

## **EMPOWERMENT OF RELIGIOUS FACILITIES TO ENHANCE RELIGIOUS EDUCATION IN MUARA UWAI VILLAGE, BANGKINANG, KAMPAR, RIAU; THROUGH THEMATIC COMMUNITY SERVICE ACTIVITIES**

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### **Abstract**

The obligation of a student after acquiring knowledge and practice is to impart it to others. Kuliah Kerja Nyata Tematik (KKNT) is one of the activities aimed at disseminating knowledge within the community. One of the places where KKNT is practiced is the village of Muara Uwai, Bangkinang Subdistrict, Kampar District, Riau. This village faces several issues, including the community's limited religious education, their inability to read the Quran properly, and children's lack of proficiency in religious practices. These issues are addressed by utilizing available assets, such as mosques and Quranic houses for teaching. The research employed the Action Research method with the ABCD (Asset Based Community Development) model. The results indicate that KKNT activities have improved religious education, Quranic reading skills, and knowledge of proper religious practices among the children and youth of Muara Uwai. However, the research also identified challenges in enhancing religious education among mothers and their Quranic reading abilities due to time constraints, which make it difficult for them to participate in activities organized by KKNT students, given their predominantly farming professions.

*Keywords:* KKNT; Muara Uwai; Masjid; Rumah Qur'an

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### **Article Info**

Article History:

Received: 2024-04-27 Accepted: 2025-03-13 Publish: 2025-03-31



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10.51590/jpm\_assunnah.v5i1.740

## Introduction

### *Theoretical Framework of Knowledge Dissemination in Islamic Context*

Knowledge acquisition and dissemination constitute fundamental pillars within human developmental frameworks, particularly in contexts where religious values are deeply embedded in social structures. This interconnection between knowledge and societal progress has been extensively documented across various scholarly disciplines, emphasizing how knowledge facilitates the fulfillment of human needs through increasingly efficient methodological approaches. In religious communities, particularly Islamic contexts, knowledge transcends mere utilitarian value and becomes inseparable from divine epistemological frameworks, wherein the authentic source of knowledge emanates from transcendental origins.<sup>1</sup> This conceptualization of knowledge creates a distinctive paradigm for educational interventions within predominantly Muslim communities.

Islamic epistemology establishes an intricate relationship between religious practice and knowledge acquisition, positing that foundational religious structures cannot be adequately established without comprehensive knowledge systems.<sup>2</sup> The propagation and dissemination of Islamic principles throughout communities necessarily occurs through deliberate knowledge transfer mechanisms, positioning Muslims as knowledge-bearers within a broader sociocultural context. This characterization is substantiated by the observation that Islamic regulatory frameworks and theological teachings are systematically predicated upon epistemological foundations.<sup>3</sup> The Quranic text, in its entirety, represents a comprehensive knowledge repository containing multifaceted pedagogical elements of significant educational value. Within this framework, religious discourse without proper knowledge foundations is considered methodologically unsound and potentially detrimental to authentic religious understanding.<sup>4</sup>

Educational psychologists and Islamic scholars have emphasized that knowledge acquisition must be accompanied by appropriate intentionality, specifically the intention to systematically eliminate ignorance both at individual and collective levels. This principle finds classical articulation in Ahmad bin Hanbal's assertion that "Nothing equals knowledge when the intention is right."<sup>5</sup> When subsequently interrogated regarding the precise nature of appropriate intentionality in knowledge acquisition contexts, he elucidated: "Intending to eliminate ignorance from oneself and others."<sup>6</sup> This conceptual framework establishes a dual responsibility paradigm for knowledge-bearers, encompassing both self-improvement and societal enhancement through knowledge dissemination.

### *The Four-Pillar Knowledge Framework and Scriptural Foundations*

Within Islamic educational theory, knowledgeable individuals bear a dual obligation: to implement their acquired knowledge through practice and to disseminate it through pedagogical interventions. This obligation is systematically structured according to a four-pillar framework articulated by Muhammad bin Abdul Wahab in his seminal work "Al-Ushul Ats-Tsalatsah,"<sup>7</sup> wherein he states: "Know, may Allah have mercy on you, that it is obligatory for us to study four matters. First:

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<sup>1</sup> Ika Ika et al., "Kewajiban Menuntut Ilmu Mengembangkan Dan Mengamalkannya," *Jurnal Ilmu Pendidikan Islam* 1, no. 3 (2023): 110–17.

<sup>2</sup> Nurul Fadilah, "The Impact of Visual Media on Enhancing Students' Comprehension of Islamic Religious Education Lessons," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 8, no. 2 (2023): 203–10, <https://doi.org/10.51590/waraqat.v8i2.576>.

<sup>3</sup> Edy Saputra and Mohammad Ridwan, "The The Agreement of Asset Separation in the Perspective of Maqasid Al-Shariah," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 9, no. 2 (2024): 155–65.

<sup>4</sup> Slamet Riyadi et al., "Building a Qurani Society: A Collaborative Community Base Research," *Al-Arkhabii: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 39–49, [https://doi.org/10.51590/jpm\\_assunnah.v2i3.272](https://doi.org/10.51590/jpm_assunnah.v2i3.272).

<sup>5</sup> Hafizzullah, Sepri Aulia, and Dewi Putri, "The Role of Sanad Studies in Ensuring the Authenticity of Mu'allaq Balaghât Hadiths in the Book of Muwatta' Malik," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 8, no. 1 (2023): 1–17, <https://doi.org/10.51590/waraqat.v8i1.513>.

<sup>6</sup> (المملكة العربية السعودية: مؤسسة الشيخ محمد بن صالح العثيمين الخيرية, 1435), كتاب العلم, محمد بن صالح العثيمين.

<sup>7</sup> Finsa Adhi Pratama and Ira Trisnawati, "Pemikiran Tajdid Syaikh Muhammad Bin Abdul Wahhab Dalam Kitab Al-Ushul Ats-Tsalatsah," *Zawiyah: Jurnal Pemikiran Islam* 7, no. 2 (2021): 94, <https://doi.org/10.31332/zjpi.v7i2.3104>.

knowledge; which encompasses: knowledge of Allah, knowledge of His Prophet, and knowledge of Islam with its evidence. Second: practicing it. Third: propagating it. Fourth: patience in propagating knowledge."<sup>89</sup> This theoretical framework establishes not only the importance of knowledge acquisition but also its practical application, dissemination, and the resilience required during educational processes.

Scriptural foundations for this four-pillar knowledge framework are derived from the Quranic text, specifically Surah Al-'Asr: "By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience."<sup>10</sup> This passage establishes a theological imperative for knowledge sharing within Islamic communities, positioning educational interventions as religiously mandated activities rather than merely socially beneficial endeavors.

The emphasis on knowledge dissemination within Islamic educational theory is further reinforced through prophetic traditions that establish negative consequences for knowledge concealment. As documented in authenticated hadith collections: "Abu Hurairah reported that the Messenger of Allah said: 'Whoever is asked about knowledge that he possesses and conceals it will come on the Day of Resurrection bridled with a bridle of fire.'"<sup>11</sup> This tradition establishes a theological deterrent against knowledge hoarding, thereby creating a religious imperative for educational outreach activities within Muslim communities.

#### Institutionalizing Knowledge Dissemination Through Thematic Community Service Programs

The previously established theoretical framework creates an educational imperative wherein knowledge must be systematically taught, in addition to being acquired and implemented through practice. This creates an institutional responsibility for Islamic educational establishments to facilitate knowledge dissemination activities, including those undertaken by students at As-Sunnah Islamic College (STAI As-Sunnah).

The Thematic Community Service Program (Kuliah Kerja Nyata Tematik, hereafter KKNT) represents an institutionalized approach to fulfilling the third pillar of the knowledge framework: knowledge propagation.<sup>12</sup> KKNT constitutes a mandatory curricular component for STAI As-Sunnah students, systematically designed to facilitate direct engagement with knowledge dissemination processes.<sup>13</sup> Beyond fulfilling religious obligations, this program provides students with experiential learning opportunities through practical application of theoretical knowledge in community contexts.

STAI As-Sunnah operationalizes the third knowledge pillar by strategically dispatching students to various geographical regions for educational interventions, including Muara Uwai Village in Bangkinang, Kampar, Riau. This approach aligns with contemporary service-learning educational models while simultaneously fulfilling religious obligations regarding knowledge dissemination.

#### Contextual Analysis and Needs Assessment of Muara Uwai Village

Preliminary needs assessment through field observation and stakeholder consultations identified several educational challenges within the Muara Uwai community that warranted intervention.<sup>14</sup> These challenges encompassed three primary domains: limited religious education among community members, insufficient Quranic literacy (particularly regarding proper recitation

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<sup>8</sup> Muhammad bin Sulaiman At-Tamimi, *Al-Ushul Ats-Tsalatsah* (Surabaya: Pustaka Syabab, 2017).

<sup>9</sup> Muhammad Muchtar Lubis, Muslimah Muslimah, and Muhammad Rifai Harahap, "Konsep Ilmu Menurut Muhammad Bin Abdul Wahhab Dalam Kitab Matan Al-Ushul Ats-Tsalatsah," *Darul Ilmi: Jurnal Ilmu Kependidikan Dan Keislaman* 9, no. 2 (2022): 244–57, <https://doi.org/10.24952/di.v9i2.4461>.

<sup>10</sup> QS. Al-'Ashr :1-3

<sup>11</sup> M Aziz, M Habibah, and M F Sonhaji, "Musnad Imam Ahmad Bin Hambal," *STUDI KITAB HADIS: Dari ...* 26 (2020).

<sup>12</sup> Fakhurrozi Pardosi et al., "Enhancing Islamic Religious Learning and Quranic Reading Through KKN-Thematic Program: A Case Study in Ridan Permai Village," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 4, no. 4 (2024): 23–33.

<sup>13</sup> Pardosi et al.

<sup>14</sup> Interview 1, Muara Uwai, March 16, 2024

techniques)<sup>15</sup>, and inadequate proficiency in religious practices among children.<sup>16</sup> These identified needs align with the knowledge dissemination framework previously established, creating a clear rationale for educational intervention.

Demographic analysis of Muara Uwai Village residents reveals a predominantly agrarian socioeconomic structure, with farming constituting the primary occupational category. This occupational distribution correlates with limited higher educational attainment among residents, creating particular challenges for religious education. Specifically regarding Quranic literacy, community members demonstrate difficulties with proper verse recitation according to tajwid (Quranic phonological rules) principles. Technical assessment reveals pronunciation deficiencies regarding phonemic length, stress patterns, and other phonological features. While some instructional capacity exists within the community, the implementation of proper Quranic recitation methodologies has not received comprehensive attention, creating an educational gap that aligns with the KKNT intervention framework.

#### *Comparative Analysis with Previous Educational Interventions*

The KKNT activities in Muara Uwai Village represent an ongoing educational intervention sequence rather than an isolated initiative. Historical analysis reveals previous similar interventions by other higher educational institutions, notably including Universitas Muhammadiyah Riau (UMRI) in 2022.<sup>17</sup> This historical context provides both opportunities for comparative analysis and challenges regarding intervention distinctiveness.

The current KKNT intervention establishes methodological distinctiveness through its focused emphasis on enhancing religious values specifically within the Muslim community of Muara Uwai Village. This focus is strategically aligned with the temporal context of implementation, which coincided with Ramadan 1445 H (2024 CE), a period characterized by heightened religious observance and increased receptivity to religious educational initiatives within Muslim communities. This temporal alignment represents a deliberate methodological choice to maximize intervention effectiveness through synchronization with community religious rhythms.

#### *Methodological Framework and Research Design*

The KKNT intervention was systematically structured according to a dual-purpose framework encompassing both service provision and research objectives. This integration necessitated the implementation of rigorous methodological approaches to ensure intervention appropriateness and optimize outcomes.

The research component employed Action Research methodology using the Asset Based Community Development (ABCD) model as its theoretical framework. The ABCD approach represents a sustainable community empowerment paradigm that identifies and leverages existing community assets, strengths, and potential rather than focusing exclusively on deficits and problems. This methodological choice positions the community as active participants in their own development rather than passive recipients of external interventions.<sup>18</sup> The ABCD framework encourages community members to transform their circumstances through the strategic utilization of existing assets and the cultivation of positive cognitive frameworks, thereby becoming agents of change within their own community contexts.<sup>19</sup>

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<sup>15</sup> Sopian Sinaga, "Increasing Al-Qur'an Literacy Through Community Based Research," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 49–61, [https://doi.org/10.51590/jpm\\_assunnah.v3i2.509](https://doi.org/10.51590/jpm_assunnah.v3i2.509).

<sup>16</sup> 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, [https://doi.org/10.51590/jpm\\_assunnah.v2i1.218](https://doi.org/10.51590/jpm_assunnah.v2i1.218).

<sup>17</sup> <https://seriau.com/mobile/detailberita/45858/pendidikan/kkn-hebat-umri-2022-desa-muara-uwai-disambut-baik-pemerintah-setempat>. Accessed on April 20, 2024 at 18:27 WIB

<sup>18</sup> Slamet Riyadi et al., "Action Based Community Development by STAI As-Sunnah," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 15–27, [https://doi.org/10.51590/jpm\\_assunnah.v3i2.503](https://doi.org/10.51590/jpm_assunnah.v3i2.503).

<sup>19</sup> Agus; dkk Afandi, "Metodologi Pengabdian Masyarakat," *Jurnal Sains Dan Seni ITS* (Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan ..., 2017), <http://repositorio.unan.edu.ni/2986/1/5624.pdf> <http://fiskal.kemenkeu.go.id/ejournal%0Ahttp://dx.doi.org/>

### *Data Collection and Validation Methodologies*

The research component implemented a multi-phase data collection strategy to ensure methodological rigor and result validity. The initial data collection phase employed direct observation techniques to identify community challenges. KKNT members conducted systematic observational assessments before initiating intervention activities, establishing an empirical foundation for subsequent phases.

Following observational assessment, the research design incorporated a structured interview protocol as a secondary data collection mechanism. Female KKNT participants strategically selected community leaders as key informants to verify observational findings, thereby establishing preliminary data triangulation. This methodological approach ensured that identified issues represented accurate community conditions rather than observer misinterpretations.

Data validation employed triangulation methodologies to ensure research rigor. Comparison of data collected through observation and interview protocols revealed high congruence levels between identified issues, substantiating the validity of the problem assessment within Muara Uwai Village. This methodological approach established confidence in the empirical foundation of the intervention design.

Beyond problem identification, triangulation methodologies were similarly applied to outcome assessment, ensuring that intervention results were systematically validated through multiple data sources. This methodological choice aligns with established best practices in Action Research and community intervention assessment.

### *Research Objectives and Intervention Rationale*

The KKNT research and intervention activities established three primary objectives: enhancing religious education among Muara Uwai Village residents, improving Quranic reading proficiency within the community, and developing children's mastery of proper worship procedures. These objectives were directly aligned with the identified community needs and the broader knowledge dissemination framework previously established.

Comprehensive analysis of community needs, available assets, and intervention objectives established a clear rationale for KKNT activities within Muara Uwai Village. The alignment between community needs, institutional capabilities, and educational imperatives created a strong foundation for the intervention design and implementation strategy. The systematic approach to research design and methodological rigor established a framework for both effective intervention and meaningful contribution to the scholarly literature regarding community-based religious education initiatives.

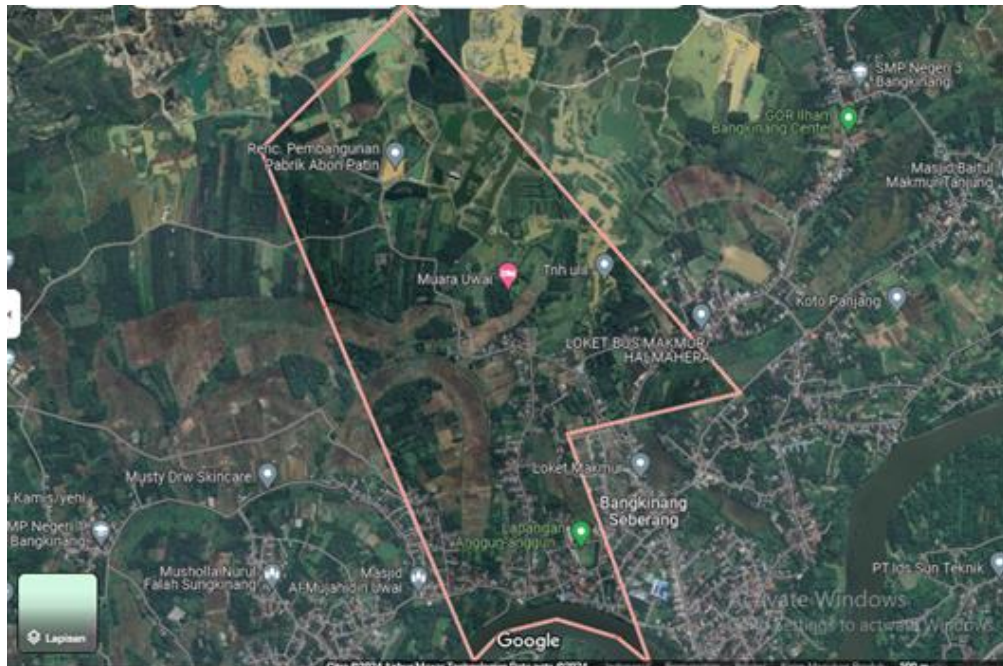


Figure 1. Map of Muara Uwai Village, Bangkinang, Kampar, Riau

## Results and Discussion

From field observations and interviews conducted by KKNT members, it was determined that the root of the problems in Muara Uwai Village stemmed from the lack of religious figures and Quranic instructors in the village<sup>20</sup>. Additionally, the predominantly farming profession of the residents meant they did not receive fundamental religious education.

To address these issues, KKNT members collaborated with the management of Al-Mukhlisin Mosque, Al-Muhsinin Prayer Room, and Al-Mujtaba Quranic House in Muara Uwai Village to utilize these facilities to support KKNT activities in addressing the village's issues.

After obtaining permission to utilize these assets, KKNT members organized several activities including religious knowledge instruction (ta'lim), Quranic recitation improvement (tahsin), children's instruction (ta'lim athfal), and competitions.

The activities were structured as follows: Religious knowledge and tahsin instruction specifically for mothers at the Muhsinin prayer room; Tahsin instruction specifically for teenagers at the Mukhlisin mosque; Worship practice instruction, daily prayers, Arabic language, etiquette, tahsin specifically for kindergarten and elementary school children at Al-Mujtaba Quranic House; Competitions were held at Al-Mukhlisin Mosque and Al-Mujtaba Quranic House.

The KKNT team consisted of 6 members, with teaching time divided into 3 parts: first at Al Mujtaba Quranic House with approximately 25 students, second at Al Muhsinin Prayer Room with approximately 10 mothers, and third at Al Mukhlisin Mosque with approximately 27 students.

The implementation of these KKNT activities began with the division into two groups. The first group conducted self-introduction activities with the community after tarawih prayers at Al Mukhlisin Mosque in Muara Uwai Village. The second group also conducted self-introductions after tarawih prayers with mothers and other congregants at Al Muhsinin Prayer Room in Cubadak Hamlet, while simultaneously distributing mushaf (Quran copies) to the congregants.

At that time, KKNT members also informed the community about the activities that would be conducted in Muara Uwai Village by distributing invitations containing the activity schedule to the mothers who were congregants of Al Muhsinin Prayer Room.

After KKNT members socialized the planned activities, they commenced their KKNT activities in Muara Uwai Village by guiding and educating children in tahsin, memorization, and reviewing the Quran at Al Mujtaba Quranic House after Fajr prayers, dividing them into Quranic study circles with three or four students in each group.

In the afternoon after Asr prayers, KKNT members taught and guided children in reciting daily prayers at Al Mujtaba Quranic House. Subsequently, in the evening after tarawih prayers, KKNT members divided tasks into two groups: two members taught mothers religious knowledge and Quranic tahsin, while the rest guided and taught children in Quranic recitation at Al Mukhlisin Mosque. These were the activities conducted on the first day by KKNT students. Activities on subsequent days were conducted according to the established schedule.

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<sup>20</sup> Interview 2, Muara Uwai, March 18, 2024

<sup>21</sup> Interview 3, Muara Uwai, March 17, 2024

During their stay in Muara Uwai Village, the female students, while focusing on implementing the core activities as planned and scheduled, also strived to conduct several other supporting activities to maximize the KKNT activities and provide greater benefits to the Muara Uwai Village community. Among the planned activities were: Visits to several Muara Uwai Village community leaders for discussion and sharing, distribution of free ta'jil (fast-breaking snacks) to the general community of Muara Uwai Village, and breaking fast together with the Muara Uwai Village community. After the first week, KKNT members conducted evaluation and reflection activities regarding the implementation of previously planned activities. These activities were conducted to identify issues and obstacles encountered during the implementation of activities in the first week, so that solutions could promptly be found to address these issues.

In this evaluation, generally, what had been planned in the first cycle proceeded as expected. This was evidenced by the high enthusiasm of most community members in participating in activities organized by KKNT members. However, one activity experienced challenges and did not proceed smoothly: the ta'lim and Quranic tahsin activities for mothers. This was known because, day by day, mothers' enthusiasm for participating in these activities decreased, and eventually, none were willing to attend.

After investigating the cause of the emerging issue by questioning some mothers who had previously participated in these ta'lim and Quranic tahsin activities, it was found that the mothers felt tired attending these activities. This was because most of them were farmers who had to leave in the morning for the fields or gardens until almost noon. They rested in the afternoon. In the evening, they cooked to prepare for breaking fast. After tarawih prayers, the mothers wanted to rest to prepare their energy for work the next day.

After discussing this issue among group members and with the field supervising lecturer, it was decided to discontinue these ta'lim and Quranic tahsin activities, considering the time factor that made it impossible for mothers to participate in these activities.

In the second week, the activities conducted by KKNT members were still the same as those conducted in the first week, except that the ta'lim and Quranic tahsin activities for mothers were discontinued due to the factors mentioned earlier.

Four days before the conclusion of these KKNT activities in the second week, KKNT members organized a Ramadan Celebration Competition for children from Al Mujtaba Quranic House and Al Mukhlisin Mosque in Muara Uwai Village. The types of competitions held were adhan (call to prayer) competition, Quranic recitation, memorization of short surahs from juz 30 for elementary and junior high school levels, and children's speeches (pidacil).

Before holding these competitions, KKNT members prepared fundraising proposals for purchasing competition prizes, which were distributed to existing religious figures and the Head of Muara Uwai Village. Funds for competition prizes were also taken from donations collected from Al Mukhlisin Mosque congregants after obtaining approval from the mosque management.

Subsequently, KKNT members, acting as organizers and judges, commenced the competitions on Thursday, March 28, 2024, through Saturday, March 30, 2024. On Thursday and Friday after Asr prayers, competitions were held for children at Al-Mujtaba Quranic House. For children at Al Mukhlisin Mosque, competitions were held on Friday and Saturday after Dhuhr prayers and also in the evening after tarawih prayers.

After the competitions concluded, on Sunday, March 31, 2024, KKNT members collected competition scores and discussed who would win the competitions, and on the same day, KKNT members prepared prizes for the competition winners.

After preparing everything needed, at 11:00, KKNT members held a competition closing ceremony for children who participated in competitions at Al Mujtaba Quranic House. In the evening, a closing ceremony for the 1445 H Ramadan Celebration Competition was held at Al-Mukhlisin Mosque in Muara Uwai Village, attended by religious leaders from Muara Uwai hamlet, the Village Secretary, the General Chairman of Al Mukhlisin Mosque along with the mosque's advisor, mosque congregants, and children who participated in the Ramadan Celebration Competition.

This closing ceremony included the announcement of competition winners and prize distribution, as well as the closure of KKNT activities by the Markisa group in Muara Uwai Village, where one of the KKNT members came forward to express gratitude to the Muara Uwai Village community for accepting and participating in making these KKNT activities successful.



Figure 2&3. Visit to the Office of the Head of Muara Uwai Village, Bangkinang, Kampar, Riau



Figure 4&5. Distribution of Ta'jil to Muara Uwai Village residents



Figure 6. Closing of the Ramadan Celebration Competition and KKNT activities at Al Mukhlisin Mosque

### Conclusion

With the completion of KKNT activities in Muara Uwai Village, Bangkinang, Riau, it can be concluded that through the conducted activities, KKNT activities were able to enhance religious education and Quranic reading abilities, as well as improve mastery of proper worship procedures among children and teenagers in Muara Uwai Village. This was evidenced by the results of observations and interviews conducted at the end of the activities.<sup>22</sup> Nevertheless, in the implementation of these KKNT activities, challenges were also encountered in efforts to enhance the religious understanding of the community, especially mothers, and their ability to read the Quran, due to time constraints that made it difficult for mothers to participate in activities organized by these KKNT students, considering that most of them were farmers.

In this conclusion, the researchers would also like to express gratitude to all parties who contributed to the success of these activities, especially to the Head of Muara Uwai Village, the Management of Al-Mukhlisin Mosque, the Management of Al-Muhsinin Prayer Room, the Management of Al-Mujtaba Quranic House, and others. We hope this collaboration can continue in the future.

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<sup>22</sup> Interview 4, Muara Uwai, April 23, 2024

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