



## Cooperative Learning Models in Improving Understanding of the Basics of Islam in Muslim Minority Areas

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### Abstract

The problem in Muslim minority areas is the lack of Islamic learning, so children in these areas do not have sufficient opportunities to learn Islam. One of the Muslim minority areas facing this problem is the village of Tangga Batu 1, Lake Toba. Therefore, a community service program will be carried out to introduce Islam more broadly to children, especially knowledge of Islam, and improve their ability to read the Al-Qur'an well. The method used in solving the problems that occur is the ABCD (Asset Based Community Development) method, which is an approach that wants to empower the community by starting from the assets and strengths of the community. The implementation of community service programs is direct with the community. The results of the community service program include three main things. *First*, learning the basics of Islam has been carried out so that many children already know the pillars of Faith and Islam well. *Second*, learning Iqro' runs smoothly so that children can distinguish between *harf hijaiyah* and long and short readings. *Third*, learning to improve Al-Qur'an reading is also carried out well so that children can read the Al-Qur'an correctly, such as applying the *nun sukun* and *mim sukun*. So, after the community service program was implemented, there was a significant change in children's knowledge of Islam. They already know the basics of Islam well; their reading of *harf hijaiyah* is correct, and their Al-Quran reading is good.

**Keywords:** Community Service; Iqro' Book; Pillars of Faith; Pillars of Islam

### Article Info

Article History:

Received: 05-17-2022 Accepted: 12-07-2022 Publish: 12-10-2022



: 10.51590/jpm\_assunnah.v2i3.278

## Introduction

Islam is a religion that teaches the belief that there is no God who has the right to be worshipped except Allah. Allah revealed Islam to the Prophet Muhammad *sallallaahu 'alaihi wasallam* for all human beings, and Islamic teachings cover all human life. After Islam came, the previous religion was abolished and no longer valid. This is what happened to the teachings of the Shari'a of the Prophet Musa, the Shari'a of Prophet Isa, and the Shari'a of the previous prophets. Islam is present as a complement and removes previous religions.<sup>1</sup> From this, it can be seen that Islam is an enjoyment for every Muslim. However, maintaining this enjoyment is not straightforward for every Muslim because they will face the enemies of Islam from among the jinn and humans. Even the devil from among the jinn has promised to mislead Adam's children and grandchildren until the Day of Resurrection, as Allah said in a *surah* Al-A'raf verses 16-17

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ (١٦) ثُمَّ لَأَنْبِتَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ (١٧)

*And then Iblis said, "Because You have put me in the wrong, I will lie in wait for them all on Your straight path: (16) I will come at them- from their front and their back, from their right and their left- and You will find that most of them are ungrateful. (17)"*

Muslims living in minority areas will face more significant challenges to maintaining their enjoyment of Islam. Some problems in Muslim minority areas are discriminatory government policies against Muslims, a shortage of Islamic religious teachers, and a lack of facilities for studying Islam.<sup>2</sup> Then in the daily life of Muslim society in a non-Muslim community, it is not easy because the life of Muslims is different from non-Muslims. The differences include food, clothing, interactions, and others. So it is not easy for people in minority areas to survive in a place where the majority are not of the same religion. So it takes a strong mentality and motivation to stay. Likewise, many problems and twists and turns must be passed in terms of education. The situation in education in Muslim minority communities is the shortage of teachers who teach religion.<sup>3</sup> So Muslims must pay attention to their brothers who are in Muslim minority areas so that they stick to the religion of Islam.

One of the villages where the community is a Muslim minority is Tangga Batu 1 Village, Parmaksian District, Toba Regency, North Sumatra Province. The community in this village is a Christian majority. In this village, there is a masjid, the centre of teaching Islam, used for *salat* five times a day, studying the Al-Qur'an, *salat* Tarawih, and iftar *jama'i* during Ramadan.<sup>4</sup> Based on the observation that Muslims in this village need teachers who teach about Islam and companions to solve life problems related to religion following the Al-Qur'an and sunnah of the Prophet *sallallaahu 'alaihi wasallam*. The biggest problem is that Muslim children in the village do not know the pillars of Islam and the Imam correctly, and many still cannot read the Al-Qur'an properly. Even though religious learning is essential for children from a young age, such as teaching small children to read bismillah before eating.<sup>5</sup> As the words of the Prophet in the hadith of Bukhari and Muslim

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<sup>1</sup> Abdul Aziz Shidiq et al., "A Community-Based Research: Implementation Of Intensive Religious and Social Activities In Muallaf Village," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 1 (2022): 10–18.

<sup>2</sup> Rizkika Agustin, Kasuwi Saiban, and Mufarrihul Hazin, "Problematika Pendidikan Agama Islam Di Daerah Minoritas Muslim," *Islamika: Jurnal Ilmu-Ilmu KeIslaman* 21, no. 02 (2021): 153–160.

<sup>3</sup> Dedi Sahputra Napitupulu and Syawal Fahmi, "Pendidikan Islam Muslim Minoritas (Kasus Di Eropa Barat)," *Belajea: Jurnal Pendidikan Islam* 5, no. 1 (2020): 37–50.

<sup>4</sup> Suhendri Hamzah, "Pelaksanaan Kegiatan Pengabdian Masyarakat Di Komplek Perumahan PT. BDSN Desa Tangga Batu 1 Kec. Parmaksian Kab. Toba, Ramadhan 1442 H, 2021 M," *WARAQAT: Jurnal Ilmu-Ilmu KeIslaman* 6, no. 1 (2021): 88–95.

<sup>5</sup> La Adi, "Pendidikan Keluarga Dalam Perspektif Islam," *Jurnal Pendidikan Ar-Rasyid* 7, no. 1 (2022): 1–9.

يَا غُلَامُ سَمِّ اللَّهَ تَعَالَى وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلَيْكَ

*Dear child, Mention Allah's Name (say Bismillah), eat with your right hand and eat from what is in front of you.*

The Prophet Muhammad is a role model for humankind, so all actions should follow what the Prophet Muhammad did.<sup>6</sup> As in the Prophet's hadith above, the Prophet instructed children to eat by saying bismillah, with the right hand and taking the closest one. Based on this, parents should get used to educate their children like that, especially in matters related to the pillars of Faith, Islam, reading the Al-Qur'an, morals, and others.<sup>7</sup> Then parents are also required to send their children to schools such as masjid so that children can successfully understand Islam's true and perfect religion. Because the success of learning will not be separated from the role of parents and teachers.<sup>8</sup>

Islamic religious education from parents and teachers is a problem in the Tangga Batu village. Generally, parents in the town are busy working as hydropower workers at PLTA PT. BDSN and competent teachers in the masjid as a place to study Islam. Another problem is the distance between their house and the masjid. Some of them have to travel 1 KM to get to the masjid. Based on these problems, it is necessary to carry out community service in the form of action research to teach Islam to the public in general and especially to children. This community service program aims to make children in the village know the basics of Islam well and be able to read the Al-Quran correctly and perfectly.

In 2021 Suhendri Hamzah carried out in this village with the title "Pelaksanaan Kegiatan Pengabdian Masyarakat Di Komplek Perumahan PT. BDSN Desa Tangga Batu 1 Kec. Parmaksian Kab. Toba, Ramadhan 1442 H, 2021 M". However, the results of their research are still in descriptive form, and action research activities have not yet been seen. Then, in Suhendri Hamzah's research, there was no detailed program implementation, especially for children. The research in this paper is based on action research, with the main target being to introduce the basics of Islam to children perfectly and enable them to read the Al-Quran correctly.

The approach taken in this community service program is Asset Based Community Development (ABCD). Several stages were carried out to implement the ABCD approach: inculturation, discovery, design, definition, and reflection.<sup>9</sup> *First*, the inculturation stage, this stage is critical in the successful implementation of activities. At this stage, the process of communication and sharing is carried out. This is so that the participants can understand the intent and purpose of the activity while at the same time motivating them to be enthusiastic about participating in the activities. *Second*, the discovery stage reveals the success level to be achieved with community service program activities. At this stage, it is expected to be able to explore the potential of children. *Third*, the design stage relates to the disclosure of future dreams and ideals, which depict a positive picture of the success of this activity. *Fourth*, the define stage. At this stage, the issues of time, place, and available resources are discussed. *Fifth*, the reflection stage, this stage is carried out to evaluate the activities that have been carried out.

## Result and Discussion

The village of Tangga Batu is one of the villages located on the edge of Lake Toba. The distance between this village and the shores of Lake Toba is about an hour's drive. There are still many people in Lake Toba who are non-Muslims, so Muslims are a minority, especially in Tangga Batu 1 Village, Parmaksian District. In the early stages of the community service program, efforts were

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<sup>6</sup> Ali Mustofa, "Metode Keteladanan Perspektif Pendidikan Islam," *CENDEKIA: Jurnal Studi Keislaman* 5, no. 1 (2019): 23–42.

<sup>7</sup> Asrul Busra, "Peranan Orang Tua Terhadap Pembinaan Akhlak Anak," *AL-WARDAH: Jurnal Kajian Perempuan, Gender Dan Agama* 12, no. 2 (2019): 123–130.

<sup>8</sup> Muammar Qadafi, "Kolaborasi Guru Dan Orang Tua Dalam Mengembangkan Aspek Moral Agama Anak Usia Dini (Studi Di Ra Tiara Chandra Yogyakarta)," *Awlady: Jurnal Pendidikan Anak* 5, no. 1 (2019): 1–19.

<sup>9</sup> Ilham Tumanggor, Hasbi Ramadani, and Candra Gunawan, "Talaqqi and Takrir Methods in Improving the Quality of Reading & Memorizing the Qur'an," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 2 (2022): 19–27.

made to recognize the community and the environment so that the activities to be carried out ran smoothly and as desired. Without identifying the community before carrying out activities, the activities carried out will not be beneficial. Therefore, before carrying out activities, it is necessary to know the condition of the community, so that appropriate and valuable plans and strategies can be prepared. Things that need to be understood include the diversity of styles, characteristics, characteristics, typography, level of intelligence, and religious understanding of the local community.<sup>10</sup>

Recognizing the conditions of society and the environment is done through observation and interviews. Observations and interviews were carried out directly by STAI As-Sunnah students in the village. For interviews conducted with the head of the masjid in the village, the head of the village masjid is Mr Didi. The interview with Mr Didi discussed the condition of the local community; the discussion included community characteristics, economic, social, educational, beliefs, religious understanding, and others. Some of the interview results regarding religion, the people in the village are still unfamiliar with the religion. They need to be guided in studying Islam. Based on the observation, the people here work at PLTA PT. BDSN area so that they have busy life as employees during the day. Therefore, Mr Didi ordered activities to be carried out according to the community's needs and abilities. One of the directions was to carry out *salat* with light or short readings.

The children in this village need religious education. After collaborating with masjid administrators and parents to direct their children to study together, the children come to study at the masjid in the community service program. In the early stages of testing their abilities, it was found that they needed to learn the pillars of Faith and the pillars of Islam. Likewise, in terms of reading the Al-Qur'an, it is still being improved. Some of them even cannot read the Al-Qur'an. They should already know and be able to do it well.



Picture 1: Community Service Program Implementer

It is hoped that this community service program can change the condition of the people in the village of Tangga Batu 1 Village, especially the situation of children. Where children are the successors and continuation of the village's prosperity in the future, it's good that the village will one day depend on the education of its current generation. So, children are the continuation of the previous generation. There is no adult and old life without passing through childhood. Then

<sup>10</sup> Baidi Bukhori, "Dakwah Melalui Bimbingan Dan Konseling Islam," *Jurnal Konseling Religi* 5, no. 1 (2014): 1–18.

the good of adult or old life in the future will not be separated from a good education in childhood.<sup>11</sup> The community service program's specific purpose is to improve the condition of children's Islamic learning, especially knowledge of the basics of Islam, and improve the ability to read the Al-Qur'an. Then, the general goal is to provide positive things to the village in several aspects of life, especially religion or worship. Then, community service program activities are carried out to coincide with the month of Ramadan, so they help adequately carry out community worship in the holy month of Ramadan.

This community service program is carried out in a planned and structured manner. Each activity is coordinated with the local community and masjid administrators. Some activities it is carried out together with masjid administrators. In others, it is carried out independently by executors of community service programs. Planning community service activities is the division of labour and the determination of activities. That is crucial for all programs because it is the beginning of everything.<sup>12</sup> Then, two forms of activities are carried out during this community service program: core and additional activities.

The core or special activities in the community service program are to improve Al-Quran reading and conduct learning of the basics of Islam for children. Then additional or general activities include the *adzan*, *imam salat*, *khutbatul jumu'ah*, lectures before tarawih *salat*, lectures after obligatory *salat*, *iftar jama'i*, and competitions. The first activity was carried out on the second day after the community service program implementers arrived at the village; this was aimed at perfect preparation and planning. On the second day of community service activities, such as learning for children, the Priest of tarawih *salat*, lectures after *salat*, and others are carried out. The core or special activities are carried out as follows

#### *Learning the Basics of Islam*

Muslim knowledge of the basics of Islam is essential. This knowledge includes knowledge about the pillars of Islam and Faith. However, some children in the village of Tangga Batu still don't know about it. This is based on testing the children by asking them questions about the pillars of Islam and Faith. The test results showed that children's knowledge about the pillars of Islam and Faith was lacking. There are even children who do not know the two sentences creed as it is known that the pillars of Islam are the primary basis for Muslims in worship. Therefore every child must know it, and parents must explain it to their children.<sup>13</sup> Prophet Muhammad has explained the pillars of Islam in the hadith narrated by Bukhari and Muslim

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ

*"Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the salah (prayer), paying the zakat (obligatory charity), making the hajj (pilgrimage) to the House, and fasting in Ramadhan."*

Then children need to know the pillars of Faith because they must be attached to them, and the pillars of Islam alone are not enough. The pillars of Faith in question believe in Allah, angels, Messengers, books, the last day, good destiny, and terrible destiny.<sup>14</sup> Children should not only know how many pillars of Faith there are, but they must know how to believe correctly and what damages Faith. The Prophet Muhammad has explained in the Arba'in hadith. It is explained that the angel *Jibreel* came and asked the Prophet Muhammad

<sup>11</sup> Elvi Hadriany, "Keluarga Sebagai Garda Terdepan Perlindungan Anak," *AL-IRSYAD* 7, no. 2 (2019): 21–27.

<sup>12</sup> Zainur Roziqin, "Menggagas Perencanaan Kurikulum Sekolah Unggul," *As-Sabiqun* 1, no. 1 (2019): 44–56.

<sup>13</sup> Nur Hafidz, Abda Billah Faza Muhammadkan Bastian, and Hasyim Wibowo, "Pengenalan Rukun Islam Untuk Anak Dalam Hadis Di Era Digital," *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini* 3, no. 1 (2022): 77–90.

<sup>14</sup> Jarnawi Muhammad Nur, Azhari Azhari, and Adzanmi Urka, "Implementasi Prinsip Yakin Pada Rukun Iman Dalam Konseling Islam," *Iryad: Jurnal Bimbingan, Penyuluhan, Konseling, Dan Psikoterapi Islam* 8, no. 3 (2020): 251–266.

قَالَ : أَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ " قَالَ : صَدَقْتَ

*What is Faith (eeman)? He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad," Jibreel said to him: You have spoken the truth.*

Based on the condition of the children in the village, learning about the basics of Islam was carried out. Learning is done during the day because the children study at school in the morning. The initial step of education is to recognize the nature and character of children. Then data collection was carried out on economic, cultural, social, and family backgrounds. The introduction of characters and backgrounds is done because the characters and backgrounds of the children are different. Therefore, before learning is carried out, the teacher must try to identify the characteristics and background of the students so that education will run effectively.<sup>15</sup> After recognizing the characteristics of the children, learning is carried out according to their ways and needs. So, at the beginning of the lesson, the introduction was made between the implementers of the community service program and the children in the village.



Picture 2: Learning the Basics of Islam

The number of children participating in the community service program is around 40. Due to many children, learning is carried out using cooperative learning models. In the cooperative learning model, children work together with their group members so that discussions and sharing of ideas occur in the group.<sup>16</sup> Using the cooperative learning model in learning the basics of Islam helps because the children who participate in the learning consist of children at the kindergarten, elementary, and high school levels. So it is hoped that there will be a discussion among them in groups. A community service program implementer also accompanies each group.

Children learning the basics of Islam are divided into four groups. Each group has a name; the first group is called the Abu Bakr group, the second group is called the Umar bin Khattab group, the third group is called Usman bin Affan, and the fourth group is called Ali bin Abi Talib. The naming of the group was based on the name of Khulafaur Rasyidin, who continued the leadership of the Prophet *sallallaahu 'alaibi wa sallam*. The first caliph was Abu Bakr, the second was Umar bin Khattab, the third was Usman bin Affan, and the fourth was Ali bin Abi Talib.<sup>17</sup> It

<sup>15</sup> Ina Magdalena et al., "Analisis Karakter Dan Perkembangan Peserta Didik," *EDISI 2*, no. 3 (2020): 302–12.

<sup>16</sup> Ismun Ali, "Pembelajaran Kooperatif (Cooperativelearning) Dalam Pengajaran Pendidikan Agama Islam," *Jurnal Mubtadiin* 7, no. 01 (2021): 247–264.

<sup>17</sup> Amalia Nurhanisah Gultom, "Perkembangan Pendidikan Islam Pada Masa Khulafaur Rasyidin," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan* 6, no. 2 (2022).

is hoped that later they will want to know and get to know the figure of Khulafau Rasyidin, where they are the best leaders after the Prophet.

Learning the basics of Islam takes place in masjid and parks. Each item is written on the blackboard; all the children have to write it down in their notebooks. As explained, in learning using the cooperative learning model, each material must be discussed with the group and the supervisor. After the explanation and discussion of the lesson were completed with the children, an exam was then carried out to find out their understanding of the lesson. Children who get the highest score will receive a prize from the community service program implementer.

Learning the basics of Islam is carried out for several days. From this learning, many children know the pillars of Faith and Islam well. Suppose it is found among those who do not understand well. In that case, intensive guidance is carried out by the executors of the community service program in their respective groups. The learning process is carried out relaxed while playing with the children so that the children do not feel bored. Learning in the garden is an option for children because they can play while learning. So, the children in the village of Tangga Batu understand this lesson well and correctly after attending the basics of Islam.

Another lesson that is carried out is memorizing daily prayers and Nabawi's Sirah. Daily prayer lessons are carried out because there are still children who do not know the daily prayers and have not learned them. It is hoped that after they have memorized the daily prayer, they can practice it daily. Some of the daily prayers taught by the Prophet Muhammad are getting up, before eating, after eating, entering the bathroom, leaving the house, and others.<sup>18</sup> Learning the daily prayers goes smoothly, and the children have memorized some of the daily prayers. For Nabawi Sirah, learning is done so that children get to know their role models better and make the Prophet their role model in their daily lives. Nabawi's Sirah learning went smoothly and as expected.

#### *Improvement of Al-Al-Qur'an Reading*

The Al-Qur'an and the Hadith of the Prophet are guidelines for human life; whoever sticks to them will not go astray in the afterlife. The primary function of the hadith is the explanation of the Al-Quran.<sup>19</sup> The Al-Qur'an and the Hadith of the Prophet are guidelines for human life; whoever holds on to them will not go astray in this world and the hereafter. The primary function of the hadith is the explanation of the Al-Qur'an. Reading the Al-Qur'an is worship; Allah will reward every *harf* read. So it's a loss for people who don't want to read the Al-Qur'an or don't want to learn the Al-Qur'an.<sup>20</sup> Prophet Muhammad said in a hadith narrated by Tirmizi

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ

*"Whoever recites a harf from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one harf, but Alif is a harf, Lam is a harf and Mim is a harf."*

Activities to improve Al-Quran reading are like learning activities for the basics of Islam. Activities carried out with groups guided by community service program implementers. The initial step is to classify children's ability to read the Al-Quran and the ability to read Iqro' books. Iqro' book is written by K.H As'ad bin Human and is used to learn how to read the Al-Qur'an. Iqro' book consists of volumes 1-6. If you have finished reading volumes 1-6, it is permissible to start reading the Al-Quran. This Iqro' book has been used for learning in Indonesia and outside

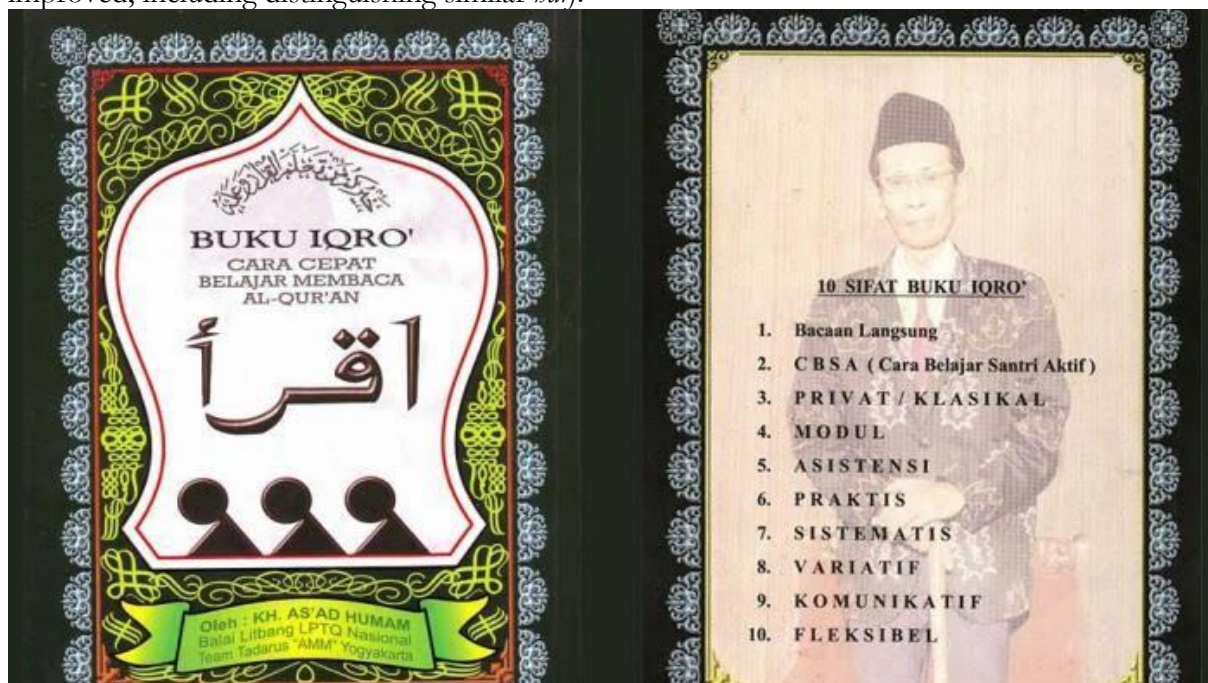
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<sup>18</sup> Siti Maisaroh, Agustinus Sirumapea, and Galang Trifadli Nur Islam, "Media Pembelajaran Mari Menghafal Do'a Harian Menggunakan Augmented Reality Di PAUD Delima Kebon Jahe," *JURNAL SISFOTEK GLOBAL* 11, no. 1 (2021): 21–28.

<sup>19</sup> Muhamad Ali and Didik Himmawan, "The Role of Hadis as Religion Doctrine Resource, Evidence Proof of Hadis and Hadis Function to Alquran," *Risalah, Jurnal Pendidikan Dan Studi Islam* 5, no. 1, March (2019): 125–132.

<sup>20</sup> Rendi Fitra Yana et al., "Peran Guru Pendidikan Agama Islam Dalam Mengatasi Kesulitan Siswa Membaca Al-Quran," *Pena Cendikia* 4, no. 2 (2021): 23–28.

Indonesia with excellent results.<sup>21</sup> Likewise, the children in the village of 'Tangga Batu learn to use the Iqro' book to be able to read the Al-Qur'an. The classification of children's ability to read Iqro' and the Al-Qur'an is carried out through tests one by one. The test results show that the children's ability to read Iqro' and the Al-Qur'an is still weak. Like their reading of the Al-Qur'an is not following the science of tajwid. Likewise, their reading of Iqro's book needs to be improved, including distinguishing similar *harf*.



Picture 3: Iqro' book by K.H As'ad bin Human

On the first three days of studying Iqro's book, a reading test was carried out so that some children experienced a level reduction. This level reduction is made because many errors are still found at the level they read. So if they still make many mistakes at the fifth level, they will be transferred to the fourth level, even to one. Lowering the level of Iqro's books was done because they could not reach the level they read. So many drops to the first level. The mistake many people find is that children cannot distinguish *hijaiyah harf*, distinguish short lengths of readings and connect one verse with another. Reducing the reading level of the children's Iqro' reading level was carried out well, this is because the children also know their mistakes and know that they have not been able to reach that level.

After reducing the reading level of Iqro' book, learning is like learning Islam's basics. Each child has a group accompanied by one of the community service program implementers. Iqro' book learning goes smoothly. Children can distinguish *hijaiyah harf* well and differentiate between long and short readings. Special tahsin activities are carried out for learning the Al-Qur'an because children are not yet able to read the Al-Qur'an with recitation. Al-Quran reading improvement activities need to be carried out because when someone misreads a verse or sentence in the Al-Quran, it can change the meaning.<sup>22</sup> Then Allah has ordered in the Al-Quran in the *surah* Muzammil verse 4 so that the Al-Quran is read with the correct reading

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

*And recite the Quran slowly and distinctly (4)*

<sup>21</sup> Tsaqifa Taqiyya Ulfah, Muhammad Shaleh Assingily, and Izzatin Kamala, "Implementasi Metode Iqro'dalam Pembelajaran Membaca Al-Qur'an," *TA'DIBUNA: Jurnal Pendidikan Agama Islam* 2, no. 2 (2019): 59–69.

<sup>22</sup> Nur Tanfidiyah, "Metode Yanbu'a Dalam Meningkatkan Baca Tulis Alquran Pada Anak Usia Dini," in *Annual Conference on Islamic Early Childhood Education (ACIECE)*, vol. 2, 2017, 109–120.

Learning tahsin or improving Al-Quran reading is also carried out well. The result is that children can read the Al-Qur'an correctly, such as applying the law of *nun sukun*, *mim sukun*. Developments and achievements in Iqro' book and Al-Quran reading improvement activities require a process and several stages of improvement because not all children can understand learning well.



Picture 4: Children learning the Iqro' book and the Al-Qur'an

After the community service program was implemented, significant changes were seen in children's knowledge of Islam. They already know the basics of Islam well. Their reading of the *hijaiyah harf* is correct, and their Al-Quran reading is good. Then on the last day of the community service program, a competition was held for the children. This competition program aims to encourage children to repeat the lessons implemented and award those who are the best. So, the main activities of the community service program run smoothly and achieve the goals set.

### Conclusion

One of the villages where the community is a Muslim minority is Tangga Batu 1 Village, Parmaksian District, Toba Regency, North Sumatra Province. So they face many problems, such as the lack of opportunities to study Islam. This lack of Islamic learning is evident from the condition of the village's children; some do not know the basics of Islam well and cannot read the Al-Qur'an correctly. Based on these problems, a community service program was implemented in the village to improve their situation.

The community service program's specific purpose is to improve the condition of children's Islamic learning, especially knowledge of the basics of Islam, and improve the ability to read the Al-Qur'an. After the learning, the children knew the pillars of Faith and Islam well. Meanwhile, suppose it is found among those who still do not understand well. In that case, intensive guidance is carried out by the executors of the community service program in their respective groups. Then learning to improve Al-Qur'an reading includes learning Iqro' Books and Tahsin Al-Qur'an. Iqro' learning goes smoothly; children can distinguish *hijaiyah harf* well and between long and short readings. Learning tahsin or improving Al-Quran reading is also carried out well. So that after learning tahsin, children can read the Al-Qur'an correctly, such as applying the law of *nun sukun*, *mim sukun*.

So, after the community service program was implemented, there was a significant change in children's knowledge of Islam. They already know the basics of Islam well. Their reading of the *hijaiyah harf* is correct, and their Al-Quran reading is good. Then it is expected that the community and parents in the village of Tangga Batu 1 pay attention to their children's Islamic religious education because children are a mandate from Allah. They will be the continuation of life in the future. For Muslims to pay attention to the condition and instruction of Muslims who are in minority areas, Muslims should be able to help Muslims who are in minority areas with teaching and education.

*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.

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