



## Religious Social Program: *Tahsin Qira'ah* for Parents and Children in Medan Marelan

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### Abstract

Many parents do not care about learning the Al-Qur'an for their children. Most parents are more concerned with general subjects such as tutoring English, mathematics, and physics. Meanwhile, learning the Al-Qur'an is neglected. This research aims to assist parents and children in learning the Al-Qur'an in Neighborhood 09, Rengas Pulau Village, Medan Marelan District. This community service activity uses the PAR (Participatory Action Research) method. With this method, community service participants try to assist the community to solve existing problems. Community contribution is needed in this activity because it is hoped that after this activity, the community can stand independently in religious empowerment and overcome issues. To assist the community in dealing with existing problems activities to strengthen Al-Qur'an reading and writing were held for parents and children. This community service research results show positive changes in parents and children alike. Among them is their awareness of the importance of studying the Al- Qur'an, filling their time with useful things, and the community's enthusiasm for good things. Overall the KKN activities carried out by STAI As-Sunnah students went well. With the existence of this KKN activity, it can reduce the problems that exist in the midst of the community

**Keywords:** Al-Qur'an; Reading; Writing Assistance

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## Introduction

Indonesia is a country in the Southeast Asia region. Indonesia itself occupies the fifth position of ASEAN countries with a population density of 126 people/km<sup>2</sup>. Indonesia is a country with the largest Muslim population.<sup>1</sup> However, not all who adhere to Islam have good morals because morale in the country of Indonesia is experiencing a rapid decline. The association in Indonesia looks increasingly free, and the lack of public knowledge of the science of religion itself.<sup>2</sup> If you look at it at a glance, the life of the people who adhere to Islam as if their morals are considered good. However, in essence, not all Muslims have such characteristics.

The moral level is very low, so people do not understand the importance of action and the obligations that must be fulfilled.<sup>3</sup> This moral can refer to behaviours, habits, attitudes, opinions, and obligations. Moral is often interpreted as ethics because the two words have the same meaning as a habit.<sup>4</sup> Suppose there is a decline in morals which greatly influences Islamic values. In that case, it must be followed up by giving direction or guidance to awaken souls who are weak to Neighborhoods Islamic knowledge. Indonesia itself is currently faced with a moral crisis.<sup>5</sup> Because most of Indonesia's population still lacks moral application, which must be carried out correctly.

Al-Qur'an has excellent virtue. Those who read it fluently and who are hobbled in reciting it. One of the virtues for those who read it fluently is to be with a noble messenger angel, while those who read it difficult will get two neighborhoods.<sup>6</sup> Reading the Al-Qur'an will calm the heart because the medicine for a damaged heart is remembering Allah *Subhanahu wata'ala*. The virtues of reading the Al-Qur'an are also very large, one of which is being given ten goodness for each letter read. As Rasulullah *Sallallahu 'alaibi wasallam* said;

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌ لَهُ أَجْرَانِ

*'A'isha reported God's messenger as saying, "One who is skilled in the Qur'an is associated with the noble, upright recording angels; and he who falters when reciting the Qur'an and finds it difficult for him will have a double reward."*<sup>7</sup>

As for the virtue of writing the Al-Qur'an itself, namely being able to keep the Al-Qur'an and know every letter that is read, writing will make a person sincere. Not only that, writing down verses from the Al-Qur'an will make it easier for someone to read and memorize the verses of the Al-Qur'an. The virtue of learning is a great reward that has been prepared by Allah *Subhanahu wata'ala* for the seekers of syar'i knowledge in Heaven. The Prophet *Sallallahu 'alaibi wasallam* said:

حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

<sup>1</sup> Hanny Nurlatifah et al., "Muslimpreneur: Entrepreneur Potential Characteristics in Indonesia as the Country with the Largest Muslim Population in the World," *Entrepreneurial Innovation: Strategy and Competition Aspects*, 2022, 39-129.

<sup>2</sup> Suharni Suharni and Mohd Haramen, "Dampak Negatif Pergaulan Bebas Terhadap Generasi Muda Menurut Tinjauan Pendidikan Agama Islam," *Madrasatuna* 1, no. 1 (2021): 27-46.

<sup>3</sup> Muhammad Sapii Harahap, "Observing the Development of the As-Sunnah Islamic College," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 7, no. 1 (2022): 49-134.

<sup>4</sup> Yanti Kirana, "Psikologi Dan Etika Profesi Dalam Nilai-Nilai Ilmu Pengetahuan," *Jurnal Ilmiah Hukum Dan Keadilan* 7, no. 1 (2020): 49-130.

<sup>5</sup> Khabib Luthfi, *Masyarakat Indonesia Dan Tanggung Jawab Moralitas* (Guepedia, 2018), h. 1-224.

<sup>6</sup> H Ahmad Annuri, *Panduan Tafsir Tilawah Al-Qur'an & Ilmu Tajwid* (Pustaka Al-Kautsar, 2010), h. 1-496.

<sup>7</sup> Muslim Bin Al-Hajaj An-Naysaburi, *Shahih Muslim* (Riyadh: Dar Thayyibah, 2006), no. 244, h. 359.

"That the Messenger of Allah Subhanahu wata'ala said: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him."<sup>8</sup>

According to Law no. 20 of 2003 concerning the National Education System states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, religion, self-control, personality, intelligence, noble character, and skills that are needed by himself, society, nation, and state.<sup>9</sup> It is this basis that the Community Service Program (KKN) activities use in its implementation.

KKN is a form of community service for female students and is part of the Tri Dharma of Higher Education.<sup>10</sup> The Tri Dharma of higher education is education and teaching, research and development, and community service.<sup>11</sup> Female students are required to have creativity and innovative behavior in order to fulfill these three things.

With KKN, female students are required to be able to master the various knowledge they have acquired and studied. KKN wants to make the knowledge gained more effective by applying it in the community environment. So female students do not only get the material because the most important thing is how female students can apply it to the community environment.

Through KKN activities, female students are also trained to know and recognize what is in the community directly by looking at all the existing problems. Finding problems in the community will awaken the social spirit of female students to find a way out or the best solution to the problems that have occurred. Moreover, a female student will try to solve these problems during the KKN activities.

KKN also provides various kinds of work experience to female students to get to know the real world of work after completing their education. The KKN targets are (1) The General Public, (2) schools, (3) Institutions, and (4) Specific Industries or Groups. With the existence of KKN activities, it is also an arena for female students to practice courage and skills in collaborating with the local community.

Previously, there had been research with a theme similar to this research written by Puji Muniarty et al with the title Assistance in Reading and Writing the Al-Qur'an for Children at the KKN Location, Dodu Village, Bima City in 2021.<sup>12</sup> Then, that was written by Ayu Artika Putri with the theme of Implementation of the Al-Qur'an Recitation Program at MTS PAB I Helvetia.<sup>13</sup> Both of these studies have the same focus as this research. However, this research has more focus than the two studies, and the object and place of research are different. On this basis, even though the two research themes are almost similar to this research, there are still things that can distinguish this research from other studies and are expected to become a novelty.

The KKN activities were carried out from April 04, 2022, to April 24, 2022, in Neighborhood 09, Rengas Pulau Village, Medan Marelan District, Medan Marelan District. The number of participants reached 15 people from the community and 25 children. At the KKN activity location, Masjid-Masjid is used as a place of worship and for giving teaching materials. In approaching the community, optimal adaptation is needed to create a solid fraternal relationship. One method to invite the community is by preaching. The da'wah is not carried out all at once, but it is carried out in stages until it reaches the goal to be achieved.

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<sup>8</sup> Abi Abdallah Muhammad bin Isma'il Al-Bukhary, *Shahih Bukhari* (Baitul Afkar: Riyadh, 1998), pt. 38.

<sup>9</sup> Presiden Republik Indonesia, *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, n.d., pt. h. 8.

<sup>10</sup> Ganesa Antarnusa and Siva Ristantiya, "Kuliah Kerja Mahasiswa Guna Meningkatkan Kualitas Sumber Daya Manusia Pada Desa Sukabares Kecamatan Ciomas," *ADI Pengabdian Kepada Masyarakat* 1, no. 1 (2020): 37–50.

<sup>11</sup> Presiden Republik Indonesia, *Undang-Undang Republik Indonesia Nomor 12 Tahun 2012, Pasal 1 Ayat 9*, n.d.

<sup>12</sup> P Muniarty et al., "Pendampingan Baca Tulis Al Quran Bagi Anak-Anak Di Lokasi KKN Kelurahan Dodu Kota Bima," *Jumat Keagamaan ...* 2, no. 2 (2021): 96–99, [https://ejournal.unwaha.ac.id/index.php/abdimas\\_agama/article/view/1906](https://ejournal.unwaha.ac.id/index.php/abdimas_agama/article/view/1906).

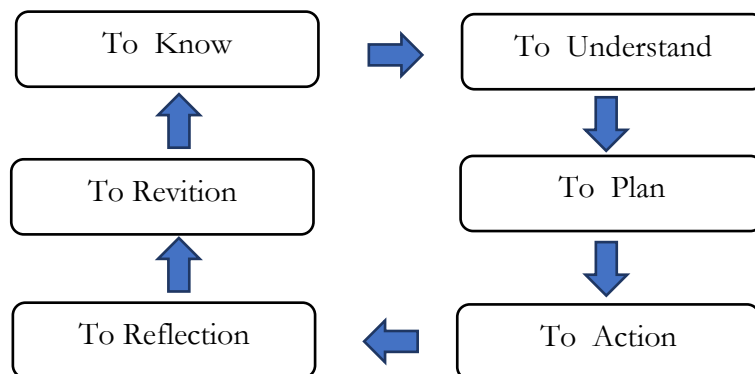
<sup>13</sup> Ayu Artika Putri, *Pelaksanaan Program Tilawah Al-Quran Di MTS PAB I Helvetia*, 2021, 1–15.

As has been traced, most people who live in this village are highly interested in changing their lives so that they are better than before. But apart from that, there are several problems that occur, such as (1) Al-Qur'an readings that are not in accordance with the *makbarijul huruf* and (2) a Lack of knowledge about the science of recitation. Seeing the enthusiasm of the mothers and children who were so burning in exploring Islamic knowledge conveyed by the student made the female student also excited and also far from bored words. Some mothers also wish to change the Al-Qur'an's recitation following tajwid's laws. Because they realize the importance of tajwid laws, they must be applied when reading the Al-Qur'an and not just pronouncing it. Also, many children from mothers want to make themselves more qualified than they used to be.

The following are some of the problem formulations that will be answered: (1) Why was the KKN activity carried out in Neighborhood 09, Rengas Pulau Village, Medan Marelan District? (2) What is the form of Community Service activities carried out in Neighborhood 09, Rengas Pulau Village, Medan Marelan District? (3) How is the influence of the activities carried out in Neighborhood 09, Rengas Pulau Village, Medan Marelan District?

The methodology used in this community service activity is PAR (Participatory Action Research). PAR (Participatory Action Research) is a research method that seeks to find something to link the research process with the process of social change. The social change in question is how the empowerment process can realize three benchmarks; (1) The existence of a joint commitment with the community, (2) The existence of local leaders in the community, and (3) The existence of new institutions in society that are built based on needs. This research brings the research process within the circle of people's interests and finding practical solutions to existing problems, which require joint action, reflection, and contribution.<sup>14</sup>

In PAR theory, some cycles are used as benchmarks for success in community service research, including the following; (1) To Know, (2) To Understand, (3) To Plan, (4) To Action, and (5) To reflection.<sup>15</sup> The first phase of implementing activities while considering the current conditions is the stage that needs to be discovered. To later find a solution, understanding is a process by which scholars and the general public learn the essence of the issue at hand. To plan is to organize strategies, actions, or behaviors that will be used to address issues. Activity is a type of behavior used to create, alter, or professionally manage what already exists in the neighborhood. Then Researchers and the community review the actions and activities in the reflection stage to decide which ones merit additional focus and which can be appropriately directed. Revision is a tool that can be used during the final step, the PAR cycle. As an alternative, after evaluating or becoming an the revision step is carried out for the following cycle.<sup>16</sup>



Picture 1: Cycle Participatory Action Research

<sup>14</sup> Abdul Rahmat dan Mira Mirnawati, "Model Participation Action Research Dalam Pemberdayaan Masyarakat," *Aksara* No. 01, Vo (2020): pt. h. 64.

<sup>15</sup> Tiy Kusmarrabbi Karo, Teuku Raudhan Muhammad Akhyar, and Bahrul Ulum, "Memorizing the Qur'an in 20 Days," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 2 (2022): 37–50.

<sup>16</sup> Syahri Ramadona et al., "Educating the Rabbani Generation: A Diffusion of Islamic Scholars Through Participatory Action Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 50–63.

The purpose of implementing the Real Work Lecture in Environment 09, Rengas Pulau Village, Medan Marelan District, is one manifestation of the sixth semester of Arabic Language Education STAI As-Sunnah female students' dedication to the community by helping the community to find solutions to existing problems. Meanwhile, the specific objectives of the KKN include: (1) Demanding that female students can study with the community. (2) Increasing female student awareness of the real life of society. (3) Providing solutions to problems that exist in the community.

### **Result and Discussion**

The results and discussion in this study will be presented with 2 points, namely (1) the condition of the service object and (2) The implementation of the service activity. The details are as follows:

#### *Devotion Object Conditions*

Following the explanation from the head of the Marsiyem environment, the location of the service object is in Neighborhood 09, Rengas Pulau Village, Medan Marelan District.<sup>17</sup> This location is densely populated, and there are various religious beliefs, including Islam, Christianity, and Hinduism. However, most of the population is Muslim.

**Border Location.** Neighborhood 09, Rengas Pulau Subdistrict, Medan Marelan District, has an area of approximately 3.5 H. The boundaries of the area are as follows: (1) To the north, it is bordered by Jalan Captain Rahmad Budin (Kel. Paya Pasir), (2) To the south, it is bordered by Neighborhood 10 Rengas Pulau, (3) To the east it is bordered by Neighborhood 08 Rengas Pulau, (4) To the west Kelurahan *Terjun* borders it.

The total population in Neighborhood 09, Rengas Pulau Village, Medan Marelan District, which has an area of about 3.5 H, has 378 families, of which 1436 souls. Of the total population in neighborhood 09, the total population is 1413 Muslims, 19 Christians, and 4 Hindus. From this data, it can be concluded that most of the population in Neighborhood 09, Rengas Pulau Village, Medan Marelan District, are Muslims.

**Educational Conditions.** Regarding education in Neighborhood 09, Rengas Pulau Village, Medan Marelan District, most education smells of Islamic values. However, some of them are non-Islamic. As for education in Neighborhood 09, it is included in the excellent category, teaching twice a week. In addition, educational institutions in Neighborhood 09, Rengas Pulau Village, Medan Marelan District include; SMA, PGRI, and SD Al-Irshad.

**Religious Conditions.** As has been traced, the majority of the population in the Medan Marelan sub-district are Muslims. Not in the sense that all Muslim people have the same moral values. Some people have high and low moral values. So with the existence of disproportionate moral values, it cannot be generalized that the moral values possessed by society are high or low.

However, we can see from one side that their Islamic values are also minimal, causing moral values to be low. Moreover, the lack of religious knowledge he studied. However, that does not mean that we cannot renew low moral values related to Islamic values, this is where opportunities must be maximized to be able to improve or direct society to Islamic religious knowledge that has been prescribed.

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<sup>17</sup> Marsiyem Kepala Lingkungan 09 Rengas Pulau, *Wawancara, Tanggal 19 April 2022 Di Lingkungan 09 Kelurahan Rengas Pulau Kecamatan Medan Marelan.*, n.d.



Picture 2: Interview with the Head of the Environment

#### *Implementation of Service Activities*

*Service activities for parents, namely strengthening the reading of the Al-Qur'an*

As previously explained, most of the Neighborhood 09 Rengas Pulau Village population is Muslim. Talking about Islam is closely related to the Al-Qur'an, the holy book for Muslims. The Al-Qur'an is the main source of Islamic law, and scholars have agreed on this.<sup>18</sup> The Al-Qur'an is the word of Allah *Subhanahu wata'ala* in which there are miracles revealed to the Prophet Muhammad *Sallallahu alaihi wasallam* through the intermediary of the angel Jibril *Alaihis salam*, written on the *mushaf*, narrated to us mutawatir. Reading the Al-Qur'an is worship.<sup>19</sup> The Al-Qur'an begins with the *surah* Al-Fatihah and ends with the *surah* An-Nas.<sup>20</sup>

In this sense it is stated that reading the Al-Qur'an is a worship, this is reinforced by one of the sayings of the Prophet Muhammad *Sallallahu alaihi wasallam* concerning the Al-Qur'an which means:

عَنْ أَبِي أُمَامَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ أَقْرَأُوا الزُّهْرَاوَيْنِ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَائَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا أَقْرَأُوا سُورَةَ الْبَقْرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبِطَلَّةُ

*Abū Umāma said he heard God's messenger say, "Recite the Qur'an, for on the day of resurrection it will come as an intercessor for those who recite it. Recite the two shining ones, Baqara and sūra Al Imrān (Qur'an, 2 and 3). for on the day of resurrection they will come as two clouds or two shades, or two flocks of birds in ranks\* pleading for those who recite them. Recite sūra al-Baqara, for using it produces blessing and abandoning it produces regret, and the slothful are unable to recite it." \*The alternative may indicate that the transmitter was not sure which word was used, "clouds" or "shades"*<sup>21</sup>

<sup>18</sup> Septi Aji Fitra Jaya, "Al-Qur'an Dan Hadis Sebagai Sumber Hukum Islam," *Indo-Islamika* No. 2, Vol (2019): pt. h. 214.

<sup>19</sup> Dewi Maharani et al., "Pelatihan Komputer Dalam Meningkatkan Tahfidz Qur'an Menggunakan Al-Qur'an Digital Tajwid," *Jurdimas (Jurnal Pengabdian Kepada Masyarakat) Royal* 1, no. 2 (2018): 95–100.

<sup>20</sup> Muhammad Ali As-Subhani, *At-Tibyan Fi 'Ulum Al-Qur'an* (Beirut: Dar Al-Irsyad, 1970), pt. h, 10.

<sup>21</sup> Muslim Bin Al-Hajjaj An-Naysaburi, *Shahih Muslim*.

From the several virtues of the Al-Qur'an that have been mentioned, it is only fitting for Muslims to be able to read the Al-Qur'an properly and correctly (according to the science of *tajwid*).<sup>22</sup> To avoid mistakes that can have fatal consequences, such as changing the meaning of the verses of the Al-Qur'an. Then let a Muslim accustom himself to reading the Al-Qur'an properly and correctly (according to the science of *tajwid*).

The large number of Muslim residents in Neighborhood 09, Rengas Pulau Village, Medan Marelan District, cannot be used to reference that parents can read the Al-Qur'an properly and correctly. It was found that parents, especially mothers, were still stammering in reading the Al-Qur'an and had not been able to apply the correct knowledge of recitation, such as how to pronounce *Hijaiyah* letters, *mad*, and other *tajwid* laws. Departing from this problem and the fact that the law of reading the Al-Qur'an with the knowledge of *tajwid* is *fardhu 'ain*, a *tahsin* activity was held to improve parents' reading of the Al-Qur'an. This *tahsin* activity is carried out by improving the reading of surah Al-Fatihah because it considers its urgency one of the pillars of prayer. Then improving the reading of surah Al-Fatihah is expected to improve the reading of other verses of the Al-Qur'an.

To overcome the non-fluency in reading the Al-Qur'an this activity has targets/achievements: (a) All parents and children can read the Al-Qur'an fluently, (b) Reading errors decreased by 70%. , and (c) finished the letter Al-Baqarah. To achieve this target *tadarus* activities are carried out after dawn prayers every Saturday-Thursday. This was done based on the view that unfamiliarity with reading the Al-Qur'an caused difficulty in reading the Al-Qur'an. The (KKN), held during Ramadhan, supported this activity. Moreover, the way that is considered effective for dealing with this problem is to accustom parents to reading the Al-Qur'an through *tadarus* activities.



Picture 3: Morning *Tadarus*

In this *tadarus* activity, parents' readings are also listened to and corrected if there are errors. As these two activities progress, it is found that both are quite effective in solving existing problems. Parents are much more fluent in reading the Al-Qur'an. *Tadarus* activities organized by KKN participants begin on the 4th of Ramadhan from the end of surah Al-Baqarah, and on the 18th of Ramadhan they have finished reading the Al-Qur'an until the 30th juz. The period of 13 days to complete the reading of the Al-Qur'an until juz 30 is considered fast enough for the local people and shows that their fluency in reading the Al-Qur'an has begun to increase. Likewise with *tajwid*, after the implementation of *tahsin* activities.

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<sup>22</sup> Muhammad Sapii Harahap, "Sejarah Dinasti Bani Umaiyah Dan Pendidikan Islam," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 4, no. 2 (2020): 40–60, <https://doi.org/10.51590/waraqat.v4i2.86>.



Picture 4: *Tabsin* Mother

It was found that parents' reading of the Al-Qur'an had begun to improve, although it could not be said to be 100% correct due to insufficient time to justify reading the Al-Qur'an perfectly and other factors, such as age, busy parents, and others. However, in general, this *tabsin* activity has had a positive impact on them, apart from improving their reading, another positive result is building parents' awareness of the need for them to learn recitation and increase their enthusiasm in learning the Al-Qur'an.

*The cycle is as follows:*

*Cycle 1. Planning*

*Teaching Materials*

Table 1: Cycle 1 Planning Teaching Materials Community Service Activities for Parents

Number	:	01 (Reinforcement of reading the Al-Qur'an)
Duration	:	40 minutes
Name of activity	:	Service Activities for Parents
Material Title	:	Strengthening Al-Qur'an Reading
Material competence	:	After completing all the face-to-face meetings and materials for implementing the KKN, it is hoped that parents will have the following competencies: <ol style="list-style-type: none"> <li>1. There is an increase in reading the Al- Qur'an</li> <li>2. Can read the Al-Qur'an in accordance with the correct <i>tajwid</i></li> <li>3. Motivating parents to be more active in learning the Al- Qur'an</li> <li>4. Knowing the importance of learning <i>tajwid</i></li> <li>5. Able to read Al-Fatihah properly and correctly</li> <li>6. Fluent when reading the Al-Qur'an</li> </ol>
Material to be taught	:	<ol style="list-style-type: none"> <li>1. Learn the <i>tabsin</i> of Surah Al-Fatihah</li> <li>2. Introducing the place where the letters come out</li> <li>3. Practice the correct pronunciation of letters</li> <li>4. Morning <i>Tadarus</i></li> </ol>

Cycle 2. Implementation:  
Teaching Materials

Table 2: Cycle 2. Implementation of Teaching Materials and Community Service Activities for Parents

Educator Name	:	Syafiqa Ashikin
Durasi	:	120 minutes
Name of activity	:	Service Activities for Parents
Material Title	:	Strengthening Al-Qur'an Reading
Material Competence	:	After completing face-to-face meetings and providing material for implementing this KKN for 1 week. The first is on Wednesday, April 6, 2022. Alhamdulillah, students have the following competencies: 1. Increased reading of the Al-Qur'an from stammering to fluent 2. Their motivation in reading the Al-Qur'an increases, as seen from their seriousness in learning 3. Knowing the placement of <i>hijaiyah</i> letters according to the place
Material (which has been taught)	:	1. Learn <i>tahsin</i> Al-Fatihah letter 2. Introducing the place where the letters come out 3. Practice the correct pronunciation of letters 4. Morning <i>Tadarus</i>

Table 3: Implementation schedule Community Service Activities for Parents

No	Date/Month/Year	Name of activity	Material Title	Location	Teacher/Person in Charge
1	April 9-14, 2022	Community Service Activities for Parents	Reinforcement of Al-Qur'an Reading	Masjid Al-Ikhlas	KKN Members
2	April 16-20, 2022	Community Service Activities for Parents	Reinforcement of Al-Qur'an Reading	Masjid Al-Ikhlas	KKN Members

*Community Service Activities for Children, namely Strengthening the Reading and Writing of the Al-Qur'an*

A study says that 50% of adult intelligence variability occurs since the child is four years old. Furthermore, there will be an increase in intelligence of about 30% when the child is eight years old, and another 20% will occur in the middle or second decade.<sup>23</sup> This shows the importance of educating children from an early age because it is at this age that they go through a process where development and growth occur quickly and rapidly in all aspects of life. At this age, every effort is made to instill good values in them. The first thing that must be instilled in children is religious values. Among the efforts made to instill religious values in children is to teach them the following things:

The discussion regarding the position of the Al-Qur'an and its primacy has been mentioned previously. Children are the successors of the nation, which means that if we want great people in the future. Then the form of effort that can be made is to provide good education to children today. Moreover, there is no better education than Islamic education and the Al-Qur'an, which determines the degree of a people. The closer a people is to the Al-Qur'an, the higher their rank. Conversely, the farther a people is from the Al-Qur'an, the lower their rank will be. As Rasulullah *Sallallahu 'alaihi wasallam* Said, Which Means:

<sup>23</sup> Izzati Sri Maharani, "Pembelajaran Baca Tulis Al-Qur'an Anak Usia Dini," *Jurnal Pendidikan Tambusai* 4, no. 2 (2020): 98-1288, <https://jptam.org/index.php/jptam/article/view/596/524>.

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ اللَّهُ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ

'Umar b. al Khattab reported God's messenger as saying, "By this Book God exalts some peoples and lowers others."<sup>24</sup>

Children must be taught the Al-Qur'an early because learning when they are young is not the same as learning when they are old. By instilling the Al-Qur'an from an early age, it is hoped that someday they will become people whose hearts are always inclined to goodness. With Allah *Subhanahu wata'ala* permission, they will be people who make good changes.

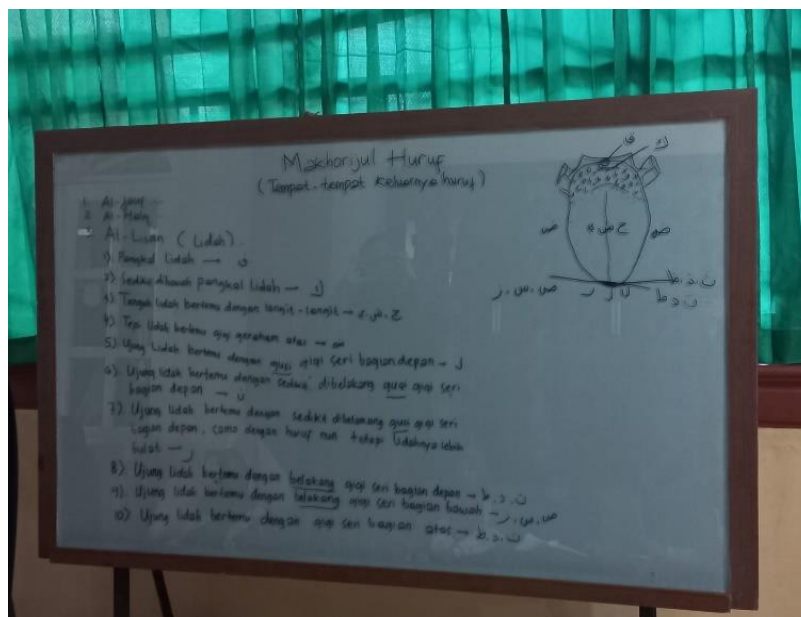
The first main focus in understanding and teaching the Al-Qur'an to children in neighborhood 09, Rengas Pulau Village, Medan Marelan District, is strengthening the reading and writing of the Al-Qur'an.



Picture 5: Al-Qur'an Reading and Writing Program

Previously, in this environment, there were already teachers who taught reading and writing Al-Qur'an to children. So, in general, children can recite the Al-Qur'an well. However, they are still weak in pronouncing the correct *hijaiyah* letters and other things related to *tajwid*. The most obvious mistake that occurs is that children cannot distinguish how to read letters (ج , ذ , ز , ظ), between letters (ص , ش , س , ث), between letters (ك and ق), between letters (ط and ت). On this basis, strengthening the reading and writing of the Al-Qur'an is considered necessary for children. Strengthening the reading and writing of the Al-Qur'an is carried out by delivering material about where the *hijaiyah* letters come out. Taught by explaining the letters one by one, *hijaiyah* letters along with the place of exit using simple picture media, then practiced by the teacher. Finally, the children are asked to practice how to pronounce the letters that were taught. This activity is repeated continuously with guidance. The activity aims to improve the reading of Al-Qur'an for children to avoid fatal mistakes that can change the meaning.

<sup>24</sup> Muslim Bin Al-Hajjaj An-Naysaburi, *Shahih Muslim*.



Picture 6: Simple Picture Media

The results obtained from efforts to strengthen the reading and writing of the Qur'an are that most of the children who were initially unable to distinguish the pronunciation of the letters previously mentioned are already able to distinguish them. Some of them have been able to distinguish and pronounce the letters correctly. Moreover, others have been able to distinguish the letters but cannot pronounce a small part correctly.

The cycle is as follows:

Cycle 1. Planning

Teaching Materials

Table 4: Cycle 1. Cycle 1 Planning Teaching Materials Service Activities For Children

Number	:	03 (Strengthening the Reading and Writing of the Al- Qur'an)
Duration	:	45 minutes
Name of activity	:	Children's Service
Material Title	:	Strengthening the Reading and Writing of the Al- Qur'an
Material competence	:	After completing all the face-to-face meetings and materials for implementing the KKN, it is hoped that parents will have the following competencies: <ol style="list-style-type: none"> <li>1. Be able to write verses of the Al-Qur'an</li> <li>2. Be able to know the difference in the pronunciation of letters</li> <li>3. Train children to get used to writing Arabic script</li> <li>4. Able to read the Al-Qur'an according to the <i>tajwid</i> that has been taught</li> </ol>
Material to be taught	:	<ol style="list-style-type: none"> <li>1. Write short surahs</li> <li>2. <i>Tahsin</i> reading short suras</li> <li>3. Makharijul letters</li> </ol>

Cycle 2. Implementation

Teaching Materials

Table 5: Cycle 2. Implementation of Teaching Materials Service Activities For Children

Nama Pendidik	:	Syafiqa Ashikin
Duration	:	45 minutes
Name of activity	:	Service Activities For Children

Material Title	:	Strengthening Al-Qur'an Reading
Material Competence	:	After completing the face-to-face meetings and providing material for the implementation of this KKN the first week, namely on Wednesday, April 13, 2022, Alhamdulillah, students have the following competencies: 1. All students can know the differences in the pronunciation of letters 2. Some students can read the Al-Qur'an according to the recitation that has been taught 3. Most students can read the Al-Qur'an according to the <i>makharijal</i> letters that have been taught
Material (which has been taught)	:	1. <i>Tahsin</i> reading short surahs 2. Makharijul letters

Table 7: Implementation schedule Service Activities For Children

No	Date/Month/ Year	Name of activity	Material Title	Location	Teacher/Person in Charge
1	April 13, 2022	Service Activities For Children	Reinforcement of Al-Qur'an Reading	Masjid Al-Ikhlas	Syafiqah Ashikin
2	April 14, 2022	Service Activities For Children	Reinforcement of Al-Qur'an Reading	Masjid Al-Ikhlas	KKN Members
3	April 16, 2022	Service Activities For Children	Reinforcement of Al-Qur'an Reading	Masjid Al-Ikhlas	KKN Members

#### Contest

With the end of the KKN activities carried out, female students hold several kinds of competitions to evaluate participants in understanding the material that has been given, namely:

#### *Tilawatil Al-Qur'an and Tajwid*

*Tilawatil Al-Qur'an* is an Al-Qur'an reading competition based on the knowledge of the studied recitation. With guidance on the science of recitation and an explanation of the laws in the reading. It can correct inaccurate readings by teaching the science of recitation itself. The KKN activities carried out by female students in the 09 environments, they held a *tilawatil Al-Qur'an* competition to evaluate the extent to which the participants' ability to understand and apply the knowledge of recitation that they had taught. The time for the competition is on Wednesday, April 20, 2022 (16:30-18:00), which will take place at the Masjid Al-Ikhlas.



Picture 7: Al-Qur'an *Tilawatil* Competition and *Tajwid* Science Competition

*Al-Qur'an Tahfiz Contest*

The *tahfiz* Al-Qur'an competition is a competition for reciting the Al-Qur'an by reciting memorized readings with tartil recitation, with rhythm, or in accordance with the science of tajwid and adab or ethics when reading them. The Al-Qur'an Tahfiz Competition aims to motivate people to memorize verses of the holy Al-Qur'an according to the knowledge of the studied recitation. Then it aims to develop the Al-Qur'an tahfiz program as an innovation to forming noble character. Then cultivate the ability to read and memorize the verses of the Qur'an.<sup>25</sup> The time competition will be on Thursday, April 21, 2022 (16:30-17.15), which will take place at the Masjid Al-Ikhlas.



Picture 8: Al-Qur'an *Tahfiz* Contest

<sup>25</sup> Sovia Erdinna et al., "Implementasi Pendidikan Karakter Melalui Tahfidz Al-Qur'an Di SMAN 3 Payakumbuh," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 5 (2022): 97-291, <https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/6581/4975>.

### *Rank 1*

Rank one is a competition to add and broaden the participants' insights, whether about the material given or other general questions. The time for the competition is on Thursday, April 21, 2022 (17:15-18:00).



Picture 9: Rank One Contest

Overall the KKN activities carried out by STAI As-Sunnah students went quite well. This can be seen from the implementation of the KKN activity program. The KKN activities provide considerable benefits to the local community. The impact of these benefits is particularly for mothers and children. With the KKN program, mothers and children are getting better at reading the Koran. This KKN program should be a concern for the local community. This means that if female students finish implementing the KKN program, the community will continue the program. The hope is that with the program's running, a society that is good at reading and practicing the Al-Qur'an will be born. Then will also be born Qari' and Qari'ah from the community

### **Conclusion**

In accordance with the presentation of the results of the Real Work Lecture activities, it can be concluded that the community in Neighborhood 09, Rengas Pulau Village, Medan Marelan District environment still has problems that must be resolved to reduce existing problems. With the presence of STAI Assunnah female students, they can help the community both in the form of thoughts, energy, and others in solving existing problems, in accordance with the tri dharma of higher education where female students are expected or recommended to become service for the to solve existing problems by holding discussions with the community to find existing problems, then find solutions to these problems.

After about two weeks of the (KKN) being implemented, it can be concluded that the (KKN) is running according to the planned program even though there have been changes in activities. Moreover, the programs implemented also positively impact the community so that they can make a little difference to the community in Neighborhood 09, Rengas Pulau Village, Medan Marelan District environment.

Programs carried out by STAI Assunnah students and the community are programs related to existing problems. This service activity is carried out for parents and children. Service activities for parents in the form of strengthening Al-Qur'an reading and studies about Islam. Service activities for children include strengthening reading and writing of the Al- Qur'an, fostering worship, and forming an Islamic personality. Moreover, at the end of the activity, STAI As-Sunnah students held several competitions for children to evaluate participants in understanding

the material that had been delivered, namely, *Tilawatil Al-Qur'an* and recitation, memorization of the Al- Qur'an, and rank 1.

With this KKN activity, we can change the community's character located with the village and establish silaturahmi, or family relationships with the community. We can know the meaning of family relationships, where we help each other to solve problems experienced by individuals. This research expected readers to be able to take the good things contained in it and can use it as a reference to add insight to readers, then, it can be used as a starting point for further research so that these activities run continuously. so the community so smarter and better.

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