

CHAPTER I INTRODUCTION

A. Research Background

Every Muslim must do the Ṣalat since they have puberty. The Prophet Muḥammad accepted Ṣalat from Allah without passing through the Jibril. Ṣalat also is a differentiator between Muslims and non-Muslim.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْعَهْدُ
الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

from 'Abdullah ibn Buraydah from his father, the Prophet said: the agreement between us and them (the disbelievers) are Ṣalat, whoever left it means that he is a disbeliever." (NB. Ibn Majah¹ and Al-Tirmidzi²)

Ṣalat is also a pillar of religion. Muslims perform Ṣalat as they enforce the religion. The best way to do Ṣalat is in *jama'ah* in the mosque. The scholars say Ṣalat in *jama'ah* are *fardhu kifayah*, and other scholars argue are *fardhu 'ain* for every person who has *mukalaf*^{3,4}.

The Ṣalat in *jama'ah* must be led by an Imām. Imām of Ṣalat just not guide Ṣalat movement but also expected can to make solemn in Ṣalat. The Imām

¹Ibn Mājah Abu 'Abdillah Muḥammad Ibn Yazid, *Sunan Ibn Majah*, chapter I, (n.p: Dar Ihyā Al-Kitubi Al-'Arabi, n.y), 342.

²Muḥammad Ibn 'Isa Ibn Saurah Ibn Mūsa Al-Tirmidzi, *Sunan Al-Tirmidzi*, chapter Iv (Bierut: Dar Gharib Al-Islami, 1998), 310.

³Mukalaf is a person who has legal burdens, such as puberty and conscious, not crazy, sleeping or being drunk and so on that causes unconsciousness.

⁴Abu Walid Muḥammad Ibn Ahmad bin Muḥammad bin Rusyd, *Bidayatul Mujtahid Wa Nihayatul Muqtashid*, Translation by Imām Ghazali Said and Achmad Zaidun, (Jakarta: Pustaka Imani, 2007) 312-316

recitation condition sometimes can make some worshipers will go to a mosque that is further away. An Imām has chosen based on the recitation quality of the Quran and not because he is a figure and or his house distance close to the mosque.

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا كَانُوا ثَلَاثَةً فَلْيُؤَمِّمَهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَأُهُمْ

"From Abi Sa'īd Al-Khudri, indeed the Prophet said: if there are three of them, then they should make the Imām one of them and the more worthy of them to be an Imām is the better the reciting of the Qur'an. " (NB. Muslim,⁵ Ibn Khuzaimah,⁶ and Ibn Hibban⁷)

The word *aqrauhum* itself in this hadith means "perfect recitation of the Quran". The habit of the companions of the prophet when they study the Quran, they will try to understand and practice it in their lives. So it can be understood that what meaning of *aqrauhum* is someone who has studied and practiced the contents of the Quran. In another hadith the prophet explains that a person who has the right to become an Imām is someone older as stated in a hadith:

فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدَكُمْ، وَلْيُؤَمِّمَكُمُ أَكْبَرُكُمْ (البخاري)

⁵Muslim Al-Hajjaj Abu Al-Hasan Al-Naisaburi, *Ṣaḥīḥ Muslim*, chapter I (Beirut: dar Ihya Al- Thurath Al-‘Araby, n.y) 464.

⁶Abu Bakr Muḥammad Ibn Ishaq Ibn Khuzaimah, *Ṣaḥīḥ Ibn Khuzaimah*, chapter III (Beirut: Al-Maktab Al-Islamī, n.y) 4.

⁷Muḥammad Ibn Hibban Ibn Ahmad Ibn Hibban Al-Tamimī, *Ṣaḥīḥ Ibn Hibban*, chapter V... 505.

"When the time for Ṣalat comes, let one of you make the Azan, and the oldest ones should be the Imām. (Narrated by Bukhari⁸).

The meaning of this hadith seems to contradict with the meaning of the first hadith which explains the requirements to become an Imām is from the recitation quality, not based on a person's age. This second hadith was conveyed to the group of Harith ibn Mawarith who had migrated to Medina to study Islam with the Prophet Muḥammad, when they returned to their city the Prophet Muḥammad ordered that the Imām of the prayer in the group was someone who older because they had the same capacity.

In this case, the Prophet Muḥammad explained in detail who was entitled to become an Imām, another hadith:

أَبَا مَسْعُودٍ، يَقُولُ: قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَوْمَ الْقَوْمِ أَقْرُوهُمْ لِكِتَابِ اللَّهِ، وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً، فَلْيَوْمَهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَلْيَوْمَهُمْ أَكْبَرُهُمْ سِنًّا، وَلَا تَوَمَّنَ الرَّجُلَ فِي أَهْلِهِ، وَلَا فِي سُلْطَانِهِ، وَلَا تَجْلِسْ عَلَى تَكْرَمَتِهِ فِي بَيْتِهِ إِلَّا أَنْ يَأْذَنَ لَكَ، أَوْ بِإِذْنِهِ (مسلم)

The person who becomes the Imām is who has memorized most of the Qur'an and who is the best at reciting the Qur'an. If the recitation of the Qur'an is the same, then the one who deserves to be an Imām is the one who migrates first. If the migrates are the same, then the most worthy to be

⁸Muḥammad Ibn Isma'il Abu 'Abdillah Al-Bukhari, *Ṣaḥīḥ Al-Bukhari* (NP: Dar Thauqi al-Najaah, 1422) 128.

an Imām is the oldest one. Let no one lead in another's territory, except with his permission." (Narrated by Muslim⁹).

Ahmad Ibn Hanbal argues Imām should who has understands the laws of religion and good recitation of the Quran should be prioritized. Then, the person who is better at recitation Quran. Then, the person who has more understand about laws of Ṣalat. Then, the person who has better at reciting the Quran but does not know the law of Ṣalat. Then, the person who migrated first. Then, those who were more pious, then those who were more *wara'*. If all are the same, it should be drawn.¹⁰ Abu Hanifah argued that the worthiest being an Imām is the one who has the best recitation. However, Imām Shafi'I and others argue that meant is the most *faqih*, because an Imām must know the laws (fiqh) of salat.¹¹ In another narration,

عن عمرو بن سلمة رضي الله عنه-أن النبي ﷺ, قال لأبيه: (و ليؤمكم أكثركم قرآناً) فنظروا فلم يكن أحد أكثر قرآناً مني؛ لما كنت أتلقى من الركبان، فقدموني بين أيديهم، وأنا ابن ست سنين أو سبع سنين

"Amar Ibn Salamah said: My father said: I conveyed something truly from the Prophet sallallaahu 'alaihi wa Sallam He said: "When the time for Ṣalat has come, then one of you should make the call to prayer (azan) and the one who memorizes the Qur'an the most among you who became an Imām. Amar said: Then they searched and no one memorized the Qur'an

⁹Muslim Ibn Al-Hajjah Abu Hasan Al-Naisaburi, *Ṣaḥiḥ Muslim*, Chapter I... 465

¹⁰Wahbah Az-zuhaili, *Fiqh Islam Wa Adillatuhu*, translated by Abdul Hayyie al Kattani, et al, (Jakarta : Gema Insani, 2011) 74.

¹¹Abdul Aziz Muḥammad Azzam and Abdul Wahhab Sayyed Hawwas, *Fiqh Ibadah* (Jakarta: Amzah, 2009), 92.

more than I did, so they promoted me (to become an Imām) even though I was only six or seven years old.” (Narrated by Bukhari¹²).

From some arguments above, it can be concluded that the main requirements for becoming an Imām are: first, who has understood the laws of religion and good recitation of the Quran should be prioritized. Second, the person who has better at recitation Quran. Third, the person who has more understand about laws of Ṣalat. Fourth, the person who has better at the recitation of the Quran but he does not know the law of Ṣalat. Sixth, The person who converted to Islam first. Seventh, The person who has older.

The ability to recite the Quran properly and correctly is very important because reciting the Quran (Surah Fātiḥah) is a mandatory rule for Ṣalat. The scholars disagree about the position of an ungodly Imām. some scholars argue that the Imām is invalid so that people who follow an ungodly Imām must repeat Ṣalat¹³, and some scholars argue *makruh*. Even, some scholars say *haram*. Abu Hazim Muhsin quoted Imām an-Nawawi's argument that if the mistake when he recites Surah Fatiḥah can change its meaning of the Quran, the Ṣalat is invalid. But if the mistake does not change the meaning is *makruh*. Zainuddin al-Malibari in *Fathul Mu'in* explains that people who can recite Surah Fātiḥah correctly, according to the recitation rules and *makhoriḥul huruf*, but he deliberately replaces one letter with another letter, then salat is invalid.¹⁴

¹²Muḥammad Ibn Isma'il Abu 'Abdillāh Al-Bukhari, *Ṣaḥīḥ Al-Bukhari... 150*.

¹³Ibn Araby, *Al-Futuhāt Al-Makkīyah*, Translation by Irwan Kurniawan (Bandung: Pustaka Hidayah, 2010) 232-233.

¹⁴Zainuddin bin 'Abdul-'Aziz al-Malibari, *Fath-ul-Mu'ini Bi Syarḥi Qurrat-il-'Aini bi Muhimmāt-al-Dīn*, translate by M. Fikril Hakim and Abu Sholahuddin, Chapter I, n.p, 175.

The Imām's recitation in some areas of South Kalimantan has still some mistakes. In Pugaan District, Tabalong Regency, South Kalimantan Province. From 22 Imām who has to be interviewees, 4 Imāms are very fluent in reading the Quran, 8 Imām have 1-2 errors in the pronunciation of *Makharijul huruf*, *şifatul huruf*, Nūn Sukun and Tanwin Rule, *Al-mād* rules, and Mīm Sukun Rule, 6 Imāms have 3-5 errors in pronouncing *Makharijul huruf*, *şifatul huruf*, Nūn Sukun and Tanwin Rule, *Al-mād* rules, and Mīm Sukun Rule, there are 3 Imām who have 6-7 errors in pronunciation of *Makharijul huruf*, *şifatul huruf*, Nūn Sukun and Tanwin Rule, *Al-mād* rules, and Mīm Sukun Rule, and there is 1 priest who has more than 7 errors in pronunciation of *Makharijul huruf*, *şifatul huruf*, Nūn Sukun and Tanwin Rule, *Al-mād* rules, and Mīm Sukun Rule.¹⁵

The errors in the Imām's recitation like the unclear pronunciation of the *hijaiyyah* letters, change the letter to other letters, or change the *harakat* to another *harakat*. The error in reciting the Quran in the science of Tajwīd are known as *Lahn*, in this case, they are divided into two: First, *Lahn jāli* is an error that occurs in *the word* when reciting the Quran, whether that error changes the meaning or not, such as changing one letter to another letter or changing the *harakat* with another *harakat*. The law of reciting the Quran with *Lahn jāli* is *haram* (prohibited). Second, *Lahn khaḥḥ* is an error that occurs in *the word* when reciting the Quran without changing the meaning, such as not recite the length of

¹⁵Siti Rahma Herlina, *Bacaan Al-Qur'an Imam Mesjid dan Langgar Wilayah Kecamatan Pugaan Kabupaten Tabalong Kalimantan Selatan*, Thesis, (Banjarmasin: Ushuluddin and Humanities Faculty Antasari State Islamic University, 2021), 446-65.

Al-mād wajīb, and so on. This error is not *haram* because it does not change the meaning of the verse.¹⁶

In this research, the author will try to provide an overview of how the quality of the Imām's recitation in South Kalimantan from a different point of view. The selection of the Kayakah village South Amuntai District, Hulu Sungai Utara Regency as the research location is because of the Kayakah village condition itself.

The selection of Imām in Kayakah village is not fully based on the criteria described previously. This is proven by the presence of some Imāms still have some errors in their recitation of the Quran. Kayakah village is located in the interior of the North Hulu Sungai district which can only be accessed by motorbike and small boat via tributary routes. The education level in Kayakah Village is quite low. The majority of the people only have an elementary school and work as farmers and fishermen.

In Kayakah village there are a big mosque and three small mosques as worship centers, there is also a Kun Anta Al-Amin Islamic boarding school as a center for religious pursuits from children to adults, there are already two junior high schools, 2 elementary schools, and 2 kindergartens, and an al-Mujahidin The Quran Education Park. From this condition, the author argues that the Kayakah village can be used as an initial description of the Imām's recitation quality in the

¹⁶Acmad Annuri, *Panduan Tahsin Tilawah Al-Qur'an & Ilmu Tajwid*, (Jakarta: Pustaka Al-Kautsar, 2019), 22-24.

interior of the North Hulu Sungai District, and it's expected to complete the overview of the Imām's recitation quality in south Kalimantan.

In this research, the author interest to study how the Imām recitation in Şalat, especially for Surah Fātiḥah because surah Fātiḥah is a mandatory rule for Şalat, In Kayakah Village, South Amuntai District, North Hulu Sungai Regency.

B. Identification of Problems

If we are talking about Şalat, we will find many aspects like the legal requirements of Şalat, understanding of the movements and the recitations in Şalat, *sunnah* in Şalat, how the *makmum's* recitation in Şalat and several other aspects related. Therefore, the author will try to limit the discussion to the Surah Fātiḥah recitation by the Imām of Şalat in Kayakah Village, South Amuntai District, North Hulu Sungai Regency.

1. Problem Formulation

- A. How is the quality of the Surah Fātiḥah recitation by the Imām of Şalat in Kayakah Village, South Amuntai District, North Hulu Sungai Regency...?
- B. What is the common mistakes of Surah Fātiḥah recitation by the Imām of Şalat in Kayakah Village, South Amuntai District, North Hulu Sungai Regency...?

C. Purpose and Significance of the Research.

1. Purpose of the Research

- a. To find out how is the quality of the Surah Fātiḥah recitation by the Imām of Ṣalat in Kayakah Village, South Amuntai District, North Hulu Sungai Regency...?
- b. To find out what are the common mistakes of Surah Fātiḥah recitation by the Imām of Ṣalat in Kayakah Village, South Amuntai District, North Hulu Sungai Regency...?

2. Significance of the Research

Academic: this paper is expected to be an indicator that can be used as material for evaluation and guidance by the relevant government and Islamic education agencies.

Social: this paper is expected to provide an overview of conditions of Surah Fātiḥah recitation by the Imām of Ṣalat to the surrounding communities, especially Kayakah Village, South Amuntai District, North Hulu Sungai Regency.

D. Literature Reviews

First, research entitled "*Membaca Al-Fātiḥah Reflektif Intuitif untuk Menurunkan Depresi dan Meningkatkan Imunitas*" written by Very Julianto, Journal of Psychology, Faculty of Social Sciences and Humanities, Sunan Kalijaga State Islamic University, Yogyakarta Volume 42, No. 1, 2015. The

results showed that the reflective and intuitive Quran reciting training could significantly reduce depression and increase immunity.¹⁷

Second, research entitled “*Kualitas Bacaan Surah Al-Fātihah driver go-Jek (Studi Living the Quran di Kota Serang)*”. Written by Suaroh, Al-Qur’an, and Interpretation Study program, Faculty of Ushuluddind and Da’wah, the Institute of Al-The Quran Science Jakarta, 2020. The results of this study indicate that there are still many errors in Surah Fātiḥah recitation, including errors in *Makhrārijul Hurūf*, there are 12 peoples have errors in *Shifātul Hurūf*, there is 1 person has recitation error in the *Izḥar Ḥalqi*, there are 12 peoples have recitation errors in *Al-mād Ṭābi’I*, there are 5 peoples have errors in changing letters, there are 3 peoples have recitation errors in *Al-mād ‘Ārid Lis Sukūn*, and there are 4 peoples have mistakes in the recitation rule of *Al-mād Lazim Kilmi Muthaqqal*.¹⁸ The difference between Surah’s research and this research is the subject and location of the research. the subject and location of this research are the Imām in Kayakah village and the Saurah’s research is driver go-Jek in Serang.

Third, the research entitled, “*Surah Al-Fātiḥah Reading Quality of 3rd Student at State High School 7 Banjarmasin (Tajwiid perspective)*”, written by Nurul Azmi Safariyani. Thesis of Quranic Studies and Interpretation Department Ushuluddin and Humanities Faculty, Antasari State Islamic University Banjarmasin, 2021. The result of this research is Surah Fātiḥah recitation quality

¹⁷Very Julianto, Membaca Al Fatihah Reflektif Intuitif Untuk Menurunkan Depresi dan Meningkatkan Imunitas, *Journal of Psychology, Faculty of Social Sciences and Humanities, Sunan Kalijaga State Islamic University, Yogyakarta Volume 42, No. 1, 2015.*

¹⁸Suaroh, *Kualitas Bacaan Surah Al-Fātiḥah driver go-Jek (Studi Living Quran di Kota Serang, Thesis*, (Jakarta: Faculty of Ushuluddind and Da’wah, the Institute of Quranic Science, 2020).

of 3rd grade at State High School 7 Banjarmasin is a good category which is 85% of the percentage.¹⁹ The difference between Nurul Azmi Safariyani's research and this research is the subject and location of the research. the subject and location of this research is the Imām in Kayakah village and Nurul Azmi Safariyani's research is the 3rd student at State High School 7 Banjarmasin.

Fourth, dissertation entitled “*Kemahiran Bacaan Al-Fātiḥah dalam Kalangan Jemaah Masjid: Kajian di Masjid-Masjid Daerah Hulu Langat, Selangor*”. This dissertation was written by Imran ibn Kamal Basah, Jabatan Al-Qur`an and Al-Hadīth Akademi Pengajian Islam Universiti Malaya, Kuala Lumpur, 2010. This dissertation discusses the standard of reciting ability of surah al-Fātiḥah in the mosque at hulu langat region. That mosque has a tajwīd science study daily activity.²⁰

Sixth, thesis entitled “*Bacaan Al-Qur`an Imām Mesjid dan Langgar Wilayah Kecamatan Pugaan Kabupaten Tabalong Kalimantan Selatan*”. This thesis was written by Siti Rahma Herlina. Thesis of the Quranic Studies and Interpretation Department Ushuluddin and Humanities Faculty, Antasari State Islamic University, Banjarmasin, 2021. The result of the research is some Imāms have very fluent and very good recitation, but some Imāms still have mistakes in

¹⁹Nurul Azmi Safariyani, Surah Al-Fātiḥah Reading Quality of 3rd Student at State High School 7 Banjarmasin (Tajwiid perspective), *Thesis*, (Banjarmasin: Faculty of Ushuluddin and Humanities, State Islamic University Antasari, 2021).

²⁰Imran ibn Kamal Basah, “Kemahiran Bacaan Al-Fatihah Dalam Kalangan Jemaah Masjid: Kajian di Masjid-Masjid Daerah Hulu Langat, Selangor” *Dissertation, Jabatan Al-Qur`an dan Al-Hadith Akademi Pengajian Islam Universiti Malaysia Kuala Lumpur*, 2010.

their recitation. The difference between Siti Rahma Herlina's research and this research is the location and the object of the research.²¹

The research that has the same place is the research entitled, "*Analisis Manajemen keuangan Usaha Ternak bebek Balagung di Desa Kayakah Kecamatan Amuntai Selatan*". Written by Norsa'adah, thesis in Major of Shariah Economics, Faculty of Economics and Islamic Business, State Islamic University Antasari Banjarmasin 2019.²²

E. Operational Definitions

In this research, the author uses the word recitation which is the noun form of the word recite. In the oxford dictionary, a recitation is an act of saying a piece of poetry or literature that you have learned to an audience.²³ In the Indonesian dictionary, "*membaca*" is the activity of seeing and understanding the contents of what is written (by speaking or just by reciting it silently).²⁴ Different from reading which in the Oxford dictionary read is to look at and understand the meaning of written or printed words or symbols.²⁵ In this case, the word recite in the author's view is more appropriate than reading because Surah Fātiḥah is part of the Quran which is a high-level literary book.

²¹Siti Rahma Herlina, *Bacaan Al-Qur'an Imam Mesjid dan Langgar Wilayah Kecamatan Pugaan Kabupaten Tabalong Kalimantan Selatan*, Thesis, (Banjarmasin: Ushuluddin and Humanities Faculty Antasari State Islamic University, 2021).

²²Norsa'adah, *Analisis Manajemen keuangan Usaha Ternak bebek Balagung di Desa Kayakah Kecamatan Amuntai Selatan*, Thesis Departement of Shariah Economics, Faculty of Economics and Islamic Business, State Islamic University of Antasari Banjarmasin 2019.

²³<https://www.oxfordlearnersdictionaries.com/Definition/English/Recitation?Q=Recitation>, Accessed on July 30th, At 8.28 Am.

²⁴<https://typoonline.com/kbbi/bacaan>, accessed on July 20th 2020, at 11:03 am.

²⁵https://www.oxfordlearnersdictionaries.com/definition/english/read_1?q=read, accessed on jule 12th 2021, at 21.53.

Recitation of the Imām of salat is that this research does not only examine the Surah Fātiḥah recitation of the Imām during salat like salat Maghrib, salat Isha, and salat Fajr but also when outside salat times.

F. Research methods

1. Type of Research

The type of this research used is field research, namely research conducted by conducting collection data directly to the research location to explore the data needed. Field research is research that uses information obtained from research objectives, hereinafter referred to as respondents and informants through data collection instruments such as questionnaires, observations, interviews, and so on.²⁶

2. Research approach

Qualitative research emphasizes that reality is plural, interactive, and the exchange of social experiences interpreted by individuals. Qualitative research is aimed at understanding social phenomena from or the perspective of participants. Participants are people who are invited to interview, observed, asked to provide data, opinions, thoughts, perceptions. Qualitative research examines the perspectives of participants with a variety of interactive strategies such as direct observation, participatory observation, in-depth interviews, documents, and complementary techniques. Qualitative research has two objectives main, namely

²⁶Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 59.

to describe and express, and the second objective which is to describe and explain.²⁷

3. Location, Subject, and Object of Research

The location in this research is Kayakah village, South Amuntai District, North Hulu Sungai Regency. The subjects in this research were the Imām of Ṣalat in Kayakah village, South Amuntai District, North Hulu Sungai Regency. The object in this research was the Surah Fātiḥah recitation by the Imām of Ṣalat in Kayakah village, South Amuntai District, North Hulu Sungai Regency.

4. Data Sources

Data are the results of research, in the form of facts, and these materials are used as materials for compiling research results. In this study, the data is divided into two parts, they are:

a. Primer data

The primary data is the main data. The main data in this research is the Surah Fātiḥah recitation by the Imām of Ṣalat in Kayakah village, South Amuntai District, North Hulu Sungai Regency.

b. Secondary data

The secondary data is the additional data that completes the primary data. The secondary data in this research are some documents, such as previous research data related to the research.

²⁷Sandu Siyoto and M. Ali Sodik, *Dasar Metodologi Penelitian*, (Tt: Lentera Media Publishing, 2015), 11-12.

5. Population and Sample

- a. The population of this research are the Imām of Ṣalat in Kayakah Village, South Amuntai District, North Hulu Sungai Regency, there are 23 peoples.
- b. The sample of this research using non-probability sampling, through the method of haphazard (convenience) and purposive sampling. Haphazard is a simple retrieval method for collecting participant data. Purposive sampling is sampling based on the objectives that must be met. In this study, the sample is the Imām who is still active in Kayakah Village.²⁸

6. Data Collection Techniques

a. Observation

Observation means the researcher collects data directly from the field or research location. Observed data can be in the form of a description of attitudes, behavior, actions, overall interaction between people. Observation also means that the researcher is with the participants. researchers are not just hitching a pass.²⁹

b. Interview

Interviews were conducted to obtain information, which cannot be obtained through observation or questionnaires. This is because researchers cannot observe all of them. Not all data can be obtained through observation. researchers must ask questions to participants. Questions are very important to capture people's perceptions, thoughts, opinions, feelings about a phenomenon, event, fact, or reality. By asking

²⁸Abuzar Asra, and friends, *Metode Penelitian Survei* (Bogor, IN Media, 2014), 76-77.

²⁹J.R. Raco, *Metode Penelitian Kualitatif; Jenis, Karakteristik dan Keunggulannya*, (Jakarta: Pt Gramedia Widiasarana Indonesia, 2010)111-112.

questions the researcher enters the realm of thinking of others, gets what is in their minds, and understands what they think. Because people's perceptions, feelings, thoughts are very meaningful, understandable, and can be explicitly and analyzed scientifically.³⁰

c. Documentation

Documentation is a data collection technique that is done by collecting and studying several documents that can form research,³¹ such as mobile phones, digital cameras, and voice recordings. In this case, the author will do the sound documentation and images as research objects and attachments to research evidence.

d. Personal Experience

The experience in the context of this discussion is the stories of people who live in the form of diaries, narratives, narrations of experiences historical (verbally), letters, and journals. This personal experience is certainly related to personal aspects and social relations.³²

7. Technical Data Analysis

Qualitative data analysis relies on the ability of researchers to conduct data collection, because qualitative research is not based on one definite theory, so that accuracy is needed in completing this qualitative research. If researchers continue to apply procedures in qualitative research, valid research results will be obtained. According to Patton in Kristi Poerwandari said that what must be remembered in

³⁰J.R. Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik dan Keunggulannya*,...116.

³¹Rahmadi, *Pengantar Metodologi Penelitian*...77

³²Suyitno, *Metode Penelitian Kualitatif (Konsep, Prinsip, dan Operasionalnya)*, (Tulungagung: Akademi Pustaka, 2018), 117-118.

research how the analysis is carried out, must be following the procedures and be honest and complete in presenting data.

a. Data Reduction

The reduction is summarizing all data, then grouping themes, removing unnecessary data. The reduction is important when the researcher has obtained any data he wants, the intention is that the researcher can make conclusions that are simpler than the data obtained. The reduction itself is to simplify the data obtained by researchers. The reduction process is also very important, besides being able to simplify the data, it can also obtain data in more detail and orderly according to the research process and provide more certain information because it has *Al-māde* a detailed grouping.

b. Presentation of Data

The presentation of data is done by looking at all the results of the research, then taking the possibility of findings that can be drawn to the conclusions of the study. This is in line with the understanding of Milles and Huberman who say that the presentation of data is a collection of information arranged, giving the possibility of concluding. Presentation of the data is done because in qualitative research much data is obtained in the form of narrative or descriptive, the presentation of the data then provides convenience analyzing because the data requires simplification without reducing its contents.

c. Conclusion or Verification

Conclusions or verification can be done after data reduction and data presentation. This does not have to be done in a manner, but it is usually done after the data presentation to obtain the results at the expected conclusions. Conclusion or verification is the final step in a study so that later found relationships, similarities, and differences are contained in a study. Conclusion or verification can be done by comparing the statement of the results of the research with the basic concepts of the study.³³

G. System of Writing

The first chapter, as a whole, contains a preliminary study which is an explanation that is closely related to the rationale of this research. Contains 1) Research Background. 2) Problem Statement. 3) Purposes and Significance of Research. 4) Operational Definitions. 5) Literature Reviews. 6) Research Methods. 7) System of Writing which will generally describe the contents of this thesis.

The second chapter will contain tajwid of surah fātiḥah; 1) Definition of Tajwid. 2) Nūn Sukun and Tanwin Rule. 3) Mīm Sukun Rule. 4) *Al-mād* Rules. 5) *Makhaarijul Huruf*. 6) *Ṣifatul Huruf*. 7) *Tajwīd* of Surah Fātiḥah. 8) Errors in Reciting Quran.

The third chapter will contain a general description of Kayakah Village, South Amuntai District, North Hulu Sungai Regency: (1) History of Kayakah

³³Sandu Siyoto dan Ali Sodik, *Dasar Metrologi Penelitian...* 121-124.

Village, South Amuntai District, North Hulu Sungai Regency, (2) Location of Kayakah Village, South Amuntai District, North Hulu Sungai Regency, (3) Condition of Kayakah Village, South Amuntai District, North Hulu Sungai Regency.

Chapter four will contain about analysis of the results of research on the reciting of Surah Fātiḥah by the Imām of Ṣalat in Kayakah village, South Amuntai District, North Hulu Sungai Regency.

The Fifth Chapter is the last and acts as a closing that contains the conclusions of the research results and suggestions from the author.