

IMPLEMENTATION OF MUQODDAMAN ROUTINE RECEPTION IN IMPROVING THE QUALITY OF AL-QUR'AN READING IN GREGES, DONOTIRTO, KRETEK, BANTUL

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Abstract: Recitation is one of the activities concerning learning the Islamic religion usually in society led by someone who is experienced in his field, can be a teacher of the Koran or a preacher to the congregation (mad'u). The Muqoddaman Routine Recitation is held in Greges Hamlet, Donotirto, Kretek, Bantul. One thing that is unique is that now it is entering modern times, but in Greges Hamlet it still maintains many series of religious activities, one of which is the Muqoddaman Routine Recitation which has been going on for sixteen years. The purpose of this research is to find out how it is held, how the impact is generated by this event, and what are the factors that support and hinder the implementation of this Muqoddaman Routine Recitation. The results of this study are 1). The Muqoddaman Routine Recitation is held once every 35 days on Legi Sunday (Javanese market) and starts after the evening prayer until 20.00 WIB. The agenda for this activity is the opening, Tawasul, recitation of the 30 chapters of the Qur'an, prayer, prayer, rest and finally the study of Qur'an Interpretation. 2). The impact resulting from the Muqoddaman Routine Recitation is the creation of generations and Qur'anic people who like to read the Qur'an. Improving the quality of reading and fluency in reading the Qur'an. Increased knowledge and insight from the results of participating in the study of Qur'an Interpretation. 3). Then the factor that supported the implementation of the Muqoddaman Routine Recitation was the support of the entire Greges Hamlet community who always made religious activities successful by joining this assembly. In addition, material support was also provided from the community for this assembly. While the inhibiting factors for the Muqoddaman Routine Recitation are natural factors such as heavy rain accompanied by strong winds, flooding and rotating power outages.

Keywords: Implementation, Recitation, Muqoddaman, Quality of Reading, Al-Qur'an

INTRODUCTION

Al-Qur'an is the last holy book revealed to our Prophet Muhammad SAW. This book is a complementary book to the books that were sent down before, namely the Torah was revealed to Prophet Musa, the Psalms to Prophet David, and the Bible to Prophet Isa. As the last book, the Qur'an has a much wider function than the books that were revealed before it.¹Religion can function as a means of control for society, in accordance with the development of human life, both physically and psychologically. In human physical and spiritual development, humans need religion as a commendable moral agent. Being a person of faith and piety is an important point that serves as a reference in the meaning of one's life. According to Jalaludin quoted by Ahmadi and Muh. Mustakim in his journal states that the development of community religious actions is strongly influenced by developments in the facts around it.²

Human life in the world is not a life without purpose, can do whatever you want, without limitations and a sense of responsibility, but humans are created with a purpose that has been ordered by Allah SWT. Therefore learning the science of religion is very important and must be proclaimed from an early age.³In addition to learning about religion, at TPA it can also improve a child's character education. This character education is expected to change negative thinking to a positive direction and change behavior from negative to positive. This is expected to bring about changes at the intellectual and practical level. Therefore, character education is not just instilling moral values to strengthen against the massive currents of globalization in this modern era.⁴With the Al-Khoiriyah TPA in Greges Hamlet, Donotirto, Kretek, Bantul, it is hoped that it will be able to create a younger generation who are able to read the Holy Qur'an properly and tartil.

Apart from the TPA, in this hamlet there are also several regular taklim assemblies including the muqoddaman routine recitation, namely the process of reading the Al-Qur'an together at one time starting from chapter one to chapter thirty.⁵This routine

¹ Agus Salim Syukran Agus Salim Syukran, "Functions of the Qur'an for Humans," *Al-I'jaz: Journal of Al-Qur'an Studies, Philosophy and Islam* 1, no. 2 (2019): 90–108.p.90

² Muh Mustakim and Ahmadi, "Strengthening the Religiosity of the Purwoasri Community, Pacitan, East Java During the Pandemic," *BERNAS: Journal of Community Service* 2, no. 1 (2021): 96–104, <https://www.ejournal.unma.ac.id/index.php/bernas/article/view/644>.p.96

³ Hairiyah et al., "The Role of Islamic Religious Education Teachers Against 'Practice Development of Students' Class X Madrasah Aliyah Negeri Yogyakarta Ii," *LITERATION (Journal of Education)* 7, no. 1 (2017): 34.p.48

⁴ Agung Ilham Prastowo Tri Mulyanto, Aida Hayani, "Implementation of Character Education in the COVID-19 Pandemic Era at SD Insan Mandiri Bandar Lampung" (2021): 78–85.p. 79

⁵ Umi Baroroh R., "Institutionalization of the Tradition of Reading the Qur'an in the Mlangi Society," *Journal of Islamic Religious Education Vol. II, No. 2(nd): 213–231.p. 226*

recitation has been going on for approximately fifteen years, starting in 2008 and until now it is still maintained and continuing. The active members of this assembly are about thirty people, the place where the muqaddaman is held varies from house to house for each member, and has been regularly scheduled, namely once a month every Monday Pahing night (Javanese market). Apart from routine times, this practice of muqoddaman is also often asked to fill in various events, namely sending prayers for people who have died, praying for people who are sick, slametans, khataman, thanksgiving and other Muslim activities. With this muqoddaman group, the community really feels helped and makes it easier for them when one day they need help to fill their event.

Although until now it has not been found with certainty the origin of when this muqoddaman practice was originally born in the archipelago, this practice is still often found in rural areas of Java, especially in the Special Region of Yogyakarta. It is the same as in the hamlets of Greges, Donotirto, Kretek, Bantul, which are still popularizing the practice of muqoddaman as a habit that is currently growing side by side with the times, considering that in this hamlet the majority of the population are Muslims, religious leaders and community leaders are very supportive of this activity. the taklim assembly which was founded fifteen years ago, muqaddaman can also be interpreted as a way for Muslims to protect the book of Allah SWT, namely the Qur'an.

In this study the authors used a type of qualitative research and the method used in this study was descriptive, where the researcher would go directly to the field to observe objects or phenomena that were happening. That way, the data obtained will be more in-depth, complete and meaningful. This qualitative method is also often called the naturalistic research method, because the research is carried out in natural conditions (natural setting). Called a qualitative method because the data that has been collected and the analysis is qualitative.

FIND AND DISCUSSION

The History of the Establishment of the Muqoddaman Routine Recitation

Studies according to experts, these statements have different opinions in the definition of this research. Muhzakir, Dirdhosanjoto who defines that recitation is a general term used to refer to various religious learning and teaching activities. Sudjoko Prasodjo, Ghazali said that recitation is an educational act for the public. The recitation is as a form of teaching by a kyai to his students. While the meaning of the word "recital" is a means to gain knowledge about the Islamic religion.⁶

⁶ Ahmad Gunawan; Arief Teguh Nugroho, "Building Spiritual Awareness and Realizing Community Cohesiveness by Enlivening Recitations in the Community" 2, no. 01 (2021): 14-17.p.15

Muqoddaman Routine Recitation has been around for a long time, namely from around 2008, which started with the unrest of several religious figures from Dusun Greges who said that in recent years (at that time it was 2007) there had been a shift in times, very much different compared to 1980 until the 1990s. Mr. Abdul Wahab said that in the 1990s, at that time the religious level of the people of Dusun Greges was still very strong, this can be proven by every day after the evening prayer it can be said that every house always sounds like someone is "lowering" (reading the Qur'an). an), reading the books, and reading the Prophet's sholawat. However, since 2000, The habits of the people in Greges Hamlet have gradually begun to fade and it is even rare to hear voices or chanting the holy verses of the Koran after the evening prayer. The sound of the television sounded louder, because at that time, the world of entertainment via television was in an uproar and many families started buying televisions that year.⁷The dynamics of social change and modernization in society affect almost all of life, both in the material context and in the scope of activities. In the material context, almost all social aspects experience changes, namely values, culture, economy, society, and economic institutions. This reality is in line with Soekanto's opinion quoted by Ahmad Salim, Maragustam, and Radjasa in his journal which states that social change in society can include various social aspects, namely aspects of social values, social norms, behavior, organization, authority, social interaction, and others. -other.⁸

This is also related to the shift from traditional to modern times. According to WJS Poerwadar Minta in the General Indonesian Dictionary, the composition quoted by Asnawati Matondang in her journal said that modern methods are relatively new and up-to-date. Modernization is the process of changing society and culture in all its aspects from the traditional to the modern. This understanding shows that old things are left behind and new things are pushed forward. Modernization is a total change of society and the process is fast. The emergence of modernization can be caused by the development of science and technology. Consciously or not, we experience various socio-cultural phenomena in our society.⁹This phenomenon can appear in the form of lifestyle changes, social procedures, social systems and things that can trigger social problems due to technological developments. Technology has also shaped the natural environment to be pleasant to live in, safe and efficient to deal with. But on the other hand, technology also has other unexpected effects that give rise to quite complex social

⁷ Results of an Interview with Mr. Abdul Wahab as Person in Charge of the Muqoddaman Routine Recitation on February 24, 2023, nd

⁸ Ahmad Salim, Maragustam, and Radjasa, "Madrasah Social Relations to Changes in Hill Community Values (Study of Internalization of Respect and Courtesy at MI Maarif Kokap Kulon Progo DIY)," *Literacy Journal IX*, no. 2 (2018): 113-123.p. 114

⁹ Asnawati Matondang, "The Impact of Modernization on Community Social Life" *8*, no. 2 (2019): 188-194.p. 191

problems. As a simple concrete example, namely the discovery of audiovisual technology such as television which gave rise to our own various phenomena. By exchanging cultural information through television, as well as changing lifestyles.¹⁰

Thus, too many people have started to set aside their routine of reciting the Qur'an after the evening prayer. Whereas at that time, that is, from after sunset until evening time, it is the most important time for someone to worship. After several religious figures from Greges Hamlet saw this phenomenon, finally a number of colleagues led by Mr. Abdul Wahab and Mr. Ristiarman gathered to discuss this phenomenon at the Al-Wustho Greges Mosque, Donotirto, Kretek, Bantul. Finally, after talking and discussing, an idea emerged from one of the religious leaders in Greges Hamlet, namely Mr. Zainuddin or usually called Mbah Zen, he is the elder and the oldest Koran teacher in Greges Hamlet. He suggested that to revive the residents' routine of reading the Qur'an, namely by holding an event which could accommodate the many congregations in Greges Hamlet. After a while, it was finally decided to hold the Muqoddaman Al-Qur'an event at which time the leadership of the Muqoddaman Al-Qur'an was handed over and entrusted by Mr. Abdul Wahab to process and develop this event. After holding several meetings and running regularly, Mr. Abdul Wahab and his fellow administrators can be said to have succeeded in bringing the Muqoddman Al-Qur'an event far more advanced than before, when initially this event only ran for approximately nine people. and at every meeting each congregation brings its own Al-Qur'an.¹¹

Organizational/Management Structure of the Muqoddaman Routine Recitation

As for Mr. Abdul Wahab and Mr. Ristiarman, he is the pioneer and driving force of various routine recitations in Greges Hamlet, one of which is the Muqoddaman Routine Recitation. The management structure of the Muqoddaman Routine Recitation consists of several core administrators including the person in charge, chairman, secretary, and members of the Muqoddaman Routine Recitation congregation. In carrying out their duties, they cooperate with each other in maximizing their role as the person who plays the most role in this routine so that this study can run well and is directed. The management structure of the Muqoddaman Regular Recitation is as follows. Person in charge: Mr. Abdul Wahab, S. Pd. Chairman: Mr. Ristiarman, S. Pd., MM Secretary: Distanta, ST

Organizing Muqoddaman Routine Recitations in Greges Hamlet, Donotirto,

¹⁰ Ibid.p. 191

¹¹ Results of an Interview with Mr. Ristiarman as Chair of the Muqoddaman Routine Recitation on February 25 2023, n.d.

Kretek, Bantul

Muqoddaman Routine Recitation in Greges Hamlet, Donotirto, Kretek, Bantul is held every once in a week (Javanese counting) or if it is converted into a matter of days, which is once every 35 days and to be precise on Legi Sunday, Pahing Monday Night (Javanese Market). The Muqoddaman Routine Recitation is held after the evening prayer or around 18.30 WIB until around 20.00 WIB. In one assembly, the duration of the Muqoddaman Routine Recitation is not long, it only takes one and a half hours to complete the entire series of events including completing 30 chapters of Al-Qur'an.¹² After the event started, then the Al-Qur'an mushaf was divided per juz and each congregation got one juz to read and complete. After all the congregation has finished reading, all the Muqoddaman Routine Recitation congregation read a prayer together which will be led by Mr. Abdul Wahab and Mr. Ristiarman in the form of prayers, kalimah toyibah, praise for remembrance of tahlil, and ends with a Khotmil Qur'an prayer. After finishing praying together, the next program is to take a break while enjoying the meal provided by shohibul bait (the owner of the house). Boxed rice, snacks and drinks in the form of hot tea are provided which can be enjoyed by every congregation of Muqoddaman Routine Recitation.¹³ Then, the next program is the study of Tafsir Qur'an using the Book of Al-Ibriz which will be filled in by Mr. Ahmad Sabiq. Al-Syuthi who was quoted by Ummi Kalsum Hasibuan in the Journal of Ushuluddin Adab and Dakwah Sciences explained that the science of interpretation is the science of understanding the Al-Qur'an al-Karim which was revealed to the Prophet Muhammad SAW in all aspects of its meaning, enlightenment and wisdom. The ijmal interpretation method is to understand and explain the meaning of the verses of the Al-Qur'an in a simple, general way, and with a language style that is easy to understand, popular, and fun to read. The systematization follows the order of the surahs of the Al-Qur'an so that their meanings can be connected (continuous).¹⁴ The contents of this study he delivered and explained the meanings and contents of the verses that had been read and then explained in detail to all the congregation of the Muqoddaman Routine Recitation. On the sidelines of the study, Mr. Ahmad Sabiq usually opened a question and answer session. Congregations who don't understand can ask questions directly regarding what has been conveyed. This Qur'an Interpretation Study itself usually takes approximately 20 minutes.¹⁵ Then after completing the study of Tafsir Qur'an, the last

¹² Results of Interview with Mr. Abdul Wahab as Person in Charge of Routine Muqoddaman Recitations on February 24, 2023.

¹³ Results of Observation of the Muqoddaman Routine Recitation Event at Mr. Murwantara's House on April 30, 2023, nd

¹⁴ Ummi Kalsum Hasibuan, "Study of Interpretation: Methods, Approaches and Patterns in Al-Qur'an Interpretation Partners," *Perada* 3, no. 1 (2020): 224-248.p. 227

¹⁵ Observation Results of the Muqoddaman Routine Recitation Event at Mr. Murwantara's House

event is closing. Before the program was closed, the MC (host) conveyed as well as reminded that the upcoming Muqoddaman Routine Recitation program would take place at the congregation's house that had been determined or that had been listed on the schedule.

The Impact of Muqoddaman Routine Recitation on Improving the Quality of Community Al-Qur'an Reading in Greges Hamlet, Donotirto, Kretek, Bantul

The impact of the Muqoddaman Routine Recitation is very extraordinary, namely the creation of a habit or environment that likes to read the Qur'an, which started from the muqoddaman routine then grew into many generations of Qur'ani in Greges Hamlet.¹⁶ Chalimatus Sa'dijah stated in his journal entitled Learning the Science of Tajwid in Improving the Quality of Al-Qur'an Reading that a Muslim should have the skill to read the Al-Qur'an according to the standard criteria, namely the science of recitation. In this case, the length of the reading, the rules for reading, nasal (clear reading) becomes a very important thing to note for someone who will read the Qur'an. Therefore, the standard for reading the Qur'an lies in the science of recitation.¹⁷

From an individual perspective, the congregation is also very visible, namely reading the Qur'an more smoothly and understanding the laws of proper reading. Compared to before the routine muqoddaman recitation, most of the congregation in reading the Qur'an were not fluent, still stammered, reading was still very slow, then after they routinely attended the muqoddaman taklim assembly and often practiced reading the Qur'an 'an, so that it gradually becomes smooth, the difference is quite significant and fairly fast. That is the average impact felt by the congregation of the Muqoddaman Routine Recitation.¹⁸ In the beginning, before joining the Muqoddaman Regular Recitation, many people were still not fluent in reading the Qur'an, so they felt inferior about appearing at a religious gathering. After they joined the Muqoddaman Regular Recitation, they often read the Al-Qur'an by themselves at home. Therefore, they are getting fluent so that their feelings of inferiority and lack of confidence can slowly erode. So that in any majlis taklim program where there is a recitation of the Koran, all of them no longer feel inferior and lack self-confidence. Furthermore, a very significant impact was felt by the people of Greges Hamlet with this Muqoddaman Routine Recitation, the understanding of the community in general about the importance of

on April 30, 2023.

¹⁶ Results of Interview with Mr. Abdul Wahab as Person in Charge of Routine Muqoddaman Recitations on February 24, 2023.

¹⁷ Chalimatus Sa'dijah, "Learning of Tajwid Science in Improving the Quality of Al-Qur'an Reading," *Qiroah Journal* 11, no. 2 (2021): 100-123.p. 101

¹⁸ Results of Interviews with Muhammad Hasan, Khoirul Muhajir, Wisnu Oka, Muhammad Zahrul As Muqoddaman Regular Recitation Congregation on 27 and 28 February 2023, nd

reciting the Qur'an is getting deeper and they are increasingly aware that it is very important for themselves and others. So that at present there are many people from Dusun Greges who want to learn to read the Koran. Previously there were still some people who were reluctant to learn to read the Al-Qur'an, but now even though they are already old (elderly) many of them are moved to learn from scratch.

Mr. Murwantara also said that, there are also many adults who are classified as adults, such as mothers and fathers who can read the Al-Qur'an fluently and have a love for the Al-Qur'an. So that the further impact is, if there are people who have an intention where the intention is related to religious matters and then want an amaliah of reading the Qur'an, in Greges Hamlet it is not difficult to find personnel or congregations to carry out the practice. Even if it is obeyed in one sitting, two Khotmil Qur'an can be carried out because considering the large number of congregations who have a love for the Qur'an and the level of fluency in reading it can be said to be at the middle to upper level.¹⁹Referring to Harun Nasution's views quoted by Mujetaba Mustafa in his journal and combining the different views of Arab scholars, it can be concluded that Mahabbah or love means obeying all the commands of Allah SWT and avoiding all its prohibitions by sincerely following the teachings of the awareness of the Prophet Muhammad SAW that it is a form of love for Allah SWT.²⁰The people of Greges Hamlet right now or even other hamlets around Greges, quite often when there are certain events such as slametans, sending prayers for people who have died, mitoni (7 months of pregnancy) which is usually holding amaliah muqoddaman finishing the 30 juz of the Koran whose personnel are mostly from the congregation of the Muqoddaman Routine Recitation.²¹

Supporting and Inhibiting Factors of Muqoddaman Routine Recitation in Greges Hamlet, Donotirto, Kretek, Bantul

The most important factor supporting the Muqoddaman Routine Recitation is starting from all levels of the Greges Hamlet community, all of whom can well accept the Muqoddaman Routine Recitation every Monday Pahing Night. This is the biggest support for all Muqoddaman Regular Recitation congregations so that in carrying out this activity, they will be located wherever there are no problems, because all levels of society in Greges Hamlet can accept and really support the program. So that the Muqoddaman Routine Recitation event can be carried out as successfully as it is today.

¹⁹ Results of an Interview with Mr. Murwantara as Muqoddaman Routine Recitation Congregation on 26 February 2023, n.d.

²⁰ Mujetaba Mustafa, "The Concept of Mahabbah in the Qur'an (Study of Maudhu'i Interpretation)," *Al-Asas IV*, no. 1 (2020): 41-53.p.45

²¹ Results of an Interview with Mr. Muhamat Tohir as Muqoddaman Routine Recitation Congregation on 24 February 2023, n.d.

The supporting factor that is quite influential is the Al-Qur'an Education Park (TPA Al-Khoiriyah). According to the Decree of the Director General of Islamic Education Number 91 of 2020 concerning Guidelines for Implementing Al-Qur'an Education cited by Nur Hasanah in the Journal of Research and Community Service, TPA is a form of non-formal Islamic religious education which aims to make students able to read, writing, memorizing and practicing the contents of the Qur'an. Santri at TPA are students aged 7 to 12 years and their training period is two to four years. TPA is one of the leading Al-Quran educational institutions. This institution plays a very important role in introducing and teaching Al-Quran values from an early age. Therefore,²²So that the Al-Khoiriyah Al-Qur'an Education Park is an embryo that produces young cadres in Greges Hamlet and its students continue to regenerate and continue to grow from time to time. This regeneration makes the Muqoddaman Taklim Assembly not to lack congregations in the future. Given that currently regeneration is being intensified because many pilgrims have married and migrated to other places, some are no longer active due to job demands, some have died, and so on.²³

TPA Al-Khoiriyah was originally established under the auspices of Mr. Kyai Zainuddin for approximately 37 years, and then starting in 2014 until now it has been replaced by his son, namely Mr. Abdul Wahab as the administrator of the Muqoddaman Regular Recitation. Indirectly he could also find out about his students who felt that their reading of the Qur'an was quite fluent. The students were invited by Mr. Abdul Wahab to join the Muqoddaman Council. The selection of students using the selection method was carried out by Mr. Abdul Wahab not without purpose, he said that he did this so that other students would be excited and motivated to be even more active in expediting Al-Qur'an reading so that they could also be recruited into the Muqoddaman's Routine Study.²⁴

Then the next supporting factor is that there are several people and those who belong to the upper middle class economy, they often give donations or alms which are in the form of money or goods that can be of benefit to all congregations of the Muqoddaman Routine Recitation. There are those who give juz Al-Qur'an, give a small table that can be brought during routines, make uniform Muslim clothes, and so on. Of course this indirectly made the congregation of the Muqoddaman Routine Recitation

²² Nur Hasanah and Abd Mujahid Hamdan, "The Impact of the Covid-19 Pandemic on the Learning Process in Al-Qur'an Education Parks (TPQ)," *Journal of Research and Community Service* 1, no. 1 (2021): 70-88.p.71

²³ Results of an Interview with Mr. Ristiarman as Chair of the Muqoddaman Regular Recitation on February 25, 2023.

²⁴ Results of Interview with Mr. Abdul Wahab as Person in Charge of Routine Muqoddaman Recitations on February 24, 2023.

more enthusiastic in participating in this taklim assembly.²⁵

The inhibiting factor for the Muqoddaman Routine Recitation in Greges Hamlet that has been experienced by all congregations is natural factors. Usually this happens during the rainy season where there is very heavy rain accompanied by strong winds which can then lead to natural disasters in the form of floods. So that the pilgrims of the Muqoddaman Routine Recitation are a little constrained to go to the routine place. Natural disasters are disasters caused by an event or series of natural factors. Natural disasters are the result of human involvement in the destruction of existing nature and in this case we must minimize the impact of these natural disasters.²⁶ Then the next obstacle is that when there is heavy rain and the volume of water increases, there will be power outages that occur. So you have to use candles or emergency lights that use dry batteries to replace lighting when there is a power outage. So, even though there was a power outage, the Muqoddaman Routine Recitation program continued.²⁷ This was also reinforced by observations made by researchers on Sunday, April 30, 2023 when the Muqoddaman Routine Recitation was held at Mr. Murwantara's house. At that time the weather was cloudy then it rained. Routines which are usually attended by more than 30 congregations, at that time only 25 congregations were present and automatically the remaining five juz were available, which would later be read by congregations who had finished earlier completing their quota. Some of the congregation who were unable to attend at that time were probably due to natural factors in the form of rain.²⁸

CONCLUSION

The Muqoddaman Routine Recitation in Greges Hamlet, Donotirto, Kretek, Bantul is held once every 35 days and to be exact on Legi Sunday, Pahing Monday Night (Pasar Jawa). Organizing the Muqoddaman Routine Recitation begins with Basmallah, then continues with Tawasul, then enters the main event, namely Muqoddaman by completing 30 chapters of Al-Qur'an, after that it is continued with reading sholawat,

²⁵ Ibid.

²⁶ Novia Utami Putri et al., "Disaster Mitigation Training for Students Mas Baitussalam Miftahul Jannah Central Lampung," *Journal of Social Sciences and Technology for Community Service (JSSTCS)* 3, no. 2 (2022): 272.p. 273

²⁷ Results of interviews with Muhammad Hasan, Khoiril Muhajir, Wisnu Oka, Muhammad Zahrul as Muqoddaman Regular Recitation Congregation on 27 and 28 February 2023. Hayani, A. (2021). Penguatan Pendidikan Karakter Dalam Pembelajaran Berbasis HOTS Character Education Strengthening in Hots-Based Learning, *Jurnal Pendidikan dan Manajemen Islam*, 11 (01), 88.

²⁸ Observation Results of the Muqoddaman Routine Recitation Event at Mr. Murwantara's House on April 30, 2023.

then reciting the Khotmil Qur'an prayer, then it is continued with study Interpretation of the Qur'an uses the Book of Al-Ibriz and ends with a conclusion.

The impact of the Muqoddaman Routine Recitation in the hamlets of Greges, Donotirto, Kretek, Bantul is the creation of a habit or environment that likes to read the Qur'an, many young generations grow who are good at reading the Qur'an, increasing fluency and increasing understanding of the sciences tajwid knowledge such as long and short, the law of reading, fluency in reading the Qur'an. Another impact felt by the people of Dusun Greges is that there are more and more people who previously did not want to recite the Koran at all, now they have opened their hearts to learn to read the Al-Qur'an even though some of them are already classified as elderly.

The most important supporting factor is that all levels of the Greges Hamlet community can accept it well and are very welcome with this Muqoddaman Routine Recitation. The next supporting factor is the presence of several TPAs in Greges Hamlet which have become embryos or platforms for producing young cadres in Greges Hamlet as well as the students who continue to regenerate and continue to grow from year to year. The inhibiting factors for the Muqoddaman Routine Recitation so far that have been experienced by the congregation are natural factors such as heavy rains, floods, strong winds which can spread towards power outages. This of course will affect the muqoddaman routine event, where the muqoddaman recitation is held at night and requires lighting in the form of a lamp. But this can be resolved after the existence of emergency lights during blackouts.

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