

Implementation Of The Regulation Of The Regent Of Solok District Number 56 Concerning Maghrib Al-Quran And Fajr Congregation In Nagari Sungai Nanam

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ABSTRACT: The purpose of this study is motivated by the problem of Implementation of Solok Regency Regent Regulation Number 56 concerning Maghrib Al-Quran and Fajr Congregation in Nagari Sungai Nanam. As far as the observations of researchers, there are still people who do not carry out maghrib Al-Quran and dawn in congregation in Nagari Sungai Nanam, this is indicated by the quietness of the musalla /surau mosque in Nagari Sungai Nanam. Meanwhile, praying and reading the Koran is an obligation for every Muslim. Therefore, to deepen religious teachings, the Regent of Solok Regency issued Regent Regulation Number 56 of 2016 concerning Maghrib Al-Quran and Fajr in Congregation. This type of research is *field research*, which is research conducted by collecting data through observation, interviews and documentation. From the results of this study it was found that the implementation of the Regent Regulation of Solok Regency Number 56 of 2016 concerning Maghrib Al-Quran and Fajr Congregation in Nagari Sungai Nanam needs to be improved. This is evidenced by social activities in the community, so that people prefer to pray and read the Koran at home. In addition, there are also factors inhibiting the implementation of this regent regulation, namely lack of public awareness, lack of socialization from the government, lack of supervision from instructors and the absence of binding legal sanctions so that many people do not participate in implementing this regulation.

KEYWORDS: Implementation; Maghrib Al-Quran; Fajr Congregation

INTRODUCTION

Along with the issuance of the Law of the Republic of Indonesia Number 12 of 2011 concerning the regulation of the formation of legislation in one of the articles mentioned, namely article 7 which reads the type of hierarchy of laws and regulations including the 1945 Constitution of the Republic of Indonesia, decrees of the People's Consultative Assembly, regulations in lieu of laws, government regulations, presidential regulations, provincial regulations, and district / city

regulations (Constitution Number 12 of 2011). The momentum of regional autonomy in Indonesia has increasingly gained a place after the MPR of the Republic of Indonesia amended article 18 of the 1945 Constitution in the second amendment explicitly states that the Indonesian state uses the principle of regional autonomy (Ubaedillah 2006: 167).

The existence of the Regional Autonomy policy will be able to create a democratic system of government. The basic argument is that, with the assumed concept, the community will have greater

access to control the administration of government in the regions. While on the other hand, the local government itself will be more responsive to various demands coming from its community.

Regional autonomy is an inseparable term, and emerges as the implementation of the principle of decentralization in a state government. Thus, understanding the meaning of regional autonomy requires an understanding of the principle of decentralization. As a principle used in modern governance, decentralization promises many things for the benefit and welfare of people's lives at the local level. With the formation of autonomous regions and the transfer of authority from the central government to the autonomous regions, it does not mean that the autonomous regions have been released from the supervision of the central government.

The central government still has access to supervision in the implementation of local government. Supervision is a binder of unity, so that the freedom of autonomy does not move away so as to reduce and even threaten unity. In decentralization, the division of authority between the center and the regions is not determined by the nature of affairs, but rather aimed at benefits (Triwulan 2011: 214). The implementation of regional government in carrying out its duties, authorities and responsibilities as well as on the authority of higher laws and regulations can establish regional policies formulated, among others, in regional regulations, regional head regulations and other regional provisions. Such regional policies must not conflict with higher laws and regulations and the public interest as well as other regional regulations.

The 1945 Constitution of the Republic of Indonesia mandates that Regional Governments are authorized to regulate and manage their own government affairs according to the principles of autonomy and auxiliary tasks. The same context will also be found in Law Number 23 of 2014 concerning Regional Governments which formulates that the autonomy to regulate

and manage government affairs itself and the interests of the community in accordance with laws and regulations. One of the impacts of regional autonomy is the emergence of government regulations, one of which is regent regulations.

Regent Regulations that appears is a regulation with Islamic nuances or more popularly known as sharia regulations. Solok Regency is one of the regions that implements regulations with sharia nuances, such as Solok Regency Regional Regulation Number 10 of 2001 concerning reading the Koran for elementary school students, junior high schools, senior high schools and prospective brides, After 15 years, the government reissued a regulation with sharia nuances, namely the Solok Regency Regent Regulation Number 56 concerning Maghrib Al-Quran and Fajr Congregation to strengthen the above regulations, the Minister of Religion issued Decree No. 153 of 2013 concerning guidelines for the maghrib recitation community movement with the aim of prospering mosques and fostering the movement of reading the Al-Quran both individually and together (congregation) (Decree of the Minister of Religion in 2013).

Religious regulations in West Sumatra are always associated with the socio-cultural factors of the Minangkabau people who are identical to Islam which is reflected in the Minangkabau customary philosophy of ABS-SBK (*Adat Basandi Syarak, Syarak Basandi Kitabullah*). Since the era of regional autonomy, districts and cities are competing to produce these regulations Regent Regulation of Solok Regency Number 56 of 2016 concerning Maghrib Al-Quran and Fajr Congregations. Those who are obliged to carry out this regulation are heads of families, community leaders, heads of agencies/offices, school principals and religious instructors as well as Muslim communities in Solok Regency in order to revive the tradition of reading the Koran from the time of Maghrib prayer until the time of Isya prayer.

In order to make laws and regulations, regional regulations and regent regulations, there are 3 (three) bases or foundations as follows:

1. Philosophical Foundation; legislation is produced to have a philosophical foundation (philisofische grondslag) if its formulation or norms get justification (rechtvaardiging) studied philosophically. So the law has a reason that can be justified if thought in depth.
2. Sociological Foundation; a law is said to have a sociological foundation (sociologische grondslag) if its provisions are in accordance with the general belief or legal awareness of the community.
3. Juridical Foundation; the juridical foundation (rechtgrond) or also known as the legal basis is the basis contained in the provisions of a higher degree of law. The juridical foundation can also be divided into two types, namely:
 - a. Formal aspects, namely legal provisions that authorize the forming body.
 - b. The material aspect is the legal provisions on what problems or issues must be regulated. (Amiroeddin 1987: 91).

A study of the effect of a law and regulation in society is one of the efforts to find out whether the law is functioning or not. A legislation that is said to be good is not enough if it only fulfills the philosophical/ideological and juridical requirements, because sociologically the regulation must also apply. This does not mean that every legislation must be replaced immediately if there are symptoms that the regulation is not alive, the legislation must be given time to seep into society. If there are frequent (certain) violations of a regulation, then it does not necessarily mean that the regulation is sociologically invalid in society.

Maybe the implementers of the regulation are less assertive and less responsible in their work, this needs to be taken into account in assessing whether a

regulation is good or bad. (Soekanto 2014: 22). Based on observations made by the author in Nagari Sungai Nanam, Lembah Gumanti District, Solok Regency, the author found that the implementation of regent regulations Number 56 of 2016 was effective, this was evidenced by the still quiet mosque / musalla / surau in Nagari Sungai Nanam. At maghrib prayer time and dawn prayer time this is not in accordance with the provisions of this regent regulations.

Whereas in Regent Regulation Number 56 of 2016 concerning Maghrib Al-Qur'an and Fajr congregation is explained:

Chapter 2 contents

1. Maghrib Al-Qur'an is intended to revive the tradition of reading / reading the Al-Quran between maghrib and isyha prayers and deepen religious insight and reactivate mosques and musalla / surau in the midst of the community.
2. Fajr Congregations is intended to encourage the implementation of the fajr prayer in congregation in mosques and mushalla/surau.

Chapter 3 Purpose

1. Maghrib Al-Quran aims to:
 - a. Raising awareness in the community of the function and role of the Quran in life,
 - b. Increase people's interest and ability to read the Quran.
 - c. Minimizing the negative influence of electronic media.
 - d. Improving cooperation between parents, the community with education and government elements and,
 - e. Reactivating mosques and musalla/surau in the center of the community.
2. Subuh berjamaah aims to invite the community to prosper the mosque and mushalla/surau through congregational prayer at dawn.

Chapter 4 targets

- a. The targets of the magrib Al-Quran and dawn activities in congregation are applicable to Muslims including children, teenagers and adults.
- b. The government and people of Solok Regency have paid great attention in developing its human resources by instilling religious values and strong customary norms and implementing these values in the community by upholding the philosophy of life "*Adat Basandi Syarak, Syarak Basandi Kitabullah*".

This philosophy continues to make Solok Regency an area that is very concerned about the development of its human quality. So that building the quality of the people of Solok Regency is strongly emphasized on the formation of morals, morals, and a clean human soul, with a strategy to improve the function of mosques, mosque activities, and the direction of the policy, namely increasing religious activities. The reality is that at this time those who come to the mosque can be counted on the fingers and even those who are elderly. Whereas in the regent's regulation the targets in the Maghrib Al-Qur'an and Fajr Congregations activities are children, teenagers and adults but there are no teenagers and adults who carry out Maghrib Al-Qur'an and Fajr Congregations, only people who are getting old.

Regent Regulation is a formulation of public policy. So that the resulting Regent Regulation can also be seen as a formal form of public policy, the substance of government regulations contains provisions relating to the interests of the community related to the regulated material. Through this authority, the government articulates and formulates the various interests of the community groups that are the target of the regulations or laws made. The Maghrib Al-Quran and Fajr congregation programs in Nagari Sungai Nanam have not been implemented as they should. Based on the background that the author has described above, the problem

formulation of this research is how the implementation of Regent Regulation Number 56 concerning Maghrib Al-Quran and Fajr Congregations in Nagari Sungai Nanam is implemented.

METHODS

The type of research that the author uses is field research using qualitative methods of descriptive analysis. Qualitative method is a research method that intends to understand the phenomenon of what is experienced by the research subject by means of description in the form of words and language in a special natural context and by utilizing various natural methods such as observation, interview, or document review (Moleong 2010: 6). A research approach using descriptive analysis means research that is directed at providing symptoms or events systematically and accurately related to the properties of certain populations or areas (Zuriah 2006: 63).

There are also those who interpret it as a research method aimed at describing existing phenomena, which take place at this time or in the past (Sukmadina 2006: 72). The location of the research that the author researched was in Nagari Sungai Nanam, Lembah Gumanti District. Data sources through observation, interviews and documentation, and the data analysis techniques used are reducing data and classifying data, presenting data, drawing conclusions and making research reports.

RESULT AND DISCUSSION

The concept or principle of social and religious life in Minangkabau is also inseparable from the Al-Quran and hadith. This is relevant to the opinion stating that, the principles of community life in Minangkabau must be in line with the principles of life that have been outlined by their religion (Islam), in addition to in accordance with the customary patterns that have been ingrained in their lives (Salmadanis, Samat 2003: 47). So it can be

understood that the concept of Islam according to the Minangkabau people in general and the concept of Islam in Solok Regency is in line with the concept of Islam according to Islamic teachings, as many as 368,692 people from the total population of Solok Regency, 99% are Muslim, therefore it can be known that Solok Regency is a Muslim district.

There fore, ideally the people of Solok Regency can apply "*Adat Basandi Syarak, Syarak Basndi Kitabullah*" in their lives. Adat can be applied if it is in accordance with Islamic law, in accordance with the saying "*Syarak Mangato Adat Mamakai*" (syarak says adat uses). So that adat that is not in accordance with Islamic law can be avoided, and adat in accordance with Islamic law can be developed at this time. In response to this, it is necessary to *Apply "Adat Basandi Syarak, Syarak Basandi Kitabullah"* in Solok Regency, so that the culture that has begun to fade, the government is trying to make Solok Regency Regent Regulation Number 56 of 2016 concerning Maghrib Al-quran and Fajr Congregation which refers to Solok Regency Regional Regulation Number 10 of 2001 concerning literacy in Al-Quran for elementary school students.

The purpose of reading the Al-quran for elementary school students, junior high school students and senior high school students and prospective brides is to form a complete human being or Muslim/muslimah that reflects the quality characteristics of a complete human being as contained in the Al-quran. This regulation refers to Law number 12 of 1956 concerning the establishment of autonomous districts within the province of Central Sumatra (state sheet 1956 number 25), law number 1 of 1974, law number 2 of 1989 concerning the national education system, law number 22 of 1999 concerning regional government,

government regulation number 29 concerning secondary education.

Presidential decree number 44 of 1999 concerning drafting techniques and legislation and the form of draft laws, decree of the ministers of foreign affairs and religion number 1 of 1982 and number 44 A of 1982 concerning efforts to improve the ability to read and write the Koran for Muslims in the context of appreciation and practice for life, and regional regulation of Solok Regency number 4 of 2001 concerning nagari government. When examined from various aspects of meaning, it will create an analysis as follows:

1. Philosophical review

The review in the formation of legislation in the Republic of Indonesia is Pancasila. In its position as the basis and ideology of the Indonesian state, Pancasila must be used as a paradigm (framework of thinking, source of value and orientation of direction) in legal development, including all its reforms (Astomo 2018: 74-75). As a paradigm of legal development, Pancasila has at least four guiding principles that must be used as guidelines in the formation and enforcement of law in Indonesia First, the law must protect the entire nation and ensure the integrity of the nation and therefore no laws are allowed to plant the seeds of disintegration.

Second, the law must be able to guarantee social justice by providing protection for the weak so that they can be protected. Second, the law must be able to guarantee social justice by providing protection for the weak so that they are not exploited in free competition against the strong. Third, the law must be built in a democratic manner while building democracy in line with democracy (the rule of law). Fourth, the law should not discriminate

based on any primordial ties and should encourage the creation of diverse tolerance based on humanity and existence (Astomo 2018: 74-75).

2. Juridical review

Based on Law Number 23 of 2014, the regional government has the right to establish regional regulations and other regulations to implement regional autonomy as regulated by law (Setiawan 2018: 1). The authority of the local government includes the following matters: The regional government organizes its government affairs based on the principles of autonomy and assistance tasks with the principle of the widest possible autonomy in accordance with the system of the Unitary State of the Republic of Indonesia (NKRI). Local governments carry out government affairs submitted by the central government as the basis for implementing regional autonomy based on the principle of assistance. Local governments in carrying out general government affairs become the authority of the president and their implementation is delegated to governors and regents/ mayors, financed by the state budget (Law Number 23: 2014).

Regional autonomy emphasizes the principles of democracy, community participation, equity and justice, and takes into account the potential and diversity of the region. And among the obligations of the region are the welfare of the people, maintaining public peace and order (Regional Autonomy Law 1991: 1). Each human being has his or her own nature, character and will, but in society they establish relationships with each other, cooperate, help each other, and assist each other in obtaining their lives. Every human

being has their own needs and often these needs are in the same direction and in line with others, so that with cooperation the human goal of meeting these needs will be more easily achieved.

However, often these interests are different and some even conflict with, so that they can cause conflicts that disturb the harmony of living together. In this case, strong people or groups oppress people or oppress weak people to determine their will. If unbalanced community relations that escalate into disputes are left unchecked, then divisions in society may arise. Therefore, an orderly society, humans, members of the community must pay attention to the methods, norms or rules of life in a safe and peaceful society. Consciously or unconsciously, humans are influenced by the rules of life that provide actions that can be carried out and actions that must be avoided, the rules of life provide instructions to humans how they should behave or act in society. Such rules of life are called societal rules of life. Rules of social life that are regulating and compelling in nature to ensure order in society, where legal rules or legal methods (Kansil 2002: 7).

The above opinion explains that a developing society must be accompanied by developing regulations as well, in order to create the desired goals. The people of Solok Regency are a developing society, which requires laws or regional regulations to keep up with the developments that occur in society.

3. Sociological review

Along with the enormity of globalization and modernization, changes to culture and religious values are occurring everywhere. Not only at

the national level but also at the local level. Customary and religious life in the Minangkabau community is also affected, which results in the fading of cultural values and religious values religious norms in the life of society. One form of fading religious values is marked by the loneliness of mosques, musalla/surau, in this case the author focuses on research in the community environment of Solok Regency, especially Nagari Sungai Nanam. Which in essence is a Minangkabau society that has the philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*".

The field shows that the people of Nagari Sungai Nanam have begun to gradually abandon their customs, indirectly they have also gradually left the teachings of Islam. This condition occurs not because there are no traditional leaders (ninik mamak) and religious leaders (culture) in the area. But this is one of the negative effects of modernization and globalization that occurs in society.

4. Political review

Political review is a line of political policy that forms the basis for the policies and direction of the government of a country. For example: For example in Indonesia where the political line of organizing regional autonomy is based on the Law in the field of organizing Regional Government (Astomo 2018: 79). A legal norm is said to be politically applicable if its enforcement is favored by real political power factors. Although the norm in question is supported by the community, is also in line with the philosophical ideals of the state, and has a very strong juridical basis, but without the support of political forces that include in parliament, the legal norm in question is unlikely to be

obtained with political support to be enacted as law (Asshiddiqie 2010: 167).

This statement is relevant to the opinion stating that: at this time even though adat, traditional leaders, and religious leaders still exist, Minangkabau society is unable to stem the negative impact of modernization and globalization that occurs, this is what happened in Nagari Sungai Nanam even though the government has tried to make regulations so that the existing culture does not fade away (Firdaus 2003: 4). M. Abidin explains that Minangkabau people are famous for their strong religion and strong customs (Abidin 2004: 1). However, what is happening in Solok Regency, especially Sungai Nanam at this time is not the case, the community cannot uphold the traditions that have been carried out for generations and their own religious teachings even though the government has made policies so that culture does not fade away.

In connection with the above, that the theory is not in accordance with the reality that occurs the traditional saying says *Adat Basandi Syarak, Syarak Basandi Kitabullah*, it is just like a slogan that has no meaning anymore. Therefore people need basic changes, changes. The first is to position oneself confidently as a Muslim. Second, change negative attitudes to positive ones that are constructive. Third, do more than theory and talk. Fourth, using various methods and approaches in socializing the program which is termed bil lisan (oral communication) and bil hal (real work). Fifth, making the problems faced the responsibility of all parties (Firdaus 2003: 1). Furthermore, efforts to restore the functions of the customary saying

"Adat Basandi Syarak, Syarak Basandi Kitabullah" are by means of:

- a. Revamping and strengthening customary institutions including by completing customary facilities and strengthening their functions in guiding customary life among children and making customary regulations
- b. Revamping and strengthening religious institutions by completing religious facilities in Solok Regency that can carry out the functions of mosques, musalla/surau in Solok Regency especially Nagari Sungai Nanam
- c. Re-establishing joint efforts of government, traditional and religious leaders in improving community religion as it has been running before
- d. There is a planned and sustainable government effort in increasing physical knowledge as well as through non-physical efforts.

In connection with the above opinion, it can be said that one way to be able to restore the identity of the people of Solok Regency and its traditional sayings is through planned and sustainable government efforts in increasing knowledge about religion in the community. The government effort in question is the existence of a policy from the government. The policy in this case is a political policy from the central and regional governments to be able to apply the customary in the community, as well as re-writing the Koran and sunnah as the basis for the policies of everyone in Solok Regency by re-enlivening the mosque musalla / surau in the midst of society.

In connection with this, the regent of Solok district made a Regent

Regulation regarding maghrib Al-quran and fajr congregation, which is a derivative of the Regional Regulation with the approval of the Solok Regency DPRD and community leaders and alim ulama in the framework of formulating rules that will keep children away from religious and cultural values that have been ingrained in Minangkabau society. So the government began to strengthen the Regional Regulation of Solok Regency Number 10 of 2001 concerning pandai baca Al-quran for elementary school students, junior high school students, and senior high school students as well as prospective brides, that in an effort to increase knowledge and understanding of the Koran by all levels of society in accordance with the philosophy of adat

It is deemed necessary to establish pandai baca Al-quran with the issuance of Regent Regulation Number 56 of 2016 concerning maghrib Al-quran and fajr congregation. Based on the explanation above, the author can conclude that the Sungai Nanam Nagari community has not fully implemented the policies that have been set, although some of them already know this regulation but do not heed the regulations that have been set, this is because the government has exercised its authority as the highest official by making policies that regulate the welfare of its people to study religion and to maintain the customs that have been passed down from generation to generation in the life of the Minangkabau people.

Attention from the government has not been fully paid, especially in Sungai Nanam village. So that the regulations that have been launched by the government have not been implemented properly even though the village government has socialized them

to the community. So attention and strict supervision are needed to be able to implement this regulation. And the concern of the head of the family is also very much needed so that this policy runs as it should. The implementation of this Regent Regulation in practice does not always go well. Therefore, ideally the people of Solok Regency can apply “adat basandi syarak, syarak basandi kitabullah” in their lives.

Adat can be applied if it is in accordance with Islamic law, in accordance with the saying “syarak mangato adat mamakai” (syarak says adat uses). So that customs that are not in accordance with Islamic law can be avoided, and customs in accordance with Islamic law can be developed at this time. This happens because in every process that runs there are obstacles or problems that make the formation of inhibiting and supporting factors that are so complex to study. From the research and data obtained by researchers, it shows that some of the factors that make this happen are as follows:

One of the factors inhibiting the implementation of the Solok Regency Regent Regulation Number 56 of 2016 concerning Maghrib Al-quran and fajr congregations the lack of public awareness to implement this regulation, even though this regulation has been announced by the village but there are still those who have not implemented it. So that the community itself is busy with their respective activities without heeding the existing regulations, even though some people already know about it. Awareness to comply with this regulation is still very minimal among the community so that this regulation is difficult to implement, public awareness is needed in the implementation of this regulation.

So that there are no violations around them. In terms of public awareness. The community has not fully realized the existence of this Regent Regulation only because this can be seen when the maghrib and dawn enter the community there are still those who carry out their respective activities and most of them choose to pray at home so that they can carry out activities again after they pray while in regent regulation number 56 of 2016 article 14 paragraph 5 to stop all buying and selling activities and others 15 minutes before prayer time.

Supervision factor from the extension agent, in the implementation of the Solok Regency Regent Regulation Number 56 of 2016 concerning Magrib Al-Quran and Fajr in Congregation in Nagari Sungai Nanam, it has not been fully implemented, that it is important that there is seriousness and assertiveness of law enforcers in supervising the implementation of the Solok Regency Regent Regulation No. 56 of 2016 concerning Magrib Al-Quran and Fajr in Congregation in Sungai Nanam nagari so that the performance of extension agents in supervising the implementation of this regulation is further improved so that this regulation can be implemented in the midst of the community, especially Sungai Nanam nagari.

Lack of socialization the government in implementing this regent regulation conducts socialization to the community through the designated apparatus. The community is one of the most important elements in the implementation of regent regulations number 56 of 2016 as mentioned in chapter IV that religious instructors of office leaders, mosque administrators

and community leaders, have the task of socializing to the community about maghrib Al-Quran activities and fajr in congregation. A regulation will not work if the community itself does not know about the existence of the regulation. So what must be done after a regulation is enacted is socialization.

Socialization is intended to make this regent regulations known to the entire community. In reality, even though the government has socialized the existence of the regulation of the regent of Solok district number 56 concerning maghrib Al-Quran and dawn in congregation in Nagari Sungai Nanam, there are still many people who do not know about this regulation due to the distance between people's homes and places of worship that are far away. No sanctions are an element that must exist in a regulation, if the sanctions of a regulation are weak or do not work then the regulation will be difficult to enforce. Sanctions in a regulation have an impact on violators, because as a coercive tool intended to create order so that it is in line with these objectives.

By conducting research, the author found a bright spot what are the supporting factors for the implementation of this regulation. Communication factor broadly speaking, communication is the most important thing in implementing a regulation, so far the Sungai Nanam village government has carried out communication with the community by socializing so that the regulation can be implemented properly. The socialization carried out is by inviting the community to implement this regulation. So that the implementers assigned to provide information on the existence of this policy have been carried out with various kinds of media such as loudspeakers in the mosque, inviting the closest people and inviting

organizations in the village and through media such as whatsapp groups so that they can support the implementation of policies not only for the government but all elements of society in the Solok Regency area, especially Nagari Sungai Nanam.

In addition to communication and cooperation, facilities and infrastructure are also needed to be able to support the implementation of the maghrib Al-quran program in Nagari Sungai Nanam. Facilities and infrastructure are also needed to be able to support the implementation of the maghrib al-quran program in Sungai Nanam village. The most worship facilities in Nagari Sungai Nanam are mosques and surau, which are 17 and 46 respectively, while there are only 7 musalla, this is in accordance with the majority of the population of Nagari Sungai Nanam who embrace Islam. Not only that, each mosque is equipped with good facilities such as providing prayer mats for prayer and the Koran in each place of worship, not only that, some of the mosques in Sungai Nanam also have mosque garins.

From the description above, the author can conclude that there are already many places of worship in Sungai Nanam village with a population of 32,808 people, which is sufficient to carry out religious activities, besides that every mosque and surau has also been facilitated with the Koran, tafsir and prayer mats, and some mosques also have garin (janitors), in the implementation of the Solok Regency Regent Regulation Number 56 of 2016 concerning Maghrib Al-Quran and fajr congregation in Nagari Sungai Nanam, there are inhibiting factors and supporting factors in implementing it, it is necessary to pay attention to these two factors so that the people of Nagari Sungai Nanam want to implement the regulations made by the government.

CONCLUSION

Based on the results of research on the implementation of Regent Regulation Number 56 of 2016 concerning Magrib Al-Quran and Fajr in Congregation in Nagari Sungai Nanam, it needs to be improved because people Minangkabau is famous for the concepts and principles in religious life that cannot be separated from the Koran, this is because there are still many people who have not implemented these regulations, marked by the still quiet mosques in Nagari Sungai Nanam.

Supporting factors and challenges in the implementation of Regent Regulation Number 56 of 2016 are characterized by the establishment of cooperation between the government and the community so as to create good communication, besides that the implementation of this regent's regulation has also been equipped with facilities in each mosque that are kept clean. While the challenges in implementing this regent's regulation are the lack of public awareness to comply with existing regulations and supervision from extension workers needs to be increased so that the community participates in implementing this regulation because the majority of the people of Nagari Sungai Nanam are farmers who have to carry out activities during the day until the afternoon, of course the weather factor that affects the activity of congregational morning prayers in the morning because it has a cold climate and it is hoped that every mosque in Nagari Sungai Nanam will be equipped with warm water facilities so that many people will participate in congregational morning prayers.

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