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The Role of Santri Maghrib Recitation Movement in Islamic Axiology

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Abstract

This study elucidated the significance of the Maghrib Al-Qur'an Santri Movement to Islamic axiology. It was essential to educate and spiritually enlighten children and adolescents so that they routinely read the Qur'an at Maghrib time and applied its values in their daily lives. The Foundation of Orphans and Dhuaafa Lover, Cireundeu, East Ciputat, and South Tangerang served as the researcher's case study site. Using a qualitative method with a sociological and anthropological approach, the researcher provided a comprehensive and systematic description of the function of the maghrib recitation movement in Islamic axiology. The researcher conducted multiple interviews with the site's guardians, teachers, and students to acquire data. Then, researchers also conducted literature review research, commonly referred to as library research, in which they compiled data from books, magazines, dictionaries, journals, and other relevant sources. The findings of this study are forming a generation with commendable or excellent morals, cultivating students with a solid social conscience who also adhere to Islamic rules and teachings and becoming one of the endeavors to reduce children's use of electronic devices and foster their social spirit. This research implies that society deeply understands the essence of proselytization.

Keywords: Movement, Maghrib Recitation, Islamic Axiology.

Background

Islam is the predominant religion in Indonesian society. Every Muslim must acquire and practice the contents of the Qur'an according to Islamic doctrine. Since the beginning of Islam's development in Indonesia, recitation of the Qur'an has become one of the most closely associated religious practices with the Muslim population. Numerous places of worship, including surau, mushalla, langgar, mosques, and others, are animated by recitation activities, particularly in the afternoon after the Asr and Maghrib prayers. For Indonesian Muslims, reciting the Qur'an is analogous to a non-formal religious education institution for all students.

Today, the progression of modernization and the evolution of electronic mass media have spawned changes in society's values, culture, and traditions, particularly in rural areas. The expansion of technology plays an essential part in changing the way of thinking (Arafah & Hasyim, 2019). Former values and customs are now on the decline. The arising of modern issues related to sensitive topics is becoming easy to access, as simple as one click away, which shows how this modernization harms society at some points (Hasyim & Arafah, 2023b; Purwaningsih et al., 2020; Suhadi et al., 2022).

The activities or traditions of reciting the Qur'an at Maghrib's time have been supplanted by the

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unstoppable use of gadgets and other electronic devices as technology advances. This advancement facilitates a communication medium using the internet through social media that allows users to access and generate information (Arafah & Hasyim, 2023a; Arafah & Hasyim, 2023b), such as playing on mobile phones, watching television, or switching between internet cafes and game stalls 24 hours a day. Time passes quickly when viewing or playing in meaningless virtual space. It shows that the young generation uses the Internet for a significant portion of their daily activities (Arafah et al., 2023). It leads to an endless use of the internet to produce, send, and share information with anyone and anywhere (Hasyim & Arafah, 2023a). Thus, reciting the Qur'an was once a routine and a source of pride for children and adolescents, but it now appears frightening and tedious. Thus, children and adolescents of today have developed a reluctance to approach the dwellings of Allah. (Ministry of Religion of the Republic of Indonesia, *Guidelines for the Maghrib Qur'an Community Movement*, p. 4)

Therefore, it is unsurprising that parents are sometimes more inclined to allow their children to remain at home and play cell phone games. At this point, the parent's role is to influence the child to be surrounded by a supportive environment (Sunyoto et al., 2022). Since humans and the environment have a causal relationship, the environment has a big impact on shaping human behaviour (Siwi et al., 2022). There is also the possibility that this is related to social change, which has a negative connotation because it can lead to social tensions and become a social problem. Most of our society has begun to abandon reciting the Qur'an after the Asr and Maghrib prayers, which is customary. We know that social change occurs rapidly and that the adverse effects on rural and urban communities will be substantial. Hence, an urgent need is required to encourage our society's awareness of the current environmental situation (Arafah et al., 2021). If this is not anticipated immediately and the appropriate solutions are not discovered, then our children will become victims. (Indonesian Ministry of Religion, *Guidelines for the Maghrib Qur'an Community Movement*, page 5)

In addition, urban society is instantaneous, modern, and prone to miscommunication. Miscommunication occurs when the context needs to be understood or understood, leaving the words or phrases meaningful (Iksora et al., 2022). However, that is not the only reason why children and youth detest reciting the Qur'an and leaving Allah's houses today. All the verses of the Qur'an contain valuable meaning, and they can impact people's perception of the world (Arafah et al., 2023). Understanding an event through verses evolves our awareness of cultural and spiritual values (Fadillah et al., 2022). However, the primary issue is the need for spiritual awareness and practice of the Qur'anic and Sunni values. This becomes the context for the research problem, which raises the question of why the Maghrib Qur'an Movement should be preserved. What role does the Santri Maghrib Qur'an Movement play in applying Islamic values?

The study of religious phenomena entails the examination of human behaviour within their religious existence. Originating in the occult, the religious phenomenon manifests human attitudes and behaviours regarding objects considered holy or sacred. In this instance, however, it is not a preternatural phenomenon. However, to be more precise, it is the phenomenon of shifting Islamic values and traditions that favour recitation of the Qur'an during the Maghrib time that is diminishing and nearly vanishing in an urban environment dominated by modernity. Consequently, shifting from a traditional system to a modern one

can slowly damage the cultural heritage of our ancestors (Takwa et al., 2022). The value system that works as a life guide to achieving a good attitude and behaviour is no longer in use (Takwa et al., 2022). Therefore, after doing a literature review related to the Islamic axiology and The Santri Maghrib Recitation Movement, the research then presents a discussion based on research findings that focus on the Islamic axiology and the Maghrib Santri Movement's Role in the Study of Islamic Axiology.

Conceptual Framework

Definition of Islamic Axiology

Human curiosity about anything leads to acquiring knowledge using specific methodologies and tools.

This knowledge is of diverse types and natures; some are direct, others are indirect, some are subjective and specific, while others are fixed, objective, and general. The nature and type of the acquired knowledge Then, there is correct and incorrect knowledge. The desired outcome is accurate knowledge. Axiology will be the subject of this study's knowledge expansion.

4 According to the language, axiology is derived from the Greek words *axios*, " which means sound, and *logos*," which means science or instruction. From a philosophical standpoint, axiology is a discipline that investigates the essence of values. Consequently, axiology studies the highest constitution, reality, and the significance of values (such as goodness, beauty, and truth). Thus, axiology studies the essence of moral and aesthetic values. Thus, axiology is an essential foundation for the findings of this investigation.

Axiology is the study of values or ethics in Islam. Ethics (morality) is the primary objective of those who study science. Others argue that knowledge is a method of acquiring ethics and life's conveniences. In the meantime, Kontowijoyo discussed the Islamic paradigm's axiology and stated that no science is genuinely neutral. In essence, there is no value-free knowledge; the prejudices and interests of the formulator and maker influence all knowledge. Modern science cannot be separated from its adherents' values, such as Western philosophy, despite claims to the contrary. Thus, Islamic Axiology is the essence of Islam's ultimate values or ethical principles.

This Islamic axiology expands and evolves following the circumstances and the need for contemporary values. The deterioration of moral or ethical requirements is caused by the progression of time. Values can indeed lead to the formation of behavioral patterns in a beneficial way (Mokoginta & Arafah, 2022). Furthermore, today's children have shifted values due to a lack of morality. This is the case, especially in a society where the majority is Muslim, but Islamic values are not reflected. Thus, contemporary Muslim society must comprehend this Islamic axiology so that it can be utilized to restore awareness of Islamic values or morality, which must always be practised.

The Santri Maghrib Recitation Movement

3 Maghrib Community's Qur'anic Recitation Movement, conducted by the Ministry of Religion of the Republic of Indonesia, is one of the endeavours to respond to these conditions of change and shift, as well as to revive and restore a good and deeply rooted tradition within

the Indonesian Muslim community. (Indonesian Ministry of Religion, *Guidelines for Maghrib Community's Qur'anic Recitation Movement*, page 5) Yatim and The Foundation of Dhuafa Lover manifest public concern for the problems in West Pisangan Environment, Cireundeu, East Ciputat, and South Tangerang. This foundation also aims to provide a positive response to the government's program concerning the Maghrib Community's Qur'anic Recitation Movement. To optimize these goals and objectives, the Orphans and The Foundation of Dhuafa Lover was founded in 2014 by Ust. Akhmad Zaenudin, Mr. Suyadi, and Mr. Ramli were community leaders in the village, and the Maghrib Qur'an Santri Movement was designated its flagship program.

Maghrib Santri Movement at The Foundation of Orphans and Dhuafa Lovers began as a routine recitation every Asr to Maghrib at the Al-Mujahidin Mosque in West Pisangan, RT. 02/RW. 09, Cireundeu, East Ciputat, and South Tangerang. Ultimately 2014, this foundation was established to become a social sector institution, particularly in fostering and empowering orphans and people experiencing poverty. At the time of this foundation's founding, recitation activities were still occurring at the Al-Mujahidin Mosque. However, in 2016, this foundation began construction on its structure, which was occupied for Qur'an recitation in 2017.

After the infrastructural facilities were sufficiently finished, the Foundation of Orphans and Dhuafa Lover systematically created learning opportunities for the assisted children to recite the Qur'an at

Maghrib time. Introducing the importance of reciting the Qur'an through the class process can increase children's concern about maintaining Islamic values and giving positive energy to their daily lives (Arifin et al., 2022; Arafah et al., 2020). In this case, the role of the teacher is significant to create a healthy learning area (Sunardi et al., 2018). Initially, orphans and poor students were educated, and we awarded monthly scholarships to those who diligently recited the Qur'an. With time, however, many locals became interested in registering their children to recite the Qur'an at the Orphans and The Foundation of Dhuafa Lover, resulting in Santri Maghrib Qur'an. Along with investing time and effort in learning, there will always be a good result in change (Arnawa & Arafah, 2023).

The Maghrib Santri recited at The Foundation of Orphans and Dhuafa Lovers comprises children and adolescents from the adjacent area, some even outside the Jabodetabek region. In addition, the Orphans and The Foundation of Dhuafa Lover consistently encourage orphans and non-orphans in their community to appreciate reciting the Qur'an from Maghrib to *Ba'da* Isha.

Some of them are orphaned, while others are not. Free learning and coaching facilities and monthly scholarships are provided to destitute students actively reciting the Qur'an at the Maghrib Qur'an Santri once a month. On the other hand, those who are not orphaned receive free learning and coaching facilities but no monthly scholarship.

Why is it known as Santri? Ust. Akhmad Zaenudin, the founder of this foundation, states, "All of the Foundation of Orphans and Dhuafa lover students are deemed students. Those we teach to recite at the Foundation of Orphans and Dhuafa lovers must possess the same morals as a Santri. Santri, who are morally upright, must fulfil their duties as devout Muslims. (Interview with the Principal Informant of the Founder of the Orphans and Dhuafa Foundation, Ust. Akhmad Zaenudin, S.Ag., on December 10, 2022).

There are four classes for Maghrib Santri Recitation at the Orphans and The Foundation of Dhuafa Lover. Each class is determined by the age and reading aptitude of the students. These divisions consist of:

1. The Specified Ibtida'i Class

The specified Ibtida'i Class is the lowest class among the other classes at the Orphan and The Foundation of Dhuafa Lover, Maghrib Qur'an Santri. This class is designated as unique because the students range from 4 to 7 years old. The learning conducted particularly for this class is typically limited to introducing the hijaiyah letters using methods such as Raudhatul Atfal (RA). We also offer a Special Ibtida'i class for orphans and the impoverished. At the same time, non-orphans must wait until the second grade of Elementary School to be placed directly into the Ibtida'i class (interview results with the Ibtida'i homeroom teacher, Ustadzah Almira Wardah Zaen).

2. The Ibtida'i Class

This Ibtida'i class is more advanced than the Special Ibtida'i classes offered by the Maghrib Qur'an Santri, the Orphans, and the Foundation of Dhuafa Lover. This class of Ibtida'i is divided into two classes: Men's Ibtida'i and Women's Ibtida'i. Since this is the class with the most students, multiple teachers are present. In addition to using the *Iqra* book, this class has begun using memorization and student monitoring books. These publications constitute the primary learning modules at Maghrib Studying Santri, The Foundation of Orphans and Dhuafa Lovers. Those Santri in this class who can recite the Qur'an must be in at least the second or sixth grade of elementary education and still need to read the Qur'an. (Results of interviews with male and female Ibtida'i classroom homeroom instructors, Ustadz Ismamullah and Ustadzah Rosita)

3. The Tsanawi Class

The Tsanawi class is more advanced than the Ibtida'i class at the Orphan and The Foundation of Dhuafa Lover, Maghrib Qur'an Santri. The Tsanawi class is specifically designed for elementary-aged students

who can already read the Qur'an. Also divided into two classes, namely the Men's Tsanawi class and the Women's Tsanawi class, are the Santri of this class. Essentially, these two courses employ the same instructional method. For instance, they study the Qur'an and the material in the Santri memorization book. Then, the Tsanawi class students must record their Al-Qur'an readings in the student monitoring book and record their worship activities to continue routinely praying and reciting the Qur'an at home. This is a pattern of habit that we teach our students so they will always be pious to Allah SWT, no matter where they are. (Results of interviews with the Tsanawi Boys and Girls homeroom instructors, Ustadz Agus Juliyanto, S.Ag. and Ustadzah Wardiyatun.)

4. *Aliy Class*

The Aliy's class is the most prestigious among the Maghrib Qur'an Santri, the Orphans, and the Foundation of Dhuafa Lover. Aliy's class is optimally utilized as a chamber for junior high and high school students to recite the Qur'an. In contrast to the Ibtida'i and Tsanawi classes, which require the ability to read the Qur'an, this class, like the other classes, is not divided into two subclasses. Why is this so? According to a statement from the foundation's caretaker and founder, "Children who are already *Aqil Baligh* or teenagers still want to recite the Qur'an, alhamdulillah," he said.

Therefore, in Aliy's class, apart from the learning method of reading the Qur'an and memorizing what is in the book, they are also required to fill out a monitoring book just like the Tsanawi and Ibtida'i classes, but apart from that, this Aliy class exists as an effort from us, the Orphans and The Foundation of Dhuafa Lover, to educate students, especially those who are teenagers, to be diligent in reciting the Qur'an and to stay away from bad associations. (Results of an interview with Ustadz Akhmad Zaenudin, S.Ag., Aliy's homeroom teacher)

The class mentioned above is a learning aid, so they are more organized, and teaching is simplified. If all students are placed in one class, they are typically less effective and more likely to be uninteresting, as students of different ages respond to instruction in various ways.

In addition to the Maghrib Qur'an class, the Maghrib Qur'an Santri Movement at the Foundation of Orphans and Dhuafa typically invites its students to socialize with the surrounding community by celebrating Islamic holidays and regularly participating in Yasin, Dzikir, Tahlil, and Prayer readings every Friday evening. at the Al-Mujahideen Mosque, West Pisangan, Cireundeu, East Ciputat, and South Tangerang. As for the Santri Maghrib Qur'an, they frequently include prayers for bereaved locals. Therefore, the Maghrib Qur'an Santri are instructed to be Muslims who care about others and participate in social activities.

In the end, the researchers determined that the Maghrib Qur'an Movement at the Foundation of Orphans and Dhuafa Lovers are a positive activity that today's children and adolescents, particularly those who live in urban areas where everything is modern and up-to-date, desperately require. This is sometimes why today's youth are reluctant to attend the mosque. This is based on the findings of the researcher's interview with Ust. Akhmad Zaenudin, S.Ag., the main informant, regarding the meaning of the Maghrib Santri Studying Movement at the Orphans and The Foundation of Dhuafa Lover, the history of its establishment, and the learning methods.

Method

To answer the research questions as mentioned earlier, the researchers conduct this study using qualitative research methods (Kaharuddin et al., 2022; Kaharuddin et al., 2023) and anthropological sociology approaches in places or institutions engaged in the social field that specifically have maghrib recitation programs so that the results of this study can serve as a resource for readers interested in developing spiritual awareness and preserving Islamic traditions. Through an anthropological approach, a tradition or ritual will be explored in order to get deeper, meaningful and complete information (Arafah

et al., 2020). In addition, the researchers carried out multiple interviews with guardians, teachers, and students at the site to acquire data (Abidin & Kaharuddin, 2021). Besides, literature review research, commonly referred to as library research, was also used to gather and compile relevant information from books, magazines, dictionaries, journals, and other essential sources (Kaharuddin, A. 2019).

The role of the Maghrib Quran Recitation Santri Movement in Islamic axiology forms a generation with commendable or excellent morals, cultivates students with a solid social conscience who also adhere to Islamic rules and teachings and becomes one of the endeavors to reduce children's use of electronic devices and fosters their social spirit.

Finding and Discussion

Analysis of the Maghrib Santri Movement's Role in The Study of Islamic Axiology

The Maghrib Qur'an Movement is intended to prevent children and adolescents from developing negative traits. Therefore, readers need to understand the roles Maghrib Quran Recitation Santri Movement in Islamic Axiology. The following are the findings from the researcher's interview with Ust. Akhmad Zaenudin, S.Ag., was appointed custodian of the Orphans and The Foundation of Dhuafa Lover on December 10, 2022. In the discussion of The Maghrib Quran Recitation Santri Movement's role in Islamic axiology is as follows:

Creating a Generation of Karimah Morals

The Maghrib Quran Recitation Santri Movement at the Foundation of Orphans and Dhuafa Lovers also contributes to forming a generation with commendable or excellent morals. In addition to learning how to recite the Qur'an, students are also instructed in moral philosophy. The purpose of researching the science of morality and its problems is to be able to classify additional actions as either good or bad. By paying attention to the information above, we can see that morality education is crucial for today's children and adolescents.

The primary topic of discussion in the science of morality is human actions. The action's evaluation determines whether it is excellent or bad. In addition to a passion for reciting the Qur'an, Muslims are also expected to possess high moral standards. The success of the Santri Qur'an Movement in overcoming the moral or ethical problems of today's youth is reflected by this noble character. The researchers also interviewed several students and their custodians to determine how their attitudes changed before and after becoming Maghrib Qur'an students at the Foundation of Orphans and Dhuafa Lovers. These are their responses, which may also be referred to as their testimonials:

Response of Aliy's Class Students

"My name is Wahyu Ardiansyah, and I am an Aliy's class Maghrib Qur'an student. I am in the eighth grade of junior high school now. Before reciting the Qur'an at the Foundation of the Orphans and Dhuafa Lovers, I frequently played activities after school and prayed infrequently in congregation at the mosque. However, after reciting the Qur'an in this mosque, I grew accustomed to not playing games at maghrib time, and as a result, I began to value congregational Prayer at the mosque more." Results of the interview conducted on December 12, 2022.

Responses of Tsanawi Class Students

"My name is Muhammad Ilyas, and I am a Maghrib Male Quran Recitation student. I am in the seventh grade of junior high and am still comfortable in Tsanawi Putra's class, not

because I do not want to switch classes but because the teachers are incredible. Before I recited the

Qur'an at the Foundation of the Orphans and Dhuafa Lovers, I needed help to recite the Qur'an. However, after I recited the Qur'an here, praise be to God, I recited the Qur'an and won various competitions, including the Jabodetabek level Musabaqoh Tilawatil Qur'an competition. Interview results from December 12, 2022.

Student Responses from the Ibtida'i Class

"My name is Hafsah, and I am a student of Ibtida'i Maghrib Quran recitation. I am in the fourth grade. Prior to reciting the Qur'an at the Orphans and The Foundation of Dhuafa Lover, I never covered my genitalia when I left home, and I prayed infrequently. However, after becoming a student of Maghrib Quran recitation at this foundation, I began to conceal my private parts more often, speak kindly to my parents, and keep my prayers." Interview results from December 12, 2022.

Response of Students' Guardians

"My name is Mrs. Wardiyatun Marsan. I am the guardian of Ahmad Mujahid Zaen's students. Alhamdulillah, if my child recites the Qur'an at the Foundation of Orphans and Dhuafa Lover, he can quickly complete many religious teachings at school. Even though my child is now enrolled in an Islamic boarding school, he can continue to exercise the sciences he learned during the Maghrib Quran recitation. He is already qualified at his Islamic boarding school to become a prayer cleric, and his Qur'an reading is also excellent." Results of the interview conducted on December 12, 2022).

Stay Away from Juvenile Delinquency

Juvenile delinquency is one of parents' primary concerns for their children. The incidence of juvenile delinquency may also be affected by association and poor daily behaviors. Therefore, some parents are more at ease when they see their children engaging with electronic devices inside the home instead of aimlessly wandering outside, even if they know that today's virtual world is significantly more hazardous than playing outside. This issue cannot be resolved by allowing children to play with electronic devices inside the home or by allowing them to play freely outside the home. However, parents should make the best effort to provide their children with a space to play and study that is conducive to their growth and development without compromising religious teachings and norms. The Maghrib Santri Recitation Movement at the Foundation of Orphans and Dhuafa Lovers is a recitation program for elementary and secondary school-aged students. This movement is also an effort to assist students in avoiding juvenile delinquency. Therefore, it is unsurprising that this foundation can cultivate students with a solid social conscience who also adhere to Islamic rules and teachings.

Researchers at the Orphans and Dhuafa Foundation have conducted field surveys for more than four years, allowing the researcher to persuade the audience of the statement. In conducting this survey, the researchers employed a socio-anthropological

approach to the children examined at the Foundation of Orphans and Dhuafa Lovers, particularly the Maghrib Qur'an Santri.

Minimizing the Use of Electronic Devices

In general, it is impossible to separate modern humans from using electronic devices, and electronics are no exception (Kaharuddin, 2022; Mardiana et al., 2023). The current level of Gadget usage is excessive. This has an effect not only on adults but also on adolescents and even infants. The final effect is pervasive misuse of electronic devices, which has negative consequences (Kaharuddin, A. 2020; Arafah et al., 2023). For example, being so engrossed in playing electronic devices that time is lost. They were playing or watching inappropriate programming for toddlers or adolescents. Playing in cyberspace is more enjoyable than in real life. Consequently, the most grievous effect is the absence or loss of empathy and social life among children and

adolescents today. Therefore, the existence of the Maghrib Qur'an Santri Movement is one of the endeavors to reduce children's use of electronic devices and foster their social spirit.

The Maghrib Recitation Santri Movement also contributes to our spiritual development at Maghrib time. Maghrib is the transition from evening to nighttime. In Islam, maghrib is an extraordinary time, so Muslims perform as much dhikr as possible to recollect Allah. Therefore, it would be preferable for children and adolescents to go to suraus, mosques, or religious institutions to recite the Qur'an at dusk instead of playing with electronic devices. This initiative will foster the social spirit of today's children and youth so that they appreciate reciting the Qur'an, socializing, and maintaining positive relationships. Therefore, parents must choose their children's behaviors with intelligence and self-discipline, lest their neglect lead them away from religious teachings. The researcher believes that the existence of the Santri Maghrib Qur'an Movement at the Yatim and Dhuafa Foundation has had a positive and exemplary impact on our society today, based on some of the results of the interviews mentioned above.

Conclusion

Researchers draw conclusions based on the answers to the study's background issues, namely, *The Role of Santri Maghrib Recitation Movement in Islamic Axiology* and why the Maghrib Qur'an Movement should be preserved. How does the Maghrib Al-Qur'an Santri Movement contribute to applying Islamic values? Moreover, what effects or alterations occur when children and adolescents enjoy reciting the Qur'an?

Researchers Can Reach the Following Findings

- a. The existence of the Maghrib Qur'an Movement is an endeavor to prevent the development of negative characteristics among today's children and adolescents. This must, therefore, be preserved. The Maghrib Santri Reciting the Qur'an at the Foundation of Orphans and Dhuafa Lovers is an effort to educate and foster Kindergarten to high school-aged teenagers from the surrounding environment, and some from outside the Greater Jakarta area, who then consistently foster their good students, who are orphans and non-orphans alike, to enjoy reciting the Qur'an at Maghrib time until Ba'da Isya.
- b. The Role of the Maghrib Recitation Santri Movement, whose primary goals are:
 - Creating the Aklaqul Karimah Generation.
 - Avoiding Juvenile Delinquency; and
 - Minimizing the Use of Electronic Devices

Today, these three issues frequently plague children and adolescents. Consequently, this position is both a reflection and the primary goal of the Maghrib Studying Santri Movement at the Orphans and The Foundation of Dhuafa Lover in South Tangerang.

- c. Based on the findings of this study's interviews, the effects or changes that occur when children and adolescents enjoy reciting the Qur'an at Maghrib Santri As a result of attending the Yatim and Dhuafa Foundation in South Tangerang, students' attitudes and morals change for the best, with a greater emphasis on spirituality and a willingness to socialize with the surrounding community.
- d. Thus, the outcomes of this study can be theoretically and exhaustively interpreted. It is anticipated to provide benefits and new insights, particularly regarding awareness of spiritual values already associated with Islamic traditions in Indonesia, such as the recitation of the Qur'an at Maghrib time. It is also anticipated that research on the Role of the Maghrib Reciting Santri Movement in Islamic Axiology will inspire today's youth to achieve in the real world and practice the teachings of Islam with a proud heart rather than linger in cyberspace. Because the author recognizes that this paper could be flawless, it is

necessary to discuss in greater detail the problems that will exist in the future since there are still many unresolved issues about the development of the times and the sciences.

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