



The Implementation of Community Service Activities in Sipangko Village

Wagiman Manik¹, Mhd Firdaus Lubis², Rahmat Nur Utama³, Yusuf Al-Qardhawi
Siregar⁴, Fadlan Aggi Samudra⁵

¹Program Studi Pendidikan Agama Islam, STAI As-Sunnah Deli Serdang, Indonesia

²⁻⁵Program Studi Pendidikan Bahasa Arab, STAI As-Sunnah Deli Serdang, Indonesia
wagimanmanik85@gmail.com

Abstract

Recently, the author has heard many complaints from parents, the community, educational experts, and people involved in the world of education, especially in the religious field, regarding the behavior of children who have no interest in reading and understanding the contents of the Quran and Muslim children today, especially in Sipangko Villages has begun to lose interest in things related to the Arabic language, due to their busyness with various games on their respective gadget applications. They feel that the Arabic language is old-fashioned. The method that the Researcher used was the PAR (Participatory Action Research) method, which the Researcher carried out in participation with residents. After the implementation of the program for memorizing 10 surahs and their translations as well as 50 Arabic vocabulary words, the children of *Madrasah Diniyah Awaliyah* (MDA) Sipangko became enthusiastic about memorizing and learning the Quran, translation of Quran and Arabic, this was proven during the evaluation which was carried out on Wednesday, April 5 2023, that of the 42 student participants, 30 of them had memorized 10 surahs and their translations along with 50 Arabic vocabulary words, while 12 students had memorized 10 surahs and their translations. 6 surahs with translations and 20 Arabic vocabulary. Moreover, the villages and parents should pay attention to the children in their education with adequate infrastructure and human resources to educate them, especially in learning the Quran and Arabic.

Keywords: Sipangko Village, Community Service, *Madrasah Diniyah Awaliyah*, Tahsin Quran

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Introduction

Recently, we have heard many complaints from parents, the public, educational experts, and people involved in the world of education, especially in the religious field, regarding the behavior of children who do not have an interest in reading and understanding the contents of the Quran, some of them even cannot read the Quran despite their age. After decades of adulthood, they lost control of the supervision of their parents and adults, so they did and did things that were fatal, such as making fun of the reading of the Quran read by the imam and the same thing with the readings in prayer.

Such incidents cannot be separated from the lack of Islamic religious education and teaching of the Quran and understanding it, as well as adult supervision of young children, causing them to be far from the Quran and Islamic education.

If we discuss early childhood education, of course, the method used is to instill Islamic education in him since he is able to think and differentiate so that an Islamic character develops in the child's personality because Islamic education aims to form morals and manners so that humans are moral, have a clean heart, strong-willed, noble character, and always remember Allah. As stated by Achmadi, what is meant by Islamic education is all efforts to maintain and develop human nature in terms of the human resources available to him towards the formation of a complete human being in accordance with Islamic norms.¹ This opinion is also in accordance with the opinion expressed by Al-Syaibani that Islamic education is a process of changing the behavior of individual students in personal life, society, and the natural environment.²

Today's Muslim children, especially in Sipangko village, have begun to lose their interest in things related to the Arabic language, and they feel that Arabic is old-fashioned, even for ancient people, even in the era where technological advances have spread. They feel that it is a language. What we should be proud of is English and other languages besides Arabic.

This is also true of the education system in Indonesia, where there are very few subjects for learning Arabic, both in public schools under the Ministry of Education and Culture, such as elementary schools, junior high schools, high schools, and other schools. -schools under the Ministry of Religion. Moreover, the current society is more supportive of their children learning English, French, and Japanese. They even prohibit and keep their children away from things related to Arabic, such as not sending their children to Quran schools or better

¹ Omar Mohammad Al-Thoumy Al-Syaibani, *Fisafat Pendidikan Islam* (Jakarta: Bulan Bintang, 1979), 399.

² Achmadi, *Ideologi Pendidikan Islam Paradigma Humanisme Teosentris* (Yogyakarta: Pustaka Pelajar, 2005), 29.

known as evening schools. The dominant lessons are Arabic-based, but they direct their children to tutoring and online schools to learn English.

This is a problem that occurs a lot in our society today, especially in Sipangko Village, Batang Angkola District, South Tapanuli Regency, North Sumatra Province, which is the target and place of research by researchers regarding the problems that researchers have described above.

The Researcher is a student at the As-Sunnah Islamic College majoring in Arabic Language Education who has implemented a Real Work Lecture Program in Sipangko Village, Batang Angkola District, South Tapanuli Regency, North Sumatra Province. He discovered several problems that occurred in this village, especially for young children.

From the results of interviews conducted by researchers regarding children's lack of interest in reading and studying the Quran and Arabic with Mr. Batari Lubis as the Prosperity Agency for the Taqwa Mosque in Sipangko Village, Batang Angkola District, South Tapanuli Regency, North Sumatra Province, he said "When it comes to children "Children rarely go to the mosque to study the Quran or go to school at MDA (*Madrasah Diniyah Awaliyah*) because their parents do not want to invite their children to study the Quran at the mosque and do not want to send their children to MDA." Then, the Researcher asked about other problems. He continued: "In this village, they ignore Islamic education. For example, the MDA building does not look good. How can the children want to go to school there?" he asked.

What Mr. Batari said is indeed in accordance with what the Researcher saw in this village when the Researcher prayed at the Taqwa mosque in Sipangko Village. The Researcher only found 4 children who came to the mosque to pray evening prayers and recite the Quran, along with 2 mothers who taught them the Quran. Then, the next day, after the Asar prayers, the Researcher went to the football field. It turned out that there were many children gathered there, around 40 to 50 people from elementary school and junior high school, because the Researcher saw that there were several children who were still wearing elementary school and junior high school uniforms. Furthermore, after the Researcher left the football field, the Researcher went to MDA (*Madrasah Diniyah Awaliyah*) Sipangko, and it turned out that the building was really very worrying. The walls had holes in them, the grass was long around the walls, and there was very little chalk used to write on the blackboard. From the obstacles that researchers found in the field, researchers suspect that the lack of interest among children in learning the Quran and Arabic in Sipangko Village, Batang

Angkola District, South Tapanuli Regency, North Sumatra Province, occurs because the community lacks attention and concern for religion-based education and Arabic.

In a poem it is stated that orphans are not children whose parents have died. However, an orphan is a child whose parents are busy and do not take care of their children, it is said in an Arabic poem:

لَيْسَ الْيَتِيمُ مَنِ انْتَهَى أَبَوَاهُ مِنْ هَمِّ الْحَيَاةِ وَخَلْفَاهُ ذَلِيلًا
إِنَّ الْيَتِيمَ هُوَ الَّذِي تَلَقَّى لَهُ أُمًّا تَخَلَّتْ أَوْ أَبًا مَشْغُولًا

"It is not an orphan whose parents are gone from the life of the world who leave the child in a humiliated condition, But an orphan is a child you find Whose mother does not care about him or his father is busy and does not want to take care of him."³

Parents should not neglect to educate and pay attention to their children. In this day and age, parents often neglect this obligation. In this day and age, the temptation of social media, the internet, and gadgets can neglect parents' education for their children. For example, fathers are busy playing games, while mothers are busy watching Korean dramas, taking selfies, and shopping online. Children are an obligation and trust for parents. Parents, especially fathers, have an essential duty to protect their children from the fires of hell, namely, by teaching kindness, educating, and paying attention to their children.

Allah Ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O you who believe, protect yourselves and your families from the fire of hell."⁴

Ibnul Qayyim Al-Jauziyyah Rahimahullah explained:

أَكْثَرُ الْأَوْلَادِ إِنَّمَا جَاءَ فَسَادُهُمْ مِنْ قِبَلِ الْآبَاءِ، وَأَهْمَالِهِمْ، وَتَرَكَّ تَعْلِيمَهُمْ فَرَأَى الدِّينَ وَسُنَّهَ،
فَضَاعَوْهُمْ صَغَارًا

"Their parents cause most children's damage. They neglect it and do not teach children the basic knowledge of religion and its sunnah. They waste children in their childhood".⁵

Do not let us regret it later. When children grow up, they never feel loved or have happy memories with their parents when they were little. When the children are adults, and the

³ Abu Abdurrahman Muhammad, *Ta'Thirul Anfas Bitta'liq A'la Washiyatinnanbi Li Ibni Abbas* (Beirut: Darul Jail, 2008), 3.

⁴ Al-Quran, *Attabrim*, n.d., 6.

⁵ Ibnu Qoyyim Al-Jauziyyah, *Tuhfatul Muadud BI AbPenelitul Maulud* (Beirut: Darul Kutub Al-Imiah, 1983), 387.

parents are starting to become senile and old, the children do not want to be filial to their parents in old age.

After researching for several days, it was discovered that this village really needs a Real Work Lecture Program with Islamic and Quranic nuances in this village, especially since the Real Work Lecture Program implemented by As-Sunnah Islamic College Students coincides with the momentum of the holy month of Ramadhan. Because the Real Work Lecture Program related to religion is an effort that is very helpful in raising children's enthusiasm for learning the Quran and Arabic, it also makes parents take their children to the mosque to learn the Quran and Arabic. The existence of several programs that researchers have carried out for Thematic Real Work Lectures or Real Work Lecture Programs has had a positive response from the local community.

The method that the Researcher used was the PAR (Participatory Action Research) method, which was conducted through observation, interviews, and documentation, which the Researcher carried out in participation with residents. Researchers see the need for residents to participate in researchers in implementing programs because there is a lack of community resources to implement these programs and make it easier for researchers to understand the problems that exist in the local community, especially for children. Using this method, researchers carried out thematic real work activities programs in Sipangko Village, Batang Angkola District, South Tapanuli Regency, North Sumatra Province.

In this fundamental work activity program research, the Researcher formulated several problems. First, what are the programs implemented by As-Sunnah Islamic College students in Sipangko Village, Batang Angkola District, South Tapanuli Regency, North Sumatra Province, to overcome the lack of children's interest in learning the Quran and Arabic? Second, what is the form of implementation of the program? Third, what is the impact of the program on the Sipangko village community? Fourth, what suggestions and input are given to Sipangko village?

Result and Discussion

Thematic Real Work Lecture activities carried out by students of the As-Sunnah Islamic College in Sipangko Village, Batang Angkola District, South Tapanuli Regency, North Sumatra Province, to help increase the attractiveness of studying the Quran and Arabic in Sipangko village. According to the head of the Muhamadiyah Sipangko branch, Mr. Torang Hasibuan: "The interest of children in this village in studying the Quran is shallow, as you can see, only 3 to 5 children come to the mosque and study the Quran with their mothers."

Then, the Researcher asked about Muhammadiyah's youth in this Sipangko branch. He stated: "Muhammadiyah youth in this Sipangko branch do exist but are less active."

According to what researchers have seen, there is only one MDA (*Madrasah Diniyah Awaliyah*) in Sipangko Village, Batang Angkola District, South Tapanuli Regency, North Sumatra Province, and even then there are only a few interested people. According to the Principal of MDA Sipangko, Mrs. Masyithoh, "Now we have 42 students.". From this, we can see that their interest and concern for religion is relatively low, which is why, at this time, they should start to be taught basic religious lessons such as the correct procedures for ablution and prayer, as well as reading the Quran.

In eighteen days, students at the As-Sunnah Islamic College have carried out several religious programs and activities. The program that the Researcher has implemented is: First, Al-Quran memorization program Juz 30 from Surah Al-Fil to Surah An-Naas and its translation as well as Arabic vocabulary from 10 surahs with a success indicator that students have memorized 10 surahs from Surah Al-Fil up to Surah An-Naas with its translation and have memorized 50 vocabulary words from the memorization of the ten surahs and this is the program that the Researcher proposed directly to the principal of the MDA Sipangko school, Mrs. Masyithoh, which is the place where the Researcher carried out the Real Work Lecture activities. This activity is aimed at MDA Sipangko students to help them memorize the Al-Quran, its translation, and its Arabic vocabulary.

For ten days, the Researcher carried out the program using the translation method because the Researcher saw that this was what was suitable for the Researcher's program, and this is also in accordance with what Andi Arif Pamessangi said in teaching children Arabic using the translation method and collaborating with a contextual approach so that it attracts attention, interest and motivate children in telling knowledge directly using Arabic.⁶ The Researcher translated word for word to memorize Arabic vocabulary and combined it with movements or signs DR. Nurul Hikmah supported this method by saying that movement accompanied by speaking one verse in the translated word communicates a message that is quickly received well because the message can be heard and understood well from sight and reasoning.⁷ This will foster children's love for reading and studying the Quran, as well as knowing the translation of the Quran and Arabic vocabulary in the Quran. Researchers will

⁶ Andi Arif Pamessangi, "Optimalisasi Potensi Kecerdasan Anak Sejak Dini Dalam Belajar Bahasa Arab," *Ejournal.Iainpalopo* 3.No 2 (2020).

⁷ Nurul Hikmah, *Kurikulum Pendidikan Islam Anak Usia Dini* (Tangerang: Bait Qur,any Multimedia, 2022), 362.

carry out this activity from Monday, March 27, 2023, until Research Day, April 6, 2023, and Researchers will carry out from 15.00 to 14.30, from 15.00 until before the Asr prayer. The Researcher listens to the reading, reads together, and memorizes. Then, after carrying out the Asr prayer, the Researcher deposits the memorization that has been memorized before the Asr prayer to their respective supervisors.

At the first meeting, the Researcher introduced the students and listened to the readings of all MDA Sipangko students. The Researcher found out which ones were already fluent in reading the Quran and who were still stuttering. Therefore, the Researcher divided the groups according to their fluency in reading the Quran. Furthermore, on this day, the Researcher also distributed manuscripts containing 3 juz, namely juz 28, 29, and 30, for every MDA Sipangko student so that they would increase their enthusiasm for memorizing the Quran, studying its meaning, and memorizing Arabic vocabulary.

| No | Date | Time | Activities |
|----|--------------------------|--|---|
| 1 | Monday, March 27 2023 | 12.45 – 13.00 13.00 – 13.10 13.10 – 13.20 13.00 – 13.45 13.45 – 14-00 14.00 – 14-30 | Partnering Listening to the reading of the Quran, namely surah Al-Fil, surah Al-Quraiys, surah Al-Ma'un Read Surah Al-Fiil, Surah Al-Quraiys, Surah Al-Ma'un together Memorize Surah Al-Fiil, Surah Al-Quraiys, Surah Al-Ma'un Asr prayer Memorizing Surah Alfiil, Surah Al-Quraiys, Surah Al-Ma'un |
| 2 | Tuesday, March 28 2023 | 13.00 – 13.10 13.10 – 13.20 13.00 – 13.45 13.45 – 14-00 14.00 – 14-30 | Listening to the reading of the Quran, namely surah Al-Kautsar, surah Al-Kafirun, surah An-Nashr and surah Al-Lahab Reading Surah Al-Kautsar, Surah Al-Kafirun, Surah An-Nashr and Surah Al-Lahab together Memorizing Surah Al-Kautsar, Surah Al-Kafirun, Surah An-Nashr and Surah Al-Lahab Asr prayer Memorizing Surah Al-Kautsar, Surah Al-Kafirun, Surah An-Nashr and Surah Al-Lahab |
| 3 | Wednesday, March 29 2023 | 13.00 – 13.10 13.10 – 13.20 | Listening to the reading of the Quran, namely Surah Al-Ikhlās, surah Al-Falaq, and Surah An-Nas Read surah Al-Ikhlās, surah Al-Falaq and surah An-Nas together |

| | | | |
|---|-------------------------|---|--|
| | | 13.00 – 13.45 13.45 – 14.00 14.00 – 14.30 | Memorize surah Al-Ikhlās, surah Al-Falaq and surah An-Nas Asr prayer Deposit for memorizing surah Al-Ikhlās, surah Al-Falaq and surah An-Nas |
| 4 | Thursday, March 30 2023 | 13.00 – 13.10 13.10 – 13.20 13.00 – 13.45 13.45 – 14.00 14.00 – 14.30 | Listening to the reading of the translation of the Quran, namely surah Al-Fill, surah Al-Qurraiy, surah Al-Ma'un Read surah Al-Fill, surah Al-Qurraiy, surah Al-Ma'un together Memorize the translation of surah Al-Fill, surah Al-Qurraiy, surah Al-Ma'un Asr prayer Deposit Memorize the translation of surah Al-Fill, surah Al-Qurraiy, surah Al-Ma'un |
| 5 | Friday, March 31 2023 | 13.00 – 13.10 13.10 – 13.20 13.00 – 13.45 13.45 – 14.00 14.00 – 14.30 | Listening to the translation of the Quran, namely Surah Al-Kautsar, Surah Al-Kafirun, Surah An-Nashr, and Surah Al-Lahab Read the translations of Surah Al-Kautsar, Surah Al-Kafirun, Surah An-Nashr, and Surah Al-Lahab together. Memorize the translation of Surah Al-Kautsar, Surah Al-Kafirun, Surah An-Nashr, and Surah Al-Lahab. Asr prayer Memorizing the translation of Surah Al-Kautsar, Surah Al-Kafirun, Surah An-Nashr, and Surah Al-Lahab |
| 6 | Saturday, April 1 2023 | 13.00 – 13.10 13.10 – 13.20 13.00 – 13.45 13.45 – 14.00 14.00 – 14.30 | Listening to reading translations of the Quran, namely Surah Al-Ikhlās, surah Al-Falaq, and Surah An-Nas Read the translations of Surah Al-Ikhlās, Surah Al-Falaq, and Surah An-Nas together. Memorize the translation of surah Al-Ikhlās, surah Al-Falaq and surah An-Nas Asr prayer Deposit Memorizing the translation of surah Al-Ikhlās, surah Al-Falaq and surah An-Nas |
| 7 | Sunday, April 2 2023 | 13.00 – 13.10 13.10 – 13.20 13.00 – 13.45 | Listen to Arabic vocabulary and its meaning from the Quran, namely surah Al-Fill, surah Al-Qurraiy, and surah Al-Ma'un. Read Arabic vocabulary and its meaning from surah Al-Fill, surah Al-Qurraiy, surah Al-Ma'un. 13.00 – 13.45 |

| | | | |
|----|----------------------|---|---|
| | | 13.45 – 14-00 14.00 – 14-30 | Memorize Arabic vocabulary and the meaning of surah Al-Fill, surah Al-Quraiys, surah Al-Ma'un. Asr prayer Deposit: Memorize Arabic vocabulary and its meaning, surah Al-Fill, surah Al-Q uraiys, surah Al-Ma'un |
| 8 | Senin, 3 April 2023 | 13.00 – 13.10 13.10 – 13.20 13.00 – 13.45 13.45 – 14-00 14.00 – 14-30 | Listen to Arabic vocabulary and its meaning from the Quran, namely Surah Al-Kautsar, Surah Al-Kafirun, Surah An-Nashr, and Surah Al-Lahab. Read Arabic vocabulary and its meaning from the Quran, namely Surah Al-Kautsar, Surah Al-Kafirun, Surah An-Nashr, and Surah Al-Lahab together. Memorize Arabic vocabulary and its meaning from the Quran, namely Surah Al-Kautsar, Surah Al-Kafirun, Surah An-Nashr, and Surah Al-Lahab. Asr prayer Deposit: Memorize Arabic vocabulary and its meaning from the Quran, namely Surah Al-Kautsar, Surah Al-Kafirun, Surah An-Nashr, and Surah Al-Lahab. |
| 9 | Selasa, 4 April 2023 | 13.00 – 13.10 13.10 – 13.20 13.00 – 13.45 13.45 – 14-00 14.00 – 14-30 | Listen to Arabic vocabulary and its meaning from the Quran, namely surah Al-Ikhlās, surah Al-Falaq, and surah An-Naas. Read Arabic vocabulary and its meaning from the Quran, namely surah Al-Ikhlās, surah Al-Falaq, and surah An-Naas together. Memorize Arabic vocabulary and its meaning from the Quran, namely surah Al-Ikhlās, surah Al-Falaq, and surah An-Naas. Asr prayer Deposit Memorize Arabic vocabulary and its meaning from the Quran, namely surah Al-Ikhlās, surah Al-Falaq, and surah An-Naas. |
| 10 | Rabu, 5 April 2023 | 13.00 – 13.45 13.45 – 14-00 14.00 – 14-30 | Link to the verse and translation Asar prayer Ask and answer Arabic vocabulary by stating the meaning of the Arabic language. |

Table 1: Arrangement of Real Work Lecture Activities

Tahfīẓh, or memorizing, really requires the ability to read well and correctly. How can someone memorize the Quran well if they cannot even read it?

Reading the Quran is not like reading other books made by humans. Reading the Quran must be in accordance with what Allah commanded and according to the example given by His Messenger.

Therefore, Muslims should try as much as possible to improve themselves in reading the Quran. Therefore, the science of recitation is an essential science to be studied by Muslims, and the best way is to learn from experts, as the Prophet *sallallaahu 'alaihi wasallam* was directly taught by the Angel Jibril *'alaibissalaam*.⁸

The method that the Researcher used to memorize the Quran, its translation, and Arabic vocabulary was the Tarjamah method. The Researcher listened to it twice in front of the students so that they could model what the Researcher was reading to avoid mistakes in reading. Then, the Researcher read it together in a loud enough voice three times. With this, the learning atmosphere becomes more lively and cheerful, and those who are shy become confident because they do it together. So, to avoid typographical errors, the length of the reading, the Researcher listened to it two to three times, then the Researcher read together to train the students' pronunciation in reciting the Quran and the method that the Researcher used was in line with the words of Setiawati in her research, saying that because reading aloud at the same time as teachers and students offer opportunities to imitate and practice correct spelling pronunciation.⁹ The Researcher tested memorization by connecting verses, which is in line with Sholihuddin's opinion, saying that the purpose of holding verses is to strengthen memorization and test concentration in memorizing.¹⁰

Then, after class time is over, namely at 14.30, the Researcher will distribute takjil or iftar to all MDA Sipangko students, and this is done by the Researcher every day with the help of the head of MDA Sipangko so that they remain and are even more enthusiastic about going to school and attending MDA Sipangko to study the Quran, translation, and Arabic vocabulary.

At the 10th meeting, the Researcher will test the memorization of the Quran, translation, and Arabic vocabulary that have been memorized at the previous nine meetings by connecting verses, translating one verse, and answering questions by stating the meaning of the Arabic vocabulary that the Researcher asked them and using a verse connecting system,

⁸ Abu Ya'la Kurnaidi and Nizar Sa'ad Jabal, *Metode Ayy-Syafi'i Ilmu Tajwid Praktis* (Jakarta: Pustaka Imam Syafi'i, 2020), iii–iv.

⁹ Setiawati, "Meningkatkan Keterampilan Pengucapan Siswa Melalui Teknik Membaca Keras," *SEMNARA 2* (2019).

¹⁰ Sholihuddin, "Pendampingan Metode Takrir Dan Sambung Ayat Dalam Meningkatkan Daya Ingat Hafalan Santri," *Journal of Community Engagement* 02 N0 1 (2022).

translate one at a time and answer the meaning of the vocabulary and this makes MDA Sipangko students compete to answer it. With this, their memorization will also become more robust and durable.



Picture 1: Tahfidz and Tahsin Al-Quran Activities for Children

The Researcher also took part in a seven-minute lecture better known as "Kultum" after evening prayers before tarawih prayers and participated as a tarawih prayer imam.

If we discuss the issue of prayer imams, the question will arise: who has the most right to be an imam? The person who has the most right to become an imam is the person who has the most knowledge of the Quran and also has knowledge of the jurisprudence of prayer. If all are the same, then the first to emigrate. If all are the same, then the first to convert to Islam. Moreover, if all are the same, then the oldest. This is based on the Hadith of the Prophet *sallallahu 'alaihi wasallam*, which was narrated from the friend Abu Mas'ud radhiyallahu 'anhu, that the Messenger of Allah said:

يَوْمَ الْقَوْمِ أَقْرَاهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةَ فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سَلْمًا [وَفِي رِوَايَةٍ : سَنًا] وَلَا يُؤَمِّنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ

"The one who is the Imam of a people is the one who has the most (memorization) of the Book of Allah if they are all the same in reading, then the one who is most pious about the Sunnah among them, if they are the same in the Sunnah, then the first to emigrate, if they are the same in emigration, then the first to convert

to Islam in a history, [the oldest in age], and do not allow a man to lead another man in his place of authority, and do not sit in his house in his favorite place except with his permission¹¹.

A priest should also know and have provisions regarding matters relating to the jurisprudence of *imamah*. Why is that? Because the matter of *imamah* is a crucial matter and a great responsibility before Allah. Therefore, Muslims also need to know about this, especially our brothers and sisters, the mosque imams.

During the Real Work Lecture activities, which were held in Sipangko Village, Batang Angkola District, South Tapanuli Regency, North Sumatra Province, the Researcher also broke the fast together at the Taqwa Sipangko Mosque on Saturday, April 1, 2023, with 100 portions provided by the Researcher for the congregation. The Head of Sipangko Village, Muhammad Azan, also attended the Taqwa Mosque for men and women.

Apart from that, the Researcher also took part in the Ramadhan safari event carried out by IPM Tapsel (South Tapanuli Muhammadiyah Youth Association) by participating in this Ramadhan safari program. The Researcher has carried out tarawih kultum and imams at six Taqwa Mosques in Batang Angkola District, namely Sipangko Village, Sorimajadi Village, Purba Tua Village, Goti Village, Muaratais Village and Manunggang Julu Village.



Picture 2: Seven-Minute Lecture Activity (Kultum) for Village Communities

With this program, researchers can distribute Sunnah *da'wah* and brochures as well as the STAI As-Sunnah Calendar to various places in the district. Batang Angkola, with this, the Researcher has spread *da'wah* using two methods, namely *bi lisanil maqal*, *bi lisanil maktub*, and *lisanil hal*, as stated by Musa Makhfud that the method of Rasulullah's *da'wah* is divided into three methods, namely:¹² (1) Bi Lisanil Maqal Methode; The method uses verbal speech to convey *da'wah* messages. (2) Bi lisanil Maktub Methode: The method of using writing or

¹¹ Abul Hasan Muslim, *Shobih Muslim* (Beirut: Darul Jail, 1978), 465.

¹² Musa Makhfud, *Ilmu Dakwah Dan Penerapannya* (Jakarta: bulan Bintang, 2004), 108.

letters to convey *da'wah* messages. (3) *Bi Lisanil Hal* Methode: The method is through actions and behavior in conveying *da'wah* messages.

Dan selama Peneliti melaksanakan safari ramadhan ini Peneliti juga terkadang diajak berbuka puasa di masjid dan diajak makan kerumah salah seorang jamaah masjid seperti yang Peneliti terima dari Bapak Hariandi saat Peneliti melaksanakan safari ramadhan ke desa Purba Tua dan Bapak Hariandi juga selaku Ketua Ranting Muhammadiyah di desa Purba Tua dan Peneliti melaksanakan safari ramadhan dua kali ditempat ini dan Peneliti juga dijamu dua kali ditempat ini dan inilah tempat safari ramadhan yang paling jauh selama Peneliti ikut serta dalam safari ramadhan bersama IPM Tapsel.

| No | Date | Speaker | Title | Tarawih Priest | Location |
|----|-------------------------|----------------------|---|----------------------|-----------------------------------|
| 1 | Thursday, March 30 2023 | Mhd Firdaus Lubis | Madrasah Alumni Month of Ramadhan | Yusuf Al-Qardhawi | Taqwa Mosque Sipangko Village |
| 2 | Friday, March 31 2023 | Rahmat Nur Utama | Three Practices of the Month of Ramadan | Fadlan Anggi Samudra | Taqwa Mosque Sorimadingin Village |
| 3 | Saturday, April 1 2023 | Yusuf Al-Qardhawi | Conditions for Acceptance of Practice | Mhd Firdaus Lubis | Taqwa Mosque Goti Village |
| 4 | Sunday, April 2 2023 | Fadlan Anggi Samudra | Provisions for the Hereafter | Rahmat Nur Utama | Taqwa Mosque Purba Tua Village |
| 5 | Monday, April 3 2023 | Mhd Firdaus Lubis | Mistakes that occur in the month of Ramadan | Yusuf Al-Qardhawi | Taqwa Mosque Manunggang Village |

Table 2: Schedule of Sermons and Tarawih Prayer Imams

Furthermore, another activity that the Researcher carried out was reading Hadith and its essence, which the Researcher carried out at the Taqwa Sipangko Mosque after every Fajr prayer using the book *Al-Wafi*, the book of *Arbain Hadith Syarah* written by DR. Musthafa Dieb Al-Bugha and *Muhyidin Mitsu* which the Researcher carried out for twelve days.

| No | Date | Reader | Title | Location |
|----|--------------------------|-------------------|--------------------------------------|-------------------------------|
| 1 | Tuesday, 28 Maret 2023 | Mhd Firdaus Lubis | Hadist-7 (Religion is a testament) | Taqwa Mosque Sipangko Village |
| 2 | Wednesday, 29 Maret 2023 | Rahmat Nur Utama | Hadits-5 (Rejecting evil and Bid'ah) | Taqwa Mosque Sipangko Village |
| 3 | Thursday, 30 Maret 2023 | Yusuf Al-Qardhawi | Hadits-15 (Ethics of Believers) | Taqwa Mosque Sipangko Village |

| | | | | |
|----|-------------------------|----------------------|---|-------------------------------|
| 4 | Friday, 31 Maret 2023 | Fadlan Anggi Samudra | Hadits-22 (Road to Heaven) | Taqwa Mosque Sipangko Village |
| 5 | Saturday, April 1 2023 | Mhd Firdaus Lubis | Hadits-13 (Islamic Brotherhood) | Taqwa Mosque Sipangko Village |
| 6 | Sunday, April 2 2023 | Rahmat Nur Utama | Hadits-29 (Doors to Goodness) | Taqwa Mosque Sipangko Village |
| 7 | Monday, April 3 2023 | Yusuf Al-Qardhawi | Hadits-31 (The Essence of Zuhud) | Taqwa Mosque Sipangko Village |
| 8 | Tuesday, April 4 2023 | Fadlan Anggi Samudra | Hadits-35 (Brotherhood and Muslim rights) | Taqwa Mosque Sipangko Village |
| 9 | Wednesday, April 5 2023 | Mhd Firdaus Lubis | Hadits-18 (Taqwa to Allah and commendable morals) | Taqwa Mosque Sipangko Village |
| 10 | Thursday, April 6 2023 | Rahmat Nur Utama | Hadits-34 (Getting rid of evil) | Taqwa Mosque Sipangko Village |
| 11 | Friday, April 7 2023 | Yusuf Al-Qardhawi | Hadits-26 (Reconcile conflicting people reasonably) | Taqwa Mosque Sipangko Village |
| 12 | Saturday, April 8 2023 | Fadlan Anggi Samudra | Hadits-23 (All goodness is Shodaqah) | Taqwa Mosque Sipangko Village |

Table 3: Islamic Study Schedule Using The Al-Wafi Book

The Researcher also became the Friday Khotib twice at the Taqwa Mosque in Sipangko Village, the first on March 31, 2023, the Khatib was Rahmat Nur Utama with the title "Three Practices of the Month of Ramadhan and the second on April 7, 2023, he became the preacher Firdaus Lubis with the title "Ramadhan Month Alumni."

Conclusion

In the eighteen days of Real Work Lectures for students at the As-Sunnah Islamic College in Sipangko Village, Batang Angkola District, South Tapanuli Regency, North Sumatra Province, researchers have implemented several programs, namely memorizing the Quran, its translation and vocabulary in Juz 30 of Surah Al-Fil to Surah An-Naas, Ramadhan safari with IPM Taqwa Mosque Sipangko to five villages, Kultum and Tarawih Imam at Taqwa Mosque Sipangko Village, Reading Hadith and its meaning after every morning prayer, and continued with tahsin and memorization for children who came to morning prayers, held iftar together at the Taqwa Mosque in Sipangko Village with the residents of Sipangko Village, visited the house of the head of Sipangko Village, Mr. Muhammad Azan, visited the house of the head of the Sipangko branch of Muhammadiyah, Mr. Torang Hasibuan, visited the house of the nazir of the Sipangko Village Mosque, Mr. Batari, and friendship and

promotion of the As-Sunnah Islamic College to the Annur Islamic Boarding School, Panyanggar Village, Padangsidempuan City.

Suggestions and input that can be given are that the village head pay more attention to the condition of education in the village, such as its buildings and adequate resources, and parents must increase their concern for their children's religious education and also about what the children see and watch. It is also hoped that there will be religious teachers who are willing to devote themselves to this village and who can teach Sharia sciences to children specifically for learning the Quran and Arabic, and in general to all Muslims in the Sipangko Village community. According to researchers, this village really needs a religious teacher who has a manhaj in accordance with the manhaj of the *salafushshalih* who can preach in Sipangko Village.

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