



Studying and Learning Islam in Achieving *Amal* during Ramadan in the Community of Dusun Suka Makmur, Riau

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Abstract

The prosperous villagers were in the new village of rambah, kec. Rambah samo, kab. Tip upstream, prov. Riau is a society that has a strong desire to seek knowledge. The reasons for this desire are based on a society that has also begun to understand the Koran, the doctrine of Islam. Unfortunately, people's desires cannot be well expressed because there are some factors that cause them to be irresoluble and running. The lack of manpower and a da'i in the village is one reason, not to mention a female daiyah or teacher. It is also felt by the taqwa mosque -- the people at the taqwa mosque -- have lost the will to learn because there is neither thrusters nor teachers. For women, there are no da'iyah women salhaj salaf places to consult on the problems of women, to make women in these villages feel troubled, while women and children are desperately in need, their need for daiyah is so well described by the still many instances of misreading the Koran, still mistaking in worship (especially those that are included in the harmony of Islam), And the lack of understanding of women to the laws that pertain to women. The methods of this study use community based research (CBR), the findings of scientific research activities conducted have encouraged and given children and mothers the opportunity to be active and involved in increasing their love of the quran, Arabic and islamic language more deeply into women's fiqh laws during Ramadan.

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Introduction

Dusun Suka Makmur is located in the Village of Rambah Baru, District of Rambah Samo, Regency of Rokan Hulu, Province of Riau. The research team found that the villagers here are beginning to comprehend and express a strong desire for knowledge. Unfortunately, their aspirations have not been effectively realized due to a shortage of educators and *da'i* (preachers) in the village, especially female *da'i* or instructors. Specifically at the Masjid Taqwa congregation, and among the residents of Dusun Suka Makmur, there is a loss of learning motivation attributed to the absence of facilitators or existing educators, and the lack of *da'iyah* (female preachers) adhering to the Salafi methodology who could serve as consultants regarding women's issues. This situation has left the women in this hamlet feeling challenged. Conversely, women and children are in great need; their requirement for *da'iyah* is starkly evident from the community's frequent errors in Quranic recitation, discrepancies in the execution of religious rituals (especially those integral to Islam's pillars), and the limited understanding among women concerning laws pertinent to them.

The research titled "Studying and Learning Islam in Achieving *Amal* during Ramadan in the Community of Dusun Suka Makmur, Riau " was authored and investigated by the research team of KKNT. Based on literature gathered from various university libraries, journals, and the internet, the research team identified several previous studies, namely:

- 1) Mulyono (2009), in his journal article titled "The Position of Knowledge and Learning in Islam," found in his research that the spirit of learning in Islam was not only exemplified by the wives of the Prophet Muhammad (peace be upon him) but also directly demonstrated by the companions. Describing the enthusiasm of the companions for seeking knowledge is not easy. It is not due to a lack of data but rather because of the abundance of narrations on this topic, making it impossible to fully cover in a concise article. As evidence, thousands of hadiths of the Prophet are meticulously preserved in various authentic and credible books."¹
- 2) Muhammad Arsyad Suriansyah (2020), in his journal article titled " Implementasi Metode Talaqqi Dan Musyafahah Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa Di Sd Swasta Salsa" concluded from his research that students' ability to read the Quran significantly improved after the application of the talaqqi method. Initially, only one student reached the Minimum Completion Criteria (KKM) in the pre-cycle assessment. However, after implementing the talaqqi and musyafahah methods in the first cycle, the number of students meeting the KKM increased to two. By the second cycle, this number further rose to eight students. The students responded positively to the learning process using talaqqi and musyafahah methods, which fostered a conducive learning environment. They experienced quicker and more accurate comprehension compared to the methods used previously.²
- 3) Nasrulloh and Virgiawan Azhari (2022), in their journal article titled " Efektivitas Metode Talaqqi Dalam Pembelajaran Daring Tahsin Al-Qur'an Di Kelas Viii KKQ (Kelas Khusus Al-Qur'an) SMPIT Asy-Syukriyyah Tangerang", explained that the implementation of the talaqqi method in Quranic memorization learning at SMPIT Asy-Syukriyyah Tangerang has proven effective. This is evidenced by the stable learning outcomes of students, without any decline noted, even in online learning settings. Specifically, three female students from the KKQ class successfully completed memorizing the 30 Juz of the Quran within 2.5 years.³

This research serves as a Real Work Lecture (Kuliah Kerja Nyata - KKN), highlighting the importance of fostering a habit of Quranic reading within the community beyond just the month of Ramadan. The study primarily focused on Masjid Taqwa but also included fieldwork at Masjid

¹ Salma Nadhifa As-syahida A.Mujahid Rasyid, "Studi Komparasi Metode Talaqqi Dan Metode Tilawati Dalam Meningkatkan Kemampuan Membaca Al-Quran," *Jurnal Pendidikan Islam Indonesia* 4 (2022): 189.

² Muhammad Arsyad Suriansyah, "Implementasi Metode Talaqqi Dan Musyafahah Dalam Meningkatkan Kemampuan Membaca Al-Quran Siswa Di SD Swasta Salsa," *FItrah: Journal of Islamic Education* 1 (2020): 229.

³ virgiawan Azhari dan Nasrullah, "Efektivitas Metode Talaqqi Dalam Pembelajaran Daring Tahsin Al-Quran Dikelas VIII KKQ (Kelas Khusus Al-Quran)," *Jusin: Jurnal Sistem Informatika* 3 (n.d.): 21.

Al-Huda and Home Edu El-fata. These locations were chosen both for research activities and to assist the community in educational endeavors, especially due to a shortage of instructors.

Masjid Al-Huda hosts a group of children who study Quran, but during Ramadan, these sessions are suspended due to observations that children are increasingly distancing themselves from Quranic learning, instead spending more time playing. Consequently, Masjid Al-Huda collaborated with Home Edu El-fata to ensure continuous Quranic education for all children. However, this collaboration posed challenges for Home Edu El-fata educators due to the increased number of students, prompting them to seek assistance from the research team.

On the other hand, the research team observed high enthusiasm among the community members to seek Islamic knowledge. It would be regrettable to overlook this enthusiasm, as the key to acquiring knowledge lies in the desire and dedication to learn.

Building upon the aforementioned issues, we aim to respond to the call of spreading Islamic teachings and Quranic education by introducing the local community to Islam. Our initiative focuses on assisting in Quranic learning that adheres to the teachings of the Quran and Sunnah.

The objectives of this study are as follows:

- 1) To fulfill the call of *dakwah* from the community.
- 2) To encourage children to love the Al-Quran and the Arabic language.
- 3) To provide teaching related to *tahsin* Al-Quran to mothers and children.
- 4) To assist educators in one of the Quranic houses (Home Edu El Fata).
- 5) To provide understanding to mothers regarding women's *fiqh* laws in accordance with the Al-Quran and Sunnah.
- 6) To establish a bond of brotherhood between the researchers and the community.

In this activity, the team focuses on the local community and the students of Rumah Quran Home Edu El Fata to enhance their understanding of religious knowledge. The research method used in this study is Community Based Research (CBR). Community Based Research (CBR) is not merely a method or approach that defines various techniques for data collection and analysis, but rather a research model that involves the target social community as an active part of the research process. This approach aims to enhance the effectiveness of data collection and analysis, thereby making recommendations that are genuinely beneficial for improving and enhancing the quality of their social life.

Although the research model itself is more akin to an operations research model, it involves dynamic and cyclical experimentation that is continuously evaluated and planned to obtain the best and most suitable model according to the needs. Community Based Research (CBR) is a research model that prioritizes the needs of the community and integrates various community elements to actively participate in the research to address challenges within the community itself. The university involved in conducting this research does not act as a controlling subject, but rather as a community partner, serving as a facilitator for research that is genuinely carried out in collaboration with the community.⁴

Results and Discussion

According to Nikmatur Ridha, in the article "Proses Penelitian, Masalah, Variabel Dan Paradigma Penelitian," *Jurnal Hikmah* 14, no. 1 (2017), a research problem is a set of conditions that requires discussion, solution information, or decision-making, as well as the potential for empirical investigation, in the form of data collection and analysis.⁵ Meanwhile, according to Ahmad Risqi Syahputra Nasution in "Identifikasi Permasalahan Penelitian," *ALACRITY: Journal Of Education* 1, no. 2 (2021), a problem is a state of imbalance between expectations/desires and the existing

⁴ Andi Susilawaty,dkk, *Panduan Riset Berbasis Komunitas (Community Based Research)*,(Nur Khairunnisa) ; 2016.h. 2

⁵ Ahmad Risqi Syahputra Nasution, "Identifikasi Permasalahan Penelitian," *ALACRITY: Journal Of Education* 1, no. 2 (2021): 14.

reality.⁶ Another opinion from Istijanto in Nikmatur Ridha is that a problem is the most important part of the research process, as it guides the type of information that will be sought.⁷ Therefore, it can be concluded that diagnosing the problem is a crucial initial step as a careful study in research to identify characteristics or errors, understand the situation, and formulate appropriate research questions.

This research activity, utilizing the Community Based Research (CBR) method, was conducted by the researcher and the team, who created daily and weekly agendas. This is evidenced by the reports submitted by the students to the Field Supervising Lecturers. Addressing the issues encountered in the field, the students conducting the research (KKNT) sought to assist the local community. During the activities, many children and mothers were enthusiastic about learning to recite, reading the Al-Quran, and learning about Islam. This is demonstrated by several plans made and the observed changes, including:

The issues identified during the researchers' observations of the children involved initial introductions and administering reading tests of the Al-Quran by listening to each child's recitation individually. The team found that some children were still unable to read the Al-Quran correctly. A significant number of them could read it but struggled with the proper application of *tajwid*. Only one or two children were deemed to be reading the Al-Quran correctly and accurately.

On Saturday evening, the researchers conducted a socialization session with the mothers who are part of the Taqwa Mosque congregation and carried out observations. To assess the mothers' ability to read the Al-Quran, the researchers joined them in a *tadarus* session after the *tarawih* prayer. The *tadarus* method they used involved reading the Al-Quran in turns, one to two pages per person. The researchers found that many of them struggled with the pronunciation of certain *hijaiyah* letters such as ذ, ض, ظ, ح, خ, and the letter ف, which they found stiff because their daily language rarely uses the "f" sound. Besides the *hijaiyah* letters, there were also errors in *tajwid* rules such as *mad*, *qalqalah*, and *idgham*.

Furthermore, the team discovered that none of the children from Home Edu El-Fata and Taqwa Mosque were familiar with the Arabic language, except for one or two children who were students of MI (Madrasah Ibtidaiyah).

From the initial observations mentioned above, the problems identified by the research team include:

- 1) The children at Home Edu El-Fata still need guidance in reading *iqra* and the Al-Quran, although their recitations are quite good.
- 2) The young children in the *shigor* class at Home Edu El-Fata are still unable to read or even recognize the alphabet.
- 3) The low proficiency in reading the Al-Quran among the children at Taqwa Mosque.
- 4) The weak ability to read the Al-Quran among the mothers in the Taqwa Mosque congregation.
- 5) The children at Home Edu El-Fata and Taqwa Mosque are not yet familiar with the Arabic language.

The primary focus of this research is on the community segments comprising children from Home Edu El-Fata and Taqwa Mosque, as well as the mothers in the Taqwa Mosque congregation. The study emphasizes the effectiveness of Quranic learning through listening comprehension methods and Arabic language learning through direct methods. Based on the research objectives outlined earlier, the root problems identified by the team include the lack of understanding among children and mothers in this village, especially in Taqwa Mosque, regarding correct Quranic recitation and its rules of *tajwid*, as well as the unfamiliarity and discomfort with the Arabic language. The priority issue addressed in this study is to assist the children and mothers in Dusun Suka Makmur in reading and understanding the rules of *tajwid* in the Quran correctly, and to help them become familiar with the Arabic language.

⁶ Nikmatur Ridha, "Proses Penelitian, Masalah, Variabel Dan Paradigma Penelitian," *Jurnal Hikmah* 14, no. 1 (2017): 64.

⁷ *Ibid.*: 64

In this activity, the KKNT team of Dusun Suka Makmur employs a meticulous strategy in their teaching efforts, which includes creating a supportive learning environment, integrating various teaching methods such as lectures, discussions, interactive activities, and others, and providing structured learning using predetermined schedules.

The specific steps implemented by the KKNT team of Dusun Suka Makmur before teaching are as follows:

1. Socializing with relevant parties.
2. Determining teaching materials.
3. Setting time and place for learning.
4. Creating a schedule of activities.
5. Preparing appropriate teaching media and methods.



Picture 1: Meeting with the Village Chief

The meeting was held at the office of the head of Dusun Suka Makmur to discuss matters related to the implementation of a community service program to be carried out by a student from STAI As-Sunnah Deli Serdang, along with a lecturer from Universitas Dharmawangsa Medan. This activity also represents the implementation of a collaboration (MoU-MoA) between these two universities, which has been signed by the respective leaders of each university in Deli Serdang, North Sumatra.



Picture 2: With the Management Committee of Al-Huda Mosque

A similar meeting was also held at the home of one of the committee members of Al-Huda Mosque to discuss the detailed program that will be implemented by the KKNT team.

The schedule for the KKNT activities in Dusun Suka Makmur consists of two categories. The first category includes schedules provided by the Home Edu El-Fata team and Al-Huda Mosque, where the KKNT Suka Makmur team participates in assisting and enhancing the quality of learning. The second category involves schedules fully designed by the KKNT Suka Makmur team for activities at Taqwa Mosque, divided into two parts: one for children and one for mothers.

As for the schedule of Home Edu El-Fata & Al-Huda Mosque, it is as follows:

WAKTU		KELAS	SENIN	SELASA	RABU	KAMIS	JUMAT	SABTU	AHAD
16:30 - 17:30	SIGHOR	IQRO' (1-3)	IQRO' (1-3)	IQRO' (1-3)	IQRO' (1-3)	IQRO' (1-3)	IQRO' (1-3)	IQRO' (1-3)	IQRO' (1-3)
	MTWST	IQRO' (4-6)	IQRO' (4-6)	IQRO' (4-6)	IQRO' (4-6)	IQRO' (4-6)	IQRO' (4-6)	IQRO' (4-6)	IQRO' (4-6)
	KIBAR	AL-QUR'AN/TAHSIN	AL-QUR'AN/TAHSIN	AL-QUR'AN/TAHSIN	AL-QUR'AN/TAHSIN	AL-QUR'AN/TAHSIN	AL-QUR'AN/TAHSIN	AL-QUR'AN/TAHSIN	AL-QUR'AN/TAHSIN
16:30 - 17:30	SIGHOR	TAHFIDZ	HADITS/CALISTUNG	DO'A/CALISTUNG	TAHFIDZ	AKHLAK/CALISTUNG	IBADAH	TARGET RAMADHAN	TARGET RAMADHAN
	MTWST	TAHFIDZ/MUROJA'AH	HADITS	DO'A	BAHASA ARAB	AKHLAK	AQIDAH/FIQH IBADAH	TARGET RAMADHAN	TARGET RAMADHAN
	KIBAR	TAHFIDZ/MUROJA'AH	HADITS	DO'A/DALIL		AKHLAK	AQIDAH/FIQH IBADAH	TARGET RAMADHAN	TARGET RAMADHAN

No	KELAS	PENGAMPU	GURU BANTU
1	SIGHOR	IBU DEVI KURNIA	PPL
2	MUTAWASITH A	USTH. LISA CAHYA	PPL
3	MUTAWASITH B	IBU ERLISKA	PPL
4	KIBAR	USTH. DEBY ANGGRAINI	PPL

No	KELAS	TARGET RAMADHAN
1	SIGHOR	SURAT AN NABA'
2	MUTAWASITH A	ASMA'UL HUSNA
3	MUTAWASITH B	ASMA'UL HUSNA
4	KIBAR	114 SURAT + AYAT + ARTINYA

Picture 3: schedule of Home Edu El-Fata & Al-Huda Mosque

As for the schedule of activities at Taqwa Mosque, it is as follows:

Schedule of Activities for Children at Taqwa Mosque

Date/Day	Activity
Saturday, March 16, 2024	Socialization Event and Casual Discussion
Sunday, March 17, 2024	Quran Recitation and <i>Iqra'</i> , Memorization of Daily Prayers
Monday, March 18, 2024	Quran Recitation and <i>Iqra'</i> , Learning <i>Tajwid</i> and Reviewing Hadith Memorization
Tuesday, March 19, 2024	Quran Recitation and <i>Iqra'</i> , Review of Surah An-Naba' and Learning the Essentials of Prayer
Wednesday, March 20, 2024	Quran Recitation and <i>Iqra'</i> , Reviewing Quran Memorization, Continuing with Fiqh of Prayer
Thursday, March 21, 2024	Quran Recitation and <i>Iqra'</i> , Learning Arabic Vocabulary and Memorization, and Game
Friday, March 22, 2024	Iftar Together
Saturday, March 23, 2024	Quran Recitation and <i>Iqra'</i> , Learning Arabic Vocabulary and Game
Sunday, March 24, 2024	Quran Recitation and <i>Iqra'</i> , Reviewing Memorization and Daily Prayers
Monday, March 25, 2024	Quran Recitation and <i>Iqra'</i> , Learning <i>Tajwid</i>
Tuesday, March 26, 2024	Quran Recitation and <i>Iqra'</i> , Learning <i>Tajwid</i> , Reviewing Daily Prayers and Quran Memorization

Date/Day	Activity
Wednesday, March 27, 2024	Quran Recitation and <i>Iqro'</i> , Mastering Surah Al-Qiyamah, Reviewing Quran Memorization and Memorizing Daily Prayers
Thursday, March 28, 2024	Children's Competition
Friday, March 29, 2024	Announcement of Competition Winners, Distribution of Souvenirs, Closing and Iftar Together
Saturday, March 30, 2024	Conclusion of Activities

Schedule of Activities for Women (Ummahat) at Taqwa Mosque

Date/Day	Activity
Friday, March 15, 2024	Socialization and Casual Discussion
Saturday, March 16, 2024	Study Session on "Reviving Ramadan with Practices During Iftar"
Sunday, March 17, 2024	Quranic Recitation and Memorization (<i>Tabsin Alquran</i>)
Monday, March 18, 2024	Quranic Recitation and Memorization (<i>Tabsin Alquran</i>)
Tuesday, March 19, 2024	Study Session on "Practices of Women in Menstruation During Ramadan" and Distribution of Dhikr Books
Wednesday, March 20, 2024	Quranic Recitation and Memorization (<i>Tabsin Alquran</i>)
Thursday, March 21, 2024	Study Session on "Becoming Women of Paradise" and Distribution of <i>Utsul Tsalatsab</i> Books
Friday, March 22, 2024	Quranic Recitation and Memorization (<i>Tabsin Alquran</i>)
Saturday, March 23, 2024	Study Session on "Laws Concerning Women in Ramadan"
Sunday, March 24, 2024	Quranic Recitation and Memorization (<i>Tabsin Alquran</i>)
Monday, March 25, 2024	Quranic Recitation and Memorization (<i>Tabsin Alquran</i>)
Tuesday, March 26, 2024	Study Session on "Procedure for Obligatory Bathing"
Wednesday, March 27, 2024	Quranic Recitation and Memorization (<i>Tabsin Alquran</i>)
Thursday, March 28, 2024	Study Session on "Noble Acts in the Last 10 Nights of Ramadan"
Friday, March 29, 2024	Iftar Together
Saturday, March 30, 2024	Closing, Farewell, and Distribution of Souvenirs

The KKNT team in Suka Makmur village meticulously allocates resources such as time, facilities, teaching materials, educators, and participants to enhance the effectiveness of learning and maximize the potential of learners. The teaching staff comprises six individuals, dividing their teaching time into two parts: the first part at Home Edu El-Fata & Al-Huda Mosque, encompassing 4 classes with varying numbers of participants adjusted to each child's abilities. The second part is conducted at Taqwa Mosque, consisting of 1 class.

Educators and Participants

Educator	Institution	Class	Number	Institution	Class	Number
Suci Meilani S	Home Edu El-Fata & Masjid Al-Huda	Kibar	29	Masjid Taqwa	Combined	15
Sinta Aqila Istikomah						
Nur Azlin Karimah		Mutawassith A	20			
Aldila Fadhlika N		Mutawassith B	10			
Khadijah Nadhirah Siregar		Shighor	13			
Miftahul Jannah						

The learning activities of KKNT in Suka Makmur village are tailored to fit the conditions and situations, conducted flexibly, such as learning Arabic vocabulary through rhythmic methods and games, storytelling during leisure time while imparting education and insights about the Quran, the Prophet's traditions, and daily prayers. Furthermore, the team ensures to seek permission from all relevant parties for the use of facilities and the execution of all planned activities. They dedicate themselves to motivating, assisting, and developing students or the community, committed to delivering the best outcomes and achieving the highest targets.

Activities at Home Edu El-Fata (Saturday, March 16, 2024)

Class	Activity Details	Number of Participants
Shigar	Learning to read and recite Iqra'. After all students have read, the session continues with practicing wudhu and memorizing supplications after wudhu'. The Shigar class concludes with group revision (muraja'ah) of memorization of Surah An-Naba' verses 1-5.	16
Mutawassith	Learning to read Iqra'/Al-Qur'an, followed by education on Fiqh Ibadah with the theme of "Pillars of Prayer" (Rukun Shalat).	31
Kibar	Recitation practice of Surah Al-Waqiah verses 1-4, additional memorization of 2 verses from each student's memorization, and discussion on Fiqh Ibadah related to the pillars of prayer (rukun sholat).	30

On the following day, Sunday, the curriculum at Home Edu Elfata included learning to read Iqra'/Al-Quran, followed by achieving Ramadan targets such as memorizing Surah An-Naba' for the Shigar class, memorizing the Asmaul Husna for the Mutawassith class, and memorizing the 114 names of the surahs, along with their number of verses and meanings, for the Kabir class.

Activity at Home Edu Elfata (Sunday, March 17, 2024)

Class	Activity Description	Number of Participants
Shigar	Learning to read Iqra'/Al-Quran; after all students read, additional memorization of Surah An-Naba' by 2 verses; closing with collective revision of memorized verses (Surah An-Naba' verses 1-7)	16
Mutawassith	Learning to read Iqra'/Al-Quran; after completing reading, students are required to memorize Asmaul Husna (11 names)	25
Kibar	Recitation of Surah Al-Waqiah verses 1-4; additional memorization of 2 verses per student from the memorized 114 names of surahs and their meanings, using sima'ah and rhythmic methods (without music), aimed at motivating students and making memorization easier	31

Activity of KKNT the following day. The KKNT team members begin their classes according to the established schedule. On Monday, the curriculum at Home Edu Elfata focuses on learning to read Iqra'/Al-Quran, followed by Tahfidz/Muraja'ah (revision) of memorized verses, detailed as follows:

Activity at Home Edu Elfata (Monday, March 18, 2024)

Class	Activity Description	Number of Participants
Shigar	Learning to read Iqra'/Al-Quran; after all students read, additional memorization of Surah An-Naba' by 2 verses; closing with collective revision of memorized verses (Surah An-Naba' verses 1-9)	13
Mutawassith	Learning to read Iqra'/Al-Quran; after completing reading, students proceed to write and memorize 10 Asmaul Husna, and revise the previously memorized 11 Asmaul Husna. The session concludes with collective revision of all 21 Asmaul Husna.	27
Kibar	Recitation of Surah Nuh verses 1-3; additional memorization of 2 verses per student from the memorized verses; collective revision of memorized verses.	28

And the following days leading up to the competition and beyond continued as part of the activities. The series of activities above are part of the program, and each activity cannot be described in detail one by one. And here are the photos of the KKNT activities.



Picture 4: The Tahsin Learning for Mothers- Regular Study Sessions for Mothers- Iftar



Picture 5: Ramadan Festival- Distribution of Competition Prizes



Picture 6: Distribution of souvenirs and mementos for the community

The implementation of the KKNT activities, in general, proceeded smoothly. A significant factor contributing to the success of all KKNT activities was the support and enthusiastic participation of the community in Dusun Suka Makmur, Desa Rambah Baru, in the KKNT program. Although the researcher feels and assesses that the KKNT program has been well executed, an evaluation is needed to ascertain its success.

The results of this evaluation will be used for improvements and considerations in the planning of similar activities in the future, to determine the extent of success achieved, and to enhance the quality of the KKNT program. This evaluation encompasses aspects related to objectives, strategies, specific steps employed, scheduling, resource allocation, monitoring and evaluation, flexibility, communication, and commitment.

During the implementation of the KKNT activities, several obstacles were encountered that hindered optimal performance. These included the lack of necessary facilities and learning media such as projectors, whiteboards, and adequate stationery; the limited understanding and mastery of *huruf hijaiyah* among children, which impeded the learning of the Arabic language to achieve the desired goals; and the lack of motivation and encouragement from the community for children to participate in the activities, resulting in many children not attending regularly. However, these issues did not significantly impact the execution of the planned KKNT program.

Conclusion

Based on the series of activities that have been implemented in the KKNT program, it can be concluded and observed that the success standards or indicators determining the effectiveness of the activities reached 90% of the total overall. According to the research results and discussions presented, it can be concluded that the KKNT activities in Dusun Suka Makmur have successfully encouraged and provided opportunities for children and women to actively engage in and deepen their love for the Quran, the Arabic language, and **syariat Islam**, especially women's **fiqh** during Ramadan. This represents a valuable opportunity and lesson to motivate the community in Dusun Suka Makmur to enliven the days of Ramadan with beneficial practices.

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