



## Action Research by Academic Community to Tackle Teenager's Problems in the Modern Information Age

(Implementation of Science through the Community Service Program)

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### Abstract

Many complaints from parents, educators, and the public regarding the behavior of teenagers that are difficult to control, naughty, stubborn, deviant behavior, and others. This problem also occurs in Bulu Bargut Village, Marbao, North Labuhan Batu, North Sumatra. Therefore, community service programs are used as a solution to solve juvenile delinquency by directing them to useful activities. This community service uses the Participatory Action Research (PAR) method, by being directly involved in extracting diverse information, then taking action as a solution to problems that have been identified, and by participating in building the design and implementation of actions based on research results. The basis for doing PAR is the need to get the desired changes. During the seventeen days of activities carried out, it has succeeded in instilling the love of Qur'an in teenagers. With the love of the Qur'an, it is hoped that they can stay away from and reduce the existence of useless activities during the month of Ramadan such as wild racing playing social media, and games. Then the result of the community service program is that the community is enthusiastic to participate in the activities held such as training activities on the nature of the prophet's *wudu*, lectures before tarawih *salat*, Friday khatib, and *iftar jama'i*. So the program carried out is very effective in overcoming and handling juvenile delinquency in Pulo Bargot Village through intensive learning of the Qur'an and teaching Islamic morals. Then what is more important is that the community support is very positive in receiving this program. Likewise, teenagers are very enthusiastic about memorizing the Qur'an and participating in programs implemented during community service programs.

**Keywords:** Teenager; Student; Community Service; Qur'an

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## Introduction

Recently, many complaints have been heard by parents, educators, and people who are involved in the religious and social fields regarding the behavior of teenagers who are difficult to control, naughty, stubborn and deviant behavior, and others. The role of Islamic religious education is very influential for the development of children, religious education must be carried out intensively in all aspects, both in the family, school, community, and others so that deviant behavior does not occur in teenagers.<sup>1</sup>

Less harmonious relationships with parents, teachers, peers, and so on can hinder personality development and hinder mental health. Religious education and moral education have a reasonable and free place in Indonesia's national educator system. The purpose of religious education in Islam is to form morals and ethics so that people are moral, clean-hearted, strong-willed, have a noble character, and always remember Allah.<sup>2</sup>

When discussing Islamic religious education, true Muslims will surely stick to what Allah and Rasulullah taught through the glorious book that is the Qur'an in educating children.<sup>3</sup> Allah has set an example of children's education in Islam in the Qur'an, as Allah said in surah Luqman verses 17-18

يُبَيِّنُ آقِيمَ الصَّلَاةِ وَأَمْرًا بِالْمَعْرُوفِ وَإِنِّهِ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ (17) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (18)

*O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to. And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant, boastful.*

Allah has sent the Qur'an to the Prophet Muhammad *shallallaahu 'alaibi wasallam* to be a guide for all mankind. Man is also commanded to be the one who reads, studies, memorizes, practices, and teaches the Qur'an in his life.<sup>4</sup> The Prophet *shallallaahu 'alaibi wasallam* once said in the hadiths narrated by Bukhari:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

You are the one who studies the Qur'an and practices it.

مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ، وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَمَثَلُ الَّذِي يَقْرَأُ، وَهُوَ يَتَعَاهَدُهُ، وَهُوَ عَلَيْهِ شَدِيدٌ فَلَهُ أَجْرَانِ

Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward.

اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

Read the Qur'an, for indeed he will come at the end of the day as a *syafaat* for the *shahibul Quran*.

Many other hadiths show virtues for people who always live with the Qur'an, read it, memorize it, practice it, and teach it. *Ablussunnah wal jama'ah* believes that the Qur'an is highly recommended even among scholars some require it to be memorized. Unlike what a liberal-minded person says that there is no need for people to memorize the Qur'an anymore because there are so many media today, this is a word that is no longer heretical.

<sup>1</sup> Arjoni Arjoni, "Pendidikan Islam Dan Kenakalan Remaja," *Turast: Jurnal Penelitian Dan Pengabdian* 5, no. 2 (2017).

<sup>2</sup> Arjoni.

<sup>3</sup> Syahril Labaso, "The Concept of Family Education In The Perspective Of The Quran And Hadith," *Journal of Islamic Religious Education* 15, no. 1 (2018): 52–69.

<sup>4</sup> Eko Hadi Wardoyo, "Penerapan Metode Menghafal Dan Problematikanya Dalam Pembelajaran Qur'an," *Sumbula: Jurnal Studi Keagamaan, Sosial Dan Budaya* 5, no. 2 (2020): 307–324.

Adolescence is the most unique and interesting period in an individual's life span, so many experts research the lives of adolescents. Adolescence is a transition period from childhood to adulthood. This period is considered a very important time in a person's life. This transition period is what makes adolescents' emotions less stable.<sup>5</sup>

STAI As-sunnah students majoring in Arabic Language Education carried out a community service program in Pulo Bargot Village, Marbau District, North Labuhanbatu Regency, North Sumatra found several problems that existed in the community, especially among teenagers. From the results of interviews that have been carried out with Mr. Alfian Prayoga regarding juvenile delinquency in this Pulo Bargot village, he said that the problem of teenagers in this village is mostly excessive playing games on mobile phones such as PUBG, Mobile Legend, and others.

Then he continued: "Teenagers here also like illegal street racing, recently there was a teenager who died because he was participating in illegal street racing, he was around 17 years old..." he said. It's true, according to what we saw in this village, many teenagers like to race, most of them use KLM motorbikes and other brands of motorbikes, so in the afternoon we will see many of them going out in groups with their friends. Then Mr. Alfian Prayoga continued: "There are also teenagers who want to steal palm oil here because they are close to PT. Milano .." he continued.<sup>6</sup> Juvenile delinquency that occurred in Pulo Bargot Village, Marbau District, North Labuhanbatu Regency, occurred because of the gap in the relationship between parents and children, and the lack of early religious education.<sup>7</sup> Another reason is that religious education in schools is only 2 hours per week and even then sometimes the teacher does not come, it is considered very lacking in educating morals and increasing Islamic religious knowledge for children. Then most of today's children are given mobile phones when their parents are busy at work or when they cry, so they are given mobile phones, and sometimes children are put to sleep using mobile phones. So that children are accustomed to playing on mobile phones and are free to access anything on the internet with no limits, of course, this will damage them.

Children are an obligation and a mandate for parents, parents should always pay attention to the education and development of their children. However, this obligation is neglected by many parents, because of the temptation of social media, the internet, and mobile phones. For example, fathers are busy playing games, while mothers are busy watching Korean dramas and shopping online. Children are an obligation and a mandate for parents, parents should always pay attention to the education and development of their children. However, this obligation is neglected by many parents, because of the temptation of social media, the internet, and mobile phones. For example, fathers are busy playing games, while mothers are busy watching Korean dramas and shopping online.<sup>8</sup> Especially fathers have an important task to keep their children from the fires of hell by teaching kindness, educating, and giving attention to their children. As Allah Ta'ala says in the Qur'an surah At-Tahrim verse 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

*O believers! Protect yourselves and your families from a Fire.*

Ibnul Qayyim Al-Jauziyyah Rahimahullah explained in his book Tuhfatul Maulud that Most children's damage is caused due to their parents. They abandoned it and did not teach the child the compulsory basics of religion and its sunnah. They wasted children in their childhood. So When the children are adults, they never feel affection and have fond memories with their

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<sup>5</sup> Benny Munardi, "Penerapan Prinsip Komunikasi Islam Dalam Proses Pemberdayaan Program Peserta Basiswa Sahabat Pendidikan Laz Ulil Albab Di Kota Medan," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 4, no. 1 (2019): 17.

<sup>6</sup> Alfian Prayoga, Interview, 3-8 April 2022.

<sup>7</sup> H Herman and Laode Anhusadar, "Pendidikan Islam Anak Suku Bajo: Penelitian Lapangan Pada Suku Bajo," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 4 (2022): 2665–2676.

<sup>8</sup> Im Fahimah, "Kewajiban Orang Tua Terhadap Anak Dalam Perspektif Islam," *Jurnal Hawa: Studi Pengarus Utamaan Gender Dan Anak* 1, no. 1 (2019): 35–50.

parents as a child. Not surprisingly, when the children have grown up and the parents have begun to become senile and weak, then the children do not want to be filial to them.

After observing for several days, it was found that this village needed a community service program with Islamic nuances, especially a community service program implemented by students of the Assunnah Islamic College. This activity also coincides with the momentum of the holy month of Ramadan. Because activities related to religion are a very helpful effort in suppressing juvenile delinquency. At the beginning of the activity, it was seen that the community's interest in this program, because this was one of the efforts in handling and suppressing the flow of juvenile delinquency in their village so the program received a positive response from the local community because it was a form of effort to help the community improve the morale of the nation's children.

This community service uses the Participatory Action Research (PAR) method, by being directly involved in extracting diverse information, then taking action as a solution to problems that have been identified, and participating in building the design and implementation of actions based on research results. The basis for doing PAR is the need to get the desired changes. Through the PAR method, community service is not only completed by conducting socialization but is carried out with research and assistance, as well as connecting everything in the process of social change in society together. PAR as called *Dayamaya* has three main pillars, namely the research dimension, the action dimension, and the participation dimension.<sup>9</sup>

## Result and Discussion

The community service activities carried out by STAI As-sunnah students in Pulo Bargot Village, Marbau District, North Labuhanbatu Regency, North Sumatra are to help suppress juvenile delinquency which is quite high in pulo bargot village. According to the village secretary Pulo Bargot, namely, Mr. Alfian Prayoga stated that the level of juvenile delinquency in this village is high and their concern for Mesjid or religions is low. He said: "The youth community of Mesjid in this village only exists in hamlets 2, 3, and 4 only and is no longer as active as before, The Youth Mesjid here last made activities in 2018. In this village, there is no learning of shari'a lessons such as fiqh, hadith, *tauhid*, and others, at least just studying the Qur'an, usually, the time is from the end of maghrib to isya," he said. He also said: "Now the interest in tadarus in the month of Ramadan from teenagers is very lacking, unlike we used to be."<sup>10</sup>

Based on the observation that there is only one MDA (Madrasah Diniyah Awaliyah) in the village where the community service program is carried out, even then there are only a few enthusiasts. From this, it can be seen that their interest and concern for religion is quite low, which should be at this time children should be taught basic religious lessons such as the ordinances of *wudu* and *salat* that are sahah and so on. This religious education should have been carried out from an early age, to make it easier for them to study at the next level.<sup>11</sup> However, when viewed at this time religious learning is neglected, especially in childhood.

On the first day, participants of the community service program came to the office in the village of Pulo Bargot Village to ask permission from the village to carry out community service programs in the village. Alhamdulillah, the arrival of the community service participants was well received and well received by the village government, even though they did not meet directly with the village head at that time, because he could not come, so he was represented by his village secretary who then reported our arrival to the village head by mobile phone.

During the seventeen days of community service, STAI As-sunnah students have carried out several religious activities. The biggest activity carried out was the "Dauroh Tahfizhil Quran

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<sup>9</sup> Fara Merian Sari, "Pemulihan Ekonomi Melalui Pembangunan Kebun Bibit Desa Menggunakan Metode Participatory Action Research (PAR)," *DINAMISIA: Jurnal Pengabdian Kepada Masyarakat* 5, no. 2 (2021): 356–364.

<sup>10</sup> Alfian Prayoga, Interview, 3-8 April 2022.

<sup>11</sup> Novia Safitri, Cahniyo Wijaya Kuswanto, and Yosep Aspat Alamsyah, "Metode Penanaman Nilai-Nilai Agama Dan Moral Anak Usia Dini," *Journal of Early Childhood Education (JECE)* 1, no. 2 (2019): 29–44.

program memorized 2 Juz for 17 days". This is an activity that is requested directly by the community where the service activities are carried out. This activity is aimed at teenagers to memorize and study the Qur'an.



Picture 1: Dauroh Tahfizhil Qur'an

This program aims to make teenagers love the Qur'an. With the love of the Qur'an, it is hoped that they can stay away from and reduce useless activities during the month of Ramadan such as playing social media and games. This activity was held for more than 2 weeks, in which the Qur'an *tahsin* activities were held starting from after the dawn *salat* until 07.00 am, then the Qur'an *tahfidz* activity started from 08:00-10:00 am, then starting from after *zuhur* until 02.00 pm filled with *tadarus* Qur'an activities. This activity is held in a relaxed manner so that they are comfortable during the program. With the program, it is hoped that the children in Pulo Bargot can love the Qur'an and learn it so that a better generation will automatically be formed who love the Qur'an to reduce juvenile delinquency in this village.

At the first meeting, it was seen the ability of children to read and memorize the Qur'an. After being seen, it was found that there were differences in abilities between them, which after that were divided into two groups, the first was the group that memorized as many as 2 juz, then the other group only memorized 1 juz. Menghafal Qur'an is in dire need of good and correct reading skills, how can one be able to memorize the Qur'an well if reading it alone cannot. Allah Swt. says in *surah* Al-baqarah verse 121

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

*Those We have given the Book follow it as it should be followed. It is they who 'truly' believe in it. As for those who reject it, it is they who are the losers.*

Reading the Qur'an is not like reading other man-made books. Reading the Qur'an must be correct following what Allah ordered and following the example of the Prophet.<sup>12</sup> Allah says in *surah* Al-Muzammil verse 4

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

*and recite the Quran 'properly' in a measured way.*

Based on the above verse, Muslims should make every effort to improve their reading of the Qur'an. Therefore, the science of *tajwid* is a very important science learned by Muslims and the

<sup>12</sup> Mazidatul Faizah, Siska Binti Qoirot, and Mohamad Nasirudin, "Peningkatan Kemampuan Membaca Al Quran Santri TPQ Al Mustaqim Dengan Bimbingan Fashohatul Lisan," *Jumat Keagamaan: Jurnal Pengabdian Masyarakat* 1, no. 1 (2020): 38–41.

best way is to rely on the expert, as the Prophet *Sallallahu 'alaihi wasallam* was directly taught by the Angel Gabriel *'alaibissalaam*.<sup>13</sup>

When a person's reading of the Qur'an is good and correct, then this will make it easier to memorize the Qur'an and repeat memorization. Because when someone memorizes the Qur'an directly and the reading is still messy, then this can make it difficult to memorize later. When someone misreads the Qur'an and then he memorizes it with the wrong reading it will be difficult later in improving the memorization because memorizing the first time is the most remembered. Therefore let no one memorize the Qur'an with a bad reading. The errors in reading the Qur'an can change the meaning of the reading, be it errors in harakat and mad or errors in the letters.

Several methods can be used to memorize the Qur'an and provide assistance to memorizers so that they can memorize quickly and reduce difficulties in memorization. These methods include: (1) the *wahdah* method, which is to memorize one by one the verses to be memorized. To achieve the initial memorization, each verse can be read as many as ten times, or twenty times or more so that this process can form a pattern in the shadows. Thus the memorizer will be able to condition the memorized verses so as to form a reflex motion in his speech. After actually memorizing it, it is continued in the next verses in the same way, and so on until it reaches one page of the Qur'an, then proceeds with the subsequent memorization. (2) the *sim'a'i* method, which is to listen to something to be memorized, this method is very effective for children who cannot read the Qur'an.<sup>14</sup>



Picture 2: Report Memorization

During the tahfizh program, several other activities were also carried out to devote themselves to the community such as reading the Qur'an with children, then holding meetings to discuss the nature of the prophet's *wudu*, the activities of the *tarawih imam*, giving lectures before tarawih *salat*, Friday preachers, and others. At the same time, the Management of the Almuahjirin Mesjid held a tarawih *salat* program which was then continued with *qiyamul lail*, with the target of completing 30 juz of the Qur'an for 20 days of the month of Ramadan with a target of about one and a half juz every night. In response to this, the community service participants participated in this program, taking part as priests of the tarawih and qiyamul lail *salat*, which were carried out alternately with the ustadz who were there. Alhamdulillah with taufiq and the gift of Allah ta'ala the program went as expected, 30 Juz of the Qur'an was successfully completed for 20 days of the month of Ramadan.

<sup>13</sup> Abu Ya'la Kurnaidi and Nizar Sa'ad Jabal, *Metode Ayy-Syafi'i Ilmu Tajwid Praktis* (Jakarta: Pustaka Imam Asy-Syafi'i, 2020).

<sup>14</sup> Wagiman Manik and Ibnu Fisabilillah, "Peran Program Tahfiz Alquran Dalam Meningkatkan Perilaku Belajar Terhadap Anak Dan Remaja," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 6, no. 2 (2021): 58–65, <https://doi.org/10.51590/waraqat.v6i2.195>.

If we discuss the issue of *imam* praying, then there will be a question, who has the most right to be an *imam*. The person most entitled to become an *imam* is the one who memorizes the most and also has knowledge of the fiqh of *salat*. As if all are the same, then the first to migrate, if all the same then the first to convert to Islam, and if all are the same then the oldest. This is based on the hadith of the Prophet *sallallaahu 'alaihi wasallam* narrated from a friend of Abu Mas'ud *radhiyallahu 'anhu*, that the Prophet said in a hadith narrated by Muslim:

يَوْمُ الْقَوْمِ أَقْرَاهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْفِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سَلْمًا [وَفِي رَوَايَةٍ: سِنًا] وَلَا يُؤَمِّنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ

The *Imam* of a people is the one who memorizes the most of the Qur'an, if they are all the same in reading, then the most knowledgeable of the Sunnah among them, if they are the same in the Sunnah, then the first to migrate, if they are the same in the hijrah, then the first to convert to Islam [in one history, the oldest in age], and let no man lead another man in his place of authority, and do not sit in his house on his favorite place except with his permission.

An *imam* must also know and have provisions on matters relating to the *fiqh Imamah*, because the matter of *Imamah* is very important and has a great responsibility before Allah. Therefore, Muslims also need to know about this, especially our brothers, the *imams* of the Mesjid.<sup>15</sup> Being the *Imam* of *salat* is a noble religious duty, which has been carried out by the Prophet *sallallaahu 'alaihi wasallam* during his life, as well as *khulafaaurasyidin* after him. The Prophet had prayed for the *imam* to get guidance as he said, *sallallaahu 'alaihi wasallam* from Abu Hurairah *radhiyallahu 'anhu* said the Prophet *sallallaahu 'alaihi wasallam* said in a hadith narrated by Abu Dawud

الإِمَامُ ضَامِنٌ وَالْمُؤَدِّنُ مُؤْتَمَنٌ اللَّهُمَّ ارْشِدِ الْأَيْمَةَ وَاعْفِرْ لِلْمُؤَدِّينَ

The *Imam* is responsible for (the validity of the congregational *salat*), the *muezzin* is the one who is trusted (the times of *salat* and fasting of the Muslims), O Allah, guide the *Imam* (to gain knowledge of the responsibilities that are imposed on them) and forgive the *muezzins* (of their mistakes in controlling or ending time)."

This hadith is sufficient to explain the virtue of an *imam*, for which the Prophet *sallallaahu 'alaihi wasallam* has prayed to them. In another hadith, it is stated that an *imam* will get a reward like the reward of those who pray behind him, and many other hadiths show the virtues of an *imam*.

During the community service program activities carried out in Pulo Bargot Village, Marbau District, North Labuhanbatu Regency, North Sumatra, one of the events carried out was an *iftar jama'i* at the Almuhajirin Mesjid, in addition to participating in a *Safari Ramadhan* event held by the chairman The MUI (Majelis Ulama Indonesia) Marbau sub-district was held in this village, precisely in hamlet 4, which was attended by the village government, namely the village head and the secretary of Pulo Bargot Village along with all the hamlet heads, this event was held after *iftar jama'i* at the village head's house, namely Mr. Sabar.

<sup>15</sup> A Karim Syekh, "Tatacara Pelaksanaan Shalat Berjama'ah Berdasarkan Hadis Nabi," *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Qur'an Dan Al-Hadits Multi Perspektif* 15, no. 2 (2018): 177–190.



Picture 3: *Iftar jama'i*

The advice for parents is to increase their awareness of children's Islamic education and also what children see and watch. Because it can reduce the high juvenile delinquency rate in Pulo Bargot Village. Then it is hoped that there will be Islamic teachers who are willing to devote themselves to this village so that they can teach shari'a sciences to children and teenagers, and in general to all the Muslims of the Pulo Bargot Village community. Because this village really needs a *ustadz* who has a *manhaj* in accordance with the *manhaj* of the *salafushshalih* who can preach in this community. As it is known that Marbau village is a place for Sufi people from the Naqshabadiyah.

### Conclusion

For seventeen days the activities have succeeded in making teenagers love the Qur'an. With the love of the Qur'an, they can stay away from and reduce activities that are not useful during the month of Ramadan such as wild racing, playing social media, and games. Then another result of the community service program is that the community is enthusiastic to participate in activities held such as meetings to discuss the nature of the prophet's *wudu*, lectures before *salat tarawih*, Friday preachers, and Iftar jama'i. From the results of the community service program that was carried out very effectively in overcoming and handling juvenile delinquency in Pulo Bargot Village through intensive learning of the Qur'an and teaching of Islamic morals. Then what is more important is the very positive community support in accepting this program. The response of program participants from teenagers was also very enthusiastic in memorizing then listening and following programs applied in learning *tahsin* recitations of the Qur'an.

During the community service program, a tarawih *salat* program was also held which was then continued with qiyamul lail, with the target of completing 30 juz of the Qur'an for 20 days of the month of Ramadan, of which about one and a half juz each night were completed. STAI Assunnah students participated as *Imam* for tarawih *salat* and also qiyamul lail, which were carried out alternately with STAI Assunnah students and ustadz who were there. As expected, 30 Juz of the Qur'an was completed during the 20 days of Ramadan. So, the response of program participants from the community and teenagers is very enthusiastic about community service programs. Then it is hoped that there will be Islamic teachers who are willing to devote themselves to this village so that they can teach shari'a sciences to children and teenagers, and in general to all the Muslims of the Pulo Bargot Village community.



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