

# The Book of As-Syama'il Muhammadiyah: Adaptation of the Style of the Rasulullah Reading the Qur'an as a Method of Learning to Read Malay Language Using UDL

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## 1.0 Introduction

Every person has the right to education. What's disturbing is that teachers' teaching and learning practises have generated a rosy atmosphere among students and hampered their desire to learn. In actuality, people do not despise science; nonetheless, their interest in learning is frequently stifled by the teacher's monotonous, ineffective, incompatible method of delivery, which is incompatible with the soul and fails to match the criteria of individual variation. Rasulullah is a great instructor for all human beings. According to Allah's statements in surah Saba'verse 34, which indicates;

*"And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know".*

Based on the evidence of hadith at-Book Imam Tarmizi's of as-Syama'il al-Muhammadiyah, the Prophet Muhammad's method as the preeminent global educator has been shown to be exceedingly effective. The establishment of complete and integrated educational aims and objectives begins with a thorough understanding of the notion of Rasulullah-style education. It has a lot to do with teaching methods, learning, facilitation, and moral education. Teachers who understand the idea of Rasulullah-style education are told to use Rasulullah's method as the main way to teach and learn.

The publication of Imam Tarmidzi's at-book as-Syama'il al-Muhammadiyah: Your Majesty Prophet Muhammad, which was taqqiq and re-lectured by Muhammad Masnur Hamzah (2021), is very timely. The emergence of numerous educational ideologies that rely primarily on secular theory while marginalising religious education would produce children who excel academically but lack values, morals, and religious beliefs. Rasulullah's technique of instruction is vast, able to transcend borders of country, age, race, and religion. It has universal application and can be beneficial both in this life and in the afterlife.

## 2.0 Method of Rasulullah and UDL

Reading instruction based on Rasulullah's technique does not conform to the inclusive framework of Universal Design for Learning (UDL), which emphasises the important elements of learning objectives, media, strategies, and varied assessments. Additionally, UDL's ultimate purpose is to build an individual "expert learner," rather than to develop the mind, soul, spirit, and heart. However, by combining UDL with Rasulullah's Method, a "caliph syumul" will be able to develop a type of divine thinking (sublime), wisdom (born), truth (logic), and perfection (lateral). A balanced and harmonious person can be found on all levels: intellectual, moral, spiritual, emotional, social, physical, and mental. This is what the Prophet said.

UDL emphasises four primary goals in reading instruction: (1) Developing Phonemic Awareness, Phonics, and Word Recognition; (2) Increasing Text Fluency; (3) Expanding Vocabulary; and (4) Increasing Comprehension. These four focuses must be combined with UDL's three central principles, namely: (1) Multiple Modes of Representation, (2) Multiple Modes of Engagement, and (3) Multiple Modes of Expression (CAST 2020).

According to Islam, students with superior intellect must be integrated into education of the soul, heart, and soul. It can be absorbed when the teacher's teaching examines Rasulullah's pedagogical aspects based on the Quran and hadith. As a result, we must look back in order to identify the appropriate human being to serve as an educational role model. The answer is found in the Kitab as-Syamail Muhammadiyah, which elaborates on the Prophet's personality based on Imam Tarmidzi's hadiths. Concerning reading, it is discussed in Chapter 44 of the book. The chapter introduced Rasulullah's method of Qur'an recitation, which is supported by eight hadiths.

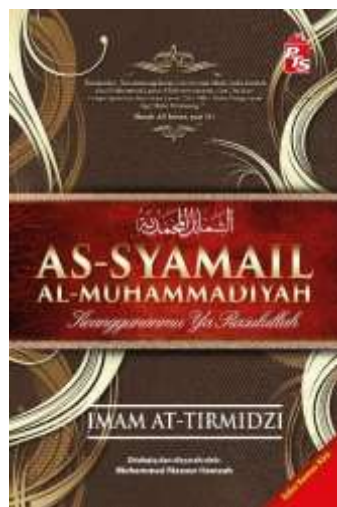
### 3.0 Barriers in reading Malay Language

Remedial students frequently indicate their difficulty with reading, writing, counting, listening, thinking, speaking, drawing, reasoning, comprehending, and recalling, as well as their difficulty with art muscle coordination. The characteristics of remedial students have hampered their ability to acquire basic reading skills. They have a wide range of reading problems, such as: confused letter form, not being able to pronounce spelled words correctly, leaving words in sentences, misreading written instructions, not being able to read short sentences fluently and with the right intonation, reading on all fours, not understanding what they are reading, and not being able to read without understanding the word.

UNESCO (2020) emphasises the importance of focusing on barriers to student participation in learning when implementing inclusive education. International literacy data is influenced by a variety of barriers and reading disabilities. According to the Sustainable Development Goals (SDG) report, over 1 million people worldwide suffer from a variety of disabilities. Meanwhile, 55% of the world's 617 million primary school children lack basic literacy and numeracy skills. Failure to develop reading skills will result in a variety of moral dilemmas as a result of the shallowness of knowledge. As a result, teachers must comprehend and diversify their reading instruction strategies while maintaining an emphasis on the application of universal values. As a result, the example of Rasulullah should be incorporated into the teaching and learning of reading in remedial classes.

### 4.0 The method of reciting the Qur'an in the style of the Prophet on Chapter 44

The only perfect book about Rasulullah's personal life is Kitab as-Syamail al-Muhammadiyah, composed by Imam Tarmidzi and re-translated by Muhammad Masnur Hamzah (2021). The chapter structure is quite unique, as is the breadth of the coverage of the themes. By constructing Rasulullah's personality, a person can find love with him and follow his sunnah. The book paints a complete, honest, and detailed portrait of Rasulullah's personality for the reader, allowing it to serve as a role model for every human being. The book discusses a variety of topics, including physical appearance, health care, conversation, obligatory practises and sunnah, morals, and the Prophet's recitation of the Qur'an.



The Qur'an declares Rasulullah to be a great educator for all humanity. As Allah states in Surah an-verse al-Anbiya' 107 ;

*“And We have not sent you, [O Muhammad], except as a mercy to the worlds”.*

The Qur'an was revealed to Rasulullah as a guide for Muslims to live life in the world. Rasulullah also invited his people to read and practice the teachings contained in the Quran. Rasulullah is also the best role model for studying the Qur'an and reading it. The word of Allah in Surah al-A'laq verses 1 to 5, which means;

*“Read, 'O Prophet, ' in the Name of your Lord Who created (1) Created humans from a clinging clot (2) Read! And your Lord is the Most Generous (3) Who taught by the pen (4) Taught humanity what they knew not (5)”.*

Surah al-Alaq is a 19-verse surah that is classified as a Makkiah surah. The first five verses of this letter were revealed to the Prophet Muhammad in the Cave of Hira by Allah. Allah says in the surah that Islam, as a perfect religion, places a lot of value on being able to read well in order to improve science.

In a book As-Syamail al-Muhammadiyah, Imam Tarmidzi has compiled hadiths regarding the Prophet's reading style of the Qur'an. Chapter 44 contains these hadiths. The method can be used to instruct and train students on how to read Malay.

**a. Hadith 300: Read the Qur'an clearly**

Rasulullah recited the Quran in an unmistakably clear and bright voice, word for word. As a result, not a single word was omitted or sounded vague when the Prophet recited the Qur'an's holy verses (Muhammad Masnur Hamzah 2021). This is a quote from a hadith that means;

*"Ya'la bin Mamlak RA asked Umm Salamah how the Prophet recited the Qur'an. Then Umm Salamah explained that Rasulullah recited the Qur'an clearly, word for word. "*

(Narrated by Abu Daud, at-Tarmizi and Nasa'i)

Making sounds or pronouncing language symbols aloud is the act of reading aloud. The text material is read word for word with clear pronunciation and meaning. The brain can be stimulated in order for students to retain information more easily than if they read silently. It entails collaboration between the reader and the listener, who must both capture and comprehend the reading material's content. Teachers can pique students' interest in reading materials and foster an environment conducive to learning. It will improve listening, speaking, understanding, and observation skills, which will lead to more vocabulary, a desire to learn, and a better understanding of basic skills.

**b. Hadith 301: Read each letter of the Qur'an aloud or silently**

Recite each letter in the Qur'an, whether lengthy or brief, according to the suitability of tajwid, according to Rasulullah. The following is an excerpt from a hadith that translates as:

*"A friend of the Rasulullah, Qatadah bin Nu'man said," I asked Anas bin Malik. "How does Rasulullah SAW recite the Quran? Anas replied: "The Messenger of Allah extended the recitation (in accordance with the law of tajwid)."*

(Narrated by Bukhari, Abu Daud, at-Tirmidhi, Ibn Majah, Nasa'i, and Ahmad)

In reciting the Qur'an, Rasulullah places a premium on the law of tajwid. This technique can be used to aid in the learning process of Malay reading. Four techniques are used to improve one's mastery of the Qur'an's recitation: taqfiq (slow and slow recitation with each letter read individually), tadwir (medium speed recitation while still adhering to the law of tajwid), hadar (rapid recitation while adhering to the law of tajwid), and tartil (slow reading, calm and pronounce each letter according to the law of tajwid). Alphabet mastery is the first step toward reading mastery. It is analogous to mastering the Qur'an's recitation by first mastering the hijayah letters. According to Imam Jalaluddin al-Kitab Suyuti's al-Itqan fi Ulum al-Quran, we must pronounce the letters according to their respective rights in an orderly manner, with each letter pronounced according to makhraj and authenticity, and speak perfectly, not by force. Similarly, when it comes to reading instruction, teachers must begin with a basic foundation and progress to more difficult skills. During the spelling activity, each letter of the word will be pronounced. When students begin sounding syllables, they say the letters' names first. The syllables are then joined together to form meaningful words.

**c. Hadith 302: Abridgement of the recitation**

Rasulullah's manner when reciting the Qur'an is to pause after each verse. Rasulullah imposes no obligation on the reader to read a verse directly or to intersperse it with another verse. As a result of being quoted from an authentic hadith;

*"As the hadith narrated by Umm Salamah RA," The Prophet cut the reading verse by verse. He recited 'Alhamdulillah rabbil alamin' and stopped. Then he recited 'Arrahmanirrahim', then stopped again. "*

(Narrated by Ummu Salamah RA)

Rasulullah's technique demonstrates that when spelling syllables and sounding words, it is necessary to approach the task analytically, regardless of whether the task is large-to-small or small-to-large. This is not a task that can be completed quickly. For instance, the "large to small analysis technique" begins with the teacher displaying and introducing a picture (recognising method), followed by the teacher displaying and introducing word cards representing the displayed picture (word recognition method), followed by the teacher breaking the word into syllable fractions (syllable method). The lesson culminates with the pupil pronouncing the alphabet (alphabet method). It begins with the alphabet, then spells and pronounces syllables, and finally sounds the spelled word. Combination techniques, syllable approach techniques, word and syllable techniques, and word recognition techniques can all be used to read the Prophet. It can also be used when people read words and sentences, for example, by repeating words and arranging words in different ways.

**d. Hadith 303: Preserving one's voice tone**

Rasulullah is the most impressive example. He recited the Quran in a slow, measured tone at times and in a rather loud tone at others. Abdullah bin Abi Qais RA once inquired of Aisyah about the Prophet's method of Qur'an recitation. As the hadith instructs;

*"I asked Aisyah about the recitation of Rasulullah SAW, "Did he read slowly or loudly?" Aisyah replied, "Both ways were done by Rasulullah SAW. Sometimes he reads slowly, and sometimes he reads aloud ". I replied, "All praise be to God who gives ease and pleasure in this matter."*

(Narrated by Muslim, Abu Daud, At-Tarmidzi, Ibn Majah, Ahmad and Nasa'i)

Rasulullah's approach is consistent with the process of developing reading abilities. It is a synergy of different senses, limbs, and brain stimuli. The integration of sight, hearing, speech, neuroscience processes, respiratory processes, articulation devices, and observation all contribute to the mastery of reading skills. Loud reading activities interspersed with slow reading can help students recall the alphabet, syllables, words, and sentences. For instance, when the word repetition technique is used, students follow their teacher's lead in spelling and sounding out the displayed word. After that, students take turns reading aloud the words. To help students strengthen their memory, the teacher displays (scans) the reading cards that the student reads aloud, then the student responds with a slow tone. Once the student is confident with the word spoken, the student responds with a loud voice. Following that, the teacher instructs students to group the cards into phrases and sentences.

**e. Hadith 304: Reading at night**

According to Umm Hani in the hadith means;

*"I once heard the Rasulullah (peace and blessings of Allaah be upon him) recite (the Qur'aan) at night, at that time I was on the bed."*

(Narrated by At-Tarmidzi, Ibn Majah, Ahmad and An-Nasa'i)

Rasulullah set an excellent example when it came to reading. It is critical to choose the appropriate time. At night, Rasulullah practised Quran recitation. The research suggests that it is critical for students to learn to read in a calm and conducive environment. Teachers must provide students with a variety of study aids, technological tools (television, computer, LCD, etc.), and reading materials, as well as adequate lighting and ventilation in the classroom. A pleasant learning environment can boost students' motivation to learn and ease access to education.

**f. Hadith 305: Improving the voice**

Abdullah bin Mughaffal said;

*"I saw Rasulullah SAW on his camel on the day of the liberation of Mecca while reciting: Verily, We have opened for your struggle a clear path of victory. Because God forgives your past and future sins. "*

(Surah al-Fath verses 1 and 2)

Abdullahbin Mughaffal said, *"He recited this verse in a beautiful voice."*

*"Mu'awiyah bin Qurrah (one of those who recorded this hadith) said; "If people do not gather around me, I will definitely read for you like the sound of the reading", or ".... Like the beauty of the rhythm of the recitation of the Prophet SAW. "*

(Narrated by Al-Bukhari, Muslim, Abu Daud, At-Tarmidzi, Ahmad and An-Nasa'i)

Rasulullah's practise of enhancing the reading voice can be applied to word spelling and pronunciation. To ensure that students pronounce words correctly, word repetition or word rehearsal techniques can be used to teach the fundamentals of reading. The teacher begins the word repetition technique by teaching students how to spell and pronounce the word cards accurately and clearly. Next, the teacher chains the word cards into phrases. Following that, the teacher introduces a new word card and places it next to the newly formed phrase. Students are asked to read the verse aloud several times in a clear and accurate manner. The teacher will have students read the phrases, sentences, and paragraphs aloud in class, in groups, and independently. Students can use the process to help them pronounce words correctly, accurately, and in a way that the person listening can understand.

**g. Hadith 306: Be clean and have a melodious voice**

Qatadah said;

*"Allah did not send a prophet but the prophet was handsome and had a melodious voice. Your Prophet is all handsome and has a melodious voice. Sometimes, he does not do (reading). "*

(Narrated by At-Tarmidzi)

Rasulullah's method demonstrates that the entertainment technique is compatible with the teaching and learning processes. It is not limited to the use of singing techniques to master the teaching content, but encompasses a broader range of techniques, such as learning while playing. It will stimulate students' brains to become more engaged in reading lessons, maintain their motivation to learn, and even incorporate good moral values into the technique. Additionally, Rasulullah demonstrated the critical nature of maintaining a student's appearance as a student of knowledge. Physical cleanliness, a strong heart, and a sound mind are needed to avoid getting sick while studying.

**h. Hadith 307: Raise your voice**

Ibn Abbas said that means;

*"Sometimes, people in the room can hear the recitation of the Prophet SAW in the living room."*

(Narrated by Abu Daud and At-Tarmidzi)

A teacher or student can emulate Rasulullah's manner of raising his voice while reciting the Qur'an. For a teacher, the voice is a valuable tool for developing affective instruction. Pupils who have a hearing impairment (but are not deaf) as a result of surgery, the environment, or something else can hear what is being taught clearly. A loud voice can assist students in hearing their own

reading more clearly, strengthening memory, improving comprehension, becoming aware of spelling and pronunciation errors, and allowing those around them to correct errors.

## 5.0 Conclusion

As can be seen, Rasulullah's model of learning is well-suited for integration into instruction based on the Universal Design for Learning. Rasulullah's universal method of reading also instils values and morals in the student's soul. As the Prophet SAW stated;

*"I was not sent (by Allah) except to perfect noble morals."*

(Narrated by Ahmad)

As a result, this book is recommended for teachers who wish to implement the Prophet's Method of teaching students to read. By implementing the method, it is possible to educate students not only about reading proficiency but also about the values and noble morals that they embody. Teachers can incorporate the Prophet Muhammad's sirah into both printed and electronic reading texts through the use of coloured syllables, thereby combining basic reading education and moral education. This technique adheres to the practises and principles of Universal Design for Learning (UDL).

## Reference

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