Implementation the theory of mind in Tajweed knowledge learning: analysis of Iqra’s method

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Abstract: The theory of mind (ToM) is a psychological theory that posits the existence of a distinct mental world separate from one’s physical reality. This theory serves as a framework for comprehending the thoughts and behavioral motives of others. ToM can be cultivated and enhanced through various activities, including play, acting, and language. One such activity is the recitation of the Quran with tajweed, which entails adhering to specific rules that must be understood during the recitation process. Quranic recitation with tajweed has been recognized as a means of facilitating the development of ToM. Previous studies have highlighted the occurrence of errors in tajweed rules, which indirectly involve the application of ToM, despite individuals having recited and learned the Quran since childhood. Consequently, this study aims to identify the presence of ToM elements in the acquisition of tajweed knowledge using the Iqra’ method, with the goal of emphasizing their importance and preventing common errors. This qualitative study employs a content analysis approach to analyze textual data. The findings reveal several instances within the Iqra’ method that incorporate ToM elements. The development of ToM among students of tajweed knowledge indirectly contributes to cognitive development, aiding in the comprehension of tajweed rules and ultimately reducing errors during Quranic recitation.

Keywords: theory of mind, tajweed knowledge, quranic recitation, Iqra’ method, basic quranic learning

1. Introduction

Theory of mind (ToM) is a theory in psychology defined as one’s understanding that the mind world is different from the physical world (Harwood et al. 2008). According to Frith and Frith (2005), ToM enables a person to understand others’ knowledge, belief, and desire. They explained that this ability also facilitates human beings to recognize that a person’s knowledge differs from others.

ToM is initiated and operated through mechanisms in the human brain. A study by Völlm et al. (2006) showed that brain parts involved in ToM activation are the medial prefrontal cortex, temporal pole, and superior temporal lobe. Meanwhile, Singer and Tusche (2014) and Frith and Frith (2005) demonstrated that ToM involves a network of the medial prefrontal cortex, superior temporal sulcus, temporoparietal junctions, and temporal pole. Völlm et al. (2006) explained that these neuron networks involve social perception and inferential process towards others’ minds.

The importance of ToM to one’s social aspect is very critical. This is because ToM can explain one’s behavioural motive. Besides that, when there is a conflict between belief and reality, the belief will determine the action and not reality (Frith dan Frith 2005). Poor development of ToM has been recognised as the cause of abnormal behaviour, such as autism and sociopathy (Völlm et al. 2006; Harwood et al. 2008; Goldstein and Winner 2012; Singer and Tusche 2014).

Nevertheless, ToM can be trained through several related activities, such as language, play, and acting (Hughes and Leekam 2002; Harwood et al. 2008; Goldstein and Winner 2012). Developing ToM in these activities involves a formation of a false belief that helps someone to understand a fabricated situation (Bosacki and Wilde Astington, 1999; Hughes and Leekam 2002; Harwood et al. 2008). These activities include tajweed knowledge learning for Quranic recitation, also recognised as an activity that implements the ToM element. The rules of tajweed knowledge learnt are applied comprehensively and consistently in Quranic recitation. Tajweed knowledge is a knowledge of Quranic recitation rules defined as “Assignment of letter on its rights, from every original and impending attribute for it” (Al-Jazari 2006).

In Tajweed’s knowledge, the rights of every letter should be fulfilled so that accuracy of Quranic recitation can be preserved. If it is studied, tajweed knowledge learning is also an activity that contains the element of false belief as a component of ToM while fulfilling the rights of letters in their rules. However, false belief in this tajweed knowledge does not carry a negative connotation. It is related to ToM, indicating that something in mental view is not similar to the physical view.
through the ToM concept (Harwood et al. 2008). Tajweed rules involving this ToM will be discussed in this study based on Iqra’ method written by As'ad Humam (2014), which has been used long in Malaysia.

2. Literature Review

The importance of ToM implementation in tajweed knowledge learning can be understood through previous studies that highlight numerous tajweed errors when specific rules regarding ToM are not applied. One such study, conducted by Imran Kamal Basah (2010), identifies the negligence of sabdu (gemination) recitation as a common error in Quranic recitation among congregations in mosques. This error falls under the category of lhah al-jally, a significant mistake. Geminated letters consist of two letters: a sakinah (consonant) letter and a voweled letter. However, the sakinah letter is often omitted, and the combination is written as a single letter with a sabdu sign (-).

Another study by Surul Shahbudin Hassan and Muhammad (2013) examines tajweed errors made by students in higher learning institutions, with 8% of the mistakes falling under the category of letter pronunciation. Within this category, 30% of the errors are attributed to the neglect of letter recitation, and 24% are due to adding extra letters. The study highlights an example of the error iituq'a al-sakinain. This tajweed rule requires the addition of a nun letter with a kasrah (/i/ vowel) to the pronunciation, even though it is not present in the written text.

Furthermore, Mohd Zulkifli Saari et al (2018) explain that regular tajweed errors are also prevalent among trainee teachers responsible for teaching Quranic education to school students. This is concerning since these teachers will serve as a reference for their students, yet their Quranic recitation skills are still unsatisfactory. Among the recurring errors, trainee teachers make are pronouncing letters that should not be pronounced, as they only exist in writing and not in recitation. Additionally, there is a consistent neglect of sabdu pronunciation.

These three studies reveal that tajweed errors occur due to the lack of ToM implementation concerning the relevant rules, such as pronouncing letters that should only exist in writing but not in recitation and neglecting the pronunciation of letters that should be pronounced despite not being present in the written text. This study aims to highlight the importance of implementing the concept of ToM in tajweed knowledge learning to prevent such tajweed errors. Thus, based on the researcher’s observations, no previous studies address the topic of ToM implementation in Tajweed knowledge learning. Therefore, this study aims to fill this gap in the existing knowledge.

3. Research Methodology

This study adopts a qualitative approach, utilizing the document study method as the primary source of data. The primary data are obtained from the Iqra’ method book (As'ad Humam 2014), while secondary data are gathered from the Qur'an, hadith, tajweed books, psychology books, and previous studies on ToM and tajweed knowledge. The primary data consist of examples from the Iqra’ method book that indicate the presence of ToM elements. These data are analyzed using the content analysis method, employing techniques such as induction, deduction, and comparison to draw conclusions regarding the implementation of the ToM concept in the Iqra’ method as a means of tajweed knowledge learning.

4. Result and Discussion

In the Iqra’ method (As'ad Humam 2014), several examples demonstrating the presence of ToM elements were identified across various topics. These examples have been summarized and presented in Table 1.

<table>
<thead>
<tr>
<th>No.</th>
<th>Rule</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sifr mustadir</td>
<td>“I exists in writing, not in recitation” (As’ad Humam 2014:18 (Iqra’ 3))</td>
</tr>
<tr>
<td>2.</td>
<td>Alif on tanwin fatihatayn</td>
<td>“Ya should be pronounced short and alif is considered not existent” (As’ad Humam 2014:1 (Iqra’ 4))</td>
</tr>
<tr>
<td>3.</td>
<td>Alif wasal</td>
<td>“الخمدة، alif is considered not existent in recitation” (As’ad Humam 2014:1 (Iqra’ 5))</td>
</tr>
<tr>
<td>4.</td>
<td>Waqaf on mad adir lil sukun</td>
<td>“during waqaf of last letter is recited as sukun” (As’ad Humam 2014:3 (Iqra’ 5))</td>
</tr>
<tr>
<td>5.</td>
<td>Waqaf on mad iwd</td>
<td>“waqaf on letter with tanwin fatihatayn، one fatihah is removed and recited with length of two harakats” (As’ad Humam 2014:6) (Iqra’ 5))</td>
</tr>
<tr>
<td>6.</td>
<td>Waqaf on letter ta’ marbutah</td>
<td>“when waqaf on ta’ marbutah is changed into ha’ sakinah” (As’ad Humam 2014:7 (Iqra’ 5))</td>
</tr>
<tr>
<td>7.</td>
<td>Tasyid</td>
<td>“إن ننإ” (As’ad Humam 2014:10 (Iqra’ 5))</td>
</tr>
<tr>
<td>8.</td>
<td>Alif fathah syamsiyah</td>
<td>“ب، the, not existent in recitation” (As’ad Humam 2014:12 (Iqra’ 5))</td>
</tr>
</tbody>
</table>

Phrases and letters underlined in Table 1 indicate the presence of ToM elements in the Iqra’ method. For example, the phrase 'not in recitation' in Example 1, 'is considered not existent' in Example 2, 'is considered not existent in recitation' in Example 3, and 'not existent in recitation' in Example 8 demonstrate the implementation of ToM, where a letter that exists in one's physical view is considered non-existent in the mental view.

In addition, Example 4 shows the implementation of ToM through the change of a nun letter with fathah to nun sakinah, Example 5 involves the change of the letter dal with tanwin fatihatayn to fathah, and Example 6 demonstrates the change of
the letter ta' marbutah to the letter ha' sakinah. These examples illustrate the implementation of ToM, where the form that exists in the physical view differs from the mental view. Furthermore, Example 7 presents ToM implementation, where the letter nun sakinah in the tasydid symbol, which is invisible in the physical view, is considered existent in the mental view.

These examples indicate the occurrence of ToM implementation in the Iqra' method. Additionally, other sources of tajweed knowledge also acknowledge the presence of the ToM concept in tajweed knowledge learning, supporting the findings of this study. For instance, Taysir al-Rahman fi Tajwid al-Qur’an book mentions that certain elements are “existent in pronunciation and not in writing” (Abd al-Hamid 2009).

Therefore, it is important for teachers to not only teach the Iqra’ method through recitation and memorization but also to emphasize the concept of ToM within this method. This will enable students to better understand and appreciate the techniques required for accurate recitation, thereby avoiding common errors as observed in studies by Imran Kamal Basah (2010), Surul Shahbudin Hassan and Muhammad (2013), and Mohd Zulkifli Saari et al (2018).

The implementation of ToM in the Iqra’ method not only facilitates the development of social interaction among students, as demonstrated by studies conducted by Bosacki and Wilde Astington (1999), Hughes and Leekam (2002), and Goldstein and Winner (2012), but also helps individuals understand the motives behind others’ actions (Frith and Frith 2005).

From an Islamic faith perspective, the implementation of ToM contributes to the development of one’s mind in understanding the existence of metaphysical and supernatural elements beyond what is perceptible through the physical senses. By implementing ToM, individuals come to believe in the existence of supernatural elements, thereby fulfilling Allah SWT’s commandment, as mentioned in the Quranic verse: “People who believe in supernatural things and perform prayer and donate some from what We have bestowed upon them” (Al-Baqarah, 3).

This verse highlights the attributes of a pious person, emphasizing the belief in supernatural elements. Through ToM, individuals come to believe in the existence of the unseen and elevate their faith.

Furthermore, the development of ToM guides believers to look beyond superficial matters. Negligence of the hereafter, as described in Allah SWT’s words, “They only know about superficial matters from the worldly life but they are negligent of the hereafter” (Al-Rum, 7), can be avoided. ToM development enables individuals to believe in the existence of the hereafter, even though it cannot be perceived through the physical senses.

From a tasawwuf (Sufism) perspective, the implementation of ToM facilitates a person’s understanding of the concept of ihsan, as described in a hadith of Rasulullah SAW: "You worship Allah as you are seeing Him, and if you are not seeing Him, you believe that He is seeing you" (Riwayat Muslim 2015).

Through the concept of ToM, individuals come to believe in the existence of Allah, even though He cannot be seen with the physical eyes. This enables them to embody the true meaning of ihsan in their worship.

Additionally, there is supporting evidence from the application of ToM among visually-challenged reciters, as demonstrated in a study by Mohd Nur Adzam Rasdi et al (2021). The study shows that ToM can be implemented by visually-challenged individuals through an understanding that something may not be physically visible but can be perceived through touch, such as Braille writing. For instance, visually-challenged individuals understand that although there is an alif after waw jama at the end of a word, the alif should not be pronounced. This example illustrates that visual impairment does not hinder the implementation of ToM in tajweed knowledge learning.

5. Conclusion

This study has demonstrated the presence of ToM elements in the Iqra’ method as an effective approach for teaching tajweed. The implementation of ToM in tajweed learning enhances students’ understanding of the subject and reduces common errors. Moreover, it indirectly contributes to the development of a deeper comprehension of metaphysical concepts, supernatural aspects, faith, and the practice of ihsan in Islamic teachings. It is hoped that teachers of tajweed will incorporate ToM concepts into their instructional methods for the benefit of all learners.

Ethical considerations

Not applicable.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

The author acknowledges the support of the University Malaysia Terengganu (UMT) under the Scholarship of Teaching and Learning (SOTL-2020): SS-2/LAE. Centre for Talent Development & Innovation, UMT, Malaysia.

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