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# Revitalizing Islamic Values Education through PAMI: A Community-Based Approach to Fostering Piety and Character for SDG 4

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## Abstract

**Objective:** This study aims to analyze the implementation and revitalization of the Recitation Between Maghrib and Isha or Pengajian antara Maghrib dan Isya (PAMI) as a mosque-based Islamic education model in shaping the piety character of school-age children and identifying challenges and strategies for its development in the digital era, in support of the SDGs goals in the field of quality education. **Theoretical framework:** This study uses the concept of character education in Islam, which emphasizes the integration of faith, worship, and morals, as well as a community-based educational approach that places mosques as the center of moral and spiritual development. **Literature review:** The literature shows that mosques play an important role as non-formal Islamic educational institutions in the formation of children's character, but face modern challenges such as the influence of digital technology and low participation of the younger generation. **Methods:** The study used a qualitative approach with ethnographic design through observation, interviews, and documentation at the Riyadhul Abidin Mosque, Jambi City, with data analysis of Miles and Huberman models. **Results:** The results of the study show that PAMI plays an important role in instilling the value of faith, getting used to worship practices, and fostering children's morals. However, its implementation faces challenges in the form of the influence of digital technology, low participation of adolescents, and limited learning methods. **Implications:** Revitalization of PAMI through method innovation, parental involvement, and technological adaptation can strengthen mosque-based character education. **Novelty:** This study highlights the revitalization of PAMI as a non-formal Islamic education model that is adaptive to the digital era and relevant to the SDGs agenda of quality education.

**Keywords:** religious studies, mosque-based islamic education, character of taqwa, pami, sdg 4.

## INTRODUCTION

Islam is a religion that has a comprehensive value system in regulating all aspects of human life. Islamic teachings emphasize not only the vertical relationship between man and God (*ḥablumminallāh*), but also the horizontal relationship between fellow humans (*ḥablumminannās*) [1]. Within this framework, Islam presents a guide to life that touches on spiritual, social, cultural, and moral dimensions. Islamic values such as faith, worship, and morals are the main foundation in shaping individuals and societies that have faith, character, and civilization. Faith functions as the basis of belief, worship as a manifestation

of obedience, and morals as a concrete manifestation of these values in daily life. Therefore, the implementation of Islamic values in its entirety is an important prerequisite in building a harmonious and moral social order. In line with this, the strengthening of spiritual and moral values in Islamic education has strong relevance to the agenda of *Sustainable Development Goals* (SDGs), especially Goal 4, which emphasizes the importance of quality education that is not only oriented to cognitive aspects, but also to the formation of students' character, values, and ethics [2].

From the perspective of Islamic education, the internalization of Islamic values is not enough to be done at the cognitive and normative level alone, but must touch the affective and psychomotor aspects of students. Islamic education is ideally able to form religious awareness, which is reflected in attitudes, behaviors, and daily lifestyles. Education is not only oriented to the transfer of religious knowledge, but also to the formation of pious character and personality. This concept emphasizes that the success of Islamic education is measured by the extent to which the values of faith, worship, and morals are truly internalized and actualized in the lives of individuals and society [3].

Nevertheless, social realities show that the implementation of Islamic values faces serious challenges in the midst of increasingly complex globalization trends. The development of information technology, social media, and global popular culture has brought significant changes in people's mindsets, behaviors, and lifestyles, especially the younger generation. Globalization has indeed brought progress in various aspects of life, but at the same time, it has also given rise to the phenomenon of value shifts and moral degradation. This phenomenon is characterized by a decrease in concern for religious norms, a weakening of social ethics, and a decrease in the interest of the younger generation in religious activities [4].

The spiritual and moral crisis experienced by the younger generation is a big challenge for the sustainability of Islamic values in society. Children and adolescents who are supposed to be the successors of religious traditions are increasingly exposed to the negative influence of digital technology and instant culture. Reliance on gadgets, entertainment media, and virtual spaces often diverts their attention away from religious activities that are reflective and transformative [5]. This condition shows that there is a gap between the ideals of Islamic education and the social reality faced by Muslims today. This condition shows that the challenges of education in the global era are not only local, but also a global concern as reflected in the SDGs, especially Goal 4.7 which emphasizes education for sustainable development, strengthening values, and the formation of ethical and socially responsible citizens [6].

In this context, religious guidance based on the internalization of Islamic values is becoming increasingly urgent. This coaching not only aims to provide a textual understanding of religion, but also to form a living and contextual religious awareness. Effective religious coaching must be able to answer the challenges of the times with a relevant, sustainable, and touching approach to the reality of students' lives. Therefore, alternative educational spaces are needed that are able to bridge Islamic teachings with the practice of daily life in an applicable manner [7].

One form of religious guidance that has a strategic role in society is recitation activities in mosques, especially Recitation Between Maghrib and Isha, or Pengajian antara Maghrib dan Isya (PAMI). PAMI not only functions as a means of learning to read the Qur'an, but also as a medium for internalizing Islamic values, which include faith, worship, and morals. As a mosque-based religious activity, PAMI has great potential in shaping the religious character of school-age children through habituation, example, and a conducive spiritual atmosphere. The PAMI tradition has long lived in Indonesian society and is part of the non-formal Islamic education system. Within this framework, PAMI, as a form of non-formal Islamic education based on mosques, can be positioned as a community education practice that contributes directly to the achievement of the SDGs, especially in expanding access to

value and character education for school-age children outside the formal education system [8].

Nevertheless, the implementation of PAMI is inseparable from various challenges. One of the main challenges is the low interest and participation of the younger generation, especially teenagers, in participating in study activities. The influence of digital technology, changes in lifestyles, and the lack of variety in learning methods often cause PAMI to be seen as less attractive and monotonous. On the other hand, the limitations of pedagogic innovation and the lack of adaptation to the character of the digital generation further strengthen the challenge of the sustainability of PAMI activities in mosques [9].

This phenomenon also occurred at the Riyadhul Abidin Mosque, Ulu Gedong Village, Danau Teluk District, Jambi City. Although PAMI activities are carried out routinely every night, the level of attendance of participants shows significant fluctuations. Elementary school-age children are relatively more consistent in participating in activities, while adolescents tend to be unstable and often absent. Dependence on gadgets and other more interesting activities is the dominant factor that affects the low participation of adolescents [10]. In addition, the focus of learning that is still dominant on the aspect of reading the Qur'an and daily prayer causes the internalization of the values of faith and morals to be not optimal.

This condition shows the need to revitalize PAMI as a mosque-based Islamic education model that is more adaptive and innovative. The revitalization not only touches on aspects of learning methods but also involves the role of parents, strengthening the religious environment, and the selective and valuable use of technology. With the right approach, PAMI has the potential to become a strategic space in shaping the pious character of school-age children, as well as a moral fortress in the midst of the challenges of globalization and digitalization [11].

Based on this background, this study aims to explore the implementation of Islamic values in the Recitation Between Maghrib and Isha (PAMI) activities at the Riyadhul Abidin Mosque, with a focus on school-age children. This study examines the process of internalizing the values of faith, worship, and morals, identifies the challenges of implementing PAMI, and analyzes innovative strategies in strengthening the role of PAMI as a means of forming taqwa character. Through an ethnographic approach, this research is expected to make a theoretical and practical contribution to the development of mosque-based religious development models that are relevant to the dynamics of the times and enrich the treasures of contemporary Islamic education studies. This research not only has local significance in the context of strengthening mosque-based Islamic education but also makes a conceptual contribution to the achievement of the SDGs agenda through the development of sustainable and contextual character and spiritual education models.

## LITERATURE REVIEW

The discourse on Islamic values education has increasingly emphasized its role in shaping holistic human development, particularly in fostering faith, moral character, and social responsibility among younger generations. Scholars highlight that Islamic education is not limited to cognitive transmission but involves the internalization of values through affective and behavioral dimensions. In this context, mosque-based education has historically functioned as a central institution for nurturing spiritual and moral development within communities, especially through non-formal learning activities [11].

Recent studies indicate that programs such as community-based recitations and religious gatherings provide effective platforms for embedding Islamic values through habituation, role modeling, and social interaction. However, the sustainability of such programs faces significant challenges in the digital era, including reduced youth engagement, shifting cultural preferences, and the dominance of technology-driven lifestyles. Research also points out that traditional teaching methods, often characterized by lecture-based

approaches, may limit the effectiveness of value internalization among contemporary learners.

**Table 1. Literature Review on Islamic Values Education and Its Alignment with SDG 4**

Aspect	Description
Concept of Islamic Values Education	Emphasizes holistic human development, integrating faith ( <i>aqidah</i> ), moral character ( <i>akhlak</i> ), and social responsibility through cognitive, affective, and behavioral dimensions.
Role of Mosque-Based Education	Functions as a central non-formal institution fostering spiritual and moral development through community engagement and religious learning activities.
Community-Based Programs	Recitations and gatherings promote value internalization via habituation, role modeling, and social interaction among participants.
Contemporary Challenges	Digital era impacts include declining youth participation, cultural shifts, and dominance of technology-based lifestyles, reducing engagement in traditional programs.
Limitations of Traditional Methods	Lecture-centered approaches are less effective in engaging modern learners and supporting deep value internalization processes.
Innovative Strategies and SDGs	Encourages participatory learning, parental involvement, and digital adaptation, aligning Islamic education with SDG 4 for inclusive, equitable, and quality education.

To address these challenges, scholars advocate for innovative strategies that integrate participatory learning, parental involvement, and adaptive use of digital technology. Within the framework of the Sustainable Development Goals, particularly SDG 4, Islamic education is increasingly recognized as a vital instrument for promoting inclusive, equitable, and value-oriented quality education in modern societies [11].

## METHODOLOGY

This study employs a qualitative approach with an ethnographic design to explore the transformation of *aqidah* (Islamic creed) and moral values within the Recitation Between Maghrib and Isha (PAMI) program at Riyadhul Abidin Mosque, located in Ulu Gedong Village, Jambi City. An ethnographic framework is particularly suitable for capturing the lived experiences, cultural practices, and value internalization processes of participants within their natural religious learning environment. The research focuses on understanding how Islamic teachings are transmitted, practiced, and embodied in the daily lives of children and adolescents attending the program [12].

The research subjects consist of three main groups: recitation participants (children and adolescents), mosque administrators, and PAMI coaches. Data were collected through participatory observation, in-depth semi-structured interviews, and documentation. Participatory observation enabled the researcher to engage directly in PAMI activities, including Qur'anic recitation, religious discussions, and moral guidance sessions, to gain contextual and behavioral insights. In-depth interviews were conducted to explore participants' perceptions, experiences, and personal transformations related to *aqidah* and moral development. Documentation, such as attendance records, activity schedules, and learning materials, was used to support and validate the observational and interview data.

Data analysis follows the Miles and Huberman interactive model, encompassing data reduction, data display, and conclusion drawing/verification. Data reduction involves selecting, focusing, and simplifying raw data into meaningful categories related to faith development, moral behavior, and learning processes. Data display is conducted through

narrative descriptions and thematic matrices to facilitate interpretation, while conclusions are drawn continuously and verified throughout the research process [12].

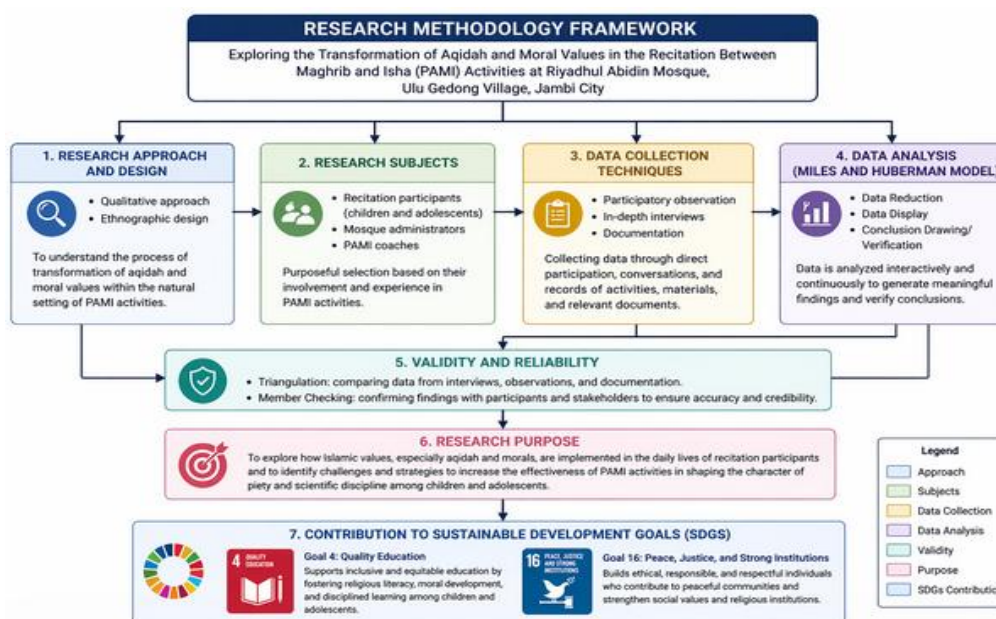


Figure 1. Research Methodology Framework

To ensure data validity and reliability, triangulation techniques are applied by comparing findings from observations, interviews, and documentation. Member checking is also conducted by confirming key findings with participants and stakeholders to enhance credibility and accuracy. Furthermore, this study is aligned with the Sustainable Development Goals (SDGs), particularly Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Strong Institutions). By fostering religious literacy, moral integrity, and disciplined learning habits, the PAMI program contributes to inclusive and equitable education as well as the development of ethical and socially responsible individuals in the community.

## RESULTS AND DISCUSSION

### Implementation of PAMI as a Model for Revitalization of Mosque-Based Islamic Education

The Recitation Between Maghrib and Isha (PAMI) at the Riyadhul Abidin Mosque shows the concrete practice of revitalizing mosque-based Islamic education that is contextual and rooted in the needs of the community. The mosque not only functions as a ritual worship room, but also as a center for religious development for school-age children through a sustainable non-formal approach. This is in line with Azra's view that mosques have a historical function as an educational, social, and formation center for Islamic civilization [13]. In the context of this research, the PAMI manager emphasized that this activity was born from concern for the lack of religious guidance for children outside of school. As expressed by the PMI manager, "We carry out this PAMI activity as a form of the responsibility of the mosque in educating children so that they are not only smart in general, but also strong religiously." This quote shows that PAMI is positioned as an answer to the limitations of formal religious education that tends to be cognitively oriented. The implementation of PAMI is a means of revitalization because it revives the role of mosques as an educational institution of the people that simultaneously touches the spiritual, moral, and social dimensions of children.

The revitalization of Islamic education through PAMI can be seen from the structure of activities that are programmed and oriented towards internalizing values, not just knowledge transfer. This activity is carried out routinely every night with materials that are adjusted to the development of the child's age, including faith, worship, and morals. A recitation teacher named Ustadz Zainur Rahman said, "*We not only teach reading the Qur'an, but also make children habituated to pray, pray, and behave politely in their daily lives*" [14]. This statement emphasizes the habituation approach, as stated by Al-Ghazali, that moral education is effective through repetition and example. The implementation of PAMI shows the integration between cognitive, affective, and psychomotor dimensions in Islamic education. Thus, the mosque is no longer passive as a place of worship, but actively forms the religious character of children. This model is relevant to the concept of *transformative Islamic education*, which places the religious environment as a key factor in the formation of a pious personality from an early age [15].

PAMI also represents a community-based model of Islamic education (*Community-Based Education*), where the mosque becomes a collaborative space between managers, teachers, parents, and the community. Parental support is an important factor in the sustainability of this program. One of Fina's parents, Mrs. Rina, stated, "*We always remind children to join PAMI because we believe mosques are the best place to shape their morals*" [16]. This quote shows a collective awareness that religious education cannot be left entirely to formal schools. In Epstein's perspective on *Parental involvement*, parental involvement strengthens the effectiveness of children's education. The implementation of PAMI shows the synergy between family education, the community, and religious institutions. The mosque serves as a value-binding knot that connects the three. PAMI not only revitalizes the function of mosques, but also strengthens the Islamic education ecosystem that is oriented towards the formation of children's piety character holistically [17].

From the participant's side, the implementation of PAMI provides a meaningful and enjoyable religious learning experience. Children are not only objects of instruction, but active subjects in the learning process. A PAMI participant named Randi said, "*I like to join PAMI because I can learn religion, meet friends, and learn in a fun way*" [18]. This statement shows that PAMI has succeeded in creating a conducive and humanistic learning atmosphere. This is in line with constructivist learning theory that emphasizes the importance of experience and social interaction in the learning process. In the context of Islamic education, a comfortable religious atmosphere is an important factor in fostering children's love for mosques and Islamic values. The implementation of PAMI with a child-friendly approach is an indicator of the success of the revitalization of mosque-based Islamic education, because it is able to make the mosque a living learning space that is in demand by children [19].

However, the implementation of PAMI also faces challenges that are not light, especially related to the consistency of attendance and differences in children's understanding backgrounds. An ustadz named Afif revealed, "*Children's abilities and understanding are different, some are fast, some have to be repeated many times*" [20]. This quote suggests that PAMI has to deal with the heterogeneity of participants, as is prevalent in non-formal education. From the perspective of the theory of learning differentiation (Tomlinson), this condition requires educators to adjust learning methods and strategies. These challenges actually emphasize the role of mosques as an inclusive, non-exclusive, and adaptive educational space. The implementation of PAMI is a model of revitalization because it seeks to respond to social realities flexibly, without losing the substance of the Islamic values taught [21].



**Figure 2. Ethnographic Observation of Aqidah and Moral Value Internalization in PAMI Activities at Riyadhul Abidin Mosque**

The advantage of PAMI implementation lies in the consistent use of habituation methods, examples, and direct practices. The PAMI manager stated, *"Children understand more easily if they are practiced immediately, such as prayer and ablution, not just explained."* This statement reinforces Ibn Khaldun's view that effective education should be gradual and applicable. PAMI combines simple lectures with hands-on practice so that Islamic values do not stop at the normative level. This implementation makes the mosque a real laboratory of Islamic education. Thus, PAMI can be understood as a model of mosque-based Islamic education revitalization that emphasizes a balance between knowledge, practice, and character building.

The implementation of PAMI at the Riyadhul Abidin Mosque shows that the revitalization of mosque-based Islamic education is not a utopian concept, but a real practice that can be carried out sustainably. PAMI revives the function of the mosque as a center for children's religious development through a community approach, habituation, and example. These findings reinforce the thesis that effective Islamic education must be rooted in a religious environment that is alive and close to the child's daily life [22]. PAMI can be recommended as an alternative model of non-formal Islamic education that is relevant in shaping the piety character of school-age children in the midst of modernity challenges.

**Table 2. Implementation of PAMI as a Model for Revitalization of Mosque-Based Islamic Education**

Implementation Aspects	Field Findings	Academic Interpretation
Functions of the Mosque	Mosque becomes a centre for learning and child development	Revitalization of the function of mosques as Islamic education centers
Learning Methods	Habituation, example, hands-on practice	In line with habituation theory and character education
The Role of Parents	Active support and direct involvement	Strengthening parental involvement in Islamic education

### **Internalization of Faith Values in Shaping the Islamic Identity of School-Age Children**

The internalization of the value of faith is the main foundation in the formation of Islamic identity for school-age children. In the context of PAMI activities at the Riyadhul Abidin

Mosque, faith is not understood solely as memorizing the pillars of faith, but as a process of instilling sustainable and meaningful faith. This was confirmed by the PAMI manager, who stated, *"Our main goal is to instill faith in God from an early age so that children have a strong grip on life"*. This quote shows that faith is positioned as the basis for the child's life orientation. Theoretically, this view is in line with Al-Attas, who affirms that Islamic education must depart from the cultivation of an Islamic view of life (*Islamic worldview*) [23]. The internalization of faith in PAMI does not stop at the cognitive aspect, but is directed to form children's religious awareness to be able to distinguish right and wrong values from an early age.

The implementation of internalization of faith in PAMI is carried out through a simple, contextual, and appropriate approach to the child's psychological development. The recitation teacher conveys the material of faith in language that is easy to understand and accompanied by light dialogue. A PAMI ustadz named Nofal revealed, *"We explain about Allah and the pillars of faith with examples that are close to the lives of children"* [24]. This statement indicates a pedagogical awareness in conveying the abstract concept of faith. From the perspective of Piaget's theory of cognitive development, school-age children are at a concrete operational stage, so the understanding of faith needs to be linked to everyday reality. The internalization of faith in PAMI is carried out through a constructive process, where children build their own understanding of faith based on the religious experiences they have in the mosque [25].

The internalization of the value of faith is also strengthened through consistent habituation and repetition methods. Children are not only introduced to the concept of faith, but are also accustomed to mentioning the name of God in daily activities, such as praying before and after studying. A child of a PAMI participant named Ufik stated, *"I often remember Allah and pray before I do anything"* [26]. This quote shows that the value of faith is beginning to be internalized in children's consciousness. According to the theory of value internalization (Krathwohl), repetition and habituation are important stages so that values can move from the affective realm to personal commitment [27]. In this context, PAMI acts as an effective religious habituation space in gradually shaping children's faith awareness.

The process of internalizing faith in PAMI is inseparable from the role of the exemplary teacher and the mosque environment. The teacher not only functions as a conveyor of material, but also as a model of religious behavior. An ustadz stated, *"Children are more likely to imitate what they see than what they just hear"*. This statement is in line with the theory of *Social Learning*, Bandura, who emphasized the importance of models in behavioral learning. The example of teachers in worshipping, speaking politely, and showing religious attitudes is a strong stimulus for children to imitate and internalize the values of faith. Thus, the mosque functions as a symbolic environment that represents the values of faith in a concrete way.

The internalization of the value of faith through PAMI also contributes to shaping children's Islamic identity in the midst of globalization and the influence of technology. The PAMI manager stated, *"We want children to have a fortress of faith so that they are not easily influenced by negative things"*. This quote reflects concerns over the crisis of children's religious identity. In Erikson's perspective, identity is formed through the interaction between the individual and their environment. PAMI provides a conducive religious environment for children to build their Islamic identity. Faith is a framework of meaning that helps children understand themselves as Muslims from an early age [28].

However, the internalization of the faith in PAMI also faces challenges, especially differences in family backgrounds and children's level of understanding. A recitation teacher named Musthofa said, *"There are children who are used to religious education at home, there are also those who really start from scratch"* [29]. This statement shows the heterogeneity of PAMI participants. In inclusive education theory, this distinction requires

educators to be adaptive and responsive. PAMI seeks to bridge these differences through an individual approach and repetition of material, so that every child gets the same opportunity to understand the value of faith.

The role of parents also strengthens the process of internalizing children's faith values. One of Ranti's parents, Mrs. Muthiah, stated, *"We feel helped by PAMI because children get to know Allah more and are diligent in worship"* [30]. This quote shows the synergy between family and mosque education. By concept, *Tri Education Center* Ki Hajar Dewantara, family, community, and educational institutions must support each other. PAMI is the link between faith education at home and religious formation in the community [31].

The internalization of the value of faith through PAMI at the Riyadhul Abidin Mosque plays a significant role in shaping the Islamic identity of school-age children. Faith is not only taught but is brought to life through habituation, example, and a supportive religious environment. These findings confirm that effective faith education must be based on experience and community. Thus, PAMI can be seen as a model of non-formal Islamic education that is relevant in building children's Islamic identity in the modern era.

**Table 3. Internalization of Faith Values in PAMI Activities**

Aspects of Faith	Practice at PAMI	Theoretical Interpretation
Understanding Faith	Simple explanations & dialogues	Constructivism (Piaget)
Religious Habituation	Prayer, dhikr, repetition	Value Internalization Theory
Teacher Example	Ustadz's religious attitude	Social Learning (Bandura)
Islamic Identity	Consciousness as a Muslim	Identity Theory (Erikson)

### **Strengthening Worship Practices as an Instrument for the Formation of Spiritual Discipline**

The practice of worship in PAMI activities at the Riyadhul Abidin Mosque plays a role as the main instrument in shaping the spiritual discipline of school-age children. Worship is not positioned simply as a ritual obligation, but as a means of habituation that builds religious awareness gradually. A recitation teacher said, *"We guide children starting from ablution, prayer, to daily prayer so that it becomes a habit, not just memorization"*. This quote shows that the strengthening of worship is directed at the formation of spiritual routines. In Al-Ghazali's perspective, worship that is carried out continuously will form a *Malacca* (a sedentary character) in a person. PAMI functions as a spiritual training space that instills discipline through consistent repetition of worship practices. This implementation is relevant to the concept of Islamic education, which emphasizes the harmony between knowledge, charity, and habituation, so that worship becomes an integral part of children's lives, not temporary activities.

Strengthening worship practices in PAMI is carried out through a direct practice approach that is adjusted to the child's ability and age. Children not only listen to explanations, but are actively involved in the implementation of congregational prayers, ablution exercises, and reading the Qur'an. A PAMI participant's child named Khansa stated, *"I was able to pray on my own and know the right movements"* [32]. This statement indicates an increase in worship competence, which has an impact on children's spiritual independence. In Kolb's experiential learning theory, hands-on experience is an important element in building understanding and skills. The practice of worship in PAMI becomes a meaningful religious experience because children learn through doing (*Learning by doing*) [33]. Thus, spiritual discipline is not formed through coercion, but through the active involvement of children in structured and repetitive worship activities.

Spiritual discipline built through worship practices is also reflected in changes in children's behavior outside the mosque. Walid's parents, Zulaikha said, "*After participating in PAMI, my son was more diligent in praying and reminded us of prayer times*" [34]. This quote shows that the practice of worship that is habitual in the mosque has an impact on family life. From the perspective of learning transfer theory, meaningful experiences allow values and skills to move into other contexts. PAMI succeeded in creating conditions where the practice of worship did not stop in the mosque room, but extended to the home environment. This strengthens the argument that children's spiritual discipline is formed through the integration of worship, learning, and daily life. Worship is no longer understood as a separate activity, but as an internalized way of life [35].



**Figure 3. Research Site: Riyadhul Abidin Mosque, Jambi City**

The strengthening of worship practices in PAMI is also supported by the example of teachers and the religious atmosphere of the mosque. A PAMI ustadz stated, "*We always pray with the children so that they get used to seeing and imitating*". This statement is in line with the theory of *Role Modeling*. Bandura emphasized that behavior is imitated through observation of significant figures. The example of teachers in carrying out worship in a disciplined manner is a strong stimulus for children to follow and imitate it. The atmosphere of the mosque, which is conducive and full of solemnity, also strengthens the spiritual experience of children. In this context, the mosque functions as a *hidden curriculum* that indirectly shapes children's attitudes and worship habits. Spiritual discipline is born from the interaction between worship practices, example, and a supportive religious environment.

Nevertheless, strengthening worship practices through PAMI faces challenges, especially in maintaining the consistency of children's discipline. A recitation teacher revealed, "*Sometimes children are still negligent and need to be reminded repeatedly*". This quote shows that the formation of spiritual discipline is a long-term process that requires patience and continuity. In the theory of habit formation, new behaviors take time and repetition before they become habits. PAMI realizes that the discipline of worship cannot be formed instantly, so the approach used is persuasive and educational. This challenge actually strengthens PAMI's position as a realistic and process-oriented spiritual development space, not instant results [36].

Strengthening worship practices in PAMI activities has proven to contribute significantly to shaping the spiritual discipline of school-age children. Through direct practice, habituation, example, and the religious environment of the mosque, worship becomes a meaningful and internalized activity in children's lives. This finding is in line with Ibn Khaldun's view that effective religious education must be applicable and repetitive [37].

PAMI can be understood as a model of non-formal Islamic education that is effective in instilling children's spiritual discipline through the strengthening of sustainable and contextual worship practices.

**Table 4. Strengthening Children's Worship Practices and Spiritual Discipline in PAMI**

Aspects of Worship Practice	Field Findings	Theoretical Analysis
Live Practice	Prayers, ablutions, daily prayers	Experiential Learning (Kolb)
Habituation	Regular and repeated worship	Habit Training
Example	Prayer teacher with children	Social Learning (Bandura)
Impact	Discipline of worship at home	Transfer of Learning

### Moral Development as a Pillar of Character Formation of Taqwa

Moral development is the main pillar in the formation of the pious character of school-age children in PAMI activities at the Riyadhul Abidin Mosque. Morality is not understood simply as social ethics, but as a tangible manifestation of faith and worship that is internalized in daily behavior. A recitation teacher said, *"We instill morals by setting direct examples, such as polite speech, time discipline, and mutual respect"*. This quote shows that morality is taught through concrete practice, not just verbal advice. In Al-Ghazali's perspective, morality is the result of a habit that is constantly trained until it becomes a sedentary character. Thus, moral development in PAMI is directed to form a pious personality, which is an inner condition that is reflected in the attitude and actions of children. The mosque serves as a living moral space, where moral values are consistently instilled through daily interactions between teachers and participants [38].

The implementation of moral development in PAMI is carried out through the exemplary method (*Uswah Hasanah*) and habituation of positive behavior. Teachers not only teach about manners, but also demonstrate them in every activity. A PAMI participant's child named Firza stated, *"Ustadz always taught us to speak politely and help each other"* [39]. This statement indicates that children learn morals through observation and imitation. This is in line with the theory of *Social Learning*. Bandura emphasized that moral behavior develops through the observation of significant figures. In the context of Islamic education, exemplary has a strategic position because moral values are easier to absorb through real examples than normative lectures. Therefore, moral development in PAMI is not only instructional but transformative, because it shapes children's behavior patterns through social interactions that are full of religious values [40].

Moral development in PAMI is also directed to build children's social awareness, such as helpfulness, responsibility, and concern for others. A parent revealed, *"After joining PAMI, my son is more concerned and willing to help at home."*[30] This quote shows the transfer of moral values from the mosque environment to family life. From the perspective of Lickona's character education, effective moral values are those that are lived and practiced consistently in various life contexts. PAMI provides a social habituation space that allows children to practice moral values in real situations, such as working together with friends and respecting teachers. Thus, moral development does not stop at the normative level, but becomes a social experience that forms the character of children's piety holistically [41].

Although moral development shows a positive impact, challenges still arise in maintaining the consistency of children's behavior outside the mosque. An ustadz named Syahrir stated, *"At the mosque, the children look polite, but outside they still need assistance"* [42]. This quote shows that the internalization of morality is a continuous process influenced by the broader social environment. In Bronfenbrenner's theory of

developmental ecology, children's behavior is influenced by the interaction between various environmental systems, from families to society. Therefore, moral development in PAMI needs to be supported by the family and social environment so that the values instilled are not situational. This challenge emphasizes that the character of piety cannot be formed instantly, but through synergy between mosque education, family, and community.



**Figure 4. Core Dimensions of Aqidah and Moral Development in PAMI Activities**

Moral development in PAMI has a strategic contribution in building a balanced piety character between the vertical dimensions (relationship with Allah) and horizontal (relationship with others). A PAMI manager said, *"We want children not only to be diligent in worship, but also to have good morals towards others"*. This statement shows a holistic understanding of taqwa as an integration of faith, worship, and morals. In Ibn Miskawaih's perspective, good morals are the main goal of Islamic education because they are an indicator of human perfection. Thus, PAMI not only forms ritually obedient children but also has high moral and social sensitivity. Moral building becomes a bridge between personal piety and social piety [43].

The success of moral development in PAMI is also supported by the religious atmosphere of the mosque, which is conducive and full of symbolic value. Children learn morals not only from direct interaction but also from the religious atmosphere created. A recitation teacher stated, *"The atmosphere of the mosque makes the children calmer and easier to direct"*. This statement suggests that the physical and spiritual environment has an important role in the formation of behavior. In the concept of *hidden curriculum*, moral values are often transmitted implicitly through the learning environment. The mosque as a sacred space provides an emotional and spiritual experience that strengthens the development of children's morals. Thus, moral development in PAMI takes place explicitly and implicitly through structure, interaction, and religious atmosphere.

Moral development in PAMI activities at the Riyadhul Abidin Mosque plays a key role in the formation of the pious character of school-age children. Morals are formed through example, habituation, social interaction, and consistent religious environmental support. These findings confirm that effective moral education must be based on experience and community. PAMI can be seen as a model of non-formal Islamic education that is able to shape the character of children's piety sustainably in the midst of contemporary social and cultural challenges [44].

### **PAMI Implementation Challenges: Digital Technology, Youth Participation, and Learning Methods**

The implementation of PAMI as a model for the revitalization of mosque-based Islamic education is inseparable from various structural and cultural challenges, especially in the digital era. One of the main challenges that arises is the massive penetration of digital

technology in the lives of children and adolescents. A PAMI teacher stated, *"Children are now more interested in playing with cellphones than coming to the mosque"*. This quote shows a shift in the orientation of children's learning interests from the religious space to the digital space. From the perspective of cultural disruption theory, digital technology is not only changing the way we learn but also reshaping the attention patterns and preferences of the younger generation. Mosque-based Islamic education faces a serious challenge to compete with instant, visual, and entertainment-centric digital content. This condition requires PAMI to not only maintain traditional methods, but to make creative adaptations so that Islamic values remain relevant and attractive to the digital generation [45].

The impact of digital technology on the implementation of PAMI is not only seen in the decrease in interest in attendance, but also in the concentration and discipline patterns of children when participating in activities. An ustadz revealed, *"Kids get bored quickly, their minds go to games and YouTube"*. This statement indicates that there are psychological and cognitive challenges due to excessive exposure to technology. In theory *Attention Economy*, digital media are designed to capture attention continuously, making conventional learning activities less interesting. In this context, PAMI faces a dilemma between maintaining the sacredness of the mosque and the need for innovation in learning methods. This challenge is not to reject technology, but to manage it wisely so that it becomes a means of supporting, not inhibiting, Islamic education. Thus, digital technology needs to be positioned as a da'wah and educational tool that is integrated with the values of the mosque [46].

In addition to digital technology, the low participation of adolescents is a serious challenge to the sustainability of PAMI. A PAMI manager said, *"Teenagers rarely participate, they feel that PAMI is only for young children"*. This quote shows that there is an age stigma against the PAMI program that has not been able to reach the psychosocial needs of adolescents. In Erikson's developmental theory, adolescents are in the phase of identity search, so they need space for dialogue, expression, and self-actualization. When PAMI does not provide such a space, adolescents tend to stay away. This shows that the design of the PAMI program still needs to be contextualized with the development needs of adolescents. Without the involvement of adolescents, the regeneration of mosque movers will be hampered, and PAMI is at risk of losing long-term vitality. This challenge demands a participatory approach that involves adolescents as subjects, not just objects of coaching [47].

The low participation of adolescents is also related to the communication and relationship approaches used in PAMI. A teenager named Anshori stated, *"The activities are monotonous and lack dialogue"* [48]. This statement reflects the incompatibility of learning methods with adolescents' learning styles. In Paulo Freire's theory of critical pedagogy, effective education is a dialogical education that values the experiences of learners. If PAMI is still dominant using the one-way method, then adolescents will feel alienated. This challenge shows the need to transform learning methods from instructional to participatory. By involving adolescents in discussions, mentoring, and mosque-based creative activities, PAMI can become a space for the formation of relevant and meaningful Islamic identities for the younger generation.

The learning method used in PAMI is also a challenge in achieving the goal of forming taqwa character. A PAMI teacher said, *"We still rely on lecture and memorization methods"*. This quote shows the limitations of the variety of learning methods. In theory, *experiential learning*, according to Kolb, learning is effective if it involves hands-on experience, reflection, and application. Dependence on lecture methods has the potential to reduce the effectiveness of internalizing values, especially in children and adolescents who have visual and kinesthetic learning styles. The challenge of this method requires pedagogical innovations that remain rooted in Islamic values, such as learning based on worship practices, moral simulations, and mosque social projects.

The limited resources of educators also strengthen the challenges of learning methods in PAMI. A manager revealed, *"Not all ustadz are ready with the new method"*. This statement shows that the challenges of implementing PAMI are not only external, but also internal. In education management theory, the quality of programs is largely determined by the competence of human resources. The lack of pedagogic training and digital literacy for mosque educators can hinder learning innovation. Therefore, the revitalization of PAMI needs to be accompanied by strengthening the capacity of educators through training in creative methods and the use of Islamic digital media. This challenge confirms that method updates are not just an option, but a strategic necessity [49].

Despite facing various challenges, PAMI has a great opportunity to transform into an adaptive Islamic education model. An ustadz stated, *"If the method is interesting, the children will want to come"*. This quote shows the existence of optimism and room for innovation. In theory, *adaptive leadership* complex challenges demand leadership that is flexible and responsive to change. PAMI can use digital technology selectively, involve adolescents as facilitators, and develop contextual learning methods.

The challenges of implementing PAMI reflect the social, cultural, and technological dynamics that influence contemporary Islamic education. Digital technology, low youth participation, and limited learning methods are real challenges that need to be addressed strategically. These findings confirm that the revitalization of mosque-based Islamic education is not enough with normative intentions, but requires pedagogical, managerial, and cultural innovation. By managing challenges adaptively, PAMI has the potential to become a model of Islamic education that is relevant, sustainable, and able to shape the piety character of the younger generation in the digital era.

**Table 5. Challenges of PAMI Implementation and Education Implications**

Challenge Aspect	Field Findings	Theoretical Analysis	Development Implications
Digital Technology	Children are more interested in cellphones and games	Attention Economy, Cultural Disruption	Integration of Islamic digital media
Youth Participation	Teens are less engaged	Erikson, Critical Pedagogy	Dialogue & participatory programs
Learning Methods	Dominant talk	Experiential Learning	Contextual methods & practices
Educator HR	Limited pedagogic literacy	Educational Management	Training & capacity building

### **PAMI's Innovative Strategy: Method Creativity, the Role of Parents, and Technology Adaptation**

Innovative strategies are an urgent need to strengthen the implementation of PAMI as a mosque-based Islamic education model in the midst of changing social and technological dynamics. Innovation is not interpreted as the elimination of tradition, but as an effort to contextualize Islamic values so that they remain relevant for children and adolescents. A PAMI manager stated, *"If you are not creative, children will get bored quickly and are reluctant to come to the mosque"*. This quote emphasizes that the sustainability of PAMI is highly dependent on the ability of managers to respond to changes in the character of students. In the theory of educational innovation, method creativity is a form of adaptation of the education system to changes in the learning environment. Therefore, PAMI needs to develop innovative strategies that remain rooted in the values of faith, worship, and morals, but are conveyed through a more attractive and participatory approach. Innovation in this

context serves as a bridge between Islamic tradition and the demands of the digital generation [50].

The creativity of learning methods is the main strategy in attracting interest and increasing the involvement of PAMI participants. A recitation teacher revealed, *"We started using stories, educational games, and hands-on practice to get the kids more excited"*. This statement indicates a shift in methods from conventional lectures to an active and enjoyable approach. In theory, *Active Learning*, the direct involvement of students, will increase the understanding and internalization of values. In Islamic education, the creative method has long been known through stories (*Qashash*), examples, and practical practices. By packaging Islamic values through educational games and worship simulations, PAMI is able to make the mosque a living and meaningful learning space. Creativity of methods not only increases motivation to learn, but also strengthens the child's spiritual experience emotionally and socially [51].

In addition to the creativity of the method, the role of parents is a strategic factor in the success of PAMI's innovation. An old man said, *"If we support it at home, children will be more enthusiastic about participating in PAMI"*. This quote shows that mosque-based education cannot run effectively without family synergy. In theory *Parental involvement*, parental involvement contributes significantly to the success of children's education. In the context of Islamic education, the family is the first madrasah that strengthens the values obtained by children in mosques. Therefore, PAMI's innovative strategy needs to involve parents through intensive communication, worship assistance at home, and strengthening moral values in daily life. The synergy of mosques and families will accelerate the internalization of the value of taqwa sustainably [52].

Parental involvement also functions as a mechanism for controlling and sustaining children's moral education. An ustadz stated, *"If parents are supervised, the child's changes are more visible"*. This statement emphasizes that character education is not instantaneous but requires consistency across environments. In Bronfenbrenner's theory of educational ecology, child development is influenced by the interaction between various environmental systems, especially the family and educational institutions. By involving parents, PAMI not only transfers values, but also builds an Islamic education ecosystem that strengthens each other. This strategy makes the mosque a center for value coordination, not the only educational actor.

The adaptation of digital technology is an innovative strategy that cannot be avoided in the implementation of PAMI. A PAMI manager said, *"We started using Islamic videos and WhatsApp groups for communication"*. This quote shows adaptive efforts in utilizing technology as an educational support medium. In theory, *blended learning*, the integration of face-to-face learning and digital media, can increase the effectiveness of learning. In the context of PAMI, technology is used selectively to reinforce moral and spiritual messages, rather than replace direct interaction. This technological adaptation shows that mosques do not have to be anti-digital, but can be a healthy and valuable space for Islamic digital literacy [53].

The use of digital technology in PAMI also functions as a means of communication and strengthening the learning community. An old man stated, *"Through the WA group, we know the development of children"*. This statement shows that technology expands the reach of mosque education to the realm of the family. In theory *community of practice*, learning is effective if it involves a community that shares and supports each other. By utilizing communication technology, PAMI builds an educational network between teachers, parents, and children. This strategy strengthens the sustainability of values and increases the sense of belonging to the PAMI program. Adapting technology with a value approach is the key so that digitalization does not erode the substance of Islamic education [54].



**Figure 5. Methodological Creativity in Strengthening Aqidah and Moral Internalization through PAMI Activities**

PAMI's innovative strategy shows that method creativity, parental involvement, and technology adaptation are interrelated and mutually reinforcing. An ustadz stated, *"If all elements move together, PAMI can move forward"*. This quote confirms the importance of a collaborative approach in educational innovation. In education management theory, successful innovation is one that involves all stakeholders. Innovative PAMI not only focuses on learning content but also on governance, social relations, and resource utilization. Thus, PAMI can transform into a mosque-based Islamic education model that is adaptive, participatory, and sustainable.

PAM's innovative strategy emphasizes that the revitalization of mosque-based Islamic education requires a creative, collaborative, and adaptive approach to the times. Creativity of methods maintains the attractiveness of learning, the role of parents strengthens the sustainability of values, and technological adaptation expands the reach of education. These findings strengthen the argument that PAMI has the potential to become a model of non-formal Islamic education that is responsive to the challenges of the digital age without losing its Islamic identity [55].

## Analysis

The findings of this study demonstrate that PAMI serves as a strategic model of mosque-based Islamic education that aligns closely with the objectives of United Nations Sustainable Development Goals, particularly SDG 4 Quality Education. PAMI contributes to inclusive and equitable quality education by integrating cognitive, affective, and behavioral dimensions through faith internalization, worship habituation, and moral development. This holistic approach reflects the essence of sustainable education, which not only transfers knowledge but also shapes character and lifelong values.

Moreover, PAMI strengthens community-based education by fostering collaboration between mosques, families, and society. This aligns with SDG 17 Partnerships for the Goals, as the success of the program depends on multi-stakeholder involvement, including parents, educators, and religious leaders. The synergy built within PAMI enhances the sustainability of value internalization and supports the development of a socially responsible generation. From a socio-cultural perspective, PAMI also addresses contemporary challenges such as digital disruption and declining youth participation by promoting adaptive and innovative learning strategies. This supports SDG 16 Peace, Justice and Strong Institutions through the cultivation of moral integrity, social responsibility, and

ethical awareness among children. By instilling values of discipline, respect, and spirituality, PAMI contributes to the formation of peaceful and resilient communities.

However, the sustainability of PAMI requires continuous innovation, particularly in integrating digital literacy and participatory approaches to remain relevant to younger generations. Without adaptive strategies, the effectiveness of mosque-based education may decline in the face of rapid technological change. Therefore, strengthening educator capacity and expanding youth engagement are essential steps to ensure long-term impact. In conclusion, PAMI represents a contextual and sustainable model of non-formal Islamic education that not only revitalizes the role of mosques but also contributes significantly to achieving global development goals through character-based education. of children's piety contextually and sustainably.

## CONCLUSION

This study shows that the Recitation Between Maghrib and Isha (PAMI) at the Riyadhul Abidin Mosque, Ulu Gedong Village, Danau Teluk District, Jambi City, plays an important role in the revitalization of mosque-based Islamic education that focuses on the formation of the piety character of school-age children. PAMI is not only a religious learning space that teaches faith, worship, and morals, but also a means to form spiritual and moral disciplines that are internalized through direct practice, example, and habituation. This educational model successfully shows that mosques can be places that are not only spiritual but also centers for the formation of holistic religious character. However, the implementation of PAMI is inseparable from challenges, especially in dealing with the influence of digital technology, low youth participation, and limited learning methods that are still too traditional. This challenge shows that PAMI needs to adapt and innovate to remain relevant in the digital era and meet the psychosocial needs of the younger generation. Creativity in teaching methods, parental involvement, and selective use of technology are effective strategies in increasing the involvement of participants, both children and adolescents, as well as strengthening the internalization of Islamic values in daily life. The revitalization of PAMI as a mosque-based Islamic education model also contributes to achieving Goal 4 of the SDGs, namely quality education, by emphasizing the formation of sustainable character, values, and ethics. The findings of this study show that mosque-based education can enrich the non-formal education system in Indonesia with a more contextual and adaptive approach to the challenges of the times. Therefore, PAMI has the potential to continue to develop as a model of non-formal Islamic education that is innovative, relevant, and sustainable in forming a generation of piety and character. The importance of synergy between families, mosques, and communities in supporting children's education is increasingly clear, where the success of PAMI depends on the involvement of all parties in forming a strong, pious character. Thus, PAMI is not only a night recitation activity, but a forum for the formation of a young generation who are able to face the challenges of globalization with a strong foundation of Islamic values.

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## Author Contribution

Salwa Salsabilah designed the study, conducted field research, and drafted the manuscript. Ahmad Ridwan supervised the research process, contributed to conceptual development, and reviewed the manuscript critically. Muhammad Bilal Sarfraz provided academic input, refined the analysis, and assisted in language editing. All authors discussed the results, approved the final version, and agreed to be accountable for all aspects.

## Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the publication of this research article. This study was conducted independently without any financial, institutional, or personal relationships that could inappropriately influence the results or interpretation of the findings. All authors have approved the manuscript and agree with its submission to the journal.

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