

## IMPLEMENTATION OF QUR'ANIC LEARNING MANAGEMENT IN THE GENERAL COMMUNITY

Muhammad Sapii Harahap<sup>1</sup>,  
Muhammad Syarif Muda Hasibuan<sup>2</sup>,  
Tiy Kusmarrabbi Karo<sup>3</sup>, Intan  
Nuraini Mendrofa<sup>4</sup>

<sup>1,4</sup>Pendidikan Agama Islam, STAI As-Sunnah Deli Serdang

<sup>2,3</sup>Pendidikan Bahasa Arab, STAI As-Sunnah Deli Serdang

### Corresponding author

Email: [abdullahhrp53@gmail.com](mailto:abdullahhrp53@gmail.com)

### Abstract

This community service article reports on the implementation of Quranic learning management for the general community through a Thematic Community Service Programme (KKNT) conducted by students of the Sekolah Tinggi Agama Islam (STAI) As-Sunnah, Deli Serdang, North Sumatra, in collaboration with the community of Muara Lembu Village, Singingi Sub-district, Kuantan Singingi Regency, Riau Province, from 3 to 18 March 2025. The programme involved child learners aged 5 to 14 years, utilising the Community Based Research (CBR) method with a participatory action research framework. The objectives were: to inspire learners to love the Quran; to establish Quranic recitation improvement groups (*tahsin*); and to form memorisation groups (*tabfiẓ*) for seven selected surahs of Juz 30. Following two structured cycles of learning, approximately 95 per cent of learners successfully memorised seven surahs — Al-Dhuha (93), Al-Tin (95), Al-‘Alaq (96), Al-Qadr (97), Al-Bayyinah (98), Al-Zalzalah (99), and Al-‘Adiyat (100) — and demonstrated correct recitation in accordance with the rules of *tajwid*. The findings affirm that a structured, motivation-centred learning management approach, grounded in Islamic educational principles and community collaboration, yields measurable outcomes in Quranic literacy at the grassroots level.

*Keywords:* Quranic Memorisation; *Tabfiẓ*; Islamic Education Management; Community Based Research; KKNT

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## Introduction

The Kuliah Kerja Nyata (KKN), or Community Field Study Programme, represents a distinctive form of experiential education that immerses university students within the fabric of society, enabling them to identify real-world challenges, engage directly with communities, and contribute to the enhancement of both individual capacity and the welfare of the communities they serve.<sup>1</sup> In this regard, Harahap affirms that KKN is a form of education designed to provide students with lived experience among the people, directly identifying and addressing societal problems, while simultaneously elevating the quality and substance of their own education.<sup>2</sup>

The Sekolah Tinggi Agama Islam (STAI) As-Sunnah is the first private Islamic institution of higher learning in the island of Sumatra to implement a full residential system, commonly referred to as a *boarding school*.<sup>3</sup> This institution requires all its students to reside within the campus dormitory for the entirety of their four-year programme of study.<sup>4</sup> As a prerequisite for graduation, all sixth-semester students are obligated to undertake the Thematic Community Field Study Programme (KKNT). In the current implementation, female students of STAI As-Sunnah collaborated with the community of Muara Lembu Village, Singingi Sub-district, Kuantan Singingi Regency, Riau Province. An initial visit and consultation with the village authorities was conducted before commencement; the Village Head (*Lurah*) of Muara Lembu welcomed and extended his full support for the KKNT programme.<sup>5</sup>

The community of Muara Lembu Village generally possesses a basic ability to recite the Quran; however, a segment of the population demonstrates limited enthusiasm for deepening their Quranic learning. This condition has manifested in a deficit of Quranic literacy, reflected in imprecise recitation, a restricted command of the rules of *tajwid* (Quranic orthoepy), and a minimal level of Quranic memorisation among children.<sup>6</sup>

This situation is of considerable urgency, for the Quran constitutes the inviolable guide for every Muslim in every dimension of life. The primary sources of Islamic guidance are the Quran and the prophetic tradition (*Sunnah*). The paramount virtue of learning and teaching the Quran has been unequivocally declared by the Prophet Muhammad, may the peace and blessings of Allah be upon him, in the following hadith:

وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.  
رَوَاهُ الْبُخَارِيُّ

"Uthman ibn 'Affan, may Allah be pleased with him, reported that the Messenger of Allah, may the peace and blessings of Allah be upon him, said: The best of you are those who learn the Quran and teach it to others."<sup>7</sup>

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<sup>1</sup> Rudi Saprudin Darwis, "Membangun Desain dan Model Action Research dalam Studi dan Aksi Pemberdayaan Masyarakat," *KOMUNIKA: Jurnal Dakwah dan Komunikasi* 10, no. 1 (2017): 142–53, <https://doi.org/10.24090/komunika.v10i1.869>.

<sup>2</sup> Muhammad Sapii Harahap, Isnawati Isnawati, and Nunzairina Nunzairina, "Observing the Development of the As-Sunnah Islamic College," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 7, no. 1 (2022): 134–49, <https://doi.org/10.51590/waraqat.v7i1.255>.

<sup>3</sup> Muhammad Sapii Harahap, "Sejarah Dinasti Bani Umaiyah dan Pendidikan Islam," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 4, no. 2 (2019): 21, <https://doi.org/10.51590/waraqat.v4i2.86>.

<sup>4</sup> Muhammad Sapii Harahap, *Boarding School Perguruan Tinggi Islam: Kajian Berbasis Data Penelitian Lapangan* (PKBM Al-Amin, 2020).

<sup>5</sup> Muhammad Sapii Harahap, *Sejarah Pendidikan Islam* (Deli Serdang: As-Sunnah Press, 2022).

<sup>6</sup> Muhammad Sapii Harahap et al., "Revitalizing Quranic and Fiqh Education: The Endeavor of An-Najah Ihyā'As-Sunnah Foundation," *Al-Arkhabii: Jurnal Pengabdian Masyarakat* 4, no. 1 (2024): 30–41.

<sup>7</sup> Abi Abdallah Muhammad bin Isma'il Al-Bukhary, *Shahih Bukhari* (Riyadh: Baitul Afkar, 1998).

Beyond the act of recitation, every Muslim is enjoined to adopt the Quran as a binding guide in all affairs of this worldly life. This obligation is affirmed in the word of Allah, Glorified and Exalted be He, in Surah Al-Ahzab:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

"It is not fitting for a believing man or a believing woman, once Allah and His Messenger have decided a matter, to have any choice in that matter. And whoever disobeys Allah and His Messenger has indeed strayed into clear error."

The Prophet Muhammad, may the peace and blessings of Allah be upon him, further declared:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ

"I have left among you two things. You will never go astray so long as you hold fast to them: the Book of Allah and the Sunnah of His Messenger."

The issue addressed in this community service endeavour pertains to the domain of Islamic Education (*Tarbiyah Islamiyyah*), which encompasses all aspects of Islamic teaching imparted to learners.<sup>8</sup> The content of Islamic Education is constituted by a curriculum rooted in Islamic doctrine itself, encompassing theology (*‘aqidah*), acts of worship (*ibadah*), ethics (*akhlak*), and Quranic sciences, including recitation (*tilawah*), orthoepy (*tajwid*), and memorisation (*tahfiẓ*).<sup>9</sup>

The KKNT activities conducted by female students of STAI As-Sunnah in Muara Lembu Village from 3 to 18 March 2025 were directed towards three principal objectives: first, to cultivate a love of the Quran among the learners; second, to establish study groups aimed at improving Quranic recitation; and third, to form memorisation groups for seven selected surahs of Juz 30, namely Surah Al-Dhuha (93), Al-Tin (95), Al-‘Alaq (96), Al-Qadr (97), Al-Bayyinah (98), Al-Zalzalah (99), and Al-‘Adiyat (100). The participants in this programme were children from the community of Kuantan Singingi Regency, ranging in age from five to fourteen years.

This KKNT programme employed the Community-Based Research (CBR) method, a collaborative research approach between higher educational institutions and local communities, action-oriented through *service learning*, to support social transformation and the realisation of social justice.<sup>10</sup> Three principal elements define this method: community relevance, participation and collaboration, and an orientation towards concrete action. Within the context of this programme, CBR is understood as a collaborative framework between the university and the community to harness local assets, address pressing community concerns, and drive transformation towards a more equitable social order.<sup>11</sup>

The selection of the CBR method was premised on its strong alignment with the nature of KKNT activities. The method fulfils three complementary functions. The first is knowledge production, whereby CBR generates knowledge through critical reflection on both personal and collective experiences in various forms of participatory, action-oriented collaboration. The second is knowledge mobilisation, whereby research findings are disseminated across diverse social strata, enabling communities to apply that knowledge in varied contexts. The third is community mobilisation, which encourages individuals and communities to take action and devise innovative solutions from multiple perspectives in response to existing challenges.

<sup>8</sup> Harahap, "Sejarah Dinasti Bani Umaiyah dan Pendidikan Islam."

<sup>9</sup> Harahap, *Sejarah Pendidikan Islam*.

<sup>10</sup> Andi Susilawaty et al., *Riset Berbasis Komunitas (Community Based Research)* (Makassar: Nur Khairunnisa, 2016).

<sup>11</sup> Abdul Rahmat and Mira Mirnawati, "Model Participation Action Research dalam Pemberdayaan Masyarakat," *Aksara: Jurnal Ilmu Pendidikan Nonformal* 6, no. 1 (2020): 62–71, <https://doi.org/10.37150/aksara.v6i01.857>.

This KKNT programme is also characterised by an action research orientation, aimed at resolving the problems identified in the field. Action research proceeds through four sequential phases: planning, action, reflection, and evaluation.<sup>12 13</sup> In accordance with this framework, the KKNT participants conducted field observations and interviews with the Village Head, subsequently formulating an activity plan that was implemented throughout the KKNT period until the evaluation phase was concluded.

The participants in this programme were children from Muara Lembu Village, Singingi Sub-district, Kuantan Singingi Regency, aged five to fourteen years. Data were gathered through field observations, structured interviews with village officials and the administrative board of Surau Nurul Hidayah, and a final evaluation in the form of memorisation and recitation assessments to gauge learner progress.

This community service programme was conducted in accordance with three principal ethical standards governing research and community engagement.

*First, institutional approval.* The KKNT programme was implemented under the official coordination and authorisation of the Village Head of Muara Lembu, who welcomed and extended full support for the programme from the initial visit on 4 March 2025. Coordination was also established with the administrative board of Surau Nurul Hidayah, as the institutional partner responsible for facilitating Quranic learning activities in the field. All KKNT programmes were communicated, agreed upon, and carried out jointly with these parties before the formal commencement of activities.

*Second, informed consent.* All learners participating in this programme did so voluntarily, with the knowledge and consent of their respective parents or legal guardians. Information regarding the objectives, nature, and anticipated benefits of the activities was transparently communicated to the community from the outset of the socialisation phase. Given that the learners were minors (aged 5–14 years), their participation was sanctioned by their parents or guardians as well as by the administrative board of Surau Nurul Hidayah, as the institution bearing responsibility for the organisation of the programme.

*Third, confidentiality and data protection.* All data collected through field observations and interviews were used exclusively for academic and programme reporting purposes. Personal or sensitive identifying information about individual participants was not disclosed publicly. The reference to the name of the key informant, namely Bapak Syafii'i, Village Head of Muara Lembu, was made in his capacity as a public official and with his full knowledge and consent. This programme was conducted as part of the regular academic curriculum of STAI As-Sunnah Deli Serdang and did not involve funding from any external party.

## **Results and Discussion**

The KKNT activities conducted in Muara Lembu Village, Singingi Sub-district, Kuantan Singingi Regency, Riau Province, were received with considerable enthusiasm by both village officials and community members, particularly the child learners. The learners demonstrated a high degree of eagerness in participating in all activities organised by the KKNT students. The programme, conducted from 3 to 18 March 2025, encompassed the distribution of Quranic copies, theoretical and practical Quranic instruction comprising *tahsin* and *tahfiẓ*. All activities were designed by the KKNT participants, and their implementation was discussed with village government officials and community members.

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<sup>12</sup> Harahap et al., "Revitalizing Quranic and Fiqh Education: The Endeavor of An-Najah Ihya'As-Sunnah Foundation."

<sup>13</sup> Darwis, "Membangun Desain dan Model Action Research dalam Studi dan Aksi Pemberdayaan Masyarakat."

## Cycle 1

### *Planning*

During the first week, 3–9 March 2025, the KKNT team planned a series of activities centred at Surau Nurul Hidayah. Planning commenced with an initial visit and consultation with the administrative board of the mosque (*Badan Kenaziran Masjid, BKM*) of Surau Nurul Hidayah and village officials on 3 March 2025, to deliberate and reach an agreement on the KKNT programme to be implemented. On 4 March 2025, learning groups were formed, supervisors assigned, and copies of the Quran distributed to the learners. The instructional activities of the first cycle focused on three surahs from Juz 30: Surah Al-Dhuha (93), Al-Tin (95), and Al-‘Alaq (96). A detailed account of the planning for the first cycle is presented in Table 1 below.

Table 1. Schedule of KKNT Activities for Cycle 1 — Planning Phase

No	Activity	Time	Day/Date	Person in Charge	Description	Target	Intended for
1	Quranic tahsin and memorization (tahfiz): Surah Al-Dhuha (93), Al-Tin (95), Al-‘Alaq (96)	08:00–10:30 WIB	4–9 March 2025	Intan Nuraini Mendrofa Cut Mufti Hanifah Jenni Hartati Siti Aisyah Amir Nisa Mirza H. Manulang Fitri Nurjannah Br Ginting	KKNT students conduct tahsin and memorization sessions with students, divided into 6 groups with 1 supervisor per group	Students can read and memorize 3 surahs: Al-Dhuha, Al-Tin, Al-‘Alaq.	Children of Muara Lembu Village community, Singingi Sub-district

### *Implementation*

The KKNT students had prepared their programme of activities before deployment and presented it to the administrative board of Surau Nurul Hidayah. Following the acceptance and joint approval of the proposed activities, implementation commenced in accordance with the agreed plan. On 3 March 2025, the KKNT students made their inaugural visit to Surau Nurul Hidayah. The following day, 4 March 2025, learning groups were formed, supervisors designated, and copies of the Quran distributed to learners.



Figure 1. Inaugural Visit of KKNT Students to Surau Nurul Hidayah

Also on 4 March 2025, the KKNT students conducted a motivational session on Quranic memorisation by screening a video of a child who had memorised four juz of the Quran (Juz 27–30) at the age of nine years and five months, then a fourth-grade primary school pupil. The screening was accompanied by a presentation of the child's biographical details — age, school level, and extent of memorisation — followed by an interactive dialogue in which learners were invited to reflect on their own ages. Through this approach, the KKNT students cultivated an awareness among the learners that Quranic memorisation was entirely within their reach at their respective ages, and a source of great pride. All learners expressed the aspiration to memorise the Quran as demonstrated in the video. The surahs featured in the motivational session were Al-Dhuha (93), Al-Tin (95), and Al-‘Alaq (96).



Figure 2. Motivational Session on Quranic Memorisation for Learners

On 5, 7, and 9 March 2025, KKNT students assigned learners to memorise Surah Al-Dhuha (93), Al-Tin (95), and Al-‘Alaq (96). The learning process was structured across six groups, each supervised by one KKNT student. The supervisor would recite each verse to be memorised, after which learners repeated it so that the supervisor could correct any errors in recitation before the learner submitted their memorisation. On 6 March 2025, the instruction focused on the rules of *Madd* (prolongation) applicable to the three surahs. Using the same approach — six learning groups, one supervisor per group — the supervisor recited each verse with an explanation of the relevant *tajwid* ruling, and learners repeated for correction. On 8 March 2025, a comprehensive listening and recitation correction session was conducted for all three surahs using the same procedure. A detailed record of the implementation of the first cycle is presented in Table 2 below.

Table 2. Schedule of KKNT Activities for Cycle 1 — Implementation Phase

No	Activity	Time	Day/Date	Person in Charge	Description	Target	Intended for
1	Motivational session on Quranic memorization via video screening	08:00–10:30 WIB	4 March 2025	Intan Nuraini Mendrofa Cut Mufti Hanifah Jenni Hartati Siti Aisyah Amir	KKNT students prepare a projector, a speaker, and memorization video materials for Surahs Al-Dhuha (93), Al-Tin (95), Al-‘Alaq (96)	Students are motivated to memorize the Quran from an early age	Children of the Muara Lembu Village community
2	Assigning memorization of Surahs Al-Dhuha (93), Al-Tin (95), Al-‘Alaq (96)	08:00–10:30 WIB	5, 7, 9 March 2025	Intan Nuraini Mendrofa Cut Mufti Hanifah Jenni Hartati Siti Aisyah Amir Nisa Mirza H. Manulang Fitri Nurjannah Br Ginting	KKNT students divide into 6 groups; supervisors recite verse by verse, and students repeat for correction before submission	Students submit 3 surahs correctly	Children of the Muara Lembu Village community
3	Teaching the rules of Madd for 3 surahs (Cycle 1)	08:00–10:30 WIB	6 March 2025	Intan Nuraini Mendrofa Cut Mufti Hanifah Jenni Hartati	KKNT students divide into 6 groups; supervisors recite and explain tajwid rules; students correct their recitation	Students recognise Madd rules and recite 3 surahs correctly	Children of the Muara Lembu Village community
4	Listening and correcting recitation of 3 surahs (Cycle 1 tahsin)	08:00–10:30 WIB	8 March 2025	Intan Nuraini Mendrofa Cut Mufti Hanifah	KKNT students divide into 6 groups; supervisors recite and	Students can recite 3 surahs correctly	Children of the Muara Lembu Village community

				Jenni Hartati	explain tajwid rules; students correct their recitation		
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### Reflection

The reflective review of the first cycle yielded several noteworthy findings. A productive collaborative relationship was established between the KKNT participants and the administrative board of Surau Nurul Hidayah, providing the foundation for the success of the entire programme. The formation of learning groups, the designation of supervisors, and the distribution of Quranic copies proceeded smoothly in accordance with the plan. The motivational video screening succeeded in kindling enthusiasm for Quranic memorisation among the majority of learners, although a small number remained to be fully motivated. In the memorisation component, approximately 95 per cent of learners successfully memorised the three surahs of the first cycle, namely Al-Dhuha, Al-Tin, and Al-‘Alaq. Mastery of the rules of *Madd* likewise reached 95 per cent, with learners demonstrating both comprehension and practical application. In the recitation correction component, approximately 95 per cent of learners demonstrated correct recitation, while a small remainder required further practice.

### Cycle 2

#### Planning

During the second week, 10–16 March 2025, the KKNT team planned to continue activities at Surau Nurul Hidayah with the same group composition and supervisors as in the first cycle. The distinguishing feature of the second cycle was the memorisation content: Surah Al-Qadr (97), Al-Bayyinah (98), Al-Zalzalah (99), and Al-‘Adiyat (100). Accordingly, by the conclusion of the second cycle, each learner was expected to have memorised all seven selected surahs in their entirety. A detailed account of the planning for the second cycle is presented in Table 3 below.

Table 3. Schedule of KKNT Activities for Cycle 2 — Planning Phase

No	Activity	Time	Day/Date	Person in Charge	Description	Target	Intended for
1	Quranic tahsin and memorization (tahfiz): Surah Al-Qadr (97), Al-Bayyinah (98), Al-Zalzalah (99), Al-‘Adiyat (100)	08:00–10:30 WIB	10–16 March 2025	Intan Nuraini Mendrofa Cut Mufti Hanifah Jenni Hartati Siti Aisyah Amir Nisa Mirza H. Manulang Fitri Nurjannah	KKNT students continue activities from Cycle 1 with different materials; same groups, supervisors, and students	Established tahsin and tahfiz groups for Surahs Al-Qadr, Al-Bayyinah, Al-Zalzalah, Al-‘Adiyat	Children of Muara Lembu Village community, Singingi Sub-district

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### Implementation

Following the attainment of 95 per cent of the first-cycle targets, the KKNT students carried out the second cycle using the same pattern as the first, with adjustments to dates and a change of surah content. On 10 March 2025, the motivational session was held again with the same video, this time directing attention to Surahs Al-Qadr (97), Al-Bayyinah (98), Al-Zalzalah (99), and Al-‘Adiyat (100). The session followed the same interactive pattern as in the first cycle — presenting the identity of the child in the video, inviting learners to reflect on their own ages, and encouraging them to aspire to similar achievement.

On 11, 13, 15, and 16 March 2025, KKNT students assigned learners to memorise the four surahs of the second cycle. Using the method of six groups with one supervisor each, the supervisor recited each verse for learners to repeat prior to submission. On 12 March 2025, instruction on the rules of *Madd* for the four surahs was conducted following the same procedure as the first cycle. On 14 March 2025, a comprehensive session for listening to and correcting the recitation of all four surahs was conducted. The detailed implementation of the second cycle is presented in Table 4 below.

Table 4. Schedule of KKNT Activities for Cycle 2 — Implementation Phase

No	Activity	Time	Day/Date	Person in Charge	Description	Target	Intended for
1	Motivational session on Quranic memorization via video screening (Cycle 2)	08:00–10:30 WIB	10 March 2025	Intan Nuraini Mendrofa Cut Mufti Hanifah Jenni Hartati Siti Aisyah Amir Nisa Mirza H. Manulang Fitri Nurjannah Br Ginting	KKNT students prepare a projector, a speaker, and memorization video materials for Surahs Al-Qadr (97), Al-Bayyinah (98), Al-Zalzalah (99), Al-‘Adiyat (100)	Students are motivated to memorize the Quran from an early age	Children of the Muara Lembu Village community
2	Assigning memorization of 4 surahs in Cycle 2	08:00–10:30 WIB	11, 13, 15, 16 March 2025	Intan Nuraini Mendrofa Cut Mufti Hanifah Jenni Hartati	KKNT students divide into 6 groups; supervisors recite verse by verse, and students	Students submit 4 surahs correctly	Children of the Muara Lembu Village community

				Siti Aisyah Amir Nisa Mirza H. Manulang Fitri Nurjannah Br Ginting	repeat before submission		
3	Teaching the rules of Madd for 4 surahs in Cycle 2	08:00–10:30 WIB	12 March 2025	Intan Nuraini Mendrofa Cut Mufti Hanifah Jenni Hartati	KKNT students divide into 6 groups; supervisors recite and explain tajwid rules; students correct their recitation	Students recognise Madd rules and recite 4 surahs correctly	Children of the Muara Lembu Village community
4	Listening and correcting recitation of 4 surahs (Cycle 2 tahsin)	08:00–10:30 WIB	14 March 2025	Intan Nuraini Mendrofa Cut Mufti Hanifah Jenni Hartati	KKNT students divide into 6 groups; supervisors recite and explain tajwid rules; students correct their recitation	Students can recite 4 surahs correctly	Children of the Muara Lembu Village community

### Reflection

The reflective review of the second cycle demonstrated a consistency of achievement comparable to the first cycle. The formation of groups, the designation of supervisors, and the distribution of Quranic copies again proceeded without difficulty. The motivational video session again succeeded in inspiring the majority of learners, though a small number continued to show a relatively lower level of enthusiasm. In the memorisation component, approximately 95 per cent of learners successfully memorised the four surahs of the second cycle, namely Al-Qadr, Al-Bayyinah, Al-Zalzalah, and Al-‘Adiyat. Mastery of the rules of *Madd* reached 95 per cent, and the recitation correction session yielded identical results, with 95 per cent of learners demonstrating correct recitation of all four surahs. Accordingly, upon the conclusion of the entire programme, the majority of learners had successfully memorised and recited all seven selected surahs from Juz 30 with correctness and proficiency.

### Conclusion

The community service programme conducted by female students of STAI As-Sunnah Deli Serdang in Muara Lembu Village, Singingi Sub-district, Kuantan Singingi Regency, Riau Province, succeeded in establishing a structured Quranic learning programme for children of the local

community. Conducted over two cycles from 3 to 18 March 2025, the programme encompassed memorisation motivation, the formation of *tahsin* and *tahfiẓ* groups, and periodic recitation evaluation. Community participation and learner enthusiasm throughout the programme were exemplary. Approximately 95 per cent of learners successfully memorised seven selected surahs from Juz 30 — Al-Dhuha (93), Al-Tin (95), Al-‘Alaq (96), Al-Qadr (97), Al-Bayyinah (98), Al-Zalzalah (99), and Al-‘Adiyat (100) — and demonstrated correct recitation in accordance with the *tajwid* standards imparted during the programme.

The success of this programme is inseparable from the deliberate learning management approach employed. Before commencing the memorisation exercises, learners were invited to witness concrete examples of children their own age who had already achieved significant Quranic memorisation. This was followed by *talqin* (guided oral repetition), the memorisation process itself, and the gradual correction of *tajwid* and recitation quality. This entire process was sustained through close collaboration with the field supervisors and the administrative board of Surau Nurul Hidayah. Looking ahead, programmes of this nature must be developed continuously — extending beyond the confines of the KKNT period — through long-term partnerships among higher educational institutions, local Islamic educational bodies, and village administrations, so that Quran-loving generations in Muara Lembu Village may be continually nurtured and strengthened.

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