



## Action-Based Community Development by STAI As-sunnah (Rebuilding Islamic Piobang in The Modern Era)

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### Abstract

Nagari Piobang is the hometown of Haji Piobang, one of the purification Pictures of Islam in Indonesia. As his homeland, the Piobang people should also inherit the spirit of Haji Piobang's struggle to uphold Islamic teachings. But in reality, people are no longer passionate about religious activities. This action research aims to revive the community's spirit of implementing Sharia in Nagari Piobang, West Sumatra. This research method is Action Based Community Development, which is action research that seeks to revive the spirit of the community by bringing up the glory of its characters in the past. Through this action research, it is hoped that it can regenerate the spirit of the community to uphold sustainable Islamic law with positive activities for the young generation of Piobang. Several programs are designed to spark public interest in religious activities, including Tahfiz Quran and Tahsin. Both of these programs are very popular, considering that this kind of activity has been absent in the community for a long time. The program's sustainability is also guaranteed by special funds from the community, amounting to approximately 30 million, for the fulfillment of infrastructure facilities. The Action Based Community Development activity carried out during Ramadan 1444 H was very satisfying. All success standards designed at the beginning of the activity are achieved with indicators that exceed expectations. Although it had dimmed, it turned out that the spirit of Haji Piobang did not die in the Nagari Piobang, West Sumatra community. This is evidenced by the revival of religious programs for the younger generation with a form more following the times.

**Keywords:** Action Based Community Development; STAI As-sunnah; KKNT; Haji Piobang

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## Introduction

Piobang is a small village where Haji Piobang was born. One of the national Pictures who aggressively fight for Islamic values in Indonesia<sup>1</sup>. Together with Haji Sumanik and Haji Miskin, Haji Piobang formed a priestly movement that had heated up in the Minangkabau region<sup>2</sup>, West Sumatra. But in the end, the feud between indigenous groups and priests was suppressed for unity against the Dutch<sup>3</sup>. The unity of these two groups even produced a typical Minangkabau slogan that is still relevant today, "*Adat basandi Syara', Syara' basandi Kitabullah.*" Many research articles review the struggle of Haji Piobang et al. and their impact on life today, including their influence in forming regional regulations related to the intersection between adat and Sharia in Minangkabau. As Asroruddin et al. wrote about the modernization of Islamic thought in Indonesia<sup>4</sup>. In this paper, it is discussed how Haji Piobang and his friends bring the nuances of pure Islam and are not contaminated by values that are considered ordinary in custom. In addition, there is also Islamic Purification in the priest movement in Minangkabau<sup>5</sup>, who also studied the same thing. Atau The Shadow of Neo-Hanbalism: The Idea of Islamic Extremism in Indonesia<sup>6</sup>, which also describes the pure Islamic teachings championed by Haji Piobang. And many studies still raise the history of the struggle of Hajj Piobang in Indonesia, especially West Sumatra.

Reflecting on his many writings leads the reader's mind about his influence, which must be very large in West Sumatra, especially in the Piobang area, Fifty City district. Imagination seems to bring us into an atmosphere of thick Islamic teachings, opposing all forms of societal ills in the realm of Minag at that time<sup>7</sup>, Such as gambling, cockfighting, drinking wine, and so on. Expectations for this atmosphere increased when the STAI As-sunnah community service team visited the Piobang area during Ramadan. Because usually, during Ramadan, there is an increase in religious activities much higher than on ordinary days. But it seemed not to imprint, the hope of the spirit of practicing Islamic teachings as championed by Hajj Piobang seemed not to be seen on the visit at the beginning of Ramadan 1444 H. Even in centers of religious activities, such as masjids, *surau*, *langgar*, and traditional halls that are usually always active, there is no visible spirit of Hajj Piobang as sung in history books. Haji Piobang seemed to die along with his idealism and fighting spirit, not seen in the young generation of Piobang today. The STAI As-Sunnah community service team conducted action research based on this reality. A program designed in such a way as to revive the passion of Islam as once championed by Haji Piobang.

Action research is a research idea that was first developed in 1946 by Kurt Lewin<sup>8</sup>, which aims to produce a solution or solution to a problem in which there is an interaction between researchers and clients in achieving research objectives<sup>9</sup>. In education, this model is adopted and developed into classroom action research<sup>10</sup>. Later, the government also began to apply this research model as

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<sup>1</sup> Haedar Nashir, "Purifikasi Islam Dalam Gerakan Padri Di Minangkabau," *Unisia* 31, no. 69 (2008).

<sup>2</sup> F Ruspandi, *Perang Padri* (Be Champion, 2008).

<sup>3</sup> Zakiya Darajat, "Muhammadiyah Dan NU: Penjaga Moderatisme Islam Di Indonesia," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 1, no. 1 (2017): 79–94.

<sup>4</sup> H Muhamad Asroruddin and M Amin, "Gerakan Paderi Dan Munculnya Modernisasi Pemikiran Islam Di Indonesia," *El\_Huda, LAI Qomarul Huda Bagu NTB* 11, no. 2 (2020): 81–91.

<sup>5</sup> Nashir, "Purifikasi Islam Dalam Gerakan Padri Di Minangkabau."

<sup>6</sup> Syafiq Hasyim, "The Shadow of Neo-Hanbalism: The Idea of Islamic Extremism in Indonesia," *Islamic Studies Review* 1, no. 1 (2022): 67–94.

<sup>7</sup> Gugun El Guyanie and Moh Tamtowi, "Politik Legislasi Perda Syari'ah Di Sumatera Barat," *Staatsrecht: Jurnal Hukum Kenegaraan Dan Politik Islam* 1, no. 1 (2021).

<sup>8</sup> Husna Farhana and Awiria Awiria, "Penelitian Tindakan Kelas," 2019.

<sup>9</sup> Syed Talib Hussain et al., "Kurt Lewin's Change Model: A Critical Review of the Role of Leadership and Employee Involvement in Organizational Change," *Journal of Innovation & Knowledge* 3, no. 3 (2018): 123–27.

<sup>10</sup> Herawati Susilo, Husnul Chotimah, and Yuyun Dwita Sari, *Penelitian Tindakan Kelas* (Media Nusa Creative (MNC Publishing), 2022).

an output of community service activities that universities must carry out<sup>11</sup>. At the As-Sunnah Islamic High School, this has been running since the end of 2021. Several articles have been published in journals containing the output of community service activities by lecturers and students. The following article titles: *Utilization of online media as an emergency alternative for implementing community service activities during the COVID-19 Pandemic*,<sup>12</sup> *Optimizing Surau as an Education Center in the Pandemic Period*,<sup>13</sup> *Building a Qurani Society: A Collaborative Community Base Research*,<sup>14</sup> *Program Evaluation on Qafilah Dakwah Zuhrijah: A Review of Evaluation Studies Using CIPP Model Approach*.<sup>15</sup>

This kind of research has also grown quite rapidly in Indonesia. Even before government regulations governing the output standards of community service activities are issued, many lecturers at universities or researchers from various institutions have done so. As a literacy study, in this paper, the author lists several articles about community service published in national journals in the last five years. Like the article about the Role of Students in Society<sup>16</sup>, PKM Journal Increasing Community Knowledge in Improving Environmental Sanitation<sup>17</sup>, Community Service Lecture From Home Based on Religious Moderation<sup>18</sup>, Community Empowerment in Stunting Prevention<sup>19</sup>, and much more that can be easily traced through the Open Journal System(OJS). Data collection using instruments typical of descriptive qualitative research in the field, namely observations, and interviews.<sup>20</sup> By using the Action Based Community Development method, the service team reverses the paradigm of action research that is usually problem-based to be based on community strength and potential. John McKnight, the inventor of this method, taught excellent aphorisms, *No Body Has Nothing*,<sup>21</sup> Or no one doesn't have something. Similar to the message with *mahfudzāt* that we have memorized, That is *Likulli Shai'in Maziyah*, or everyone has advantages. Departing from this theory, the STAI As-sunnah community service team began to identify community-owned assets to optimize their use sustainably.

From the results of asset identification carried out through observation and interviews, several potential assets were found to be developed into community strength in the future. *First*, Piobang has a nationally qualified Picture with a long history related to the Purification of Islam in Indonesia, especially West Sumatra. The traces of Haji Piobang's struggle can still be traced through his lineage and several related places, such as tombs and heritage houses. *Second*, community leaders and village officials have the same vision as the STAI As-sunnah team: revive the nuances of Islam in the younger generation of Piobang. *Third*, Piobang has a masjid that has the potential to be developed into a Quranic education area. Of the three assets, the STAI As-Sunnah team further analyzed what

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<sup>11</sup> Kementerian Pendidikan dan Kebudayaan, "Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 3 Tahun 2020 Tentang Standar Nasional Pendidikan Tinggi" (Menteri Pendidikan dan Kebudayaan Republik Indonesia, 2020).

<sup>12</sup> Slamet Riyadi et al., "Utilization of Online Media as an Emergency Alternative for Implementing Community Service Activities during the COVID-19 Pandemic," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 1 (2022): 1–9.

<sup>13</sup> Rozaanah Rozaanah et al., "Optimizing Surau as an Education Center in the Pandemic Period," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 1 (2022): 32–41.

<sup>14</sup> Slamet Riyadi et al., "Building a Qurani Society: A Collaborative Community Base Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 39–49.

<sup>15</sup> Slamet Riyadi, Arifdo Putra, and Salsa Ikhlasiah, "Program Evaluation on Qafilah Dakwah Zuhrijah: A Review of Evaluation Studies Using CIPP Model Approach," *WARAQ-AT: Jurnal Ilmu-Ilmu Keislaman* 7, no. 2 (2022): 193–207.

<sup>16</sup> Habib Cahyono, "Peran Mahasiswa Di Masyarakat," *De Banten-Bode: Jurnal Pengabdian Kepada Masyarakat (PKM) Setiabudhi* 1, no. 1 (2019): 32–41.

<sup>17</sup> L M Azhar Sa'ban, Anwar Sadat, and Asrul Nazar, "Jurnal PKM Meningkatkan Pengetahuan Masyarakat Dalam Perbaikan Sanitasi Lingkungan," *DINAMISIA: Jurnal Pengabdian Kepada Masyarakat* 5, no. 1 (2021).

<sup>18</sup> Zezen Zainul Ali, "Kuliah Pengabdian Masyarakat Dari Rumah Berbasis Moderasi Beragama," *DEDIKASI: Jurnal Pengabdian Masyarakat* 3, no. 2 (2021): 175–188.

<sup>19</sup> Uliyatul Laili and Ratna Ariesta Dwi Andriani, "Pemberdayaan Masyarakat Dalam Pencegahan Stunting," *Jurnal Pengabdian Masyarakat IPTEKS* 5, no. 1 (2019): 8–12.

<sup>20</sup> Ajat Rukajat, *Pendekatan Penelitian Kualitatif (Qualitative Research Approach)* (Deepublish, 2018).

<sup>21</sup> John McKnight, "Asset-Based Community Development: The Essentials," *ABCD Institute*, 2017, 1–4.

things can be done by utilizing existing assets. This is done to measure the ability and time that the team has for some time to come.



Picture 1: Tomb of Haji Piobang



Picture 2: Wali Nagari Piobang

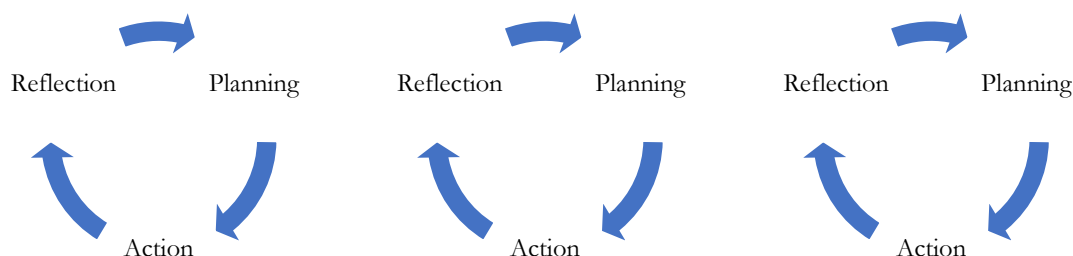
As a first step in formulating goals, the community service team from STAI As-sunnah held a light discussion with community leaders from Nagari Piobang. From the results of the discussion,

standards, and success indicators for Action Based Community Development were determined as follows:

No	Standard of Success	Success indicators
1	Piobang youth are active and creative in building an Islamic Nagari Piobang.	Youth meetings
		MTQ competition activities were carried out at the Piobang masjid
		Youths can raise funds through proposals.
2	The formation of the personality of children who love the Quran and can apply it in everyday life	Learning Tahfiz Quran and Tahsin Quran
		Children participate in the learning of the Qur'an.
3	The community prospered the masjid	The discipline of children in memorizing the Quran
		Children perform five daily prayers in the masjid.
		Parents motivate their children to pray in masjids.
4	Habituation of children to practice the sunnah of the Prophet sallallahu alaihi wasallam	Children can pronounce and memorize daily prayers.
		Children behave and have good morals.

Table 1: Standards and success indicators

From the success standards that have been formulated with the Piobang community leaders above, then the STAI As-sunnah team began to move to carry out the planned programs. The Action Based Community Development step conditions the programs in several cycles.<sup>22</sup> In each cycle, an evaluation is carried out to see the extent to which the established success standards are achieved.<sup>23</sup> This evaluation is called reflection because the evaluation carried out is also directed to the STAI As-sunnah team in carrying out the planned programs. The reflection results in the first cycle will be used as additional notes to run the second cycle, and so on, until all established standards and success indicators are achieved.



Picture 3: Cycle 1, Cycle 2, Cycle 3

## Result and Discussion

In the pre-cycle, as described earlier, the STAI As-sunnah team formulated several standards and success indicators that became a reference in the implementation of subsequent cycles. The implementation of the first cycle begins with creating a support system. This theory follows Ethel Shanas's writings that society is like a family that must support each other for the continuity of life.<sup>24</sup> For this reason, the first step taken by the STAI As-Sunnah team is to contact community

<sup>22</sup> Aissetu Barry Ibrahim, "Asset Based Community Development (ABCD)," *Transforming Society*, 2018, 229–240, <https://doi.org/10.4324/9781315205755-17>.

<sup>23</sup> Jody Kretzmann, "Asset-Based Community Development ( ABCD ) Origins of ABCD Practice of ABCD," *Community Development* 10, no. 5 (2017): 2–5.

<sup>24</sup> Ethel Shanas, "The Family as a Social Support System in Old Age," *The Gerontologist* 19, no. 2 (April 1, 1979): 169–174, <https://doi.org/10.1093/geront/19.2.169>.

leaders to unite the vision and build a mission. The target of this visit was Wali Nagari or the head of Piobang village.

During a visit to the residence of the guardian of Piobang, Alhamdulillah, the STAI As-sunnah team received a positive response. This positive response is because the guardian of the Piobang Nagari has the same anxiety as expressed by the STAI As-sunnah team. Namely, the Piobang Nagari has great potential to develop into an Islamic *Nagari*. Especially after the team reminded about the history of Hajj Piobang's struggle in upholding Islamic law. In an interview with the guardian of Piobang, the team managed to get some information about the Piobang community consisting of 3 Jorong, namely Jorong Piobang, Jorong Gando, and Jorong Ampang.



Picture 4: Interview with Piobang community leader March 24, 2023

The next step taken by the STAI As-Sunnah team in this first cycle is to introduce themselves directly to the community. For this reason, the team chose the masjid as the right place to introduce themselves while conveying a vision of the extraordinary potential of the Piobang community to become an Islamic nagari. Mosques in addition to places of worship also have a universal function as a space for the ummah in discussing and discussing social problems of the community. The STAI As-sunnah team also plans to implement further programs centered on the Piobang Grand masjid. And as expected, public enthusiasm for the programs offered is very high, especially among parents who have children to teenagers.

Based in a masjid with room facilities that several people can occupy, the STAI As-sunnah team began implementing pre-designed programs. Youth are embraced to participate actively, and meeting after meeting is held to prepare for Ramadan activities. In addition, the meeting also discussed the program, which is expected to continue after the STAI As-sunnah team returns to Medan. Seeing the movement of Piobang youth who collaborated with the STAI As-sunnah team, parents were more courageous to provide support. This can be seen from their cohesiveness in making takjil delivery schedules for active youth and teams in the masjid. This schedule was deliberately made because people were fighting each other to deliver takjil, so it was feared that it could not be spent and wasted later. However, there are still residents who deliver takjil even though it is not on their schedule that should be.

DAFTAR NAMA-NAMA PENGANTAR JUADAH BULAN RAMADHAN 1444 H KE MASJID RAYA PIOBANG							
NO	HARI	TANGGAL	NAMA				
			1	2	3	4	5
1	KAMIS	23/03/2023	MITRA MIRNA	ROSER DINA YANTI	YASIMARNI	MARWITA	
2	JUMAT	24/03/2023	EPI DALIMO	ETI DALIMO	NOVERITA	YASTI	
3	SABTU	25/03/2023	ERA CANIAGO	ELI-DT PANDAK	RINA	ELZA INANG	
4	MINGGU	26/03/2023	IYEH	DONA	UPIK LIRA	ANDEN	
5	SENIN	27/03/2023	MUTIA	EMA UJANG	IDA DT GINDO	ALFIANTI	
6	SELASA	28/03/2023	FATIMAH WIT	AYA BIDAN	LINDA RAHMAT	MIT PITOPANG	
7	RABU	29/03/2023	YUS/ESI PITOPANG	NEL-NOF	MUSTIMAR THAHA	EZA SUTAN	
8	KAMIS	30/03/2023	SHERLI-ETMON	IRNA DEWI	SRI MENDUT	ASNIATI-DEWI	
9	JUMAT	31/03/2023	WELYA-JAS	RAT-FAISAL	TITIN ERI	JUSMINAR	
10	SABTU	01/04/2023	OYOK	RINA -ONO	SAWANIR	ARMIATI	
11	MINGGU	02/04/2023	NUPIK	BIJE	YESI CIEH	HALIMAH	
12	SENIN	03/04/2023	IYET	UPIK	ILIH-EMI	EN / DT KIRAH	
13	SELASA	04/04/2023	IYENG-NOVA	ERNA DIANA	RINI ADIAK	OH /DT RAJO BAGUNO	
14	RABU	05/04/2023	MIRAWATI	MIL-YURNI	TAYEK	WIT / TAEM	
15	KAMIS	06/04/2023	DEWI UJANG	RESI	MAYA	UPIK TOO	
16	JUMAT	07/04/2023	ETI MENSIR	PERI	TTIN/ANGGUN	ETI ROSITA	
17	SABTU	08/04/2023	NENI PIN	ILJN	IYA MARIYANI	EN / SINTA	
18	MINGGU	09/04/2023	KAUSAR-MALA	SUSI-ALUN	ENI CIMAY	EL-LON	
19	SENIN	10/04/2023	EF IZON	RINA-IMIH	EMA TITIN	ETI YANI	
20	SELASA	11/04/2023	IDA / DT PATIAH	NET	YENTI ET	YATI PAJAK	
21	RABU	12/04/2023	ER EPI	TIA /DT.MANGGUANG	IMEH PAJAK	ENDA / UPIK	
22	KAMIS	13/04/2023	ICU/TITI	PUNGKI	DES DT TIKO	INUN	
23	JUMAT	14/04/2023	ARMIATI	MITRA MIRNA	TITIN ERI	TITI IYUNG	
24	SABTU	15/04/2023	SERLI-TOTOK	ALFIANTI	ELI DT PANDAK	IYEH	
25	MINGGU	16/04/2023	UPIK-LIRA	EMA UJANG	MUTIA	AYA BIDAN	
26	SENIN	17/04/2023	ELZA INANG	SERLI -MON	TIMAH WIT	YUS / RITA PITOPANG	
27	SELASA	18/04/2023	IRNA DEWI	ASNIATI-DEWI	IYA PAJAK	ROS / AI	
28	RABU	19/04/2023	ETI ROSITA	EMA TITIN	ETI YANI	NET	
29	KAMIS	20/04/2023	MIRAWATI	SINTA LESTARI	DEWI UJANG	WINDA YUSKA	
30	JUMAT	21/04/2023	YATI PAJAK	JUSMINAR	RINA -ONO	IMEH PAJAK	

Piobang, Maret 2023  
Pengurus Masjid Raya Piobang  
Ketua  
  
FAHRUL ROZZI

Picture 5: Takjil Introduction Schedule

In this first cycle, reflection was carried out together with the Piobang community, consisting of community leaders, parents, and youth. All established success standards are achieved, as can be seen from the implemented indicators, with minimal shortcomings. However, from the results of reflection, several notes were also obtained that are the community's expectations, including It is necessary to create an established curriculum for the education of reading and writing the Quran for Piobang children, if possible, also a curriculum for the Qur'an Tahfiz. This record became the focus of the STAI As-sunnah team next in the second cycle.

In the second cycle, the STAI As-sunnah team continued activities based on the planning that had been made in the pre-cycle while designing the right curriculum for the forerunner of the Qur'an and Tahfiz educational institutions in Piobang Nagari. Discussions continue to be held with youth and community leaders related to Ramadan activities, such as holding *Musabaqah Tilawatil Quran* or Quran reading competitions for children, short studies after each of five daily prayers, and so on to fill Ramadan. In addition, the team also directly opened time for children who want to learn the Quran and Tahfiz at the Piobang Grand masjid. This practice is a direct action carried out and a trial of curriculum design for the forerunner of Qur'anic and Tahfiz educational institutions designed by the STAI As-sunnah team. This second cycle takes place in a few days, and reflection

is carried out again with the community to see the extent of its success. Joint reflection in the second cycle managed to record significant success achievements. All success standards made during the pre-cycle have clearly visible success indicators. Starting from stimulating youth to move actively in designing positive activities at the Piobang Grand Masjid, forming the personality of children who love the Quran, praying five times in the masjid, and behaving according to the morals of the Prophet *Sallallahu alaihi wasallam*. Even in the second cycle, the team succeeded in formulating a ready-to-use curriculum design for the forerunner of the Qur'an and Tahfiz educational institutions in Piobang Nagari. It doesn't stop there, this design has also been tested directly to the children of Piobang Nagari.

The curriculum of Qur'an education offered includes curriculum objectives, content and materials, methods, and evaluation.<sup>25</sup> The specifics of this curriculum are components of memorization methods that the Piobang Nagari community has not previously practiced. In this method, the team teaches several steps in memorizing the Quran, *First*, Before memorizing the Quran, teachers need to instill the importance of sincerity in memorizing the Quran. In line with a study conducted by Azmil Hasyim et al. about the relationship between *tahfiz* learning adab and student memorization achievement. In this study, Hashim explained that one of the rules in *tahfiz* learning is to let go of intentions.<sup>26</sup> Hashim further concluded in his writing, that there is a strong correlation between *tahfiz* learning *adabs* and student achievement.

*Secondly*, the teacher always explains the virtues obtained for memorizing the Qur'an. Not only virtues in the form of merit are obtained from God, but also virtues that can be explained scientifically. This becomes important as a reinforcement of the foundation built on the child.<sup>27</sup> In addition, the explanation of learning objectives is fundamental in any education, including tahfiz. By knowing clearly what they will gain if they follow what is taught, children will have a good reason to succeed. Kasmudin Mustapa further refers to this as "goal orientation". From the results of his research, Mustapa concluded that learners with a goal orientation will have higher-order thinking ability / HOTA. Thus, an explanation of the virtues of memorizing the Quran given by the teacher before memorization activities will strengthen the child's potential.

*Third*, is the stage at which the child reads the verses of the Qur'an to be memorized. The reading is repeated five to 10 times or more. Until the recitation of the Qur'anic verses that the child will memorize is fluent. This step is adapted from many scientific journals that study the theory of memorizing the Qur'an. As written by N. Hashimah A. Shukri et al. entitled "Educational Strategies on Memorizing the Quran: A Review of Literature".<sup>28</sup> In his literacy studies, Shukri discovered many methods of memorizing the Quran. The repetition method was widely analyzed in the range of 2015 to 2020. From this, it can be concluded that until now the method of repetition in memorizing the Quran is still feasible to apply. This method is also used at Darul Tuba Institute, Malaysia,<sup>29</sup> as Ariffin, S et al. explained in their article "Method on memorization the Quran in Malaysia: A study in Darul Tuba Institute, Malaysia".

*Fourth*, the teacher asks the child to close the Qur'an, then repeat the recitation without looking at the Qur'an. The number of verses does not need to be large, depending on the ability and memorization of the child. This step is basically an implementation of the previous steps. At this stage the teacher can see the achievement and memorization development of the child after doing

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<sup>25</sup> Nurul Huda, "Manajemen Pengembangan Kurikulum," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2017): 52–75.

<sup>26</sup> Azmil Hashim, "Hubungan Antara Adab-Adab Pembelajaran Tahfiz Dan Pencapaian Hafazan Pelajar," *O-JIE: Online Journal of Islamic Education* 2, no. 2 (2017).

<sup>27</sup> M Rezki Andhika, "Peran Orang Tua Sebagai Sumber Pendidikan Karakter Bagi Anak Usia Dini," *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 2021, 73–81.

<sup>28</sup> N Hashimah A Shukri, M Khalid M Nasir, and Khadijah Abdul Razak, "Educational Strategies on Memorizing the Quran: A Review of Literature," *Development* 9, no. 2 (2020): 632–48.

<sup>29</sup> Sedek Ariffin, Mustafa Abdullah, and Khadher Ahmad, "Method on Memorization the Quran in Malaysia: A Study in Darul Tuba Institute, Malaysia," 2015.

repetitions in the previous stage. Fifth, after the children memorize, the teacher asks them to recite it 2/3 times until it is fluent. This stage also functions as an evaluation, by listening to the child's memorization, the teacher can condition the quantity of repetition needed.



Gambar 6: Tahfiz Al-Quran

By applying the above method, the team got rapid memorization development from children participating in tahfiz learning, some children even had the potential to take part and win the tahfiz competition. Seeing this development, parents are increasingly enthusiastic to include their children in tahfiz learning carried out by the STAI As-sunnah team. However, the team could not handle all the students who participated due to limited time and energy. To overcome this, the team again held discussions with Piobang community leaders to find the best solution. As a result, community leaders agreed to budget funds to build Quranic and tahfiz educational institutions in the Grand Piobang masjid. In addition, one of the community leaders, named Ibu Roslaini even volunteered to accommodate the Tahfiz activities of Piobang Nagari children in her own home using the curriculum design offered by the STAI AS-Sunnah team.

In the third cycle, the team focused on solidifying things previously achieved in the second cycle. The activities carried out remain as before, but more emphasis is placed on the regeneration of teachers who will later continue the programs that the STAI As-Sunnah community service team has run. In addition to these routine activities, the team mobilized the community to work together to clean the environment around the Piobang masjid while motivating the community to optimize the potential already in the Piobang nagari. This method has also proven effective in attracting people from different segments. If taushia after Isya, which is also routinely done, targets the elderly community, then motivation while working together is dominated by young people.

In addition, the community service team of STAI As-sunnah also actively participates in other activities. Both those planned by the STAI As-sunnah team and those planned by the Piobang community themselves. Such as the flash pesantren carried out by Piobang Junior High School at the Piobang Grand Masjid, Iftihar with the community at several masjids in Piobang nagari, breaking fast with Payakumbuh city ramadan safari team officers and police officers at the Piobang nagari guardian office, *tibbun nabawi* practices such as cupping for the community, and other activities that can motivate the community to be enthusiastic about implementing Islamic law in Piobang nagari.



Picture 7: Iftihar Together

Especially for ifthar together, the STAI As-sunnah team prepared a special budget submitted through the STAI As-sunnah Research and Community Service Center. Initially, the funds budgeted by STAI As-Sunnah were prepared to be able to invite 100 people in Piobang nagari. However, the enthusiasm of the Piobang community is very high, making this iftar event attended by more people even from outside the Piobang nagari. Food and drinks were also brought by the people who participated, so there was no shortage of stock to break the fast together. Even after success at the Piobang grand masjid, the Gando masjid also did not want to be outdone to invite the STAI As-sunnah team to repeat the iftar event together as had been held at the Piobang grand masjid. In this joint iftar event, the STAI As-sunnah team, represented by Faruq as chairman, conveyed that the potential of the Piobang nagari community was actually very large. In addition to having legendary religious Pictures, Piobang has a community with great enthusiasm and attention for Islam, youth creativity, and the potential of children who can be directed towards a strong Piobang Nagari in Sharia. The great attention shown by the community is certainly very encouraging. It treats the fatigue of the STAI As-Sunnah team for several weeks serving in the midst of the Piobang nagari community.

This iftar event seems to attract even stronger the spirit of the Piobang community which had been buried for years. This is evidenced by the movement of young people to actively participate in holding Tahfiz competitions. By participating in the role of youth, the STAI As-sunnah team is also enthusiastic about making a complete plan of activities. Starting from writing a funding proposal submitted to Wali Nagai Piobang, the competition system, assessment, and even technical things needed to carry out a competition. With the hope, in the future, the youth of the Piobang Nagari can continue independently positive activities that revive the Islamic atmosphere in the Piobang Nagari.

The competitions held are Tahfidz juz branch 29 and 30, juz 30 branch only, and daily prayer branch. All of these branches are materials taught to Piobang Nagari children, both at the Piobang grand masjid and other masjids in Jorong Gando and Jorong Ampang. Participants from other regions are also allowed to take part in this competition. Basically, the main purpose of the competition is an evaluation of tahfiz learning which is quite intense carried out by the STAI As-Sunnah team for several weeks in the Piobang nagari. In this competition, prizes were also prepared for the winners, in the form of trophies, certificates, Qur'ans and snacks. Not only winners, participants who did not win were also given prizes as a form of appreciation for their participation. The reward prepared from the successful funding was submitted to the guardian of the Piobang nagari. This gift is expected to be a motivation for the Piobang nagari community, especially children, to be more eager to learn the Quran and memorize it.



Picture 8: Tahfiz Competition Prize Distribution

Similar activities were also pursued by the STAI As-sunnah team to be carried out in Jorong Ampang, and Jorong Gando. This is based on the request of the local community, who see the

development of activities carried out at the Piobang Grand Masjid. Not a few people asked the team to stay overnight in the two Jorongs adjacent to the area where the Piobang grand masjid was located, but the personal limitations of the team consisting of only 5 people, made this not realized until the end of the activity. However, the important concept of Action Based Community Development designed by the STAI As-sunnah team, namely fostering community spirit through extracting existing potential, is still carried out as much as possible. The entire series of activities carried out by the community service team of STAI As-sunnah within the framework of Action Based Community Development was finally completed at the end of Ramadan 1444 H. Referring to the standards and success indicators that were stimulated at the beginning, all items were successfully carried out well, marked by the emergence of success indicators.

No	Standard of Success	Success indicators	Information
1	Piobang youth are active and creative in building an Islamic Piobang Nagari	Youth meetings	Executed
		MTQ competition activities were carried out at the Piobang masjid	Executed
		Youths are able to raise funds through proposals	Executed
2	The formation of the personality of children who love the Quran and can apply it in everyday life	Learning Tahfiz Quran and Tahsin Quran	Executed
		Children participate in the learning of the Qur'an	Executed
3	The community prospered the masjid	The discipline of children in memorizing the Quran	Executed
		Children perform five daily prayers in the masjid	Executed
		Parents motivate their children to pray in masjids	Executed
4	Habituation of children to practice the sunnah of the Prophet sallallahu alaihi wasallam	Children are able to pronounce and memorize daily prayers	Executed
		Children behave and have good morals	Executed

Table 2: Achievement of Standards and Success Indicators

## Conclusion

The action research activity of STAI As-sunnah's Thematic Real Work Lecture in Piobang, West Sumatra, successfully met all success standards compiled in the pre-cycle. The community's interest and enthusiasm were successfully aroused through religious activities centered on the Piobang grand masjid. The Tahfiz and Tahsin Quran programs, packaged with a community development approach, have become excellent programs that have attracted public interest. To ensure the sustainability of programs that have been initiated and successfully run by the action research team of STAI As-sunnah, the community provides full support, even in the form of village fund allocations. Funds of 30 million are allocated specifically to continue the 2 programs, which will later be used to complete supporting facilities and infrastructure.

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