Even the famous ustadz was not able to read Al-Qur'an well they read only limited without understanding the laws of tajwid.

In the community too often preachers or preachers who ignore the matter of reading the Qur'an. They give priority to the content of lectures and papers of their



papers rather than studying to be able to read the Qur'an with a fluent and nice to hear. Although the main cause of the many people who are illiterate Al-Qur'an we do not know, as the majority of Muslims in this country we should have an active role so that our younger generation does not forget the holy book. We must strive to be able to gather children, young men and women to awaken them to the importance of learning the Qur'an.

### **1.2 Problem Identification**

To accurate the correlation method in to correction of Qur'an reading.

### **1.3 Research Objectives**

To correct reading short surah using person correlation.

### **1.4 Research Benefits**

This research is expected to help the process of learning to read Al-Qur'an to make it easier.

### **1.5 Limitations of Research**

The letters used are Surah Al-Fatihah, and other short surahs is *al-annas*, *al-falaq*, *al-ikhlas* and al its 22 verses. And I take sound qori like sh.Mohammud alhusari, sh.Abdirhman sudaisi, sh.Mahir muaqli, sh.ali jabbir, sh.mohammed ayoub.

## CHAPTER II

### LITERATURE REVIEW

#### 2.1 Al Quran

##### 2.1.1 The word of the Qur'an and its various forms

The word of the Qur'an ( ) and other similar terms with that word in the Qur'an in call 77 times, spread in various suras, both Makkiyah and Madaniyah. The word of the Qur'an in the form of ma'rifah (معرفه), using alif and lam ( ) is called 57 times, between others in QS Al-Baqarah / 2: 185, QS Al-Isra ' / 17: 9, QS. Al-Furqan / 25: 30, and QS. Al-Insan / 76: 23. In the form nakirah ( ), without alif and lam is called 19 times, at between them in QS. Yunus / 10: 15, QS. Al-Hijr / 15: 91, and QS. Al-Jinn / 71: 1. As in the form of verb (fi'il), both forms past, present and command forms are called 17 times, among others referred to in QS. An-Nahl / 16: 98, QS. Al-Isra ' / 17: 106, and QS. Al-'Alaq / 96: 1.6. (Anhar Ansory, 2012).

##### 2.1.2 The term Qur'anic terminology (Islamic term)

In terminology, the Qur'an is defined as the kalm of Allah swt, which is revealed to the Prophet Muhammad as a miracle, delivered by mutawatir way from Allah Almighty himself with the intermediate angel Jibril and mambaca al Qur'an is considered worship to Allah swt the Qur'an is a pure revelation from Allah Almighty, not from the lust of the words of Prophet Muhammad SAW. The Qur'an contains the rules of human life in the world. The Qur'an is a guide for those who believe and piety. In the Qur'an there is great grace and a lesson for believers. The Qur'an is a clue that can remove man from darkness into a bright path. (fazrul.2015)

### 2.1.3 Understanding the Qur'an according to the Experts

According to Muhammad Ali ash-Shabuni The Qur'an is the incomparable Word of Allah, revealed to the Prophet Muhammad (s) covering the prophets and messengers by the angel Gabriel, written to the mushafs and then submitted to us mutawatir, reading and studying the Qur'an is worship, and the Qur'an begins with al-Fatihah and closes with sura an nas, according to Dr. Subhi as-Salih The Qur'an is the Word of Allah swt is a miracle that was revealed to the Prophet Muhammad was written in the Mushaf and narrated by mutawatir and read it is worship, and according to Sheikh Muhammad Khudari Beik The Qur'an is the word of Allah speaking Arabic revealed to the Prophet Muhammad for understood its contents, submitted to us by mutawatir written in the Mushaf begins al-Fatihah letter and ends with letter an nas, from some sense, we can conclude that the Qur'an is the revelation of Allah swt. who was sent down to the prophet Muhammad saw by the angel of the angel Gabriel, delivered by mutawatir way to us, written in the Mushaf and read it including worship. The Qur'an was passed down gradually to the Holy Prophet for about 22 years, reading the Qur'an is a great deed and many virtues. In reading the Qur'an is known science tajwid. How is the law of science of this tajwid? Is it obligatory to read the Qur'an by applying the tajwid's rules, namely the motives associated with the inner needs of the body (organic needs), such as hunger, thirst, the need to move and rest and so forth in this case the motive arises not of our will, but the stimuli from the outside that attract us example: the motive to escape from danger, the motive of fighting, the motive of trying or seeking.(M. purwanto, 1996).

#### 2.1.4 The History of the descent Qur'an



The Qur'an began to be revealed to the Prophet while he was in the cave hira on the night isnen coincide with the seventeenth of ramadhan year 41 from the birth of Prophet Muhammad s.a.w. = 6 aU 610 AD In accordance with the glory and greatness of the Qur'an, Allah made the beginning of the night al-qur'an descended the night of "Al-Qodar", a glorious night.al qur'an Al-Karim consists of 30 juz, 114 letters and the order is determined by Allah SWT. By means of tawqifi, do not use methods as the methods of scientific book preparation. Scientific books that address one problem always use one particular method. this method is not contained in Al-Qur'an Al-Karim, in which many of the parent problems are alternately explained the ulamul qur'an divides the history of the descent of the Qur'an in two perides. (1) the period before the hijrah, (2) the period after the hijrah. The verses that descend on the first period are named makkiyah verses, and the verses that descend on the second period are named madaniyah verses. But here will be divided the history of the decline of the Qur'an in three periods, although in essence the first and second period in the division is a collection of verses makiyah and the third period is madaniyah verses.(Rahma, 2004).

##### a. First Period

It is known that Muhammad s.a.w. at the beginning of the first revelation, was not yet inaugurated into a rosule. With that first revelation, he was only a prophet who was not

assigned to deliver the revelations he received, in the presence of Allah's word (al-Mudatsir verses 1-2.)

\*  \* 

*O thou who wrappes thyself up*  *Arise and warn* 

This period lasts about 4-5 years and has given rise to various reactions among Arab society at that time. These reactions are real in three ways:

A small group of them well received the teachings of the Qur'an, Most of these communities reject the teachings of the Qur'an, because of their ignorance, their persistence in maintaining the customs and traditions of the ancestors, and because of the specific intentions of one class as illustrated by Abu Sufyan: "if only the Bani Hashim gained the glory of Nubuwwah, then what else lives for us. "da'wah Al-Quran began to widen beyond the border of makkah to the surrounding areas(Rahma, 2004).

b. Second Period

The second period of the history of the Qur'an's decline lasts for 8-9 years, in which there is a great fight between the Islamic movement and the ignorance. The opposition movement against Islam uses all means and systems to hinder the progress



اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا يَتَفَسَّرُ مِنْهُ جُلُودٌ لِّذِينَ يَحْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (سورة الزمر 23)

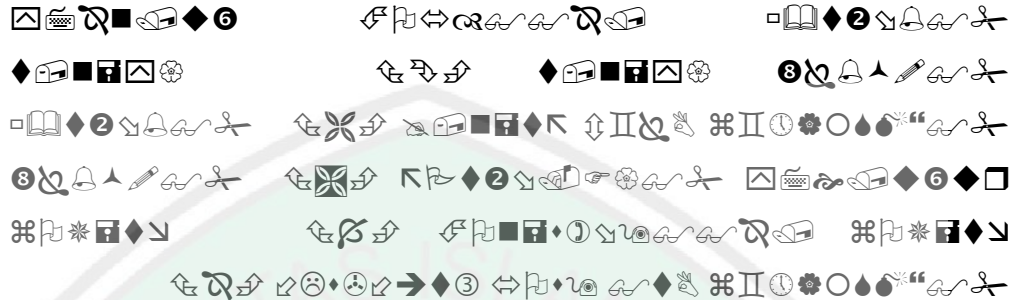
Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (سورة طه 124)

"But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."(Taha: 124).

Ibn Abbas, may Allah be pleased with them, says the Almighty in the verse, Allah ensures that those who follow the guidance of Allah to not when Muslims make the Qur'an as a guide of life, Muslims will undoubtedly advance, intelligent, prosperous, born and inner. Conversely, if Muslims are far from the Qur'an then the decline will be experienced. In order to achieve both, the worldly life and the ukhrawi kirannya never separated with adequate science, because science can only be obtained or achieved through the learning process, while learning itself must begin and the most basic stage of reading reading is one effort to add knowledge which is very important

for life and human life. the Qur'an commands Muslims to read, this is according to the Word of God( Yusuf Qordhawi: 1998)



*Read in the name of thy Lord Who creates ﴿﴾ Creates man from a clot ﴿﴾ Read and thy Lord is most Generous ﴿﴾ Who taught by the pen ﴿﴾ Taught man what he knew not ﴿﴾*

From a piece of verse can be understood that the basis of a person gets knowledge is to read, it can be concluded that reading is a means to learn and key science, both epistemologically in the form of reading the letters written in books, as well as the terminology of reading in the sense more broadly meaning, reading the universe. In addition, the teacher is the person who is closest to the students in the educational effort, the teacher must be able to explore the individual existence of students both in terms of physical and intellectual development and other characteristics that reflect his personality, so that teachers can provide an appropriate stimulus for students to foster motivation the strong one. Motivation to learn is a big part in learning activities that deliver students to develop their potential one of the advantages of the Qur'an is its ease to be beautifully sung. Well, the science to learn that our Qur'an reading becomes more beautiful (and certainly true) called tajwid. There are so many sciences of tajwid, but in this guide will only be discussed the basic course, such as tahsin surah fatiha, al ikhlas, al falaq, anas there for this research



tries to contribute to help overcome the problems mentioned this research utilizes voice processing technology and correlation method to assist the process of reading correction qur'an.( Yusuf Qordhawi: 1998)

### 2.1.5 Definition of science tajwid

Tajwid is a language mashdar of jawwada-yujawwidu, which means menyagi. While in term, Imam Ibnul Jazari explains:

الإتيان بالقراءة مجودة بالألفاظ بريئة من الرداءة في النطق ومعناه انتهاء الغاية في التصحيح وبلوغ النهاية في التحسين

"Tajwid is reading by pronouncing his pronunciation, avoiding the ugliness of the pronunciation and the ugliness of its meaning, and reading with the maximum degree of truth and its virtue" (An Nasyr fil Qira'at Al 'Asyr, 1/210), He also explained the essence of the science of tajwid,

فالتجويد هو حلية التلاوة ، وزينة القراءة ، وهو إعطاء الحروف حقوقها وترتيبها مراتبها ، ورد الحرف إلى مخرجه وأصله ، وإحاقه بنظيره وتصحيح لفظه وتلطيف النطق به على حال صيغته ، وكمال هيئته ؛ من غير

"Then the tajwid is an ornament of reading, by giving the right, order and the correct level to each letter, and returning each letter to its exit and origin, and adjusting the letters in each case, and justifying its lafadz and beautifying pronunciation in each context, perfecting its shape. without exaggeration, and without belittling the Arabic word Tajweed linguistically means 'proficiency' or 'doing

something well' It comes from the same root letters as the word Jayyid, which means 'good'. When applied to the Quran, it means giving every letter of the Quran its rights and dues of characteristics

when we recite the Quran, and observing the rules that apply to those letters in different situations. We give the letters their rights by observing the essential characteristics of each letter. We give them their dues by observing the characteristics of each letter that are present in them some of the time and not present at other times the Quran was revealed with Tajweed rules applied to it. In other words, when the angel Jibreel (Gabriel), may Allah exalt his mention, recited the words of Allah to the Prophet Muhammad ﷺ he recited them in a certain way and he showed the Prophet ﷺ the ways in which it was permissible to recite the Quran. So it is obligatory upon us to observe those rules so that we recite it in the way it was revealed at the time of the Prophet ﷺ there was no need for people to study Tajweed because they talked with what is now known as Tajweed, so it was natural for them. When the Arabs started mixing with the non-Arabs and as Islam spread, mistakes in the Quranic recitation began to appear, so the scholars had to record the rules the Quran is the word of Allah, and its every syllable is from Allah. Its recitation must be taken very seriously. The purpose of the Science of Tajweed, in essence, is to make the reciter proficient in reciting the Quran, observing the correct pronunciation of every letter with the rulings and characteristics which apply to it, without any exaggeration or deficiency. Through this, the reciter can recite the Quran according to

the way of the Prophet ﷺ who received it from Jibreel who received it from Almighty Allah in the Classical Arabic language ("(An Nasyr fil Qira'at Al 'Asyr, 2009).p 210.

Each Arabic letter has a Makhraj (an exit or articulation point from which it originates) and Sifaat (attributes or characteristics). Knowing the Makhraj and Sifaat of each letter is an important part of Tajweed. Sometimes two letters have very similar exits, which makes mixing them up easy. So, if a person does not know the attributes of each letter, he may change the meaning of the words in Quran recitation

imaam Muhammad Ibn Al-Jazari رحمه الله who was a great Quran and Hadeeth scholar of the 9th Hijri century, stated in his famous poem that details the rules of Tajweed the scholars that have have divided the types of mistakes and one might fall into when reciting, clear mistakes: which usually change obvious things and change the meaning, hidden mistakes: for which one may need to study Tajweed rules the majority of scholars agree that applying the Tajweed rules of the Quran such that the clear mistakes are avoided is an individual obligation (Fardh 'Ayn) upon every Muslim who has memorised part or all of the Quran, while applying the rules of Tajweed to avoid the hidden mistakes is a collective obligation (Fardh Kifaayah) upon Muslims. That is, there must be some students of knowledge who have knowledge of that. This is because the Quran was revealed with the Tajweed rules

applied to it, and the Prophet ﷺ recited it back to Jibreel in that way and the companions of the Prophet ﷺ read it in that way, so it is an established Sunnah (Prophetic tradition or practice) clear Mistakes mistakes related to correct pronunciation of letters so that letters are not mixed up in a way that changes their meaning scholars and ordinary Muslims alike should avoid these Examples of Clear Mistakes. ("An Nasyr fil Qira'at Al 'Asyr, 2009).p 301.

Changing one letter into another or a short vowel (Harakah) into another (e.g. changing some surah Fat-hah into Dhammah or the letter Qaaf into Kaaf, etc) not observing the elongations (Madd) at all. Reciting them quickly as if there is no Madd so that they turn into the length of a vowel making a Madd letter which out of a normal harakah.stopping or starting at an incorrect place so that the meaning is spoilt, like stopping at 'Laa ilaaha' (i.e., there is nothing worthy of worship), without completing 'illallaah'(exceptAllah) mistakes which have to do with perfecting pronunciation and are not obvious these are known only by those who have studied Tajweed rules or are experts in this field. Ordinary Muslims may not know such mistakes or perceive them to be so examples of Hidden Mistakes not being totally exact with the elongation of letters: (Making the Madd shorter or longer by a 1/2 or even 1/4 degree not observing the attributes of each letter perfectly: (Slightly rolling the Raa', or exaggerating the 'N' sound in Noon etc.), surah takes its name from the word **al-`asr** occurring in the first verse. This Surah has 3 verses and resides between pages 601 to 601 in the Quran not observing the rules with which to pronounce letters

when they are next to each other (like not merging certain letters that should be merged (Idghaam) and not clearly pronouncing those which should be clearly pronounced among the proofs that the scholars bring to show the obligation of Tajweed and its being an established Sunnah is that Almighty Allah Says in the Quran (what mean) nd recite the Quran with measured recitation." ("An Nasyr fil Qira'at Al 'Asyr, 2009).p 360.

## 2.2 Tajwid science law

Shaykh Muhammad ibn Saalih al-Uthaymeen was once asked, "does a Muslim should read the Qur'an without holding on to the rules of tajwid?". He replied:

نعم يجوز ذلك إذا لم يلحن فيه فإن لحن فيه فالواجب عليه تعديل اللحن وأما التجويد فليس بواجب التجويد تحسين للفظ فقط وتحسين اللفظ بالقرآن لا شك أنه خير وأنه أتم في حسن القراءة لكن الوجوب بحيث نقول من لم يقرأ القرآن بالتجويد فهو أتم قول لا دليل عليه بل الدليل على خلافه بل إن القرآن نزل على سبعة أحرف حتى كان كل من الناس يقرؤه بلغته إلا أنه بعد أن خيف النزاع والشقاق بين المسلمين وحد المسلمون في القراءة على لغة قريش في زمن أمير المؤمنين عثمان بن عفان رضي الله عنه وهذا من فضائله ومناقبه وحسن رعايته في خلافته أن جمع الناس على حرف واحد لئلا يحصل النزاع والخلاصة أن القراءة بالتجويد ليست بواجبة وإنما الـ

إقامة الحركات والنطق بالحروف على ما هي عليه فلا يبدل الراء لاما مثلا ولا الذا ل زائاً وما أشبه ذلك هذا هو

"Yes, that's okay. As long as it does not happen lahn (error reading) in it. If there is lahn it is mandatory to improve lahn it. As for tajwid, the law is not mandatory the Tajwid is to fine-tune the recitation, and to enhance the recitation of the Qur'an. There is no doubt that tajwid is good, and more perfect in reciting the Qur'an. But if we say 'whoever does not read the Qur'an with tajwid then sin' this is a word that there is no argument. Even the arguments show the opposite.(fatwah: ibnu uthaimin, 2015)

That is, the Qur'an is revealed in 7 letters, until every human reads it in their own language. Until one day, there were fears of dispute and disputes among the Muslims, then united the Muslims in a Qura'ah with the style of Qura'ish in the days of Amir al-mu'minin Uthman ibn Affan radhiallahu'anhu. And this is one of his virtues (Uthman), and his services, and the proof of his great interest in his caliphate to unite the ummah in one qira'ah. In order to avoid disputes among the people in conclusion, reading the Qur'an with tajwid is not mandatory. All that is required is to read the vowel and pronounce the letters as they should be. For example, do not replace the letters ra '( ) with lam ( ), or dzal ( ) letters replaced by zay ( ), or such are forbidden things ". (Fatawa Nurun 'alad Darbi, 5/2, Asy Syamilah) thus some scholars qiraat mentioned, that it is obligatory to recite the Qur'an with tajwid, ie,

such as having to read with ikhfa, idgham, izhar and others, is imprecise and requires a syar'i proposition to oblige it. The exact thing is, tajwid science is obligatory in a level that can avoid someone from mistake of meaning in the reading. There is a good explanation in (Ali, kitab tajwid, 2004)

ذَهَبَ الْمُتَأَخَّرُونَ إِلَى التَّفْصِيلِ بَيِّنَ مَا هُوَ (وَاجِبٌ شَرْعِيٌّ) مِنْ مَسَائِلِ التَّجْوِيدِ، وَهُوَ مَا يُؤَدِّي تَرْكُهُ إِلَى تَغْيِيرِ  
وَبَيِّنَ مَا هُوَ (وَاجِبٌ صِنَاعِيٌّ) أَيُّ أَوْجَبَهُ أَهْلُ ذَلِكَ الْعِلْمِ لِتَمَامِ إِثْقَانِ الْقِرَاءَةِ، وَهُوَ مَا دَ  
الْعُلَمَاءُ فِي كُتُبِ التَّجْوِيدِ مِنْ مَسَائِلَ لَيْسَتْ كَذَلِكَ، كَالإِدْغَامِ وَالإِخْفَاءِ إِخ. فَهَذَا النَّوْعُ لَا يَأْتُمُ تَارِكُهُ عِنْدَهُمْ  
قَالَ الشَّيْخُ عَلِيُّ الْقَارِيُّ بَعْدَ بَيَانِهِ أَنَّ مَخَارِجَ الْحُرُوفِ وَصِفَاتِهَا، وَمُنْعَلَقَاتِهَا مُعْتَبَرَةٌ فِي لُغَةِ الْعَرَبِ: فَيُنَبِّغِي أَنْ  
تُرَاعَى جَمِيعُ قَوَاعِدِهِمْ وَجُوبًا فِيمَا يَنْعَبَرُ بِهِ الْمَبْنَى وَيَفْسُدُ الْمَعْنَى، وَاسْتِحْبَابًا فِيمَا يَحْسُنُ بِهِ اللَّفْظُ وَيُسْتَحْسَنُ بِهِ

"Ulama muta'akhirin detailing the obligatory syar'i with obligatory shina'i in tajwid problem. Mandatory syar'i (obligation demanded by the Shari'a) is that if left it can lead to changes in the structure of sentence or meaning is broken. And mandatory shina'i are things that are required by the scholars qiraat to perfect the readiness of the reading so what is mentioned in the ulama qiraat in the books of tajwid on the obligation of various laws of tajwid, is not so understand it. Like idgham, ikhfa ', and so on, these are innocent things if they leave it in their favor asy Shaykh Ali Al-Qari after he explained that makharijul letters along with the properties and things

associated with it is an influential thing in Arabic, he said: 'Everyone should pay attention to all the rules of the makharijul this letter. Compulsory laws in levels that can cause changes in sentence structure and damage to meaning. Sunnah of law in a level that can enhance pronunciation and pronunciation when reading it so it is not true the attitude, Learning outcomes appear as the occurrence of behavioral changes in students, which can be observed and measured in the change, can be interpreted the increase and development of better than before, for example from not knowing to know, of some people who blame the recitation of the Qur'an from people who have never received a deep tajwid lessons, whereas their reading is still in the levels that have met mandatory levels, that is not damaged the meaning and composition he said even some people feel unlawful prayers behind imams who do not read with tajwid and there are also some tajwid teachers who consider unlawful reading of the Qur'an anyone who does not apply all the rules of tajwid perfectly. These are unwise attitudes caused by lack of knowledge. '"( al zulihi, Al Mausu'ah Al Fiqhiyyah Al Kuwaitiyyah,1967 10/179).

### **2.3 Discussion of the Qur'an**

The word Al-Qur'an according to language has a variety of meanings, one of which is reading or something that must be read, studied. Meanwhile, according to the term of many different religious experts who define the Qur'an among others; ((Amin, 2005),

a. According to the term religious scholars ('uruf syara') are:



"The Word of Allah which is a miracle that is revealed to the Prophet Muhammad (peace be upon him) with an angel of the heart of Gabriel, written in the Mushaf, which is delivered to us by mutawatir is commanded to read it, which begins with the letter of Al-Fatihah and concludes with the letter of the An-nas.

b. According to Prof. K.H. Bustami A.Ghani

"The Qur'an is the holy book revealed by Allah to the prophet Muhammad with the intermediaries of jibril as guidance and guidance for human beings to achieve happiness in the world and the Hereafter in a broad sense, learning can be interpreted as a psycho-physical activity toward personal development as much as possible. Then in a narrow sense, learning is intended as an attempt to master the material science that is part of the activity towards the formation of a whole personality.

c. There is also a definite definition of the Qur'an:

"The Qur'an is the first source of Islamic teachings containing a collection of God's revelations conveyed to the Prophet Muhammad, the content of which is the living order to govern human life in relation to God, with his own development, with his fellow human beings, and the relationship with nature and other creatures ".

d. According to Fazlur Rahman, which means: "The Qur'an is a source capable of answering all problems".

- e. function requires that teachers maintain or change the expectations of success or failure of students in achieving the goal, then the teacher must have sufficient knowledge.

#### 2.4 The function of the Qur'an

Al-Qur'an al karim introduces himself with various traits and traits and is a constantly maintained book of God. The Qur'an has many functions among them; (M. Quraish Shihab, 2000).

- a. Being proof of the truth of the prophet Muhammad. Evidence of the truth is put forward in a gradual challenge.
1. Challenge anyone who doubts it to construct a sort of Qur'an as a whole.
  2. Challenge them to compose ten letters like the Qur'an.
  3. Challenge them to compose a single letter just like the Qur'an.
  4. Challenging them to compose something like or less the same as one letter from the Qur'an.
- b. Be a guide to all mankind. The instructions in question are religious clues or so-called Shari'a.
- c. As the miracle of Prophet Muhammad SAW. To prove his prophethood and his kinship and the Qur'an is Allah's creation not the creation of the prophet. This is supported by the word of God in Surah Al-Isro 'verse 88.

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ الْوَحْيَ وَأَنَا نَذِيرٌ ﴿٨٨﴾  
 ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ الْوَحْيَ وَأَنَا نَذِيرٌ ﴿٨٨﴾  
 ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ الْوَحْيَ وَأَنَا نَذِيرٌ ﴿٨٨﴾  
 ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ الْوَحْيَ وَأَنَا نَذِيرٌ ﴿٨٨﴾

*Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.(isra 'verse 88)*

As hidayat. Qur'an Allah revealed to the prophet Muhammad is not just to be read but to be understood later to be practiced and used as a source of guidance and guidance for humans to achieve happiness in the world and in the afterlife. For that we are encouraged to maintain and maintain it. This is according to the word of God in the letter of (Fatir verse 29)

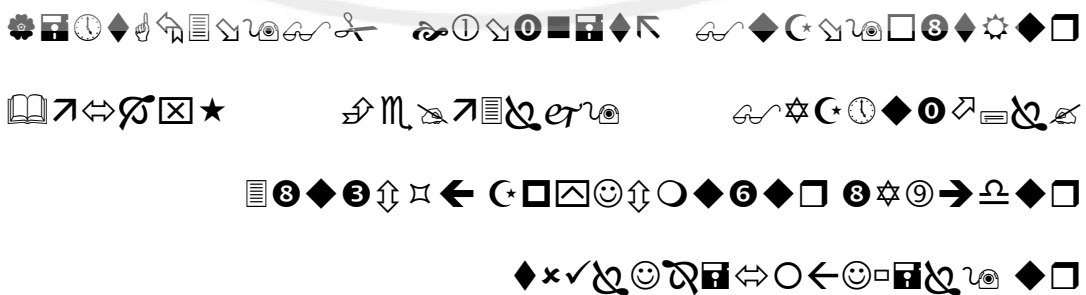
﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ الْوَحْيَ وَأَنَا نَذِيرٌ ﴿٢٩﴾  
 ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ الْوَحْيَ وَأَنَا نَذِيرٌ ﴿٢٩﴾  
 ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ الْوَحْيَ وَأَنَا نَذِيرٌ ﴿٢٩﴾  
 ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ الْوَحْيَ وَأَنَا نَذِيرٌ ﴿٢٩﴾

*Verily, those who recite the Book of Allah (this Qur'an), and perform As-Salat (Iqamat-as-Salat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish.(fatir 29)*

### 2.5 Main Objectives Derived Al-Qur'an

As it is known that the Qur'an is the main and first source of Islamic religious teachings. In contrast to other religious scriptures, the Qur'an revealed to the prophet Muhammad contains not only religious subjects. Its contents contain everything that is necessary for the benefit of life and the interests of the individual and the human person; that govern the relationship with kholiqnya the Qur'an is a guide book, so the results we get from studying the history of descent. For that the Qur'an has three main objectives the guidance of aqidah and belief that must be embraced by the human being implicit in faith in the unity of God or collective lives instructions on shari'a and law by way of explaining the legal bases to which man must follow in relation to God and his neighbor. Or in other words, the shorter, "al-Qur'an is a guide for all mankind to the path that must be taken for the happiness of life in the world and the Hereafter. (Shihab ,2000)

From the above it can be concluded that the Qur'an contains hudan (guidance) for mankind to the path of virtue that must be taken, if one craves happiness and toward evil that should be avoided, if one does not want to fall into the valley of misery In this connection, God Himself affirms in His word An-Nahl verse 89.



*And on the day when We raise up in every people a witness against them from among themselves, and bring thee as a witness against these. And We have revealed the Book to thee explaining all things, and a guidance and mercy and good news for those who submit. (An-Nahl verse 89).*

### 2.6 The Importance of Reading the Qur'an With Tartil

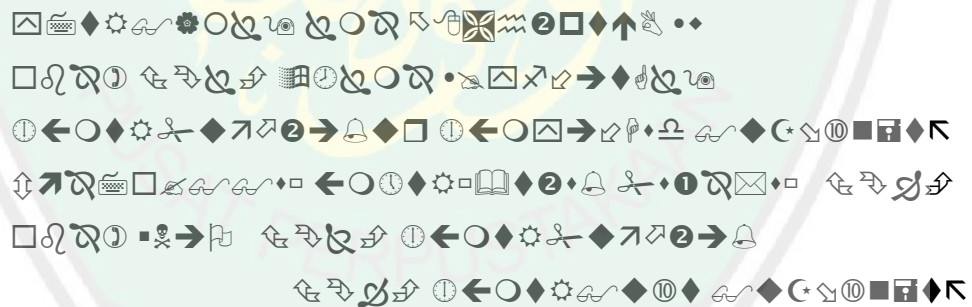
Reading the Qur'an with the beautiful nuance of every Muslim desires. However, the beauty of it would not be perfect (or even sinful) if the Qur'an itself is chanted not in accordance with the rules of reading (science tajwid). In the Qur'an it is mentioned that reading the Qur'an must be with tartil. Tartil is slowly and unhurriedly. Among them, pay attention to the verse chunks, the beginnings and the perfection of meaning, both the makhroj, the short length and the other laws, so that a reader will think of what he is reading. Allah Ta'ala says:



*Or add to it, and recite the Quran in a leisurely manner”, QS. Al-Muzammil:*

4) ibn Kathir said, "Read slowly, for it will help to understand the Qur'an and tadabburi it that way the Prophet read the Qur'an. Aisha said, "He reads the Quran with tartiles so that it seems to be the longest letter he constantly cuts through his verse by verse. The reading of the Qur'an which is quoted from the Prophet sallallaahu 'alaihi wasallam and the Companions shows the

importance of slowly reading and beautifying the reading sound ibn Hajar argues that "the one who reads by tartile and observes it, is like one who bershadaqah with one precious gem, while the one who read quickly like bershadaqah some gems, but its value is equal to one gem, may be, one more value than some value or vice versa in other words Read hastily, then he only get one goal to read Al-Qur'an alone, that is to get the reward of reading the Qur'an, while people who read the Quran with tartil accompanied by contemplation, so he has realized all the goals of reading the Qur'an, perfect in taking advantage of the Qur'an, and following the guidance of the Prophet sallallaahu 'alaihi wasallam and the noble companions particularly in reciting the alQur'an with tartiles while chanting reading quickly indicates the ignorance of its meaning, Here it is clear the intent of the 'Qur'anic tartil' is to present the heart when reading it, in the word of God(Hidayah, 2008)



*Move not thy tongue therewith to make haste with it , Surely on Us rests the collecting of it and the reciting of it,So when We recite it, follow its Again on Us rests the explaining of it, (QS. Al-Qiyamah: 16- recitation , 19)*

So great the effect of reading the Qur'an with tartile for the children here at least includes six elements, namely good reading, good tajwidnya, good voice, good song and variations, (as the meaning of the verse read). So the child will be embedded souls of love against the Qur'an is good, in reading and its meaning.( Ibid.,. 2008)

### **2.6.1 Teacher Strategy PAI in Growing Motivation Learning to Read Al-Qur'an (Tartil)**

In the context of teaching, strategy is the teacher's effort in creating an enabling environment for the teaching process, so that the learning objectives that have been formulated can be effective and achieved. Teaching strategy is the action of teachers implementing the teaching plan means the teacher's effort in using some teaching variables (objectives, materials, methods, tools and evaluation) in order to influence the students achieve the goals set. Basically the teaching strategy is the real action of the teacher to implement the teaching in a certain way that is considered more effective and efficient. Teachers are expected to develop or find strategies that are considered most appropriate in enabling students in he said with learning to read Al-Qur'an is required once there is a stimulus that can stimulate to want to learn. Learning to read the Qur'an requires a more complex strategy and motivation From this it can be concluded that the Qur'an is asource that should be the basis of law or guidance in the life and life of mankind. (Saiful Bahri, 2002).

- Learning Motivation Function

In teaching and learning activities must be found students who are lazy to participate in learning. While the other students actively participate in the activity, one or two students who are follow a lesson or lack of interest in a subject. So need to be investigated the causes. Various reasons may be he is not happy, maybe sick, there is another problem, this means that the child does not change energy, not aroused his affection to do something. this kind of circumstance needs to be done the effort that can find the causes and then encourage a student to do the work that should be done that is learning. In other words, students need to be given the stimulus to grow their motivation. motivation can be called a series of attempts to provide certain conditions, so that someone wants and wants to do something, and if he does not like it will try to negate or avoid feelings of dislike it. In relation to learning, what is meant by the motivation to learn is "the psychic driving force from within a person to be able to perform learning activities and add skills, experience" motivation to learn is a driving force that enables students to involve themselves. One of the tasks of teachers in schools is to generate motivation to learn to students, especially the motivation to enrich themselves as the main target. The more precise the motivation is given, will also succeed the lesson. So, motivation will always determine the intensity of the learning effort for the students. is necessary to know the function of motivation in learning, and explain the meaning of learning itself. According to Morgan, in the book Introduction to psychology (1978) "Learning is any relatively settled change in behavior that occurs as a result of practice or experience a change in the sense, the changes caused by growth, which must be relative, because learning involves various personalities, both physical and psychic, Growing awareness to the students to feel



the importance of the task and accepting it as a challenge so that working hard at the risk of self-esteem is one of the important forms of motivation in relation learning to read Al-Qur'an hence growing awareness on student really really needed in teaching and learning process. With the guidance and direction given by the teacher will cause that learning to read the Qur'an is one of the tasks of students, especially as Muslims. someone will try with all the energy to achieve good performance by maintaining his pride, completion of the task well is a symbol of pride and self-esteem, as well as for students of the subject of learning, the students will study hard can be because of his pride. Such as thinking, skills, attitudes, habits and so forth learning outcomes appear to be behavioral changes in the student, which can be observed and measured in the change, can be interpreted for improvement and better development than before, for example from not knowing to know, polite attitude to be polite, and so on in a broad sense learning can be interpreted as a psycho-physical activity toward personal development as much as possible. Then in a narrow sense, learning is intended as an attempt to master the material science that is part of the activity towards the formation of a whole personality it refers to the continuous and gradual revelation of Quranic chapters and verses by God during the period of the Prophet's (s) mission. The phrase, "We have arranged it well in arranging" (Sura al-Furqan: 32), points to the idea that while the Quranic verses are gradually revealed within 23 years, such a revelation was based on an arrangement or a plan in order to influence the thoughts and attract the hearts of people. A hadith from the Prophet (s) points to the same idea: "the whole Qur'an has been revealed to me verse by verse and letter by letter (word by word)". (Saiful Bahri, 2002).

## 2.7 Mushaf Al Sharif

a. Picture of surah al-fatiha the first page of quran



Figure 2.1 of surah al-fatiha

b. Picture of surah al-ikhlas the last page of quran



2.2 figure of surah al-ikhlâs

c. Picture of surah al-falaq the last page of quran



2.3 figure of surah al-falaq

d. Picture of surah al-nas the last page of quran



2.4 figure of surah al-nas

## 2.8 Correlation

The problem here is the measurement of the relationship between two variables X and Y. Correlation analysis attempts to measure the strength of the relationship between two variables through a number called the correlation coefficient. The linear correlation coefficient is defined as a measure of the linear relationship between two variables X and Y, and is denoted by  $r$ . If the bumpy points follow a straight line with a positive slope, then there is a high positive correlation. If the bumpy points follow a straight line with a negative slope, then there is a high negative correlation. If  $r = 0$ , there is no linear relationship, but not between the two variables must be no relationship. The linear correlation between two variables which are widely multiplied is the Pearson coefficient or the sample correlation coefficient. (Irfan...2014).

The relationship of linear relationship between two variables X and Y is sampled with the correlation coefficient of sample  $r$ .

$$r_{xy} = \frac{n(\sum xy) - (\sum x)(\sum y)}{\sqrt{(n\sum x^2 - (\sum x)^2)(n\sum y^2 - (\sum y)^2)}} \quad (2.1)$$

Information :

$r_{xy}$  = Description: The correlation coefficient between X and Y

$n$  = number of samples

$\sum XY$  = total amount of XY data

$\sum X$  = total number of X variable data

$\sum Y$  = total number of Y variable data

## 2.9 Related Research

The use of correlation methods in voice signal processing has been widely done, but the use of correlation methods to correct al-quran reading is still rare. Research conducted by Heriyanto and Azhari using sampling deviation methods of average energy and deviation wave to classify iqra reading. Results from the count of wave 1 analysis, wave 2 analysis and so on still approaching approximately 45% ketepatan and accuracy. In the same person testing with index first there is 60% accuracy. (Heriyanto & Azhari, 2014).

Another study was conducted by Yousra and enaam using the wavelet neural network method for Arabic Word Recognition. Discrete wavelet transform is used to extract characteristics of the signal. It will then be classified using Back Propagation Neural Network. From the research done got the average result accuracy 70-80%.

Another study was also conducted by Muhammad Ammar et al about verification of Qur'an reading using Speech Recognition technique. In this study the method used to perform feature extraction is MFCC (Mel frequency Cepstral Coefficients). The MFCC method can produce better accuracy with small computational complexity (Ammar et al, 2015). Then for matching the signal in this study using Hidden Markov Models (HMM) method. But unfortunately in this study did not explain the results of the accuracy of the research conducted. (Mohammed, Shahrizal, & Hj, 2015).

Another study conducted by Son et al (2012), on research conducted by researchers to develop software learning Quran by using speech recognition techniques. The method used to perform feature extraction is Mel frequency Cepstral Coefficients (MFCC). And then for the process of detecting the resemblance of the sound signal, the researcher uses the Gaussian Mixture Model (GMM) method. The result of this research is accuracy in detecting similarity up to 70%, for articulation (Makhoriul letters) accuracy value reaches 90%. As for the law readings accuracy reached 60%. (Putra, Atmaja, & Prananto, 2012).

Research conducted by Ibrahim et al (2010) about checking tajwid automatically on reading al-Qur'an (Automated Tajweed Checking Rules Engine for Quranic Verse Recitation). This study corrects al-Fatihah letters, using Mel frequency Cepstral Coefficients (MFCC) method to extract sound signal characteristics and use the Hidden Markov Model method to compare similarities between input and reference signals. From the research, the accuracy is 91.95% and the average error is 8%. (Jamaliah Ibrahim, Yamani Idna Idris, Razak, & Naemah Abdul Rahman, 2013).

Other studies related to the method of correlation were performed by Mittal et al (2015) on the comparison of efficiency between Neural Network methods and Correlation methods in speech recognition. The correlation method measures the value of similarities between the two signals whereas the Neural Network is a method that tries to find a relationship until it finds a target. In terms of the complexity of the correlation method is lower than that of Neural Network. Then in terms of time consumption the method of Neural Network consumes more time than the Correlation method. So based on this research the correlation method can be relied upon to do identification process similarity and require fewer resources compared with Neural Network method. (Mittal, Sachdewa, & Dhawan, 2015).

## CHAPTER III

### RESEARCH METHODOLOGY

In this chapter will be described on system design that includes research procedures, tools and materials needed for data retrieval, system design, interface design, until implementation. The built application is a correction application of Qur'an reading using correlation method.

#### 3.1 Research Procedures

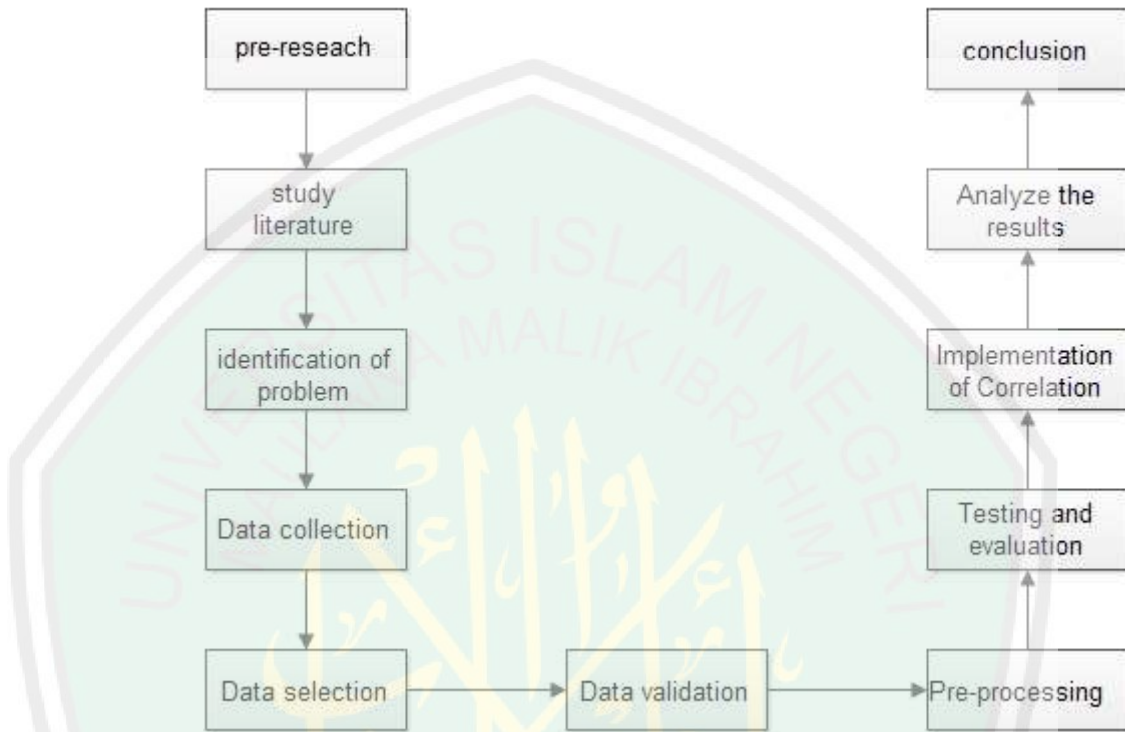
The research procedure is the steps used as a tool to collect data and answer the questions in the research. The procedures or workings of a number of activities to be performed in this study will be represented in the flow diagram as shown in Figure 3.1.1 below.

Based on Figure 3.1.1 to complete this research will go through several stages of research. The initial phase is pre-research which is the preparatory stage, then the literature study, the problem identification obtained from the literature study, and the collection of required data. After subsequent data collection will be performed data selection and data validation prior to entry to the implementation of the method.

After the data obtained then the next stage is data processing the first step of data processing is pre-processing. The output of the pre-processing process will be used to process the correlation method at a later stage. After the correlation method has been completed, the testing and evaluation phase will be carried out when the



testing and evaluation process is completed then the results analysis process can be performed and the conclusion can be implemented.



**Figure 3.1 Research Procedure**

### 3.2 Data Acquisition

The data referred to in this study is the audio recording data from short letters used for training data and also data testing according to Rabiner and Juang (1993), there are four main factors considered when collecting sound samples, including: who speech, speech condition, transmission system (transducers and transmission system) and media used to speak.

These four factors must be defined at the beginning, before each recording process is performed. This is because, these factors will affect the output, especially for training data to be used during training and testing (Mohammed et al., 2014).

### 3.2.1 Training Data

As explained in the previous section about the 4 factors to consider in sound sampling. The first factor is who speaks the voice will be used as training data. In this study the speaker in question is the experts who have been certified reading on Al-Qur'an method or someone who has tashih (justified) Al-Qur'an reading it. The number of experts to vote is five.

The second factor is the state of speech. Conditions during the recording process is avoided from things that can degrade recording quality. Among them: the sound noise level around the speaker and the health condition of the speaker.

The next factor is the transmission used during the recording. The voice data transmission medium used is air. Then Media to be used by researchers to record is a microphone that is on the android or laptop. With a sample rate of 44100 Hz and the output format is PCM / WAVE (.wav).

After the above four factors have been defined, the data retrieval is ready. In this study the voice data that will be used is the reading of short letters in the Qur'an. Where 5 readers read some short letters contained in the Qur'an. Recording of reading is done in two ways. First reading is recorded using android device. Both recordings are done by using a laptop. In the recording using the android device the voice cutting

is done manually by the researcher. While on recording using laptop cutting done automatically by system.

After the recording process is done then the data will be processed to get the required parameters.

### **3.2.2 Data Testing**

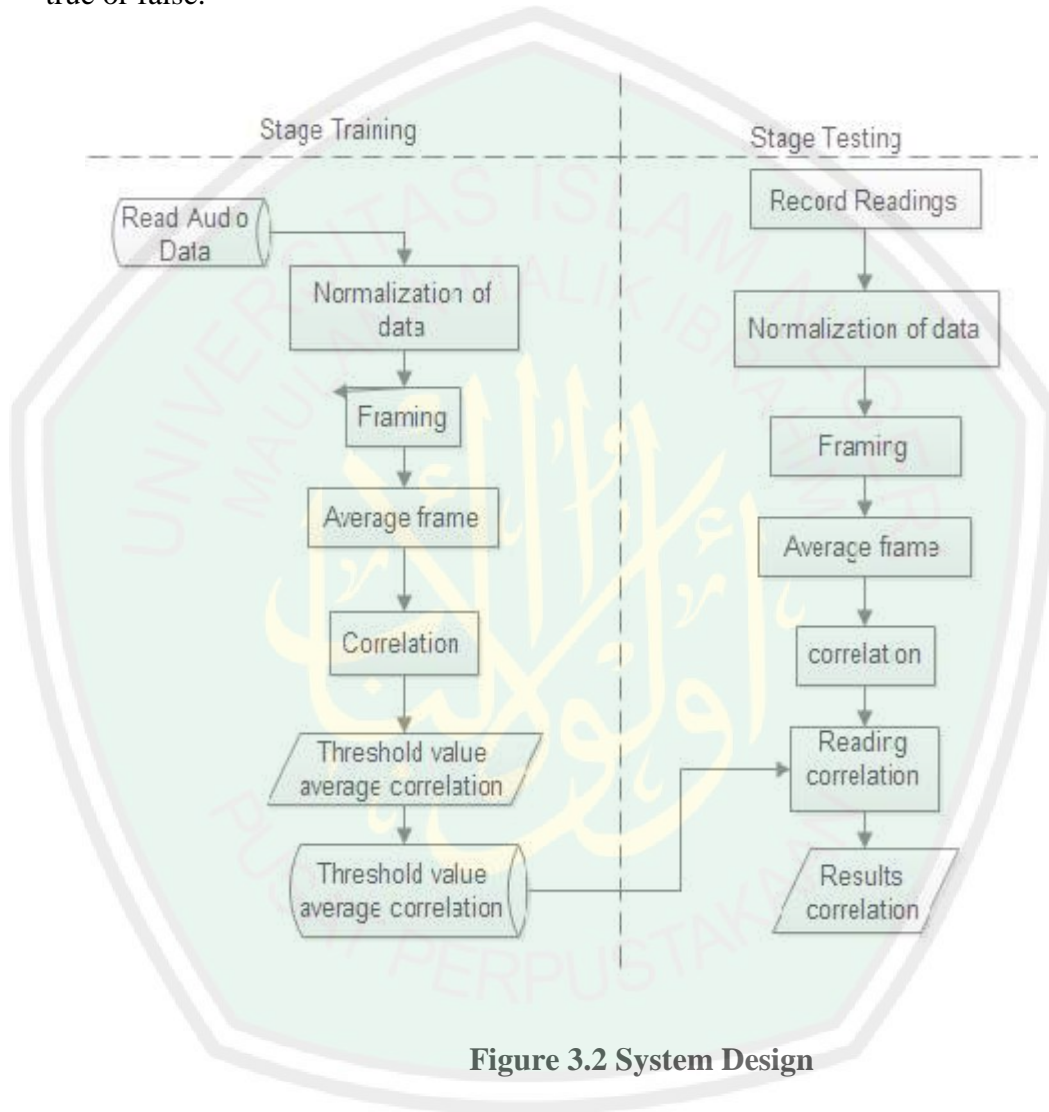
The process of taking data testing is not much different from the data retrieval training, which is taking voice data using android device and using laptop. In taking data testing, the tester will display the word or sentence then read it. Immediately the recording process will be done, after finished recorded the data will diektraksi characteristic first and then will be done correlation process to know the value of similarity between the two readings. A more complete process will be explained in the next discussion.

### **3.3 System Design**

At this stage, the design of the system began to be formed to illustrate how the system solve the problem that became the object of research studies. This stage should be able to describe what should and how the application of this Qur'an reading correction works. Figure 3.3.1 shows how this system was built.

The second big process is testing. In the testing process there are two testing models used. First is testing with data contained in the directory. Second is testing with live test, meaning that users read directly and then corrected. The stages in the testing process are audio recording, data normalization, framing, finding the average value of

each frame. Then the correlation between test data to training data. After the value of correlation test data obtained then the next stage is to compare the value of test correlation and training correlation value. Then it can be concluded that the reading is true or false.



**Figure 3.2 System Design**

The fast is a read audio data i take some sound of al-quran students in mahad uin and my friends in masjid uthman bin affan, the second is normalization data is data have same number of maximum and minimum, framing is lake divide data according into number of frame, we seach the average of every each frame, correlation to different

data, threshold value average correlation to save data the training and testing is a same process but the testing in the last process we process the decision to get result of resting.

### 3.3.1 Training Process

In Figure 3.2 there are two major processes of training and testing process. The training process begins with audio recording then the process of cutting the sound

```
function Training_Callback(hObject, eventdata, handles)

FATIHAH = { '0101.wav'; '0102.wav'; '0103.wav'; '0104.wav';
'0105.wav'; '0106.wav'; '0107.wav' };
ikhls = { '1121.wav'; '1122.wav'; '1123.wav'; '1124.wav' };
flq = { '1131.wav'; '1132.wav'; '1133.wav'; '1134.wav';
'1135.wav' };
ns = { '1141.wav'; '1142.wav'; '1143.wav'; '1144.wav'; '1145.wav';
'1146.wav' };
all = { '0101.wav'; '0102.wav'; '0103.wav'; '0104.wav'; '0105.wav';
'0106.wav'; '0107.wav'; '1121.wav'; '1122.wav'; '1123.wav';
'1124.wav'; '1131.wav'; '1132.wav'; '1133.wav'; '1134.wav';
'1135.wav'; '1141.wav'; '1142.wav'; '1143.wav'; '1144.wav';
'1145.wav'; '1146.wav' };

data = get(handles.kalimat, 'string');
data2 = get(handles.kalimat, 'value');

switch(data2)
    case 1
        kalimat = FATIHAH;
        [y, Fs] = audioread('FATIHAH.wav');
        sound(y, Fs);
        surah = imread('FATIHAH.jpg');
        imshow(surah, 'Parent', handles.axes2);

    case 2
        kalimat = FATIHAH;
        [y, Fs] = audioread('FATIHAH.wav');
        surah = imread('FATIHAH.jpg');
        imshow(surah, 'Parent', handles.axes2);
```

signal, signal normalization, framing process, while taking the average value of each

**Figure 3.3 code Training Process**



```

corr2 = zeros (5,5);
corr3 = zeros (5,5);
%korelasiTDF = zeros (5,5);

dataAudio = kalimat{a1};

for a = 1 : 5
    for b = a : 5
        data1 = nama{a};
        data2 = nama{b};

        namaFile1 = strcat(data1, dataAudio);
        namaFile2 = strcat(data2, dataAudio);

        [x,fs] = audioread(namaFile1);
        [y,fs] = audioread(namaFile2);
        x = x/abs(max(x));
        y = y/abs(max(y));
        k = frame(b1);
        for i = 1:k
            if i == k+1
                else
                    frame_x(i,:) = x((1+((i-1)*(N_frameX))):(i)*(N_frameX));
                    frame_y(i,:) = y((1+((i-1)*(N_frameY))):(i)*(N_frameY));
                end
            end
        end

        for i = 1 : k
            rata2_x(1,i) = sum(abs(frame_x(i,:)));
            rata2_y(1,i) = sum(abs(frame_y(i,:)));
        end

        for i = 1 : k
            rata2_x(1,i) = sum(abs(frame_x(i,:)));
            rata2_y(1,i) = sum(abs(frame_y(i,:)));
        end
    end
end
%N == k
ammountXY = 0;
ammountX = 0;
ammountY = 0;

ammountX2 = 0;
ammountY2 = 0;

```

**Figure 3.4 code Training Process**

Then the correlation process is done to get the relationship value of each existing data. In the training process the average value that has been taken then stored for use in the testing process.

```

for i = 1 : k
    hasil_kali = rata2_x(1,i) * rata2_y(1,i);
    ammountXY = ammountXY + result_timis;
    ammountX = ammountX + rata2_x(1,i);
    ammountY = ammountY + rata2_y(1,i);
    ammountX2 = ammountX2 + (power(rata2_x(1,i),2));
    ammountY2 = ammountY2 + (power(rata2_y(1,i),2));
end

ammountXX2 = power(ammounthX, 2);
ammountYY2 = power(ammountY, 2);

atas = k * ammountXY - ammountX * jumlahY;
bawah1 = (k * ammountX2 - ammountXX2) * (k * ammountY2 -
ammountYY2);
bawah = sqrt(bawah1);

resultref = [corr3(1,2), corr3(1,3), corr3(1,4), corr3(1,5),
corr3(2,3), corr3(2,4), corr3(2,5), corr3(3,4), corr3(3,5)
,corr3(4,5)];

resultminref = min(resultref);
resultmaxref = max(resultref);

rata2ref = mean(resultref);

q1 = (resultminref + rata2ref)/2;
resulttraining(a1,b1) = rata2ref;

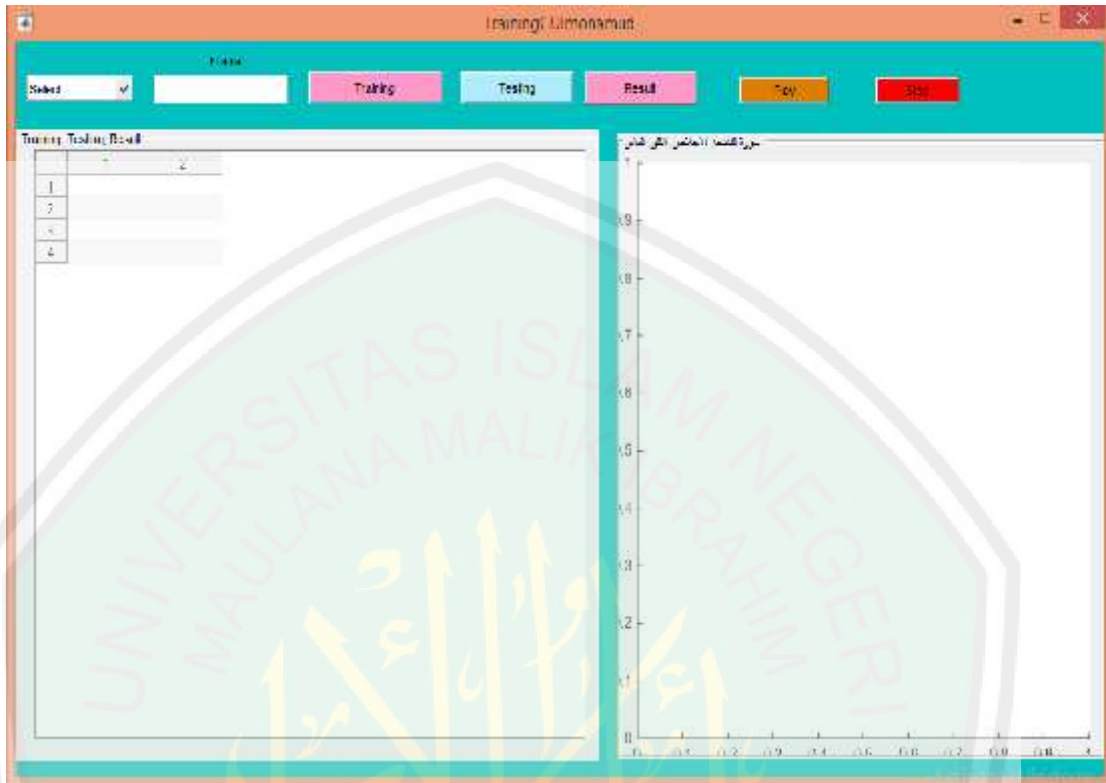
    end
    disp(kalimah(a1));
end
cellframe = num2cell(frame);

```

**Figure 3.5 code Training Process**



- **Interface Training**



**Figure 3.6 Interface Form Training**

This figure showing many application al-quran you select some surah fatiha, or ikhlas, farme have many numbers like 5, 10, 15, 20, 25, 30, 35, 40, 45, and 50.

Training, testing and result are buttons, play audio and stop are part of the picture.

### 3.3.2 Testing Process

This stage is used to prepare the information needed as a reference in the testing phase of the system. in this study that information required at the time of testing is the average value (mean) correlation of a reading from various experts.

In previous discussions have been described the stages in the training system, among others; preparing the recording readings, then the recording is read data in the form of 1 dimensional array. Then the data is normalized, done framing, after that the application of the correlation method, and the final stage is to determine the best number of frames. The correlation value found in the best frame, stored and used in the testing phase.

The testing stage is not much different from the training stage. Actually during the training phase, this research has also done the testing phase to determine the best frame. The thing that differentiates at the testing stage is at this stage the output is the result of correlation. At this stage it can be seen that the reading is true or false. Here Figure 3.7 is a flowchart testing system.

```

resultsShould = zeros((2*length(kalimah)), length(frame));
resultttesting = zeros((2*length(kalimah)), length(frame));
test = {'FATIHAH\Dr.Nsrlh_', 'FATIHAH\Arif_'};
for a0 = 1 : 2
for a1 = 1 : length(kalimah)
    for b1 = 1 : length(frame)
corr2 = zeros (1,6);
corr3 = zeros (1,6);
% korelasiTDF = zeros(1,6);
nama = {tester{a0} , 'FATIHAH\Dr.Nsrlh_', 'FATIHAH\fzal_',
'FATIHAH\N.fariq_', 'FATIHAH\Rahmat_', 'FATIHAH\salman_', 'FATIHAH\xusun
ul_'};
dataAudio = kalimat{a1};

for b = 2 : 6
data1 = nama{1};
data2 = nama{b};
namaFile1 = strcat(data1, dataAudio);
namaFile2 = strcat(data2, dataAudio);
[x,fs] = audioread(namaFile1);
[y,fs] = audioread(namaFile2);

```

**Figure 3.7 Code Testing Process**

```

%framing x
for i = 1:k
    if i == k+1
        %frame_x(i,1:sisax) = x((1+((i-1)*(N_frameX))):(1+((i-1)*(N_frameX)))+(sisax-1));
    else
        frame_x(i,:) = x((1+((i-1)*(N_frameX))):(i)*(N_frameX));
        frame_y(i,:) = y((1+((i-1)*(N_frameY))):(i)*(N_frameY));
        %frames(i,:) = data(1:1102);
    end
end

for i = 1 : k
    rata2_x(1,i) = sum(abs(frame_x(i,:)));
    rata2_y(1,i) = sum(abs(frame_y(i,:)));
end

resultttest = [corr3(1,2) , corr3(1,3) , corr3(1,4) , corr3(1,5) ,
corr3(1,6)];

resultmaxtest = max(resultttest);
resultmintest = min(resultttest);

rata2test = mean(resultttest);

resultttesting((a1+((a0-1)*length(kalimat))),b1) = rata2test;

% coba = a1+((a0-1)*length(kalimat));
% index = (a0-1)*length(kalimat);

if resulttraining(a1,b1) < rata2test
    result ((a1+((a0-1)*length(kalimat))),b1) = 1;
end

```

**Figure 3.8 Code Testing Process**

```
else
    result ((a1+((a0-1)*length(kalimah))),b1) = 0;
end

if (a0 == 2)
    resultsShould ((a1+((a0-1)*length(kalimah))),b1) = 0;
else
    resultsShould ((a1+((a0-1)*length(kalimah))),b1) = 1;
end
end
end
disp(kalimah(a1));
end

disp(tester(a0));
end

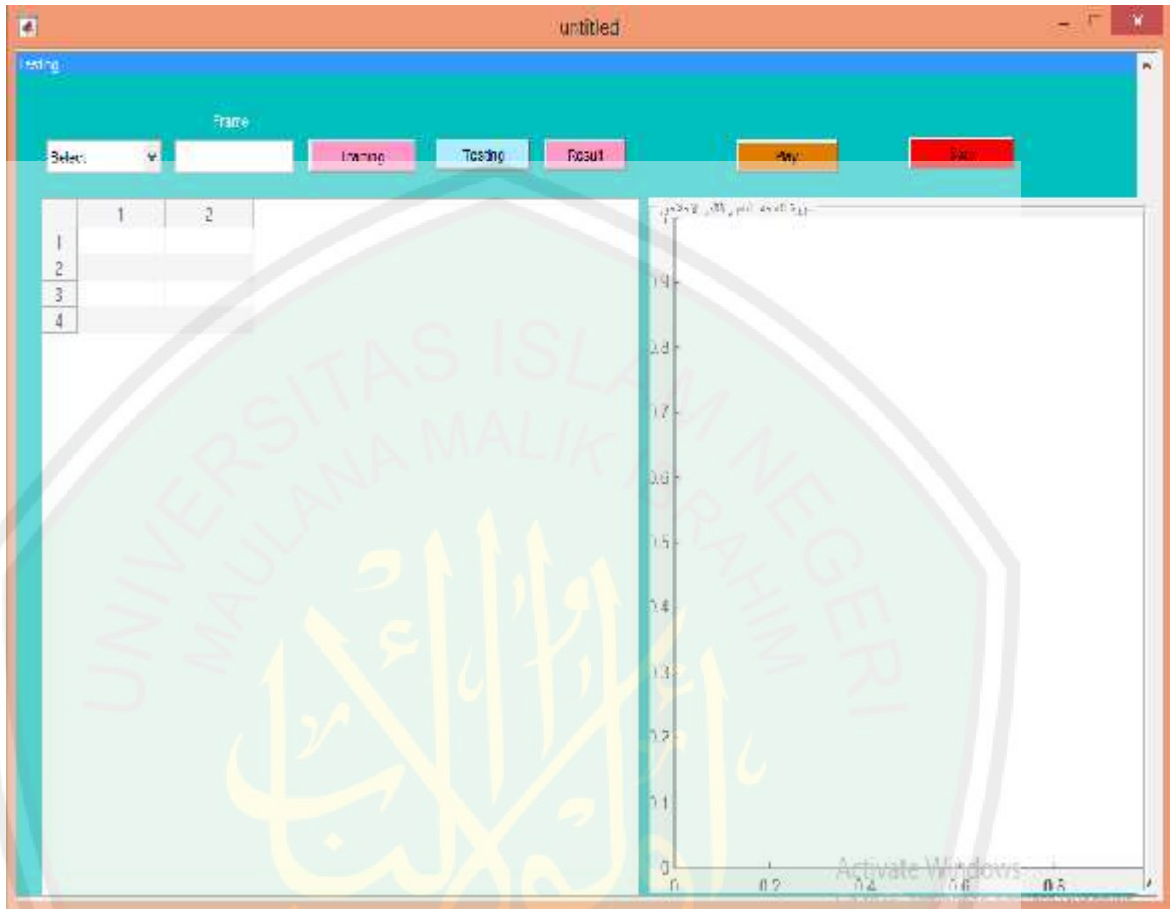
frame1 = zeros(length(frame),1);
akurasi = zeros(length(frame),1);

for c1 = 1 : length(frame)
    crosstest = crosstab(resultsShould(:,c1), result(:,c1));
    if (length(crosstest(1,:)) == 2)
        cross2 = crosstab(resultsShould(:,c1), result(:,c1));
        akurasi(c1,1) = ((cross2(1,1) + cross2(2,2)) / (cross2(1,1) +
        cross2(1,2) + cross2(2,1) + cross2(2,2)));
    else
        cross2 = crosstab(resultsShould(:,c1),hasil(:,c1));
        akurasi(c1,1) = ((cross2(1)) / (cross2(1) + cross2(2)));
    end
    end

    frame1(c1,1) = frame(c1);
end
end
```

Figure 3.9 Code Testing Process

- **Interface Testing**



**Figure 3.10 Interface Form Testing**

This figure showing many application al-quran you select some surah fatiha, or ikhlas, farme have many numbers like 5, 10, 15, 20, 25, 30, 35, 40, 45, and 50.

Training, testing and result are buttons, play audio and stop are part of the picture.

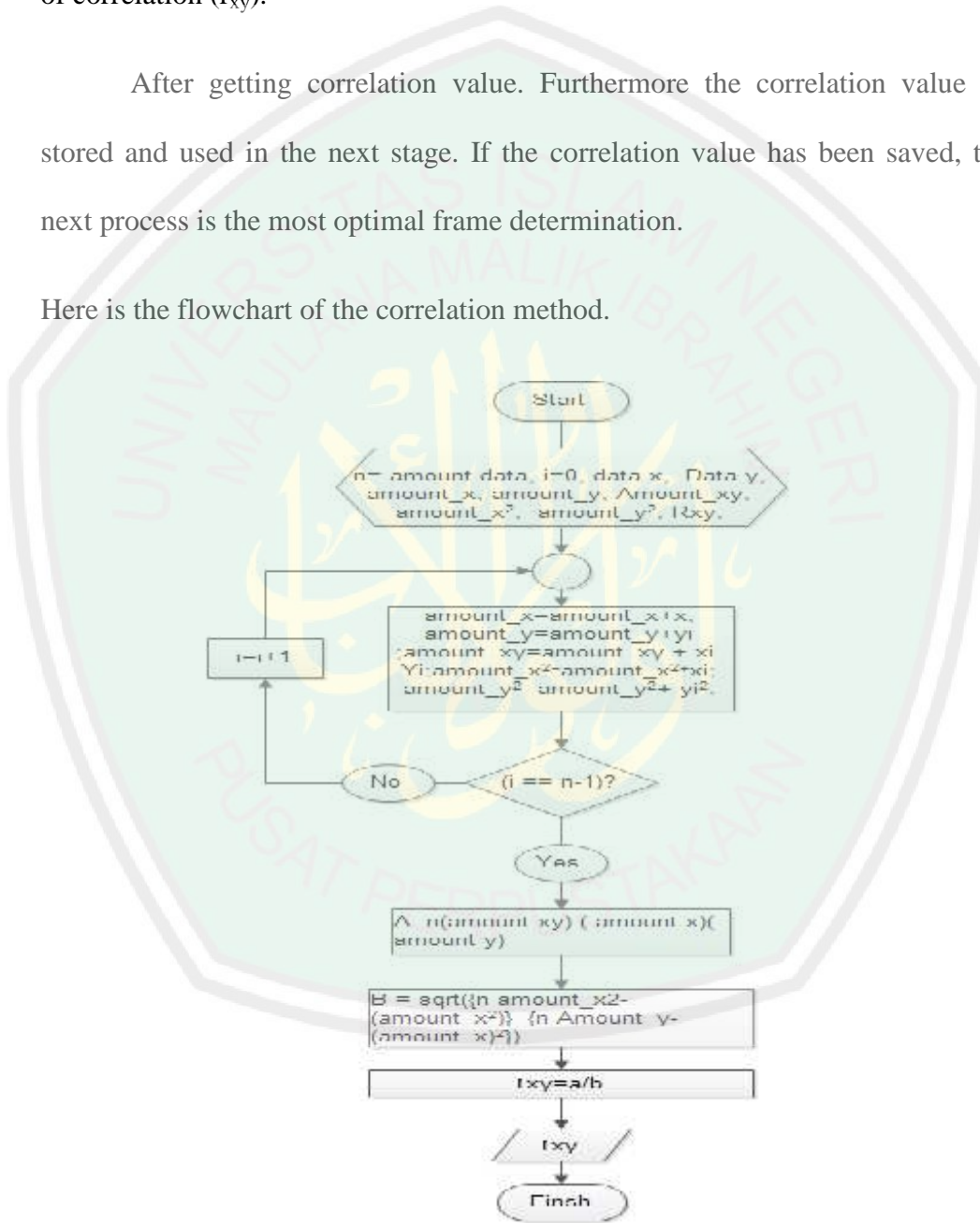
### **3.3.1.4 Correlation Method**

After the signal is split into several classes, the next step will be measured the correlation of both signals. The value to be correlated is the average value of each

frame we have in the previous process. Based on Figure 3.10 the calculation of correlation method begins by summing each data from both signals. This is done using looping. After the required calculation is completed, then next is the calculation of correlation ( $r_{xy}$ ).

After getting correlation value. Furthermore the correlation value will be stored and used in the next stage. If the correlation value has been saved, then the next process is the most optimal frame determination.

Here is the flowchart of the correlation method.



**Figure 3.11 Flowchart Correlation Method**

Preparing data is the fast step and the second step process convention, the decision

Of data, 2 process, correction and result.

```

ammountXY = 0;
ammountX = 0;
ammountY = 0;

ammountX2 = 0;
ammountY2 = 0;

for i = 1 : k
    result_times = rata2_x(1,i) * rata2_y(1,i);
    ammountXY = ammountXY + hasil_kali;
    ammountX = ammountX + rata2_x(1,i);
    ammountY = ammountY + rata2_y(1,i);
    ammountX2 = ammountX2 + (power(rata2_x(1,i),2));
    ammountY2 = ammountY2 + (power(rata2_y(1,i),2));
end

ammountXX2 = power(ammountX, 2);
ammountYY2 = power(ammountY, 2);

atas = k *ammountXY - ammountX * ammountY;
bawah1 = (k * ammountX2 - ammountXX2) * (k * ammountY2 -
ammountYY2);
bawah = sqrt(bawah1);

correl = corrcoef(rata2_x,rata2_y);
corr2(1,b) = correl(2);

corr3(1,b) = atas/bawah;

```

**Figure 3.12 code Correlation Method**

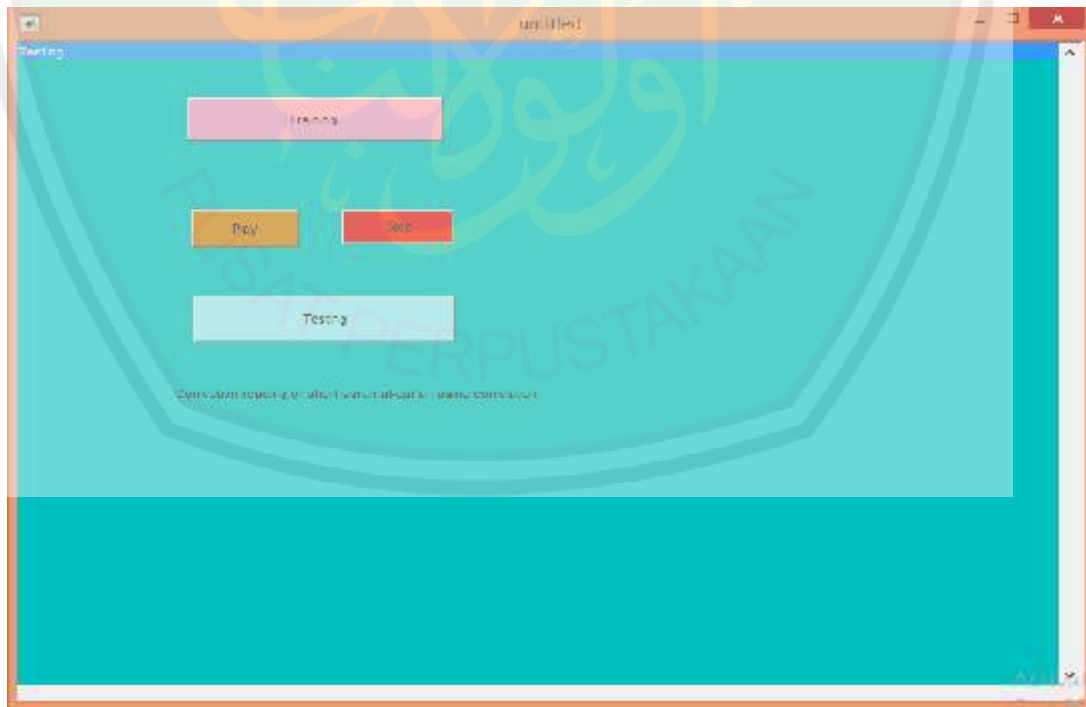
### 3.4 Interface Design

Interface or display of reading system Al-Qur'an method of reading is developed by using matlab software for training and testing process. Here is the application interface design to be built.

#### 3.4.1 Training Form

The training form is used to obtain the average correlation value of the reference recording. In the training form is also determined the number of frames to be used at the time of testing. The input of this training form is the recording data from each snippet in Al-Qur'an reading. Each piece there are 5 data that become reference. here is the design of the training form:

- Main page



**Figure 3.13 Main Page Interface**



In Figure 3.13 the main page interface there are buttons are; button for training , testing, play and audio stop . The buttons are connected with related forms

In Figure form training interface there are several outputs. Among others; Correlation of training data, correlation of test results, and accuracy of the system

#### • Interface Play and Stop Audio

this picture showing below play and stop audio

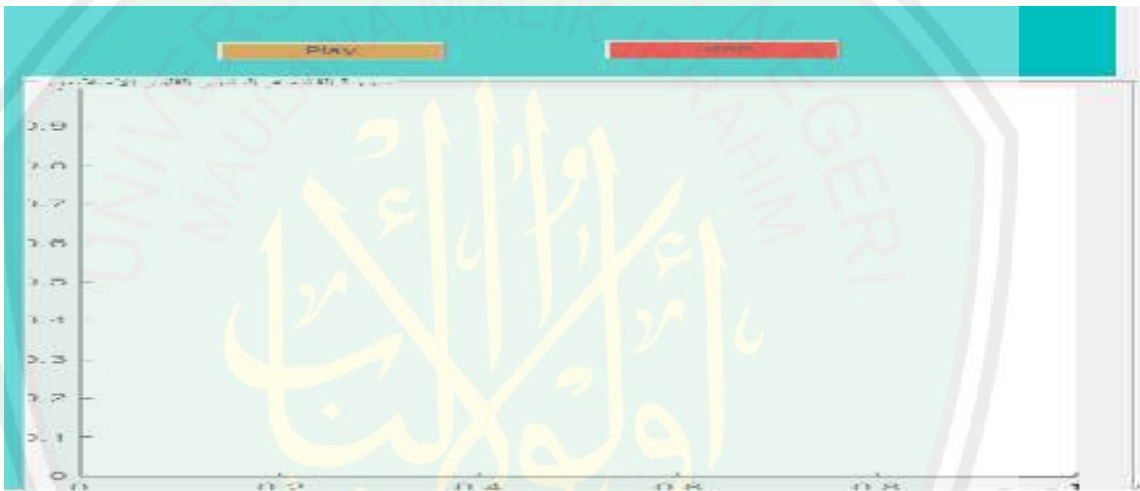


Figure 3.14 Play Stop Audio

```
function pushbutton17_Callback(hObject, eventdata, handles)
% hObject      handle to pushbutton17 (see GCBO)
% eventdata    reserved - to be defined in a future version of MATLAB
% handles      structure with handles and user data (see GUIDATA)
data2 = get(handles.kalimat, 'value');

switch(data2)
    case 1
        [y, Fs] = audioread('FATIHAH.wav');
        sound(y, Fs);
    case 2
        [y, Fs] = audioread('FATIHAH.wav');
        sound(y, Fs);
```

Figure 3.15 code Play Stop Audio

• Interface of Play and Stop Audio

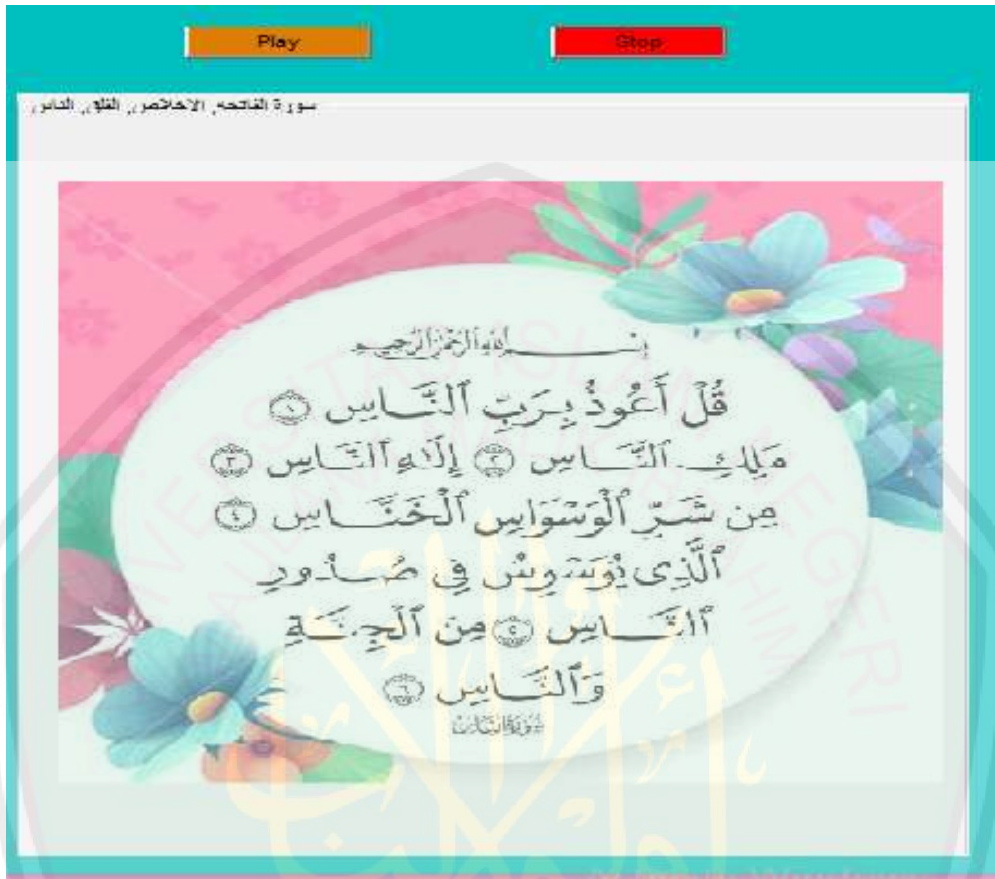


Figure 3.16 Interface Play and Stop Audio

This is figure is showing below play stop audio and picture of anas this application help any student want to study al-quran.

## CHAPTER IV DISCUSSION

In this chapter we will discuss a series of trials on the Qur'an reading correction system that has been built and the changes that have been made. Then the test results are processed by a particular method to generate information or draw conclusions. After that from the information that has been obtained, the next stage is an evaluation of this research.

### 4.1 Test Procedure

The right steps in the trial can speed up the completion time and will also be closer to the truth. That is Sunnatullah, Allah says in the letter of Taahaa verse 123 "Allah says: 'Go down both of you from heaven together, some of you become enemies of others. And if there come unto you my guidance, he shall not go astray, nor will it be hurt. "'.

The following stages in the testing process in this study that can be described as follows;

#### 4.1.1 Data Preparation

At this stage, there is a vote of Qor'an reading on 2 pages (1,2,) with forty-one (41) different people. Then the voice data is separated per word if the reading in the form of words or sentences if the reading in the form of sentence as in Table 4.1.1 below.

Table 4.1 The process of taking audio data

Reading	Nama Audio
	
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	Audio_131.wav
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	Audio_132.wav
الرَّحِيمِ	Audio_133.wav
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	Audio_134.wav
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	Audio_135.wav
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ	Audio_136.wav
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ	Audio_137.wav

The process in Table 4.1 is done on every page used. So the total data obtained is 1.025 audio data. Details of data can be seen in Table 4.2 below

**Table 4.2 Details of Data Retrieval**

<b>NO</b>	<b>Data source</b>	<b>Aim</b>	<b>Amount of data</b>
1	Dr. Nasrullah	Training	22
2	Tria Rahmat	Training	22
3	Ahmed (true data)	Testing	22
4	Muhammad salman affandi	Training	22
5	Faza Fatiyurrobbany	Training	22
6	Narul Fariq	Training	22
7	Muhammad Xasbullah	Training	22
8	Dany (not true data)	Testing	22
9	Hafid (not true data)	Testing	22
10	Misbah (true data)	Training & Testing	22

In Table 4.2 there are eight data sources. The first seven data are true data with details of the five initial data used as training reference data and 2 data used during training and testing. The data at number ten is reading data that is deliberately blamed for use in the training and testing process. The above data is then stored into a specified folder for use in the next stage.

#### **4.1.2 Preprocess**

This process is done to prepare the data to be correlated. This stage is very determine the results of the correlation method. There are three processes performed at this stage. First data normalization, this process is done to equalize the maximum amplitude value of the readings. This needs to be done because with the maximum value of the same data it can strengthen the correlation value. So with that the focus of the correlation only on the pattern of the reading.

The second stage is data framing. Audio data that has been obtained then divided into sections in accordance with the maximum results at the time of training. From the results of this framing then performed the third process is the sum (sum) data of each frame. Another alternative is to take the mean values of each frame. After the preprocessing steps are done then the next is to get the correlation value.

#### **4.1.3 Process of Getting Correlation Value**

The process of getting correlation value between each reading in this study using correlation method. Correlation value is the value of the relationship between two signals. The higher the correlation value (0.5 -1), the relationship between the two signals is stronger. Conversely, if the correlation value is lower (0 -0.5) then the

relationship between the two signals is getting weaker. Correlation process is done during training and when testing data. Further more complete will be explained at the stage of the trial results.

#### **4.1.4 Reading Correction Process**

After the correlation process is done on the data training and data testing, the next step is the determination of true or false data testing. If true then it will be marked 1. Conversely, if wrong then will be marked 0. After all data has been corrected, the next determined the accuracy value of the system that has been built.

#### **4.2 Test Results**

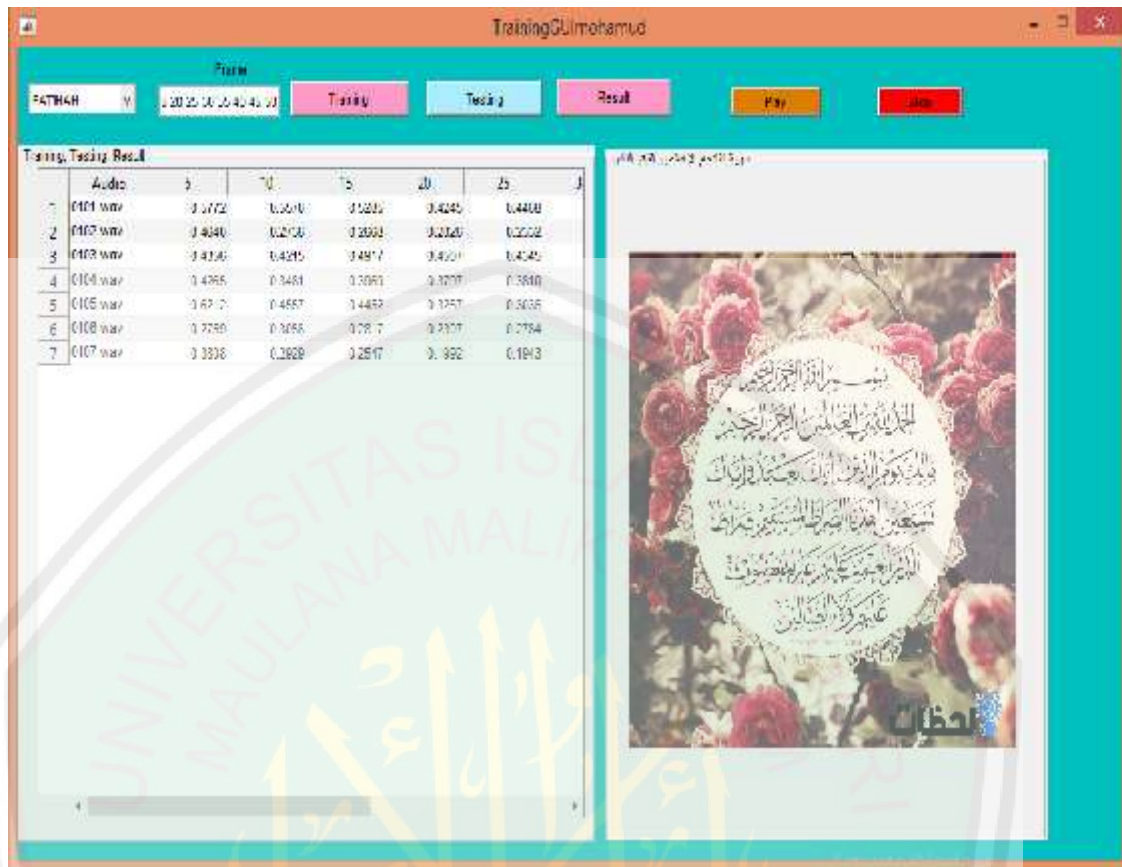
The results of the experiment in this study is divided into three, namely training testing of play, stop audio and live testing. The following is the result of Qur'an correction test system using correlation method.

##### **4.2.1 Test Data Training Results**

The data used for the training trial process was obtained by recording 41 experts' readings for reference data and two experts for testing. Trial is done on correct reading and wrong reading. Each expert reads 25 readings. So the total required reading data for the training process is 1,025 data.

At this stage, the first step determines the correlation value of each reading from the reference data. Each reading has 10 correlation values corresponding to the number of frames.

This process is shown as in Figure 4.1:



**Figure 4.1 Training Results**

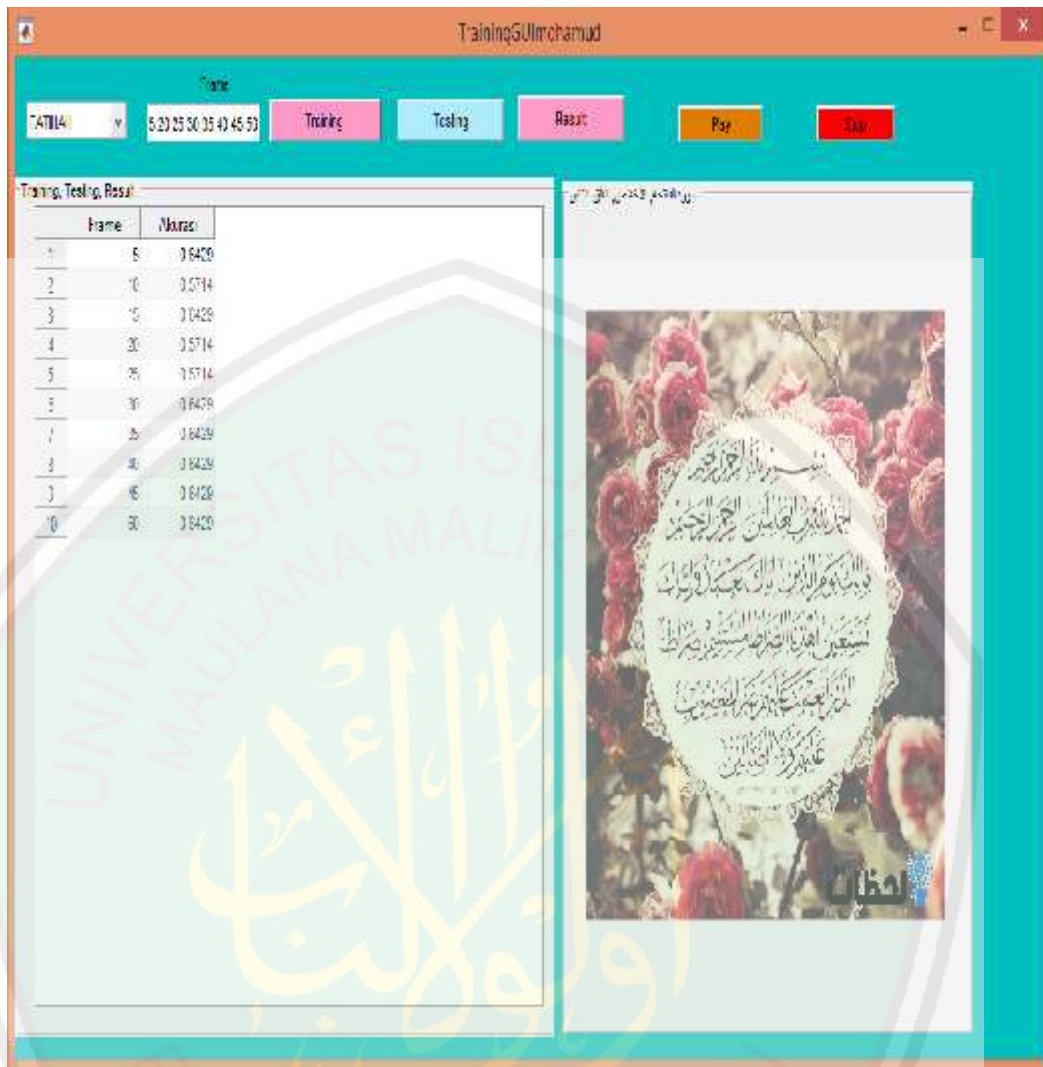
Correlation value of each reading with each frame as in Figure above will be used as reference data in frame determination process with best accuracy. data Figure 4.1 can be seen in the attachment.

The next stage is the process of testing the true data and data wrong to the training data that has been obtained. If in the process of Figure 4.2.1 the correlation value is the average of five experts, at this point the correlation value is the mean of the data being tested against the reference data.

This process is shown in Figure 4.3:







**Figure 4.3 Results**

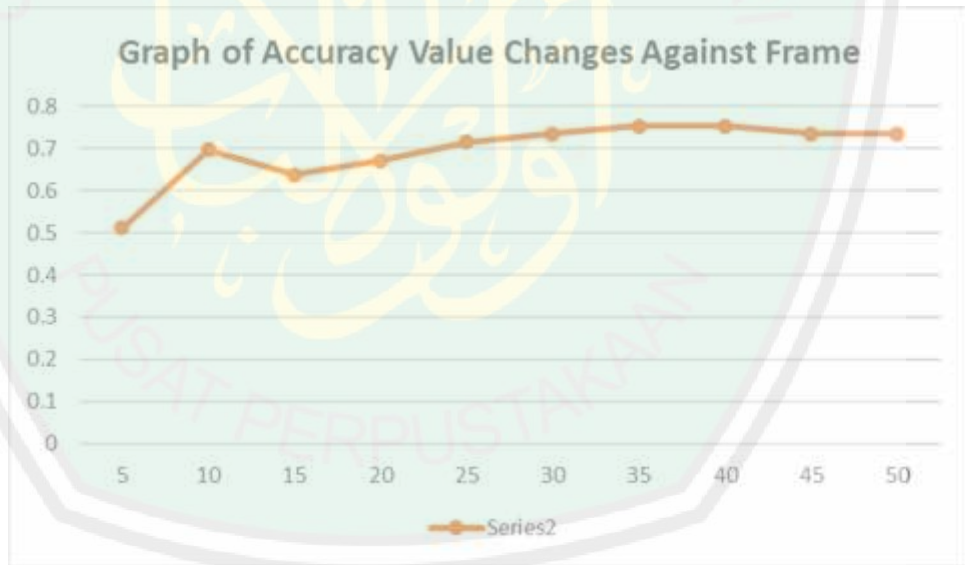
The following table 4.3 is a summary of the results of the training data shown with the accuracy of each page and each frame.

**Table 4.3 Accuracy of Each Frame**

**Table 4.3 Result Tiap Frame**

Surah	Frame									
	5	10	15	20	25	30	35	40	45	50
Alfatiha	0.7143	0.7857	0.7143	0.7857	0.8571	0.8571	0.9286	0.9286	0.8571	0.8571
Al-ikhls	0.3750	0.7500	0.6250	0.7000	0.7500	0.7500	0.7500	0.7500	0.7500	0.7500
Al-flq	0.3750	0.7500	0.6250	0.7000	0.7500	0.7500	0.7500	0.7500	0.7500	0.7500
Al-nas	0.5833	0.5000	0.5833	0.5000	0.5000	0.5833	0.5833	0.5833	0.5833	0.5833

The following Picture 4.4 is a graph to illustrate the results of the training that has been done.



**Figure 4.4 Graph of Accuracy Value Changes Against Frame**

Table 4.3 and Figure 4.4 show that the best accuracy is in correlation with the number of frames of 35 with an accuracy value. Thus, the number of frames to be

used in the test process is 35 Training phase has been completed will be discussed next testing process

Below is Table 4.4 confusion matrix to illustrate the results of the experiment as a whole

**Table 4.4 Confusion Matrix data identification testing results.**

	Detected True	Detected false
Data True	14	8
Incorrect Data	3	19

Based on Table 4.4, there is a cross tabulation process to find out how accurately the system is built. Here is the formula for calculating accuracy.

$$\text{Accuracy} = \frac{\sum TP + \sum TN}{\sum \text{data}} \times 100\%$$

Information :

Accuracy : level of accuracy

TP : Number of True Positive = 14

TN : Number True Negative = 19

data : The total amount of data = 44

$$accuracy = \frac{14 + 19}{44} \times 100\%$$

$$= 75 \%$$

In addition to accuracy, there is also a precision value to indicate the level of accuracy between the information requested by the user and the answers provided by the system. here is the formula for calculating precision:

$$precision = \frac{\sum TP}{\sum TP + \sum FP} \times 100\%$$

Information :

Precision : level of precision

TP : Number of True Positive = 14

FP : Number of False Positive = 8

$$precision = \frac{14}{14 + 8} \times 100\%$$

$$= \frac{14}{22} \times 100\%$$

$$= 0.6363636364 \times 100\%$$

$$= 63,63636364 \%$$

The result of cross tabulation shows the accuracy of system equal to 75%. This shows the accuracy of Qur'an reading correction system of 63% and an error

value of 25.0%. Then based on cross tabulation result got precision value equal to 63%.

**Table 4.4 Results Page Accuracy**

SURAH	AMOUNT OF DATA	TRUE POSITIVE	TRUE NEGATIVE	ACCURACY (%)
Al-Fatiha	14	3	7	71.43
Al-Ikhls	8	4	2	75
Al-Flq	10	5	3	80
Al-ns	12	4	5	75

Table 4.4 the page we see the amount of data is number of verses every surah, true positive true is the sound correct, the true negative sound is not clear entry another sound.

### 4.3 The Origins Of Qira'ah

When we listen to a qari's recitation of the Quran, there is undoubtedly a spirituality that is awakened in us. We feel the beauty of Allah's Word touching a cord deep within ourselves. It is a cord that connects us to our Creator.

This occurs even if we do not understand the language of Arabic It is true that the source of such spiritual feelings is due to us listening to the Eternal Word of Allah. All Muslims are conscious of this. But there is also another reason why such strong spiritual vibrations occur at such occasions. It is because a qualified qari is not simply one who recites beautifully. Rather, such a qari is one who has studied under a teacher who has in turn studied under another teacher and so on in a chain that goes right back to the Messenger of Allah, the Salutations and Peace of Allah be upon him.

It is the barakah (the blessings) of this chain- or silsilah as it is called in Arabic- that also contributes to the spirituality that is felt at occasions of qira'ah (Quranic recitals). To appreciate the true value of qira'ah we need to know the origins of this chain.

At its most basic and most important level qira'ah means to recite the letters of the Quran carefully and correctly- in other words with what is called tajwid. This also implies having knowledge of how and when to stop and restart one's recitation when one is not able to complete the recitation of an entire verse in one breath. This is so since the meaning of the verse is always taken into consideration and stopping or restarting incorrectly may change or distort the desired meaning of the verse.

Tajwid, which means "beautification", is of two types: beautifying the letters of the Quran by attempting to pronounce them as close to the Arab accent as possible; and beautifying them by being aware of the conditions in which they have to be recited with an empty and flat or full and rounded sound one must also be aware of when they have to be applied with a slightly lengthened nasal sound (ghunnah) or read with an added elongation (madd) and so on to read the Quran with tajwid is Fard 'Ayn- compulsory on every Muslim. This is the consensus of the 'ulama. The study of the theory of tajwid is Fard Kifayah which means that there need to be some people in each Muslim community acquainted with this branch of knowledge.

The seven Ahruf of the Prophet (The Salutations and Peace of Allah be upon him)the seven Ahruf were seven ways of reciting the Quran which the Prophet, the Salutations and Peace of Allah be upon him, was permitted to teach his Companions to recite with, easing the process of learning and memorizing the Holy Book. While the Quran was revealed in the dialect of the Quraish, the tribe of the Holy Prophet,

there were of course many other tribes in Arabia who spoke in different dialects of Arabic.

The Holy Prophet, Allah's Peace and Blessings be upon him, wanted to facilitate the absorption of the Quran across Arabia. To this end, the following hadith is narrated in Sahih Muslim: "...Verily Jibril a.s. came to me saying: "Indeed, your Lord, the Almighty and Honoured, commands you to teach your people the Quran in one way." I said: "Oh Allah, make easy on my people (bring them relief)". He (Jibril a.s.) returned saying: "Indeed, your Lord, the Almighty and Honoured, commands you to teach your people the Quran in two ways." I said: "Oh Allah, make easy on my people (bring them relief)." He (Jibril a.s.) returned saying: "Indeed, your Lord, the Almighty and Honoured, commands you to teach your people the Quran in seven ways..." [A hadith contained in the Sahih Muslim].

As far as the method in which Jibril a.s. conveyed these ways to the Prophet, Allah's Peace and Blessings be upon him, if they took the form of general guidelines or if they were individually varying recitations each time one was received, we do not know.

We do however know that annually during the month of Ramadan a revision of all received revelations occurred between the Prophet, Allah's Peace and Blessings be upon him, and Jibril a.s. and that in the final year of Prophethood this revision was done twice. The final revision also included a revision of all the seven Ahruf.

Two years after the conquest of Makkah, the Holy Prophet, Allah's Peace and Blessings be upon him, passed away. In those two years the Holy Prophet was fundamentally engaged in conveying these means of recitation practically as opposed to having it theoretically documented. Time was of the essence and the Prophet, Allah's Peace and Blessings be upon him, chose to train and teach certain Companions in certain of these ways so as to preserve them and have it taught appropriately to others.



#### 4.4 Why Memorize the Qur'an?

Bismillah. Praise be to Allah, Lord of the worlds. Shalawat and salam will always be blessed with the Prophet Muhammad, his family, his companions and those who follow them with courtesy.

Some Muslims are still many who have yet to understand why they need to memorize the Qur'an. Some even say, "Why are we proud of the Quranic memorable children who are not our language? Would not it be better to teach them to read the translation so that they could apply the noble values in it? "

This word comes out of course because of the misunderstanding of the virtue and urgency of memorizing the Qur'an. The person also does not understand the virtues of the Qur'an and how to study the Qur'an, so that he feels enough with the translation of the Qur'an alone in studying the Qur'an. Therefore let's take a look at the following discussion .

- The Qur'an's memorization is the Shahibul Qur'an

Shaykh Muhammad Nashiruddin Al Albani states, "know, the meaning of shahibul Qur'an is the person who memorizes it in the heart. based on the words of the prophet Shallallahu'alaihi Wasallam:

أَخْبَرَنَا فَتْيِيَّةُ، قَالَ أَنْبَأَنَا فَضَيْلُ بْنُ عِيَّاضٍ، عَنِ الْأَعْمَشِ، عَنِ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنِ أَوْسِ بْنِ ضَمْعَجٍ، عَنِ أَبِي مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَوْمَ الْقَوْمِ أَقْرُوهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي سَوَاءٍ فَأَقْدَمُهُمْ فِي الْهَجْرَةِ فَإِنْ كَانُوا فِي الْهَجْرَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ سِوَا وَلَا تَوْمَّ الرَّجُلَ فِي سُلْطَانِهِ وَلَا تَقْعُدْ عَلَى تَكْرَمَتِهِ إِلَّا أَنْ يَأْذَنَ لَكَ " .

It was narrated that Abu Masud said:

"The Messenger of Allah( )said: 'Let the one who has most knowledge of the Book of Allah lead the people in prayer. If they are equal in terms of knowledge of the Qur'h, let the one who emigrated first (lead them). If they are equal in terms of

emigration, let the one who has more knowledge of the Sunnah, (lead them). If they are equal in terms of knowledge of the Sunnah, let the one who is oldest (lead them). Do not lead a man in prayer in his place of authority, and do not sit in his place of honor, unless he gives you permission."

meaning the most memorized. Hence the degree of heaven one obtains depends on many of his Qur'anic recitations in the world, not on much of his reading, as some have suspected. So here we know the great virtue of the memorizing of the Qur'an. But on condition that he memorized the Qur'an to expect the face of Allah tabaaraka wa ta'ala, not for the purpose of the world or treasure "(Silsilah Ash Shahihah, 5/281).

The Qur'an will be the intercession of the Qur'an's shahibul

عن أبي أمامة رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول : " اقرءوا القرآن فإنه يأتي يوم القيامة شفيعًا لأصحابه" (( )) .

Abu Umamah (May Allah be pleased with him) reported:

I heard the Messenger of Allah ( ) saying, "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection." [Muslim].

-The degree in heaven depends on memorizing the Qur'an

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي عَاصِمٌ بْنُ بَهْدَلَةَ، عَنْ زُرَّ، عَنْ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يُقَالُ لِصَاحِبِ الْقُرْآنِ أَقْرَأَ وَارْتَقَ وَرَتَّلَ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا " . حسن صحيح ( )

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah ( ) said: One who was devoted to the Qur'an will be told to recite, ascend and recite carefully as he recited carefully when he was in the

world, for he will reach his abode when he comes to the last verse he recites. Hasan Sahih (Al-Albani)

- Including the best of humans

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَ  
يَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ "

'Uthman reported the Prophet ( ) as saying:

The best among you is he who learns and teaches the Qur'an.

- God raised the degree of Qur'anic shahibh in the world

الخطاب رضي الله عنه: أن النبي صلى الله عليه وسلم قال : " إن الله يرفع بهذا الكتاب أقوامًا  
ويضع به آخرين " (( )) .

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

The Prophet ( ) said, "Verily, Allah elevates some people with this Qur'an and  
abases others."

[Muslim].

- Embracing the Prophet sallallahu 'alaihi wasallam

وعن ابن عباس رضي الله عنهما: : كان رسول الله صلى الله عليه وسلم أجود الناس، وكان أجود ما يكون في  
رمضان حين يلقاه جبريل وكان جبريل يلقاه في كل ليلة من رمضان فيدارسه القرآن فلرسول الله صلى الله عليه  
وسلم حين يلقاه جبريل أجود بالخير من الريح المرسلة" . ((متفق عليه))

Ibn 'Abbas (May Allah be pleased with them) reported:

The Messenger of Allah ( ) was the most generous of the men; and he was the most  
generous during the month of Ramadan when Jibril visited him every night and  
recited the Qur'an to him. During this period, the generosity of Messenger of Allah  
( ) waxed faster than the rain bearing wind. [Al-Bukhari and Muslim].

- Reading the Qur'an is a great worship

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ، حَدَّثَنَا الصَّحَّاحُ بْنُ عُثْمَانَ، عَنْ أَيُّوبَ

وَدٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "

كِتَابَ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ " .  
وَيُرَوَّى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ ابْنِ مَسْعُودٍ وَرَوَاهُ أَبُو الْأَخْوَصِ عَنْ ابْنِ مَسْعُودٍ رَفَعَهُ بَعْضُهُمْ وَوَقَّفَهُ  
بَعْضُهُمْ عَنْ ابْنِ مَسْعُودٍ . قَالَ أَبُو عِيَسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . سَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ  
يَقُولُ بَلَّغَنِي أَنَّ مُحَمَّدَ بْنَ كَعْبِ الْفَرَزِيِّ وُلِدَ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُحَمَّدُ بْنُ كَعْبِ الْفَرَزِيِّ يُكْنَى أَبَا

Narrated Muhammad bin Ka'b Al-Qurazi:

"I heard 'Abdullah bin Mas'ud saying: 'The Messenger of Allah ( ) said:  
"[Whoever recites a letter] from Allah's Book, then he receives the reward from it,  
and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif  
is a letter, Lam is a letter and Mim is a letter."

أَخْبَرَنَا هَذَا أَبُو السَّرِيِّ، عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ الرَّحْمَنِ  
قَالَ انْتَهَيْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ وَالنَّاسُ عَلَيْهِ مُجْتَمِعُونَ قَالَ فَسَمِعْتُهُ يَقُولُ بَيْنَا نَحْنُ  
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ إِذْ نَزَلْنَا مَنْزِلًا فَمِنَّا مَنْ يَضْرِبُ خِبَاءَهُ وَمِنَّا مَنْ يَنْتَضِلُ وَمِنَّا مَنْ هُوَ  
جَسْرَتِهِ إِذْ نَادَى مُنَادِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ جَامِعَةً فَاجْتَمَعْنَا فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
" إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى مَا يَعْلَمُهُ خَيْرًا لَهُمْ وَيُنذِرَهُمْ مَا يَعْلَمُهُ شَرًّا  
لَهُمْ وَإِنَّ أُمَّتَكُمْ هَذِهِ جُعِلَتْ عَافِيئَهَا فِي أَوْلِيَّهَا وَإِنْ آخَرَهَا سَيُصِيبُهُمْ بَلَاءٌ وَأُمُورٌ يُنْكَرُونَ نَهَا نَجِيءٌ فَمَنْ قِيدَقُوا بَعْضُهَا  
الْفَيْتَنَةَ فَيَقُولُوا الْمُؤْمِنُونَ هَذِهِ مَهْلِكَتِي ثُمَّ تَنْكَسِفُ ثُمَّ تَجِيءُ فَيَقُولُوا هَذِهِ مَهْلِكَتِي ثُمَّ تَنْكَسِفُ  
نُ يُرْخِزُ عَنِ النَّارِ وَيُدْخِلُ الْجَنَّةَ فَلَنْدُرِكُهُ مُؤْتِنُهُ وَهُوَ مُؤْمِنٌ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَأْتِ إِلَى النَّاسِ مَا يُجِبُّ أَنْ  
يُؤْتَى إِلَيْهِ وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ وَتَمَرَةً فَلْيَطْعُهُ مَا اسْتَطَاعَ فَإِنْ جَاءَ أَحَدٌ يُنَازِعُهُ فَاضْرِبُوا رِقَبَةَ  
" . نَوْتُ مِنْهُ فَقُلْتُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ هَذَا قَالَ نَعَمْ . وَذَكَرَ الْحَدِيثُ .

It was narrated that 'Abdur-Rahman bin 'Abd Rabb Al-Kabah said:

" I came to 'Abdullah bin Amr bin Al-As while he was sitting in the shade of  
Kabah, and the people were gathered around him, and I heard him say: 'While we  
were with the Messenger of Allah on a journey, we stopped to camp, and some of us

were pitching tents, some were competing in shooting arrows, and some were taking the animals out to race them. Then the caller of the Prophet called out: As-Salatu Jamiah (prayer is about to begin). So we gathered, and the Messenger of Allah stood up and addressed us. He said: There has never been a prophet before me who was not obliged to tell his nation of what he knew was good for them, and to warn against that he knew was bad for them. With regard to Ummah of yours, soundness (of religious commitment) has been placed in its earlier generations, and the last of them will be afflicted with calamities and things that you dislike. Then there will come tribulations which will make the earlier ones pale into significances, and the believer will say:

This will be then end of me, then relief will come. Then (more) tribulations will come and the believer will say: this will be the end of me, then relief will come. Whoever would like to be taken far away from the Fire and admitted to Paradise, let him die believing in Allah and the Last Day, and let him treat people as he would like to be treated. Whoever pledges to a ruler and gives him the grasp of his hand and the sincerity of his heart, let him obey him as much as he can, and if another comes and challenges him, let them strike the neck of (i.e., kill) the second one." He said: " I drew near to him and said: 'Did you hear the Messenger of Allah say that? He 'Yes, and quoted the Hadith without interruption (in the chain).

- The main capital in studying religion

طلب العلم درجات ورتب لا ينبغي تعديها، ومن تعداها جملة فقد تعدى سبيل السلف رحمهم الله، فأول كتاب الله عز وجل وتفهمه

"Seeking knowledge there are stages and levels to go through, whoever through it he has taken the path of salaf rahimahumullah. And the first knowledge is to memorize the book of 'azza wa jalla and to understand it' (quoted from Limaadza Nahfadzul Qur'an, Shaykh Shalih Al Munajjid).

- Keeping the authenticity of the Qur'an

One of the features of the Qur'an is its authenticity awake, unlike other celestial books. And one of the reasons for this is that many Muslims are memorizing the Qur'an in their chests. So it is not easy for the invaders of the apostasy and enemies of Islam to slip their thinking through the Qur'an or change it to mislead Muslims.

- Tadabbur and Tafakkur

By memorizing the Qur'an, one can be easier and more often tadabbur and tafakkur. That is contemplating the contents of the Qur'an to correct his situation whether it is in accordance with it or not yet and also think of the signs of God's greatness. Allah Ta'ala Said.

أفلا يتدبرون القرآن أم على قلوب أقفالها (محمد24)

Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?

For quite some time, there was a theory that there is no coherence in Qur n. It was asserted that Qur n is a collection of different verses having no logical connection with each other. In the late 19th and early 20th century Western scholars propounded the theory and some of them proposed chronological order on the bases of which the Qur n should be rearranged. On the other hand, Qur n has the most important place in the Muslim community. They derive all religious guidance and aspirations from the Qur n.

Orientalists assert that Qur n does not even fulfil the characteristics of a book. How can it be claimed to be the best of all the books? Tadabbur-i-Qur n is conceived to an answer to the challenge that the Qur n is not a coherent book. Islahi wrote his magnum opus, on the principles derived from his teacher, Farahi, who address the

issue in the beginning of 20th century. Islahi started his work on this project at the beginning of his career and completed it in 1980. The work upholds that Qur'an is not a haphazardly arranged book, but that there is a structural and thematic coherence in the Qur'an. The arrangement of the Qur'an is divine and rational. Islahi divided the whole Quran in seven groups named Amud (central theme). Each section is revolving around a particular theme. Each sura is carrying a theme and connected with the adjacent sura as pair. Each is complementing the other by different ways with the exception of sura Fatiha.



## CHAPTER V CONCLUSION

In this chapter will be elaborated on the conclusions of this study and suggestions for subsequent research.

### 5.1 Conclusions

Based on the results of research that has been done, there are some conclusions that can be taken, to accurate the correlation method in to correction of Qur'an reading

Based on test results with a total of 132 audio data, 22 incorrect audio data and 22 true audio data. Then obtained an accuracy of 75% with the number of frames 35.

### 5.2 Suggestions

There are several factors that support motivation to learn reading Al-Qur'an

- Obstacle factor

The lack of awareness of the students of the importance of learning to read the Qur'an

-Time Allocation

The environment and the family economy are low so that the students do not get the attention and control of parents to learn to read the Qur'an



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