

Examining Islamic Axiology: Santri's Movement for Magrib Quranic Recitation Program

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Abstract

The Santri Movement of Reciting Al-Qur'an at Maghrib time is an Islamic activity that needs to be built, developed and made a routine habit by children and adolescents, especially the Santri. The aim is to provide education and spiritual enlightenment for children that reciting Al-Qur'an regularly and with discipline at maghrib time and applying the values contained in it in everyday life is a spiritual consumption that can direct them to islamic behavior. This research provides a scientific explanation of the benefits for santri to Recite Al-Qur'an at Maghrib time. This research was conducted at the Orphan and Dhuafa Lovers Foundation, Cireundeu, East Ciputat, and South Tangerang. The research respondents were guardians of students, teachers, and students. The research method was qualitative method. Al-Qur'an recitation movement in Islamic axiology was comprehensively described. The research data were obtained by interview and literature review. Research results show that the Santri Movement of Reciting Al-Qur'an at Maghrib time can form a generation with praiseworthy morals, good social spirit and always adhere to the regulation and teachings of Islam and prevent them from being addicted to the use of electronic devices. The implication, community could comprehend well the core of preaching.

Keywords: *santri, movement, maghrib recitation, Islamic axiology.*

Introduction

Most Indonesian people are moslem with the Al-Qur'an as the holy book which must be recited and practiced the messages contained in it in everyday life. Therefore, since the beginning the Islam developing in Indonesia, reciting Al-Qur'an is one of the many Islamic religious practices conducted especially in *surau*, *mushalla*, *langgar*, mosque, and other Muslim places of worship. These Islamic activities are usually carried out after Asr and Maghrib times. The Satri (moslem students) consider it as a non-formal education. Even reciting Al-Qua'an is always carried out at home by

those who do not have time to go to the above places of worship.

Modernization and electronic evolution have led to many alterations in values, culture and traditions in society, especially in rural areas. Technological developments play an important role in alteration of people way of thinking (Arafah & Hasyim, 2019) and it even has effect on the values and customs inherited from generation to generation that characterize their communities. Modern issues, especially those related to sensitive topics, are easily accessible through the internet and they are potentially affecting certain parts of the customs and habits of the community that have been preserved and

maintained (Hasyim & Arafah, 2023b; Purwaningsih et al., 2020; Suhadi et al., 2022).

Advance in technology, especially the communication technology, has affected the activities of young people in reciting Al-Qur'an. They rarely recite Al-Qur'an in surau, mushalla, langgar, mosque, and other Muslim places of worship which used to be their routine. They tend to spend their time accessing the internet (Arafah & Hasyim, 2023a; Arafah & Hasyim, 2023b) through cellphones, watching TV, or visiting internet cafes to play games. Their activities shift from reciting Al-Qur'an to virtual activities that are full of things that are contrary to Islamic teachings (Arafah et al., 2023) to produce, send and share information (Hasyim & Arafah, 2023a) with internet lovers globally. Reciting Al-Qur'an that children and youth used to perform regularly seems currently lethargic and be considered a boring activity. They are reluctant to approach and visit places that were once filled with young people reciting Al-Qur'an (Religion Ministry of Indonesia, *Guidelines for Maghrib Qur'an Community Movement*, p. 4). This phenomenon needs to be taken seriously considering that Indonesia has the largest Muslim in the world. Their enthusiasm for reciting Al-Qur'an must be restored to make this activity something that is obligatory as a Muslim.

To prevent children from being influenced too far in social interaction due to technological advances, children are allowed to play games with their cellphones at home that parents can control their activities. In this case, parents

have an important role to support their children with good environment (Sunyoto, et al., 2022) which could influence their behavior (Siwi, et al., 2022). Social change with no good connotation may occur due to pressure children may encounter. Social change may be happening rapidly and having impact on the people in rural and urban areas. Therefore, society needs to be aware of the current social situation and encourage the creation of an environment conducive to the development of children's character and behavior (Arafah et al., 2021), especially restoring children's awareness and desire to recite Al-Qur'an at Maghrib time, as a solution to prevent further influence of the development of communication technology on children's behavior (Religion Ministry of Indonesia, *Guideline for Maghrib Al-Qur'an recitation movement*, page 5).

Miscommunication frequently happens in urban communities due to the context and words or phrases be misinterpreted (Iksora et al., 2022). Verses in Al-Qur'an convey are meaningful which may influence people in perceiving the world (Arafah et al., 2023). Many Qur'anic verses tell stories about the past, present and future that will develop our awareness of cultural and spiritual values (Fadillah et al., 2022). Therefore, there is a need for spiritual awareness and practice of Qur'anic and Sunni values in our social lives. This motivated a study related to the preservation of the Al-Qur'an recitation movement in Maghrib time for young people. The question of the role of the - Qur'an recitation movement in Maghrib time in implementing Islamic values will be

discussed in this article.

Religious phenomena relate to human behavior in the context of religious existence which manifests attitudes and behaviors towards sacred things or objects. The phenomenon is not preternatural in nature, but is related to the change of values in Islamic and traditions in society which supporting the conduction of Al-Qur'an recitation at Maghrib time, where this Islamic activity is increasingly less done and even almost deserted in urban communities dominated by modern life. The shift in values certainly damages the habits and culture inherited from generation to generation (Takwa et al., 2022). The value system guiding our lives to behave well has begun to be abandoned (Takwa et al., 2022) as a result of the principles of modernization that have begun to influence the attitudes and behavior of the younger generation. Therefore, the focus of this research is to discuss the Islamic axiology and the role of Al-Qur'an recitation movement in Maghrib time in the Study of Islamic Axiology.

Conceptual Framework

Human curiosity will direct their attitudes and behavior towards the acquisition of knowledge using certain methodological tools. The knowledge gained has various types and properties. There are direct and indirect knowledge. There are subjective and specific knowledge. There are fixed, objective and general knowledge. In addition, there are also true and false knowledge. However, the accurate knowledge is expected and

axiology becomes the subject of knowledge expansion in this research.

Etymologically, axiology comes from the Greek words 'axios' and 'logos'. 'Axios' means sound and 'logos' means science or guidance. Philosophically, axiology studies essence of value. It is therefore, a science that studies the ultimate constitution, reality, and value significances. It studies the essence of moral and aesthetic, and becomes an important foundation for the findings of this research.

Axiology studies moral or ethical values in Islam, a method for understanding ethics and practicing the ethics in order to gain happiness in life. Kontowijoyo argues that in axiology of Islamic paradigm there is no science that is completely neutral and value-free. There is prejudice and interest influencing knowledge. Therefore, contemporary knowledge of science is inseparable from the moral value embraced by its adherents, such as Western philosophy, although some claim otherwise. This means that axiology of Islam delivers the highest moral value that constitute the fundamental ethics of Islam

Islamic axiology is always developing in accordance with present conditions including the needs of present values. Time progression is potential to make the moral or ethical values decline in daily practice, which should not happen because moral values form behavior in useful way (Mokoginta & Arafah, 2022). Consequently, children today are experiencing a shift in understanding values that is mainly caused by the poor education of moral. Ironically, it is

happening in predominantly Muslim societies that no longer exhibit Islamic values in social behavior. Therefore, Islamic axiology must be well understood to be able to control and restore people's awareness of Islamic values and practice them in daily life.

The implementation of reciting Al-Qur'an at Maghrib time is a response to current conditions. The aim is to revive the tradition of society whose behavior is more directed towards the application of Islamic religious moral values, especially in Indonesia (Religion Ministry of Indonesia). Orphan and Dhuafa Lovers Foundation shows the solicitude of community to problems that exist in the West Pisangan, South Tangerang and appreciates government program regarding community movement of reciting Al-Qur'an at Maghrib times. With reference to the goals optimalization, Ust. Akhmad Zaenudin together with Mr. Suyadi, and Mr. Ramli established the Orphan and Dhuafa Lovers Foundation in 2014 and set the movement of Santri reciting Al-Quran at Maghrib time as a flagship program.

Reciting Al-Qur'an by students at Orphan and Dhuafa Lovers Foundation were initially carried out in the form of routine recitation of Al-Qur'an. They recite Al-Qur'an between Asr and Maghrib in Al-Mujahidin Mosque, West Pisangan, RT. 02 / RW. 09, Cireundeu, East Ciputat, South Tangerang. The activity then developed into the santri reciting Al-Qur'an movement. In 2014, the foundation was transformed into an institution engaged in the social sector,

especially in the development and empowerment of orphans and the poor. At that time, reciting Al-Qur'an was still carried out at the Al-Mujahidin Mosque. The foundation then built up buildings in 2016 where the activities of reciting Al-Qur'an were carried out regularly in 2017 until now.

The Orphan and Dhuafa Lovers Foundation conducts Quranic learning activities for fostered children at Maghrib time. Reciting Al-Qur'an is very important as it is introduced to students in the classroom. This is intended to increase children's understanding and concern for Islamic values which also provide strength for struggling in living (Arifin et al., 2022; Arafah et al., 2020). Of course, an important element in this learning is the teacher in creating a healthy and joyful learning atmosphere (Sunardi et al., 2018). In the beginning, the orphans and poor children were taught how to read Al-Qur'an correctly and students who diligently read Al-Qur'an received monthly scholarships. Because of this, many parents around the foundation area began to be interested in registering their children to be educated to read Al-Qur'an at the foundation and this supported the implementation of the movement of santri reciting Al-Qur'an at maghrib time. Of course, the utilization of time to learn to recite Al-Qur'an will result in positive changes, especially in children's understanding of the values contained in Al-Qur'an (Arnawa & Arafah, 2023).

Santri who recite Al-Quran at Maghrib at the Orphan and Dhuafa Lovers Foundation are children and teenagers who live around the foundation area. There are also those

who come from outside Jabodetabek. Some of them are orphaned and some have parents who are still alive. They are consistently taught and motivated to recite Al-Qur'an every day, especially between Maghrib and Isha. Learning facilities, free coaching and a monthly scholarship provided for students who are diligently reciting Al-Qur'an. The scholarship is especially intended for orphaned students, while other students get free learning facilities and coaching, but they do not get a monthly scholarship.

Ust. Akhmad Zaenudin, the founding father of Orphan and Dhuafa Lovers Foundation, said that all students who study reciting Al-Qur'an at the foundation are called santri. They are expected to have the same morals as their teachers demand. He further argued that every santri must fulfill their obligations as an obedient Muslim. In this foundation there are four classes. The grouping is determined by age and competence of reciting Al-Qur'an. The class groups are as follows.

1. *Specified Ibtida'i Class*

It is the lowest class and unique because the students in this specified Ibtida'i class are between 4 and 7 years old. The learning material is still limited to the introduction of *hijaiyah* letters using the Raudhatul Atfal (RA) method. Specified Ibtida'i classes are also provided for orphans and poor children. The non-orphan students could enter this class in their second grade of elementary school (Ustadzah Almira Wardah Zaen).

2. *The Ibtida'i Class*

This class is higher in level than

Specified Ibtida'i class which is reserved for Santri to recite the Qur'an at Maghrib time, consists of *Ibtida'i class* for Male and for Female. Ibtida'i class has students more than the other classes. Therefore, there is more than one teacher and the learning method uses Iqra books. In addition, this class also uses memorization books and student monitoring books, which are the main learning modules for the activities of the students reciting the Al-Qur'an at Maghrib time. The santri in in grade two or six in basic education must be able to read Al-Qur'an and must regularly read Al-Qur'an (Respondents: Ustadz Ismamullah and Ustadzah Rosita)

1. *Tsanawi Class*

Tsanawi class is higher than Ibtida'i class. This class is specifically designed for elementary school age students. The students are able to recite Al-Qur'an. The class consists of two classes: Tsanawi for male and female classes. Teaching methods used for both classes are the similar. For example, they are use memorization book for santri to learn Al-Qur'an and the material lessons, recording in santri monitoring book their recitation of Al-Qur'an and recording their regular worship activities and reciting Al-Qur'an. This regular activities will build the students' habit that they always fear Allah SWT (Interviews: Ustadz Agus Juliyanto, S.Ag. and Ustadzah Wardiyatun).

2. *Aliy Class*

The highest and most prestigious class among the classes of the reciting Al-Qur'an at Maghrib time at the Orphan and Dhuafa Lovers Foundation is Aliy class which is optimally used as a space students to memorize Al-Qur'an. Aliy

class not divided into two sub-classes, because according to the caregivers and founders of the foundation, the willingness of adolescence students reciting Al-Qur'an is a very good thing.

Therefore, in the Aliy class, besides the students being given lessons of reading Al-Qur'an and memorizing materials in the book, they must also fill the available monitoring book such as done by the students of Tsanawi and Ibtida'i classes. However, one of the main programs in the Aliy class is to give the students education and love reciting Al-Qur'an diligently and regularly and avoid involved in bad associations (interview: Ustadz Akhmad Zaenudin, S.Ag., Aliy's)

Formation of the classes above is intended to make easier to organize the students and the learning process more effective. If all students are placed in one learning forum, then of course the learning process becomes ineffective and tends to be uninteresting, because the way and ability of each student to respond to learning materials is different, especially due to age differences.

In addition to the class reciting Al-Qur'an at Maghrib time, the students in Movement of Al-Qur'an recitation at Maghrib time at the Orphan and Dhuafa Lovers Foundation conduct socialization to the surrounding community. The socialization is usually carried out in the celebration of Islamic holidays. In addition, the activities of reading Yasin, Dhikr, Tahlil and Prayer together every Friday night are routinely carried out at Al-Mujahidin Mosque, West Pisangan, Cireundeu, East Ciptat, and South Tangerang. Students in reciting Al-Qur'an at Maghrib time often includes prayers for grieving residents, this is

intended to instill a sense of caring for others and participating in social activities.

The conclusion is that the movement of reciting Al-Qur'an at Maghrib time, particularly conducted at this foundation needs to be supported, because the activity instills good ethical moral values in young people today, especially the people living in cities that have been contaminated with modernization and may make them to be reluctant to go to the worship houses for Muslims as explained by Ust. Akhmad Zaenudin, S.Ag., the founding father of Orphan and Dhuafa Lovers Foundation in an interview conducted by the research related to the movement of reciting Al-Qur'an at Maghrib time by the santries.

The Method

This research applied the qualitative methods (Kaharuddin et al., 2022; Kaharuddin et al., 2023) by taking into account the anthropological and sociological aspects. The research was conducted in a place or institution engaged in the social field that specifically has the Al-Qur'an recitation program at Maghrib time. The results obtained from this research are useful as a source of reading materials for readers who want to develop the spiritual awareness and preserve the Islamic traditions. Anthropologically, the tradition or ritual is studied to obtain more in-depth, meaningful and complete information (Arafah et al., 2020). In addition, interviews were conducted with homeroom teacher, teachers, and students at the location to obtain data (Abidin & Kaharuddin, 2021). In addition, a review of literature was conducted to obtain relevant

theoretical and empirical information from such as books, magazines, dictionaries, journals, and other important sources (Kaharuddin, A. 2019).

The Santri movement of reciting Al-Qur'an in Islamic axiology is intended to form a generation with praiseworthy and superior moral values, create santri who have a strong social conscience that adheres to the rules and teachings of Islam and becomes an effort to reduce the use of electronic devices in children.

Finding and Discussion

The Santri movement of reciting Al-Qur'an at Maghrib time is also preventing children from negative behavior. Therefore, a good understanding about the role of this movement is needed. The following are the results of the researcher's interview with Ust. Akhmad Zaenudin, S.Ag., as the caretaker of Orphan and Dhuafa Lovers Foundation on December 10, 2022. The discussion regarding the role of the Santri Movement in reciting Al-Qur'an at Maghrib time in Islamic axiology is as follows:

The movement of Santri reciting Al-Qur'an at Maghrib time at the Orphanage and Dhuafa Lover Foundation also has a role of creating a generation with praiseworthy morals or *akhlakul karimah*. Besides, the santries are equipped with knowledge of morality. It is intended to make students be able to distinguish good deeds and bad deeds. It is acknowledged that morality and ethics education is very important for children and adolescents who are currently trapped in the era of modernization with its technological

developments.

The main topic in the discussion of the science of morality is human actions that indicate whether an action is good or bad from a religious perspective. In addition to the need to motivate children to recite Al-Qur'an, they are expected to have high moral standards. The success of this movement of reciting Al-Qur'an in overcoming moral or ethical problems for the younger generation is currently reflected in the morals of the students which are manifested in their daily behavior. Researchers also interviewed several santri and santri guardians to find out changes in the attitude of the santri before and after becoming santri in the Al-Qur'an recitation movement at Orphan and Dhuafa Lover Foundation. The following are their responses, which can also be referred to as testimonials:

Response of Aliy's Class Students

"I am Wahyu Ardiansyah, a student of Maghrib Qur'an Aliy class. Now I am the eighth grade students at junior high school. Before studying at the Orphan and Dhuafa Lover Foundation, I often played with friend after school and rarely prayed in congregation at the mosque. However, after studying at this mosque, I don't play games anymore at maghrib time. I love praying in congregation at the mosque."

Responses of Tsanawi Class Students

"My name is Muhammad Ilyas, a student of reciting Al-Qur'an at Maghrib time for male students. I am in the seventh grade of junior high school and still comfortable in the Tsanawiyah Male class, not because I don't want to change classes,

but because I like the extraordinary teachers.

Before I memorized Al-Qur'an at the Orphan and Dhuafa Lovers Foundation, I attended the lesson of reciting Al-Qur'an. However, after I recited at this foundation, I was able to recite well and won many competitions, including the Jabodetabek level Musabaqoh Tilawatil Qur'an competition. The results of the interview on December 12, 2022.

Student Responses from the Ibtida'i Class

"I am Hafisah, a student in the Ibtida'i Maghrib recitation class. I am the fourth grade students. Before studying at the Orphan and Dhuafa Lovers Foundation, I never covered my genitalia when I left the house, and rarely prayed. However, after becoming a student of the Maghrib recitation at this foundation, I have covered my aurat, spoken politely to my parents, and kept praying." The results of the interview on December 12, 2022.

Response of Students' Guardians

"My name is Mrs. Wardiyatun Marsan, guardian of Ahmad Mujahid Zaen. Since my son started studying at the Orphan and Dhuafa Lovers Foundation, he has been able to complete his religious studies at school. My son has now entered a pesantren and continues to practice the knowledge he has got from reciting Al-Qur'an at Maghrib time. He has met the requirements in his pesantren to become a prayer leader, and his reciting Al-Qur'an is also very good."

Results of an interview conducted on December 12, 2022).

Stay Away from Juvenile Delinquency

One of the concerns parents have for their children is juvenile delinquency, which manifests itself in bad relationships and behavior. Therefore, parents usually prefer their children to stay at home even if they have to play games rather than hanging out outside with their friends. They know that playing with electronic devices and hanging out outside are equally harmful to children's mental growth. However, if children stay at home they can still be controlled and slowly given good advice. Therefore, parents should do their best to provide a play and learning space that is conducive to children's growth and development without sacrificing religious teachings and norms. The movement of students reading the Qur'an at Maghrib time at the Yatim Piatu and Dhuafa Foundation is a recitation program for elementary and middle school age students. The goal is to help students avoid juvenile delinquency. This foundation has produced students who obey the teachings of Islam, have good morals and ethics in their daily lives.

The researcher conducted a field survey of students at the Orphan and Dhuafa Lovers Foundation for more than four years. The survey was conducted using a socio-anthropological approach to the students studied at the Foundation, especially the students reciting Al-Qur'an at Maghrib time.

Minimizing the Use of Electronic Devices

We are certainly aware that in this modern time where technological development is accelerating, we cannot possibly separate ourselves from the use of electronic devices (Kaharuddin, 2022; Mardiana et al., 2023). The use of gadgets is increasingly widespread not only in adults but also children, even babies. Of course, this has negative consequences for gadget users (Kaharuddin, A. 2020; Arafah et al., 2023). For example, because of the excitement of playing electronic devices that we forget the time of prayer. Children watch programs that they should not watch. Because playing in cyberspace seems more fun than playing in the real world, the consequences of children losing their sense of empathy and social life. The Santri movement reading the Qur'an is one of the efforts to reduce the use of electronic devices in children and foster their social spirit.

The Santri movement of reciting Al-Qur'an at Maghrib time has contribution to development of children's spiritual. Maghrib time is considered as the transition from afternoon to evening. In Islam, this time is an extraordinary time that Muslims carry out dhikr to remember Allah, the Creator. Therefore, children go to surau, mosques or religious institutions to recite Al-Quran at maghrib instead of laying with electronic devices. Thus, the child's social spirit will grow and will tend to value the activity of reciting Al-Qur'an, socializing, and maintaining positive relationships. Parents must supervise their children to maintain self-discipline and social behavior in accordance with Islamic teaching.

Researchers believe that the existence of the Santri Movement to recite Al-Qur'an at Maghrib time at the Orphan and Dhuafa Foundation has a positive impact and is exemplary for our society today.

Conclusion

The conclusion that can be drawn from the discussion of the role of the Santri Movement in reciting Al-Qur'an at Maghrib time in Islamic Axiology, why does this movement need to be preserved? How does the Santri Movement contribute to reading the Qur'an at Maghrib time in applying Islamic values? And what changes can occur if children love to read the Qur'an?

- a. The movement to recite Al-Qur'an at Maghrib time is an effort to foster positive habits and behavior among children and youth. Therefore, this movement needs to be preserved. At the Orphan and Dhuafa Lovers Foundation, children are well educated and nurtured, ranging from kindergarten to high school age children. They come from the neighborhood around the foundation, outside the Jabotabek area. All are nurtured to love reciting Al- Qur'an at the time between Magrib and Isha.
- b. The students' movement of reciting Al-Qur'an at maghrib time are particularly intended to:
 - Create a generation with good character.
 - Avoid juvenile delinquency; and
 - Minimize their uses of electronic devices
- c. The changes that may happen in children when participating in reciting Al-Qur'an

at Maghrib time at the Orphan and Dhuafa Lovers Foundation South Tangerang are the attitude and morals of the students be better, motivate them to introduce this good habit to surrounding community.

- d. This research provides benefits and new insights to readers who want to have good understanding about the awareness of spiritual values in Islam in Indonesia particularly. The mentioned awareness is reciting Al-Qur'an at Maghrib time. In addition, the movement of students reciting Al-Qur'an at maghrib time in Islamic Axiology can inspire young generation excelling in the real world and practice Islamic teachings in everyday life.

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