

## CHAPTER I

### INTRODUCTION

#### A. Research Background

A great event of *Musābaqah Tilāwat al-Qurān* (MTQ)<sup>1</sup> at the provincial level in South Kalimantan in 2017 which cost an amount of IDR1.7 billion was closed with the announcement of regional general championship ranking. Banjarmasin city became the general champion of 13 districts of cities delegations in South Kalimantan with 84 scores, followed by Banjar district with 48 scores and Banjarbaru city with 30 scores in third place.<sup>2</sup>

A few years earlier, Banjarmasin city was winning the predicate as a general champion on *Musābaqah Tilāwat al-Qurān* provincial level of South Kalimantan in 2015. This achievement became a new historical achievement for Banjarmasin city.<sup>3</sup> The achievement is important for each region because this competition is a prestigious event scheduled for every year. The achievement obtained by each delegation reflects the readiness, power, and attention of the local government towards the development of learning al-Quran, which had been overseen by the performances of this Quran reading contest.

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<sup>1</sup>MTQ is the competition of Reciting al-Quran.

<sup>2</sup>Aben, "Kota Banjarmasin Sabet Juara Umum MTQ ke 30" on Koran Banjar <https://koranbanjar.net/kafilah-banjarmasin-sabet-juara-umum-mtq-ke-30/> accessed on July 14, 2020.

<sup>3</sup>Yanti, "Banjarmasin Ukir Sejarah Baru di MTQ ke XXVIII" on <https://kalsel.kemenag.go.id> accessed on July 14, 2020.

However, one of the local newspapers mentioned that the acquisition of Banjarmasin as the best champion at the provincial level MTQ in 2017 was something to do because Banjarmasin was the host of the year.<sup>4</sup> In the previous year, the 29<sup>th</sup> MTQ at South Kalimantan was held in the Central Hulu Sungai district. The delegation that won the title as the best champion was also the host in that year namely the Central Hulu Sungai district. The head of the Central Hulu Sungai delegation argued that their success that year was the result of their hard work because the host of MTQ has prepared it earlier.<sup>5</sup>

The issues about the pros and cons of the championship that won by the host do not occur only in *Musābaqah Tilāwat al-Qurān*, but also in the national-level competition with no exception. However, the Banjarmasin delegation succeeded to dismiss the opinion about the whole achievements that they achieved in that year was the privilege of being the host of the year. Delegation of Banjarmasin succeeded in keeping the predicate on the next MTQ provincial level. Even the championship trophy that usually rotated to any other region every year now becomes the property of the Banjarmasin city government. This happened because they succeed to keep the 1<sup>st</sup> position in the regional general championship consecutively from 2017 to 2021.

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<sup>4</sup>Aben, “Kota Banjarmasin Sabet Juara Umum MTQ ke 30” ...

<sup>5</sup>Metro Newspaper “HST Juara Umum MTQ XXIX” <https://metro7.co.id/hst-juara-umum-mtq-xxix/> accessed on July 14, 2020.

The existence of Al-Quran competition such as *Musābaqah Tilāwat al-Qurān* is described as a form of aesthetic reception from the society that established by the government as a routine agenda where people of the variable region can contribute over activities held each year.<sup>6</sup> MTQ was called an aesthetic reception because the competition using aesthetic aspects that emphasize the beauty of tones and sounds with *nagham* in the recitation of al-Quran.<sup>7</sup>

In their daily life, Muslims generally have practiced this perception of al-Quran whether in reading, understanding, practicing, also in the form of social-cultural response called “Living Qurān”.<sup>8</sup> Al-Quran practiced in life in various ways, such as learning, reading, memorizing, listening, and appreciating it. Al-Quran will also deliver various practices that can be practiced by the Muslims such as the *Khatm al-Qur’an*, and *Musābaqah Tilāwat al-Qurān* (MTQ).<sup>9</sup>

In its development, the recitations of al-Quran rooted and grew in Indonesia. When Al-Quran's recitation spreads, reciters appear and recitation groups found in various regions, the *nagham* growing in Indonesia as well as the government gets a relationship with Middle Eastern countries like Egypt

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<sup>6</sup>Miftahul Jannah, *Musabaqah Tilawah Al-Qur'an di Indonesia (Festivalisasi Al-Qur'an Sebagai Bentuk Resepsi Estetis)*, Journal of Ushuluddin Science, Vol.15 No.2, 87.

<sup>7</sup>Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, (Yogyakarta: Idea Press, 2019), 103.

<sup>8</sup>Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir ...* 27.

<sup>9</sup>Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir ...* 28.

as an effort to strengthen the relationship of both countries. In 1955 the Egyptian government sent a delegation to Indonesia, they were Shaikh Abdul Basit, Shaikh Muṣṭafa Ismail, Shaikh Muḥammad Ṣiddiq al-Minshawi, and others, so they brought a very significant impact on growing the songs of al-Quran (*nagham*) in Indonesia.<sup>10</sup>

Then in 1977, the *Tilāwat al-Qurān* Development Institute (LPTQ) was found.<sup>11</sup> LPTQ has responsible to implement *Musābaqah Tilāwat al-Qurān* starting from the lowest level to the national and international level. The initiator of this event is H.A.M. Fatwa, and the exclusive staff for Jakarta governor, H. Ali Sadikin. This referred to Joint Decree of Two Ministers (SKB)<sup>12</sup> of the Ministry of Religion and Ministry of Home Affairs Number 19 of 1977 and Number 151 of 1977 on the establishment of *Tilāwat al-Qurān* Development Institution and number 182A of 1988 and number 48 of 1988 concerning Organizational Development of *Tilāwat al-Qurān* Institute. This was the basis organizing of *Musābaqah Tilāwat al-Qurān* to this day.<sup>13</sup>

MTQ is one of the main factors in developing songs of al-Quran (*nagham*) or the art of reading al-Quran in Indonesia.<sup>14</sup> LPTQ held this program intending to inspire people's hearts to be interested in studying al-

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<sup>10</sup>Moersjied, *Seputar Nagham* ... 53.

<sup>11</sup>LPTQ or more known in Indonesia as *Lembaga Pengembangan Tilawatil Qur'an*.

<sup>12</sup>SKB in Indonesia means *Surat Keputusan Bersama*.

<sup>13</sup>Moersjied, *Seputar Nagham* ... 59.

<sup>14</sup>Moersjied, *Seputar Nagham* ... 60.

Quran because Indonesia as a country with a majority Muslim has a low percentage of the ability to read al-Quran, which is only 20% of Indonesian Muslims are qualified in reading al-Quran.<sup>15</sup>

MTQ is also expected to be one of the media that aims to realize the practice of al-Quran in daily life for the people of Islam, especially for those who participated in MTQ activities. The basic idea is to make real the reading activity, memorizing, writing, understanding, interpreting, and conveying the guidance of al-Quran thoroughly.<sup>16</sup>

In MTQ, the art of reading al-Quran continues to be developed and studied with the spirit of “*khairukum man ta'allam al-Qur'ān wa 'allamahu*”. The spirit will affect a good intention to read al-Quran with a good sound and tunable, which will add to the beauty of al-Quran. As Rasulullah said:<sup>17</sup>

رَبِّتُوا الْقُرْآنَ بِأَصْوَاتِكُمْ

Translation: “Beautify Al-Quran with your voice (good reading). (Abū Dāwud)

South Kalimantan from the era of the '70 to the '80 is until the following years had been naming as the ‘repository’ of *qāri-qāriah*. Because

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<sup>15</sup>Syahrul Ansyari and Syaefullah, “Muslim Indonesia Terbanyak di Dunia, 70 Persen Belum Bisa Baca Alquran” <https://www.viva.co.id/amp/berita/nasional/1083577-muslim-indonesia-terbanyak-di-dunia-70-persen-belum-bisa-baca-alquran> accessed on July 13, 2020.

<sup>16</sup>Secretary of Tilawat Al-Qurān Development Institute of South Kalimantan, “Pedoman MTQ Nasional XXVI Tingkat Provinsi Kalimantan Selatan dan Tata Kerja Lembaga Pengembangan Tilawatil Qur'an”, (Banjarmasin: LPTQ of South Kalimantan), 2012.

<sup>17</sup>Moersjied, *Seputar Naghām* ... 100.

many reciters from this region had represented the region name at the national and international event. It caused the delegation's performance of South Kalimantan to be calculated in every MTQ event, such as Hj. Alfisyahr Arsyad, H. Artoni Jurna, H. Ahmad Bughdadi, and many more who has achievements at the national and international event. Even today, they are still active teaching *qāri-qāriah* in Banjarmasin.<sup>18</sup>

As for the implementation of *Musābaqah Tilāwat al-Qurān* city-level of Banjarmasin by 2020 has to reach 52<sup>nd</sup> year of age. This means it began in 1969. On its way, the Banjarmasin delegation's achievement on MTQ provincial level is moving up and down, marked by the acquisition of different championships each year. However, during 1998-2014 Banjarmasin delegation had not to reach predicate as the best champion on the provincial level.

The achievement of the Banjarmasin delegation had been increased significantly in recent years.<sup>19</sup> According to H. Abdul Hamid Erman as the head of LPTQ Banjarmasin, the success in 2015 was a new history for

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<sup>18</sup>Murjani Sani, M.Gazali, and Abduh Amrie, *Mengukir Prestasi Emas, Profil Qari Qariah Kalimantan Selatan Berprestasi di Event Nasional dan Internasional*, (Banjarmasin: COMDES Kalimantan, 2010), 10.

<sup>19</sup>Yanti, "Kali ke-3 Kafilah Banjarmasin Pertahankan Juara Umum MTQ Nasional Tingkat Provinsi Kalsel" <https://kalsel.kemenag.go.id/berita/531089/Kali-ke-3-Kafilah-Banjarmasin-Pertahankan-Juara-Umum-MTQ-Nasional-Tingkat-Provinsi-Kalsel>. Accessed on July 09, 2020.

Banjarmasin. Because Banjarmasin delegation won the best champion provincial level in a very long time ago, and it was in 1993 and 1995.<sup>20</sup>

Based on some of the exposure background above, especially the movement of the achievement of Banjarmasin delegation in *Musābaqah Tilāwat al-Qurān*, the increasing achievements earned in recent years have been quite stagnant than before, as well as their ability to maintain achievement since 2017 to 2021. Looking at the dynamics of the project, the author was interested in doing a study that is conversed into an undergraduate thesis entitled **“The Dynamics of Banjarmasin Delegation Achievement in *Musābaqah Tilāwat al-Qurān* Provincial Level at South Kalimantan (A Historical Study of *Tilāwah* Competition in 2012-2021)”**.

## **B. Problem Statement and Limitation**

Based on the background above, the basic issues that will be discussed in this study will be formulated to some questions, as follows:

1. How is the dynamics of Banjarmasin delegation achievement on provincial *Musābaqah Tilāwat al-Qurān* at South Kalimantan?
2. What are the causes of Banjarmasin delegation achievement dynamics on provincial *Musābaqah Tilāwat al-Qurān* at South Kalimantan?

The limits of the problem that will establish in this study are:

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<sup>20</sup>Yanti, “*Banjarmasin Ukir Sejarah Baru di MTQ ke XXVIII*” ...

1. Only *Tilāwah al-Qurān* competition with the five groups: the adult group, the teenager group, the child group, the blind group, and *tartīl Qurān* group in the provincial level of MTQ at South Kalimantan that will be revealed in this research
2. The achievement that will be discussed in this research were gained from the top three of *Tilāwah al-Qurān* Competition on 2012-2021 Provincial MTQ of South Kalimantan

### C. Purposes and Significances

This research has several purposes, as follows:

1. Purposes of Research
  - a. To find out the dynamics of Banjarmasin delegation achievement on provincial *Musābaqah Tilāwat al-Qurān* at South Kalimantan.
  - b. To find out the causes of the dynamics of Banjarmasin delegation achievement on provincial *Musābaqah Tilāwat al-Qurān*.
2. Significance of Research
  - a. Academically, this research can reconstruct history systematically as for the dynamics of Banjarmasin delegation achievement on provincial *Musābaqah Tilāwat al-Qurān* at South Kalimantan since 2012-2021. It is also expected to provide library material so



that can be useful to other research in Quranic Studies and Interpretation Department as well as any other scientific assets.

- b. Generally, the research is expected to be able to describe the progress of *Musābaqah Tilāwat al-Qurān* since 2012-2021 categorically, to put some tricks to improve achievement so that can be used optimally by individuals, organizations, and any other institutions.

#### **D. Operational Definitions**

Furthermore, to complete the understanding in this research, the author will explain some definitions relating to this research as follows:

##### **1. Dynamics**

The dynamics are the movements of the inside; the power that drives more. The dynamics in this research referred to the movements that cause changes to happen for some reason.<sup>21</sup> The dynamics happened because of any influences from inside or outside those conditions change. The dynamics in this study describe the movement of achievements achieved by the Banjarmasin delegation in *Musābaqah Tilāwat al-Qurān* province-level at South Kalimantan.

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<sup>21</sup>Departement of Education and Culture of Indonesia, *Kamus Besar Bahasa Indonesia*. (Jakarta: Balai Pustaka, 1999), 265.

## 2. Achievement

Achievement is the results that had achieved from everything that is accomplished. The achievement in this research is the achievement in terms of general championship results of each region on *Musābaqah Tilāwat al-Qurān*. Delegation's score came from the individual championships. Championship rankings among these regions were reached after the series of individual championships converted to certain points. Then added up and sorted according to the largest until the smallest acquisition of the district or the city in South Kalimantan.

## 3. Banjarmasin Delegation

Delegation according to *Kamus Besar Bahasa Indonesia* (KBBI) is contingent. Delegation in this research is the participants that representing the city of Banjarmasin in *Musābaqah Tilāwat al-Qurān* at a provincial level in South Kalimantan. This competition was held every year routinely. The participants that representing Banjarmasin was the first winner at *Musābaqah Tilāwat al-Qurān* city-level, which was held for several months before *Musābaqah Tilāwat al-Qurān* provincial level.

## 4. *Musābaqah Tilāwat al-Qurān*

*Musābaqah Tilāwat al-Qurān* or MTQ is a kind of competition about al-Quran. There are several branches of the al-Quran reading contest with *mujawwad* or *murattal*. This means the reading of al-Quran contains the value of the art of recitation with *tajwīd* according to *Nagham al-Qurān* science. The category of *Tilāwat al-Qurān* competition that sorted by reciter's age. Begin from branches of children, teenagers, adults, and even the blind.

The other competition is *Hifẓ al-Qurān* competition or more known as *tahfīẓ* competition or memorizing competition, the interpretation of al-Quran competition, or more known as *Tafsīr* competition in three languages such as Arabic, Indonesian, and English. Then, there was also *Sharḥ al-Qurān* competition that reveals the contents of *al-Qurān* with displaying speech, poetry, and *al-Qurān* recite in a harmonious union. The next competition is *Khāt al-Qurān* competition or more known as calligraphy. *Fahm al-Qurān* competition, which is a competition that emphasizes the knowledge of *al-Qurān* and understanding of its contest with the knockout like a quiz contest.<sup>22</sup>

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<sup>22</sup>*Tilāwat al-Qurān* Development Institute of Banjarmasin (LPTQ), “*Pedoman Pelaksanaan MTQ tingkat Kota Banjarmasin.*” (Banjarasin: LPTQ of Banjarmasin) 2019.

## E. Literature Review

The implementation of the *Musābaqah Tilāwat al-Qurān* event in Indonesia over decades ago should be a special attraction for research in all aspects. *Musābaqah Tilāwat al-Qurān* is certainly not a new thing to study in academics. Generally, the research with MTQ theme can be review in terms of the organizer, the implementation, or the effect of every implementation of the MTQ. Some researchers have raised themes about *Musābaqah Tilāwat al-Qurān*, as follows:

1. An Undergraduate Thesis entitled “*Efektivitas Dakwah Lembaga Pengembangan Tilawatil Qur’an (LPTQ) Provinsi DKI Jakarta melalui Program Musabaqah Tilawatil Qur’an (MTQ) tahun 2009*” written by Silma Maushuli from State Islamic University Syarif Hidayatullah Jakarta. This research discusses the LPTQ that plays a role as *da’wah* institutions with al-Quran as media. The focus of this research is implementing *da’wah* by LPTQ through *Musābaqah Tilāwat al-Qurān*.<sup>23</sup>
2. An Undergraduate Thesis entitled “*Peran LPTQ dalam Pengembangan Syiar Islam di Kabupaten Banjar*” written by Rusnah in 2013 from Antasari State Islamic Institute or current became Antasari State Islamic University. This research discusses LPTQ’s program and its role in *shi’ār*

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<sup>23</sup>Silma Maushuli, “*Efektivitas Dakwah Lembaga Pengembangan Tilawatil Qur’an (LPTQ) Provinsi DKI Jakarta melalui Program Musabaqah Tilawatil Qur’an (MTQ) tahun 2009.*” (Undergraduate Thesis: Communication and Islamic Broadcasting Department, Da’wah and Communication Science Faculty, Syarif Hidayatullah State Islamic University Jakarta, 2009).

improvement in Banjar district according to LPTQ purposes to socialize the values of al-Quran to make a great Quranic generation. Then the focus of writing here is on LPTQ's role and programs activities in Islamic *shi'ār*.<sup>24</sup>

3. An Undergraduate Thesis entitled "*Peran LPTQ Jawa Tengah dalam Meningkatkan Prestasi Tilawatil Qur'an bagi Qori dan Qoriah tahun 2005-2010*" written by Nur Haniif Laili from State Islamic Institute Walisongo Semarang. This research discusses the role of LPTQ Central Java in improving the achievements of Central Java delegations such as presenting *Musābaqah Tilāwat al-Qurān* from the lowest level; sub-district level to provincial level, bringing experts to train delegations from inside and outside the region, doing comparative studies to outside region, and also pay attention to the wealth of participants.<sup>25</sup>
4. A Thesis entitled "*Nagham Al-Quran (Telaah Atas Kemunculan Dan Perkembangan Nagham di Indonesia)*" written by M. Husni Thamrin, Postgraduate of State Islamic University of Sunan Kalijaga Yogyakarta. This research is a study about the history of *nagham* Al-Quran in Indonesia because *nagham* has become part of the reception and interaction of the

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<sup>24</sup>Rusnah, "*Peran LPTQ dalam Pengembangan Syiar Islam di Kabupaten Banjar*" (Undergraduate Thesis: Islamic Guidance Counseling Department, Da'wah and Communication Science Faculty, Antasari State Islamic Institute Banjarmasin, 2013).

<sup>25</sup>Nur Haniif Laili, "*Peran LPTQ Jawa Tengah dalam Meningkatkan Prestasi Tilawatil Qur'an bagi Qori dan Qoriah tahun 2005-2010*" (Undergraduate Thesis: Islamic Education Department, Tarbiyah Faculty, State Islamic Institute of Walisongo Semarang, 2010).

people with the Quran and the reception of the Quran with *nagham* has become a worldwide phenomenon. The acceptance of Muslims towards it proves that *nagham* al-Quran is an appreciation for the Quran as a source of Islamic teachings.<sup>26</sup>

5. A Journal entitled “*Anna M.Gade dan MTQ di Indonesia: Sebuah Kajian Metodologis*” written by Nur Rohman, one of the alumni at Religious and Philosophy Study, postgraduate of Sunan Kalijaga State Islamic University Yogyakarta. This research is a study of Anna Gade’s orientalist thought on Clifford Geertz’s theory of religion as a system culture. This research uses an anthropological approach. In this research, Anna Gade points out that the effort to revive al-Qurān by *Musābaqah Tilāwat al-Qurān* is very interesting. As well as the Indonesian Muslim community is a very enthusiast on *Musābaqah Tilāwat al-Qurān*.<sup>27</sup>

Based on some of the literature reviews above, the author has not found the research of the same focus as this research. Other studies have focused on the role of LPTQ, tradition of reading al-Quran with beautify, individual achievements, history of *nagham* al-Quran in Indonesia, and the existence of MTQ as media of *da’wah*. While this research will focus on

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<sup>26</sup>M. Husni Thamrin, “*Nagham Al-Quran (Telaah Atas Kemunculan Dan Perkembangan Nagham di Indonesia)*” (Thesis: Philosophy and Theology Department, Postgraduate, Sunan Kalijaga State Islamic University, 2008).

<sup>27</sup>Nur Rohman, *Anna M.Gade dan MTQ di Indonesia: Sebuah Kajian Metodologis*, (Yogyakarta: Journal of Sunan Kalijaga State Islamic University), n. d.

the dynamics of the Banjarmasin delegation's achievements in *Musābaqah Tilāwat al-Qurān* province-level at South Kalimantan. In terms of development, organization, coaching, the rise and fall of Banjarmasin delegation achievements, and the causes of that achievement dynamics of the Banjarmasin delegation at *Musābaqah Tilāwat al-Qurān*.

## **F. Research Method**

### **1. Types of Research**

This research is historical, one type and approach in qualitative research aims to reconstruct systematically by collecting, verifying, and analyzing evidence and facts carefully, to allow for exact illustration at the past, to provides the present, and to predict the future front.<sup>28</sup>

This research is qualitative descriptive, which means data that is presented as a result of the research was trying to give an idea with a systematic and careful overview in the facts from collected data such as records, interviews, documents, that all reported according to the original meaning and presented in a narrative form nor numbers.<sup>29</sup>

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<sup>28</sup>A. Muri Yusuf, *Metode Penelitian: Kuantitatif, Kualitatif, dan Penelitian Gabungan*, (Jakarta: Prenadamedia Group, 2019). 346.

<sup>29</sup>Rahmadi, *Pengantar Metodologi Penelitian*, (Banjarmasin: Antasari Press, 2011) 14.

## **2. Location of Research**

This research is located in the city of Banjarmasin, South Kalimantan. The author also visited directly to the LPTQ Banjarmasin secretariat in the Regional Office of the Ministry of Religious in Banjarmasin located at Jl. Pulau Laut no. 24 Central Banjarmasin. The other organizer that the author visited is the Regional Office of the Ministry of Religion of South Kalimantan and Banjarmasin city Government office located at Jl. RE. Martadinata No.1, Banjarmasin.

## **3. Subject and Object of Research**

The subject of research referred to the source of information. The subject of research according to Muhammad Idrus is individuals, objects, or that organisms used as a necessary source of information in collecting research data.<sup>30</sup>

In this research, the author determined the subject by any purposive sampling way, which means determine the source of information based on special criteria according to this research.<sup>31</sup>

To determine who have chosen to be the subject of research, the author used the following criteria: (1) they are engaged in the

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<sup>30</sup>Rahmadi, *Pengantar Metodologi Penelitian...* 61.

<sup>31</sup>Rahmadi, *Pengantar Metodologi Penelitian...* 65.



activity; (2) they are experts or people with experience in the activity; (3) they have sufficient time to consult and give the information.

Verbal information will be obtained from representative organizer of the Banjarmasin city-level *Musābaqah Tilāwat al-Qurān* in LPTQ Banjarmasin and Banjarmasin city government like Mr. H. Fahrurazi as head of religious affairs in Banjarmasin and the 1<sup>st</sup> Chief of LPTQ Banjarmasin. The others are Mr. H. Ahmad Sya'rani as Chief of The Guidance of The Islamic Community in the Ministry of Religion of Banjarmasin and the general secretary of LPTQ Banjarmasin. Additional information will also be obtained from the senior of *qāri-qāriah* who has attended the city level *Musābaqah Tilāwat al-Qurān* in Banjarmasin for about 2012-2021.

Next, the point of the problem is the object of this research is about the dynamics of the achievement that has been reaching by the Banjarmasin delegation on Provincial *Musābaqah Tilāwat al-Qurān*, from 2012 until 2021. Which the journey of Banjarmasin delegation achievement has significant movements up to a few recent years as well as them able to maintain the predicate of the general champion for the province level for about four years successively.

#### **4. Data Sources**

The types of data needed to support this research are:

- a. Primary Data means the data obtained directly from the first source at the location of research or object.<sup>32</sup> Primary data will be obtained by interviewing the informant. In historical research, data, ordinary documents, recorded documents as well as archived reports are included in the primary data sources.
- b. Secondary Data is data obtained through the second source of secondary sources of data needed.<sup>33</sup> Secondary data will be obtained through books, journals, or other people's writings that are related to this research.

## **5. Data Collection Technique**

### **a. Interview Technique**

An interview is a process of interaction between the interviewer and the source of information through direct communication in which the writer acts as the interviewer who asks directly about an object that is being studied and has been designed before.<sup>34</sup> This interview was done by looking for things that related to field experiences whether as organizer, participants, or judges of *Musābaqah Tilāwat al-Qurān* city-level at Banjarmasin.

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<sup>32</sup>Rahmadi, *Pengantar Metodologi Penelitian ...* 71

<sup>33</sup>Burhan Bungin, *Metodologi Penelitian Kuantitatif: Komunikatif, Ekonomi, Kebijakan Publik dan Ilmu Sosial lainnya* (Jakarta: Kencana, 2006), 122.

<sup>34</sup>Yusuf, *Metode Penelitian ...* 372.

b. Observation Technique

Observation means to look with full attention.<sup>35</sup> Observation is one of the data collecting techniques that aims to know or check nonverbal circumstances such as observations in an activity. In this research, the author will become a participant-observer, which is the author will be an observer and participator in observed activities.<sup>36</sup> Observations will have done in the time and place that the event happens, or through certain intermediaries such as video footage or documentary photos.

c. Documentary Technique

The documents are notes or anyone's notes about something that has passed.<sup>37</sup> Documents Technique or documentation is another data collecting technique through written or recorded documents.<sup>38</sup> Documents are the important source of information in this research as well as the author will examine archives, notes, pictures, and recorders from LPTQ Banjarmasin about the achievement of the Banjarmasin delegation on *Musābaqah Tilāwat al-Qurān* provincial level at South Kalimantan. Especially the documents in the year 2012-2021 will author examine and interpret it.

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<sup>35</sup>Rahmadi, *Pengantar Metodologi Penelitian* ... 80.

<sup>36</sup>Yusuf, *Metode Penelitian* ... 384.

<sup>37</sup>Yusuf, *Metode Penelitian* ... 391.

<sup>38</sup>Rahmadi, *Pengantar Metodologi Penelitian* ... 85.

## 6. Data Analysis

Analysis means details. Analyzing ability is to detail things into parts in such a way as to be able to examine what they contain.<sup>39</sup> In this research, data analysis is intended as a process of organizing data sequences, organizing them into a pattern that will be interpreted into an easier explanation by explaining the description and seeking connections between the dimensions of description. Data analysis will be performed twice; the first is before going to the field to check the documents, books, works, and other materials that are suspected to be relating to the research.<sup>40</sup> In addition, the author uses the continuity and changes theory to determine the dynamics of Banjarmasin's achievement, to compare several aspects, and to assess the progress and the setbacks.<sup>41</sup>

## G. Structures

**The first chapter:** Introduction, contains (1) The background of the problem as a general description of the object study as well as the things

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<sup>39</sup>Rahmadi, *Pengantar Metodologi Penelitian ...* 92.

<sup>40</sup>Yusuf, *Metode Penelitian ...* 401.

<sup>41</sup>Susanto Yunus Alfian, *"Kesinambungan dan Perubahan: Pemanfaatannya Sebagai Kerangka Pembelajaran Sejarah"*(Malang: The Journal of History and Culture Vol.12, Malang State University, 2018) 173.

behind the author's interest to examine the object. (2) Problem and limitation statement, focusing the research on the object to be studied. (3) Purposes and significances, will be explaining the purposes and the significances of this research. (4) Operational definition, will be explaining some technical concepts to avoid misconceptions of research. (5) Literature Review, will be describing the previous research lest repeat and avoid plagiarism. (6) Research Method, will be explaining some important things in the research process. (7) Structure, contains the format of the research that will be written.

**The second chapter:** The Implementation of *Musābaqah Tilāwat al-Qurān* in South Kalimantan. This chapter was contained by a basic theoretical explanation about the history of *Musābaqah Tilāwat al-Qurān* from The Identification of The Art on Reading Al-Quran, The Progress of MTQ in Banjarmasin, The Judicial Guidelines, and also Participant Requirements on *Tilāwah* competition. This chapter is expected to reconstruct documents and archives to describe the circumstance under the history. This chapter also purposed to identify the theory behind the competition.

**The third chapter:** The collaboration of *Musābaqah Tilāwat al-Qurān* organizers in Banjarmasin. This chapter intended to explain who is organizing *Musābaqah Tilāwat al-Qurān* in Banjarmasin. This chapter will focus on the duty, role, and authority of each organization in MTQ at Banjarmasin.

**The fourth chapter:** The record of Banjarmasin delegation achievement on provincial *Musābaqah Tilāwat al-Qurān* at South Kalimantan. This chapter will explain the journey of Banjarmasin achievement that was ever reached by the Banjarmasin delegation since 2012-2021. The record of achievement will explain from the previous year to the present.

**The fifth chapter:** The causes of the dynamics of Banjarmasin delegation achievement on provincial MTQ at South Kalimantan. In this chapter, the author will explain the causes of the dynamics. The causes will be divided into internal factors and external factors. The result of this chapter is gain by interviews, observation, documentaries, and archives that have been discovered and interpreted.

**The sixth chapter:** Epilogue. This chapter contains conclusions and suggestions