



Optimizing Surau as an Education Center in the Pandemic Period (Community Based Research)

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Abstract


Community service activities are a community service activity that is needed by students to hone student skills and personalities so that they can go directly to the community. Therefore the KKL conducted by STAI AS-SUNNAH students aims so that all elements of society can participate in this activity by "Turning Ramadan in the Middle of Covid-19". This activity was carried out in West Sumatra to be precise in Solok, Tanah Datar Regency, Bukittinggi, Payakumbuh, and Fifty Cities Regency. The community participation in this activity, thank God, is quite a lot. Because many problems are spread in the community in the form of Tauhid, tahsin and tahfidz, scientific cycles, and other religious activities, we have taken several programs related to things that are being needed by the community in the hope that after holding the KKL it will benefit the community and increase knowledge. public knowledge, especially in the field of religion. The methods used in these activities are online and offline. And the result of this activity is that people know tauhid correctly, know the correct makharijul letters and tajwid, can add memorization and memorize memorization, and know knowledge about Islam such as the nature of ablution and the prayers of the prophet sallahu 'alaihi wa sallam, know surah in prayer and other religious sciences

Keywords: community service; community-based research; surau; pandemic period

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Introduction

Community service activities are one of the three main obligations of every academic in higher education, which is known in Indonesia as the "Tri Dharma of Higher Education".¹ Even though during the COVID-19 pandemic, this activity must also be carried out, it must be adjusted by following the restrictions and rules set by the government.² One of the ways used by STAI As-sunnah academics to continue to carry out community service activities is to apply them in a mixture of online and offline. So that in this way it is hoped that there will not be a lot of mass accumulation in one place, but the program implemented will still achieve the desired goals and objectives.

The implementation of this activity targets areas outside the city, or suburban communities, where information or progress is not developing as fast as in urban areas. Likewise, those relating to the distribution of information regarding good religious procedures and concepts following the Sunnah, are the main projections of the community service program for STAI Assunnah academics.³

The areas where community service activities are carried out online are Panyalaian Village, Kalung Village, and Balai Gurun Village. and the implementation of community service activities that are carried out directly or offline are carried out in the Situjuh Banda Dalam sub-district, Lurah Jalin Village, Panyalaian, and Tigo Koto Village in Baruah.

For this program to run more systematically, measurably, and well organized, the activities carried out in several separate places were given the theme "Turning Ramadan on during the COVID-19 outbreak."

Before determining the areas where community service activities will be carried out, several initial observations were made.

From these observations, it can be seen that there are similar problems in almost every rural area where Islamic da'wah still exists, but the interest of the community is very minimal, so the results are not optimal, it can be seen from the many people who do not understand the law of reading the Quran by correct recitation. In addition, another problem that must receive attention is the public's understanding of the meaning and nature of Tauhid, which has implications for other sharia issues, such as fiqh⁴ and muamalah.⁵

In addition, many people are still unfamiliar with the meaning and nature of Tauhid, as well as the procedures for carrying out ablution and prayer which are still far from being guided according to the Sunnah of the Prophet. This is also supported by the ongoing COVID-19 pandemic, which has reduced public interest, especially in studying in the month of Ramadan,⁶ due to limited space and time. By looking at the various phenomena that occur

¹ Sri Yuliawati, "Kajian Implementasi Tri Dharma Perguruan Tinggi Sebagai Fenomena Pendidikan Tinggi Di Indonesia," *Jurnal Ilmiah Widya*, 2012, 218712.

² Yudhie Suchyadi et al., "Increasing Personality Competence Of Primary School Teachers, Through Education Supervision Activities In Bogor City," *JCE| Journal of Community Engagement* 1, no. 01 (2019): 20–23.

³ Zulham Zulham Khoir, Tiy Kusmarrabbi Karo, and Slamet Riyadi, "Perbaikan Bacaan Alquran Melalui Kegiatan Tahsin Al-Qiraah," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 6, no. 2 (2021): 19–26.

⁴ Mohd Anuar Ramli, Muhamad Sayuti Mansor, and Lutfi Juwaini, "Pendekatan Wasatiyyah Bagi Menangani Ikhtilaf Fiqh Dalam Kalangan Masyarakat Islam Nusantara," in *Prosiding International Conference on Islam in Malay World V*, 2015, 131–46.

⁵ Sri Sudiarti, "Fiqh Muamalah Kontemporer," 2018.

⁶ UmmeSalma Mujtaba, "Ramadan: The Month of Fasting for Muslims, and Tourism Studies—Mapping the Unexplored Connection," *Tourism Management Perspectives* 19 (2016): 170–77.

in the community where the community service activities are being carried out, the community service activities implementing team held an activity with the theme "Turning Ramadan on amidst the Covid 19 Outbreak".

Result and Discussion

The community service activities program was carried out for approximately 16 days from April 18 - to May 3 which was carried out online and in-person (offline). The online activities include Tauhid classes, online tahsin and recitation, tahfidz and murajaah al-Qur'an, and arba'in hadith memorization. The activities carried out directly (offline) are almost the same, including tahfidz in the necklace village, tahfidz and studies about prayer in Tigo Koto village in Baruah, Murajaah Juz 30 at SMK 1 Padang Panjang, tahsin and tajwid for children in Situjuh Banda village. in, and a Ramadhan boarding school for children in the surau banda gadang, Panyalaian village. All of these activities involve community members, including children, youth, and adults. One of the activities carried out online is the Tauhid class which is held through a WhatsApp group with a total of 33 participants, where the target of this activity is today's young people. This activity was held from 23 April – to 06 May, starting at 09.00-10.00 WIB.

Many of the teenagers who want to take this class but complain about the time and schedule that collide, for that the presentation of the material in the form of text material which is explained by voice notes sent to the WhatsApp group so that participants who have not had time to listen to the material in the morning can listen back at another time. The activity began with the opening and was delivered in approximately 45 minutes depending on the theme of the chapter being explained. The book used in this activity is the Book of Tawhid 1 from Sheikh Dr. Shalih bin Fauzan Abdullah al Fauzan, the Book of Purification of Tauhid To Allah Ta'ala, and the book of Qurratu 'uyun al Muwahidin al 'Alamah Abdurrahman Bin Hasan Ali Shaykh.⁷ After the presentation of the material, the remaining time is used for a question and answer session. Alhamdulillah, from this activity, many teenagers added new insights about Tauhid and wanted to learn much more about Tauhid to this online Tauhid class WhatsApp group which God willing will continue outside of KKL activities.

The next activity is tahfidz and online murajaah, where the activities are divided into two parts, namely the murajaah and ziyadah memorization programs. This activity starts on April 17, 2021 - May 3, 2021 with details of introduction activities with participants on April 17 and separates participants who take the murajaah and ziyadah programs so that they can focus more on the chosen field. And in this case, the participants who take part in their murajaah activities are required to memorize at least 1 juz and how to deposit it by rote testing by being given 3 questions. As for the Ziyadah program, participants must at least deposit 1 page of memorization a day. The target of this activity is the general public such as students, college students, and the ummah. The total number of members of these two programs reached 28 people.

The time for the implementation is divided into 2, namely the morning session starting at 08:00-14:00 WIB and the afternoon session starting at 14:00-22:00 WIB. And corrections

⁷ Sopian Sinaga, "Sekularitas Dan Spritualitas: Mencari Format Integrasi Ilmu Untuk Konstruksi Kurikulum Pendidikan Islam," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 4, no. 2 (2019): 20.

are given to the participants at the end of the deposit time in the form of correct and appropriate makharijul letters and tajwid.

As for the deposit procedure, participants contact the supervisor first and after that deposit via telephone, both WhatsApp and cellular, but if there are problems, then participants are allowed to deposit via voice recording.

The form of problem formulation that will be discussed in this community service activity is: What are the forms of community service activities carried out by STAI As-sunnah students? Who are the targets of the activities carried out? How do these activities impact people's lives? What are the obstacles encountered during carrying out the activity? and what efforts are being made to overcome them?

Several phenomena are suspected to be the cause of the lack of enthusiasm to carry out activities that are usually carried out in the month of Ramadan. Some of these phenomena were born from policies decided by the government to reduce and break the chain of covid 19. First, is the call for social distancing, which later turned into the physical distance or keeping a distance. This rule then gave birth to another rule, namely an appeal to work from home or work from home which means replacing the original work in the office, at school, or university by working at home. Not only work but learning and lectures are also carried out at home. With this phenomenon, it is undeniable that the intensity of using gadgets such as laptops and smartphones is increasing. This is indeed a solution amid a pandemic, but not infrequently the use of gadgets ends up becoming an addiction that neglects users from positive activities such as worshipping and studying. It also causes people to be individualistic, unwilling to socialize, and lazy.

Another phenomenon is the number of hoaxes circulating about the covid 19 virus.⁸ The hoax comes from English which means ridicule, lying, and deceiving⁹. Hoax is fake news that is deliberately spread to deceive or trick the reader into believing what it is spreading, while the newsmaker knows that the news it spreads is false and untrue¹⁰.

The government has informed about the protocol for handling Covid-19 in the territory of Indonesia,¹¹ in areas and public transportation as well as in the area of educational institutions, this is done to prevent the spread. However, it is very unfortunate that in the coronavirus pandemic there are still parties who spread fake news (hoaxes) that causes anxiety in the community. From a religious perspective, the circulating hoaxes are related to government policies regarding restrictions on religious activities. Restrictions on religious activities were interpreted by closing all places of worship during the PSBB as a mistake. Places of worship in village/kelurahan areas whose areas are not exposed to COVID-19 should remain open by implementing health protocols and limiting the number of worshipers proportionally according to the dimensions of the size of each place of worship. This is also supported by the issuance of the circular letter from the ministry of

⁸ Daniel Susilo, Teguh Dwi Putranto, and Charles Julian Santos Navarro, "9 Performance of Indonesian Ministry of Health in Overcoming Hoax About Vaccination Amid the COVID-19 Pandemic on Social Media," *Nyimak: Journal of Communication* 5, no. 1 (2021): 151–66.

⁹ John m. Echols dan Hassan shadily, *Kamus Inggris-Indonesia*, (Jakarta: Gramedia pustaka utama, 2000), hal. 300.

¹⁰ Masrul dkk, op.cit., hal. 33.

¹¹ Heni Dwi Windarwati et al., "In the Middle of the COVID-19 Outbreak: Early Practical Guidelines for Psychosocial Aspects of COVID-19 in East Java, Indonesia," *Psychiatry Research* 293 (2020): 113395.

religion No. 4 of 2021 regarding guidelines for the worship of Ramadan and Eid al-Fitr 1442 H / 2021.

Based on the observations made, the dominant factor that causes the enthusiasm to carry out various activities in the month of Ramadan to fade is the result of gadget addiction.

This paper is a descriptive study with qualitative data in Panyalaian Village, Necklace Village, Balai Desert Village, Situjuah Banda Dalam Village, Jalin Lurah Village, and Tigo Kota Village in Baruah in the month of Ramadan 1442H/2021M.

The method used in this community service activity is: CBR(Community Based Research) Meanwhile, offline tahfidz and murajaah¹² were held in three places, namely, Tigo Koto village in Baruah and at Smkn 1 Padang Panjang with 25 participants each, and in Necklace village with approximately 70 participants. Registration for the Tahfidz activity at Tigo Koto in Baruah must include a parental permission letter to let their child study and memorize during the COVID-19 pandemic. The tahfidz activity in Tigo Koto village just started on April 29 – May 9, 2021. The memorization activity started in the morning after the morning prayer until 06.00 WIB, then did morning exercise until 07.00 WIB. After that, memorization is deposited at least one or two verses by each participant every day according to the targets they set themselves to the organizing committee starting from 07.30-11.00 WIB and 13.00-15.00 WIB accompanied by correction of the participants' readings from the legal point of view of tajwid, mad, makharijul. letters, and so on. The memorization deposit activities are carried out by complying with the 3M health protocol (washing hands, wearing masks, and keeping a distance) marked by the presence of a barrier such as glass that is placed between the committee and participants when depositing the memorization, as well as the presence of a water faucet and handwashing soap provided in front Islamic Prayer Room. Outside these hours participants are allowed to rest and murajaah or add to their memorization.

Meanwhile, the deposit hours at Smkn 1 Padang Panjang start from 10.30-12.00 WIB. This tahfiz group was held from 19 - 28 May 2021. This activity consisted of 25 people and was formed with the aim that students who already had memorized juz 30 could add to their memorization while other students memorized Surah An-Naba. However, before adding new memorization students were asked to deposit their memorization back. In Necklace village, it starts at 16.00-17.30 WIB with a target of memorizing at least 5 verses per day which is done offline by complying with health protocols by always wearing a mask and keeping a distance. All of the above tahfidz activities were followed by children to adults aged 5-25 years.

The impact of these activities is the emergence of the enthusiasm of the participants in memorizing and praising the Quran and fulfilling their Ramadan with the Quran. take the time to be with the Quran.

The obstacles encountered during the activity were that some students had not been able to add to their memorization because they had problems with makharijul letters, and tajwid and needed time to memorize memorization which tended to belong. However, efforts

¹² Miftakhul Ulumiyah, Muhammad Anas Maarif, and M Afif Zamroni, "Implementation of the Tallaqi, Tafahhum, Tikrar and Murajaah (3T+ 1M) Method in the Tahfidz Istana Palace Learning Program," *Jurnal Pendidikan Islam Indonesia* 6, no. 1 (2021): 23–33.

were made to overcome this problem, namely by improving the makharijul letters and tajwid which were carried out after depositing. In addition, there are obstacles in depositing memorization, participants use a lot of deposit time to memorize. However, the effort made to overcome this is of course by providing free time to memorize such as after the Asr prayer, after the Tarawih prayer, and after the Fajr prayer. The obstacle experienced in online activities is the decline in the graph of participants in depositing their memorization. The solution to overcome this problem is to provide motivation and enthusiasm to the participants by giving certificates to the participants and giving prizes in the form of books and prizes in the form of electronic pulses to the best participants.

In addition, this activity also provided study material in the form of morning and evening dhikr¹³ as well as the traditions of the Prophet sallallahu 'alaihi wa sallam in the form of the virtues of

reading the Quran which was distributed via WhatsApp groups and also providing material about ablution and prayer by the recommendations of the Prophet starting from 16.10-17.00 WIB for offline participants. The impact was very positive, seen by several participants who were interested and immediately practiced the religious knowledge in their daily lives such as the ablution procedures taught by the Prophet and knowledge of the sunnah in prayer in the form of the importance of using sutras and closing the rows in the prayer which was very rapidly implemented by participants after the material was given.

The next activity is tahsin online and offline. The online tahsin was carried out through a WhatsApp group with 20 participants. The online tahsin program is an activity that has been carried out for approximately two weeks. The form of this online tahsin program is to teach makharijul letters for the beginner class and teach tahsin Surah Al-Fatihah and its mistakes and Surah Az-Zalzalah for advanced classes.

This activity starts from April 17, 2021 until May 3. The details of these activities for beginners tahsin last for 13 days and for advanced tahsin it lasts for 3 days. The target of this activity is the general public specifically the nuns, totaling 10 people in each class.

The implementation time for beginner tahsin activities is divided into 3 times. The first is at 06:00 – 07:00 WIB giving material and motivation in the form of recordings, at 08:00 – 16:00 WIB is the time for practice and reading improvement, and at 22:00 WIB the time for sending reading material for tomorrow in the form of pdf. The time used for advanced tahsin activities for the distribution of material is from 08:00 - 09:00 WIB and for practice at 16:00 - 17:00 WIB

Meanwhile, offline tahsin and recitation will be carried out in the village of Situjuh banda and will be held from April 18-29 2021 with a total of 23 participants. Learning is carried out from 16.15-17.30 WIB at the TPA of the Mukhlisin Koto Baru Mosque. The material presented was in the form of improving makharijul letters, the law of nun and tanwin, and the law of mim sukun and more emphasis on the practice of reading the Quran.¹⁴ This activity was carried out to revive the atmosphere of reciting at the TPA during the month

¹³ Ana Cahayani Fatimah and Sampara Palili, "Assembly Priorities in the Era of Modernization of Education Reminisce (Review of Quality, Commentary and Hadith Text Content Assemblies Dhikr)," *International Journal on Advanced Science, Education, and Religion* 1, no. 3 (2018): 42–53.

¹⁴ Rozaanah Rozaanah, "علاقة بين استيعاب المفردات لدى التلاميذ وقد راتهم على ترجمة نص القراءة من تعليم اللغة العربية في "، *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 1, no. 1 (2016): 17.

of Ramadan which had previously been stopped. This opportunity was taken to improve the reading of the Quran for TPA children.¹⁵

The public's impression of this activity is very positive and can be well received by the community because it can increase enthusiasm in reading the Qur'an properly and correctly, as well as help the community to know the place of *makbarijul huruf* which so far many do not know, this is indicated by the willingness of participants participate in online learning and the enthusiasm of the community to ask their children to attend TPA regularly every day offline.

The obstacle experienced during the online activity was the lack of enthusiasm and motivation of participants in participating in the activity. When going to practice with the presenters the participants like to procrastinate, so it takes a lot of time to listen to the practice from the participants. Efforts were made to overcome all these obstacles by providing motivation for each meeting and delivering short lectures related to the Quran. The obstacle in offline activities is that the recitation material cannot be understood perfectly for children who are still reading the Quran at the iqro' level, but despite the efforts made to overcome it, they are still taught the basic method in the form of pronouncing the correct makhorijul huruf¹⁶ and given motivation and appreciation for the students.¹⁷ able to master the material well.

Another activity that was also carried out was Memorizing the Hadith of Arba'in An-Nawawiyah, which was carried out online. The target of this activity is teenagers and young people because at this time the spirit to memorize knowledge is very strong. This activity followed by 10 participants, with an age range of 18-21 years. This activity was held on April 18 – May 3, 2021 / 6 – 21 Ramadhan 1442 H. The first day of the activity was an opening as well as a briefing for the participants about the activities to be carried out. The second day and so on are the days for submitting the memorized hadith to their respective supervisors through the WhatsApp application, by sending voice messages (voice notes). The target for daily memorization is 3 hadiths, so that during this activity all 42 hadiths can be memorized.

The impact of this activity is that it can direct young people to take advantage of their time, directing them to maximize their potential both in themselves and in their youth. In addition, this activity also trains them to memorize, be it memorizing the Qur'an, hadith, or other knowledge. During the activity, the obstacles encountered were not being able to control the enthusiasm of the participants directly. Day by day, their enthusiasm began to wane. This is observed from the reduced number of participants who deposit their memory. In addition, their other activities are also unavoidable, such as online lectures, tutoring, teaching, and so on.

¹⁵ Fakhurrozi Fakhurrozi, "Pelaksanaan Kegiatan Pengabdian Masyarakat Di Rumah Quran Aisyah Radhiallahu Anha Desa Bangun Sari, Tanjung Morawa Ramadhan 1442 H, 2021 M.," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 6, no. 1 (2021): 104–14.

¹⁶ Nur Asyiah Siregar, "SHIFRUN METHOD, LEARNING TO READ THE QUR'AN QUICKLY, FASHIH AND CORRECT," *Wahana Inovasi: Jurnal Penelitian Dan Pengabdian Masyarakat UISU* 8, no. 2 (2019): 134–39.

¹⁷ Risa Triarisanti and Pupung Purnawarman, "THE INFLUENCE OF INTEREST AND MOTIVATION ON COLLEGE STUDENTS' LANGUAGE AND ART APPRECIATION LEARNING OUTCOMES," *International Journal of Education* 11, no. 2 (2019): 130–35.

One of the efforts made to overcome this is to start giving more time to listen to the memory of the hadith. At first, the time to play the memory was 08.00 – 10.00 am. But on the third day, that time began to be released and was not restricted. This has more or less an effect on their readiness to listen to the memory.

The next activity is the Ramadhan Islamic Boarding School for children, which is held every morning at 16.00 until finished every day on 26-30 April 2021 in Jorong Pincuran Tinggi Nagari Panyalaian X Koto District, Tanah Datar Regency, West Sumatra with the target of children approaching school age, Kindergarten, and elementary school totaling 15 people. During the Ramadhan pesantren, children learn to perform ablution, pray, call to prayer, memorize Surah An-Naba and learn Hijaiyah letters for children approaching school and kindergarten age. This Ramadhan boarding school activity will be closed on May 1, 2021, by holding a competition about the lessons that have been studied and breaking the fast together. Funds for the purchase of gifts and iftar come from donations from Muslims. Children tend to find it difficult to focus on participating in Ramadhan boarding school activities. To overcome this, the material is provided through interesting videos so that children are interested in watching and can take lessons from the video. With the existence of this Ramadhan boarding school,¹⁸ it has been seen that there is a change in the children's prayer, call to prayer, ablution, and others in a better direction.

Furthermore, the activities that have been carried out are iftar events which were held in 3 regions/villages including Panyalaian village on May 1, 2021, breaking fast together in Ramadhan pesantren activities with 25 participants and funds reaching Rp. 713,000, this fund also covers the needs of Ramadhan pesantren.¹⁹ other. then in the village of Tigo Koto in Baruah on May 3, 2021, to break the fast with orphans and orphans as well as memorizing the Quran with the funds collected for orphans reaching Rp. 290,000 with details of Rp. 90,000 to eat 8 orphans and Rp. 200. 000 giving them pocket money (each Rp25,000) and unlimited funds for memorizing the Qur'an due to impromptu donors who donated money and food. Likewise in the village headman, Jalin Opening with orphans and the needy as many as 8 people was held on May 2, 2021, with a total fund of Rp. 140,000. Funds are obtained from donations and donations from Muslims and Muslims which are then channeled to orphans and the underprivileged.

Conclusion

KKL (Field Work Lecture) carried out by STAI As-sunnah students online and offline is a community service activity ranging from children, and teenagers to adults. With the theme "Turning Ramadan in the Middle of the Covid 19 Outbreak", this activity has a very good impact on the community, where people are more active with religious activities at home by utilizing gadgets, adding to their knowledge, and also returning to enliven the mosque while still complying with health protocols in this month of Ramadan

¹⁸ Kania Nurulqolbi, Nan Rahminawati, and Arif Hakim, "Pengelolaan Program Pesantren Ramadhan Di SMP Assalaam Bandung," in *Bandung Conference Series: Islamic Education*, vol. 2, 2022.

¹⁹ Hisny Fajrussalam, "Inovasi Pembelajaran Pesantren Ramadhan Dalam Meningkatkan Kecerdasan Spiritual Peserta Didik Di Masa Pandemi COVID-19," *EduTeach: Jurnal Edukasi Dan Teknologi Pembelajaran* 1, no. 2 (2020): 1–10.

Many complaints and obstacles were found during the activity, but thank God the implementers have been looking for creative and innovative solutions such as giving rewards, adjusting schedules, free time during the memorization period, giving lectures, and motivation when enthusiasm starts to fade and so on.

Suggestion: In carrying out KKL activities (Field Work Lectures) the implementing team recommends holding assistance and cooperation from authorized parties such as a village or sub-district heads to continue holding religious activities in the relevant area, also pay close attention to choosing good sources and teaching staff and correct following the Quran and Sunnah in teaching the science of religion in the environment.

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