



Building a Qurani Society: A Collaborative Community Base Research

Slamet Riyadi¹, Febrianti Dewi², Febby Adinda³, Hazimah⁴, Kharismahate Bengi⁵,
Miftahussa'adah Irfani⁶, Sri Utari⁷

^{1,2,3,4,5,6,7.} Program Studi Pendidikan Bahasa Arab, Indonesia
slametriyadi@assunnah.ac.id

Abstract

Pondok Tahfidz Quran Huurun'Iin is a non-formal educational institution specifically for girls, which is located on Jalan Masjid al-Barokah, Marindal I 19B, Deli Tua Timur, Deli Serdang, North Sumatra. Built-in January 2021 in a Muslim-majority environment, however, it seems far from Islamic values. Concern for the condition of the community around the location, especially the younger generation, has encouraged Pondok Tahfidz Quran Huurun'Iin to fill the role of Quran education through non-formal channels. This potential encourages the STAI As-sunnah Arabic Language Education study program to collaborate with Pondok Tahfidz Quran Huurun'Iin in a community service program with the theme "the Quran." This activity aims to improve the ability to memorize the Al-Qur'an and Arabic and optimize the month of Ramadan with entire interaction with the Al-Qur'an. The method used is Community Base Research (CBR), laying down the basic principles, planning, collecting, analyzing data, and acting on findings. As a result, STAI As-sunnah and Pondok Tahfidz Al-Qur'an Huurun'Iin succeeded in developing Arabic language learning as an alternative to filling youth activities around the Pondok Tahfidz Al-Qur'an Huurun'Iin location and gradually coloring the environment with a more Islamic and Quranic style.

Keyword: Qurani society; Community Base Research; Tahfidz Alquran; Huurun 'iin

Article Info

Article History:

Received: 05-16-2022 Accepted: 12-07-2022 Publish: 12-10-2022



: 10.51590/jpm_assunnah.v2i3.272

Introduction

The rapid development of technology has both positive and negative impacts.¹ On the positive side, unlimited access to information makes learning about many things easy.² On the other hand, the Indonesian people are still not fully prepared for all these technological advances and information explosions, both mentally and spiritually.³ So that not a few are carried away by the swift flow of information that is not filtered correctly and eventually sinks into error.

As a country with a majority Muslim population,⁴ Indonesia has various strongholds to overcome the above problems. Starting from the Indonesian Ulema Council (MUI)⁵, which is structurally spread from the center to small areas, or madrasas that actively provide Islamic education,⁶ even small groups formed from the community are engaged in providing religious counseling to the community. One of them is Pondok Tahfiz Huurun'iin.

Pondok Tahfidz Quran Huurun'In is a non-formal education institution specifically for girls located on Jalan Masjid al-Barokah, Marindal I 19B, Deli Tua Timur, Deli Serdang, North Sumatra which was built in January 2021 ago. It started when its founder, Ustadzah Ummu Umair, imagined the state of society that was increasingly worrying for the next generation. So it occurred to him to build a Pondok Tahfidz. With the hope that the Pondok Tahfidz will one day become a charity whose rewards continue to flow non-stop even though he is gone.

Seeing the bitter reality about the many children around her residence who began to drift away from noble morals prompted Umm Umair to create a Pondok Tahfidz, which was superior in memorization and excelled in religious knowledge, and had noble morals following the sunnah of the Prophet Muhammad. Finally, the first building of Pondok Tahfidz Quran Huurun' In was built with private initial development funds on a land area of 16x18 square meters, with one large dormitory room, five bathrooms, one administrative office, one prayer room, and one large terrace and used for teaching and learning activities. Currently, Pondok Tahfidz Quran Huurun' In has 21 students.

The existence of this Pondok Tahfidz is seen as a great potential by the As-sunnah Islamic College of Religion, Deli Serdang. Imagining that this institution could become a suitable medium for imparting Islamic knowledge to the community, several scholars and students were sent through a community service program called KKN (Kuliah Kerja Nyata).

This program has been running since 2020. The main idea is to diffuse the knowledge learned at STAI As-Sunnah to the community in activity themes designed according to the community's needs.⁷ Al-Quran was chosen as the theme in the activity carried out with the Huurun'iin Pondok Tahfidz. This theme is based on analyzing the potential possessed by the Tahfiz Huurun'In cottage and analyzing the problems developing in the local community.

This activity is a form of collaboration between universities and the community to educate the life of the national community, following the basic rules that apply in Indonesia.⁸ In this case, the STAI

¹ Manvin Kaur Kuldip Singh and Narina A Samah, "Impact of Smartphone: A Review on Positive and Negative Effects on Students," *Asian Social Science* 14, no. 11 (2018): 83–89.

² Ding Choo Ming, "Access to Digital Information: Some Breakthroughs and Obstacles," *Journal of Librarianship and Information Science* 32, no. 1 (2000): 26–32.

³ Sukron Mazid et al., "Peran Penyuluh Agama Islam Dalam Pelayanan Pembangunan Mental Spiritual Masyarakat Di Era Pandemi Covid 19," *Journal of Public Administration and Local Governance* 5, no. 1 (2021): 76–89.

⁴ Joe Cochrane, "From Indonesia, a Muslim Challenge to the Ideology of the Islamic State," *The New York Times* 26 (2015).

⁵ Mumung Mulyati, "Kontribusi MUI Dalam Pengembangan Dan Penerapan Hukum Islam Di Indonesia," *Al-Masblabah Jurnal Hukum Islam Dan Pranata Sosial* 7, no. 01 (2019): 83–100.

⁶ Mukhammad Abdullah, "School Culture to Serve Performance of Madrasah in Indonesia," *QIJS: Qudus International Journal of Islamic Studies* 7, no. 1 (2019): 71–100.

⁷ Slamet Riyadi et al., "Utilization of Online Media as an Emergency Alternative for Implementing Community Service Activities during the COVID-19 Pandemic," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 1 (2022): 1–9.

⁸ Herawati Susilo, Husnul Chotimah, and Yuyun Dwita Sari, *Penelitian Tindakan Kelas* (Media Nusa Creative (MNC Publishing), 2022).

As-Sunnah KKN participants collaborated with the Tahfidz Quran Huurun'Tin Pondok under the auspices of the Nur al-Khoiriyah Foundation to jointly optimize activities in the month of Ramadan with the nuances of the Al-Qur'an.

This activity received a warm welcome from the Huurun'Tin Tahfidz Quran Islamic Boarding School and the surrounding community, but the program has never been without problems. Among the problems in the field is the lack of ability to read the Al-Qur'an. Following rules recitation, lack of understanding of verses Quran, and lack of knowledge and skills in Arabic, both in terms of *mufrodat* and linguistic rules. While learning Arabic is the key to the ease of memorizing and understanding the Quran.⁹ Without mastery of the Arabic language, the memorizers of the Quran will have difficulty remembering and understanding the memorized verses of the Quran because the two have a very close relationship.¹⁰

As intellectuals and part of society, students are required to be able to play themselves professionally and proportionally both in the world of education and society¹¹ because the task of students is not only to sit in class to seek knowledge alone but also to go directly into the community. Armed with the knowledge they have studied at As-Sunnah University, students must contribute to improving and enhancing the quality of human resources in Indonesia so that there is a real contribution from universities to society.¹²

The method used in this MPA activity is community-based research (CBR). Community Base Research is research with a collaborative pattern between the community and the world of action-oriented higher education with service learning to support social movements for the realization of social justice.¹³ This action research activity consists of four steps: planning, action, reflection, and evaluation.¹⁴ CBR also involves students and lecturers working together with community organizations (community) in research activity to achieve a common goal.¹⁵ CBR applies a collaborative approach that empowers the Quran-memorizing community at Pondok Tahfidz Quran Huurun'Tin, resulting in a series of programs to form a Quran community during Ramadan. Community Base Research (CBR) is designed with the basic principle of co-construction. With this basic principle, researchers must listen to and learn from the community by appreciating the contribution of the community's thinking.¹⁶ Researchers must also distribute authority and share information with community groups who partner in research.¹⁷ The main objective of the co-construction principle is community mobilization and knowledge mobilization.¹⁸ Community mobilization is carried out by fully involving local communities in the research process. Researchers

⁹ Moh Maqbul et al., "Pengembangan Media Pembelajaran Al-Quran Hadits Berbasis E-Modul Melalui Sastra Puisi Pada Materi Bacaan Gharib," *POTENSLA: Jurnal Kependidikan Islam* 7, no. 2 (2021): 123–134.

¹⁰ Ku Fatahiyah Binti Ku Azizan et al., "Pengajaran Dan Pembelajaran Bahasa Arab Dalam Kalangan Pelajar Tahfiz Wal Qiraat," *E-BANGI* 16 (2019): 1–15.

¹¹ Habib Cahyono, "Peran Mahasiswa di Masyarakat," *De Banten-Bode: Jurnal Pengabdian Kepada Masyarakat (PKM) Setiabudhi* 1, no. 1 (2019): 32–41.

¹² Zulham Zulham Khoir, Tiy Kusmarrabbi Karo, and Slamet Riyadi, "Perbaikan Bacaan Alquran Melalui Kegiatan Tahsin Al-Qiraah," *WARAQAT: Jurnal Ilmu-Ulmu Keislaman* 6, no. 2 (2021): 19–26.

¹³ Lia Nur Atiqoh Bela Dina and Fita Mustafida, "Teacher Professionalism Development in Community Based Research-Based Multicultural Islamic Education Learning," *Engagement: Jurnal Pengabdian Kepada Masyarakat* 5, no. 2 (2021): 516–527.

¹⁴ Agung Dwi Laksono, Hario Megatsari, and Mohamad Yoto, "Riset Aksi Partisipatif Desa Sehat Berdaya," 2019, 19–50, <https://doi.org/10.31227/osf.io/wmh48>.

¹⁵ Hengki Wijaya and Arismunandar Arismunandar, "Pengembangan Model Pembelajaran Kooperatif Tipe STAD Berbasis Media Sosial," *Jurnal Jaffray* 16, no. 2 (2018): 175–196.

¹⁶ Eva Yin-han Chung, "Facilitating Learning of Community-Based Rehabilitation through Problem-Based Learning in Higher Education," *BMC Medical Education* 19, no. 1 (2019): 1–14.

¹⁷ Moh Hafiyussholeh and Ahmad Lubab, "Pembinaan Dan Pelatihan Guru Madrasah Dalam Rangka Peningkatan Kompetensi Pedagogik Guru Matematika Melalui Penguasaan Soal Hots (Higher Order Thinking Skills)" (LPPM UIN Sunan Ampel Surabaya, 2020).

¹⁸ Joseph Angelou Ilagan Ng, "A Look Back: Assessment of the Learning Outcomes of the Community-Based Research Experiences of the Senior High School Students of a Higher Education Institution in Batangas," *International Journal of Learning, Teaching and Educational Research* 21, no. 3 (2022).

and the local community jointly determine essential issues to be researched, organize how to collect and process data, disseminate research results, determine who will benefit from the research, and discover how the research results can benefit the community.¹⁹

Among other relevant studies used as comparison material is research conducted by Lia Nur Atiqoh Bela Dina, and Fita Mustafida, entitled "Teacher Professionalism Development in Community Based Research Based Multicultural Islamic Education Learning" (2021). Furthermore, research conducted by M Kafrawi, Amrul Luthfi, and Misbahul Munir entitled Use of Multimedia Technology in Learning Arabic at MTsN Tanjung Pinang City (2022). The two studies above used the Community Based Research method to overcome problems and increase professionalism and competence in implementing learning. At the same time, this paper is a descriptive study using the Community Based Research method, which aims to see what problems occur in the community and what potential is available at Pondok Tahfidz Quran Huurun'Iin. Then look for solutions to any existing problems and determine the right strategy to develop the available potential.

Apart from making a scientific contribution to society, this activity also positively impacts students. The benefits that can be felt directly by students participating in the KKN are: increasing students' insight into the world of work, building self-confidence, instilling a spirit of patriotism towards the nation, knowing the relationship between the theory that has been learned and its application, gaining valuable experience and valuable opportunities to contribute to society.

Result and Discussion

Community service activities or Field Work Lectures (KKN) conducted by KKN STAI As-Sunnah students at Pondok Tahfidz Quran Huurun'Iin are conducted for 20 days starting from Sunday, April 3, 2022 – Friday, April 22, 2022. The work program is carried out six days a week—a week, from Monday to Saturday, and off on Sunday. The activities carried out during the KKN started at 07.30 WIB until 12.00 WIB, then continued at 17:00 WIB until 18:00 WIB. The activities that have been planned aim to optimize the month of Ramadan by forming a quranic community at Pondok Tahfidz Quran Huurun'Iin. STAI As-Sunnah students also provide Ramadhan journal papers as a medium to record traces of activities that students cannot fully monitor. Such as Dhuha prayers and daily recitations of the Al-Qur'an, where recitations of the Quran are one of the standards of success achieved during KKN activities this month. Ramadan. With the Ramadhan journal, Quran recitation activities, and Duha prayers can be well controlled, Quran memorizers are also increasingly enthusiastic about filling out the journal as much as possible.

The KKN activities of STAI As-Sunnah students at Pondok Tahfidz Al-Qur'an Huurun' Iin received a good response from the Al-Qur'an memorizing community, the surrounding community, and the extended family of Pondok Tahfidz Quran Huurun'Iin. Students design activities in such a way as to be interesting, varied, and not dull and always give appreciation to active and accomplished participants, either in the form of greetings or simple gifts such as key chains, pencil cases, or notebooks. They were enthusiastic about participating in each activity because, according to them, the activities carried out during the MPA were beneficial and had never been implemented at the Tahfidz Quran Huurun'Iin Islamic Boarding School. In addition, the memorizers of the Quran are more motivated to learn Arabic thanks to endless encouragement from students and participating in various competitions to hone talents that promise many benefits.²⁰

Even though sometimes the memorizers of the Al-Qur'an feel tired with little rest time and lots of activities during Ramadan, the presence of STAI As-Sunnah KKN Students is still welcomed

¹⁹ Taufik Rahman Enjang A S Ahmad Sarbini, "Komunikasi Dakwah Pesantren Tradisional Dalam Penyebaran Agama Islam," *At-Tadabbur: Jurnal Penelitian Sosial Keagamaan* 9, no. 1 (2019): 46–66.

²⁰ Mera Putri Dewi, S Neviyarni, and Irdamurni Irdamurni, "Perkembangan Bahasa, Emosi, Dan Sosial Anak Usia Sekolah Dasar," *Jurnal Ilmiah Pendidikan Dasar* 7, no. 1 (2020): 1–11.

warmly and enthusiastically. They look forward to the activities enthusiastically and actively participate fully in them. Among the activities carried out during the 20 days were:

Memorize Mutun Tuhfatul Athfal

Pondok Tahfidz Huurun'In is an educational institution with a vision to produce a generation of Rabbani who memorize 30 chapters of the Quran and have noble character and good character. The knowledge of tajwid is needed to achieve the target of memorizing the 30 chapters.²¹ One method that can be used in learning tajwid is memorizing the mutun tajwid for a further thorough discussion. Therefore, memorizing the Mutun tajwid Tuhfatul Athfal was chosen as one of the routine activities for 20 days to support the knowledge and understanding of the Al-Qur'an memorizers towards the Al-Qur'an itself.



Picture 1: Memorize Mutun Tuhfatul Athfal

Tahfidz Alquran

Memorizing the Al-Qur'an is the essential learning goal at Pondok Tahfidz Quran Huurun'In. So this activity cannot be replaced or postponed even though it is during Ramadan. The method used in memorizing the Al-Qur'an is the halaqah method; each halaqah consists of 3-4 people who memorize the Al-Qur'an and a KKN STAI As-Sunnah student. The memorizers of the Quran must recite verses of the Quran that will be memorized in front of the halaqah supervising students. This reciting aims to minimize reading errors in memorizing the Al-Qur'an.

During Ramadan, Quran memorizers are only required to *muraja'ah* that they have memorized before, not depositing new memories. Memorizers have not completed the memorization target required to complete.

Shalat Dhuba

After completing the Tahfidz Quran activities at 10:00 WIB, the memorizers of the Quran are given time to carry out Duha prayers until 10:30. Duha prayer activities are carried out independently, and their progress is monitored through the Ramadan journal. The purpose of the Duha prayer activities is to discipline those who memorize the Al-Qur'an and train them to get used to performing sunnah worship. In addition, implementing Duha prayer can increase the spiritual intelligence of students.²²

²¹ Nurjanah Nurjanah, "Hubungan Pemahaman Ilmu Tajwid Dengan Kemampuan Menghafal Alquran (Studi Di MAN 2 Kota Cilegon)" (Universitas Islam Negeri " Sultan Maulana Hasanuddin" Banten, 2018).

²² Wahyu Sabilar Rosad, "Pelaksanaan Shalat Dhuha Dalam Meningkatkan Kecerdasan Spiritual Siswa Kelas 3 Madrasah Ibtidaiyah Ma'arif Nu Ajibarang Wetan," *Al-Munqidz: Jurnal Kajian Keislaman* 8, no. 1 (2020): 119–138.

Tilawah Alquran 3 Juz/ day

In a Quranic society need, one of the efforts was made. It creates activities requiring the Quran's memorizers to stay close to the Quran. Therefore, students set a target of completing two recitations of the Al-Qur'an for 20 days. In other words, each memorizer of the Al-Qur'an must complete three chapters of recitations of the Al-Qur'an each day. The target of this recitation is monitored through the Ramadan journal that has been prepared.

Arabic Class

Let us talk about the Quran and sharia knowledge. We will also talk about Arabic because the Quran and sharia knowledge cannot be fully understood and mastered without the Arabic language.²³ The Quran and Arabic are related and cannot be separated, considering the Quran itself was revealed in Arabic. In connection with the above, the students participating in the STAI As-Sunnah KKN program who were tasked with spreading knowledge at the Tahfidz Huurun'Iin Islamic Boarding School and the surrounding community took the initiative to hold Arabic language classes with appropriate methods to encourage understanding of the Al-Qur'an. The use of the correct method can improve the ability more quickly.²⁴



Picture 2: Arabic Class

Among the KKN programs implemented is the Al-Quran recitation activity for Quran memorizers at the Tahfidz Huurun'Iin Islamic Boarding School and the children of the surrounding community. The tahsin activity of the Al-Qur'an aims to improve the reading of the Al-Qur'an, starting from repairing the places where letters come out, the law for reading nun breadfruit and mim breadfruit, as well as an effort to increase and build a love for correct reading of the Al-Qur'an. A good reading of the Quran will make it easier for readers to live up to the reading of the Al-Qur'an. Furthermore, it allows its readers to teach it to others. Lastly, this makes the reading of readers who follow tahsin have quality reading.²⁵

Ta'lim

Ta'lim or study is one of the activities routinely carried out once a week by KKN STAI As-Sunnah students at Pondok Tahfidz Huurun'Iin. The material discussed is about Islamic sciences in terms of law, benefits, and history. This activity aims to add insight into the memorizers of the Al-Qur'an in the religious field.

²³ Ambo Pera Aprizal, "Urgensi Pembelajaran Bahasa Arab Dalam Pendidikan Islam," *Jurnal Pendidikan Guru* 2, no. 2 (2021).

²⁴ Yuniarti, "Hubungan Menghafal Al Quran Dengan Kemampuan Bahasa Arab Di Pesantren Dempo Darul Muttaqien," 2020, 3–5.

²⁵ Fitroh Hayati and Della Indah Fitriani, "Penerapan Metode Tahsin Untuk Meningkatkan Kemampuan Membaca Al- Qur ' an Siswa Sekolah Menengah Atas Della Indah Fitriani Universitas Islam Bandung ORCID ID : 0000-0002-1180-3853 Fitroh Hayati Universitas Islam Bandung ORCID ID : 0000-0002-2287-8440" 5 (2020): 15–31, <https://doi.org/10.35316/jpii.v4i1.227>.

Relax Talk

Casual talk is one of the special programs of KKN STAI As-Sunnah, which provides a variety of exciting information packaged in a warm and relaxed manner. This interesting information is in the form of tips and tricks, self-development, arts, and others. The informal talk aims to enable memorizers of the Al-Qur'an to recognize themselves, look for hidden talents within themselves, hone these talents, then develop them.²⁶

Game

Rank 1 is one of the games held in KKN activities during Ramadan. This game was held to add insight and knowledge to the memorizers of the Quran at Pondok Tahfidz Huurun'Tin, both general knowledge and Islamic knowledge. In addition, this game can also increase one's self-confidence and eliminate boredom.²⁷ This game is a form of questions about Islam, technology, and general knowledge. With objective answers, A, B, C, or D. Participants who are wrong in answering the questions are deemed failed and asked to leave the place until finally, there is only one winner left. Get entitled to rank one achievement.

Musyadah Lughawiyah

Musyadah lughawiyah, or watching together, is an activity to watch Arabic-language films containing stories of friends and other Islamic stories. This activity is done to provide Islamic education and exemplary noble character possessed by the characters in the film and to train their understanding of Arabic expressions that they listen to using picture and video media.²⁸ In this case, the memorizers of the Al-Qur'an are trained to understand istima' and also kalam. Because in addition to understanding heard, you have to express what is understood from the story presented. Occasionally the film is stopped to ask Quran memorizers about what new vocabulary they have acquired or what vocabulary they have not understood from the film.

Iftar Jama'i

Iftar is one of the activities carried out once every ten days. This activity aims to strengthen *ukhuwah* between Al-Qur'an memorizers, KKN members, and the extended family of Pondok Tahfidz Quran Huurun'Tin, who are trying to improve the quality and potential that exists at Pondok Tahfidz Quran Huurun'Tin, especially during the month of Ramadan. In addition, this activity also intends to channel funds from the *mubsinin* and *mubsinat* who have participated and supported the STAI As-Sunnah KKN activities at Pondok Tahfidz Quran Huurun'Tin can run smoothly.

Arabic Speech Contest

One of the special activities held on the first weekend was an Arabic speech contest. This competition trains the language skills of Quran memorizers as well as trains and increases the confidence of the contestants.²⁹

²⁶ Kd Dana Handika, I Km Sudarma, and I Nym Murda, "Analisis Penggunaan Ragam Bahasa Indonesia Siswa Dalam Komunikasi Verbal," *Jurnal Pedagogi Dan Pembelajaran* 2, no. 3 (2019): 358–368.

²⁷ Syarif Hidayatulloh, Henry Praherdhiono, and Agus Wedi, "Pengaruh Game Pembelajaran Terhadap Peningkatan Hasil Belajar Pemahaman Ilmu Pengetahuan Alam," *Jurnal Kajian Teknologi Pendidikan* 3, no. 2 (2020): 199–206.

²⁸ T. M. Vinod Kumar, "Efektifitas Penggunaan Media Audio Visual dalam Meningkatkan Kemampuan Berbahasa Arab Peserta Didik Kelas XI Mipa Madrasah Aliyah Di Kanang Kab. Polman," *Journal of Chemical Information and Modeling* 53, no. 9 (2019): 1689–1699.

²⁹ Anisa Putri, "Ekstrakurikuler Muhadharah Santri dan Kemampuan Public Speaking (Pondok Pesantren Modern Daarul Muttaqien Cadas Kabupaten Tangerang)" (2020).



Picture 3: Arabic Speech Contest

Daily Prayer Memorization Contest

Quran memorizers *huruun'in* must follow the daily prayer memorization competition. This competition aims to help memorizers of the Al-Qur'an in repeating daily prayers that have been memorized.³⁰

Tahfidz Quran Contest

The tahfidz Quran competition was held in three categories: the 3rd, fifth, and 10th chapters of the tahfidz Quran competition. The Tahfidz Quran competition activity aims to train mentally and test the accuracy and strength of memorizing the Quran for those who memorize the Quran at the Tahfidz Quran *Huurun'in* Pondok.

Sharing the Takjil

Sharing is one of Ramadan's most extraordinary reward practices, especially when sharing with people who break their fast. Therefore, KKN students make sharing takjil one of the activities by using donations distributed by the *mubsinin* to be allocated and used in carrying out this activity.

After introducing the various activities that will be carried out during the KKN at the opening ceremony, students divide the Quran memorizers into six halaqah groups of 3-4 people. Each group is guided by KKN STAI As-Sunnah students. This activity aims to facilitate the process of listening to the memorization of the Al-Qur'an. Halaqah is a term related to the world of Islamic education. Halaqah is also called mentoring, *ta'lim*, or *tarbiyah*.³¹ The halaqah learning model is a teaching and learning process carried out by students by circling the teacher concerned.³²

In the first week, many things need to be prepared. They plan, introduce, and schedule activities for 20 days in an outline. The activities to be carried out were prepared based on the results of discussions between KKN students and the head of the Pondok Tahfidz Quran *Huurun'in*. Then various activities in the first week began to be carried out according to the planned schedule. KKN STAI As-Sunnah students try to carry out activities to the fullest, even though some obstacles remain unavoidable. Obstacles faced a lack of order in the *muraja'ah* system, which is indicated by the unstructured order of the juz of the Al-Qur'an deposited by some Al-Qur'an memorizers. Then the modules used for Arabic classes are also not quite right because some Al-Qur'an memorizers who have never studied Arabic find it difficult with the order of subject matter in the book *Durus al-Lughoh*. Another obstacle is the unavailability supervisor for *Matan Tuhfatul Athfal's* activity in the morning, which delays 5-10 minutes. Then the last one is the unstructured documentation agenda. Based on the results of this reflection, the activity plan was revised again according to the needs. Such as determining the minimum number of *tahfiz*, and the order of juz when *muraja'ah*,

³⁰ Faisal Hendra, "Peran Organisasi Mahasiswa Dalam Meningkatkan Mutu Pembelajaran Keterampilan Berbahasa Arab," *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 5, no. 1 (2018): 103–120.

³¹ Ahmad Soleh et al., "Metode Halaqah dalam Pembelajaran Tahfidz Alquran di Pondok Pesantren Tahfidz Alquran Darussunnah Parung Kabupaten Bogor Tahun 2018" (2018): 43–52.

³² mutia Lisa, "Penerapan Model Pembelajaran Halaqah Dalam Membina Bacaan Al-Qur'an Santri Di Pondok Pesantren Riyadhus Sholihin Bandar Lampung" (Uin Raden Intan Lampung, 2021).

changing the Arabic class module from the book of Durus al-Lughoh to the book of Baina Yadaik, making a schedule for the supervisor of memorizing the Mutun Tuhfatul Athfal in the morning, motivating Al-Qur'an memorizers to achieve recitation targets, and utilizing social media Instagram as a place for documentation. In addition, students also prepare activities that will be held next week. Such as setting a menu for joint iftar activities, buying equipment to decorate the competition, and establishing a scoring system to determine the competition's winner.

In the second week, students found some significant improvements. Among them is the program of memorizing the Mutun Tuhfatul Athfal. The memorizers Quran at the Tahfidz Quran Huurun'Tin begin adjusting their memorization cohesively. Various competitions can also be carried out correctly. Then, the tahfidz Quran program has also improved, where all Quran memorizers apply a structured muraja'ah system as directed. The memorizers of the Al-Qur'an at the Tahfidz Quran Huurun'Tin Pondok began to improve their Al-Qur'an readings when they were reprimanded for their mistakes, even though they were often repeated in the same place.

Furthermore, the Arabic class program can be adequately followed thanks to the updated module. They can understand the learning structure without many cues or directions from the teacher and start actively asking questions about Arabic vocabulary. Likewise, with recitations of the Al-Qur'an, it was recorded that three people who memorized the Al-Qur'an had completed the Al-Qur'an once. Accompanied by these improvements, there are still several things that have not been achieved, such as the unresolved Tuhfatul Athfal memorization, the Arabic language style that is not appropriate, and activity fund proposals that have not reached the target. Therefore, all the shortcomings are gradually corrected, from the method used in memorizing the Mutun Tuhfatul Athfal and the inaccurate Arabic language style. In addition, the activity budget plan was also rearranged according to the funds obtained.

In the third week, the enhancement in all activities seemed prominent. Almost all the memorizers of the Al-Qur'an at the Huurun'Tin Tahfidz Quran Islamic Boarding School began to be able to recite Arabic *dhomirs* randomly. Muroja'ah memorization of the Al-Qur'an has also reached the final target of memorizing it. There are even some memorizers of the Quran who can re-memorize juz memorization that has been deposited before. In the third week, the memorization of the Mutun Tuhfatul Athfal was completed whole. Thirteen memorizers of the Quran at the Tahfidz Al-Quran Huurun'Tin had completed it once each, the target of completing two chapters of recitations had been achieved even by one person. All planned activities and competitions can be carried out correctly and on time. The memorizers of the Al-Qur'an also begin to speak active Arabic well, even though they have not understood the rules of Arabic in-depth. There are still some vocabulary or expressions that have not been mastered.

Conclusion

These are the results of the STAI As-Sunnah Deli Serdang Student Field Work Lecture at the Tahfidz Al-Quran Huurun'Tin Islamic Boarding School in the form of activities carried out to create a Quranic community during the month of Ramadan.

Thanks to the cooperation and active participation of Al-Quran memorizers, there has been a significant increase in the ability to memorize the quality of the children at Pondok Tahfidz Quran Huurun'Tin. If viewed from several aspects, the increase includes; increasing the understanding of tajwid in reading the Quran and increasing the understanding of Arabic material designed to assist them in understanding the verses of the Al-Qur'an that they memorize.

Hopefully, this activity can be continued and developed by the Tahfidz Quran Huurun'Tin Pondok Pesantren to improve intellectually and develop the interests and talents of Quran memorizers and the surrounding community as a form of contribution to improving the quality of character and education in Indonesia.

Acknowledgements: thanks to all parties who participated in completing this article. Significantly the STAI As-sunnah Deli Serdang has contributed financially to the publication of this article.

Bibliography

- Abdullah, Mukhammad. "School Culture to Serve Performance of Madrasah in Indonesia." *QIJS: Qudus International Journal of Islamic Studies* 7, no. 1 (2019): 71–100.
- Aprizal, Ambo Pera. "Urgensi Pembelajaran Bahasa Arab Dalam Pendidikan Islam." *Jurnal Pendidikan Guru* 2, no. 2 (2021).
- Azizan, Ku Fatahiyah Binti Ku, Hanis Najwa Binti Shaharuddin, Farah Nur-Rashida Binti Rosnan, and Wazzainab Ismail. "Pengajaran Dan Pembelajaran Bahasa Arab Dalam Kalangan Pelajar Tahfiz Wal Qiraat." *E-BANGI* 16 (2019): 1–15.
- Cahyono, Habib. "Peran Mahasiswa Di Masyarakat." *De Banten-Bode: Jurnal Pengabdian Kepada Masyarakat (PKM) Setiabudhi* 1, no. 1 (2019): 32–41.
- Chung, Eva Yin-han. "Facilitating Learning of Community-Based Rehabilitation through Problem-Based Learning in Higher Education." *BMC Medical Education* 19, no. 1 (2019): 1–14.
- Cochrane, Joe. "From Indonesia, a Muslim Challenge to the Ideology of the Islamic State." *The New York Times* 26 (2015).
- Dewi, Mera Putri, S Neviyarni, and Irdamurni Irdamurni. "Perkembangan Bahasa, Emosi, Dan Sosial Anak Usia Sekolah Dasar." *Jurnal Ilmiah Pendidikan Dasar* 7, no. 1 (2020): 1–11.
- Dina, Lia Nur Atiqoh Bela, and Fita Mustafida. "Teacher Professionalism Development in Community Based Research-Based Multicultural Islamic Education Learning." *Engagement: Jurnal Pengabdian Kepada Masyarakat* 5, no. 2 (2021): 516–527.
- Hafiyussholeh, Moh, and Ahmad Lubab. "Pembinaan Dan Pelatihan Guru Madrasah Dalam Rangka Peningkatan Kompetensi Pedagogik Guru Matematika Melalui Penguasaan Soal Hots (Higher Order Thinking Skills)." LPPM UIN Sunan Ampel Surabaya, 2020.
- Handika, Kd Dana, I Km Sudarma, and I Nym Murda. "Analisis Penggunaan Ragam Bahasa Indonesia Siswa Dalam Komunikasi Verbal." *Jurnal Pedagogi Dan Pembelajaran* 2, no. 3 (2019): 358–368.
- Hayati, Fitroh, and Della Indah Fitriani. "Penerapan Metode Tahsin Untuk Meningkatkan Kemampuan Membaca Al- Qur ' an Siswa Sekolah Menengah Atas Della Indah Fitriani Universitas Islam Bandung ORCID ID : 0000-0002-1180-3853 Fitroh Hayati Universitas Islam Bandung ORCID ID : 0000-0002-2287-8440" 5 (2020): 15–31. <https://doi.org/10.35316/jpii.v4i1.227>.
- Hendra, Faisal. "Peran Organisasi Mahasiswa Dalam Meningkatkan Mutu Pembelajaran Keterampilan Berbahasa Arab." *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 5, no. 1 (2018): 103–120.
- Hidayatulloh, Syarif, Henry Praherdhiono, and Agus Wedi. "Pengaruh Game Pembelajaran Terhadap Peningkatan Hasil Belajar Pemahaman Ilmu Pengetahuan Alam." *Jurnal Kajian Teknologi Pendidikan* 3, no. 2 (2020): 199–206.
- Khoir, Zulham Zulham, Tiy Kusmarrabbi Karo, and Slamet Riyadi. "Perbaikan Bacaan Alquran Melalui Kegiatan Tahsin Al-Qiraah." *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 6, no. 2 (2021): 19–26.
- Kumar, T. M. Vinod. "Efektifitas Penggunaan Media Audio Visual Dalam Meningkatkan Kemampuan Berbahasa Arab Peserta Didik Kelas XI Mipa Madrasah Aliyah Di Kanang Kab. Polman." *Journal of Chemical Information and Modeling* 53, no. 9 (2019): 1689–1699.
- Laksono, Agung Dwi, Hario Megatsari, and Mohamad Yoto. "Riset Aksi Partisipatif Desa Sehat Berdaya," 2019, 19–50. <https://doi.org/10.31227/osf.io/wmh48>.
- LISA, MUTIA. "Penerapan Model Pembelajaran Halaqah Dalam Membina Bacaan Al-Quran Santri Di Pondok Pesantren Riyadhus Sholihin Bandar Lampung," 2021.
- Maqbul, Moh, Abdulloh Hamid, Mohammad Solehuddin, and Winarto Eka Wahyudi. "Pengembangan Media Pembelajaran Al-Quran Hadits Berbasis E-Modul Melalui Sastra Puisi Pada Materi Bacaan Gharib." *POTENSLA: Jurnal Kependidikan Islam* 7, no. 2 (2021): 123–134.
- Mazid, Sukron, Rumawi Rumawi, Wahyu Prabowo, and Sholihul Hakim. "Peran Penyuluh Agama

- Islam Dalam Pelayanan Pembangunan Mental Spiritual Masyarakat Di Era Pandemi Covid 19.” *Journal of Public Administration and Local Governance* 5, no. 1 (2021): 76–89.
- Ming, Ding Choo. "Access to Digital Information: Some Breakthroughs and Obstacles." *Journal of Librarianship and Information Science* 32, no. 1 (2000): 26–32.
- Mulyati, Mumung. “Kontribusi MUI Dalam Pengembangan Dan Penerapan Hukum Islam Di Indonesia.” *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial* 7, no. 01 (2019): 83–100.
- Ng, Joseph Angelou Ilagan. "A Look Back: Assessment of the Learning Outcomes of the Community-Based Research Experiences of the Senior High School Students of a Higher Education Institution in Batangas." *International Journal of Learning, Teaching, and Educational Research* 21, no. 3 (2022).
- NURJANA, NURJANA. “Hubungan Pemahaman Ilmu Tajwid Dengan Kemampuan Menghafal Alquran (Studi Di Man 2 Kota Cilegon),” 2018.
- Putri, Anisa. ““Ekstrakurikuler Muhadharah Santri Dan Kemampuan Public Speaking (Pondok Pesantren Modern Daarul Muttaqien Cadas Kabupaten Tangerang),” 2020.
- Riyadi, Slamet, Syahri Ramadana, Bahrul Ulum, Zulham Effendi, and Arbonas Lubis. "Utilization of Online Media as an Emergency Alternative for Implementing Community Service Activities during the COVID-19 Pandemic." *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 1 (2022): 1–9.
- Rosad, Wahyu Sabilar. “Pelaksanaan Shalat Dhuha Dalam Meningkatkan Kecerdasan Spiritual Siswa Kelas 3 Madrasah Ibtidaiyah Ma’arif Nu Ajibarang Wetan.” *Al-Munqidz: Jurnal Kajian Keislaman* 8, no. 1 (2020): 119–38.
- Sarbini, Taufik Rahman Enjang A S Ahmad. “Komunikasi Dakwah Pesantren Tradisional Dalam Penyebaran Agama Islam.” *At-Tadabbur: Jurnal Penelitian Sosial Keagamaan* 9, no. 1 (2019): 46–66.
- Singh, Manvin Kaur Kuldip, and Narina A Samah. "Impact of Smartphone: A Review on Positive and Negative Effects on Students." *Asian Social Science* 14, no. 11 (2018): 83–89.
- Soleh, Ahmad, Rahendra Maya, Muhamad Priyatna, and At-tirmidzi Karena. “Metode Halaqah Dalam Pembelajaran Tahfidz Alquran Di Pondok Pesantren Tahfidz Alquran Darussunnah Parung Kabupaten Bogor Tahun 2018,” 2018, 43–52.
- Susilo, Herawati, Husnul Chotimah, and Yuyun Dwita Sari. *Penelitian Tindakan Kelas*. Media Nusa Creative (MNC Publishing), 2022.
- Wijaya, Hengki, and Arismunandar Arismunandar. “Pengembangan Model Pembelajaran Kooperatif Tipe STAD Berbasis Media Sosial.” *Jurnal Jaffray* 16, no. 2 (2018): 175–196.
- Yuniarti. “Hubungan Menghafal Al Quran Dengan Kemampuan Bahasa Arab Di Pesantren Dempo Darul Muttaqien,” 2020, 3–5.