



Learning Al-Quran and Arabic at the Orphanage (community-based research)

¹Muhammad Sapii Harahap, ²Benny Munardi, ³Zulham Effendi, ⁴Daryanto
Setiawan, ⁵Fian Triadi, ⁶Dasa Syawal, ⁷Junaidi

^{1,2,3,4,5,6,7}Sekolah Tinggi Agama Islam As-Sunnah, Deli Serdang
muhammadsapii23@gmail.com

Abstract

The Muhammadiyah Lhokseumawe Orphanage in South Hagu Village is one of the orphanages that helps the Lhokseumawe community by giving more comprehensive attention to the education of children who have not had the opportunity to receive a proper education, namely helping to provide guidance and educational opportunities for children. Foster child. On the other hand, children's orphanages also often experience a lack of attention and affection due to the small number of orphanages, so children's education, especially Al-Qur'an and Arabic education, is often left behind compared to children of their age who live in family care. Therefore, programs related to the learning of the Qur'an and Arabic were made to have the capital of religious education. The method used is community-based research where the activities carried out are supported by the Lhokseumawe Muhammadiyah orphanage. According to the analysis, the activities carried out at the orphanage had a positive impact on the participants, some even being able to understand and speak Arabic. And their recitation of the Qur'an is better than before and their memorization of the Qur'an increases.

Keywords: Orphanage; Quranic learning; Arabic Learning.

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Introduction

An orphanage is an institution that functions to accommodate orphaned children (losing one or both parents).¹ Orphanages in the context of state social services are state obligations as regulated in article 34 of the 1945 Constitution. The number of orphanages in Indonesia is estimated to be between 5,000 to 8,000 orphanages, of which the state-run orphanages are only about 1 percent of the total orphanages. Orphanages in Indonesia are the largest orphanages in the world. The existence of orphanages is often hit by various issues related to the limitations of orphanage services such as the absence of a fixed source of funds, limited facilities, and a shortage of professional personnel that often accompany the existence of this child social service institution.

Referring to several research results showing that the fulfillment of the rights and educational needs of children in orphanages has not been maximized because they often collide with funding problems from non-permanent donors, on the other hand, orphans also often experience a lack of attention and affection due to the small number of caregivers in the orphanage. so that the education of orphanage children is often left behind compared to children their age who experience care in the family. Foster children are often considered to have a low social status in the wider community because orphanages are considered a place to ask people for mercy. Fostered children who are in orphanages have various social backgrounds, and the experiences they bring from various environments that they have experienced will have an impact on their psychological and social formation. The above phenomenon provides an overview of the condition of foster children. There is a need for proper handling and care to overcome this condition. Child care social institutions as institutions that accommodate foster children and provide social services to improve the functioning of children and the quality of their welfare. Servants are given in the context of meeting children's needs so that children can be independent in the future.²

The Lhokseumawe Muhammadiyah Orphanage is one of the orphanages that capture the social reality (especially for children and adolescents) that occurs in Acehese society, as an opportunity to help the community by giving more comprehensive attention to the education of some children who have not had the opportunity to receive education as should help provide coaching and educational opportunities for foster children. In general, foster children do not (very minimally) know science and technology and understand religious knowledge well, so we chose to carry out a program at the Lhokseumawe Muhammadiyah Orphanage for 2 weeks in the month of Ramadan with activities that teach Islamic sciences, especially learning the Quran and language. Arabic which is useful for their life.

From these problems, the authors use community-based research methods, namely research conducted on a commitment from the community to provide support, resources, and also involvement in the research process to produce research products that are

¹ Nila AINU Ningrum, "Hubungan Antara Coping Strategy Dengan Kenakalan Pada Remaja Awal," *Jurnal Psikologi Tabularasa* 7, no. 1 (2012): 482.

² Sella Khoirunnisa, Ishartono Ishartono, and Risna Resnawaty, "Pemenuhan Kebutuhan Pendidikan Anak Asuh Di Panti Sosial Asuhan Anak," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 2, no. 1 (2015): 5.

beneficial to them. This the author did because the author made activities in collaboration with the Muhammadiyah Lhokseumawe Orphanage.³

Results and Discussion

An orphanage is a social welfare business institution that has the responsibility to provide social welfare services to neglected children by carrying out sponsorship and alleviation of neglected children, providing physical, mental, and social replacement services to foster children so that they get broad, appropriate and adequate opportunities. for the development of his personality as expected as part of the next generation of the nation's ideals and as a human being who will participate actively in the field of national development.⁴ The conclusion from the description above is that an orphanage is a social welfare institution that is responsible for providing substitute services in meeting the physical, mental, and social needs of their foster children, so that they get broad, appropriate and adequate opportunities for personality development following expectations.

The Lhokseumawe Muhammadiyah Orphanage was founded on February 28, 1968 at the Lhokseumawe Muhammadiyah College Complex, Jalan Teuku Umar No.1 Lancang Garam, Lhokseumawe City with an initial number of 25 foster children.⁵ Inspired by the spirit of the content of the letter 'Al Maun', Muhammadiyah Lhokseumawe residents with high enthusiasm and enthusiasm jointly and periodically donate rice cups to lift and change the fate of children who experience foreseen both materially and non-materially. Around 1970 the Muhammadiyah Orphanage was moved to a new location, namely Jalan Darussalam Lhokseumawe⁶.

³ Sarah Banks et al., "Everyday Ethics in Community-Based Participatory Research," *Contemporary Social Science* 8, no. 3 (2013): 263–77.

⁴ Fani Kumalasari and Latifah Nur Ahyani, "Hubungan Antara Dukungan Sosial Dengan Penyesuaian Diri Remaja Di Panti Asuhan," *Jurnal Psikologi: PITUTUR* 1, no. 1 (2012): 19–28.

⁵ Pemeriksaan Medis Pemeriksaan Psikologis Conditionality Penggunaan, Rafli Setiawan, and Dwi Maria Handayani, "Organizing Sumber Daya Panti Asuhan Muhammadiyah Lhokseumawe Dalam Pembinaan Akhlak Anak Asuh," n.d.

⁶ Almuhajir Almuhajir, "Controlling the Muhammadiyah Lhokseumawe Orphanage in Forming Independent Character of Foster Children," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2021): 176–89.

The vision of the Muhammadiyah Orphanage is to make the Muhammadiyah Orphanage the best in terms of quality, and human resources (HR) of the orphanage. Quality care for children and graduates, facilities, and infrastructure for the care system, and the implementation of cooperation with institutional relationships. The Mission of the Muhammadiyah Orphanage: Continuing the task of preaching amar ma'ruf nahi munkar, liberating, people from superstition, bid'ah, and khurafatm to create the main society under the pleasure of Allah Shubhanahu wata'ala, Improving the quality of human resources, especially the younger generation in the development of the nation and state, Establish cooperation with various organizations, institutions at home and abroad in implementing its programs. The address for the Muhammadiyah Lhosemaewe Orphanage is JL. Darussalam, No. 77, South Hagu, 24351, Kp. New Java, Banda Sakti, Lhokseumawe City, Aceh Telephone: (0645) 43506 Province: Aceh.

The form of community service activities carried out at the Lhokseumawe Muhammadiyah Orphanage are as follows at the table below:

1. Recap of the planned program

The following is a recap of the activities that have been carried out, both the author as presenter of daily activities or sometimes as the person in charge of daily activities and also as supervisor of the fieldwork lecture activities. Activities and assignments are carried out according to the schedule set by the fieldwork lecture committee.

No.	Schedule	Activity	Title	location	Total of people Participation
	Minggu / 18 April 2021	Perkenalan antara panitia dan peserta didik. Sosialisasi pesantren ramadhan di panti asuhan Muhammadiyah Lhokseumawe Ceramah (tauhid tentang asma wa sifat) Tahsin dan Tahfidz Pembelajaran tajwid (hukum Izhar) Pembelajaran bahasa Arab (perkenalan)	Pembukaan dan pembelajaran	Mushalla panti asuhan Muhammadiyah	16 orang
	Senin / 19 April 2021	Ceramah (Adab bersama Al-Quran)	Adab bersama Al-Quran	Mushalla panti asuhan Muhammadiyah	16 orang
		Tahfidz dan tahsin	-		
		Pembelajaran tajwid	Hukum idgham		

			bigunnah dan bila gunnah		
		Pembelajaran bahasa Arab	Kewarganegaraan		
Selasa / 20 April 2021	Ceramah	Adab bersama Al- Quran	Mushalla panti asuhan Muhammmadiyah	16 orang	
	Tahfidz dan tahsin	-			
	Pembelajaran tajwid	Hukum iqlab			
	Pembelajaran bahasa Arab	Mihnah/ pekerjaan			
Rabu / 21 April 2021	Ceramah	Kisah nabi Adam dan nabi Nuh	Mushalla panti asuhan Muhammmadiyah	16 orang	
	Tahfidz dan tahsin	-			
	Pembelajaran tajwid	Hukum Ikhfa			
	Pembelajaran bahasa Arab	Hobi dan cita-cita			
Sabtu / 24 April 2021	Ceramah	Adab sebelum tidur	Mushalla panti asuhan Muhammmadiyah	16 orang	
	Tahfidz dan tahsin	-			
	Pembelajaran tajwid				
	Pembelajaran bahasa Arab	Hari raya dalam Islam			

Minggu / 25 April 2021	Ceramah	Adab makan dan minum	Mushalla panti asuhan Muhammmadiyah	16 orang
	Tahfidz dan tahsin	-		
	Pembelajaran tajwid			
	Pembelajaran bahasa Arab	Rihlah		
Senin / 26 April 2021	Tata cara berwudhu	Tata cara berwudhu dan Tata cara sholat Nabi	Mushalla panti asuhan Muhammmadiyah	16 orang
	Tata cara sholat Nabi			
	Pembelajaran bahasa Arab (nonton film Bilal bin rabbah bahasa Arab)			
	Evaluasi tata cara sholat Nabi			
Selasa / 27 April 2021	Ceramah	Kisah Abu bakar dan Umar bin Khattab	Mushalla panti asuhan Muhammmadiyah	16 orang
	Tahfidz dan tahsin	-		
	Hafal 2 ayat terakhir Al-Baqarah	Hafal doa-doa harian		
	Pembelajaran bahasa Arab	Tentang jam		
	Sharing remaja	Masa depan		
Rabu / 28 April 2021	Ceramah	Kisah Utsman bin Affan	Mushalla panti asuhan Muhammmadiyah	16 orang
	Tahfidz dan tahsin	-		

		Pembelajaran tajwid	Hukum mim sakinah (idzhar syafawi, ikhfa syafawi, idhgam mimi)		
		Pembelajaran bahasa Arab	Makanan dan minuman kesukaan		
	Kamis / 29 April 2021	Ceramah	Kisah Ali bin Abi Thalib	Mushalla panti asuhan Muhammadiyah	16 orang
		Tahfidz dan tahsin	-		
		Pembelajaran tajwid	Nun dan mim tasydid, qalqalah, mad tabi'i		
		Pembelajaran bahasa Arab	Evaluasi Pembelajaran bahasa Arab		
	Jumat / 30 April 2021	Sharing remaja	Hal yang dilakukan agar terhindar dari pergaulan bebas	Mushalla panti asuhan Muhammadiyah	16 orang
	Sabtu / 01 Mei 2021	Ceramah	Tauhid (Allah ada dimana?) Dan adab berpakaian	Mushalla panti asuhan Muhammadiyah	16 orang
		Tahfidz dan tahsin	-		
		Pembelajaran tajwid	Mad liin, mad iwad,		

			mad lazim harfi musbah, mad lazim mukhaffaf harfi, mad badal		
		Pembelajaran bahasa Arab	Evaluasi Pembelajaran bahasa Arab		
	Minggu / 02 Mei 2021	Ceramah	Tauhid	Mushalla panti asuhan Muhammadiyah	16 orang
		Tahfidz dan tahsin	-		
		Pembelajaran tajwid	Evaluasi		
		Pembelajaran bahasa Arab	Angka 1-10 dan		
		Musyahadah	Kisah nabi Musa		
	Senin / 03 Mei 2021	Ujian dan evaluasi	Seluruh Pembelajaran bahasa Arab, Pembelajaran tajwid	Mushalla panti asuhan Muhammadiyah	16 orang
		Perlombaan show your performance	Show your performance		

The programs and activities carried out in this activity are as follows:

1. The tahsin program, general purpose of the tahsin program is to improve the reading of the Koran before it is memorized by individual Ramadhan boarding school participants. The participants of the Ramadhan boarding school read the surah which will be memorized and corrected by the supervisor before memorizing it⁷.
2. Tahfizul Qur'an program, the general purpose of the Tahfidz program is for participants to fill Ramadan time by memorizing the Quran so that participants have memorized the Qur'an or improve the memorization that has been memorized⁸. This program is conducted every day for an hour and a half. This program consists of two mustami'ahs, each of which has 8 participants. Implementation time is from 07.30 – 09.00.
3. the ablution and prayer practice program aims to improve students' ablution and prayer according to the sunnah of the Prophet. Students perform ablution in front of the supervisor and mentors to improve student ablution. Teach students to use water when ablution sparingly. And teach them the prayer after the ablution.
4. The general objective of the Tajweed program is to improve the reading of the hijaiyah letters and to have knowledge of the Quran⁹.
5. The general purpose of the Tawhid program is to spread the correct knowledge and understanding of monotheism to the participants of the Ramadhan Islamic Boarding School.
6. The general purpose of the Rasulullah friend figure program is to introduce and tell the apostles' companions so that they become exemplary figures in everyday life¹⁰.
7. Arabic learning programs generally aim to introduce the importance of learning Arabic and introduce how to speak, listen and write Arabic and also introduce children to everyday conversation¹¹.

And there are also supporting programs in addition to the programs above including productive Muslim discussion activities, holding competitions, and distribution of prizes as a form of appreciation for the winners of the competition.

The results of the programs from this activity are the increasing interest of children in learning the Koran, even some of them have started memorizing the Koran and their interest in studying other religious sciences such as monotheism, fiqh and others¹². After being given programs related to learning Arabic, the children always try to speak Arabic and give mufrodat-mufrodat on objects around such as tables, windows, doors, and others. From this, it can be concluded that the programs made during community service at the Lhoseumawe muhammdiyah orphanage were very beneficial for the children in the orphanage¹³.

⁷ Husaini Husaini, "UPAYA MENINGKATKAN MUTU PEMBELAJARAN HIFZH QUR'AN PADA RUMAH TAHFIDZ INSAN QUR'ANI WONOSOBO KABUPATEN BENER MERIAH.," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 4, no. 01 (2021): 235–59.

⁸ H Ahmad Zacky El-Syafa, *Ternyata Kita Tak Pantas Masuk Surga* (Genta Hidayah, 2020).

⁹ Alaa N Akkila and Samy S Abu-Naser, "Rules of Tajweed the Holy Quran Intelligent Tutoring System," 2018.

¹⁰ Rizka Sofia and Juwita Sahputri, "EDUKASI ADAPTASI KEBIASAAN BARU DALAM PENCEGAHAN COVID-19 DI PANTI ASUHAN MUHAMMADIYAH KOTA LHOKEUMAWA," *Jurnal Vokasi* 5, no. 1 (2021): 20–24.

¹¹ Mahfuz Rizqi Mubarak et al., "Factors Influencing Motivation in Online Arabic Learning of Indonesian Older Man," *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 4, no. 1 (2021): 15–26.

¹² Shabri Shaleh Anwar, *Kurikulum Majelis Taklim: (Fiqh-Tauhid-Tasawuf)* (PT. Indragiri Dot Com, 2021).

¹³ Kumalasari and Ahyani, "Hubungan Antara Dukungan Sosial Dengan Penyesuaian Diri Remaja Di Panti Asuhan."

Conclusion

Among the activities carried out for 2 weeks are activities in the fields of religion, social activities, education, and learning. The activities carried out must have a purpose. The implementation of lecture activities aims to make students know and understand the basic knowledge of monotheism, etiquette in Islam, stories of the companions of the Prophet Muhammad, etc. While the tahsin and tahfidz activity programs aim to make students able to read and memorize the Al-Quran with the correct reading, the tahfidz activity aims to make them memorize the Qur'an. The Arabic language learning program aims to make students have skills in Arabic as their capital in the future.

After these activities are carried out, the impact of these activities on their knowledge and personality is that they know and understand the basic science of monotheism, adab in Islam, and other knowledge related to religion. And also some of them can understand and speak Arabic. And their recitation of the Quran is better than before and their recitation of

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