

Maghrib Mengaji as Religious Habituation: A Phenomenological Study of Islamic Character Development in Boarding School Students

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Abstract

The development of digital technology has contributed to moral decline, reduced social interaction, and weakened religious commitment among students, while previous studies have largely been descriptive and evaluative without exploring students' lived experiences in the Maghrib Mengaji program. Purpose: This study aims to explore the meaning of students' experiences in the Maghrib Mengaji program in relation to Islamic character development in a boarding school context. Methods: This research employs a descriptive phenomenological approach using Colaizzi's method. Data were collected through in-depth interviews, participant observation, and documentation involving students of SMP Muhammadiyah 2 Jakarta who have participated in the program for at least one year. Findings: The findings show that students' experiences evolve from external encouragement to inner tranquility, followed by spiritual awareness and a sense of social solidarity in engaging with Qur'anic recitation. Implications: The program is interpreted as a process of value internalization that strengthens students' connection with the Qur'an, worship discipline, and moral consciousness, indicating that humanistic religious habituation is effective in shaping Islamic character, although its findings are limited to a single institutional context. Originality: This study offers a phenomenological perspective on the internalization of religious values through Maghrib Mengaji, an aspect that remains underexplored in previous research.

Keywords: *Maghrib Mengaji, Islamic Character, Boarding School, Phenomenology, Habituation.*

INTRODUCTION

The development of science and technology in the modern era has profoundly transformed human life, including social, cultural, and educational spheres. Digital technology, particularly social media, provides significant advantages in accessing information, expanding knowledge, and supporting learning processes across many countries, including Indonesia.¹ However, these benefits are accompanied by complex moral and spiritual challenges, especially among younger generations.² Moral degradation, weakened social interaction, and shifting patterns of religious behavior have become pressing issues in education, demanding approaches that integrate intellectual and character formation.³

Recent surveys in Indonesia indicate that more than 60% of adolescents spend over three hours daily on social media, often correlating with declining religiosity and weakened interpersonal interaction.⁴ Such findings underscore the urgency of strengthening character education in the digital era.

Empirical studies reveal a decline in students' moral quality as a consequence of the unrestrained penetration of digital culture. Indicators include diminishing politeness, reduced responsibility, weakened religious enthusiasm, and increased consumptive and individualistic behaviour.⁵ This situation demonstrates that education cannot be limited to knowledge transfer but must also emphasize moral, spiritual, and character development.⁶ Education thus plays a strategic role in cultivating both intellectual intelligence and noble character. In line with this, education should be understood as a process of value internalisation and holistic personality formation.⁷

Within the Islamic framework, character formation possesses strong philosophical, normative, and theological foundations. Akhlaq is the core of Islamic education, shaping *insan kamil* a complete human being who is faithful, pious and virtuous in accordance

¹ Nur Fitri Amalia, Moh Vito, and Miftahul Munif, "Challenges and Efforts of Education in Facing the Era of Society 5.0." *Journal of Early Childhood Islamic Education* 1, no. 2 (2023): 1–13, <https://doi.org/https://doi.org/10.52166/mjpiad.v2i1.4741>.

² Abdul Sakti, "Improving Learning through Digital Technology." *Journal of Engineering Science Research* 2, no. 2 (2025), <https://doi.org/https://doi.org/10.55606/juprit.v2i2.2025>.

³ Lusie Janvierna Fierna Mas Putri, Denti Sulistawati, and Efriana Kornelia Mumung, "The Role of Character Education in Preventing Moral Crisis Among the Younger Generation." *QISTINA: Indonesian Multidisciplinary Journal* 4, no. 1 (June 2025), <https://doi.org/10.57235/qistina.v4i1.6417>.

⁴ Budi Suprpto, "The Moderating Role of Religiosity in the Relationship Between Social Media Use and Social Concern Among Indonesian Adolescents," *Jurnal Penelitian Dan Pengkajian Ilmu Pendidikan: E-Saintika* 9, no. 3 (2025): 581–97, <https://doi.org/10.36312/3v6n0r69>.

⁵ Rozan Ziyen Arifi and Muhammad Redha Anshari, "Character Education as the Foundation for Building an Integrity Generation in the Digital Era." *Madani: Multidisciplinary Scientific Journal* 3, no. 5 (2025): 765–71, <https://doi.org/https://doi.org/10.5281/zenodo.15754894> Pendidikan.

⁶ Risma Rohmatul Maisyarah et al., "Empowerment of Character Education at SD Negeri 3 Langon in Building a Generation." *JIPDAS: Journal of Basic Education Science* 5, no. 1 (2025): 735–40, <https://doi.org/https://doi.org/10.37081/jipdas.v5i1.2551>.

⁷ Alfiah Wanda Misbah and Siti Mariyam, "The Urgency of Islamic Religious Education in Increasing the Spiritual Intelligence of Grade VIII Students at SMP Alfa Sanah Cisauk." *Ikhlas: Journal of Islamic Education*, no. 4 (2024), <https://doi.org/https://doi.org/10.61132/ikhlas.v1i4.120>.

with the Qur'an and sunnah.⁸ It governs human relations with others and with Allah SWT, making character cultivation the fundamental basis of Islamic education.⁹ Islamic education therefore prioritizes comprehensive character development encompassing spiritual, moral, and social dimensions.¹⁰ This perspective aligns with Indonesia's National Education Law No. 20 of 2003, which emphasizes the development of students' potential to become faithful, pious, knowledgeable, creative, and responsible individuals.¹¹

Religious habituation programs in boarding schools have been shown to foster students' religious character.¹² However, findings remain inconsistent. Some studies suggest that routine based practices may fail to achieve deep internalization of values unless accompanied by meaningful reflection and teacher guidance.

International research also highlights similar challenges: studies in Malaysian tahfiz schools and Middle Eastern madrasah contexts show that ritual practices alone are insufficient without reflective engagement and dialogical guidance.¹³ These findings raise a critical question regarding the extent to which routine based religious programs can substantively develop students' Islamic character.

One program increasingly implemented in Indonesian Islamic Boarding Schools is Maghrib Mengaji, a practice of Qur'anic recitation between Maghrib and Isha prayers.¹⁴ Beyond its ritual dimension, the program cultivates discipline, worship habituation, and love for the Qur'an.¹⁵ At Muhammadiyah 2 Middle School Jakarta, the program is systematically guided by Islamic Education teachers to instill discipline, responsibility,

⁸ Ovi Mardatillah, Qonita Wardah, and Gusmaneli, "Implications of the Foundations of Islamic Education for Curriculum and Learning Development." *Journal of Management and Education Science* 02, no. 01 (2025): 144–49.

⁹ Uzlifatu Syifa, Muhamad Raihanuddin, and Maftuh Ajma'in, "Factors in Character Formation: Internal, External, and Spiritual Roles." *TSAQOFAH: Journal of Indonesian Teacher Research* 5 (2025): 1782–92, <https://doi.org/https://doi.org/10.58578/tsaqofah.v5i2.5188>.

¹⁰ Ridma Diana, "Pedagogical Competence of Islamic Religious Education Teachers in the Digital Era." *Tahdzib Al-Akhlaq: Journal of Islamic Education* 6, no. 1 (2023): 1–13, <https://doi.org/https://doi.org/10.34005/tahdzib.v6i1.2650>.

¹¹ Muhammad Hasan et al., *Character Education for Early Childhood*. Edited by. Tahta Media, I (Kartasura: Tahta Media Group, 2022).

¹² Dwi Mariatul Qibtia, Muhammad Fahmi, and Fathur Rohman, "The Role of Special Religious Classes in Forming the Religious Character of Students at SMPN 2 Mojokerto." *Akhlaq: Journal of Islamic Education and Philosophy* 2, no. 1 (2025), <https://doi.org/https://doi.org/10.61132/akhlaq.v2i1.305>.

¹³ Mhd Hidir Mohammad Salim et al., "A Conceptual Persuasive Development Framework to Change Students' Behaviour in Massive Open Online Courses: A Review," *International Journal of Learning, Teaching and Educational Research* 22, no. 9 (2023), <https://doi.org/https://doi.org/10.26803/ijlter.22.9.1>.

¹⁴ Pratama Handal Putra, "Implementation of the Maghrib Mengaji Community Movement in Religious Development Efforts in Banjar Lopak Village, Benai District, Kuantan Singingi Regency." *El-Tarbawi* 14, no. 1 (2021): 47–66, <https://doi.org/10.20885/tarbawi.vol14.iss1.art3>.

¹⁵ Muhtolib, "Increasing Motivation to Learn the Qur'an for Children in the Maghrib Mengaji Program in Koto Lama Village, Kampar Kiri Hulu District, Kampar Regency, Riau Province." *Khidmat: Journal of Community Service* 1, no. 1 (2024), <https://journal.stai-nuruliman.ac.id/index.php/khmt>.

and togetherness.¹⁶ Despite its widespread adoption, academic studies exploring students' subjective lived experiences in boarding school contexts remain limited.

A review of existing literature shows that research on the Maghrib Mengaji has been dominated by descriptive and evaluative approaches, focusing on program implementation and general religious outcomes. Few studies have examined students' lived experiences, subjective meanings, and the process of value internalization during participation. This gap underscores the need for phenomenological inquiry to uncover the essential meaning of students' spiritual experiences and their contribution to Islamic character development.

To address this gap, this study employs a descriptive phenomenological approach, a qualitative method that seeks to understand subjective experiences and meanings lived by individuals within a particular context. The phenomenological approach is selected because it enables the exploration of inner dimensions, spiritual reflection, and the process of internalizing Islamic values that occur throughout the implementation of the Maghrib Mengaji program. Thus this study does not merely describe the ritual activity of Qur'anic recitation, but also explores the spiritual values that influence student's character formation.

Theoretically, the study enriches Islamic education discourse by conceptualizing mechanisms of moral value internalization through religious habituation. Empirically, it provides new insights into students' subjective experiences, offering practical implications for designing meaningful and sustainable religious development models in Islamic boarding schools.

METHOD

This study employed a qualitative approach with a descriptive phenomenological design. Phenomenology was selected because the research aimed to explore and understand the meaning of students lived experiences in participating in the Maghrib Mengaji Program as a medium for Islamic character formation. The philosophical foundation of phenomenology lies in Husserl's concept of returning "to the things themselves," which emphasizes describing experiences as they are lived.¹⁷ To maintain phenomenological rigor, the researcher applied epoche (bracketing) by consciously setting aside personal assumptions and theoretical presuppositions, ensuring that

¹⁶ Saipur Rahman and M Mahbubi, "Character Education in Enhancing Students' Spirituality through Madrasah Diniyah Learning at Nurul Jadid University, Indonesia." *Student Scientific Creativity Journal* 2, no. 5 (2024), <https://doi.org/10.55606/sscj-amik.v2i5.4054>.

¹⁷ Arief Nuryana, Pawito, and Prahastiwi Utari, "Introduction to Research Methods: Towards a Deep Understanding of the Concept of Phenomenology." *Ensains Journal* 1, no. 1 (2019): 19–24, <https://doi.org/https://doi.org/10.31848/ensains.v2i1.148>.

participants' voices and meanings remained central.¹⁸ Reflexive journaling was conducted throughout the research process to monitor potential biases.

The study was conducted at Muhammadiyah 2 Middle School, Jakarta. The primary participants consisted of six students (three male and three female), aged between 12 and 15 years, who had consistently participated in the Maghrib Mengaji program for at least one year. Islamic Education teachers were included as supporting informants to provide contextual insights. Participants were selected through purposive sampling based on their active involvement in the program. The sample size was justified by the phenomenological emphasis on depth rather than breadth, and data saturation was achieved when no new themes emerged after the sixth participant.

Data collection took place over three months using three techniques: in depth interviews, participant observation, and documentation. Semi structured interviews were designed to elicit participants' reflections on their experiences, feelings, and meanings related to Maghrib Mengaji. Each interview lasted between forty five and sixty minutes and was audio recorded with informed consent. Participant observation was conducted during evening sessions to capture the dynamics of Quranic recitation, teacher guidance, and peer interactions, with observation notes focusing on atmosphere, discipline, and emotional expressions. Documentation included reviewing school records, program guidelines, and evaluation reports to triangulate findings and provide contextual background.

Data analysis followed Colaizzi's seven step method. First, interviews were transcribed verbatim. Second, transcripts were read repeatedly to obtain a holistic understanding. Third, horizontalization was applied to identify significant statements. Fourth, statements were clustered into thematic categories. Fifth, textural descriptions were developed to capture what participants experienced. Sixth, structural descriptions were constructed to explain how the experiences occurred. Finally, the essential structure of students' lived experiences in participating in the Maghrib Mengaji program was synthesized. For example, a statement such as, "I feel calm when reciting after Maghrib" was coded under emotional tranquility and later clustered into the broader theme of spiritual awareness. This iterative process ensured that meanings were grounded in participants' own words.

To ensure trustworthiness, several strategies were employed. Credibility was enhanced through source triangulation (students, teachers, and documents) and member checking with participants. Dependability was maintained by keeping a detailed audit trail of research decisions and procedures. Confirmability was supported through reflexive journaling and peer debriefing to minimize researcher

¹⁸ Primi Kumar and Thokchom Deborah Grace, "Research Article Colaizzi ' S Analysis Method : Descriptive Phenomenological Research In Nursing," *International Journal of Current Research* 15, no. 3 (2023): 2021–23, <https://doi.org/https://doi.org/10.24941/ijcr.45064.03.2023>.

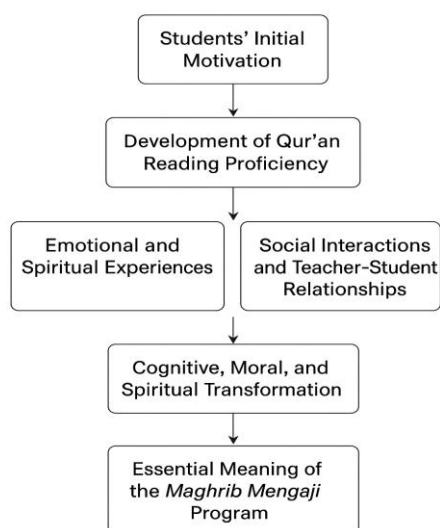
bias. Transferability was strengthened by providing rich descriptions of participants and the school context, enabling applicability in similar educational settings.

Ethical considerations were carefully observed. Formal approval was obtained from the school administration and ethical clearance was secured from the institutional review board. Informed consent was obtained from both students and their parents, with assurances of confidentiality and voluntary participation. Special attention was given to protecting minor participants by anonymizing data and ensuring that interviews were conducted in safe, supervised environments.

RESULT AND DISCUSSION

The findings are presented through Colaizzi's phenomenological method, combining textural description (what students experienced) and structural description (how those experiences unfolded). The aim is not to evaluate effectiveness but to uncover the essential meaning of students' lived experiences in the Maghrib Mengaji program. This section therefore integrates empirical results with interpretive analysis.

Figure 1. Meaning Pattern Of The Maghrib Mengaji Program for Students



The phenomenological flowchart presented above illustrates that students' experience in the Maghrib Mengaji program form a structured and interrelated process. Each theme does not stand independently, rather, they are progressively connected, creating a holistic understanding of how the program contributes to the development of Islamic character. The sequence begins with students initial motivation, followed by the development of Qur'an reading proficiency. This is then reinforced through emotional and spiritual experiences as well as social interactions and teacher student relationships, which ultimately lead to cognitive, moral, and spiritual

transformation. These interconnected stages culminate in the essential meaning that the Maghrib Mengaji program holds for students' lives. The thematic pattern is explained by the researcher as follows.

Students' Initial Motivation

At the outset of their participation in the Maghrib Mengaji program, most students reported that their involvement was shaped by external factors such as parental encouragement, institutional requirements, or peer influence. Participant 1 reflected, "I was forced by parents, but over time it became my own desire," while Participant 3 admitted, "I felt afraid that I would not be able to keep up." These statements illustrate how initial coercion and anxiety gradually gave way to intrinsic motivation and comfort. In contrast, some students were intrinsically motivated from the beginning, as Participant 5 explained, "I wanted to improve my Qu'ranic recitation."

Students' emotional dynamics also varied: some described tension and fear during their first participation, while others expressed enthusiasm and readiness. Participant 4 noted, "I was tense during my first participation," whereas Participant 6 offered a different perspective, "I felt happy and enthusiastic." These diverse accounts highlight the subjective horizon of students' lived experiences, where external obligations and internal desires intersect in complex ways.

Through Colaizzi's phenomenological analysis, these narratives were clustered into a theme of motivational transformation. Motivation here is not simply a causal factor but a horizon of meaning that evolves through lived experience. The progression resonates with Bloom's Affective Domain: from receiving (external compliance) to responding (active engagement), valuing (personal significance), organization (integration into religious goals), and finally characterization (internalized spiritual commitment).

The motivational shift aligns with previous studies on religious habituation, which emphasize that repeated practice fosters deeper spiritual awareness.¹⁹ In the context of Maghrib Mengaji, initial feelings of reluctance or tension gradually transformed into a lived consciousness of Qur'an recitation as both devotion and identity, marking the beginning of a holistic spiritual journey.

Developments of Qur'an Reading Proficiency

The central activity of the Maghrib Mengaji program is Qur'an recitation under teacher guidance, using methods such as tilawati, Tahsin, and corrective feedback. Students expressed both enjoyment and challenges in this process. Participant 6

¹⁹ Roziana Aditarisa, Dyah Nawangsari, and Sapto Suparwoto Wahono, "Daily Religious Habituation And Its Impact On Students' Spiritual Intelligence At Junior Highschool Umbulsari Jember," *International Journal of Education, Vocational and Social Science* 05, no. 02 (2026): 2395–2411, <https://doi.org/https://doi.org/10.63922/ijevss.v5i02.3759>.

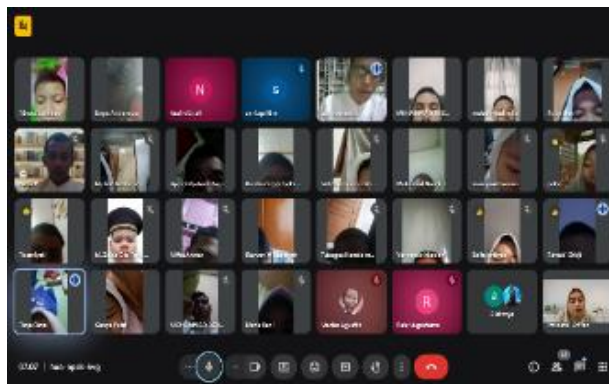
shared, "Reciting the Qur'an with tartil is enjoyable, and the verse continuation activity was exciting," while Participant 5 emphasized the supportive atmosphere, "It's relaxed, not tense." These accounts highlight how the learning environment shaped students' confidence and comfort.

At the same time, some students encountered difficulties. Participant 4 admitted, "It was hard to memorize certain surahs," and Participant 3 reflected, "I still struggle and have not felt much change." Such variations illustrate the subjective horizon of experience, where progress and obstacles coexist as part of the lived reality of Qur'anic learning.

Thorough Colaizzi's phenomenological analysis, these statements were clustered into a theme of progressive skill development. Recitation proficiency is not merely a technical achievement but carries essential meaning as a spiritualized practice. These findings align with Muhtolib, who found that Maghrib Mengaji programs enhance motivation and technical proficiency when supported by systematic correction and teacher guidance.²⁰ The gradual reinforcement of makhraj, tajwid, and Tahsin reflects of internalization in which technical mastery becomes intertwined with devotion.

This interpretation resonates with previous studies on tahfidz programs, which found that systematic correction and supportive teacher guidance foster both confidence and spiritual engagement. In the context of Maghrib Mengaji, improved proficiency is experienced by students as a source of pride and closeness to the Qur'an, while ongoing struggles are understood as part of the continuous journey of becoming.

Picture 2. Recitation Correction In The Maghrib Mengaji Program



Emotional and Spiritual Experiences

Students consistently described emotional and spiritual dimensions as central to their participation in the Maghrib Mengaji program. Many reported feelings of tranquility and closeness to Allah, with Participant 2 stating, "Calm, reciting the

²⁰ Muhtolib, "Peningkatan Motivasi Belajar Al-QUR'AN Bagi Anak-Anak Dalam Program Magrib Mengaji Di Desa Koto Lama KEC. Kampar Kiri Hulu KAB. Kampar Provinsi Riu."

Qur'an makes me feel close to Allah." For others, the activity provided relief from daily routines, functioning as a reflective moments of peace. Participant 6 explained, "When reading and listening to my peers recite the Qur'an, I felt a deep spiritual closeness to Allah SWT." These accounts highlight how Qur'anic recitation was experienced not only as a cognitive not only as a cognitive practice but also as an affective and spiritual encounter.

At the same time, students acknowledged variations in their experiences. Participant 4 admitted, "Sometimes I feel bored, but more often I feel calm when reciting and submitting memorization." Such diversity reflects the subjective horizon of lived experience, where emotional engagement fluctuates yet remains integral to the meaning of the practice.

Through Colaizzi's phenomenological analysis, these narratives were clustered into a theme of affective transformation. Emotional and spiritual experiences are not peripheral outcomes but essential meanings of Maghrib Mengaji. This echoes Rahman and Mahbubi, who highlight that religious habituation fosters inner peace and spiritual awareness when accompanied by dialogical teacher support.²¹ Recitation becomes a medium of religious consciousness, integrating faith into personal identity and reinforcing commitment to worship.

This interpretation resonates with Bloom's taxonomy, particularly the stages of valuing and characterization, where students move beyond external compliance to internalize Qur'anic recitation as part of their spiritual identity. It also aligns with previous studies on religious habituation, which emphasize that repeated devotional practices foster inner tranquility and sustained spiritual awareness.

In this way, Maghrib Mengaji is experienced as more than a routine, it becomes a spiritual space where students encounter peace, reflection, and closeness to Allah SWT, shaping their lived consciousness of faith.

Social Interaction and Teacher Student Relationship

The social relationship developed during the program constitute an essential dimension of students' lived experiences. Rather than simply reflecting harmonious togetherness, these interactions revealed deeper meanings of acceptance, mutual support, and a non competitive atmosphere that shaped students' engagement with religious learning.

The Islamic Education teacher acted as a humanistic facilitator, fostering warm and empathetic interactions enriched with guidance and advice. Students consistently expressed that the teacher's patient and friendly approach made them feel valued, thereby creating a supportive and comfortable learning climate. This relational

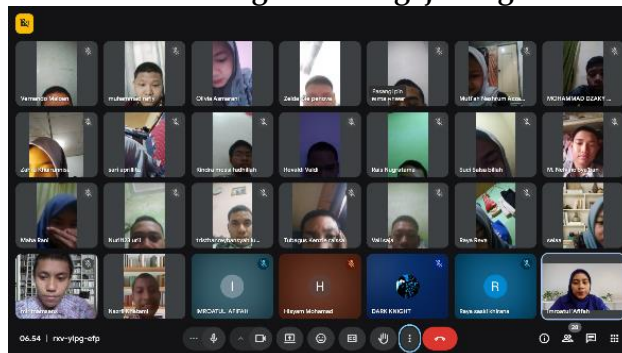
²¹ Rahman and Mahbubi, "Pendidikan Karakter Dalam Meningkatkan Spiritual Siswa Melalui Pembelajaran Madrasah Diniyah Universitas Nurul Jadid , Indonesia Yang Tangguh . Individu Yang Memiliki Karakter Adalah Orang Yang Dalam Setiap Pemikiran Dan Berperilaku Positif , Yang Mencaku."

dynamic contributed to the cultivation of discipline and responsibility while alleviating students' discomfort in learning to recite the Qur'an.

The importance of humanistic teacher guidance underscores the need for boarding schools to prioritize relational pedagogy, ensuring inclusive and supportive environments for religious education. Participant voices illustrate these experiential structures: P3 stated, "We remind one another, and the teacher guides us so that we can recite the Qur'an with tartil." P5 emphasized, "I felt accepted because we encouraged one another, we always motivate each other to recite the Qur'an properly." Meanwhile, P4 reflected, "I felt appreciated despite my shortcomings, in an environment that encourages positive actions, with a supportive teacher who embraces the students."

Analyzed through Colaizzi's method, these statements revealed consistent experiential patterns in which students gradually experienced shifts in motivation, improved comprehension, and deepened spiritual awareness. The process of horizontalization, clustering themes, and synthesizing meanings highlighted that the essence of these experiences lies in the integration of social interaction and spiritual responsibility. Interview and observation data further confirmed that the Maghrib Mengaji program plays a substantial role in shaping students' religious understanding while simultaneously creating a humanistic and meaningful learning environment.

Picture 3. Maghrib Mengaji Program



Cognitive, Moral, and Spiritual Transformation

The Maghrib Mengaji program fostered transformations that extended beyond technical proficiency in Qur'an recitation. Students' lived experiences revealed shifts in their perspectives on worship, discipline, and responsibility, accompanied by heightened sensitivity to moral values such as honesty, politeness, and patience. Spiritually, participants reported a growing sense of closeness to religion, marked by increased awareness of worship and a willingness to engage in self-improvement. These experiences suggest that consistent religious habituation nurtures the essential,

meaning of an authentically grounded Islamic character, rather than merely producing external behavioral outcomes.

This findings is consistent with Syifa, who identified internal, external, and spiritual factors as critical in shaping character.²² The Maghrib Mengaji program thus exemplifies how structured habituation, when combined with reflective engagement, nurtures authentic Islamic character.

Participant voices illustrate these transformations. P6 reflected, "Before joining the program, I could not recite using the tilawati style, but now I can." Similarly, P5 noted, "Before participating in the program, I could not recite with tartil, but now I can." Beyond technical skills, changes in attitudes and behaviors were also evident. P2 explained, "I now spend less time on my phone, and after joining the Maghrib Mengaji program I became more disciplined." Yet, experiences were not uniform. P3 admitted, "I don't feel much change, but I still participate." Such variations highlight that transformation is contingent upon intrinsic motivation, family support, and consistency of participation, indicating that habituation alone is insufficient without reflective engagement.

Analyzed through Colaizzi's method, these statements were first treated with equal value, then clustered into themes of cognitive growth, moral sensitivity, and spiritual awareness. Textural descriptions captured what students experienced improved recitation, discipline, and closeness to religion while structural descriptions explained how these experiences were shaped through consistent practice, teacher guidance, and peer support. The synthesis revealed that the essence of transformation lies not in casual effectiveness but in the integration of systematic habituation with reflective engagement, which gradually reshaped students' lifeworlds of religious practice.

These findings resonate with phenomenological approaches to education, emphasizing the uncovering of essential meanings rather than causal claims. They also align with humanistic pedagogy and previous on Islamic character formation, which highlight the role of relational guidance and consistent practice in cultivating moral and spiritual maturity. By situating the results within these theoretical frameworks, the study contributes to a deeper understanding of how cognitive, moral and spiritual transformations emerge through lived religious experiences in boarding school contexts.

The Essential Meaning of the Maghrib Mengaji Program

The phenomenological analysis of the Maghrib Mengaji program reveals that students experience it not simply as a routine religious activity, but as a lived spiritual space where cognitive, emotional, moral and social dimensions converge. The essence

²² Syifa, Raihanuddin, and Ajma'in, "Faktor Pembentukan Akhlak: Internal, Eksternal Dan Spiritual Yang Berperan."

of the program lies in the subjective meaning making process, rather than in measurable effectiveness. Students' narratives highlight tranquility, habit formation, and moral reflection, yet also expose variations in engagement, ranging from deep transformation to mere obligation.

Participation quotations illustrate this diversity of meaning. For example, Participant 5 emphasized, "It has become a top priority, I am now accustomed to reciting the Qur'an after Maghrib, and it serves as a space for evaluating my recitation." Meanwhile, Participant 2 reflected, "Helps overcome challenges, there is consistency of effort in the struggle to memorize surah Al Muthaffifin." These statements exemplify how the program functions as a medium for personalized spiritual struggle and growth, consistent with phenomenology's aim to uncover the essence of lived experience.

Using Colaizzi's method, the analysis identified recurring experiential patterns: motivational shifts, deepened spirituality, and evolving self understanding. The process involved extracting significant statements, formulating meanings, clustering themes, and synthesizing them into an essential structure. This transparent analytic trajectory underscores that students' experiences form an interconnected constellation of meanings, progressively shaping their religious consciousness and Islamic character.

Picture 4. Maghrib Mengaji Report

 MAJELIS PENDIDIKAN DASAR DAN MENENGAH PIMPINAN CABANG MUHAMMADIYAH KEMAPORAN 1 SWOT MUHAMMADIYAH 2 JAKART TERAKREDITASI "A" 2. Gedung No. 10 Komplek: Jember Raya LK. No. 101-101000 Website: www.pcmmuhammadiyah2jakarta.org Email: pcmmuhammadiyah2jakarta@gmail.com						
LAPORAN PEMERIKSAAN KELAS TAHFIZ SWOT MUHAMMADIYAH 2 JAKART TAHUN PELAJARAN 2023/2024						
Kelas: SD AL-IMAM		Bulan: JULI-AUGUSTUS 2023				
No	MATERI/TEMA/NO	KULIAH/PEMERIKSAAN (JULI 2023)		KULIAH/PEMERIKSAAN (AGUSTUS 2023)		Catatan/tingkat
		KEHADAIRAN	SKOR	KEHADAIRAN	SKOR	
1	1. AL-FATIHAH	100%	100	100%	100	
2	2. AL-BAYAN	100%	100	100%	100	
3	3. AL-BAKARAH	100%	100	100%	100	
4	4. AL-FURQAN	100%	100	100%	100	
5	5. AL-ANBIYAH	100%	100	100%	100	
6	6. AL-HAJJ	100%	100	100%	100	
7	7. AL-ZUMAR	100%	100	100%	100	
8	8. AL-MUJADILAH	100%	100	100%	100	
9	9. AL-AHQAF	100%	100	100%	100	
10	10. AL-FURQAN	100%	100	100%	100	
11	11. AL-ANBIYAH	100%	100	100%	100	
12	12. AL-HAJJ	100%	100	100%	100	
13	13. AL-ZUMAR	100%	100	100%	100	
14	14. AL-MUJADILAH	100%	100	100%	100	
15	15. AL-AHQAF	100%	100	100%	100	
16	16. AL-FURQAN	100%	100	100%	100	
17	17. AL-ANBIYAH	100%	100	100%	100	
18	18. AL-HAJJ	100%	100	100%	100	
19	19. AL-ZUMAR	100%	100	100%	100	
20	20. AL-MUJADILAH	100%	100	100%	100	
21	21. AL-AHQAF	100%	100	100%	100	
22	22. AL-FURQAN	100%	100	100%	100	
23	23. AL-ANBIYAH	100%	100	100%	100	
24	24. AL-HAJJ	100%	100	100%	100	
25	25. AL-ZUMAR	100%	100	100%	100	
26	26. AL-MUJADILAH	100%	100	100%	100	
27	27. AL-AHQAF	100%	100	100%	100	
28	28. AL-FURQAN	100%	100	100%	100	
29	29. AL-ANBIYAH	100%	100	100%	100	
30	30. AL-HAJJ	100%	100	100%	100	
31	31. AL-ZUMAR	100%	100	100%	100	
32	32. AL-MUJADILAH	100%	100	100%	100	
33	33. AL-AHQAF	100%	100	100%	100	
34	34. AL-FURQAN	100%	100	100%	100	
35	35. AL-ANBIYAH	100%	100	100%	100	
36	36. AL-HAJJ	100%	100	100%	100	
37	37. AL-ZUMAR	100%	100	100%	100	
38	38. AL-MUJADILAH	100%	100	100%	100	
39	39. AL-AHQAF	100%	100	100%	100	
40	40. AL-FURQAN	100%	100	100%	100	
41	41. AL-ANBIYAH	100%	100	100%	100	
42	42. AL-HAJJ	100%	100	100%	100	
43	43. AL-ZUMAR	100%	100	100%	100	
44	44. AL-MUJADILAH	100%	100	100%	100	
45	45. AL-AHQAF	100%	100	100%	100	
46	46. AL-FURQAN	100%	100	100%	100	
47	47. AL-ANBIYAH	100%	100	100%	100	
48	48. AL-HAJJ	100%	100	100%	100	
49	49. AL-ZUMAR	100%	100	100%	100	
50	50. AL-MUJADILAH	100%	100	100%	100	
51	51. AL-AHQAF	100%	100	100%	100	
52	52. AL-FURQAN	100%	100	100%	100	
53	53. AL-ANBIYAH	100%	100	100%	100	
54	54. AL-HAJJ	100%	100	100%	100	
55	55. AL-ZUMAR	100%	100	100%	100	
56	56. AL-MUJADILAH	100%	100	100%	100	
57	57. AL-AHQAF	100%	100	100%	100	
58	58. AL-FURQAN	100%	100	100%	100	
59	59. AL-ANBIYAH	100%	100	100%	100	
60	60. AL-HAJJ	100%	100	100%	100	
61	61. AL-ZUMAR	100%	100	100%	100	
62	62. AL-MUJADILAH	100%	100	100%	100	
63	63. AL-AHQAF	100%	100	100%	100	
64	64. AL-FURQAN	100%	100	100%	100	
65	65. AL-ANBIYAH	100%	100	100%	100	
66	66. AL-HAJJ	100%	100	100%	100	
67	67. AL-ZUMAR	100%	100	100%	100	
68	68. AL-MUJADILAH	100%	100	100%	100	
69	69. AL-AHQAF	100%	100	100%	100	
70	70. AL-FURQAN	100%	100	100%	100	
71	71. AL-ANBIYAH	100%	100	100%	100	
72	72. AL-HAJJ	100%	100	100%	100	
73	73. AL-ZUMAR	100%	100	100%	100	
74	74. AL-MUJADILAH	100%	100	100%	100	
75	75. AL-AHQAF	100%	100	100%	100	
76	76. AL-FURQAN	100%	100	100%	100	
77	77. AL-ANBIYAH	100%	100	100%	100	
78	78. AL-HAJJ	100%	100	100%	100	
79	79. AL-ZUMAR	100%	100	100%	100	
80	80. AL-MUJADILAH	100%	100	100%	100	
81	81. AL-AHQAF	100%	100	100%	100	
82	82. AL-FURQAN	100%	100	100%	100	
83	83. AL-ANBIYAH	100%	100	100%	100	
84	84. AL-HAJJ	100%	100	100%	100	
85	85. AL-ZUMAR	100%	100	100%	100	
86	86. AL-MUJADILAH	100%	100	100%	100	
87	87. AL-AHQAF	100%	100	100%	100	
88	88. AL-FURQAN	100%	100	100%	100	
89	89. AL-ANBIYAH	100%	100	100%	100	
90	90. AL-HAJJ	100%	100	100%	100	
91	91. AL-ZUMAR	100%	100	100%	100	
92	92. AL-MUJADILAH	100%	100	100%	100	
93	93. AL-AHQAF	100%	100	100%	100	
94	94. AL-FURQAN	100%	100	100%	100	
95	95. AL-ANBIYAH	100%	100	100%	100	
96	96. AL-HAJJ	100%	100	100%	100	
97	97. AL-ZUMAR	100%	100	100%	100	
98	98. AL-MUJADILAH	100%	100	100%	100	
99	99. AL-AHQAF	100%	100	100%	100	
100	100. AL-FURQAN	100%	100	100%	100	

The findings resonate with previous studies on tahfidz programs and congregational prayer, which emphasize habituation in character formation. However, this study contributes a distinctive dimension by foregrounding subjective lived experiences. It demonstrates that internalization of Islamic values is more profound when accompanied by spiritual reflection and humanistic teacher guidance, rather than being reduced to behavioral outcomes. This aligns with phenomenological perspectives that prioritize essence over causality.

Importantly, the diversity of experiences ranging from profound transformation to limited change reflects the role of contextual factors such as initial motivation, family support, and teacher guidance. Rather than evaluating effectiveness, these variations highlight the plurality of meaning embedded in students' encounters with the program. As Participan 4 succinctly expressed, "Maghrib Mengaji makes me better." This statement encapsulates the essential synthesis: the program is experienced as a process of becoming, where students undergo holistic transformation in cognitive, emotional, moral and social dimensions. This aligns with Putra, who emphasized that Maghrib Mengaji fosters communal solidarity and religious consciousness.²³

Nevertheless, the scope of this study is limited to one boarding school with a small number of participants, restricting generalization. Future research should expand to multiple contexts and explore the role of family and community support in sustaining religious habituation. Such expansion would enrich theoretical integration and strengthen the scholarly contribution to Islamic education studies.

CONCLUSION

The Maghrib Mengaji Program exerts a substantial impact on students' development, particularly in the technical aspects of Qur'anic recitation, worship discipline, emotional experience, and spiritual transformation. Through positive social interactions and humanistic teacher guidance, students undergo a process of robust religious character formation. The essence of their experience demonstrates that Maghrib Mengaji is not merely a routine of Qur'anic reading, but a spiritual journey that cultivates self awareness, a deeper connection with the Qur'an, and the formation of enduring positive habits.

In conclusion, the *Maghrib Mengaji* program functions as a holistic medium for Islamic character formation, integrating cognitive, emotional, moral, and social dimensions. The study contributes theoretically by linking phenomenological insights with Bloom's affective taxonomy, and practically by recommending structured, reflective, and humanistic guidance in religious habituation programs.

²³ Putra, "Implementasi Gerakan Masyarakat Maghrib Mengaji Dalam Upaya Pembinaan Keagamaan Di Desa Banjar Lopak Kecamatan Benai Kabupaten Kuantan Singingi."

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