

CHAPTER III

RESEARCH METHODS

A. Types of Research

This research is qualitative descriptive research. Descriptive research is a problem-solving procedure that describes the state of the object under study using visible facts or symptoms that occur as they are.¹ While qualitative research is a research procedure that produces descriptive data in the form of written words, it also understands phenomena about what is experienced by research subjects such as behavior, reception, motivation, action, and others.² This type of descriptive-qualitative research is suitable for use in living Qur'an research because the living Qur'an is a study of phenomena and events that occur in the surrounding and social environment today that can affect groups or groups related to the presence of the Qur'an in society.

In this type of research, the author uses field research, which is research that uses information obtained directly from the target of his investigation, respondents, data collection such as questionnaires, interviews, and others.³ Because this research directly traced data in the field, namely by conducting interviews with practitioners in

¹ Fenti Hikmawati, *Metodologi Penelitian*, (Depok: Rajawali Pres, 2020), 88.

² Farida Nugrahani, *Metode Penelitian Kualitatif dalam Penelitian Pendidikan Bahasa*, (Surakarta: n.p., 2014), 4.

³ Rahmadi, *Pengantar Metodologi Penelitian*, (Banjarmasin: Antasari Press, 2011), 15.

Kerta Bhakti Village. Then the results are critically outlined in the research report.

This research also uses an Anthropological approach. Anthropology is the study of humans. William A. Haviland said that anthropology is a science that studies humans and culture. Anthropology discusses various similarities and differences in the diversity of human culture.⁴

Anthropology observes firsthand how the relationship between the Qur'an and humans and then informed in real terms of society. Anthropology witnessing the Qur'an in society is how it is practiced, interpreted, and believed by society. The relationship between culture and the Qur'an is essential to see the religion practiced in life. Culture in Islam derived from the Qur'an can be interpreted as a living Qur'an.

From the definition of the living Qur'an, it is understandable that the living Qur'an is a Qur'an that lives in society and is interpreted by culture, which is then manifested in the form of tradition or basic human behavior. The meaning carried out by society is not about right or wrong, but the meaning conveyed by society is realized in life. In this case, the Qur'an and its purpose can be studied using an anthropological perspective.⁵

Some several anthropological theories or paradigms can be used in studying patterns of meaning that occur in society, is:

⁴ Daniel Fernandez, "Hand Out Antropologi" in <https://repository.uhamka.ac.id/13505/1/> , 8. Accessed on 9 July 2023.

⁵ Heddy Shri Ahimsa Putra, "The Living al-Qur'an: Beberapa Perspektif Antropologi", 238.

1. The Acculturation paradigm tries to know the process and results of interaction between a community's belief system or local culture and the Qur'an's teachings.
2. The Functional paradigm tries to reveal the socio-cultural functions of the Qur'an in society, such as people's behavior that arises because of their interpretation of certain verses so that sometimes these verses get different treatment because they are believed to have specific properties.
3. The Structural paradigm tries to view the phenomena of the meaning of the Qur'an as a series of transformations from a specific structure.
4. The Phenomenological paradigm conveys people's behavior based on their understanding of the Quran "as is" without judging the truth of their knowledge.
5. The Hermeneutic paradigm considers socio-cultural phenomena texts, so they must be read and interpreted.⁶

B. Location of Research

The location of this research is in Kerta Bhakti Village, Long Ikis District, Paser Regency, East Kalimantan.

a. Geographical Location

⁶ Heddy Shri Ahimsa Putra, "The Living al-Qur'an: Beberapa Perspektif Antropologi", 254-257.

Kerta Bhakti Village is one of the villages located in Long Ikis District, Kabupaen Paser, East Kalimantan Province. As for the boundaries of the region:

- 1) The north, it bordered the village of Tiwei.
- 2) The south, it bordered by the village of Sekurau Jaya/ Pait.
- 3) The east, it bordered by Olung/Kayungo Sari village.
- 4) The west, it bordered the village of Long Gelang.

b. Demographic Conditions

Based on Kerta Bhakti Village Government Administration Data, the population recorded administratively in 2022 is 1,685. The number of men is 869 people, and the number of women is 816.

1) Economic Conditions

Based on Population Data in 2022, there are 617 people of working age in Kerta Bhakti village with the following livelihoods:

Table 3.1

No.	Work	Sum
1.	Farmer	400
2.	Gardener	60
3.	Cattleman	76
4.	Private Employees	15
5.	Produce Trader	4
6.	Fishery	23
7.	Civil servants	15
8.	Police	3
9.	Professor	2
10.	Midwife	1
11.	Teacher	18
Sum		: 617 people

C. Population and Sample

The population in this study is people who live in Kerta Bhakti Village, Long Ikis District, Paser Regency, with various diverse professions, such as farmers, teachers, traders, and so on.

To facilitate the research, the author took the Random Sampling technique, namely, ten people in Kerta Bhakti Village, Long Ikis District, Paser Regency. Random Sampling technique is a technique of taking data randomly. In Random Sampling, all individuals in the population, individually or together, are given the same opportunity to become sample members.⁷

D. Data and Data Source

a. Data

Primary data is data obtained from the first dumber or source containing the required information. The primary data in this study is the form of practice and understanding of the Qur'an verses, which are used as media for bringing down the rain. The Sample technique is to ask the community in Kerta Bhakti Village who practice the reading.

Secondary (supporting) data can complement and support the primary data in this study. Secondary data can be interpreted as obtained through other parties, such

⁷ Surisno Hadis, *Metodologi Research* (Yogyakarta: Adi Obstet, 1994), 5.

as books, journals, photos, and sound recordings.⁸

b. Data Source

The data sources in this study are:

- a. Respondents are practitioners in Kerta Bhakti village who practice Qur'anic verses as bring down rain media, namely, Tasiri, Khairul Siddik, Masruroh, Masitoh, Unayah, Edi Sunarya, Lukman, Nurrohim, Toneri, Sholehah.
- b. Informants are people who can provide information to complement what the researcher wants. This study's informant was Siswoyo, the headman of Kerta Bhakti Village, Long Ikis District, Paser Regency.

E. Data Collection Tehniques

- a. An interview is a data collection technique from asking some questions orally to the interview. Interview techniques are also interpreted as a way to obtain data by asking directly face-to-face with respondents or informants who are the research subject.⁹ In this study, the author held a series of questions and answers directly to respondents and informants regarding the problem under study.¹⁰
- b. Documentation is a technique for collecting data through many documents

⁸ Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 1998), 91.

⁹ Rahmadi, *Pengantar Metodologi Penelitian*, 63.

¹⁰ Mita Rosaliza, "Wawancara sebuah Interaksi Komunikasi dalam Penelitian Kualitatif", *Jurnal Ilmu Budaya*, Vol. 11, No. 2, February 2015, 71.

or information documented in the form of written documents or recorded documents such as notes, memorials, recordings, photos, and so on.¹¹

F. Data Processing and Analysis

1. Data Processing

- a. Data editing, namely examining the data obtained, related to the completeness of interview data, clarity of meaning, and relevance to the research
- b. Data classification, namely, groups all data obtained from interviews.
- c. Data verification is checking the data and information obtained so that the validity of the data can be recognized
- d. Conclusion, which is the last step in data processing. This conclusion will later become data related to the object under study.¹²

2. Data Analysis

The technique used by the authors in completing this study is descriptive analysis. After the data is collected based on the results of interviews and others, it is presented descriptively in the form of a description that can provide an overview and explanation of the problem studied. After that, the data is analyzed

¹¹ Rahmadi, *Pengantar Metodologi Penelitian*, 73.

¹² Abu Achmadi dan Cholid Narkubo, *Metode Penelitian* (Jakarta: PT. Bumi Aksara. 2005), 85.

qualitatively by assessing and discussing the data, both with the help of theory and researcher opinions. After the data is analyzed, then the data is concluded inductively, namely by collecting generally based on facts found in the field.¹³

¹³ Suharsimi Arikunto, *Manajemen Penelitian*, (Jakarta: Rineka Cipta, 1995), 350.