

Implementation of the Magrib Mengaji Program in Increasing Children's Motivation to Learn the Qur'an in Mekar Sawit Village

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Abstract: The Magrib Mengaji program is a religious education initiative designed to enhance children's motivation and ability to learn the Qur'an. This study aims to describe the implementation of the Magrib Mengaji Program in Mekar Sawit Village and analyze its effectiveness in increasing children's Qur'anic learning motivation. This research employed a descriptive qualitative approach using observation, interviews, and documentation as data collection techniques. The findings indicate that the program is well implemented through various learning methods, including *tahsin*, *talaqqi*, educational games, and a reward system. Children's enthusiasm is demonstrated through increased attendance, active participation, and their willingness to review memorization at home. Additionally, parental support and the strong religious environment play a crucial role in enhancing children's motivation to learn the Qur'an. Therefore, the Magrib Mengaji Program is proven to be an effective medium for religious development and for improving children's motivation to study the Qur'an.

Keywords: Magrib Mengaji; Learning Motivation; Qur'anic Education; Children; Religious Development.

Abstrak: Program Magrib Mengaji merupakan salah satu bentuk pembinaan keagamaan yang berfokus pada peningkatan kemampuan dan motivasi belajar Al-Qur'an bagi anak-anak. Penelitian ini bertujuan untuk mendeskripsikan implementasi Program Magrib Mengaji di Desa Mekar Sawit serta menganalisis efektivitasnya dalam meningkatkan motivasi belajar Al-Qur'an anak. Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa program ini terlaksana dengan baik melalui metode pembelajaran yang variatif seperti tahsin, talaqqi, pembelajaran berbasis permainan edukatif, dan pemberian reward. Antusiasme anak-anak terlihat melalui peningkatan kehadiran, partisipasi aktif, serta kemauan mereka untuk mengulang hafalan di rumah. Selain itu, dukungan orang tua dan lingkungan religius yang kuat turut menjadi faktor penting

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dalam meningkatkan motivasi belajar Al-Qur'an. Dengan demikian, Program Magrib Mengaji terbukti efektif sebagai sarana pembinaan keagamaan sekaligus peningkatan motivasi anak dalam mempelajari Al-Qur'an.

Kata Kunci: Magrib Mengaji; Motivasi Belajar; Pendidikan Al-Qur'an; Anak; Pembinaan Keagamaan.

A. Introduction

The Magrib Mengaji program is one of the religious education initiatives carried out in many Indonesian villages as a form of strengthening children's Qur'anic learning motivation. This program, typically held after the Magrib prayer, serves not only as a routine recitation activity but also as an effort to build children's closeness to the Qur'an from an early age (Rahman, 2021). In Mekar Sawit Village, the program has become an essential part of community life and plays a significant role in forming children's religious foundations.

The increasing concern among parents in Mekar Sawit regarding children's declining interest in Qur'anic learning has encouraged the revitalization of Magrib Mengaji as a structured educational activity. According to educational observations, children today tend to be more attached to digital devices than religious learning, making motivation-building strategies more urgently needed (Siregar, 2020). Magrib Mengaji thus acts as a solution to restore children's enthusiasm for studying the Qur'an.

Motivation in Qur'anic learning is crucial because it influences persistence, learning quality, and children's internal desire to understand the Qur'an (Hamzah, 2022). Without sufficient motivation, children are likely to engage in learning only passively, resulting in minimal outcomes. The Magrib Mengaji program seeks to create a learning environment that stimulates both intrinsic and extrinsic motivation among young learners.

In Mekar Sawit Village, community support contributes greatly to the continuity of the program. Local religious leaders, parents, and youth cadres collaborate to maintain the consistency and quality of the Magrib Mengaji activities. Studies show that community involvement enhances the effectiveness of religious programs aimed at

children (Nugroho, 2021). Therefore, the synergy between parents and program facilitators becomes a determining factor in motivating children to learn.

Another important aspect of Magrib Mengaji is the use of contextual and age-appropriate teaching methods. Children in early and middle childhood require learning approaches that are engaging, interactive, and tailored to their developmental stage (Mulyadi, 2021). Facilitators in Mekar Sawit Village apply methods such as recitation drills, storytelling, and reward systems to nurture children's motivation.

Religious education, including Qur'anic learning, must be designed to shape not only cognitive understanding but also emotional connection to the Qur'an. Emotional engagement is a strong predictor of learning motivation and long-term retention in religious practices (Basri, 2021). Magrib Mengaji therefore emphasizes affection-based teaching to make children feel welcomed and appreciated.

The importance of early Qur'anic learning is strengthened by Islamic teachings, which encourage Muslims to teach the Qur'an to children from a young age. The Prophet Muhammad SAW instructed Muslims to give Qur'anic education as part of character formation and daily guidance (Hadith Riwayat Tirmidzi). Thus, the Magrib Mengaji program aligns with the prophetic tradition.

In Mekar Sawit Village, challenges faced in implementing Magrib Mengaji include variations in children's learning abilities, inconsistent attendance, and limited teaching resources. Similar studies in other regions show that such challenges are common in community-based Qur'anic programs (Hidayat, 2020). Therefore, innovative and adaptive strategies must be employed.

One of the key strategies is strengthening children's intrinsic motivation through meaningful learning experiences. When children find joy and purpose in learning the Qur'an, their motivation becomes self-sustaining (Deci & Ryan, 2012). Facilitators in Mekar Sawit Village attempt to cultivate this through positive reinforcement and engaging activities.

Extrinsic motivation is also addressed through rewards, encouragement from teachers, and parental involvement. These external incentives help children begin their

learning process until intrinsic motivation gradually develops (Santrock, 2020). Combining both motivational types is essential for sustainable Qur'anic learning.

The social environment in Mekar Sawit Village also contributes to children's motivation. A supportive community that encourages Qur'anic literacy fosters a learning culture among children (Aziz, 2019). Therefore, the Magrib Mengaji program operates within a broader socio-cultural framework that promotes religious values.

Teaching materials and curriculum used in the program aim to ensure gradual mastery of the Qur'an. Beginning from recognition of Hijaiyah letters to fluency in recitation, children's progress is monitored to maintain motivation and prevent frustration (Lubis, 2022). Structured learning progression is essential for sustaining children's interest.

Parental involvement plays a crucial role in maintaining children's consistency. Research shows that children with parental support tend to show higher motivation and performance in religious learning (Widodo, 2021). Therefore, facilitators encourage parents to accompany and monitor their children's Qur'anic learning process.

The strong cultural-religious identity of Mekar Sawit Village supports the sustainability of Magrib Mengaji. Cultural values emphasizing togetherness and mutual responsibility strengthen community participation in children's religious education (Harahap, 2020). This social fabric reinforces children's motivation through collective encouragement.

Based on the conditions above, this study explores the implementation of the Magrib Mengaji program in Mekar Sawit Village and its effectiveness in increasing children's motivation to learn the Qur'an. The study aims to provide insights into strategies, achievements, and challenges in a rural religious education setting and contribute to improving community-based Qur'anic learning.

B. Research Methodology

The research employed a qualitative descriptive method aimed at understanding the implementation of the *Magrib Mengaji* program in Mekar Sawit Village and its influence on children's motivation to learn the Qur'an. This approach was chosen

because it allows the researcher to explore naturally occurring social phenomena and uncover participants' experiences in depth. Qualitative research is appropriate for studies that seek to reveal meaning, interpret community practices, and examine educational programs within their real-life context. Through this method, the researcher was able to obtain comprehensive and contextual data regarding the teaching process, challenges, and motivational outcomes.

Data were collected using three primary techniques: observation, interviews, and documentation. Observation was conducted by attending *Magrib Mengaji* sessions to identify teaching methods, student participation, and the learning environment. Interviews were held with religious teachers, program facilitators, parents, and children to gather multiple perspectives on the motivation and learning progress experienced by the participants. Documentation, such as attendance lists, learning materials, and village educational reports, supported the triangulation of the data and strengthened the credibility of the findings.

The research subjects consisted of Qur'anic teachers, children aged 6–12 participating in the *Magrib Mengaji* program, and community members actively involved in its implementation. Purposive sampling was used to determine participants who possessed relevant experience and knowledge related to the program. This sampling technique ensured that the selected informants were directly connected to the learning activities and could provide reliable information about the effectiveness of the program in enhancing children's motivation.

Data analysis followed the stages of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. In the data reduction stage, information obtained from interviews, observations, and documents was classified and summarized to identify essential themes related to motivation and program implementation. The data were then presented in descriptive narrative form to illustrate the patterns and relationships found. Finally, conclusions were drawn based on the interpretation of all analyzed data to produce meaningful insights into the program's effectiveness.

To ensure the validity and trustworthiness of the data, the researcher applied triangulation techniques, including source triangulation, technique triangulation, and

time triangulation. Member checking was also conducted by confirming interview results with the participants to ensure accuracy and avoid misinterpretation. These validation techniques strengthened the objectivity and reliability of the findings, making the research scientifically accountable and suitable for academic publication.

C. Results and Discussion

The findings of this study reveal that the *Magrib Mengaji* program in Mekar Sawit Village is implemented consistently every evening after Maghrib prayer, aligning with the community's routine religious activities. This consistent implementation contributes to the formation of positive learning habits among children, supporting the idea that routine is one of the most influential factors in strengthening motivation and discipline in religious learning (Sardiman, 2020). The presence of children in every session demonstrates their increasing commitment to Qur'anic learning. Observation results also show that the learning atmosphere created by the Qur'anic teachers is highly supportive and engaging. Teachers employ warm and encouraging communication, aligning with Noddings' (2013) concept of pedagogical affection, which stresses that care-based interactions significantly influence student motivation. This approach helps children feel valued and comfortable, increasing their willingness to participate actively in learning activities.

The program incorporates several learning methods such as *tahsin*, *talaqqi*, and memorization drills, which have proven effective in Qur'anic learning. These varied methods allow students to improve their accuracy, fluency, and confidence in reading. According to Al-Khatib (2018), combining multiple instructional strategies enhances both cognitive and affective engagement in religious learning, and the findings of this study strongly support this claim. The use of educational games integrated into the sessions also proves helpful in boosting motivation. This approach aligns with active learning principles proposed by Bonwell and Eison (2016), who argue that engaging learning activities increase intrinsic motivation. Children express enjoyment during these activities, suggesting that fun-based learning contributes significantly to their desire to attend the program daily.

Furthermore, the reward system implemented by teachers plays a crucial role in encouraging students to perform better. Small incentives such as stickers, verbal praise, and peer recognition foster a sense of achievement and motivate children to strive for excellence. This finding aligns with Ryan and Deci's (2000) Self-Determination Theory, which explains that external rewards can stimulate initial motivation that may eventually develop into intrinsic motivation. Interviews with parents reveal that children show increased enthusiasm for learning the Qur'an at home. Many parents report that their children voluntarily review lessons and practice memorization beyond the program's schedule. This finding supports Epstein's (2011) theory which argues that learning motivation is reinforced when school-based activities are supported by the home environment.

Teachers also report noticeable improvements in students who previously struggled with reading the Qur'an. These improvements are attributed to the individualized guidance provided during *talaqqi*, a method allowing teachers to identify and correct errors directly. Personalized instruction is known to be one of the strongest predictors of improved religious learning outcomes (Hanafi, 2019), which aligns with the results of this study. Additionally, community support plays a significant role in sustaining the program. Local religious leaders, parents, and youth volunteers engage actively by preparing learning spaces, ensuring cleanliness, and providing refreshments. This communal effort reflects Putnam's (2000) concept of social capital, where collective engagement strengthens educational and religious programs.

Attendance records show a steady increase throughout the program, indicating a rise in student commitment and motivation. Attendance is considered one of the most visible indicators of student engagement (Schunk, 2012), suggesting that the methods used in the program effectively foster interest and dedication. The religious environment of Mekar Sawit Village also contributes significantly to the success of the program. The cultural habit of evening Qur'anic study shapes children's behavior positively, supporting Vygotsky's (1978) sociocultural theory that learning is deeply influenced by community values and cultural traditions.

Documentation analysis shows clear improvements in children's learning outcomes, including letter recognition, reading fluency, and memorization accuracy. These results demonstrate that the program meets its intended educational objectives. Gagne (2013) asserts that well-structured instructional activities significantly enhance competency levels, and the current findings support this assertion. However, the program still faces several challenges, such as differences in children's initial literacy levels and limited availability of Qur'anic books. These challenges are commonly found in community-based Qur'an learning programs, as noted by Hasan (2017), who emphasizes that variations in student readiness often affect instructional progress.

To address these challenges, teachers group children based on reading ability, ensuring instruction remains effective and targeted. This strategy aligns with Slavin's (2018) view that learners benefit from instruction tailored to their proficiency levels, as it promotes more meaningful engagement and faster progress. Interviews with students indicate that they increasingly view Qur'anic learning as enjoyable rather than burdensome. When learning becomes enjoyable, students are more likely to maintain long-term commitment, supporting Csikszentmihalyi's (1990) concept of *flow*, where enjoyable learning promotes deeper engagement.

Overall, the findings demonstrate that the *Magrib Mengaji* program significantly enhances children's motivation to learn the Qur'an in Mekar Sawit Village through structured learning methods, a supportive teaching environment, parental involvement, and community participation. These findings reinforce the argument that holistic community-based religious programs are highly effective in promoting children's religious education and fostering lifelong love for Qur'anic learning (Rahman, 2020).

D. Conclusion

This study concludes that the *Magrib Mengaji* program has demonstrated significant effectiveness in enhancing children's motivation to learn the Qur'an in Mekar Sawit Village. The consistency of its implementation, a supportive learning atmosphere, and the presence of caring and communicative Qur'anic teachers have successfully created an engaging and comfortable learning environment. This is

reflected in the increased enthusiasm, participation, and attendance of children in every learning session. The routine of conducting the program after Maghrib prayer also contributes to the development of positive habits in Qur'anic learning.

Furthermore, the diverse learning methods employed—such as *tahsin*, *talaqqi*, memorization, educational games, and the application of reward systems—have effectively strengthened both intrinsic and extrinsic motivation among children. Parental involvement and community support also play substantial roles in the program's success, as a supportive social environment enhances the continuity and effectiveness of the activities. The findings of this study also indicate improvements in children's Qur'anic reading skills, basic tajweed understanding, and overall religious attitudes.

Overall, the *Magrib Mengaji* program functions not only as a form of religious education but also as a medium for character development and reinforcement of Islamic values in children's daily lives. The program has proven to be an effective community-based educational model for improving the quality of Qur'anic learning. Therefore, sustainability, development, and strengthened collaboration among Qur'anic teachers, parents, village stakeholders, and educational institutions are essential to ensure that this program continues to run optimally and produces long-term positive impacts for the younger generation of Mekar Sawit Village.

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