

## Ramadan Recitation Activities 1445 H in Increasing Employee Religion at the Ministry of Religion of Nganjuk Regency

Mukhammad Alfani<sup>1\*</sup>, Puteri Rahmah Safira<sup>2</sup>, Fathurrozak<sup>3</sup>, Rosita Andika Sahazfana<sup>4</sup>,  
Shinta Kristantiara Samudra<sup>5</sup>, Mufidatun Nur Aini<sup>6</sup>, Mohammad Fahmi Shahab<sup>7</sup>

<sup>1234567</sup>Universitas Islam Negeri Sunan Ampel Surabaya

\*Corresponding email: [alfanialfa853@gmail.com](mailto:alfanialfa853@gmail.com)

### Abstract

This article discusses the implementation of Ramadan recitation activities at the Nganjuk Regency Ministry of Religious Affairs in increasing spiritual awareness and employee religiosity. In this context, the hadith that emphasizes the importance of worshipping Allah as if we see Him serves as the foundation for the recitation activity. Despite the importance of these activities, there are challenges in increasing employees' interest in attending them, such as boredom, time constraints, digital distractions, and lack of purpose or vision. The research was conducted using a qualitative method through interviews, observations, and documentation to evaluate the implementation of Ramadan recitation activities. The results showed that Ramadan recitation is an important tool to increase faith, piety, and religious understanding. The recitation program is carried out simply by involving religious expert speakers and the goal is to get closer to Allah SWT and increase worship. The author provides solutions to increase employee interest in participating in Ramadan recitation, including creating a pleasant atmosphere, adjusting activity schedules, involving members in planning, and conveying the importance of maintaining worship. Thus, the Ramadan recitation activity at the Nganjuk Regency Ministry of Religious Affairs is not only a place to increase spiritual awareness, but also a means to get closer to God and increase worship.

**Keywords:** Recitation, Staff, Religious, Hadith

### Abstrak

Artikel ini membahas tentang implementasi kegiatan Pengajian Ramadan di Kementerian Agama Kabupaten Nganjuk dalam meningkatkan kesadaran spiritual dan religiusitas pegawai. Dalam konteks ini, hadis yang menekankan pentingnya beribadah kepada Allah, seakan-akan kita melihat-Nya menjadi landasan untuk kegiatan pengajian tersebut. Meskipun kegiatan ini penting, terdapat tantangan dalam meningkatkan minat pegawai untuk mengikutinya, seperti kebosanan, keterbatasan waktu, gangguan digital, dan kurangnya tujuan atau visi. Penelitian dilakukan dengan metode kualitatif melalui wawancara, observasi, dan dokumentasi untuk mengevaluasi implementasi kegiatan pengajian Ramadan. Hasil penelitian menunjukkan bahwa pengajian bulan Ramadan merupakan sarana penting untuk meningkatkan iman, taqwa, dan pemahaman agama. Acara pengajian dilakukan secara sederhana dengan melibatkan pembicara ahli agama dan tujuannya adalah mendekatkan diri pada Allah SWT serta meningkatkan ibadah. Penulis memberikan solusi untuk meningkatkan minat pegawai dalam mengikuti pengajian Ramadan, antara lain dengan menciptakan suasana yang menyenangkan, menyesuaikan jadwal kegiatan, melibatkan anggota dalam perencanaan, dan menyampaikan pentingnya menjaga ibadah. Dengan demikian, kegiatan Pengajian Ramadan di Kementerian Agama Kabupaten Nganjuk tidak hanya menjadi ajang untuk meningkatkan kesadaran spiritual, tetapi juga sebagai sarana untuk mendekatkan diri pada Allah dan meningkatkan ibadah.

**Kata Kunci:** Pengajian, Pegawai, Religius, Hadis

## Introduction

In order to improve the religiosity of employees at the Ministry of Religious Affairs of Nganjuk Regency, the Bimas (Community Guidance) section held a recitation event in the month of Ramadan 1445 H, which is an activity carried out during the month of Ramadan in the morning which is attended by employees of the local Ministry of Religion, employees of the Religious Affairs Office (KUA) in each sub-district and also invites school teachers who are under the Ministry of Religion such as MI, MTs, and MA. Because the recitation becomes a forum or media to remind the congregation of the words of Allah that may not be known. In addition, the recitation can be a way to connect or to strengthen friendship. Therefore, the recitation can be used as a means to build social solidarity. Recitation is not solely related to religious aspects, but also related to social, educational, and political aspects.<sup>1</sup>

Ramadan is the month where Allah SWT gives His people the opportunity to worship more. In Ramadan, the reward from Allah SWT for the good deeds done by Muslims is multiplied. This is found in a hadith narrated by Muslim, where the Prophet said:

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاجْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاجْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبٍ<sup>2</sup>

*And Zubair bin Harb narrated to me, Mu'adz bin Hisham narrated to me, my father narrated to me from Yahya bin Abu Katsir who said, Abu Salamah bin Abdurrahman narrated to us that Abu Hurairah narrated to them that the Rasulullah SAW said, "Whoever fasts the month of Ramadan with faith and expectation of reward from Allah, his past sins will be forgiven. And whoever establishes (prayer on the night of) Lailatul Qadr with faith and expecting (reward from Allah), his past sins will be forgiven."*<sup>3</sup>

This Hadith shows how important it is to worship with sincere and hopeful intentions in order to get rewards from Allah SWT. Muslims are also encouraged to give alms and do good.<sup>4</sup> Recitation is one of the non-formal Islamic education institutions. Non-formal education is a very important aspect in shaping a person's characteristics, especially his religious soul, because formal education only focuses on academics, then religious education, a person can control himself, especially for employees of the Ministry of Religion which is certainly different from other general employees.<sup>5</sup> Therefore, Ramadan recitation is a very

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<sup>1</sup> Suprpti Suprpti, Nurul Iman, dan Ayok Ariyanto, "Pengajian Sebagai Pembentuk Karakter Islami Bagi Generasi Bangsa Di Desa Ngreco Kecamatan Tegalombo Pacitan," *TARBAWI: Journal on Islamic Education* 3, no. 2 (2019): 88, <https://doi.org/10.24269/tarbawi.v3i2.309>.

<sup>2</sup> Al-Naysaburi Muslim bin Al-Hajjaj Abu Hasan Al-Qushayri, *Musnad Shabih Mukhtashar* (Beirut: Dar Ihya Turats Al 'arabiy, n.d.).

<sup>3</sup> *Terjemahan Ensiklopedia Hadis*, n.d.

<sup>4</sup> Rusdiana, *OASE RAMADHAN (Bunga Rampai Materi Kultum Ramadan 1445 H)*, ed. oleh Tatang Ibrahim, Pertama (Bandung: Rumah Baca Tresna Bbakti, 2024).

<sup>5</sup> Akhmad Bukhari, "Implementasi Kegiatan Pengajian dalam Membentuk Jiwa Keagamaan Santri di Pondok Dzikir Miftahus Sudur Palangka Raya," *Al-Manar* 10, no. 2 (2021): 75.

effective activity to be held in this holy month to increase the piety of Muslims, especially employees at the Ministry of Religious Affairs of Nganjuk Regency.

The previous studies that contain similar research include: *first*, an article written by Sutarjo and Muhamad Taufik Bintang Kejora entitled “Counseling the Role of the Family in Strengthening Religious Character through Recitation Activities at the Ar-Rahmah Ta'lim Assembly Pasawahan Purwakarta Regency”. This article discusses that *Majlis Ta'lim* has a strategic role in the character building of Muslims, especially for families in Indonesia. Recitation activities at the majlis ta'lim use lecture and discussion methods to increase insight, enthusiasm, and public awareness about the importance of building religious, nationalist, integrity, independent, and mutual cooperation characters.<sup>6</sup>

*Second*, an article written by Mansyur Hidayat Pasaribu and Muhammad Rizki Syahputra entitled “The Influence of Youth Recitation Activities of Majelis Taklim ‘Nurul Ilmi’ and its Contribution to the Formation of Young Generation Morals (Case Study in Kersana Village, Kec. Kersana Kab. Brees). This study discusses the influence of the youth recitation activities of Majelis Taklim “Nurul Ilmi” and its contribution to the formation of young generation morals. The results showed that youth recitation activities can improve the morals of the younger generation.<sup>7</sup>

*Third*, an article written by Sofiyah Ainun Lathifah Komar entitled “The Benefits of Powerpoint Media for the Recitation of Fajar Ikhlas Mosque Women in Sumberejo Village, Kemiling District, Bandar Lampung City”. This study examines the role of religious recitation broadcasts through Radio Persada FM in creating a learning community in rural communities. The results showed that the religious lecture program can be used as a learning resource and is very effective for creating a learning community.<sup>8</sup>

From the literature review above, the author can conclude that this research has not been previously examined. This series of recitation activities begins at 8am which starts with dhuha prayer in congregation. Then, followed by tausiyah or lectures related to the theme of the holy month of Ramadan. After that, it is closed by reading prayers and then shaking hands or bermushafahah (shaking hands) until it is finished. This activity is routinely carried out every Tuesday, Wednesday and Thursday during the holy month of Ramadan which takes place in the upstairs hall of the Nganjuk Regency Ministry of Religion Building.

People who participate in the recitation will certainly have good faith, diligent worship, good manners, and avoid things that are prohibited. However, in reality the people

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<sup>6</sup> Muhamad Taufik dan Biintang Kejora, “Penyuluhan Peran Keluarga Dalam Penguatan Karakter Religius Melalui Kegiatan Pengajian di Majelis Ta’lim Ar-Rahmah Pasawahan Kabupaten Purwakarta,” *SATWIK4: Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 (2022): 41–49.

<sup>7</sup> Mansyur Hidayat Pasaribu dan Muhammad Rizki Syahputra, “Pengaruh Kegiatan Pengajian Remaja Majelis Taklim ‘Nurul Ilmi’ Dan Kontribusinya Terhadap Pembentukan Akhlak Generasi Muda (Studi Kasus di Desa Kersana Kec. Kersana Kab. Brees),” *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 11, no. 3 (2021): 575–94, <http://dx.doi.org/10.22373/jm.v11i3.8606>.

<sup>8</sup> Sofiyah Ainun Lathifah Komar, “Manfaat Media Powerpoint Bagi Pengajian Ibu-ibu Masjid Fajar Ikhlas di Kelurahan Sumberejo Kecamatan Kemiling Kota Bandar Lampung,” 2018.

who follow it are only a few. Due to lack of interest in the series of events. It is also because the event takes place with the teaching schedule of the teachers and some have to work in the office. So it is difficult to divide the time between attending recitation or teaching at school. Whereas the implementation of religious activities such as recitation, among others, is the formation of Muslim soul characteristics, which has a very important function to strengthen human faith and piety towards Allah SWT. The purpose of the implementation of these recitation activities is to guide and shape a Muslim to become a servant of God who is obedient to the beliefs he adheres to. Therefore, the author wishes to raise this research with the title: "Implementation of Ramadan Recitation Activities 1445 H in Improving Employee Religion at the Ministry of Religion of Nganjuk Regency".

The author chose to conduct the research at the Nganjuk District Ministry of Religious Affairs because the religiously significant Ramadan recitation activities took place there. Being located at the venue allowed the author to easily interact with key informants, such as the Head of the Bimas Section and teacher representatives from various levels of religious education, which enabled the author to gain a comprehensive perspective on the implementation of the activity and its impact on employees and religious education in the area. In addition, choosing this venue was also in line with the author's internship at MBKM UIN Sunan Ampel Surabaya, providing an opportunity to combine research activities with practical experience in the religious and educational fields.

The objectives achieved in this study are to find out the series of recitation activities in the month of Ramadan in depth, to find out the implementation of Ramadan recitation activities in the form of religious souls of employees at the Ministry of Religion of Nganjuk Regency, to find out the factors of the lack of interest of employees in participating in Ramadan recitation activities and provide the right solution so that in the future these activities are many who are enthusiastic about following them.

## **Literature Review**

In the journal discussed, there are several relevant literature reviews related to the implementation of Ramadan recitation activities at the Ministry of Religion of Nganjuk Regency. Some points that can be taken from the literature review include:

1. Lack of Employee Interest in Ramadan Recitation Activities: The literature review may include previous studies that identified reasons for employees' lack of interest in Ramadan recitation activities, such as disinterest, performance anxiety, and lack of purpose or vision. Similar previous research could provide a deeper understanding of the factors that influence employees' interest in religious activities.
2. Solutions to Increase Employee Enthusiasm: The literature review may also include studies that have provided solutions to overcome the problem of lack of employee interest in Ramadan recitation activities. For example, creating a fun atmosphere, adjusting activity schedules, involving members in planning, and conveying the

importance of maintaining worship. References from previous studies can provide effective ideas to increase employee enthusiasm.

3. Religious Values in Ramadan Recitation Activities: The literature review may include concepts of religious values that should be instilled in Ramadan recitation activities, such as aqidah, shari'ah, and morals. References from Islamic literature can provide a strong foundation for understanding the importance of religious values in the context of religious activities.

By referring to the relevant literature review, further research can deepen the understanding of the factors that influence employees' interest in Ramadan recitation activities, and develop effective strategies to increase employees' participation and enthusiasm in these religious activities.

Researchers use a qualitative descriptive approach method with a type of case study. Case research is research that aims to study intensively certain social units, including individuals, groups, institutions and communities. In case research, in-depth data collection and intensive analysis of the interaction between the factors involved in it are carried out.<sup>9</sup> Because researchers want to know in depth how the implementation of Ramadan recitation activities 1445 H in increasing religious employees at the Ministry of Religion of Nganjuk Regency, the researchers used qualitative techniques. Qualitative method is a research procedure that produces descriptive data, namely speech or writing and observable behavior of the people (subjects) themselves. This approach directly shows the setting and individuals in the setting as a whole; the subject of investigation, whether in the form of organizations or individuals, is not narrowed down into separate variables or into hypotheses, but is seen as part of a whole.<sup>10</sup>

This research was conducted at the Ministry of Religious Affairs office located at Jl. Dermojoyo No. 22, Payaman, Kec. Nganjuk, Nganjuk Regency, East Java 64418. The Office of the Ministry of Religious Affairs of Nganjuk Regency was chosen as a place of research because it is a place for Ramadan recitation activities 1445 H which is located in the upstairs hall, precisely the Ministry of Religious Affairs Building of Nganjuk Regency. The informants chosen by the researcher in this study were the Head of the Bimas (Community Guidance) Section, assuming that he and his team members organized this event. And teacher representatives from both MI, MTs, and MA. Researchers conducted data collection techniques in the form of interviews, observation and documentation. Researchers conducted interviews with informants. Observation can be understood as "direct observation of objects, to find out the truth, situation, condition, context, space, and its meaning in an

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<sup>9</sup> Yudin Citriadin, *Metode penelitian kualitatif (suatu pendekatan dasar)*, ed. oleh Lubna, *Sanabil*, Cetakan 1: (Mataram: Sanabil, 2020).

<sup>10</sup> Citriadin.

effort to collect data for a study".<sup>11</sup> Researchers analyzed data through three stages, namely reducing data, presenting data and drawing conclusions and verifying data.

## **Result and Discussion**

Based on the findings of researchers in the field obtained through interviews, observation and documentation techniques, it is known that the implementation of the 1445 H Ramadan recitation activities in improving employee religiosity at the Ministry of Religion of Nganjuk Regency is grouped into 3, namely: the implementation of the 1445 H Ramadan recitation activities; religious values in the 1445 H Ramadan recitation activities; and the reason for the lack of interest of employees in participating in the 1445 H Ramadan recitation activities.

### **Implementation of the Ramadan Recitation Program 1445 H**

#### **a. Definition of Recitation in General**

In language, the word *pengajian* comes from the root word "*kaji*" which means lessons (especially in religious matters), then *pengajian* is: (1) teaching and instruction, (2) reading the Qur'an. The word *pengajian* is formed with the prefix "pe" and the suffix "an" which has two meanings: first, as a verb which means teaching, namely teaching Islamic religious sciences, and second as a noun which states a place, namely a place to carry out Islamic religious teaching which in its use many terms are used, as in society today is known as *majelis ta'lim*.<sup>12</sup>

In practice, taklim assemblies are the most flexible place for Islamic religious education and are not bound by time. Majelis taklim is open to all ages, layers or social strata, and gender. The time of its implementation is not bound, it can be morning, afternoon, evening, or night. the place of teaching can also be done at home, mosque, mushalla, building, hall, yard, and so on. In addition, majelis taklim has two functions at once, namely as a da'wah institution and a non-formal educational institution. The flexibility of this taklim assembly is the strength so that it can survive and is the closest Islamic educational institution to the people (community). The taklim assembly is also a vehicle for strong interaction and communication between ordinary people and the mualim, and between fellow members of the taklim assembly congregation without being limited by place and time.<sup>13</sup>

#### **b. Characteristics of Recitation**

The special characteristics of the recitation are: the presence of kyai or ustadz as a tausiyah filler, the presence of worshipers or participants, the existence of facilities and subject matter themed about Ramadan where the material is taken from the book *Maqashid*

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<sup>11</sup> Ibrahim, *Panduan Penelitian beserta Contoh Proposal Kualitatif*, ed. oleh Edi Kurnanto, *Journal Equilibrium*, Pertama (Pontianak: Perpustakaan Nasional: Katalog dalam Terbitan, 2015).

<sup>12</sup> Zulfani Indra Kautsar, *Kegiatan Pengajian Remaja dan Kontribusinya Terhadap Pembentukan Akhlak Generasi Muda, Dalam Skripsi* (Jakarta: UIN Syarif Hidayatullah Jakarta, 2009).

<sup>13</sup> Muhayat, *Manajemen & Silabus Majelis Taklim*, Pusat Pengkajian Dan Pengembangan Islam Jakarta (Jakarta Islamic Centre), (Jakarta Utara: Islamic Centre, 2012).

*as-Shaum*.<sup>14</sup> The book of *Maqashid as-Shaum* by Shaykh Izzudin Ibn Abd as-Salam is a book of fiqh of worship with a new genre, which uses a philosophical approach in its discussion. In the description of the chapters, the author integrates the trilogy of Islamic teachings, namely creed, morals and fiqh. The explanation of fasting is not only approached with a legal approach (fiqh oriented), but also describes aspects of creed (spirituality) and morality (morality). By combining these three aspects, readers will gain comprehensive knowledge about fasting. The material studied is not only about Ramadan fasting, but also fasting in general, including sunnah fasting. The book of *Maqashid as-Shaum* contains 10 chapters, namely: Chapter 1: The Law of Fasting, Chapter 2: The Virtues of Fasting, Chapter 3: Ethics of Fasting, Chapter 4: Prohibitions in Fasting, Chapter 5: Lailatul Qadr, Chapter 6: Major Practices in Ramadan Fasting, Chapter 7: Shawwal Fasting, Chapter 8: Absolute Fasting, Chapter 9: Sunnah Fasting, and Chapter 10: Days on which Fasting is Prohibited.

c. Recitation Function

Broadly speaking, the function of recitation is twofold, and the following is a description:

- 1) Community function. This means that the recitation is one of the social institutions in the community that participates in organizing balance and harmony in society, such as accommodating zakat, *infaq* and *shadaqah* to be channeled to support the poor or orphans.<sup>15</sup>
- 2) The function of recitation as education. This means non-formal education, where the recitation organizes additional education for members of the surrounding community.<sup>16</sup>

d. Purpose of recitation

According to M. Habib Chirzin, the objectives of the recitation are:<sup>17</sup>

- 1) Providing guidance and laying the foundation of faith in provisions and all unseen things.
- 2) Providing the spirit and value of worship that permeates all activities of human life and the universe.
- 3) Provide inspiration, motivation and stimulation so that all the potential of the congregation can be developed and activated optimally and optimally, with personal development activities, productive work, for the common welfare.
- 4) Integrating all activities or activities so that they are a solid and harmonious unity.<sup>18</sup>

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<sup>14</sup> Syaikh Izzudin Ibn Abd As-Salam, *maqashid al-shaum* (Darul Fikr, n.d.).

<sup>15</sup> Elva Oktavia, "Manfaat Mengikuti Pengajian Rutin dalam Meningkatkan Kesadaran Beragama Masyarakat," *Istinarah: Riset Keagamaan, Sosial dan Budaya* 1, no. 2 (2019): 66–74.

<sup>16</sup> Oktavia.

<sup>17</sup> M Yusuf, A Mufakhir, dan Muhammad Jihan Rezian, "Peran Pengajian Rutin Mingguan Dan Manfaatnya Dalam Pemahaman Keagamaan Bagi Masyarakat," *Jurnal Edukasi: Jurnal Bimbingan Konseling* 9, no. 2 (2023): 172–88.

<sup>18</sup> Kautsar, *Kegiatan Pengajian Remaja dan Kontribusinya Terhadap Pembentukan Akehlak Generasi Muda*.

e. Details of Ramadan Recitation Program 1445 H

Ramadan recitation is one of the activities that is often done to increase faith and piety, as well as deepen religious knowledge. Ramadan recitation is usually held in a grand manner, involving many participants from several groups, such as communities, organizations, or institutions. However, this time it was only conducted in a simple way, which was only attended by employees of the Nganjuk Regency Ministry of Religious Affairs. Based on the interviews that have been obtained, the Nganjuk District Ministry of Religious Affairs has two series of religious activities in Ramadan 1445 H held by the Bimas (Community Guidance) Section. Based on an interview with the chief executive of the Bimas Section (Community Guidance) event, Mr. Asep said:

“For the events in Ramadan this year, there are two series. *First*, dhuha prayer in congregation which is held at 8am. Secondly, it is followed by a *tausiyah* recitation on the Book of *Maqashid Shaum* delivered by our own counselors from each sub-district's Religious Affairs Office (KUA) in turn. This is different from the previous year, when religious leaders were invited. After the Ramadan recitation program is over, the last program is continued with *mushafahah* (shaking hands).”<sup>19</sup> From this explanation, it turns out that religious activities at the Nganjuk Regency Ministry of Religious Affairs office are quite short. These activities can be classified in one period of time. Because of the busyness factor that must return to work in the office, teach at school and take care of other activities. This activity is routinely held every Tuesday, Wednesday and Thursday during the month of Ramadan.

When holding a recitation, it is important to invite speakers who are experts or people who are more experienced in the field of religion, such as ustadz, kyai, or dai. Therefore, in this recitation event, the organizers of the event invited people who served as speakers, namely the extension workers themselves from each Religious Affairs Office (KUA) in each sub-district in turn. Unlike the previous year, inviting prominent religious figures in the Nganjuk Regency area, continued Mrs. Diah Pianawati, as the Head of KUA in Nganjuk.<sup>20</sup>



**Figure 1.** Implementation of Ramadan Recitation 1445 H

<sup>19</sup> Asep, Ketua Pelaksana Acara, Wawancara oleh Mukhammad Alfani (Nganjuk, 19 Maret 2024).

<sup>20</sup> Diah Pianawati, Kepala KUA se-Kabupaten Nganjuk, Wawancara oleh Putri Rahma Safira (Nganjuk, 19 Maret 2024).



Before this recitation event was held, the event began with the implementation of Dhuha prayer in congregation which was held at 8 am. Then, it continues with the core event, namely the Ramadan recitation. The arrangement of the Ramadan recitation program must be in accordance with the theme, purpose, and target of the recitation. In addition, the arrangement of the Ramadan recitation program must also pay attention to the time, place, and facilities available. The purpose of Ramadan recitation is to get closer to Allah SWT through efforts to increase worship and fill activities with religious activities. Ramadan is a month full of blessings where Muslims are required to increase their worship, including reading the Qur'an, sharing kindness, and conducting recitations. In principle, the recitation program in the month of Ramadan invites everyone to piety and then equip themselves with religious knowledge that brings success in this world and in the hereafter.

For example, in the month of Ramadan it is recommended to recite more, read the Qur'an, understand, and practice the contents of the Qur'an which is one of the good deeds that are multiplied in reward. Thus, it can be understood that the Ramadan recitation has the aim of getting closer to Allah, increasing worship, and inviting everyone to return to the guidance of the Prophet not only in the month of Ramadan but can be *istiqamah* even after the month of Ramadan is over. Here are the details of the event:

1. *Muqadimah*

*Muqadimah* is the initial part of the recitation, which contains the recitation of *basmalah*, *hamdalah*, *shalawat*, and *salam*. *Muqadimah* aims to start the recitation by mentioning the name of Allah SWT, praising Him, and sending blessings to the Prophet Muhammad SAW. Basically, a preamble contains the introduction and background of the recitation, as well as a welcome to the participants and speakers. Usually, the *muqadimah* of the program arrangement will be guided by an MC (Master of Ceremony).

2. Opening

After the opening, the recitation will continue with the recitation of the holy Quran. Generally, the opening will be filled with remarks from the organizers, such as the head of the Office and continued by the head of the Bimas (Community Guidance) Section, Mr. Asep. This opening aims to formally open the recitation, so that participants can understand what themes will be conveyed and future expectations regarding the recitation event.

3. Religious Lectures

After that, the main event was the lecture. Lectures are activities to convey ideas related to religion aimed at providing knowledge, advice, and motivation to participants to get closer to the Creator. In this recitation event, the speaker raised material in the book *Maqashid as-Shaum* whose contents have been explained in the previous page which contains Ramadan themes such as the Chapter on the Virtues of Fasting, Chapter on Prohibition of Fasting, and so on. The speaker also delivered it in a language that was easy to understand, interesting, and interactive so that the listeners could more easily absorb what the speaker said.

#### 4. Q&A Session

Question and answer session as an additional series of recitations that contains an opportunity for listeners to ask the speaker about the material presented.

#### 5. Prayer Recitation

This is the final part of the recitation, which includes a prayer with the speaker. This event usually aims to ask Allah SWT to give blessings, grace and guidance to all those present. In addition, the prayer session is a sign to end the recitation well.

#### 6. Closing

Finally, there is the closing ceremony. As there is a series of openings, the recitation must also be closed with thanks and apologies from the organizers if there are mistakes during the recitation event. After that, it is continued with the Mushafahah event, which is shaking hands.

### **Religious Values in the Ramadan Recitation Program 1445 H**

Value is price. Something is valuable because it has a high "price". Value means worth. Obviously, everything is valuable, because everything is valuable, it's just that some prices are low and some are high. Value is the principle or essence that determines the price or value and meaning of something. In human moral life, it is certain principles such as truth, goodness, loyalty, justice, brotherhood, concern and mercy that determine human value, self-esteem, and charity.

Value is a set of beliefs or feelings that are believed to be an identity that gives a special pattern to patterns of thinking, feeling, attachment and behavior. Thus, values are part of a person's human potential. Values are standards of behavior, beauty, justice, and efficiency that bind humans and should be carried out and maintained. The word religious is not synonymous with the word religion, but rather diversity. Diversity, according to Muhaimin et al, looks more at aspects that are in the depths of personal conscience, personal attitudes that are more or less a mystery to others, because they emphasize the intimacy of the soul, a taste that includes the totality of the human person.<sup>21</sup>

According to Glock & Stark quoted by Muhaimin, it explains that: Religion is a symbol system, belief system, value system and institutionalized behavior system, all of which are centered on issues that are lived out as the ultimate meaning. According to Glock & Stark, there are five dimensions of religiousness, namely: (1) The dimension of belief, containing expectations in which religious people cling to certain theological views and recognize the truth of certain doctrines, (2) The dimension of religious practice, which includes worship behavior, obedience and things that people do to show commitment to the religion they adhere to, (3) The dimension of experience, related to religious experiences, feelings,

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<sup>21</sup> Warsito Hadi, "Internalisasi Nilai-nilai Religius melalui Kegiatan Ekstrakurikuler Kerohanian Islam di SMP Negeri 47 Surabaya," *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam* 10, no. 2 (2020): 194–96, <https://doi.org/10.54180/elbanat.2020.10.2.189-208>.

perceptions and sensations that a person experiences, (4) The dimension of religious knowledge, refers to the expectations of religious people who at least have a minimum amount of knowledge about the basics of beliefs, rites, scriptures, and traditions, (5) The dimension of practice, refers to the identification of the consequences of religious beliefs, practices, experiences, and knowledge of a person from day to day.<sup>22</sup>

Religion is the treatise given by God to His Prophet as perfect guidance and laws for people to use in living a good life. It governs their relationships and responsibilities towards God, society, and their environment.<sup>23</sup> As the source of the value system, religion provides guidance, guidelines, and encouragement for humans to solve problems in the fields of religion, politics, economics, social, culture, and military. It forms patterns of motivation, life goals, and human behavior that lead to God's pleasure (morals).

Based on the description above, it can be concluded that religious values are standards of behavior that bind humans. Therefore, it should be carried out and maintained in accordance with Islamic religious law based on the provisions of Allah SWT. There are several fundamental religious values that must be instilled in the employees of the Ministry of Religious Affairs of Nganjuk Regency contained in the Ramadan recitation program 1445 H. Among the important values that must be embedded by employees include:

1. Discipline value

Discipline is not only defined as something rigid and hard to smile at. However, discipline is closely related to time management. The following are some reflections of the value of discipline in the implementation of Ramadan recitation activities at the Nganjuk Regency Ministry of Religious Affairs. One of them is restraining lust.

The word *Hawa* according to Sayyid Muhammad Nuh, has several meanings which include the following; First, the tendency of the soul towards something that is liked. Second, the desire of the soul for something that is loved. Third, the love of man for something, so that something beats his heart. Fourth, loving something so much that it can affect his heart. *Al-Hawa* is also a progressive energy that has a basic tendency to invite the mind and heart away from the suggestions of the deepest conscience. Thus it can be concluded that *hawa* is a desire that aims at things that tend to contradict Allah's guidance.<sup>24</sup>

Based on the explanation above, we can understand that lust is one of the spiritual potentials contained in humans that tends to things that are destructive, misleading, miserable, and humiliating to those who follow it. The lust that exists in humans is a place where the devil enters his influence. Its influence can appear in various forms, and can touch all levels of society, be it rich or poor, officials or people, traders or employees, women or

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<sup>22</sup> Hadi.

<sup>23</sup> Ahmadi Ahmadi, Afroh Nailil Hikmah, dan Agus Yudiawan, "Ilmu dan Agama dalam Perspektif Filsafat Ilmu," *Al-Fikr: Jurnal Pendidikan Islam* 7, no. 1 (2021): 12–25, <https://doi.org/10.32489/alfikr.v7i1.108>.

<sup>24</sup> Jalaludin, "Nilai-Nilai Dakwah Islam Dalam Tradisi Ngarot Di Desa Lelea Kecamatan Lelea Kabupaten Indramayu," *Misykah: Jurnal Pemikiran dan Studi Islam* 7, no. 1 (2022): 73–75, <http://journal.bungabangsacirebon.ac.id/index.php/misykah%0ANILAI-NILAI>.

men and so on.<sup>25</sup> Therefore, the values contained in the Ramadan recitation are to create a Muslim personality, especially the employees of the Ministry of Religious Affairs of Nganjuk Regency to avoid lust, both from temptation during fasting and the nature of envy, spite, arrogance, arrogance, and others.

## 2. Family values

Kinship arises when the rope of *silaturrahmi* is connected. *Silaturrahmi* is a word taken from Arabic, *shilah* and *rahim*. The word *shilah* from the word *washl* which means "to connect" or "to gather". This means the relationship between one another. Meanwhile, the word "womb" originally meant "affection", then developed to mean "a place to carry a fetus". In the perspective of Arabic, Ahmad Warson reveals that *shilaturrahmi* is a translation of Arabic. Has the meaning of affectionate relationships between humans with one another. The activity of *silaturrahmi* is a social activity that can gather many people in one place by expecting the same goal, namely the pleasure of Allah SWT. forgiveness, and an expression of gratitude because it will be reunited with the month of Ramadan. So people gather in one place to celebrate. This makes the relationship with each other closer. Religious social activities such as *silaturrahmi* must be maintained, because it has a very valuable value for the community. The value of unity contained will have a huge impact on the Indonesian state. Unity, which is also contained in Pancasila, turns division into unity, so that Indonesian people can be safe, peaceful and calm in carrying out worship to Allah SWT.<sup>26</sup>

## 3. Devotion Value

Ramadan recitation also aims to enhance the worship experience of Muslims. This can be done through activities such as reading the Qur'an, performing prayers, and praying with awareness and humility.<sup>27</sup>

## 4. *Aqidah* Value

*Aqidah* etymologically means that is bound. Once formed into a word, *aqidah* means a firm and strong agreement, imprinted and embedded in the deepest recesses of the heart. Thus *aqidah* is a matter that must be believed by the heart, reassuring the soul, and become a belief that is not mixed with doubt. *Aqidah* it must then be embedded in the heart, so that in all activities carried out by humans intended for worship to Allah and worth worship as well. *Aqidah* embedded in the soul of a Muslim will always present himself in the supervision of Allah alone, therefore behaviors that are not desired by Allah will always be avoided. The term *aqidah* is often also called *tawhid*. The term *tawhid* comes from the Arabic language

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<sup>25</sup> Jalaludin, "Nilai-Nilai Dakwah Islam Dalam Tradisi Ngarot.

<sup>26</sup> Surawardi Surawardi dan Ardiyan Fikrianoor, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Punggahan Ramadhan," *ADDABANA: Jurnal Pendidikan Agama Islam* 6, no. 1 (2023): 10–11.

<sup>27</sup> M Yusuf Aldiansyah et al., "Penanaman Nila-Nilai Religiusitas Melalui Kegiatan Mengaji Rutinan Pada Anak Usia Dini Di Desa Jampang lamanya , dalam kegiatan penelitian tersebut ialah berfokus pada pendidikan , yakni tersebut dengan mengajar ngaji juga , dengan membagi anak-anak kedal," *PRAXIS: Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (2022): 95–102.

which means mengesakan, containing the meaning of *tawhid* Allah SWT. That is, the recognition that in this universe there is no God but Allah.<sup>28</sup>

#### 5. *Shari'ah* Value

Redactionally, the definition of sharia is "the part of the water place" which means the place where the water runs, or in meaning is a way of life that has been determined by Allah SWT, as a guide in living life in the world to lead the afterlife. The word sharia in the sense of Islamic law means the laws and rules conveyed by Allah to be obeyed by His servants. Sharia is also defined as a system of divine norms that regulate human relations with God, human relations with humans, and human relations with other nature. Sharia rules that regulate direct relationships with God are called *ubudiyah* or worship in a special sense. The rules of Islamic sharia that regulate human relations with humans and the surrounding nature are called *muamalah*. So in general, the scope of *sharia* includes two things, namely worship and *muamalah*.<sup>29</sup>

#### 6. *Moral* Value

The word morals is taken from Arabic *kebuluqun* which means temperament, character, custom, and *khalqun* which means event, artificial, creation. As for the terminological understanding of morals, according to Imam al-Ghazali in his book *Ihya' Ulum al-Din*, morals are a description of behavior in the soul from which actions are born easily without requiring thought and consideration.<sup>30</sup> Morals are divided into two parts, namely praiseworthy morals and despicable morals. Praiseworthy morals are behaviors that are based on the norms that apply in Islamic teachings and are not influenced by lust that leads to despicable actions. While despicable morals come from the impulse of lust that comes from the impulse of the devil that leads us to despicable things and harms ourselves and others, such as arrogance, *su'udzon*, laziness, lying, and others. Meanwhile, according to the object and target, morals can be classified into three types, namely as follows: (1) Manners to Allah, including worshiping Allah, dhikr, prayer, tawakal, and *tawadhu'* (humble) to Allah; (2) Manners to humans, including manners to the Messenger of Allah, parents, self, family, neighbors, and manners to society; (3) Manners to the environment, such as being aware of and preserving the environment, protecting and utilizing nature, especially animals and plants.

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<sup>28</sup> Hadi, "Internalisasi Nilai-nilai Religius melalui Kegiatan Ekstrakurikuler Kerohanian Islam di SMP Negeri 47 Surabaya."

<sup>29</sup> Hadi.

<sup>30</sup> Moh Isbir, Rizkiyah Mardiana, dan Abd Haris, "Relevansi konsep pendidikan akhlak imam al-ghazali al ghazali dalam kitab *Ihya' Ulumuddin* dengan Pendidikan Karakter Kurikulum 2013," *SUBULANA (Journal of Education and Islamic Studies)* 5, no. 2 (2022): 21–29.

### **Reasons for the Lack of Interest of Employees in Participating in the Ramadan Recitation Program 1445 H**

Ramadan is a unique month for the Muslim community. It is a highly anticipated month that offers a different experience from previous months. In terms of worship rituals, this month offers positive incentives, in the form of multiplied rewards for every good deed and act of worship performed. This is one of the main beliefs in Islamic teachings. Muslims are flocking to pursue this incentive. So, he will be more eager to carry out daily worship. The mosque is getting crowded, the religious atmosphere is getting stronger. The experience of performing worship becomes more enjoyable than the previous month. Apart from fasting, Ramadan is filled with a variety of routine worship activities ranging from Quranic tadarus, recitations, tarawih prayers in congregation, to i'tikaf in the last week of Ramadan. These worship activities are not just carried out alone, but are carried out in congregation. Not infrequently, worship activities also become a place to meet face to face with neighbors or other people. Positive nuances can be felt, with the experience of greeting or just releasing the longing of people who have not met for a long time.<sup>31</sup>

In addition to the above activities that are commonly carried out by the local community as Muslims. There are also activities carried out by state employees, namely Ramadan recitation activities. This Ramadan recitation program was attended by all employees of the Ministry of Religion of Nganjuk Regency along with internship students from the Sunan Ampel Surabaya State Islamic University campus. From the results of interviews with several school teachers from both MI, MTs and MA levels, researchers obtained several answers to the reasons for the lack of interest of employees to follow the Ramadan recitation activities in the morning which took place in the Hall Building of the Nganjuk Regency Ministry of Religion office. The following is the description:

Based on interviews with MI teachers in one of the schools in Nganjuk district, it was reported that the material taught in recitation is not challenging or varied enough, so students tend to feel bored and lose interest. In addition, interviews with several MTs teachers showed that they face limited time constraints because they have to juggle responsibilities with work, family and social activities. On the other hand, a MA teacher highlighted the lack of a clear purpose or vision for Ramadan recitation events, as well as distractions from digital technology such as text message notifications and social media.<sup>32</sup> The Head of the BIMAS Section of the Nganjuk District Ministry of Religious Affairs, Mr. Daud Maulana, stated that next year's Ramadan recitation event will be organized with a better system, in the hope of attracting more employees.<sup>33</sup>

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<sup>31</sup> Royanullah dan Komari, "Bulan Ramadan dan Kebahagiaan Seorang Muslim," *JPIB (Jurnal Psikologi Islam dan Budaya)* 2, no. 2 (2019): 133.

<sup>32</sup> Beberapa Guru MI/MTs/MA, Wawancara oleh Rosita, Shinta dan Fahmi (Nganjuk, 19 Maret 2024).

<sup>33</sup> Daud Maulana, Kepala Seksi BIMAS Islam, Wawancara oleh Fathurrozak dan Fahmi (Nganjuk, 19 Maret 2024).

In addition to the above activities that are commonly carried out by the local community as Muslims. There are also activities carried out by state employees, namely Ramadan recitation activities. This Ramadan recitation activity event was attended by all employees of the Ministry of Religion of Nganjuk Regency along with internship students from the Sunan Ampel Surabaya State Islamic University campus. However, the problem is that employees are less motivated to participate in the event. The following are some of the reasons stated by the sources obtained for researchers to study, including:

1. Boredom: If the material taught in the recitation is not challenging or varied enough, a person tends to feel bored and lose interest. Boredom can arise when a person feels that they are familiar with the material or that the material does not present new challenges for them. As a result, they may lose motivation to continue learning and look for more interesting stimulus.
2. Time constraints: A person may feel lazy to do a recitation because they feel they are running out of time. Other responsibilities and obligations, such as work, family, or social activities, can take up most of their time and energy, leaving little time to focus on recitation. Feeling rushed or stressed due to lack of time can make one feel unable to allocate enough time for study.
3. Digital distractions: Technology and social media can be a huge distraction for someone who is studying. Text messages, notifications from social media, or the temptation to surf the internet can disrupt one's focus and attention during the study process. Even if someone is trying to study, the temptation to take a pause and check their digital devices can make them feel lazy to stay focused.

In addition to the above, there are also allegations from researchers that may be the reason for the lack of employees interested in participating in the Ramadan recitation activities, including:

1. Disinterest: When people are not interested in the topics taught in the recitation, they tend to feel bored and less motivated to learn more. Without a strong interest, they may have difficulty in gaining a deep understanding or have difficulty in maintaining their focus during the learning process.
2. Performance anxiety: Performance anxiety is a common issue that can hinder one's motivation to learn. Fear of judgment or criticism from others can make a person feel uncomfortable or insecure while studying. They may worry about not meeting expectations, failing to achieve goals, or even feeling inferior if they face difficulties in understanding the material.
3. Unsupportive environmental conditions: An uncomfortable or unsupportive learning atmosphere can hinder one's ability to concentrate and learn effectively. Noise, visual distractions, or physical inconveniences such as uncomfortable chairs or inappropriate room temperature can interfere with comfort and make one feel lazy to be in the learning environment.

From some of the reasons above, both from sources and conjectures from the author, which may be the reason for employees not interested in attending Ramadan recitation. The author wants to provide solutions in overcoming this to the event organizers which may later be taken into consideration for the future. Here are some solutions, namely as follows:

- a. Create a fun and friendly atmosphere in Ramadan recitation activities, so that all members feel like attending and participating.
- b. Make sure the schedule of recitation activities does not collide with busy or inconvenient times for members. Try to adjust the time that is most convenient for most members. For example, in the afternoon before iftar.
- c. Involve members in planning activities. By feeling like they have a part in organizing the activity, members are more likely to be motivated to attend.
- d. In addition to learning, organize activities that emphasize interaction between members, such as group discussions, games, or other social activities. This can increase member engagement.
- e. Regularly communicate the importance of maintaining worship and increasing religious knowledge during Ramadan. Provide reminders of the spiritual values that can be gained through recitation activities.

Understand that each member may have constraints or limitations that make them less active. Respect these circumstances while providing encouragement to participate to the best of their ability.

### **Hadith about the Recommendation to Worship Allah Completely**

Allah SWT has told us all that the main purpose of our creation by Allah SWT is to worship Him, honor Him, and adore Him. The Prophet in a *badith qudsi* from Allah SWT also explains that one of the main purposes of our creation is to frequently remember Allah. One should not think that complete worship means giving up the business of earning a living and spending time in the mosque day and night. But what it does mean - may Allah know better - is that one should worship with one's heart and body, be humble and modest before the One Allah, feel the majesty of Allah's power, and truly feel that one is praying to Allah who has dominion and decree over everything. It is worship as mentioned in a hadith.

و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ ابْنِ عُثَيْمَةَ قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي حَبَّانَ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَارِئًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ



سَأَحَدْتُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتْ الْأُمَّةُ رَجَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَتْ الْعُرَاةُ الْخُفَاةُ رُؤُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِجَاءُ الْبَنِي فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُوهَنَّ إِلَّا اللَّهُ ثُمَّ تَلَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ } قَالَ ثُمَّ أَذْبَرَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُدُّوا عَلَيَّ الرَّجُلَ فَأَخَذُوا لِيَرُدُّوهُ فَلَمْ يَرَوْا شَيْئًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ هَذَا الْإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّ فِي رِوَايَتِهِ إِذَا وَلَدَتْ الْأُمَّةُ بَعْلَهَا يَغْنِي السَّرَّارِي<sup>34</sup>

*Abu Bakr ibn Abu Shaibah and Zubair ibn Harb, all of them from Ibn Ulayyah, Zubair said, Ismail ibn Ibrahim from Abu Hayyan from Abu Zur'ah ibn Amru ibn Jarir from Abu Hurairah said, "The Rasulullāh was in the presence of people one day, and a man came up to him and said, 'O Messenger of Allah, what is faith?' He replied, 'You believe in Allah, His angels, His book, you believe in meeting Him, you believe in His messengers, and you believe in the final resurrection. He asked, 'O Messenger of Allah, what is Islam?' He replied, 'Islam is that you worship Allah and associate nothing with Him, establish the obligatory prayers, pay the obligatory zakat, and fast Ramadan.' He asked again, 'O Messenger of Allah, what is ihsan?' He replied, 'You worship Allah as if you see Him, so if you do not see Him then He does see you.' He asked again, 'O Messenger of Allah, when is the Hour?' He replied, 'The one who is asked about it does not know the answer better than the one who asks, but I will tell you about its signs; that is, when a female servant gives birth to her master. That is one of its signs. (Second) when a barefooted man becomes the leader of men. That is one of the signs. (Thirdly) when goat herders compete with each other in the height of buildings. That is one of the five signs, of which none knows except Allah," then he SAW recited: '(Verily, Allah, with Him alone is the knowledge of the Day of Resurrection; and He is the One Who sends down the rain, and knows what is in the womb. And no one can know (with certainty) what he will do tomorrow. And no one can know on which earth he will die. Verily, Allah is All-Knowing and All-Knowing' (QS. Luqman: 34). Then the man left again. So the Rasulullāh SAW said, "Call the man back to me. So they started calling him again, but they did not see anything. So the Rasulullāh said, "This is Jibril, he has come to teach people about their religion." Muhammad ibn 'Abdullāh ibn Numair narrated to us Muhammad ibn Bisyr narrated to us Abu Hayyan at-Taimi narrated a similar hadith with this chain of transmission, except that it contains the phrase: 'When the female servant gives birth to her husband, i.e. the concubines'.<sup>35</sup>*

In the above Hadīth, there is a passage that implies that “You should worship Allah as if you see Him. If you do not see Him then surely He sees you”. This means that you should not be among those people whose bodies are in the mosque while their hearts are outside. There are traditions that indicate that worshipping Allah completely is among the keys to sustenance. Some of these texts include.

<sup>34</sup> Muslim bin Hajaj Abu Hasan al-Qusyairiy An-Naisaburiy, *Shahih Muslim*, ed. oleh Muhammad Fuadz Abd Al-Baqi (Beirut: Daar Ihya' Turats al-'Arabiyy, n.d.).

<sup>35</sup> *Terjemahan Ensiklopedia Hadis*.

The hadith narrated by Imam Ahmad, At-Tirmidhi, Ibn Majah, and al-Hakim from Abu Hurairah RA, where the Prophet (peace and blessings of Allah be upon him) said:

إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا ابْنَ آدَمَ! تَفَرَّغْ لِعِبَادَتِي، أَمَلًا صَدْرَكَ غِنًى، وَأَسَدَّ فَقْرَكَ، وَإِنْ لَا تَفْعَلْ مَلَأْتُ يَدَكَ شُغْلًا، وَلَمْ أَسَدَّ فَقْرَكَ<sup>36</sup>

*“Verily, Allah says: ‘O son of Adam, worship Me fully, and I will fill your hearts in your breasts with wealth and fulfill your needs. If you do not do so, I will fill your hands with busyness and I will not fulfill your needs (to people)’”.*

This hadith, narrated by Abu Hurairah (may Allah be pleased with him), relates the words of the Prophet Muhammad (peace be upon him): “Allah's Apostle recited,” meaning that he conveyed the words of Allah SWT to his Companions: “Whoever desires results in the Hereafter, We will increase in his harvest.” This means that anyone who strives to benefit in the Hereafter by doing righteous deeds, Allah SWT will reward them tenfold for any good they do, according to His will. But for those who are only focused on the life of this world, Allah SWT will only give them what He has allotted to them.<sup>37</sup>

Then, the Prophet said: “Allah said: ‘O son of Adam! Worship Me.’” This means that Allah SWT calls and asks us, as children of Adam, to worship Him. Worship here means putting worship ahead of worldly pursuits and doing what Allah SWT has commanded. We must not be distracted from remembering Allah, whether in work or in worship. Nothing should distract us from remembering Allah and performing our obligations to Him.

Allah SWT then says: “Fill your hearts with wealth,” which means that we should fill our hearts with spiritual wealth and be content with what Allah SWT has provided for us. We should be content and grateful with what we have. “And alleviate your poverty,” which means that we should not feel poor or deprived, as Allah SWT will provide enough for us. “Or else you will do it.” This means that if we do not follow Allah's guidance and prefer worldly life over the Hereafter, Allah SWT will keep us busy with the affairs of this world and our hearts will never be satisfied. “And I have not satisfied your poverty,” meaning that we will continue to feel inadequate and always yearn for more, so we will miss out on Allah's blessings and bounties, and become weary in this worldly life without ever having enough.<sup>38</sup>

The Hadith narrated by Abu Hurairah (may Allah be pleased with him) provides relevant guidance in this context. Firstly, it emphasizes the importance of prioritizing results in the hereafter. In the context of Ramadan recitation activities, employees are encouraged to strengthen their spiritual bond with Allah SWT through good deeds and more intense worship during the holy month of Ramadan. This shows that the recitation is not just a routine activity, but also a means to increase awareness of the hereafter and gain blessings from it. Then, the hadith reminds us not to get caught up in the busyness of the world that

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<sup>36</sup> Muhammad bin Isa bin Sura bin Musa Bin Al-Dahhak At-Tirmidzi, *Sunan Tirmidzi*, ed. oleh Bashir 'Awad Ma'ruf (Beirut: Dar Al-Gharb Al-Islami, 1998).

<sup>37</sup> Al-Albani, *Sahih Tirmidzi*, n.d., <https://dorar.net/hadith/sharh/111622>.

<sup>38</sup> Al-Albani.

forgets worship. In the context of employees at the Ministry of Religious Affairs, this message reminds them not to focus too much on worldly tasks or administrative matters, but to maintain a balance between worldly obligations and worship of Allah SWT.

Furthermore, the hadith calls for filling the heart with spiritual wealth and being content with what Allah SWT has given. In Ramadan recitation activities, employees are invited to deepen their religious understanding and enrich their spirituality, so that they can feel deep satisfaction and gratitude for the blessings of Allah SWT. Lastly, the hadith shows that abandoning Allah's guidance will bring unfavorable consequences. In this context, employees are reminded not to get caught up in worldly life and forget the spiritual aspect. Otherwise, they will be preoccupied with the affairs of the world and their hearts will remain dissatisfied. Thus, the above hadith provides a strong basis to support the purpose and meaning of Ramadan recitation activities at the Nganjuk District Ministry of Religious Affairs, which is to increase the spiritual awareness and religiosity of employees in carrying out their duties with full blessings and awareness of the hereafter.

## **Conclusions**

This article discusses the Ramadan recitation activities at the Nganjuk Regency Ministry of Religious Affairs, which aim to increase the spiritual awareness and religiosity of employees. The hadith mentioned in the article emphasizes the importance of worshipping Allah as if we see Him, and prioritizing results in the hereafter rather than getting caught up in the busyness of the world that forgets worship. This hadith message is linked to Ramadan recitation activities as a means to get closer to Allah SWT and increase worship. The author provides solutions to increase employees' interest in participating in Ramadan recitation, including creating a pleasant atmosphere, adjusting the activity schedule, involving members in planning, prioritizing interaction between members, and conveying the importance of maintaining worship. Hadiths that show the importance of worshipping Allah fully can also be used as guidelines in carrying out Ramadan recitation activities, where the main goal is to get closer to Allah, increase worship, and invite people to return to the guidance of the Prophet. Thus, the conclusion of this article is that the Ramadan recitation activities at the Nganjuk District Ministry of Religious Affairs are an important means of increasing the spiritual awareness and religiosity of employees, by linking the hadith message about worshipping Allah fully with the main purpose of the recitation activities, which is to get closer to Allah SWT and increase worship.

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