

**EVALUATION OF THE MAGHRIB MENGAJI PROGRAM IN LEBAK REGENT
REGULATION NUMBER 4 OF 2013 (CASE STUDY IN KP. MALANGNENGGAH,
BANJARSARI DISTRICT, LEBAK REGENCY)**

**Evaluasi Program Maghrib Mengaji dalam Peraturan Bupati Lebak Nomor 4 Tahun
2013 (Studi Kasus di kp. Malangnengah Kecamatan Banjarsari Kabupaten Lebak)**

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Abstract: Reciting the Qur'an is an activity of reading the holy book of the Qur'an and is included in worship which has priority for Muslims. Recitation activities are more often carried out at night, which will be seen and heard in almost all Indonesian Muslim communities including Lebak Regency. The purpose of this study was to analyze the Implementation of Lebak Regency Regent Regulation Number 4 of 2013 concerning the Maghrib Koran Movement in Malang Nengah Village, Bendungan Village, Banjarsari District, Lebak Regency. The background of this research is the absence of the contact body and the Maghrib Koran Movement Council in Malang Nengah Village. In addition, there is no evaluation system from the Koran teacher for children who read the Qur'an in Malangnengah Village, so there is no clear indicator for children's ability to read the Qur'an. This research approach uses qualitative research. The results of the research were then analyzed using the Miles and Huberman Model. The results of this study indicate that the indicators of resources and bureaucracy are weak so that the implementation of Lebak Regency Regent Regulation No. 4 of 2013 concerning the Maghrib Movement in Malangnengah village is experiencing problems. However, the habit of reciting the Koran and children's ability to read the Qur'an were not directly affected by the Lebak Regency Regent's Regulation Number 4 of 2013 concerning the Maghrib Koran Movement.

Keywords: Implementation of Lebak Regency Regent's Regulations, Maghrib Koran Movement.

Abstrak: Mengaji adalah kegiatan membaca kitab suci Al Qur'an dan termasuk ke dalam ibadah yang memiliki keutamaan bagi umat Islam. Kegiatan mengaji lebih sering dilakukan pada malam hari, yang akan terlihat dan terdengar hampir di semua lingkungan masyarakat muslim Indonesia termasuk Kabupaten Lebak. Tujuan penelitian ini adalah untuk menganalisis Implementasi Peraturan Bupati Kabupaten Lebak Nomor 4 Tahun 2013 tentang Gerakan Maghrib Mengaji di Kampung Malang Nengah Desa Bendungan Kecamatan Banjarsari Kabupaten Lebak. Latar belakang penelitian ini adalah tidak adanya kehadiran (eksistensi) Badan Kontak dan Majelis Gerakan Maghrib Mengaji di Kampung Malang Nengah. Selain itu, tidak adanya sistem evaluasi dari guru ngaji bagi anak-anak yang membaca Al Qur'an di Kampung Malangnengah, sehingga tidak ada indikator yang jelas bagi kemampuan anak dalam membaca Al Qur'an. Pendekatan penelitian ini menggunakan penelitian kualitatif. Hasil penelitian kemudian di analisis menggunakan Model Miles and Huberman. Hasil penelitian ini menunjukkan bahwa lemahnya indikator sumber daya dan birokrasi sehingga Implementasi Peraturan Bupati Kabupaten Lebak Nomor 4 Tahun 2013 Tentang Gerakan Maghrib di kampung Malangnengah mengalami kendala. Tetapi, kebiasaan mengaji dan kemampuan anak membaca Al Qur'an ternyata tidak terpengaruh langsung oleh adanya Peraturan Bupati Kabupaten Lebak Nomor 4 Tahun 2013 tentang Gerakan Maghrib Mengaji.

Kata Kunci: Implementasi Peraturan Bupati Kabupaten Lebak, Gerakan Maghrib Mengaji.

INTRODUCTION

The holy book Al Qur'an contains life guidelines and instructions for every believer in living their life and carrying out their worship to Allah SWT in the world. Therefore, Muslims need to have the ability to read the Qur'an and study the Qur'an so that they can survive in this life and as a preparation for the afterlife.

The book of the Qur'an which was revealed to Muhammad SAW uses beautiful Arabic and has a grammar that is different from Arabic in general. So, to read and understand the Qur'an requires skills, namely the procedures or laws of reading (tajwid), and adab (ethics). This then becomes a very, very important point for every Muslim to learn how to read the holy Koran.

The habit of reciting the Koran at night can be seen and heard in almost all Indonesian Muslim communities, including Lebak Regency. Based on data released by Databoks Katadata (08 April 2022), in 2021 the Muslim population in Lebak Regency will reach 1.43 million people, which means 99.18% of the total population of Lebak Regency. So we can understand that the regional government of Lebak district is very concerned and takes the initiative to protect and maintain the habits (culture) of Muslim communities in its area by issuing regional regulations.

In 2013, the regional government of Lebak Regency ratified and promulgated Regent's Regulation No. 4 of 2013 concerning the Maghrib Recitation Movement which aims to maintain and improve the quality of the Koran ability of Muslims, especially children. This Regent's Regulation contains the concept of the Maghrib Koran Movement, its objectives, methods, implementation, control, and supervision by the Lebak district government. The aim of issuing this regent's regulation is none other than to maintain and improve the habit of studying religious education through the process of studying the Qur'an by all Muslims, in existing religious facilities.

Two important steps have been taken by the Lebak Regency Government so that the objectives of the PERBUP can be achieved. First, form organizers or executors who can implement and supervise the Maghrib Recitation Movement. Second, support the organizers or implementers through facilities, infrastructure, or other needs so that the Maghrib Koran Movement can run well.

The results of the researcher's initial observations in Malangnengah Village, Bendungan Village, Banjarsari District, Lebak Regency, researchers found data on where children would go to learn the Koran from a nearby Koran teacher in their village. The children's routine activity of reciting the Koran is carried out every day after Maghrib prayers in congregation at the nearest mosque or prayer room in their neighborhood. This activity will be carried out from the time children begin to be trained and invited to learn to read and write (around 5-6 years). This habit, which has been going on for a long time and has been

passed down from generation to generation, is then protected through Regent's Regulation No. 4 of 2013 concerning the Maghrib Recitation Movement.

Under the guidance of a Koran teacher, each child will be introduced to the hijaiyah letters, taught how to pronounce them, and how to read the arrangement of the hijaiyah letters (lafadz). At the next level, children will learn how to sound or pronounce the letters found in the holy book of the Qur'an (tajwid), read the book of the Qur'an from the beginning to the end of the chapter (finish), or memorize short letters (Juz A'mma). Unfortunately, even though Koran teachers have been given the task of providing evaluations, parents will only get verbal reports about their children's Koran recitation abilities.

This research aims to analyze the implementation of the Lebak Regency Regent's Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement in Malangnengah Village, Bendungan Village, Banjarsari District, Lebak Regency, to analyze differences or changes in children's Koran recitation abilities after the enactment of the Lebak Regency Regent's Regulation Number 4 of 2013 concerning the Movement. Maghrib Koran Recitation, and to analyze the supporting and inhibiting factors for the Implementation of Lebak Regency Regent Regulation Number 4 of 2013 concerning the Maghrib Koran Movement for children's Koran recitation abilities in Malangnengah Village, Bendungan Village, Banjarsari District, Lebak Regency.

RESEARCH METHODS

This research was carried out in Malangnengah RT Village. 01 – 04 / RW. 01 Bendungan Village, Banjarsari District, Lebak Regency in January 2023 – March 2023. The subjects of this research are Koran Teachers, the Maghrib Koran Movement Council at the RT level and the Village Government, and children 5-15 years old in Malangnengah Village. This research is qualitative. In collecting data in the field researchers used observation techniques, in-depth interviews, and documentation. After the data was collected, the data was analyzed using an interactive model (Miles and Huberman), and then the researcher carried out the next stages, namely Data Reduction, Data Presentation, and Drawing Conclusions or Data Verification.

RESULTS AND DISCUSSION

Implementation of Lebak Regency Regent Regulation Number 4 of 2013 concerning the Maghrib Movement for Reciting the Koran in Malangnengah Village

George C. Edward III revealed that variables that can influence policy implementation consist of communication, resources, disposition, and bureaucratic structure (Leo Agustino: 2016).

a. Communication

Edwards said that communication is the main prerequisite for effective policy implementation. Before the policy is implemented, each personnel (implementor) must first receive every policy decision and its implementation orders clearly (clear), exactly (accurate), and consistent (consistent). If the information received by implementing personnel does not fulfill the aspects of information transmission, then there is no need to argue if they make many changes to the implementation process that are not to the wishes of policymakers. Thus, the ambiguity of information (ambiguity) is an obstacle and challenge in the communication aspect, especially communication in the context of policy implementation.

b. Resource

Resources influence the success of policy implementation. No matter how well the policy concept is formulated and no matter how accurate the policy information is communicated, if there is no support from relevant resources, the implementation of the policy will not have any useful results. Resources that influence the success of policy implementation include Employees (staff), information (information), authority (authority), and facilities (facilities).

c. Disposition (Character)

Character will hinder policy implementation when implementors express their disagreement with the content of a policy. This disagreement has prevented them from carrying out what should be done. To address this, several choices were made. One of them is the suggestion that the government provides incentives to encourage implementation results and compliance.

d. Bureaucratic Structure

In a bureaucratic structure, SOPs are an important character because according to Edwards, SOPs play a role in saving time. SOPs are daily habits or commonly referred to as routines that enable public officials to make daily decisions. SOPs are needed by every institution, especially by policy implementers because with SOPs, uniformity will be created (uniformity) in acting (Leo Agustino : 2016).

Study Maghrib Movement Program which is based on Lebak Regency Regent Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement has been running since 2013 and the regional government is always trying to make this program successful. There are at least 4 important steps taken by the Lebak district government to achieve the goals of this program.

- a) Socialization of Lebak Regency Regent Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement was held in stages in 2014 to sub-district heads, sub-district heads to village heads, and representatives of religious figures.
- b) Bringing together madrasa teachers, Koran teachers, and Islamic boarding school leaders in professional organizations or institutions created by the Lebak Regency regional government, so that the Lebak Regency Government has a fairly accurate database in each Islamic religious education network up to the neighborhood level.
- c) Providing annual intensive services to registered madrasah teachers, Koran teachers and Islamic boarding school leaders, each amounting to 600 thousand rupiah for madrasa teachers, 250 thousand for Koran teachers, and 600 thousand rupiah for Islamic boarding school leaders.
- d) Establish a management and coaching institution for the Maghrib Koran Movement starting from the district level to the RT.

Based on the results of research interviews regarding the socialization of PERBUP Lebak Regency Number 4 of 2013 concerning the Maghrib Recitation Movement, research informants consisting of religious figures, Koran teachers, and Bendungan village government officials admitted that they had participated in the socialization of the Maghrib Recitation Movement Program which was held at AULA Banjarsari District in 2017. However, not everyone remembers the exact time the socialization was carried out.

The results of research interviews prove that there is communication from the policy originator or in this case the Lebak Regency Government which has implemented the first variable as stated by George C. Edward III, namely communication. So, the publication of PERBUP Lebak Regency Number 4 of 2013 concerning the Maghrib Recitation Movement can be known by the people of Lebak.

However, the results of research interviews also found that the people in Malangnengah village were aware of the Maghrib Recitation Movement program. Even though not all residents have heard directly about the PERBUP, most residents of Malang Nengah village already know about the Maghrib Koran Movement program through stakeholders.

If the public does not know Perbup Number 4 of 2013 this is not distorted information but rather terms that are more easily accepted by the general public. Especially, parastakeholder conveyed the essence of the Maghrib Recitation Movement as an effort by the Lebak Regency government to promote the habit of reciting the Koran from 18.00 to 20.00.

Based on the results of research observations, the second step in the process of implementing this Regent's Regulation, namely establishing the Koran Teacher Communication Forum (FK GMM) which is supported by the Islamic Boarding School Friendship Forum (FSPP) and the Lebak Regency Madrasah Teacher Forum (FGM), is effective so that the Lebak Regency Government has database of teachers who are actively involved in the field of Islamic religious education to Koran teachers at the RT level.

This is a reflection of the steps taken by the Lebak Regency Government to gather existing resources to carry out and achieve the objectives of Regional Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement. No matter how well the policy concept is formulated and no matter how accurate the policy information is communicated, if there is no support from relevant resources, the implementation of the policy will not have any useful results (George C. Edward III in Leo Agustino: 2016).

The results of interviews and research observations found that the lack of facilities prepared by the regional government which should be the responsibility of the regional government, such as the Maghrib Koran Participants' Worksheet for Maghrib Koran participants, is a record for the community about the seriousness of the regional government in achieving the goals of the Maghrib Koran movement. Although, in reality, this does not affect the community's enthusiasm for carrying out the Maghrib Koran Movement.

The third step is to provide annual incentives for Koran teachers. In the early stages of this program running, stakeholders We welcome this program by implementing the Maghrib Koran which is held at 18.00 – 20.00 WIB in mosques, prayer rooms, the Taklim Council, and in the homes of Koran teachers. The existence of incentives for Koran teachers

also increases the enthusiasm of Koran teachers in teaching children to read the Qur'an. Recitation places also grew and increased in number so that the Maghrib Recitation Movement program showed results.

George C. Edward III revealed that disposition (character) will hinder policy implementation when implementers express their disagreement with the content of a policy. This disagreement has prevented them from carrying out what should be done. To address this, several choices were made. One of them is the suggestion that the government provide incentives to encourage results and compliance (Leo Agustino: 2016). So, in this case, the researcher considers that the implementation of the Lebak Regency PERBUP Number 4 of 2013 concerning the Maghrib Recitation Movement is nothing other than the effect of the intensive provision that the Lebak Regency Government routinely provides to Koran Religious Teachers in Lebak Regency.

The results of researchers' observations and interviews with research informants found that there were weaknesses in the institutional bureaucratic structure that could thwart the achievement of the objectives of Lebak Regency Regent's regulation Number 4 of 2013 concerning the Maghrib Recitation Movement. Based on the researcher's observations, the institutional structure of the Maghrib Mengaji Movement Contact Agency and the Maghrib Mengaji Movement Council as managers and supervisors of the Maghrib Mengaji Movement at the Village and RT levels was not formed.

All informants stated that they had never coordinated regarding the Maghrib Mengaji Movement either with the Maghrib Mengaji Movement Council (RT level) or the Contact Body for the Maghrib Mengaji Movement (Village level) because they did not know the person who was approved as the administrator. The routine coordination carried out by Village officials/government is when approaching Eid al-Fitr regarding the distribution of annual incentives.

It is undeniable that the survival of the Maghrib Movement to recite the Koran for children is influenced by the provision of incentives from the regional government. The disbursement of incentive funds that have been ongoing since 2015 amounting to IDR 250,000 to Koran teachers has created a positive impression for Koran teachers regarding the attention given by the regional government. Although of course, many Koran teachers hope that additional incentives will be provided.

In the context of Regional Regulation Number 4 of 2013 concerning the Maghrib Mengaji Movement, the lack of complete human resources in the institutional structure of the Maghrib Mengaji Movement Council (RT level) and the Maghrib Mengaji Movement Contact Agency (Village level) which are left empty by the government itself can be a problem and hindering the implementation of Lebak Regency Regent Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement in Malangnengah Village.

There are no SOPs (Standard Operating Procedures), for Koran teachers so that the periodic evaluation stage for children who recite the Koran is not carried out by the Koran teacher. It seems that at this stage, the Maghrib Koran Movement can no longer be called a unified whole with Perbup Number 4 of 2013 concerning the Maghrib Koran Movement. There are too many gaps on the part of policy implementers or implementers, making the government almost lose its legitimacy (recognition) regarding the Maghrib Koran movement.

Children's ability to recite the Koran after the enactment of Lebak Regency Regent Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement

To date, there are nine places for children to study the Koran in Malangnengah Village. Each place has different methods and uses different learning media. This is related to the educational experience of the Koran teacher and the age of the children being educated. However, almost all Koran teachers use Iqra media because it makes it easier for children aged 5-9 years to learn the Hijaiyah letters and practice Arabic spelling.

In general, children will be taught in several stages as follows :

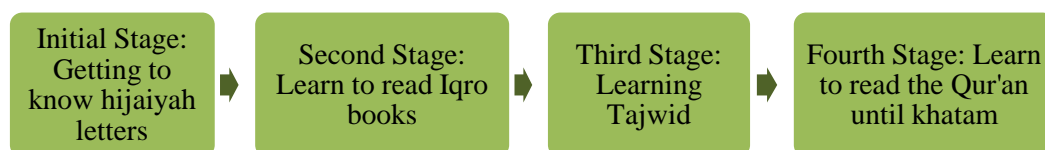


Figure 2. Flow of learning to read the Koran (Quran) in Malang Nengah Village, Banjarsari District, Lebak Regency

There are 4 levels of learning to read the Qur'an (reciting) which is done by reciting teachers in Malang Nengah Village. First, for children aged 4-5 years, they are taught how to read hijaiyah letters through the letters that have been written on the blackboard by the ngaji teacher. Then the Ngaji teacher will read and guide the children to follow from how to say or read hijaiyah letters that have been written starting from 'Alif' to 'Ya'. In the next

stage, the children will be asked to buy their own Iqra' Book Volume 1, so that the recitation teacher will teach and guide each child one by one, from page to page in the Iqra' Book. If the child is considered fluent, then the child will learn to the next page.

The learning method for advanced children is to learn Tajwid and read the Al'Quran in stages starting from the Al-Fatihah, Al Baqarah, to the last letter of the Al Qur'an, namely the An Nas letter. The science of tajwid comes from the words science and tajwid. Tajweed is a form of masdar that originates from the verb madhi jawwada which means to make good (Akhmad Yasin: 2010). The law of studying Tajweed is obligatory duty while practicing it is *fardhu 'ain*. The objectives of studying the science of recitation are as follows:

- a. So that the reader can pronounce the hijaiyah letters well according to the makhraj and their nature.
- b. To be able to preserve the purity of the reading of the Qur'an through the correct method of reading the Qur'an, so that the reading of the Qur'an today is the same as the reading that was once taught by the Messenger of Allah, remembering that the reading of the Qur'an is classification that is, following what the Messenger of Allah taught, "collecting the Al-Quran and reading it is our responsibility, if we have read it, then you follow the reading.
- c. Protect the reader's tongue so that mistakes do not occur which result in falling into sinful acts.

The discussion of Tajwid science has a scope including Makharijul huruf, sifatul huruf, Ahkamul huruf, Ahkamul Maddi Wal Qasr, Ahkamul Waqf wal Ibtida', and al-Khat and al-Usmani. The indicators for the ability to read the Koran in this research are only in scope of Ashkamul Huruf and which have been learned by children aged 10-12 years.

Ahkamul Huruf consist of :

- a. The Law of Nun Mati or Tanwin

The law of nun mati or tanwin when you meet one of the hijaiyah letters has 4 laws, namely:

1) *Idzhar*

Idzhar according to language (etymology) is clear or visible. Meanwhile, according to the term (terminology), it means issuing the idzhar letters from the makhraj clearly without any buzzing. There are 6 idzhar letters, namely: $\dot{\text{ع}}$ – ع – ح – $\dot{\text{خ}}$ – و – ز which is called the letter halaq/halqi (throat). The guidelines for reading idzhar are: If a dead nun or tanwin meets one of the halaq/halqi letters then the law must read idzhar/clearly.

Example: مَنْ عَلِمَ

2) Idgham

Idgham according to language is to put something on something. While according to the term, it is the meeting of the dead letter and the living letter if they become one so that it is like a letter with tasydid. *Idgham* is divided into two, namely:

a) *Idgham Bigunnah* or *Idgham Defective*

Idgham Bigunnah happens when nun dies or tanwin meets one of the letters *idgham*:

و - م - ن - ي not in one sentence, أَنْ يَقُولُ example:

b) *Idgham Bilagunnah* or *Idgham Kamil*

Idgham Bilagunnah that is, when nun dies or tanwin meets one of the letters ج - ر, for example : مِنْ رَحْمَةٍ

The way to read it is by inserting the dead letters into the living letters in front without a buzz.

3) Iqlab

Iqlab *Iqlabis* to remove something from its state. Meanwhile, according to the term, it means placing a letter in the place of another letter accompanied by a buzz. There is one letter, namely ب. The guideline for reading it is that if a nun die or tanwin meets the letter ب then it is read *iqlab*, that is, the sound of the nun die or tanwin is replaced with a mim accompanied by a buzz.

For example: مِنْ بَعْدِ

4) Ikhfa

According to the language of *ikhfa* is closed or hidden. According to the term is to say the dead and silent letter from tasydid was accompanied by a buzz on the first letter, namely nun mati or tanwin. Its nature is between *idzhar* and *idgham*. Letter *ikhfa* there are 15, namely:

ت - ث - د - ذ - ج - ز - س - ش - ص - ض - ط - ظ - ف - ق - ك

The guidelines for reading it are that if a nun mati or tanwin meets one of the 15 letters of *ikhfa* then it should be read *ikhfa*, that is by disguising the sound of the letter nun mati or tanwin into the letter in front of it.

Contoh : عَنْ صَلَاتِهِمْ

a. Death Mim Law

The death penalty law is divided into 3 types, namely:

- 1) *Idzhar syafawy* is if there is a dead mim met with other than the letters ب and م. The way to sound it is by reading the letter idzhar clearly while the lips are closed and after that is released then the law must be read *idzhar syafawy*. For **لَمْ تُنْذِرْهُمْ** example:
- 2) *Idgham mimy* or *mislain*, is when there is a dead mime that meets the same letter, which is the letter mim, then the reading is called idgham mimy or mislain, **وَلَكُمْ مَا كَسَبْتُمْ** such as:
- 3) *Ikhfa' syafawy* is when there is a dead mim meets the letter ب then the law is mentioned *ikhfa' syafawy*, how to read it by sounding it between *idzhar* (clear) and idgham (inserting) with closed lips. There is one letter, namely ب, as **إِعْتَصِمُوا بِاللَّهِ** :

However, the results of interviews and observations by researchers found that there was no periodic evaluation system as recommended in the PERBUP. Almost all informants stated that as Koran teachers, each of them couldn't allow children who were not yet fluent in reading to continue to the next level. So there are children who can repeat the same page of the iqra several times until they read it fluently.

From the results of interviews and observations of researchers, the subjectivity of Koran teachers in measuring children's Koran recitation abilities is quite high. To be more objective, the researcher made direct observations of children who were reciting the Koran by taking into account the scope of recitation knowledge Ahkamul Huruf as an indicator of a child's Koran reading ability.

Measuring the ability to recite the Koran is carried out by the child's learning stages, namely the science of recitation. This ability is measured with the help of a Koran teacher who shows a verse, then the child starts to read it. Every child is given the same opportunity to read it once, without being corrected first by the Koran teacher if they make a mistake. The assessment of children's ability to read verses is as follows:

Table 1. Tajwid Ability Test Score

No	Nama	Tajwid
1	Adam Maulana	A
2	Repi Yusuf Ferdiansyah	A
3	Azril Septian	B
4	Mohamad Satibi	B

Source: Researcher (2023)

Information:

- A : Very Well
B : Good
C : Enough



Figure 1. Test of Children's Tajwid Ability by Koran Teacher

From the results of the ability test on 4 children, they obtained quite good scores in reading the Qur'an and complied with the tajwid laws in the verse. Unfortunately, when this ability test was carried out, only 4 children were willing to take part. Thus, researchers did not get a more representative picture of children's Koran reading abilities in Malangnengah Village.

1. Supporting and inhibiting factors for the implementation of Lebak Regency Regent Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement for children's ability to recite the Koran in Malangnengah Village

The results of the researchers' findings show that there are supporting and inhibiting factors for the implementation of the Lebak Regency Regent's Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement for children's ability to recite the Koran in Malangnengah Village, namely:

a. Supporting factors

There are factors that can support the implementation of the Lebak Regency Regent's Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement for children's ability to recite the Koran in Malangnengah Village, as follows:

1) Ngaji teacher

The Koran teacher as the spearhead of the implementation of the Lebak Regency Regent's Regulation Number 4 of 2013 concerning the Maghrib Koran Movement has expressed his readiness if this regent's regulation is implemented in its entirety. This means that the regional government is obliged to provide facilities, establish or ratify institutional structures, especially at the village and RT levels, and provide supervision at each level through institutions that have been established by the Regent of Lebak Regency by the Regulation of the Regent of Lebak Regency Number 4 of 2013 concerning the Maghrib Recitation Movement. .

2) Parent

The trust of parents in Malangnengah Village towards Koran Koran teachers is so high, that parents will certainly support the implementation of Lebak Regency Regent Regulation Number 4 of 2013 concerning the Maghrib Koran Recitation Movement because it will have a good impact on their children.

b. Obstacle factor

Some factors can support the implementation of the Lebak Regency Regent's Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement for children's ability to recite the Koran in Malangnengah Village, as follows:

1) Technological development

The results of interviews and observations of researchers show that technological developments can be an inhibiting factor in the implementation of the Lebak Regency Regent's Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement for children's ability to recite the Koran in Malangnengah Village because of their close attitude to technology such as tablet, smartphone, and the internet as an image of children who are more advanced than children who don't have or don't understand how to use tablet, smartphone, and internet.

This change in value was formed due to the influence of the development of social media which can be accessed through tablet and smartphones that the child has. On the one hand, children's closeness to technology will prepare children to keep pace with technological developments, but it will also create dependency because of the ease of digging up information, making new friends, or simply getting entertainment.

2) Cultural Shift

There has been a cultural shift due to technological developments where children will become increasingly dependent on technological devices such as tablets and smartphones which will then keep children busy in entertainment and popular culture without understanding and failing to interpret the course of life. This can degrade the value of children as the next generation of the nation so that if it is not controlled, children will easily recognize and learn the cultures of other people (outside) but will not have their own culture.

If a cultural shift has occurred, it will become an obstacle for the Lebak district government to increase children's faith, devotion, and religious knowledge.

CONCLUSION

Based on the description above, researchers can conclude that:

1. The people of Malangnengah village follow the habit of reciting the Koran at sunset in line with Regent Regulation Number 4 of 2013 concerning the Maghrib Koran Movement.
2. Children in Malangnengah Village can recite the Koran according to what the Koran teacher teaches.
3. The implementation of Regent's Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement in Malangnengah Village has no direct relationship to children's ability to recite the Koran.

An obstacle to implementing Regent Regulation Number 4 of 2013 concerning the Maghrib Recitation Movement in Malangnengah Village is the absence of a Contact Body and Assembly for the Maghrib Recitation Movement.

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