



Improving the Quality of Children's Ramadan Activities Through Community Service

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Abstract

During Ramadan, the enthusiasm of the Muslim community to worship increases rapidly, but their enthusiasm tends not to get a container or not to be supported. This is due to a shortage of teachers, mentors, facilities, and others. Therefore, STAI As-sunnah students carry out community service activities to help make activities successful during Ramadan, especially for children. The research method used is the Participatory Action Research (PAR) research method. In PAR activities, researchers do not separate themselves from the situation of the community being studied but instead, merge into it and work with residents in conducting PAR. Then, PAR is oriented towards changing the situation, increasing the knowledge and ability of citizens to understand and change their situation for the better. In this study, activities will be centered on children. The results of community service include the field of education, a field of religion, and the field of creation or creativity. In education, it has successfully trained children in public speaking, introduced Arabic to children, and provided material on *Sirah nabawiyah*. Then, one day-one juz has been successfully carried out in the religious field, regular Ramadan studies, *sentence thayyibah*, and other positive activities. Finally, in the field of creation, origami creations and jelly cooking creations are carried out. All programs have been implemented well, and this has received support from all members of the village community, who are full of enthusiasm and excellent and high spirits, so the programs implemented are beneficial and can be realized. Hopefully, the activities will continue to run continuously after the community service activities are completed.

Keywords: Community Service; Education; Religion; Creation

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Introduction

Da'wah plays an essential role in developing Islamic teachings in all corners of the world. The role of da'i as a public figure also has a crucial position, namely as an "opinion leader." Da'wah is a process that aims to improve the community's standard of living, to be harmonious, and to improve their welfare, both individual and group welfare.¹ Islam, as a da'wah religion, through its teachings, has provided alternative solutions for solving various problems. Da'wah has the purpose of getting people on the right path. This goal suggests that the relationship between da'i and Allah is solid.² In doing da'wah, a da'i must also be able to see the problems faced by the people and be able to diagnose events to find the problems faced by the people so that the da'wah goals are achieved on target. Da'wah has a positive development so that the more days its existence gets more and more recognition from the wider community. One form of da'wah activity itself is a community service program. Community service can be carried out in many forms, including the Thematic Community Service Program. The Thematic Community Service Program embodies student service by carrying out activities in specific themes following the local community's needs. The Thematic Community Service Program is also a curricular lecture activity carried out by students directly in the field to contribute or help improve community needs and solve problems.

One of the universities that organize Thematic Community Service Program activities is the As-Sunnah Islamic College. This university is a higher education institution in Indonesia that firmly commits to improving the quality of education in Indonesia through the Tri Dharma of higher education, one of which is community service. Community service has been stated in the Decree of the Chairman of STAI As-sunnah Number 004 of 2021. Concerning the Output and Achievement of the Tri Dharma of Higher Education. This activity is carried out in a structured manner through scientific methods that are carried out directly in the community. This community service also trains female students to provide positive things and experiences to go directly into the field based on community service activities. So that female students can know the problems that are happening in the field and be able to solve them scientifically. Students directly meet with the surrounding community so female students can interact face-to-face with the local community. With this community service activity, students can practice directly the knowledge that has been learned for three years at STAI As-sunnah. This community service provides female students with provisions to be able to overcome problems in the field so that they can provide solutions to the problems found. Students can contribute and help solve problems faced by the community and improve the quality of human resources so that the welfare of the community will increase and the community can live independently and unpretentiously.³

This community service activity is carried out in the month of Ramadan. Muslims are usually very eager to carry out worship in that month compared to other months.⁴ This phenomenon is also true for children excited to read the Quran and learn religious sciences. This phenomenon is magnificent and needs to be utilized by providing facilities for them to learn because *shaleh* children are a source of worship for both parents and will cause their parents to enter God's heaven. This shaleh child is by the hadith of the Messenger of Allah narrated by Muslim

¹ Yusuf, "Da'i Dan Perubahan Sosial Masyarakat," *Al-Ijtima'iyah* 1, no. 1 (2015): 51–63.

² Mohammad Hasan, *Metodologi Ilmu Dakwah* (Surabaya: Salsabila Putra Pratama, 2013), 35.

³ Sudin, "Pengabdian Kepada Masyarakat Bagi Perguruan Tinggi Agama Islam," *Aplikasi Ilmu Agama* 5, no. 2 (2004): 161–172.

⁴ Royanulloh Royanulloh and Komari Komari, "Bulan Ramadan Dan Kebahagiaan Seorang Muslim," *Jurnal Psikologi Islam Dan Budaya* 2, no. 2 (2019): 127–138.

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ، إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

When the man dies, all his charity is cut off except for three things: namely almsgiving, helpful knowledge, or a shaleh son who prays for him

From this hadith narrated by Muslims, it can be understood that the shaleh child will always wish the best for both parents. The prayer of a devoted child becomes a charity whose reward continues to flow even though his parents have passed away.⁵ So the use of the atmosphere of Ramadan to educate children to become Shaleh children has a great opportunity. However, the use of the Ramadan atmosphere to educate children to become Shaleh children is often not realized due to a lack of teachers or teacher competence and a lack of facilities. This problem was found at the Aisyah Radhillahu Anha Quran House, Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency, North Sumatra Province. In this area, mothers and children are passionate about learning and studying, but they get problems such as a lack of teachers and facilities.

The Aisyah Radhillahu Anha Quran House is one of the community assets that significantly benefits the surrounding community because it is one of the places to learn the Qur'an and shari'a sciences for women, mothers, the elderly, and children. Aisyah Radhillallahu Anha Quran House has several special programs, such as memorizing the Qur'an, studying tajwid, and other shari'a sciences'.⁶ Here is also one of the community assets in Bangun Sari Village, where there are activities to memorize the Qur'an, especially for women and children.

So, the Aisyah Radhillallahu Anha Quran House is the place chosen by STAI As-Sunnah students to be able to do community service during Ramadan. The activities are Public Speaking training, one day one juz, Arabic language learning, various kinds of creations, and others. These activities will provide valuable opportunities for developing shari'a and Arabic, especially for children. With a strategic location and a community with high enthusiasm to participate in the Ramadan program. The activities carried out by As-Sunnah students, in general, aim to maximize Ramadan activities for the community in Bangun Sari village, and it is not enough to get there. However, it must provide positive values to the people around us, especially the closest people, such as family. By training the younger generation to do proselytizing, that is, to invite goodness by obeying the commands of Allah and His Messenger and forsaking all evil deeds. It means to forsake everything that Allah and His Messenger hate.⁷ The purpose of implementing this community service is to develop activities during Ramadan so that they can run more usefully, optimally, and conducive, especially for children.

For research and community service at the Quran Aisyah Radhillallahu Anha House, Bangun Sari Village has been carried out by Fakhurrozi with the title "Pelaksanaan Kegiatan Pengabdian Masyarakat Di Rumah Quran Aisyah Radhillallahu Anha Desa Bangun Sari, Tanjung Morawa Ramadhan 1442 H, 2021 M.," in 2021. Community service at that time was carried out offline and online because it was still in the atmosphere of COVID-19. Then the event has not been centralized or focused on the local community, and the children are less engaged. Meanwhile, research or community service at the Quran Aisyah Radhillallahu Anha House in Bangun Sari Village in 2022 will be carried out directly (offline), focused on children and the community in the village.

⁵ Kaslam Kaslam, "Model Perencanaan Hidup Seorang Muslim," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 23, no. 2 (2021).

⁶ Fakhurrozi, "Pelaksanaan Kegiatan Pengabdian Masyarakat Di Rumah Quran Aisyah Radhillallahu Anha Desa Bangun Sari, Tanjung Morawa Ramadhan 1442 H, 2021 M.," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 6, no. 1 (2021): 104–114, <https://doi.org/10.51590/waraqat.v6i1.145>.

⁷ Jon Paisal, "Peran Dakwah Dalam Keluarga Dan Relevansinya Bagi Pembentukan Karakter Anak," *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan* 8, no. 1 (2021): 50–66.

This community service uses the Participatory Action Research (PAR) method by directly 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. PAR has three main pillars, namely, the research dimension, the action dimension, and the participation dimension.⁸

Result and Discussion

Before the community service activity was held, STAI As-sunnah students prepared everything needed so that the implementation of the activity ran smoothly. The preparation starts from the management of a community service permit to the party concerned to technical matters to be carried out, such as details of activities and competitions, the time and place of implementation, the object to be addressed, the steps for implementing the activity, data on the funds needed and details of expenses. This community service activity will be carried out for three weeks during Ramadan. This community service activity focuses on community assets, namely the Aisyah Radhiallahu Anha Qur'an House in Bangun Sari Village.

The activities carried out by STAI As-Sunnah students have various fields, including education, religion, and creation. The field of education is public speaking training activities, Arabic language learning, *sirah nabawi*, and others. Public Speaking training activities were conducted on children to improve competence in da'wah and speaking in front. In the religious field are tilawah one day one juz, ramadan routine studies, thayyibah sentences, etc. Origami creations and Jelly cooking creations are carried out in the field of creation. This activity is carried out so that children do not feel bored and saturated in following the activities during Ramadan. The following is a presentation related to the activities carried out during community service:

Public Speaking Training

The background was conducted public speaking training for children at the Aisyah Radhillahu Anha Quran House because it was found that some children lacked confidence in expressing their feelings and knowledge. This activity aims to guide students to deliver speeches properly and correctly and according to the rules of knowledge, as well as instill courage and confidence to speak in public.⁹ This public speaking training aims to increase courage, skills, and confidence in children. So, through public speaking skills, children can self-actualize, increase critical thinking power, improve leadership skills, and most importantly, increase self-confidence and reduce fear of public speaking.¹⁰ From this public speaking training, it is hoped that children's public speaking skills will be high in conveying knowledge, especially about the teachings of the Islamic religion in accordance with the Qur'an and Hadith. The simulations carried out are movement training in delivering sermons in front of the public, memorization of narrative texts entitled "alms" that have been compiled, then intonation and tone training in delivering material.

⁸ Benny Munardi, Muhammad Julfahmi Nasution, and Irham Dongoran, "Action Research by Academic Community to Tackle Teenager's Problems in the Modern Information Age," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 2 (2022): 10–18.

⁹ Muhammad Mursyid and Yono Yono, "Efektivitas Program Muhadhoroh Terhadap Peningkatan Kemampuan Public Speaking Siswa Di Majelis Ta'lim Riyadul Hasanka Kp. Kebon Kopi," *Abdi Dosen: Jurnal Pengabdian Pada Masyarakat* 6, no. 1 (2022): 42–49.

¹⁰ Wardah Wardah et al., "Increasing Public Speaking Capabilities for Youth Organization Persatuan Pemuda Mangindara," *Community Empowerment* 7, no. 10 (2022): 1808–1816.



Picture 1: Public Speaking Training

The children who have been trained are then guided to perform confidently and boldly because the primary purpose of this public speaking training is to cultivate a confident and courageous attitude in children. Therefore, as a form of basic training, children appear to deliver sermons before the tarawih prayer worshippers. They received a warm welcome from the mosque administrators and the surrounding community for their performance. It can be seen from the enthusiasm and concern of the community for holding public speaking training at the mosque. So that public speaking participants get prizes in the form of money.

Tilawah One Day One Juz

Qur'an recitation is a way of reading and embellishing the Quran with rhythms and songs, reading with a good and melodious voice. So that the chanting of quranic verses feels beautiful and exciting in the Qur'anic recitation so that it can have a significant influence on the soul, can add focus, and can encourage to *tadabbur* the content of the Qur'an.¹¹ The activity, which is carried out in the form of one day one juz., is an activity to listen directly to the readings of mothers who participate in this Ramadan activity. A journey is also provided to the participants. The completed journey is given to the activity committee every Friday. In order to be able to record the journey that has been filled in. For tilawah participants, they received direct guidance from STAI As-sunnah students. This activity is carried out every day. In addition to reading the Qur'an, tajwid and makharijul are taught the correct letters. This tilawah activity aims to increase motivation in reading the Qur'an and, more often, to interact with the Qur'an.¹²

¹¹ D Darwin, "Pengaruh Penguasaan Ilmu Tajwid Dan Tahsin Terhadap Hasil Belajar Al-Qur'an (Studi Kasus Pada Siswa Madrasah Aliyah Negeri I Kendari Sulawesi Tenggara)," *Jurnal Fikratuna* 1, no. 1 (2018): 82–91.

¹² Muamanah Widiyanti, "Pelaksanaan Model Pembiasaan Kegiatan Keagamaan Dalam Pembentukan Karakter Religius Siswa Di Smk Negeri 2 Pati Siswa Kelas X Tahun 2022," *DHABIT: Jurnal Pendidikan Islam* 2, no. 1 (2022): 25–35.



Picture 2: *Tilawah One Day One Juz*

Ramadan Routine Studies

One of the community service program activities is a systematic study carried out three times. Mothers and adolescent women attended this Ramadan systematic study activity. This study was conducted offline in the great hall of the Aisyah Radhilahu Anha Quran House. Implementing the systematic study in the first Ramadan, namely with the theme: "Your Steps Match Your Intentions," with speaker Uswatun Hasanah Harahap, and accompanied by one moderator of the event, Isna Aprilia Tambunan. This study was attended by 42 people from mothers and five adolescent girls.

The second study discussed "Women's Slander" with speaker Lailatul Fiska Sya'bani and accompanied by one moderator of the event, namely Dina Febrina. This study was attended by 38 people from mothers and four adolescent girls. The study was conducted in the great hall of the Aisyah Radhiallahu Anha Quran House. For the third study, the theme was "Friendship with the Qur'an," with the speaker Fina Rizkiah Hasibuan and one moderator of the event, Hana Khoirany Sinaga. This study was attended by 41 people from mothers and four adolescent girls. The study was conducted in the great hall of the Aisyah Radhiallahu Anha Quran House.

Thayyibah Sentences

The next activity held was the sentence *Thayyibah*. The purpose of learning *thayyibah* sentences is to know Allah through *thayyibah* sentences such as *Alhamdulillah* and *Allahu Akbar*.¹³ This activity is carried out using the lecture method. The procedure for implementing it is to mention *thayyibah* sentences in front of children, then mention the function of these *thayyibah* sentences and their use in everyday life. Then the children were asked to repeat the sentence while mentioning examples of the *thayyibah* sentence activity. To assessment the children's *tahfiẓ Quran*, a *thayyibah* sentence guessing game was held. Where children complete with each other to mention a memorized of the hadith. To reward active children for this activity, participants who can answer the game are given prizes.

¹³ Akhmad Zaeni and Ahmad Muhammad Hariyanto, "Pendidikan Al-Qur'an Dalam Membentuk Karakter Religius Di Era Pandemi Covid-19 Di Tpq Darul Fataa Dusun Balungombo Desa Tembelang Kecamatan Tembelang," *As-Sunniyyah* 1, no. 01 (2021): 54–75.



Picture 3: *Thayyibah Sentence*

Arabic Language Learning

Arabic learning activities are carried out by providing Arabic vocabulary (*mufradat*). *Mufradat* is a collection of certain words that make up a language.¹⁴ Adequate *mufradat* maintenance can support a person in communicating and writing with the language.¹⁵ The material taught children is vocabulary related to food, drinks, animals, and fruits. This *mufradat* is taught by showing some pictures related to the material, then leading the children to read the *mufradat* by showing pictures. Guessing picture game is given to hone children's skills. This game is carried out in groups with a total of one group of 8 people. They also provided prizes for each group that succeeded in this race. The provision of groups in this learning activity aims to form cohesion between children, establish good cooperation, and help children work together between students so that later, children will not only achieve individual success or beat each other.¹⁶

Sirah Nabawiyah

Sirah nabawiyah is a history, behavior, and story of the life of the Prophet *sallallahu alaihi wasallam*. The purpose of the *sirah nabawiyah* activity here is that children are introduced to the story of prophets in Islam. The aim of presenting children's love for the Prophet, and it is hoped that with activities, children will be able to take a moral message in the form of akhlakul karimah. The purpose of teaching the *sirah nabawiyah* is describing the nature of Islam as a whole in the lives of the prophets.¹⁷ It acts as a guide and source of inspiration for all people worldwide. It combines moral and social aspects in one's daily life, debriefing concepts in the meaning of life in a person and becoming a foundation in showing the younger generation plenary.¹⁸ Learning the *sirah nabawiyah* is a crucial thing to teach to students as a character-forming process, by studying the *sirah nabawiyah* with moral values fosters a love for the prophets. The implementation of this *sirah nabawiyah* activity was carried out by providing teaching with several short videos about the

¹⁴ Halimi Zuhdi, *Teknik Pengajaran Kosakata Bahasa Arab* (Malang: UIN Malang, 2017), 3.

¹⁵ Zuhdi, 4.

¹⁶ Ismun Ali, "Pembelajaran Kooperatif (Cooperative learning) Dalam Pengajaran Pendidikan Agama Islam," *Jurnal Muhtadain* 7, no. 01 (2021): 247–264.

¹⁷ Ahmad 'Ubaydi Hasbillah, "Sirah Nabawiyah Dan Demitologisasi Kehidupan Nabi," *Journal of Qur'an and Hadith Studies* 1, no. 2 (2012): 251–275.

¹⁸ Fifi Khoiril Fitriyah and Muhammad Sukron Djazilan, "Kontekstualisasi Nilai Pendidikan Karakter Dalam Sirah Nabawiyah: Studi Hermeneutika Pada Pemikiran Dan Metode Paul Ricoeur," *Journal of Islamic Civilization* 2, no. 2 (2020): 80–89.

stories of the previous Prophets, such as the story of Prophet Adam *alaihissalam*, Prophet Sulaiman *alaihissalam*, Prophet Yunus *alaihissalam*, and Prophet Musa *alaihissalam* with the help of a projector. In this activity, the children looked very enthusiastic and lived well. Can be seen by their focus when watching the video silently. Several questions and quizzes related to the story were given to build the children's understanding of the Prophet's story. Every child has the right to answer with support and enthusiasm by raising their hands to answer the question. They also asked one of the children to retell the story of the prophets in the presence of other children. Children who can answer get the prizes that have been provided.



Picture 4: *Sirah Nabawiyah*

Wudhu' Practice

Wudhu' is pouring water on certain limbs, such as the face, evenly from both hands to the elbows, rubbing the head, and washing both feet, which serves to clean from various things that can make a Muslim unable to worship both prayers and others.¹⁹ The *wudhu'* learning is carried out by showing short videos of children's cartoons with the help of a projector. Then the As-sunnah students practised directly in front of the children after playing the video. Next asked some children to come forward to practice *wudhu's* in the presence of other children. It is not just a practice but also accompanied by reading and memorizing prayer finished *wudhu'* together. To make the children know the prayer orally and in writing. They also provided gifts for children who dared to come forward to practice *wudhu'* and pray finished *wudhu'*.

Short Hadith Memorization

An additional activity is memorizing short hadiths for the children's level. One of the strategies or methods used in education to form a religious character is to form good habits and abandon the bad through guidance, practice, and hard work.²⁰ Because as in Islam, the importance of character education can be seen from the emphasis on moral education, which is theoretically guided by the Qur'an and practically refers to the personality of the Prophet Muhammad *shallahu alaihi wassalam*.²¹ Children can absorb more knowledge by instilling and teaching hadith education early in childhood. Children's knowledge and understanding of religion will also increase. This hadith education aims to enable children to apply it in social life and leave behind the evil influences of technological media today. The hadith given to the children is compiled with the theme of

¹⁹ Ade Agusriani and Mohammad Fauziddin, "Strategi Orangtua Mengatasi Kejenuhan Anak Belajar Dari Rumah Selama Pandemi COVID-19," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (2021): 1729–1740.

²⁰ Zaeni and Hariyanto, "Pendidikan Al-Qur'an Dalam Membentuk Karakter Religius Di Era Pandemi Covid-19 Di Tpq Darul Fataa Dusun Balungombo Desa Tembelang Kecamatan Tembelang."

²¹ Udzlifatul Chasanah, "Urgensi Pendidikan Hadis Dalam Pembentukan Karakter Anak Usia Dini," *Jurnal Living Hadis* 2, no. 1 (2017): 83–115.

akhlakul karimah. The purpose of this activity is to educate children's character following the Qur'an and Hadith, develop potential, instil a spirit of responsibility and manners, and be able to practice it in everyday life.²²

The number of children participating in this activity is 50 boys and girls for the teaching of hadith, i.e., reading for them with simple movements to help them memorize it. Then, they are asked to repeat it simultaneously. The hadith given to the children in each meeting is as many as three short. As for the sidelines of the activity, games were held between children, such as competing to mention hadith based on the title asked, guessing the theme of the hadith being recited and connecting the hadith. Gifts are provided for children who can answer the questions asked to increase their enthusiasm for participating activity. Because giving rewards during teaching and learning activities aims to increase the motivation and enthusiasm for learning students.²³



Picture 5: Short Hadith Memorization

Tajwid Al-Qur'an

The purpose of studying tajwid science is to know and improve the reading of the Qur'an by the place where the letters come out, the nature and reading to avoid errors in reading the Qur'an,²⁴ besides that purpose of studying tajwid science is to read verses of the Qur'an eloquently which is in accordance with the Prophet taught *shallahu alaihi wassalam*, where this learning aims so that children can know the correct and reasonable laws of tajwid by the rules. So that children can practice when reading the Qur'an. In the implementation procedure, the children were asked to listen to an explanation directly from one of the As-sunnah students. The tools used in learning the Qur'an tajwid are black markers, white whiteboards, microphones, and tajwid guidebooks. Children are also asked to give one example of the material being taught. In addition, children are also asked to read simultaneously examples of Qur'anic verses according to the tajwid taught. In this learning, children have much enthusiasm. Their enthusiasm can be seen from the participation of children competing to raise their hands to give 1 example of a Qur'anic verse on juz 30. In this learning, rewards are also provided in the form of values as gifts for children who are active in this activity, and giving rewards is not only in kind. However, it can be done by

²² Chasanah.

²³ Eka Sulistyawati and Joni Tesmanto, "Penerapan Metode Reward Dan Punishment Untuk Mengembangkan Kemampuan Emosional Dasar Anak Di PAUD Darul Amani Kosambi," *Research and Development Journal of Education* 7, no. 2 (2021): 511–517.

²⁴ Novandi Abdur Roozaq and Jaenal Abidin, "Konsep Pembelajaran Ilmu Tajwid Dalam Kitab Hidayatus Shibyan," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 9, no. 2 (2022): 148–154.

providing additional value or expressions of God's community sentences.²⁵ This activity is an active encouragement of children to participate in teaching and learning activities.

Origami Creations

Origami is a technique of art or handicraft that is generally made using square paper or cloth. This origami aims to produce various toys, decorations, and other creations. This origami creation activity is carried out in groups. Grouping can increase a person's ability to contribute to achieving common goals.²⁶ As for the origami creation competition procedure, the children are divided into four groups, each consisting of 8-9 children. Each group was given a package of origami paper with tools such as scissors, glue, cardboard, markers, colour paint, HVS paper, etc. Each group is given 30 minutes. So each group made their creations with the origami paper that had been provided. After completion, each group was asked to explain the theme chosen in the origami creation in front of all participants for a duration of 5 minutes. This activity aims to train children's self-confidence, build cooperation between groups, and hone children's creativity in their work.



Picture 6: Origami Creations

Jelly Cooking Creations

Jelly cooking creations are held to eliminate the saturation of children in Ramadan activities. This jelly cooking creation activity requires children to be as creative as possible by cooking jelly. This activity aims to hone cohesiveness and familiarity between friends.²⁷ The duration of this competition activity is 45 minutes. The procedure for the jelly cooking creation competition is that the children are divided into three groups with the guidance of As-sunnah students. The necessary tools and ingredients have been provided for each group, such as cooking jelly, dishes, spoons, sugar, chocolate ceres, sweetened condensed chocolate milk, and hot water.

Then, a water game is held in pairs between friends to fill the free time. Children are asked to scoop up plastic filled with water on the condition that the water is not in the slightest. The game is called a small game. A small game is a field game consisting of several players without using standard rules such as; the tools used, the size of the field, and the duration of time required. Azi Faiz Ridlo said that small games as an alternative that can be used to avoid child saturation in following a lesson. There are various values in the small game, including; cooperation, responsibility, respect for friends and foes, discipline, confidence, courage, sportsmanship, and so

²⁵ Al Fauzi Nurrohmatulloh and Ima Mulyawati, "Pengaruh Pemberian Reward and Punishment Terhadap Motivasi Dan Prestasi Belajar Matematika Siswa Sekolah Dasar," *Basivedu* 6, no. 5 (2022): 8441–8449.

²⁶ Agusriani and Fauziddin, "Strategi Orangtua Mengatasi Kejenuhan Anak Belajar Dari Rumah Selama Pandemi COVID-19."

²⁷ Nadya Amalia et al., "Keaktifan Gotong Royong Berpengaruh Meningkatkan Interaksi Sosial Dan Menumbuhkan Rasa Solidaritas Di Desa Siamporik," *Edumaspul: Jurnal Pendidikan* 5, no. 2 (2021): 75–80.

on.²⁸ The children are pleased when the water game is going on, so they are cautious in following it. At the end of the jelly cooking creation competition, a group that is the winner and is entitled to a prize will be taken.

At the end of the closing activity, the event on April 22, 2022, was attended by 200 participants. The closing ceremony is the distribution of awards for the winners of the *tilawah* competition, memorization of short hadith, *tafhiḥ* two juz at the level of mothers and children, and the best participants in the children's level, and origami creations. The distribution of food and drinks for iftar then followed them. At the joint opening event, they successfully distributed 200 rice boxes to the participants of the Ramadan program. So, community service has been successfully carried out well, and this can be seen in the field of education—the field of religion, and the field of creation that has been carried out well. In education, it has successfully trained children in public speaking, introduced Arabic to children, and provided material on *sirah nabawi*. Then, in the religious field, tilawah one day one juz, ramadan routine studies, thayyibah sentences, etc. Lastly, in the field of creation, origami creations and jelly cooking creations have been carried out. All programs have been implemented well, and this has received support from all members of the village community, who are full of enthusiasm and excellent and high spirits, so the programs implemented are beneficial and can be realized.

Conclusion

Community service activities carried out by STAI As-Sunnah students at the Aisyah Radhiallahu Anha Quran House, Bangun Sari Village, have been carried out well. The activity was carried out for about 20 days with the community in the village. The activity has been achieved as planned. The previous explanation is that community service includes the field of education, the field of religion, and the field of creation. In education, it has successfully trained children in public speaking, introduced Arabic to children, and provided material on *sirah nabawi*. Then, in the religious field, tilawah one day one juz, ramadan routine studies, thayyibah sentences, etc. Lastly, in the field of creation, Origami creations and jelly cooking creations have been carried out. So, the entire program has been implemented well, and this has the support of all members of the village community who are enthusiastic and have a good and high spirit so that the program implemented is beneficial and can be realized.

It is hoped that all activities carried out in this community service activity will continue to be carried out even though the community service activities carried out by STAI As-Sunnah students have been completed. For the STAI As-sunnah campus to hold Community Service activities at Aisyah Radhiallahu Anha Quran House, Bangun Sari Village in the following year, especially during Ramadan. Because in this village, there is already a place for children and mothers to learn, develop themselves and be creative. However, they still need guidance and help so that activities run optimally or successfully.

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²⁸ Dedi Kurnia and Rama Adha Septiana, "Implementasi Permainan Kecil Sebagai Bentuk Pemanasan Terhadap Minat Siswa Dalam Pembelajaran Pendidikan Jasmani," *Physical Activity Journal (PAJU)* 2, no. 1 (2020): 90–99.

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