



## Religious Preaching through the Method of *Mujawwad Tilawah*

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### ABSTRACT

This research departs from the *khithabah ta'tsiryah* (religious preaching) activity presented by KH. Ujang Hidayat, a preacher who is also the leader of the Asy-Syifa Cicalengka-Bandung Islamic Boarding School. His lecture is unique and distinctive and different from the method commonly used by other preachers. The recitation of the verses of the Qur'an is used as the legal basis of the study or reference in a discussion, recited with special tones or *lagham* and differs according to the contents of the message contained in the verse of the Qur'an. The purpose of this study is to know and describe the understanding, meaning, and experience of KH. Ujang Hidayat used the recitation method of *mujawwad* in *khithabah ta'tsiryah* in the Majelis Ta'lim As-Sabab. This study uses a qualitative approach to phenomenology study methods. Data collection techniques are carried out by interviews, observation and document study. While the data collection instruments use field notes, cameras and conversation recording devices. While data analysis in the form of unitization of data, categorization, and interpretation of data and validity of data. The results of the study showed that the *mujawwad* recitation method used by KH. Ujang Hidayat in the *khithabah ta'tsiryah* process in Majelis Taklim As-Sabab was understood as a method of lecture accompanied by rhythms and tones of recitation of the verses of the Qur'an which were adjusted to the contents of the message contained therein. The *tilawah mujawwad* method is interpreted as a process of delivering the contents of the Qur'an's message, the way of reading is based on the *mujahad* recitations with slower rhythms of reading and the rhythm of the *muratal* recitations by adhering to certain tones which are adjusted to *qiraat*. The use of the *tawawah mujawwad* method can be used in *khithabah ta'tsiryah* if the preacher has mastered the *ulum al-Qur'an*, the interpretation of the Qur'an and *qirad'at sab'ah*.

**Keywords:** *Khithabah ta'tsiryah; Tilawah Mujawwad; Majelis Taklim.*

### ABSTRAK

Penelitian ini bertolak dari kegiatan *khithabah ta'tsiryah* (ceramah keagamaan) yang disampaikan oleh KH. Ujang Hidayat, seorang mubaligh yang menggunakan metode *kehusus* dalam proses *tablighnya*, yaitu metode *tilawah mujawwad*. Metode ini dipandang unik dan berbeda dengan metode yang biasa digunakan oleh mubaligh lainnya, terutama dalam pembacaan ayat-ayat al-Qur'an yang digunakan sebagai dasar hukum kajian dalam sebuah pembahasan. Tujuan penelitian ini untuk mengetahui dan mendeskripsikan pemahaman, pemaknaan, dan pengalaman KH. Ujang Hidayat dalam menggunakan metode *tilawah mujawwad* dalam *khithabah ta'tsiryah* di Majelis Ta'lim As-Sabab. Penelitian ini menggunakan jenis penelitian kualitatif dengan metode studi fenomenologi. Teknik Pengumpulan data dilakukan dengan wawancara, observasi dan studi dokumen. Sedangkan instrumen

pengumpulan data menggunakan catatan lapangan, kamera dan alat perekam percakapan. Sementara analisis data berupa unitisasi data, kategorisasi dan penafsiran data serta uji abash data. Hasil penelitian menunjukkan bahwa metode tilawah mujawwad yang digunakan oleh KH. Ujang Hidayat dalam proses khithabah ta'siriyah di Majelis Taklim As-Sabab dipahami sebagai metode ceramah yang disertai dengan irama dan nada pembacaan ayat-ayat al-Qur'an yang disesuaikan dengan isi pesan yang terkandung didalamnya. Metode tilawah mujawwad dimaknai sebagai sebuah proses penyampaian isi pesan al-Qur'an yang cara pembacaannya didasarkan pada tilawah mujawwad dengan irama yang lebih lambat dari bacaan dan irama tilawah muratal dengan tetap berpatokan pada nada tertentu yang disesuaikan qiraa'at sab'ah. Penggunaan metode tilawah mujawwad dapat digunakan dalam khithabah ta'siriyah apabila mubaligh-nya menguasai ulum al-Qur'an, tafsir al-Qur'an dan qiraa'at sab'ah.

**Kata kunci:** Khithabah ta'siriyah; Tilawah Mujawwad; Majelis Taklim.

## INTRODUCTION

The spread of Islam in form of religious preaching (*khithabah*) cannot be separated from the roles of religious figures or preachers who continuously teach the communities to become religious communities. The preachers continue the prophetic duties to achieve the condition of *makarim al-akhlak*. Subky (1995, p.6) mentioned three duties of *ulama*, which include, first, establishing da'wah and creating *ulama* cadres; second, studying and developing Islam; third, protecting Islam and the ummah.

The spread of Islam in the society is known as da'wah. This term is originally an arabic terms as a *masdar* coming from the words of *da'a*, *yad'u*, *da'watan* which means a call, invitation, and pray (Enjang & Aliyudin, 2009, p.23). Da'wah is an activity to call through verbal, writing, actions and so on, and is conducted deliberately and based on plan. In an effort to influence others, individuals or group, for them to have understanding, reflection, attitude, penghayatan and realization towards religious call as a set of messages without any pressure (Arifin, 1997, p.17)

As a process of delivering the messages from the prophet Muhammad, da'wah has its foundation on one of hadits "ballighu anni" and based in a number of verses on Qur'an as it suggested in QS. An-Nahl: 125. These texts make da'wah can and has to be carried by anyone who feel invited to spread the values of Islam.

The hadits and verses make Islam as a religion of da'wah that obliged its ummah to spread Islam to the entire to all human being anywhere and in any condition as the development of Islam depends on and deeply related to dakwah (Hafidhuddin, 1998, p.76). It is through da'wah that we can create an excellent generation in all aspects.

One of the forms of da'wah activities is *tabligh*. It is contextually carried out through the process of *khithabah* (religious preaching) as a process of spreading Islamic teaching that has long been a tradition *ulama* transmitting from one generation to the other. Those who do da'wah activities popularly known as da'i or Mujahid of Islam with the predicate of *waratabt al-anbiya* (the heir of prophets)

(Sabibi, 2008, p.20). Their da'wah activities can be done through *khithabah* (religious preaching).

In delivering *khithabah*, da'i should consider the context of communities to which they deliver the religious messages. They have to maintain good communication in order to develop a healthy and warm interaction. To implement this approach, a da'i has to select a relevant method so as the process becoming more actual, factual, and contextual.

The da'i should continuously develop the methods of *khithabah* that anticipate the development and challenge in particular period of times (Aliyudin: 2010). Moreover, the *mubaligh* is expected to provide solutions to tackle contemporary problems faced by societies by delivering concrete and relevant messages to the communities. It is also important for the *mubaligh* to deliver messages in attractive and innovative ways so it becomes interesting for the *mustami'* (preaching attenders).

In this sense, the creativity of *mubaligh* is very important to attract people to attend the *khithabah* that in turn can be dynamisator and catalisator in achieving the safety and happiness of the human being here in the world and the afterlife. In other words, if the *khithabah* is carrying irrelevant messages in unattractive ways, it might be ignored by individuals as it is no longer relevant with the fast changing world (Alhadayatillah, 2017, p.273).

In terms of process, *khithabah* is normally conducted through *majelis taklim* (religious sermon) as an institution or *khithabah islamiyah* facility. As a self standing and self-disciplined institution, *majelis taklim* can manage and implement its activities in accordance to democratic principles on the basis of in order to successfully do the teaching as requested by its members.

*Majelis taklim* is also a community education institution which borns and grows organically within Islamic communities that is relevant with the interest of the communities. In this regard, *majelis taklim* is a civil society organization which comes into being based on the "*Ta'awun and 'Rahama'u bainabum*" (Hasbullah, 2005, p.95).

One of the *khithabah* activities existing in the muslim community is the *majelis taklim As-Sabab* led by KH. Ujang Hidayat who also serves as the head of *pesantren As-Syifa* which has become the centre for teaching and learning of Qur'an. In his preaching, KH. Ujang Hidayat applies a distinct method in which he uses intonation, tone, rythm, and special strain in delivering Quranic verses which he uses as the foundation (*dalil naqli*) in his teaching. He uses different intonation in reciting each verse and in different teaching.

What he does is an interesting *khithabah* method to be further investigated in order to understand and describe the understanding, meaning, and experievene of da'wah subject (*mubaligh*) in using the method of *mujanwad tilawah* in the process of *khithabah ta'tsrijyah* in *majelis taklim As-Sabab*.

This research applies constructivism paradigm and qualitative approach

with case studies method. The study uses qualitative data in form of written words collected from informants who are also the main actors in the activities of *khithabah ta'tsiriyah* in *majelis taklim As-Sabab*. He is also the main source of the data and is expected to provide description about the situation and condition of the *majlis taklim* and at the same time can provide illustration, understanding, meaning, and experience regarding the method of *mujamwad tilawah* in the activities of *khithabah* in *majlis taklim As-Sabab*.

The informans are selected by using snow ball process. The data collected through interview, observation, and literature review. In collecting the data, we used research instruments such as field notes, recorder, and camera. The data was analysed by using unitisasi data, data coding, reviewing all category, and completing all data to be reviewed and analysed.

## RESULT AND DISCUSSION

### The Islamic Preaching of KH. Ujang Hidayat in Majelis Taklim As-Sabab

The history *majelis taklim Asb-Sabab* can be traced back to 1940 in a small mosque in a piece of land in RW 06 owned by H. Salim. The mosque was used for congregational prayers of the local people and was used to held some other activities led by H. Ali. As time goes by, more people came to the mosque. There was an increase in the antusias of muslim sorounding people into religious activities. Responding to this situation, in 1972, a number of local figure such as H. Ule, H. Ali, and H. Jono had initiative to build a bigger mosque, so that more people can join the shalat and do other religious activities.

In 1972, the mosque became the centre of religious activities in in the neighbourhood 06. However, it has not had a name until the head of *pesantren Asy-Syifa*, KH. Hasanudin, gave it a name: *As-Sabab* mosque. It was expected that the mosque became *musabbab* (the cause, reason) for the good deeds, happiness, and faith of all local people. Until now, *As-Sabab* has become one of the oldest mosques in the Panenjoan village.

Since 1990 until now, *majlis taklim As-Sabab* has been led by the son of KH. Hasanudin, namely KH Ujang Hidayat. Since its establishment, the *majelis taklim* is a religious sermon that directly supervised by *pesantren Asy-Syifa*. Some of regular activities being held are reciting *yasiin*, *shalawat*, *al Barjanji*, and religious preaching (*khithabah ta'tsiriyah*) that focus on studying various ummah problems, including morality, *fiqh*, *tawheed*, and recitation of Qur'an.

The community's need for the existence of the *majlis taklim* was increased, because they need religious education as a reference to get perspective, knowledge, and guidance to solve their problems. The increasing demands of the congregation and the role of non-formal education also raises awareness and initiative from local ulama and community members to improve the quality and capability of the community in the religious field, so that the existence and role and function of the

*majelis taklim* really goes well.

Considering the need of the congregation members, KH Ujang Hidayat designed a religious teaching that is relevant in terms of content and approach with the need of the members and covering various aspects of human life. The teaching subjects includes: (1) Study of morality with the reference the book of *Nashail al-Ibad* and *Tanbihul Gafilin*. (2) Study of *fiqh* with the reference the book of *Safina an-Najjab* and *Fathul Qarib*. (3) Study of *Tawbeed* with the reference the book of *Aqaid Al-Awam* and *Tijan* (source: interview with KH. Ujang Hidayat, 3 Januari 2017).

The teaching of KH. Ujang Hidayat is oriented towards the improvement of understanding and strengthening religious awareness in the community. To achieve this goal, he uses particular method in delivering his teaching in order to make the *mustami*' more focused and concentrated in following the preaching.

Basically, KH. Ujang Hidayat often uses the method of *hikmah* (wisdom). Furthermore, he delivers in-depth and contextualized teaching that relevant with the contemporary situations with some additional jokes that also relevant with the discussion. This approach gets positive responses from his followers (*mustami*'). This approach assumes that the delivery of religious teaching would be hardly accepted and understood by the *mustami*' if it is not related to the reality. Because of this, the *mubalighs* are expected to seriously work on the contextualization of the preaching subject and make it relevant with the real life of the *mustami*'. The jokes, meanwhile, help to create a more engaging situation so that the teaching can be fun as the *mustami*' are happy and feeling good to accept the teaching.

KH Ujang Hidayat uses Qur'an as the main reference in delivering his teaching in order to removing and freeing human being from the darkness of life towards a brightly lit life, upholding *Sibgha Allah* or a way of life based on faith in God, upholding *Fitrah Insaniyyah* as servants of God, continuing the prophetic and apostolic duties, and the struggle to win the inspiration of God over the inspiration of the truth in the lives of individuals, families, groups and human communities.

### **The Method of *Mujawwad Tilawah* of KH. Ujang Hidayat in the Majelis Taklim of As-Sabab**

KH. Ujang Hidayat learned directly from his father, KH. Hasanudin, a great ulama and expert in *ulumul quran* and *qiraat sab'ah*. He continued his study in the Islamic Boarding School *Qiraat Sab'ah* (Kudang-Garut) and Islamic Boarding School of *Lontar* (Serang-Banten). His journey in Islamic education has made KH. Ujang Hidayat an ulama who are expert in *Qiraat*.

The advanced knowledge and skills in *ulumul qur'an* dan *qiraat sab'ah* became a foundation for him to develop a method in religious preaching in the *majlis taklim As-Sabab*. The method later known as *mujawwad tilawah*. The method was initially a method in *tilawatil qur'an* and later was also applied in the preaching.

KH. Ujang Hidayat's expertise in *Tilawatil Qur'an* dan *ulum al-Qur'an* can be seen in his activities as the head of pesantren *Al Qur'an Asy-Syifa* and as the board of judge of *Musabaqoh Tilawatil Qur'an* in the regional and national level.

The use of *mujawwad tilawah* method or the art of reciting al-Quran in religious preaching aims to improve the positive response from *mustami'* and make them attractive and feel comfortable with the process of teaching in *majlis taklim As-Sabab*.

KH. Ujang uses *mujawwad tilawah* in delivering the verses of *Qur'an* as *dalil naqli* to strengthen the religious messages. He uses this method based on an argument that the context of verses in *al-Qur'an* can be separated into two contexts. First, *Tarhib* verses or verses that related to threat, fear, and retaliation. Second, *Targhib* verses, or verses related to reward, pleasure, happiness, and beauty.

The method of *mujawwad tilawah* used by KH, Ujang Hidayat as part of the process of his religious preaching by reciting Qur'an as the basis (*dalil naqli*) in his teaching. In his method, he recites al-Qur'an by using rhythm, tone, intonation, and particular strain that is synchronized with the content of the message from Qur'an without ignoring the strict roles in *tajwid* and *tilawah* or known as the seven *maqom of tilawah*, the art of reciting al-Quran. The tone and rhythm in reciting al-Quran is set and deliver in his teaching by using some *tilawah* Qur'an intonation namely *Bayyati, Shoba, Nabawand, Hijaz, Rost, Sika, and Jiharka* (Salim, 2008, p.20). (1) *Maqam Bayyati*. It is a popular *maqam* in Egypt, normally use when one start and end the recitation. In MTQ, this is a required intonation. The Egyptian usually use it in an event such as a marriage ceremoni and church choir. (2) *Maqam hijaz*. It is a *maqam* that shows an Eastern tone, very beautiful, its basic intonation is deep. Some said that this *maqam* often used by camel herdsman in the desert. (3) *Maqam Shaba* has a delicate and gentle character; its nuance is full of sadness so it arouses the soul's emotions. It is more appropriate if you have a sentimental soul so that this intonation will appear in character and more meaningful. (4) *Maqam Rast*. This is the most dominan *maqam* and is the basic *maqam*. This is the favourite *maqam* among the Arabs. It is often used in *adzan* and its intonation is dynamic and full of spirit. (5) *Maqam Jiharkah*. It has a raml rhythm or minor and feels very nice to listen. Its rhythm creates a deep feeling. This intonation is often used during takbiran in the *Ied al Fithr* or *Ied al Adha*. (6) *Maqam Sikah*. Maqam ini memiliki keistimewaan dengan alunan yang cemerlang. It has an eastern characteristic, popular, easy listening, and very popular in Egypt. It has a brilliant straint. (7) *Maqam Nabawand*. It brings a sadness characteristic. This intonation is very suitable to recite poet or verses that have sadness nuance (Salim, 2008, p.25)

The levels of tone in the recitation of Qur'an in *taushyah khababah* is aligned with the arrangement of tone in *tilawah al-Quran*, which consists of *Nada Qarar, Nada Nawa, Nada Jawab, Nada Jawabul Jawab*.

KH. Ujang Hidayat recite al-Quran in his preaching at the majelis taklim by using the method of *mujawwad tilawah*. He recites al-Quran in different styles or

intonation in different teaching theme.

*Bayyati* and *sikkah* intonation is normally use when he recites verses that contains the elements of warning or sadness or threat. The *Nabawan* and *Jibar Kab*, meanwhile, are normally use in reciting verses that contain happiness or good news. The intonation of *Rass*, *Hijaḥ*, and *Saba'i* are used to recite the verses that contains particular emphasize on particular purpose.

In delivering his teaching, KH Ujang Hidayat refers to a number of sources.

*Firstly*, Preaching on Morality. In preaching the theme of morality, he refers to the book of *Naashail al-Ibad* or *Tanbihul Ghafilin*. In his preaching on morality, KH. Ujang Hidayat discusses the topic of *ikblas*, *istiqamah*, and *tafakur*. The verse on *ikblas* can be read below (al-Bayyinah: 5)

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

*Though they are not told except to worship Allah by purifying obedience to Him in (practicing) righteous religion, and so that they establish prayers and perform alms; and that is the true religion*

In discussing this verse, KH Ujang started by reciting it by using *lagham Rost*, that shows the characteristic of spirit and invitation for muslim to follow the suggestion and feels the impact of doing the suggested practice. It makes the characteristic of *lagham* suitable with the message contained in the verses.

And also, the verse on *istiqamah* (QS. Fushilat: 30)

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

"Indeed, those who say: "Our Lord is God" then they establish their stand, then the angels will come down to them by saying: "Do not be afraid and do not feel sad; and rejoice them with the jannah that God has promised you".

KH. Ujang Hidayat recites this verse by using *lagham nabawan*. This intonation has characteristics of spirit and happiness so it is important to deliver the verses in context of pleasing so that the *mustami*' would be willing to practice the messages.

*Secondly*, Preaching on *Fiqh*. Preaching on *fiqh* or Islamic jurisprudence refers to the book of *Safinah an-Naja* and *Fathul Qarib*. In teaching this them, KH Ujang refers to, among other, the following verse (QS. al-Baqarah, 238).

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

“Maintain all (your) prayers, and (maintain) wusthaa prayers. Stand up for Allah (in your prayer) with khusyu”

The discussion on the obligation of *shalat*, KH Ujang recites the verses by using *lagham Nabawan* as this intonation implies spirit and happiness. The use of this *lagham* is related to the return for those who do not pray. He then read the verse in of al-Kahf: 103-104:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا  
الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

'Say (Muhammad) what we need to tell you about the person who has lost the most. (ie) people who have done nothing in the life of the world, while they think they have done their best'.

In reciting this verses, KH Ujang uses *lagham Sikkah* which tends to be lyrical and sad, so that it is considered appropriate to be used to describe associated return for those who do not do good deeds.

Thirdly, Preaching of tawheed. The preaching of *tawheed* refers to the book of *Aqaid al-Awwam* or *Tijan*. This is an important topic in KH Ujang preaching in his majelis taklim.

Discussion on Allah Swt. as the one and only God is based on QS. al-Ikhlâs, meaning: 'Say (Muhammad), He is Allah, the one only God. God places asking for everything. (Allah) neither begets nor is begotten. And there is nothing equal to Him. "

KH. Ujang recites the verse above with *lagham Rost*, as the characteristic of this intonation emphasize a specific aspect that is suitable with the context and content of the verse. He then recites QS al-Baqarah: 21: 'O people! Worship your Lord who created you and those who were before you so that you will fear God'. This verse is part of teaching on tawheed and KH. Ujang Hidayat also recites it by using *lagham Rost*.

In various lectures, he often recites the verses of the Holy Qur'an with a distinctive tone or *lagham* and make it gives a different characteristic from other mubaligh. The recitation of the verses of al-Qur'an with *lagham mujanwad* has given an impact and a positive response to the *mustami*'. The reading of the verses of the Qur'an with the right tone, melodious voices and sound recitation has increased the enthusiasm of the *mustami*' who follow the *khitbahab ta'tsiriyah* process at majlis taklim As-Sabab.

KH. Ujang has distinct abilities in reciting al-Qur'an with a variety of intonation and nice to listen. When he recites Qur'an using *mujanwad tilawah* method can create a particular nuance and solemnity within *mustami*'. The use of this method can special atmosphere and arouse feelings and awareness of his *mustami*'. This method is part of creativity of KH. Ujang Hidayat in delivering his religious preaching in majlis taklim As-Sabab. This method can only be applied by



a mubaligh who has good knowledge and skills in *ulumul qur'an* and *qiraat sab'ah*. The arrangement of intonation in reciting Qur'an by using *qarar*, *nawa*, *jawab*, and *jawabul jawab* can only be performed by a *mubaligh* who has competence in *tilawah al-Qur'an* and *qiraat sab'ah*.

## CONCLUSION

Since its establishment in 1972, *majlis taklim As-Sabab* has continuously played its roles and functions as an institution that manages religious preaching (*keithabab ta'tsiriyah*) in the community. The *majelis* led by KH. Ujang Hidayat by referring to *Nashail al-Ibad* and *Tanbihul Ghaflin (Akhlak)*, *Safinah an-Najjah*, and *Fathul Qarib (Fiqh)*, and *Aqaid al-Awam* and *Tijan (Tanbeed)*.

KH. Ujang uses *mujawwad tilawah* in delivering the verses of Qur'an as *dalil naqli* to strengthen the religious messages. He uses this method based on an argument that the context of verses in al-Qur'an can be separated into two contexts. First, *Tarhib* verses or verses that related to threat, fear and retaliation. Second, *Targib* verses, or verses related to reward, pleasure, happiness, and beauty.

The method of *mujawwad tilawah* can be understood as a process of religious preaching by using rhythm, tone, intonation, and particular strain that is synchronized with the content of the message from Qur'an without ignoring the strict roles in *tajwid* and *tilawah* or known as the *seven maqom of tilawah*, the art of reciting al-Quran. The tone and rhythm in reciting al-Quran is set and deliver in his teaching by using some *tilawah Qur'an* intonation namely *Bayyati*, *Shoba*, *Nahawand*, *Hijaz*, *Rost*, *Sika*, and *Jiharkaa*.

The use of the *mujawwad tilawah* method in the process of religious preaching (*keithabab ta'tsiriyah*) builds a special psychological atmosphere and awakens the feelings and awareness of its *mustami'*. However, this method can only be applied by a preacher who has basic ability, mastery or competence in the field of *ulumul qur'an* and *qiraat sab'ah*.

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