

BUILDING A QUR'ANIC GENERATION: COMMUNITY SERVICE THROUGH TEACHING AND GUIDANCE OF CHILDREN AT AL-IKHLAS DAY SCHOOL IN KEBONDOWO VILLAGE

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ABSTRACT

Community service activities through the Al-Ikhlash Qur'anic Learning Center (TPA) in Kebondowo Village have been ongoing since 1990, initiated by a local community leader, Mr. Rohmat, and are now continued by his descendants. The aim of this activity is to shape a Qur'anic generation through structured learning, starting from the basics (Iqro') to advanced levels (Qur'an reading), memorization of short surahs, daily prayers, worship practices, and understanding the basic teachings of Islam. In addition, the routine weekly Yasinan (recitation of Surah Yasin) every Saturday night with children further strengthens spirituality and community bonding. The method involves direct guidance by TPA instructors with scheduled roles and activities. The results show a significant improvement in the children's Islamic understanding and the growth of a religious culture in the local environment. During the month of Ramadan, activities become even more vibrant with group Qur'an recitation sessions. The conclusion of this community service initiative is that consistent TPA activities and Yasinan are a sustainable form of non-formal religious education that has a positive and meaningful impact on the community.

ABSTRAK

Kegiatan pengabdian masyarakat melalui Taman Pendidikan Al-Qur'an (TPA) Al-Ikhlash di Desa Kebondowo telah berlangsung sejak tahun 1990, dimulai oleh tokoh masyarakat setempat, Bapak Rohmat, dan kini dilanjutkan oleh generasi penerusnya. Tujuan kegiatan ini adalah membentuk generasi Qur'ani melalui pembelajaran Al-Qur'an dari tingkat dasar (Iqro') hingga tingkat lanjut (Al-Qur'an), hafalan surat pendek, doa-doa harian, praktik ibadah, serta pemahaman dasar ajaran Islam. Selain itu, kegiatan rutin berupa yasinan anak-anak setiap malam Minggu turut memperkuat nilai spiritualitas dan kebersamaan. Metode yang digunakan adalah pembinaan langsung oleh para guru TPA serta pengaturan jadwal dan petugas secara terstruktur. Hasil kegiatan menunjukkan peningkatan pemahaman keislaman anak-anak serta tumbuhnya budaya religius di lingkungan setempat. Kegiatan ini semakin ramai di bulan Ramadhan dengan tambahan tadarus bersama. Kesimpulan dari pengabdian ini adalah bahwa kegiatan TPA dan yasinan rutin merupakan bentuk penguatan pendidikan non-formal yang berkelanjutan dan memiliki dampak positif signifikan bagi masyarakat.

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PENDAHULUAN

Non-formal religious education is a crucial element in supporting the character development of the younger generation, particularly in developing noble morals (akhlakul karimah) and strengthening Islamic values. Amidst globalization and rapid advances in information technology, children are increasingly vulnerable to

negative environmental influences, including those related to social interactions and lifestyles that deviate from religious values. Therefore, a consistent, community-based development environment is needed to instill spiritual values from an early age. Teaching the Quran is one of the foundations of Islamic education. This ensures that children grow up with a good natural disposition, guided by wisdom, and empowered to resist the pollution of misguidance and the corruption of sin.

One concrete form of community service in this area is through the Al-Qur'an Education Park (TPA). In Kebondowo Village, Semarang Regency, the Al-Ikhlas TPA has been actively involved in children's religious development since 1990. This activity was initiated by Mr. Rohmat, a community leader with a strong vision for the importance of Islamic education for village children. Over time, this activity has been continued by the next generation and has become part of the local religious culture. In addition to teaching the Iqro' and the Qur'an, TPA activities also include memorization of short surahs, daily prayers, ablution, prayer, and an understanding of the basic pillars of Islam. Activities that are also sometimes carried out include watching educational videos to broaden knowledge. Uniquely, there is also a routine activity of children's Yasinan (recitation of the Koran) every Saturday night, which is carried out in rotation from house to house and is filled with the recitation of Surah Yasin, Asmaul Husana, and lectures by scheduled students.

According to Ibn Kaldun, "Teaching children to read the Quran is a form of religious propagation originally taught by previous scholars." Therefore, it is the responsibility of parents to foster an interest in learning the Quran in their children, even if only by learning to read the Quran. This will be the first step toward understanding its contents and then applying it in their daily lives, so that children grow and develop into teenagers who love the Quran and become a Qur'anic generation. (Monalisa et al., 2022)

Several previous studies have discussed the role of TPA (Teaching and Recitation Center) in building children's character, emphasizing the importance of strengthening faith through non-formal education and highlighting the success of community approaches in maintaining the continuity of civility education in villages. However, very few studies have highlighted the role of children's Yasin recitation as part of a structured and sustainable spiritual development program. This is the novelty value of this research, namely examining how the integration between TPA and children's Yasinan can become a model for developing community-based Islamic education.

This study aims to document, analyze, and reflect on the forms of community service through TPA (TPA) activities and Yasinan (recitation of the Koran) for children in Kebondowo Village. The approach used is a descriptive-qualitative approach based on field studies, using observation, interviews, and documentation methods. The results of this study are expected to not only demonstrate the practical benefits of these religious activities in the form of Qur'anic generations but also provide academic contributions as a reference in developing relevant Islamic development models in the modern era.

METODE

The Al-Ikhlas Learning Assistance Program (TPA) in Kebondowo Village uses an approach that includes lectures, question-and-answer sessions, discussions, practical exercises, and learning through Microsoft PowerPoint. These methods are implemented during learning activities at designated times. This method maximizes the understanding of Tajweed in Al-Ikhlas TPA students in Kebondowo Village. This is expected to enhance students' fluency and fluency in reading the Quran, thus minimizing errors.

Preparation Stage: a) Submitting a letter of introduction for community service activities to the LPPM Undaris Ungaran campus for partners; b) Obtaining permits from the Al-Ikhlas TPA in Kebondowo Village, as partners, to conduct the community service activities. c) Preparing materials and developing an implementation plan for the Community Service Activities.

Implementation Stage: a) Conducting a pre-test to determine the level of knowledge of the Qiroati learning method. b) Training and oral presentations for participants in a classroom setting. c) Conducting a post-test and program evaluation.

Reporting Stage: a) Preparation of community service activity reports; b) Editing community service activity reports; c) Refinement and submission of community service activity reports to LPPM Undaris Ungaran.

HASIL DAN PEMBAHASAN

Al-Ikhlâs TPA activities include learning the Iqro' (Quranic recitation), memorizing short surahs (chapters), daily prayers, practicing ablution and prayer, and understanding the basic pillars of Islam, such as zakat (alms), fasting, and the Hajj (pilgrimage). In addition, children are introduced to the stories of the prophets and shown educational videos to instill good examples.

Other activities, such as the Yasinan (recitation of the Quran) for children, are held on a scheduled basis and move from house to house. The Yasinan program includes a welcome speech, recitation of the Yasin (the recitation of the Quran), the Asmaul Husana (the Beautiful Names of Allah), and lectures delivered by students in turn. This provides an opportunity to hone the TPA participants' courage and public speaking skills.

During Ramadan, TPA activities intensify, with group Quran recitation and more regular religious studies, demonstrating the community's enthusiasm for enhancing worship during the holy month. Competitions are also held, including the adhan (call to prayer), memorization, calligraphy, and quiz competitions.

These activities have proven effective in fostering discipline, a love of the Quran, and strengthening social bonds among residents. Its sustainability over more than three decades demonstrates the program's well-received and tangible benefits. These activities guide students in assessing their ability to read the Quran. The goal of this activity is to motivate students to be more enthusiastic about learning to read the Quran and to develop self-confidence. Furthermore, values learned from these activities include honesty and fluency in reciting the Quran and the adhan, which are essential prophetic educational values. (Mandasari et al., 2021)

1. Iqro' Learning

Iqro' learning activities are carried out for children before studying the Koran. Children are required to study and master Iqro' volumes 1-6 and then continue to the Al-Quran level. Volume 1 aims to enable students to read and pronounce the hijaiyah letters fluently in accordance with the single letter makhroj which has the meaning of fathah. Apart from that, children can differentiate the sounds of letters that have adjacent makhroj, such as between the letter a and the letter 'a, between the letters sa and sya, between the letters sa and tsa, and so on. (Ulfah et al., 2019) After mastering volume 1, children then move on to Iqro' 2 and so on with increasing levels of difficulty. Learning through systematics starting from iqro' volume 1 to volume 6 makes it easy for students to slowly learn the Koran. Therefore, it is considered appropriate that each level a child passes through further motivates them to learn the Quran. (Ulfah et al., 2019)

After children graduate from volume 6, they can move on to the Al-Quran level to improve their ability to recite the holy verses of the Quran correctly and fluently. At this level, children continue to receive guidance from teachers who are more competent in the field of the Quran. (Rachma & Sasanti, 2021). The advantages of learning the Quran using the Iqro' method include:

- a) The Iqro' method has been implemented throughout Indonesia and in some ASEAN countries, such as Malaysia and Thailand.
- b) Supporting books (Iqro' books) are readily available and very affordable.
- c) It uses the CBSA (Active Student Learning Method) system.
- d) The Iqro' method is flexible in terms of increasing the volume. If a student has maximized their ability but is unable to read certain hijaiyah letters, for example, if they consistently pronounce the letters ba and na backwards. However, when asked to read other letters and they are able, they can be promoted to the next volume.
- e) Within 6-8 months, TKA-TPA students can complete the Iqro' and move on to the Al-Qur'an level, even if their reading is still slow.
- f) It is practical, because the teacher can immediately understand the students' abilities.
- g) The Iqro' method is systematic, structured based on different abilities. The Iqro' method is structured from the concrete to the abstract, from easy to difficult, and from simple to complex. (Ulfah et al., 2019)

The purpose of this work program is to help them learn to read Iqro', to recognize and fluently pronounce the Hijaiyah letters, and to reach the stage of reading the Quran, in the hope of drawing closer to Allah SWT. (Mandasari et al., 2021)

2. Learning the Quran



Picturer 2. Photo with training participants

The next activity is learning the Quran. This learning guides students to get used to reading the Quran every day correctly according to Tajweed. The purpose of this program is for students to understand the importance of reading and studying the Quran. The Quran is a guide for human life according to the word of Allah SWT. As Muslims, we have a responsibility to be guided by the Quran. Therefore, logically, Muslims must study it, believe in its contents, and practice its teachings, Hamdani, M. (2018) in (Mandasari et al., 2021).

The Quranic learning system implemented at the Al-Ikhlâs Islamic Boarding School in Kebondowo is an individual or private system, where students take turns facing the teacher to recite the Quran and are also taught Tajweed. The teacher guides and supervises the students' recitation and then reminds them of any errors. Tajweed learning is also implemented step-by-step. Students are taught Tajweed with examples, which are taken from Quranic verses. Tajweed material taught is crucial for students to progress to the third level, such as the three alif length signs, the rules of the dead nun and tanwin, the rules of the dead mim, and the signs of waqf (waqf). (Sumiyati, 2021) By studying Tajweed, students can recognize and pronounce Arabic letters correctly, enabling them to read the Quran fluently and understand what they read. This helps students avoid mistakes when reading the Qur'an, such as combining letters that should be separated or separating letters that should be combined. (Adawiyah et al., 2024)

Tajweed education also provides a strong foundation for students to study and understand the Quran as a whole. By understanding the science of Tajweed, students will be able to read the Quran properly and correctly, thereby understanding its messages. Furthermore, the ability to read the Quran well will also open the door for students to further understand Islamic religious knowledge in the future. (Adawiyah et al., 2024)

Assistance in learning to read the Quran is a crucial activity. This activity serves as an indicator of the achievement of devotion, namely strengthening prophetic character. Prophetic character, or prophetic character, has principles contained in the Quran. Therefore, Quranic recitation is a crucial part of building prophetic character. (Mandasari et al., 2021) Considering the crucial role of the Qur'an in guiding and guiding human life, learning to read, understand, and internalize the Qur'an and then practice it in daily life is an obligation for Muslims (Sumiyati, 2021). Character building is closely related to ethics, where a strong character can encourage students to behave better. Character education is defined as value education, character education, moral education, and character education, which aims to develop students' abilities to make good and bad decisions, maintain goodness, realize and spread goodness in everyday life wholeheartedly (Setiawati, 2017) in (Ratih et al., 2020).

3. Basic understanding of the Pillars of Islam, Pillars of Faith & Stories of the Prophet

This activity is carried out after all students have completed their Iqro' and Al-Qur'an reading. In this activity, educators explain material about the pillars of Islam, the pillars of faith, and the stories of the prophets. Educators actively ask questions so that students listen actively and then provide answers. Spiritual education not only helps children improve their behavior and worship, but also provides them with clear life direction amidst the increasingly complex challenges of the times. In accordance with Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, this program seeks to support the achievement of national education goals, namely to create a generation that is faithful, knowledgeable, moral, and responsible (Magfirah et al., 2024).

With this comprehensive approach, it is hoped that children will not only understand Islamic teachings theoretically but also apply them in their daily lives, thus developing a strong character and deep spirituality (Magfirah et al., 2024). Although the Al-Quran Education Park primarily aims to teach Quran reading, the Al-Ikhlas TPA still provides basic lessons so that students understand what they should know as Muslims. This learning aims to enable students to apply religious teachings in their daily lives in accordance with Islamic law. Education should be able to produce human resources with intellectual, emotional, and spiritual excellence. Education must be able to meet the challenges of scientific and technological developments accompanied by the increasingly rapid flow of information. Therefore, education, as a process of human development, will face increasingly greater and more complex challenges in the future. (Hidayat & Asyafah, 2019)

4. Islamic Competitions

Competitions are held every Ramadan to determine the students' understanding of the material taught. These activities utilize appropriate methods to determine the effectiveness and efficiency of learning, reducing lectures and teacher-centered methods and emphasizing student interaction. (Mandasari et al., 2021). The main objective of these activities is to motivate students to be more enthusiastic about learning at the TPA. Competitions include memorizing short surahs (chapters), memorizing prayer recitations, the adhan (call to prayer), drawing and coloring calligraphy, and quizzes based on material previously presented by educators. Ramadan competitions are not merely competitions but also valuable educational resources for children. Through active participation in Ramadan competitions, children can develop their critical thinking skills, while deepening their understanding and experience of worship. (Nanda et al., 2024)

This activity was welcomed positively by the students and supported by the guardians of the students and the local community who also enlivened and were ready to facilitate the needs during the competition, the implementation of the work program in order to increase knowledge and self-confidence in children was carried out well and smoothly thanks to the support of all related parties. Where the impact of this Ramadan competition activity is to foster a sense of self-confidence in children for competition activities, the realization of parental awareness of the importance of exploring children's interests and talents, providing new experiences for children to continue learning and developing their potential. (Nanda et al., 2024)

5. Yasinan for Children

Children's Yasinan (recitation of the Koran) is held every Saturday, from Maghrib until Isha prayers, from 6:00 PM to 7:00 PM. The Yasinan program includes an opening and welcome by the teacher, followed by a recitation of Surah Yasin led by a student, followed by a group recitation of the Asmaul Husana (the Beautiful Names of Allah) led by the student, followed by a religious study delivered by the student, accompanied by the teacher, and concluding with a group prayer. These Yasinan activities are held weekly, rotating from house to house.

The Yasinan activities aim to familiarize children with participating in community activities, such as the Yasinan for mothers and fathers, which are also held in Kebondowo Village. These activities are expected to develop attitudes and lifestyles in children so they don't get carried away by today's social life and also learn to develop social roles within the community. Yasinan activities also teach children the courage to lead activities and speak in public.

An individual with a high level of religiosity consistently uses religion as a guideline for their life, thus consistently implementing religious teachings in their daily lives. They will refrain from behavior inconsistent with

their religious teachings. (Muhamad Taufik et al. (2020), n.d.). Islamic education is an effort to foster and shape the Muslim personality holistically, encompassing knowledge, values, and skills, thus developing a Muslim who is devout to Allah SWT and possesses noble character. (Kholida & Satria, 2021)

Religious study groups are non-formal Islamic educational institutions where study time is regular, but not daily, unlike in schools or madrasas. The term for students is "jama'ah" (the multitude), not "students." Attendance at these activities is not mandatory, unlike the obligation for students to attend school or madrasas. The goal is to popularize Islamic teachings. (Kholida & Satria, 2021)

KESIMPULAN

Community service through the TPA (Teaching Place) and Yasinan (Children's Recitation) activities in Kebondowo Village has succeeded in creating a religious, educational, and harmonious environment. These activities not only provide basic Islamic education but also instill moral and social values in the younger generation. The success of this program can serve as a model for the development of community-based religious education in other areas. Community service activities through the Al-Ikhlas Al-Quran Education Park (TPA) in Kebondowo Village have proven to be an effective means of forming a Qur'anic generation with noble morals and a love for the Qur'an. With a structured coaching method that includes learning Iqro', reading the Qur'an, memorizing short surahs, daily prayers, worship practices, and spiritual activities such as Yasinan for children, this TPA is able to instill deep Islamic values from an early age.

The sustainability of this activity for more than three decades is a strong indicator that this community-based approach is capable of meeting the community's non-formal education needs. In addition to improving students' ability to read the Quran and understand Islamic teachings, this activity also helps develop positive character traits such as discipline, courage in public speaking, and strengthens social bonds. Especially during the month of Ramadan, the spirit of Islam is even more vibrant with various activities such as tadarus (recitation of the Quran) and Islamic competitions. Thus, the TPA (Teaching and Recitation of the Quran) activities and regular Yasinan (recitation of the Quran) in Kebondowo Village represent a model of community service that not only strengthens the children's spirituality but also builds a sustainable religious culture within the community. This model deserves to be an inspiration for other regions in an effort to develop a resilient and competitive Quranic generation amidst the challenges of the times.

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