



Strengthening the Religious Literacy of Kuta Inang Simeulue Cut Village Community through Quarantine *Ta'lim* Quran Activities

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Abstract

This research is motivated by the limited human resources and educational facilities in Kuta Inang Village compared to the community's need for Islamic education. The need for teachers or Quran teachers and educational facilities such as the Education of Alquran is still very limited. This research aims to make children accustomed to reciting the Quran, memorizing some short *surah*, and daily prayers. In addition, it aims to provide religious lectures by STAI As-Sunnah Community Service Program Students to villagers as enlightenment and guidance to continue their enthusiasm for seeking knowledge of Islamic religion. The method applied in this research is Asset Based Community Development (ABCD) with 5 stages of asset reinventing through data collection (observation and FGD), designing activities, communicating them to potential beneficiaries, implementing them, and evaluating them. The results show that participants in the Quranic recitation quarantine have been able to memorize short *surahs* that they can read during prayer. The participants have also mastered the techniques of performing ablution and prayer. During the competition, they were very enthusiastic about participating in the activities. From these results, continuity of the activities is needed to address the challenges of limited Islamic teaching in Kuta Inang Village through a collaborative program between the village officials and campus/NGO partners.

Keywords: Strengthening, Religious Literacy, Ta'lim Alquran Quarantine.

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Introduction

Religious literacy According to Diana L Moore,¹ "Religious literacy entails the ability to discern and analyze the fundamental intersections of religion and social/political/cultural life through multiple lenses," namely the ability to see and analyze the intersections between religion and social, political and cultural life from various perspectives. Religiously literate people will be aware of the values obtained from learning Islam to practice in life as a form of self-actualization so that a moderate Muslim person is formed in religion (*Wasathiyah*). Moreover, as a form of implication of the hadith of the Prophet, "Demanding knowledge is obligatory for every Muslim." Religious literacy activities can foster interest in reading, religious awareness, and awareness of noble character in formal, informal, and non-formal education facilities.

Simeulue is one of the districts in Aceh, with a population of 94,876%. The majority of 99% of the people are Muslim². In the Simeulue Cut sub-district, there are 3,466 people, all of whom are Muslim. Since officially becoming a district on 12 October 1999, the government has sought to improve the community's welfare and the quality of education equity in the Simeulue district through the village development program. One of the villages in the Simeulue Cut sub-district that is the object of village development is Kuta Inang Village. In 2018, the Village Development Index was 62.04%, an increase from the index 4 years earlier (2014) of 52,17%³.

The interest of the people of Kuta Inang Village in religion is very high, as spoken by the head of Kuta Inang Village⁴; however, educational facilities are still limited, especially Islamic religious education. Islamic education facilities in Kuta Inang Village are very limited, with only 1 *Madrasah Ibtidaiyyah* (MI) at the primary school level and 1 *Madrasah Aliyah* (MA) at the senior secondary level.⁵ The uneven distribution of Islamic education teachers in Simeulue district is one factor that has not achieved good quality and quality of Islamic education. This is due to the geographical location of several sub-districts, including the 3T area, the formation provided by the central government, which is still minimal, and the shortage of human resources.⁶ The Simeulue district government, especially the education office, is trying to overcome the problem of education equity in general by strengthening the laws and regulations on teacher placement by providing sanctions for those who violate them and collaborating with various parties such as NGOs and universities. Other challenges in education in Simeulue district are the lack of availability of student and teacher books (K-13), coaching, and assistance that is still minimal from the education office⁷.

¹ Diane L. Moore, "Overcoming Religious Illiteracy: A Cultural Studies Approach," *World History Connected* 4, no. 1 (November 2006), <https://worldhistoryconnected.press.uillinois.edu/4.1/moore.html>.

² "Badan Pusat Statistik Kabupaten Simeulue," 67, diakses 1 Mei 2023, <https://simeuluekab.bps.go.id/publication/2023/02/28/ca489a2aa0fcbc63c4a9b635/kabupaten-simeulue-dalam-angka-2023.html>.

³ "Pusat Data Desa Indonesia Dashboard," diakses 1 Mei 2023, <https://pddi.kemendes.go.id/desa?id=1109102003>.

⁴ Wawancara bersama Toni Kepala Desa Kuta Inang, 25 Maret 2023.

⁵ "Pusat Data Desa Indonesia Dashboard."

⁶ Hayatur Riza, "Analisis Penempatan Guru Sekolah Menengah Pertama (Smp) Di Kabupaten Simeulue" (Banda Aceh, UIN Ar-Raniry Banda Aceh, t.t.), 41–50.

⁷ Nurita Nurita, Nurhaidah Nurhaidah, dan M. Yamin, "Kendala-kendala Guru dalam Mengimplementasikan Kurikulum 2013 di SD Negeri 7 Teupah Barat Kabupaten Simeulue" (Journal:eArticle, Universitas Syiah Kuala, 2018), 111–18, <https://www.neliti.com/id/publications/459253/>.

When looking more specifically at the research conducted by Nelli Gustiana,⁸ conveyed in the results of her discussion that in West Teupah Village (Simeulue) SDN 3, many students still cannot read the Qur'an. In addition to internal causes from students, external causes, such as the availability of student Islamic education package books, are also unavailable. Teachers only rely on one holy book of the Qur'an and the Islamic education teacher's package book.

Furthermore, the implementation of Government Rules 31/2012 on Al-Qur'an Education Park in Simeulue. The district has not been well realized because the construction of Al-Qur'an Education Park is only in a small number of villages. The order to make a regent regulation has also not been implemented. There are several obstacles to the non-implementation of the order of the rules, including the regent's regulation, which has not been made because of the unpreparedness of the regulation as a reference in implementing the rules. The lack of certainty about the honorarium of the teaching staff is an obstacle in itself, so it is the cause of the non-existence of the Al-Quran Education Park that has existed before⁹. The Simeulue Cut sub-district has 3 Al-Quran Education Park and none in Kuta Inang village¹⁰.

Relevant to the facts above, one of the tri dharma of higher education, namely community service, is expected to contribute locally, regionally, and nationally to the surrounding environment. STAI As-Sunnah Community Service Program students take a role in helping the efforts of the Simeulue Regency education/religious office government in strengthening religious literacy for the people of Kuta Inang Village. Service activities are carried out with a social approach that actively involves stakeholders and beneficiaries. The method applied is Participatory Action Research (PAR) with 5 stages: to know through data collection (observation and FGD), to understand community problems, to plan to problem-solve, to act on the implementation of problem-solving programs, to change reflection or building awareness for change and sustainability¹¹.

Based on the results of interviews and discussions with the village head and the religious department in Kuta Inang Village, the community needs to teach reading the Qur'an and practical worship fiqh such as purification, prayer, and understanding other pillars of Islam. Thus, to fulfill these needs, STAI As-Sunnah Community Service Program students met with village officials and Mosque administrators to design 11-day Qur'an quarantine activities (Designing). This activity includes basic teaching of reading the Qur'an for elementary school level participants through the *talqin* and *takrir* methods, memorizing short chapters, and prayers related to daily life. Activities were carried out during Ramadhan, 27 March - 7 April 2023. In socializing (Communicating), the village head and students gathered the residents and conveyed the service activities that would be carried out and their objectives. Activities are interactive and interspersed with ice breaking to prevent boredom of participants during the implementation of activities (Implementing). The form of measurement carried out on participants is by holding a memorization and reading test, which is made in the form of a

⁸ Nelli Gustiana, "Upaya Guru PAI dalam Mengatasi Kesulitan SD Negeri 3 Teupah Barat Simeulue" (other, UIN Ar-Raniry Fakultas Tarbiyah dan Keguruan, 2022), 87–108, <https://repository.ar-raniry.ac.id/id/eprint/22479/>.

⁹ Safdiarman Safdiarman, Eddy Purnama, dan Muhammad Sjafei, "Implementasi Qanun Taman Pendidikan Al-Quran di Kabupaten Simeulue," *Kanun Jurnal Ilmu Hukum* 22 (4 Mei 2020): 133–48, <https://doi.org/10.24815/kanun.v22i1.11481>.

¹⁰ "Badan Pusat Statistik Kabupaten Simeulue," 201.

¹¹ Tim Penyusun, *Metodologi Pengabdian Masyarakat* (Jakarta: Pendis Press, 2022), 17–24.

race competition to measure the achievement of the Qur'an Quarantine Participants (Evaluating).

Result and Discussion

The implementation of the activity begins by looking for a detailed, comprehensive, and in-depth description of the situation with village officials and Islamic religious leaders/mosque administrators related to the social and religious conditions of the local community. Community Service Program STAI As-Sunnah Team mingled with the community and informal social groups such as women's group (PKK) and religious groups (routine mosque recitation) for two days. Furthermore, focus group discussion is carried out to understand community problems related to social religion.



Picture 1. Discussion with Mr. Toni, head of Kuta Inang Village



Picture 2. Discussion with religious leaders/mosque ministers (asset reinventing)

The data collection results show that the community's interest in Islamic religious education is quite high. However, the limited number of teachers in the village makes many community children from elementary school to high school who are not yet proficient in reading the Qur'an and workshops, especially purification and prayer. The advantages of Kuta Inang Village residents are that they are concerned about Da'i and Islamic religious teachers who come to their village.

Then, the STAI As-Sunnah Community Service Program Student went down with community leaders to determine the location to carry out the Quarantine Ta'ilm Qur'an activity. The Mosque became the basis for organizing Quarantine Ta'lim Al-Qur'an activities at the same time conveyed by the mosque caretaker to revive the Mosque and make it a place for teaching the Qur'an.



Picture 3. STAI As-Sunnah Students design Quarantine Ta'lim Al-Qur'an Activities

In this stage, activities will be organized with elementary school children up to the junior high level as participants in the Quranic Ta'lim Quarantine Activities. The activity implementation time is carried out after Asr time until 18.30 WIB. Activities are carried out for 12 days, 27 March -7 April 2023, with the target of memorizing the short *surah* half of Juz 30 starting from *surah Ad-Dhuba* to *An-Nas*. 1-2 April 2023, the practice of purification (*Wudhu*) and prayer. 8 April 2023 memorization test of short *surah* as a form of assessment of the activity. It is hoped that quarantine activities such as discipline, responsibility, independence, and honesty can be the first step in forming children's character at a young age. According to Mulianah¹², character building in children can be formed by providing clear rules of what children can / cannot do. In this activity, attitude formation is pursued by punishment to prevent repeated unwanted attitudes and rewards to maintain the expected attitudinal behavior of the Quranic Ta'lim Quarantine Activity.

For accompanying activities, students can conduct religious lectures on Friday as khatib and after the isya prayer before implementing tarawih. In these accompanying activities, more emphasis is placed on the motivation to study from the text of the Qur'an and the Prophet's Hadist. As well as instilling the value of the spirit of worship based on the guidance of the Qur'an and the Prophet's Hadith. The target achievement of this companion activity is to raise awareness of worship and Islamic beliefs based on knowledge sourced from the Qur'an and Prophetic Hadist.



Picture 4. Socialization of Quarantine Ta'lim Qur'an Activities

¹² Mulianah Khaironi, "Pendidikan Karakter Anak Usia Dini," *Jurnal Golden Age Universitas Hamzanwadi* 01, No. 2 (2017): 83–87.

The form of socialization is carried out through lectures given by the Mosque administrators after the isya prayer before the implementation of tarawih. One of the students gave an overview of the Quarantine Ta'lim Al-Qur'an Activities, such as improving the reading of the Qur'an (*Tahsin*), teaching the Qur'an using the *Talqin* and *Takrir* methods (for those who are still iqra'), memorizing half of juz 30 from *surah Ad-Dbuha* to *An-Nas* as well as the practice of washing and prayer procedures so that children can get used to worship from a young age. The objectives of this activity are expected to be achieved by quarantine participants. As a religious literacy activity, the activities carried out by STAI As-Sunnah Community Service Program Students trigger the initial foundation for the next STAI As-Sunnah Community Service Program activities.

Memorization (*Tahfizh*) activities consist of 3 sets of activities: 1) Pre memorization, quarantine participants listen to the *surah* read by Community Service Program Student, and participants listen then follow and repeat the reading together with other participants. 2) Core activities, memorizing and depositing memorization to the teacher. 3) Repetition (*Muraja'ah*), after finishing depositing to the teacher and correcting the reading from memorizing the participants depositing back to other participants. Before the implementation, rules were determined regarding the addition of memorizing *surah* for those who did not deposit on the same day. This is done to realize the discipline aspect in the Qur'an Ta'lim Quarantine participants.



Picture 5. Listening to participants' memorization of the Qur'an

The obstacle faced by the STAI As-Sunnah Community Service Program in the half Juz 30 memorization program is the behavior of some participants who like to play around during these activities, disturbing other participants and making them unable to complete memorizing the *surah* on the same day. In this case, punishment is needed by adding memorization for participants who cannot deposit memorization on the same day. The obstacles of the participants are the correct pronunciation of letters and the laws of *tajweed*, making them slow in memorizing.

The tahsin program activities for the improvement of participants' reading of the Qur'an and basic *tajweed* teaching are carried out by other teachers. The pronunciation of difficult letters for students is *Dbaad* to *Dal*, *Dzal* to *Zai*, and *Kha'* to *Ko*. According to Abdurrahman,¹³ the difficulty in the aspect of phonemes for non-Arabic speakers is that some letters ح, خ, ص, ا, ع, غ, ق, ا need to be given training and repetition one by one of these letters with

¹³ Abdurrahman bin Ibrahim Al-Fauzan, *Idha'at Li Mu'allim Al-Lughah Al-'Arabiyyah* (Riyadh: Arabic for All, 2015), 175.

examples of correct pronunciation from the teacher. Furthermore, this difficulty is faced by learners, so the focus on phoneme improvement is emphasized in these letters.



Picture 6. STAI As-Sunnah Community Service Program listening to the Qur'an recitation of *Tabsin* participants

On 1-2 April 2023, ablution and prayer materials were taught in theory and practice. The practice of *wudhu* and prayer is carried out at the Mosque. STAI As-Sunnah Community Service Program demonstrated the correct procedure for ablution according to the Imam Syafi'i School of thought, from starting the intention to the prayer after ablution. Furthermore, the participants were divided into 4 groups, each practicing the ablution that the STAI As-Sunnah Community Service Program had exemplified. Mistakes such as the order in which the members of the ablution should be washed, the Community Service Program Student immediately corrected until the participants could find out the order of the members of the ablution. The practice of prayer is done in a congregation to provide knowledge about the procedures for mandatory prayers performed in the congregation. Participants followed enthusiastically, memorizing short chapters they had memorized directly practiced in congregational prayer. Then, the practice of individual prayer (*Munfarid*) was also trained. The prayer practice activities were carried out for two days.



Picture 7. Practice of ablution guided by STAI As-Sunnah Community Service Program (Implementing)



Picture 8. Practice of ablution guided by STAI As-Sunnah Community Service Program Student

STAI As-Sunnah Community Service Program Students guide the practice of congregational prayer. The activity aims to provide awareness of the urgency of prayer and training from an early age to form a responsible character towards the obligations prescribed in Islam, one of which is prayer. In line with research conducted by Uswatun¹⁴, characteristics that can be formed through habituation of congregational prayer are religious character, tolerance, discipline, hard work, friendly/communication, and responsibility. This can be realized through 3 stages: 1) habituation and application, 2) exemplary, 3) giving direction. These stages must also be carried out in the middle of the family because quarantine and teaching ablution/prayer are the initial foundation for raising children's awareness in Kuta Inang village.

In the companion activity, the STAI As-Sunnah Community Service Program was allowed to take turns giving lectures to the congregations of the Mosque in Kuta Inang village. The lecture material is related to awareness of the urgency of studying Islamic knowledge, doing good deeds according to the teachings of the Qur'an and Hadith, and instilling sound faith based on *naqli* and *'aqli* arguments.

At the end of the Quranic memorization activity on 8 April 2023, a memorization test was held for the participants who had completed the memorization target. The successful participants were 9 children out of 15 children who memorized. The exam was carried out following the stipulated provisions. In the evening, the STAI As-Sunnah Community Service Program held an iftar together and handed prizes to Qur'an Quarantine participants and souvenirs at the Mosque. Iftar activities are intended to gather the Kuta Inang community members, strengthen togetherness (*Ukhuwah Islamiyah*), and establish communication between fellow villagers. Kuta Inang villagers and Community Service Program STAI As-Sunnah worked together in the afternoon to prepare food and drinks that would be served for breaking the fast together. By holding iftar together, it is hoped that brotherhood and family relations among Kuta Inang villagers will be more harmonious.

¹⁴ Uswatun Khasanah, "Pembentukan Karakter Melalui Pembiasaan Shalat Berjamaah Di Man 1 Mataram," *UIN Mataram*, 2022, 86–99.



Picture 9. Breaking the fasting together and praying maghrib in the congregation

Handing awards (rewards) to Coranic *ta'lim* quarantine participants who successfully passed the exam and handing over souvenirs went well. Kuta Inang villagers generally received very good activities during the Community Service Program by STAI As-Sunnah students. The event ended with remarks from the village head and community leaders to farewell words from the STAI As-Sunnah Community Service Program.



Picture 10. Handover of souvenirs and photos with Kuta Inang villagers

Students evaluate Community Service Program activities to see the effectiveness of activities carried out and the potential for further activities that can be suggestions for activities in the next Community Service Program. Quarantine activities and accompanying activities (lectures) are considered to have been carried out well and achieved the minimum criteria of the activity. However, there are obstacles. Namely, the first is the short time to improve all the recitations of the Qur'an of the quarantine participants. The second obstacle is that changing the habit of being happy in carrying out religious obligations such as prayer requires a long process, and this requires the active involvement of the role of parents in the family. Input from the community related to the need for competent ustadz/teachers who can be their reference for religious learning

The solution to the first obstacle is for the sub-district government to create a training trainer program for prospective Qur'an teachers or Qu'ran teachers to be able to produce a generation that can teach reading the Qu'ran or by establishing a Qu'ran education park as a form of implementation of Government Rules 31/2012 in Simeulue District. For the second obstacle solution, the government can provide services once a month through the village extension officer to provide guidance related to Islamic parenting to provide insight to Kuta Inang villagers regarding the habituation of worship and Islamic character/morals in the family.

Conclusion

From the STAI As-Sunnah Community Service Program evaluation, it was assessed that the entire program of activities in the Qur'an *Ta'lim* Quarantine had met the minimum criteria from the plan. Of the 15 participants in the half Juz 30 memorization program, 6 children did not reach the memorization target, and 9 completed memorization from *surah Adb-Dbuha* to *An-Nas*. Quarantine participants also cognitively know the procedures for ablution and prayer both in the congregation and alone and have been able to demonstrate them in front of other participants. In the companion program, the delivery of lectures after the isha prayer and *kehatib* on Friday also runs well and smoothly. This activity is part of optimizing community literacy towards Islam. In order for the awareness of the community to be built so that high interest in Islam is balanced with a spirit of learning and charity based on Islamic knowledge itself. Therefore, literacy should ideally be carried out periodically and continuously with more careful and targeted planning as obtained from the evaluation results.

Thanks to those who make financial contributions for partial activities on STAI As-Sunnah Community Service Program Students, namely the Ar-Risalah Al-Khairiyyah Foundation, so social activities can be planned and carried out breaking the fast with Kuta Inang villagers. Also, other parties, the Simeulue Cut sub-district government, the head of Kuta Inang Village, and religious leaders, for their cooperation so that Community Service Program activities can run well. It is necessary to carry out a well-directed sustainable program from the local government with institutions/campuses to explore the potential and development of community religious literacy. By exploring the problems that hinder the development of religious institutions such as schools, *dayah*, or recitation in mosques in Kuta Inang Village, Kec. Simeulue Cut. As well as the cadre of religious elites (ustadz/recitation teachers) so that the need for community religious knowledge is balanced with the distribution of the availability of religious elites (ustadz/recitation teachers).

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