



Implementation of the “Maghrib Mengaji” Program as a Medium for Early Childhood Qur’an Learning

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ABSTRACT

Background: The Maghrib Mengaji program has long been a Muslim tradition that fosters Qur’anic literacy and moral development. Its continued existence plays a vital role in strengthening community-based religious education, particularly for young children. **Objective:** This study aims to describe the implementation of the Maghrib Mengaji program as a medium for Qur’an learning among early childhood students. **Method:** A qualitative descriptive approach was used, with the research conducted at TPQ Al Ittihad, Cirebon Regency. Data were collected through observation and interviews with program organizers and participants. **Result:** The findings reveal insights into the history and implementation of the Maghrib Mengaji program, its roles and benefits for early childhood Qur’an learning, and the obstacles encountered during its execution. **Conclusion:** The Maghrib Mengaji program serves as an effective platform for introducing Qur’anic learning and strengthening children’s spiritual values. However, challenges such as limited resources and scheduling conflicts remain to be addressed. **Contribution:** This study contributes to the understanding of community-based Islamic education and provides a framework for improving Qur’anic learning strategies for early childhood through the Maghrib Mengaji tradition.

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1. INTRODUCTION

The Qur’an is the Word of Allah (the holy book) revealed to the Prophet Muhammad SAW as the greatest miracle, which contains guidelines for achieving true happiness in both this world and the hereafter. Therefore, it is the duty of every Muslim around the world to read, understand, and practice its contents. The Qur’an is the holy book of Muslims, containing various sources of Islamic teachings (Hernawan, 2019). Introducing the Qur’an from an early age is a key step before other forms of learning. For every Muslim family, instilling the values of the Qur’an is essential, so that a specific time is dedicated to teaching the Qur’an, either by the parents themselves or at local religious institutions (Hasanah, 2021)). Reciting the Qur’an is also closely related to other acts of worship among Muslims, such as performing prayers, hajj, and other prayer activities. In performing prayers or hajj, for example, it is not valid to use a language other than the language of the Qur’an, which is Arabic. The importance of this fundamental skill is emphasized by Ibn Sina, who states that the ability to read the Qur’an is the primary priority in Islamic education. This opinion is also emphasized by Ibn Khaldun, who states that teaching the Qur’an is the primary foundation for all disciplines. In an effort to introduce the basic skill of reading the Qur’an, known as recitation, to families and communities, such as institutions that hold recitation sessions, these recitation activities are typically

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carried out at specific times, such as in the evening or after performing the Maghrib prayer. This activity is called Maghrib recitation.

Maghrib Mengaji is one of the efforts to increase religious preaching and piety. Mengaji is one of the worship activities closely associated with the Muslim community in Indonesia since the advent of Islam. Several places of worship, including surau, musala, langgar, mosques, and others, are always bustling with recitation activities, especially in the evenings after Asr and Maghrib prayers. For Muslims in Indonesia, recitation is nothing less than a non-formal religious education institution for all students (Directorate General of Islamic Guidance, Ministry of Religious Affairs, 2013).

The Maghrib Mengaji program is a program that carries out Quran recitation activities at Maghrib time. The existence of the Maghrib Mengaji program is an effort to shape the spiritual mentality of the community (Wahyu, 2018). This program is one of the policies issued by the Bandung City Government to organize Quran recitation activities at Maghrib time in every mosque for children in the city of Bandung. In 2016, the Mayor of Bandung at that time, H. Ridwan Kamil, MUD, together with the Head of the Ministry of Religious Affairs of Bandung City, Dr. H. Yusuf M.Pd, launched the Maghrib Mengaji movement program on Friday, April 29, 2016, at the Al Ukhuwwah Mosque in Bandung City (Wismaningtyas, 2020). This program is a follow-up to the Minister of Religious Affairs' Decree No. 150 of 2013, concerning guidelines for the Maghrib recitation movement. Currently, the Maghrib recitation program is not only intended for children in Bandung, but also for those in Other Areas. However, it has also expanded to become a program of the Governor, aimed at implementing the Maghrib recitation program in mosques, prayer rooms, and Al-Qur'an educational institutions across all regions in West Java.

However, based on previous research, the ongoing problem is that the Maghrib Mengaji program is fading away with the times. This was conveyed in a study entitled Implementation of the Maghrib Mengaji Community Movement in Nagari Lubuk Basung, which found that the Muslim community has begun to abandon the activity of reciting the Qur'an and prefers to watch television, play games, or surf the internet (Kartika & Nurman, 2018). Research conducted by Anshar (2020) states that recitation activities among the community have begun to shift due to technological developments.

There has been no research explaining how the Maghrib recitation program is explicitly implemented for early childhood. Therefore, the researcher is interested in thoroughly examining the activities carried out in the Maghrib recitation program as a means of teaching the Qur'an to young children. The findings of this study are expected to provide readers with a comprehensive understanding of how the Maghrib recitation program is implemented and to identify solutions to the challenges that arise. This study aims to explore the structure, methods, and teaching strategies applied during the Maghrib recitation sessions, as well as the roles of teachers, parents, and the surrounding community in supporting children's Qur'anic literacy. By identifying both the strengths and challenges of this program, the research seeks to contribute to the development of more effective and engaging Qur'anic learning models for early childhood that integrate religious values with age-appropriate pedagogical approaches.

The purpose of this study is to describe the implementation of the Maghrib Mengaji Program as a means of teaching the Qur'an to early childhood at TPQ Al Ittihad in Cirebon Regency, as well as to evaluate the effectiveness of the program in improving children's ability to read and understand the Qur'an. This study also aims to identify the challenges faced in implementing the program and the efforts made to overcome these obstacles, as well as to determine the perceptions of parents, teachers, and children regarding the success and impact of this program in the process of learning the Qur'an at TPQ Al Ittihad.

2. METHOD

2.1 Research Design

This research methodology uses a qualitative descriptive research design. Qualitative research is referred to as a naturalistic research method because the research is conducted in natural settings. The purpose of this research is to describe a process of activities based on what happened in the field as material for further study, in order to find its strengths and weaknesses, and efforts to maximize it. According to Hardani et al (2020, p. 17), qualitative research is conducted in natural settings. It is more interested in examining social and cultural phenomena in a natural atmosphere, rather than in controlled or laboratory conditions. The researchers will examine the Maghrib Mengaji Program at TPQ Al Ittihad to gain an in-depth understanding of its implementation at TPQ Al Ittihad Block IV, Ciuyah Village, Waled District, Cirebon Regency.

2.2 Research Object

The subjects in this study included caregivers or administrators of TPQ Al Ittihad, as well as parents whose children participated in the Maghrib Mengaji program. They were selected as the primary sources of data through interviews. These participants provided valuable insights into the implementation and impact of the Maghrib Mengaji program on early childhood development.

2.3 Data Collection

The data collection techniques used were active observation and interviews. Active observation was conducted by researchers who participated directly in the activities being studied, specifically the Maghrib Mengaji program at TPQ Al Ittihad. This aligns with [Creswell's \(2017, p. 254\)](#) perspective, which posits that qualitative observation occurs when researchers conduct direct fieldwork to observe the behavior and activities of individuals at the research site. Additionally, in-depth interviews with sources related to the research object were conducted to gather further information about the program's implementation and impact.

2.4 Data Analysis

The data analysis technique used in this study was descriptive qualitative analysis. The data analysis process consisted of several stages, including data collection, data reduction, data presentation, and conclusion. Data reduction was carried out by grouping information relevant to the research objectives and then presenting it in the form of descriptive narratives to facilitate an understanding of the findings. After that, conclusions were drawn based on the data analysis carried out to identify the factors that influenced the effectiveness and implementation of the Maghrib Mengaji Program at TPQ Al Ittihad.

3. RESULT AND DISCUSSION

3.1 Result

The Maghrib Mengaji program is one of ten West Java Community Programs launched by West Java Governor H. Ridwan Kamil, MUD, based on the results of his meetings with clerics and scholars in West Java during his term of office, according to news accessed from [m.liputan6.com](#). Ridwan Kamil Establishes Maghrib Mengaji Program in West Java. This program has been implemented in various regions of West Java, including Cirebon Regency. The following are the results of a study on the implementation of the Maghrib Mengaji program as a means of teaching the Qur'an to young children (a descriptive study at TPQ Al Ittihad in Cirebon Regency).

a) History of the Maghrib Mengaji Program

In line with the Maghrib Mengaji program policy in West Java, TPQ Al Ittihad in Cirebon Regency, specifically in Ciuyah Village, has been organizing the Maghrib Mengaji program since 1993, and it continues to run successfully today. The figure who first initiated the Maghrib Mengaji program was the local mosque imam, Ust. Muhammad Afifi KS. He is a graduate of the Lirboyo Islamic Boarding School in Kediri City. Based on interviews conducted, what motivated him to organize the Maghrib Mengaji program was his desire to eradicate Quranic illiteracy among the community, especially the people of Ciuyah Village, Cirebon Regency. Eradicating illiteracy in reading the Quran is a process of learning the Quran, enabling people to read, understand, and practice it. The Quran has a critical position for humanity as a guideline and guide for life. The existence of the Qur'an in this world is not merely an accessory or a mere symbol of religious rituals; more than that, the Qur'an provides guidance for every human being to achieve happiness in both this world and the hereafter ([Sugestian et al., 2017](#)).

Ust organized the Maghrib recitation program. Afifi is intended for all age groups, but in practice, only children aged from early childhood to early junior high school participate in the Maghrib recitation program. However, this does not close the opportunity for anyone to learn to recite the Qur'an, as Ust. Afifi is ready to guide them. In line with the research conducted by [Kartika \(2019\)](#), the results indicate that the Maghrib recitation program is designed for two groups of people: children, organized directly by the TPQ, and the general public.

The implementation of recitation activities at Maghrib time is based on adjustments to the environmental circumstances and conditions. Maghrib is considered more effective because at that time, children have enough free time. In contrast, in the morning, children have to attend elementary school and then continue to madrasah school from noon until the afternoon. "Considering the circumstances and conditions here, Maghrib is more effective or appropriate because at that time, children have enough free time. After elementary school in the morning, followed by madrasah school in the afternoon, and there is a break for children after afternoon prayer, then, with sufficient

rest, Maghrib time is used to resume activities for reciting the Qur'an," added Ust. Abdul Muiz, as the head of TPQ Al-Ittihad and also the son of the founder of the Maghrib recitation program at TPQ Al-Ittihad, when asked why he chose Maghrib time for the recitation activities, said, "I chose Maghrib time for the recitation activities because it is the time of day when the Prophet Muhammad (s.a.w) was born. The effectiveness of the Quran recitation activity carried out at Maghrib time has also been demonstrated in a study conducted by [Martondi \(2017\)](#), which showed that reading the Quran between Maghrib and Isha times is an effective practice.

In 2012/2013, the Maghrib recitation program experienced growth in both the number of children and the methods applied. The increase in the number of children participating in the Maghrib recitation program indicates that the implementation of this program can raise parents' awareness of the importance of teaching the Qur'an to their children.

b) The Role of the Maghrib Mengaji Program for Early Childhood

The role of the Maghrib Mengaji program at TPQ Al Ittihad in Ciuyah Village, Cirebon Regency is *First*, as a means of learning the Quran to eradicate Quranic illiteracy. The formation of a foundation in the Quran is the most crucial aspect of shaping religious and ethical values in young children. This aligns with the review by [Maharani & Izzati \(2020\)](#). He said that it is essential to teach the Quran from an early age, as it is the most important and fundamental guide for learning other sciences. The importance of learning the Quran is also conveyed in the words of the Prophet Muhammad, as recorded in H.R. Bukhari: "The best of you are those who learn the Quran and teach it." This hadith explains that the best of us are those who learn the Quran and teach it ([Sugestian, et al. 2017](#)). Teaching children the letters and spirit of the Qur'an, in the form of understanding, appreciation, and practice, aims to shape a new generation that is strong, faithful, and noble, one of the goals of providing Qur'anic education to early childhood ([Sakti et al., 2020](#)).

Second, as a means of character building in children. This is demonstrated by the activities in the Maghrib recitation program, which consist not only of introducing the children to reading the Quran but also teaching them character building, such as how to respect their elders through the habit of *musofahah*, the habit of performing the five daily prayers, and learning about fiqh regarding purification and prayer. According to Sudaryanti ([Kahironi, 2017](#)) in the Big Indonesian Dictionary, character is defined as psychological traits, morals, and manners. Character can also be a disposition, namely, behavior or actions that are consistently carried out, thereby becoming a habit. Character education in children involves instilling commendable attitudes in accordance with religious teachings and promoting these attitudes for the benefit of the children's own lives. Instilling commendable attitudes cannot be done in a short period of time, but requires continuity through habituation, exemplary behavior, giving advice, and reinforcement to children from an early age every time they exhibit commendable behavior ([Khaironi, 2017](#)). In line with [Hadisi's \(2015\)](#) statement, the method of habit formation is one way to accustom children to think and act in accordance with religious teachings. It is practical in character building for children, as it promotes the formation of habits in carrying out activities.

The implementation of the Maghrib Mengaji Program at TPQ Al Ittihad plays a significant role in supporting the policy issued by the Governor of West Java regarding the Maghrib Mengaji movement. This program aligns with several key objectives of the policy, including shaping children's personalities in accordance with the Qur'an and preventing moral decay, as well as fostering enthusiasm and love for the Holy Qur'an. Additionally, this program aims to promote the practice of reading the Qur'an, both individually and in groups, which contributes to the prosperity of mosques and prayer rooms. Another important goal is to eradicate illiteracy in the Qur'an, which can be achieved through structured and focused learning at TPQ. This program also serves as a platform for coaching, guidance, and teaching and learning the Qur'an, as well as a forum for discussion and communication in the field of religion. In addition, this program familiarizes children with positive activities that embody values of worship and enhances the quality of cooperation between parents, the community, and educational and governmental elements, ultimately strengthening synergy in the development of religious education at the local level.

c) Benefits of the Maghrib Mengaji Program for Early Childhood

The Maghrib Mengaji program in the community can benefit the community, especially parents with young children. The implementation of the Maghrib Mengaji program can guide socializing with peers in the neighborhood and, of course, help children in the process of getting to know the Quran, starting from learning the Hijaiyah alphabet, reading, writing, and memorizing it, as well as understanding the meaning of the readings so that they can be used as guidelines for life ([Putra, 2021](#)).

Based on data from observations and interviews with parents of children participating in the Maghrib recitation program, it was found that implementing this program can provide benefits for children. "We are grateful for the Maghrib recitation program so that bad influences do not carry children away," said Mrs. Rum, one of the parents

who takes her child to recite the Quran at TPQ Al Ittihad. The Maghrib recitation program can also help parents in teaching the Quran to their children. "...it helps because when parents teach, they tend to get emotional and their children do not want to learn from their parents," added Mrs. Rum. The statement of Ust also reinforces this. Abdul Muiz stated that when parents cannot teach the Quran to their children due to being busy or a lack of knowledge to convey Quranic teachings, they should entrust their children to institutions or a Ustadz who can help them provide Quranic education. [Setiawan et al. \(2017\)](#) in their research mentioned that, in addition to family education, children also need education from outside sources, such as non-formal institutions that cover the preservation of children's Islamic nature, the development of children's potential, and so on, because not all parents can meet their children's educational needs, especially in learning the Qur'an.

The results show that the benefits of the Maghrib Mengaji program, as a means of teaching the Qur'an to children, can be achieved when there is parental support. Parents have a responsibility for their children's education. Support from parents is needed to achieve optimal results. This aligns with Brophy's view that parents are a primary source of social support ([Malwa, 2017](#)).

The Maghrib Mengaji program offers numerous benefits for early childhood development. First, this program maximizes children's time engaging in positive activities with religious value, ensuring that they are not only involved in beneficial activities but also receive rewards for their participation. In addition, this program provides a shield for children, protecting them from the negative influences of the times by instilling strong religious values. The Maghrib Mengaji program also plays a crucial role in producing a new generation of teachers, which enables this program to maintain its existence and relevance in the community. Furthermore, through learning the Qur'an, children not only learn to recite for themselves, but also to teach others. Ultimately, this program helps shape manners in children that may be challenging to develop in formal education, resulting in better and more moral individuals.

3.2. Discussion

Reciting the Quran plays a crucial role in introducing children to the learning of the Quran. Additionally, reciting the Quran serves as a means of character building for children. The continuous development of the times has had an impact on the existence of reciting the Quran, which has been almost eroded by shifts in values, culture, and traditions as a result of cultural acculturation ([Wismaningtyas, 2020](#)). The forms of the Maghrib recitation program are as follows ([Wahyu, 2010](#))

The first form of Quranic learning is learning to read and write the Quran. Building familiarity and love for the Quran begins with how to approach it. This approach will fail if Muslims are unable to read the Qur'an correctly and adequately. Therefore, it is important for each individual to first master the skills of reading and writing the Qur'an correctly. The second form is memorizing short surahs, especially Juz Amma, and completing the Qur'an. This process is an important step in deepening one's relationship with the holy book and maintaining continuity of memorization. The third form involves learning to understand the meaning of words and the translations of the Qur'an. Once Muslims can read the Qur'an well, the next step is to understand the meaning of the words in the Qur'an and the translations of its verses. Finally, the fourth form is learning to understand the interpretation of the Qur'an. At this stage, Muslims will deepen their understanding of the Qur'an through interpretations, starting from simple interpretations to more complex ones, which provide a deeper understanding of the context and meaning of each verse.

The Maghrib recitation program at TPQ Al Ittihad is held after Maghrib prayer until just before Isha prayer. Approximately 60 children are participating in the Maghrib recitation program at TPQ Al Ittihad, comprising 25 boys and girls at the early age level and 35 boys and girls at the elementary to junior high school level. Meanwhile, the number of teachers involved consists of 2 male teachers and four female teachers. The teachers come from the family of the founder of the Maghrib recitation program at TPQ Al Ittihad, consisting of three people (his children and wife), a person who previously graduated from an Islamic boarding school, and two individuals who have previously participated in the Maghrib recitation program and have completed the Qur'an. In practice, the recitation activities are carried out in separate rooms for boys and girls. The teaching system is mixed for all age groups.

The Maghrib recitation activity begins with the recitation of the Kalamun poem, followed by the recitation of Surah Al-Fatiha, and then the recitation of the Tahiyat. This recitation is intended to introduce children to the recitation of Surah Al-Fatiha and Tahiyat, as both are included among the pillars of prayer, which must be recited during prayer. A new habit has recently been introduced before reciting the Qur'an, namely the recitation of Sholawat Thibbil Qulub, commonly known as Sholawat Syifa, and the poem Likhomsatun. This habit was added, considering that we are currently in a pandemic, and the Thibil Qulub salawat and Li Khomsatun poem can serve as

a means of praying for safety and healing from the disease outbreak. This practice is also observed among the people of Pojok Village, Blitar Regency, as noted in a research study conducted by [Rahman & Arini \(2021\)](#), titled "Positive Response of the Ahlusunnah Wal Jama'ah Community to the Covid-19 Pandemic According to Maqoshid Syariah." The results of the study show that the people of Pojok Village have implemented dharuhiyyat as an effort to protect the ummah and also recite specific prayers, such as the Tibbil Qulub and Li Khomsatun prayers, to ask for protection from Allah SWT, namely by avoiding (Hifdzudnnafsi) the dangers of COVID-19.

After the habit was established, it was followed by activities of reading the Qur'an using the iqra' method in its learning process. Several studies have revealed the effectiveness of applying the Iqra method in teaching the Qur'an to children in early childhood. In a study conducted by [Nurhayati et al. \(2018\)](#) entitled Efforts to Improve Early Childhood's Ability to Read the Qur'an Through the Application of the Iqra Method (Classroom Action Research at Raudhatul Athfal Daarul Hikmah, Cijeungjing District, Ciamis Regency), the results showed that the Iqra method improved the ability to read the Qur'an in early childhood. Then, research conducted by [Larasati \(2023\)](#) found that the Iqra method was effective in teaching the Qur'an at the institution. Then, in a study by [Nuryanta \(2020\)](#) entitled "The Effectiveness of Reading and Writing the Qur'an with the Iqra Method at TPA Al-Furqon, Rejosari Hamlet, Sardonoharjo, Ngaglik, Sleman, Yogyakarta," the results showed that there was effectiveness in reading and writing the Qur'an using the iqra method at the institution, as evidenced by an increase in the average scores of the children.

There is a difference between how the Quran was taught in the past and how it is taught today. When the Maghrib recitation program was first established, the Quran was taught by spelling out each letter, such as "alif kafes fathah is read as a, alif kafes kasroh is read as i, alif kafes dhomah is read as u". Over time, this method has been discontinued because it is considered ineffective and time-consuming, particularly for young children. Currently, the learning method used is the Student Active Learning Method (CBSA). For beginner children, the teacher will first inform them about the letters to be read, but after that, the teacher will only listen and correct any misreadings. For example, if a mad should be read long but the child reads it short, the teacher will correct the child by explaining that it should be read long. If the child still misreads it after being told where the mistake is, the teacher will demonstrate the correct reading for the child to imitate. After the recitation activity is finished, the child will first perform mushofahah with the teacher and then be allowed to go home.

The implementation of the "Maghrib Mengaji" program as a medium for early childhood Qur'an learning serves as an effective approach to instilling Islamic values and foundational Qur'anic literacy from an early age. Conducted during the Maghrib prayer time, the program provides a structured environment in which children are introduced to Qur'anic recitation, basic Arabic letters, and moral teachings within a calm and spiritually engaging atmosphere. Teachers and caregivers play an important role in guiding children through interactive and age-appropriate methods such as repetition, storytelling, and song-based learning to sustain their interest and comprehension. Parental involvement is also crucial, as parents encourage consistent participation and reinforce lessons at home, creating a holistic learning experience that bridges the mosque and family environments. Through this program, children not only develop fundamental Qur'anic reading skills but also internalize values of discipline, respect, and devotion that are essential for their moral and spiritual growth.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

The implications of this study indicate that the Maghrib Mengaji Program plays a significant role in improving the quality of Al-Qur'an learning in early childhood and can serve as a model for other religious education institutions. The findings of this study are expected to encourage TPQ administrators and the government to take a more serious approach to developing similar programs, with a focus on involving parents and the community as integral parts of the program's success. In addition, the results of this study can serve as a basis for creating more effective religious education policies that support character development in children through Al-Qur'an learning and strengthen awareness of the importance of religious education outside of formal school hours, thereby shaping a young generation with noble character.

4.1 Research Contributions

The contribution of this study lies in its in-depth understanding of the implementation of the Maghrib Mengaji Program as an effective means of teaching the Qur'an to early childhood. This study offers insight into how this program not only enhances the ability to read and memorize the Qur'an but also plays a role in shaping children's character and manners, which are crucial foundations in religious education from an early age. In addition, this study provides an overview of the importance of collaboration among TPQ, parents, and the community in supporting the

program's success, as well as enriching the literature on Al-Qur'an learning outside formal school hours. These findings are expected to provide a model for other religious education institutions and serve as a reference in the development of a more holistic and sustainable Al-Qur'an education program.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

4.1 Research Limitations

The limitations of this study lie in its focus on TPQ Al Ittihad in Cirebon Regency, so the findings may not be fully representative of the Maghrib Mengaji program in other areas. In addition, this study employs a qualitative descriptive approach, which relies on subjective data from interviews and observations; therefore, the results may be influenced by the perceptions of the individuals involved in the study. Another limitation is the study's limited duration, which may not be sufficient to observe the long-term impact of the program on students. Finally, this study does not account for external factors, such as government support or related policies, that may influence the implementation and success of the program more broadly.

5.1 Recommendation for Future Research Direction

Recommendations for further research include conducting quantitative studies to measure the long-term impact of the Maghrib Mengaji Program on the ability to read, memorize, and understand the Qur'an in early childhood across various regions, thereby obtaining more representative data. Further research could also involve examining other variables, such as the influence of parental support, teaching quality, and social and cultural factors that impact the program's success. Additionally, it is recommended to examine external factors, such as government policies and resource availability, which can impact the broader implementation of this program. Further research can also assess how the sustainability of the Maghrib Mengaji program can be maintained, as well as evaluate more innovative and effective models of Quranic learning for early childhood.

6. CONCLUSION

The Maghrib recitation program introduces children to the Qur'an and teaches them character-building skills, such as respecting their elders, developing the habit of performing the five daily prayers, and learning about fiqh (Islamic jurisprudence) related to purification and prayer. In its implementation, several obstacles arise, including limited time, limited teachers, technological advancements, and diverse learning methods across different regions. The solutions implemented by the Quran teachers to maximize the Maghrib Quran recitation program include making the best use of time, utilizing available resources, creating a conducive learning environment, and adapting to the local area.

The Maghrib Quran Recitation Program at TPQ Al Ittihad in Cirebon Regency has had a profoundly positive impact on the education of young children in the Quran. This program is efficacious in improving the ability to read, memorize, and understand the Qur'an, while also playing a significant role in shaping children's character and manners. Through an approach that involves caregivers, parents, and the community, this program has successfully created an environment that supports structured religious learning and is beneficial for children's development. Therefore, this program can be used as a model for the development of religious education at the local level and beyond.

However, this study has limitations in terms of scope and duration, which prevent it from fully describing the long-term effects of this program. Therefore, further research with a more comprehensive approach and involving a larger number of samples from various regions is needed to accurately measure the success and long-term impact of the Maghrib Mengaji Program. Further research could also consider external factors such as government policy support and available resources to ensure the sustainability and development of this program in its efforts to produce a spiritually and morally qualified younger generation.

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Author Contribution Statement

Widaningsih contributed to the conceptualization, research design, and overall supervision of the study. Luthfiah Nur Istighna was responsible for data collection, analysis, and interpretation. Gilang Arival Mulyandika contributed to the literature review, methodology development, and manuscript drafting. Hanny Anisa Amalia was involved in data validation, revision, and final editing of the paper.

Declaration of GenAI in Scientific Writing

The authors declare that Generative Artificial Intelligence (GenAI) tools were employed in the drafting and revision of this manuscript to check spelling and grammar, identify typos, grammatical errors, suggest paraphrases, reduce passive voice, and eliminate repeated words, sentences, and unnecessary adverbs. The suggestions provided by GenAI were critically evaluated and modified to ensure that the final draft remains representative of the authors' own work. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [IJRIS Generative AI \(GenAI\) Policy](#), with the authors assuming full responsibility for the originality, accuracy, and integrity of the work."

Conflict of Interest Statement

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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