



Utilization of online media as an emergency alternative for implementing community service activities during the COVID-19 pandemic

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Abstract


Community service activities are a routine agenda for every college in Indonesia. although constrained by the pandemic which limits the space for carrying out social activities in the community, it must still be carried out. One solution to overcome the limited space for movement is to carry out community service activities online. By utilizing various kinds of existing social media, community service activities can also run as effectively as activities that go directly to the field. On the one hand, there are indeed many obstacles when interacting with the public through social media, but on the other hand, there is an advantage that is no less important: a much wider range of locations. Community service activities has been held in Desa Manis, Desa Bangkolak II, Medan Area, Kambu, Desa Atu Kapur, Kadia, Kumpeh Jambi, Manokwari, for two weeks starting on April 19 to May 2, 2021. Starting from the problem of the lack of public interest in studying the Al-Qur'an and familiarizing the recitations of the Al-Qur'an. At this Community service activity, we raised the theme Ramadhan with Al-Qur'an. The Community service activities begin with a village observation process to explore the villages and see the potential of the village which will be the main target in implementing the Community service activities. The programs are designed sequentially starting with discussions between Community service activities groups and lecturers. And it was found that this Community service activities activity would be carried out in two ways, directly and online. The implementation of the Community service activities program is carried out in a balanced manner, starting with planning, implementation, and evaluation at the end of each program. The results achieved from the entire Community service activities program include increased interest in a recitation of the Qur'an for online Community service activities participants and village communities with the holding of recitation presence programs every day. In the social sector, the Islamic book and magazine spread program is one of the programs to introduce and educate rural communities in literacy. Then it was closed with a competition program to increase enthusiasm for Community service activities participants and the community and as an appreciation for their participation in the Community service activities program that we have implemented

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Introduction

Indonesia is a country where the majority of the population is Muslim. Based on data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs, the total population of Indonesia was 272.23 million in June 2021.¹ Of this number, 236.53 million people (86, 88%) are Muslim. The mosque as a place of worship for the Muslims inevitably gets great attention from the community so that in any area it will be easy to find a mosque. But what is very unfortunate, is that enthusiasm is only in the construction of mosques, in prosperity it is very nil, even in certain mosques the muezzin, imam, and congregation are only one person.²

The sophistication of technology today with a million conveniences is a big test for Muslims. Not infrequently this convenience makes Muslims neglect to read the Qur'an, it can even be seen and felt for themselves that the interest and motivation of the community in reading it will decrease.³ If we browse in every street, market, and supermarket we get a lot of them are Muslims. But if asked, can they read Surah Al-Ikhlās. most of them could not answer.⁴

The month of Ramadan is a month that Allah has honored with the revelation of the Qur'an in it, the multiplication of rewards, the opening of the gates of heaven, and the closing of the gates of hell. The month in which Muslims are required to fast. The rewards for those who fast are infinite. The reward of fasting is not multiplied by ten goodness to seven hundred goodness like the other deeds are multiplied. However, fasting practices, including the month of Ramadan, will be multiplied without any number limit.⁵ Through fasting, humans can improve the quality of themselves to be highly disciplined by not doing anything except on time and diligently multiplying goodness and piety⁶. the month that should be a month in which Muslims are very enthusiastic about living their hearts with the Qur'an, but, unfortunately, most Muslims do not use it to increase their worship to Allah Ta'ala.

According to Chalijah Hasan quoted by Abdul Munib in the Effectiveness of Fasting in Improving Discipline of Worship for the Karduluk Village Community, Sumenep, there are eight messages raised from the eight terms of the fasting month that need to be inculcated in the way of life during the fasting month, namely:

(1) Syahrullah (the month of Allah), (2) Syahrul ala'i (the month full of enjoyment and abundance of grace), (3) Syahrul Qur'an (the month in which the beginning of the Qur'an was revealed), (4) Syahrulnajah (month of release from the torment of hell). (5) Syahrul Jud (month of giving ihsan to fellow human beings and bestowing aid to the poor or a month of generosity), (6) Syahrut recitation (month of reading the Qur'an or month of persevering oneself to understand the meaning of the Qur'an). an), (7) Syahrul Shabri (month to train oneself to be patient with the suffering faced in carrying out religious

¹ Sugianto Sugianto and Rahmat Hidayat, "Moderasi Beragama Sebagai Jalan Dakwah Mayoritas Muslim Pada Minoritas Non Muslim," *Jurnal Bimbingan Penyuluhan Islam* 3, no. 1 (2021): 23–41.

² Habibi Malik, "Cyber Religion Dan Real Religion Di Tengah Masyarakat Digital," *KOMUNIKA* 4, no. 1 (2021): 63–78.

³ AFRI KUSUMA, Kasful Anwar, and Siti Ubaidah, "PERAN REMAJA ISLAM MASJID BAITURAHIM DALAM MENINGKATKAN MOTIVASI BELAJAR AL-QUR'AN MASYARAKAT DESA SIMPANG LIMO KABUPATEN MUARO JAMBI" (UIN Sulthan Thaha Saifuddin Jambi, 2021).

⁴ Syahri Ramadana, "Observasi Dan Wawancara Lapangan Untuk Pengabdian Masyarakat," 2021.

⁵ Abdurrahman Al-Mukaffi, *89 Kesalahan Seputar Puasa Ramadhan* (Darul Falah, 2019).

⁶ Mat Syaifi, "Nilai-Nilai Pendidikan Islam Dalam Ibadah Puasa Ramadhan," *Jurnal Tarbawi* 7 (2019): 1–29.

duties, to be patient with suffering with the pleasure of the heart), (8) Syahrul 'Ted (the month is celebrated on the day of breaking from it).⁷

Al-Qur'an is a holy book that was revealed to the Prophet sallallaahu 'alaihi Wasallam through the angel Gabriel. This holy book was conveyed to the Prophet gradually. Al-Qur'an is the highest honor, which guides all mankind to be on the straight path and out of darkness into a bright light, and there is not the slightest evil in it.⁸

Reading the Qur'an is one of the most rewarding acts of worship. Reading, understanding, and practicing it is an obligation for Muslims. Indeed, those who study, read, and memorize the Qur'an are those who have been chosen by Allah Ta'ala to receive an inheritance, namely the holy book of the Qur'an. Al-Qur'an is an intercessor on the Day of Judgment for mankind who always reads, understands, and practices it, becomes a proof or defender for its readers, and a protector from the torments of hellfire. However, it cannot be denied that this is often neglected and underestimated so it has an impact on a lack of enthusiasm in reading and studying the Qur'an. In addition, the public's lack of attention to the law of reading the Qur'an, causes so many mistakes in reading the Qur'an, both small mistakes that do not change the meaning and fatal errors that can change the meaning of the verses read, such as makhraj letters, long-short (mad) and so on.⁹

Due to the pandemic, this time community service activities are mostly carried out online, from the observations of the implementing team for community service activities from several areas where the activities were carried out online in Blangkolak II Village, Medan Area, Kambu Kendari Village, Atu Kapur Village, Kumpeh, and Manokwari, and offline In Manis Village and Kadia Kendari Village, some phenomena occur regarding the learning of the Qur'an, including the lack of public interest in the recitation of the Qur'an, lack of understanding of recitation of the Qur'an, public ignorance of etiquette. - adab towards the Qur'an and etiquette when reading it, as well as a lack of knowledge about the stories of the characters who are always with the Qur'an. These stories can be used as examples for Muslim and can inflame their enthusiasm in reading, understanding, and practicing the word of Allah 'Azza wa Jalla. By looking at the various phenomena that occur in the community where this service activity is carried out, the implementing team held an activity themed Ramadan with the Qur'an.

The main problems studied by the implementing team include;

How is the 'Ramadan Bersama Qur'an' program implemented to overcome the lack of enthusiasm of the community in reading the Qur'an?

What is the impact of the Ramadan Together Al-Qur'an program on the community?

Several factors influence the understanding of learning, including interest, motivation, intelligence, memory, and emotion.¹⁰ The existence of an interest in the object being studied will encourage people to learn something and achieve maximum learning outcomes because interest is a psychological component that plays a role in encouraging someone to achieve the desired goal so that he is willing to carry out activities around the

⁷ Abdul Munib, "Efektifitas Puasa Dalam Meningkatkan Disiplin Beribadah Bagi Masyarakat Desa Karduluk Sumenep," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 6, no. 1 (2019): 19–29.

⁸ Wiwi Alawiyah Wahid, "Cara Cepat Bisa Menghafal Al-Qur'an" (Jogjakarta: DIVA press, 2014).

⁹ Dadi Rosadi and Ali Mulyawan, "APLIKASI PEMBELAJARAN AL-QUR'AN DALAM KAJIAN ILMU TAHSIN BERBASIS MULTIMEDIA," *Jurnal Computech & Bisnis* 15, no. 2 (2021): 69–73.

¹⁰ M S Herawati, "HUBUNGAN KECERDASAN EMOSIONAL WARGA BELAJAR DENGAN HASIL BELAJAR MATEMATIKA DI SKB KABUPATEN BOGOR," *ANDRAGOGI* 16, no. 1 (2016): 25.

the object of interest.¹¹ so that he is willing to carry out activities around the object of interest. The motivation to learn a person will determine the learning outcomes achieved. Even two people who both show the same learning behavior, but have different learning motivations will get relatively different learning outcomes.¹² In knowing the level of learning motivation in children, there are several indicators of motivation including perseverance in learning, interest, and sharpness of attention in learning, tenacity in the face of difficulties, independence in learning, rewards/praise/appreciation.¹³ According to Maslow in Nyanyu Kodijah, the learning motives are, there is a physical need, a need for comfort, a need for love and acceptance from others, a need for honor, and a need for self-actualization. Intelligence is the main capital in carrying out learning activities and achieving maximum learning outcomes. People with low intelligence will not be able to achieve learning outcomes that exceed people with high intelligence. Memory is the ability to record, store and retell what has been learned will be very helpful in the learning process and achieve better learning outcomes. Research on the brain shows that positive emotions will greatly help the work of the brain's nerves to "glue" what is learned into memory because learning information is sent to the memory center through the *amygdala* as the emotional center goes without obstruction.

The allegations and determinants of the lack of interest in reading and studying the Al-Qur'an are very diverse, including (1) aspects in children including a sense of laziness, prestige, feeling that they can, and the workload at school, (2) environmental aspects including parental pragmatism, trans-village to urban areas, lack of motivation, television shows that damage children's thinking, third, aspects of the learning process include the absence of proper class division, inadequate facilities and infrastructure, short time allocation, and lack of educators.¹⁴

Apart from this, another factor that causes people to be lazy in reading and studying the Qur'an is the existence of worldly affairs that turn people's attention away from the Qur'an, such as news about politics, reading comics, and the existence of information media. others such as gadgets, television, newspapers, and so on.¹⁵

From the description above, it appears that the factors that influence learning are varied. So that when learning outcomes and people's understanding are found that are not in line with expectations, they should not necessarily blame only their intelligence or intelligence as the cause. These factors must be considered carefully so that we can find the things that have the most dominant influence on the condition of people's understanding in terms of reading and studying the Qur'an.

Based on the observations made, the dominant factor that occurs in the local community is related to the laziness of the community in reading and studying the Qur'an, namely the lack of encouragement or motivation to is one of the biggest factors that cause people's lack of interest in reading the Qur'an. . This can be seen from the phenomena that exist in

¹¹ Ali Wafan and Muhammad Syaifullah, "MINAT MASYARAKAT MUSLIM DALAM MENGIKUTI SEKOLAH PASAR MODAL DI BURSA EFEK INDONESIA," *Qusqazah* 1, no. 1 (2019): 28–36.

¹² AHMAD PARAWANSYAH, "PENGARUH MINAT, MOTIVASI DAN SARANA PRASARANA TERHADAP HASIL BELAJAR PENJAS SISWA SMP NEGERI 10 KABUPATEN BULUKUMBA" (Universitas Negeri Makassar, 2018).

¹³ Apriella Oetari, Rahmadya Azzahra, and Tangson R Pangaribuan, "STRATEGI MENINGKATKAN SEMANGAT PEMBELAJARAN SISWA DI MASA PANDEMI," in *Prosiding Seminar Nasional PBSI-IV Tahun 2021 Tema: Pembelajaran Bahasa Dan Sastra Indonesia Berbasis Digital Guna Mendukung Implementasi Merdeka Belajar* (FBS Unimed Press, 2021), 243–50.

¹⁴ An Nisa Puthree et al., "Analisis Faktor Penyebab Rendahnya Motivasi Belajar Siswa Sekolah Dasar Selama Pembelajaran Daring," *Jurnal Basicedu* 5, no. 5 (2021): 3101–8.

¹⁵ H Ahmad Zacky El-Syafa, *Ternyata Kita Tak Pantas Masuk Surga* (Genta Hidayah, 2020).

society, such as the lack of preachers in broadcasting knowledge about the Qur'an and Islam. Due to the lack of preachers, automatically the encouragement or motivation that will be obtained is less because no one provides motivation. In addition, due to the laity of parents being a role models. They are lacking in setting the best example for their children and lacking in being the best Quranic educators for their children. Finally, because of technology distracts people from the importance of the Qur'an as a way of life.

This community service activity is very important to do to overcome or minimize the lack of interest in reading and studying the Qur'an in the community concerned, as well as carrying out one of the tri dharmas of higher education. In addition, this KKL activity is useful for spreading knowledge possessed by students to the community and training students to deal with the real world of work.

After the implementation team completes this community service activity, it is hoped that the community will have a high spirit in the recitation of the Qur'an, especially reviving the month of Ramadan with the Qur'an, and the community will be able to understand the law of reading recitation correctly, be able to memorize selected letters. in the form of the letter Al-Kahf, and the letter in juz 30, namely Surah Ad-Dhuha to Surah Al-Alaq, people know the figures who memorized the Qur'an, can know adab with the Qur'an, and can maximize Ramadan together Al-Quran is included in the last ten days of the month.

This report uses a case study with qualitative data in Kadia Village, Kumpeh Village, Manis Village, Kp. Atu Kapur, Blangkolak II, Kambu Village, Manokwari, and Medan Area. A case study is a detailed study of a person or individual over a certain period.

Community service activities carried out by As-Sunnah Islamic College students in Community Service Activities by the implementing team were carried out in two ways, namely online and offline. Some areas where MPA activities are carried out by the online implementation team are Blangkolak II Village, Medan Area, Kambu Kendari Village, Atu Kapur Village, Kumpeh, and Manokwari, and offline in Manis Village and Kadia Village. Kendari and the theme of Ramadan with the Qur'an. The general objective of this activity is that it is hoped that the community will have a high spirit in recitations and learning the Qur'an, especially in reviving the month of Ramadan with the Qur'an. The specific objectives of this activity include: the community can read and understand the law of recitation correctly, be able to memorize selected letters in the form of Al-Kahf, and letters in juz 30, namely Surah Ad-Dhuha to Surah Al-Alaq, the community to know the figures who memorized the Qur'an, were able to know the character of the Prophet and put it into practice, we're able to know adab with the Qur'an, and were able to maximize the nights of Ramadan with the Qur'an, including the last ten nights of Ramadan.

Programs that are carried out online include (1) recitation of the Qur'an of at least one page accompanied by reading corrections,

(2) memorizing Surah Al-Kahf and correcting errors in reading, (3) tausiyah regarding the theme of the characters who memorized the Qur'an, adab with the Qur'an, the character of the Prophet, and tips for success in the last 10 days Ramadan. The activities carried out offline are the same as those carried out online. However, there are some additional activities such as:

(1) memorizing juz 30 from Surah Ad-Dhuha to Al-Alaq, (2) learning Arabic for beginners, (3) distributing Istiqomah bulletins and books related to Islam, (4) short letter memorization competitions, and (5) games (games). All of these activities involve community members from among children, youth, and adults which are adapted to the form of the activity.

One of the activities of 'Ramadan with Al-Quran' which is carried out online (online) and offline (offline), one of which is the Qur'an recitation activity of at least one page which is deposited at least one page by each participant to the organizing team accompanied by correction of the participants' readings from in terms of the law of tajwid, mad, makharijul letters, and others. This activity was attended by all walks of life and went according to the targets and expectations.

The next program is to memorize Surah Al-Kahf for online participants and Surah Ad-Dhuha to Al-Alaq for offline participants. This activity is provided to fill the days of Ramadan by memorizing selected letters. Offline participants deposit their memorization at each meeting to the supervisor, while participants who register online in this program are grouped into seven groups with the guidance of one supervisor in each group. Every day, they must submit their memorization in the form of voice notes to their supervisor. Then, the supervisor provides corrections from their memorization, in the form of tajwid errors, makharijul letters, and errors in giving harakat. After depositing the memorization, participants filled out the memorization attendance via the google form link provided by the committee. The next day, they returned to deposit the new memorization and also deposited the memorization that he had deposited the previous day.

This activity yielded good results. The participants competed with each other to deposit their memorization until some participants were able to complete their memorization until the end of the letter. Although most of the participants submitted their memorization, some participants were sometimes hindered by the udzur which made them have to ask permission not to deposit their memorization. At the closing ceremony, the committee of this activity gave appreciation to the best participants in the form of certificates and some money in the form of electronic pulses.

Another activity of the 'Ramaadhan with Al-Qur'an' program is a short tausiyah delivered by each committee. This program is provided to convey knowledge and help each other in goodness, depending on the title of each tausiyah carried out. This tausiyah program must be followed by every participant and the implementing committee, there are even some people who ask to join the tausiyah and they are not members of the program

This program is held four times in two weeks with several themes, including:

The first week, on April 21 with the title "Adab Together with the Qur'an" presented by Nur Annisa and Windy Salsabila Aritonang and guided by Husnainika Imania, at 14.00-14.45 WIB via Zoom. This theme was raised because of the importance of a Muslim in studying and practicing the Qur'an in all its perfection. One of those perfections is paying attention to the etiquette of reading the Qur'an, where the etiquette is very well regulated.¹⁶ Sheikh Imam An-Nawawi in his book *At-Tibyah Fi Hamalatil Qur'an* mentions 10 adab that must be maintained and paid attention to by the reader of the Qur'an so that he gets blessings, namely (1) first cleaning the mouth with siwak / brushing teeth, (2) getting used to ablution before touching and reading the Qur'an, (3) facing the Qibla, like prayer, (4) starting the reading with the sentence ta'awudz, (5) reading bismillah at the beginning of every surah other than surah at-Taubah, (6) read solemnly and in a clean place, (7) cry when reading verses about punishment, (8) read quietly and not in a hurry, (9) read with a beautiful rhythm, and (10) ask for grace when reading verses about mercy.¹⁷

¹⁶ Suwarno Suwarno, Ramadan Ramadan, and Susanti Arian Fitri, "Potensi Dan Masalah Dalam Pembelajaran Tahsin Al-Qur'an Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Mahasiswa," *LITERATUS* 4, no. 1 (2022): 82–89.

¹⁷ Hasby Ashidiqy, "Jam Pintar Membaca Al-Qur'an" (Jakarta: Kaysa Media, 2AD).

The second week, on April 23, 2021 with the title "Seindah Akhlak Rasul" presented by Ananda Novita and Husnainika Imania and guided by Nur Annisa, at 16.00-16.45 WIB via Zoom. In the tausiyah, the speaker explained some morals like the morals of the Prophet Muhammad, including avoiding vile words and actions, lowering one's voice, especially in crowded places, repaying other people's evil deeds with kindness, not criticizing others, if they make mistakes or have shortcomings, do not reduce obligations and do not cut off the rights of others, stay away from laughing except a little, do not delay assisting the weak, help the family by doing household chores, wear the best clothes you have, read the Koran by understanding and contemplating it, and some other morals.

The third week, on April 25, 2021, with the title "Those Who Are Always With the Qur'an" presented by Windy Salsabila Aritonang and Nabila Jariyah Salsabila and guided by Wahyuni at 11.00-11.45 WIB, via WhatsApp group. In this tausiyah, the participants were introduced by the presenters of Islamic figures who are familiar with Kitaabullah, namely the Qur'an. The two presenters introduced several examples from friends and scholars who were actively reading the Qur'an to the point of completing it several times a month, such as Al-Aswad bin Yazid, a great tabi'in scholar who died in 74 or 75 Hijriyah in Kufa, where he can finish the Qur'an in the month of Ramadan every two nights. In addition, there is Qatadah bin Da'amah who completes the Qur'an every seven days and finishes it every three days in the month of Ramadan. When the last ten days of Ramadan come, he finishes every night. There is also Imam Shafi'i who used to finish the Qur'an 60 times in Ramadan and Ibn 'Asakir used to finish the Qur'an every week and in the month of Ramadan, he finished the Qur'an every day.

The fourth week, on April 28, 2021, with the title "Tips to Maximize the Last 10 Days of the Month of Ramadan" presented by Wafa' Az-Zahro and Wahyuni and guided by Nur Annisa at 15.00-15.45 WIB via WhatsApp group. In this tausiyah, the speaker first introduced the tausiyah participants to what is the night of lailatul qadr. Next, they explained tips for welcoming the last ten nights of Ramadan and how to be successful in welcoming them. There are five tips, including (1) praying and putting your trust in Allah, (2) increasing Istighfar, (3) being husnuzhan to Allah (be kind to Allah), (4) getting used to worship and maintaining it before meeting with 10 days. last Ramadan, and (5) always remember the words of the prophet that the practice depends on the end.

In this activity there are two sessions, namely a material presentation session and a question and answer session. In this question and answer session, it is done by sending questions via Whatsapp with a duration of 45 minutes. This activity yielded good results although there were still some obstacles such as limited memory of the members. On via Zoom, the time difference between the presenters and the participants, and so on. At the end of the event, namely at the closing, the committee gave appreciation to the best participants and some money in the form of electronic pulses.

As for additional activities in offline activities, one of which is learning Arabic for beginners. In this study using the Durusul Lughah book with one hour every day at 14.00-15.00 WIB. This activity received great enthusiasm from the target, and the participants who took part in this activity more or less understood basic Arabic concepts.

Apart from these activities, social activities are also carried out directly (offline). The activities included: distributing Istiqomah bulletins and books related to Islam, short letter memorization competitions, and games which received great enthusiasm from the local community.

Conclusion

The results of Field Work Lectures (KKL) conducted online and offline in Manis Village, Bangkolak II Village, Medan Area, Kambu, Atu Kapur Village, Kadia, Kumpeh Jambi, Manokwari generated and received great enthusiasm from the local community from various programs activities that have been carried out. These programs are attended by various groups such as parents, teenagers, and children. These programs ran smoothly as they should, as had been carefully planned at the beginning before the activity was carried out, however, there were several things and several obstacles that occurred when the implementation of the activity took place, from various shortcomings and obstacles that occurred among them, namely, the participants those who took part in the activities of the Field Work Lecture (KKL) experienced a setback and decreased enthusiasm of the participants at the end of the day of carrying out these activities. Apart from these obstacles, the obstacles that occurred were, that some participants experienced weak internet network conditions due to several conditions such as weather and rural living conditions, however, every program that had been implemented had a very positive impact on the community, such as routine recitations carried out by the community, Ramadan life with the Qur'an, memorizing selected letters according to the program implemented and many more positive impacts obtained from these various activities.

After the implementing team carried out community service activities in related places, the team found several facts, the lack of motivation from village/kelurahan officials to hold religious and community activities regularly and given a fixed budget. The implementation team suggested that the village/kelurahan officials hold routine activities and provide a fixed budget to carry out religious and social activities for the sake of the continuity of religious, intelligent, and brilliant community life. In addition, it is better for religious institutions that adhere to the Qur'an and Sunnah to delegate more preachers to various regions, especially in remote villages. This is due to the limitations of supporting technology, so they are far from Islamic religious knowledge and do not yet have a strong motivation to study the Qur'an, as the book of Muslims
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