

# INTERNALIZATION OF QUR'ANIC CHARACTER THROUGH THE MAGHRIB MENGAJI PROGRAM (CASE STUDY OF TPQ BAITURRAHMAN, KUALA ENOK, INDRAGIRI HILIR, RIAU)

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## **Abstract**

*The objective of this study was to ascertain the implementation of the Maghrib Mengaji program at TPQ Baiturrahman with the aim of instilling Qur'anic character education in children in the Kuala Enok environment. In addition, this study sought to identify the obstacles in the implementation of the Maghrib Mengaji program and to propose solutions to overcome these obstacles. This research employed a descriptive qualitative approach. Data collection techniques included observation and interviews which were then analyzed using techniques from Miles, Huberman and Saldana. The research findings indicate that the Maghrib Mengaji program aims to instill Qur'anic character through in-depth Qur'anic reading, memorization of the Juz Amma surah, interpretation of Qur'anic verses, hadith, and Arabic aphorisms (mahfuzhat). However, the program encounters challenges due to the large number of students and the limited number of teachers. To overcome these obstacles, it is essential to provide a learning environment that is both engaging and under the guidance of a teacher. The Maghrib Mengaji program plays an essential role in shaping the Qur'anic character of students through guidance, continuous training, and advice in Qur'anic character formation during early childhood.*

**Keywords:** *Maghrib Mengaji; Qur'anic Character; Qur'an Learning Center.*

## Abstrak

Tujuan penelitian ini adalah untuk mengetahui pelaksanaan program Maghrib Mengaji pada TPQ Baiturrahman dalam rangka penanaman pendidikan karakter Qur'ani pada anak di lingkungan Kuala Enok, hambatan dalam pelaksanaan program Maghrib Mengaji dan cara mengatasi berbagai hambatan yang ada selama pelaksanaan program tersebut. Penelitian ini menggunakan jenis kualitatif deskriptif. Teknik pengumpulan data dilakukan dengan cara observasi dan wawancara yang kemudian dianalisis menggunakan teknik dari Miles, Huberman dan Saldana. Temuan penelitian menunjukkan bahwa program Maghrib Mengaji dalam upaya membentuk karakter Qur'ani yaitu melalui pengajaran bacaan Al-Qur'an secara mendalam, penghafalan surat-surat juz amma, penafsiran ayat Al-Qur'an, hadist dan kata-kata mutiara berbahasa Arab (mahfuzhat). Hambatan dalam pelaksanaan yakni banyaknya jumlah peserta didik dan keterbatasan guru yang mengajar. Cara mengatasi hambatan membiarkan anak belajar sambil bermain, namun tetap pada pengawasan dan pembimbingan guru. Program Maghrib Mengaji memiliki peranan penting dalam membentuk karakter Qur'ani santri melalui pembimbingan, melatih secara terus menerus dan menasehati dalam membentuk karakter Qur'ani pada anak usia dini.

**Kata Kunci:** Maghrib Mengaji, Karakter Qur'ani, Taman Pendidikan Al-Qur'an.

## Introduction

In the 21st century, many parents and teachers in educational institutions want to emphasize the importance of character<sup>1</sup>. This phenomenon raises the assumption that Islamic character needs to be grown and revitalized in the world of children. To establish muslim character should be based on the Qur'an, therefore it is also important to get used to reading the Qur'an<sup>2</sup>.

The Prophet Muhammad SAW received revelation from Allah SWT compiled as the Qur'an. It contains all the teachings and regulations of Allah SWT that are valid along history<sup>3</sup>. It contains various topics, such as politics, economics, religion,

<sup>1</sup> Mia Audina Ananda and Anggili Pratama, "Strategi Mengimplementasikan Pendidikan Budi Pekerti Di Paud," *Tarbiyah Bil Qalam: Jurnal Pendidikan Agama Dan Sains*, Vol. 5, No. 1 (2021), doi:<http://dx.doi.org/10.58258/jisip.v7i1.4307>.

<sup>2</sup> Abdah Munfaridatus Sholihah and Windy Zakiya Maulida, "Pendidikan Islam Sebagai Fondasi Pendidikan Karakter," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, Vol. 12, No. 1 (March 14, 2020): 49–58, doi:10.37680/qalamuna.v12i01.214.

<sup>3</sup> Abdul Hamid, *Pengantar Studi Al-Qur'an* (Prenada Media, 2022), <https://books.google.com/books?hl=id&lr=&id=0VW6EAAQBAJ&oi=fnd&pg=PA1&dq=Nabi+Muhammad+menerima+wahyu+dari+Allah+SWT+berupa+Al->

environmental interaction ethics<sup>4</sup>, and many other aspects of daily life. It is the duty of a Muslim to consistently interact with the Qur'an and utilize it as a source of inspiration, action, and contemplation.

Reading the Qur'an is a religious practice that is useful for improving one's ability to read the Qur'an with correct pronunciation, tartil, and accuracy<sup>5</sup>. The habit of reading the Qur'an is very important, because it is related to the development of Islamic character based on the Qur'an. The role of parents cannot be separated from their involvement in shaping Islamic character in children. A child's primary educational environment is based on the context, while they receive their first education and care<sup>6</sup>. A child usually receives their education at home because that is where they spend most of their time. The experiences that children receive from education in the family will have an impact on their development when continuing further education. Thus, it can be concluded that parents have a significant influence on how children develop as individuals. Qur'anic character development will be more effective if it is instilled in children from an early age and treated as a whole, including education and its application by families, schools and communities. Imam Al Ghazali also emphasizes the importance of education in shaping good character<sup>7</sup>.

Maghrib Mengaji is one of the Islamic character development programs based on the Qur'an<sup>8</sup>. Given the increasing crime rate and violent behavior in society, the Maghrib Mengaji program can help children and adolescents by reintroducing Qur'anic values naturally. The government's Maghrib Mengaji program aims to increase children's understanding of the important concepts of the Qur'an in addition to helping them read the Qur'an more fluently. The process of religious guidance in the community

Qur'an yang dianggap sebagai kalam Allah SWT. Memuat segala ajaran dan peraturan Allah SWT yang masih berlaku hingga saat ini & ots=VhhYe4Wt1-&sig=IAB0nhJHfbexw-BFPazJKjIHx6E.

<sup>4</sup> Kadar M. Yusuf, *Studi Alquran*, Kedua (AMZAH, 2021), [https://books.google.co.id/books?hl=id&lr=&id=uvYrEAAQBAJ&oi=fnd&pg=PR1&dq=yang+dibahas+alquran&ots=cFcatYvn8N&sig=pnPgMLPQZDXhEWM4\\_b\\_LxtabgP0&redir\\_esc=y#v=onepage&q=yang%20dibahas%20alquran&f=false](https://books.google.co.id/books?hl=id&lr=&id=uvYrEAAQBAJ&oi=fnd&pg=PR1&dq=yang+dibahas+alquran&ots=cFcatYvn8N&sig=pnPgMLPQZDXhEWM4_b_LxtabgP0&redir_esc=y#v=onepage&q=yang%20dibahas%20alquran&f=false).

<sup>5</sup> Fathor Rosi, "Urgensi Pembelajaran Al-Qur'an Bagi Siswa Madrasah Ibtidaiyah," *Auladuna: Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah*, Vol. 3, No. 2 (October 29, 2021): 36–53, doi:10.36835/au.v3i2.579.

<sup>6</sup> Adpriyadi Adpriyadi and Sudarto Sudarto, "Pola Asuh Demokratis Orang Tua Dalam Pengembangan Potensi Diri Dan Karakter Anak Usia Dini," *Vox Edukasi*, Vol. 11, No. 1 (April 29, 2020): 549203, doi:10.31932/ve.v11i1.572.

<sup>7</sup> Rodiah Nasution and M Sholih Salimul Uqba, "Irfani Epistemology Imam Al-Ghazali's Perspective in Islamic Education," *La-Tahzan: Jurnal Pendidikan Islam*, Vol. 16, No. 1 (2024): 40–56.

<sup>8</sup> Hafidz Muftisany, *Gerakan Maghrib Mengaji*, (Intera, 2021).

is also at the core of this program. This coaching requires a continuous process in order to produce quality results. Handal Pratama Putra quotes the words of Masdar Helmy who argues that the coaching process covers several things, including activities, actions and efforts in improving religious quality both in social activities, morals, personality and tawhid<sup>9</sup>.

In addition, the Maghrib Mengaji program is implemented as a non-formal education which includes special training institutions, study groups, religious education centers, community learning centers, and Al-Qur'an course institutions. In order to facilitate the development of Qur'anic character, Qur'an Learning Center (TPQ), a non-formal Islamic education institution, serves as a forum for the implementation of the Maghrib Mengaji program, especially for early childhood. TPQ Baiturrahman is one of the non-formal educational institutions located in Kuala Enok Village, Tanah Merah District, Indragiri Hilir Regency, Riau Province. Efforts to build Qur'anic character values at TPQ Baiturrahman involve all educational components in carrying out the interaction process with students in an effort to realize character and morals in accordance with Islamic guidance in everyday life.

Previous studies related to the theme of this paper have three trends: First, writings on the theme of Maghrib Mengaji generally discuss how this tradition of reading the Qur'an can be preserved in the community both at the level of children and adults at least once a day, namely after Maghrib prayer. Given the influence of increasingly sophisticated technology, Muslim communities forget their obligation to read the Qur'an, as in the articles entitled Implementation of the Maghrib Mengaji Community Movement in Religious Development Efforts in Banjar Lopak Village<sup>10</sup> and Mental Revolution through the Implementation of the Maghrib Mengaji Movement Policy in Lebak Regency<sup>11</sup>. As for Maghrib Mengaji which is implemented through a non-formal institution, namely the Qur'an Learning Center (TPQ), the author has not found it.

<sup>9</sup> Handal Pratama Putra, "Implementasi Gerakan Masyarakat Maghrib Mengaji Dalam Upaya Pembinaan Keagamaan Di Desa Banjar Lopak Kecamatan Benai Kabupaten Kuantan Singingi," *EL-TARBAWI*, Vol. 14, No. 1 (September 9, 2021): 47–66, doi:10.20885/tarbawi.vol14.iss1.art3.

<sup>10</sup> Ibid.

<sup>11</sup> Ujang Badrussalam, "Revolusi Mental Melalui Penerapan Kebijakan Gerakan Magrib Mengaji Di Kabupaten Lebak," *Transparansi: Jurnal Ilmiah Ilmu Administrasi*, Vol. 3, No. 2 (2020): 160–66.

Second, writings on the theme of the Magrib Mengaji Program generally discuss the implementation of the Koran by collaborating with various interlude activities that support the competence and mentality of children to become a generation that has Qur'anic Character as in the article entitled Qur'an Learning Center as a Means of Character Building for Children in Semawot Village<sup>12</sup>. However, the author has not found any writings that use the Mengaji Program with this non-formal institution as the object of implementing collaboration that can be seen in the process.

Based on the background that the researchers have described, the focus of this research is; 1) How to implement of the Maghrib Mengaji program in an effort to form Qur'anic character in children at TPQ Baiturrahman? 2) How are the obstacles of the Maghrib Mengaji program in shaping Qur'anic Character in children at TPQ Baiturrahman? and 3) How to overcome existing obstacles in an effort to realize Qur'anic-based character in children at TPQ Baiturrahman?

The objectives of this study are; 1) to find out how the implementation of the Maghrib Mengaji program in an effort to realize the cultivation of Qur'anic character values in children at TPQ Baiturrahman; 2) to find out what are the obstacles in the implementation of the Maghrib Mengaji program in an effort to shape Qur'anic character in children at TPQ Baiturrahman; and 3) to find out how to overcome the obstacles of the Maghrib Mengaji program in an effort to realize Qur'anic-based character in children at TPQ Baiturrahman. Theoretically, the benefit of this research is to contribute ideas in science and enrich concepts and theories in science. While practically this research is expected to be able to provide experience and insight for the researchers themselves and for further researchers as well as a reference for the implementation of Maghrib Mengaji in non-formal education in general and TPQ Baiturrahman in particular.

## Method

This research uses a qualitative approach with a descriptive type. Sugiyono<sup>13</sup> states that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from the behavior of people who can be observed.

<sup>12</sup> Putri Liana and Sahri Sahri, "TAMAN PENDIDIKAN AL QURAN SEBAGAI SARANA PEMBENTUKAN KARAKTER ANAK DI DESA SEMAWOT," *Jurnal Progress: Wahana Kreativitas Dan Intelegualitas*, Vol. 8, No. 2 (December 29, 2020), doi:10.31942/pgs.v8i2.3956.

<sup>13</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, (Bandung: ALFABETA, 2022).

The research place was determined by Purposive Area technique, namely in non-formal education, namely the Baiturrahman Qur'an Learning Center (TPQ) Kuala Enok village, Tanah Merah District, Indragiri Hilir Regency, Riau Province. The technique of determining informants in this study uses Purposive Sampling technique and the technique of determining informants using Snowball Sampling technique. The purpose of purposive sampling is where informants are selected based on certain considerations or included in the criteria with key informants, namely TPQ educators and students and supporting informants, namely parents of students.

Data collection techniques are carried out by means of observation and interviews. This research focuses on analyzing data obtained from observations and information received directly by informants so that it can be studied in depth regarding the cultivation of Qur'anic character-based values and morals through the Maghrib Mengaji program. This research focuses on descriptive analysis using the Miles, Huberman and Saldana analysis model, namely condensing data, presenting data, and drawing clear conclusions<sup>14</sup>.

## Results and Discussion

### 1. The Nativity of The Maghrib Mengaji Program

The Maghrib Mengaji program is usually organized by the community in non-formal institutions such as recitation assemblies which include mosques and also Qur'an Learning Centers (TPQ) under the guidance of an Ustadz / Ustadzah<sup>15</sup>. Where it aims to maintain the activity of reading the Qur'an after the Maghrib prayer among the community, especially children, which has actually taken root deep in Indonesia. Even our childhood memories must deliver an atmosphere after Maghrib is a special time full of blessings for learning and reciting the Koran. But unfortunately this activity is increasingly being lost and abandoned by the community, especially children and adolescents along with the development of modern times today.

<sup>14</sup> M.B. Miles, A.M. Huberman, and J. Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2013), <https://books.google.co.id/books?id=p0wXBAAAQBAJ>.

<sup>15</sup> Haydar Bagaskara, "Peran Kepala TPQ Al-Muqqorobin dalam Meningkatkan Motivasi Belajar Membaca Al-Qur'an Anak di Desa Mojo Kecamatan Andong Kabupaten Boyolali" (diploma, IAIN PONOROGO, 2021), <https://etheses.iainponorogo.ac.id/14071/>.



The Maghrib Mengaji program or more popularly known as the Maghrib Mengaji Community Movement (GEMAR) is also a form of the government's concern on the strong advancement of the times and technology<sup>16</sup>. Currently, children's activities have begun to experience a shift from surau, mushola, langgar and mosque to the family room by watching television programs or they switch to internet cafes or 24-hour game stalls, where their time seems to be used up watching or playing in cyberspace without meaning.

In response to this, on March 30, 2011, Minister of Religious Affairs Suryadharma Ali re-initiated this activity through the Maghrib Mengaji government program<sup>17</sup>. In order to implement the government program, in Riau Province as issued by the Riau Governor's regulation Number 35 of 2012 concerning Maghrib Mangaji which was stipulated on August 1, 2012, the Indragiri Hilir Regency Government in 2021 issued Regional Regulation Number 2 of 2016 concerning the Maghrib Mengaji Program with the aim of shaping the community, especially children, to have a Qura'ni-based character with religious guidance framed in the Maghrib Mengaji program as explained by Mr. H. Muhammad Wardan as the Regent of Indragiri Hilir Regency<sup>18</sup>.

The objectives of the implementation of the maghrib mengaji activity according to Nurdyanti, et al.<sup>19</sup> are:

- a) Forming a personality based on the Qur'an and preventing moral decay.
- b) Fostering passion (enthusiasm) and love for the holy book of the Qur'an.
- c) Growing the movement of reading the Qur'an, both individually and together.
- d) Fertilize the mushola or mosque.
- e) Eradicating the illiteracy of the Qur'an.

<sup>16</sup> Annisa Annisa Herman, "Implementasi Program Kementerian Agama Kota Pariaman Provinsi Sumatera Barat Tentang Gerakan Maghrib Mengaji dalam Mewujudkan Masyarakat Madani" (skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2021), <https://repository.uin-suska.ac.id/53008/>.

<sup>17</sup> Badrussalam, "Revolusi Mental Melalui Penerapan Kebijakan Gerakan Magrib Mengaji Di Kabupaten Lebak."

<sup>18</sup> Ranga Maharestu, "Implementasi Peraturan Daerah Kabupaten Indragiri Hilir Nomor 2 Tahun 2016 Tentang Gerakan Masyarakat Maghrib Mengaji (Studi Di Kecamatan Tembilahan)" (Universitas Islam Riau, 2021), <https://repository.uir.ac.id/13374/>.

<sup>19</sup> Yanti Nurdyanti, Neneng Nurmalasari, and Andi Abdul Hanafi, "Pendampingan Model Kurikulum Mutsallatsah Dalam Optimalisasi Program 'Maghrib Mengaji' Di Kabupaten Pangandaran," *Warta LPM*, October 31, 2023, 462–70, doi:10.23917/warta.v26i4.2312.

- f) As a place of guidance, guidance and media for teaching and learning activities of the Qur'an and as a forum and media for mutual discussion and communication, especially in the religious field.

In addition, another goal of the Maghrib Mengaji program is to give birth to a strong, faithful and pious generation that has principles and firmness in facing the challenges of modern life at the individual, family, community, or nation level. It is also to make the Maghrib Mengaji Movement program one of the media to build strong bonds in order to form a family.

## 2. Implementation of Maghrib Mengaji Program in Efforts to Establish Children's Qur'anic Character

From the results of observations and interviews that have been conducted, the implementation of the Maghrib Mengaji program in shaping children's Qur'anic Character at TPQ Baiturrahman is as follows:

First, TPQ Baiturrahman teaches children to read the Qur'an in depth, in detail and continuously. In this case the educators guide students to fluently read the Qur'an by teaching about makharijul huruf, tajweed, and by not going to the next level before going through an assessment in the form of an oral test reading Iqra'. In the process of mentoring reading the Qur'an, children are trained to be patient not to move up the level of reading Iqra' if they are not yet proficient. In accordance with the results of an interview with one of the educators:

*“Here the children are taught to be patient, if they are not yet able, we don't raise them, so that they keep trying their best and are not easily satisfied when they get a success.”*

With patience that is trained continuously, children can get used to being responsible for themselves, trained to control emotions, trained to try to achieve achievements with their own efforts and not because of the empathy of the teacher<sup>20</sup>. With this, a child has a positive personality outside of TPQ, such as patience when at home when asked for help by parents or other family members at home, trying to get first place at school by reading diligently and paying attention to the teacher and

<sup>20</sup> Rosyida Nurul Anwar, “Pendidikan Alquran (TPQ) Sebagai Upaya Membentuk Karakter Pada Anak,” *Jurnal Pendidikan Dan Konseling (JPDK)*, Vol. 3, No. 1 (February 2, 2021): 44–50, doi:10.31004/jpdk.v3i1.1342.



not playing around in activities that harm others, for example cheating, bullying, and talking to friends during learning.

Second, TPQ Baiturrahman provides memorization of short surah (*juz 'amma*) to children. Through the memorization given to students, children who are not proficient in reading the Qur'an will be filled with memorizing short surah in the Qur'an without having to be able to read the Qur'an first. The method used by educators at TPQ Baiturrahman in giving memorization to children is by repeating the reading given to them and not allowed to memorize the next surah before memorizing the surah being memorized. After the child has been able to memorize the entire *juz 'amma* surah, then the reading of the Qur'an that is not in accordance with *tajweed* or *mahkrajil huruf* is corrected. The continuous memorization program indirectly has implications for children's actions to be serious in doing good<sup>21</sup>.

Third, providing material about the interpretation of Al-Qur'an verses, *hadith* and Arabic aphorisms (*mahfuzhat*). When this program takes place, educators provide a detailed explanation of the verses of the Qur'an, *hadith* and *mahfuzhat* by inserting advice and its relevance to everyday life, especially when the child is positioned as a family member, as a student in an education and as a community in the environment. The advice delivered is expected to shape the personality and character of children by doing what is commanded and avoiding the prohibitions contained in the Qur'an in accordance with Islamic law.

Fourth, public speaking training. In addition to learning the Koran in depth and learning the interpretation of short surahs and *mahfudzat*, other learning such as public speaking training is considered to support children's abilities for the future, especially when dealing with people. Children are taught to be master of ceremonies (MC) so that when there is an event in the community they are able to perform and be confident in public. In addition to training to become an emcee, children are also trained in religious speeches so that later they can become a *da'i* or preacher. This activity is carried out regularly twice a week, namely Wednesday and Thursday after Isha prayers. Mrs. Nurbaiti as the teacher explained that:

<sup>21</sup> Andy Sulistiyono, "Implikasi Metode Menghafal Al Quran Dalam Memotivasi Bertambah Hafalan Siswa Kelas VII SMP IT Masjid Syuhada Yogyakarta" (Thesis, Universitas Islam Indonesia, 2020), <https://dspace.uui.ac.id/handle/123456789/23515>.

*"There is also public speaking training here, the activities are every Wednesday and Thursday after Isha. So on that day they still recite the Koran after Maghrib and then continue the training after Isha' prayer. The training includes learning to be an MC and learning to give speeches."*

Researchers directly observed the training of religious presenters and speeches at the TPQ, students who had been trained were asked to perform at several religious events in Kuala Enok village and Tanah Merah sub-district. Like the activity to commemorate the Isra' Mi'raj of the Prophet Muhammad in the month of Rajab, some of the children were assigned to be the hosts, and recite the Qur'an and perform speeches. Even students who are proficient in speeches are involved in delivering the Ramadan Kultum (seven-minute lecture) in front of the mosque congregation during the holy month of Ramadan. Involving children in religious events can train their mentality to be more courageous and active in front of the general public and of course can make parents proud and continue to involve themselves in the development of their children.

The four activities are carried out at TPQ Baiturrahman Kuala Enok as an effort to foster religious and Qur'anic-based character. These activities are carried out continuously and make innovations so that they can form children who are not only good at reciting the Koran, but also have a strong Islamic character and foundation so that in the future they become a generation that is not easily influenced by negative currents in the era of globalization.

According to Lubis, et al.<sup>22</sup> there are several indicators that can be measured to see the success of the Magrib Mengaji program. Some of the indicators include: First, the increasing enthusiasm and interest of parents to bring their children to learn the Qur'an and carry out character building; Second, the effective function of TPQ as a center for fostering children's Qur'anic character activities and education in terms of moral development, piety, and faith; Third, the high ability of children to read and write the Qur'an; Fourth, the decline in social conflicts among the

<sup>22</sup> Lewis Pramana Lubis, Annisa Azzahra, and Nurul Della, "Magrib Mengaji Upaya Membangun Kebiasaan Membaca Alquran Pada Anak Di Kelurahan Tanjung Ibus Kecamatan Secanggang Kabupaten Langkat," *Mitra Abdimas: Jurnal Pengabdian Kepada Masyarakat*, Vol. 1, No. 2 (December 27, 2021): 45-49, doi:10.57251/mabdimas.v1i2.163.

community, especially adults or adolescents, such as in acts of thuggery or other acts of violence.

From some of these success indicators, the Maghrib Mengaji Program in an effort to instill children's Qur'anic values and character building in Kuala Enok Village can be said to be successful. This can be seen from the children who are fond of and diligent in praying Maghrib in congregation to the mosque, then studying at the Qur'an Learning Center (TPQ), the increasing number of children who are good at reciting the Koran, and the rare occurrence of social conflict in the village in recent years.

### **3. Obstacles to The Implementation of The Maghrib Mengaji Program in Efforts to Form Children's Qur'anic Character**

The obstacles in the implementation of the Maghrib Mengaji program in an effort to shape children's Qur'anic character at TPQ Baiturrhaman are the large number of students who follow the learning process at TPQ while the number of teachers is very limited. The number of children who exceed the quota makes the process of forming children's character not optimal. TPQ Baiturrhaman has 25 students while there are only 2 teachers available so that 1 teacher must supervise and guide 13 or 14 children. This becomes an obstacle for teachers when the implementation of the teaching and learning process at TPQ takes place in relation to shaping the character, morals and manners of students.

This is in accordance with the findings of the study which found that teacher assistance in the classroom and in the group has a role or center in shaping the personality and producing the ability of students by trying to prepare the learning process, starting from planning, methods, media so that the implementation of education in running as desired<sup>23</sup>. The need for education management in relation to the development and quality of a teacher is a major factor in the success of educational programs<sup>24</sup>.

<sup>23</sup> Ujang Cepi Barlian et al., "Peran Guru Kelas Dan Guru Pendamping Khusus Dalam Meningkatkan Layanan Pendidikan Inklusi Di TK Ibnu Sina," *Al-Afkar, Journal For Islamic Studies*, Vol. 6, No. 2 (April 28, 2023): 623–34, doi:10.31943/afkarjournal.v6i2.648.

<sup>24</sup> Ramdanil Mubarak, "Pengembangan Manajemen Sumber Daya Manusia Di Lembaga Pendidikan Islam," *AL-FAHIM: Jurnal Manajemen Pendidikan Islam*, Vol. 3, No. 2 (2021): 131–46.

#### **4. Overcoming The Obstacles of The Maghrib Mengaji Program In an Effort to Establish Children's Qur'anic Character**

The results of this study indicate that the way to overcome the obstacles of the Maghrib Mengaji Program in an effort to shape children's Qur'anic character at TPQ Baiturrahman is to let children learn while playing for children who have not had their turn to read the Qur'an. Educators usually give the child tasks by playing or arranging puzzles of hijaiyah or by drawing calligraphy with patterns that have been provided on drawing paper. Giving tasks to children allows children to play but is not allowed to harm others. This is in accordance with the characteristics of children who like to play.

Lester D. Crow in his book *Human Development and Learning*<sup>25</sup> emphasizes that there are three phases of development, namely childhood, maturity and adulthood. During the maturity period, a person's development process experiences maturity before entering adulthood. Functional maturity will affect changes in mental function. This will certainly be a problem for teachers if they do not know the characteristics of children and their developmental phases who do not yet have the maturity of thinking like adults. The teacher's perseverance in overcoming this obstacle accompanied by patience is important in this process. If the teacher's knowledge is inadequate to control the learning environment, then it is not uncommon for the teacher to do an element of "omission" to the students.

#### **5. Maghrib Mengaji Program as an Effort to Establish Children's Qur'anic Character**

In this discussion, the researcher explains that the Maghrib Mengaji Program applied at TPQ Baiturrahman in an effort to realize the Qur'anic character of children in Kuala Enok Village is able to lead to the development and formation of human character through Islamic education programs in it. Children who get guidance through continuous and continuous training will have a positive impact on

<sup>25</sup> Alivia Dewi Nurochmah, Ghiast Nabila, and Matnur Ritonga, "Peran TPQ dalam Meningkatkan Kualitas Kemampuan Baca Al-Qur'an Pada Anak di TPA Ar-Rahmah," *Jurnal Pendidikan Dasar Dan Sosial Humaniora*, Vol. 1, No. 9 (July 25, 2022): 1841–48, doi:10.53625/jpdsh.v1i9.2965.

habituation and challenges. Character is not a talent or innate birth of a child, but rather the result of consistent and continuous upbringing<sup>26</sup>.

According to Jean Piaget<sup>27</sup> argues that optimal education requires challenging experiences for the learner, so that the process of assimilation and accommodation can produce intellectual growth. Character education is essentially education that involves cognitive, feeling and action aspects. In the process of mentoring reading the Qur'an, children are trained to be patient and not to increase the level of reading Iqra' if they are not proficient. With patience that is trained continuously, children will get used to being responsible for themselves, trained to control emotions, trained to try to achieve achievements with their own efforts and not because of the empathy of the teacher.

Qur'anic character values in the Maghrib Mengaji program which is implemented using the learning and playing method at TPQ Baiturrahman trains children to have honesty, tolerance, prudence, self-discipline, cooperation, courage and democratic values. So it is important for educators in this case, namely TPQ teachers, to apply parenting patterns that suit each child because each child has different talents and dispositions because the main element in character is the mind. TPQ emphasizes teaching on learning to read the Qur'an with additional content oriented towards the formation of Islamic morals and personality.

## Conclusion

Based on the analysis of data processed by the researchers, it is concluded that the Maghrib Mengaji program implemented at TPQ Baiturrahman plays a significant role in shaping the Qur'anic character of students through consistent guidance, training, and mentoring. This character formation includes religious devotion, independence, and communication skills. The religious character is seen in the students' increased ability to read the Qur'an with proper tajwid, memorize juz 'amma, interpret verses, understand hadith, and recite Arabic aphorisms (mahfuzhat). The independence taught includes self-discipline in attending classes regularly without parental pressure, managing their

<sup>26</sup> Sarce Sidu, "Gaya Hidup Dan Perkembangan Remaja" (OSF, March 16, 2020), doi:10.31219/osf.io/xzhfq.

<sup>27</sup> M. Pd Afina Wastyanti, "Perkembangan Kognitif dan Pengaruh Sosiobudaya dalam Belajar," *At-Taahdzib: Jurnal Pendidikan dan Pembelajaran Dasar*, Vol. 6, No. 01 (2021): 59–71, <https://ejurnal.iaipd-nganjuk.ac.id/index.php/At-Taahdzib/article/view/206>.

own study schedules, and helping peers during study sessions. The communicative character is reflected in the students' improved confidence in reciting and discussing Qur'anic content in front of peers and teachers. Research findings show that many of students demonstrate significant improvement in at least two of the three character areas—religious, independent, and communicative—after consistent participation in the program over six months.

However, there are notable challenges in implementing the program, primarily the high number of enrolled students compared to the limited number of available teachers. To address this, students are encouraged to engage in playful learning activities under continuous teacher supervision and guidance.

The researcher recommends that TPQ administrators consider recruiting additional teaching staff to support current educators in their mission to instill strong character values in students. Additionally, future researchers are encouraged to expand on this study by examining other activities within the Maghrib Mengaji program and exploring how TPQs, as non-formal educational institutions, contribute to developing individuals with Qur'anic morals and character in alignment with national educational goals.

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