


Evaluation of Regional Regulations on Maghrib Qur'an Recitation: A Comparative Study of Local Governments in Indonesia

¹Indira Sri Rejeki, ²Jumanah, ³Lisna Amalia, ⁴Zahrotun Nafiah, ⁵Rilanda Dwi Agustini
Sekolah Tinggi Ilmu Administrasi Banten

Article Info	ABSTRACT
Keywords: Regional Regulation on Maghrib Qur'an Recitation, Qur'anic Literacy, Character Education, Local Policy, Young Generation.	The Regional Regulation (Perda) on Maghrib Qur'an Recitation is a form of local policy aimed at fostering religious character and enhancing Qur'anic literacy among the community, particularly the younger generation. The time between Maghrib and Isha prayers is considered strategic and conducive for spiritual activities and moral development. This study aims to examine the urgency of implementing the Perda Maghrib Mengaji and its impact on character building among children and adolescents. Using a literature review and policy analysis approach, the findings reveal that this regulation has a positive impact in forming good habits, strengthening children's connection with the Qur'an, and preventing involvement in negative activities after Maghrib. However, the success of its implementation greatly depends on the support of parents, educational institutions, community leaders, and the availability of supporting facilities from local governments. Cross-sectoral synergy is required to ensure that the Perda Maghrib Mengaji becomes not just symbolic, but deeply rooted as a cultural practice in society.
This is an open access article under the CC BY-NC license 	Corresponding Author: Indira Sri Rejeki Sekolah Tinggi Ilmu Administrasi Banten indira192193@gmail.com

INTRODUCTION

In human life, reading is one of the most essential functions, and it can be said that all learning processes begin with reading. Through reading, individuals can discover what they previously did not know and gain knowledge both general knowledge and religious understanding. In other words, reading means doing or engaging in an activity carried out by someone to obtain messages or information in the form of text or written material (Khairullah, 2016).

The Qur'an is the Kalamullah (the word of Allah) revealed to the Prophet Muhammad (peace be upon him) as the greatest miracle, containing guidance for attaining true happiness in both this worldly life and the hereafter. Therefore, it is the duty of every Muslim around the world to read, reflect upon, and practice its teachings. The Qur'an is the holy book of Islam that encompasses various sources of Islamic teachings (Hernawan, 2019). Introducing the Qur'an from an early age is a fundamental step prior to other forms of learning. For every Muslim family, instilling Qur'anic values within the household is essential, and there should be dedicated time for teaching the Qur'an whether done directly by parents or through religious learning institutions available within the surrounding community (Fajrussalam et al., 2023).

One form of religious activity that can instill morality and spirituality in children is the Maghrib Qur'an movement. This initiative encourages school-aged children to spend the time

between Maghrib and Isha prayers by reciting the Qur'an at mosques, prayer halls (mushala), or local Islamic study centers (langgar and surau) (Nasution et al., 2024). This movement is not new to Indonesian society. In the past, children would gather during this time to engage in Qur'anic study at mosques and prayer spaces. However, over time and with the advancement of information and communication technology such activities have gradually faded. The outcomes of this community engagement initiative are expected to provide a comprehensive overview of the Maghrib Qur'an program's contribution to increasing children's motivation to learn the Qur'an. Furthermore, it is hoped that the results can serve as a reference for similar efforts in other regions aiming to strengthen religious education from an early age and support character development (Alfi et al., 2024).

Without realizing it, many students are unaware of how important learning to read the Qur'an is for their lives and future. Previously, there were also many students who did not attend school, and various other reasons were used to avoid Islamic Religious Education (PAI) classes, particularly because of the obligation to read the Qur'an. However, after a few weeks, thanks to the strategy implemented by the PAI teacher who began each lesson by asking students to open their Iqra' books and introducing the hijaiyyah letters students gradually became more familiar and comfortable with this routine. As a result, before the teaching and learning process begins, they prepare their Iqra' and Qur'an books to practice reading. Some students bring their own Iqra' books from home, considering the limited availability of Iqra' at school. While this helps ensure more equitable use in the classroom, it cannot be guaranteed that all students bring theirs regularly, as some still forget or assume the school will provide the books (Ziaulhaq, 2023).

Literature Review

Education is a foundation that can prevent someone from doing bad things, especially Islamic Religious Education. Good moral development for children is increasingly needed, especially when humans in modern times are faced with quite serious moral and ethical problems, which if left unchecked will destroy the future of the nation. The young generation (teenagers) is the next generation who will continue the baton of the nation's struggle. Therefore, the future of a nation's progress and decline is in the hands of the young generation. In other words, if the young generation is good, then a country will progress and develop, and vice versa, if the young generation is bad, then the country will regress and even be destroyed. Adolescence (young generation) is a transition period from childhood to adulthood, where in their world they are being bullied by a very high sense of ego that really needs direction and guidance (Dwi Putra, 2019).

METHOD

This study uses a qualitative approach. A qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from humans and their observable behavior so that the purpose of this study is to understand certain individuals and their backgrounds in their entirety (Setyadi, 2006, p. 219) (Sugestian et al., 2017).

RESULTS AND DISCUSSION

Amid the rapid advancement of technology, numerous changes and impacts have emerged. These impacts often influence various aspects of society, particularly in the realm of religion. As technology continues to evolve, it has also affected children's motivation to study religion one such example being the practice of mengaji (Qur'anic recitation). Mengaji is a religious activity commonly practiced by Indonesian Muslims at home, in mosques, or in prayer halls (mushalla), typically in the evening after the Asr or Maghrib prayers (Wahyu, 2018). In addition, mengaji refers to the activity of reading the Qur'an, which remains a deeply rooted tradition within Indonesian society. In response to this growing concern, the government introduced a program called Maghrib Mengaji (Maghrib Qur'an Recitation). This initiative was launched with the aim of protecting the Muslim community and preserving the nation's noble values, which are increasingly becoming estranged from religious life (Indra, 2014). In line with that, the Maghrib Mengaji movement aims to cultivate a culture of Qur'anic study and to revive the tradition of evening Qur'an recitation, especially during Maghrib, a practice that has long been part of Indonesian heritage (Jumanah & Badrussalam, 2020). The importance of the Maghrib Mengaji activity lies in its role as a preventive measure against the decline of religious and moral values in society (Jaya, 2024). Moreover, making mengaji a daily habit serves as an effective solution to reintroduce moral values into people's lives, especially among children (Hermita et al., 2024).

Religion is often used to influence policy decisions (Castles, 2019). Religious ideals and principles can be reflected in current laws and regulations in various countries. Sharia law, for example, may be incorporated into the national legal system in many Muslim-majority countries (Kawangung, 2019). Conversely, in some predominantly Christian countries, laws that prohibit abortion or same-sex marriage may reflect Christian moral beliefs. Religiously-based policies can have a profound impact on society. In certain contexts, such policies may promote moral and ethical principles associated with specific beliefs. However, such regulations can also spark controversy and conflict with individuals or groups of different faiths—or those with no religious affiliation. Protecting religious freedom is essential in policy-making. The right of individuals to practice their own religion or beliefs is often safeguarded by law in democratic countries (Fukuyama, 2022). This includes the freedom to abstain from any religion or belief. Safeguarding religious freedom is crucial to maintaining tolerance and diversity in pluralistic societies (Modood & Sealy, 2021). Finding a balance between religious beliefs and secular ideals in governance remains a key challenge in the intersection of religion and policy. There are ongoing debates over the extent to which religious principles should influence public policy, particularly in countries that advocate for the separation of church and state (Sunan et al., 2023).

Instilling religious education in children provides positive value for their development. Through religious education, a child's behavior can be guided by the rules set forth in religion, helping to prevent them from falling into immoral behavior and unhealthy social interactions that could ultimately damage their future. Morality holds a crucial position in human life—both at the individual, societal, and national levels as the rise and fall of a society largely depends on its moral foundation. When morality is upheld, physical and spiritual well-being can be

achieved; conversely, when morality is eroded, both external and internal conditions will deteriorate. Moral education is a critical factor in shaping a strong community and building a nation. Indonesia, for example, has experienced various crises that are largely attributed to a lack of understanding and implementation of moral values (Tabroni, n.d.). Overall, the moral development of children is a matter of growing concern. Therefore, moral education must be a central agenda in all efforts, beginning with formal education such as schooling, and supported by non-formal education such as Qur'anic recitation and creative activities. The cultivation and habituation of good practices will lead to sound moral education. Mengaji (Qur'anic recitation) serves as a foundational practice in moral development, while creative activities are a form of implementing good morals in action ultimately resulting in productive outcomes driven by strong moral guidance (Dwi Putra, 2019)

In recent years, the influence of religion on American public opinion has drawn academic attention due to the growing impact and visibility of religious groups in American politics (for a review, see Smidt, Kellstedt, and Guth 2009). Beginning with the rise of the religious right and the broader dominance of conservatism in American politics in the early 1980s, the partisan realignment of conservative Protestants toward the Republican Party has had significant downstream political consequences. At the elite level, religion has influenced policy agendas and the positions taken by policymakers on how to address public issues (Oldmixon 2009). At the mass level, religion shapes ideology and partisanship (Patrikios 2008), political participation (McTague and Layman 2009), and public opinion on various issues (e.g., Jelen 2009; Wilson 2009). In short, evangelical Protestants and the most devout adherents of other Christian traditions tend to be conservative and align with the Republican Party, while religious liberals, members of non-Christian religions, nominally religious individuals, and secular people tend to be liberal Democrats (Kellstedt, Smidt, and Kellstedt 1991; W. E. Miller and Shanks 1996; A. H. Miller and Wattenberg 1984; Patrikios 2008; Wilcox 1992). The emergence of this "religion gap" in American politics is also a result of the natural ideological migration of Southern and rural white Americans many of whom place a high priority on religion toward the Republican Party since the 1970s (Kellstedt 1989; Kellstedt and Green 1993; W. E. Miller and Shanks 1996) (McCarthy et al., 2016).

The majority of Indonesia's population adheres to Islam. According to the 2010 data from the Central Statistics Agency (BPS), over 87% of the population identified as Muslim, around 7% as Christian, nearly 3% as Catholic, more than 1.5% as Hindu, approximately 1% as Buddhist, and 0.05% as Confucian (Adona et al., 2019). In the city of Tasikmalaya, the population is also predominantly Muslim. Based on 2023 data from BPS, there were 747,123 Muslims, 7,988 Christians, 1,869 Catholics, 20 Hindus, 693 Confucians, and 6 individuals who adhered to other beliefs. These figures confirm that the majority of Indonesia's population practices Islam. However, this data does not fully reflect the level of adherence to the teachings of the Qur'an in everyday life. In reality, many Muslims still lack a deep understanding of the Qur'an's meaning and remain inconsistent in applying its teachings. This aligns with Allah's message in Surah Al-Isra, verse 9, which reminds that the Qur'an was revealed as a guide for mankind but many are heedless and turn away from it (Kemahiran et al., 2024).

Table 1. Data by Religion in 2023

No	Religion	Persen
1	Islam	747.123
2	Kristen	7.988
3	Khatolik	1.869
4	Hindu	20
5	Khonghucu	693

Source: (Kemahiran et al., 2024).

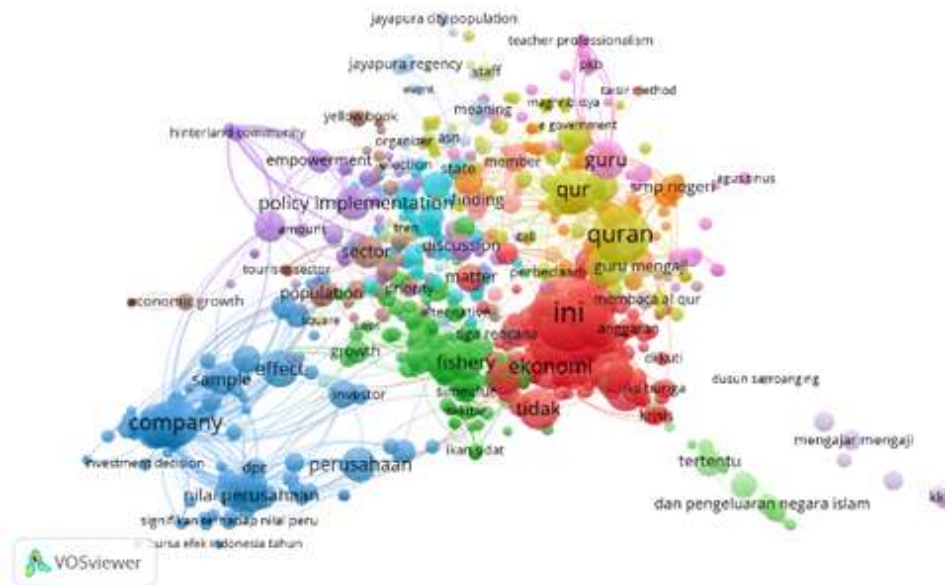


Figure 1. VOSviewer

Sumber: (Mengaji, n.d.).

Maghrib Mengaji is one form of character development within the field of education. This program helps cultivate and preserve the tradition of Qur’anic recitation. In Indonesia, Maghrib Mengaji is commonly practiced after the Maghrib prayer, either at home or in mosques. This tradition aligns with the early development of Islamic studies, which began in mosques. Until the end of the Madinah period (4 AH), religious learning activities were conducted in mosques and homes, characterized by memorization, although the study of logic had already been introduced (Ikhwan & Jamal, 2024).

The Maghrib Mengaji movement was initiated in response to the declining frequency of children reciting the Qur’an today. It is hoped that this movement will motivate parents to encourage their children to perform the Maghrib prayer and recite the Qur’an during the Maghrib time. However, not all regions have been able to implement this initiative. The movement is intended to be carried out by parents and children together at home. If properly applied, it has the potential to regenerate a young generation with noble character (akhlak al-karimah). Therefore, local governments and regional offices of the Ministry of Religious Affairs (Kemenag) are urged to promote and socialize this at-home Qur’anic recitation program. The

Maghrib Mengaji movement plays an important role in shaping the mental and spiritual strength of the Muslim community. It has the potential to produce a high-quality generation one that is morally upright, well-mannered, and deeply understands religious values. This movement is considered effective in developing positive character among the nation's children and in producing a youth generation that understands and appreciates core religious values (Hariyanti & Gigieh Cahya Permady, 2022).

The habit of practicing Maghrib Mengaji is a practical effort in educating and nurturing children. The outcome of this guidance will eventually become a habit for the children. This habituation process is the result of repeated learning, which ultimately becomes automatic and ingrained. However, due to the changing times and the rise of electronic media, the values, culture, and traditions of communities both urban and rural have significantly shifted. To address this transformation, constructive efforts, solutions, and actions are needed to revive deeply rooted and positive traditions within Indonesian Muslim society, such as the Maghrib Mengaji community movement. In this endeavor, Indonesian Muslims are encouraged to once again bring life to their musholla, surau, langgar, and mosques (Harahap et al., 2024).

According to Dunn (2003:180), policy evaluation is equivalent to the process of assessment, appraisal, or assigning value. Thus, the purpose of policy evaluation is to obtain information regarding the value or benefits of policy outcomes. This evaluation provides data that can be used to measure policy performance, indicating the extent to which public actions meet existing needs, values, and opportunities. Furthermore, evaluation serves to clarify and critically examine the values underlying the selection of goals and objectives, while also supporting the application of various policy analysis techniques, including problem formulation and the development of recommendations. In other words, evaluation results illustrate the impact of policy implementation and can serve as a basis for improving future services (Rifki et al., 2022; Jaya, 2025).

A public policy cannot simply be left unchecked. It must be monitored, and one of the mechanisms for doing so is known as policy evaluation. Evaluation is generally conducted to assess the effectiveness of a public policy in order to ensure accountability to its constituents particularly regarding the extent to which its objectives have been achieved. Evaluation is necessary to identify the gap between expectations and actual outcomes. Often, public policies fail to achieve their intended goals or purposes. Therefore, policy evaluation aims to determine whether the implemented policy has produced the desired impact (Khairullah, 2016).

The Qur'an Recitation Movement (Gerakan Mengaji Al-Qur'an) is organized by the community through religious study gatherings held at Islamic institutions such as Pondok Pesantren (Islamic boarding schools), mosques, surau, bale, or sosompang, under the guidance of a Kyai, Ustadz, or Ustadzah (Islamic religious teachers). The purpose of this movement is to preserve and enhance the habit of studying religious education through Qur'anic recitation and study, utilizing existing religious facilities. Children aged 5 to 15 years participating in the Maghrib Mengaji program are required to attend Qur'anic learning sessions at Pondok Pesantren, mosques, surau, bale, sosompang, or similarly named places,

under the supervision of a Kyai, Ustadz/Ustadzah, or other qualified Islamic teachers or scholars. The Maghrib Mengaji activities are held from 6:00 PM to 8:00 PM Western Indonesian Time (WIB). Local governments are required to provide Maghrib Mengaji Participant Workbooks (Lembar Kerja Peserta Maghrib Mengaji) to the participants. Additionally, local governments may provide other facilities and infrastructure to support the implementation of the Maghrib Mengaji Movement, with the costs covered through the Regional Revenue and Expenditure Budget (APBD) (Jumanah & Badrussalam, 2020).

The Maghrib Mengaji program is an effective step in countering global cultural influences and the negative impact of television broadcasts. It is a strategic initiative aimed at reviving local wisdom values that have long been neglected such as performing congregational prayers at mosques, mushalla/surau, or langgar, and the tradition of Qur'anic recitation after Maghrib prayer. The decline, backwardness, and stagnation of the Muslim community in various aspects of life have been largely influenced by their growing distance from the spirit and messages of the Qur'an. The tradition of reciting the Qur'an after Maghrib prayer, once common in Indonesian Muslim communities, has been increasingly eroded by the habit of watching television. Nowadays, during Maghrib time, both children and adults often prefer watching TV over reading the Qur'an. The habit of reciting the Qur'an after Maghrib is frequently displaced by television or mobile phone usage. The Maghrib Mengaji program is expected to serve as a countermeasure against the negative influences of the five "screens": television, mobile phones, the internet, comics, and magazines. This program becomes even more crucial considering the limited scope of religious education in schools, particularly in Qur'anic studies. Parents who are aware of the importance of learning and understanding the Qur'an from an early age will certainly send their children to the mosque, mushalla, or similar institutions in the afternoon or evening for additional religious instruction (Putra, 2021).

Regions that have implemented the Maghrib Mengaji Regional Regulation:

1. The tradition of reading the Qur'an and deepening one's understanding of religion must continue to be instilled in children from an early age. Children must be reawakened to the spirit of Qur'anic recitation through appropriate methods provided by their instructors. Early Qur'anic literacy is expected to help young Muslims understand and become aware of their guide to life. The Maghrib Mengaji movement, more commonly known as GEMMAR Mengaji, is a national program launched by the Ministry of Religious Affairs of the Republic of Indonesia and implemented in every province and regency/municipality across Indonesia. GEMMAR Mengaji is a program aimed at promoting the habit of reading the Qur'an after the Asr or Maghrib prayer within communities. Babakan Village, located in Ciwaringin Subdistrict, Cirebon Regency, is one of the most developed villages in the area in terms of education and economy. The village is home to approximately 95 Islamic boarding schools (pondok pesantren) and a wide range of educational institutions from kindergarten to university level. The Maghrib Mengaji program, implemented through a community service (KKN) initiative, took place at the Majelis Taklim of Mrs. Hj. Badriyah in the Pesantren Block, RT/RW 002/001, Babakan Village. Through the applied learning method, 24 children successfully

completed juz 'amma recitation within one year, coinciding with the commemoration of the Islamic New Year, 1 Muharram 1444 H. On this occasion, parents and the local community expressed joy and gratitude upon witnessing their children complete the juz 'amma, using the moment to give thanks to Allah SWT (Studi et al., 2024).

2. Baru Village in Asahan Regency is an example of a rural area facing challenges in maintaining religious awareness among its population, especially among the youth. One of the efforts made to build and improve this awareness is the Maghrib Tilawah program at At-Takwa Mosque. This program aims to accustom the community—particularly children and teenagers—to reciting the Qur'an after Maghrib prayer, so they can avoid the negative influences of technological and media development. The program not only focuses on Qur'anic reading skills but also serves as a means of character building and deepening religious understanding. Through communal recitation activities, it is hoped that the youth of Baru Village will have a strong religious foundation and be protected from negative behaviors resulting from a lack of religious comprehension (Robiah et al., 2024).
3. The Maghrib Mengaji program is an educational activity aimed at teaching children how to read and write the Qur'an, thereby nurturing a generation that loves the Qur'an. It was initiated on March 30, 2011, in Jakarta under the leadership of Drs. H. Suryadharma Ali to revive an Indonesian tradition that was gradually fading. Today, in the digital era, societal habits have shifted; the time between Maghrib and Isha prayers, once spent reading the Qur'an, is now often used to watch television or play online games. The primary source of Islamic teachings is the Qur'an (Ali and Himmawan, 2019). At Mushola Tahfiz Raudhatussolihin, the program began in 2011. It not only emphasizes Qur'anic reading for children but also includes congregational prayers and Qur'an memorization, particularly juz 30, since about 95% of participants are elementary school students living nearby. The Maghrib Mengaji program is conducted five days a week—from Monday to Friday—from 5:00 PM to after Isha prayer. This program has been running actively and effectively at Mushola Tahfiz Raudhatussolihin since 2011 (Fitri et al., 2024).
4. The Government of Lebak Regency encourages the public to support the Maghrib Mengaji program from 6:00 PM to 8:00 PM by turning off televisions and radios during this time. To ensure the program's success, the local government has established organizing committees involving community members. At the regency level, a Forum for the Qur'anic Recitation Movement has been formed. Similar bodies exist at the subdistrict and village levels to implement Maghrib Mengaji (Julaeha, 2018).
5. Efforts to build students' character through Islamic education are largely carried out through the study of the Qur'an. Thus, studying the Qur'an is a core part of Islamic Religious Education (PAI), which includes reading, interpreting, and memorizing its verses. In Southeast Asia, Qur'an memorization—commonly known as Tahfidz Qur'an—is implemented in Islamic educational institutions in countries such as Malaysia, Singapore, Brunei Darussalam, Cambodia, Thailand, and the Philippines. In Malaysia, Tahfidz Qur'an education has become a growing and increasingly popular

form of schooling. According to Norlizah Che Hassan and colleagues, the establishment of many government and private Tahfidz schools has now complemented mainstream education in Malaysia. Memorizing the Qur'an, as part of studying and applying its teachings, is expected to develop individuals with noble character (akhlakul karimah) (Kosim et al., 2019).

Several religions in Indonesia collectively influence politics, the economy, and culture. In the year 2000, approximately 86.1% of Indonesia's 240,271,522 population were Muslims, 5.7% were Protestants, 3% were Catholics, 1.8% were Hindus, and 3.4% adhered to other beliefs. Normatively, the 1945 Constitution (UUD 1945) states that "every citizen shall be free to choose and practice their religion or belief," and "freedom to worship according to one's religion or belief shall be guaranteed." However, the government officially recognizes only six religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Due to the diversity of religions and belief systems in Indonesia, inter-religious conflict is sometimes unavoidable. Moreover, Indonesia's political leadership plays a crucial role in shaping intergroup and interfaith relations. The transmigration program has indirectly contributed to several conflicts, especially in the eastern regions of Indonesia.

Historically, the arrival of migrants has been a major driver of religious and cultural diversity within the country. Migrants from India, China, Portugal, Arabia, and the Netherlands have contributed to Indonesia's pluralistic society. However, this dynamic has shifted as certain changes have been made to align with Indonesian cultural values.



<https://images.app.goo.gl/SPGUEhgPe6qaBaDr8>

Based on the explanation above, Presidential Decree No. 1 of 1965 concerning the Prevention of Religious Abuse and/or Defamation, Article 1, states: "The religions embraced by the people of Indonesia are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism."

- a. Islam: Indonesia is the country with the largest Muslim population in the world, with approximately 88% of its population adhering to Islam. The majority of Muslims can be found in the western regions of Indonesia, such as Java and Sumatra. Islam entered Indonesia through trade.
- b. Hinduism: Hindu culture and religion arrived in Indonesia in the first century AD, at the same time as the arrival of Buddhism. This led to the emergence of several Hindu-Buddhist kingdoms, such as Kutai, Mataram, and Majapahit.

- c. Buddhism: Buddhism is the second oldest religion in Indonesia, arriving around the sixth century AD. The history of Buddhism in Indonesia is closely linked to the history of Hinduism.
- d. Catholic Christianity: Catholicism first entered Indonesia in the early part of the seventh century in North Sumatra. By the 14th and 15th centuries, there were already Catholic communities in South Sumatra. Catholicism was brought to Indonesia by the Portuguese, followed by the Spanish during the spice trade era (Ramayulis, 2015).

In implementing a policy, various obstacles or challenges will inevitably arise. These hindering factors often emerge during the monitoring and supervision processes. Such obstacles can significantly influence the success of achieving predetermined objectives. Issues that obstruct supervision may originate both internally from those conducting the supervision and externally from those being supervised. 1) Community Participation The effectiveness of public participation is essentially relative. Different parties may hold varying perspectives on how well the Maghrib Mengaji movement is progressing. The public can also take part in encouraging children to read the Qur'an, as community involvement is a crucial element in the success of the initiative. 2) Availability of Instructors The availability of teaching staff and the provision of incentives play an important role in ensuring the smooth implementation of the Maghrib Mengaji program. These aspects are essential to effectively achieving the intended goals. The operational budget allocated to the Maghrib Mengaji movement includes funds for providing incentives to its instructors. This operational budget covers expenses related to planning and the financial support required for teaching staff (Lubis et al., 2021).

One form of religious activity that instills morality and spirituality in children is the Maghrib Mengaji movement. This initiative invites school-aged children to spend the time between Maghrib and Isha prayers reading the Qur'an in mosques, mushollas, langgars, and suraus (Muftisany, 2022). The Maghrib Mengaji movement was initiated by the Ministry of Religious Affairs of the Republic of Indonesia in 2013. It was launched in response to the decreasing number of children participating in Maghrib prayers and Qur'anic recitation. The movement aims to motivate parents to encourage their children to perform the Maghrib prayer and engage in Qur'an study during that time (Khairullah, 2017). However, challenges have arisen in areas such as Emplasmen Kwala Mencirim Village, where children's interest in attending Qur'an recitation sessions after the Maghrib prayer has significantly declined. This decrease is largely due to children spending more time at home engaged in activities such as playing video games, watching television, and other distractions. Additionally, not all parents teach the Qur'an to their children, and even when they do, children often lack motivation and become disinterested. Therefore, the implementation of the Maghrib Mengaji program must be reinforced (Adolph, 2016).

As the Qur'an holds a crucial role in the daily lives of Muslims, it is common for it to be read regularly and individually. Reading the Qur'an serves as a fundamental basis for fully understanding Islamic teachings (Noviyani & Octarina, 2023). Therefore, Qur'anic recitation should not be seen merely as a ritual act of worship, but should be accompanied by a deep understanding, reflection on the meaning of each verse, and application in daily life (Faridl &

Syihabudin, 1989). In this context, the ability to read the Qur'an is a basic skill that every Muslim should possess, because without adequate proficiency, a Muslim will not be able to comprehend or derive lessons from the Qur'an as a guide for life (Aspani, 2021). However, as a heterogeneous and multicultural nation, Indonesia's societal reality often diverges from this ideal. The phenomenon observed in practice reveals various problems in how Muslims interact with the Qur'an. These issues are not limited to individual members of society but also extend to educational institutions, such as public junior high schools (SMP Negeri). Reading the Qur'an involves understanding the rules of its recitation, such as tajwid and makhārij al-ḥurūf. A person is considered proficient in reading the Qur'an if they can recite it correctly, following established rules with precision and clarity (Kusumawati, Ashari, & Amrulloh, 2024). The ability to read the Qur'an, which ideally should be developed during elementary school, often becomes part of the curriculum only at the junior high school level. In reality, Qur'anic reading at the SMP level is no longer formally integrated into the curriculum, but is treated merely as a routine activity to begin classroom instruction (Nurdiana, Mafruhah, Hasbiyallah, & Farida, 2022; Alifah et al., 2025).

Discussions

The research results show that the implementation of the Magrib Mengaji regulation varies greatly in each district. The Mnagrib Mengaji program is still widely implemented but is still not optimal because of low socialization and public awareness, minimal human resources and incentives for ngaji teachers, both in terms of number and compensation, weak supervision due to the lack of role of village governments, community leaders, and also the absence of a continuous evaluation mechanism.

CONCLUSION

Comparison of several regions shows that the success of the Magrib Mengaji Regional Regulation is highly dependent on several factors: Effective socialization and awareness raising. Availability of teaching staff, clear incentives, and HR training. Structured supervision, periodic evaluation, and sanctions when necessary. Support for facilities (recitation rooms, materials, media). Good program management, with the active role of local government and synergy of community leaders. If these aspects are optimized, the program will not only be implemented, but will also provide a real positive impact in the form of increasing the ability to recite the Koran and the religious character of the community.

REFERENCE

- Khairullah, M. R. (2016). Evaluasi Peraturan Daerah Nomor 2 Tahun 2013 Tentang Gerakan Masyarakat Maghrib Mengaji Di Kabupaten Kampar. *Jom FISIP*, 4(2), 1–15. <https://media.neliti.com/media/publications/209282-evaluasi-peraturan-daerah-nomor-2-tahun.pdf>
- Fajrussalam, H., Widaningsih, W., Nurdiansyah, N., Istighna, L. N., Nurjanah, C., & Widjaya, C. R. A. (2023). Implementasi Program Maghrib Mengaji sebagai Sarana Pembelajaran Al-Quran pada Anak Usia Dini: Studi Deskriptif Kualitatif di TPQ Al Ittihad Kab. Cirebon.

- At-Ta'lim : Media Informasi Pendidikan Islam, 22(2), 259.
<https://doi.org/10.29300/attalim.v22i2.2546>
- Alfi, M., Ramadan, S., Nasution, M., & Aisyah, R. (2024). Program Magrib Mengaji di Desa Baru Barat Jorong Serumpu Seiyo Kecamatan Ranah Batahan sebagai Peningkatan Motivasi Belajar Alqur ' an untuk Anak-anak. *Jurnal Inovasi Pengabdian Masyarakat*, 1(1), 128–135. <https://journal-ambacang.willyprint-art.my.id/index.php/ojs/article/view/18/31>
- Ziaulhaq, W. (2023). Teacher Method Patterns To Strengthen the Ability To Read the Koran in Public Educational Institutions. *Jurnal Ekonomi Akuntansi Manajemen*, 1(1), 49–56. <http://jurnal.fapertaunras.ac.id/index.php/JUREKMA/article/view/148%0Ahttp://jurnal.faperta-unras.ac.id/index.php/JUREKMA/article/download/148/144>
- Dwi Putra, D. (2019). Pembinaan Akhlak dalam Pendidikan Agama Islam melalui Mengaji, Berkreasi, Produktif di Desa Jomin Barat Karawang. *Pendidikan Agama Islam*, 2(1), 65–88. <https://plus62.isha.or.id/index.php/kampret/article/view/78/56>
- Sugestian, G., Syafe, M., & Fakhrudin, A. (2017). Bandung Melalui Program Magrib Mengaji (Studi Kasus pada Masjid Al-Fithroh Kecamatan Bandung Kulon). *Tarbawy*, 4(2), 191–206. <https://ejournal.upi.edu/index.php/tarbawy/article/view/8563>
- Hermita, N., Yustika, I., Febriani, E., W, M. A. P., Aprila, A., Inayah, N., Mawaddah, I., & Wati, A. (2024). Analisis Kemampuan Literasi Al- Qur ' an Anak Sekolah Dasar di Kelurahan Sungai Empat dan Implementasi Program Magrib Mengaji. 2, 1–6. <https://journal.riau-edutech.com/index.php/selektapkm/article/view/72/81>
- Dwi Putra, D. (2019). Pembinaan Akhlak dalam Pendidikan Agama Islam melalui Mengaji, Berkreasi, Produktif di Desa Jomin Barat Karawang. *Pendidikan Agama Islam*, 2(1), 65–88. <https://plus62.isha.or.id/index.php/kampret/article/view/78/56>
- Sunan, U. I. N., Djati, G., & Septiadi, M. A. (2023). A Comprehensive Literature Review on the Role of Religion in Public Policy. 1, 1–7. [file:///C:/Users/USER/Downloads/1-7+baru \(1\) \(3\).pdf](file:///C:/Users/USER/Downloads/1-7+baru%20(1)%20(3).pdf)
- Kemahiran, M., Qur, M. A.-, & Di, A. N. (2024). Implementasi Kegiatan Magrib Mengaji Dalam Upaya. 1(6), 80–86. <file:///C:/Users/USER/Downloads/80-86.pdf>
- Ikhwan, A. L., & Jamal, K. (2024). URGENSI PROGRAM MAGHRIB MENGAJI SEBAGAI. 23(1), 84–97. <https://doi.org/10.24014/af.v23i1.29282>
- McCarthy, A. F., Davis, N. T., Garand, J. C., & Olson, L. R. (2016). Religion and Attitudes toward Redistributive Policies among Americans. *Political Research Quarterly*, 69(1), 121–133. <https://doi.org/10.1177/1065912915623868>
- Hariyanti, & Gigieh Cahya Permady. (2022). Pengembangan Nilai Religious Peserta Didik Melalui Gerakan Moral Maghrib Mengaji. *Jurnal Pendidikan Kewarganegaraan Undiksha*, 10(3), 285–294. <https://doi.org/10.23887/jpku.v10i3.52050>
- Harahap, M. R., Mahrani, R., & Hannur, F. (2024). Magrib Mengaji Dalam Meningkatkan Minat Anak-Anak Dalam Membaca Al-Quran Di Jorong Pengambiran Nagari Pamatang Panjang Kecamatan Koto Balingka Pasaman Barat. 3(02), 43–54. <https://doi.org/10.58812/ejecs.v3i02>

- Jaya, I. (2025). Evaluation of the IMTAQ Religious Development Program Using SEM Approach in Asahan Regency Evaluasi Program Pembinaan Keagamaan Pendekatan SEM di Kabupaten Asahan. 15, 199–212. <file:///C:/Users/USER/Downloads/23152-57991-1-PB.pdf>
- Jumanah, J., & Badrussalam, U. (2020). Revolusi Mental Melalui Penerapan Kebijakan Gerakan Maghrib Mengaji Di Kabupaten Lebak. *Transparansi: Jurnal Ilmiah Ilmu Administrasi*, 3(2), 160–166. <https://doi.org/10.31334/transparansi.v3i2.1098>
- Putra, H. P. (2021). Implementasi Gerakan Masyarakat Maghrib Mengaji dalam Upaya Pembinaan Keagamaan di Desa Banjar Lopak Kecamatan Benai Kabupaten Kuantan Singingi. *El-Tarbawi*, 14(1), 47–66. <https://doi.org/10.20885/tarbawi.vol14.iss1.art3>
- Studi, P., Agama, P., Islam, F. A., Nahdlatul, U., & Cirebon, U. (2024). KECAMATAN CIWARINGIN Muhammad Iqbal Syaefullah atau yang lebih dikenal dengan GEMMAR Mengaji merupakan salah satu program nasional Kementerian Agama Republik Indonesia yang dicanangkan di tiap Provinsi dan Kabupaten / Kota se Indonesia . GEMMAR Mengaji ad. 1(1), 33–42. <file:///C:/Users/USER/Downloads/815-Article Text-3371-1-10-20240823.pdf>
- Robiah, A., Adwiyah, A., & Fanreza, R. (2024). Membangun Kesadaran Religius Melalui Maghrib Tilawah di Masjid At-Takwa Desa Baru Kabupaten Asahan Building Religious Awareness Through Maghrib Tilawah at At-Takwa Mosque , New Village , Asahan Regency Kesadaran religius merupakan aspek fundamental yang s. 1(4). <file:///C:/Users/USER/Downloads/EKSPRESI+-+VOLUME.+1,+NO.+4,+OKTOBER+2024+hal+101-108.pdf>
- Fitri, A., Komputer, T., & Informatika, A. (2024). Pelaksanaan Program Maghrib Menggaji Di Tahfizh Raudhatussolihin Medan Johor. 2(1), 1–8.
- Julaeha, N. S. (2018). Upaya Kepemerintahan Desa dalam Meningkatkan Budaya Maghrib Mengaji. *Jurnal Aksioma Ad-Diniyah*, 6(2), 232–259. <https://ejurnal.latansamashiro.ac.id/index.php/JAD/article/view/305>
- Kosim, M., Kustati, M., Sabri, A., & Mustaqim, M. (2019). Strengthening Students' Character through Tahfidz Quran in Islamic Education Curriculum. *Jurnal Pendidikan Islam*, 8(1), 69–94. <https://doi.org/10.14421/jpi.2019.81.69-94>
- Adolph, R. (2016). Pelaksanaan Maghrib Mengaji dalam Meningkatkan Keagamaan untuk Anak-Anak di Desa Kwala Mencirim. 4(1), 1–23. <file:///C:/Users/DELL/Downloads/4988-13954-3-PB.pdf>
- Alifah, Z., Adinda, A. S., Abdillah, R. N., & Pratama, R. E. (2025). Wonogiri Mengaji : Studi Living Qur ' an di SMP Negeri 1 Wuryantoro. 3, 95–109.