

## ABSTRAK

Rusdiansyah, NIM. 170311010121, *Dinamika MTQ dan Implikasinya Terhadap Pendidikan Al-Qur'an di Kalimantan Selatan*. Pembimbing I: Prof. Dr. H. Abdullah Karim, M.Ag., dan Pembimbing II: Dr. H. Muhammad Abduh, MA., Program Studi Pendidikan Agama Islam Pascasarjana Universitas Islam Negeri Antasari Banjarmasin, 2023.

Kata kunci: MTQ, pendidikan Al-Qur'an, tilawah, tradisi estetik.

Musabaqah Tilawatil Qur'an mempunyai peranan yang sangat besar dalam perkembangan pendidikan Al-Qur'an pada kehidupan masyarakat muslim. MTQ juga berfungsi sebagai syiar dakwah qur'ani dan motivasi bagi masyarakat untuk berinteraksi dengan Al-Qur'an. Penelitian ini bertujuan mendeskripsikan tentang dinamika dan implikasi MTQ yang terselenggara selama puluhan tahun di Kalimantan Selatan.

Penelitian ini merupakan studi lapangan (*field research*) dengan pendekatan kualitatif melalui kajian historis, fenomenologis dan sosiologis. Dalam mengumpulkan data dari informan, peneliti menggunakan teknik observasi partisipan, wawancara mendalam, dan dokumentasi. Analisis data dilakukan berdasarkan model analisis data Miles dan Huberman. Pengecekan keabsahan data dilakukan dengan teknik perpanjangan keikutsertaan, ketekunan pengamatan, dan triangulasi.

Hasil temuan dari penelitian ini yaitu: Secara historis embrio MTQ dimulai tradisi mengaji masyarakat Kalimantan Selatan berupa haflah tilawatil qur'an, batamat Al-Qur'an, dan magrib mengaji. Pemerintah melihat bahwa potensi MTQ sebagai sarana pembentukan masyarakat qur'ani sangat efektif. Sehingga akhirnya MTQ yang berakar dari masyarakat diadopsi oleh pemerintah. Pada tahapan berikutnya MTQ mengalami perkembangan dari waktu ke waktu dari segi kepesertaan, kemeriahan dan antusiasme masyarakat. Dinamika ini terjadi karena pemerintah terlebih dahulu melihat kebutuhan masyarakat dalam membaca, menghafal dan memahami Al-Qur'an untuk menambah cabang lomba tersebut. Sehingga diharapkan Al-Qur'an benar-benar dapat menjadi bagian dari kehidupan umat Islam yang semua itu diejawantahkan dalam kegiatan MTQ.

Implikasi MTQ terhadap Pendidikan Al-Qur'an dilihat dari empat aspek, *pertama*: qari-qariah berprestasi yang berperan dalam mengajarkan dan membina masyarakat. *Kedua*: munculnya organisasi perkumpulan qari-qariah tersebut yaitu: Ikatan Pelajar Qiraatil Qur'an (IPQIR), Ikatan Qari-Qariah Muhammadiyah (IQAMAH), Ikatan Qari-Qariah Nahdlatul Ulama (IQNU), Jam'iyatul Qurra wal Huffazah (JQH), Lembaga Pengembangan Tilawatil Qur'an (LPTQ), Ikatan Persaudaraan Qari-qariah Hafizh-hafizhah (IPQAH), Qurra Kalimantan Berkah (QKB), Lembaga Pengajian dan Pengkajian Al-Qur'an (LPPQ). *Ketiga*: munculnya lembaga pendidikan Al-Qur'an dapat dikatakan juga sebagai respon terhadap MTQ adalah STIQ di Amuntai, Sekolah Tilawah Al-Qur'an di Banjarmasin, Rumah Tahfizh Az-Zahra di Banjarmasin, Majelis Ta'lim Al-

Qur'an Ummul Qurra di Kabupaten Banjar, Pondok Pesantren Sullamul Ulum di Barito Kuala, Taman Pendidikan Seni Baca Al-Qur'an (TPSQ) Al-Busyra di Batulicin, Rumah Qur'an Mahabbatut Tilawah di Kabupaten Banjar, Taman Qur'an Lil Aulad (TQA) Al-Mumtaz di Pelaihari. Keberadaan organisasi dan lembaga pendidikan di atas lebih memfokuskan pada pembelajaran tilawah, tartil dan tahsin. Secara umum tujuannya adalah menyediakan sumber daya manusia (SDM) kepesertaan pada MTQ, membaca, menghafal, memahami dan mengamalkan nilai-nilai ajaran Al-Qur'an. *Keempat*: implikasi MTQ berkaitan dengan tradisi estetis masyarakat Banjar, yaitu haflah tilawatil Qur'an, batamat Qur'an, Suara Emas, Gema Al-Qur'an. Tradisi ini berkembang di masyarakat Kalimantan Selatan yang di dalamnya mengajarkan nilai-nilai pendidikan. Fenomena ini sejalan dengan teori tradisi kebudayaan Van Peursen dan resepsi Estetik Navid Kermani. Membangun tradisi estetis Al-Qur'an yang dimaksudkan dalam disertasi ini adalah menghidupkan nilai-nilai keindahan yang menjadi bagian dari Al-Qur'an sebagai mukjizat pada masyarakat. Tradisi ini harus terus dikembangkan dalam kerangka syiar Al-Qur'an di masyarakat. Masuknya tradisi estetis yang bisa diterima masyarakat haruslah sesuai dengan kebutuhan umat Islam.

## ABSTRACT

Rusdiansyah, NIM. 170311010121, The Dynamics of MTQ and Its Implications for Al-Qur'an Education in South Kalimantan. Supervisor I: Prof. Dr. H. Abdullah Karim, M.Ag., and Supervisor II: Dr. H. Muhammad Abduh, MA., the Postgraduate of Islamic Religious Education Study Program, Antasari State Islamic University Banjarmasin, 2023.

Keywords: *MTQ, Al-Qur'an education, tilawah, aesthetic tradition*

*Musabaqah Tilawatil Qur'an* (MTQ) has a very big role and impact on the development of Al-Qur'an Education and the Islamic community especially in the life of Muslim society. MTQ also functions as an Islamic Dakwah for spreading and teaching the Qur'an and also as a motivation for people to interact with the Qur'an. This study aims to describe the dynamics and implications of MTQ which have been held for decades in South Kalimantan.

This study is *field research* with a qualitative approach through historical, phenomenological, and sociological studies. The researcher used participant observation techniques, in-depth interviews, and documentation to collect data from informants. Data analysis was carried out based on the Miles and Huberman data analysis model. Checking the validity of the data was carried out by extending participation, persistence of observation, and triangulation techniques.

The findings of this study are: Historically, the embryo of MTQ started with the tradition of reciting the Qur'an by Banjar people in the form of *haflah tilawatil Qur'an*, *batamat Al-Qur'an* (the celebration after khatam reciting the Qur'an), and reciting the Qur'an after Maghrib prayer. The government sees the MTQ potential as a very effective means of forming a Qur'anic community (the society that loves the Qur'an). So finally, MTQ which is rooted in the community is adopted by the government. In the next phase, MTQ experienced development from time to time in terms of participation, excitement, and community enthusiasm. This dynamic occurs because the government first sees the needs of the community in reciting, memorizing, and understanding the Al-Qur'an; so then, it is added to the competition. With the hope that the Qur'an can truly become a part of Muslim life which all of them are embodied in MTQ events.

MTQ's implications for Al-Qur'an Education are seen from four aspects. First are the outstanding reciters who play an important role in teaching and educating society. The second is the emergence of these Qari-Qariah organizations and associations, such as Qiraatil Qur'an Student Association or in Indonesian *Ikatan Pelajar Qiraatil Qur'an* (IPQIR), Muhammadiyah Qari-Qariah Association or more known as *Ikatan Qari-Qariah Muhammadiyah* (IQAMAH), Nahdlatul Ulama Qari-Qariah Association or *Ikatan Qari-Qariah Nahdlatul Ulama* (IQNU), *Jam'iyatul Qurra wal Huffazah* (JQH), Qur'an Tilawatil Development Institute or in Indonesia known as *Lembaga Pengembangan Tilawatil Qur'an* (LPTQ), Qari-Qariah Hafizh-Hafizhah Brotherhood Association or *Ikatan Persaudaraan Qari-Qariah Hafizh-Hafizhah* (IPQAH), Kalimantan Berkah Qur'an or *Qur'an Kalimantan Berkah* (QKB), Al-Qur'an Study and

Research Institute or *Lembaga Pengajian dan Pengkajian Al-Qur'an* (LPPQ). Third, the emergence of Al-Qur'an educational institutions can also be said as a response to MTQ, namely STIQ in Amuntai, Al-Qur'an Recitation School in Banjarmasin, Az-Zahra Tahfizh House in Banjarmasin, *Majelis Ta'lim Al-Qur'an Ummul Qurra* in Banjar Regency, Sullamul Ulum Islamic Boarding School in Barito Kuala, Al-Busyra Al-Qur'an Reciting Art Education School or *Taman Pendidikan Seni Baca Al-Qur'an* (TPSQ) Al-Busyra in Batulicin, *Mahabbatut Tilawah Qur'an* House in Banjar Regency, Al-Mumtaz Qur'an Lil Aulad School or *Taman Qur'an Lil Aulad* (TQA) Al-Mumtaz in Pelaihari. The existence of educational organizations and institutions above focuses more on learning recitations, *tartil*, and *tahsin*. In general, the aim is to provide human resources (HR) to participate in the MTQ, recite, memorize, understand, and practice the values of the teachings of the Qur'an. Fourth, the implications of MTQ are related to the aesthetic traditions of the Banjar people, namely *haflah tilawatil Qur'an*, *batamat Qur'an*, *Suara Emas*, and *Gema Al-Qur'an*. This tradition develops in the Banjar community which teaches educational values. This phenomenon is in line with Van Persen's cultural tradition theory and Navid Kermani's Aesthetic reception. Building the aesthetic tradition of the Al-Qur'an which is intended in this dissertation is to restore the values of beauty that are part of the Al-Qur'an as a miracle. This tradition must continue to be developed within the framework of spreading the Qur'an in society. The inclusion of aesthetic traditions that can be accepted by society must be following the needs of Muslims.