

## CHAPTER III

### RESEARCH METHOD AND GENERAL DESCRIPTION OF RESEARCH SITE

#### A. Research Method

##### 1. Types and Methods of Research

Type of this research is field research, also called a case study, describing the phenomenon investigated and classifying facts or characteristics of the phenomenon factually and carefully.<sup>1</sup> Observations that focus on a case. Retrieving data directly at the research location and from the original source, namely in the realm of real life.

This study uses the Phenomenology approach. Phenomenological approach aims to describe the meaning of life experiences experienced by several individuals, about certain concepts or phenomena, by exploring the structure of human consciousness. As a scientific discipline, phenomenology studies the structure of experience and consciousness.

Literally, phenomenology is the study of phenomena, such as apparitions, everything that appears in our experience, the way we experience something, and the meaning we have in our experience. The focus of phenomenology is not just a phenomenon, but a conscious experience from the perspective of the first person or who experiences it directly.<sup>2</sup>

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<sup>1</sup> Moh. Nazir, *Metode Penelitian* (Jakarta: Ghilia Indonesia, 1998), 13.

<sup>2</sup> Engkus Kuswarno, *Metodologi Penelitian Komunikasi Fenomenologi: Konsepsi, Pedoman dan Contoh Penelitian* (Bandung: Widya Padjadjaran), 22.

This research is qualitative, considering the focus of this research is people's perceptions of certain objects. The aim is to find out what verses are applied in life and the motivation of experience in utilizing the Quran.

## **2. Location of Research**

This study took place in Haur Gading District of North Hulu Sungai Regency, because in this area especially in Pulantani Village, Keramat Village and Sei Limas village there are practiced or applied the Quran in their lives, strictly speaking from birth until death, so it's worth for make a researching. The most important thing is the existence of Living Quran practices in the region.

## **3. Data and Data Sources**

### **a. Data**

The data used in this study consists of two forms, namely:

#### **1) Primary Data**

Primary data is data obtained from the first data source or original data that contains the information needed.<sup>3</sup>In this case it includes data about the reading or application the Quranic verses in life cycle, related to the verses and surahs that are read, purposes, motivations, rituals or procedures of practicing the Quranic verses by community of Haur gading District.

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<sup>3</sup> Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 64.

## 2) Secondary Data

Secondary data is the supporting data needed, which is not obtained from the main source.<sup>4</sup> Secondary data includes the geographical and demographic of the village which consists of the area and the condition of the population.

### b. Data source

The data sources used in this study also consist of two forms, namely:

- 1) Respondents, are all communities that provide information about basic data. In this case the researcher does not limit the respondent to get the main data from the community of Haur Gading District.
- 2) Informants, are people who can provide information about complementary data about the geographical and demographic villages such as the Village Head and Village Apparatus.

## 4. Data Collection Techniques

To obtain data and information needed in this study, the authors use several methods, namely:

- a. Observation, data collection techniques by looking and observing directly.<sup>5</sup> Researcher went directly to the research location as an initial assessment until the implementation of the research, by looking at and knowing how the reality that happened in Haur Gading District community was directly related to the living Quran.

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<sup>4</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 64.

<sup>5</sup> S. Margono, *Metodologi Penelitian Pendidikan* (Jakarta: Rineka Cipta, 2000), 158.

- b. Interview, the technique of collecting data through submitting a number of questions verbally to the interviewed<sup>6</sup> subject that is explorative to be answered and commented on freely by the respondent. Interviews conducted are unstructured interviews or also called in-depth interviews. This type of interview was chosen so that complete data was obtained and aimed to explore as much data as possible from the respondents. This method is used to obtain research results such as verses and suras that are read, goals, motivations and rituals or the procedures for applying the verses of the Quran which are carried out by the people of Haur Gading District in their life cycle.
- c. Documentation, data collection techniques through systematic observation or recording of symptoms that appear to be the object of research. The tools used include digital cameras, cellphones, and recording devices.<sup>7</sup> Researcher do this by collecting the latest data from community leaders and the community in general. The community leaders are H. Haitami, H. Hasbi, H. Amir Hasan.

## **5. Data Processing Techniques**

The data needed in this study are collected by data processing techniques as follows:

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<sup>6</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 67.

<sup>7</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 76-77.

- a. Editing, namely the author records again the data that has been collected validly to find out whether all data is complete and understandable.
- b. Categorization, namely by way of grouping data based on the problem, so that it is arranged systematically. After all data is collected, then an analysis of all data is carried out by trying to find out the interpretation of the data collected from the results of the study.

## **6. Data Analysis**

The collected data is presented in a descriptive analysis, which describes the data and describes the life of the community as a whole to get a clear picture of the use of the Quran in every round of life of the community which is then added with comments according to the ability of the author and finally draw some conclusions .

Data analysis techniques used in this study are:

- a. Descriptive data analysis, is used to explain a data, facts or thoughts that exist, both regarding existing or ongoing conditions. This technique is used to describe the data obtained from interviews at the field by clarifying the object of research which includes the verses of the Quran that are applied throughout life, strictly from birth to death.
- b. Inductive data analysis, one way of thinking from existing facts or events, then general conclusions are drawn. This technique is used by

way of thinking from the facts that exist to look for motives for practicing the verses of the Quran that are carried out throughout life and what lies behind the application of the Quranic verses such as motivation and goals to be achieved.

## **B. General Description of Haur Gading District**

### **1. Geographical Description of Haur Gading District**

#### **a. General History**

Haur Gading District, North Hulu Sungai Regency is one of the new Districts within the North Hulu Sungai Regency in the South Kalimantan Province for the expansion of the North Amuntai District in North Hulu Sungai Regency which was officially established on May 31th, 2007.

Since 1990, the plan to establish a new District, West Amuntai District (formerly) separated from North Amuntai District, even formed the West Amuntai District Committee several times, led by M. Syarkawie P as Village Chief of Sei Limas, H. Abdul Haris, S.Pd. as local community leaders and Drs. H. Nazri as a KB employee. In the past there was a Representative Office of North Amuntai District (Kantor Perwakilan Kecamatan Amuntai Utara) in Haur Gading which was in charge of 18 villages.<sup>8</sup>

Since the establishment of Haur Gading District, Hulu Sungai Utara Regency based on the Upper North River Regional Regulation Number 12 of 2007 concerning the Establishment of Haur Gading District on May 31, 2007,

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<sup>8</sup> Interview with Khairullah, Head of the Government Section in Haur Gading District Office on 23<sup>th</sup> May 2019.

Haur Gading District Office, Hulu Sungai Utara District has since been established.

As the Hulu Sungai Utara District Regulation Number 22 of 2008 concerning the Organization and Work Procedure of Districts and Districts in the North Hulu Sungai Regency.<sup>9</sup>

#### **b. Geographical Conditions and Potential of Haur Gading District**

Haur Gading District located in the northeast of North Hulu Sungai Regency has an area of 34,15 km<sup>2</sup> or 3% of North Hulu Sungai's area. Haur Gading District is located at coordinates 2 o 20 to 2 o 24,5 South Latitude and 115 o 13,2 to 115 o 21,5 East Longitude.

Geographically, the Haur Gading District borders on:

- 1) The north : Tabalong Regency.
- 2) The east : North Amuntai District.
- 3) The south : Central Amuntai District and Banjang District.
- 4) The west : Central Amuntai District and South Amuntai District.

Morphologically, the entire Haur Gading region is on a slope of 0-2% and is at an altitude of 0-7 meters above sea level. The geology of the area which is a

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<sup>9</sup> Interview with Khairullah, Head of the Government Section in Haur Gading District Office on 23<sup>th</sup> May 2019.

lowland causes 98.55% (7,809 ha) of the area of North District to be flooded periodically.<sup>10</sup>

Administratively, Haur Gading District with the capital district of Sungai Limas District consists of 18 villages, namely:

- 1) Bayur
- 2) Haur Gading
- 3) Jingah Bujur
- 4) Keramat
- 5) Log Saga
- 6) Palimbangan
- 7) Palimbangan Gusti
- 8) Palimbang Sari
- 9) Panawakan
- 10) Pihaung
- 11) Pulantani
- 12) Sungai Binuang
- 13) Sungai Limas
- 14) Tambak Sari Panji
- 15) Tangkawang
- 16) Teluk Haur
- 17) Tuhuran
- 18) Waringin.<sup>11</sup>

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<sup>10</sup> North Hulu Sungai Government in [www.hulusungaiutarakab.go.id](http://www.hulusungaiutarakab.go.id)



The distance from the district capital to the regency capital is around 4 km. While the distance of the district capital with villages in the Haur Gading District is generally easy to reach with road facilities that are increasingly being developed.<sup>12</sup>

The condition of the population of Haur Gading District in 2017 was 16.019 people with details: 7.865 men and 8.154 women. For the condition of Haur Gading District with farm work/gardening totaling 2.475 people, trade work totaling 412 people, livestock work totaling 30 people and fisheries totaling 15 people, managing the household amounted to 2.171 people and other jobs.<sup>13</sup>

**c. Area and Number of Neighborhood Associations (Rukun Tetangga) by Village<sup>14</sup>**

Village	Area (Km2)	Neighborhood Associations
Bayur	2,25	5
Haur Gading	1,50	4
Jingah Bujur	2,00	3
Keramat	2,00	4
Log Saga	1,90	4
Palimbangan	1,50	4
Palimbangan Gusti	3,00	6
Palimbang Sari	1,30	5
Panawakan	1,75	5

<sup>11</sup> North Hulu Sungai Government in [www.hulusungaiutarakab.go.id](http://www.hulusungaiutarakab.go.id)

<sup>12</sup> Interview with Khairullah, Head of the Government Section in Haur Gading District Office on 23<sup>th</sup> May 2019.

<sup>13</sup> Disdukcapil Kabupaten HSU: Buku Data Kependudukan Semester II, 2017.

<sup>14</sup> Badan Pertahanan Nasional Kabupaten Hulu Sungai Utara (Amuntai: Kecamatan Haur Gading, 2016), 5.

Pihaung	2,00	3
Pulantani	2,00	4
Sungai Binuang	1,50	4
Sungai Limas	1,50	3
Tambak Sari Panji	2,50	3
Tangkawang	1,50	5
Teluk Haur	2,20	4
Tuhuran	2,50	4
Waringin	1,25	4
Total	34,15	74

**d. Data on population (men and women and family heads)<sup>15</sup>**

Male: 7.865 people.

Female: 8.154 people.

Heads family: 4.820 people

**e. Data on population (based on age)<sup>16</sup>**

Age level	Men	Women	Total
0-9	1.172	1.096	2.268
10-19	1.405	1.269	2.674
20-29	1.358	1.323	2.681
30-39	1.372	1.346	2.718

<sup>15</sup> Disdukcapil Kabupaten HSU: Buku Data Kependudukan Semester II, 2017.

<sup>16</sup> Disdukcapil Kabupaten HSU: Buku Data Kependudukan Semester II, 2017.

40-49	1.039	1.214	2.253
50-59	839	982	1.821
60-64	290	342	632
65	390	582	972
Total	7.865	8.154	16.019

**f. Data on population (based on education level)<sup>17</sup>**

Education level	Total	Explanation
No/not yet in school	3.177	-
Not graduated from elementary school/equivalent	2.049	-
Elementary school/equivalent	6.855	-
Junior High School/equivalent	1.899	-
Senior High School/equivalent	1.439	-
Diploma I/II	102	-
Diploma III	62	-
Diploma IV / Strata I	421	-
Strata II	15	-
Strata III	0	-

<sup>17</sup> Disdukcapil Kabupaten HSU: Buku Data Kependudukan Semester II, 2017.

**g. School data<sup>18</sup>**

School	Total	Explanation
Playground / kindergarten	10	-
Elementary school / MI	19	-
Junior High School / MTs	6	-
Senior High School / MA	2	-
Islamic Boarding School	1	-
Limited liability company (PT)	-	-

**h. Data on facilities, health personnel and worship<sup>19</sup>**

Facility	Total	Explanation
Hospital	-	-
Health center	1	-
Assistant Health Center	3	-
Posyandu	29	-
Polindes	-	-
Poskesdes	11	-
Medical personnel	1	-
Nursing Staff	11	-
Midwifery Staff	10	-

<sup>18</sup> Disdukcapil Kabupaten HSU: Buku Data Kependudukan Semester II, 2017.

<sup>19</sup> Dinas kesehatan Kabupaten Hulu Sungai Utara (Amuntai: Kecamatan Haur Gading, 2016), 3.

Traditional midwife	-	-
Mosque	10	-
Islamic Prayer Room	30	-

## **2. Socio-Cultural/Religious Conditions of Community in Haur Gading District**

The residents of Hulu Sungai Utara Regency, especially the people of Haur Gading District, are quite fanatical about their religion, this can be seen from their daily living conditions, where they diligently carry out religious obligations such as prayer, fasting in Ramadan, sacrificing, always paying zakat, reading al-Qur'an and others.

People are competing to work on five Islamic obligations, especially for those who are able to perform the pilgrimage. They did not waste the opportunity, especially those who work as entrepreneurs or traders. In general, they aspire if they get the excess fortune they will go to perform the pilgrimage. Likewise, those who have sufficient assets, they will issue zakat and be given directly to those who are entitled.

Likewise with sacrificial worship, people in almost every village do rolling names and take 7 names every year to perform sacrificial services, as well

as later years. Rolling this name was done with the aim that all people get the opportunity to carry out the obligation to sacrifice.<sup>20</sup>

Other socio-religious conditions that can be seen are children aged 6-7 years who have been educated to carry out fasting even though only half a day and have been taught early to know the Qur'an either by coming to the teacher's house or entering the garden Al-Qur'an Education (TPA) or Al-Qur'an Kindergarten. No wonder if you see children at a fairly young age already able to read the Quran well. The TPA or TK al-Qur'an besides teaching reading the Qur'an also teaches how to perform ablution, the practice of five daily prayers, memorizing prayers and so forth. This is where parents play a role in educating their children to get to know religion in the sense of passing on Islamic values to their children.

The community also continues to pray in congregations in mosques and mosques, especially during Ramadan. In the month of Ramadan, the community performs five prayers in congregation, at the Miftahul Khair Break in Pulantani Village for example. Miftahul Khair Prison is not only praying five times in congregation, but also added with sunnah prayers such as prayer *ḥajat* and *tasbiḥ*. After the dawn, the community went to the violin to carry out the 4 raka'at prayer which every time it read surah al-Ikhlās as many as 10 in accordance with the raka'at.

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<sup>20</sup> Interviews with H. Hasbi (community of Haur Gading District) on 6<sup>th</sup> April 2019.

After praying for *hajjat*, the community carried out morning prayers in congregation and then held a religious lecture or a dawn lecture led by religious leaders in the village or the next village. After the midday prayer, the community will perform 4 *rak'ah* prayer beads. After *Ashar* was held a special recitation of men in the *musholla* school of *Intisyarul Mabarrat*.

Outside the month of *Ramadhan* the community also participates in religious lectures every Friday after completing the morning prayer in congregation. The community also has routine activities every Monday night and Friday night, namely the reading of *surah al-Ikhlās* a hundred thousand times, which is repaid every week 300 times.<sup>21</sup>

The women also often hold regular recitations or what is called by the surrounding community with *yasinan* activities. In the activity there is a recitation of the *surah yasin*, then the recitation of the *maulid burdah* led by one person and the other accompanies him, after which they perform the recitation of *tahlil* and prayer as the closing or end of the religious activity.

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<sup>21</sup> Interviews with H. Haitami (community of Haur Gading District) on 20<sup>th</sup> April 2019.