



Memorizing the Qur'an in 20 Days (Participatory Action Research in Pidie Jaya Aceh)

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Abstract

In the U Paneuk Village, Masjid Tuha, which take place in Meureudu Pidie Jaya, in the province of Aceh, the Youth Qur'an Memorizer that their ages is below 15 years old or still in a elementary school, on 20 days of improvisation, we have found a lot of problem in the reading and memorizing of Qur'an also a lot of problems that we found in cases of attitude in the youth Qur'an memorizer, and on that cases, the team of Community Service Activities tried to form an improvement and give solution to them and that is a Qu'ran quarantine in 20 days ramadhan with 28 student participation also we partnering with SDIT An-nuur and a few teachers on the village to succeed in clearing the problem that the team faces along the way to help youth memorizer to have great Qur'an memorize and have them read less wrong and added more of Qur'an inside their hearth, in this Community Service Activities we use Participatory Action Research that gain a lot of benefit from the agenda such as metode for good quarantine or metode for strong memorize and a lot of experiance in teaching children and sosialize with village citizen

Keywords: Qur'an Quarantine; Ramadhan Agenda; Qur'an Memorizing

Article Info

Article History:

Received: 05-16-2022 Accepted: 09-03-2022 Publish: 09-05-2022



: 10.51590/jpm-assunnah.v2i2.274

Introduction

Indonesia is one of the democracies that has the largest Muslim population,¹ therefore the customs of most people in Indonesia are more focused on something religious in nature which is Islamic guided by the one Rabb and the guidance of his prophet. Therefore, things like the Qur'an and other worship are not foreign to Indonesian people to be embraced and digested in their daily life, even though most people in Indonesia have the habit of reciting the Qur'an regularly and *tadabbur*.² Recitations about the Qur'an are widespread in Indonesian society which is a place for learning not difficult to find even though they are in remote parts of the country, but with the usual and frequent knowledge of the Qur'an, there are still many people today. neglect and leave the Qur'an even though they belong to Muslims who have made the *syahadat*. The number of people who neglect and leave the Qur'an is caused by several factors, including the factor of technological development.

The age of technology that reflects the ease and speed of all the knowledge that is spread through a variety of existing media makes humans especially children today neglected by gadgets and the beauty of the virtual world, so that most people, especially children, have lost interest in reading al-Qur'an and memorize it with confidence and sincerity from the deepest heart. This convenience is often a double-edged sword that even becomes poison for Muslims at this time which makes current and future generations to be consumed by the tricks of the *Setan* and away from the revelation that was sent down by Allah *Subhanahu wa ta'ala* to his Prophet *Muhammad Sallallahu alaihi wasallam*. Thus, it is necessary to have guidance from various parties, especially families, to guide their children back to religious studies, especially the Qur'an and Sunnah.

Religious guidance can be interpreted as all activities carried out by individuals in the community to provide a little or a lot of help to others who are experiencing spiritual difficulties in their environment so that the individual community can cope on their own because of the emergence of self-surrender or self-awareness to Allah *Subhana wata'ala*, so that it arises in the individual community, a light of hope and happiness in life now and in the future. From the above statement, it can be said that the provision of religious guidance aims to realize and educate the community, especially children, on a better path and the right path. One form of religious guidance that can be done is teaching the Qur'an.

Qur'an is *Kalamullah* which was revealed to Muhammad *Sallallahu alaihi wasallam* through the intermediary of Jibril which was first revealed in the month of Ramadan which coincided with the night of *lailatul qadr* then descended gradually to the Prophet *Sallallahu alaihi wasallam* with various methods, conditions, and situations. Then with the cause of the revelation of the Qur'an or the absence of a cause.³ Qur'an which is now held by all Muslims as a guide for their lives or a holy book that covers all existing problems of life, and a holy book that must be believed or believed to be true as well as origins that come from Allah *Subhanahu wata'ala* or the contents of which there is no doubt about the truth as well as the process and method of delivery up to the present time.⁴ However, there are many Muslims who hold and know the Qur'an, there are still some people who cannot read the Qur'an. This is marked by the emergence of adults who have children or grandchildren but cannot read the Qur'an. Besides that, some people can memorize the Qur'an but the reading is difficult to understand.

This is experienced by young hafiz who are under the age of fifteen years or at the elementary school level in U Paneuk Hamlets, Mesjid Tuha who experience many problems in memorizing the Qur'an in the form of reading which is difficult to understand. Many things are behind the children experiencing problems in memorizing the Qur'an and understanding the law of reading the Qur'an,

¹ Syurya Muhammad Nur, "Demokrasi Dan Tantangannya Dalam Bingkai Pluralisme Di Indonesia," *Jurnal Ilmiah Mimbar Demokrasi* 19, no. 01 (2019): 1–17.

² H Cahyono, "Peran Mahasiswa Di Masyarakat. De Banten-Bode: Jurnal Pengabdian Masyarakat Setiabudhi, 1 (1), 32–43," 2019.

³ Muhammad Husni, "Studi Al-Qur'an: Teori Al Makkiah Dan Al Madaniyah," *Al-Ibrah* 4, no. 2 (2019): 68–84.

⁴ Awwaliya Mursyida Lubis and Syahrul Ismet, "Metode Menghafal Alquran Pada Anak Usia Dini Di Tahfidz Center Darul Hufadz Kota Padang," *Aulad: Journal on Early Childhood* 2, no. 2 (2019): 8–14.

the first is the lack of support from parents, then the second is the children's lack of interest in memorizing the Qur'an. Then there is another problem in memorizing the Qur'an when children who live in small hamlets will find it difficult to get appropriate and desired education, there are children whose individual abilities exceed the capacity of the existing hamlet teachers, and there are also children whose individual abilities it can't even be overcome with the facilities and teachers in the village, therefore there are many problems that must be resolved by the group to be able to create a scope where children can be comfortable and safe in learning the Qur'an and memorizing it properly and correctly.

With the above conditions, the Community Service Activity Team from the Sekolah Tinggi Agama Islam As-Sunnah together with colleagues from the local hamlets formed an activity program called Qur'an Quarantine. The Community Service Activity Team focuses on quarantine activities of the Qur'an for the younger generation who have problems reading the Qur'an with the aim that in the future the past tragedies that have been experienced by Indonesian people in the form of not being able to read the Qur'an can be avoided and overcome completely *Insyah Allah*.

In addition to collaborating with the local community, the Community Service Activities Team also collaborates with SDIT An-nuur as a forum or place for carrying out quarantine activities of the Qur'an for 20 days. Integrated Islamic Elementary School or commonly abbreviated as SDIT is a form of basic education unit that organizes an education program for six years based on a national curriculum combined with an Islamic approach system through integration between Islamic education and general education, then between schools, parents, and society by optimizing cognitive, affective and psychomotor aspects.

The learning program in SDIT is a habituation program based on the values of the Qur'an and Sunnah with the correct understanding. The students are taught Islamic etiquette, both in associating with fellow students as well as with teachers, parents, and the community. Students are also familiarized with polite clothing and by the guidance of the Shari'ah. So they have been accustomed to internalizing religious values in their daily lives. With the collaboration of the Community Service Team and SDIT An-nuur, the Qur'an quarantine activities ran smoothly and effectively. As a forum for SDIT An-nuur, it provides enormous support in the form of providing comfortable and peaceful facilities for the participants of the 20-day Qur'an quarantine.

In the Qur'an quarantine activities, students have the opportunity to benefit all participants and field targets to educate and provide knowledge. Then examine the extent to which the development of an object can be achieved and find out what kind of method is suitable for each particular individual, to make students smart, agile, creative, and experienced. Therefore, the Qur'an quarantine activities carried out by students in collaboration with SDIT An-nuur can be taken advantage of for individual students and the community as well as children.

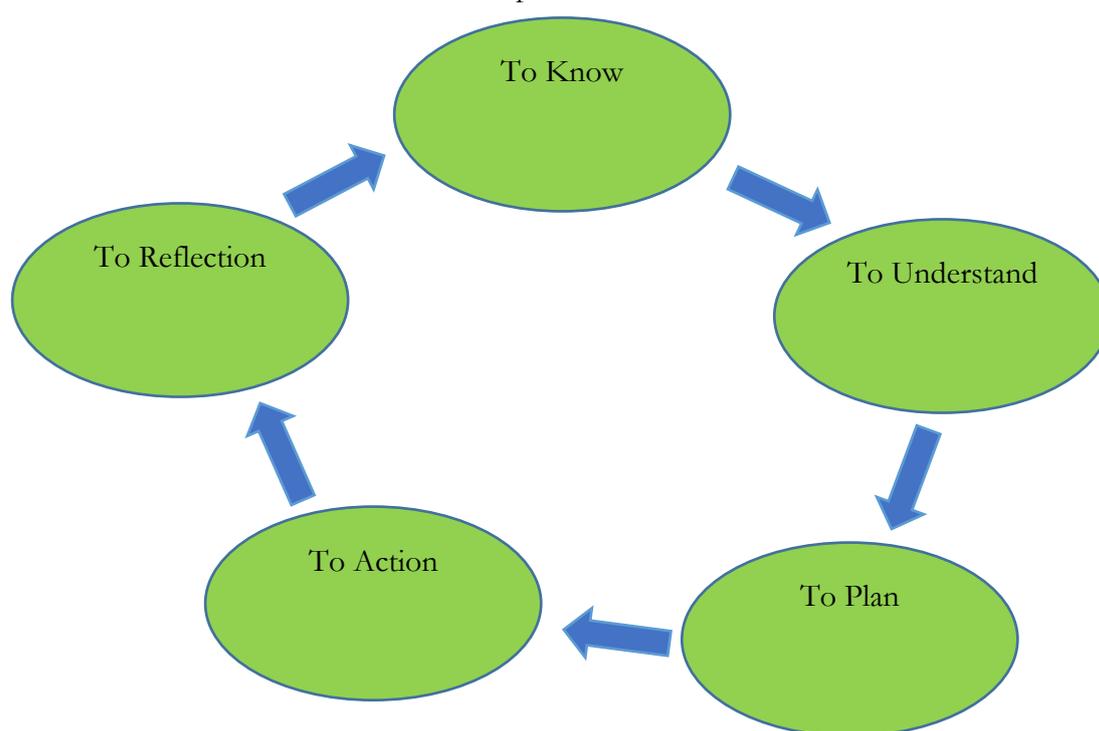
In its implementation, the Qur'an quarantine activities have undergone many developments along with the existence of researchers who have produced satisfactory results who pay attention to religious subjects and become authentic assessments in religious learning.⁵ Al-Qur'an quarantine itself is religious learning that focuses on the activities of the Qur'an to understand the contents of the Qur'an and facilitate reading and also increase individual memorization related to the Holy Qur'an. Then the quarantine of the Qur'an has been widely applied in the daily life of the community. Both by individuals and institutions or a formal and non-formal agency. We have found a lot that the implementation of learning the Qur'an is carried out through various types of programs and materials. This means that not all agencies or institutions implement the same program. Each institution or agency program has its own goals and targets that it must pursue and hold fast to realize a shared dream. One of the programs that can be carried out to advance society in increasing religious understanding is the quarantine of the Qur'an.

The method used by the community service team in this activity is PAR or Participatory Action Research. PAR is participatory which means participation or participation, action is action or activity,

⁵ Launun Nikmah and Toha Makhshun, "Implementasi Penilaian Autentik Dalam Pembelajaran Pendidikan Agama Islam," *Prosiding Konstelasi Ilmiah Mahasiswa Unissula (KIMU) Klaster Humanoira*, 2021.

while research is research. The definition of PAR is the participation in research activities by researchers on the research subject. According to Zuber-Skerrit, there are four basic themes in PAR, namely collaboration through participation, gaining knowledge, and social change. In research using the PAR method, the objectives are (1) to build public awareness or empower the community through critical education through dialogue, public discussion, and leading to adult learning, and (2) To change the perspective of research into an active participatory process, and (3) Leads to changes in social values.⁶

In PAR theory, some cycles are used as benchmarks for success in community service research, including the following: (1) To Know, (2) To Understand, (3) To Plan, (4) To Action, and (5) To Reflection.⁷ The following is an explanation of each cycle: (1) Knowing is the initial process of empowerment by considering the subjective view of the researcher on the life of the community being studied, such as identifying natural resources and human resources, as well as building an agreement so that the researcher is accepted by the community. (2) To Understanding is interpreted as a process where researchers and empowered communities can identify the problems that exist in their lives, then correlate them with the assets owned by the community, so that they can realize community commitment to solving strategic issues in their lives. (3) Planning is interpreted as a process of planning strategic actions in solving problems that arise in society. (4) To act is the implementation of the product of the community's thinking to build, manage, change, and sharpen the assets owned by the community so that they can function optimally and proportionally. (5) Reflection is a stage where researchers and the community evaluate and monitor the empowerment actions that have been carried out so that empowerment becomes directed and measurable.



Picture 1: Cycle Participatory Action Research

⁶ Novena Ade Fredyarini Soedjiwo, "Implementasi Mata Kuliah Par (Participatory Action Research) Di TPQ Al-Magfiroh Denpasar Bali," *Widya Balina* 4, no. 2 (2019): 9–19.

⁷ Abdul Rahmat and Mira Mirnawati, "Model Participation Action Research Dalam Pemberdayaan Masyarakat," *Aksara: Jurnal Ilmu Pendidikan Nonformal* 6, no. 1 (2020): 62–71.

As a review of previous research or similar research, the researcher took from the article titled "Implementation of PAR (Participatory Action Research) Courses at TPQ Al-Magfiroh Denpasar Bali". In the article, the researcher explained that their activities were the final project of the PAR course itself. Then their activities are more inclined to existing programs from TPQ Al-Magfiroh Denpasar Bali". The current community service activity is a community service program from the Sekolah Tinggi Agama Islam As-Sunnah. In its activities, students collaborate with local community institutions and communities as well as regional education bodies, namely SDIT An-nuur to achieve mutually beneficial mutual goals in terms of improving and building interests as well as developing the ability to read and memorize the Qur'an and build appropriate cooperation based on solidarity. A partnership that is not only temporary but lasts for a long time between students and the Sekolah Tinggi Agama Islam As-Sunnah. The program of activities is designed by students implementing Community Service Activities.

The purpose of community service activities carried out by the Community Service Team from the Sekolah Tinggi Agama Islam As-Sunnah is to make this article a reference for people who will research similar things, especially for people who are involved in research and community service. Then teach the community, especially children who live in U Paneuk Hamlets, Masjid Tuha, how to read the Qur'an properly and correctly according to science. In addition, so that children have memorized the Qur'an, they can improve their memorization readings and also increase their memorization. Then invite the community, especially children to love the Qur'an and can practice the teachings of the Qur'an.

Result and Discussion

Community service activities began on 3 April 2022, at 08:30 am, namely holding a meeting with students at SDIT An-nuur Ustadz Makmur Hasan Sufi. At the meeting, the researchers introduced themselves to each other and explained the program that we would do in the form of a 20-day Qur'an quarantine. The researcher also explained that the purpose of the quarantine of the Qur'an for 20 days was to launch and improve the memorization of the Qur'an for elementary school-level children.

Al-Qur'an quarantine activities were held at SDIT An-nuur after obtaining approval from the Headmaster of the School. This quarantine activity combines elements and programs so that activities are neatly and effectively organized. The elements contained are: (1) Ustadz/Teacher, (2) Facilities and infrastructure, (3) Programs or activities (4) Quarantine costs, and 5) Students. The choices of programs that quarantine participants can choose from in this SDIT An-nuur Qur'an quarantine are (1) Programs to improve reading, (2) Add new memorization, and (3) Muroja'ah rote. In addition, the Qur'an quarantine activities apply a method in the form of the halaqah method. Halaqah in you Al-Munawwir can be interpreted as a circle.⁸

The criteria for quarantining participants of the Qur'an must be Muslim and reasonable. Those who register must comply with the procedures including first filling out the registration form, second having a strong spirit, and third being ready to be quarantined when quarantine takes place. The process of accepting or recruiting Qur'an quarantine participants at SDIT An-nuur through social media such as WhatsApp and Facebook or offline by directly visiting the committee at SDIT An-nuur school, then they will receive a reply regarding the schedule of pre-quarantine activities, namely, including discussions, interviews, and tests to read the Qur'an, tests, and interviews were carried out according to the agreement with the participants. The test time starts from 01.00-02.30 pm. The test results are announced after the Shalat Asar after the test process is complete, as a series of the admissions process, participants are required to take a test that has been prepared by the Qur'an quarantine organizing committee of SDIT An-nuur, the test is useful for selecting participants who will take part in quarantine. Because the achievement of the target after participating in the Qur'an quarantine of SDIT An-nuur, depends on the sincerity and perseverance of the quarantine

⁸ Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), 290.

participants, the target will not be achieved if it is not based on sincere intentions because of Allah. the test criteria consist of fluency in reading the Qur'an, short length, and the place where the letters come out, but in this test, fluency in reading the Qur'an is prioritized, the test in the Qur'an quarantine SDIT An-nuur is a means to motivate the participants themselves and select the seriousness of the quarantine participants after the quarantine participants are declared accepted and have completed the registration form, Furthermore, quarantine participants are required to pay a fee to complete the participant's needs during the quarantine, the total individual fee within 20 days is IDR 3.000.000, from the above costs participants will get several facilities, including dormitories, consumption during the month of Ramadan, teachers or supervisors who competent, memorization achievement monitoring cards, and certificates.

Learning in the Qur'an quarantine of SDIT An-nuur begins when all participants have been declared accepted, and have completed all the required files, besides the personal equipment needed during the quarantine period is prepared by the participants themselves. The Qur'anic quarantine learning process at SDIT An-nuur has been planned measurably in advance. Quarantine activity procedures are conveyed to participants before the official quarantine begins. The following is a series of activities that participants must carry out during the Al-Quran quarantine at SDIT An-nuur, namely debriefing quarantine participants delivered by the principal of SDIT An-nuur, debriefing is carried out as self-preparation for quarantine participants, especially spiritual readiness to memorize verses the holy verse of the Qur'an, quarantine participants are invited to clean up all bad intentions in their hearts, and sincerely intend to memorize the Qur'an alone. Participants were educated about the methods of memorizing the Qur'an and etiquette before memorizing it, participants were also given instructions on daily activities that must be carried out and the rules that must be obeyed such as, agreeing to be in a dormitory during quarantine, not allowed to leave the dormitory, then are not allowed to hold cellphones during quarantine unless there is an urgent need, keep the dormitory clean, and maintain good manners, in this quarantine of the Qur'an of SDIT An-nuur.

Every participant is targeted to launch 7 *juz* within 20 days, and for children who have not reached 7 *juz*, they must be able to memorize 7 *juz* within 20 days of course with the correct reading, correct pronunciation of letters, correct length and short, and so on other. Every participant is required to deposit their memorization four times, the first is at 06:00 – 07:30 am, the second is 09:00 – 11:00 am, the third is at 14:00 – 15:30, and the fourth is at 16: 15 – 17:30 pm, in one report, participants are required to deposit two and a half pieces, then in a day participants can report new memorization or add one *juz* of memorization, and so on, each participant must deposit 1 *juz* every day and within a week each participant has report 7 *juz* Qur'an, The standard of the Qur'an used is the Al-Qur'an of Madina. On the sidelines of the participant's submission there, we also corrected the participants' readings and explained the laws in each reading. In addition to Qur'an quarantine activities, some of us teach in classes, such as in grade 1, grade 4, and grade 6 and all of that cannot be separated from the Qur'an learning activities in the form of tahfiz tahsin Qur'an.

Activity planning is very necessary for every activity which incidentally is more than one week starting from Saturday to Friday, an activity schedule should have been made so that each activity will be carried out effectively and efficiently. In memorizing the Qur'an, it is very necessary to plan activities so that the memorizing activities of the Qur'an are carried out well with the results of achieving the expected goals or targets. The form of planning for memorizing the Qur'an has already been implemented by several institutions or agencies, one of which is carried out by the Al-Fatah Qur'an House.⁹ In planning activities, it is necessary to pay attention to the objectives so that the activity plans made will be by the expected goals and targets. In the Qur'an Quarantine activity, the committee has made an activity plan for 20 days so that the activity is more effective. In this activity plan, the schedule of activities starts from dawn until the evening and so on for 20 days. It is hoped that this activity plan will be made so that the goals and targets that have been planned by the

⁹ Ahmad Zaky et al., "The Rumah Quran as an Alternative to Islamic Boarding School-Style Education for Housewives," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 1 (2022): 42–53.

committee can be carried out properly. The following is a detailed schedule of daily activities during the Qur'an Quarantine as follows:

NO	TIME	ACTIVITY	DESCRIPTION
1	03:30 – 04:30	Qiyamul Lail and Tahfiz Preparation	Done
2	04:30 – 05:00	Sahur Together	Done
3	05:00 – 05:40	Shalat Subuh Jama'ah	Done
4	05:40 – 06:00	Morning Zikir	Done
5	06:00 – 07:30	Halaqah Tahfiz I	Done
6	07:30 – 07: 45	Arrow Sports	Done
7	07:45 – 08:30	Take a Bath	Done
8	08:30 – 09:00	Shalat Duha	Done
9	09:00 – 11:00	Halaqah Tahfiz II	Done
10	11:00 – 12:30	Break	Done
11	12:30 – 13:00	Preparation + Shalat Zuhur Jama'ah	Done
12	13:00 – 15:30	Halaqah Tahfiz III	Done
13	15:30 – 16:15	Preparation + Shalat Asar Jama'ah	Done
14	16:15 – 17:30	Halaqah Tahfiz IV	Done
15	17:30 – 18:30	Take a Bath	Done
16	18:30 – 18:50	Tadarus Independently and <i>Iftar Jama'i</i>	Done
17	18:50 – 19:20	Shalat Magrib Jama'ah	Done
18	19:20 – 20:00	Preparation and Shalat Isya	Done
19	20:00 – 21:30	Shalat Tarawih Jama'ah	Done
20	21:30 – 03:30	Sleep	Done

As for the times of the activities above, it will become a routine for participants while in quarantine during the SDIT An-nuur Qur'an quarantine event until the quarantine closing event, the purpose of establishing this Qur'an quarantine is not only to enliven the atmosphere of the holy month of Ramadan or just join in the excitement. But this activity wants to form a generation that loves the Qur'an, this activity aims to improve the quality of children's reading, strengthen memorization, and increase their memorization, the method used by participants is a method that is considered suitable for each participant, because of the ability level students who are different from one another, on

average participants memorize by reading and repeating the verse they want to be memorized 5-10 times or even more, then memorize it per sentence, after that it is combined and repeated until it is smooth, after it is fluent, the participants continue to the next verse of the Qur'an in the same way, after the second verse is fluent, the participants repeat it from the previous memorized verse and then make it fluent.

The process of depositing a participant's memorization is carried out by facing directly the *Ustaz* or mentor who is in charge of correcting the participant's memorization report, the number of participants in the Qur'an quarantine, in the end, reached 28 people from various backgrounds, and ages, participants who are sure to report their new memorization, namely at least one face in every session and or more, can immediately face the *Ustaz* supervisor to report the memorization. Participants sit politely opposite the *Ustaz* and start depositing by reading *ta'awudz* and *basmalah*, then participants recite the memorized verses. If the participant forgets the verse that is being recited, the *Ustaz* will instruct them to repeat from the beginning of the verse or from the previous verse to stimulate the participant's memory, if the participant is unable to remember it, the *Ustaz* will read some and or all of the forgotten verse to the participant, if he does not remember and the participant stops, the *Ustaz* gives time to memorize it within five minutes, then the *Ustaz* records and signs the participant's monitoring card as a monitor for the achievement of memorization.



Picture 1: *Murajaah*



Picture 2: Halaqah Tahfiz

There are many kinds of methods in memorizing the Qur'an that is taught by scholars, seen because of different human characteristics and different levels of understanding, in this activity the method used is the Takrar method, this method is based on Al-Quran Surah Al-Furqan verse 32

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۖ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا

The disbelievers say, "If only the Quran had been sent down to him all at once!" "We have sent it" as such "in stages" so We may reassure your heart with it. And We have revealed it at a deliberate pace.

The basis of this verse is the answer that Allah will send down the Qur'an gradually so that the Prophet's heart becomes strong and steady. This exact reason can be used as a basis that memorizing the Qur'an little by little which requires repetition to put memorization in the memory of the memorizer.

The purpose of applying the takrar method in memorizing the Qur'an is: to maintain the memorization of the Qur'an. We both need to know that memorizing the Qur'an is an order of the Prophet which is fard kifayah, so that the number of memorizers should not be less than the number of mutawatirs to avoid falsification of the holy book of the Qur'an. The maintenance of memorizing the Qur'an has its way as did our Prophet Muhammad, companions, and other memorizers as it is applied today, namely the takrar method, this method is done by repeating the readings that have been obtained to be listened to by students. In studying the Qur'an there must be reciprocity between students and mentors.¹⁰

This is following the opinion of Sheikh Syamsuddin Al-Jaziry that studying the Qur'an does not only rely on the reading of a mentor because the Prophet in teaching his friends has its ways,¹¹ namely: (1) students must listen to the reading from the teacher then try reread until the reading is perfect, (2) students simply listen to the teacher's reading except the teacher's reading feels that students find it difficult to follow the reading, then the teacher must stop reading and repeat until the student can follow the next reading, and the third student, (3) to read it himself and the teacher listens and corrects his mistakes.

The second purpose of the application of the Takrar method is to make it easier to memorize the Qur'an, no doubt the Qur'an has influenced the education system of the Prophet and his companions, as the first source of Islamic religious law, the Qur'an demands great attention from Muslims To always maintain it, the Prophet ordered before he died to pay attention and protect the Qur'an from changes, both reductions and additions, The advantage of the Qur'an lies in its amazing and unique method so that the concept of education contained in it can create individuals who believe in Allah and believe in him until the last day.

The form of the downturn of Muslims today is that Muslims claim to be Muslims and are guided by the Ahlus Sunnah but are far from the pure Qur'an and Sunnah and instead follow their passions plus liberal and secular understandings which are increasingly spreading out to pollute the minds of the people. -Muslims through the education system and curriculum that they have planned. This is the result when a Muslim is far from his holy book and is reluctant to return to study it.

Evidence of the privilege of the Qur'an is very much, among which it is easy to read it, memorize it, and understand it according to the word of Allah in the Qur'an Surah Al-Qamar verse 17: *"Easy have We made the Qur'an to understand: So is there any one who will be warned?"* Together we can see that the Qur'an is a holy book and only people who are pure in heart and mouth can accept the Qur'an and it is easy for them to memorize and learn it.

In the Qur'an quarantine, SDIT An-nuur which is located at SDIT An-nuur has a graduation system, namely by achieving the targets that have been memorized by the participants. However, some participants have not been able to achieve the predetermined target, this is due to differences in the participant's grasping power, focus or concentration, and also other factors, but if the participants in

¹⁰ Siti Malikhah, "Implementasi Metode Takrar Dalam Meningkatkan Kualitas Hafalan Alquran Santri Pondok Pesantren Putri Tahfidz Al-Ghurobaa" Tumpangkrasak Jati Kudus Tahun 2018/2019" (IAIN KUDUS, 2019).

¹¹ Chasanatul Munawaroh, "Pembelajaran Al-Qur'an Melalui Metode Sorogan Dan Takrir Di Mts Negeri 2 Kota Blitar," 2017.

their daily life during quarantine are considered to have tried hard in memorizing, obeying the rules, and following activities in an orderly manner, the SDIT An-nuur halaqah Qur'an supervisor will give his rights according to the achievements that have been completed.

Qur'an quarantine at SDIT An-nuur is an annual activity held in the holy month of Ramadan by filling in useful activities such as memorizing the Qur'an, *tahsin*, and strengthening memorization and not only that, there are other additional activities such as distribution of necessities, donations to orphans, breaking fast together and learning Arabic, of course with the various kinds of activities that exist, there are obstacles and supporters who hinder and make the planned event a success.

Thus, these obstacles are overcome by the existence of supporting factors in the success of this year's SDIT An-nuur Qur'an quarantine in the form of rooms used in the activation process using air conditioning, this will increase comfort and conduciveness, during the activity period electronic learning media are also used such as mobile phones that will help the process of memorizing the Qur'an in children. Mobile is one of the devices (tools) based on information technology that can be used as a medium to support and facilitate its users. Along with the development of an increasingly advanced era, mobile phones are now equipped with various supporting facilities such as *murottal*, and also the Qur'an which is used as a medium in education and memorizing the Qur'an.¹² The media used such as video and *murottal*, is used as an additional reference for them in increasing knowledge of the Qur'an.

Another factor that supports this activity is a comfortable and conducive and strategic environment where the location of the Qur'an house is located far from urban areas, noise, and densely populated settlements, where this is often a barrier for a person in memorizing the Qur'an because the place is too crowded. noisy and traversed by motorized vehicles, this Qur'an house stands in the middle of a village surrounded by shady trees, this makes the air around it cool and adds comfort and tranquility. The availability of abundant sources of clean water also adds comfort for them to see. This quarantine is carried out with a boarding system, besides that the organizers also provide healthy and nutritious meals at dawn and iftar every day.

Factors that can hinder students from participating in the *dauroh* activities are children who play or are sleepy during the activity, students who are late to attend the activity or are not present in activities, and the influence of lazy children's friendships that affect other children to become lazy. Playing is a fun activity for children, moreover, students are dominated by elementary school children whose ages range from 11-15 years, an age that can be said to be the age of puberty.

Several factors hinder children from participating in quarantine activities, namely (1) children who want to always play are one of the obstacles in educating children like them, playing is fun but this sometimes makes them negligent and difficult to manage and, in the end, they are more enjoy playing rather than adding to their memorization. (2) Sickness is a condition that can attack anyone and at any time, including children, this can hinder or hinder the process of quarantine activities, in a sick condition the process of quarantine activities can be stopped until the condition of students is completely recovered so that their memorization target is not achieved. The influence of friendship is an obstacle to the success of Quarantine activities because they are still children and are still easily influenced, then bad friends will affect other friends and vice versa, if one lazy friend will invite other children to be lazy too, judging by the observations This case usually happens to girls in a small community, this is the most difficult case because it tests the patience of the mentor in educating and leading them to achieve their goals. (3) boredom is something that can be felt by anyone, especially children, the nature of children who always want new things but it's easy to feel bored especially the Qur'an which is read and memorized every day will give a boring effect because frequent interactions will eliminate sensitivity. Boredom is something that can hinder students from following the Quarantine.

A mentor is not just giving directions to students or giving orders, but the role of a mentor must always actively accompany students in participating in activities. Mentor are parents who become

¹² Rusdiah Rusdiah and Maimunah Maimunah, "Implementasi Metode Murottal Dalam Menghafal Alquran," *TA'DIBAN: Journal of Islamic Education* 2, no. 2 (2022): 1–8.

role models for students. The mentor will always be with them interacting with students in class and during breaks from morning to night, so the role of a mentor is needed here. In addition, the collaboration between the mentor and the organizer is a driving force for the implementation of quarantine activities properly, where good communication between the two is the trigger for the smooth running of this activity, because every problem that occurs in the field, the mentor immediately conveys it to the organizers to be resolved together.

The success of this quarantine activity cannot be separated from the strong cooperation between mentor and students, the activities carried out for 20 days with various kinds of activities require encouragement from various aspects, both internal and external encouragement. The success of students in achieving the desired target is strongly influenced by the cooperation of educators with the students themselves. A student must have a strong commitment and determination in participating in every activity that has been arranged by the organizers. Students must have their motivation and strong reasons for participating in this activity. Students must also have clear targets and goals for participating in activities.

In addition to the 20-day Qur'anic quarantine program carried out by members of Community Service Activities, to develop the talents of members of Community Service Activities they held additional programs in the form of lectures and teaching children in the classroom. This lecture program is carried out after Isha around 20:00 WIB and for teaching activities in class around 08:00 in the morning until noon.



Picture 3: Lecture Program



Picture 4: Classroom Teaching

Community Service activities carried out in U Paneuk Masjid Tuha Hamlets located in the Meureudu Pidie Jaya area of Aceh province went well and smoothly starting from a meeting with the principal of SDIT An-nuur on 03 April 2022 then continued with licensing activities in the form of Qur'an quarantine a for 20 days, then the acceptance of quarantine participants either online or in person until the Qur'an quarantine activities take place for 20 days. Al-Qur'an quarantine activities have a positive impact on the local community, especially children who attend SDIT An-nuur. This is marked by a change in children's reading of the Qur'an, then increasing the memorization of the Qur'an by children who follow the Quranic quarantine. In addition, the support from SDIT An-nuur and the local community made the Qur'an quarantine activities run well and successfully. With this positive achievement, it can certainly be an example for people who are engaged in research and community service. Then the same thing can also be a benchmark in community service activities that will create programs such as the quarantine of the Qur'an. The Qur'an quarantine activity for 20 days which was carried out in U Paneuk Masjid Tuha Hamlet located in the Meureudu Pidie Jaya area of Aceh province was closed with the submission of certificates to the participants of the Qur'an quarantine.



Picture 5: Prize Distribution



Picture 6: Closing of Qur'an Quarantine

Conclusion

From the results of the analysis, it can be concluded that in general the problems that occur in society, especially among rural children, are a lot of time wasted on useless things because most of these children spend their time playing, mobile legend games, free fire, and others. In general, the achievements of children and adolescents in Indonesia have greatly decreased since the existence of smartphones,¹³ in addition to the lack of supervision from parents so that bad habits that occur in children continue to drag on and become a habit that will be difficult to change if not immediately prevented. Therefore, from the efforts that can be made by the participants of community service activities in preventing and reducing the bad habits of these children, it is by opening a Quran quarantine program that is appropriate for the age of the children.

The Qu'ran quarantine held by the Community Service Activity Team for 20 days was specifically targeted at children, and with the cooperation of the SDIT An-nuur foundation and the participation of parents, the quarantine can be carried out, during the quarantine implementation many children who are interested so that the parents of the children are willing to pay for the implementation of quarantine activities and the cost of daily meals during the quarantine, this is because the participants of the Qur'an quarantine with an intensive system and stay at the quarantine location, so that the activity became the focus because the participants stayed during the quarantine so that the purpose of the quarantine was easier to pursue.

This Community Service activity has been able to provide good results for children, especially in memorizing and reading the Qu'ran, so it is hoped that this activity can improve the quality of children toward the Qur'an and the children's time is not wasted by useless things like playing games, tiktok, smoking, drugs, and others.

As for the suggestions that we can convey as a consideration for the people who live in U Paneuk Masjid Tuha Hamlets which is located in the Meureudu Pidie Jaya area, Aceh province, the community or parents should pay attention to education for their children, especially religious education, especially the Qur'an. Then support and motivation in learning the Qur'an should always be given to children from an early age. Then also parents should pay attention to the learning environment for their children, especially those who want to learn the Qur'an. Then for the children, keep the spirit of learning the Qur'an and try to memorize it.

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¹³ Annisa Nurul Utami, "Dampak Negatif Adiksi Penggunaan Smartphone Terhadap Aspek-Aspek Akademik Personal Remaja," *Perspektif Ilmu Pendidikan* 33, no. 1 (2019): 1–14.

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