

## BAB V

### CLOSING

#### A. Conclusion

According from the initial aim of the Alwi Al Bahri Quranic House, it was only to take part in the *Musabaqah Tilawat al-Qur'ân* event. Of course, 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, However, there are two students who also study the science of *qirâ'ah* outside of learning, because their sense of knowledge is very high. Even though the theory 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*. Currently, there are eight rules of *qirâ'ah* from Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî which have been taught by the *qirâ'ah* teacher at the Quranic House, namely, the rules *isti'âdzah*, *basmallah*, *idghâm al-kabîr*, *mad*, *al-tashîl*, *hamzah mufrâd*, *Imâlah* and *taqlîl*.

In practice, the *santri* can, of course, recite the verses that have been taught by the teacher using the *qirâ'ah* of Imam Abû 'Amr in the *riwâyah* of al-Dûrî and al-Sûsî by the rules of *qirâ'ah*, but the *santri* are confused when faced with verses or surahs that the teacher has not taught. And trying to understand the theory of *qirâ'ah*, which has explanations in books or scriptures, because the *santri*

understanding is still basic regarding the science of *qirâ'ah*. It turns out that the understanding and practice of reading the Al-Qur'an using *qirâ'ah* is very closely related, because according to the facts in the field there are three students who do not understand the rules well because their lack of learning has an effect on their practice, they have difficulty distinguishing between the Imam's *qirâ'ah* 'Ashim narrates Hafsh with the reading of Imam Abû 'Amr, and is often confused between the two Imams

In this research, it was found that this *qirâ'ah* can be taught practically and is easily understood by young people and teenagers. They can more easily master the *qirâ'ah* in practice and more easily understand the forms of change from Imam Abû 'Amr from the two *râwi* of al-Dûrî as well as al-Sûsî practically. Outside of learning, *santri* also spread the knowledge of *qirâ'ah* to those closest to them and also teach this *qirâ'ah* to relatives and friends who do not know the science of *qirâ'ah*.

## **B. Suggestion**

It is hoped that this study will provide benefits, and in addition, several suggestions will be put forward which will become scientific material to be used as a reference or reading material for future readers. We hope that the formulations made will provide the best benefits to all levels of society. The suggestions that the author can convey are mainly aimed at Alwi Al Bahri Quranic House at Banjar Regency so that they can always provide additional material in studying *qirâ'ah*, especially *qirâ'ah sab'ah*, also hopes that in the future, this seven *qirâ'ah* will be studied at the Alwi Al Bahri Quranic House. And don't just use three or four book

references. Even though many works are circulating that discuss this *qirâ'ah*, creating new learning methods is necessary so that the younger generation is enthusiastic about preserving the Quran.