



Optimizing Asset-Based Community Development: MDTA Al-Barokah's Role in Enhancing the Educational Quality for Children in Desa Jaharun B Galang

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Abstract

The village of Jaharun B was selected as the site for the Community Service Learning program by students from STAI As-Sunnah due to the presence of Al-Barokah Islamic Elementary School (Madrasah Diniyah Takmilyah Awaliyah - MDTA), which serves as the primary educational center for children in the village. Despite MDTA Al-Barokah's crucial role, most children in Jaharun B Village still require a deeper understanding of Islamic teachings and the ability to recite the Quran by Tajwid rules. The student's participation in the Community Service Learning program is expected to significantly reinforce the role of MDTA Al-Barokah as an educational institution advancing the children of Jaharun B Village in Galang. The method applied in this initiative is asset-based community development, which comprises three main stages: planning, action, and evaluation. The outcomes of this community service project demonstrate notable and positive changes. Children at MDTA Al-Barokah have shown an increased understanding of the fundamentals of Islamic teachings, improved Quranic recitation with better adherence to Tajwid rules, and enthusiasm in the learning process, particularly in comprehending the taught concept of Mahfuzhat. This community service brings renewed Hope to the people of Jaharun B Village, fostering positive changes in the religious education of children and strengthening the role of MDTA Al-Barokah as a center for enhanced knowledge and understanding of Islamic teachings for future generations.

Keywords: Children; MDTA; Community Service; ABCD

Article Info

Article History:

Received: 05-14-2023 Accepted: 12-25-2023 Publish: 12-30-2023



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: 10.51590/jpm_assunnah.v3i4.524

Introduction

Science has long been a cornerstone of human development. Beyond being a mere collection of facts and theories, science plays a crucial role in shaping human understanding across various aspects of life, including religious contexts such as Islam. Science significantly contributes to deepening the comprehension of Islamic teachings. When utilized in conjunction with religious studies, science unlocks doors to delve into profound meanings within the Quran and Hadith.¹ The application of scientific methods aids in interpreting and applying religious teachings more contextually and relevantly in everyday life. Furthermore, understanding Tajwid as part of scientific knowledge assists Muslims in reciting the Quran with clarity and beauty that aligns with established principles.

Understanding Islam and proficiency in reciting the Quran will provide a strong foundation for the development of interest in other fields of knowledge. Spiritual awareness gained from religious understanding can enhance motivation to explore various fields such as science, medicine, technology, and the arts.² This illustrates how scientific knowledge within religion acts as a driver for comprehensive intellectual growth. The integration between understanding Islam and scientific knowledge plays a crucial role in building a better society. A profound comprehension of religious teachings guides societal behavior in a more ethical and empathetic social context.

Furthermore, the use of scientific knowledge in solving social issues, fostering economic development, and strengthening tolerance among religious communities becomes a primary instrument in creating a harmonious society. Science plays an integral role in enhancing the understanding of Islam, particularly in correctly reciting the Quran, according to Tajwid. Beyond that, the integration of religious knowledge with other scientific disciplines demonstrates how this encourages personal growth and the development of a more advanced and harmonious society.

The Community Service Learning (Kuliah Kerja Nyata - KKN) program has yielded significant positive impacts, as elucidated in the research conducted by Dewi Sri Mulyani and Ramdani Wahyu Sururie. The outcomes of this program indicate that children engaged in KKN have become more proficient in comprehending and practicing Islamic values, particularly concerning Tajwid understanding, fluent recitation of Iqra' and the Quran, as well as basic knowledge about faith, Islam, Ihsan, and daily prayers.³

The Community Service Learning (KKN) activities have a positive impact on the community, partly due to the religious knowledge and skills possessed by the involved students. Students from STAI As-Sunnah Deli Serdang hold a profound understanding of Islamic religious studies, encompassing proficiency in both oral and written Arabic language, expertise in reciting the Quran with Tajwid, and a comprehensive understanding of Islamic religious issues. This knowledge and skill set serves as a robust foundation for students engaging in KKN activities in Jaharun B Village. They utilize this Islamic religious knowledge as a tool to contribute positively to the community, such as teaching Tajwid, assisting in daily religious practices, and disseminating religious knowledge among the local populace. It's important to note that the integration of general knowledge with Islamic religious knowledge in the context of KKN activities provides evidence that religious knowledge not only yields spiritual benefits but also plays a role in the social and cultural empowerment of the community.

¹ Ali Murtopo, "Integrasi Agama Dan Ilmu Pengetahuan," *Al-Afkar: Jurnal Keislaman & Peradaban* 5, no. 2 (2017).

² Ajid Thohir, "Pengembangan Sains, Hukum, Seni, Teknologi Dan Ekonomi Di Dunia Islam Dalam Persepektif Sejarah," n.d.

³ Dewi Sri Mulyani and Ramdani Wahyu Sururie, "Menanamkan Pendidikan Dan Nilai-Nilai Islam Di Era Pandemi Covid-19," *Proceedings UIN Sunan Gunung Djati Bandung* 1, no. 8 (2021): 40–50.

Jaharun B Village is situated in the Galang District,⁴ Deli Serdang Regency, North Sumatra Province. This village spans approximately 4,500 hectares and is divided into five hamlets: Bandarejo, Karya Maju, Bunut, Beringin Makmur, and Hirpang. The territorial boundaries of Jaharun Village encompass the following: to the North, it borders Kotasan Village; to the East, it borders Kampung Aceh Village; to the South, it borders Jaharun A Village; and to the West, it borders Tanah Abang Village. Jaharun B Village has a population of around 6,963 individuals, with the majority (approximately 45.06%) employed as farmers, 13.85% working in the military, police force, or civil service, 2.19% in the industrial sector, and the remaining 38.89% engaged in various other professions. Regarding religious affiliation, 77.79% of the population adheres to Islam, 21.97% are Protestant, and the remaining 0.22% are Catholic.

With the majority of the population practicing Islam (approximately 77.79%), the establishment of the Madrasah Diniyah Takmiliyah Awaliyah (MDTA) in Jaharun B Village is considered a natural progression. The Madrasah Diniyah Takmiliyah Awaliyah is an educational institution equivalent to elementary school level (SD/MI), catering to students from primary school with a four-year educational duration. As an educational institution, MDTA is generally community-based, aiming primarily to provide fundamental abilities to students from an early age so that they can develop into devout, pious, and righteous Muslims. Moreover, education at MDTA also aims to instill noble character traits, foster citizenship, and ensure physical and spiritual well-being, enabling the students to embrace a bright future. Students spend a total of 18 teaching hours per week at MDTA. The curriculum covers various subjects, including Fiqh (Islamic jurisprudence), Tauhid (monotheism), Hadith, Tarikh (history), Nahwu (syntax), Sharaf (morphology), Arabic language, Al-Quran, Tajwid (Quranic recitation rules), and Akhlak (morality). It is hoped that through this curriculum, students will acquire a better understanding of religious sciences.⁵

One of the largest Madrasah Diniyah Takmiliyah Awaliyah (MDTA) established by the residents of Jaharun B Village is MDTA Al-Barokah, designated for four hamlets: hamlet I, II, III, and hamlet VI. This information was disclosed by Bang Putra, one of the Village Apparatus of Jaharun B Village, during the student's participation in the Community Service Learning program. The establishment history of MDTA Al-Barokah originated from the initiative of community leaders and the management of the Al-Barokah Mukhlisin Foundation in Jaharun B Village. The founding of MDTA aimed to instill faith and piety in the early generation and mould them into individuals of noble character. In 2008, the Al-Barokah Mukhlisin Foundation in Jaharun B Village established the Al-Barokah Orphanage for Orphaned Children. Subsequently, in 2011, through the consensus of the community of Hamlet III in Jaharun B Village and the management of the Al-Barokah Mukhlisin Foundation in Jaharun B Village, the MDTA Al-Barokah School was formed, named after the foundation itself. The history of the Madrasah Diniyah Takmiliyah Awaliyah (MDTA) Al-Barokah began in the academic year of 2011. It was officially recognized by the Department of Religion in 2012 through a decree (Surat Keputusan).

In 2011, MDTA Al-Barokah commenced its operations by admitting its first ten students. At that time, there was only one classroom available with two teachers. However, by the year 2023, MDTA Al-Barokah will have expanded to accommodate 71 students equipped with four classrooms and four teachers. MDTA Al-Barokah operates from 2:00 PM to 5:00 PM WIB, with a vision to become an outstanding Madrasah Diniyah Takmiliyah Awaliyah in shaping generations of noble character, knowledge, and steadfast adherence to Islamic teachings according to the Quran and Sunnah.

This vision has been substantiated by several achievements of MDTA Al-Barokah students, which include: (1) In 2013, students of MDTA Al-Barokah secured the 2nd Champion in the

⁴ M Berkah Riski Lubis and Dori Chandra, "Strategi Dakwah Ustaz Ahmad Yazim Dalam Menanamkan Nilai-Nilai Keislaman Di Desa Jaharun B Kecamatan Galang," *Bashirah: Jurnal Komunikasi Dan Penyiaran Islam* 4, no. 1 (2023): 83–92.

⁵ Dahlina Sari Saragih, Abd Mukti, and Siti Zubaiah, "Dinamika Madrasah Diniyah Takmiliyah Awaliyah (Studi Kasus MDTA Di Kecamatan Percut Sei Tuan)," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan* 3, no. 1 (2019).

Memorization Competition of 2 Juz at the District level in Jaharun Centre, Galang District. (2) In 2013, students of DTA Al-Barokah achieved 1st and 3rd place in the Little Preacher Competition at the District level in Jaharun Centre, Galang District. (3) In 2014, students of MDTA Al-Barokah attained 3rd place of Hope in the Smart Quiz Competition (KLCC) at the Elementary School level in Banda Aceh. (4) In 2020, students of MDTA Al-Barokah secured 2nd place in the Recitation Fluency Competition in the Hajj Ritual Demonstration held by APSU (North Sumatra Youth Association) at the Hajj Dormitory in Medan. (5) In 2022, students of MDTA Al-Barokah achieved 1st place in the Recitation Fluency Competition in the Hajj Ritual Demonstration organized by the North Sumatra Provincial Ministry of Religious Affairs at the Hajj Dormitory in Medan.

Through its vision and achieved milestones, MDTA Al-Barokah has significantly contributed as an institution nurturing the intellectual development of the children in Jaharun B Village, Galang. However, during our Community Service Learning (KKN) in Jaharun B Village, we discovered that many children still lack a fundamental understanding of Islamic teachings and struggle with fluent Quranic recitation and adhering to Tajwid principles. Based on these observations, the author has planned a Field Work Visit focused on explaining the pillars of faith (*rukun iman*) and the pillars of Islam (*rukun Islam*) to the students of MDTA Al-Barokah. Additionally, we aim to enhance their ability to recite the Quran correctly following Tajwid rules. In line with realizing the vision of MDTA Al-Barokah, we are introducing Mahfuzhat as an extra lesson for the MDTA students in Jaharun B Village, Galang.

The method used in the Community Service Learning activities conducted by the students is Asset-Based Community Development (ABCD). Asset-Based Community Development (ABCD) is a community development strategy that begins with the assets existing and owned by the community, its capacities, associations, and institutions rather than focusing on absent assets or community problems and needs⁶

Similar activities employing the Asset-Based Community Development (ABCD) method have been carried out, such as Mirza Maulana's research titled "Asset-Based Community Development: Community Development Strategy in Wisara Village Ledok Sambu Kaliurang." The research results explain the assets involved in the development of the Wisara tourist village, encompassing Human Assets, Natural Assets, Economic Assets, Social Assets, Physical Assets, Tradition-Cultural Assets, and Spiritual Assets. The process of implementing the program is divided into five stages: Discovery (Assessment), Dream (Vision), Design (Procedure), Define (Goals), and Destiny (Self-Determination).⁷

Yerix Ramadhani and Afit Saputra conducted another ABCD method-related activity titled "Empowering the Cendekia Reading House Community Using the Asset-Based Community Development (ABCD) Approach to Increase Reading Interest Among Children." This activity highlighted an increased interest in reading among children in Kederasan Panjang Merangin Village by creating a reading house that was made as appealing as possible.⁸

From these various descriptions, it can be understood that activities using the Asset-Based Community Development (ABCD) method encourage communities not only to become more participatory in determining their future but also to foster a sense of ownership by empowering residents as agents of change within their communities. This is in line with one of the verses in surah Ar-Ra'd verse 11, namely:

⁶ Agus Afandi, "Metodologi Pengabdian Masyarakat" (Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan ..., 2022).

⁷ Mirza Maulana, "Asset-Based Community Development: Strategi Pengembangan Masyarakat Di Desa Wisata Ledok Sambu Kaliurang," *Jurnal Pengembangan Masyarakat Islam* 4, no. 2 (2019): 259–278.

⁸ Yerix Ramadhani and Afit Saputra, "Pemberdayaan Komunitas Rumah Baca Cendekia Dengan Pendekatan Asset Based Community Development (Abcd) Guna Meningkatkan Minat Baca Pada Anak," *Lokomotif Abdimas: Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (2022).

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ ۗ مِن
وَالٍ

For each one there are successive angels before and behind, protecting them by Allah's command. Indeed, Allah would never change a people's state 'of favour' until they change their own state 'of faith'. And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him.

The greatest strength in supporting community well-being lies in the inherent potential within itself. Communities are born, live, and evolve, thus possessing assets. Furthermore, assets can also arise from the conditions and potential of the surrounding natural environment; these potentials can indeed be utilized as strategies for community empowerment. This strategy has been implemented in Jaharun B Village, Galang District, which leverages the assets present in the village, namely the Madrasah Diniyah Takmiliyah Awaliyah (MDTA). The MDTA has a total of 71 students and four teachers, forming part of the assets utilized for the community empowerment strategy in the village.

Result and Discussion

Community service activities carried out through the Real Work Lecture (Kuliah Kerja Nyata/KKN) by students from STAI As-Sunnah in Jaharun B Village, Galang Sub-District, lasted for 15 days, starting from March 25th to April 9th, 2023. It's important to note that the KKN period coincided with the month of Ramadan, beginning from the 3rd of Ramadan until the 18th of Ramadan in the year 1444 H. The research location was conducted at the Madrasah Diniyah Takmiliyah Awaliyah (MDTA) Al-Barokah in Jaharun B Village, Galang. MDTA Al-Barokah served as the central hub for the students to carry out community service programs during this period.

The involvement in KKN activities during Ramadan signifies the students' commitment to making positive contributions in the context of community service, particularly in efforts to enhance religious understanding, education, and the well-being of the village's inhabitants. In the sacred context of Ramadan for Muslims, the KKN activities conducted at MDTA Al-Barokah provided an opportunity for the students to delve deeper into religious practices, impart teachings based on Islamic values, and apply their knowledge of Islam to offer greater benefits to the community.

The 15-day KKN activity aimed to significantly contribute to strengthening the students' engagement in community service while aiding in improving religious understanding and supporting religious education within the Jaharun B Village, Galang environment. In carrying out this community service activity, the students from STAI As-Sunnah were assisted by four teachers who regularly teach at the Madrasah Diniyah Takmiliyah Awaliyah (MDTA) Al-Barokah in Jaharun B Village: Poniaty, Hanifah, Rosliana, and R.A Syahputra. These four individuals managed, organized, and facilitated the Madrasah Diniyah Takmiliyah Awaliyah (MDTA) Al-Barokah in Jaharun B Village, Galang.

The enthusiasm of the children at Madrasah Diniyah Takmiliyah Awaliyah (MDTA) Al-Barokah was truly commendable. Despite being in the holy month of Ramadan, where Muslims observe fasting, and amid the scorching daytime sun, their enthusiasm to participate in the activities organized by the students conducting the Real Work Lecture (KKN) from STAI As-Sunnah never waned. The commitment of the children to remain involved and active in these activities showcased an exceptional spirit in acquiring new knowledge and experiences. Even when faced with physical challenges such as the hot weather and fasting conditions, their eagerness to learn and engage in educational and religious activities was incredibly inspiring.

Students' enthusiasm in attending these activities is proof that their eagerness to deepen their religious knowledge and develop a better understanding of Islamic teachings is not hindered by physical conditions or their surrounding environment. They demonstrate steadfastness and seriousness in benefiting from the learning opportunities provided by the KKN students. The strong involvement of these children in this activity is a real example of how enthusiasm and determination in pursuing religious knowledge can have a positive impact, not only on themselves

but also on the surrounding community. This illustrates how intrinsic motivation and a strong desire to learn are crucial, even in challenging situations like the hot weather during the month of Ramadan.

Their courage to face challenges and maintain their enthusiasm for learning amid physical difficulties demonstrates remarkable dedication to religious education. The children of MDTA Albarokah set an example for all of us in the true essence of the spirit of learning and dedication to the development of religious knowledge. Among the community service activities through the Community Service Learning (KKN) program of STAI As-Sunnah students at MDTA Albarokah in Jaharun B Village, Galang, are as follows:

No	Event Name	Implementation	Result
1	Learn the Basics of Islamic Teachings	March 25, 2023 – April 09, 2023	Children of MDTA Albarokah are able to mention and memorize the pillars of faith and the pillars of Islam.
2	Learn Tajweed	March 25, 2023 – April 09, 2023	Children of MDTA Albarokah have begun to get good readings in accordance with the rules of tajweed.
3	Learn Mahfuzat	March 25, 2023 – April 09, 2023	Children of MDTA Albarokah are able to memorize the <i>mahfuzat</i> that has been taught.

Table 1: Learning the Pillars of Faith by Community Service Program Students

Learning the Fundamentals of Islamic Teachings

Albarokah Islamic Elementary School (MDTA) is a non-formal Islamic educational institution that has a clear vision: "To be a leading Islamic elementary school in shaping noble-charactered, knowledgeable generations who firmly adhere to Islamic teachings based on the Quran and Sunnah." This vision serves as the main guideline for MDTA Albarokah in conducting educational activities and teachings. To achieve this vision, MDTA Albarokah emphasizes the teaching of fundamental Islamic religious teachings as the primary foundation. They strongly emphasize Quranic and Sunnah teachings, as well as fundamental Islamic values. Through a carefully designed curriculum, the educators at MDTA Albarokah strive to provide a comprehensive understanding of the principles of Islam to the students.

The teaching of the fundamentals of Islamic religious teachings at MDTA Albarokah is not merely aimed at providing theoretical understanding but also practical applications in daily life. They pay attention to the formation of character with noble morals and Islamic principles as an integral part of the educational process. By instilling noble values and Islamic principles in the younger generation through MDTA Albarokah, the institution plays a role in shaping individuals who are not only academically intelligent but also possess strong moral and spiritual strength in line with their vision to mold a generation firmly grounded in Islamic teachings. Through its focus on the fundamentals of Islam, MDTA Albarokah in Jaharun B Village becomes an educational institution that plays a crucial role in shaping morality, insight, and love for deeply felt Islamic teachings among the younger generation, in line with its vision and mission.

This study highlights the teaching process of the pillars of faith (Rukun Iman) and the pillars of Islam (Rukun Islam) to the students of MDTA Albarokah in the context of the Community Service Learning (KKN) program. The Pillars of Faith,⁹ which encompass belief in Allah, His angels, His books, His messengers, the Day of Judgment, and fate—whether good or bad—and the Pillars of Islam, which consist of bearing witness, prayer, almsgiving, fasting during Ramadan, and pilgrimage

⁹ H Yufi Mohammad Nasrullah, Yasya Fauza Wakila, and Nurul Fatonah, "Peneguhan Karakter Islam Peserta Didik Melalui Rukun Iman Dengan Metode 3p (Pemahaman Pengamalan Pembiasaan)," *Jurnal Pendidikan UNIGA* 15, no. 2 (2021): 484–501.

for those able, were the primary focus of this approach. The teaching activity began with KKN students asking about the Pillars of Faith and the Pillars of Islam to the students of MDTA Albarokah. The results indicated that some students responded inadequately, signifying a lack of comprehensive understanding of these concepts.



Figure 1. Learning the Pillars of Faith by KKN Students

The KKN-involved students took the next step. They adopted a teaching method by writing the Pillars of Faith and the Pillars of Islam on the blackboard, providing in-depth explanations, and encouraging students to memorize them. This method aimed to provide a more comprehensive understanding and facilitate the retention of these concepts. The results of this teaching method showed significant progress. The children of MDTA Albarokah were able to remember and articulate the Pillars of Faith and the Pillars of Islam well. This reaffirms that interactive and direct teaching methods help enhance the understanding of religious concepts among children. Teaching the Pillars of Faith and the Pillars of Islam in the context of KKN at MDTA Albarokah was an effective step in addressing the initial lack of understanding among children regarding these religious concepts. The interactive method used provided evidence that direct approaches can help strengthen the understanding of religious concepts among children. The implication is that effective religious education plays a crucial role in shaping a solid religious understanding in the younger generation.

This study confirms that directed and interactive teaching has a positive impact in reinforcing religious understanding among children. The success of KKN students in teaching the Pillars of Faith and the Pillars of Islam demonstrates that activities like this can play a significant role as an essential tool in supporting religious education among communities. Following the success in teaching the Pillars of Faith and the Pillars of Islam, the next step for students involved in the Community Service Learning (KKN) at MDTA Albarokah Galang was to introduce daily prayers and the Life of the Prophet (Shiroh Nabawiyah) to the students. Teaching daily prayers, including prayers when entering and exiting the toilet, entering and exiting the mosque, bedtime prayers, and others, was conducted through a similar approach as teaching the Pillars of Faith and the Pillars of Islam, involving writing, reading together, explaining meanings, and memorizing. The results showed significant progress, where the children of MDTA Albarokah were able to memorize these daily prayers. This step proves that an interactive and directed approach can help strengthen religious understanding among children. Religious education in daily prayers becomes an integral part of forming daily spiritual habits for the students.

Furthermore, KKN students took the initiative to teach the Life of the Prophet (Shiroh Nabawiyah), which is the history of the life of Prophet Muhammad, to the students. The method employed in teaching the Life of the Prophet was through a question-and-answer approach, aiming to make the learning environment more interactive and enjoyable, especially when conducted amidst the fasting month. This approach aims to make learning about the life of Prophet Muhammad more interesting for children while deepening their understanding of noble values and Islamic teachings. This step underscores the importance of delivering religious material in an engaging manner that fits the circumstances and learning context.

Through the KKN activities at MDTA Albarokah, the steps taken to teach daily prayers and the Life of the Prophet have made a significant contribution to strengthening religious education. Interactive teaching methods help create a positive learning environment and have a positive impact on the children's understanding of religion. Directed and enjoyable religious education is an essential element in shaping the character and spirituality of children. The success of KKN students in facilitating religious learning using an approach that suits the learning environment confirms that such activities can be an essential tool in strengthening religious education in communities. This study documents practical experiences in introducing Islamic religious education at MDTA Albarokah Galang, demonstrating that interactive teaching methods can be an effective alternative in enhancing religious understanding among children.

Learning Tajwid Sciences

The Tajwid science is taught to the children of MDTA Albarokah in Jaharun B Village as part of the Community Service Learning (KKN) activities. The basis for this initiative is to address several students who require assistance in enhancing the quality of their Quranic recitation. Despite the achievement in 2022, where students from MDTA Albarokah secured first place in the Competition of Recitation Proficiency in the Pilgrimage Rituals Demonstration in the Medan Hajj Dormitory, it was realized that there is still room for improvement.

Tajwid is a discipline that studies the techniques of correctly and precisely reciting the Quran, both in reading individual letters and when they meet other letters.¹⁰ Due to the complexity and depth of Tajwid, the focus of this KKN activity is directed toward understanding the rules of Nun Sakinah and Tanwin. Learning the rules of Nun Sakinah and Tanwin is deemed essential as these concepts constitute the core of Tajwid's understanding, particularly concerning the pronunciation of nun sakina and Tanwin in Quranic recitation. The focus on these aspects is expected to assist the students in enhancing fluency and accuracy in Quranic recitation.

The Tajwid rules, especially those related to nun sakina and tanwin, are taught using methods involving writing on the blackboard, verbal explanation of concepts, and providing examples from the Quranic text. Various Tajwid rules, such as Izhar, idgham, iklab, and ikhfa', are explained with examples from the Quranic text to facilitate understanding. Additionally, motivation and guidance are provided to encourage the students to memorize these Tajwid rules. Another crucial point is to train them as frequently as possible so that they can recite the Quran according to the rules taught by Tajwid.

¹⁰ Syari Fatul Umah and Khoiruzzaim Kurniawan, "Penerapan Ilmu Tajwid Pada Tpq Miftahul Huda Di Dusun Jatisari Desa Krenceng, Kecamatan Kepung Kabupaten Kediri," *Jurnal Pengabdian Kepada Masyarakat Desa (JPMD)* 2, no. 3 (2021): 109–124.



Figure 2. Mahasiswa Mengajarkan Shirah dan Ilmu Tajwid

Efforts in teaching Tajwid, especially concerning the rules of Nun Sakinah and Tanwin, have shown encouraging results. The students have displayed improvement in understanding and applying the rules they were taught, especially in the context of Quranic recitation. The implication of this teaching is to provide a strong foundation for the students to correct and enhance their Quranic recitation. Mastery of Tajwid, particularly in the rules of Nun Sakinah and Tanwin, is expected to become an essential foundation in their journey to become proficient and fluent Quranic reciters. Teaching Tajwid, especially the rules of Nun Sakinah and Tanwin, in the context of KKN at MDTA Albarokah, is a crucial step in supporting the development of Quranic recitation abilities among the students. This step is expected to be a solid foundation in their journey to deepen their understanding and skills in reciting the Quran.

Learning Mahfuzhat

In order to enhance the enthusiasm and motivation of the students at MDTA Albarokah in Jaharun B Village, we introduced a new material previously not covered by the MDTA Albarokah instructors, namely the teaching of Mahfuzhat. Mahfuzhat comprises a collection of pearls of wisdom in the Arabic language containing deep-seated values of wisdom and profound advice.¹¹ The teaching method employed to introduce the concept of Mahfuzhat mirrors the previous approach. Mahfuzhat materials were written, explained in detail, and conveyed to the students at MDTA Albarokah for memorization. Some examples of Mahfuzhat taught included: (1) "من جد وجد" (Man Jadda wa jada "Whoever strives, will succeed"). (2) "من صبر ظفر" (Man Shabara Zhafiro "He who is patient, achieves success"). (3) "من سار على الدرب وصل" (Man Saara 'Ala Darbi Washala "He who walks on the path will surely reach").

¹¹ Dolla Sobari, "Analisis Penerjemahan Teks Berbahasa Arab Dalam Buku Mahfuzhat: Kumpulan Kata Mutiara, Peribahasa Arab-Indonesia," *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam* 20, no. 2 (2020): 97–112.



Figure 3. Mengajarkan Mahfuzhat kepada Santri MDTA

After completing the planned teaching curriculum, a Learning Evaluation activity was conducted. The primary objective of this evaluation was to measure the extent of understanding among the Albarokah students regarding the material presented by the Real Work Lecture students from STAI As-Sunnah. The results indicated a positive response from the MDTA students. The learning atmosphere was notably vibrant with their active participation. Throughout the evaluation, recognition was awarded to the Albarokah students who accurately answered questions, acknowledging their contribution to the learning process.

In the context of introducing new material, the KKN instructors made a valuable contribution to the students' knowledge. The Mahfuzhat material became a pivotal element in shaping their thoughts and attitudes. Similarly, the evaluation activity served not only as a measurement tool for understanding but also as a moment to appreciate the high-achieving participants. The entirety of the Mahfuzhat teaching and learning evaluation activities strengthened the positive relationship between the KKN students and the MDTA Albarokah community. Moreover, the success of the Albarokah students in absorbing and responding to the new material serves as a benchmark for the effectiveness of the teaching provided by the KKN team.

Conclusion

Community Service activities through the Real Work Lecture program conducted by students of STAI As-Sunnah at the Madrasah Diniyah Takliyah Awaliyah (MDTA) Albarokah in Jaharun B Village, Galang District were carried out according to the planned schedule. Through a series of activities conducted, it can be concluded that MDTA Albarokah, as an educational institution in Jaharun B Village, Galang District, has proven to be a significant avenue in efforts to enhance the knowledge of children, although there are still several aspects that need further improvement.

The results of these activities showed gratifying progress. Children who are students at MDTA Al-Barokah demonstrated a better understanding of the basics of Islamic teachings. There was a significant improvement in their ability to recite the Quran according to the rules of tajwid. Moreover, the inclusion of Mahfuzhat in the curriculum introduced by Real Work Lecture students in Jaharun B Village, Galang, was also enthusiastically received by the MDTA students. From a learning perspective, the activities had a positive impact. The students not only gained a better understanding of Islamic teachings and the rules of tajwid but also displayed a high interest in delving into new material such as Mahfuzhat. This indicates that the new approach in the curriculum can provide added value in the effort to educate the children in that environment.

However, this improvement still needs to be accompanied by efforts for further improvement and development. Specific aspects, such as the development of teaching methods and the enhancement of facilities, still need attention to ensure sustained improvement in learning at MDTA Al-Barokah. Thus, more optimal results in achieving educational goals can continue to be attained. Therefore, the Real Work Lecture activities bring about positive changes in the education of children at MDTA Albarokah. Nevertheless, there is a need for ongoing efforts to improve the quality of education and facilities to reach higher standards and have a broader impact on educating the children in Jaharun B Village, Galang District.

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