

THE INFLUENCE OF THE *ONE DAY ONE JUZ* (ODOJ) MOVEMENT ON THE TRADITION OF RECITING QUR'AN

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Abstract

One Day One Juz [ODOJ] is one of phenomena which emerges in Indonesian Muslim realm. This phenomenon have been getting a great appreciation proven to the great amount of the ODOJ communities [ODOJer] that spread in Indonesia and even in abroad. the main program of ODOJ is forming the habit of reciting the Qur'an and finishing it. As we know, reciting the Qur'an, before it, has been done by other Muslim communities. Both of them get inspiration from hadith teaching which reveal the excellences of the Qur'an. The uniqueness of ODOJ is capability to form the unity of Muslim and then make a movement to recite the Qur'an together concerning to a thoughtfulness of the Muslim's affection to the Qur'an. So that, this writing tries to describe this phenomenon related to the hadith understanding. ODOJ as the religious and even social movement presents in dialectical relation among socio-cultural circumstances [include the text of hadith] and Muslim which create the wider community.

Key words: *One Day One Juz (ODOJ), reciting the Qur'an, muslim phenomena, social construction theory.*

A. Introduction

One Day One Juz [then called by ODOJ] recently is being the rising *trend* among Indonesian Muslim, especially for *gadget* user. It seems to be introduced and spreaded for solving the decreasing of Indonesian Muslim attention to recite holy al-Qur'an. Likely, al-Qur'an -in the modern era- is assumed to be strange in the tounge and ear. Shortly, the main programme of it is traditioning and living to recite al-Qur'an in the daily. Although it is cathegorized as a new movement, but the influence of it has been spreading increasingly. The number of this personal community is supposedly ten-hundreds members.

As we know that reciting al-Qur'an is not being a new matter for the Indonesian Muslims. It can be done by everyone from ages and societies structure, as well as in times and occasions. Moreover, there are tradition of reciting certain *ayats* or *surahs* like in *Yasinan* (done by recite *surah Yasin* alone or together) and also reciting all of part of al-Qur'an from beginning, from *surah al-Fa>tihah*, until ending of it, that is *surah al-Na>s*, commonly called *khataman* or *muqaddaman*. Even, because of the superiority or *fadi{>lah* that mentioned in some Hadith, al-Qur'an also often recited at the certain times, like recited after praying Subuh and Magrib, at Friday, when in Ramad{an month, and the other occasions.

Both of them, reciting al-Qur'an in ODOJ community nor such as have been exist like *yasinan*, *khataman*, and *muqaddaman*, have the same argumentation from literally understanding to some Hadith of Prophet Muhammad Saw. However, ODOJ show the new different face by way of unionizing that had members from many various person's backgrounds, ages, and locations. The main agenda of it, definitely, is glorification of al-Qur'an by "reciting it" through to the end (*khatam*). This matter, then, to be main research in this writing. It will try to answer, " How is the practice of reciting al-Qur'an done in the ODOJ-er community?". For it, i will try to

describe how is the some members of it get a meaning from this phenomenon. If perhaps, it also need to look for about relevancy between this phenomenon with the text of Hadiths that talk about it. This phenomenon, later, will be analyzed by Peter L. Berger's theory, that is the theory of social construction.

B. The Glimpse of *One Day One Juz (ODOJ)* Community

Previously, it need to know farther concerning ODOJ and also a brief history of it. This program, at first, was initiated by some people who included to alumnus of Rumah Tahfidz al-Qur'an and some of student from Institut Teknik Surabaya (ITS). It has intention to provide facility and make reciting al-Qur'an easier as well as aim for one juz recited in one day for all of Moslem in all of various background. According to one of its founder, the background of this movement is a thoughtfulness to decreasing Indonesian Moslem interest to interact with al-Qur'an. Besides it, the spirit of it is formed on a responsive and appreciation taken from Hadith of Prophet Saw: *recite al-Qur'an, because of it will be syafa'at to reciters at the judgement day.*

Initially, Bhayu Subrata and Pratama Widodo self-sparked this program off upon their awareness and attention. The introduction of ODOJ programme is propagated and publicized by way of using broadcast *short message service* (SMS) which tell about advisory to recite al-Qur'an one juz everyday. Socialization process is also done throughout printing media as bulletin and small notebook of daily prayers. In 2009, ODOJ fanspage is exist at facebook with a big hope it can be reach to whole Indonesian Muslim society, even, all of the world. On September 2010, ODOJ has been spreaded with whatsapp (WA) by some of student of Institut Teknik Surabaya (ITS) at Surabaya. Then the expanding of this program is also supported by some of Rumah Qur'an activist at Depok.

ODOJ method throughout WA is happened by making groups. A group must has 30 members. This community more and more increase when starting to go into *blackberry messenger*

(BBM) as their communication media. For ODOJer who can not use BBM and WA, they can join pass through *short message seluler* (SMS). On November 4 2013, ODOJ *support team* is shaped as a small management ODOJ and have duty to try developing website-based system as promotion feature of ODOJ as well as system WA of ODOJ with android-based. It intent to help maintain the spirit of personal and groups reciting by programm *kholas* or *khatam* (finish) early, groups reward, and so forth (www.onedayonejuz.org accessed on Mei 5, 2014)

On November 2013, soft launching ODOJ movement is held in Baitut Tholibin mosque, Ministry of Education and Culture, Jakarta. A day before it, the committee has overspreaded the promotion of ODOJ website throught out *twitter* by sending *mention* to some ustaz like Aa Gym, Yusuf Mansur, officeholders such Susilo Bambang Yudhoyono (the president of Indonesia), Barack Obama (president of USA), and so forth. A good response is gotten from first *retweet* of K.H Sharif Rahmat (a lecture of Perguruan Tinggi Ilmu al-Qur'an (PTIQ) Jakarta, a proselytizer, and *hafidz al-Qur'an*) which later also promoted by some of such well-known ustaz. Since soft launching on November 11 2013 till Maret 2014, the number of ODOJ members have reached 87.000 ODOJer.

The next big agenda is ODOJ Grand Launching which established at the Istiqlal mosque, fixly, at Sunday, May 4th 2014. In this chance, head of organizer committee aims to get about 240 million person who could *istiqomah* (*commitmently*) to be participant on the ODOJ community. For calculating, a number of them is almost cover a majority citizens of Indonesia at the recent. Even, depend on updating information, about 3300 of groups had been formed, either in Indonesia nor abroad such as Australia, Hongkong, Japan, Korea, Qatar, Malaysia, USA, etc.

Concerning the background of members this community, the center committee, explicitly, say that ODOJ is Muslim-selves collective movement. ODOJ is not related with society organization as well as any of the political party. ODOJ members itself composed

of various realm, such as from religious realm, university student, society in a general way, and moreover, from artists realm. In Grand Launching, some of famous Indonesian artist have presented like Teungku Wisnu and Oki Setyana D who became ambassador of this programme. Its members come from ages starting to the children 8 age years old till people 80 age years old (www.onedayonejuz.org accessed on Mei 5 2014).

Furthermore, there are interesting things from ODOJ's logogram. The founder explain that the "green" colour symbolizes the youth, so that ODOJ is programme which in particular for youth. The "red" colour implies the spirit or willpower. Whereas, the white colour "means pure or intention". Then, the combination of red, white, and green refer the flag of Indonesia and Palestina. It can symbolize the closeness between Indonesia and Palestina in the same history (www.onedayonejuz.org accessed on Mei 5 2014). According that logogram meaning, the relationship between Indonesia and Palestina look like not familiar in our society. The relation with Palestina, nowadays, is often brought in by Islamic revivalist as Tarbiyah, Hizbut Tahrir (HT), as well as Ikhwan al-Muslimin.

The method and procedure that used by this programme can be explained as following: each group must be composed by 30 members. Each member has to finish the duty to recite (tilawah) a juz everyday. Recited juz is started according the sequence number at the absent list. Then, the recitation is continued to the next juz at the next day. There are an exception arrangement to each member who can not finish their duty (to recite till the end of every juz) which called by "lelang juz" system. The juz which is not recited will be given to other member who have to pleasure to recite it. Besides it, there are "kholas" system, that is finish all of part juz of the Qur'an by way following any of Masehi or Hijriyah calender system. The most important rule is the group will be finish (*khatam*) al-Qur'an once everyday, and as personal *khatam* in every month.

Some of requirements to be ODOJ member can be mentioned

as following: a Muslim, having mobile application such as Whatsapp (WA) or Blackberry Messenger (BBM), having commitment to recite al Qur'an one juz everyday, ready to follow and submit all of rule of ODOJ community. Furthermore, this programm is aim for founding "rumah tahfidz al-Qur'an" in every province which can be produced *hafiz-hafiz al-Qur'an*. Besides it, ODOJ programme also aims for the children and for the people who is feel difficult to do it, ODOJ may be a solution to more increase the religious service. the next, This community is hoped being a coordinating institution which invite to always make a close-relationship to the God with an effort to improve their reciting.

C. The Meaning of One Day One Juz For the Community

As the explanation before, ODOJ can be admitted as the national and moreover international programme which has members spreaded anywhere and in their various background. For this, i am as the researcher feels difficult to track further more about the complete data of the members because of its based-data is not organized. So that, it does not know how about their members' background, the dissemination of the area, the percentage comparison of the members between men and women, and so forth.

According to F, one of ODOJer who is joined to group 483, told that her members in his group have background such as university student, teacher, doctor, entrepreneur, house-wife, pesantren student (santri), etc. Interaction among the members is more occurred throughout group media in WA and social network like facebook. In another chance, they can held a meeting (kopdar or kopi darat) among the members at the same area. Besides it, they also often assamble in one of the member who held an event such wedding event.

This explanation tries to reveal how is the responses of the members of ODOJer to the practice of reciting Qur'an in ODOJ manner. I try to see the meaning from some of members who following this programme. The collection of the data is done by

interview, observation, and also documentation method to various personal or / and ODOJ community activities.

Because of this community network mostly arise throughtout mobile network or mass-media, so that all of information about the story of their members,at least, also could be investigated throughtout the media. There are a number of them who writing their experience in ODOJ official sites, personal sites or blog, moreover in mass-media. According these argument, i consider that their written-experiences are important to be observed.

Beside that, the existence of ODOJ certainly could not be getting loose from some of its founder. I have self-reason to do not put their response down in this writing. The assumption is that some of its founder definetly is the people who have good perception and response as well as higher-order loyalty to the existence of this programme. Partial of their thought may simply are represented in the headings written on the ODOJ official website. These founders –according me- also whose good thought to the meaning carried on this programme. So that, the missions that carried on, in case, are output of reflection from their experience.

In this part, we can observe some experience of some of ODOJ member who following this program. The selection of the number of members is only based on random sampling and not determined with any certain standart.

FN, one of members and also chief of group 483, says that she follows this community because of her teacher-friend initiative in her school where he teaching. Before it, to recite one juz one day is common routine. But she confesses that it is a difficult things to do it in the daily activity. After she join in this community, she more and more have spirit to recite one juz in one day. She reveals in other word, that with this system which organized could make her to always do *fastabiqul khairat* (hurried the goodness). Reciting al-Qur'an in this case understood having goodness (*al-khairat*).

Sebelum ODOJ sebenarnya sudah ada target 1 juz tiap hari, tapi ya biasa aja kalau sudah selesai 1 juz. Kalau pas

full agenda gak sampai sejuj, dibayar utang bacaannya besoknya. Tidak ada targer waktu, yang penting sehari bisa sejuj ngerasa senang. Setelah ikut, ternyata ODOJ seru sekali. Biasanya subuh selesai satu juz ya sudah, tapi ketika gabung di ODOJ fastabiqul khairat-nya kerasa banget. Masak malem-malem, tengah malem, udah pada banyak yang lapor kholas. jadi semangat, belum lagi kalau ada lelangan selalu rebutan. So, itu yang jadi ritme hidupku sejak bulan Desember. Dan masyallah, yang awalnya sehari sejuj sekarang alhamdulillah bisa lebih dari itu setiap harinya dan tidak terasa berat. Walau awalnya karena mengambil lelang. Semoga Allah berkahi(Interview with FN throughout WhatsApp (WA) on Mei 19, 2014.)

JL who also join to group FN feels it as the usual experience. Actually, she has known this programme since 2011 ago. But, she did not interest to join. This happened because of reciting al-Qur'an have been being one of main routine activity where she lived, that is pesantren. Her pesantren moreover not only requiring the student who studying and living to recite but consider as most important, that is to memorize it. So that, reciting al-Qur'an time after time is not difficult things according to her. *Perasaannya ya biasa aja mbak. Sebenarnya meskipun gak ikut ODOJ juga tetap harus mengaji. Ikut ODOJ pun kan diajak mbak FD, dan akhirnya gabung. Tapi ya jadi terkontrol bacanya* (Interview with JL on Mei 2, 2014.)

TF, who joined in group 419, admits that there are the difference before herself joined with ODOJ. Before it, the tradition to recite al-Qur'an till the end by system one juz in one day just only do when Romadhon came. Her routine-reciting al-Qur'an in other day just limited to two sheet everyday. *Dulu baca cuma dua lembar, baca 1 Juz terasa berat sekali dan cuma Ramadhan saja. Sekarang alhamdulillah lebih terasa ringan menyelesaikan 1 juz. Mudah-mudahan terus istiqamah setiap hari.* (<http://aceh.tribunnews.com> accessed Mei 5, 2014)

The other member from group 44, NH said, this movement

is gift of Allah Swt to muslimin in Indonesia and especially in Aceh. My child whose age 11 years old has also joined in this group 434. She also said that this movement being an indication that many of Muslim people will more enthusiastic to recite al-Qur'an. According him, the new phenomenon at this moment is that we could find easily that many of young people, artist, university student, labour, who recite al-Qur'an in the public sphere. At airport, office, plane, and everywhere we can find them who recite al-Qur'an (<http://aceh.tribunnews.com> accessed Mei 5, 2014).

The good responses came from the other member of ODOJ, TT. She admitted that she get benefit after join to this community. She always make time for reciting al-Qur'an. This reciting-routine is also benefit to improve al-Qur'an reciting as well as the al-Qur'an memorizing for who want to memorize it.

Sungguh, setelah menjadi ODOJers terasa sekali bahwa ternyata aku masih mempunyai banyak keluangan waktu diantara kesibukan atau yang kuanggap sebagai kesibukan. Yang kuperlukan hanyalah fokus dan azzam/kemauan yang kuat untuk menyelesaikan (minimal) satu juz. Azzam itu semacam apa ya...pokoknya yang keinget teruslah. Kalo di pengajian ibu-ibu, aku sering mengibaratkan bagai perasaan/pikiran ibu kalau anaknya lagi sakit. Pasti akan keingeeeeeet terus apapun kesibukan sang ibu. Sehingga di sela-sela kesibukan itu, dia masih dapat melantunkan doa kesembuhan buat anak kita. Begitulah kira-kira. Dan.... ternyata bisa lho... Aku dapati banyak kesempatan tilawah yang selama ini terbiarkan, misal saat nunggu jemputan, saat pagi antara jam kedatangan sampai jam bertugas tiba, saat nunggu customer datang, saat nunggu yang lain siap-siap.. banyak laah... barang lima menitan juga udah lumayan, bisa dapat satu - dua halaman. Tapi tetap ada waktu-waktu yang memang kita luangkan untuk tilawah dengan khusus'. Istilahnya golden time. Tiap orang mungkin berbeda. Biasanya sebelum atau setelah subuh. Ada juga

yang setelah ashar. Temukan saja kapan golden time kita, dan tilawahlah dengan tenang.

Nah dengan belajar one day one juz ini ternyata ajaib sekali ya.. sebelum gabung, membaca satu juz atau dua juz per hari itu hanya berlaku di bulan ramadhan. Ternyata di luar ramadhan juga tetap nikmat lho...,, banyak-banyak baca Al Qur'an. Yang awalnya masih terbata-bata, dengan sering sering membaca insya allah makin lancar tilawahnya. Yang udah lancar tilawahnya, lama-lama insya Allah makin familiar dengan ayat yang dibaca, maka akan lebih mudah menghafalnya. Yang sudah menghafal, maka tilawah menjadi salah satu cara penjagaan. Yang belum tahu maknanya, ya jadi belajar. Yang udah belajar maknanya, ya jadi terdorong untuk mempraktekkan. Pokoknya enggak akan ada habisnya deh (<http://aceh.tribunnews.com> accessed Mei 5, 2014).

Next, we will see the other experience from one of members of ODOJ, JA. He has a profession which related to give motivation to the other. He has joined to this community because of his child encouragement. He admitted that his desirability to get high occupation in the presence of the God is not with recite the holy al-Qur'an. The introduction with ODOJ is look like being a self-spiritual experience for him. He wrote in his website as following,

Sampai suatu hari, sebelum saya terbang ke Hongkong, di bandara saya skype-an atau webcam-an dengan anak pertama saya Nadhira di Jerman. Saya berbincang tentang berbagai topik selama kurang lebih satu jam. Di sela-sela perbincangan itu Nadhira bertanya, "Bapak ikut program One Day One Juz, gak?" "Tidak," jawab saya. Seketika itu Nadhira membombardir saya dengan berbagai pertanyaan, "Bapak sanggup kan ngisi training dua jam tanpa henti setiap hari? Program ini paling hanya satu jam setiap hari, masak sih bapak gak punya waktu?" "Bapak sanggup kan membaca buku-buku yang bapak senangi berjam-jam? Tetapi mengapa untuk membaca Kita Suci dari Allah bapak enggan?" tambahnya lagi. Belum sempat

saya menjawab, Nadhira sudah membuat pertanyaan renungan lagi, "Siapa yang membuat bapak sanggup mengisi training berjam-jam? Allah, kan? Siapa yang membuat bapak bisa menulis setiap hari? Allah, kan? Tetapi mengapa bapak jarang membaca surat cinta dari Allah? Malu dong pak. Katanya bapak ingin memeluk Rasulullah masak membaca satu juz setiap hari gak sanggup. Ayo pak, bapak pasti bisa!" Usai webcam-an dengan Nadhira saya mencari mushola di Garuda Lounge, saya bersujud dan menangis sepuas-puasnya. Di mushola kecil itu saya berbisik lirih, "Hampir setiap hari saya berbagi ilmu personal development dan leadership tetapi saya sedikit bercengkerama dengan sumber ilmu yaitu Kitab Suci yang kebenarannya dijamin pasti. Batin saya terus bergejolak, bisikan dari dalam hati kembali muncul, "Sang Nabi yang ingin saya peluk berada di tempat yang tinggi, tidak mungkin saya sampai tempat itu bila tak membaca Kitab Suci. Duh, betapa rendah dan hinanya diri ini. Sungguh tak pantas menginginkan sesuatu yang tinggi namun tak diiringi aksi yang mampu mencapai tempat yang tinggi itu." Akhirnya, One Day One Juz adalah program baru yang akan saya lakukan secara rutin di tahun 2014. Kini saya sedang berlatih menyiapkan hal itu setiap hari (<http://aceh.tribunnews.com> accessed Mei 5, 2014)

According to some of responses from the members of ODOJ, i observe some of similarity which found after following ODOJ. Best part of them appreciate to this programme. In addition, like JL, fell usual or not being special things because of reciting al-Qur'an has been being her routine formed well by her mansion environment. According best part of informant, reciting al-Qur'an finally being daily routine and try to keep its consistency (*istiqamah*) to do it. Then, TF and TT admitted that the tradition to recite al-Qur'an through to the end before this, is only being a Ramadhan routine. For it, TT always tries to make time for doing this activity among her activity as housewife. JA fell a spiritual experience when introduced with this programme.

Next, following responses from some of informant show that reciting al-Qur'an have special ritual position in the Muslim

capacity. Al-Qur'an self is often represented as the Holy Book or *Kalam Ilahi*. The closeness to Allah Swt is understood by how is the closeness of someone with the Holy Book (al-Qur'an). So that, it seems that the intensity to recite al-Qur'an to be a parameter to measure how is the affection to the God, Allah Swt as the owner of al-Qur'an.

D. The Relation of The Phenomenon with Text of Hadith

The tradition of reciting al-Qur'an among Muslim community has strong encouragement from understanding Muslim to some of text of Hadith Nabi Saw. Beside this community, the practice of reciting al-Qur'an actually was well-known among religious community in the countryside, and also pesantren. Even being an important ritual other than obligatory ritual. Every pesantren, either traditional, moderate, or modern, is always found the subject of reciting al-Qur'an obligated to all of their students (santri).

ODOJ itself actually is established form modern Muslim community who known well the sophisticated technology. Nowadays, the technology in is being the common goods for many people. Formerly, the technology is only developed in urban area, but now it extended until rural area. Urban Muslim community with all of hurly-burly and its bustle only have a little time to perform religious rituals. ODOJ seemingly is introduced to called up again about the superiority of al-Qur'an for Muslim among their daily bustle. In one of articles mentioned that the existence of ODOJ is more caused by decreasing Muslim-interest to the al-Qur'an.

We can know from official website ODOJ that this programm has strong motivation from Hadith Prophet Saw. The first Hadith appeared at the beginning page of its website is following:

وعن أبي أمامة الباهلي رضي الله عنه قال سمعت رسول صلى الله عليه وسلم : يقول
اقرأوا القرآن فإنه يأتي يوم القيامة شفيعا لأصحابه رواه مسلم

From Abu Amamah ra, i hear Allah,s Apostle Saw said," Recite

al-Qur'an because of indeed it will being syafaat for the reciters at the hereafter (HR Muslim)(Abu Zakariyya Yahyaa ibn Syarif al-Diin al-Nawawii:13).

The function of al-Qur'an as a syafaat appearantly gives great effect to the existence of glorification to al-Qur'an.

In other hadith, it is explained in a various way about how to interact and also respect al-Qur'an. Al-Nawawi is one of great ulama who wrote a work whose spesific-purpose to respect al-Qur'an. The work entitled *al-Tibya>n fi> A<da>b al-Hamalat al-Qur'an*. It loads explanation related to the superiority to recite al-Qur'an, admiration to *ahl- al-Qur'an*, ethics of studying and bringing al-Qur'an, some of ayat which *sunnah* to recite, as well as certain times which has merit to recite al-Qur'an, and so forth (Abu Zakariyya Yahyaa ibn Syarif al-Diin al-Nawawii, *Al-Tibyaan Fii Aadaab*, 9)

There are some criteria of ODOJ programme if perhaps interesting to observe. First, ODOJ programme stress at habituality to recite through the end of one juz a day. This is – in one of an article is explained- follow to the opinions of Hasan al-Banna; Imam Syahid Hasan al-Banna said, *afford to you to have daily wirid which taken from The Holy Book that is minimal one juz a day, and should not try to recite more than a month and should not less than three days* (accesed at <http://www.voa-islam.com>). This argumentation is based to one of these hadith:

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْزَمِيُّ حَدَّثَنَا الْهَيْثَمُ بْنُ الرَّبِيعِ حَدَّثَنَا صَالِحُ الْمُرِّيِّ عَنْ قَتَادَةَ عَنْ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ زُرَّارَةُ بْنُ أَوْفَى عَنْ ابْنِ عَبَّاسٍ قَالَ الْحَالُ الْمُرْتَحِلُ قَالَ وَمَا الْحَالُ الْمُرْتَحِلُ قَالَ الَّذِي يَضْرِبُ مِنْ أَوَّلِ الْقُرْآنِ إِلَى آخِرِهِ كُلَّمَا حَلَّ ارْتَحَلَ

From ibn 'Abbas ra, he said that there someone ask to Allah's Apostle Saw,; "Oh Allah's Apostle, what is the best deeds loved by Allah?" He answered, "Al-hal wal murtahal." This people asked again, "What is (mean) of al-hal wal murtahal, Oh Allah's Apostle?" He answered, " that is reciting al-Qur'an from

beginning to ending of it, everytime done it he repaeat again from beginning.” (HR. Tirmidzi)

Second, the understanding to the superiority of interacting with al-Qur’an by recite it seems that based to the understanding to the these hadiths,

- the existence of hadith saying that the best title given to those who learn al- Qur’an and teach it

وعن الحميدي الجمالي قال سألت سفیان الثوري عن الرجل يغزو أحب إليك أو يقرأ القرآن فقال يقرأ القرآن لأن النبي صلى الله عليه وسلم : قال خيركم من تعلم القرآن وعلمه

From Uthman ra, the Prophet. said, “The best of you is whoever studying al-Qur’an and teach it.” (HR. Tirmidhi).

- the promise of Allah to the people who recite al-Qur’an, that they will get reward (pahala) both for whoever that fluent or not.

رواه أبو عبد الله محمد بن إسماعيل بن إبراهيم البخاري في صحيحه الذي هو أصح الكتب بعد القرآن وعن عائشة رضي الله عنها قالت قال رسول الله صلى الله عليه وسلم : الذي يقرأ القرآن وهو ماهر به مع السفرة الكرام البررة والذي يقرأ القرآن وهو يفتن فيه وهو عليه شاق له أجران رواه البخاري وأبو الحسين مسلم بن مسلم القشيري

«People who read the Qur’an and adept at reading, and soon he will be with the noble angels who have longer obedient to God.And people who read the Qur’an, while he was still stammering and heavy in reading, then he will get two rewards. «(HR. Bukhari Muslim)

- the promise of Allah to the people who read the Qur’an that he will be elevated in rank.

رواه البخاري ومسلم وعن عمر بن الخطاب رضي الله تعالى عنه أن النبي صلى الله عليه وسلم : قال إن الله تعالى يرفع بهذا الكلام أقواما ويضع به آخرين رواه مسلم

From ‘Umar bin Khattab. Prophet Saw. said ,: “Verily Allah. will raise the degree of a people with this book (Qur’an),

with him also God will humble the other” (HR. Muslim)

E. Understanding ODOJ Case Throughout Social Construction Theory

There is a question, was the ODOJ programme motivated by some hadith? Or, indeed, whether the founding father or one of them made “reciting and conclude (meng-*khatamkan*) al-Qur’an” into their daily-routine without motivated by hadiths? For answering those all, I try to analyze by using a social theory from Peter L. Berger, known as a social construction theory. In this case, ODOJ movement succeeded to form a big community, named as ODOJer, which aims to be committed as a good Moslem. One of strengthen factor for this community, beside the similar of believing, there is also the similar of tradition to do such as reciting al-Quran together and its *khataman*.

Here it is, Berger said that a reality of daily activities has subjective and objective dimensions. The human itself is an instrumen on creating social reality objectively by processing of externalization, as soon as fulfilled by processing of internalization. On this dialection model, thesa, antithesa, and synthesa was happening. Then, Berger saw that society is a human product and the human also is a society product.

Basicly, social reality is the product of dialectic theory. It is a process of externalization, objectivity, and internalization. Externalization concepted as self adaptation toward socio-cultural as being as human product. Objectivity is a social interaction belong instituted intersubjective or be institutionalitation. Whereas, internalization is formed when an individu identifies itself toward social institutions where it presents as a personal (Jurnal *Komunika* :Vol. 8 No.I, 2005).

In this part, i take the point to the some questions before, which about two variabel, there are; the situation of socio-cultural (belong hadith’s text) and the condition of individual as ODOJer community. Starting from here, we can ask to the founder, Bayu Subhrata. We may see a process of externalization within Bayu while

he was acquainted with some socio-cultural environment. Bayu himself seemingly known as a religionist, beside he was graduated from Rumah Tahfidz whereas reading Holy al-Quran become his daily activity at all. In the other side, reality if the hadith's text likely influenced him as a socio-cultural behind. Although he has some habit for reading al-Quran as long as daily activity, but his knowledge and his understanding about hadith (especially about superiority of al-Quran as *syafaat*, model of reciting al-Quran by one day one juz, etc) also formed him to increase a routine reciting al-Quran (Peter L Berger dan Thomas Luckmann, 1990: xx)

The next objectivity occurs when there is interaction between the Bayu intersubjectivity with elements from outside the (reality Bayu religious experience, the reality of hadith's texts, even the condition of Indonesia with a Muslim majority). In the language of Gadamer, we could call the "horizon". The next process, internalization, visible from the merging of elements from outside into the private Bayu. Reciting al-Qur'an then becomes a routine that is difficult to be abandoned. Understanding of the hadith about the virtues of studying, teaching, concluding al-Qur'an as well as the promise of Allah and the reward in the form of predicate *khairunnas* and reward, have contributed to a strong motivation that grows into his thoughts on the practice of reciting al-Qur'an.

That is up next, the dialectic process will continue. Personal Bayu will then affect other individuals. This became obvious when he began to invite others to socialize via SMS, BBM, WA, fanspage Facebook, and written in a blog and website. He also began to introduce this programme to print the socialization in the front page of a paperback book daily prayers. It runs continuously until the mission similarity between individuals is formed ODOJ community. ODOJ community, with habituation concluding one juz of al-Qur'an, in the next period will be the objective reality that helped shape another individual's subjective reality to regularly recite al-Qur'an.

If at first Bhayu as initiators could be affected by Hadiths -about the virtues of reciting al-Qur'an, then so is the other

ODOJ individual. However, the elements that make up the other individuals is certainly not just because of the Hadith text, but also most interested in due to a good socialization of the community as well as various agenda for introducing. For it, we can see that the Grand Launching in Istiqlal budgeted hundreds of millions, and also coupled agenda MURI record makes the track record and the motion ODOJ and the more scattered communities with good predicate. Although there are several parties who had criticized him for judging the movement as heresy.

Reciting al-Qur'an in the capacity of other Muslims into a routine that does not need to heralded, then ODOJ present brought a new face. Rapid technological developments seem to be utilized as well as possible. The development of technology has been described has turned his attention to the Muslim religious ritual as well as reciting al-Qur'an. In fact not the case, any gadget technology is optimized to create a community of lovers of al-Qur'an. even this movement does not just stop with the agenda of reciting and concluding al-Qur'an. Its agenda is expanded with other programs such as charitable activities, establishment of Tahfidz, ODOJ on the street, ODOJ Kids and so forth.

F. CONCLUSION

One Day One Juz basically is a program that forms the community in order to facilitate and simplify recitations [read] Qur'an with a target 1 juz a day at all levels of society. Some members of ODOJ recognizes the benefit after following this program. Another member say that this program makes them always take the time to recite al-Qur-an at least in minimum one juz as determined. Another responses appeared is related to their spiritual experiences with Allah, which is considered better in line with the intensity of their interaction with al-Qur'an.

In fact, This phenomenon is linked to the traditions about the virtues of reciting al-Quran that they understand. These traditions have given a boost, and strong motivation to undergo the routine. This phenomenon when analyzed with the theory of

Peter L Berger, Social Construction Theory, it can be said that the reality of such form in a dialectic between socio-cultural conditions (including the text of these traditions) with individuals who then also form the community at large in the community.

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