

# Maghrib Learning Implementation at the Thousand One Cita Foundation

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## ABSTRACT

In order to achieve the national education goals, non-formal education initiatives are essential, especially when it comes to encouraging a love of learning outside of the classroom. The Seribu Satu Cita Foundation's Maghrib Belajar Program is one kind of real. This program aims to teach kids how to make the most of their after-school hours by studying, participating in educational events, and helping with homework in order to enhance their academic achievement, self-discipline, and religious character. Observation, documentation, and interviews are some of the data gathering methods used in this descriptive qualitative study. Problem identification, data collecting and analysis, and analysis of the study's results are the phases of the research process. The results of the study show that the Maghrib Belajar program is successfully implemented through non-disruptive planning, organizing, implementing, and monitoring procedures. In addition to improving children's learning and comprehension, this program cultivates self-discipline, a strong work ethic, and a drive to learn on their own. Lack of parental participation and inadequate infrastructure are two traits that should be mentioned, nevertheless. As a result, the Seribu Satu Cita Foundation's Maghrib Belajar Program may be among the best methods for encouraging kids' learning in a public setting.

**Keywords:** Program, Execution, Nighttime Study

## INTRODUCTION

Based in Pekanbaru City, Riau Province, the Seribu Satu Cita Foundation is a social organization. Since its founding, the foundation has prioritized cross-sector collaboration in order to empower communities. The foundation's dedication to nurturing the next generation is exemplified by flagship initiatives including the Permata Cita Scholarship, Ruang Asa (Space for Hope), the Riau Children's Scholarship, and Aksi Cita Anak Negeri (Children of the Nation's Aspirations Action). The Seribu Satu Cita Foundation now operates in four provinces: Yogyakarta Special Region, West Java, South Sumatra, and Riau.

This foundation cannot be separated from the role of its founder, Harezi Rayhan Fadhlī, who is the primary motivator for every activity. Prior to the establishment of the official law, the 1001 Cita community was already actively implementing various educational programs for young children, the elderly, and the general public. These programs, which include Victory, Ruang Asa, and Rumah Creative, aim to educate people about creative

economy, basic literacy, and life skills. This is in accordance with the provisions of Law Number 16 of 2001 concerning Foundations, which provides that Foundations must be rooted in social, religious, and human rights.

Foundations play a vital role in promoting social development and education on a national level. 3,695 of Indonesia's 141,988 active educational foundations, or roughly 2.6% of the country's total, are located in Riau Province, according to data from the Ministry of Education, Culture, Research, and Technology as of March 7, 2025 ([riaonline.co.id](http://riaonline.co.id)). Known as "stichting," foundations served as social, cultural, and religious platforms as early as the Dutch East Indies (Krisna, 2021:41).

The Maghrib Learning Program is one of the Seribu Satu Cita Foundation's top initiatives. It was motivated by the observation that kids in Pekanbaru City spend more time playing with their electronics than learning. Weak religious supervision at home and a decline in civility among classmates, parents, and teachers are the results of the influence. Children with this syndrome experience moral and character degeneration. Consequently, the Maghrib Learning Program, which has 25 pupils in each batch, is presented by the Seribu Satu Cita Foundation. Developing religion and values, reading the Quran, practicing basic literacy, and using prophetic stories to develop character are the main goals of this activity.

Anything done with the intention of producing effects or results is considered a program, according to Farida (2008:9). Munthe (2015:18) goes on to say that a program is a set of activities that are planned, ongoing, and include a large number of people. A program is the result of methodical planning based on reliable data to achieve particular results, according to Purwanto (2020:5). Consequently, a program can be described as an organized scheme with a sequence of actions to accomplish preset objectives.

Program implementation is a methodical attempt to convert policies into actual practice rather than just an activity. While Syaukani et al. (2015:295) see implementation as a sequence of actions to disseminate policies to the public, Nurdin Usman (2017:70) sees it as a planned activity to accomplish goals. In his POAC idea, Terry (2023) highlights that implementation (actuation) is the process of encouraging and motivating every individual inside an organization to take goals seriously. To put it another way, implementation is the process of carrying out plans via planned actions.

Management tasks like organizing, planning, and monitoring are just as important as implementation. Planning is defined as establishing objectives and figuring out how to reach them (Wijayanto, 2012). Effective resource management is related to organizing (Robbins & Coulter, 2012). In the meantime, monitoring makes ensuring that operations adhere to guidelines and help the company reach its objectives (Effendi, 2014).

According to Hakim (2021:1), learning is a process of changing one's personality as evidenced by an increase in knowledge, attitudes, and abilities. Learning is emphasized by Skinner (2023:9) as a behavioral adaptive process. Likewise, learning is described by Gulo (2002:9) as an internal process that modifies thought, behavior, and action patterns. Learning, then, is a process of changing behavior in order to improve development.

The idea of Maghrib Learning focuses on making learning both meaningful and enjoyable (M. Arifin, 2020:1). Riski et al. (2024:10) describe it as a type of non-formal education that teaches about the Quran, Islamic values, and general knowledge. Ibnu Jama'ah (2022:52) points out that the time after Maghrib is special for learning because it is quiet and

helps people concentrate better. So, Maghrib Learning is not just about studying; it also helps build children's character and spiritual growth.

Many studies show the need to improve children's religious education through programs like Maghrib Learning or Maghrib Mengaji (Quran recitation). Gustara (2024) found that developing religious education needs teamwork between the community and the government, but there are still many problems with management and rules. Ridwan et al. (2024) said that gadgets and negative social interactions are making children less interested in reading the Quran. Muhtolib (2024) and Matondang et al. (2025) showed that the Magrib Mengaji program helps improve children's ability to read the Quran and builds their discipline and sense of responsibility.

The Seribu Satu Cita Foundation's Maghrib Learning Program is an early childhood development initiative aimed at enhancing religious literacy and character. Its success is largely dependent on careful preparation, coordination, execution, and oversight. It is anticipated that this program would produce students who are not only academically gifted but also have noble character and make valuable contributions to society through a curriculum that includes faith and morals, reading and writing, reciting the Quran, and stories of the Prophet.

## **METHOD**

In order to portray the Maghrib Belajar Program's actual execution at the Seribu Satu Cita Foundation, this study used a naturalistic methodology with a qualitative descriptive approach. The main tool was the researcher, and triangulation which involved recording, interviews, and observation—was used to acquire data. The researcher was able to obtain comprehensive data about the program's planning, execution, and supervision procedures thanks to this method.

For six months, from July to December 2025, the study was carried out at the Seribu Satu Cita Foundation Secretariat, located at Jl. Nuri VII No. 132, Maharatu, Marpoyan Damai District, Pekanbaru City, Riau. Five individuals the foundation's founder, coordinator, secretary, program manager, and one of the Magrib Belajar Program's students were chosen as research informants through the use of purposive sampling. Primary data, which came from direct encounters, observations, and interviews, as well as secondary data, which came from activity reports, foundation documents, and relevant literature, were all used.

The Miles & Huberman phases of data collection, reduction, presentation, and conclusion drawing were followed in the data analysis process. Extended participation, triangulation, supervisor talks, and audits of study reports were employed to guarantee validity. Problem identification, data gathering, analysis, and the creation of reports and conclusions were the first steps in the methodical research process.

## **DISCUSSION**

### **Results**

#### **Planning**

When it comes to planning, the Seribu Satu Cita Foundation uses unique modules created by a group of educators that include straightforward, fundamental content pertinent to students' requirements. Visual media is another cutting-edge, informal teaching strategy that tutors use to improve comprehension and student interest.

#### **Organization**

Staff, tutors, and students build deep relationships via organization. In addition to teaching, staff members and tutors work as mentors who focus on the growth of students' attitudes and personalities. Students are motivated, feel appreciated, and a comfortable learning environment is produced by open and equal interactions.

#### **Application**

The Maghrib Learning Program is conducted regularly four times a week during the implementation phase, starting before Maghrib and ending after Isha. To make the learning process more interesting and understandable, a range of techniques are employed, such as lectures, group discussions, Q&A sessions, and the use of visual material like movies and graphics.

#### **Supervision**

Tutors plan ahead, collaborate with other tutors, and personally engage with less engaged students to boost their motivation during supervision. From the standpoint of evaluation, parents strongly endorse the program since they observe its positive effects on their children's behavior, discipline, and excitement for learning. The durability of the program is enhanced by the fact that some parents even proactively remind their kids to arrive on time.

### **Discussion**

#### **Planning**

One of the most important first steps in establishing the goals and direction of activities is program planning. Pattanang, Limbong, and Tambunan (2021) state that planning is done to make sure the program operates in a methodical and quantifiable manner. Planning is carried out in the Seribu Satu Cita Foundation's Maghrib Belajar Program by creating a curriculum and guidelines that are created by the teaching staff of the foundation.

According to research findings, the foundation makes use of straightforward modules that include fundamental information pertinent to students' needs. Visual aids are included with these modules to help youngsters better understand them. This approach is an example of non-formal educational innovation that prioritizes usefulness and how well the content fits the needs of the students.

The Seribu Satu Cita Foundation's planning process, which includes requirements analysis, goal formulation, material development, execution, and program assessment, has been successful since the guidelines and curriculum were put in place. This illustrates how the Maghrib Belajar Program's effectiveness depends on careful planning through rules and

curriculum, which guarantees that its execution is more targeted, quantifiable, and in line with the objectives of religious character education.

### **Organization**

Human resource management and positive working relationships between staff, tutors, and students are key components of the Seribu Satu Cita Foundation's Maghrib Belajar Program's organization. According to research findings, tutors and staff members serve as mentors who are concerned with the growth of students' attitudes and character in addition to being teachers. This supports Siagian's (1983) assertion that organizing entails classifying duties, responsibilities, and powers in order to successfully accomplish objectives.

Staff and tutors establish cordial relationships with students through open and equitable exchanges. They listen to criticism, promote dialogue, and provide students a platform to voice their thoughts. This connection encourages students to actively engage in learning activities and establishes a relaxed, collaborative learning atmosphere.

Thus, it can be said that a major contributor to the Maghrib Belajar Program's success is effective management achieved through favorable interactions between teachers, students, and staff. In addition to facilitating the program's seamless execution, this setting promotes an enjoyable, cooperative, and fruitful informal learning atmosphere.

### **Application**

According to research findings, the Seribu Satu Cita Foundation's Maghrib Learning Program operates regularly four days a week on Mondays, Tuesdays, Wednesdays, and Thursdays. This regular program, which takes place after the Maghrib prayer till after the Isha prayer, is very similar to the educational activities that are held in formal institutions, albeit with different times and locations. This emphasizes how crucial a well-defined timetable is to guaranteeing constant execution and accomplishing the program's goals.

In addition to scheduling, other research indicates that tutors use a wide range of instructional strategies. Lectures, Q&A sessions, group discussions, and visual aids like brief films and graphics are all used by tutors. This range of approaches can boost students' motivation to learn, facilitate comprehension of the subject matter, and lessen boredom. According to Sudrajad (2008), choosing the appropriate teaching style is essential because it is a means of turning plans into tangible activities that accomplish learning objectives.

Therefore, it can be said that the Seribu Satu Cita Foundation has carried out the program using a structured timetable and a variety of instructional techniques. The Maghrib Learning Program is more successful, relevant to students' needs, and able to accomplish its main objective of enhancing kids' study habits outside of school hours thanks to the combination of creative techniques and clear time management.

### **Supervision**

In the Maghrib Learning Program, supervision is essential to making sure that activities follow set objectives, guidelines, and timetables. According to study results, tutors' efforts to prepare supplies and tools and work with other tutors to make sure activities are planned and don't overlap constitute supervision. Additionally, tutors encourage less engaged students to participate by establishing a relaxed learning atmosphere and addressing their needs individually. These actions effectively raise participants' interest in learning while preserving the program's quality.

According to the study's evaluation, parents supported the program in a very good way. Because their kids had a productive activity to do during the nightly prayer time—which was previously frequently spent watching TV or playing with electronics—they thought it was beneficial. Some parents even made a conscious effort to remind their kids to be on time. This support enhances the program's sustainability and shows how parents are becoming more conscious of the value of education.

The Maghrib Learning Program at the Seribu Satu Cita Foundation helps children establish discipline, good habits, and religious character in addition to improving academic achievement under the guidance of tutors and with parental support. This illustrates how important everyone's participation is to the program's longevity and success.

## CONCLUSION

With the aid of visual media, the Seribu Satu Cita Foundation plans the Maghrib Learning Program by creating basic modules that are pertinent to the needs of the pupils. This indicates that the program was created with the intention of promoting the development of religious character and improving the efficacy of learning.

The positive interactions between students, tutors, and staff demonstrate how well-run the program is. Success in non-formal education is largely dependent on the creation of a welcoming and inspiring learning environment through equitable, transparent, and encouraging interactions.

From Maghrib to Isha prayers, the program is regularly conducted four times a week. It employs a range of teaching strategies, including lectures, group discussions, and the use of visual aids. Learning becomes more interesting, useful, and individualized for each student because to this diversity of approaches.

Effective supervision involves careful planning, tutor collaboration, and a tailored approach to less engaged pupils. Additionally, parental support has a very positive impact on children's motivation and learning discipline. This makes the program more sustainable, which benefits children's academic performance as well as their development of discipline, religious character, and good habits.

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