



Community Potential Empowerment: Participatory Action Research in Sungai Durian Village Lamposi Tigo Nagari Payakumbuh

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Abstract

The STAI As-sunnah Deli Serdang service activities occur in Sungai Durian Village Lamposi Tigo Nagari Payakumbuh. This place was chosen for several reasons, including the request of several community leaders who are also student guardians and already know STAI As-Sunnah as an educational forum that produces teachers who have proven Arabic language competence. Based on this, Sungai Durian residents hope that the activities carried out in their area are able to give a new colour to the younger generation so that they are interested in continuing their studies at STAI As-Sunnah. The students, as researchers, used the Participatory Action Research (PAR) approach aimed at empowering the potential in the local community and helping the community by starting from the problems and needs of the local community. With this approach, it is hoped that there will be the development of community potential and solving problems local communities face. Several program activities were carried out at one of the masjids and one of the informal community institutions, the Medina Quran House, as a community forum for learning *tabsin* and memorizing the Al-Qur'an. The data collection technique was obtained through direct field observations and interviews. The data obtained were analyzed descriptively and presented in tabular form. Through the programs carried out, data is obtained that shows changes in a positive direction toward the problems being faced by the community. The methods and techniques researchers use include applying the Jibril method for learning *tabsin* and *tabfiq* of the Al-Qur'an, using animated film media for learning Arabic, distributing free *takjil*, and cultivating quails received a positive response from the local community. The programs implemented aim to serve social services for the community.

Keywords: Community; Participatory Action Research; Payakumbuh

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Introduction

Sungai Durian is a village in the District of Lamposi Tigo Nagari, Payakumbuh City, West Sumatra Province, Indonesia. The area of the *kelurahan* is 1.98 km². Sungai Durian Village consists of 3 RW and 15 RT. Payakumbuh city is also known as the blue city. Then in one of the villages on the Durian River, it is famous for its *rendang*, which is known as *Kampung Randang*. The majority of the population of the Sungai Durian sub-district adheres to Islam. The community's need for places of worship and places to study Islam is significant and fundamental. There are many *masjids*, schools, traditional Islamic boarding schools, and informal community institutions to learn to read the Al-Qur'an and *tahfiẓ*, such as many Al-Qur'an houses in Payakumbuh.

The *masjid* there is not only used by the community for prayers but also for learning to read the Al-Qur'an and also *tahfiẓ*. One of the *masjids* is the Baitul Islam Payakumbuh *masjid*. The Baitul Islam *Masjid* is one of the *masjids* in the Sungai Durian sub-district, Lamposi Tigo Nagari, Payakumbuh, West Sumatra. Based on its history, this *masjid* was originally the private property of one of the local people. This *masjid* was founded in 1996; in 2007, the Baitul Islam *masjid* became the second *masjid* in Sungai Durian village as the main *masjid*.

The Baitul Islam *Masjid* has several routine activities for the Islamic movements of the Sungai Durian community, such as systematic studies after Fajr prayers, *tahsin*, community *tahfiẓ* after Fajr and Asr prayers studies, as well as systematic studies/lectures after Isha prayers. Among the activities at the *masjid* was learning the Al-Qur'an by ladies and gentlemen after the Fajr prayer. Then for children, it is performed after the Asr prayer until 05.00 PM. Their teacher is a teacher. As for the Al-Qur'an house, the community uses it as a place for additional learning for children to study the Al-Qur'an, Shari'a, and Arabic after school. Some of the Al-Qur'an houses are paid for, and donors accommodate some. One of the houses of the Al-Qur'an is the Medina Quran House. A donor shelters this house of the Al-Qur'an from Medina; its founder is a convert. Therefore this house of the Al-Qur'an is called the Medina Quran House (RQM).

Based on the conditions observed by the researcher, learning to read and memorize the Al-Qur'an held with only one teacher and more than ten students can be less effective. This factor is caused by a shortage of teaching staff who want to teach. When people's readings were tested individually, there were still many errors in pronouncing the *makbraj* letters, mad, tanwin and nun sukun, and so on. In addition, the local community's desire to learn Arabic is still minimal. This is because there are no teachers who can teach it. However, at the Medina Quran House, teachers can teach Arabic using the lecture method but do not use media other than blackboards, so that learning Arabic becomes tedious and difficult.

Based on the situation analysis above, some of the problems encountered in Sungai Durian Lamposi Tigo Nagari Payakumbuh are that the teaching staff for reading and memorizing the Qur'an is lacking, the interest in learning Arabic is lacking, and the Arabic language learning method at the Medina Quran House with the lecture method it is not good.

The approach is taken in community service activities in the Sungai Durian Lampasi Tigo Nagari Payakumbuh Village, namely Participatory Action Research (PAR). In the PAR approach, researchers use a cycle as a benchmark for the success of the programs that have been designed. The cycle is known as KUPAR (to know, understand, plan, act, and reflect). The instrument techniques used by researchers are direct field observation and personal interviews of several local communities to collect primary and secondary data. This approach aims to empower the potential that exists in the local community and help the community by departing from the problems and needs of the local community.

Researchers carried out several programs as action research to realize community service, namely learning *tahsin*, *tahfiẓ*, Arabic, quail farming and distribution of free *takjil*. The final goal to be achieved in these programs is to change the pronunciation of hijaiyah letters with the correct pronunciation by residents, improve the quality and quantity of memorizing the Al-Qur'an,

increase public interest in learning Arabic, and increase community social service through free *takjil* program.

Result and Discussion

Community service activities in the Sungai Durian village Lamposi Tigo Nagari Payakumbuh were carried out from April 4 to April 27 2022 to coincide with the month of Ramadan 1443 H. Therefore, the duration of time in the research process was 23 days. The location of research was carried out at the Baitul Islam masjid with the participation of 17 local people consisting of mothers and children. Then the program was also carried out in one of the informal community institutions Rumah Quran Medina with a total participation of approximately 60 people, all children.

The programs implemented are learning *tahsin*, *tahfiz*, Arabic, quail farming and distribution of free *takjil*. The *tahsin* learning program is an activity to improve, beautify, and improve the reading of the Al-Qur'an.¹ This program was implemented on April 4 2022, and ended on April 25 2022. Seventeen participants attended this activity, most of whom came from among mothers, and some others came from among children.

The Al-Qur'an is the holy book of Muslims, a way of life for Muslims. Therefore, it is fundamental for Muslims to learn how to read the Al-Qur'an according to the rules of tajwid and understand its contents correctly. Reading the Al-Qur'an is a means to understand and practice it. As the word of God which explains the primacy of the Al-Qur'an to be read in surah As-Shaad verse: 29, namely:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

"This is" a blessed Book which We have revealed to you "O Prophet" so that they may contemplate its verses, and people of reason may be mindful.

Reading the Al-Qur'an by paying attention to the rules of tajwid and *tahsin* is a priority. The quantity of how many surahs or chapters read each day and the quality of good reading are significant to note. Especially for Muslims not from the Arab nation, the introduction of *hijaiyyah* letters and how to pronounce them is very much needed. One of the virtues of people studying the Al-Qur'an is contained in the hadith narrated by Aisyah *radhiyallahu 'anha*. He said, "The Messenger of Allah shallallahu 'alaihi wa sallam said:

الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ

"The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have two rewards."

Each child's learning method or technique differs; some apply to learn styles by reading, writing, or watching learning videos. In addition, some use kinesthetic learning styles to understand their learning. This kinesthetic learning is a learning style that involves direct experience. In this case, the child needs to do or practice what is being learned directly. So that not only is theory obtained, but children can also see, touch, and try now the material being taught. Of course, this cannot be separated from the method used in the learning process.

Methods in teaching reading the Al-Qur'an have various variations in the process of learning the Al-Qur'an; the method has a critical position in conveying goals. Without a method, a subject matter cannot process efficiently and effectively. And among the methods of reading the Al-Qur'an, namely: the *iqra* method, *barqi*, *yanbu'a*, *tilawati*, *ummi*, *jibril*, and so on. The method of teaching reading the Al-Qur'an chosen by researchers is the Jibril method, more commonly

¹ Raisya Maula, *Panduan Praktis Dan Lengkap Tahsin, Tajwid, Tahfiz Untuk Pemula* (Yogyakarta: Laksana, 2019), 19.

known as the talaqqi method.² The Jibril method is a method of learning the Al-Qur'an applied in one of the Islamic Boarding Schools for the Science of the Al-Qur'an (PIQ) in Malang, often known as the talaqqi method. KH initiated this method. M. Bashori Alwi. He said that Jibril's method was adopted from Imam Al-Jazari and combined with the teaching method of Imam Abdurrahman As-Sulami, a *qira'at* expert in the early era of Islamic revival. Jibril's method begins with reading one verse or endowment; the teacher reads it once or twice, then it is imitated by those who recite it.

The basic concepts of Jibril's method are *talqin* (reading) and imitation (imitating). The meaning of *talqin* in Arabic is *tafhim*, which means understanding or giving understanding. The Jibril method is a method of practicing direct reading of the Al-Qur'an with the guidance of a teacher, which emphasizes *tartil* reading by excellent and correct tajwid knowledge. Jibril's method is motivated by God's command to the Prophet Muhammad to follow the reading of the Al-Qur'an, which was recited by the Archangel Jibril, as the messenger of revelation.³

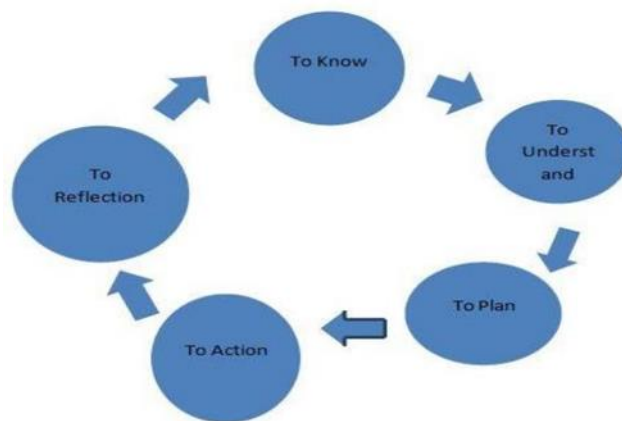
The community service activities on Sungai Durian Lamposi Tigo Nagari Payakumbuh use the Participatory Action Research (PAR) approach in implementing its programs are divided into several cycles. Participatory Action Research is a research model that seeks something to link the research process to the process of social change. PAR is "research by, with, and for people," not "research on people."

In PAR theory, a cycle is used as a benchmark for the success of community empowerment-based research processes. This cycle is called KUPAR (to Know, Understand, Plan, Action, and Reflect).

To Know (to know) is the initial process of empowerment by taking into account the subjective views of researchers on the lives of the people being studied, such as identifying natural resources and human resources and building agreements so that the community accepts researchers. To Understand (to understand) is interpreted as a process in which researchers and empowered communities can identify the problems that exist in their lives, then correlate them with the assets owned by the community to realize community commitment to solving existing strategic issues in their life. To Plan (to plan) is interpreted as the process of planning strategic actions in solving problems that arise in society. This plan considers the balance between human and natural resources and the flow of stakeholders that bring together the community. This planning stage must be maximized with the full participation of the community in solving their problems. So empowerment is not only interpreted as social change, but also community education media. To Action (launching Action) is implementing the product of community thinking to build, manage, change, and sharpen the assets owned by the community to function optimally and proportionately. To Reflection (Reflection) is a stage where researchers and the community evaluate and monitor the empowerment actions carried out so that empowerment becomes directed and measurable. Here's a picture of the cycle:

² Muhamad Bustomi and Sobrul Laeli, "Pembinaan Program Tahsin Al-Qur'an Dalam Meningkatkan Potensi Menghafal Al-Qur'an Anak-Anak Di Majelis Ta'lim Nurul Fadhilah," *Jurnal Pengabdian Pada Masyarakat* Vol.2, no. No.2 (2021): 170, <https://doi.org/10.30997/ejpm.v2i2.4346>.

³ Mufaizin Mufaizin and Yassir Arafat, "Implementasi Metode Jibril Dalam Meningkatkan Kemampuan Membaca Al Qur'an Kelas C2 Tahsin Tilawah Lembaga Takhassusul Qur'an Darul Hikmah," *Al-Thiqab: Jurnal Ilmu Keislaman* 3, no. 01 (2020): 39–54.



Picture 1: Participatory Action Research cycle

PAR is basically to find out the needs (to know) and the potential (to understand) in the community. The dialectical results of the two then produce ideas designed (to plan) systematically up to their operational stages (to action). Furthermore, the implementation of ideas is evaluated (to reflect).

Tahsin activities were carried out for three cycles at the Baitul Islam Masjid with 18 meetings. Then the *tahsin* activity session was divided into two; The first was the *tahsin* session of mothers starting at 05:45 AM-06:30 AM. In this session, the method used is the Jibril method with the Talaqqi technique and direct reading improvement. The trick is that mothers are asked to read the Al-Qur'an; if there is an error, it will be fixed directly.⁴ And the second session is the children's *tahsin* starting at 04:00 pm-05:00 pm. The method is used by reading, and then the participants repeat the task that is read repeatedly until the participant reading becomes good. The results of observations of the quality of community reading in the Baitul Islam Masjid can be seen in the following table:

Table 1: Comparison of reading quality and community *tahfiẓ* using Jibril's method

Cycle I	Cycle II	Cycle III
65,5%	75,5%	87,75
Passably	Good	Very good

Based on the table above, the percentage of observations on the quality of community reading of the Al-Qur'an and *tahfiẓ* using the Jibril method in cycle I is still 62.5% in the passable category, cycle II is 75.5% in the good category, and cycle III is in the category 87.75% very good. There was an increase of 10% from cycle I to cycle II and 12.25% from cycle II to cycle III. Improving the quality of the community's reading of the Al-Qur'an is known from the results of direct observations conducted by researchers and interviews with Ustad, who holds the program.

Based on this achievement, the local community requested that this activity be held during the community service activity period the following year in their area. The community responded positively with the plan to open an Al-Qur'an house to support the *tahsin* program activities in their area.

The *tahfiẓ* program, an activity of memorizing and depositing Al-Qur'an memorization, is carried out at the Medina Quran House (RQM). This activity was attended by approximately 60 children who had an age range of 3-13 years. This activity has been carried out since April 11 2022, and ends on April 26 2022. This activity is carried out six days a week, starting Monday-Saturday at 01:00 pm and ending at 03:15 pm, which is carried out offline.

⁴ Khulusinniyah and Farhatin Masruroh, "Pendampingan Santri Putri Pada Kegiatan Tahsin Al Qur'an Dengan Metode Jibril Di Pondok Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo," *As-Sidanab: Jurnal Pengabdian Masyarakat* 1, no. 2 (2019): 241–266, <https://doi.org/10.35316/assidanah.v1i2.589>.

Each child will be grouped based on the number of memories to facilitate the implementation of the *tahfiẓ* program using the Jibril method. As for children who have memorized less than 5 Juz, additions and *muraja'ah* memorization are applied. In this method, the child is asked to deposit a new memorization of at least half a page. At this deposit stage, there is an improvement in how to read (*makharijul* letters) and tajwid directly if there is a reading error in the deposit process. Then after the deposit process is continued with *muraja'ah*, namely repeating rote memorization that has been memorized at least half a juz in rotation.

As for children who have memorized one juz and less than one juz, the method used depends on the child's ability. Therefore, children are grouped based on the amount of memorization, not the age range, so the children in each group are different. For children who have memorized one juz, if they can already read the Al-Qur'an, it can be added as *muraja'ah*. As for children who cannot read the Al-Qur'an, Jibril's method is applied. In this method, first, the child is read aloud. The child repeats what was read repeatedly, at least three verses until they can recite it fluently without being read aloud. This program was carried out for only two cycles with 14 meetings. The following is a table for improving the quality of children's reading at RQM community institutions:

Table 2: The results of assessing the quality of children's rote reading with the Jibril method

Cycle I	Cycle II
65%	80 %
passably	Very good

Based on the table above, the percentage of children's rote reading quality in the first cycle was 65% in the passably category and in the second cycle, 80% in the very good category. There was an increase from cycle I to cycle II of 15%. This assessment was given by senior ustazahs responsible for the previous *tahfiẓ* program at the community institution through an interview instrument technique.

The Arabic language learning program at RQM uses animated film media. In the first meeting, the children studied vocabulary on the theme of limbs and in the second meeting, they studied Arabic rules with the theme of pronouns (*dhamir*). The learning process follows the objectives due to several influences, one of which is influenced by the media. One of the media that can be used is an animated film.⁵ Research conducted by an expert named Harsono stated that the difference in learning outcomes between conventional lecture methods and lectures plus film animation media had an average posttest research result of 76.72 and only using conventional lecture methods of 62.56. This research shows that film animation media is more effective and efficient than the lecture method in delivering material to students.⁶ Thus, animated film media affects increasing students' learning interest.⁷

This program can only be carried out with two meetings held every Thursday for two weeks for 30 minutes. Based on the results of observations, it was seen that there was an increase in children's interest. One sign of their increasing interest is that they often ask when they will learn Arabic again. As for the results of interviews with several children who studied Arabic at RQM, learning was more fun and made it easier for them to remember the vocabulary provided through the medium of animated films.

In addition, researchers also held an additional program, namely public speaking training. Public Speaking is a form of skill in the field of communication, honing one's ability to dare to appear in

⁵ Febby Febriantika Noer Fisabilillah and Norida Canda Sakti, "Pengembangan Video Animasi Sebagai Upaya Peningkatan Minat Belajar Peserta Didik Materi Perpajakan Di Sekolah Menengah Atas," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 4 (2021): 1271–1282.

⁶ Muhammad Nazmi, "Penerapan Media Animasi Untuk Meningkatkan Minat Belajar Peserta Didik Pada Mata Pelajaran Geografi Di Sma Pgi 2 Bandung" 17, no. April (2017): 48–57.

⁷ Siti Khomaidah and Nyoto Harjono, "Meta-Analisis Efektivitas Penggunaan Media Animasi Dalam Meningkatkan Hasil Belajar Ipa," *Indonesian Journal Of Educational Research and Review* 2, no. 2 (2019): 143, <https://doi.org/10.23887/ijerr.v2i2.17335>.

public by mastering a material either with text or without text.⁸ Public Speaking is one of the skills that preachers must master to spread Islam.

One of the supporting programs for community service activities is opening public speaking classes for the community, especially children aged 4-13 years. This program is held for the development of children's skills in the field of communication and preaching. Public speaking classes were held six times during the community service activities, with approximately 40 participants. This class teaches children to give speeches, lectures, and special Friday sermons for boys. This class fosters new talents in children to have the courage to appear and speak in public to promote their spirit to spread Islam more broadly. This class succeeded in giving birth to young preachers who participated in the small speech competition at the end of Ramadan. Two children from the public speaking class won 2nd and 3rd place in the match between the sub-districts.

In one of the places for community service activities, there is a home-based business for cultivating quail eggs. Pak Satra Mulya manages this business (43 years). Quail is a type of poultry that has experienced domestication. There are several types of quail, including the Japanese quail (*Coturnix Coturnix Japonica*). This type of quail is the most popular breed in the community as a producer of eggs and meat.⁹

The business, built in February 2022, was initially created because the owner saw an opportunity. After all, the cultivation of quail eggs is relatively rare in the city of Payakumbuh. In addition, the public interest is relatively high because the price of chicken eggs has increased, causing people to look for alternatives to fulfil their food needs. At the beginning of May 2022, the number of quail reached 940, of which around 700 were productive birds; the other 240 were male birds and birds no longer effective. If the bird is past the age of 14 months, the bird is no longer productive, but the bird can be sold as meat.

Quail care is relatively easy because quail do not need vaccines and other medicines like laying hens. Feeding is done twice daily, morning and evening, for 2 kg. The quail feed provided is factory-processed, not processed by human hands. Because factory feed is considered more accurate and efficient in maintaining egg quality. Birds are also given water, which should always be available. During the productive period, female birds must be separated from males, so that female birds do not experience stress and have quality eggs.¹⁰ The weakness of these quails is that quails are sensitive to sound, so quails often die when shocked, such as lightning or other loud sounds. Quail also cannot be left in a dark place, so every time before dusk, the lights in the quail cage must be turned on.¹¹

The initial capital for 400 quail seeds is around 10 million rupiah. While the money for making cage costs around 5 to 6 million. The price of quail eggs increases and decreases depending on the available food supply; if the food supply is excessive, then the cost of quail eggs drops. If the food supply is scarce, the price of quail eggs increases. Quail owners sell their eggs to buyers of quail eggs every three days when the quail eggs reach ten boards containing 1000 eggs. Sometimes the owner also serves people who order quail eggs from him. The price for every ten boards of quail eggs ranges from Rp. 320,000 to Rp. 340,000.

The last program that has been implemented is sharing free *takjil*. Free *takjil* is a form of social care in social life. These behaviors are essentially a small part of social life. Social care is one character education that must be taught and then strengthened to someone and applied in everyday life. Social concern can be interpreted as attitudes and actions that always want to assist

⁸ Najlatun Naqiyah, "Pengembangan Keterampilan Pidato Untuk Meningkatkan Self-Efficacy Berbicara Di Muka Umum, Pondok Pesantren Al-Falah, Desa Mojo, Kecamatan Ploso Kabupaten Kediri, Jawa Timur," *Jurnal ABDI: Media Pengabdian Kepada Masyarakat* 7, no. 1 (2021): 44, <https://doi.org/10.26740/ja.v7n1.p44-49>.

⁹ Iwan Sutanto, Darna Senan, and Nining Latianingsih, "Budidaya Burung Puyuh (*Coturnix Ypsilophora*) Saat Pandemi Covid-19 Salah Satu Pemberdayaan Ekonomi Masyarakat," no. 2 (2020): 618–625.

¹⁰ Widya Paramita Lokapirnasari, *Nutrisi Dan Manajemen Pakan Burung Puyuh*, 2017.

¹¹ Desia Kaharuddin et al., "Buletin Peternakan Tropis Pengaruh Seleksi Terhadap Sifat Reproduksi Puyuh (*Coturnix Coturnix Japonica*)," *Bul. Pet. Trop.* 2, no. 1 (2021): 61–64.

other people and communities in need. Therefore, sharing free *takjil* is one of the community service activities to increase the potential of the community in terms of social character.

Implementing community service activities fosters student enthusiasm to open up opportunities to seek good for the community by providing free iftar meals. This activity is based on the story of Sa'ad bin Ubadah's friend, who sent a tray of food to the Prophet daily. The tray belonging to Sa'ad bin Ubadah rotated following the Prophet, who moved from one house to another wife every day. The Prophet explained that among the best charity in Islam is sharing food. Sharing this food includes sharing food with less fortunate people and those who can. Sa'ad bin Ubadah's actions are a practical example of a practice that can be carried out continuously, even if the amount is small.¹²

In a hadith narrated by Tirmidhi that the Prophet sallallaahu 'alaihi wasallam said:

مَنْ فَطَّرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا

"He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter."

This hadith gives good news to Muslims that by feeding a fasting person, the giver will get the same fasting reward without reducing the fasting person's reward.

Before the activity was carried out, donations were collected from donors to buy necessities related to *takjil*, the donation collection was carried out as a form of concern to share with the community. From raising donations for about 15 days, Rp. 2,950,000.00 and 50 kg of dates, all of which were donated for free *takjil* activities. This activity started on the first day of the Ramadhan fast which coincided with Sunday, April 3 2022 until the closing day of the community service activities.

This free *takjil* sharing activity was carried out at the Baitul Islam masjid, the Medina Quran House, and the surrounding community. The opening meals that were distributed were designed before the community service activities took place to make them easier to carry out. The Iftar menu is distributed for 25 days.

All *takjil* menus are distributed to people who are fasting for as much as 30 portions every day. Each recipient also gets 7 dates wrapped in plastic. Dates are also distributed to the Baitul Islam masjid in the amount of 30 small boxes every day and around 25 kg to Islamic boarding schools and Al-Qur'an houses. The implementation of this activity was at the closing of the community service activity event which coincided with Wednesday, April 27, 2022, at the Medina Quran House, Payakumbuh.

The activity of sharing *takjil* in the form of social service to the community has had a good impact on habits in the Lamposi Tigo Nagari area. This is proven by the growing sense of sharing among members of the community, such as the community around community service activity posts who directly participate in distributing *takjil* at the Baitul Islam Masjid and on the streets. Likewise, with other good impacts for the people in the Lamposi Tigo Nagari area to exchange *takjil* iftar menus, *takjil* are delivered from one house to another neighbour's house alternately, the other side of this activity can also be seen from the several iftar events held by the Lamposi Tigo community Nagari with students of community service activities to establish good relations and increase the feeling of wanting to share. This is also in line with the customs of the Minangkabau people who like to share food with neighbours around the house. Of course, this activity in addition to increasing public awareness to share is also a form of preserving the Minangkabau people's habits which have begun to fade in the modernization era.

Conclusion

The *tahsin* and *tabfiḥ* learning program of the Al-Qur'an uses the Jibril method. This program is carried out in two places, namely the Baitul Islam Payakumbuh masjid and the community

¹² Jurusan Politik et al., "Penguatan Nilai Kepedulian Sosial Bagi Mahasiswa Melalui Kegiatan Ukm Bakti Sosial Di Universitas Negeri Semarang," 2020.

institution Rumah Quran Medina Payakumbuh (RQM). At the Baitul Islam masjid, there was positive progress towards the quality of reading the Al-Qur'an (*tabsin*) in the community around the masjid. This can be proven by the results of direct observations and the results of interviews with ustad who held the previous *tabsin* program. This program was carried out for 3 cycles with 18 meetings. There was an increase of 10% from cycle I to cycle II and 12.25% from cycle II to cycle III.

At the Medina Quran House community institution (RQM) there has been a positive change in the quality of children's rote reading at RQM. This is based on the results of interviews with several senior ustadzahs who are responsible for the *tabfiḥ* program at RQM. The program was carried out in 2 cycles with 14 meetings. There was an increase from cycle I to cycle II by 15% in the quality of RQM children's rote reading.

The Arabic language learning program uses film animation media. This program can only be carried out with a short time duration of 2 meetings. So the application of the use of film animation is less than optimal. Even so, there was an increase in children's interest after using the media. Their positive response is proven by how often they ask when learning Arabic will be held again. The public speaking class program was held 6 times during the community service activities, with approximately 40 participants. One of the results of this program was that 2 children from the public speaking class won 2nd and 3rd place in the competition between the sub-districts.

The quail breeding program in the durian lamposi tigo nagari Payakumbuh river is quite developed. One of the people who own a quail business said that the income he gets is every 3 days when the quail eggs reach 10 boards containing 1000 eggs. Sometimes the owner also serves people who order quail eggs from him. The price for every 10 boards of quail eggs ranges from Rp. 320,000 to Rp. 340,000.

Program for free *takjil* to foster a socially caring attitude in the community. One form of the positive response given by the community to this program is the presence of donors from the community. From raising donations for about 15 days, Rp. 2,950,000.00 and 50 kg of dates, all of which were donated for free *takjil* sharing activities. The activity of sharing *takjil* in the form of social service to the community has had a good impact on habits in the Lamposi Tigo Nagari area. This is proven by the growing sense of sharing among the community, such as the community around the community service activity posts who directly participate in distributing *takjil* at the Baitul Islam masjid and on the streets. Researchers suggest that the application of the Jibril method and the use of animated film media that support educational activities are applied continuously, the cultivation of quail livestock is further developed and the attitude of social care is continuously maintained in the order of social life.

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