

## CHAPTER ONE

### INTRODUCTION

#### A. Research Background

Al-Qur`an is a life guide for all Allah's servants in this world. It is also a life energy for them. Fundamentally, Al-Qur`an is the energy of *Tauhid*, morals, behavior, and attitude. If humans contemplate and carry out only one verse in their lives, it will make a big change for either their life or themselves.<sup>1</sup>

The contemplation and practice of Al-Qur`an, should be read by the good quality of reading. The meaning of good reading quality is Al-Qur`an reading with the right way or with the way it should be read or studied, such as written in Al-Qur`an at *surah al-Baqarah*: 121 :

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ ۖ فَأُولَٰئِكَ هُمُ  
الْخٰسِرُونَ

Translation: “Those to whom We have sent The Book study it as it Should be studied: they are The ones that believe therein: Those who reject faith therein The loss is their own.”<sup>2</sup>

*Ibnu Kathir* has said from *Abi Hatim* in his interpretation book that the meaning of “as it should be studied” is when Al-Qur`an reader reads the verse of explaining about the paradise/*Jannah*, then he/she will ask that paradise/*Jannah* to Allah. When he/she reads the verse of explaining about the hell/*nār*, then he/she will ask Allah's guard from it. This was also explained by *Abu al-'Aliyah* that his

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<sup>1</sup> Muhamad Azhar, *Lathaif Al-Qur`an Wa al-'Arabiyyah* (Sukoharjo: Ahsan Media, n.d.), 49.

<sup>2</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`an* (Washington: Amana Corporation, 1998), 51.

argument was to be the reference of *Ibnu Kathīr* argument in his interpretation book. *Abū al-‘Āliyah* said that *Ibnu Mas’ūd* has said, “For the sake of God whose my soul in His hands, verily the real of Al-Qur`an reading is when the reader justify the lawful (*ḥalal*) thing from Allah and forbid the forbidden (*ḥaram*) thing from Allah, and read Al-Qur`an as well as what Allah sent, and the reader don't change the sentences from their places, also the reader don't explain Al-Qur`an only by their arguments.”<sup>3</sup>

According to those expert arguments, it tells that Al-Qur`an reading with the real way of reading is not only reading, but also understanding and apply it to the life activities. Furthermore, based on *Abū al-‘Āliyah*'s words, besides understanding Al-Qur`an the reader also needs to read it by the true way that appropriate to the Al-Qur`an reading rule and the *sanad* was continued to Rasulullah PBUH. So, the reader can get true understanding not the false one. Certainly, Al-Qur`an reading rule is relating to *tajwīd* science.

The aim of *tajwīd* science itself is to keep someone from the mistake of Al-Qur`an reading. It also keeps someone`s oral from the error of Al-Qur`an reading.<sup>4</sup> Thus, learning of *tajwīd* science is very important for all Muslims, to avoid themselves from the error, either in Al-Qur`an reading or understanding it. Allah has commanded His servants to read Al-Qur`an with the good reading, mentioned in surah al-Muzammil: 4, as follow:

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<sup>3</sup> Abu al-Fiḍā` Ismā‘īl ibn ‘Umar ibn Kathīr al-Qurashī al-Damishqī, *Tafsir Al-Qur‘ān Al-‘Adīm*, vol. 1 (n.p: Dār Ṭayyibah li al-Nashr wa al-Tauzī’, 1999), 403.

<sup>4</sup> Imam Zarkasyi, *Pelajaran Tajwid* (Ponorogo: Trimurti Press, 1955), 1.

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

Translation: “Or a little more; and recite Al-Qur`an in slow, measured rhythmic tones.”<sup>5</sup>

Sayyidina Ali RA. – that quoted by Husayni Syekh ‘Uthman in his book *Haqq al-Tilawah* – interprets this verse by saying that the meaning of Al-Qur`an reading slowly is reading and beautify every alphabet reading and knowing every stopping place of reading a verse of Al-Qur`an at the same time.<sup>6</sup> Then, beautify every alphabet will create a good reading, which is just like the best reading of reader Al-Qur`an or follow him, namely Rasulullah PBUH.<sup>7</sup>

To beautify the reading of Al-Qur`an, everyone needs the sacrifice and seriousness in practicing or learning it, to reach the right result. Previous people have the thought that learning of *tajwīd* science is very difficult, even the major of them assumed that Al-Qur`an reading ability with *tajwīd* is a big gift from Allah which is only for the small number of groups, it is not for all Allah’s servants. However, these arguments are not true. Because Allah is The Most Beneficent and The Most Merciful, Allah will never burden His servants out of their capabilities. As Allah words in surah al-Baqarah: 286, as follow:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا . . . .

Translation: “On no soul doth Allah Place, a burden greater That it can bear.”<sup>8</sup>

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<sup>5</sup> Abdullah Ali Yusuf, *The Holy Qur`an*, 1551.

<sup>6</sup> Husayni Shaikh ‘Uthman, *Haqq Al-Tilawah* (Jordan: Maktabah Al-Manar, 1987), 49.

<sup>7</sup> Husayni Shaikh ‘Uthman, *Haqq Al-Tilawah*..., 50.

<sup>8</sup> Abdullah Ali Yusuf, *The Holly Qur`an*..., 120.

This piece of the verse being the evidence of The Most Beneficent of Allah, although He sends the verses that command to read Al-Qur`an with the true way of reading, He does not command it to burden His servants, but Allah will open the easiness for all His servants to learn and apply it to their life easily.<sup>9</sup>

Al-Qur`an as the guideline of life, certainly has many superiorities and preferentials. *Al-Faryabi* that quoted by Muhammad Amin Suma said that Allah's words are *Khair* (right), *Faḍl* (special), and have *Barakah* (special blessing) as revealed in many *Riwāyāt* (account),<sup>10</sup> some of that *Riwāyāt* included in the *Hadīth ṣaḥīḥ* (authentic hadīth). Similarly the *Riwāyāt* that tells the preferential of some chosen surah in Al-Qur`an, one of them is the preferential of *surah al-Fātiḥah*.

One of the preferential of *surah al-Fātiḥah* is a glorious surah, Muslims are obligated to know and memorize *surah al-Fātiḥah* with the true way of reading. Because this surah is one of the pillars of prayer. If a Muslim is not reading this surah in prayer, so it can affect the fullness of his prayer. *Madhab Shāfi'ī* said either the leader of congregational prayer (*imām*), the person being led in prayer (*ma`mūm*), or solo prayer are obligated to read *surah al-Fātiḥah* in every *raka'at*. It must be read, either by memorizing or by opening Al-Qur`an or being read by other people or by

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<sup>9</sup> Husayni Shaikh 'Uthman, *Haqq Al-Tilawah...*, 26.

<sup>10</sup> Muhammad Amin Suma, *Tafsir Al-Amin Teks, Terjemah dan Tafsir Al-Qur`an* (Jakarta: Amzah, 2018), 79.

the other way.<sup>11</sup> It is obligated in every prayer, either obligation prayer or *sunnah* prayer (supererogatory prayer), as mentioned in *hadīth* by ‘*Ubādah bin Al-Ṣāmit*:<sup>12</sup>

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الصُّبْحَ فَثَقُلَتْ عَلَيْهِ الْقِرَاءَةُ فَلَمَّا انْصَرَفَ قَالَ ((إِنِّي أَرَأَيْكُمْ تَقْرَءُونَ وَرَاءَ إِمَامِكُمْ)). قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِي وَ اللَّهِ قَالَ (( فَلَا تَفْعَلُوا إِلَّا بِأَمِّ الْقُرْآنِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا)). (رواه الترمذي)

Translation: “This *hadīth* from ‘*Ubādah bin Al-Ṣāmit*, he said: Rasulullah PBUH. was praying *ṣubuh* prayer, he feels weight to pronounce the verse. After he prayed, Rasulullah PBUH said: ((I look you reciting behind your imam.” We answer: Yes Oh Rasulullah. Rasulullah said: ((Do not do it, except you read *surah al-Fātiḥah*, verily someone’s prayer is invalid without reading *surah al-Fātiḥah*)).” (*Al-Tirmidhī*)

This *naṣ* (text) specializes in the reading of *ma`mūm*, it shows the obligation of reading *surah al-Fātiḥah*. The *nafyi* (nullifying) of meaning shows the meaning of invalidating, just like nullifying of particular of something. The opinion of recent people said that: if someone does not read *surah al-Fātiḥah* because he forgets it, so His prayer is invalid. Because the pillar of prayer can not be broken by forgetting, such as *rukū’* and *sujūd*. The obligation of reading *surah al-Fātiḥah* is occurred for all worshipers, except for *masbūq* (a person who attends the prayer after the *imām* has already offered one or more *raka’at*) worshiper in one *raka’at*, so the *imām* responsible for it.<sup>13</sup>

The *surah al-Fātiḥah* also has some required of reading it, such as have to keep the truth of the pronunciation of every alphabet, keep the *tashdīd* with truly

<sup>11</sup> Abdul Somad, *99 Tanya Jawab Seputar Sholat* (Riau: Tafaqquh Media, 2018), 56.

<sup>12</sup> Muḥammad bin ‘Isā bin Saurah bin Mūsā bin al-Ḍaḥāk al-Tirmidhī, *Al-Jāmi’ Al-Kabīr Sunan Al-Tirmidhī*, vol.1, (Beirūt: Dār al-Gharb al-Islāmī, 1998), 406.

<sup>13</sup> Abdul Somad, *99 Tanya Jawab Seputar Sholat...*, 57.

reading, avoid reading from *lahn* or error which can change the meaning of the verse, and read without stopping for a long time, or even just a moment to cut off the verse intentionally.<sup>14</sup>

The discussion about the obligation of reading *surah al-Fātiḥah* in the prayer is agreed by three *madhabs* of *Fiqh*. When someone leaves reading it in his prayer intentionally although only in one *raka'at*, his prayer is invalid either in obligatory prayer or sunnah prayer. The postulate of this obligation is in this hadīth:<sup>15</sup>

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ (رواه مسلم)

Translation: “There is no prayer for the worshipper without reading *surah al-Fātiḥah*.” (*Bukhāri Muslīm*)

In connection with this obligation of reading *surah al-Fātiḥah* in every *raka'at* of prayer, the *tajwīd* science is also being the important thing. The *tajwīd* is used not only for Al-Qur`an reading in daily persistences when someone sitting and face the *muṣḥaf* but also for Al-Qur`an reading when someone does the prayer. Moreover, this *surah al-Fātiḥah* is one of the pillars of prayer.

According to the explanation above, the *surah al-Fātiḥah* is important for everyone to pay attention on. Particularly, every Muslim should know how the true reading of *surah al-Fātiḥah* is. Moreover, it is not read loudly in some kind of prayer,

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<sup>14</sup> Burhanu Syarif Al-Bawanie Al-Banjari, *Bungai Rampai Dari Hadhramaut* (Barabai: Sahabat, 2013), 75.

<sup>15</sup> Muslim bin al-Hajjāj abū al-Ḥasan al-Qushairī al-Naisābūrī, *Ṣaḥīḥ Muslīm*, vol.1, (Beirūt: Dār Iḥyā` al-Turāth al-‘Arabī, n.d), 295.

so the worshiper can make errors when reading unintentionally that it is not heard by other people, so they cannot fix it.

The *lahn* (error) of Al-Qur`an reading is divided into two kinds, that is *lahn al-khafī* (the ambiguous/hidden error) and *lahn al-jalī* (the explicit error). When someone did *lahn al-jalī* (the explicit error) while he could read Al-Qur`an and knowing *tajwīd* science, this person will get the sin. When the worshiper read *surah al-Fātiḥah* by this explicit error in his prayer, so his prayer is invalid. However, it does not occur for someone who never knew of *tajwīd* science. They do not get the sin because they do not know it is an explicit error.

Every Muslim has to know those errors of Al-Qur`an reading and learn these in *tajwīd* science. Because *tajwīd* science is being an important thing for all Muslims, Muslim should make their Al-Qur`an reading and their prayer perfect. When someone has a good mastery of *tajwīd* science, he/she will have a good ability of Al-Qur`an reading.

The discussion above related to the Banjarmasin Regional Regulation No. 4 of 2010 on obligation of reading and writing of Al-Qur`an for Muslim of elementary/Islamic elementary student, junior high school/Islamic junior high school student, senior high school/Islamic senior high school student, vocational high school student, the bride and groom. This obligation of reading and writing Al-Qur`an directly obligate them to have a grip on *tajwīd* science. The Banjarmasin government

hopes their community especially that is mentioned above can be the best human and Muslim, by fix this regulation. Because when they have a good mastering of *tajwīd* science, then they can read and understand Al-Qur`an, which is the guidelines of their life.

Based on all explanations above, the author wants to study the reading quality of Al-Qur`an of 3rd-grade students, especially reading the quality of *surah al-Fātiḥah*. The 3rd-grade of high school is assumed they able to learn and understand religion science better than other grades such as the lower grades. Because their age range is 15-18 years old, which is the productive age. The 3rd grade is also the highest in high school, so surely they have learned much science more than the lower grades.

The author is interested to know Al-Qur`an reading quality of 3rd-grade state high school students, which they only learn Islamic science at a few hours in a week. It is different from Islamic High School, in which the students learn the Islamic science mostly. The islamic science curriculum of State High School is more general than Islamic High School. However, every State High School has a religion`s extracurricular namely Islamic study group (for Muslim students), or known by *rohis*, which helps to build up the Islamic knowledge`s of Muslim students. Thus, with their limited condition of learning Islamic science, we should know about how Al-Qur`an reading quality of the State High School student is. There is no previous research that

study the Al-Qur`an reading quality of 3rd-grade State High School student, especially *surah al-Fātiḥah*. It makes the author more interested in study this topic.

The author uses State High School 7 Banjarmasin as a research location, because this school is a favorite school, it has the highest accreditation for the level of High Schools in the city of Banjarmasin,<sup>16</sup> and this State High School also has a high quality of Islamic study group. It higher quality then other State High Schools in Banjarmasin.<sup>17</sup> The Islamic study group teaches more knowledge about religion, such as the knowledge of Al-Qur`an reading truly.<sup>18</sup> It is so interesting to know the quality of *surah al-Fātiḥah* reading of 3rd-grade students at State High School 7 Banjarmasin. Because of their excellent quality school and religion`s study group will affect the reading quality of the student, especially in reading *surah al-Fātiḥah* which is one of pillar prayer. The result of this research will be collected to a thesis entitled: **“*Surah al-Fātiḥah Reading Quality Of 3rd Grade Students at State High School 7 Banjarmasin. (Tajwīd Perspective)*”**

## **B. Problem Statement**

Based on the background above, the problems formulated in this research are:

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<sup>16</sup> Fahmi and Yudha Irhasyuarna, “Misconceptions of Reaction Rates on High School Level in Banjarmasin,” *IOSR Journal of Research & Method in Education (IOSRJRME)* 07, no. 01 (August 2017): 54.

<sup>17</sup> Yurida Salamah, “*Aktivitas Kelompok Studi Islam (KSI) Al-Furqan Dalam Menunjang Pendidikan Agama Islam Di SMA Negeri Plus 7 Banjarmasin*” (Banjarmasin, Islamic Studies Department Teaching and Education Faculty Antasari State Islamic Univesity, 2009), 7.

<sup>18</sup> “*Aktifitas Siswa SMA Negeri 7 Banjarmasin,*” SMA Negeri 7 Banjarmasin, <http://www.sman7-bjm.sch.id>, accessed April 17, 2020.

1. How is the *surah al-Fātiḥah* reading quality of 3rd-grade student at State High School 7 Banjarmasin?
2. What are the most common mistakes done by the 3rd-grade students in reading *surah al-Fātiḥah* at State High School 7 Banjarmasin?
3. What are the factors that affect *surah al-Fātiḥah* reading quality of the 3rd-grade students at State High School 7 Banjarmasin?

### **C. Objectives and Significances**

#### **1. Purposes of Research**

- a. To find out the *surah al-Fātiḥah* reading quality of the 3rd-grade student at State High School 7 Banjarmasin
- b. To find out the most common mistakes done by the 3rd-grade students in reading *surah al-Fātiḥah* at State High School 7 Banjarmasin.
- c. To find out the factors that affect to the *surah al-Fātiḥah* reading quality of the 3rd-grade students at State High School 7 Banjarmasin.

#### **2. Significance of Research**

- a. Academically, this research will find out the *surah al-Fātiḥah* reading quality of 3rd-grade high school students. Then, the result could be the evaluation not only for the student but also for the parents and the teachers at State High School 7 Banjarmasin. Besides it, the result could be the consideration of improvement or enhancement of Qur'anic teaching in every State High School at Banjarmasin, particularly in State High School 7 Banjarmasin.

- b. Socially, this research is expected to be a reminder for all Muslims about the urgency of *surah al-Fātiḥah* reading quality. This research also will give the information for the public about the factors that affect to Al-Qur`an reading quality.

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

To avoid any misunderstanding of the problem of this thesis, it is necessary to describe the operational definition, as follow:

- *Reading Quality*: There are some meanings of “Reading”. These meanings are noun type, the first meaning is “act of reading something”. Second meaning is “books, articles, etc. That is intended to be read”. The third meaning is “Way in which something is understood”. The fourth meaning is “amount, etc. Shown on a measuring instrument”. Beside it, there are two meanings of “quality”. The first meaning is “standard; how good or bad something is”. The second meaning is a typical part of somebody/something’s character.

The reading quality meant here is a standard of someone’s act of reading something, particularly the standard of someone’s reading of *surah al-Fātiḥah*. This is about the suitability of student’s Al-Qur`an reading with *tajwīd* science and *makhārijul ḥurūf*.

There are three ways of Al-Qur`an reading based on the tempo of the reading, namely:

1. *At-Tahqīq.*

It is when someone reads Al-Qur`an so slowly. The reader reads every letter of *hijaiyah* as required in tajwīd science, such as: completing the long method (keep the *mād* read absolutely), reading *Izhar* clearly, stopping *ghunnah* droning or humming as required.

2. *At-Tadwīr*

It is when someone reads Al-Qur`an in the middle tempo, not too slow and not too fast. This way also notices the *tajwīd* and *makharijul huruf*. This way is most frequently used by Scholars in Al-Qur`an reading.

3. *Al-ḥadr*

It is when someone reads Al-Qur`an fastly. The reader read Al-Qur`an by commuting the *tajwīd* consistently, such as decreasing the long method (*mād*), decreasing the humming when reading *ghunnah*, etc. However, the reader still notices about the *tajwīd* and *makhārijul ḥurūf*, it only commutes the rule of *tajwīd* that required.<sup>19</sup>

Based on the ways of Al-Qur`an reading, someone can know the reading quality of other people by listening to their reading either *taḥqīq* or *tadwīr* way. *Surah al-Fātiḥah* reading quality of the students will be known by some indicator, such as *faṣahah* (suitability pronunciation of Arabic letter/*hijaiyah*), using *makhraj huruf* (where the sound of each letter should come from) exactly, using *tajwīd* that contained in every

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<sup>19</sup> Husayni Shaikh 'Uthman, *Haqq al-Tilawah*, 61-64.

verse, and avoiding the error of Al-Qur`an reading (*lahn*). Some of those indicators necessary to know the reading quality of *surah al-Fātiḥah* of 3rd-grade students at State High School 7 Banjarmasin in this research.

- *3rd Grade Student*: 3rd grade student in this study mean the Muslim student of 3rd grade at State High School 7 Banjarmasin.

### **E. Literature Reviews**

After conducting a literature review by searching for the manuscripts from the previous research, the author found several thesis and journal that discussed the ability of Al-Qur`an reading and the relation to *tajwīd science*. Such as:

First, a thesis entitled “*Hubungan Antara Penguasaan Ilmu Tajwid Dengan Kemampuan Membaca Dan Menghafal Al-Qur`an Surah Pendek Santri Putri Kelas VII Pondok Modern Darul Hikmah Tawang Sari Tulungagung*”. This thesis was written by Khuriyatul Wafiah, Teaching and Education Faculty, Islamic Studies Department, State Islamic Institute of Tulungagung 2019.<sup>20</sup> This thesis discusses the *tajwīd science*’s mastery on the female student of Darul Hikmah Modern Boarding School. Then, relates it to their Al-Qur`an reading ability and memorizing ability of short surahs of Al-Qur`an.

Second, a thesis entitled “*Pemahaman Ibu-Ibu Majelis Ta’lim Tentang Ilmu Tajwid Hubungannya Dengan Motivasi Mereka Membaca Al-Qur`an (Penelitian di*

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<sup>20</sup> Khuriyatul wafiah, “*Hubungan Antara Penguasaan Ilmu Tajwid Dengan Kemampuan Membaca Dan Menghafal Al-Qur`an Surah Pendek Santri Putri Kelas VII Pondok Modern Darul Hikmah Tawang Sari Tulungagung*” (Tulungagung, Islamic Studies Department Teaching and Education Faculty State Islamic Institute of Tulungagung, 2019).

*Majelis Ta'lim Al-Mukhlisun Kelurahan Cipadung – Cisalatri Utara RT 02 RW 08 Kecamatan Cibiru Kota Bandung*). This thesis was written by Vioni Qurrata A'yunin, Teaching and Education Faculty, Islamic Studies Department, State Islamic University of Sunan Gunung Djati Bandung, 2019.<sup>21</sup> This thesis discusses the relation between motivation of Al-Qur`an reading with the comprehension quality of *tajwīd* science. The object of this reasearch are the member of *majelis ta'lim* Al-Mukhlisun, at Bandung.

Third, a dissertation entitled “*Kemahiran Bacaan Al-Fātiḥah dalam Kalangan Jemaah Masjid: Kajian di Masjid-Masjid Daerah Hulu Langat, Selangor*”. This dissertation was written by Imran Bin Kamal Basah, Jabatan Al-Qur`an dan Al-Hadīth Akademi Pengajian Islam Universiti Malaya, Kuala Lumpur, 2010.<sup>22</sup> This dissertation discusses the standard of reading ability of *surah al-Fātiḥah* in the mosque at hulu langat region. That mosque has a *tajwīd* science study daily activity.

Fourth, an article entitled “*Al-Qur`an Reading Abilities Of Students In Musa-Asiah Integrated School Cambodia*”. This article was written by Jamaain Safar, A. Kilani Mohamad, Wan Hassan W.E, in *Tinta Artikulasi Membina Ummah Journal* 3

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<sup>21</sup> Vioni Qurrota Ayunin, “*Pemahaman Ibu-Ibu Majelis Ta'lim Tentang Ilmu Tajwid Hubungannya Dengan Motivasi Mereka Membaca Al-Qur`an (Penelitian Di Majelis Ta'lim Al-Mukhlisun Kelurahan Cipadung - Cisalatri Utara Rt. 02 Rw. 08 Kecamatan Cibiru Kota Bandung)*” (Bandung, Islamic Studies Department Teaching and Education Faculty State Islamic University of Sunan Gunung Djati, 2019).

<sup>22</sup> Imran Bin Kamal Basah, “*Kemahiran Bacaan Al-Fatihah Dalam Kalangan Jemaah Masjid: Kajian Di Masjid-Masjid Daerah Hulu Langat, Selangor*” (Dissertation, Kuala Lumpur, Jabatan Al-Qur`an dan Al-Hadith Akademi Pengajian Islam Universiti Malaysia, 2010).

(2), 2017.<sup>23</sup> This article discusses Al-Qur`an reading ability of the female student in Cambodia, especially at *Musa Aisyah Integrated School Cambodia*.

Fifth, an article entitled “*The Problem of Students in Reading the Quran: A reflective-critical Treatment through Action Research*”. This article was written by Tedi Supriyadi and J. Julia, in *International Journal of Instruction*, No. 1, Vol. 12, January 2019.<sup>24</sup> This article shown the fact that learning to read Al-Qur`an during elementary education has not succeeded in making the students able to read Al-Qur`an correctly, and the students in this article are the product of the unsuccessfulness. Nevertheless, by using reflective-critical treatments in learning to read Al-Qur`an with a collaborative process between researchers, peers, and senior students, then students who were not fluent in reading Al-Qur`an can improve their skill in reading Al-Qur`an. The action that this article`s researchers done in six stages, here able to improve Al-Qur`an reading ability of 125 among 126 students.

Previous researches above discuss the Al-Qur`an reading ability and tajwīd science. Therefore, the topic of this research is different from those previous researches. This research will discuss the quality of reading *surah al-Fātiḥah* of 3rd-grade students that location at State High School 7 Banjarmasin in *tajwīd* perspective.

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<sup>23</sup> Jamaain Safar, Mohamad A. Kilani, and Wan Hassan W.E, “Al-Qur`an Reading Abilities Of Students In Musa-Asiah Integrated School Cambodia,” *Tinta Artikulasi Membina Ummah Journal*, 3 (2) (2017): 38–45.

<sup>24</sup> Tedi Supriyadi and J. Julia, "The Problem of Students in Reading the Quran: A reflective-critical Treatment through Action Research," *International Journal of Instruction*, No.1, Vol. 12, January 2019.

## **F. Research Method**

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

This type of research is field research. The field research is the research that collects the data and information directly to the *field*. This type of research has the aim to study intensively the background, current status, and environmental interactions of a given social unit: an individual, group, institution, or community.<sup>25</sup>

The method of research used by the author is descriptive qualitative research. Descriptive research has a purpose to describe systematically the facts and characteristics of a given population or area of interest, factually, and accurately. It is used in the literal sense of describing situations or events.<sup>26</sup> Then, qualitative research is concerned with qualitative phenomenon, i.e., relating to quality or variety. Qualitative research involves looking in-depth at non-numerical data.<sup>27</sup> It gives the data in the form of narration data.

### **2. Location, Subject and Object of Research**

This research is conducted at State High School 7 Banjarmasin. This school located in Dharma Praja V street, No. 47, Pemurus Luar, East Banjarmasin, Banjarmasin district, South Borneo. The subject of this research is the 3rd grade

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<sup>25</sup> Stephen Isaac and William Burton Michael, *Handbook in Research and Evaluation: A Collection of Principles, Methods, and Strategies Useful in the Planning, Design, and Evaluation of Studies in Education and the Behavioral Sciences*, 2nd ed (San Diego, Calif: EDITS Publishers, 1981), 48.

<sup>26</sup> Isaac and Michael, 46.

<sup>27</sup> Shanti Bhushan Mishra and Shashi Alok, *Handbook Of Research Methodology* (New Delhi: Educreation Publishing, 2017), 3.

student of State High School 7 Banjarmasin. The object of this research is *surah al-Fātiḥah* reading quality.

### **3. Data Sources**

Data is the results of research, in the form of facts and figures that are used as material to compile the results of research.<sup>28</sup> In this study the data divided into two parts, they are:

#### 1) Primary Data

The primary data is the main data. The primary data in this research are the *surah al-Fātiḥah* reading of the 3rd-grade students at State High School 7 Banjarmasin who are chosen by the author to be the sample, and the answer of some questions of the interview with those students.

#### 2) Secondary Data

The secondary data are the additional data to complete the primary data.<sup>29</sup> The secondary data in this research are the informations from the teachers of State High School 7 Banjarmasin, the graduates of State High School 7 Banjarmasin, and some literatures like previous research data that related with this research.

### **4. Population and Sample**

- a. The population in this research are 3rd-grade Muslim students of State High School 7 Banjarmasin, there are 317 students.

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<sup>28</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Reneka Cipta, 2013), 161.

<sup>29</sup> Rahmadi, *Pengantar Metodologi Penelitian...*, 37.

- b. The sample in this research will chosen by *cluster sampling*. The cluster sampling is divided the whole population into clusters or groups. A random sample is taken from these clusters or classes, all of which are used in the final sample.<sup>30</sup> The author choose randomly one male student and one female student of each class of 3rd grade student. Thus, there are 20 students that choosen from 10 classes.

## 5. Data Collection Technique

There are three data collection techniques used in this study to get or obtain valid data, there are:

### a. Interview Technique

The interview technique is the technique of collecting data by submitting several questions verbally to the subject being interviewed.<sup>31</sup> In this study the author uses a semi-structured interview technique that is the flexible interview and allowing new questions to be brought up during the interview as a result of what the interviewee says.<sup>32</sup> This interview to know the factors that affect to the student's *surah al-Fātiḥah* reading quality.

### b. Test method

The author did the test to the 20 students of sample. The students asked by the author to take the video of their *surah al-Fātiḥah* reading. This

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<sup>30</sup> Hamed Taherdoost, "Sampling Methods in Research Methodology; How to Choose a Sampling Technique for Research", in *International Journal of Academic Research in Management*, Vol. 5, No. 2, 2016, 21.

<sup>31</sup> Rahmadi, *Pengantar Metodologi Penelitian...*, 68.

<sup>32</sup> Sari Wahyuni, *Qualitative Research Method: Theory and Practice*, (Jakarta: Salemba Empat, 2012), 54.

test method to know *surah al-Fātiḥah* reading quality of the sample from the *tajwīd* aspect, *makhraj* aspect, and *waqaf* aspect. This test method also to know the most common mistakes done by the students in *surah al-Fātiḥah* reading.

c. Documentary Technique

The documentary technique is a technique of collecting research data through several documents (documented information) in the form of written documents or recorded documents. In This study, the author focuses on documents that are written in the form of archives to get information about the background of the subject research.

## **6. Data Processing Technique and Data Analysis**

After the data of research was collected, than the author process it. There are three ways of data processing used by author, there are:

1. Editing

This way to recheck the collected data and to make sure that the collected data was complete, clear, readable and can be understood.

2. Data classification

This way to classificcate the collected data based on the case so the data analysis more easier. The collected data also will be counted by the author using the formula to find the result.

3. Data interpretation

The author will understand the collected data and elaborate it to the description form so can be understood clearly. The data of research will be simplified by the author. The author will organize the data systematically based on the data of interview, test, and documentary, than it will be analyzed to find the answer of the problems statement by the narration form.

The collected data will be analyzed by author using several formula<sup>33</sup> that are:

a. FORMULA OF INDIVIDUAL ACHIEVEMENT LEARNING:

$$\text{Final Result} = \text{Student Result Score} : \text{Total score} \times 100$$

b. FORMULA OF CLASSICAL ACHIEVEMENT LEARNING PERCENTAGE:

• FORMULA OF UP KKM\* SCORE STUDENT ASSESSMENT

$$A^* = \text{Total of up KKM score student} : \text{Total of participated student} \times 100\%$$

• FORMULA OF UNDER KKM SCORE STUDENT ASSESSMENT

$$A = \text{Total of under KKM score student} : \text{Total of participated student} \times 100\%$$

\***P.S:** - KKM = Minimum Achievement Criteria (70).<sup>34</sup>

- A = Achievement.

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<sup>33</sup> Didin Azhari, *Bacaan Al-Quran Murid-Murid Peserta Program Tahfizh di Madrasah Diniyah Islamiyah Muhammadiyah 2 Kindaung Banjarmasin, thesis*, (Banjarmasin: Ushuluddin and Humanity Faculty State Islamic University of Antasari, Banjarmasin 2020), 13.

<sup>34</sup> KKM is abbreviation of *Kriteria Ketuntasan Minimal* (Minimum Achievement Criteria). Based on the interview on 14<sup>th</sup> of January 2021 with Mr. Mihrab as Al-Qur`ān education teacher at State High School 7 Banjarmasin, the KKM of Al-Qur`ān education is 70.

The formula of individual achievement learning was used by author to know the mean of each student score. Then, it gives information the student who reaches score up KKM or under KKM. After that, the author uses the formula of classical achievement learning percentage to know the percentage of student achievement, either in each class or in all of class. The result of achievement percentage will show the quality of *surah al-Fātiḥah* reading of the subject research, based on the table of descriptive analysis percentage bellow:

▪ TABLE OF DESCRIPTIVE ANALYSIS PRECENTAGE

<b>NO</b>	<b>PRECENTAGE</b>	<b>CATEGORY</b>
1.	<b>90% - 100%</b>	<b>EXCELLENT</b>
2.	<b>80% - 89%</b>	<b>GOOD</b>
3.	<b>60% - 79%</b>	<b>MODERATE</b>
4.	<b>40% - 59%</b>	<b>POOR</b>

### **G. Structures**

*The first chapter:* (1) The background of the problem as a general description of the object problem study as well as the things behind the author's interest in examining the object, (2) Formulation of the problem to focus on the object study, (3) The purpose and significance of the study, so that this study has clear objectives and benefits, (4) Definition of terms, described to avoid misunderstanding of the target

and focus of the research, (5) Literatures Review which describes some of the research that has been done, to avoid repeated research and the element of plagiarism. (6) Research methods that outline several important points in the research process.

*The second chapter:* The theoretical basic that contained explanations about the preferentials of *surah al-Fātiḥah* and *tajwīd* science.

*The third chapter:* Description of Research subject: Contains a general description of the subject of the study, such as the description of State High School 7 Banjarmasin and about the 3rd-grade student of State High School 7 Banjarmasin. This chapter aims to find out the condition of the subject first before getting the research farther.

*The fourth chapter:* The chapter discusses the result of the interview. So, this result can be concluded in several parts, they are the result of the student *surah al-Fātiḥah* reading assessment, the most common mistakes of *surah al-Fātiḥah* reading, and the factors that affect *surah al-Fātiḥah* reading quality.

*The fifth chapter* is the closure that contains conclusions and suggestions.