



Increasing Ramadan Activities Through the Participatory Action Research

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Abstract

The implementation of this research focuses on realizing that the community understands the basics of the Islamic Religion, assisting parents in educating the Muslim generation to love the Qur'an and Arabic. Then the aim is to understand the basics of Islam and foster a love for the Qur'an and Arabic in Pasa Wave Village, 2x11 Kayutanam District, Padang Pariaman Regency, West Sumatra Province. The method used is PAR (Participatory Action Research) by obtaining data through cycles to realize changes at each stage through Al-Quran recitation activities, short lectures, and religious and Arabic language learning. Finally, the activity results are significant in increasing people's interest in Religion, and their reading of the Qur'an is increasing and the emergence of a love for learning Arabic.

Keywords: KKNT; Increasing Ramadan; Community Service; PAR

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Introduction

Students are often referred to as agents of communication/change that can drive the development of the surrounding community. Because the knowledge and abilities acquired in pursuing higher education are more significant than the responsibility to contribute to society,¹ In the current millennial era, students can easily do community service because they have collected many data about the types of strategies and fields that are suitable for doing community service with the support of information technology. In community service, students must make programs to solve problems in related areas, not create programs based on student perceptions. Thematic real work lectures (KKNT) can have several benefits, such as expanding networks for students, practising using knowledge gained in classes, and printing blue ink for students in the community. This community service activity takes place during Ramadan. Ramadan is the month of mercy, forgiveness, and obedience to the commands of Allah. Ramadan is the month of fasting for all Muslims and the main form of worship performed by the servants of Allah. Fasting, thus, will provide education, social care, and a way to approach Allah to servants, linking their sensitivity to their condition and the meaning of worship carried out in daily social activities.²

Muslims are generally very diligent in worshipping this month compared to other months. This phenomenon also occurs in children who like reading the Qur'an and studying Religion. This extraordinary phenomenon should be used to promote learning because pious children are a source of worship for both parents and will bring their parents to heaven.³ This pious child is by the hadith of the Prophet from a Muslim imam:

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

When a son of Adam (i.e., any human being) dies, his deeds are discontinued, with three exceptions: Sadaqah, whose benefit is continuous; or knowledge from which benefit continues to be reaped, or a righteous child who supplicates for him.

From this hadith narrated by Muslims, it can be seen that a pious child will always ask for the best for his parents. The fervent prayer of a child is a charity whose merit continues even after the death of both parents. Therefore, this is an excellent opportunity to take advantage of the atmosphere of Ramadan to educate children to be pious.⁴ However, taking advantage of the atmosphere of Ramadan to educate children to become pious children often does not materialize due to limited teaching staff or teacher capacity and inadequate facilities.

Based on this context, STAI As-Sunnah students collaborated with community leaders in Pasa Wave Kayutanam Village, 2x11 Kayutanam District, Padang Pariaman Regency, West Sumatra Province, BKM Masjid Al-Muttaqin, and SMPN 1 Kayu Tanam to organize community service activities (PKM) during the month of Ramadan which aims to increase understanding of Islam in society.

In this study, researchers used the Participatory Action Research (PAR) method, which is believed to be an alternative research method that can encourage positive changes in society. Participatory action research is a model connecting the research process with social change.⁵ The

¹ Ahmad Zaky et al., "Arabic Language Education KKN Programs to Improve Al-Quran Memorization at Tahfidz Schools," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 1 (2023): 10–19.

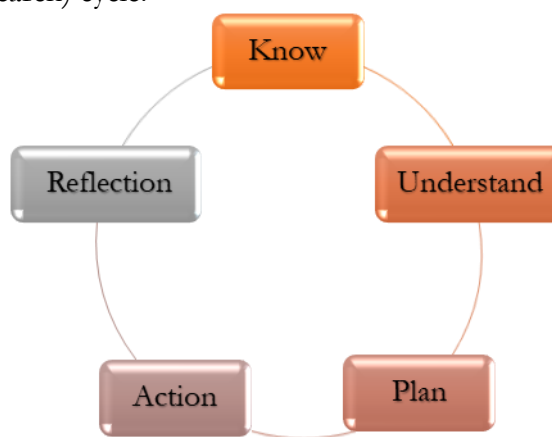
² Maya Saftari et al., "Kegiatan Ramadhan Bersama Peserta Didik Di SD Nameng Untuk Memantapkan Pemahaman Agama Islam," *Jurnal Pendidikan Dan Pengabdian Masyarakat* 4, no. 3 (2021).

³ Ade Muhammad Ritonga et al., "Improving the Quality of Children's Ramadan Activities Through Community Service," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 1–13.

⁴ Kaslam Kaslam, "Model Perencanaan Hidup Seorang Muslim," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 23, no. 2 (2021).

⁵ Trisna Taufik Darmawansyah et al., "Dampak Kegiatan Kuliah Kerja Nyata Dalam Meningkatkan Kegiatan Literasi Anak Di Lingkungan Sekolah Desa Kertaraharja," *Turast: Jurnal Penelitian Dan Pengabdian* 11, no. 1 (2023): 39–44.

process of social change here refers to when the empowerment process can achieve three dimensions, namely the existence of community leaders, the collective commitment of the community, and new institutions or institutions that are formed according to everyday needs. Therefore, applying the Participatory Action Research (PAR) method is very suitable for the conditions of Pasa Wave Kayutanam Village due to the support from the government, materially and morally, in carrying out activities during the month of Ramadan. This method involves researching the cycle of the common good and finding practical solutions to common problems and problems that require action and reflection. The PAR (Participatory Action Research) method is a method that requires cycles for each activity. The PAR (Participatory Action Research) cycle consists of (1) knowing, (2) understanding, (3) planning, (4) action and (5) reflection.⁶ In this cycle, we know how long the program in Ramadan has been implemented and how big the impact is in the village of Pasa Kayutanam. The following illustrates the PAR (Participatory Action Research) cycle.



Picture 1: PAR (Participatory Action Research) cycle

Implementing KKNT in Pasa Wave Kayutanam Village aims to organize activities in Tahsin, Tahfiz, Arabic, and Ta'lim, breaking the fast together and expanding religious knowledge to the broader community. The exclusive lessons were held for elementary and junior high school children. This helps provide an overview for children to become perfect human beings as taught by the Prophet *sallallahu 'alaibi wasallam*. This research is necessary because, for the continued growth of the younger generation, it can also indicate how to raise a golden era with noble character. This study is no less critical considering that the country's leadership is in the hands of the youth, so they must prepare the young generation who are golden and love the Qur'an. This action must be done because only through the Qur'an and the morality of the guidance message can continue.

Ramadan activities are aimed at children, youth, and congregations in Tarawih prayers, using existing community funds to carry out planned programs. The STAI As-Sunnah, Student Community Service activities, aims to revive Ramadan activities and develop Pasa Wave Kayutanam Village as a human resource by organizing teaching activities to read the Qur'an, Tahfiz Al-Quran, and Arabic.

Result and Discussion

KKNT STAI As-Sunnah was held in Pasa Wave Kayutanam Village, Kec. 2x11 Kayutanam, Kab. Padang Pariaman Province of West Sumatra with the theme "Ramadan Assistance through the KKNT program." The schedule of activities during the KKNT is as follows:

⁶ Fakhurrozi, "Pelaksanaan Kegiatan Pengabdian Masyarakat Di Rumah Quran Aisyah Radhiallahu Anha Desa Bangun Sari, Tanjung Morawa Ramadhan 1442 H, 2021 M.," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 6, no. 1 (2021): 104–114, <https://doi.org/10.51590/waraqat.v6i1.145>.

Table 1: The schedule of activities during the KKNT

No	Date and time	Program
1	March 24, 2023	Opening
2	25 March – 08 April 2023	Kultum subuh
3	March 25 – April 08, 2023	Tahsin children and adolescents
4	April 04 – April 06, 2023	Teaching at SMP 1 Kayu Tanam Ramadan activities
5	March 25 -April 08	Arabic Learning
6	April 05, 2023	Tahfiz competition for children
7	March 30, 2023	Iftar with the community

As explained in Table 1, the approach to carrying out this field research activity is Alternative Participatory Action Research (PAR). This approach consists of 3 cycles, each lasting a whole week. In each cycle are the activities of Tahsin Al-Qur'an, Memorizing Al-Qur'an, and Learning Religion and Arabic. Each cycle is divided into four main phases: planning, implementation, reflection, and decision of each action for review.

Cycle I consists of several stages; the following are the stages of Cycle I: First, the design phase. At this stage, permits are requested from educational institutions and village permits. Licensing aims to help carry out planned activities and facilitate the implementation of activities.

Second, the implementation stage. The stages of the first cycle of activities were carried out on March 25, 2023, in Ramadan 1444 H. The implementation of the movement began with the official opening of the community leaders. This aims to present the activities that will be carried out in Pasa Wave Kayutanam Village. In this first period, activities will be carried out for approximately one week, from March 25, 2023, to April 30, 2023. The programs or activities are Tahsin, Tahfiz Al-Quran, lectures after dawn, and tarawih prayers.

Tahsin learning in cycle I was carried out in the morning from 08.00 to 10.00 with children and adolescents at the Al-Muttaqin Kayu Tanam Mosque. About 25 people took part in the activity. The tahsin activity was carried out because there has not been a competent teacher to teach tahsin at the mosque. Then as it is known that good reading when reading the Qur'an is essential. The word tahsin comes from *hassana-yuhassinu tahsinan*, which means repairing, beautifying, perfecting, or making even better. Therefore all activities related to the meaning of improving, decorating, or perfecting are called tahsin.⁷

Even though their reading had many deficiencies in *makhorij* and character traits and the long and short lessons, this did not dampen their enthusiasm for participating in activities at the Al-Muttaqin Kayu Tanam Mosque. Evidence of their eagerness to learn is that they ask different questions about letters' appropriateness and properties. In the Tahsin activity, the teacher used various strategies and methods to overcome obstacles and problems in reading the Al-Qur'an. Among them is by introducing tahsin to them. Then, explaining the benefits of tahsin that can be obtained by reading the Al-Qur'an itself, with the intention that if they already know the blessings that are received by learning tahsin, then the motivation to learn will increase, Prophet Muhammad explained in his hadith.⁸

إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The most superior among you (Muslims) are those who learn the Qur'an and teach it.

⁷ Isnaini Rizky, Khairuddin Lubis, and Hotni Sari Harahap, "Pelaksanaan Program Tahsin Dalam Meningkatkan Kemampuan Belajar Membaca Tajwid Di MTs Islamiyah," *Tajribiyah: Jurnal Pendidikan Agama Islam* 1, no. 1 (2022): 53–62.

⁸ Syahri Ramadona et al., "Educating the Rabbani Generation: A Diffusion of Islamic Scholars Through Participatory Action Research," *Al-Arkhabül: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 50–63.

The goals and benefits explained by the students are by the opinion of Ibnu Rushd, that is, to be loved by Allah Ta'ala. Then read according to the scientific rules of tajwid and will get a reward from Allah Ta'ala.⁹

After introducing tahsin and its benefits, the participants were divided into several groups sitting in a circle with the tahsin advisor. The supervisor gives examples of correct reading, and the participants follow together. Then, the supervisor listens to the task of the tahsin participants and corrects mistakes while reading.



Picture 2: Tahsin

Then the Ramadan learning activities at SMPN 1 Kayu Tanam were carried out on April 4-9, 2023, to provide fundamental insights into Islam to junior high school students. This insight is in the form of *aqidah*, knowing the laws in reading the Qur'an, the manners of a Muslim, and the model of a pious child that should be the hallmark of an ideal Muslim.

Ramadan Islamic boarding school activities at SMPN 1 Kayu Tanam use the Cooperative Learning learning method, namely learning centred on groups of students working together to focus on achieving learning goals.¹⁰ So the cooperative learning method is an activity while learning groups work together to help build problem-solving concepts.



Picture 3: Islamic Religion learning

⁹ Tiy Kusmarabbi Karo, Slamet Riyadi, and Zulham Khoir, "Perbaikan Bacaan Alquran Melalui Kegiatan Tahsin Al-Qiraah : Participatory Action Research Di Aceh Tamiang Sekolah Tinggi Agama Islam As-Sunnah , Deli Serdang Sekolah Tinggi Agama Islam As-Sunnah , Deli Serdang Sekolah Tinggi Agama Islam As-Sunnah , Deli," no. 2 (2021): 19–26.

¹⁰ Syahraini Tambak, "Metode Cooperative Learning Dalam Pembelajaran Pendidikan Agama Islam," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 14, no. 1 (2017): 1–17.

Learning Arabic at SMPN 1 Kayu Tanam is in the form of a basic introduction to Arabic. The learning method used is the Intiqoiyah method. The Intiqoiyah method combines several learning methods; this method is very suitable for beginners in learning Arabic. The impact of learning Arabic looks positive from the enthusiasm of SMPN 1 Kayu Tanam students in the learning process. Then, the school must increase this by including Arabic in the learning curriculum.



Picture 4: Learning Arabic

Then the iftar activity with residents at the Al-Muttaqin Kayu Tanam Mosque was initiated to strengthen brotherly relations between community members, increase the spirit of friendship and foster a sense of cooperation. Technically this activity is divided into three, namely the pre-event in preparation for discussions with community leaders and BKM Al-Muttaqin Mosque and determining the person in charge of the action. During the event, the opening ceremony was opened with a host and a short lecture from KKNT participant members regarding the virtues of fasting during Ramadan and the priority of giving iftar to fasting people. Prophet Muhammad, in this case, explained, namely:

مَنْ فَطَّرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا

Whoever provides the food for a fasting person to break his fast with, then for him is the same reward as his (the fasting person's), without anything being diminished from the reward of the fasting person.

Thus the program lasted until the maghrib call to prayer resounded. It was time to break the fast and continue with a meal together. The program was closed by the master of ceremonies and then the congregational mahrib prayer.



Picture 5: Iftar

Third, in reflections on community service activities in Pasa Wave Kayutanam Village, the following observations were obtained: (1) the teaching of tahsin, Arabic, and the learning of memorizing the Qur'an had not been effective based on the time or method of implementation. (2) lousy time management. (3) failure to achieve the planned learning objectives. (4) Lack of enthusiasm among participants.

Fourth, the revision, there are still many gaps in the implementation of community service in the first cycle, so corrections must be made in the next cycle. Changes that must be made to carry out Cycle II activities are as follows: (1) a method that is more supportive of its application to children, adults and older people must be chosen. (2) choosing the right time according to the student's condition. (3) time must be distributed properly so that what needs to be continued minimizes the occurrence of things that don't need to be repeated. (4) skills are needed so that students are motivated and aware of the importance of learning.

Cycle II is divided into several stages: First, the planning stage. At this stage, an effective teaching method is prepared, and developing lesson plans for teaching Ramadan requires tools such as manuals and learning materials to carry out community service activities. Second, the operation stage and implementation of community service activities. The cycle of activities carried out is still the same as those carried out in the first cycle, namely Al-Qur'an tahsin activities for adults and children, especially in improving the makhorij of letters and their properties, because mistakes, in this case, can change the meaning of verses in Al-Qur'an reading¹¹ 'an culture and teaching of Arabic, but things that are different from learning Arabic are by developing learning strategies that focus on students (inquiry method),¹² and developing Arabic learning methods (*thoriqoh al mubasyiroh*) direct methods to improve the quality of Arabic language students in Maharoh Kalam by making a foreign language the language of instruction, if there is a problematic vocabulary, the teacher can demonstrate it with media or visual aids.¹³

Cycle III in implementing KKNT is still the same as cycles I and II, namely teaching tahsin of the Qur'an and teaching Arabic. However, the next cycle is better than the previous cycle. The stages in the following cycle motivate students to encourage and arouse enthusiasm for learning and improve goals not achieved in the last cycle.¹⁴ Based on the data obtained, the implementation of the KKNT in Pasa Wave Kayutanam Village included excellent methods and approaches taken to the community in general and interactions with figures, educational institutions in the village, and implementation methods (research). The increase can see in each cycle. The KKNT activities described above need support and attention from the community, government, and educational institutions through motivation and support. Their contribution is beneficial for increasing knowledge of the Qur'an and Arabic.

Conclusion

Thus the results of the implementation of the KKNT by STAI As-Sunnah Deli Serang Indonesia students in Pasa Wave Kayutanam Village are very significant in the form of activities to increase community interest in Religion, improve Qur'an reading, short lectures, and Arabic to help parents in educating the Islamic generation to love al Quran and Arabic. With this KKNT, the community is very enthusiastic. Their reading of the Qur'an is increasing, and a love for learning Arabic is emerging. In this regard, it is suggested that all parties continue activities related to

¹¹ 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.

¹² Jaziela Huwaida and Popy Miftahul Jannah, "Analisis Penerapan Strategi Inkuiri Dalam Pelajaran Sejarah Islam Kelas 4 KMI," *Al-Aulia: Jurnal Pendidikan Dan Ilmu-Ilmu Keislaman* 8, no. 2 (2022): 78–89.

¹³ Muh Arif, "Metode Langsung (Direct Method) Dalam Pembelajaran Bahasa Arab," *Al-Lisan: Jurnal Bahasa (e-Journal)* 4, no. 1 (2019): 44–56.

¹⁴ Arbonas Lubis, Rozaanah Rozaanah, and Qurrata Ayuni Br Ginting, "Daafa'iyatu Atta'liim Wa'alaqotuhaa Bisti'aabi Qowaaidi Allughah Al'arobiyah Bima'had Sabiilil Al-mukminin," *El-Tsaqafah: Jurnal Jurusan PBA* 21, no. 2 (2022): 133–143.

Religion in the month of Ramadan and in other months to educate the ummah by the Qur'an and the Sunnah of the Prophet Muhammad. Thank you to all STAI As-Sunnah parties who have contributed to the implementation of the KKNT and the publication of the article.

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