



Educating the Rabbani Generation: A Diffusion of Islamic Scholars Through Participatory Action Research

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Abstract

This research focuses on three discussion objectives: First, how to create a *rabbani* environment in a still strong society with local culture and customs. Second, activities that can help parents educate their children according to Islamic law. Third, how to instill a love for the Al-Qur'an and religion in children. Community service aims to create human resources that benefit the nation and religion. The community service in the village of Alam Panjang uses an alternative participatory action research (PAR) approach. Data is obtained by making observations in cycles where it is hoped there will be changes at each stage. The expected changes are supported by providing programs such as *tahfiz* and *tahsin* guidance, learning Arabic, spiritual cleansing, and constructive motivations. From the implementation of actions in the form of activity programs, satisfactory results were obtained. These results are an increase in willingness and achievements in *tahfiz*, *tahsin*, learning Arabic, and spiritual cleansing. Community service positively impacts people's mindset, which is no longer limited to things that naturally exist but makes them open to advancing human resources. This study clearly shows that the research conducted through this community service activity has improved the quality and human resources in the village of Alam Panjang.

Keywords: Creating a Golden Generation; Rabbani Environment; Loves the Qur'an

Article Info

Article History:

Received: 05-19-2022 Accepted: 12-07-2022 Publish: 12-10-2022



: 10.51590/jpm_assunnah.v2i3.285

Introduction

Indonesia is a country that is listed as country with the largest Muslim population in the world. This is against the background of Indonesia, a country with very attractive natural wealth, both in terms of crops, sea, and natural scenery for foreign immigrant traders from all over the world. History records that the first entry of Islam to Indonesia was through trade routes brought first by Gujarat traders, followed by Arab and Persian traders. The arrival of Islam for the first time was not merely traders intending to spread religion, but while trading, they spread Islam to their anchored places throughout Indonesia.¹

However, many things are unfortunate about Indonesia, even though Indonesia is a country with the largest Muslim population in the world. The unfortunate thing about Indonesia can be seen through its people. So far, Indonesian society has been regarded as thick with the culture and customs of each region. So the practice of Islamic law is embraced and spread in society but often does not follow Al-Qur'an and As-Sunnah. This non-compliance is due to the mix between culture and religion. Furthermore, social facts say that the more profound the penetration level, the higher the appreciation of Islam. Conversely, the shallower the level of penetration of Islam, the shallower the level of appreciation of Islam.²

In an increasingly sophisticated and developing era today, many things are contrary to Islamic law and religious activities that are no longer on the axis. Even though it is common knowledge that Indonesia is a country where most of the population adheres to Islam, it is felt that it has no positive value if it only holds a title with an Islamic-majority country. However, the religious elements spread among the people are not as appropriate as they should be.

Islam has introduced in Indonesia centuries ago. In the context of the entry of Islam into the archipelago and subsequent developments, there has been an interaction between cultures that influence each other, this is what makes the traditional local culture still strong.³ The striking changes to the ingrained culture have not yet been seen. This is caused lack of knowledge, interest, and motivation to study Islam, so the backwardness of true Islamic law has not been cured, and a solution has not yet been found.

Today, it is very well realized that children are the hope of the younger generation of the nation and religion, in which the progress of a country and religion lies in the hands of the younger generation. However, the younger generation who ignore the sciences of Shari'a and worship activities are very concerned now. Most of today's young generation is hit by a culture of hedonism in which the younger generation today has a very high level of inclination or love for the world and trending things.⁴ Moreover, many young people are more inclined and more interested in doing purely fun activities, such as visiting tourist attractions, playing games, TikTok, and other social media, which have even more negative impacts if not best used.

In connection with the problems faced by the younger generation today, it is not solely the fault of the younger generation. However, the responsibility also lies in the role of parents who may not pay enough attention to children's development and are indifferent to what is happening to them. Child. Then it is also often found that the religious education given to children is education that is not following Islamic law, so this is the main factor in the problems that are happening. An example is the spread of heresy among the people in the form of celebrating the Prophet's birthday and pronouncing intentions before prayer. *Bid'ah* is a new practice that Rasulullah

¹ Abdul Mujib, "Sejarah Masuknya Islam Dan Keragaman Kebudayaan Islam Di Indonesia," *Devantara* 11 (2021): 118.

² Taufiq Nugroho, "Penyebaran Islam Di Nusantara Antara Kultur Dan Struktur," *Ilmu Ilmu Keislaman* 11 (2021): 238.

³ Muhammad Haramain, "Akulturasi Islam Dalam Budaya Lokal," *Kuriositas* 11 (2017): 193.

⁴ Romat Khanis, "Urgensi Pengelolaan Keluarga Sebagai Madrasatul Ula dalam Meminimalisir Dekadensi Moral Generasi Muda Masa Kini," *Al-Affan* 1 (2021): 115.

Sallallahu ‘Alaihiwasallam never exemplified.⁵ That is why it is necessary to establish a rabbani environment in society.

Term Rabbani is taken from Arabic words. The primary term is *rab*. The words are developed to become; *Rabbi, Rabbana, Rabbuna, Rabbaniyun, Rububiyah, and others*. All these words refer to Allah Almighty. Allah is the pinnacle of all things. *Rabb* He is the one who creates, administers, and rules over all creatures in the heavens and on earth. The concept of *Rab* begins with the belief in the existence of god as creator, the logic of the human mind is always struggling with the thought that humans and creatures cannot exist by themselves. This *rabbani* factor also provides the foundation of the creed between the creator and the creatures.⁶ If this relationship is firm, any human considerations starting from intentions, words, actions, and behavior, always consider the Lord as the main factor. Furthermore, suppose this concept is related to the environment. In that case, every individual in that environment has the same concept as another, making decisions in every action to create a Rabbani environment.

Educational observers have conducted research on the golden generation concerning Rabbani. Riska Usman conducted a study on the *Rabbani* generation with the research title "Shaping the Character of the *Rabbani* Youth (Study on Q.S Al-Kahf Verses 13-16). In this study, researchers reveal that faith in Allah *Subhanahu Wata'ala* is the first main character that anyone must possess to achieve glory with *Allah Subhanahu Wata'ala*. Irwan Wunarlana and Nilawaty Yusuf researched Islamic characters with the title "Islamic Character for Students (Case Study of Al-Ishlah Integrated MTs, Gorontalo City)." Their study revealed that character education is systematically designed and implemented to help students understand the values of human behavior related to Allah *Subhanahu Wata'ala*. Then self, fellow human beings, the environment, and nationality embodied in the mind, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs.⁷ As for research related to creating a golden generation who loves the Qur'an, specifically, researchers have not found the same research.

This research, from the aspect of the research objective, is to create a golden generation. However, there is a difference where this research explicitly examines how to create a golden Rabbani generation that loves the Qur'an. In contrast, other research only examines the formation of Rabbani youth's character and Islamic character for students. This means that existing research is focused on one specific topic. The fundamental difference is also in the method used, where this research uses the PAR (Participatory Action Research) method. In contrast, research has used lectures, question and answer methods, and so on.

From the description above, the author will explore more deeply by looking at and considering objects and studies that have not been discussed in previous studies. This study is about creating a golden Rabbani generation who love the Qur'an. The hope is that from this research, the researcher can develop this study so that, in the future, it can become a reference for further researchers.

STAI As-Sunnah, located in Deli Serdang, North Sumatra, is an educational institution engaged in religious knowledge and education. STAI As-Sunnah always tries to give positive things to students with the aim that students will be able to channel their knowledge to the broader community, especially religious knowledge.

The campus requires several activities to support the achievement of the expected goals, one of which is the Real Work Lecture activity, commonly called KKN. KKN, in general, functions to apply theory in the classroom to the field so that it will affect learning achievement and effectiveness in the learning process. The program spreads religious knowledge that has been

⁵ Ruslan and Rasyidah Zainuddin, "Membedah Konsep Bid'ah," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 6, no. 1 (2021): 66–92, <https://doi.org/10.47435/al-mubarak.v6i1.611>.

⁶ Kadar M Yusuf, *Tafsir Tarbawi: Pesan-Pesan Al-Qur'an Tentang Pendidikan* (Amzah, 2021).

⁷ Irwan Wunarlana, "Karakter Islam Bagi Peserta Didik (Studi Kasus MTs Terpadu Al-Ishlah Kota Gorontalo)" 01 (2022): 173–184.

learned and can be realized by the community in everyday life. With community service activities, students are expected to channel what they have gained while studying at STAI As-Sunnah.

KKN at STAI As-Sunnah Deli Serdang is a form of community service, structured activity, and a study load with a weight of two credits. The KKN activities are carried out to provide work experience to students. So that students can recognize how the work environment is in the hope that these activities can be helpful to experiences before actually getting into the world of work.

The current KKN implementation is the 8th KKN implementation held by STAI As-Sunnah for class VIII STAI As-Sunnah for the 2021/2022 academic year. This year's KKN activity program differs from last year's KKN program activities. This year the campus was again allowed to carry out KKN activities offline after previous activities were carried out online due to the virus outbreak that hit for two years in a row.

KKN activities were carried out in the village of Alam Panjang, Rumbio Jaya sub-district, Kampar district, Riau province. The choice of place in Alam Panjang village was motivated by several factors, including the village, which was still classified as a less developed village and thick with local culture, thus providing its challenges to carry out KKN activities in the village during the month of Ramadhan. The Ramadhan activities are oriented toward children, mothers, and teenagers. The KKN activities held by STAI As-Sunnah students were to revive Ramadhan's splendor and develop Alam Panjang village's human resources by holding teaching and learning activities for reciting the Al-Qur'an, *Tahfiz* Al-Qur'an, learning Arabic and so on.

The KKN activities in this report were carried out in Alam Panjang village, Rumbio Jaya sub-district, Kampar district, Riau province. The choice of place in Alam Panjang village was motivated by several factors, including the village, which was still classified as a less developed village and thick with local culture, thus providing its challenges to carry out KKN activities in the village during the month of Ramadhan. The Ramadhan activities are oriented toward children, mothers, and teenagers, so female students use available community assets to carry out the planned programs. The KKN activities held by STAI As-Sunnah students were to revive Ramadhan's splendor and develop Alam Panjang village's human resources by holding teaching and learning activities for reciting the Al-Qur'an, *Tahfiz* Al-Qur'an, learning Arabic and so on.

This research focuses on three discussion objectives: How to create a rabbani environment in a society still strong with local culture and customs? Second, what activities can help parents educate their children according to Islamic law? Third, how to instill a love for the Al-Qur'an and religion in children?

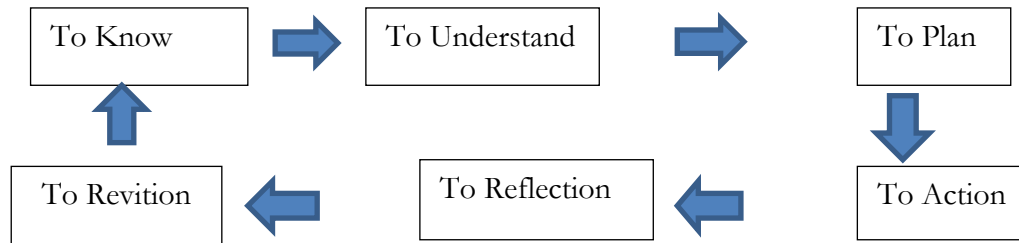
In implementing this community service activity, the approach used is an alternative participatory action research (PAR) approach. PAR is an approach aiming to learn to overcome problems and fulfill the practical needs of society, science, and change processes in the social and religious fields.⁸ In the PAR approach used by researchers, there is a cycle divided into three. This cycle aims as a benchmark in seeing the changes that occur from each given behavior so that it can be a reference for the community to see what the surrounding community needs to develop the village's human resources. The instrument technique used is a survey or direct observation of each activity carried out and interviews conducted with local community leaders to obtain accountable primary and secondary data.

In PAR, a cycle is used as a benchmark to see the progress of the community service process. The cycle consists of To Know, To Understand, To Plan, To action, and To Reflect.⁹ To Know the stage to find out is the initial process of implementing activities by considering the existing conditions. Understanding is a process in which researchers and the public know the point of the problem being faced so that a solution can be found later. To Plan is to plan methods, actions, or behaviors that will be given as a means of solving problems. Action is a form of behavior to

⁸ Agus Afandi, "Participatory Action Research (PAR) Metodologi Alternatif Riset Dan Pengabdian Kepada Masyarakat Transformatif," in *Workshop Pengabdian Berbasis Riset Di LP2M UIN Maulana Malik Ibrahim Malang*, 2020.

⁹ Tiy Kusmarabbi Karo, "Memorizing the Qur ' an in 20 Days" *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 2 (2022): 5–16.

build, change or manage what is in the local community optimally and professionally. Then To Reflection is the stage where researchers and the community evaluate the actions and activities to determine which ones should receive more attention and which can be appropriately directed. At the last stage, the PAR cycle, Revision can also be applied. Alternatively, the revision stage is carried out for the next cycle after evaluating or becoming an overview of what actions will be carried out for the next cycle so that the deficiencies obtained previously can be found for a much better alternative.



Picture 1: Approach Cycle Participatory Action Research (PAR)

The purpose of implementing the KKN in Alam Panjang village is to carry out activities in the form of tahsin of the Qur'an, *tafizi* of the Qur'an, learning Arabic, *ta'lim*, distribution of free *takjil*, and others. Then to revive enthusiasm in deepening religious knowledge and knowledge of the Qur'an for the wider community. Then to organize Ramadhan boarding school activities for children in particular. then to help give an idea of how to educate children to become perfect human beings following what the Prophet *Sallallaahu alaihi wasallam* has taught him.

This research is essential to study considering the development of the youth generation, which continues to grow. The existence of this research can be a reference for how to educate the golden generation who have good morals. This research is no less critical considering that the leadership of a country is in the hands of the youth, so it needs to be prepared by making the younger generation become golden *Rabbani* and love the Qur'an. This action needs to be done because only with the Al-Qur'an and the *Rabbani's* morals can continue the leadership relay.

Result and Discussion

STAI As-Sunnah KKN was held in the village of Alam Panjang Rumbio Jaya with the theme "Encouraging the Golden Generation to Become *Insan Kamil, Rabbani*, and Love Al-Qu'an People" by establishing Al-Qur'an learning activities which were attended by women, teenagers, and children. Ramadhan Islamic Boarding School activities include memorizing the Al-Qur'an at an early age, practicing the contents of the Al-Qur'an, calling for love for the Arabic language, and providing motivation and life lessons that can be drawn from the stories of past people. This community service also holds *ta'lim usbu'i* (weekly lectures) on Fridays, studying the Quran, and memorizing deposits. This community service activity, the distribution of *takjil* is held as a means of preaching to the surrounding community.

The schedule of activities carried out during the KKN activities are as follows:

Table 1: Program KKN

No	Program Schedule KKN		
	Time	Date/Month	Program
1	08.00-11.00	April 5, 2022	Opening
2	08.00-11.00	April 5, 2022-April 22, 2022	Teaching <i>Tahsin</i> Mothers of Alam Panjang village
3	13.00-14.00	11 April 2022	Opening of KKN at SDIT al-Azhar
4	13.00-14.00	April 11, 2022-April 22, 2022	Teaching <i>Tahfidz</i> to Children at SDIT al-Azhar
5	14.30-15.00	April 6, 2022-April 22, 2022	Teaching <i>Tahfidz</i> to Children

			Around the House
6	08.00-10.00	April 22, 2022	Lecture
7	18.00-20.00	22 April 2022	Iftar with Mothers in Alam Panjang
8	17.00-18.00	April 22, 2022	Distribution <i>Takjil</i>
9	17.00-18.00	April 15, 2022	Distribution <i>Takjil</i>
10	21.00-22.30	April 21, 2022	Iftar with Teachers at SDIT
11	08.00-11.00	April 24, 2022	Race and Closing

As explained above, the approach used in carrying out the Field Work Lecture activities is an alternative participatory action research (PAR) approach. This approach consists of 3 cycles, each lasting for one whole week. In each cycle, the activities carried out are *Tahsin* Al-Qur'an, Al-Qur'an memorization guidance, *ta'lim usbu'i*, distribution of free *takjil*, and Arabic language learning, which is held within the framework of the Ramadhan Islamic Boarding School. Each cycle is divided into four main stages: planning, implementation, Reflection, and ending with revisions of each activity. The purpose of dividing the cycle stages is to make it easier to see the developments and changes that occur after the implementation of activities in each cycle and to make it easier to see what deficiencies need to be improved for the next cycle.

Cycle I is divided into several stages. The following are the stages of cycle I, including: first, the planning stage. At the planning stage, the things that are prepared are permits from the various parties concerned, both permits from educational institutions and permits from the village to carry out activities in the village, the tools needed to carry out the activities that have been planned, as well as physical readiness. Internal or external from the implementer of the KKN activities.

Second, the Activity and Implementation Stage. The activity phase in cycle one was carried out on April 5, 2022, to coincide with Ramadan 1443 H. The implementation of the activity began with the official opening by local community leaders, intending to introduce the community to the activities to be held in the village. In this first cycle, the activities will be carried out for approximately one week, from April 5, 2022, to April 10, 2022. In this cycle, the programs or activities to be carried out are *Tahsin* Al-Qur'an, *Tahfiz* Al-Qur'an, and learning to recite the Qur'an for children around the KKN participant posts.

Tahsin learning in cycle I was held from 21.00 to 22.00, oriented towards mothers and teenagers at the Raya Alam Panjang mosque. The Al-Qur'an recitation activity was attended by around 20 people consisting of women aged 30 to 60 years. The implementation of Al-Qur'an *tahsin* activities was motivated by the recognition from mosque administrators and mothers that their ability to read the Al-Qur'an was in the fragile category and that no teaching staff was deemed suitable to guide *tahsin* learning in the village. Apart from this, holding this *tahsin* activity and learning the Koran for children is also because the command to read is the most valuable thing for humankind.¹⁰ *Tahsin* is learning to sound the reading of the Qur'an following the actual or proper output by paying attention to the rights of each letter.¹¹ Moreover, *tahsin* is a process of improving reading by explaining the rules of the science of recitation, then being careful in studying it so that it is easy to understand its content.¹²

As Allah's word relating to the importance of learning the Qur'an is contained in Surah Fatir verse 29 as follows:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورًا

Artinya: *Surely those who recite the Book of Allah, establish prayer, and donate from what We have provided for them—secretly and openly—can hope for an exchange that will never fail*

¹⁰ MAghfirah, *Tahsin Alquran* (Pekanbaru, 2020): 10.

¹¹ Imam Ikhsan, "Tahsin Alquran Untuk Orang Dewasa Dalam Prespektif Islam," *Pendidikan Luar Sekolah* 14 (2020): 28.

¹² Fitriani dan Hayati, "Peberapan Metode Tahsin Untuk Meningkatkan Kemampuan Membaca Alquran Siswa Sekolah Menengah Atas," *Pendidikan Islam Indonesia* 5 (2020): 18.

As for the words of the Prophet *sallahu'alaihi wasallam* which reads:

إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

The Prophet (ﷺ) said, "The most superior among you (Muslims) are those who learn the Qur'an and teach it."¹³

the purpose of holding tahsin learning for mothers is also so that later they can teach their children how to read the Qur'an correctly, because as is known that parents are the primary educators for children, and it is from parents that children receive an education.¹⁴ It is no longer a public secret. The village of Alam Panjang found that many children should be able to read the Koran well at their age but are found to be the opposite. After examining the root of this problem more deeply, it turns out that because the parents also cannot read the Qur'an, parents cannot teach the Qur'an to their children, so this is the root of the problem that should be sought way out.

In implementing the tahsin program, the direct method is the teaching method. The teaching method cannot be equated for each individual because each individual will have a different way of understanding, and the level of speed in understanding is also different. In the early stages of teaching the direct method, it was felt that the method was appropriate for teaching tahsin of the Qur'an because as is known that the direct method relies on direct modeling, which can provide more significant changes in behavior and experience to students.¹⁵

The ability of tahsin participants who are categorized as very minimal provides difficulties for teaching staff (executors of KKN activities) because, apart from lacking recitation knowledge, tahsin participants still have difficulty pronouncing *hijaiyyah* letters. So this is the focus point of his teaching.



Picture 2: Learning Tahsin Al-Qur'an

In addition to learning tahsin for mothers and children, the activities established as community service activities also include *tahfiẓul* Qur'an and learning Arabic. Al-Qur'an is the greatest gift for all humanity, especially the Arab nation.¹⁶ Meanwhile, Arabic is considered essential because the sources of Islamic teachings, namely the Qur'an, hadith, and Islamic sciences, were written in Arabic.¹⁷

¹³ Imam Bukhori, *Shahih Bukhori* (Saudi Arabia: Internasional Ideas Home Publishing & Distribution, 1419): 884.

¹⁴ Hasbi Wahy, "Keluarga Sebagai Basis Pendidikan Pertama Dan Utama," *Didaktika* 12 (2012): 246.

¹⁵ Sri Hayati, *Belajar Dan Pembelajaran Berbasis Kooperatif Learning* (Magelang: Graha Cendekia, 2017): 12.

¹⁶ Mahmud Aldausari, *Kutamaan Alquran* (Syabakatud Dauliyah, n.d.).

¹⁷ Asna Andriani, "Urgensi Pembelajaran Bahasa Arab Dalam Pendidikan Islam," *Ta'allum* 3 (2015): 51.

Memorization Qur'an and learning Arabic are interrelated because both objectives will be achieved simultaneously. In general, the purpose of memorizing the Qur'an is *taqarrub ilallah* in the sense of becoming a servant who devotes himself to Allah Subhanahu Wata'ala.¹⁸ Meanwhile, understanding Arabic is listening consciously to live's conditions.¹⁹ Memorizing the Qur'an is not merely for memorizing, but the memorized Qur'an must be practiced. The Qur'an cannot be practiced except by understanding it, which requires understanding Arabic.²⁰

In implementing the Al-Qur'an *tahfiz* program as well as learning Arabic, it is held as a form of SDIT Al-Azhar Ramadhan Islamic boarding school activity. At the Ramadhan boarding school, activities are held for three hours every day, starting with reciting the morning dhikr together, then continuing with memorizing the Al-Qur'an, and finally learning Arabic. In the Al-Qur'an *tahfiz* activity, each member who organizes community service activities is responsible for 7 to 8 children who must be mentored. The division with a group system like this aims to make it easier and to be more focused on guiding. Guidance is different in each group; some apply by reading the verse to be memorized. The students memorize it independently, and some guide them to memorize it to the guidance child because they cannot yet read the Al-Qur'an. Some also directly memorize without needing guidance first because they feel they can memorize it themselves without help. For learning Arabic, there are many difficulties encountered during learning. This difficulty is motivated by students who think that learning Arabic is difficult to understand, so many students are not focused during the learning process.



Picture 3: Program Learning Arabic and Giving Motivation

In preaching, a preacher should be a good example, also called *qudwah hasanah*, for those he preaches. In this case, the *takjil* sharing program was an example of kindness and fostering a sense of affection between people. Alms or sharing is giving one person to another voluntarily without being limited by time and amount.²¹ Moreover, besides this, charity is a form of worship to Allah. It can also be a means of da'wah for people who see or feel the impact of this activity. The distribution of *takjil* in the first week, with the object of neighbors around community service participant posts, is hoped to be a means of information about community service

¹⁸ Agus Yosep Abduloh, *Konsep Implementasi Huffaz Qur'an Tahfiz 1* (Jakarta, 2021): 15.

¹⁹ Ida Latifatul Umroh and Sampiril Taurus Tamaji, "Permainan Teka-Teki Silang Dalam Pembelajaran Membaca Dan Menulis Bahasa Arab," *Al-Fakkaar* 3, no. 2 (2022): 36–57.

²⁰ Noza Aflisia, "Urgensi Bahasa Arab Bagi Hafidz Alquran," *Kajian Keislaman Dan Kemasyarakatan* 1 (2016): 50.

²¹ Hamdani Hamdani, Aftika Nurazzahra, and Agus Ismawan, "Sedekah Jum'at Sebagai Media Pengembangan Pendidikan Spiritual Masyarakat (Studi Di Masjid Baburrahmah Kota Langsa)," *Lentera: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (2022): 15–24.

activities to be carried out in the village and as a token of gratitude for being allowed to carry out KKN activities in the village.

Third, Reflection. From the results of the implementation of community service activities in the village of Alam Panjang, information was obtained from the following observations: First, the lack of effectiveness in teaching tahsin, Arabic, and guidance on memorizing the Qur'an, both in terms of the time of implementation or from the method applied. Second, not good at managing time. Third, not achieving the planned learning targets. Fourth, the lack of enthusiasm of students, both mothers and children.

Fourth, Revision. There are still many shortcomings in implementing community service activities in cycle one, so revisions must be carried out in the next cycle. The revisions that must be carried out for implementing activities in cycle II are, at least, as follows: First, it is necessary to choose a more supportive method for application to early or adult students and the elderly. Second, it is necessary to choose an appropriate and appropriate time and adapt it to the student's circumstances. Third, it is necessary to distribute time well so that what should be conveyed can be conveyed and minimize the arrival of things that do not need to be conveyed. Fourth, skills are needed to motivate and make students aware of the importance of learning.

Cycle II The cycle is divided into several stages. The following are the stages of cycle II: First, the planning stage. At this stage, what needs to be prepared is an effective teaching method for lesson plans, the tools needed, such as guidebooks and learning media, and maturity internally and externally from within the executors of community service activities.

Second, the stage of activity and implementation. The implementation of community service activities for cycle two was held on April 11, 2022, in the village of Alam Panjang. The activities carried out are still the same as those carried out in the first cycle, namely Al-Qur'an *tahsin* activities for adults and children, guidance on the tahfizul Quran, distribution of free takjil, and teaching Arabic for children.

The process of implementing this community service activity refers to the Revision that was carried out in cycle I. In this cycle, *tahsin* learning is the *talaqqi* method for teaching the *tahsin* of the Qur'an. The *talaqqi* method is a method that refers to the Prophet as the Prophet conveyed the verses of the Qur'an directly to his friends. This method also requires students to follow exemplary mouth movements.²² Learning *tahsin* with more emphasis on repetition, which is carried out by the teacher regularly so that the halaqah participants can master how to recite a verse of the Qur'an, then held listening to the readings of the *halaqah* participants individually to ensure their ability to master the method of recitation correct. The tahsin learning group facilitates and achieves more effective learning. The tahsin learning group is divided into smaller groups so that focus and attention for students are easier to obtain.

Arabic Learning and teaching *tahfizul Al-Qur'an* at SD IT Al-Azhar Islamic is Revision of cycle I, found that the child's desire to learn Arabic was fragile because students still thought that learning language Arabic was a complicated subject. Hence, it needs the motivation to change their mindset in learning Arabic. In the learning process to increase the willingness of students to learn, especially motivation to increase interest and enthusiasm in learning. As is known that motivation is needed to develop activities and initiatives.²³ In addition to motivating students, it is also accompanied by an exciting and fun learning process so that students are enthusiastic and always enthusiastic about learning Arabic. Among the ways or methods used is the singing method, which can help students memorize vocabulary quickly and use *targhib* and *tarhib* as triggers for students' enthusiasm to be active in the learning process.

For the guidance of Al-Qur'an, *tahfizul* students are divided into small groups to make it easier to control and focus on the achievements and weaknesses of each of these students. Each group

²² Aida Sustiati, "Efektifitas Metode Talaqqi Dalam Pembelajaran Tahfidz Tahsin Al-Quran dan PAI Muatan Al-Quran Di SD IT Darul Fikri Bengkulu Utara," *GUAU* 2 (2022): 114.

²³ Wahyudin Nur Nasution, *Pengaruh Strategi Pembelajaran dan Motifasi Belajar* (Medan: Perdana Publishing, 2018): 47.

consists of seven or eight members who are guided by KKN implementing members so that students can be well controlled. This guidance is needed because the memorization levels of *halaqah* members are different. The KKN implementing members must pay attention one by one according to their memorization level and ability to memorize every day.

This week also held the distribution of *takjil* to give good treatment as a sign of introduction and approach, which is one of the methods of preaching that the Prophet taught his people, namely by giving a good impression as a good start in preaching Islamic law. This week's distribution of *takjil* is in a broader scope, namely distant neighbors, which allows KKN implementers to deliver to homes. Moreover, the impacts of the attitude given are the knowledge of community service students who live around them, as well as the request of the mothers to hold a special Al-Qur'an halaqah for children who live around them.

The implementation of the Al-Qur'an *halaqah*, held at the command post, was attended by ten children aged 5 to 10 years from April 6 to April 22, 2020. The implementation was carried out every day from 14.30-15.00 WIB. This halaqah was more focused on learning and Reciting Al-Qur'an because the *halaqah* participants were children who were not fluent in reading the Qur'an. As for children who are already fluent in reading the Qur'an, they are given a program to memorize juz 30 using the *talking* method, which is a method that repeats readings until they memorize the verses. Third, Reflection. In implementing cycle II KKN activities, information was obtained from the following observations: First, complaints that learning the Qur'an and Arabic was difficult. Second, there are doubts in students when reading the Qur'an.

Fourth, Revision. The implementation stage of the activities in cycle II still found some deficiencies. Hence, revisions needed to be carried out in the next cycle: First, it was necessary to provide deeper motivation to improve learning outcomes. Second, learning methods are more varied and in line with what is needed.

Cycle III, At this stage, the implementation of community service activities still uses what has been planned in cycles I and II, but in this cycle, more matures than planned in the previous cycle. Cycle III is divided into several stages. The following are the stages of cycle III, including, First, the activity and implementation stages. The KKN activities in this cycle were carried out from April 18, 2022, to April 24, 2022, in the village of Alam Panjang. The implementation of activities refers to cycle I and II revisions. In this cycle, the implementation of activities emphasizes what has not been achieved perfectly in the previous cycle and tries as much as possible so that the errors found in I and cycle II will never repeat.

For tahsin learning, significant progress has been found and evidenced by the tahsin participants. They no longer need to be *talaqqi* in advance of the verse to be read, but by listening to the students' reading and then providing corrections so that students know where the weak points are in reading. It can be focused on weaknesses by constantly repeating it until it is entirely in pronouncing correctly.

It is said to have experienced rapid changes because it refers back to the results of cycle I, where the *tahsin* participants could not express the *hijaiyyah* letters properly and correctly. In this cycle, the tahsin participants can read the Al-Qur'an without intense guidance again.

In cycle III, the distribution of *takjil* was still carried out. The object of this free *takjil* distribution is more broadly expanded. The distribution of *takjil* was held at the Alam Panjang village crossroads with the aim of not only introducing the program but as a means of preaching to the broader community and giving the view to the public that Islam is not a monotonous and rigid religion. Islam is not a religion that limits sharing or socializing.



Picture 4: Distribution Takjil

the second cycle of community service activities, there are also much better changes in this third cycle, especially in the Al-Qur'an and Arabic *tahfiz* programs. It is said so because the increase in memorizing the Al-Qur'an is getting better every day, and the *tahfiz* Al-Qur'an participants look more focused during the activity. As for the Arabic language, changes can also be seen in students who can distinguish each *dhamir* and apply it. Knowing Arabic vocabulary is commonly used in everyday life, and being able to introduce yourself using Arabic.

These changes were not only felt by the implementers of community service activities, but these changes were also felt by the SDIT Al-Azhar teaching staff themselves, that SDIT al-Azhar students looked more enthusiastic in learning Arabic, even able to use *dhamir* when speaking (what *dhamir* means here is, can already distinguish when and to whom to use the word *antum*, *anti* or *anta*)

form of evaluation of the activities that have been carried out, at this final stage, the community service program implementers hold competitions for activities that have been carried out, such as Arabic, *tahsin*, and *tahfiz* of the Qur'an. This activity was held with the primary objective of seeing how far the understanding that students get during the activity takes place.

As mentioned above, the KKN activity this time has the theme "Encouraging the Golden Generation to *Insan Kamil*, *Rabbani*, and Love the Qur'an." Moreover, as a form of embodiment of this theme, activities also carried out are *ta'lim* or what is commonly called lectures. Then create a *Rabbani* environment. In addition, the implementation of this *ta'lim* was also due to the request of the village mothers. Rasulullah *Sallallahu'alaihi wasallam* said in his hadith that teaching knowledge to others is one of the practices that will not end the reward even though he has passed away. Rasulullah *Sallallahu'alaihi Wasallam* said as follows;

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ، إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

When the man dies, all his charity is cut off except for three things: namely almsgiving, helpful knowledge, or a sholeh son who prays for him

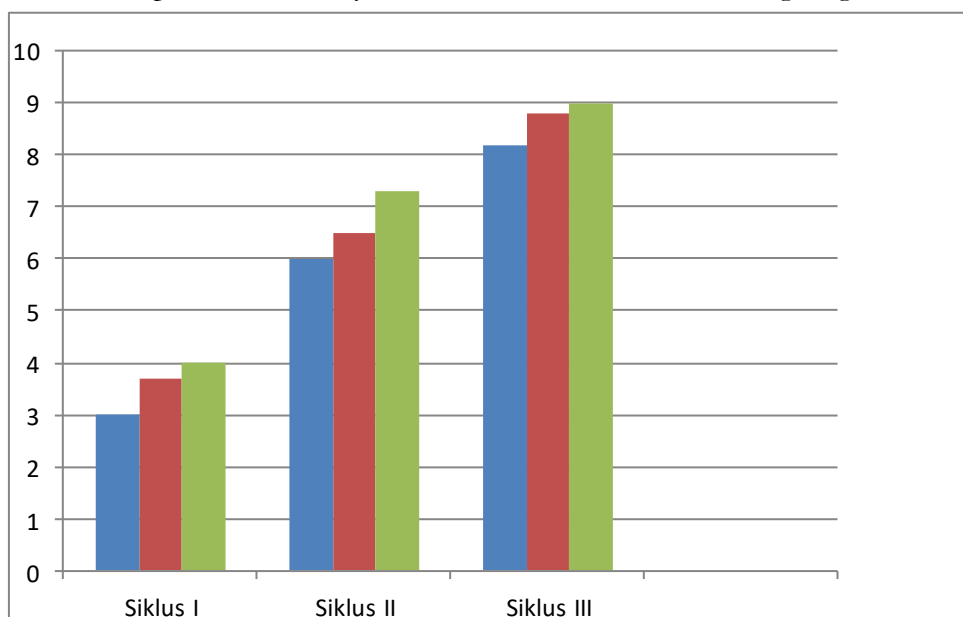
Ta'lim usbu'i is held on Friday at the Masjid Al-Quddus in Alam Panjang village. The *ta'lim* program was attended by around 20 to 25 women who did not only come from Alam Panjang village but also from outside Alam Panjang village. The theme is "things that can be done to get the sweetness of faith." The taking of this theme was not just to fill in the *ta'lim*. However, the adoption of this theme was based on the condition of society at that time. Also, the contents of the *ta'lim* raised things to advance the younger generation by making them perfect people so that

the objectives of implementing the community service program will be achieved as previously planned. This *ta'lim* activity invites good enthusiasm. This good enthusiasm is evidenced by requests from the community to carry out this activity in Alam Panjang village every week, even requests to be held the following year again.



Picture 5: Program Ta'lim at Masjid al-Quddus Village Alam Panjang

Moreover, the development of each cycle can be seen from the following diagram:



Picture 6: Developmental Diagram of Each Cycle

The description determines the criteria for evaluating the assessment of the development of the cycle. The author sets the numbers for the low assessment criteria from 1 to 5.9. Then the author's assessment criteria are sufficient, starting from number 6 to number 7.9. Then the author's sufficient assessment criteria were set from number 8 to number 10.

The results of observational research and interviews with several parties concerned. It can be seen that the activities carried out have a positive value in increasing the human resources of Alam Panjang village and also have a positive value for each implementation of the activity. Can be seen from the increasingly solid understanding of students towards the Al-Qur'an both in memorizing and reading. The growing enthusiasm for learning Arabic and the growing awareness

of parents to instill Islamic values from an early age are the benchmarks that the purpose of holding a community service program in the village has been well achieved following what was previously planned.

Based on the data obtained, the system for carrying out activities that are well organized includes the methods used in carrying out activities, the approaches given, community interactions that are applied, research methods used to collect data, and so on that are used for the benefit of running activities properly. The above shows a better improvement each cycle—positively impacting improvement and interest in self-development.

In the implementation of activities, it is more dominant in activities related to non-formal teaching and learning. Furthermore, based on the analysis of the observations made, teaching activities were obtained using the direct method, *talaqqi*, and singing. In implementing all the community service program activities, the role of a model is to provide direct examples so that the surrounding community who participate in this activity can imitate and apply what is seen, heard, and practiced.

The community participated in these activities, and the executors of the activities were considered to have carried out the steps or activity procedures as they should. The data obtained can be accounted for because it follows appropriate and relevant research methods. The results of activities that experience rapid development in each cycle can be seen.

KKN activities like this need to be considered more seriously by the sending institution, the government, and the community. The special attention is in the form of support and motivation due to the significant contribution of KKN to human resources in the environment where the KKN occurs. Then with this KKN program, it can introduce the proper understanding of Islam to the community. So this KKN program must continue to be held every year. Apart from being beneficial to the community, it is also an implementation of the Tri Darma of Higher Education, namely Community Service. Then the authors hope that researchers working in the world of education who will research the same topic can make this research a reference and basis for their research.

Conclusion

Community service activities held by STAI As-Sunnah students in Deli Serdang, Indonesia, in the village of Alam Panjang, had quite a significant impact. Because the purpose of holding these activities has been achieved as it should be, the mothers, teenagers, and children of Alam Panjang village can read the Qur'an to experience much better development, and the emergence of a love for learning Arabic can be seen. Apart from that, activities and approaches to the community have been able to more or less change the perspective of the people who think sunnah teachings are too excessive if applied in everyday life.

In this regard, it is suggested that all parties continue to carry out activities supporting the creation of a Rabbani environment per the Qur'an and Sunnah. They are improving existing human resources and making good interactions with the community to achieve changes in children to become a golden generation who are *Rabbani* and love the Qur'an.

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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