



Optimizing Various Religious Activities to Increase Community Spirit of *Ibadah* Through Real Work Lecture Programs

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Abstract

Ibadah is one of the essential elements in a Muslim's life because the essence of human creation is to Ibadah God. However, unfortunately, there are still many Muslim communities in North Sumatra Province who are weak and lack enthusiasm in carrying out Ibadah . This article will explain the optimization of various religious activities to increase the community's Ibadah spirit. It will focus its research on Hamlet VIII, Besar II Village, Terjun, Pantai Cermin District, Serdang Bedagai Regency, North Sumatra Province. The research method used is the Participatory Action Research (PAR) method, an approach whose process aims to learn to overcome problems and fulfill the practical needs of society. The results of this research conclude that the various religious activities that have been carried out can increase the spirit of Ibadah of the people of Dusun VIII, Besar II Terjun Village, Pantai Cermin District, Serdang Bedagai Regency, North Sumatra Province through Real Work Lecture activities, by carrying out religious activities in the form of short lectures, Qiroatul Hadith (Reading Hadith), this recitation for children, Islamic boarding school express, and holding competitions to memorize short surahs and the call to prayer. The community revealed that the activities that have been carried out provided a positive response to increasing their enthusiasm for Ibadah .

Keywords: Optimization, Student, Spirit, Ibadah .

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Introduction

Ibadah is a form of worship of a servant towards the Creator, carried out with the lowest possible self-severity and sincerity of heart according to the methods determined by religion. Thus, Ibadah is an absolute element in religion. The implementation of Ibadah in Islam must not neglect obligations related to worldly needs.¹

Humans, even all creatures with wills and feelings, are servants of Allah. Servants, which in Qur'anic terminology are termed ('abd), are owned and controlled creatures. Allah's ownership of His servants is absolute perfect ownership. Therefore, creatures cannot stand alone in their lives and activities. The obligation to accept all His decrees is born based on that ownership.² The Quran also emphasizes that the primary purpose of human creation in this world is Ibadah to Allah.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create jinn and humans except so that they would Ibadah Me. (QS. al-Zāriyat/51: 56)

As in the verse above, Ibadah ing Allah means devoting oneself to Him. Thus, the purpose of humans being created to Ibadah is to dedicate all their life activities to Allah. It can be understood that Ibadah here is a primary need for humans.³ A devout Muslim certainly wants to carry out the Ibadah commanded by Allah, but the reality is also found that many Muslims do not carry out their Ibadah correctly. Maybe this is caused by a weak spirit of Ibadah .

After conducting observations two weeks before the implementation of this Real Work Lecture⁴ and conducting interviews with the local community, including fathers, teenagers, and children, it can be concluded that one of the areas with a population whose spirit of Ibadah is weak is the people of Hamlet VIII, Desa Besar II Terjun. Pantai Cermin District, Serdang Bedagai Regency, North Sumatra Province; this can be seen from the low enthusiasm of the community for praying together at the mosque, attending science councils, and the still weak ability to read the Al-Quran. To encourage and increase people's enthusiasm for Ibadah , it is necessary to provide da'wah to them.

Da'wah is a process that aims to improve people's standard of living harmony and improve their welfare, both individual and group welfare. Islam, as a missionary religion, has provided alternative solutions to various problems through its teachings. Da'wah has a goal to put people on the right

¹ Umi Hayati, "Nilai-Nilai Dakwah; Aktivitas Ibadah Dan Perilaku Sosial," *INJECT (Interdisciplinary Journal of Communication)* 2, no. 2 (2017): 175, <https://doi.org/10.18326/inject.v2i2.175-192>.

² Abdul Kallang, "Konteks Ibadah Menurut Al-Quran," *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 4, no. 2 (2018): 1–13, <https://doi.org/10.35673/ajdsk.v4i2.630>.

³ Kallang.

⁴ Arbonas Lubis et al., "Increasing Ramadan Activities Through the Participatory Action Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 28–35, https://doi.org/10.51590/jpm_assunnah.v3i2.504.

path. This goal shows that the relationship between humans and God is solid.⁵ In carrying out Da'wah, a preacher must also be able to see the problems faced by the people and diagnose events to find the problems faced by the people so that the goal of the Da'wah is achieved on target. Da'wah has had positive developments, so its existence is increasingly gaining daily recognition from the more comprehensive community.⁶ One form of Da'wah activity is a community service program called Real Work Lecture Activities.

As-Sunnah Islamic College is one of the universities that organizes Real Work Lecture Activities. As-Sunnah Islamic College is a tertiary institution in Indonesia firmly committed to improving the quality of education in Indonesia through the Tri Dharma of higher education, one of which is community service. Community service has been stated in the Decree of the Chairman of the As-Sunnah Islamic College Number 004 of 2021 concerning the Output and Achievement of the Tri Dharma of Higher Education. This activity is carried out in a structured manner using scientific methods carried out directly in the community.

One of the fundamental contributors to the structure of society is students. Students are individuals who have a strategic role in stimulating change. This is believed to be due to its role as an agent of change, which cannot be separated from providing stimulants through the creativity and innovation produced in life. This role is increasingly important in supporting the academic community, in this case, the lecturers, in implementing the tri dharma of higher education. Therefore, it is essential to carry out various opportunities to support the implementation of the Tridharma of Higher Education. One is through the Real Work Lecture program, better known as Real Work Lecture.⁷ Based on the explanation above, this research will aim to explain the optimization of religious activities carried out during Real Work Lecture Activities to increase the community's spirit of Ibadah and how the community responds to the activities carried out to increase the spirit of Ibadah .

The community service method used is Participatory Action Research (PAR). Community Service Activity Approach with Participatory Action Research (PAR) is an approach whose process aims at learning to overcome problems and meeting the practical needs of society, as well as the production of knowledge and the process of change socio-religious. Therefore, this approach is a means of raising collective critical awareness of the shackles of the ideology of neoliberal globalization and the shackles of normative religious paradigms that hinder the process of socio-

⁵ Mohammad Hasan, *Metodologi Ilmu Dakwah* (surabaya: salsabila putra pratama, 2013).

⁶ Ade Muhammad Ritonga et al., "Improving the Quality of Children 's Ramadan Activities Through Community Service" II, no. 3 (n.d.): 5–16.

⁷ Ika Pasca Himawati, Heni Nopianti, and Diyas Widiyarti, "Optimalisasi Peran Mahasiswa Melalui Kuliah Kerja Nyata Mandiri Sebagai Upaya Mendukung Pencegahan Penularan Covid-19 Pada Masyarakat," *Unri Conference Series: Community Engagement 2* (2020): 379–85, <https://doi.org/10.31258/unricsce.2.379-385>.

religious transformation.⁸ The data collection technique in this research uses triangulation, where data is obtained through observation and then checked by interviews.

Result and Discussion

This community service is an effort to optimize various religious activities through the Real Work Lecture Program to increase the enthusiasm of the people of Dusun VIII, Besar II Village, Terjun, Pantai Cermin District, Serdang Bedagai Regency. The various activities carried out by Real Work Lecture Participating Students to increase the community's spirit of Ibadah are as follows:

1. Short Lecture (Kultum)

The people of Dusun VIII, Besar II Terjun Village, Pantai Cermin District, Serdang Bedagai Regency rarely receive spiritual infusion in the form of religious lectures; they only get it when there are Friday sermons, so the community's knowledge of religious knowledge is very little. So, to increase their knowledge of religious insight, cult activities are carried out.

Kultum is a term for short (religious) da'wah or lectures, usually held during the holy month of Ramadan (in Islam). Seven minutes in the term kultum is not a benchmark that kultum must be held for seven minutes; seven minutes here describes the short time needed to convey material or knowledge of preaching.⁹

Kultum, as we know, is the fastest and most efficient media that can be used to broadcast the Islamic religion. Real-work students use this cult method to increase the spirit of Ibadah in the community of Hamlet VIII, Besar II Village, Terjun, Pantai Cermin District, Serdang Bedagai Regency, North Sumatra Province. Apart from that, this cult activity makes the sense of kinship and Islamic brotherhood more vital among fellow service students, the community, and local religious leaders. Most people gained new religious knowledge and began to incorporate the practice of Islam into their daily lives. In practice, the kultum is delivered daily after the *'isya* prayer. Among the materials presented at the cult activity were as follows: (1) the virtue of praying in congregation, (2) the obligation to fast in the month of Ramadan, (3) the virtue of seeking knowledge, (4) the virtue of reading the Quran, (5) and the virtue of giving alms.

The following is documentation of short lecture activities by KKNT students in Hamlet VIII, Besar II Village, Terjun, Pantai Cermin District, Serdang Bedagai Regency, North Sumatra Province.

⁸ Agus Afandi, Nabila Laily, noor wahyudi, dkk, *Metodologi Pengabdian Masyarakat*, ed. jarot wahyudi Suwendi, abd. Basyir, 1st ed. (Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2022).

⁹ Siti Saodah, "Kultum Sebagai Media Dalam Mensyiarkan Dakwah Islam Masyarakat Dusun Watu Agung Desa Dayakan," n.d.



Picture 1: Short Lecture

2. Qiroatul Hadis

Hadith is the second source of Islamic teachings after the Quran. Its primary function is to explain (bayan) the contents of the Quran. Apart from that, other functions of Hadith are (1) Explanation of the Al-Quran, (2) Ziyadah of the Al-Quran, and (3) Independent source. Hadith, as the second source of law in Islam after the Al-Quran, aims to explain the meaning of the Al-Quran globally concisely and concisely. Therefore, the Quran and Hadith are unified guidelines for God's servants in their life structures.¹⁰

This is confirmed in the Quran, Surah Al-Hasyr Verse: 7 as follows:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Whatever the Messenger gives you, accept it. Leave what he forbids. And fear Allah. Indeed, Allah is very severe in punishment.

Then, a Muslim must understand the meaning of the Prophet's hadiths. The fundamental factors cause the need for a comprehensive approach to understanding the Prophet's Hadith. Firstly, not all hadith books contain *syarh*; the *syarh* books that have emerged generally contain *syarh* al-Kutub al-Sittah. Meanwhile, in reality, there are a large number of hadith books with various compilation methods. Thus, only a tiny part has been touched, and its meaning has been explored.¹¹

One of the efforts to increase the spirit of Ibadah of the people of Dusun VIII, Besar II Terjun Village, Pantai Cermin District, Serdang Bedagai Regency, North Sumatra Province, is by carrying out the activity of reading Hadith and explaining the meaning contained in it. This activity is carried

¹⁰ Muhammad Yunus Shamad, "Urgensi Mengajarkan Dan Memasyarakatkan Hadits-Hadits Nabi Saw," *Istiqra'* II, no. 01 Shamad, M. Y. (2014). Urgensi Mengajarkan dan Memasyarakatkan Hadits-Hadits Nabi Saw. *Istiqra'*, II(01), 52–60. (2014): 52–60.

¹¹ Suryadi Suryadi, "Pentingnya Memahami Hadis Dengan Mempertimbangkan Setting Historis Perspektif Yūsus Al-Qaraḍawī," *Jurnal Living Hadis* 1, no. 1 (2016): 29, <https://doi.org/10.14421/livinghadis.2016.1067>.

out after the midday prayer is held and lasts for 7-10 minutes. By reading one Hadith, they recommended it so that people can understand and apply it in everyday life.



Picture 2: Hadith Reading

3. Tahsin Recitations of the Quran for Children

The condition of children reading the Quran in the people of Hamlet VIII, Desa Besar II Terjun, Pantai Cermin District, Serdang Bedagai Regency is also very worrying; many factors cause this to happen, one of which is the absence of teachers who can teach and improve their reading. So, it is necessary to hold Al-Quran tahsin activities so that they can overcome existing problems.

Tahsin is linguistically taken from a verb that means to repair, decorate, improve, or make better than before. The word tahsin can be combined with any word that requires it because the textual meaning of Tahsin is refinement, repair, and decoration. Tahsin can be combined with words in material or non-material forms requiring repair, renovation, and decoration. However, Tahsin cannot be combined with the Quran because the nature of the perfection of the Quran that Allah Ta'ala revealed no longer requires repair, embellishment, and refinement from humans.¹²

The Prophet Muhammad always appealed to his people to read the Quran a lot, both for people who understand it and those who do not. Everyone will receive a reward from Allah. Each letter read gets one good to ten good deeds, even more, according to the quality and sincerity in reading.¹³

¹² Khairun Niswa, Abd Rahman, and Salim Aktar, "Kegiatan Pelatihan Tahsin Tilawah Al-Quran Dalam Meningkatkan Kemampuan Membaca Alquran Bagi Anggota Aisyiyah Pasar 4 Bandar Khalipah," *Journal of Cpmunity Engagement*, 2022.

¹³ Ahmad Annuri, *Panduan Tahsin Tilawah Al-Qur'an Dan Tajwid* (Jakarta: Pustaka Alkautsar, 2015).

As the Prophet Muhammad said:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ ».

"Whoever reads one letter from the Quran, then for him one good deed with that reading, one good deed is multiplied into ten good deeds, for example, and I do not say *al-m* is one letter, but *Alif* is one letter, *Laam* is one letter, and *Miim* is one letter." (Narrated by Tirmidzi dan authenticated in the book *Shahih Al Jami'*, No. 6469)

The Quran must be read properly and correctly. Mispronouncing the letters in it when reading can have an impact on changing the meaning. Therefore, learning to read and pronounce letters correctly and adequately and following the rules of the science of Tajweed is a binding obligation for every Muslim.¹⁴ Therefore, understanding the rules and reading the Quran directly (*talaqqi*) with a teacher is necessary; itqan recitations cannot be achieved except by direct consultation with the teacher.¹⁵

The Tahsin recitation activity for children is one of the activities carried out by Real Work Lecture students with the aim that teaching children to read the Quran will grow their love for it and arouse their passion for Ibadah because reading the Quran is a Ibadah that should be of concern from an early age. This activity also aims to foster enthusiasm for learning and reciting the Quran. It also aims to find children's interests and talents and produce the next generation of *Rabbani* who are good at reading *Iqro'* and the Quran. Quizzes on Islamic insights were inserted in several meetings. The number of students who took part in this event was approximately 18 children.

¹⁴ Baktiar Leu, "Pembelajaran Tahsin Tilawah Al-Qur'a>N Untuk Pembaca Pemula," *Ilmuna: Jurnal Studi Pendidikan Agama Islam* 2, no. 2 (2020): 134–54, <https://doi.org/10.54437/ilmuna.v2i2.159>.

¹⁵ khairatun nisa uswatun hasanah, Nadirah naimi, muthiah khaira sihotang, benny munardi, "Pkm Pembinaan Taman Baca Al Quran Dalam Pembelajaran Tahsin Tilawah Di Kelurahan Sari Rejo Medan Polonia," *Ihsan: Jurnal Pengabdian Masyarakat* 2, no. 1 (2020), <https://doi.org/10.30596/ihsan.v2i1.5155>.



Picture 3: Tahsin Recitations of the Quran for Children

4. Express Islamic Boarding School

There are several definitions of Express Islamic boarding school, but in general, Express Islamic boarding school consists of two keywords: pesantren and lightning. The general definition of an Islamic boarding school is an Islamic educational institution in which teachers are tasked with educating and teaching students using the facilities of mosque schools and supported by a boarding house where the students live. Fast because it is done in a relatively short time.¹⁶ In particular, an Islamic boarding school is an alternative vehicle for extracurricular activities to strengthen the formation of faith and devotion to Allah. For students who are Muslim, the patterns and procedures of Islamic boarding school life are carried out at school.

These fast Islamic boarding school activities are increasingly risky to carry out in the middle of the month of Ramadan, a month full of blessings as a momentum to increase religious activities, as well as an educational momentum for students to become someone who can control their desires and has the drive and motivation always to do good deeds.¹⁷

One of the religious activities that is never separated from the month of Ramadan is the Islamic boarding school activity. Express Islamic boarding schools are Islamic boarding schools that are held for a short period. The MTS Darul Arifin Pantai Cermin school launched and designed this activity. Students participating in the Real Work Lecture were asked to become speakers and tahsin teachers at this event. This event will occur from Monday, 27 March 2023, to Saturday, 1 April 2023. This event was attended by dozens of students from grades 7 and 8.

The material presented at the Islamic boarding school is aqidah, morals, recitation, and arabic.

¹⁶ Hendro Lisa, Mardiah Mardiah, and Martina Napratilora, "Program Pesantren Kilat Ramadhan Untuk Meningkatkan Motivasi Ibadah Siswa SMPN 3 Tembilahan Hulu," *ABDIMASY: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 1, no. 2 (2020): 63–74, <https://doi.org/10.46963/ams.v1i2.268>.

¹⁷ Edy Saputra et al., "Pesantren Kilat Uyem Beriring Sebagai Upaya Peningkatan Ibadah Siswa/I Sd Negeri 03 Tripe Jaya," *Catimore: Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (2022): 13–20, <https://doi.org/10.56921/cpkm.v1i1.6>.



Picture 4: Express Islamic Boarding School

5. Short Surah and Adhan Memorization Competition

Various activities are part of developing aspects of religious values in kindergarten, including practicing fardhu prayers, ablution, daily prayers, recognizing hijahiyah letters, and reading and memorizing the Quran.

The Quran is the holy book of Muslims, where the Quran is a miracle of Allah and is a blessing for His creatures whose purity is always maintained until the Day of Judgment by Allah.¹⁸ The activity of memorizing the Al-Quran is one of the activities that can develop six aspects of children's development, one of which is the development of moral and religious values. The Quran has 30 juz in which there are 144 surahs, starting with surah al-Fatihah and ending with surah an-nass.

They implemented Thematic Real Work Lectures in Hamlet VIII, Desa Besar II, Terjun District. Pantai Cermin, Serdang Bedagai Regency, North Sumatra Province, students hold a religious competition that is included in the student program in the field of religion at the children's level. This activity aims to increase enthusiasm for learning about Islam, develop interests and talents, and increase children's self-confidence. There are two categories in the religious competition, namely the call to prayer competition and the short surah memorization competition, where the target of the religious competition is the children in the village.

The aim of this activity is in line with Subhin's opinion, which states that at an early age and in childhood, children also need to be taught about Ibadah, such as purification, prayers, short verses, how to say greetings, and a little about the procedures for performing prayers, the call to prayer

¹⁸ Latiefa Nisa Marsal and Indra Jaya, "Upaya Guru Meningkatkan Kemampuan Anak Menghafal Surah Pendek Al-Quran Di TK Ruhama' Kecamatan Pauh" 01, no. 4 (2021): 27–33.

and *iqamah*, as well as several other things that are categorized as deeds and good deeds that Allah approves.¹⁹



Picture 5: Short Surah and Adhan Memorization Competition

Conclusion

Community service activities in the form of a Real Work Lecture Program carried out by STAI As-Sunnah students in Hamlet VIII, Besar II Village, Terjun, Pantai Cermin District, Serdang Bedagai Regency, North Sumatra Province have been carried out well. Activities have been carried out for approximately 20 days with the community in the village. Activities have been carried out according to plan. Students who have implemented the Real Work Lecture Program in the village have carried out activities to increase the local community's Ibadah spirit. It can be seen from the attendance that the number of people has increased in carrying out congregational prayers, enthusiasm in attending science councils, and reasonable changes in reading the Al-Quran. The hope is that these activities will continue even though the Real Work Lecture Program has ended.

¹⁹ Aswar Aswar and Rosmita Rosmita, "Festival Anak Saleh Di Desa Leang-Leang Kabupaten Maros," *WAHATUL MUJTAMA': Jurnal Pengabdian Masyarakat* 1, no. 1 (2020): 54–66, <https://doi.org/10.36701/wahatul.v1i1.137>.

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