



Self-Habilitation in Consistency of Reading The Qur'an in In The Masjid Al-Qodri (Action Research in Society)

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Abstract

It is undeniable that almost all Muslims have the Al-Quran, but, regrettably, the Quran is not read but only used as a display, either because it has been stored for a long time and has never been read, or because they cannot read it. This community service activity by students and lecturers of STAI As-Sunnah aims to revive people's interest in reading the Quran. This community service activity was created using an action research framework. Furthermore, the method used is Participatory Action Research, which is commonly used to help solve social problems. Which is research commonly used to help solve social problems in society. In this study, it was found that it turns out that community interest can be reshaped through positive Al-Quran-based activities carried out over several cycles. It can be concluded that many social factors cause the lack of interest in reading the Quran. However, this interest can still be raised and revived through Al-Quran-based activities by the STAI As-sunnah team.

Keywords: Reading The Qur'an; Ramadhan; Participatory Action Research

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Introduction

The deceit of the world nowadays neglects us more, especially people who embrace Islam, and we still encounter many who are unable to read the Quran. It is undeniable that almost all Muslims have the Al-Quran. However, it is unfortunate that the Quran is not read but only used as a display because it has been stored for a long time and has never been read or because it cannot be read. Al-Qur'an is the Word of Allah *Subhanahuwata'ala* revealed to the Prophet Muhammad *Sallallahu alaihi wasallam* through the Jibril, a miracle specifically narrated and used as a guide in life. In essence, the Qur'an is a guideline for all humanity. In general, in society, children who enter junior high school education or adolescence are reluctant to read the Qur'an and get used to reading the Qur'an. This has begun to fade within the community.

We can see this when we no longer meet teenagers who want to read the Qur'an. However, they often open their cell phones, which can also preoccupy and neglect them. Now, it is rarely seen and heard by us teenagers. After the evening prayer no longer wants to read the Quran. Reading the Qur'an is one way to maintain its purity of the Qur'an. Therefore, it is lucky for those who can protect the Qur'an by reading, understanding and practising its contents. Allah elevates the degree of the readers of the Qur'an and clothes their parents with crowns whose rays are brighter than the sun.¹

They start with the people who want their children to know Islam. The ustad who teaches at the Al-Qodri Islamic Boarding School collaborates with KKN STAI AS-SUNNAH participants to make a design or program. A flash boarding school so that children around the pesantren feel the hostel's atmosphere, which aims to enter the hostel later. Years to come, so do not be surprised by the atmosphere there. So the creation of this lightning boarding school. To facilitate the running of this lightning boarding school, students from Ma'had Tahfidz Al-Qodri become mandatory participants in attending this lightning boarding school. They will become role models or examples for other participants. The program planned by the KKN participants and the pesantren is to memorize the Al-Quran. By reading and memorizing frequently, they will get used to reading the Al-Quran themselves. Things like this are one example that the habit of reading and studying the Quran must be increased. So that people know the holy book of Muslims and are motivated to get used to reading and to study it.

The Al-Qur'an provides a refinement and continuous development of the heart and minds along with the mental and physical training steps. The Quran is a demand in mind or called Faith. The consummation step is called Ihsan. The Qur'an must be read, studied, understood, practised, broadcast, and preserved daily. Every attitude, action, speech, and deed of a Muslim must follow the Qur'an's teachings. Practising the Qur'an is an obligation for Muslims. To practice the Al-Qur'an properly, you must go through several stages, including reading it properly and correctly, memorizing it, understanding the meaning of its verses, and practising it. Reading the Qur'an is one way to maintain its purity of the Qur'an. Therefore, it is lucky for those who can protect the Qur'an by reading, understanding and practising its contents.

From the description above, it can be seen that reading the Al-Qur'an is highly recommended. Therefore, it needs to be applied in everyday life because reading the Al-Qur'an can make one closer to Allah and love the Al-Qur'an and as forming a religious character. Given the high importance of reading the Qur'an, we need a way to be able to read the Qur'an frequently. Concerning this background, what will be discussed is getting used to reading the Qur'an. According to the Big Indonesian Dictionary (KBBI), the meaning of the word get used to is to make it familiar (general). Example: Getting used to something new in society is very difficult. Another meaning of getting used to it is getting used to it.

On this basis, educational experts always remind teachers or parents to accustom children to something good. Children become accustomed to it independently without coercion before other

¹ Eva Apriyanti and Hasan Basri, "Pembiasaan Membaca Al-Qur'an Di Pondok Al-Ishlah Sendangagung Paciran Lamongan," *Tamaddun* 21, no. 1 (2020): 53–66.

habits contrary to Islamic teachings develop. Muslims read the Al-Qur'an, of course, on a solid basis. There are three basic: Al-Qur'an, hadith, and introductory psychology.

Words of Allah SWT related to the basis of the habit of reading the Qur'an include:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

"Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for 'their' hearing, sight, and intellect."

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

"that this is truly a noble Quran,"

Indeed, this Al-Qur'an contains various benefits and many uses. Qur'an contains things that lead to the greatness of humanity in this world and the hereafter. Al-Karim is an ism containing instructions, explanations, knowledge, and wisdom. A Faqih uses the Qur'an as a proposition and takes lessons from it. A wise man will learn from him. A wise man will take lessons from the Qur'an and make it proof.

Moreover, a writer will benefit from the Qur'an and strengthen his evidence. So every scientist will seek the basis of his knowledge from the Qur'an. Of course, this is enough to motivate all teenagers because previous people and scientists were very interested in reading and researching it. Much evidence has been seen if the Al-Qur'an gets used to reading it. It will get various kinds of goodness and, of course, also give peace to the reader. With the Qur'an, parents can educate their children to be better, pious children². Even children who are devoted to their parents are not negligent or even children who disobey their parents. Another benefit is that by getting used to reading the Qur'an, children will add more insight and think smarter because previous people have proved this.

Hadith. Meanwhile, the Hadith which instructs the reading of the Qur'an is as follows: "Hajjaj bin Minhaj told us, Syu'bah told us, he said: 'Alqamah bin Marsad told me: I heard Sa'ad bin 'Ubadah from Abi Abdirrohman as-Sulami from 'Usman Radiyallah 'Anhu from the Prophet *Sallallahu alaihi wasallam*, he said: "The best of you are those who learn and teach the Qur'an." (HR. Bukhari)³.

The Hadith above explains that a person is ordered to read the Qur'an because by reading the Qur'an, we can get a defence or reward tomorrow on the Day of Resurrection⁴. People who make it a habit to read the Qur'an are the best people⁵ and the most important humans. So there is no human being on this earth who is better than someone who wants to learn and work on the Qur'an.

Basic Psychology. Psychology is the science that studies human behaviour⁶. In this case, why is psychology included in the fundamental aspects of reading the Qur'an? Because psychology seeks to investigate all aspects of personality and behaviour, both physical and spiritual⁷. The Al-Qur'an is an antidote for what is in the chest⁸, such as to cleanse and purify the soul⁹ from all forms of

² Adamu Zakiyu Ubale, Abdul Hakim Abdullah, and Tahir Abdurrahman, "An Overview of the Provision of Islam in Children Education," *The American Journal of Innovative Research and Applied Sciences* 1, no. 4 (2015): 137–146.

³ Muhammad Al-Bukhari, "Sahih Al-Bukhari" (Dar Ul-Hadith, 1978).

⁴ Mohammad Zafir Al-Shahri, "Islamic Theology and the Principles of Palliative Care," *Palliative & Supportive Care* 14, no. 6 (2016): 635–640.

⁵ Elihami Elihami, "Describing about 'Teachers and Kemuhammadiyah' in Elementary School Department: A Review of Literature," *Mahaguru: Jurnal Pendidikan Guru Sekolah Dasar* 3, no. 1 (2022): 49–54.

⁶ Martin S Hagger et al., *The Handbook of Behavior Change* (Cambridge University Press, 2020).

⁷ Agnieszka Bożek, Pawel F Nowak, and Mateusz Blukacz, "The Relationship between Spirituality, Health-Related Behavior, and Psychological Well-Being," *Frontiers in Psychology* 11 (2020): 1997.

⁸ Niken Bayu Argaheni et al., "The Impact of Murotal Al-Qur'an on Decreasing Labor Pain In Maternity Mother First Phase," *PLACENTUM: Jurnal Ilmiah Kesehatan Dan Aplikasinya* 9, no. 3 (n.d.): 76–86.

⁹ Azlisham Abdul Aziz, "Analysis Of Literature Review On Spiritual Concepts According To The Perspectives Of The Al-Quran, Hadith And Islamic Scholars," *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12, no. 9 (2021): 3152–3159.

shirk and strengthen the belief in the perfect Oneness of the Lord of the worlds, and also teaches a just and civilized humanity as well as prospering good hearts in the world and the hereafter. Every living human needs a guide to life called Religion.¹⁰ To feel that in his soul, there is a feeling that believes in the existence of an almighty substance as a place to take refuge and ask for help. At the same time, the Qur'an can provide peace of mind for those who read it¹¹. Studying the Qur'an is a command from Islamic teachings because Qur'an is the revelation of Allah *Subhanahu wata'ala*. This was revealed to the Prophet Muhammad sallallahu alaihi wasallam as a Muslim guide. So we as Muslims must study and practice what is contained in the Qur'an¹². The child's character can be formed from the frequent reading of the Qur'an, namely forming Qur'anic sons and daughters¹³ who believe in and fear Allah *subhanahu wata'ala*. This community service activity was created using an action research framework¹⁴. Furthermore, the method used is Participatory Action Research¹⁵, a research commonly used to help solve social problems¹⁶. Which is research commonly used to help solve social problems in society¹⁷. The research was carried out in several cycles, starting with planning activities based on the results of observations and needs analysis at the intended location. Furthermore, a standard of success is determined, which will be the benchmark for evaluation in each cycle. Data was collected using observation, interview, and documentation techniques. Each cycle carried out an analysis of the achievement of results so that all the problem formulations made at the beginning can be completed at the end.

Result and Discussion

The Al-Qodri Islamic Boarding School¹⁸, located on Pasar 11 Education Street, Percut Sei Tuan District, Deli Serdang Regency, is a boarding school specifically for children aged 13-17 years to memorize the Al-Quran. With this age difference, children can love and respect one another more. With the help of the Al-Qodri Islamic Boarding School, we were allowed to implement our work program at the Islamic boarding school and the surrounding community. The following is the program of activities that were implemented from the beginning to the end of our 20 days of activities:

Work Program Activities I

This KKN activity¹⁹ was the first in our work program with the community around the Al-Qodri Islamic Boarding School, which is in Jalan Education Market 11, Percut Sei Tuan District, Deli Serdang Regency, which welcomed us. Then we introduced ourselves to the community, community institutions, and the Islamic Boarding School we will occupy later. After we introduced ourselves and discussed our purpose for coming to the village, the community finally accepted us at Pasar 11 Education Street, Percut Sei Tuan District, Deli Serdang Regency. We agreed with the Al-Qodri Islamic Boarding School. -Qodri or the community around the

¹⁰ Jaco Beyers, "Feuerbach, Religion and Post-Theism," *HTS Theological Studies* 78, no. 2 (2022): 1–8.

¹¹ Gustirini Ria, Aminah Maya, and Sarina Binti Jamalluddin, "Murotal Al-Quran Therapy on Decreasing Labor Pain and Anxiety in Maternity Mothers First Phase," *Enfermeria Clinica* 30 (2020): 110–114.

¹² Slamet Riyadi et al., "Building a Qurani Society: A Collaborative Community Base Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 39–49.

¹³ Riyadi et al.

¹⁴ M Askari Zakariah, Vivi Afriani, and K H M Zakariah, *Metodologi Penelitian Kualitatif, Kuantitatif, Action Research, Research And Development (R n D)*. (Yayasan Pondok Pesantren Al Mawaddah Warramah Kolaka, 2020).

¹⁵ Alice McIntyre, *Participatory Action Research* (Sage Publications, 2007).

¹⁶ Nico Bortoletto, "Participatory Action Research in Local Development: An Opportunity for Social Work," *European Journal of Social Work* 20, no. 4 (2017): 484–496.

¹⁷ Joseph W Schneider, "Social Problems Theory: The Constructionist View," *Annual Review of Sociology* 11, no. 1 (1985): 209–229.

¹⁸ "Boarding School AL QODRI," n.d.

¹⁹ Slamet Riyadi, Arifdo Putra, and Salsa Ikhlasiyah, "Program Evaluation on Qafilah Dakwah Zulhijah: A Review of Evaluation Studies Using CIPP Model Approach," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 7, no. 2 (2022): 193–207.

pesantren can experience the activities in the pesantren. For this, we started our first work program to get children from around the pesantren to participate in pesantren activities for 20 days with KKN participants. The participants' parents approved of us. With this, we also convey the activities of this Islamic boarding school program to the parents of participants where children aged 13-17 can participate in our KKN program.



Picture 1: Children participating in activities

Here we are also before the child enters the Lightning Islamic Boarding School, we are KKN participants, conveying what other programs will be implemented later at this Lightning Islamic Boarding School so that there is no coercion from the Islamic Boarding School or KKN participants so that children do not feel objection and are happy to attend Islamic boarding schools that Al-Qodri Islamic boarding schools and our participants assist. The KKN program we will provide to the children participating in the Lightning Islamic Boarding School is a deposit for memorizing the Quran, dhikr in the morning and evening, listening to culture in the morning, sports in the afternoon, and fun futsal. At the end of the event, a competition will be held later according to what has been done. In Islamic boarding schools for 20 days.

There were difficulties as long as we conveyed our program to the community and the pesantren. One of the residents disagreed with their child participating in the pesantren's activities because the time was too long compared to the pesantren's that was in the child's school, so we anticipated by providing understanding by explaining in more detail what the activities were. What is in this lightning boarding school, and what are the benefits for the child later? Then we question the parents again whether their child is willing to join this lightning boarding school, and finally, the parents agree without any coercion from the KKN participants

Work Program Activities II

In our second work program, we want to make the children continue to recite the Quran and get used to reading the Quran finally. We made a program to memorize the Quran for 20 days and do it every day. in one of our work programs. Children must deposit their memorization of the Quran every day to get used to reading the Quran after leaving this lightning boarding school. With an atmosphere that is still a village, of course, it makes it easier for the participants of the Islamic boarding school to memorize more quickly. Because the air is still cool in the morning, the air is still fresh, making the mind easier to memorize.

Of course, the flash boarding school participants are not limited to memorizing. However, they are directed little by little to understand the meaning or are given knowledge about the memorized surah. After the flash boarding school participants memorize it, of course, the participants will deposit it so that the sharpness and seriousness in memorizing can be known. Errors can be corrected in their memorization so that mistakes can be identified and corrected in the future²⁰. Then the participants of this Islamic boarding school will deposit the verses of the Quran that they previously memorized every night after the maghrib prayer. The difficulty experienced while making this program was that some children were not students of the Al-Qodri Islamic boarding school and did not understand the reading or recitation of the Al-Quran. However, we dealt with it by teaching them while correcting the participants' wrong readings and

²⁰ Sarah S Alrumiah and Amal A Al-Shargabi, "Intelligent Quran Recitation Recognition and Verification: Research Trends and Open Issues," *Arabian Journal for Science and Engineering*, 2022, 1–27.

then providing an understanding of the surahs they read. They memorize it so they understand and understand



Picture 3: reading and memorizing the Quran

Work Program Activities III

In the next activity, after the second work program activity was running, we also carried out the following work program. Every day, the Lightning Islamic Boarding School participants did dhikr in the morning and evening together with the KKN participants. This morning and evening, dizkir activity is carried out every day. It cleans the area around the residence or the yard around the residence. This is done to maintain cleanliness and familiarize the participants always to live cleanly. The Qur'an also states that Allah loves beauty²¹. Of course, after cleaning the yard around the participants, they are given a short break to stretch and recharge to carry out the next activity. After that, the Lightning Islamic Boarding School participants will be directed to learn Arabic, where the Arabic lessons are taken from the *Baina Yadaik* book.

This book is used as the main book because the language is easy to use, and there are pictures in the book so that it can attract the sympathy of participants in learning and is easier to understand. Furthermore, the language in this book is also easier to understand, so it does not make participants bored or lazy in thinking. The difficulties encountered in the activity took a small quantity of time to gather the Islamic boarding school children and deal with it by giving at least 10 minutes of leeway before the activity was in place. At first, they had difficulties for two days, but on the third day, they were on time and were in place.

²¹ Nabil Amer Khudair, "Intellectual and Philosophical Dimensions of Islamic Art.," *Turkish Online Journal of Qualitative Inquiry* 12, no. 3 (2021).



Picture 4: morning and evening zikr activities, learning to converse in Arabic

Work Program Activities IV

The following routine activity for KKN is doing sports. This program activity is so that the pesantren participants do not get bored every Friday morning and evening. Do sports in the morning, do sports such as running/jogging in the afternoon, and do Fun Futsal so that the children in the pesantren will not only gain knowledge, but health will also become part of our KKN activities as well. to get closeness from the participants of the flash boarding school. In this activity, there were no difficulties for the KKN participants because the children participating in the Lightning Islamic Boarding School were very enthusiastic about participating.



Picture 5: morning and evening zikr activities, learning to converse in Arabic

Work Program Activities V

At the end of the event, there was a work program that we carried out as a result of our work program activities with the pesantren and the children. As well as a memento from us KKN participants to the children who had enthusiastically participated in this pesantren's activities.

With this competition, besides getting them used to reading the Quran and making memories from the STAI AS-SUNNAH KKN participants, they also saw how capable they were of carrying out the activities that existed at the Al-Qodri Islamic Boarding School as long as it was implemented in the 20 days of this lightning boarding school. I began to be able to call to prayer, give speeches, speak Arabic, gain general knowledge, memorize the Quran and others.



Picture 5: morning and evening zikr activities, learning to converse in Arabic

Conclusion

Based on the results of the evaluation shows that community service activities are carried out in the form of Islamic boarding schools in the community: The Lightning Islamic Boarding School was attended by 24 participants, children aged 13-17 years, judging from the interest of the local community to take part in the Lightning Islamic Boarding School activities and received a positive response. This pesantren has received a positive response from the participants, which can be seen from the end of the competition made by the KKN participants at the end of the event. Moreover, many of the participants were able and able to take part in all the competitions made by the KKN participants.

The teacher at the Lightning Islamic Boarding School conveys that he understands Arabic conversation, which is practised every day in the morning before noon, and the KKN participants also supervise the participants in terms of reciting the remembrance in the morning and evening, as much as possible and don't always forget to provide fun games that can eliminate the boredom and boredom faced by the participants. Moreover, to memorize the Al-Qur'an itself, the KKN participants accustom participants to memorizing in the morning so that it is easy to memorize, and it does not stop there. They also have to deposit their memorization to discover the smoothness and increase in the memorization of the flash boarding school participants. The difficulty for KKN participants in running this program is the inefficiency of the rapid boarding school participants in using their time because it is evidenced by the fact that they are often late in entering Arabic classes, besides that they often memorize when they want to deposit their memorization, more than that the rapid boarding school participants do not take advantage of the rest time when during the day, this is evidenced by their playing and chatting during the day which causes fatigue so quickly at night.

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