The Correlation between Verbal Linguistic Intelligence and Reading the Qur'an in an Islamic Perspective

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ABSTRACT

The reality that still occurs among students is that they cannot read the Qur'an fluently. It is not surprising that there are students who respond slowly in learning the Qur'an. This study aims to determine the accuracy between verbal-linguistic intelligence and reading the Qur'an. The authors use a theoretical descriptive method with content analysis techniques by quoting several opinions according to experts and according to an Islamic perspective. The discussion results show that students with verbal-linguistic intelligence can know the laws of recitation (*tajwid*), read the Qur'an fluently and easily memorize the Qur'an. Even easily write verses of the Qur'an, poems or other essays than students who do not have linguistic-verbal intelligence.

Keywords: *intelligence; linguistic-verbal; reading the Qur'an; Islamic Perspective*

INTRODUCTION

Allah created humans as perfect creatures, so every human being is born a leader. Allah gives humans the potential to carry out their duties as His servants for the world's welfare. Therefore, as fellow creatures of His creation, it is inappropriate to judge their shortcomings and incompetence because every human being has potential (Sarnoto & Fathoni, 2019), regarding intelligence which is the perfection humans possess (the ability to think). Intelligence is taken from the word "smart" in KBBI which means developing a perfect human mind so that a human can think and understand something it understands. It is also perfect in body growth (healthy, strong) even though human has a small body but it does not affect their intelligence he/she has (Imam, 2020). Of course, every individual has intelligence from genetic factors, including smart action that can be seen when understanding a problem quickly and precisely (Irvaniyah & Oktaviana, 2014).

As it is known that knowledge can be explained by the understanding ability obtained, it can be from information then concluded in your own words. In this way, a person can better understand or understand the information he gets because he is able to conclude using his own language from what is heard (Yamin, 2012). According to David Weeshler, Intelligence or intelligence is the ability to act in a directed manner, reason and deal with the environment effectively (Amaliyatul & Mukhlisin, 2020).

According to Howard Gardner, intelligence is an ability that has 3 elements: the ability to solve problems, generate new problems, and create something. Specifically, according to Gardner, there are nine (9) types of intelligence: linguistic, logic-math, spacial, kinesthetic or movement, musical, interpersonal, intrapersonal, visual, and naturalistic intelligence (Ariesta, 2021). These nine are called multiple intelligences. The following is about verbal-linguistic intelligence or linguistic intelligence, both orally and in writing which is obtained from understanding information and communication from the other person (Dewi & Wilany, 2019).

An activity related to the inside of the body, such as the nerves and external forms of the body, such as doing sports or other movements, is called by skills. Skills are motor, but they require careful movement coordination and high awareness (Amaliyatul & Mukhlisin, 2020). Human intelligence should be seen from three main elements: the ability to direct one's thoughts and actions, the ability to change the direction of one's thoughts or actions and finally, the ability to understand the contents of one's thoughts and actions (Yaumi, 2015).

This research discusses the relationship between verbal-linguistic intelligence and reading the Qur'an. Which before conducting this research, the authors also reviewed the methods used by other researchers. As in the journal written by Dewi & Wilany (2018) entitled "The Relationship between Verbal Linguistics and Reading Ability" uses a quantitative method in which the data collection tests the validity and reliability of the questionnaire, from these results it can be seen that the relationship between the two variables is significant. This means that verbal-linguistic intelligence has a strong relationship with the ability to understand foreign language reading.

Second, as for other articles, the article written by Rahmawati (2016) titled "Factors Influencing Linguistic Intelligence" is explained in the journal using the main research subject, namely Grade IV Students at SD Negeri Kotagede 5, plus supporting subjects, namely peers and teachers. This study found the factors of low linguistic intelligence both within and outside of students, but the results only included Grade IV students at SD Negeri Kotagede 5 Yogyakarta in the 2015/2016 academic year.

Third, the articles written by Fitriyah & Mahdali (2020) entitled "Analysis of Al-Qur'an Reading Ability in the Perspective of Sociology of Knowledge" by observing MAN 1 Malang. From the results of his research, it can be concluded that, with the large number of students who lack or cannot read the Qur'an. The school makes a program before teaching and learning activities or afterward, namely by getting used to or applying religious teachings in daily life in the school environment by seeking guidance to learn to read the Al-Qur'an.

What distinguishes this research from previous researchers is that previous researchers used quantitative research methods, while this research uses qualitative methods. The difference between this research and the second previous research is that the subjects it uses cover only one school, while this researcher uses all levels of the subject from both formal and non-formal schools. Finally, what distinguishes it from

the third researcher is the results of his research. Previous research made a program to seek tutoring to read the Qur'an, while in this study it produced positive results that the correlation between verbal linguistic intelligence and reading the Qur'an was able to read Al-Qur'an. -Qur'an smoothly and eloquently. To achieve learning success, namely when teaching and learning activities are carried out, students can actively utilize their intelligence to produce effective learning. In this case, making students aware of the extent to which the success of learning in the learning process. One of these factors is often used as a benchmark in measuring foreign language skills: reading ability or reading comprehension (Dewi & Wilany, 2019). Humans are blessed with intelligence by God. One of them is a sharp memory. Muslims can utilize this ability to memorize the Al-Qur'an and Hadith as well as formulas for thinking in science. This privilege is because Allah loves and loves, especially the believers. Usually, increasing one's ability or potential goes hand in hand with increasing one's faith (Iqbal et al., 2020).

Based on the background above, the writer is interested in examining in depth the potentials developed by humans related to the Qur'an with the title "Correlation Between Verbal Linguistic Intelligence and Reading the Qur'an in an Islamic Perspective." This study aimed to determine the accuracy between verbal-linguistic intelligence and reading the Qur'an. The benefits of this study include acquiring skills in reading the Qur'an by knowing aspects in the form of reading laws. Among them, students must first learn about the laws of their reading such as the science of recitation to understand the rules in fluency in reading the Qur'an. In essence, studying the Qur'an aims to make Muslims know the law of recitation, both *tajwid* and *makhraj*, so that they are able to read the Qur'an properly and correctly according to its rules. (Amaliyatul & Mukhlisin, 2020).

METHOD

The research method is the scientific way to get data with a specific purpose and method. The research method is a method used by researchers to achieve optimal results. Qualitative research methods mostly relate to humanities, social and religious academics (Wahyudin, 2020). According to Ghony & Almanshur, this research produced descriptive data in the form of speech, writing, and the behavior of the people being observed (Fiantika, 2022).

Therefore, researchers feel that through this qualitative research, researchers can identify subjects and feel their experiences in everyday life. Also, because this research is related to social and religious, the authors use qualitative methods. In this study, the authors used a type of qualitative research method, namely Theoretical Descriptive, the data collection technique used in this study, namely content analysis by quoting several opinions according to experts and an Islamic perspective.

FINDINGS AND DISCUSSION

1) Definition of Linguistic Intelligence According to Experts

Verbal linguistic intelligence is the ability to speak orally or in writing and be able to express or understand what other people think. People with this intelligence tend to solve their problems using words to invite, argue, entertain or teach others. Good at talking or arguing too (Yaumi, 2013).

According to Chatib & Said (2012), it is estimated by etymologists that the age of language is the same as the age of the earth. So the emergence of life on earth coincided with the existence of language. This is the same as language as a means of communication using body language or hand gestures. The ability to speak by processing words as a means of communication is something special for humans, usually people who have this intelligence dominantly using the left side of the brain. Because according to Hardy and Heyes the stubborn clash of the left side makes it weak in words to say, while the impact on the right makes it impossible (Heyana, 2016).

Linguistic intelligence is universal; development in children will be different in different cultures. With different environmental habits, a child is also able to understand it, so they can understand. As in deaf children who are not taught to use real language, they acquire language manually and use it secretly. So it can be concluded that intelligence can operate not depending on specific sensory input or output channels only (Irvaniyah & Oktaviana, 2014).

2) Linguistic Intelligence According to Islamic Perspective

In fact, God only gave intelligence to humans. Because not all creatures that Allah created were given reason. That is what makes it different from other creatures, and why it is said that humans are perfect beings. It is in Q.S Al-Baqarah Verses 33-34 regarding more depth, here are the verses, 33:

قَالَ يَـٰٓـَٔادَمُ أَنۢبِئۡهُم بِأَسۡمَآئِهِمۡ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسۡمَآئِهِمۡ قَالَ أَلَمۡ أَقُل لَّكُمۡ إِنِّىٓ أَعۡلَمُ

غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ

وَأَعۡلَمُ مَا تُبۡدُونَ وَمَا كُنتُمۡ تَكۡتُمُونَ

Allah said: "O Adam, tell them the names of these objects". So after he told them the names of the objects, Allah said: "Didn't I tell you that I actually know the secrets of the heavens and the earth and know what you give birth to and what you hide?"

وَإِذۡ قُلۡنَا لِلۡمَلَـٰٓئِكَةِ ٱسۡجُدُواْ لِءَادَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ وَٱسۡتَكۡبَرَ وَكَانَ مِنَ ٱلۡكَٰفِرِينَ

And (remember) when We said to the angels: "You bow down to Adam," then they bowed down except Iblees; he is reluctant and arrogant and is one of those who disbelieve (al-Baqoroh: 34).

It can be concluded from the verses above that all creatures such as the Angels, Demons and Jinn except for the demons prostrated themselves to Adam at the command of Allah, because humans are the best creatures who have reason so that they are able to know (science) and can distinguish between what is true and what is true. With compassion, Allah created humans as noble and best creatures (Imam, 2020). Language or linguistics is used as a means of communication with other people. In Islam, it is taught that every Muslim is obliged to say good deeds and prevent evil. Personality can be known based on the language spoken. Therefore, language is one of the factors that distinguish humans from animals. As in Q.S Ar-Rahman verses 3-4:

$$خَلَقَ الْإِنْسَانَ$$

"He created humanbeing,"

$$عَلَّمَهُ الْبَيَانَ$$

"Teaching humans to speak fluently."

Linguistic intelligence is a very important intelligence in life, although the level of intelligence varies for each individual. One of these linguistic potentials is a gift from God. There are several ways to increase this linguistic potential, including:

a) **Listening**

As is it mentioned in Q.S Az-Zumar Verse 18

$$اَلَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ۗ اُولٰۤىِٕكَ الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَاُولٰۤىِٕكَ هُمْ اُولُوا الْاَلْبَابِ$$

"(namely) those who listen to words and then follow what is best among them. They are the people who Allah has guided and they are the people who have common sense."

From this linguistic ability, including hearing, someone with this intelligence can absorb knowledge and other insights by using the hearing function, even though it is not dominant or 100% of its use.

b) **Speaking**

The Qur'an describes how important the ability to speak is like the prayer of Prophet Musa a.s contained in Q.S Thoha Verses 27-28

$$وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ$$

"And remove the stiffness from my tongue,"

<div dir="rtl">

يَفْقَهُوْا قَوْلِيْ ۙ
</div>

"So that they understand my words,"

To be able to practice speaking skills, namely by frequently having discussions about any matter, because speaking is the dominant use of this linguistic intelligence.

c) Reading

As is it mentioned in Q.S Al-Alaq verses 1-3

<div dir="rtl">

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ۚ
</div>

"Read by (mentioning) the name of your Lord who created,"

<div dir="rtl">

خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ
</div>

"He has created man from a clot of blood."

<div dir="rtl">

اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ ۙ
</div>

"Read, and your Lord is the Exalted,"

In the Qur'an, we are also commanded to read both books and the Qur'an. The more we read, the more knowledge we get, so that it opens a wider window of our knowledge.

d) Writing

As is it mentioned in Q.S Al-Baqoroh verses 282

<div dir="rtl">

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ۗ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌۢ بِالْعَدْلِ ۖ وَلَا يَأْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللّٰهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِيْ عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ۗ فَاِنْ كَانَ الَّذِيْ عَلَيْهِ الْحَقُّ سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ۗ وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاۤءِ اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰىۗ وَلَا يَأْبَ الشُّهَدَاۤءُ اِذَا مَا دُعُوْا ۗ وَلَا تَسْـَٔمُوْٓا اَنْ تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰٓى اَجَلِهٖۗ ذٰلِكُمْ اَقْسَطُ عِنْدَ اللّٰهِ وَاَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰٓى اَلَّا تَرْتَابُوْٓا اِلَّآ اَنْ تَكُوْنَ تِجَارَةً حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ۗ وَاَشْهِدُوْٓا اِذَا تَبَايَعْتُمْ ۖ وَلَا يُضَاۤرَّ كَاتِبٌ وَّلَا
</div>

شَـــهِيْدٌ ٥ۚ وَاِنْ تَفْعَلُـــوْا فَاِنَّـــهٗ فُسُـــوْقٌ ۢ بِكُـــمْ ۗ وَاتَّقُـــوا اللّٰـــهَ ۗ وَيُعَلِّمُكُـــمُ اللّٰـــهُ ۗ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ

"O you who believe! If you pay debts for a specified time, you should write it down. And let a writer among you write it correctly. Let not the writer refuse to write it down as Allah has taught him, so let him write down. And let the person who owes it dictate, and let him fear Allah, his Lord, and let him not reduce anything from it. If the debtor is a person who lacks intelligence or is weak (his condition), or is unable to dictate himself, then let his guardian dictate correctly. And testify with two male witnesses among you. If there are not (witnesses) two men, then (may be) one man and two women among those you like from the (existing) witnesses, so that if one forgets, then the other reminded him. And let the witnesses not refuse when summoned. And don't get tired of writing it down, for the time limit, both (the debt) is small or big. That is more just in the sight of Allah, more able to strengthen testimony, and brings you closer to doubt, except if it is a cash trade that you carry out between you, then there is no sin on you if you do not write it down. And take witnesses when you buy and sell, and don't make it difficult for writers and witnesses too. If you do (such), it is an act of wickedness in you. And fear Allah, Allah teaches you, and Allah is All-Knower of all things."

It can be seen that by writing; we can record the knowledge we have obtained, with proof of the writing, we can find out more by reading the writings we have written. With writing, we can also be as creative as possible, it will be more beautiful to look at too.

It can be concluded that with verbal-linguistic intelligence, learning can run effectively through reading, listening, speaking and writing (Bashiet, 2015). In the Qur'an, according to the word of God which explains the human intelligence tool, it begins with the sentence Al-Sam'a which means that the initial human intelligence comes from hearing, namely the ear. Because hearing is very influential on human intelligence. As Allah says in the verses of the Qur'an which explains that people are senseless or stupid, starting with the sentence Shummun means deaf, meaning that the beginning of stupidity is from the ear, that's why people who are deaf from birth will become stupid (Dedeng, 2017).

3) Characteristics of Verbal Linguistic Intelligence

According to Verrywell Mind, there are some characteristics of verbal-linguistic intelligence, such as: (a) Proficient in processing words both orally and in writing; (b) Really like to read or write equally balanced in these two respects, easily familiar with other people; (c) Easy to absorb information both in writing and orally; (d) People who have this intelligence are very capable of explaining

things well; (e) Good at inviting speakers to be influenced by his words; and (f) Able to build a humorous atmosphere on the sidelines of tension (Nick, 2022).

From the characteristics described above, people with verbal-linguistic intelligence tend to be experts in processing their spoken and written words. People with this intelligence fit into professions that are skilled at processing words and information and capable of inviting or persuading others to follow them. Examples of his profession include writer, lawyer, broadcaster, teacher and even comedian because of his ability to create a humorous atmosphere. However, regardless of one's type of intelligence, it does not become a reference for pursuing what one aspires to. Everything can also be achieved depending on how one's efforts are.

Based on the description above, it can be concluded that verbal-linguistic intelligence is a person's ability to speak and process words and express what is thought. The process of thinking and effort in learning is a way to improve the quality of intelligence it has. Because from often learning or sharpening intelligence by seeking insight or knowledge that is one of the keys to intelligence (Iqbal et al., 2020).

From what has been written above, it is known that each individual has different potential. With that, each individual must optimize the potential that is owned within the need to be consistent and sincere in every effort to explore the potential of each. It's also a good idea to ask other people for input, so we can discuss this with experts. From the description above, we can find out the correlation with reading the Qur'an.

4) The Correlation between Verbal Linguistic Intelligence and Reading Al-Qur'an

Every child is unique, which means they are not the same. Some learn to respond quickly, some are slow, and each child has a different development, this is what is called the process of balancing life. Individual and environmental factors are two elements that are very influential for the growth or development of children. But what is very important is the factor of the individual himself. It can be seen from how the child responds to the material from the teacher so that the child easily understands it both in the formal and non-formal school environment.

Regarding the verbal-linguistic relationship with reading the Qur'an itself, namely teaching children or students to read the Qur'an is different from teaching reading ordinary Indonesian writing. Even though the child is good at speaking or reading, students cannot be fluent in reading the Qur'an, but of course, there are advantages when students try to learn (Sapri, 2021). There is also a child who reads the Koran fluently but does not know its rules. So they are only fluent in reading or spelling the *hijaiyah* letters, but not fluent in reading

them. This ability is used with motor skills and cognitive development stages. Teaching children to read the Qur'an has a very long process when it is in the mother's womb that was also the process. Because a child will easily read the Qur'an if he often listens to the chanting of the holy verses of the Qur'an. In Islam also recommends increasing her worship when a mother is pregnant, one of which is reading the Qur'an.

If a child is accustomed to hearing the chanting or reading of the Koran, both when he is in the womb and when he is born. Then it will be easier for him to read the Qur'an because he is familiar with the hijaiyah letters. However, reading the Qur'an is not just about reading it, but you also have to know the rules for reading it, the makhorijul letters must be clear so that you understand the rules as well. So that a student who has this verbal-linguistic intelligence when trying to continue learning to study the Qur'an can pronounce the makhorijul letters well because those with this intelligence are good at speaking both orally and in writing. Students are also able to know about the science of recitation with visuals because they often see the letters so they know the law of reading, of course, they are able to read the Qur'an with tartil (Hanifah, 2011).

Someone with verbal-linguistic intelligence can also write because writing cannot be separated from other language abilities. Writing is not just scribbling on a piece of paper with a pen, but a medium to bring out the potential within oneself. So writing is not just a means of expressing ideas or ideas, but can also be a ground for developing imagination. Writing also makes someone talk to each other through writing, from this we can know that those with verbal-linguistic intelligence not only read but can also write (Wahyuni Nengsi, 2012).

In this case, verbal-linguistic intelligence can easily be memorized by students. Based on the preliminary survey, several phenomena of the stages of memorizing the Qur'an were found at the Raudhatul Qur'an Kauman Islamic boarding school, Semarang City, including the following: (1) the motivation of the students to memorize the Qur'an was on average very strong, it was proven that the students came from from various regions in Java and outside Java to become memorizers of the Qur'an, (2) knowledge and understanding of the meaning or meaning of the Qur'an by students is unknown, but students have a target of memorizing faster than their knowledge and understanding of the meaning or the meaning of the Qur'an; (3) arrangements for memorizing the Qur'an by students have been scheduled, but still flexible and effective (4) the facilities for memorizing the Qur'an are inadequate, but many students meet the target of memorization, (5) rote automation by students in memorizing Al-Qur'an is carried out in various places and at any time, so that there are many students who memorize at the mosque or at the Islamic boarding school, (6) repetition of memorization by students in memorizing the Al-Qur'an is the main activity of students, which is a hallmark of the Islamic boarding school. tahfidzul Qur'an with Islamic boarding schools in general, (7) there are several

difficulties and obstacles in memorizing the Qur'an by students, including the location of the boarding school in downtown Semarang which is very crowded and noisy near the economic center, namely the Johar market, thereby reducing concentration students in memorization (Saptadi, 2012). With the stages or process of memorizing the Al-Qur'an above it has something to do with students who have linguistic intelligence so that students or students find it easier to memorize it.

When those who have verbal-linguistic intelligence try to increase their potential and learn to study the Qur'an, which includes the laws of reading, rules, and fluency in makhorijul letters. So those who have this intelligence are able to know the law of recitation (tajwid), read the Qur'an fluently or fluently and easily memorize the Qur'an, and even easily write verses of the Qur'an, poetry or other essays because someone who has linguistic intelligence is following the characteristics of the intelligence he has.

CONCLUSION

God gifts humans in the form of a brain, and the reason is a determinant of intelligence and a differentiator from animals. Intelligence is a person's ability, potential or strength in dealing with something. However, what is discussed in this article is about verbal-linguistic intelligence, which means a person's ability to deal with something using his or her speech. This means that someone with this intelligence is good or skilled in verbal, including reading, speaking, and others. The link or relationship with reading the Qur'an here is that it will be easier when someone who has verbal-linguistic intelligence learns to read the Qur'an. In an Islamic perspective, there are several ways to increase its potential, namely: (1) Listening as in Q.S Az-Zumar Verse 18, namely by listening to studies so as to absorb more knowledge; (2) Speaking as in Q.S Thoha Verse 27-28, namely by having lots of discussions both when studying or gathering, so that you get used to speaking; (3) Reading as in Q.S Al-'Alaq Verses 1-3, namely by reading a lot of readings so that it opens a window of knowledge; (4) Writing as in Q.S Al-Baqoroh Verse 282, namely by diligently writing or taking notes on what is heard, so that the notes can be memory boosters.

The researchers realize that this research is still not perfect. There are weaknesses, shortcomings, and limitations. In this case the researcher describes the shortcomings, weaknesses, and limitations. This study has limitations that can be considered for subsequent researchers to obtain even better research results. As for some of the limitations, namely: the scope used in this study only includes religion-based learning, only a few are known. Producing research does not elaborate or detail. In research, data is generated from only a few experts, not many quotes from other experts. So the discussion seems more monotonous. The author realizes there is a lack of seeking knowledge regarding the titles written, so only a few are listed in the discussion.

From the limitations of this study, the authors suggest that future researchers pay attention to the scope that will be discussed so that researchers produce a more detailed discussion. Also read more or search for the discussion obtained from several expert quotations, so it doesn't look monotonous in the contents of the discussion. Then finally, the writer hopes for future researchers to understand in advance the title he will write to produce accurate research according to the writing procedure.

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