

CHAPTER I

INTRODUCTION

A. Research Background

The Al-Qur'an is the final revelation of Allah revealed to the last messenger, the Prophet Muhammad SAW. This book which was revealed for 22 years 2 months 22 days is a guide and guidance for all mankind. In it there are not only orders for worship, but also contain matters of faith, law, history, to knowledge about the future. The Al-Qur'an is the main source of Islam, the Al-Qur'an is not the words of humans, nor are the words of the Prophet Muhammad SAW or the angel Jibril AS. a reflection of HIS nature which is Rahman and Rahim, His infinite love for His servants.¹

The command to study the Al-Qur'an as well as possible has been described in many ways, one of which is as stated in the hadith narrated by Al-Bukhari and Uthman bin Affan, the Prophet said that in fact the most important person among you is the one who learns the Al-Qur'an and the one who teach it. Allah also commands humans to care and respect the Al-Qur'an, maintain etiquette when reading the Al-Qur'an, because one way to respect and glorify the Al-Qur'an is to always read the Al-Qur'an well, tarteel and do not forget the values that have been taught in the Al-Qur'an². Al-Qur'an and tajweed are a unified whole and cannot be separated. Because mistakes in reading the Al-Qur'an will have an impact on meaning and meaning errors. Therefore, the Prophet Muhammad stated that the reward of reading the Al-Qur'an is calculated one letter with ten good rewards. To get rewarding and meaningful reading is certainly not arbitrary, but be with quality reading. Quality, good and correct

¹Ahsin Sakho Muhammad, *Ilmu Al-Qur'an* (South Jakarta: PT Qaf Media Kreativa, 2017), Vol.1, 13.

²Umniyyati Sayyidatul, et al., Translated *at-Tibyan fi Adab Hamalatul Qur'an* (Solo: Al-Qowam, 2014), 2.

reading Imam be recitation and the exact Articulation Points of Letter. According to Qurra scholars, the science of recitation is the study of the procedures for reading the Al-Qur'an. The goal is to improve reading and avoid reading mistakes.

Studying or reading the Al-Qur'an is fard al-kifayah, but to read it using the science of recitation properly and correctly is fard al-ayn, in the sense that if an error occurs in reading the Al-Qur'an it is a sin, because it can change the meaning of reading the Al-Qur'an, therefore to avoid it we are required to learn to read the Al-Qur'an to experts, for that learners Master master the long readings, which include (The Natural Lengthening, Medd arid li sukoon, and other long readings) character traits, how to stop reading, and pronunciation 28 hijaiyah letter easily and correctly, punctuation marks, fatha(upper sign), kasra(lower sign), dhamma(round sign), tanween, sukoon and tashdid, the science of tajweed is the most appropriate science in learning the recitation of the Al-Qur'an with Correct. Such as the pronunciation of letter, the characteristics of letter, long and short reading, how to waqf,³

In prayer, the Imam is the person who is followed and appointing an Imam is a syar'i activity and includes things that are obligatory according to the agreement of the scholars with the requirement to become an Imam. The Scholar have agreed that the Imam is responsible for various fardhu prayers for the worshipper, so it is said in the concept of Islamic teachings, a person who has the right to become an Imam meet certain conditions and criteria, and one of the people included in the criteria for an Imam praying is the person who is the most good reading of the Al-Qur'an⁴.

In its current development, many have seen phenomena in the form of not a few people prioritizing the perfection and physical beauty of the mosque rather than thinking about how to manage and prosper the mosque itself, the

³Rusdiansyah and Fakhrie Hanief, Yu' Ngaji: *Bimbingan Tajwid Qiraatul Qur'an Praktis dan Aplikatif* (Yogyakarta: IKAPI Member, 2018), 3.

⁴Ibnu Rusd, *Tarjama Bidayatul Mujtahid*, Volume I (Semarang: CV Asy Syifa', 1990) Cet. 1st, 30.

issue of selecting an Imam seems to no longer be included in the perfection of worship, even though this is the main thing, even it is also often found that there are still many mosque Imams who are not precise in reading the Al-Qur'an and are not in accordance with the rules, such as in the case of long tempos of reading in common Medd, The Natural Lengthening, The Substitute Medd, The Joined Required Medd, The Separated Allowed Medd, Medd Arid Li Sukoon, reading idgham with Ghunna, Iqlab, Ikhfa, Gunna, Ith-har, Nuun mati, Tanween and Meem mati, I often find mistakes like this, especially in small mosques located in suburban areas.

In the phenomenon that exists in society, namely the Imams of mosques there are still many mistakes when reading the Al-Qur'an in together prayers, this causes unrest in the community⁵, because reading errors in prayer can result in damage to prayer services because imperfect Imam reading. Based on the above problems, the authors are interested in conducting more in-depth research on the quality of the reading of the Al-Qur'an by mosque Imams, especially in the city of Banjarmasin, this is also strengthened by several experiences, including when the author became one of the together praying in one of the mosques. in the city of Banjarmasin, where the author found an inaccurate reading of the Al-Qur'an from the Imam of the mosque, from this experience, then the author is more confident to research about the quality of the recitation Qur'an of mosque Imams in the city of Banjarmasin and then the authors took this study with the title: *“THE QUALITY OF AL-QUR'AN RECITATION BY IMAMS IN MOSQUES AT BANJARMASIN CITY”*.

B. Formulation of the problem

Based on the explanation on the background above, these problems can be identified as follows:

⁵ the Imams of mosques there are still many mistakes when reading the Al-Qur'an in together prayers, **this causes unrest in the community**⁵, because reading errors in prayer can result in damage to prayer services because imperfect Imam reading (Imams of Mosques at Banjarmasin City and Worshipper), Date 10-15 January 2023.

1. How is the quality of the Al-Qur'an reading by the Imams of Mosques in the City of Banjarmasin?
2. How is the application of the Imams of Mosques in the City of Banjarmasin regarding the Tajweed?

C. Research purposes

In accordance with the formulation of the problem above, the objectives of this research are:

1. To find out and measure how the quality of Al-Qur'an reading by Imams of Mosques in the City of Banjarmasin.
2. To find out how to Apply of Tajweed Imams of Mosques in the City of Banjarmasin.

D. Research Significance

1. Academically, it is hoped that the results of this research can be a reference for *asatidz* and *asatidzah*, especially for Al-Qur'an teachers to be more competent in providing an understanding of the science of tajweed and tahsin to future cadres of young Imams.
2. Socially, it is hoped that the results of this research can serve as a reference that the reading of the Al-Qur'an by future cadres of Imams Master comply with the current standards.

E. Operational definition

To further facilitate the discussion in this study, the authors provide limitations in the title as follows:

1. Quality

In Websters New World Dictionary of America English 1994, there is a general definition of quality. Some of them are as follows:

- a. *The degree of excelent a thing possess*
- b. *Excellent superiority*

- c. *Rare position capacity*
- d. *High social position*

The three general definitions above, it can be concluded that quality implies a perfection or a higher position than the other components. Meanwhile, a number of definitions from quality experts, can be stated as follows:

- a. William Edward Deming from the Massachusetts Institute of Technology stated that: "quality should be the needs of the consumer, present and future" (Deming 1986)
- b. Kaoru Ishikawa from the Musashi Institute of Technology states that a quality product is the product which is the most economical, most useful and always satisfactory to the consumer (Ishikawa, 1985)
- c. Josep M Juran from the Juran Institute, Inc., stated that quality has two meanings, namely meeting the needs of customers and thereby providing product satisfaction and freedom from deficiencies. (Juran and Gray, 1988)⁶

2. Al-Qur'an

Al-Qur'an is the holy book of Muslims which was revealed by Allah to his last messenger, namely the Prophet Muhammad SAW as well as the greatest miracle among other miracles. The revelation of the Al-Qur'an over a period of 23 years was divided into two phases. The first was revealed in Mecca which is commonly called the Mecca verses. And the second was revealed in Medina called Medina verses. Al-Qur'an according to language means reading or read. According to the terms, the Al-Qur'an is the revelation of Allah SWT which was revealed to the prophet Muhammad SAW through the angel Gabriel as a guide for mankind. The Al-Qur'an was revealed to be a guide for those

⁶Djoko Adi Walujo, et al, *Pengendalian Kualitas* (Surabaya: Scopindo Media Pustaka, 2020), 2-4.

who want to achieve happiness in this world and the hereafter. The Al-Qur'an uses Arabic and is a miracle for the apostle. Most of the verses of the Al-Qur'an were revealed in the cities of Mecca and Medina. The contents contained in the Al-Qur'an are 6,236 verses, 114 letter and 30 chapters.⁷

Definition of the Al-Qur'an According to the language the word Al-Qur'an is taken from the word *Qaraa'a* his master *Qira'atan*, *Tilawatan* meaning is reading. Imam Syaf'i also explained, that the recitation of the Al-Qur'an is not *mushtaq* (does not come from a root word) and is not *mahmuz* but is the original name and is used as the sentence revealed to the Prophet Muhammad. Or not taken from *qaraa'* If taken from the word *qaraa'*, surely everything that is read is called the Al-Qur'an. In terms it is explained as follows: "The Al-Qur'an is the word of God as a miracle revealed to the Prophet Muhammad. what is written in the *mushaf* which is quoted to us with mutawateer and reading it is worship", According to the *ushul* scholars: "The Al-Qur'an is the word of Allah which was sent down by the Spirit of Al-Amin into the heart of Rasulullah Muhammad bin Abdullah with an Arabic pronunciation for be a *hujjah* for Rasulullah SAW". That he is a messenger of Allah SWT, becomes a law for people who are guided by Allah's guidance. It is by reading the Al-Qur'an that people draw closer to Allah and worship Him.⁸

3. Imam

In this study, what is meant is the Imam leading the prayer. According to the Ministry of Religion's Islamic Community Guidance, Imam is someone who has the ability to lead prayers, preach sermons

⁷Ibnu Rushd, *Tarjamah Bidayatul Mujtahid*, Volume I (Semarang: CV Asy Syifa', 1990) Cet. 1st, 90.

⁸Ahmad Rifani, "Bahasa Al-Qur'an Sebagai Bagian Dalam Ijtihadiyyah", *Journal Of Islamic And Law Studies*, Vol. 3, No. 2, 2019. 30.

and guide people, who is appointed or determined by the government or society.⁹

4. Mosque

The word “mosque” is repeated 28 times in the Al-Qur’an. In terms of language, the word comes from "*sajada-sujud*", which means obedient, obedient, and submissive with respect and reverence, placing the forehead, both hands, knees and feet to the earth, which is then called prostration by the shari'ah, is the most obvious outward form of the above meanings. That is why the building devoted to prayer is called a mosque, which means a place of prostration.¹⁰

Mosque (*Masjidun*) has two meanings, a general meaning and a special meaning. Mosques in the general sense are all places used for prostration. Therefore the Prophet SAW once said, Allah SWT Medde this earth a mosque. While the mosque in a special sense is a place or building specifically built to carry out worship, especially praying in together. From this understanding it can be concluded that the meaning of the mosque itself is a place used for Friday prayers called the Jami' Mosque. The mosque is the center of Islamic culture. It is from this holy place that the message of Islam which includes worldly and spiritual aspects, spiritual material begins. Various historical records have recorded the glory of Islamic civilization which was directly caused by all spiritual activities as well as educational activities, namely the mosque.¹¹

⁹Director General of Guidance for the Ministry of Religion of the Republic of Indonesia, Determination of Standards for Permanent Imams for Mosques, Decree of the Director General of Guidance for the Ministry of Religion of the Republic of Indonesia, No. 582 of 2017, 3.

¹⁰Quraish Shihab, *Wawasan Al-Qur'an/Masjid*, <http://media.isnet.org/islam/quraish,2007>.

¹¹Muhammad Zen, *Management Masjid Berbasis the Eight Habit*, Institute of Independence: Entrepreneurial Factory, <http://ikaoke.com, 2007>.

F. Previous Research

1. The thesis was compiled by Siti Rahma Herlina with the title “Bacaan Al-Qur’an Imam Masjid Dan Langgar Wilayah Kecamatan Pugaan Kabupaten Tabalong Kalimantan Selatan”. From his research, he described how fluently, fluently and errors in Al-Qur’an recitation were taken from 22 Imams as research objects in mosques and violators in the Pugaan District, Tabalong Regency, South Kalimantan.¹²
2. The thesis compiled by Rizki Rambe with the title “Kualitas Bacaan Al-Qur’an Imam Masjid (Studi Living Qur’an Di Kecamatan Ciputat Timur)”. From his research, he describes how the figure of the Imam of the mosque is explained and how the quality of his reading is with the Maisura method approach and explains the profile of the mosque and the activities at the mosque in East Ciputat District.¹³
3. The thesis was compiled by Maryani with the title "Strategi Imam Dalam Meningkatkan Kualitas Dan Kantitas Jama'ah Di Masjid Darussalam Desa Air Kemuning Kecamatan Sukaraja Kabupaten Seluma". From his research, he describes the meaning of Imam in general and terms, what is the role of an Imam in increasing the quality and quantity of togethers and explains how different da'wah strategies

¹²Siti Rahma Herlina, *Bacaan AL-Qur’an Imam Masjid Dan Langgar Wilayah Kecamatan Pugaan Kabupaten Tabalong Kalimantan Selatan*, Thesis, (Banjarmasin: Faculty of Ushuluddin and Humanities UIN Antasari Banjarmasin, 2021).

¹³Rizki Rambe, “*Kualitas Bacaan Al-Qur’an Imam Masjid (Studi Living Qur’an Di Kecamatan Ciputat Timur)*”, Thesis, (Jakarta: Ushuluddin Faculty and Dakwah Jakarta Institute of Al-Qur’an Science, 2019).

exist in the area of the Darussalam mosque, Air Kemuning Village, Sukaraja District, Seluma Regency.¹⁴

G. Writing System

In this study, the writing of research results was based on the guidelines for writing scientific papers that had been determined by the Ushuluddin and Humanities Faculty.

Chapter I is an introductory part which describes the background of the research problem, problem formulation, research objectives and operational definitions, previous studies, research methodology and discussion systematics.

Chapter II contains the theoretical basis which contains the understanding of reading the Al-Qur'an, then the author also describes the manners in reading the Al-Qur'an, the criteria for an Imam praying and explains the meaning of fluently and fluently as described in the study of tajweed science and standardization of reading the studied Al-Qur'an.

Chapter III contains research methods, which consist of types of research, research locations, population and research samples, research objects and subjects, data and data sources, data collection techniques and data analysis techniques.

Chapter IV presentation and discussion of the research, contains the profile of the mosque, a brief history of the Imam and discusses the results and analysis of research data on the recitation of the Al-Qur'an by the Imams praying at the mosque in Banjarmasin City.

Chapter V is the closing chapter. This chapter presents the conclusions of the research results and suggestions needed to support perfection.

¹⁴Maryani, "*Strategi Imam Dalam Meningkatkan Kualitas Dan Kantitas Jama'ah Di Masjid Darussalam Desa Air Kemuning Kecamatan Sukaraja Kabupaten Seluma* ", Thesis, (Bengkulu: Ushuluddin Faculty, adab and da'wah, Bengkulu State Islamic Institute (IAIN), 2020).