



Revitalizing Quranic and Fiqh Education: The Endeavor of An-Najah Ihya' As-Sunnah Foundation

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Abstract

The purpose of this community devotion program is as follows: 1) improve the ability to read the Qur'an and memorize Surah Al-Kahfi verses 1-7, 2) teach theory and practice in the implementation of prayer, as well as 3) provide the theories and introductions about mahram to pupils at the middle school level. The method used in community service at the An-Najah Foundation is Community-Based Research (CBR), a collaboration between the community and higher education institutions, with an action-oriented approach and application of service learning to support social movements to create social justice. The results of this activity in the first cycle show that most students still have difficulties understanding and following the activities carried out because the materials taught are still new to them. However, after the second cycle, the results show that: 1) average students can read the Quran and memorize Surah Al-Kahfi paragraphs 1-7, 2) average students understand the theory and practice of prayer, and 3) average students have an understanding of the theories and knowledge of Mahram.

Keywords: Revitalizing Quran; Fiqh Education; Quranic and Fiqh Education

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Introduction

Community Service Program, commonly known as Kuliah Kerja Nyata (KKN), is an essential component of the higher education curriculum aimed at providing practical experiences for students to interact and contribute to community life. Through the implementation of CSP, students are given extensive opportunities to identify, analyze, and find solutions to various issues faced by communities by actively participating in field activities. Moreover, CSP is oriented towards enhancing students' understanding and skills in the application of knowledge and technology, as well as making positive contributions to social development and nation-building at both local and national levels.¹ KKN is an educational program structured to offer direct experiential learning opportunities to students within community settings.² Through KKN, students actively engage in identifying and addressing societal issues. Moreover, KKN aims to enrich the educational content and significance for participating students by broadening their perspectives through direct interaction with social realities.

Sekolah Tinggi Agama Islam As-sunnah is the first private Islamic institution in Sumatra Island to implement a boarding system, requiring all its students to reside in the dormitory for four years.³ This Islamic higher education institution has graduation requirements for all sixth-semester male and female students to carry out thematic Community Service Program (CSP) activities. The CSP activities organized by the students of STAI As-Sunnah this time collaborate with the An-Najah Foundation. An-Najah Ihya As-Sunnah Foundation is an organization engaged in the fields of preaching, education, health, and social, and economic activities located in the cool city of "Takengon", Central Aceh. The Chairman of the Board of Trustees is Ustadz Buya Muhammad Elvy Syam, Lc. MA. The educational levels that have been implemented include early childhood education/preschool and primary education located on Wakaf I - Mesir Street, Lelabu Village, Bebesen District, Central Aceh Regency. And, God willing, it will continue to secondary education (Junior High School, Senior High School) and even higher education (University).⁴

The vision of the An-Najah Foundation is to become a quality, professional, independent, and actively contributing Salafi institution in the fields of preaching, education, health, economics, and other social aspects. Meanwhile, the mission of the An-Najah Foundation is to manage and develop empowerment programs for the community through economic, educational, social, preaching, and health activities by Islamic law. Organizing and managing excellent Islamic education at the national level from kindergarten to higher education (university).⁵

The education provided by the An-Najah Foundation is conducted following the national curriculum, reinforced by instilling faith, fostering etiquette/morality, memorization of the Quran, Hadith, and early religious practices. The expected quality of graduates is that they are capable of continuing their education to the next level (admitted to preferred schools, both public and

¹ Muhammad Kurnia et al., "KKN Tematik Pemberdayaan Masyarakat Melalui Penerapan Teknologi Untuk Peningkatan Taraf Hidup Masyarakat Di Kecamatan Pulau Sembilan Kabupaten Sinjai" 1, no. 1 (2020): 2.

² Muhammad Iqbal et al., "Community Service Program," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 3, no. 4 (2023): 31–36, https://doi.org/10.51590/jpm_assunnah.v3i4.516.

³ Muhammad Sapii Harahap, *Boarding School Perguruan Tinggi Islam (Kajian Berbasis Data Penelitian Lapangan)* (PKBM AL-AMIN, 2020), h. 251.

⁴ Yanda Putri Aulia, Tata usaha, wawancara di kantor yayasan An-Najah, Jalan Wakaf I – Mesir, Kp. Lelabu, Kecamatan Bebesen, Kabupaten Aceh Tengah., 27 maret 2023., lisa yusnita, divisi humas, wawancara di kantor yayasan An-Najah, Jalan Wakaf I – Mesir, Kp. Lelabu, Kecamatan Bebesen, Kabupaten Aceh Tengah, 29 maret 2023., anna fitriana, divisi sdm, wawancara di kantor An-Najah, Jalan Wakaf I – Mesir, Kp. Lelabu, Kecamatan Bebesen, Kabupaten Aceh Tengah, 29 maret 2023., dan <https://sditsunnahAn-NajahTakengon.blogspot.com> diakses pada 8 April 2023 pukul 12.40 WIB.

⁵ Yanda Putri Aulia, Tata usaha, wawancara di kantor yayasan An-Najah, Jalan Wakaf I – Mesir, Kp. Lelabu, Kecamatan Bebesen, Kabupaten Aceh Tengah., 27 maret 2023., lisa yusnita, divisi humas, wawancara di kantor yayasan An-Najah, Jalan Wakaf I – Mesir, Kp. Lelabu, Kecamatan Bebesen, Kabupaten Aceh Tengah, 29 maret 2023., anna fitriana, divisi sdm, wawancara di kantor An-Najah, Jalan Wakaf I – Mesir, Kp. Lelabu, Kecamatan Bebesen, Kabupaten Aceh Tengah, 29 maret 2023., dan <https://sditsunnahAn-NajahTakengon.blogspot.com> diakses pada 8 April 2023 pukul 12.40 WIB.

private), possess commendable morals, are intelligent (with broad knowledge), skilled, and devout (having a strong religious foundation).⁶

This KKNT activity is part of action research conducted to address encountered problems.⁷ This action research can be implemented if it has undergone four steps of implementation, namely: planning, action, reflection, and evaluation.⁸ Based on that theory, what the participants of KKNT do is to observe the foundation and interview the educational division of the An-Najah foundation, as well as inquire about other matters to the administrative staff of the foundation. After the observation and interviews are completed, the next step is to devise an activity plan to be implemented throughout the KKNT until the evaluation phase concludes.

From the observations and interviews conducted, we have identified several issues, including incomplete Quranic recitation, minimal memorization of the Quran, especially Surah Al-Kahfi, lack of understanding regarding theories, evidence, the fundamentals of prayer, and imperfect prayer movements, as well as insufficient understanding and knowledge of who qualifies as mahram for junior high school students.⁹ These issues appear to require urgent resolution, as the Quran serves as a crucial life guide for every Muslim to master reading, understanding, and implementing its contents. The primary sources in Islamic reference are the Quran and Hadith.¹⁰ The virtue of reciting and memorizing Surah Al-Kahf is to be protected from the trials of Dajjal, as stated in the saying of the Prophet Muhammad (peace be upon him):

"مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ"

"Whoever memorizes the first ten verses of Surah Al-Kahf will be protected from Dajjal."¹¹

Shalat is the foremost practice and foundation in Islam, as stated in the saying of the Prophet Muhammad (peace be upon him):

"إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ ، فَإِنْ صَلَحَتْ ، فَقَدْ أَفْلَحَ وَأَنْجَحَ ، وَإِنْ فَسَدَتْ ،

فَقَدْ خَابَ وَخَسِرَ ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ ، قَالَ الرَّبُّ - عَزَّ وَجَلَّ - : أَنْظِرُوا هَلْ لِعَبْدِي مِنْ

تَطَوُّعٍ ، فَيُكَمَّلُ مِنْهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ؟ ثُمَّ تَكُونُ سَائِرُ أَعْمَالِهِ عَلَى هَذَا"

"Verily, the first thing a servant will be held accountable for on the Day of Resurrection is his prayer. If it is good, then he will have succeeded and prospered. But if it is defective, then he will have failed and incurred the loss. If there is any deficiency in his obligatory prayers, Allah the Exalted will say, 'See if My servant has any supererogatory prayers.' Then what is lacking from his obligatory prayers will be completed from his supererogatory prayers. Then the rest of his actions will be judged accordingly."^{12,13}

Many in the Muslim community are unaware of what a mahram is and who qualifies as a *mahram*. However, this concept is related to many issues. For instance, women are not allowed to travel far (journeying) without their mahram. A man and a woman are not allowed to be alone together without their mahram. Men and women are not allowed to shake hands unless they are mahram.

⁶ <https://sdiisunnah.An-NajabTakengon.blogspot.com> diakses pada 8 April 2023 pukul 12.40 WIB

⁷ Slamet Riyadi et al., "Action Based Community Development by STAI As-Sunnah," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 15–27, https://doi.org/10.51590/jpm_assunnah.v3i2.503.

⁸ Riset Aksi Partisipatif and Desa Sehat Berdaya, "Riset Aksi Partisipatif Desa Sehat Berdaya," 2019, 19–50, <https://doi.org/10.31227/osf.io/wmh48>.Riset.: 27.

⁹ Hasil observasi di smp An-Najah . pada hari senin, 27 maret 2023.

¹⁰ Muhammad Sapii Harahap, Salsa Ikhlasiyah, and Nunzairina Nunzairina, "Eksistensi Motivasi Dalam Meningkatkan Potensi Personal Dalam Perspektif Al-Qur'an Dan Hadis," *Al-Liqo: Jurnal Pendidikan Islam* 7, no. 2 (2022): 128–41.

¹¹ Muslim Bin Al-Hajjaj An-Naysaburi, *Shahih Muslim* (Riyadh: Dar Thayyibah, 2006), No. 809.

¹² Muhammad Bin Isa Bin At-Tirmidzi Surah, *Sunan At-Tirmidzi*, II (Riyadh: Maktabah Al-Ma'aarif Lin-Nasyr Wattauzi, 2008), No. 413.

¹³ Al Hafidz Jalaluddin Asy Syuyuti As saidin An-Nasa'i, *Sunan An Nasa'i* (Beirut: Darul Ma'rifah, n.d.), No. 466.

And there are many other issues. Mahram refers to a woman whom a man is forbidden to marry. Regarding mahram, Allah the Almighty has stated:

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا (٢٢) حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَانِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (٢٣) وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ

"Do not marry women whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way. Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful. And [forbidden to you are] married women, except those whom your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse."¹⁴

The issues addressed in community service are integral to Islamic education, where all Islamic teachings imparted to students are part of Islamic Education.¹⁵ The essence of Islamic Education is a curriculum that teaches about the teachings of Islam itself.¹⁶

The method to be used for this KKNT activity is Community-Based Research (CBR).¹⁷ Community-Based Research, or CBR, is a collaborative research pattern between communities and higher education institutions oriented towards action with service learning to support social movements for the realization of social justice.¹⁸ There are significant elements in this method: relevance to community life, participation or collaboration, and action-oriented. These three elements, referred to as community-based research in this context, are interpreted as a collaborative research approach between universities and communities to harness community assets and address important issues experienced by the community. The aim is to transform the community for the better and promote the creation of a better living system.¹⁹

The selection of the CBR method is certainly due to its relevance to the object of this KKNT itself.²⁰ Some functions of the CBR method are as follows: 1) Knowledge production: CBR generates knowledge through critical reflection of personal and collective experiences, both new experiences and long-standing ones that have become historical. Knowledge production through

¹⁴ Kementrian Agama RI, *Al-Quran Tajwid Dan Terjemah* (Bandung: PT Sygma Examedia Arkanleema, 2010), An-Nisa' ayat 22-24.

¹⁵ Muhammad Sapii Harahap, "Sejarah Dinasti Bani Umayyiah Dan Pendidikan Islam," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 4, no. 2 (2019): 21.

¹⁶ Muhammad Sapii Harahap, *Sejarah Pendidikan Islam* (As-Sunnah Press, 2022), h. 9.

¹⁷ Muya Syaroh Iwanda Lubis, "Community Based Research: Generating Madani Society through Productive Habituation Patterns in the Month of Ramadhan Based on the Al-Qur'an and Sunnah," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 36–48, https://doi.org/10.51590/jpm_assunnah.v3i2.522.

¹⁸ Andi Susilawaty et al., *Riset Berbasis Komunitas* (Makassar: Nur Khairunnisa, 2016): 5.

¹⁹ Sulanam Sulanam, "Panduan Perencanaan," no. April (2021): 4.

²⁰ Lubis, "Community Based Research: Generating Madani Society through Productive Habituation Patterns in the Month of Ramadhan Based on the Al-Qur'an and Sunnah."

CBR is carried out in various forms of participatory collaboration oriented towards action. Research participants involved in designing, implementing, and using the research unknowingly contribute to creating a pool of new knowledge as knowledge production. 2) Knowledge mobilization: CBR mobilizes knowledge by sharing research findings with diverse levels of knowledge, education, social status, and economic status within the community, enabling people to use this knowledge for various community purposes.

3) Community mobilization: CBR functions to mobilize individuals and communities to take action and provide innovative solutions from various perspectives.²¹

The KKNT activities organized by the An-Najah Foundation received positive responses from both employees and students. They showed great enthusiasm in participating in all forms of activities organized by the KKNT participants. As for the KKNT activities carried out by female students at the An-Najah School from March 27th to April 10th, they include prayer practices for 1st-grade students, Tahsin and Quran memorization lessons for 1st and 4th-grade students, as well as public speaking, *siroh*, and fiqh classes for middle school students. These activities are designed to be as engaging as possible and appreciate the students by giving them rewards.

Result and Discussion

Cycle 1

Planning:

In the first week, starting on March 27, 2023, the KKNT female students began their community service activities at An-Najah School. They commenced by visiting the administrative office to meet with the education division to discuss previously discussed activities. During the first week, KKNT students were assigned to 1st-grade classes to serve as 1) Qur'an recitation mentors, 2) Prayer movement mentors, and 3) Teaching *siroh* through a collective viewing activity. The detailed activities are as follows:

Qur'an recitation mentorship: On Tuesday, March 28, KKNT students acted as mentors for the recitation of Surah Al-Kahfi verses 1-4. They recited the verses, which were then followed by the students. On Wednesday, March 29, KKNT students mentored the recitation of Al-Kahfi verses 5-7.

Prayer movement mentorship: On Thursday, March 30, the students practiced prayers. KKNT students acted as mentors to correct any incorrect prayer movements.

Teaching *siroh* through collective viewing: For *siroh* learning, KKNT students screened a movie about the story of Khalifah Umar bin Khattab, aiming for all students to watch attentively. At the end of the activity, a question session was opened, asking who could retell the story in their own words. KKNT students rewarded the selected students with a pen for their storytelling of Khalifah Umar bin Khattab's story.

In the second week, the KKNT students: 1) taught fiqh, 2) taught *siroh*. The details of the activities are as follows: 1) Teaching fiqh. On Saturday, April 3, the KKNT students conducted a class with the material on mahrom. They explained the knowledge and explanation about *mahram* to the students until they understood what mahram is and who is considered *mahram* for them. At the end of the session, the students were required to memorize the types of mahrom and what actions are prohibited with non-mahrom individuals and instructed to apply what they had learned. 2) Teaching *siroh*. On Saturday, April 2, the KKNT students conducted a learning activity with the theme of *siroh*. They narrated the stories of the Prophet or companions to the students to increase their knowledge and derive lessons from the stories of the Prophet and the companions. At the end of the activity, the students recounted the stories of the Prophet or companions they had learned to their peers.

The planning details of the activities can be seen in Table 1 (Attachment)

²¹ Susilawaty et al., *Riset Berbasis Komunitas* : 9.

Implementation:

Participants of the KKNT have formulated programs before departing to the KKNT location and presented these programs to relevant institutions. After several programs are planned and accepted by these institutions, the KKNT participants carry out the planned programs together with the institutions. The details of the activities that have been implemented are as follows:

- 1) On Tuesday, March 28th, KKNT students served as mentors for the memorization (tahsin) of verses 1-4 of Surah Al-Kahfi. The KKNT students recited the verses one by one, followed by the participants. Out of 17 participants, 10 were able to recite 4 verses accurately. On Wednesday, March 29th, KKNT students continued to mentor the memorization of verses 5-6 of Surah Al-Kahfi. The number of participants who successfully recited them increased to 13.



- 2) The KKNT female student screened a film depicting the story of Caliph Umar bin Khattab. All students watched attentively. At the end of the activity, the student opened a question session, asking who could retell the story in their own words. Many students were enthusiastic to respond, but the KKNT student selected only a few. She rewarded those chosen with a pen for narrating the story of Caliph Umar bin Khattab.



- 3) On Thursday, March 30th, the students conducted a prayer practice session. A KKNT student served as a mentor, correcting any incorrect prayer movements. Almost all of the students' prayer movements were correct and good, as they had practiced them frequently during the learning process at school.



- 4) On Saturday, April 2nd, a KKNT student conducted a learning activity with the theme of "sīrah". She narrated stories of Prophets or companions to the students to enhance their knowledge and derive lessons from the stories of Prophets and companions. At the end of the activity, the students recounted the stories of Prophets or companions they had learned to their peers.



- 5) On Saturday, April 3rd, a KKNT student conducted a class session on the subject of "mahram". The KKNT student explained the knowledge and explanation about mahram to the students until they understood what mahram is and who qualifies as mahram for them. In the final session of the activity, the students were required to memorize the classification of mahram types and what actions are prohibited with non-mahram individuals. They were instructed to implement what they had learned.



The implementation details of the activities can be seen in Table 2 (Attachment)

Reflection:

1. *Tasmi`* Memorization of Al-Kahfi for 1st grade elementary students. The teacher evaluated by instructing the students to recite their memorizations. In this activity, there were obstacles, namely many students who were not yet able to recite their memorizations by the rules of *tajwid* and *makbraj*. This was because not all students were capable of reading the Quran.



2. *Sirah*. In this *sirah* activity, the instructor instructed the students to retell the stories of their companions orally in front of the class. There were no obstacles in this activity because the students were able to comprehend and understand the *sirah* that had been narrated by the instructor.



3. *Shalat* movement practice. In the prayer practice activity, the instructor instructed the students to perform the prayer for the second time as an improvement. There were no obstacles in this activity, except that some students were not yet able to perform the prayer movements perfectly.



4. *Tahsin* and *Tahfidz* for 4th-grade elementary students. The evaluation conducted in this activity is for the students to submit their previously improved memorizations. The challenge in this activity is that there are still some who have not yet mastered the *tajwid* of Quranic recitation, and not all students have reached their targets.



5. Learning sirah for 7th grade. In this sirah activity, the teacher instructed the students to retell the stories of the companions orally in front of the class. There were no obstacles in this activity because the students were able to comprehend and understand the sirah that had been narrated by the teacher.



6. Learning fiqh material about *mahram* for 7th grade. The teacher asked several questions about mahram to the students and they responded orally. There were no obstacles in this activity because they all already understood about mahram.



Cycle 2

Planning

On March 30, 2023, a KKNT student conducted teaching activities with the subject of delivering Hadith to students at An-Najah School. The KKNT student was also placed at An-Najah School to serve as 1) an Al-Kahfi Memorization Mentor, 2) a Quranic Recitation Mentor, and 3) Public

Speaking Mentor. The details of these activities are as follows: 1) Al-Kahfi Memorization Mentor: On Friday, March 31st, a KKNT student served as a mentor for reciting the memorization of Surah Al-Kahfi verses 1-7. The KKNT student recited the verses one by one, followed by the students, who then repeated them. Afterward, the students directly submitted their memorization with good and correct recitation. 2) Quranic Recitation Mentor: On Friday, April 7th, a KKNT student served as a mentor for Quranic recitation and memorization for 4th-grade students at SD level. The students were given one hour to memorize the designated surah and submit it for those who had memorized it correctly.

Details of the KKNT program planning in cycle 2 can be seen in Table 3 (attachment file).

Implementation

The implementation of the learning process is carried out according to the previously made plan. The details of the implemented program are as follows:

In this second cycle, the students successfully memorized verses 1-7 of Surah Al-Kahfi correctly and thoroughly. On Friday, April 7th, a KKNT student served as a mentor for Quranic recitation and memorization for 4th-grade students. The students were given one hour to memorize the designated surah and submit it for those who had memorized it correctly. Furthermore, the students submitted their memorization of Surah Al-Jinn, and their submissions were very good and correct.



On Saturday, April 8th, a KKNT student conducted a lesson on providing vocabulary and everyday expressions to 7th-grade students. At the end of the session, the KKNT student requested examples of the vocabulary and expressions that had been given and memorized by each student, and they were able to provide examples as requested by the mentor.



The details of the implementation of this activity can be seen in Table 4 (attachment file).

Reflection

1. *Tasmi`* Memorization of Al-Kahfi for 1st grade elementary students. In this activity, not many obstacles were found, as many students were already able to submit their memorization of Surah Al-Kahfi 1-7.



2. Tasmi Memorization and Tahsin for 4th-grade elementary students. There weren't many obstacles in this activity; several students were able to memorize within the specified time. However, corrections couldn't be made due to limited time.



Conclusion

Community service activities conducted by STAI As-Sunnah students at the An-Najah Ihya' As-Sunnah Foundation located on Wakaf 1 Street, Lelebu Village, Bebesan District, Central Aceh Regency, Aceh, aim to cultivate a community that loves the Quran and Islam. The participation and enthusiasm of the students in this activity are commendable. The types of activities carried out by KKNT students to enhance Islamic education during the month of Ramadan include Quranic recitation and memorization (*tahsin* and *tahfiz*), biography of the Prophet (*sirah*), prayer practice, Islamic jurisprudence (*fiqh*), vocabulary learning (*mufrodat*), and public speaking.

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