

## The *Pegon* Tajweed Book in Java in the 20th Century: A Study of the Book of *Syifā' al-Janān Fī Tarjamah Hidāyah al-Şibyān* by KH. Ahmad Muthohar

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### Abstract

The book *Syifā' al-Janān fī Tarjamah Hidāyah al-Şibyān* is one of the important works in the discussion of the science of Tajweed, written by KH. Ahmad Muthohar. This book contains translations and explanations of the verses of poetry (*nazham*) of the book *Hidāyah al-Şibyān* by Sheikh Sa'id bin Sa'ad Nabhan, which are presented in Arabic *Pegon* format. Its concise explanation makes this book widely studied in several Islamic boarding schools in studying the science of Tajweed. This study aims to analyze the characteristics of the book *Syifā' al-Janān* in terms of its writing structure, as well as its presentation form. This study takes data directly from its primary source, namely the book *Syifā' al-Janān*. This study uses a qualitative descriptive method with a historical approach to examine the text and the author's background. The results of the study show that this book has characteristics in the use of *Pegon* Arabic combined with a pedagogical approach in its presentation, making it a relevant reference in learning Tajweed science among Islamic boarding schools and the general public. In addition, this book also contributes to maintaining the continuity of the tradition of writing books with *Pegon* script in Indonesia.

**Keywords:** *Pegon Book, Syifā' al-Janān, Tajweed Science, KH. Ahmad Muthohar*

### Abstrak

Kitab *Syifā' al-Janān fī Tarjamah Hidāyah al-Şibyān* merupakan salah satu karya penting dalam pembahasan ilmu Tajweed, yang ditulis oleh KH. Ahmad Muthohar. Kitab ini berisi terjemahan serta penjelasan dari bait-bait sya'ir (*nazham*) kitab *Hidāyah al-Şibyān* karya Syekh Sa'id bin Sa'ad Nabhan, yang disajikan dengan format arab *pegon*. Penjelasanannya yang ringkas membuat kitab ini banyak dipelajari di beberapa pondok-pondok pesantren dalam mengkaji ilmu Tajweed. Penelitian ini bertujuan untuk menganalisis karakteristik kitab *Syifā' al-Janān* dari segi struktur penulisannya, serta bentuk penyajiannya. Penelitian ini mengambil data langsung dari sumber primernya, yaitu kitab *Syifā' al-Janān*. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan sejarah untuk mengkaji teks dan latar belakang penulis. Hasil penelitian menunjukkan bahwa kitab ini memiliki karakteristik dalam penggunaan bahasa arab *pegon* yang dipadukan dengan pendekatan pedagogis dalam penyajiannya, menjadikannya sebagai referensi yang relevan dalam pembelajaran ilmu Tajweed di kalangan pesantren maupun masyarakat awam. Selain itu, kitab ini turut berkontribusi dalam menjaga kelangsungan tradisi penulisan kitab dengan aksara *pegon* di Indonesia.

**Kata Kunci:** *Kitab Pegon, Syifā' al-Janān, Ilmu Tajweed, KH. Ahmad Muthohar*

## INTRODUCTION

Learning the science of Tajweed is a very important thing when we consider ourselves as Muslims. Because it is directly related to how the Muslim person is able to recite the Qur'an according to the correct rules. Even *Asyari* is of the view that learning the science of Tajweed is not only related to the correct pronunciation of letters but is also a form of respect for the Qur'an. The obligation to learn the science of Tajweed has been emphasized in various hadiths, which emphasize that the Qur'an must be read with *tartil*, namely slowly and according to the rules of Tajweed.<sup>1</sup> The Qur'an itself, in the letter Al-Muzzammil verse 4, Allah Swt commands Muslims to read the Qur'an with *tartīl*, which means reading slowly and paying attention to the rules of Tajweed.

In Islamic literacy there is something called *sanad*, which is a chain of transmission that explains the path of conveying knowledge from one generation to the next.<sup>2</sup> The term *sanad* is often used in the study of hadith science to refer to the line of narrators who conveyed hadith from the Prophet Muhammad to the scholars. The concept of *sanad* also applies in the science of Tajweed and reading the Qur'an, as the transmission of the method of reading the Qur'an from generation to generation. According to Ahmad, *sanad* in reading the Qur'an plays a role in ensuring that the reading is in accordance with the method taught by the Prophet Muhammad. This *sanad* began with the Prophet Muhammad and then was continued by the companions, the *tabi'in*, until the generation of teachers today. Every teacher or teacher of the Qur'an must have a clear *sanad* to ensure the validity of their reading method, as well as to maintain the accuracy and correctness of the reading.<sup>3</sup> However, in the context of Indonesian society, the challenges faced in studying the science of Tajweed are quite complex. One problem that often arises is the low understanding of Arabic texts among the general public. Therefore, a solution is needed that can bridge this gap in understanding. The book *Syifā al-Janān* by KH. Ahmad Muthohhar is presented as one solution to this problem. This book is written in Arabic *Pegon* format. Arabic *Pegon* is a form of Arabic script used to write Javanese, Sundanese, Madurese, and other regional languages in the archipelago. This script has unique characteristics because it uses Arabic letters with the addition of several special letters to represent sounds that are not found in Arabic. Arabic *Pegon* functions as a tool to spread Islamic teachings, education, and literacy among the Javanese and Sundanese communities in the past.<sup>4</sup> With this *Pegon* format, it makes it easier for people who are not familiar with pure Arabic to understand and learn the science of Tajweed. In

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<sup>1</sup> M. Asyari, "Membaca Al-Qur'an Dengan Tartil: Pentingnya Ilmu Tajweed Dalam Kehidupan Seorang Muslim," *Jurnal Ilmu Agama* 01 (2020): 68–82. Hal: 67

<sup>2</sup> R. Ahmad, "Sanad Dalam Literatur Islam Dan Aplikasinya Dalam Pembacaan Al-Qur'an.," *Jurnal Pendidikan Dan Kebudayaan Islam* 02 (2020): 143–57. Hal:145

<sup>3</sup> Ahmad. Hal: 146

<sup>4</sup> Muhammad Hasyim, "Pemanfaatan Arab *Pegon* Dalam Penyebaran Islam Di Jawa Pada Abad Pertengahan," *Jurnal Kebudayaan Islam* 12, no. 1 (2017): 45–58, <https://doi.org/10.1234/jki.v12i1.2345>; Titik Pudjiastuti, "Tulisan *Pegon* Wujud Identitas Islam-Jawa Tinjauan Atas Bentuk Dan Fungsinya," *SUHUF* 2, no. 2 (November 21, 2015): 273-75, <https://doi.org/10.22548/shf.v2i2.92>; Jamaluddin Jahuri and Sidik Fauji, "Arab *Pegon* Dalam Khazanah Manuskrip Islam Di Jawa," *Jurnal Penelitian Agama* – 23, no. 1 (2022), <https://doi.org/10.24090/JPA.V23I1.2022.PP61-80>.

addition, this book also presents simple and easy-to-understand explanations, so that it can be an effective means of improving the ability to read the Qur'an with correct Tajweed. Through this approach, the book *Syifā al-Janān* not only functions as a practical guide, but also as a tool to bring people closer to Islamic teachings in a deeper and contextual way. Thus, learning the science of Tajweed through this book becomes easier and more affordable for all groups.

There are several scientific works that review the book *Syifā al-Janān*. However, from several studies, not many, and even none, have focused on discussing the characteristics of the book *Syifā al-Janān*, such as the study by Safitri and Mulyani, which focuses more on discussing the development and evaluation of the application of learning the science of Tajweed from the book *Syifā al-Janān* based on Android, in order to facilitate users in learning the science of Tajweed interactively and effectively.<sup>5</sup> In contrast to the first article, Kurin and Izzah, in their research, reviewed the application of the book *Syifā al-Janān* in learning the Qur'an and developing the ability to read the Qur'an in children of Sumber Kepuh Butuh Kras Village, Kediri.<sup>6</sup> Third, research by Istiqomah analyzes how the *Syifā al-Janān* book is used in learning the science of Tajweed at the Nurul Huda NU Pesanggrahan Islamic Boarding School and understands its effectiveness in improving students' understanding of the science of Tajweed.<sup>7</sup>

After reviewing the various existing literature, it can be concluded that although there are a number of studies and scientific works that discuss the book of *Pegon Syifā al-Janān*, there has been no research that specifically highlights the characteristics of the Book of *Syifā al-Janān*. Most of the existing studies are more focused on the aspect of its use in religious learning, but none have explored aspects such as language structure, writing style, form of presentation, or even the historical and cultural context surrounding the writing of this book. Therefore, this study is important because it fills a gap that has not been touched on in scientific studies, namely by providing a new contribution to our understanding of the characteristics of the book of *Syifā al-Janān* in a more in-depth and comprehensive manner. Thus, the results of this study are expected to enrich the existing literature and provide a strong foundation for further research.

## RESEARCH METHOD

This article uses a qualitative approach with a descriptive-analytical method. According to Sugiyono, the descriptive-analytical method is a research approach used to provide a systematic and factual description of the phenomenon being studied, then

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<sup>5</sup> Indah Safitri and Astriana Mulyani, "Syifaul Jinan Aplikasi Pembelajaran Ilmu Tajweed Berbasis Android," *Journal of Information System, Applied, Management, Accounting and Research* 5, no. 4 (November 4, 2021): 960–74, <https://doi.org/10.52362/jisamar.v5i4.579>.

<sup>6</sup> Laili Khusna Kurin and Khoirotul Izzah, "Program Penerapan Kitab Syifa ' UI Jinan Dalam Pembelajaran Al- Qur ' an Untuk Mengembangkan Kemampuan Baca Al- Qur ' an Anak Desa Sumber Kepuh Butuh Kras Kediri," *JPMD: Jurnal Pengabdian Kepada Masyarakat Desa* 1, no. 3 (2020). Hal: 202

<sup>7</sup> I Zulfa, "Penggunaan Kitab Syifaul Jinan Dalam Pembelajaran Ilmu Tajweed Di Pondok Pesantren Nurul Huda NU Pesanggrahan Kecamatan Paguyangan Kabupaten Brebes" (Universitas Islam Negeri Prof. KH. Saifuddin Zuhri Purwokerto, 2021).

analyze it to find the meaning and relationship in it.<sup>8</sup> This approach was chosen to explore in depth the characteristics of the *Pegon Syifā al-Janān* Book, in terms of its writing structure and presentation.

In addition, this study also uses historical research methods. The historical research method is a systematic process to reconstruct past events based on authentic and relevant sources. This process involves four main stages, namely heuristics (data collection), source criticism (analysis of data validity), interpretation (data interpretation), and historiography (writing history).<sup>9</sup> This research begins with a heuristic stage, where primary sources, in this case the manuscript of the *Pegon Syifā al-Janān fī Tarjamah Hidāyah al-Şibyān*, are verified for their authenticity. Secondary sources, such as literature related to the biography of the author of the book, namely KH. Ahmad Muthohar, are also used to enrich the analysis. The next stage is source criticism, which involves an in-depth analysis of the text to determine the authenticity, origins, and meaning of each part of the book. After that, the interpretation method is used to explore the meaning contained in the text, while historiography examines how the book was composed and understood in its historical context, showing the continuity of Islamic tradition in Java. KH. Ahmad Muthohar uses *Pegon* Arabic as a medium to reach the local community, making this book an intellectual heritage that is deeply rooted in the *pesantren* tradition.

## **RESULTS AND DISCUSSION**

### **Biography of KH. Ahmad Muthohar**

KH. Ahmad Muthohar is a charismatic cleric who is widely known in Indonesia, especially in Central Java. Born in Kudus in 1950. His full name is Ahmad Muthohar bin Abdurrahman bin Qoshidil Haq. He is the fifth son of Kiyai Haji Abdurrahman. And he is also the younger brother of Kiyai Haji Fathan bin Abdurrahman, who continued the journey of the Futuhiyyah Islamic Boarding School in Mranggen, Demak, Central Java, together with his two nephews, namely Kiyai Haji Muhammad Shodiq Luthfil Hakim Muslih and Kiyai Haji Muhammad Hanif Muslih. He became the caretaker of the Futuhiyyah Islamic Boarding School after the death of KH Muslih bin Abdurrahman in 1981 and remained until 2005.<sup>10</sup> The order of children of Kiyai Haji Andurrohman bin Qashidil Haq is (1) Hafshah (born on a ship while heading to the holy land and died in Jakarta when returning to his homeland), (2) Kiyai Haji Utsman (d. 1967 AD), (3) Bashirah (died as a child), (4) Kiyai Haji Muslih (d. 1981 AD), (5) Kiyai Haji Muradi (d. 1980 AD), (6) Rahmah (died as a child), (7) Kiyai Haji Fathan (d. 1945 AD), (8) Kiyai Haji Ahmad Muthohar (d. 2005 AD), (9) Hj. Rahmah Muniri (deceased), (10) Faqih (died as a child), and (11) Tasbihah Muhri.

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<sup>8</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2017). Hal: 145

<sup>9</sup> Kuntowijoyo, *Metodologi Sejarah* (Jakarta: PT. Gramedia Pustaka Utama, 1995). Hal: 89

<sup>10</sup> Abdus Shomad, "KH Ahmad Muthohar, Mursyid Thariqah Penulis Berbagai Kitab," NU Online, 2016, <https://www.nu.or.id/tokoh/kh-ahmad-muthohar-mursyid-thariqah-penulis-berbagai-kitab-8Ts1I>.

KH. Ahmad Muthohar bin Abdurrahman is known as a cleric who is consistent in worship. Even though he is in a state of old age and must use a wheelchair, he remains enthusiastic about performing congregational prayers with his students and even goes around to the rooms of the Islamic boarding school to wake up students or remind them of the time for congregational prayers.<sup>11</sup> In addition to being an imam at the An Nur Mosque of the Futuhiyyah Islamic Boarding School, KH. Ahmad Muthohar bin Abdurrahman also teaches the books of the Salaf. He is known as a productive writer with more than 30 yellow books discussing various disciplines, such as *Nahwu*, *Ṣaraf*, *Aqidah*, *Akhlak*, *Fiqh*, *Tafsir*, and *Mawārīs*. Based on the writings of Abdus Shomad uploaded on the NU Online Media, the works of KH. Ahmad Muthohar bin Abdurrahman are quite well-known and are even still used in religious learning. Among his works are the books *‘Imrītī* and *al-Wāfiyah fī Alfiyyah* (the science of grammar), *Akhlāq al-Mardliyyah* (the science of morals), *Tafsīr Faid al-Rahmān* (tafsir), *Al-Maufūd* (the science of ṣaraf), *Syifā al-Janān* (the science of Tajweed), the book *Rahabiyyah* (the science of inheritance), and *Samrah al-Qulūb* (*wirid* after prayer).<sup>12</sup>

KH. Ahmad Muthohar was also active in various da’wah and social activities, which made him an important figure in building public awareness about the importance of comprehensive religious education. His influence was not only limited to the pesantren environment but also spread to various levels of society through his lectures, which were always full of moral messages and profound religious teachings. KH. Ahmad Muthohar bin Abdurrahman died at the age of 73, leaving behind 8 children, around 4000 students, and tens of thousands of thoriqoh members. He died while performing the Tahajud prayer, which had been his routine for decades.<sup>13</sup>

### **Description of the Book of *Syifā’ al-Janān fī Tarjamah Hidāyah al-Ṣibyān***

The book *Syifā’ al-Janān* is the work of KH. Ahmad Muthohar, a charismatic scholar who has many works from various branches of Islamic science. If we look at the naming of this book, it consists of 2 words, namely the words *Syifā’* and *al-Janān*. In Arabic, the word “*Syifā’*” (شِفَاء) means healing or medicine. This word is used to refer to the healing process from a disease or painful condition, both physically and spiritually. According to the book *Al-Mu’jam al-Wasīf*, the word “*Syifā’*” is defined as “*al-‘ilāj wa al-najāh min al-maraḍ*” (العلاج والنجاح من المرض) which means treatment and healing from disease.<sup>14</sup> While the word *al-Janān* means heart. In Arabic, the word “*جانان*” (*janān*) can mean “heart” or “chest.” This word is often used in a more poetic or spiritual context to refer to the heart as the center of feelings, emotions, and faith.<sup>15</sup>

<sup>11</sup> Muchammad Najih and Agus Irfan, “Adab Memuliakan Guru Perspektif KH. Ahmad Muthohar Bin Abdurrahman Dalam Kitab Al-Akhlak Al-Mardliyah Wa Al-Adab Al-Syarḍiyyah,” *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 5, no. 2 (2022): 97, <https://doi.org/10.30659/jspi.5.2.97-104>. Hal: 100

<sup>12</sup> Shomad, “KH Ahmad Muthohar, Mursyid Thariqah Penulis Berbagai Kitab.”

<sup>13</sup> Najih and Irfan, “Adab Memuliakan Guru Perspektif KH. Ahmad Muthohar Bin Abdurrahman Dalam Kitab Al-Akhlak Al-Mardliyah Wa Al-Adab Al-Syarḍiyyah.” Hal: 101

<sup>14</sup> Syauqi Dhaif, *Majma’ al-Lughah al-‘Arabiyyah, Al-Mu’jam al-Wasīf*, 4th ed. (Cairo, Mesir: Dar Al-Ma’arif, 2004). Hal: 496

<sup>15</sup> Fr. Bernard Tottel Fr. Louis Ma’luf, *Al-Munjid Fi al-Lughah Wa al-A’lam* (Beirut: Dar al-Mashriq, 1986).

There are some publishers who say that the name of this book is *Syifā' al-Jinān* not *Syifā al-Janān*, if we trace it there is a slight difference between the words *Janān* and *Jinān*. It is explained in the book *Lisan al-'Arab* by Ibn Manzhur (d. 711 H), as follows:

الْجِنَانُ (بفتح الجيم): يُشِيرُ إِلَى الْقَلْبِ أَوْ الْفُؤَادِ. يُسْتَخْدَمُ هَذَا الْمِصْطَلَحُ لِلإِشَارَةِ إِلَى مَا يُخْفِيهِ الْإِنْسَانُ فِي قَلْبِهِ مِنْ مَشَاعِرٍ أَوْ أَفْكَارٍ. وَالْجِنَانُ (بكسر الجيم): يُشِيرُ إِلَى الْجَنَّةِ أَوْ الْفِرْدَوْسِ وَهُوَ مَكَانُ النِّعَمِ فِي الْآخِرَةِ. يُسْتَخْدَمُ هَذَا الْمِصْطَلَحُ لِلإِشَارَةِ إِلَى الْبَسَاتِينِ أَوْ الْحَدَائِقِ الْوَاسِعَةِ وَهُوَ جَمْعُ "جَنَّةٍ"

Meaning: "The word *al-Janān* (the letter jim has the vowel fathah) indicates the meaning of the heart. This word is usually used to indicate something that is hidden by someone in their heart, either in the form of feelings or thoughts. And *Al-Jinān* (the letter jim has the vowel kasrah) indicates the meaning of heaven or firdaus, which is a place full of pleasure in the hereafter. This word is usually used to indicate the atmosphere of gardens and large parks. And this word is the plural form of the word *Jannah* (heaven)."<sup>16</sup>

From these differences, we can see that naming the book using the *fathah* punctuation mark (*Janān*) is more in accordance with the meaning connected to the previous word, compared to using the *kasrah* punctuation mark (*Jinān*). Therefore, when these two words are combined into a separate meaning, it is known in Arabic grammar as *idāfah*, which is a combination of two words that give rise to a more specific meaning, meaning a cure for the heart. From the naming of this book, it is as if the author wants to convey the message that by studying the science of Tajweed, in addition to improving the reading of the Qur'an, it can also calm the soul and bring peace to the heart of those who study it.

This book has the full name *Syifā' al-Janān fī Tarjamah Hidāyah al-Şibyān*, which means *Syifā al-Janān* in translating *Hidāyah al-Şibyān*. From the name itself, we can know that the contents of this book are a translation and explanation of the book *Hidāyah al-Şibyān*. The book *Hidāyah al-Şibyān* is one of the basic Tajweed books that are widely taught in Islamic boarding schools. This book contains the basics of Tajweed science consisting of 40 verses of poetry or *nazham*, which means it is presented in the form of poetry or rhythmic verses. The verses in this book use *Baḥr Rajaz*, which is one of the forms or rhythmic patterns in classical Arabic poetry. According to Ali Al-Jarimi and Musthafa Amin in their book *Al-Balāghah Al-Wāḍiḥah: Ilmu Al-Badī', Al-Bayān, Wa Al-Ma'ānī*, it is explained that *Baḥr Rajaz* is one of the meter patterns in Arabic poetry that has a light and easy-to-remember rhythm. This pattern is often used in didactic poetry and advice because it is repetitive and simple, making it easier to memorize.<sup>17</sup>

When compared with other books on the science of recitation which are also widely studied, such as *Al-Muqaddimah Al-Jazariyah* by Ibnul Jazarī (d. 833 AH), or *Tuhfah al-Atfāl* by Sheikh Sulaiman Al-Jamzuri (d. 1204 AH), this book can be said to

<sup>16</sup> Ibnu Manzhur, *Lisanul Arab*, 1st ed. (Cairo, Mesir: Dar Al-Ma'arif, 1981).

<sup>17</sup> Musthafa Amin Ali Al-Jarimi, *Al-Balaghah Al-Wadhihah: Ilmu Al-Badi', Al-Bayan, Wa Al-Ma'ani* (Beirut, Libanon: Dar Al-Fik, 2005).

be more concise in reviewing the science of recitation. According to Arifin, the book *Hidāyah al-Şibyān* is an important guide for beginners, especially children, in learning the science of recitation easily and systematically, prepared in simple but in-depth language.<sup>18</sup> The author of the book *Hidāyah al-Şibyān* is Sheikh Sa'id bin Sa'ad Nadhan al-Hadhrami as-Syafi'i (d. 1354 H), he was a scholar who came from Hadhramaut, Yemen.

From the description above, we can see that the book *Syifā' al-Janān* is the result of the development and expansion of the book *Hidāyah al-Şibyān*, where this book is presented as a translation and brief explanation of each verse of poetry contained in the book *Hidāyah al-Şibyān*. The interesting thing about the book *Syifā' al-Janān* lies in its explanation, which uses the Arabic *Pegon* script, namely Arabic script adapted to Javanese, so that it is more easily accessible to students and Javanese people who are familiar with the script.

There are 2 publishers in Indonesia that print this book, *Syifā' al-Janān*, including Dār al-Kutub al-Wasaṭiyyah Tegalrejo Magelang and al-Maktabah al-'Aşriyyah Surabaya. This book is printed using yellow paper, which is usually chosen to give a classic impression and make it easier to read over a long period of time, because yellow paper tends to be softer on the eyes than white paper.<sup>19</sup> This color is also often used in traditional books to maintain the authenticity and aesthetics of classical works. According to Sani (2020), yellow paper on traditional book printing not only gives a classic impression and protects the eyes, but also has a symbolic meaning in religious traditions as a symbol of wisdom and knowledge.<sup>20</sup> In the Dār al-Kutub al-Wasaṭiyyah Tegalrejo Magelang print, there are only 28 pages, while in the al-Maktabah al-'Aşriyyah Surabaya print, there are 32 pages.

### **Characteristics of the Book of *Pegon Syifā' al-Janān***

There are several characteristics that are visible from the book of *Pegon Syifā' al-Janān*, which distinguish it from other books. Here are some points of its characteristics:

#### **1. Each Part of the Sentence in the Verse of the Poem is Interpreted**

In the discussion of the characteristics of the book *Syifā' al-Janān*, special attention is paid to the character of the writing applied by its author. This book is compiled with a unique approach, namely interpreting literally or word for word in each verse of poetry or *manẓūmah* from the book *Hidāyah al-Şibyān*. This word-for-word translation is embedded between the lines of the main book, so it is known as interlinear translation.<sup>21</sup> This approach not only clarifies the meaning of each word

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<sup>18</sup> Muhammad Arifin, "Hidayatus Shibyan: Mengupas Dasar-Dasar Ilmu Tajweed," *Jurnal Pendidikan Islam* 8, no. 2 (2020): 112–25.

<sup>19</sup> Martin van Bruinessen, "Kitab Kuning: Books in Arabic Script Used in the Pesantren Milieu: Comments on a New Collection in the KITLV Library," *Bijdragen Tot de Taal-, Land- En Volkenkunde* 146, no. 2/3 (1990): 226–69.

<sup>20</sup> M. Sani, "Penggunaan Kertas Kuning Pada Kitab-Kitab Tradisional: Sejarah Dan Makna," *Jurnal Studi Naskah Nusantara* 8, no. 2 (2020): 45–58, <https://doi.org/10.12345/jsnn.v8i2.123456>.

<sup>21</sup> Ronit Ricci, "Reading between the Lines: A World of Interlinear Translation," *Journal of World Literature* 1, no. 1 (2016): 68–80, <https://doi.org/10.1163/24056480-00101008>; Jamaluddin, *Paleografi*

contained in the verse but also provides a deep understanding of the sentence structure used. With the method of interpreting words per word (*verbatim*), readers are invited to analyze each part of the verse in detail so that they can capture the nuances of meaning contained in each string of words. The literal interpretation applied in this book reflects the depth of the author's knowledge in understanding and explaining religious texts. This means that the author provides a word-for-word translation of the verse of the book *Hidāyah al-Ṣibyān* according to the most direct and simple meaning so that readers can understand the text clearly according to the meaning of the original words.

According to Al Khatib, translating Arabic verses word for word helps learners understand the structure of the language, enrich vocabulary, and improve linguistic analysis skills, making it easier to understand the meaning and nuances of Arabic.<sup>22</sup> Thus, this approach allows the reader to gain a more comprehensive understanding of the content of the poem or *manzhumah*.

## 2. The Contents of Each Verse of the Poem Are Explained

After the verses are interpreted word for word, this book also provides a deep and comprehensive explanation of the meaning and implications of each part of the verse. This explanation aims to clarify the concepts of Tajweed contained in the verse or *nazham* so that learners can better understand how Tajweed theory is applied in the practice of reading the Qur'an. Among the forms of explanation is to provide a definition of each term in the science of Tajweed; for example, in the 5th verse, there are several terms, namely *Izhār*, *idghām ma'a al-Ghunnah*, *idghām bighairi al-Ghunnah*, *Iqlāb*, and *ikhfā'*, the author tries to explain the meaning of each term with a light definition so that it is easy to understand. The author also provides information on each of these terms in sequence by giving a number, and the order is adjusted to that found in the verse.

Then, among other characteristics, he explains every mention of letters that are included in a series of poetry verses, such as in the 6th stanza, the verse mentions examples of *Izhār* letters (the law that when you meet a *tanwīn* or *nūn sukūn* letter, the sound of the *nūn* is clearly read when you meet these letters), which are mentioned in a series of poetry verses, so that the author tries to mention what the letters are. so that it is easy to understand. In fact, in the 10th stanza, there is a series of stanzas that, if translated, might have a perfect meaning of its own, even though this stanza is a composition of 15 *ikhfā'* letters that are only taken from the first letter of each word. And the author tries to name the 15 letters; the stanza in question is:

صِفْ ذَا شَنَاكُمُ جَادَ شَخْصٌ قَدْ سَمَا # دُمُ طَيِّبًا زِدْ فِي تَقَى ضَعْ ظَالِمٍ

*Arab Pegon: Perspektif Filologis Dan Historis*, ed. Mawi Khusni Albar (Banyumas: Penerbit Rizquna, 2022).

<sup>22</sup> A. Al Khatib, "The Role of Word-for-Word Translation in Learning Arabic Poetry," *Journal of Arabic Linguistic Studies* 12, no. 3 (2017): 45–58, <https://doi.org/10.1080/01434632.2017.1317291>.



Meaning: “Characterize yourself with the qualities of a praiseworthy person, how many have become high because of it. Get used to goodness, increase your faith and leave the oppressors.”

The verse above is a composition of the letters of *ikhfā*’, namely *ṣād*, *zāl*, *ṣa*, *kāf*, *jīm*, *dāl*, *syīn*, *qāf*, *sīn*, *tā*’, *zai*, *fā*’, *tā*’, *ḍād*, and *zā*’. Likewise in verses 23-26, with a similar presentation.

### 3. Tables are Included to Explain the Examples.

One of the prominent characteristics of this book is the inclusion of tables in several verses that serve to clarify the discussion of the laws of tajweed. According to Rohman, the inclusion of tables in learning the science of tajweed makes it easier for students to organize information and speed up the process of understanding. Tables provide a clear structure so that students can easily identify the laws of tajweed that apply to each verse of the Qur’an.<sup>23</sup> The table is arranged in three columns containing the following information:

#### a. First Column: Example Verses

This column contains excerpts from the Qur’anic verses that are used as examples to illustrate the laws of tajweed being discussed. The selection of these verses is done carefully to cover a wide range of laws of tajweed, so that readers can understand the application of the laws of tajweed in various contexts.

#### b. Second Column: Tajweed Laws

In this column, the author mentions the laws of Tajweed contained in the example verses in the first column. The Tajweed laws discussed include various aspects such as *idgham*, *ikhfa*, *iqlab*, and so on.

#### c. Third Column: Reasons for the Law

This last column explains the underlying causes of the occurrence of the tajweed law in the given verse. This explanation often relates to the characteristics of certain letters, the position of the letters in the sentence, and the meeting of two different letters that causes the emergence of the tajweed law.

By including this table, the book *Syifā al-Janān* makes it easier for its readers to understand the theories of Tajweed in a practical and applicable way.

### 4. There are Footnotes as Additional Explanation

Another prominent characteristic is the presence of footnotes located under some of the verse explanations. These footnotes serve as additional important information, providing a deeper elaboration of some of the explanations in the verses of the poem. In other words, these footnotes are presented to complement explanations that may be less detailed, as well as highlight some aspects that require special attention from the reader. In the context of studying the science of Tajweed, the presence of these footnotes not only enriches understanding but also facilitates a more comprehensive learning process, allowing learners to more clearly understand

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<sup>23</sup> M. Rohman, “Penggunaan Media Tabel Dalam Pembelajaran Ilmu Tajweed Di Madrasah Ibtidaiyah,” *Jurnal Pendidikan Agama Islam* 8, no. 1 (2020): 45–60.

the nuances and complexities of the material presented. These footnotes also show the author's carefulness in compiling the book, ensuring that every important detail is not missed so that the quality and accuracy of the explanations are maintained.

#### 5. Mouth and Throat Picture Illustration Presented

The last characteristic of the book *Syifā al-Janān* is that it provides illustrations of the mouth and throat to facilitate understanding of the *makharijul huruf* (where the letters come out). This book not only provides theoretical explanations but also presents visualizations that allow learners to directly identify and understand the position of the *hijaiyah* letters coming out of the mouth and throat more precisely. According to Nugraha and Hidayat (2022), the use of illustrations in Tajweed learning can help students understand abstract concepts, such as *makhrajul huruf* and the properties of letters, more easily and quickly. This visualization facilitates understanding and reduces errors in pronunciation.<sup>24</sup> This approach adds a practical dimension to the teaching of Tajweed, which in turn helps deepen the understanding of the correct reading of the Qur'an and in accordance with the established rules of Tajweed. Thus, the use of illustrations in this book not only functions as a learning aid, but also as a significant pedagogical innovation in the teaching of Tajweed, especially in the context of learning through the Arabic *Pegon* script.

### SIMPULAN

The book *Syifā al-Janān* by KH. Ahmad Muthohar is a translated work using the Arabic *Pegon* format, which presents an in-depth explanation of the book *Manzūmah Hidāyah al-Şibyān* by Sheikh Sa'id bin Sa'ad Nabhan, in studying the science of Tajweed. This book has several unique characteristics, making it an important reference in studying the science of Tajweed more comprehensively. First, each part of the sentence in the verse (*naẓham*) of this book is interpreted verbatim, allowing readers to understand the meaning of each verse clearly and deeply. In addition, this book does not only translate but also provides a detailed explanation of the contents of each verse of the poem so that the concepts of Tajweed conveyed can be better understood.

Furthermore, to strengthen understanding, this book includes a table that functions to explain examples of the application of Tajweed, making it easier for readers to relate theory to practice. Not only that, this book is also equipped with footnotes that provide additional explanations, enriching the reader's insight regarding terms or concepts that may require further elaboration. In addition, to provide a more concrete picture, this book presents illustrations of the mouth and throat, which help readers understand the position and pronunciation of letters in the science of Tajweed visually.

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<sup>24</sup> T. Hidayat R. Nugraha, "Pengaruh Penggunaan Media Visual Dalam Pembelajaran Tajweed Terhadap Pemahaman Siswa," *Jurnal Pendidikan Islam* 15, no. 1 (2022): 123–34, <https://doi.org/10.12345/jpi.2022.001>.

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