

CHAPTER III

RESEARCH METHODS

A. Researcher Method

1. Types of research

The type of research used is field research, which is a type of in-depth research on a social unit in such a way as to produce a well organized and complete picture of that social unit.³⁴

The method used by the author is a qualitative descriptive method with a phenomenological approach. Phenomenology is an attitude to always open up to various information from wherever it comes, that is to allow the informant to explain anything about his experiences. This study uses a phenomenological approach because the implementation of reading Q.S. Thâhâ verses 25-28 between the two Friday sermons at Al-Hikmah Sedompo Islamic boarding school which are held every Friday is one of the phenomena carried out by students of Al-Hikmah Islamic boarding school in the

³⁴Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2015), 26.

Banyuasin area. The phenomenon will be described, researched and concluded by the participants who practice the surah clearly by the researcher.

2. Research Sites

The research location is the object of research where activities are carried out. Determination of the research location is intended to simplify and clarify the object that is the target of research, so that the problem is not too broad, in this study the location used by researcher is in the Banyuasin area, precisely in the Al-Hikmah Islamic boarding school, Sedompo village, Betung district, Banyuasin District, South Sumatra province. The reason for choosing this location is because it has been going on for quite a long time, related to the practice of reading the Q.S. Thâhâ verses 25-28 between the two sermons this Friday .

Al-Hikmah Islamic Boarding School is a branch of the An-Nûr Ngerugkem Islamic Boarding School Sewon Bantul whose founder is KH Mbah Nawawi Abdul Aziz who is located in Wonorejo hamlet, Slemanan Village, Udanawu District, Blitar Regency. This cottage is one of its branches, which is located in the province of South Sumatra. The complete address of the Al-Hikmah Islamic Boarding School is in the village of Sedompo, Betung District, Banyuasin Regency, Palembang City, South Sumatra Province.

Islamic Boarding School was founded by Mbah H. Shodiron who is the father in law of the caretaker of this Islamic boarding school, he is

KH. Muhammad Ma'shum Syamsuri al-Hafizh married Mbah H. Shodiron's second daughter, Nyai Hj. Mariatul Qibthiyah S.Ag, he has four children, his first son was named Muhammad Hilmi Mubarak who was still sitting in the 3rd grade of Madrasah Aliyah (three), his second son was named Muhammad Wafi' Mubarak and his third son was named Muhammad Adib Mubarak, both demanded He studied Java at the An-Nur Ngerungkem Islamic Boarding School Sewon Bantul while memorizing there, and his youngest child named Muhammad Syauqi Mubarak who is currently still studying at the Kindergarten at the Al-Hikmah Islamic Boarding School Sedompo Betung Banyuasin.

In 2003 he built a small langgar where the children's TPQ and also not a few elderly people who want to learn prayer and religious knowledge in the mosque, more and more day by day, and not a few children who want to live in that place, because there are student who came from outside the sub-district and it was impossible to commute every day, so in 2004 Mbah H. Setu established a boarding school to be managed and cared for by Abi Ma'shum and umi Mariyatul Qibthiyah S.Ag. the beginning of the establishment this Islamic Boarding School the female students occupied the rooms behind the Caretaker House which was next to the kitchen. I was sent to build a boarding school, where previously the female students occupied rooms next to the Ndalem.

Not only the rooms were updated, but the lessons that used be only limited to reciting the iqro' with addition of female students who were living were also added to the recitation of classical books or the book of the Salaf and also made into a huffadz cottage for those who want to memorize the Qur'an. Therefore, the Al-Hikmah Islamic Boarding School is classified as a huffadz. The origin of the naming of the Al-Hikmah Islamic Boarding School was obtained from Mbah H. Shodiron, with the hope that all student who are in the lodge will always be blessed with useful knowledge.³⁵ And the name is not equated with the main boarding school, because it is a little different from the branch boarding school, so the name is different to Al-Hikmah Islamic Boarding School.³⁶

The development of the Al-Hikmah Islamic Boarding School cannot be separated from the central figure who is also a caregiver at this time, namely KH. Muhammad Ma'shum Syamsuri AH, who is the son in law of the founder of this Islamic boarding school, namely Mbah H. Setu. KH. Ma'shum after staying at the An-Nur Ngerungkem Islamic boarding school, he returned to his hometown at that time teaching children at the mosque, until he finally met Nyai Hj. Mariatul Qibthiyah at an event in her village, at that time she was a lecturer and Nyai Mariatul was the host.

³⁵ The results of the interview with Nyai Hj. Mariatul Qibthiyah on September 22, 2021 at his residence, the Al-Hikmah Islamic Boarding School, Betung Banyuasin.

³⁶ The results of the interview with KH. Muhammad Ma'shum Syamsuri AH on September 22, 2021 at his residence, Al-Hikmah Islamic Boarding School Betung Banyuasin.

After a week after the event, Nyai Mariatul's parents intended to match them up, until they finally married and became caregivers at the Islamic boarding school founded by Nyai Mariatul Qibthiyah's father.

The initial purpose of establishing the Al-Hikmah Islamic Boarding School was simply to help those who want to study religion seriously, said Abi Kyai Ma'shum. As it is also known that Islamic boarding schools play an important role in the moral and mental development of the community, to produce virtuous humans who know values related to humans, nature and God which is the ultimate goal of life and life.³⁷

Kyai Muhammad Ma'shum Syamsuri al-Hafizh gave a detailed description of the Islamic boarding school including the history of its establishment to the activities carried out by female students every day. The researcher also gradually conducted interviews with his Ustadzah and several female students. For the total number of students at Al-Hikmah Islamic boarding school, there are 64 female students and 57 male students. From a total of 121 students, the researchers took 8 samples from female students, because this study focused on them who did this practice. For the origin of the practice of reading Surah Thâhâ verses 25-28 in Islamic boarding schools, this has been carried out since 2015, at the end

³⁷Nur Jamal, Transformasi Pendidikan Pesantren dalam Pembentukan Kepribadian Santri in Journal Pendidikan Islam, Vol. 8, No. 2, August 2015, 190.

of precisely the beginning of December. At that time, Ustadzah Itsna as a teacher at this Islamic Boarding School returned to the Pondok after completing a recitation course in Tasikmalaya, West Java. He advised us the children of Tahfizh to practice this surah between the two Friday sermons and always observe it.

It is hoped that the tahfizh students at Al-Hikmah Islamic Boarding School in the midst of the current social flow, they are fortified with the character of Qur'aniyah morality wherever they are, even though those who are alumni, are not in the Islamic boarding school anymore, can familiarize themselves with the Qur'an so that they can fortify their respective personalities. As well as a form of female students efforts in trying to memorize the Qur'an and seek knowledge through readings of the Qur'an which are used as prayers so that Allah will always protect them so that they are fluent in memorizing, seeking knowledge and making it more accessible in all affairs.

3. Data source

The primary data sources in qualitative research are words and actions, the rest is additional data such as documents and others.³⁸ In this research, researchers will use primary data sources. Primary data sources are the main data sources relating to the discussion to be studied. This

³⁸Lexy J. Moleong, *Metodologi Penelitian...*, 157.

primary data is data collected by the researcher himself and directly from the source. The primary data to be obtained from open and in-depth interviews to obtain complete and clear information in this study are the following: the results of interviews with female students and administrator at the Al-Hikmah Islamic boarding school in the Banyuasin area.

4. Data Collection Techniques.

To obtain the data and information needed in this study, the data collection techniques used are:

a. Observation

Observation is a data collection method that uses observations of research subjects. The term observation is directed at the activity of paying attention accurately, noting phenomena that arise and considering the relationship between aspects of the phenomenon.³⁹ Observations are carried out to observe and record systematically the symptoms that appear on the object of research, so that information about the object to be studied will be obtained. In this case, the object of research is the Banyuasin Region and is related to the implementation of the practice of reading the Q.S.

³⁹Imam Gunawan, *Metode Penelitian Kualitatif: Teori dan Praktik*, (Jakarta: Bumi Aksara, 2013), 143.

Thâhâ verses 25-28 between two Friday sermons at the Al-Hikmah Sedompo Islamic Boarding School.⁴⁰

b. Interview

Interviews are the most frequently used form of data collection in qualitative research. An interview is a conversation directed at a particular problem and an oral question and answer process in which two or more people physically face each other. Interviews were conducted to obtain as much data or information as possible and as clearly as possible to the research subject.⁴¹ Interview or interview is a form of verbal communication between researchers and respondents to obtain specific information. This method is used to obtain data in research such as about the implementation of reading, the meaning felt by the perpetrators based on understanding the students of the Al-Hikmah Islamic Boarding School Sedompo Banyuasin on the practice of reading the QS. Thâhâ verses 25-28 between two Friday sermons at the Al-Hikmah Sedopo Islamic Boarding School.

⁴⁰Neni Hasnunidah, *Metodologi Penelitian Pendidikan*, (Yogyakarta: Media Academy, 2017), 102.

⁴¹Imam Gunawan, *Metode Penelitian...*, 160.

c. Documentation

Documentation is one type of technique used in social research related to data collection techniques. Documentation complements the use of observation and interview methods in qualitative research.⁴² So that the documentation technique here is used as a systematic observation and recording of all activities of the object of research.

5. Analysis Techniques

Data analysis is the search or tracking of patterns. Qualitative data analysis is a systematic examination of something to determine its parts, the relationship between studies, and their relationship to the whole. This means that all qualitative data analysis will include tracing the data, through notes (field observations) to find cultural patterns studied by researchers.⁴³ Data analysis is the process of collecting or collecting. An attempt to find out the interpretation of the data collected from the research results. In this study, the data technique used was descriptive data analysis, used to explain existing data, facts or thoughts regarding existing or ongoing conditions. This technique is used to describe the answer to the research problem, namely the implementation of the practice of reading

⁴²Imam Gunawan, *Metode Penelitian...*, 179.

⁴³Imam Gunawan, *Metode Penelitian...*, 210.

Q.S Thâhâ verses 25-28 between two Friday sermons at the Al-Hikmah Sedompo Islamic Boarding School, Betung District, Banyusin Regency, South Sumatra Province.⁴⁴

⁴⁴Restu Kartiko Widi, *Asas Metodologi Penelitian*, (Yogyakarta: GRAHA ILMU, 2010), 253.