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**THE TRADITION OF NGAJI JAMA' (A STUDY OF LIVING QUR'AN IN  
THE DOMPU COMMUNITY, WEST NUSA TENGGARA)**

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**Abstract**

*This Living Qur'an research discusses the tradition (Ngaji Jama') of reading the Qur'an using the rhythm of tartil and tilawah. Ngaji Jama' is a religious ritual performed by the people of Bima and Dompu, West Nusa Tenggara. It is held at night (Ba'da Isha). The series of events of the Ngaji Jama' tradition are: Wedding, circumcision and Tahlilan by chanting the Qur'an using rhythm together or taking turns. This study aims to find out the process of Ngaji Jama' in the tradition of religious rituals carried out at Ngaji Jama' Wedding, Khitanan and Tahlilan events. Furthermore, to find out what impact Ngaji Jama' has on the social life of the people of Dompu, West Nusa Tenggara. The recitation of the Qur'an undergoes transmission and transformation, namely, the Recitation of the Qur'an in the Companions Era, the Recitation of the Qur'an in the Middle Era and the Recitation of the Qur'an in the Contemporary Era. In this study the author used descriptive, qualitative methods, then strengthened by primary data sources, secondary data and analyzed the data by collecting data through observation, interviews and documentation. This research was conducted by interviewing several religious leaders as well as reciters and Qariahs among the Dompu community. Based on the results of the research, it can be concluded that the people of Dompu understand the Qur'an not only as a holy book, but also as the embodiment of an ideal society that is always close to the Qur'an. This is what distinguishes the Ngaji Jama' tradition from other regions when there is a formal or non-formal event.*

**Keywords:** Tradition, Ngaji Jama', Living Qur'an

**Abstrak**

Penelitian Living Qur'an ini membahas tentang tradisi (Ngaji Jama') membaca Al-Qur'an dengan irama tartil dan tilawah. Ngaji Jama' merupakan ritual keagamaan yang dilakukan oleh masyarakat Bima dan Dompu, Nusa Tenggara Barat. Ritual ini dilaksanakan pada malam hari (Ba'da Isya). Rangkaian acara dari tradisi Ngaji Jama' adalah: Pernikahan, khitanan dan Tahlilan dengan melantunkan ayat-ayat suci Al Qur'an dengan irama secara bersama-sama atau bergantian. Penelitian ini bertujuan untuk mengetahui proses Ngaji Jama' dalam tradisi ritual keagamaan yang dilakukan pada acara Ngaji Jama' Pernikahan, Khitanan dan Tahlilan. Selanjutnya, untuk mengetahui dampak Ngaji Jama' terhadap kehidupan sosial masyarakat Dompu, Nusa Tenggara Barat. Pengajian al-Qur'an mengalami transmisi dan transformasi yaitu, Pengajian al-Qur'an di Era Sahabat, Pengajian al-Qur'an di Era Pertengahan dan Pengajian al-Qur'an di Era Kontemporer. Dalam penelitian ini penulis menggunakan metode deskriptif, kualitatif, kemudian diperkuat dengan sumber data primer, data sekunder dan menganalisa data dengan cara mengumpulkan data melalui observasi, wawancara dan dokumentasi. Penelitian ini dilakukan dengan mewawancarai beberapa tokoh agama serta qari dan qariah di kalangan masyarakat Dompu. Berdasarkan hasil penelitian, dapat disimpulkan bahwa masyarakat Dompu memahami Al-Qur'an tidak hanya sebagai kitab suci, tetapi juga sebagai perwujudan masyarakat ideal yang selalu dekat dengan Al-Qur'an. Hal inilah yang membedakan tradisi Ngaji Jama' dengan daerah lain ketika ada acara formal maupun non formal.

**Kata Kunci:** Tradisi, Ngaji Jama', Living Qur'an



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## A. INTRODUCTION

Recitation of the Qur'an using the rhythm of tartil or tilawah is usually done in formal events such as competitions, seminars, festivals, Musabaqah Tilawatil Qur'an and so on. However, it is different for the people of Dompus who read the Qur'an in tartil both in formal and non-formal events known as the Ngaji Jama' tradition. The Ngaji Jama' (Qur'an recitation) tradition is carried out on agendas such as weddings, circumcisions, and tahlilan and so on which are held at night (Ba'da Isya). (Fatimah Azzahra, 2021) The implementation of the Ngaji Jama' tradition aims to revive, unite and strengthen the ties of friendship with families, neighbors and the surrounding community. The implementation of the Ngaji Jama' tradition has influenced the people of Dompus to this day.

Literary studies on the Ngaji Jama' (Qur'an recitation) tradition only focus on one study. The study that revealed one of the fragments of the Ngaji Jama' tradition was Fitrianita, whose research focused on the Ngaji Jama' tahlilan tradition. (Fitrianita, 2018) (However, there are also those who conduct research, namely (Muhammad Aminullah, 2015), which focuses on the Haflah Tilawatil Qur'an tradition. Previous research has not found research that examines complexly related to the Ngaji Jama' tradition in the lives of Dompus people.

This study aims to look at the process and impact of Ngaji Jama' in each agenda, namely marriage, circumcision and Tahlilan. To answer these questions, the researcher asked two questions: Firstly, What is the process of Ngaji Jama' in the tradition of the people of Dompus, West Nusa Tenggara? Secondly, What is the impact and meaning of Ngaji Jama' in the social life of the people of Dompus, West Nusa Tenggara. This article will reveal in depth about the Ngaji Jama' tradition in the Dompus community.

Research on the Ngaji Jama' tradition needs to be conducted in order to see the form of transmission and transformation of this tradition. (Ahmad Rafik, 2020). The process of transmission and transformation of the Ngaji Jama' tradition will find the factors and impacts that led to the birth of this tradition among the people of Dompus. Because the Ngaji Jama' tradition has undergone a transmission of meaning, at first it was an ordinary recitation conducted by reciters and reciters only. However, over time the recitation changed its meaning to Ngaji Jama' (joint recitation). Ngaji Jama' then underwent a transformation into Haflah Tilawatil Qur'an. The Ngaji Jama' tradition has given birth to a religious young generation and a place for friendship



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between reciters and the people of Dompu in general.

## **B. RESEARCH METHODS**

This research method is qualitative with two types of data, namely primary and secondary. During the observation process, the researcher conducted interviews with the National reciters and Qariahs. As for what the researcher did, namely participating and observing the life of the Ngaji Jama' tradition in the Balibunga neighborhood, Kandai II village, Woja sub-district, Dompu district, West Nusa Tenggara. And for secondary data, researchers use relevant data sources such as books, journals, articles, tafsir, Al-Qur'an and translations, theses, theses and so on. One of the references used by researchers for writing this article is the book (Research Methods of Al-Qur'an and Tafsir) by Abdul Mustaqim. (Mustaqim, 2014). This research also uses data analysis (descriptive and qualitative). This research describes the phenomenon of the Ngaji Jama' tradition practiced by the people of Dompu in their daily lives.

The tradition of Ngaji Jama' (recitation of the Qur'an) using the rhythm of tartil and tilawah is a religious ritual performed by the people of Dompu, West Nusa Tenggara, both in formal and non-formal events. Ngaji Jama' is held in the evening after Isha. (Fatimah Azzahra, 2021) And continued with various religious ritual activities organized at the Ngaji Jama' Wedding Tradition, Ngaji Jama' Khitanan, Ngaji Jama' Tahlilan and so on. The rhythm used when reading the Qur'an is the rhythm of tartil and tilawah by adjusting the context of the event that takes place. (Usman, 2021) So that the reciter and qariah read surahs that are still related to the event being held. In the implementation of the Ngaji Jama' Tradition, it has been regulated and adjusted to the local wisdom that has developed.

## **C. RESULTS AND ANALYSIS**

At the beginning of this discussion, we will first explain the process of implementing the Ngaji Jama' tradition practiced by the people of Dompu, West Nusa Tenggara, as follows:

### **1. The Process of Ngaji Jama' Implementation in the Dompu Community Tradition of West Nusa Tenggara.**

#### **a. Wedding Ceremony**

The tradition of Ngaji Jama' (recitation of the Qur'an) using rhythm at weddings takes place after Isha at 20:00 until 23:00. The family invites guests and reciters to enliven the event. The core wedding program (Reception/Jambuta Tekar Te'e) is held the next day at 15:30 until



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the event is over. The reciters and qariah will read the Qur'an using rhythm. As explained by Dahlan below:

*"If someone recites (Alif Lam Mim) one letter of the Qur'an (Alif) counts ten good deeds. Similarly, if the letter (Lam) counts ten good deeds, then the letter (Mim) also counts ten good deeds. From this it can be seen that every letter that is read will be multiplied in reward". (Dahlan M Fadil , 2021)*

The people of Dompu believe that the recitation of the Qur'an using rhythm at weddings is not only based on word-of-mouth traditions but also on religious grounds.

In this Ngaji Jama' (Qur'an recitation) tradition, the reciters and reciters have rules in reciting the Qur'an. Which the reciters and reciters also pay attention to the laws of reading and use the rhythm of the history of Imam Hafadz, namely (Bayyati, Jiharka, Shoba, Hijaz, Rhas, Syika, Nahawan). (Muhammad Yasir Arafat, 2017) The phenomenon of the Ngaji Jama' (recitation of the Qur'an) tradition using the rhythm at weddings can build ties between the Dompu community and their families, neighbors and so on. The purpose of reciting the Qur'an at weddings is not only to use rhythm, but also to unite the bonds of friendship between families, neighbors and others. In relation to the practice of the Ngaji Jama' Tradition, Dahlan has a slight difference with the explanation by Fatimah above. According to him, the surahs that are chanted during the Ngaji Jama' Tradition have been predetermined, as explained below:

*"In the tradition of Ngaji Jama', the wedding family invites reciters and qariah specifically to recite the Qur'an using rhythm. At the event the reciters and reciters read selected surahs namely, "an-Nisa' [4]: 1 and ar-Rum [21]: 21". The hope is that the wedding event will receive blessings from Allah SWT and become a family that (Sakinah Mawadah Warahmah)." (Dahlan M Fadil , 2021)*

The Ngaji Jama' tradition of using rhythm at weddings hopes to get blessings from Allah SWT. So that the bride and groom become a family that (Sakinah Mawadah Warahmah).

### **b. Circumcision Event**

The tradition of Ngaji Jama' (recitation of the Qur'an) using rhythm is also practiced at circumcision events. At the beginning of the process, the family invites reciters to recite the Qur'an using rhythm. Guests, family, neighbors, village heads and religious leaders (Ustdz) are also invited. The circumcision event in the tradition of Ngaji Jama' (recitation of the Qur'an) using rhythm is held at night after Isha at 20:00 to 01:00. (Fatimah Azzahra, 2021) The next day is followed by the core circumcision event which is held at 08:00, in the morning.

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circumcision event has been held, it is followed by the event (Reception/Jambuta Tekar Te'e) at 15:30 until the event is over. The reception is also attended by invited guests, family, neighbors, religious leaders and reciters. The organization of the recitation of the Qur'an using rhythm is not only done at night. However, it is also done during the day at the event (Resepsi/Jambuta Tekar Te'e).

The recitation of the Qur'an using rhythm was also explained by Usman, that the surahs recited by the reciters and qariahs at the circumcision ceremony were "Lukman [31]: 16 and Al-Imran, [3]: (Usman, 2021) The reading of the surahs that have been determined above is a form of prayer, so that the circumcised children will become pious children and be useful for religion, nation and state.

### **c. Tahlilan Event**

The tradition of Ngaji Jama' (recitation of the Qur'an) using rhythm is not only done at weddings, circumcisions but also at tahlilan events. Generally, the recitation of the Qur'an using rhythm is done at night after Isha at 20:00 until dawn or dawn. In the tahlilan event, the family also invites the reciters, family, neighbors and so on. Community participation to participate in chanting the Qur'an and praying for the dead and the families left behind. The Ngaji Jama' tradition at tahlilan events is carried out on the first, third to seventh day, and continued on the 44th day. (Fitrianita, 2018) However, before the Ngaji Jama' Tradition is held, it is first accompanied by solawat, dhikr and prayers together led by religious leaders (Ustadz). And continued with the recitation of the Al-Qur'an surah Yasin, and completed the recitation of the Al-Qur'an until it finished 30 Juz. (Fitrianita, 2018) The series of events from the Nagji Jama' Tradition has been carried out for a long time by the local community.

Regarding the series of events of the Ngaji Jama' Tradition, there are differences that are adjusted to the family's economic capacity. Families who hold the Ngaji Jama' Tradition (recitation of the Qur'an) on the tahlilan event on the first day until the 44th day. However, not all of them hold full Ngaji Jama' up to 44 days, because it is based on mutual agreement with the family, as well as looking at the financial situation of the family who is celebrating. This is what distinguishes Ngaji Jama' in the ordinary community from that conducted in Islamic boarding schools. If there is a leader of ustdz and ustdzh who dies, there will be recitation, solawatan, dhikr and prayer together for 44 days, 100 days, and 1000 days. Some even hold a haul every year.



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(Fatimah Azzahra, 2021) Recitation of the Qur'an using rhythm at tahlilan events is not only held on the first to seventh day but also on the first day to the 44th day.

The next discussion will explain the basic construction of the Ngaji Jama' tradition, which has been practiced before. This practice has been recorded since the time of the Companions. In full, the researchers will explain in the following discussion:

## **2. Recitation Of The Qur'an From Time To Time**

Recitation of the Qur'an using rhythm has been done since ancient times from the era of the Companions, the Middle Ages to the contemporary era. As mentioned in Q.S. Al-Muzammil [73]: 4. In this case, the mufasirs argue from the Classical era in the interpretation of Ibn Mas'ud, namely, "Recite the Qur'an and decorate it with a good voice and arabize it (Fluent) because it is Arabic and Allah likes it to be arabized. (Muhammad Ahamad Isawi, 2009) In the interpretation of Ibn Mas'ud ordered to read the Qur'an with a good voice, arabized and fluent. Similarly, the interpretation of Ibn Abbas in Q.S. Muzammil [73]: 4 interpreting the verse as "Read the Qur'an slowly. (Ali bin Abu Thalbah, 2009) From the above interpretation explains that reading the Qur'an slowly.

The interpretation of Q.S. Al-Muzammil [73]: 4 is also narrated in the interpretation of the medieval era of Ibn Kathir's interpretation "And read the Qur'an slowly, for it will help and contemplate it. (Imam Asy-Syafi'I, 2004) Furthermore, it is also explained in the contemporary interpretation of Al-Mishbah Q.S. Al-Muzammil [73]: 4 namely, "And read the Qur'an slowly with good and correct reading. (M. Quraish. Shihab, 2002) The above interpretation can be concluded that reading the Qur'an slowly.

In the discussion above, the researcher will explain comprehensively related to the recitation of the Qur'an from time to time from the era of the Companions to the contemporary era. As described below as follows:

### **a. Recitation Of The Qur'an In The Era Of The Companions**

Recitation of the Qur'an using rhythm was also practiced directly by the Prophet Muhammad and has been maintained by millions of people. So that there are also some companions of the Prophet who are good and have advantages in reciting the Qur'an using rhythm (qari'). The name of the Companion who was a reciter, namely: 'Abdullah bin 'Abdullah Al-



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Bagdadi and khalid bin Usman 'Abdurrahman. (Ahmad Syahid, 2021) The discussion above can be seen that the recitation of the Qur'an using rhythm has existed since the time of the prophet and was practiced directly by the Prophet Muhammad and his companions.

Another history states that the Prophet SAW once heard the voice of his friend named Abu Musa who wanted to recite the Qur'an. As explained below:

"Indeed he (Abu Musa) has been given the beauty of voice as the beauty of the voice of the descendants of Prophet Dawud. (HR. Bukhari 4048, Muslim 793)." (Nashih Nashrullah, 2021) Furthermore, it was narrated by Al-Barra' bin 'Azib AR, he said: the Prophet said: "Produce the Qur'an with your voice". (HR. Abu Dawud, An-Nasa'i) and so on.

From the explanation of the two traditions above, it can be seen that (Recitation of the Qur'an) using rhythm is also permitted in the hadith.

Someone reading the Qur'an using the rhythm of tartil or tilawah can reach the level, for that one must be able to understand the science of tajweed properly and correctly. As narrated by K.H. Ahmad Fathoni that the command to read the Qur'an is not just using the rhythm of tartil, but reading the Qur'an with tartil correctly and with quality. (Agus Nur Qowim, 2019) As according to Qaul who was a friend of Ali Karomallahu Wajhah that in Matan Jazariyah defines tartil is a recitation of the Qur'an that adapts to the laws of tajweed and waqaf.

This reading is divided into three types, namely as follows: (a). Tahqiq, is a slow, slow reading, and a well-structured order that adapts the rules and laws of reading that are clear Shifatul Letter (Makhroj). As used by the madzhab of the Imams who use mad far'I and Isyba' (3 Alif), such as Imam Khamzah and Waresy. (Sholeh Hasan dkk, 2018) (b). Hader, is a recitation of the Qur'an that uses a fast reading method, but does not forget the laws of good tajweed reading, namely (Qashar, Ikhtilas, Badal, Idgham Kabir) and so on. This kind of reading is the madzhab of Imam Ibn Kathir, Abu Amer and Imam Rawi all of whom use mad munfashil (1 alif). (Sholeh Hasan dkk, 2018) (c). Tadwir, is the recitation of the Qur'an by tahqiq, hader or between pen and speed. However, it uses Mujawwid which fulfills all the laws of reading. The Madzhab that uses Mad Munfashil reading with (Two alifs or one and a half long. The above reading was also done by Imam Ibn Amir, Ali Al Kisa'I, Ashim and so on. (Sholeh Hasan dkk, 2018) From this it can be seen that the reading of tartil has different rules and opinions from the



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scholars.

### **b. The Reading of the Qur'an in the Middle Ages**

For fifteen hundred years, there has been no beautiful and perfect recitation that can match the greatness of the Qur'an. The art of reciting the Qur'an with rhythm requires courage and a high level of precision. (M. Quraish Shihab, 2013) Through the discussion above, it can be seen that reciting the Qur'an with rhythm can touch the soul of those who listen to it.

Without realizing that people's lives are generally influenced by religion sourced from the text of the Qur'an and hadith. (Saifuddin Zuhri dkk, 2018) Through the art of reciting the Qur'an using rhythm is a sound that has its own characteristics. According to Husein Nasr, art has three parts. First, (Sacred Art) is art that is directly connected to religious practices in everyday life. Second, (Traditional Art) is a part of art that explains religious and spiritual principles. Third, (Religious Art) is something that is related to religion, but the form and process of implementation are not traditionally carried out. (Khudari Soleh, 2010) The three arts above explain comprehensively that art is related to everyday life, especially in religious rituals. Similarly, described by Abdullah Saeed (Abdullah Saeed, 2016) that "the tradition of reciting the Qur'an is not only understood as part of the prayer ritual, but the recitation of the Qur'an is also part of worship".

Among the Arab community is famous for its characteristic of chanting poetry using rhythm. (Muhammad Yasir Arafat, 2017) As for the figures who have the ability in the art of rhythm, namely 'Ubaidillah ibn Abi Bakrah. 'Ubaidillah ibn Abi Bakrah was a governor of Sijistan and held office in 697 AD. During his tenure 'Ubaidillah Ibn Abi Bakrah bequeathed the art of rhythm in the Qur'an to his grandson named 'Ubaidillah Ibn 'Umar. (Muhammad Yasir Arafat, 2017) Furthermore, Al-Ibadhi inherited from Ibn 'Umar, and passed on to Sa'id al'Allaf then passed on to his brother from Al-'Ibadhi. Once upon a time, Caliph Harun Al-Rashid (763 AD-809 AD) was carried away by the rhythm of Sa'id al-Allaf's Qur'anic recitation, therefore, he was appointed by the caliph as the reader of the Holy Qur'an in the Palace. The rhythmic art of the Qur'ān underwent transmission and transformation, in which the rhythmic art was passed down from generation to generation.

### **c. Recitation Of The Qur'an In The Contemporary Era**



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The recitation of the Qur'an using rhythm is familiar to the people of Indonesia, especially to the people of Dompu, West Nusa Tenggara. From time to time, it has developed and people's curiosity to learn and teach the Qur'an has increased. The government of the Republic of Indonesia has made efforts to organize religious competitions. The competitions include MTQ (Musabaqah Tilawahil Qur'an), STQ (Selection of Tilawatil Qur'an), MHQ (Musabaqah Hifzdil Qur'an), MKQ (Musabaqah Khathmil Qur'an) and others, from the village level to the international level. Recitation of the Qur'an using rhythm is familiar in Indonesia, especially in Dompu.

According to Khadijah Shalihah, there are two kinds of Qur'anic rhythms that developed in Indonesia: First, the Makkawi rhythm, which is very popular among the Arab community and is divided into several rhythms, namely Hijaz, Mayya, Raqby, Banjaka and others. (Ahmad Syahid, 2021) Second, Misri rhythms, which developed and spread widely to Indonesia. From the explanation above, it can be seen that rhythms that are popular in Arabia are widespread in Indonesia.

The seven kinds of rhythms that are often used by Muslim communities in Indonesia for various formal and non-formal activities include the following:

(Bayyati rhythm, Hijaz rhythm, Şhabā rhythm, Rast rhythm, Jiharkah rhythm, Sikah rhythm, Nahawand rhythm). (Muhammad Yasir Arafat, 2017) The seven rhythms above will be explained comprehensively including the following: First, the Bayyati rhythm is a rhythm originating from the bayyat tribe which is located among the people of Iraq to this day. Second, the Hijaz rhythm from the Arab community means separation. Third: Shaba rhythm is derived from the Suryani language and means sadness Fourth, Rast rhythm is derived from the Persian language and means right and straight. However, in Arabic, the Shaba rhythm also means the wind that blows in the morning. Fifth, Jiharka rhythm is Persian in origin, but some assume that Jiharka rhythm is African in origin. Sixth, the rhythm of Sikah comes from the Persian language which is interpreted as the tinkling of the guitar. (Muhammad Yasir Arafat, 2017) From the seven rhythms above, it explains that these rhythms are well-known and often used by the Indonesian people in every formal and non-formal activity.

As Anggranti has explained in the joint decree by the Minister of Religious Affairs (Republic of Indonesia) No.128/44A that Qur'anic education is very important and beneficial for



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the lives of Indonesian people. With this decree, people can increase their interest in learning and teaching the Qur'an. (Yanwar Kurniadi, 2021) The narrative above explains that Qur'anic education in Indonesia has the support of the Minister of Religion of the Republic of Indonesia.

Recitation of the Qur'an using rhythm is progressing and developing rapidly in Indonesia. With a variety of rhythms entering such as rhythms (Bayyati Syuri, Bayyati Khusaini, Ajam, Ajam Usyairan. Bustanikar, Hijaz Kard, Hijaz Kard Kurd, Nikriz, Usyaq, Mahur, Zanzaran, Sabr, Salalim, Turkish Sikah, Iraqi Sikah, Raml Sikah, Huzam). (Ahmad Syahid, 2021) But in reality the number of rhythms that enter can be more variations and combinations of about 130 and above. However, the rhythms that are familiar and often used by Indonesian reciters are (Rāḥtu Al-Arwāḥ, Nau'āsar, Maṣmūdī, 'Ajam Fals, Kirdān, Shāhināz, Ṭaraz Jadīd, Sūznāk, Rās Fals, and Aperkūrd). (Ahmad Syahid, 2021) Of the many rhythms that have entered Indonesia, there are many variations and beautiful combinations.

In general, according to the scholars, reading the Qur'an using rhythm can also be done in verses by using a variety of different and well-structured rhythms in accordance with the laws of reading. (Hasyim Muzadi, 2006) The above discussion can be seen that reading the Qur'an using rhythm with different versions is allowed by the scholars.

The art of reciting the Qur'an using rhythm is also explained by a religious figure as well as an international reciter who comes from Bima, West Nusa Tenggara, named H. Ramli Ahmad. According to H. Ramli Ahmad, the tradition of Ngaji Jama' and Haflah Tilawah Al-Qur'an emerged when the community participated in recitation activities at various religious events. The religious events in question are weddings, circumcisions, tahlilan, thanksgiving and so on. (Muhammad Aminullah, 2015) The transmission form of the Ngaji Jama' Tradition has been started by the community through religious events. While the form of transformation can be seen from the crowds of reciters and reciters so as to form a term haflah tilawah Al-Qur'an.

Reciting the Qur'an using rhythm is not merely singing, but there are good and correct rules and manners. By paying attention to "reading laws" such as long (Mad) and short readings, iqlab, ikhfa, idhgam, Izhar, qalqalah and so on. (Hasyim Muzadi, 2006) In this case, there are several requirements in reading the Qur'an that must be owned as follows: First, reading the Qur'an because of Allah SWT by expecting his pleasure, Second, mastering the laws of reading, Third, there is time and willingness to learn from teachers who have the ability in the field of the



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Qur'an. Fourth, reading the Qur'an regularly. Fifth, being able to master the laws of reading and knowing waqaf and ibtida'nya. Sixth, able and have the potential in high and low voices. Seventh, there is naghmah science in the form of theory and practice, Eighth, have the mentality to be able to appear in front of the community in general. Ninth, have a strong breath and can be controlled properly. Tenth, have physical and spiritual health. Eleventh, being able to practice morals like the Qur'an. (Hasyim Muzadi, 2006) From this it can be seen that reading the Qur'an is not merely beautifying with rhythm, but paying attention to mandatory matters such as the laws of reading and so on.

### **3. The Impact Of Ngaji Jama' On The Social Life Of The People Of Dompus West Nusa Tenggara**

#### **a. Increasing The Interest And Talent Of The Dompus Community in Recitation**

The Ngaji Jama' tradition is not only performed as a recitation of the Qur'an using rhythm. However, the Qur'an lives in the midst of the lives of the Dompus people who are able to increase one's faith. (Fitrianita, 2018)) The Ngaji Jama' tradition is not only a recitation using rhythm, but it can improve the spiritual life of the Dompus community.

The Ngaji Jama' (recitation of the Qur'an) tradition using rhythm is able to develop the interests and talents of the younger generation of the Dompus community. (Muhammad Aminullah, 2015) Efforts made by the Dompus district government in developing the interests and talents of the community. (Tarmizi, 2023) The Dompus district government contributes to the construction of buildings for TPA-TPQ or Qur'anic houses as places of learning and teaching.

The Dompus district government is not only concerned with religious (non-formal) education. However, the Dompus district government also provides education for general knowledge (formal). Among them are public schools starting from kindergarten, elementary/middle school, junior high school, senior high school and college. The Dompus district government is not only concerned with non-formal education, but formal education is also prioritized.

Reciting the Qur'an using rhythm is also allowed by Turkish scholar, Mehmet Paksu, reciting the quran with taghanni: "Reciting the Qur'an using rhythm is an activity that must be done. This is also explained by the scholar Nawawi, that he allows reciting the Qur'an using



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rhythm as long as it does not violate the laws of recitation. However, if someone adds or subtracts letters from the recitation of the Qur'an then the recitation becomes haram". (Nashih Nashrullah, 2021) The permissibility of reciting the Qur'an using rhythm needs to pay attention to the rules that have been explained by the scholars.

From this Ngaji Jama' tradition, a beautiful sound can be obtained, so that the Qur'an is referred to as the musical dimension of the Qur'an. However, the text of the Qur'an is not solely called music, but rather shows significantly the fact and practice of reading the Qur'an which is able to change the mood of the reader and those who listen to it. (Achmad Yafik Mursyid, 2021) Efforts in reciting the Qur'an using rhythm can be seen that the Ngaji Jama' Tradition is not only a recitation that produces sound. However, it shows the Qur'anic text comprehensively through practice.

#### **b. Strengthening The Ties Of Silaturrahim**

The tradition of Ngaji Jama' (recitation of the Qur'an) using rhythm aims to unite the bonds of friendship with family, neighbors and distant relatives. (Suradin, 2023) This activity can be seen from the participation of the Dompu community who always come together to attend the event. (Suradin, 2023) The recitation of the Qur'an using rhythm is not only to unite friendship. Rather, it is a form of participation by the people of Dompu to liven up an event.

The formation of the Ngaji Jama' tradition has made it a routine for the Dompu community to recite the Qur'an using rhythm, both in formal and non-formal events. The Ngaji Jama' tradition is carried out by the people of Dompu to attract children, teenagers and adults to learn to read the Qur'an properly and correctly. (Suradin, 2023) Another purpose of the Ngaji Jama' tradition is to attract children to learn to recite the Qur'an. (Development of the bond between the young and the old).

#### **D. CONCLUSION**

The above research can be concluded that the people of Dompu understand the Qur'ān not only as a holy book that is understood, read, and memorized. However, it is an ideal society that is always close to the Qur'ān and invites people to read the Qur'ān using the rhythm of tartil and recitation. This is evidenced by the Ngaji Jama' tradition in the life of the Dompu community, which makes the recitation of the Qur'ān part of a series of events.



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The recitation of the Qur'an undergoes transmission and transformation, namely, the recitation of the Qur'an in the era of the Companions, the recitation of the Qur'an in the Middle Ages and the recitation of the Qur'an in the Contemporary Era. The Ngaji Jama' activity is a religious ritual event that is often carried out by the people of Dompu, West Nusa Tenggara, at night after Isha, by chanting the holy verses of the Qur'an using the rhythm of tartil or tilawah together or taking turns.

However, this study only limits the process of Ngaji Jama' in the tradition of the people of Kandai Dua village, Woja sub-district, Dompu district, West Nusa Tenggara. This research also focuses on the impact of the Ngaji Jama' tradition on the social life of the people of Dompu, West Nusa Tenggara. Not only that, this research also focuses on the Recitation of the Qur'an in the Companion Era, the Recitation of the Qur'an in the Middle Era and the Recitation of the Qur'an in the Contemporary Era. Based on the exposure of this research, further research can be carried out by using broader objects and data sources so as to strengthen the results of this research.



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