

**THE IMPLEMENTATION OF THE *QIRÁ'AH* OF IMAM ABÛ 'AMR
RIWÁYAH AL-DÛRÎ'S AND AL-SÛSÎ'S IN ALWI AL BAHRI
QURANIC HOUSE AT BANJAR REGENCY**

UNDERGRADUATE THESIS

**BY
CARIN FITROTUL FIDIAH**



**ANTASARI STATE ISLAMIC UNIVERSITY
BANJARMASIN
2023 M/1445 H**

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Submitted in partial fulfillment of the assignments and requirements for the S.Ag.
degree at Antasari State Islamic University

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**THE IMPLEMENTATION OF THE *QIRĀ'AH* OF IMAM ABŪ 'AMR
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ABSTRACT

Carin Fitrotul Fidiah: 200103020219. *The Implementation of the Qirâ'ah of Imam Abû 'Amr Riwâyah al-Dûrî's and al-Sûsî's in Alwi Al Bahri Quranic House at Banjar Regency.* Undergraduate Thesis. Quranic Studies and Interpretation Department, Ushuluddin and Humanities Faculty, Antasari State Islamic University, 2023.

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Keywords: *Qirâ'ah, Riwâyah, Imam Abû 'Amr, al-Dûrî, al-Sûsî*

The application of reading the Quran with various kinds of *qirâ'ah* began to develop with the existence of the Quranic House institutions study *qirâ'ah* in Banjar Regency. Apart from that, the *Musâbaqah Tilâwah al-Qur'ân* (MTQ) event also became an incentive for teenagers to learn the science of *qirâ'ah*. At Alwi Al Bahri has a unique another of learning and different learning process. The difference is the rules of which are immediately put into in reading the Quran.

This research aims to find out how to understand the model and implementation of reading the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî seen from its rules at the Alwi Al Bahri Quranic House, Banjar Regency. The research used by this author is field research, which was carried out using a qualitative approach. The research conducted by this author was use to answer the abilities of the *santri* and *santriwati* in applying Imam Abû 'Amr's principles of *qirâ'ah* in reading the Quran and the opinions of the students regarding their understanding of the rules of the science of *qirâ'ah* that they learn this, and what are the obstacles in understanding and studying the science of *qirâ'ah* and what are the implications of learning *qirâ'ah* in social life.

This research includes the study of *'ulûm al-qur'ân*, because *qirâ'ah* is included in the branch of *'ulûm al-qur'ân*. According from the initial aim of the Alwi Al Bahri Quranic House, it was only to take part in the *Musâbaqah Tilâwah al-Qur'ân* event. The *santri* understanding of the *qirâ'ah* of Imam Abû 'Amr, the *riwâyah* of al-Dûrî and al-Sûsî at the Alwi Al Bahri Quranic House Bahri only understands the aspects of how to read and pronounce the rules, even though in theory the *santri* do not understand them very deeply, even though the idea taught at the Quranic House is only a glimpse, the *santri* understanding of the rules of *qirâ'ah* can be said to be quite good as seen from the *santri* when reading the Quran uses the rules of *qirâ'ah*

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Banjarmasin, 7th of November 2023
Author,



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TRANSLITERATION TABLE AND ABBREVIATIONS

1.	ا	:	A		16.	ط	:	Th
2.	ب	:	B		17.	ظ	:	Zh
3.	ت	:	T		18.	ع	:	'
4.	ث	:	Ts		19.	غ	:	Gh
5.	ج	:	J		20.	ف	:	F
6.	ح	:	<u>H</u>		21.	ق	:	Q
7.	خ	:	Kh		22.	ك	:	K
8.	د	:	D		23.	ل	:	L
9.	ذ	:	Dz		24.	م	:	M
10.	ر	:	R		25.	ن	:	N
11.	ز	:	Z		26.	و	:	W
12.	س	:	S		27.	ه	:	H
13.	ش	:	Sy		28.	ء	:	`
14.	ص	:	Sh		29.	ي	:	Y
15.	ض	:	Dh					

A. Vowels

Vowels in Arabic, like Indonesian vowels, consist of single vowels or monophthongs and double vowels or diphthongs. Single vowels have the following transliteration provisions.

Arabic Vowel Sign	Latin Vowel Sign	Information
َ	A	<i>Fathah</i>

َ	I	<i>Kasrah</i>
ُ	U	<i>Dhammah</i>

Article: Example: (الرِّجَال) *al-rijâl* not *ar-rijâl*, (الدِّيَّان) *al-diwân* not *ad-diwân*.

Syiddah: For example, the word (الصَّرُّورَةُ) is not written *adh-dharûrah* but *al-dharûrah*, and so o.

Double vowels have the following transliteration provisions.

Arabic Vowel Sign	Latin Vowel Sign	Information
َـي	Ai	a and i
َـو	Au	a and u

B. Long Vowels

Provisions for translating long vowels (mad), which in Arabic are denoted by vowels and letters are as follows.

Arabic Vowel Sign	Latin Vowel Sign	Information
يَا	Â	a with a cap on
يِي	Î	i with a hat on
بُو	Û	u with a hat on top

C. Article

The article, which in the Arabic script system is denoted by a letter is transliterated into the letter /l/, followed either by *syamsiyyah* letters. Example: *al-rijâl* is not *ar-rijâl*, *al-diwân* is not *ad- diwân*.

D. Syiddah (*Tasydîd*)

Syiddah or *Tasydîd* in the Arabic writing system is symbolized by a sign (◌◌) (◌◌) is translation is symbolized by a letter, namely by doubling the letters marked *syiddah* that. However, this does not happen if the letter receives the *syiddah* it is

located next to the article followed by the syamsyiah letter. For example, the word is not written *ad-Dharûrah* but *al-Dharûrah*

E. Ta Marbûthah

Related to this transposition, if letters of *Ta Marbûthah* are found in a word that stands alone, then the letter is changed to the letter /h/ (see example 1 below). The same thing also happens if *Ta Marbûthah* is followed by an adjective (*na't*) see example 2). But if the letter *Ta Marbûthah* is followed by a noun (*ism*) then the letter is transliterated as the letter /t/ (see example 3).

No.	Arabic Word	Alih Aksara
1.	طَرِيقَةٌ	<i>Tharîqah</i>
2.	الْجَامِعَةُ الْإِسْمِيَّةُ	<i>al-Jâmi'ah al-Islâmiyyah</i>
3.	وَحْدَةُ الْوُجُودِ	<i>Wahdah al-Wujûd</i>

F. Capital letters

Although capital letters are not recognized in the Arabic writing system, in the provisions that apply in Indonesian spelling, among other things, to write the beginning of sentence, the first letter of a place name, month name, personal name and others. If the personal name is preceded by a nickname, then it is written with a capital letter instead of the first letter of the personal name, not the initial letter or the nickname. Example: al-Ghzâlî is not Al-Ghazâlî, al-Banjari is not Al-Banjari.

Several other provisions in the *Pedoman Umum Ejaan Bahasa Indonesia* (PUEBI) can actually also be applied in this translation, for example the provisions

concerning italics or bold. If according to PUEBI, the book title is written in italics, then the same is true in transliteration, and so on.

In relation to the writing of names, for the names of figures originating from the archipelago itself, it is recommended not to transliterate even though the root of the name comes from the Arabic language. For example, Abdussamad al-Palimbani is written not ‘Abd al-Samad al-Palimbani, Nuruddin al-Raniri, not Nûr al-Dîn al-Rânîrî.

G. How to Write Word

Every word, both verb (*fi'l*) noun (*ism*), as well as letters (*letter*) written separately. Here are some examples of transliterating Arabic sentences.

Arabic Script	Transliteration
ذَهَبَ الْأُسْتَاذُ	<i>dzahaba al-ustâdzu</i>
ثَبَّتَ الْأَجْرُ	<i>tsabata al-ajru</i>
الْحَرَكَةُ الْعَصْرِيَّةُ	<i>al-<u>h</u>arakah al-‘ashriyyah</i>
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	<i>asyhadu an lâ ilâha illa Allâh</i>
مَوْلَانَا مَلِكُ الصَّالِحِ	<i>mawlânâ Malik al-Shâlih</i>
يُؤْتِرِكُمْ اللَّهُ	<i>yu’tsirukum Allâh</i>
الْمَظَاهِرُ الْعَقْلِيَّةُ	<i>al-mazhâhir al-‘aqliyyah</i>
حُبُّ الْإِسْتِطْلَاعِ	<i><u>h</u>ub al-istithlâ’</i>
الْمَادَّةُ الْمَصْنُوعَةُ مِنَ الْحَيَوَانَ	<i>al-mâddah al-mashnû’ah min al-hayawân</i>
طَرَفُ الْعَيْنِ	<i>tharf al-‘ayni</i>
الْمِسَاهَمَةُ	<i>al-musâhamah</i>
مَنْ سَلَكَ طَرِيقًا	<i>man salaka tharîqan</i>

H. Abbreviations

1. SRN : Student Registry Number
2. ORN : Official Registry Number
3. ESN : Educator Serial Number
4. Edu : Education
5. Ed : Edition
6. Equ : Equivalen
7. Trans : Translate
8. KBBI : *Kamus Besar Bahasa Indonesia*

MOTTO

رَبِّ اٰحِيْنَا شٰكِرِيْنَ

“Wahai Tuhanku, Hidupkanlah kami dalam keadaan orang yang gemar bersyukur”

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