

CHAPTER IV

EXPOSURE AND ANALYSIS OF IMPLEMENTATION OF THE *QIRÁ'AH* OF IMAM ABŪ 'AMR *RIWÁYAH* AL-DŪRÍ'S AND AL-SŪSÍ'S IN ALWI AL BAHRI QURANIC HOUSE AT BANJAR REGENCY

A. Overview of Research Locations

1. Geographical Location

The research conducted by the author was at the Alwi Al Bahri Quranic House, Banjar Regency, located on the street Mahligai, Hj. Rohani Ujung Complex, Kertak Hanyar District, Banjar Regency, South Kalimantan Province, Indonesia.

The territorial boundaries of Kertak Hanyar District are as follows:¹

- a. North: Banjarmasin City
- b. East: Tatah Makmur District
- c. South: Gambut District
- d. West: Sungai Tabuk District

2. Condition Description

This research was conducted in Alwi Al Bahri Quranic House, Banjar Regency, on the street Mahligai located in Kertak Hanyar District, Banjar Regency, located in the middle of Banjarmasin City and Banjar Regency where the population is very busy, precisely in the Hj. Rohani Complex at the end, the Rohani Complex itself is one of several complexes on the street Mahligai.

¹ Kecamatan Kertak Hanyar, "Gambaran Umum Wilayah Kertak Hanyar," in <https://keckertakhanyar.banjarkab.go.id/gambaran-umum-wilayah-kertak-hanyar/>, accessed on 06 Desember 2023.

Alwi Al Bahri Banjar Regency Quranic House, which is located on the street Mahligai, is a sturdy and neat building because the Alwi Al Bahri Quranic House was built three years ago. Alwi Al Bahri's Quranic House is a place that can be considered strategic because its environment is close to various councils and Islamic boarding schools. Manba'ul 'Ulum is not far from Alwi Al Bahri's Quranic House, so The *santri* and *santriwati* there very strongly want to increase their knowledge and understanding of the Quran. The Quranic House is located in the middle of the city, so picking up and dropping off *santri* also makes it easier for *Santri's* parents.² This Quranic House is also located at the end of the complex, making it easier for *Santri* and *Santriwati* to focus on studying the Quran and away from the noise of vehicles, cars, and other transportation because of its strategic location at the end of the complex, this is also a convenient factor. *Santri* in receiving learning.

3. Profile of the Alwi Al Bahri Quranic House at Banjar Regency .

a. Background to its Establishment

In 2021 the Alwi Al Bahri Quranic House began construction in April 2021, and the inauguration of the Quranic House was on January 14, 2022. The land of the Alwi Al Bahri Quranic House is a waqf land from a neighboring leader.

Initially, Quranic House was founded using personal funds and from several donors, not only from Banjar Regency but from other provinces who also contributed, such as East Kalimantan, Yogyakarta, and others who were friends of the chairman of the house foundation. In 2021, the founders are trying to hold

²Ahmad Baihaqi, Personal Interview, Banjarmasin, August 21 2023 at 14.00-05.30 PM.

kegiatan intensif. In the KBBI, *kegiatan intensive* are defined as activities that are carried out seriously and continuously to obtain optimal results. Finally, in 2022, the head of leadership tried to open registration to the public, and finally, slowly, many people registered in Alwi Al Bahri Quranic House.

b. Quranic House Management Structure

In an organization or management, Alwi Al Bahri's Quranic House has its levels or positions and duties. The organization is the structure of the division of labor and the structure of relationships. Work is a group of people holding positions who work together in a certain way to achieve a certain goal jointly.³ The management structure of the Alwi Al Bahri Quranic House is as follows:

Table 4.1: Management Structure of Alwi Al Bahri Quranic House at Banjar Regency

No.	Name	Sex	Date and place of birth	Department	Last education
1.	Ahmad Baihaqi	L	Banjarmasin, 11 October 1981	Leader/Teacher The rents	S1
2.	Ma'rifatul Huda	P	Amuntai, December 24, 1984	Calligraphy Teacher Arab	S1
3.	Muhammad Chairullah Ridha	L	Kandangan, January 11, 1971	Pencak Silat teacher	S1
4.	Muhammad Rizqi Ramadhan	L	Kertak Hanyar, 22 November 2001	Tahfiz teacher	High school/equivalent
5.	Muhammad Rifqi	L	Banjarmasin, 2 June 2000	Teacher Iqra	S1

³Asep Muljawan, "Struktur Organisasi Perguruan Tinggi yang Sehat dan Efisien", Tahdzibi Journal, Vol.4 No.2 (November 2019), 2.

6.	Wahdatul Ramadhani	P	Banua Lawas, 13 September 2002	Teacher Iqra	High school/equivalent
7.	Muhammad Insan Kamel	L	Banjarmasin, 22 May 2002	Teacher Iqra	High school/equivalent
8.	Muhammad Robyannur	L	Banjarmasin, 18 May 2001	Tahfiz teacher	High school/equivalent
9.	Rafa Nur Hanifah	P	Banjarmasin, 13 September 2002	Teacher Iqra	High school/equivalent
10.	Arini Karima	P	Banjarmasin, 18 December 2000	Tahfiz teacher	S1
11.	Rizqia Afiaty	P	Banjarmasin, 11 May 1996	Teacher Iqra	S1

Source: Alwi Al Bahri Banjarmasin Quranic House Administration Data in 2023

c. Facilities and infrastructure

To support and support learning and teaching at the Alwi Al Bahri Quranic House, facilities and infrastructure are important supports in learning. Means are anything that can be used to achieve aims or objectives in the form of tools or media. Meanwhile, what is meant by infrastructure is things like yards, gardens, or roads leading to places of study.⁴ The facilities and infrastructure available at the Alwi Al Bahri Quranic House are as follows:

Table 4.2: Facilities and Infrastructure at Alwi Al Bahri's Quranic House Banjar Regency

NO	Type of Infrastructure/facilities	Amount	Condition
1.	Study desk	30	Good
2.	Cupboard	1	Good

⁴Ahmad Sopian, "Manajemen Sarana dan Prasarana", *Tarbiyah Islamiyah Journal*, Vol.4 No.2 (December 2019), 44.

3.	Study Books	30	Good
4.	Props	1	Good
5.	Office room	1	Good
6.	Computer	1	Good
7.	Print	1	Good
8.	Toilet/Wudhu place	1	Good
9.	Bulletin board	2	Good
10.	Blackboard	1	Good
11.	Wall clock	1	Good
12.	Loudspeaker	3	Good
13.	Carpet	2	Good
14.	Rubbish bin	2	Good
15.	Television	1	Good
16.	Field	1	Good

Source: Alwi Al Bahri Banjar Regency Quranic House Administration Data in 2023

d. Activity Program

A program is an activity that is carried out in a real and directed manner by several agencies to collaborate to achieve good and directed goals. The activity program at the Alwi Al Bahri Quranic House is as follows:

1) Program A (Quran Education)

Program A is a basic initial program for learning the Quran, held Monday to Thursday from 04:00-06:00 PM. The A program held at the Alwi Al Bahri Quranic House is as follows:

a) *Iqro'* method

- b) Memorize daily prayers
- c) Memorizing short surah
- d) Arabic writing

2) Program B (*Tahfîz* Quran)

Program B is held from Monday to Thursday from 04:00-06:00 PM, while program B, which is held at the Alwi Al Bahri Quranic House, includes:

- a) *Tahfîz* 30 juz
- b) *Tahsin* and *tartil*
- c) *Fiqh*
- d) *Akhlâq*

3) Program C (Varies Quran)

The timing of Program C varies in its implementation, and it is not the same as Program A and Program B, which are held on the same day and at the same time, while the types of activities held in Program C are:

- a) *Tilâwah* and *Tartil*

Tilâwah and *tartil* are held on Fridays and Sundays. Sundays start at 06:30 AM to 07:30 AM, while Fridays are held at 04:00-05:00 PM.

- b) Calligraphy, held on Fridays at 05:00-06:00 PM
- c) *Qiraah Sab'ah*, performed on Saturdays at 02:00-03:30 PM
- d) *Silat*, held on Sundays from 02:00-03:30 PM

B. Data Presentation

In implementing an Imam's *qirâ'ah* reading, especially for the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî, Alwi Al Bahri Quranic

House *santri* have various and unique ways to be able to master the rules used, the *santri* trying to recognize all the rules of the science of *qirâ'ah*, However, there are some of them who have not mastered the theory of the science of *qirâ'ah* and directly practice studying Imam Abû 'Amr's *qirâ'ah* reading.⁵

In this section, the author will explain how the *santri* understand the model of *qirâ'ah* rules of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî in the Quranic House of Alwi Al Bahri, then how to implement the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî at the Quranic House Alwi Al Bahri Banjarmasin and what are the implications of the use of this *qirâ'ah* in social life, here the author will present the results of an interview with the *ustâdz* as Imam Abû 'Amr's *qirâ'ah* teacher, the *riwâyah* of al-Dûrî and al-Sûsî, and *santri's* and *santriwati's* who took part in studying the *qirâ'ah* of Imam Abû 'Amr *riwâyah* of al-Dûrî and al-Sûsî as well as the head of Alwi Al Bahri Quranic House.

1. Interview with the Head of the Quranic House, Alwi Al Bahri Banjar Regency⁶

Head of the Quranic House Alwi Al Bahri Banjar Regency revealed that this Quranic House was founded in April 2020, and its inauguration was on January 14, 2022, while learning started on January 17, 2022. This Quranic House is located on the street Mahligai. This location was chosen as the Quranic House because it is close to the private house of the head of the Quranic House Alwi Al Bahri. This area is also on A. Yani is not far, located 400 meters from the main road. The management of this Quranic House began to be formed in 2022. The leadership

⁵Interview results from several respondents in May-July 2023.

⁶AB, Personal Interview, Banjarmasin, 20 August 2023 at 04:00 PM.

recruited teaching staff from some of its *santri* who had previously excelled based on recommendations from friends. The leader tries to empower teaching staff under 30 years of age. There are no specific criteria for the teaching staff needed. Still, in Quranic House, all the teachers are people who often take part in *Musabaqah Tilâwat al-Qur'ân* competitions and also have achievements in their fields, provincially or nationally.

This Quranic House has experienced several improvements to the large number of *santri* wanting to register, it even closed one program, and there was a waiting list for child *santri*. In learning, the leader continues to look for the latest innovations and wants to try to develop new and more interesting methods so that children are enthusiastic about studying the Quran.

The background to the learning of Imam Abû 'Amr's *qirâ'ah riwâyah* of al-Dûrî and al-Sûsî at Alwi Al Bahri's Quranic House is the order of the *qirâ'ah* teacher, namely K.H. Mun'im Syadzily, the leader, is trying to develop the science of *qirâ'ah*. The second factor is the order of his teacher in Banjarmasin, namely *ustâdz* Muhammad Abduh, who also taught this *qirâ'ah* in Banjarmasin, but he did not open it publicly, and now the leader is trying to open up the learning of *qirâ'ah* generally so that this *qirâ'ah* can be more developed and known to all levels of society. The goal of learning *qirâ'ah* is to develop the knowledge of *qirâ'ah* and introduce this *qirâ'ah* to *santri*. The *qirâ'ah* taught is not only the *qirâ'ah* of Imam Abû 'Amr but also other *qirâ'ah* taught, such as the *qirâ'ah* of Imam Ibn Katsîr and the *qirâ'ah* of Imam Nâfi'. In total 150 *santri* are studying at the Alwi Al Bahri Quranic House, while around 30 *santri* are studying *qirâ'ah*.

2. The Interview of Teacher *Qirâ'ah* Imam Abû 'Amr Riwayat al-Dûri and al-Sûsî.⁷

Teacher *qirâ'ah* Imam Abû 'Amr said that this *qirâ'ah* lesson was held on Saturday after the congregational midday prayer at 02:00 PM. The lesson started, and the learning time was around 1 hour and a half. The method used by the teacher was the read-and-listen method, which is the first step in teaching *qirâ'ah*. The teacher explained the rules for *qirâ'ah* are first and, then, the verse is read, then the *santri* individually read the verse where there is a change in *qirâ'ah* in the verse.

The initial stage in teaching *qirâ'ah* is that the teacher first introduces the differences and similarities in the rules *ushûlliyyah*, for the example pada Imam Abû 'Amr riwayat al-Duri long *mad jâ'iz munfashil* has two and four *harakat*, while the *riwâyah* of al-Sûsî only has two *harakat*. In learning, teachers always carry out evaluations at the end to improve and help the *santri* understand *qirâ'ah* learning better

The factor that supports learning the *qirâ'ah* of Imam Abû 'Amr, the *riwâyah* of al-Dûri and al-Sûsî, is when *santri* read the Quran fluently with the *riwâyah* of Imam 'Ashim's *riwâyah* Hafsh, especially if the *santri* understand the problem of recitation, especially in the sections *mad jâ'iz* and *mad wâjib*. Of course, this is very helpful in the learning and teaching process. Meanwhile, suppose *santri* do not understand the issue of recitation of *tajwid*, of course. In that case, this is a

⁷Ahmad Baihaqi, Personal Interview, Banjarmasin, 20 August 2023 at 06:00 PM.

factor that hinders them in studying the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî considering that these two histories have many differences.

There are four reference and supporting books in learning the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî, namely:

- a. *Qur'ân Qirâ'ah al-Taysîr*
- b. *Maqrâ 101 qirâ'ah* Imam Abû 'Amr *riwâyah* al-Dûrî and al-Sûsî
- c. Quran *qirâ'ah* application
- d. *Qur'ân Qirâ'ah as-Syâdzîli*

The reason teacher chose this book as a reference was because it was the book that was studied at the boarding school and was taught by the teacher, *ustâdz* Ahmad Baihaqi himself, who had a translation of the Quran from teacher K.H. Mun'im Syadzily, there is no specific sanad for *qirâ'ah* for one imam, the *qirâ'ah* taught to *ustâdz* Ahmad Baihaqi were not only seven *qirâ'ah* but ten *qirâ'ah* taught by him. Meanwhile, *ustâdz* Ahmad Baihaqi's teachers include K.H. Abdul Mun'im Syadzily, *ustâdz* Muhsin Salim, and K.H. Adli Asy'ari Nasution.

The rules that the *santri*'s practice are the rules that are also contested in the *Musabaqah Tilawât al-Quran*, so automatically, all the rules are taught in learning because in the *Musabaqah Tilawât al-Quran*, the rules are *ushûlliyyah* It must be displayed. Therefore, its rules must be mastered.

Sometimes, during the lesson, the teacher explains a little about the biographies of the *qirâ'ah* imams and the *riwâyah* of the *qirâ'ah*. During the lesson, the *ustâdz* compares the differences between the Imam 'Ashim *riwâyah*. Hafsh

which we have learned by reading Imam Abû ‘Amr’s *riwâyah* of al-Dûrî and al-Sûsî.

The *santri* practice the *qirâ’ah* of Imam Abû ‘Amr, the *riwâyah* of al-Dûrî and al-Sûsî, not only in learning but outside of learning, such as in the *Musabaqah Tilawât al-Quran* event. It is also practiced when practicing learning at home when repeating learning.

In teaching-learning, of course, an institution is different from other institutions, especially at the Alwi Al Bahri Quranic House. It has differences because learning here is only for the *Musabaqah Tilawât al-Quran* competition, whereas in other institutions, learning this *qirâ’ah* is to master the science of *qirâ’ah* in depth.

3. Interview with *Santri* and *Santriwati Qirâ’ah* Imam Abû ‘Amr *Riwâyah* al-Dûrî and al-Sûsî
 - a. Respondent I⁸

In learning the *qirâ’ah* of Imam Abû ‘Amr, the *riwâyah* of al-Dûrî and al-Sûsî explains several rules related to the *qirâ’ah* or related to these rules. For example, when the teacher explains the rules of *mad jâ’iz munfashîl*. The teacher also explains the rules of *mad wajib muttashîl*, so there is no in depth learning of the rules. *Santri* usually listens and takes notes on the lesson being taught. When the teacher has exemplified a verse, the *santri* are usually instructed to reread them one by one and ask about rules they cannot understand or rules that are difficult to put into practice.

⁸Personal Interview, Banjarmasin, 03 July 2023 at 01:00 PM.

Apart from the lessons taught at the Alwi Al Bahri Quranic House, these *santri* also repeat lessons at home through voice recordings during lessons as a form of effort to develop an understanding of the science of *qirâ'ah*. After studying the lessons that had been taught, the *santri* felt that there had been a good change in understanding the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî. The *santri* also explained several reasons why they studied the science of *qirâ'ah*, including because they wanted to participate in the *Musabaqah Tilâwat al-Quran*. And also wanted to increase insight into the knowledge of the Quran.

The theory taught in the Alwi Al Bahri Quranic House is not taught in depth regarding the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî, only in general terms, as well as the *ushûlliyyah* as a *tashil*, *imâlah*, *taqlil*, *idgham saghîr*, *idgham kabir*. The *santri's* understanding of the rules of *qirâ'ah* is only limited to general knowledge. The *santri's* can fully understand the rules taught at the Alwi Al Bahri Quranic House, but the *santri's* feel they are still confused about practicing these rules in certain places. in the Quran because the theory taught is not very in depth. The concept of *santri* in understanding the differences in *khilaf* is to note several changes in the verse being studied by grouping the differences between the two *râwi*, al-Dûrî, and al-Sûsî. This *qirâ'ah* also cannot be understood simply by theory without practice and vice versa.

The method used by the teacher in teaching the *qirâ'ah* of Imam Abû 'Amr's *riwâyah* of al-Dûrî and al-Sûsî is the listen-reading method, where the teacher first, then the *santri* listen and read together, then the learning continues with the pattern

of listening-reading, namely one *santri* read while others listen.⁹ The advantage of using this method is that *santri* can immediately practice their reading, while the disadvantage is that *santri* do not master the concept of the material in-depth, only in general.

In the practice of learning *qirâ'ah*, *santri* feels that the rules *Imâlah* it is very easy to put into practice considering that this rule is a rule that appears during the MTQ. Still, in practice, there are rules that these *santri* consider difficult to pronounce, namely *tashil*, although this rule is also studied in the Imam's *qirâ'ah* Hafsh. However, there are difficulties when pronouncing it.

After studying *qirâ'ah*, the *santri* felt that there were implications felt in the reading of the Quran, *qirâ'ah* Imam 'Âshim *riwâyah* Hafsh, because with the frequent practice of *qirâ'ah* Imam Abû 'Amr narrated by al-Dûri and al-Sûsi so that he starts to get used to reading his *qirâ'ah*, sometimes can be confused between the two *qirâ'ah*, reading *qirâ'ah* Imam 'Âshim *riwâyah* Hafsh with the qiraaah of Imam Abû 'Amr the *riwâyah* of al-Dûrî and al-Sûsî, for example when *santri* read the Quran using the qiraaah of Imam 'Âshim the *riwâyah* Hafsh in a sentence *al-Nâs* *santri* often feel reminded of the rules of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî who read this word with *Imâlah* become *al-Nes*.

The *santri* also explained that there was anxiety when they wanted to practice the science of *qirâ'ah* outside of learning because the *santri* felt that many people were not familiar with it. *qirâ'ah sab'ah*, the *santri* are worried about causing differences of opinion in society if they use *qirâ'ah* that they don't know. Still, the

⁹Bahrani et al, *Belajar Membaca al-Qur'an: Bagi Anak Berkebutuhan Khusus* (Palembang: Bening Media Publishing, 2022), 57.

santri revealed that currently, he is also introducing and teaching this *qirâ'ah* to those closest to him, such as introducing the reading of this *qirâ'ah* to his parents and teaching it to his younger siblings or just his friends in general.

b. Respondent II¹⁰

The *santri* feel that they have not yet understood and mastered all the rules of *qirâ'ah*. The *santri* still lack of understanding the rules of *qirâ'ah*, and the *santri* feel that they are still confused about the names of the rules in Abû 'Amr's *qirâ'ah* in the *riwâyah* of al-Dûrî and al-Sûsî, The *santri* still feel confused and unfamiliar with the sound of Imam Abû 'Amr's pronunciation of *qirâ'ah*. *Santri's* understanding of rules is limited to knowing the rule's name and examples of how it sounds, and even then, there are still confused rules. The Surah taught it is only appropriate *maqra'* or surah completed in the MTQ. The rules outside the surah being studied are also explained, but only in outline.

In practice, the teacher orders all the *santri* to read the verses that have been exemplified and explained, starting with the teacher explaining and then reading together. The *santri* are ordered to read individually, and if they find mistakes, the teacher corrects them according to the correct rules of *qirâ'ah*. In learning, when *santri* is confused about applying the reading of *qirâ'ah* rules, *santri* is allowed to ask the teacher what kind of reading is correct and what the rules that are considered difficult sound like. The efforts made by the teacher to encourage *santri* to support the learning of *qirâ'ah* is that the teacher instructs the *santri* to note the differences in mistakes between the *riwâyah* of al-Dûrî and al-Sûsî so that they can distinguish

¹⁰Personal Interview, Banjarmasin, 01 July 2023 at 10:30 AM.

the differences between the two *râwi*. The *santri* take notes and give signs in the Quran *mushâf* by putting a line under the verse in the sentence of the verse that has changed. Usually, the *santri* also record their voices while learning. Still, according to the *santri*, the effective way is to take notes and immediately give marks to the sentences. This verse is because if you write directly on the verse sentence, which has changes and differences, if in the future you find a similar verse sentence, the *santri* can look back at their notes.

The rule that *santri* feels is difficult for *santri* is the mad rule because *santri* often feels confused when they find reading material. *mad jâ'iz munfashîl* or *mad wajib muttashîl* because sometimes they still feel like they forget how long the difference between the *riwâyah* of al-Dûrî and al-Sûsî is, the *santri* feel that they have to be guided again on the issue of differentiating between these two *râwi*, the factor that the *santri* feels the difficulty is due to the lack of studying this *qirâ'ah* because of learning *qirâ'ah* at Alwi Al Bahri's Quranic House is only held once a week, as a result of only once a week the *santri* feel that the existing learning is not remembered well, sometimes in a week only a few rules are understood, and they only learn again in the next week, according to the *santri* is not effective, and *santri* also feel that they have to learn this *qirâ'ah* with the teacher, *santri* feel afraid and difficult if they just repeat the learning themselves at home, they cannot just read but also have to open their books again. This is what makes *santri* rarely repeat learning this *qirâ'ah* at home outside learning.

The rules that the *santri* feel are easy are the rules *imâlah*, because according to the *santri*, *Imalah* is also learned in the reading of Imam 'Âshim's *riwâyah* Hafsh,

so, in this case, the *santri* find it easy because they are used to reading and already know what the rules sound like *Imâlah* the for the rules of *qirâ'ah* of Imam Abû 'Amr, the *riwâyah* of al-Dûrî and al-Sûsî which was taught at Alwi Al Bahri Quranic House at Banjar Regency , these are the rules *idgham al-Kabîr*, *mad rules*, *imâlah rules*, *taqlîl rules*, *tashîl rules*, etc. which appear in the MTQ, but it is explained in general terms and does not go into its *riwâyah*, but in practice *santri* can easily understand the science of *qirâ'ah*, such as the sentence that contains the sentence *imâlah*-it's like *imâlah*, and in practice the *santri* are able to practice after the teacher practices.

Santri stated that this *qirâ'ah* cannot be learned if you only read the theory, but it is very important to listen to the practice because not all the rules can be understood if only look at the theory, for example, the *mad* rules. If only explain the theory, sometimes the *santri* feel *mad*. It is read less long or vice versa, and in this case, according to the *santri*, it must be read and practiced directly by the teacher. The reason the *santri* take part in this *qirâ'ah* lesson is that the *santri* want to follow the *qirâ'ah* branch of the MTQ.

c. Respondent III¹¹

The *santri* stated that they fully understand the rules of *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî which are taught at the Quranic House. Meanwhile, the way for *santri* to understand the differences in these mistakes is by remembering and noting several changes in the verses mentioned. It is being studied by grouping the differences between the two *râwi* al-Dûrî and al-

¹¹Personal Interview, Banjarmasin, 02 July 2023 at 02:00 PM.

Sûsî. Outside of learning, this *santri* also stated that he repeats learning at home through learning notes and the *qirâ'ah* application in the application Playstore as a form of effort to develop an understanding of the science of *qirâ'ah*.

At the beginning of the lesson, the *santri* explained that the teacher instructed them to change the reading rules, which would be read and learned only after the teacher and *santri* read together according to a certain *maqra* or *surah*. The rules explained and taught at Alwi Al Bahri's Quranic House were rules that emerged during the MTQ competition only. Rules that are easy to understand according to *santri* are rules *Imâlah*, because this rule is easy to pronounce, while the rule is quite difficult to understand *idghâm al-kabîr* because it is difficult to pronounce it like in a sentence *Wanahnu Nusabbihu*, which is read *Wanahn nusabbihu*. This rule is very difficult if it has not been taught because the pronunciation is difficult which requires us to ask the teacher first.

This *santri* explained that he also applied reading the *qirâ'ah* of Imam Abû 'Amr, the *riwâyah* of al-Dûrî and al-Sûsî, outside of learning, namely during the MTQ competition and practicing the *qirâ'ah* of Imam Abû 'Amr, the *riwâyah* of al-Dûrî and al-Sûsî at home, the rest of the time in daily Quran reading or being a priest during prayer, the *santri* do not apply it because they are afraid of causing negative assumptions among people who don't know about *qirâ'ah* themselves, but the *santri* also teach and provide insight into *qirâ'ah*. This is to other people, namely those closest to them, especially their closest friends, usually these *santri* give examples of changes in their reading and comparisons between Imam Abû 'Amr's *riwâyah* of al-Dûrî and al-Sûsî with Imam 'Âshim's *riwâyah* Hafsh. However, this

santri often receives comments from several of his friends who ask, “Why can such a change occur?” or in the form of a question, “Doesn’t it change the meaning?” However, these *santri* feel happy to provide insightful understanding and teach this *qirâ’ah* because indirectly, these *santri* feel that this is a form of socializing the knowledge of *qirâ’ah* to people who don’t know *qirâ’ah* itself. The *santri* also explained several reasons why they studied the science of *qirâ’ah*, including wanting to increase their insight into the Quran regarding *qirâ’ah* and also wanting to take part in the MTQ.

The *santri* feel that studying the *qirâ’ah* of Imam Abû ‘Amr, narrated by al-Dûrî and al-Sûsî, has no impact at all on reading the previous *qirâ’ah*, namely the *qirâ’ah* of Imam ‘Âshim *riwâyah* Hafsh, because this *santri* stated that he reads the Quran every day using Imam ‘Âshim’s reading, so there is no impact at all on the previous reading, this *santri* explained that in understanding this *qirâ’ah* he was able to distinguish the characteristics or changes *qirâ’ah* and their respective rules.

d. Respondent IV¹²

The *santri* usually listen when the *qirâ’ah* learning is taking place. However, there are a few obstacles for the *santri* in understanding the teacher’s explanation, but this is resolved when the teacher immediately puts these rules into practice. The *santri* feel that they immediately understand the rules mentioned and exemplified by the teacher. It is easier for the *santri* to understand when The teacher immediately gives an example in reading the verse where changes occurred. The effort made by the teacher so that the *santri* can understand a lesson is that the

¹²Personal Interview, Banjarmasin, 29 June 2023 at 08:00 AM.

teacher explains a verse slowly until all the *santri* understand, and then the teacher continues learning the next verse.

In practice, the *santri* feel that this *qirâ'ah* is not difficult if the teacher exemplifies it. Meanwhile, according to the *santri*, the rules that are easy to put into practice are the *Imâlah* rules because this rule is often heard and studied in the study of Imam 'Âshim's *qirâ'ah* in the *riwâyah* of Hafsh, while the rule that is quite difficult to put into practice according to the *santri* is the mad rule because it's difficult to pronounce it. The theory taught at Alwi Al Bahri's Quranic House is not taught in depth regarding the *qirâ'ah* of Imam Abû 'Amr, the *riwâyah* of al-Dûrî and al-Sûsî, only in general, it only appears during the competition.

According to the *santri* studying the *qirâ'ah* of Imam Abû 'Amr, the *riwâyah* of al-Dûrî and al-Sûsî, this has no impact on the reading of the Quran Imam 'Âshim *riwâyah* Hafsh because the *santri* feel they already understand the characteristics of *qirâ'ah* from Imam Abû 'Amr and their initial intention apart from following the MTQ is to learn *qirâ'ah* to increase their insight into various types of Quran reading. Santri also teaches and provides examples of Imam Abû 'Amr's *qirâ'ah* reading to those closest to them so that their environment understands and understands that there is not just one reading of the Quran.

e. Respondent V¹³

¹³Personal Interview, Banjarmasin, 02 July 2023 at 02:00 PM.

The *santri* revealed that when learning *qirâ'ah*, the teacher first practices it, and then the *santri* read in turn one by one. If a *santri* makes a mistake, of course, the teacher immediately reprimands them and tells them how to read correctly regarding the rules of *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî, and *santri* are also allowed to ask the teacher when there is material that the *santri* cannot understand. The rules explained and taught at Alwi Al Bahri's Quranic House are only in general terms that are also in the MTQ. When studying, *santri* write words or sentences that change according to the *qirâ'ah* of Imam 'Âshim's *riwâyah* Hafsh. After the study at Alwi Al Bahri's Quranic House was completed, the *santri* repeated the study at home because they wanted to be proficient in mastering the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî.

The *santri* found it easy to understand Imam Abû 'Amr's knowledge of *qirâ'ah* in the *riwâyah* of al-Dûrî and al-Sûsî because he often listened to his parents reading the Quran using *qirâ'ah*. This is what made it easier for the *santri* to understand Imam Abû 'Amr's *qirâ'ah*. The way for *santri* to understand the differences in error between the two *râwi*, al-Dûrî and al-Sûsî, is to note several changes in the verses that occur between the two *râwi*. *Santri* also explained several reasons why he studied *qirâ'ah*, including because he wanted to take part in the MTQ event and felt that learning *qirâ'ah* was fun. *Santri* revealed that rules that are easy to put into practice are rules *Imâlah* because these rules are often heard, while the rules that are difficult to understand are *idgham al-Kabir* rules because haven't mastered the theory yet.

The *santri* revealed that when he studied the *qirâ'ah* of Imam Abû 'Amr's *riwâyah* of al-Dûrî and al-Sûsî, it had no impact at all on the reading of Imam 'Ashim's *riwâyah* of Hafsh, which he read every day because he already understood and understood the times of using the *qirâ'ah* so there was no influence felt by *santri*. The *santri* apply the *qirâ'ah* reading of Imam Abû 'Amr's *riwâyah* of al-Dûrî and al-Sûsî outside of learning, namely during the MTQ competition and also when repeating learning. Sometimes, *santri* also teach and introduce this *qirâ'ah* to those closest to them, such as their peers, to make their environment know about this *qirâ'ah*.

f. Respondent VI¹⁴

In learning activities, *santri* usually listen to the *qirâ'ah* lesson while opening the *qirâ'ah* book of Imam Abû 'Amr, the *riwâyah* of al-Dûrî and al-Sûsî to make it easier for the *santri* to understand the differences between the two narrators when the teacher has exemplified one verse, the *santri* are asked to reread them one by one. The efforts made by the teacher so that the *santri* can understand a lesson that the teacher explains rules that are difficult to understand and put into practice by repeating the sounds of sentence fragments that the *santri* find difficult to practice. With the teacher's efforts, *santri* can easily practice the rules taught. Apart from the learning taught at the Alwi Al Bahri Quranic House, these *santri* also repeat learning at home through the *qirâ'ah* application in in Playstore and also repeat the lessons that have been learned at home as a form of effort to increase

¹⁴Personal Interview, Banjarmasin 02 July 2023 at 02:30 PM.

understanding of the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî.

Because the *santri* often repeat the learning of *qirâ'ah*, these *santri* can easily understand all the rules learned in the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî such as the rules *idghâm al-kabîr*, *imâlah*, *tashil* and so on, but *santri* also explain rules that are considered easy to put into practice, namely rules *Imâlah* because this rule is often heard in the study of *qirâ'ah* Imam 'Âshim in the *riwâyah* of Hafsh, while the rule that is difficult to put into practice is the rules *idghâm al-kabîr* because it is difficult to pronounce it and you have just learned this rule.

g. Respondent VII¹⁵

Santri usually first prepare the *qirâ'ah* book of Imam Abû 'Amr's *riwâyah* of al-Dûrî and al-Sûsî and open the book when the teacher has instructed what surah to read. When the teacher exemplified the rules in one verse, the *santri* are usually instructed to reread them individually. Apart from the lessons taught at the Quranic House, Alwi Al Bahri, these *santri* also repeat lessons at home through the *qirâ'ah* book they own and through voice recordings during learning to support their understanding of *qirâ'ah*. The *santri* not experience any difficulties when practicing the rules of *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî because outside of learning, he repeated the material exemplified by the teacher and listened to the voice recordings during the lesson.

¹⁵Personal Interview, Banjarmasin 05 July 2023 at 09:00 AM.

The *santri*'s understanding of these rules is only limited to knowing them in general terms because, at Alwi Al Bahri's Quranic House, it is not taught in-depth. The way for the *santri* to understand the differences in mistakes between the two *râwi* is by remembering. And record it with the voice recorder on your cellphone and then repeat the voice recording at home. The *santri* also explained that the reason for studying the science of *qirâ'ah* was, among other things, because they wanted to take part in the MTQ event.

The *santri* understand and master the rules of *qirâ'ah* taught by the teacher at Alwi Al Bahri's Quranic House. The *santri* express the rules that are easy for them to put into practice. *Imâlah* because they find it difficult to put into practice, while the rules that are difficult to understand are rules *tâshil* because they are still confused when learning and understanding themselves.

h. Respondent VIII¹⁶

At the beginning of the lesson, the *santri* revealed that they listened to the teacher's explanation, noting various changes in the rules of *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî, then the *santri* read one by one according to the teacher's instructions. Apart from the learning taught at the Quranic House, Alwi Al Bahri, these *santri* also repeat learning at home through Imam Abû 'Amr's *qirâ'ah* book, which contains *maqra'* MTQ, and also repeating the lessons learned at the Quranic House.

The *santri* understand all the rules of *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî which have been taught at the Quranic House

¹⁶Personal Interview, Banjarmasin 05 July 2023 at 04.00 PM.

because they often repeat the lessons that have been taught. The *santri*' concept in understanding the differences in mistakes is by noting several differences in the verse being studied by grouping the differences between the two narrators, al-Dûrî and al-Sûsî. According to the *santri*, the rules that are easy to put into practice are the mad rules because these rules are easy to understand and are often practiced in the daily reading of the Quran and in practicing them, you only need to be careful to distinguish them. In contrast, the rules that are difficult to put into practice are the rules *Imâlah*.

The *santri* revealed that when he studied the *qirâ'ah* of Imam Abû 'Amr, this had no impact on reading the *qirâ'ah* of Imam 'Âshim *riwâyah* Hafsh because the *santri* are already adept at using the *qirâ'ah* of Imam 'Âshim's *riwâyah* Hafsh since childhood, and the *santri* feel they can already distinguish the differences in *qirâ'ah* apart from Imam 'Âshim's *riwâyah* Hafsh of course when he learned other *qirâ'ah* there was no influence or impact felt. This *santri* has also taught this *qirâ'ah* to his friends and told his friends about the differences between these two *qirâ'ah*. However, it is not uncommon for a feeling of anxiety to arise when you want to practice the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî when in the community or at an event because of fear that people will protest or not accept it when the *qirâ'ah* is used.

i. Respondent IX¹⁷

¹⁷Personal Interview, Banjarmasin July 13 2023 at 02:00 PM.

When learning begins, the *santri* note down the rules that are being taught. When the teacher has exemplified a verse that has been given the rule that has changed in that verse, the *santri* are usually instructed to mark the differences between the two verses and order the *santri* to read it again. They are chosen by the teacher at random to read verses that have many changes in reading with the *qirâ'ah* of Imam 'Âshim in *riwâyah*, etc.

Apart from the lessons taught at the Alwi Al Bahri Quranic House, these *santri* rarely repeat learning, and this is what makes the *santri* not understand all the rules of *qirâ'ah* that they learned at the Alwi Al Bahri Quranic House properly. He admitted that he had no difficulty understanding the concept of rules, which have many differences and changes, because he always listened to the teacher's explanations carefully and took careful notes. The *santri* also explained that there are rules that are easy to put into practice, namely rules *Imâlah*, while the rules that are quite difficult to put into practice are rules *idghâm al-kabîr* because he said he had just really learned this rule. The *santri* apply the reading of Imam Abû 'Amr's *qirâ'ah riwâyah* of al-Dûrî and al-Sûsî outside of learning, namely only in the event of the MTQ competition, otherwise outside of learning, such as during prayer or at an event, they do not use the Imam's *qirâ'ah* Abû 'Amr is in the midst of society. These *santri* also often mix up Imam 'Âshim's *qirâ'ah* rules with Imam Abû 'Amr's rules due to the lack of benefit of learning *qirâ'ah* at home.

j. Respondent X¹⁸

¹⁸Personal Interview, Banjarmasin July 13 2023 at 04:00 PM.

Learning *qirâ'ah* here does not only explain a *riwâyah* from Imam Abû 'Amr, a *riwâyah* of al-Dûrî's *riwâyah*, but also a *riwâyah* of al-Sûsî. The *santri* try to record the lessons being taught. When the teacher has exemplified a verse, the *santri* are usually instructed to re-read the verse that the teacher has exemplified. Still, the teacher can also order the *santri* to read the next verse that the teacher has not exemplified in practice.

Outside of learning, *santri* rarely repeat the rules they have learned at home. As a result, *santri* in this case, do not feel any significant change in their understanding of the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî. As for the *santri* understanding of the rules that have been taught, the *santri* do not understand it well because of the lack of effort made by the *santri* in understanding and re-studying the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî. Santri also revealed that the rules that he considered easy to practice were rules of imitation because this rule is pronounced, while the rule that is quite difficult to put into practice is the mad rule. Because *santri* have difficulty distinguishing mad differences, they have not mastered the rules in depth: *mad wajib muttashîl* and also rules *mad jâ'iz munfashîl*. So, sometimes, we are still confused about how to put it into practice. The *santri* do not apply the reading of Imam Abû 'Amr's *qirâ'ah* in the *riwâyah* of al-Dûrî and al-Sûsî outside of learning but only in the event of the MTQ competition because the *santri* are still confused about differentiating the rules of Imam Abû 'Amr's *qirâ'ah* in the *riwâyah* of al-Dûrî and al-Sûsî with the rules of Imam 'Âshim Hetc.

C. Data Analysis

1. *Qirâ'ah* Understanding Based on the Rules Model in Alwi Al Bahri Quranic House at Banjar Regency

From observations and interviews with *santri* that the author conducted at the Alwi Al Bahri Quranic House, and the author has presented previous data in the results of interviews, the author discovered how the *santri* understand *qirâ'ah* as seen from the model of Imam Abû 'Amr's rules of *riwâyah* of al-Dûrî and al-Sûsî which has been taught by the *qirâ'ah* teacher at the Quranic House:

a. *Isti'âdzah*

In the process of learning *qirâ'ah*, the author found that the *santri* started reading the Quran by the reading of *ta'âwudz*, which is found in the rules *isti'âdzah qirâ'ah* Imam Abû 'Amr *riwâyah* al-Duri gave al-Susi. As for *shîghat isit'âdzah* used at the Alwi Al Bahri House of Quran at Banjar Regency, namely:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّحِيمِ

This rule is used in learning to prepare for performances in the MTQ competition, which already has provisions related to the competition. However, this rule is not explained theoretically. As stated by *Ustâdz* Baihaqi, these rules are not explained in the learning process because these rules are often read by the general public when they start reading the Quran.¹⁹

The disadvantage of this kind of learning model is that *santri* doesn't know about differences of opinion regarding *sighat isti'âdzah*. The *santri* understanding of *isti'âdzah* is only limited to the reading used as an introduction to reading the Quran. Based on interviews with Wahdatul Ramadhani and other *santri* of Alwi Al

¹⁹Personal Interview, July 18 2023, at 02:00 PM.

Bahri Quranic House, he stated that he did not understand what it was. *Sighat isti'adzah* and didn't know there was *shigat* or anything else besides *shigat*, which has been mentioned above.²⁰ In theory, *santri* does not know the term *sighat isti'adzah*; they understand it is just practical.

b. *Basmalâh*

Just like with the rules of Quranic House Previously, the rule of bismillah is also used in learning practice when starting to read the Quran. In practice, this rule is not studied theoretically but is read directly without any explanation of the rule. As explained in the theoretical basis, there are differences of opinion among priests regarding the law of reading *basmalâh qirâ'ah sab'ah*. So, in the author's opinion, in this case, the *santri* do not know about the theory of the legal rules for reading basmalah, especially the rules according to Imam Abû 'Amr in the *riwâyah* of al-Sûsî and al-Dûrî.

The *santri*'s understanding of basmalah is only limited to the reading used as an introduction to reading the Quran. The *santri* also do not understand specifically the types of reading basmalah in the *qiraah* rules of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî. Eka Damayanti, as a *santri* at the Alwi Al Bahri Quranic House, believes that he does not have a theoretical understanding of the rules of basmalah, considering that he learned this *qirâ'ah* for the MTQ competition where participants are required to recite basmalah when taking part in this competition.²¹

c. *Idghâm al-Kabîr*

²⁰Personal Interview, August 17, 2023, at 03:30 PM.

²¹Personal Interview, 07 July 2023, at 08:24 AM.

Different from the rules *isti'âdzah* and *basmallâh* beforehand, rules *idghâm al-kabîr* was practiced directly by *santri* and explained theoretically by teachers in the learning process following the rules of Imam Abû 'Amr in the *riwâyah* of al-Sûsî. As explained in the theoretical basis, in reading letters *al-mitslain*, Imam Abû 'Amr's recitation of al-Sûsî's using rules *idghâm al-kabîr*, while reading Imam Abû 'Amr *riwâyah* al-Duri not used *idghâm al-kabîr*, So the *santri* in their learning use rules *idghâm al-kabîr* in appropriate *qirâ'ah* Imam Abû 'Amr *riwâyah* al-Sûsî.

Examples of verses that are practiced when learning using rules *idghâm al-kabîr* Q.S. al-Baqarah/2: 11.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

When pronouncing *qîla* in *washâl* with pronunciation *lahum*, an event occurred *idghâm al-Kabîr*, that is *Lam* first in-*idgham* inside *Lam* Second, read *kîl-lahum* where letters *mad his* can be read with three *wajh* reading, namely: *al-qasr* (2 *harâkât*), *al-tawasuth* (4 *harâkât*), *al-thûl* (6 *harâkât*).

Santri's understanding of the rules of *idgham al-Kabîr* is only limited to direct practice. In contrast, theoretically, they can be said to understand quite well, both in terms of the definition of terms and why the reading is read *Idgham al-Kabîr*. According to Muhammad Habibi, this rule has been taught well in terms of practicing the pronunciation of the letters, but the theory taught is not in-depth. But Muhammad Habibi can practice this rule because this rule is characteristic of Imam Abû 'Amr's *qirâ'ah* from the *riwâyah* of al-Sûsî.²²

d. *Mad*

²²Personal Interview, July 6 2023, at 20:00

The interpreters explained the rules mad Imam Abû ‘Amr *riwâyah* al-Dûri and al-Susi. *Riwâyah* al-Duri reading *mad jâ'iz munfashîl* uses two *wajh* that is *al-qasr* (2 *harâkât*) and *al-tawasuth* (4 *harâkât*). As for the *riwâyah* of al-Sûsî reading *mad jâ'iz munfashîl*, use 1 *wajh* course, that is *al-qasr* (2 *harâkât*). About *mad wâjib muttashil*, the *riwâyah* of al-Dûrî and al-Sûsî have similarities in how to read them, namely using *al-tawasuth* (4 *harâkât*).

Examples of verses that are practiced when learning using rules *mad jâ'iz munfashil* Q.S. al-Baqarah/2: 9.

يُحَدِّثُونَ اللَّهَ وَالَّذِينَ آمَنُوا ۚ وَمَا يُحَدِّثُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ۗ

Examples of verses that are practiced when learning using rules *mad wâjib muttashil* Q.S. al-Baqarah/2: 6.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

In this section, how to read mad is emphasized and an explanation is given about the differences in the length and short of reading mad for each imam and *râwi*. This discussion of mad often appears and is an important discussion in learning. In this case, mad reading is often found in almost every verse, so in practice, it is also given great attention. Among the forms of greater attention from the teacher to this rule, he compared the way of reading mad not only limited to al-Dûrî and al-Sûsî but also with the way of reading mad Imam Hafsh is often applied by the majority of Indonesian Muslims. In Achmad Fadillah's opinion, this rule needs to be given special attention when studying *qirâ'ah* because it is this rule that is visible when someone reads the Quran with *qirâ'ah*.

e. *al-Tashil*

The rules that are also taught and practiced are rules *al-tashil* according to the *qirâ'ah* of Imam Abû 'Amr *riwâyah* al-Dûri and al-Sûsi, actual rules *al-tashîl*. Teachers teach *santri* the rules *al-tashîl* as stated in the theoretical basis. Examples of verses practiced when learning using rules *al-tashil* Q.S. al-Baqarah/2: 6

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Explanation: in the sentence *a'andzartahum*, That *al-tashil* the second *hamzah* as well *al-idkhal*, that is, read *â-handzartahum* (*ha* read faintly)

The *santri*'s understanding of this rule is also only limited to the teacher's understanding, without any theory that can be used as a reference in learning, be it the definition or why the sentence is read as *tashil*. However, because the *santri* have mastered Imam 'Ahim's *qirâ'ah*, the *santri* feel that this rule can be understood well.

f. *Hamzah Mufrâd*'s

Hamzah Mufrâd rules are a rule that often appears in learning. al-Sûsî read *Hamzah Mufrâd* by *ibdâl hamzah*, while al-Dûri read *hamzah mufrâd* by *tahqiq hamzah*. al-Sûsî *ibdâl hamzah sukun* with the *mad* letter, which is similar to the *harakat* of the previous letter.

Examples of verses practiced when learning using *Hamzah Mufrâd* rules Q.S. al-Baqarah/2: 8.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

Explanation: Imam al-Sûsi read the word *bimu'minîn* by means of *ibdâl hamzah*, read *bimûminîn*. Thus, the *suukun hamzah* on those words will be *ibdâl*

right with mad letters “*alif*” if previously it was a letter with the *harâkât fathah*, whereas if it has a *harâkât kasrah* with the letter mad “*ya*” and movement *that’s all* with the letter mad “*wâw*.”

Based on the results of observations, the *santri* understanding of these rules is quite good because the *santri* have mastered *tajwid* well beforehand. Therefore, when the *santri* put these rules into practice, the *santri* easily understand the teacher’s intentions, even without any prior theoretical explanation explained by the Teacher.

g. *Imâlah*

Imâlah is sound *alif*, spoken between *al-fath* and *kasrah*, in between *alif*, and based on the author’s observations, the author found that this rule was used in al-Dûrî’s *riwâyah*. Examples of verses practiced when learning using rules *Imâlah* in Q.S. al-Baqarah/2: 8.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

Alif, before scene read *imâlah al-kubrâ* by Imam al-Dûrî, the way it sounds is like the vowel e in the words *sate*, *tempe*, *tape*, *karate*, whereas Imam al-Sûsî read with *al-Fath*.

The *santri* understanding of this rule is quite good because this rule was previously often practiced in the daily reading of the Quran, namely *qirâ’ah* Imam ‘Âshim *riwâyah* *Hafsh*, which the *santri* can understand well and practically, but this rule is explained only in a symbolic way, the *santri* do not know the definition or terms of this rule and why this rule is applied in verse.

h. *Taqlîl* Rules

Taqlil can also be called *imâlah al-sughrâ*. In learning, this rule is often taught by teachers when teaching, whether in theory or practice, teachers often teach this rule. Among the examples of verses taught are Q.S. al-Baqarah/2: 212.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا

فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلَاقٍ

In the sentence, the word *alif ta'nits* read *al-tâqlil* becomes *dunye* between *Imâlah* and *fathah* (like the vowel e in the word *elang*).

The *santri* understanding of this rule is only limited to practice, but this rule is also explained on how to read it, but the *santri* do not know the definition of this rule and why this rule is applied in this verse.

Table 4.3: *Qirâ'ah* understanding based on the Rules Model in Alwi Al Bahri Quranic House at Banjar Regency

No	Name	Known Rules	Understanding the Rules	Efforts have been made
1.	Respondent 1	All Rules	Just understand how to pronounce the letters	Often repeat learning at home
2.	Respondent II	Not all Rules	Understand only when learning takes place	There is no repetition of material taught outside of learning
3.	Respondent III	All Rules	Understand all aspects of rules (letter pronunciation, theory, and definitions)	Often repeat lessons at home and study in depth theory
4.	Respondent IV	All Rules	Just understand how to pronounce the letters	Often repeat learning at home
5.	Respondent V	All Rules	Just understand how to pronounce the letters	Often repeat learning at home

6.	Respondent VI	All Rules	Just understand how to pronounce the letters	Often repeat learning at home
7.	Respondent VII	All Rules	Just understand how to pronounce the letters	Often repeat learning at home
8.	Respondent VIII	All Rules	Understand all aspects of rules (letter pronunciation, theory, and definitions)	Often repeat lessons at home and study in depth theory
9.	Respondent IX	Not all Rules	Understand only when learning takes place	There is no repetition of material taught outside of learning
10.	Respondent X	Not all Rules	Understand only when learning takes place	There is no repetition of material taught outside of learning

2. The Implementation of *Qirâ'ah* Imam Abû 'Amr *riwâyah* al-Dûri and al-Sûsi in Alwi Al Bahri Quranic House at Banjar Regency

The implementation referred to here is the implementation of reading the Quran using the *qirâ'ah* reading model narrated by Imam Abû 'Amr in the *riwâyah* of al-Dûri and al-Sûsi. In reality, this *qirâ'ah* is rarely heard by the community and people around it. Therefore, this *qirâ'ah* needs to be known more deeply, and how to implement the reading of the Quran using the *qirâ'ah* reading model of Imam Abû 'Amr, *riwâyah* of al-Dûri and al-Sûsi at the Alwi Al Bahri Quranic House at Banjar Regency . Here, the author will analyze from the results of observations and interviews how the *santri* implement the rules of *qirâ'ah*, whether the pronunciation of the *lafaz* that they have learned in the rules will be properly practiced when

reading the Quran that has been taught by the teacher, remembering that this *qirâ'ah* is also influenced by dialect, then the pronunciation of the Quran *lafaz* which is influenced by this must really be practiced in front of the teacher and cannot be done haphazardly because there are already ways and qualifications for reading the Quran, therefore in In this case the author will share the analysis of this implementation in several parts, namely:

a. *Qirâ'ah* Learning Practice

The practice of learning *qirâ'ah* is carried out by the teacher first explaining the rules of reading and practicing (exemplifying) the reading of Imam Abû 'Amr's *qirâ'ah* in which the *riwâyah* of al-Dûrî is taught first, and then after the *riwâyah* of al-Dûrî has been taught then, the teacher the *riwâyah* of al-Sûsî in front of the *santri*. *Santri* then are asked to listen to the teacher's explanation. Next, each *santri* is appointed to read and practice one by one what has been practiced by the teacher. The teacher chooses a particular verse or one that has already been read. If there are errors in the *santri* reading, the teacher will immediately straighten out and correct the *santri* reading according to the rules.

When things are not understood during learning, *santri* asks the teacher about the problem. The teacher can also order one of the *santri* who understands to read the verse and then explain it in front of his friends, and then the teacher will explain it again. According to respondent II, if there are rules or learning *qirâ'ah* that the *santri* do not understand, it will have fatal consequences resulting in errors in reading *qirâ'ah*. After the question and answer session, the teacher ordered the *santri* to read what they had learned together.

Teachers also make several efforts to encourage *santri* to understand *qirâ'ah* learning. Among other things, ordering/recommending *santri* to download the application *al-Qur'ân Taisir* on each *santri* cellphone because it is in the application *al-Qur'ân Taisir*. This complete list includes all the differences between the seven imams and also their *râwi*. Still, this application also has shortcomings because there is no explanation of how to read it. It only highlights the differences in sentences in the verses.

Among other efforts, respondents I, III, V, and VI stated that *santri* were also asked to *murojaah* repeat learning outside of study hours. So, according to existing interview data, on average, all *santri* study again and broaden their knowledge outside of learning hours. However, three *santri*, namely respondents II, IX, and from the improvement and repetition of learning at home proved that the *santri* felt good changes in supporting the *qirâ'ah* learning process. As stated by Respondent III, who felt a good change by learning and repeating the rules taught by the teacher, respondent III felt it was easier to remember the rules taught without opening the rule notebook. Likewise, the respondent felt a change in understanding of the lesson after repeating it at home. However, respondents I and IX thought that the good results obtained by the *santri* from their improvements and repetitions depended on each *santri*.

Regarding the rules, the teacher explains the rules of *ushulliyah*, whose rules are by the MTQ *maqra'* to be contested. The rules studied are not explained here because they have been explained in the rule model section in the previous discussion in this analysis. This kind of learning method is indeed appropriate to

use at the Alwi Al Bahri Quranic House, considering that the *santri* who study *qiraah* here are MTQ participants, so it makes it easier for the *santri* to understand the rules being taught. According to respondent II, *Santri* are not confused in understanding the rules of *ushûlliyyah*.

In practice, the *santri* at the Alwi Al Bahri Quranic House at Banjar Regency are able and practically master the rules of *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî. When reading the Quran, they know the names of the rules that are practiced, such as *idghâm al-kabîr, mad,*. However, they do not explore these rules theoretically, such as the definition of rules, *sighat-sighat isti'adzah*, various letters *idghâm al-kabîr hamzah mufrâd* the excluded read into change in several verses. So, the *santri* must respond to the guidebook when they want to practice the rules of *qirâ'ah* again outside of learning.

There are also some *santri* who, when they open their guidebook again, cannot practice some of the *qirâ'ah* rules that have been taught because they do not understand the theory. In practice, for example, *idghâm al-kabîr*, the teacher only explains sentence changes and gives an example of reading a verse such as a fragment in Q.S. al-Baqarah/2: 30.

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

The *santri* was very good at imitating the reading modeled by the teacher from the verse above in terms of practice. However, theoretically, the teacher only generally explains the changes in sentences in the verse. Meanwhile, more detailed explanations, such as the rules for adding the first letter and inserting it into the second letter, were not explained by the teacher. This makes the *santri* unable to

practice when reading other verses using the same rules if they are not demonstrated, such as when encountering the pronunciation:

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

Making small notes at the bottom of the Quran and underlining the verses that are practiced is a way for *santri* to remember the changes in reading between al-Dûrî and al-Sûsî. For example, when learning about rules *mad jâ'iz munfashil*, the *santri* wrote “2” and “4” as an explanation at the bottom of the side of his *mushaf* that the *riwâyah* of al-Dûrî read *al-qasr* and *al-tawasuth*. Also, *santri* write “2” only for reading information *mad* the *riwâyah* of al-Susi.

Regarding the guidebook used during learning practice, namely the book by *ustâdz* Ahmad Fathoni and the *mushaf* of the Quran “*Al-Qirâ'at Al-'Asyr Al-Mutawatiroh*” published by the Asy-Syadzili Islamic Boarding School according to data obtained from interviews with teachers, it turns out that these books and *mushaf* are what the *qirâ'ah* teachers at the Alwi Al Bahri Quranic House at Banjar Regency know as handbooks for learning *qirâ'ah*. This is because the book is a book teachers have studied while studying *qirâ'ah* with their teachers. Many other *qirâ'ah* books also have many extensive explanations in them so that they can be a support in the *qirâ'ah* learning of *santri* such as *Kitâb al-Sab'ah fî al-Qirâ'ât* works of Ibn Mujâhid and *Manba' al-Barakat fî Sab'i Qirâ'at* from Dr. K.H. Ahsin Sakho Muhammad.

From the analysis, it can be understood that the flow of learning practices at Alwi Al Bahri Quranic House at Banjar Regency is as follows: First, the opening began with a prayer. Second, *Santri* listened to the teacher's explanation regarding

al-Dûrî's *riwâyah* and then learned the rules for reading al-Dûrî's *riwâyah*. Third, The teacher continues to explain the rules of al-Sûsî's *riwâyah*, like the previous method of studying al-Dûrî's *riwâyah*. Fourth, the teacher orders the *santri* to read the *riwâyah* of al-Dûrî one by one first. Then, the teacher continues to order the *santri* to practice reading the *riwâyah* of al-Sûsî in turns, too. Fifth, questions and answers between *santri* and teachers regarding learning problems that are difficult or poorly understood. Sixth, practicing the rules that have been learned together. Seventh, the teacher orders the *santri* to repeat the material they have learned in their respective homes. Eighth, closing, and prayer.

b. Imam Abû 'Amr's *Qirâ'ah* Rules, which the Santri Consider Easy

Of the ten *santri* selected as respondents, there was one *santri* who considered the rule *mad* as the rule that is easiest to put into practice, namely respondent X. Then eight *santri* considered the rule *Imâlah* is the rule that is easiest to apply, namely respondents I, II, III, IV, V, VI, VII and IX. One *santri* considers the rules of *Tashil* the easiest to practice. The respondent is respondent XII. In conclusion, three rules are considered the easiest to practice according to the *santri*. The following is a list of rules that are considered the easiest to practice according to the *santri*, sorted by the most respondents:

1) *Imâlah* (8 respondents = I, II, III, IV, V, VI, VII and IX)

From the interviews, three respondents, namely IV, V, and VI, did not give many reasons for choosing the rules. *Imâlah* is the easiest rule to apply.

The other five respondents, namely I, II, III, VII, and IX, agreed to give the same reasons why they chose the rules *Imâlah* as a rule that is considered the easiest to

put into practice. They argue that *Imâlah* Practical rules are very easy to pronounce and are often taught and practiced in the *qirâ'ah* of Imam 'Âshim in the Hafsh *riwâyah*. *Riwâyah* of al-Dûrî uses *al-imâlah*, which is pronounced like the vowel e in *sate*. At the same time, Imam al-Sûsî said it with *al-Fath*.

The five of them also think that the rules *Imâlah* In the *qirâ'ah* of Imam Abû 'Amr it is familiar to use when reading the Quran using the *qirâ'ah* of Imam 'Âshim like most of our society in general.

2) *Mad* (1 respondents = VIII)

Furthermore, only respondent VIII thought that the rules that were easiest to implement were rules *mad*. *mad jaiz munfashîl* in *riwâyah* al-Dûrî and al-Sûsî between *al-qashr* and *al-tawasuth*. *Al-qashr*, namely the length of the reading *mad* as many as two characters, and *al-tawasuth*, namely the length of the reading *mad* as many as four harakat. Meanwhile, there is no difference between Imam al-Sûsî and al-Dûrî, so the *santri* feel that this rule is a rule that is easy to put into practice.

3) *Tashil* (1 respondents =X)

From the description above, it is clear that the rule *Imâlah* is the rule that is considered easy to put into practice according to the *santri* because this rule has often been practiced by the majority of Muslims in Indonesia when reading the Quran using the *qirâ'ah* of Imam 'Âshim in the Hafsh *riwâyah*.

c. Imam Abû 'Amr's *Qirâ'ah* Rules, which the Santri Consider Difficult

Just as before, ten *santri* were selected as research respondents. The results of the interview stated that four *santri* considered the rules *idghâm al-kabîr* as the rule that is most difficult to put into practice, namely respondents III, V, VII, and IX.

Two *santri* consider the rules to be the rule that is most difficult to put into practice, namely respondents II and IV, two *santri* who considered *Tashil* the most difficult were Respondents I and VII. Two *santri* considered the rules *imâlah* to be the most difficult rules, namely Respondents VIII.

1) *Idghâm al-kabîr* (4 respondents = III, V, VI, and IX)

The reason the *santri* consider *al-Kabir* as the rule that is the most difficult to put into practice is that to practice it, you have first to hear how to pronounce the rule, namely inserting letters, which are both vowels. This is different from the rules in Imam ‘Âshim’s *qirâ’ah* which include the letter *sukun*, and in general, our Quran that uses Imam ‘Âshim’s *qirâ’ah* there is already an *idgham*. So it will not feel easy when just learning the rules *idghâm al-kabîr*.

2) *Mad* (2 respondents = II and IV)

Rules *mad* There are several differences in reading between the two *râwi* of al-Dûrî and al-Sûsî. Specifically, on *mad jâ’iz munfashil*, according to al-Duri’s *riwâyah*, *mad jâ’iz munfashil* read *al-qasr* (2 *harâkât*) and *al-tawasuth* (4 *harâkât*). In contrast, the *râwi* of al-Sûsî is only read *al-tawasuth* (4 *harâkât*). This is what makes some *santri* confused and often confused about how to read al-Dûrî and al-Sûsî.

4) *Tashil* (2 respondents = I and VII)

Cause rule *al-tashil* is is considered a difficult rule because, in its application, it can be pronounced in different ways. *Santri* also mentioned that this rule is difficult to put into practice because, in Imam ‘Âshim's reading of Hafsh’s

riwâyah, there is only one time where this tashil is found, namely in Q.S Fushilat verse 44.

5) *Imâlah* (2 respondents = VIII and X)

According to *santri*, this rule is difficult to implement because there are certain letters in the rule *Imâlah*. This means that *santri* cannot memorize which sentences or letters this rule applies to. *Santri* are still confused about differentiating this rule from the rules of taqlil.

d. Supporting and Inhibiting Factors in Practicing *Qirâ'ah* and Efforts to Overcome

1) Supporting factors

From the interview data the author has conducted, the author finds the supporting factors for the *santri* of Alwi Al Bahri Quranic House at Banjar Regency . The supporting factors are:

- a) All *santri* who study the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî are reciters and reciters, event MTQ recitations of the Quran at the provincial and national levels
- b) *Santri* already understand the rules of recitation, which have been studied in the *qirâ'ah* of Imam 'Âshim's *riwâyah* Hafsh, so don't get confused when studying the *qirâ'ah* of Imam Abû 'Amr. (Respondent VIII)
- c) Every day, the *santri* read the Quran using the *qirâ'ah* of Imam 'Âshim *riwâyah* Hafsh so there are no difficulties *wajh* when learning other *qirâ'ah*. (Respondent III)

- d) From family understand about *qirâ'ah*, especially *qirâ'ah* Imam Abû 'Amr riwayat al-Dûri and al-Sûsi (Responden V)

2) Obstacle factor

From the interview data, two respondents revealed obstacles in practicing the *qirâ'ah* of Imam Abû 'Amr at the Alwi Al Bahri Quranic House, Banjar Regency. The result was that there were two obstacles to practicing *qirâ'ah*. Each obstacle was stated by the respondent who gave that opinion. These obstacles were:

- a) The obstacle in understanding this *qirâ'ah* is that *santri* are confused about differentiating the differences in rules between the two *râwi*, Imam al-Dûri, and al-Sûsi due to the lack of repeat learning. (Respondent II and IX)
- b) Learning is carried out during the day. *Santri* feels sleepy during the learning process, which makes *santri* pay less attention to the teacher, so they only understand a little of the theory being taught. (Respondent VI)

According to the *qira'ah* teacher Imam Abû 'Amr in the *riwâyah* of al-Dûri and al-Sûsi, the *santri*' fluency in sounding out the properties and rights of the letters of the Quran is an important factor in the ease with which *santri* can practice *qirâ'ah*. Reading the Quran, which is still not fluent, is another obstacle for *santri* in practicing the *qirâ'ah* of other Imams, especially the *qirâ'ah* of Imam Abû 'Amr *riwâyah* al-Dûri and al-Sûsi. *Santri* who want to learn *qirâ'ah* should deepen and master the knowledge of tajwid by reading Imam 'Ashim *riwâyah* Hafsh first with

these efforts, already have the capital to study broader learning, in this case, the science of *qirâ'ah*.

The following are the efforts made by the *santri* to be able to practice *qirâ'ah*. Each effort described is given information by the respondent who gave that opinion. These efforts are ask the teacher again about rules that are not understood or difficult to put into practice (Respondent II) and studying the rules taught in more depth (Respondent III).

From the interviews conducted, *santri* as respondents, admitted that they experienced significant changes after making improvements to overcome obstacles in practicing *qirâ'ah*. However, the author here agrees with some of the opinions above because if you record what the teacher says during the lesson, it will make it easier for the *santri* to support understanding when, outside of learning, the *santri* can look back at the notes that have been written and while listening to the teacher's explanation explaining what makes it easier for *santri* to understand and imitate the teacher's reading back at home.

e. *Qirâ'ah* Learning Objectives

There are two main goals for the *santri* to learn the *qirâ'ah* of Imam Abû 'Amr at the Alwi Al Bahri Quranic House at Banjar Regency , namely:

- 1) Enriching, expanding, and adding insight into the science of reading the Quran

By studying *qirâ'ah*, the *santri* feel happy and grateful to increase their knowledge about the science of the Quran. The *santri* felt amazed and amazed, and it turned out that the reading of the Quran was very beautiful, had many variations, and was unique, thus adding new scientific insight into the Quran that was not yet

known. The *santri* who have the aim of learning *qirâ'ah* to enrich the scientific treasures of the Quran like this are Respondents I, IX, IV, and VIII.

2) Following the *Musabaqah Tilâwat al-Qurân* (MTQ) *Qirâ'ah* Branch

One of the main goals of the *santri* studying *qirâ'ah* is to participate in the qiraah branch of the MTQ held by the Quran Tilawatil Development Institute. The *santri* hopes to make the name of South Kalimantan proud in the MTQ at the national and national levels. Internationally, the *santri* from Alwi Al Bahri Quranic House who has made South Kalimantan proud at the national level is brother Ahmad Fadillah (Respondent III), who won first place in the Young Men's *Qirâ'ah* Murattal branch and during the competition he recited the Quran. An with the *qirâ'ah* of Imam Abû 'Amr *riwâyah* by al-Dûrî and al-Sûsî.

Table 4.4: Practice *Qirâ'ah* Rules of Imam Abû 'Amr *riwâyah* al-Dûrî an al Sûsi in Alwi al-Bahri Quranic House at Banjar Regency

No	Name	Rules that are considered easy	Rules that are considered Difficult	Reading Implementation
1.	Respondent I	<i>Imâlah</i>	<i>Tashîl</i>	Can practice the rules well
2.	Respondent II	<i>Mad</i>	<i>Imâlah</i>	His reading is often switched with Imam 'Ashim
3.	Respondent III	<i>Imâlah</i>	<i>Idgham al-Kabîr</i>	Can practice the rules well
4.	Respondent IV	<i>Imâlah</i>	<i>Mad</i>	Can practice the rules well
5.	Respondent V	<i>Imâlah</i>	<i>Idgham al-Kabîr</i>	Can practice the rules well
6.	Respondent VI	<i>Imâlah</i>	<i>Idgham al-Kabîr</i>	Can practice the rules well
7.	Respondent VII	<i>Imâlah</i>	<i>Tashîl</i>	Can practice the rules well
8.	Respondent VIII	<i>Mad</i>	<i>Imâlah</i>	Can practice the rules well

9.	Respondent IX	<i>Imâlah</i>	<i>Idgham al-Kabir</i>	His reading is often switched with Imam 'Ashim
10.	Respondent X	<i>Taqîl</i>	<i>Mad</i>	His reading is often switched with Imam 'Ashim