



Baliak ka Surau: an Action Research to Empower Masjid to Learn Islamic Science in Kampuang Sarugo

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Abstract

This KKNT activity aims to enlighten the public about the importance of mosques for Muslims and how to empower mosques as centers of Islamic community activities, especially as a means for *tafaqqub* (understanding) Islamic sciences. The method used in this community service activity is Participatory Action Research. Sarugo Village, Nagari Koto Tinggi, Gunuang Omeh District, Fifty Cities District, West Sumatra is the target of this year's STAI As-Sunnah KKNT activities. This place was chosen because, based on observations and interviews conducted with the people in the area, it was concluded that there were several mosques, but the number of Muslim people who had the awareness to prosper the mosques with worship activities was very minimal, this was due to the absence of preachers who provided enlightenment to the public about the importance of mosques for Muslims, and how to empower mosques as centers of Islamic community activities. KKNT activities are carried out for two weeks, from March 25 to April 9, 2023. The forms of activities carried out to achieve the above objectives are conducting Islamic study activities at mosques, reviving the role of mosque youth, visiting local communities at mosques by holding positive activities such as cooperation in mosques, breaking the fast together, and sticking up posters of Islamic knowledge, such as posters for ablution prayers, prayer posters for entering mosques, and so on. It was concluded that through these activities, Kampuang Sarugo's enthusiasm increased to come to worship at the Masjid and prosper the Masjid through other positive activities.

Keywords: Baliak Ka Surau; Prosper The Masjid; Islamic Da'wah

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Introduction

The Masjid is the most beloved place by Allah Subhanahu Wata'ala. This is based on the hadith of the Prophet Sallallahu Alahi Wasallam, from the path of Abu Hurayrah's companions radhiyallahu anhu,

"The places most loved by Allah are his masjids."¹ In the Quran, Allah Subhanahu Wata'ala states that among the characteristics of the believers are those who prosper in the Masjid. This indicates the glory and majesty of the Masjid's position in the sight of Allah Subhanahu Wata'ala At-Taubah: 18.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

"Only those who prosper the masjids of Allah believe in Allah and the Last Day, and keep the shalat, pay the zakat, and fear no one other than Allah. So they are the ones who are expected to be among those who are guided."

Prospering the Masjid is an effort to make the Masjid a center of the Muslim community's worship activities. It involves various spiritual, social, educational, and economic aspects. Some steps that can be taken to prosper the Masjid include (1) Worship Activities: Holding congregational prayers regularly, including five daily prayers and Friday prayers. Conducting religious studies, recitations, and religious lectures to increase people's knowledge and understanding. (2) Education: Organizing religious education programs for children and adults, including the teaching of the Quran, tafsir, fiqh, and Islamic history. Establish Islamic educational institutions such as madrassas or pesantren to provide formal education to the younger generation. (3) Social Activities: Organizing social activities such as health programs, social assistance, and community empowerment. Involve the Masjid in social activities in the surrounding area, such as environmental care programs, assistance to orphans, and fundraising for charity. (4) Economy: Utilizing masjid facilities to drive the local economy, such as renting space for community events, opening small shops selling halal products, or running productive businesses that can support the sustainability of the Masjid. (5) Maintenance and Improvement of Facilities: Maintain and repair masjid facilities periodically, including structural repairs, good spatial planning, and maintained cleanliness. Add necessary facilities, such as a library, a convenient ablution place, or a parking lot. (6) Community Participation: Encourage the active participation and contribution of members of the Muslim community in the prosperity of the Masjid, either financially or by giving their time, energy, or expertise.

It is important to involve the Muslim community in efforts to prosper the Masjid in the spirit of togetherness, participation, and shared responsibility. Prospering the Masjid involves masjid management and requires support and cooperation from all Muslims in the community. Prospering a masjid includes two things. *First*: Build a masjid, beautify or strengthen the building. *Second*: Prospering by performing obedience to Allah the Exalted and making remembrance to Him in the Masjid, and this second point is the essence of prospering the Masjid of Allah Subhanahu Wata'ala. However, anyone who builds a masjid by infusing his property to gain the pleasure of Allah the Exalted is also intended to help Muslims uphold (carry out) worship to Allah the Exalted, then this is a good intention or intention and includes charity.²

¹ Abu al-Husain Muslim bin al-Hajjaj, Kitab as-Shalah, Mesir: Daar at-Ta'shil, 2014, 403.

² Muhammad Saifudin Hakim, "Memakmurkan Masjid Allah", <https://muslim.or.id/35249-memakmurkan-masjid-allah.html>, (diakses pada 10 Mei 2023, pukul 15.30).

The Masjid has its standing in the history of Islamic da'wah. History records that one of the efforts made by the Prophet Muhammad Sallallahu Alahi Wasallam upon arrival in Yathrib (Medina) when he migrated from the city of Mecca was to build the Prophet's Masjid. At that time, the Prophet's Masjid in addition to functioning as a place of worship for Muslims, the Prophet's Masjid also functioned as a place to carry out various forms of *muamalah* activities, an educational center for Muslims in Madinah al-Munawwarah.³ The Masjid Nabawi is a masjid founded by Prophet Muhammad (PBUH) in Medina after migrating from Makkah. This Masjid had various important functions during the time of the Prophet of Allah. Here are some of the main functions of the Prophet's Masjid during the time of the Prophet (peace be upon him): (1) Place of Worship: The Prophet's Masjid is the main place to perform worship, including the five daily prayers, Friday prayers, and *Taraweeh* prayers. The Prophet SAW and his companions performed worship in congregation in this Masjid. (2) Place of Teaching: The Prophet (peace be upon him) preached the teachings of Islam and gave religious lessons to the companions in the Masjid. He gave lectures, commented on the Quran, and answered questions about religion. (3) Place of Consultation and Problem-Solving: The Prophet's Masjid is also a place to consult and solve Muslim problems. The Companions came to the Masjid to seek advice and opinions from the Prophet (peace be upon him). (4) Place of Leadership and Decision-Making: The Prophet's Masjid became the center of political activity and decision-making. The Prophet (peace be upon him) and his companions gathered in the Masjid to discuss the problems of the Ummah, strategize, and make important decisions. (5) Place of Moral Learning: The Prophet (peace be upon him) taught and practiced high moral values in the Masjid. The Companions learned about kindness, patience, friendliness, and humility from the example of the Prophet (peace be upon him). (6) Place of Peace and Recreation: The Prophet's Masjid became a place where Muslims could gather to interact, discuss, and seek tranquility. The Masjid is also a children's playground and community gathering place to celebrate religious celebrations, such as Eid al-Fitr and Eid al-Adha. (7) Place of Refuge and Asylum: The Prophet's Masjid also serves as a place of refuge and asylum for persons seeking refuge from threats or conflicts. People who enter the Masjid will get protection from the Prophet (peace be upon him) and Muslims. These functions show the importance of the Prophet's Masjid in the lives of Muslims during the time of the Prophet. This Masjid is a place of worship and a spiritual, intellectual, and social center for Muslims in Medina.

The Masjid is the most important place for Muslims. In addition to its function as a place of worship for Muslims, masjids are also an instrument of empowerment for people to improve the quality of society. Since the time of the Prophet Sallallahu Alahi Wasallam, the Masjid was the center of civilization of the Ummah, and the Prophet took care of the Muslims in this Masjid, continued by the next generation, namely Ali bin Abi Talib who, when he became the Caliph took care of the affairs of the Ummah in the Masjid. For this reason, the Masjid is the most strategic place for Muslims to create a dynamic and quality family or community. Especially today, the Masjid has been realized as a center for early childhood education and a means of tarbiyah for students of knowledge, especially learning and understanding the verses of the Qur'an.⁴

The Masjid reflects all the activities of the people, and the Masjid becomes a measure and indicator of the welfare of the people both outwardly and mentally. Therefore, if there is no masjid in an

³ Shafiyurrahman al-Mubarakfuri, *Bina al-Masjid an-Nabawy*, Riyadh: Daar al-Muayyid, 2004, 185.

⁴ Dwi Juli Priyono, Badrun Fawaidi, Umi Nurhayati. *Pemberdayaan Masjid: Pembinaan Masjid agar Menjadi Masjid yang Makmur di Masjid Al-Huda Dusun Darussalam Desa Jatimulyo Kecamatan Jenggawab Kabupaten Jember*. Vol. 1. Al-Ijtima'. Jurnal Pengabdian Masyarakat. No. 1 Oktober 2020. 27.

area with a Muslim population or a masjid in the middle of the Muslim population, but it is not used as a center of people's lives, this will be a negative signal of disorientation of people's lives. In these two situations, the devotee will experience confusion and suffer from various mental and physical illnesses, and will be unable to enjoy the distribution of the flow of pleasure and energy from Allah Subhanahu Wata'ala.⁵

As-Sunnah Islamic College is one of Indonesia's Islamic higher education institutions based in Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency, North Sumatra. As one of the Islamic Universities, STAI As-Sunnah is fully obligated to preach to the midst of society, reminding the public of the importance of masjids to learning Islamic science in improving the quality of society. As a higher education institution, STAI As-Sunnah should disseminate knowledge through community service. Community service is one form of the tri dharma of higher education, education, and research. Community service aims to apply and disseminate knowledge and research results to the community, hoping that it can provide real and direct benefits in everyday life. Some community service articles that have been published in the last two years from STAI As-sunnah, including: Optimizing Surau as an Education Center in the Pandemic Period,⁶ Self-Habilitation in Consistency of Reading The Qur'an in In The Masjid Al-Qodri,⁷ Prevention of Illiteracy of the Al-Quran From an Early Age,⁸ Community Potential Empowerment: Participatory Action Research in Sungai Durian Village Lamposi Tigo Nagari Payakumbuh,⁹ Utilization of online media as an emergency alternative for implementing community service activities during the COVID-19 pandemic,¹⁰ Building a Qurani Society: A Collaborative Community Base Research.¹¹ These publications show the serious efforts of STAI As-sunnah to carry out community service programs by the national standard 4 of 2020.

Some of the obligations of universities in disseminating knowledge through community service¹² include: (1) Carry out community service activities relevant to the university's field of expertise. This community service activity can provide training, consultation, or assistance to the community in solving existing problems. (2) Disseminate the results of community service activities through various relevant communication media, including publications in the form of scientific journals, popular articles, bulletins, or university websites. (3) Establish partnerships with the government, non-governmental organizations, and the general public to conduct collaborative community service activities. (4) Encourage student participation and involvement in community service

⁵ Ahmad Asyari, Subhan Abdullah Caim. *Penguatan Kapasitas Peran Masjid Sebagai Pusat Pemberdayaan Masyarakat di Kelurahan Taman Sari Ampenan Kota Mataram*. Vol. 13. Tranformasi: Jurnal Pengabdian Masyarakat. No. 1. Januari 2017. 15.

⁶ Rozaanah Rozaanah et al., "Optimizing Surau as an Education Center in the Pandemic Period," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 2, no. 1 (2022): 32–41.

⁷ Muhammad Iqbal et al., "Self-Habilitation in Consistency of Reading The Qur'an in In The Masjid Al-Qodri," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 3, no. 1 (2023): 1–9.

⁸ Zulham Effendi, Said Hidayat, and Rozaanah Rozaanah, "Prevention of Illiteracy of the Al-Quran From an Early Age," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 2, no. 2 (2022): 1–9.

⁹ Rozaanah Rozaanah et al., "Community Potential Empowerment: Participatory Action Research in Sungai Durian Village Lamposi Tigo Nagari Payakumbuh," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 3, no. 1 (2023): 20–29.

¹⁰ Slamet Riyadi et al., "Utilization of Online Media as an Emergency Alternative for Implementing Community Service Activities during the COVID-19 Pandemic," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 2, no. 1 (2022): 1–9.

¹¹ Slamet Riyadi et al., "Building a Qurani Society: A Collaborative Community Base Research," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 39–49.

¹² Anisa Fitri and Syahrani Syahrani, "Kajian Delapan Standar Nasional Penelitian Yang Harus Dicapai Perguruan Tinggi," *Adiba: Journal of Education* 1, no. 1 (2021): 88–96.

activities as part of their education. It aims to equip students with social skills and the application of science in society.

Kampung Sarugo, Nagari Koto Tinggi, Gunuang Omeh District, Lima Puluh Kota Regency, West Sumatra is one of the targets of STAI As-Sunnah KKNT this year. This place was chosen because it was based on an interview with one of the residents of Kampung Sarugo named Pak Dede¹³, He mentioned that in Kampung Sarugo, there are several masjids, but the number of Muslim communities who have the awareness to prosper the masjids in the area with worship activities is very minimal. In addition, the lack of dai who enlighten the community about the importance of masjids for Muslims and how to empower masjids as centers of Islamic community activities.

On that basis, through this KKNT activity, the STAI As-Sunnah Deli Serdang team seeks to enlighten the people of Kampung Sarugo on the importance of masjids for Muslims and how to empower masjids as places of worship and centers of Islamic community activities, especially as a means for *tafaqquh* (understanding) Islamic sciences.

The method used in this KKNT is the PAR (Participatory Action Research) method. PAR is a community service method that involves the active participation of the community in the research process to identify social problems and plan, implement, and evaluate actions taken to achieve desired social change. This method focuses on the active involvement of the community as a research subject, not just as an object of research. PAR involves collaboration between the researcher and the community under study. The aim is to promote community empowerment by giving them control over the research process and developing solutions that fit their needs and priorities. Some common steps in the PAR approach include: (1) Problem identification: Researchers and communities work together to identify social problems that are significant and relevant to a particular community. This is done through open and participatory dialogue with community members. (2) Action planning: Once a problem is identified, the community and the researcher work together to plan actions that can be taken to address the problem. At this stage, planning is carried out by involving stakeholders involved in the problem under study. (3) Action implementation: The community implements the planned action with the researcher's guidance and support. During implementation, data and information are continuously collected to analyze the impact and effectiveness of the actions taken. (4) Evaluation and reflection: After the action is implemented, evaluation is carried out together to evaluate the impact of the action. The community and researchers jointly examine the results and learn from the experiences that have been passed. The results of this evaluation will form the basis for future decision-making.

The advantages of using the PAR method in community service are (1) Community empowerment: PAR provides opportunities for communities to play an active role in overcoming their social problems. This increases their sense of ownership, confidence, and ability to make sustainable change. (2) Relevance and familiarity with the local context: By involving the community as a research partner, PAR ensures that the solutions are relevant and appropriate to local needs and contexts. (3) Collaboration and participation: This method encourages collaboration and active participation of various stakeholders in the decision-making process. It creates space for dialogue, mutual understanding, and collective agreement. (4) Experiential knowledge: People's knowledge and experience are recognized and valued in PAR. This allows researchers and communities to learn from each other and combine existing knowledge to develop better solutions. (5) Sustainable

¹³ Warga Kampung Sarugo, Nagari Koto Tinggi, Gunuang Omeh.

social impact: PAR promotes sustainable social change by actively involving communities. The resulting solutions can improve people's quality of life and create broader structural change.

In community service, PAR methods can be applied in various contexts, such as education, public health, economic development, environment, and other areas where community participation and involvement are critical to achieving significant change. In this regard, STAI As-sunnah directs PAR to Islamic education for the community, focusing on increasing public awareness to restore the function of the Masjid as the Minang community used to treat the Masjid. Therefore, this PAR activity was given the theme, *Baliak ka Surau: Empowering Masjids as a Facility for Learning Islamic Science in Kampuang Sarugo Nagari Koto Tinggi, Gunuang Omeh District, 50 City, West Sumatra Province.*

Result and Discussion

Departing from the problems mentioned above, the KKNT team then prepared an activity plan that will be applied later in collaboration with the community in Kampuang Sarugo. It is hoped that through this KKNT activity, the level of awareness of the people of Kampuang Sarugo to prosper the Masjid with worship activities and other positive activities will increase. The activity plan that the Kampuang Sarugo KKNT Team has formulated is as follows: *First:* Visit the local PEMDA and BKM Masjid in Nagari Koto Tinggi. Before conducting community service activities, visits to community leaders and local government are important steps to build relationships, identify community needs, and get support in activities that will be carried out later. In addition, this visit is also an opportunity to build good relations and mutual understanding with community leaders and local government.

Second: Conducting Islamic study activities in masjids, such as Islamic studies, improving the reading of the Qur'an and others. To attract people to be active in masjid activities, here are some strategies you can do: (1) Inclusive understanding: Ensure that your Masjid is an inclusive and welcoming place for all levels of society, including children, adolescents, adults, the elderly, and families. Maintaining a friendly atmosphere and respecting differences will make everyone feel safe and engaged. (2) Education and skills programs: Provide religious and skills education programs that benefit the community. This could include Quran interpretation classes, Arabic language instruction, skills training such as time management or leadership, and parenting classes. Make sure the programs are relevant to the needs of the community. (3) Social activities and community service: In addition to religious activities, social activities are also held that involve the community at large. For example, feeding programs for the poor, visits to nursing homes, or environmental campaigns. Through this activity, the Masjid can function as a community service center that provides concrete benefits to its surroundings. (4) Family events: Hold family events, such as family picnics, religious festivals, or sporting events together. This will build bonds between family members and encourage more active participation. (5) Youth and youth: Pay special attention to youth and youth by providing programs that are interesting and relevant to them. For example, have interactive religious classes, youth discussions, or social activities that interest them, such as music or art. (6) Effective communication: Use various communication channels, such as announcements on masjids, social media, WhatsApp groups, or newsletters, to inform masjid activities and programs regularly. Make sure the information is easily accessible and regularly updated. (7) Establish an activity committee: Involve the community in implementing masjid activities. Form an activity committee made up of community volunteers who are eager to contribute. You can create more diverse activities and attract more people by involving them. (8)

Facilitate social gatherings: Provide space in masjids for informal gatherings and social interactions. For example, provide a lounge with beverage facilities or a place to relax and talk after prayer. This will create social bonds between pilgrims and encourage closer ties between them. By implementing these strategies, public interest in masjid activities is hoped to increase. It is also important to constantly pay attention to community feedback and adapt to their needs.

The third is to revive the role of the youth masjid. Incorporating the role of young people in the Masjid is an important step in involving young generations in religious activities and strengthening the community of masjids. Here are some ways to revive the role of masjid youth: (1) Religious understanding and education: Providing relevant and attractive religious education programs for adolescents. These can be classes of Quran interpretation, the teaching of hadith, contextual understanding of religion, and group discussions on issues faced by adolescents in a religious context. (2) Relief in the activities of masjids: Encourage young people to engage in masjid activities, such as study, study of books, organization of religious events, or service to the community. Allow them to take responsibility and take an active part in various activities. Leadership training: Give training and leadership training to adolescents. Help them develop leadership skills, such as communicating, organizing events, leading discussion groups, and managing projects. Encourage them to take on a role as leaders in the youth group in the Masjid. (4) Social and humanitarian activities: Involve young people in social and humane activities, such as charitable campaigns, visits to orphanages or kindergartens, or environmental activities. This helps them understand human values in Islam and builds empathy and social awareness. Creativity and art: Give space to young people to express their creativity through Islamic art and literature. Make a contest of poetry, short story, or paintings with Islamic themes. This will stimulate the interest of adolescents and give them the means to express their religious understanding uniquely. (6) Youth Discussion and Forum: Provide time and place for open discussion and youth forum in the Masjid. It can be a platform for them to share views, ask questions, and discuss issues relevant to them. Guidance and facilitation of such discussions to ensure a safe and supportive environment. (7) Mentoring and modeling: Help teenagers find a mentor or modeling role to guide them in religious understanding and personal development. These mentors could be ustadz, trusted adult members of the community, or older teenagers who have shown dedication to worship and contribute to the Masjid. (8) Sports and recreational activities: Aside from religious activities, there are also sports and recreation activities involving adolescents. These include sports tournaments, hiking, adolescent retreats, and other outdoor activities. These activities build social bonds and promote health and a balanced lifestyle. Involving young people in the Masjid is an important investment for the community's future. By giving them the right opportunities and support, adolescents can become change agents that strengthen Islamic values and build strong communities.

Fourth: Stay in touch with the local community in the Masjid by holding positive activities such as masjid mutual assistance and breaking the fast together. It aims to strengthen ties with local communities and build stronger social ties. By actively involving themselves in activities and initiatives involving the local community, it is hoped that they can strengthen relationships with them, build stronger social ties, and make the Masjid a center of positive activities in the community.

Fifth: Stick Islamic science posters, such as ablution prayer posters, masjid entrance prayer posters, etc. Elements that can be included in the poster are 'Title: Give an interesting and clear title to attract readers' attention, for example, "Islamic Sciences: Pillars of Religious Knowledge." Images:

Use images that are relevant to the theme of the poster, such as images of the Quran, Kaaba, or illustrations of famous Muslim scientists. These images can enrich visuals and attract readers' interest. The subject of Science: Include the subject of Islamic science that you want to convey in the poster, for example, the interpretation of the Quran, hadith, Islamic history, creed, fiqh, etc. Use clear and easy-to-read letters to make it easier for readers to understand the poster's content. Quranic Quotes or Verses: Include Quranic quotes or verses relevant to the science covered. This can give strength and authenticity to the poster. Key Points: Write down the key points or the essence of the science covered. Use simple and easy-to-understand language so that information can be conveyed well. Graphs and Infographics: If possible, use simple graphs or infographics to visualize complex data or concepts more easily understood by readers. Learning Resources: Provide additional references or learning resources for people interested in learning more about these sciences. For example, books, videos, websites, or educational institutions can be used as references. Ensure your poster design is attractive, informative, and easy to read. Choose the appropriate color combination and avoid using fonts that are too complicated to read. By using this poster as a learning medium, it is hoped that people can increase their knowledge of Islamic sciences and deepen their religious understanding. To achieve the objectives of KKNT STAI As-Sunnah, as mentioned above, the KKNT STAI As-Sunnah team carries out the following activities based on the previously formulated plan.

Conduct a visit to the local PEMDA (Wali Nagari) and BKM Masjid in Nagari Koto Tinggi.

This activity, in addition to keeping in touch with the Wali Nagari and the management of the BKM Masjid in Nagari Koto Tinggi Gunuang Omeh, also aims to introduce the KKNT STAI As-Sunnah Deli Serdang team to the Regional Government and BKM in Nagari Koto Tinggi, so that they know the STAI AS-Sunnah KKNT team and know the purpose of the arrival of the STAI As-Sunnah team to Kampuang Sarugo Nagari Koto Tinggi. The results of this activity went smoothly and well, as seen by the receipt of the STAI As-Sunnah KKNT team well by the Regional Government and BKM Nagari Koto Tinggi, Gunuang Omeh West Sumatra.



Picture 1: Visit to Nagari Koto Tinggi Gunuang Omeh Local Government

Conducting Islamic study activities in mosques, such as Islamic studies, improving the reading of the Qur'an and others.

This activity aims to prosper the masjids in Kampuang Sarugo, and provide understanding to the surrounding community about the laws of Islamic law. So that with the increasing understanding

of the community towards Islamic religious laws, their awareness has increased to prosper the masjids in Kampuang Sarugo.

The target of this activity is the community of Kampuang Sarugo as a whole, regardless of age, be it adults, adolescents and children. Islamic da'wah activities, such as Islamic studies and improvement of Qur'an readings, were held by several masjids in Kampuang Sarugo Nagari Koto Tinggi, such as the Muhammadiyah Masjid, Dodok River Grand Masjid, Muhajirin Masjid and Air Hangat Grand Masjid. Islamic study activities are carried out four times a day, after performing dawn prayers, after Zuhr, after Asr and after performing taraweeh prayers in congregation. The total number of studies that the STAI As-Sunnah KKNT team has carried out amounts to more than 40 studies, with various materials, such as tawhid material, Ramadan fasting jurisprudence material, adab material, Qur'an recitation tahsin material, ablution procedures and other materials. In addition, the STAI As-Sunnah KKNT team was also allowed to become Friday khatib at several masjids in Kampuang Sarugo. This activity went well and positively impacted the people of Sarugo Village. It can be seen from the enthusiasm of the people of Kampuang Sarugo Nagari Koto Tinggi in participating in Islamic study activities carried out by the STAI As-Sunnah KKNT team. In quantity, the community who attended to come to the Masjid increased compared to previous days.



Picture 2: Islamic Studies for Fathers, Mothers, and Children in Sarugo Village, Nagari Koto Tinggi

In addition, there is also another activity for children, namely the practice of ablution procedures. The Prophet's ablution ordinance is an important religious practice to be taught to children. The following are the steps for practicing the Prophet's ablution procedures that can be adjusted to the understanding and ability of children: (1) Reading the intention of ablution: Explain to children the importance of intention in performing ablution. Invite them to say the intention orally or silently to perform ablution to follow the sunnah of the Prophet of Allah. (2) Wash both palms: Teach children to take ablution water by hand and wash both palms to wrists. Tell them how important

it is to clean their hands before starting ablution. (3) Gargle and wash nose: Show children how to rinse and wash their noses using a small amount of water in their hands. Teach them to take a small amount of water by hand, gargle, and put water in the nose, then remove the gargle and clean the nose by slowly removing the water. (4) Washing their faces: Encourage children to wash their faces using wet palms. Show you how to sweep water from the border of the hair to the chin and from the right ear to the left ear. (5) Wash both arms: Teach children to wash both arms from fingertips to elbows. Give an example of how to sweep water alternately on the right arm, then the left arm. (6) Head rubbing: Explain to children the procedure for rubbing the head using water poured on the hands. Teach them to wipe the top of their head with wet hands from front to back. (7) Washing both feet: Show children how to wash their feet using wet palms. Teach them to wash their feet from fingertips to ankles and ensure one foot is washed before the other.

During the learning process, students briefly explained the meaning and importance of each step of the Prophet's ablution. Remember to use language appropriate to the children's understanding so they can understand well. The practice of the Prophet's ablution ordinances can be applied in a relaxed and joyful atmosphere so that children feel comfortable and interested in learning.



Picture 3: The practice of the Prophet's ablution with children at Nagari Koto Tinggi

Reviving the role of masjid youth.

Youth is a time that is very valuable, irreplaceable, and will not be repeated. All potentials, interests, talents, wills, and abilities gather in it. It is not even an exaggeration to say that a human being begins to begin a real life at this time. So, of course, it requires 'guidance,' a tool showing the direction and things to do. In addition, it is also a tool that can show what is unnecessary and even prohibited in managing youth.¹⁴

The formation of adolescents in Islam aims to make them a good young generation, precious children have faith, knowledge, skills and noble morals. Fostering Muslim teenagers can be done through various approaches, including Masjid Youth activities. Youth masjid is an organization or forum for cooperation carried out by two or more Muslim teenagers who have a relationship with

¹⁴ A'idh al-Qarni, Selagi Masih Muda, Solo: PT. Aqwam Media Profetika, 2005

the Masjid to achieve common goals". Ahmad Yani said, "masjid youth is the main forum in the cadre of the masjid sector for the younger generation."¹⁵

So, it can be concluded that masjid youth is an organization under the auspices of a masjid whose scope of the work area are teenagers who support work programs related to masjids. The masjid youth organization is one of the steps of Islamic da'wah for the community in general and adolescents in particular in the process of Islamic education obtained from coaching activities. In addition, the existence of masjid teenagers can fully support masjid activity programs such as organizing Islamic holiday activities, recitation, Ramadan activities, Eid al-Fitr, and Eid al-Adha.

Among the activities held by the STAI As-Sunnah KKNT team was to enlighten teenagers about Islamic religious laws to teenagers in Kampuang Sarugo Nagari Koto Tinggi. In addition, the STAI As-Sunnah KKNT team also strives to motivate these teenagers to take advantage of their youth to carry out positive and beneficial activities for themselves in particular and for the Islamic community in general. The teenagers who attended this activity were mostly still studying in junior high and high school.



Picture 4: Enlightenment by KKNT team to teenagers in one of the masjids

Stay in touch with the local community at the masjid by holding positive activities such as masjid mutual assistance and breaking the fast together.

In addition to being the principal place of worship for Muslims, masjids can also be a place of friendship between people in the area. In the masjid, people can gather to hold positive activities to strengthen community relations. Among the activities carried out by the STAI As-Sunnah KKNT team to strengthen community relations in the masjid is by holding cooperation to clean the masjid and hold iftar together. This activity received a good response from the people of Kampuang Sarugo, and it can be seen from the high enthusiasm of the community to attend the activity and their enthusiasm in helping both morally and materially all need for the smooth running of the activity.

¹⁵ Ahmad Yani, *Panduan Memakmurkan Masjid Kajian Praktis Bagi Aktivis Masjid*, Jakarta: LPPD Kahiru Ummah, 2016, 112.



Picture 5: Iftar activity with the community at Nagari Koto Tinggi Masjid

Menempel poster-poster ilmu keislaman, seperti poster doa wudhu, poster doa masuk masjid, dll.

A preacher, in his da'wah, needs a means as an intermediary to deliver his da'wah materials so that these materials reach the community and are accepted by them. The meaning of means of da'wah is something a preacher uses in conveying his da'wah to Allah so that the da'wah provides benefits and produces good results. Among the da'wah facilities a preacher can use are posters pasted in places visited and seen by the community. Muslim designers widely use Da'wah posters as their way of preaching because it is believed that da'wah is one of the obligations of a Muslim. Da'wah using visual media is not new, but this phenomenon has become rife in recent years. This is directly proportional to the rapid development of the internet so that da'wah posters can be spread easily, especially through social media such as Facebook, Instagram, and Twitter. Visual media is considered effective for conveying da'wah because humans naturally easier to remember the message conveyed visually. As symbolic beings, humans have universal symbol-making capacities and activities, which find expression in various 'symbolic forms such as art, religion, law, politics, and economics.¹⁶

To achieve the goals mentioned in the introduction to this article, KKNT STAI As-Sunnah utilizes the means and capabilities it has, namely attaching Islamic science posters in masjids in Kampuang Sarugo, such as ablution prayer posters, prayer posters entering masjids, prayers out of masjids, etc. It is hoped that the STAI As-Sunnah KKNT team, with the posters attached, the people of Kampuang Sarugo can memorize the prayers contained in the posters and practice them in their daily lives.

¹⁶ Ahmad Faiz Muntazori, Dakwah Visual: Ekspresi Keimanan Seorang Muslim Dalam Bentuk Poster Digital, Vol. 1, Human Narratives, No.2, Maret 2020



Picture 6: Among Islamic science posters pasted in several masjids in Nagari Koto Tinggi.

Conclusion

The target of this KKNT activity is the people of Kampuang Sarugo, Nagari Koto Tinggi, Gunuang Omeh District, Regency 50, West Sumatra City. The activities carried out by the STAI As-Sunnah KKNT team went well and were also well received by the local government, BKM, and the local community. The activities carried out in this KKNT positively impact the people of Kampuang Sarugo. Significant changes can see in the people of Kampuang Sarugo since the arrival of the STAI As-Sunnah KKNT team compared to before the arrival of the STAI As-Sunnah KKNT team. The change lies in their increased self-awareness to come to the masjid, to worship, learn Islamic religious sciences and prosper the masjid with other positive activities. Impressions, messages, and hopes of the leaders and people of Kampuang Sarugo to KKNT STAI As-Sunnah, so that similar activities can be resumed in their villages in the following years.

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