

## Community Service Program Care: Developing a Tahfidz House in Koto Baru Village

Febri Oza<sup>1</sup> , Muhammad Yusuf Salam<sup>2</sup> , Dasmawar Sinta<sup>3</sup> , Vann Sok

<sup>1</sup>Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

<sup>2</sup>Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

<sup>3</sup>Universitas Islam Negeri Imam Bonjol Padang, Indonesia

<sup>4</sup>Panna Sastra University, Cambodia

### ABSTRACT

**Background.** Community service program is a place for students to apply the knowledge and skills obtained in the lecture bench directly to the community. One form of community service carried out by community service program students is the development of tahfidz houses.

**Purpose.** This study aims to explore the effectiveness of the community service program in fostering Rumah Tahfidz to facilitate learning of the Qur'an and produce a generation of Qur'an memorizers.

**Method.** This study uses a qualitative approach with case studies, involving data collection through participatory observation and in-depth interviews with community service program participants and the management of the Al-Qur'an Tahfidz House.

**Results.** The results of this study indicate that the community service program is effective in improving understanding and memorization of the Qur'an among children, by increasing active participation in learning activities and religious life.

**Conclusion.** The construction of a tahfidz house is one of the community service program programs that is useful and can be used as a model in implementing religious values in the daily lives of the younger generation.

### KEYWORDS

Community Service Program Care, Al-Quran Memorization, Tahfidz House

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### Correspondence:

Muhammad Yusuf Salam  
[yusufsalam@gmail.com](mailto:yusufsalam@gmail.com)

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## INTRODUCTION

In the midst of rapid developments, religious values are increasingly important to maintain. community service program students in Nagari Koto Baru initiated the community service program Peduli program: Fostering Tahfidz Houses with the aim of improving the quality of religious education in the community. Through this program, students not only act as teachers, but also as motivators for students. The community and community service program students also present a young hafidzah who is one of the participants of the 2024 Indonesian Hafidz, namely Wardah, as a motivator for those who memorize the Qur'an. This program can make a positive



contribution in producing a young generation that is intelligent, has noble morals, and loves the Qur'an. The Quran for the younger generation needs to be continuously strengthened through innovative approaches that are more integrated and relevant to the current situation (Putra, Amrulloh, & Saputra, 2023).

The promotion and development activities of tahfiz houses in various regions, one of which is in Koto Baru Village, have shown that tahfiz houses can be an effective means of supporting inclusive non-formal education. However, further research is still needed to identify factors that influence the success of implementation and its impact on the understanding of the younger generation towards the Qur'an. Only a few studies have examined the effectiveness of the community service program program in the specific context of the development of tahfiz houses.

Systematic empirical reports on the experiences and learning of community service program participants in this context are still rare, so it is necessary to consider more deeply how this program can contribute to improving understanding of the Qur'an (Nahdia, Zubaidillah, & Azmi, 2023). It is not yet clear how the experience of participating in community service program can change the perception and involvement of the younger generation towards the Quran as a guide to life. To fill this knowledge gap, research should also be conducted with a focus on assessing the long-term impact of the Tahfiz House Guidance on the development of the personality and spiritual life of the younger generation (Nelly Izmi, 2022).

This study aims to fill this knowledge gap by investigating the contribution of the community service program program to the Development of Tahfiz Houses as an innovative strategy in non-formal education (Samsudin, Makhshun, & Farhan, 2020). This study provides new insights by understanding how active interaction with the environment and direct practice in the tahfiz house can deepen the understanding and practice of the Al-Quran, it is hoped that it can provide a valuable contribution in this context (Amrizal, Fuad, & Karnati, 2022).

Religious education in Indonesia. The basic idea of this study is to identify the potential of the community service program program as a learning model that can be widely adopted to improve Al-Quran education among the younger generation (Sani & Hafidz, 2023).

By strengthening the foundation of religious understanding from an early age through this program, we hope to produce a Quranic generation that is not only a memorizer of the Quran but is also able to practice its values in everyday life (Azzam, Mukti, & Syamsul, 2023).

## RESEARCH METHODOLOGY

This research uses a qualitative approach with a case study design (Suriyati, Nurqadriani, Jaya Nur, & Mustamir, 2024). This approach was chosen to examine more closely the impact of the Community Service Program on the development of tahfiz houses (Karim, Muhammad, & Arifin, 2020). This study aims to understand the perceptions, experiences, and influences felt by community service program students and the development of tahfiz houses in fostering the younger generation through this program. Case studies allow researchers to examine detailed data on interactions between students, the community, and non-formal educational institutions in the context of religious education (Hikmah & Hartati, 2021).

The population of this study was community service program students who were involved in fostering tahfiz houses in several regions in Indonesia, one of which was in Koto Baru Village (Kesuma Wardanni, Pasiska, & Gunawan, 2022). The research sample was selected purposively and consisted of community service program students who were directly involved in teaching activities at tahfiz houses while in community service program. In addition, the sample also includes

managers and supervisors of tahfiz houses who collaborate with the community service program program. The number of samples will be adjusted by considering the diversity of locations and management of tahfiz houses in the research area.

The tools used in this study include in-depth interviews, participatory observation community service program students, managers of tahfiz houses, and the community involved in the activities to obtain an overview of the impact of community service program activities on fostering tahfiz houses. Participatory observation was conducted to directly observe the interaction of community service program students with students at tahfiz houses (Fadhillah, 2020). Documents such as community service program activity reports and field notes were also used to analyze the progress and results of activities carried out during the service.

The research process began with the selection of research locations that covered several areas in the community service program program for the development of tahfiz houses. The researcher then collected data through in-depth interviews and field observations. The interview process was conducted with community service program students, tahfiz house managers, and several community representatives involved in this activity (Faturrahmi, Hanif, & David, 2022). Observations were made by observing the development activities and interactions between community service program participants and children at the tahfiz house. The data collected were then analyzed qualitatively using thematic analysis techniques to identify themes that emerged from the experiences of community service program participants and tahfiz house managers in raising the Quran generation.

## RESULT AND DISCUSSION

Community service program is part of the curriculum of the University of Indonesia and is an educational program that combines various academic activities with community service (Lina Sopyana, 2022). In this program, students are directly involved in the community and apply the knowledge gained on campus to help solve various social, economic, and environmental problems. The purpose of community service program is to increase students' social awareness, strengthen relations between the university and the community, and support sustainable community development (Imam Tabroni, Muhamad Dika Pransah, & Teguh Agus Wahyudi, 2023).

The program is usually implemented in the form of collaborative activities involving students and the community that are developed directly in the field. The field work program carried out in Nagari Koto Baru is called weekly tahfiz (Winda, Rizal, & Afriatin, 2018). Tahfiz in Nagari Koto Baru is an activity carried out by local students at 10 am and after Asr. This activity mainly aims to instill the habit of reading and studying the Quran in children and strengthen religious values in everyday life. This activity usually takes place at the Darussalam Koto Baru Mosque. Children gather to read the Quran, memorize, and discuss Islamic teachings. In carrying out this activity, the tahfiz activity is led by community service program students who have religious knowledge, especially memorizing the Quran (Hamdi Multazam, Ainal Mardhiah, & Nurjannah Ismail, 2024).

Usually, children are taught to read the Quran through correct reading. In addition to reading the Quran, we also occasionally read prayers together for the blessings and welfare of the Koto Baru Nagari community and read Yasinan regularly every month. This activity not only helps religious learning but also strengthens social relations between residents. By gathering every morning and evening after Asr, the Koto Baru Nagari community can strengthen their sense of unity and solidarity (Amrizal et al., 2022). Tahfiz is part of an effort to preserve Islamic cultural identity amidst the challenges of modernization and ensure that religious values remain deeply rooted in the lives of the younger generation and the wider

community, especially children (Ritonga, Mela, & Ayu Desrani, 2022).

**Figure 1.**

Quran Recitation and Memorization Images



In the photo above, students are seen reading the Quran. Studying the Quran is an activity that brings many benefits to children in the community and encourages the growth of the younger generation, especially children with Islamic morals (Farida, Faridi, & Romelah, 2022). This activity provides space for children and adolescents to learn the Quran systematically. By making a habit of reading the Quran every morning and after Asr, they not only improve their reading comprehension but also deepen their understanding of the values it contains. This is a strong foundation for producing people with good character, integrity, and enthusiasm for doing good in everyday life. Quran memorization activities not only provide spiritual benefits but are also a means to fill children's free time with useful things (Kostaman, 2023). Nowadays, many children spend their time in front of gadgets, playing social media, playing games, and doing other unproductive activities. Studying the Quran provides a positive alternative and keeps them away from negative actions such as crime, promiscuity, and negative impacts on the environment (Azmi, Mesiono, & Rahman, 2020).

Another advantage of Studying the Quran is that it allows children to strengthen social relationships between residents. This activity is a place for children to gather. The social interactions that occur during the implementation of the activity create stronger emotional bonds, thereby strengthening the sense of solidarity and mutual care between members of society. This activity clearly shows how religion can be a unifying tool in an increasingly complex social life (Najib & Afifi, 2023). In addition, Studying the Quran functions as religious education for adults. In several sessions, parents and the community are also invited to deepen their religious knowledge, including learning tajwid, interpreting the Quran, and listening to lectures from Ustadz. As a result, Studying not only focuses on children, but also provides broad benefits for all sectors of society.

Although the implementation of Quran memorization has many advantages, it also faces several obstacles and disadvantages (Ishak, Suherman, & Maskur, 2020). One of the main problems is the lack of consistency and commitment of some communities to encourage children to participate in this activity regularly. Some parents may be too busy with work or have difficulty finding time to teach their children about the Quran. Another major weakness is the limited choice of support. Modernization is a major challenge in organizing Quran memorization, especially to maintain the interest of the younger generation. The development of technology and a digital lifestyle often distract children and adolescents (Gultom, 2021). They may prefer to spend their time playing online games or watching videos on social media rather than participating in reading activities. It is feared that if this problem is not addressed with a creative approach, Quran memorization will lose its relevance in the eyes of the younger generation,



especially children (Fitriani, 2023). To overcome this challenge, innovation is needed in teaching methods. For example, the use of technology such as interesting Islamic learning videos or digital Quran applications can interfere with your learning. In addition, giving small gifts to children who are enthusiastic about participating in Quran memorization can also be an additional motivation (Cindy & Mahariah, 2023). This creates a more dynamic and fun atmosphere and encourages children to participate more enthusiastically.

Qur'ani Generation is a program that supports the education of the younger generation who love the Quran and have noble morals through Community Service community service program activities (Abdul Aziz, Sastradiharja, & Tasbih, 2024). This program aims to develop and improve the ability to read the Quran, understand Islamic values, and practice religious teachings in everyday life. community service program students act as teachers and mentors who help children learn tajwid and memorize verses of the Quran, daily prayers, and inspirational stories from Islamic stories (Rukmawati, Sutisna, & Priyatna, 2023). Through an interactive and innovative approach, this program not only instills spiritual values, but also builds social skills, increases self-confidence, and strengthens university community relations (Nurjannah, 2021).

## CONCLUSION

Quran Generation Program: community service program Pembina Rumah Tahfizh Quran is a strategic step in educating a young generation with noble morals and based on Islamic values. Through the mentoring of the tahfizh house, community service program students play an active role as agents of change who are committed to developing and improving the ability to read the Quran in social practice. This program not only provides the benefits of religious education, but also becomes a means of strengthening the character of the young generation to face the challenges of an increasingly complex era.

In addition, this program functions as a bridge to strengthen the relationship between the university and the local community. By using a creative and interactive approach, this activity has succeeded in creating a comfortable learning environment, increasing children's enthusiasm for learning religion, and encouraging active participation of parents in religious education. Through this synergy, it is hoped that a generation of the Quran will emerge who are not only spiritually intelligent but also able to provide examples in community life. This program reflects the important role of students in community service that has a real and lasting impact.

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