



Community Based Research: Generating *Madani* Society through Productive Habituation Patterns in the Month of Ramadhan Based on the Al-Qur'an and Sunnah

Muya Syaroh Iwanda Lubis¹, Rini Mardiyani Florida², Dinda Farhani³, Devi Febrianti Putri⁴, Firda Zulaikha⁵, Kinanti Nur Anjani⁶, Rika Amilda⁷

¹: Universitas Dharmawangsa Medan, Indonesia

^{2,3,4,5,6,7}: Program Studi Pendidikan Bahasa Arab, Indonesia

muyasyarohiwanda@dharmawangsa.ac.id

Abstract

Madani's people can be defined as civilization society in building, living, and fulfilling his life. *Madani* society will happen when a society properly applies the principles of democracy, and the purpose of this activity is to form productive reforms in the society of children. In the Al-Qur'an itself, it is explained that the best people to form a more humanistic and tolerant human civilization "you are the best of mankind born to man, called on the *ma'ruf*, shut out the *munkar*, and put faith in Allah. If the book of faith were possible, it would have been better for them; Some were believers, and most were wicked." (Q.S Ali Imran [3]: 110). This method is community-based research (CBR), a scientific discovery that many children want to study religion. From this activity, it has been found that creating positive reforms in especially small communities through CBR's activities going well, this can be seen in the competition of research teams at the end of activities that make a growing religious presence and a habit in the future for them to do well.

Keywords: Civilised Societies; Community-Based Research; Al-Qur'an Based and Sunnah

Article Info

Article History:

Received: 05-13-2023 Accepted: 05-25-2023 Publish: 06-22-2023



: 10.51590/jpm_assunnah.v3i2.522

Introduction

Madani society can be interpreted as civilized in building, living, and giving meaning to its life. *Madani* society is not an exclusive concept and is seen as an ancient theory or ancient society. *Madani* society is a concept that always lives and can develop in every space and time. *Madani* society is an "Islamic" language construction related to the word *al-din*, often translated as religion associated with the meaning of *al-tamaddun* or civilization. The two are united in the meaning of al-Madinah, which means city. So the *Madani* translation community includes three things, namely religion, civilization, and city. This is religion at its source, civilization is a process, and urban society is the result.¹

When discussing *madani* society in modern times like today, it is a non-negotiable need to be realized immediately. This kind of situation is caused by the diversity of modern society, which is full of personal and group interests. Therefore, according to Thohir Lut, *madani* society is a peaceful solution to differences.² In other words, upholding the values of noble social relations, such as tolerance, is a continuation of keeping civilization. With respect a willingness to look at others with respect, no matter how many differences there are, without forcing one another's will, opinion or views.³

The introduction and idea of *Madani* society began to become popular in Indonesia around the early 1990s. The beginning of this concept was developed in Western Europe with deep historical roots in the civilization of Western society in the 18th Century or around 250 years. Little understanding of the word "Madani" comes from Arabic, which means *Madani* or civilization. Tamaddun represents civilization. *Madani* society is a translation of *Madani* Society or civilization Society (in the dictionary, *Madani* can also mean civilization).⁴ In its development, many observers of education studied civil society. They study it in literature or scientific journals, which will later be seen as state of the art in this article.

One of the articles on Civil Society and Islamic Education has been previously studied by Mohammad Asrori. Mohammad Asrori is a Lecturer at the Faculty of Tarbiyah and Teacher Training at the State Islamic University of Maulana Malik Ibrahim Malang. The study of the article describes civil society as a civilized society, namely a society in which all aspects of life are based on universal divine values, such as egalitarianism, honesty, democracy, humanity, partnership and sincerity.⁵ Suppose it is associated with the article that the author made at the time of publication. In that case, there is a significant renewal with the above study. This renewal gave birth to civil society through a pattern of productive habituation. In this case, the study of civil society's understanding of Islamic education is broad because the Qur'an and Sunnah are the basis for study.

Another article related to Productive Habituation Patterns, can be found in the journal article on behalf of Siti Khotidjah and Hayatul Izzah, entitled Islamic Habituation as an Effort to Form Early Childhood Character, written in the journal PG-PAUD Trunojoyo, Volume 2, Number 2, October 2015, page 76-149.⁶ In article Abstract: describes Islamic Habituation as an Effort to Form Early Childhood Character. Islamic habituation as an effort to form the character of early childhood, this study aims to shape the character of early childhood through Islamic habituation.

¹ M Dawam Rahardjo, *Masyarakat Madani: Agama, Kelas Menengah, Dan Perubahan Sosial* (Diterbitkan Atas Kerjasama Pustaka Lp3es de. Lembaga Studi, 1999), h. 146.

² Thohir Luth, *Masyarakat Madani: Solusi Damai Dalam Perbedaan* (Mediacita, 2002), h. 32.

³ Nurcholis Madjid, "Menuju Masyarakat Madani," *Dalam Jurnal Ulumul Qur'an* 7, no. 2 (1996): h. 11.

⁴ John M Echols and Hassan Shadily, "Kamus Inggris Indonesia, Cet," XXIII, *Jakarta: Gramedia Pustaka*, 1996, h. 17.

⁵ Mohammad Asrori, "Masyarakat Madani Dan Pendidikan Islam (Mengkonstruksi Masyarakat Madani Melalui Pendidikan Islam)," *Madrasah: Jurnal Pendidikan Dan Pembelajaran Dasar* 6, no. 2 (2016): h. 103, <https://doi.org/10.18860/jt.v6i2.3317>.

⁶ Siti Khotidjah and Hayatul Izzah, "Islamic Habituation Sebagai Upaya Pembentukan Anak Usia Dini," *Jurnal PG-PAUD Trunojoyo* 2, no. 2 (2015): h. 76-149.

Characters are unique values that are imprinted in oneself and applied in behavior. At the same time, early childhood is children ranging from 0-6 years of age who have extraordinary growth and development to bring their uniqueness. This research takes the object of early childhood who attend kindergarten, at Aisyiyah Bustanul Athfal Klepek Bojonegoro Kindergarten, around 4-5 years old. From the article, it is clear that habituation in children needs to be taught as early as possible. Understanding religion is not just about Islam but requires understanding the Qur'an and Sunnah.

In addition to the two articles above, there is also an article with the title Conception of *Madani* Society in the Frame of Islamic Education with the authors Mughniatul Ilma from IAIN Ponorogo and Rifqi Nur Alfian SMKN 1 Kebonsari Madiun, MA'ALIM published this article: Journal of Islamic Education Volume 1, Number 1, July 2020. As described in the article, globalization's challenges increasingly shake society's social order. This can become a real threat to a nation if it is continuously allowed to flow without any significant effort. Various problems arose, including moral decadence, degradation, and the nation's disintegration. This ensures that there will be a revolution in the social system of society. *Madani* society, as an old concept, later became known as more 'Islamic' with the term *Madani* Society became essential to propose change. *Madani* society is an ideal form of society that all nations aspire to. *Madani* society's building requires various sturdy and tough materials based on religious foundations. The key to the building is Islamic Education. Islamic education aims to produce a superior generation of Islam who will unite to form a religious, moral, high quality, and creative society in building civilization.⁷

Understanding and learning the Al-Qur'an and Sunnah cannot be done in just a moment, people will often forget if they are not accustomed to habituation or habituation. Habituation or habit will become something that will be carried out continuously. In habituation, it is often necessary to go through coercion to get used to it and become used to it. So, without realizing it, the things that are accustomed to can become morals inherent in a person. Muchlas Samani and Hariyanto also conveyed the inculcation of habituation situations or conditions. According to them, habituation is a process of creating situations and conditions (persistent life situations) that get a person used to behaving according to values and has become his character because it has been internalized and personified continuously and through intervention.⁸

Habit is something that happens on purpose again and again so that something becomes a habit. Habituation is an essential means of education because it is given to someone. So stimulation or stimulation, repeatedly, gets used to it and unconsciously becomes a character. Education experts agree that the formation of a person's character or character can use the habituation method. One such expert is Imam Al-Ghazali. Imam Al-Ghazali stressed the importance of their method of habituation given to someone especially children from a young age.⁹

The research method used in this study uses Community Based Research (CBR). Community Based Research (CBR) is a research method with a community based approach (community based approach) and with paradigmatic consequences based on active community participation. This approach emphasizes the active role of the community in preparing the planning, implementation and evaluation of research results.¹⁰

Community Based Research (CBR) is not a method or approach that defines various data collection and analysis techniques but a research model that makes the target social community

⁷ Mughniatul Ilma and Rifqi Nur Alfian, "Konsepsi Masyarakat Madani Dalam Bingkai Pendidikan Islam," *MA'ALIM: Jurnal Pendidikan Islam* 1, no. 01 (2020): h. 25-46, <https://doi.org/10.21154/maalim.v1i01.2186>.

⁸ Muchlas Samani and M S Hariyanto, "Konsep Dan Model Pendidikan Karakter," *Bandung: Remaja Rosdakarya*, 2011, h. 239.

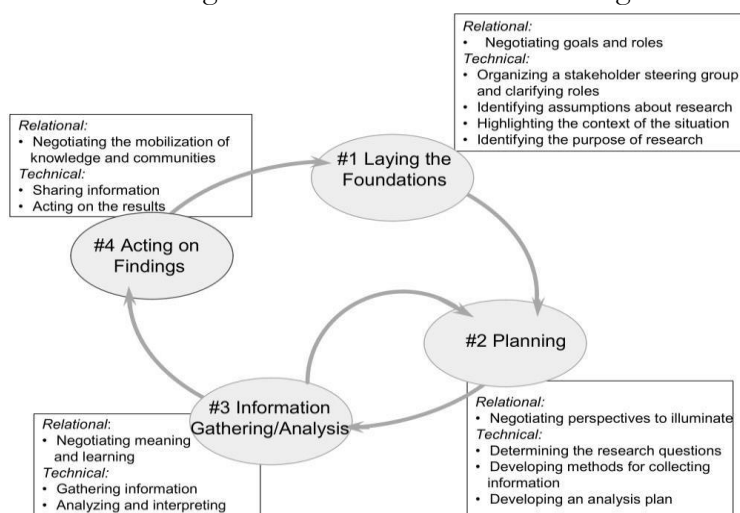
⁹ Samani and Hariyanto, "Konsep Dan Model Pendidikan Karakter."

¹⁰ Moh Hanafi et al., "Community Based Research: Panduan Merancang Dan Melaksanakan Penelitian Bersama Komunitas," *LPPM UIN Sunan Ampel Surabaya*, 2015, 1-146, <http://lp2m.iain-palangkaraya.ac.id/wp-content/uploads/2017/04/3.-Pengantar-CBR-cover.pdf>.

an active part of the research process to increase the effectiveness of the data collection and analysis process to make beneficial recommendations to improve the quality of their social life. Although the research model is more similar to the operations research model, that is model development research is carried out with dynamic and cyclic experiments continuously evaluated and planned to get the best model according to needs.

Besides that, the understanding of Community Based Research (CBR) is a research model that prioritizes the community's needs and integrates various elements of the community to be actively involved in research to answer challenges that occur in the community itself. Universities that carried out this research were not present as research control subjects but as community partners to become research facilitators, which were carried out with the community.¹¹

The term CBR is also called CBPR or (Community Based Participatory Research). CBR or CBPR is a term born out of the need to accommodate many participatory approaches to dealing with significant issues together. Which for the first time was intended for public health science. Community-Based Participatory Research (CBPR) or Community-Based Research (CBR) is an approach born at the end of the 20th Century, in the 1998s. Many researchers have developed research stages from the CBR method.¹⁰ Among the researchers who designed the CBR method action research stages came from Canada. CBR Canada with Joanna Ochocka and Rich Janzen in it also developed guidelines for CBR governance. The model of this stage is as follows:



Picture 1: Stages of the Community Based Research Method

From the chart above, we can conclude that CBR researchers must acknowledge 4 phases and 11 operational steps. The 4 phases are laying the foundation or building the foundation, research planning, data collection and analysis, and action on the findings.¹²

In the research conducted by the KKNT team using the Community Based Research (CBR) model, the KKNT team made observations in advance of the area around the study, both for the community (especially parents) and also places where children carry out learning activities such as *Tahfiz* houses and kindergartens. In that area there is the house of *Tahfiz Al-Qur'an Maryam* which is currently closed during the Eid holiday. This limits the *santri* to daily activities such as reciting the Al-Qur'an. The impact of the holidays is that children who usually recite the Koran in that place do not have structured and organized activities anymore in the month of Ramadan, so to overcome this problem, the house of *Tahfiz Al-Qur'an Maryam* suggests to participants in the

¹¹ A Susilawaty et al., "Panduan Riset Berbasis Komunitas (Community Based Research)," *Penerbit Nur Khairunnisa. Jalan Perintis Kemerdekaan KM 9* (2016): h. 2.

¹² Daryanto Setiawan et al., "Islamic Boarding School Program as a Means of Improving Reading and Memorization of the Al-Qur'an for SD IT An-Najah Aceh Tengah Students," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 1 (2023): 30–39, https://doi.org/10.51590/jpm_assunnah.v3i1.283.

house of Tahfiz Al-Qur'an to take part in the program made by KKNT STAI As-Sunnah students.

The same thing happened to Imam Az-Zuhri Kindergarten. Usually, children who have not entered the age of kindergarten need time to adapt to the academic world, usually, this adaptation time will start from the beginning of the meeting in kindergarten. So that when there was this KKNT program, children who had registered at Imam Az-Zuhri Kindergarten were encouraged to take part in the program, which was implemented to help children to adapt to the academic world, as well as help instil study habits for children before entering the world of kindergarten.

From these problems, the KKNT Team tried to make standards to get children used to doing a custom during Ramadhan. As for what was done after making observations, they gathered the community, such as parents of children, *tahfiz* house administrators, and also from the kindergarten. The KKNT team explained to the community the steps that would be carried out daily from morning to evening. The KKNT team made the children have productive activities in the morning, starting from praying before doing activities and sunnah *Shalat*. Children and mothers will be taught to have the habit of reading the Al-Qur'an properly and correctly. Children and mothers have the habit of memorizing the Qur'an. Children can behave in an Islamic manner. Teaches children to know basic Arabic. This basis is considered essential for children to learn to get used to.

This research is a Real Work Lecture (KKN) that connects the importance of understanding the community to make reading the Qur'an a habit and not only during the month of Ramadhan. Seeing the needs of children in this sophisticated era makes the habits of children to study religion less and less. This makes the researchers and the team conduct research and actual work lectures to *Madani* society and foster community habits, especially among children.

This study aims to improve the condition and understanding of the community, especially in Pematang Berangan Village, regarding the Islamic religion by applying manners and habits that adhere to the Qur'an and Sunnah, especially for children in the area. We know that getting used to doing positive things, especially activities such as praying and reciting the Al-Qur'an during the month of Ramadhan will have a habitual impact on children for the continuation of their daily lives. Apart from that, the aim is to accustom children to be civilized and have good morals following the Al-Qur'an and Sunnah, which is also something that must be taught to children from an early age. And what you should always get used to is cultivating the habit of reading and memorizing the Al-Qur'an. They are fostering the enthusiasm and enthusiasm of the community and children by carrying out productive activities during Ramadhan, producing people who can apply the positive impact on the previous points obtained during consistent participation in this activity.

Result and Discussion

Substantially, *Madani* society requires the creation of a society full of intelligence, creativity (life skills), civilized, honesty, fairness, openness, and values originating from religiosity. Zamakhasyari Dhofier defines *tamadun* as a society that is advanced, stable, independent, democratic, fair, and competitive and relies on high-quality education in various knowledge and skills. Therefore, a long and continuous educational process is needed to build *Madani* society. One of the alternatives that can be offered is by grounding Islamic education in the context of forming human beings as individuals who will give birth to an aspiring community, taking into account the four main pillars of education, namely learning to know, learning to do, learning to be, learning to live together.

Simply put, Islamic education can be interpreted as a conscious effort carried out systematically to form a learning society per Islamic demands. The essence of Islamic Education in learning the Qur'an and Sunnah is transforming Islamic teachings and values that function as *rahmatan lil*

'*alamin*. In this perspective, the author considers Islamic education has great potential in forming *Madani* society.¹³

The KKNT activities carried out cannot be separated from the role of the community. This can be seen before starting the activity, the KKNT team first socialized with the community regarding their activities while in the village. research activities using the Community Based Research (CBR) method carried out by the team. The team makes agendas every day and also weekly, this is evident from the KKNT team's reports to Field Assistant Lecturers. From the problem of children's lack of interest in reading the Qur'an, the enthusiasm of the children was even greater when the research team conducted research and real work. This is evident from the several plans made and evidence of the changes that have occurred, including:

What happened began at Imam Az-Zuhri Kindergarten and Maryam's Al-Qur'an *Tabfiḥ* House. The two Kindergartens and the *tabfiḥ* house are closed, and it is difficult for children to adapt to other people and instill learning habits in children before entering the learning process. The standards for success in this study are: Children have productive activities in the morning, Children have a habit of praying when doing activities, and the purpose of this activity is that children routinely do this during activities.



Picture 2: *Shalat* Learning Activities in the Morning

Children have the habit of performing sunnah *Shalat*, and Sunnah *Shalat* are taught to children from an early age so that can train them to get used to performing sunnah *Shalat* after the obligatory *Shalat* are fulfilled. After being provided with and understanding the importance of sunnah *Shalat*, the children began to get used to performing sunnah *Shalat*, especially the *Dhuha Shalat* in the morning.

¹³ Nata Abuddin, "Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam Di Indonesia," *Jakarta: Kencana. Kencana*, 2003, h. 129.



Picture 3: *Shalat Dhuba*

The role of parents in supporting female student's KKNT activities can also be seen from the mothers who are also willing and have a habit of reading the Qur'an properly and correctly. Mothers do not hesitate to ask KKNT students about anything they don't know about Sunnah and tajwid. Getting closer to the parents of each child indirectly paved the way for the KKNT team to teach the children and change their habits for the better.



Picture 4: Learning the Al-Qur'an for Mothers

Giving prizes to mothers who read the Qur'an well is part of the approach taken by the KKNT team. It is not meant to make it a habit to give gifts when reading the Qur'an goes well. But this is to make people aware of matters related to worship and the Qur'an. Placing society as a partner is a form of recognition of human existence in all its complexities. Efforts to simplify life in various ways are not necessarily able to penetrate and understand complex. Only through partnerships where there is a process of mutual giving and taking this complicated life can be lived and continuous improvement (sustainable) can be pursued. It is believed that progress can be made through the cooperation of various life actors. The community's role in accustoming children to Islamic behaviour can be seen from the few days the activities were carried out. Children can behave Islamically and know basic Arabic, making them happy learning while playing.

The KKNT carried out by students using the Community Based Research (CBR) method prioritizes the community's needs and integrates various community elements within it to be

actively involved in research to answer challenges within the community itself. The community also plays a role in this case, especially in ordering the child to participate in the activities carried out by the KKNT team. The KKNT team, before visiting the students, made introductions and outreach to the community, especially women. The aim was for the mothers to agree that their children would participate in the activities carried out by the researchers and the team. This is evident from the enthusiasm of the children in carrying out activities that benefit them.

The planning carried out by the team in carrying out the activity can be seen from what supports the Community Based Research method. Including the success of the KKNT team: Carrying out daily *Shalat* memorization activities in the morning, performing duha *Shalat* in congregation, teaching children basic Arabic, improving the reading of the Al-Qur'an for children and mothers around the KKNT location to better, motivating and guiding children and mothers around the KKNT location to memorize the Al-Qur'an and this was carried out by the KKNT team and tested by giving prizes to those who succeed, motivating and guiding children around the KKNT locations to memorize, understand and take advantage of hadiths regarding daily manners, and telling Islamic stories that can motivate children to have good habits. The planning carried out by the KKNT team runs every day. The following is a photo of the activity and an explanation of the activities carried out by students in teaching children.



Picture 5: Learning Al-Qur'an for Kids

Activities in the form of motivating and guiding children around the location of actual work lectures for repeating the hadiths that had been memorized in the previous days, then testing the quality of their memorization one by one and testing how far their understanding of the hadiths had been. Then tell Islamic stories that can motivate children to have good habits. This activity is intended for children aged 4-14, with 10 participants. At this moment, a joint visit and breaking of the fast was carried out at the al-khayriyah orphanage on the 8th day of Ramadhan 1444 H. Breaking the fast together aims to establish friendship between the community, children, and the KKNT team.



Picture 6: Iftar Together

The above documentation is part of the documentation included in this article. There are still many activities carried out, one of which is giving prizes to children who take part in the Al-Qur'an tahfiz competition, which is divided into several categories, namely the ½ juz category of surah al-Balad – An-Annas, the one juz category, namely juz thirty, category two juz namely juz two Nine and juz thirty. This activity aims to train children to be able to appear in public. The Tahfiz Al-Qur'an competition, the participants of the KKNT, are open to the public, not only children who participate in the Ramadhan intensive program.



Picture 7: Al-Qur'an *Tahfiz* Competition

On the sixteenth day, the last day of the KKNT implementation, the KKNT team did farewell to the local community. It team KKNT distributed competition prizes and mementoes to activity participants and women around the KKNT location. This event started in the morning with the following agenda: (1) Opening, (2) Recitation of the verses of the Holy Qur'an by one of the participants in the children's tahfiz competition, (3) Speeches from the head of the KKNT, (4) Speeches from representatives of the surrounding community, (5) Distribution of competition prizes.



Picture 8: Closing of KKNT Activities and Contest Prize Giving

This event was also attended by the parents or guardians of the activity participants, in this case, the team also took advantage of the opportunity to conduct direct interviews with the participants' parents regarding changes in the habits of the children participating in the competition. Apart from conducting direct interviews, the team also conducted interviews via WhatsApp with the parents/guardians of the participants, including: (1) Buk ikas (mother of Mutiara: "Thank God with this program, my child has activities in the morning in the month of Ramadhan, especially now that his school is a holiday during Ramadhan, usually she just plays and sleeps. Now she has study activities", (2) Buk fatiyah (parents of aisyah), (3) Buk ice (parents of mizan and yasa).

From planning to implementing female KKNT activities by researchers or the KKNT team, you can see if the program is running well from the picture. This is evident from the learning evaluations carried out and the evaluation of the Field Companion Lecturer while accompanying female students, and evidence of reports provided from photos and videos. The community, from children to adults, was very pleased with the presence of KKNT female students in delivering education and learning about religion, especially reading the Qur'an and understanding the Sunnah.

As we know, many people can memorize the Qur'an, not even a few juz, but they cannot keep it. They are eager to memorize the Al-Qur'an but reluctant to repeat it. If they want to choose as a memorizer of the Al-Qur'an, *muroja'ah* is their obligation. Muroja'ah is one layout feature package because it is a habit or environment that reinforces obsessed memorization.¹⁴ When it becomes a habit, then someone will do it regularly. This is what is instilled and taught to children when their desire to read the Qur'an begins to fade. In carrying out many activities, students are taught, one of which is by reading stories, to teaching the movement to memorize verses of the Al-Qur'an.

Evaluation in Community Based Research takes a long time to do the research. This is because it is necessary to examine whether what was given to the researchers and the team was only limited to the month of Ramadhan or whether it continued. So the role of the research method uses Community Based Research (CBR), one of the latest research models involving the community as work partners. CBR can be considered a catalyst or something that causes changes to occur and creates new events or accelerates events.¹⁵ For social interest innovation, promoting democracy, improving public policy, solving complex societal problems such as environmental

¹⁴ Deden M Makhyaruddin, "Rahasia Nikmatnya Menghafal Al-Qur'an," *Jakarta: Noura Books*, 2013, h. 241.

¹⁵ Susilawaty et al., "Panduan Riset Berbasis Komunitas (Community Based Research)," h. 4.

damage, inequality of economic growth, and the non fulfilment of people's basic needs (especially children and vulnerable groups) such as education, health, crime, legal justice, housing, and jobs. Community Based Research provides space for local wisdom as the knowledge that can be used to find solutions for the wider community and provide an essential role for the community.

From the evaluation on the previous day, it was found that many of the children did not understand the meaning of the prayer they got, so on the eleventh day, we changed the method a little to teach the meaning of prayer, namely the story method so that it was easier for the children to understand. The trick done by the KKNT Team is that this activity begins by repeating the memorization from the beginning of the activity until before the evaluation. The event is continued by carrying out daily prayer memorization activities. On the 11th day, the participants were guided to memorize the meruqiyah prayer for the sick body part. This is intended so that children have the habit when they are sick to treat their illness by meruqiyah themselves and only depend on Allah for their recovery. The method in this activity is that participants are divided into two groups based on age: ages 4-9 years and ages 10-14 years. This was enthusiastically welcomed by local children, evidenced by the number of participants in this activity, reaching around 25 children.

There is great hope for the children who participate in the activity. It is hoped that the Productive Habituation Pattern in the Month of Ramadhan that is carried out will make an impression on the children's hearts. This is because KKNT researchers and the team also evaluate the activities they participate in by giving prizes to children through memorization and competitions. This appreciation becomes an evaluation that these activities also need to be carried out to encourage children to carry out positive activities and to know and read the Al-Qur'an even better, plus learning religious knowledge and stories of the prophets are also part of the reference to form the character of the child becomes better. It is hoped that all parties, especially the local community, can continue the activities that have been made by KKNT female students and the team, so that children continue to develop themselves in learning and understanding the Al-Qur'an and Sunnah well.

Conclusion

Based on the series of activities that have been carried out in the KKNT program, it can be concluded and observed that the standards of success or indicators determine that the activities are going well and satisfying because of the results of the evaluation carried out by the KKNT Team on the last days of the activity by holding competitions. Placing society as a partner is a form of recognition of human existence in all its complexities. More than that, opening up for partnerships between KKNT teams

with society means acknowledging one's limitations. The speciality of life is not only because of its complexity but also because of the regulations in each one, and because of that, it fosters a spirit to work together. The pattern of cooperative relations that allows for various relationships to occur is also why collaborative research is needed. Efforts to make improvements based on tracing what happened and looking for opportunities for improvement are very relevant in this matter. Every human being in this world is given the same time every day by Allah Subhanahu wata'ala, 24 hours each, no less and no more. For active and productive people, it feels like time is running very fast. Because time means a lot to them. Don't let any time go to waste.

On the other hand, for those who do not use their time for valuable things, such as unemployment, hanging out and so on, time does not affect them. They consider the change in time from day to day nothing special. They are just flowing without any target. Even though Allah Subhanahu wata'ala reminded the importance of time to the point of swearing "By Time". This shows that every second we must be able to make good use of it. Don't let anything go to waste, so we belong to the group of losers. Allah describes the importance of using time in His words:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

By the 'passage of time!, Surely humanity is in 'grave' loss, except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance.

Surah Al-Ashr is the word of Allah which contains very important lessons for humans. A lesson on how to be a productive human being and vice versa, don't be a failed human being.¹⁶ In this case, this indicates that the KKNT activities have had a positive impact and productive habituation patterns for the community. Then, as previously explained in the activity cycle, there were several revisions to the method that had previously been planned due to several constraints, and we have replaced it with another alternative method. We, as researchers and the organizers of the activities at the activity location, were quite satisfied with the community's response to our presence so that this activity could be carried out properly without any serious obstacles that could hinder the implementation of the activity.

The suggestion in this activity is that the activity time will be longer in the future because if the time is determined for a long time, it provides opportunities for children to study longer and impart more and broader knowledge. Finally, we thank you jazaakumullahu khairan for all parties involved in this KKNT program from before this activity began until the end of the activity so that we as students gain new experiences, especially in the world of education and Islamic da'wah so that we can become students who are capable in navigating the world of education later after we finished our studies at the STAI As-Sunnah campus. Completing this action-research-based community service program cannot be separated from the assistance of various parties, especially STAI As-Sunnah as a facilitator who accommodates this program from beginning to end. Thank you to all parties involved. May you always be given mercy from Allah.

Reference

- Abuddin, Nata. "Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam Di Indonesia." *Jakarta: Kencana. Kencana*, 2003.
- Asrori, Mohammad. "Masyarakat Madani Dan Pendidikan Islam (Mengkonstruksi Masyarakat Madani Melalui Pendidikan Islam)." *Madrasah: Jurnal Pendidikan Dan Pembelajaran Dasar* 6, no. 2 (2016): 14. <https://doi.org/10.18860/jt.v6i2.3317>.
- Echols, John M, and Hassan Shadily. "Kamus Inggris Indonesia, Cet." *XXIII, Jakarta: Gramedia Pustaka*, 1996.
- Hanafi, Moh, Nabiela Naili, Nadhir Salahuddin, A Kemal Riza, Luluk Muhtarom Fikri Zuhriyah, Rakhmawati, Iskandar Ritonga, Abdul Muhid, and Dahkelan. "Community Based Research: Panduan Merancang Dan Melaksanakan Penelitian Bersama Komunitas." *LPPM UIN Sunan Ampel Surabaya*, 2015, 1–146. <http://lp2m.iain-palangkaraya.ac.id/wp-content/uploads/2017/04/3.-Pengantar-CBR-cover.pdf>.
- Ilma, Mughniatul, and Rifqi Nur Alfian. "Konsepsi Masyarakat Madani Dalam Bingkai Pendidikan Islam." *MA'ALIM: Jurnal Pendidikan Islam* 1, no. 01 (2020): 25–46. <https://doi.org/10.21154/maalim.v1i01.2186>.
- Ismail, S M, and Abdul Mukti. "Pendidikan Islam, Demokratisasi Dan Masyarakat Madani." *Yogyakarta: Pustaka Pelajar*, 2000.
- Khotidjah, Siti, and Hayatul Izzah. "Islamic Habituation Sebagai Upaya Pembentukan Anak Usia Dini." *Jurnal PG-PAUD Trunojoyo* 2, no. 2 (2015): 31-125.
- Luth, Thohir. *Masyarakat Madani: Solusi Damai Dalam Perbedaan*. Mediacita, 2002.
- Madjid, Nurcholis. "Menuju Masyarakat Madani." *Dalam Jurnal Ulumul Qur'an* 7, no. 2 (1996): 51–55.
- Makhyaruddin, Deden M. "Rahasia Nikmatnya Menghafal Al-Qur'an." *Jakarta: Noura Books*, 2013.

¹⁶ <https://jateng.kemenag.go.id/artikel/menjadi-manusia-yang-produktif/>

- Rahardjo, M Dawam. *Masyarakat Madani: Agama, Kelas Menengah, Dan Perubahan Sosial*. Diterbitkan Atas Kerjasama Pustaka Lp3es de. Lembaga Studi, 1999.
- Samani, Muchlas, and M S Hariyanto. "Konsep Dan Model Pendidikan Karakter." *Bandung: Remaja Rosdakarya*, 2011.
- Setiawan, Daryanto, Ramadhan Maulana, Muhammad ade hermawan, Muhammad Ridha, Muhammad Fauzan, and Fajar ahmad lazuardi. "Islamic Boarding School Program as a Means of Improving Reading and Memorization of the Al-Qur'an for SD IT An-Najah Aceh Tengah Students." *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 1 (2023): 30–39. https://doi.org/10.51590/jpm_assunnah.v3i1.283.
- Susilawaty, A, R Tasruddin, D Ahmad, and K Salenda. "Panduan Riset Berbasis Komunitas (Community Based Research)." *Penerbit Nur Khairunnisa. Jalan Perintis Kemerdekaan KM 9* (2016).
<https://jateng.kemenag.go.id/artikel/menjadi-manusia-yang-produktif/>