THE ROLE OF COMMUNITY SERVICE PROGRAM (KKN) STUDENTS IN IMPROVING CHILDREN'S RELIGIOUS KNOWLEDGE THROUGH LEARNING AT MDTA HAJI BUSRO

Muhammad Azizi Syahputra, Aditya Nur Kholis, Agus Syahputra Purba, Jelita Angel, Najwa Azizah, Ziza Putri Aisyah Fauzi, Dara Fitrah Dwi
Universitas Muslim Nusantara Al-Washliyah, Indonesia
Jl. Garu II A No.93, Harjosari I, Kec. Medan Amplas, Kota Medan, Sumatera Utara 20147
e-mail: mazizisyahputra53@gmail.com

Abstract: *The Student Community Service Program (KKN) represents a form of student service to the community through the application of knowledge and skills acquired during their academic studies. One of the activities undertaken by KKN Group 27 from Universitas Muslim Nusantara Al-Washliyah in Pematang Setrak Village was religious instruction at MDTA Haji Busro. This activity aimed to enhance the children's religious knowledge and enthusiasm for learning through lessons covering Arabic letters (Hijaiyah), Quranic recitation, Malay-Arabic script (Arab-Melayu), wudhu (ablution) procedures, prayer rituals, the adhan (call to prayer), and calligraphy. The methodology employed was a descriptive approach involving observation, coordination with the *madrasa* administration, the conduct of lessons, practical exercises, and activity evaluation. The results indicate that the learning process was successfully implemented and the students were able to comprehend the material presented. The activity also provided the university students with experience in facilitating the learning process and interacting directly with the students. It is hoped that the program's sustainability will be ensured through collaboration among the *madrasa*, the university, the village government, and future KKN student groups.*

Keywords: *Community Service Program (KKN), religious education, MDTA, university students, learsners.*

INTRODUCTION

Religious education is one of the main pillars in shaping children's morals, character, and spiritual understanding from an early age. Amid the tide of modernization and the rapid development of digital information technology, the challenge of maintaining children's correct understanding and habits of worship has become increasingly complex. Massive exposure to digital media without a strong counterbalance of religious character education has the potential to erode children's

interest in religious learning. Therefore, instilling religious values from an early age becomes a critical filter so that the younger generation is not only intellectually intelligent but also has a solid moral foundation.

In rural areas such as Pematang Setrak Village, Teluk Mengkudu Subdistrict, Serdang Bedagai Regency, non-formal religious educational institutions such as the Madrasah Diniyah Takmiliyah Awaliyah (MDTA) have a very strategic function. MDTA serves as a supplement to formal primary school education, filling the gap left by the limited hours of religious instruction in public schools. Through MDTA, children receive intensive guidance on the basics of Islamic law, the Qur'an, and daily acts of worship.

Pematang Setrak Village is geographically located approximately 2 km from the center of Teluk Mengkudu Subdistrict and 10 km from Sei Rampah, with an area of 663.33 hectares dominated by the rice-farming sector. The majority of the villagers are Muslim (consisting of Javanese, Malay, Banjar, and Batak ethnic groups), with a relatively strong and harmonious social and religious life. Nevertheless, religious education facilities at the madrasa level, such as MDTA Haji Busro, often face challenges of limited variety in learning methods, visual educational media, and an adequate ratio of teaching staff to guide students intensively.

The university Community Service Program (KKN) is a community service instrument that bridges academia and the needs of village communities. KKN Group 27 of Universitas Muslim Nusantara Al-Wasliyah designed a religious education intervention program focused on MDTA Haji Busro. The focus of this service is directed at strengthening children's theoretical and practical religious knowledge, including the procedure of performing wudu, the obligatory prayers, reading and writing Arabic/Arab Melayu, the adhan, and the development of creativity in Islamic Calligraphy. Through visual and interactive approaches and personal mentoring, this program is expected to significantly increase children's motivation and understanding of worship.

Based on this background, this article aims to document, analyze, and evaluate the role and effectiveness of KKN student mentoring in improving the quality of children's religious knowledge at MDTA Haji Busro, Pematang Setrak Village. The results of this service are expected to provide an overview of a sustainable model for non-formal religious education mentoring in rural areas.

METHOD

This community service activity employed a qualitative approach using observational and descriptive methods. Sugiyono (2011, p. 9) explains that qualitative research is grounded in post-positivist philosophy and is used to investigate objects in natural settings, with the researcher serving as the key instrument. Data are collected through triangulation, analyzed inductively or qualitatively, and interpreted by emphasizing meaning rather than generalization. Stake (2010, p. 90) states that observation is appropriate for qualitative research because researchers can directly see, hear, and interact with participants to obtain relevant information. Meanwhile, Winarta (2006, p. 155) emphasizes describing research problems based on information obtained through interviews with local community members.

The community service activity was conducted at MDTA Haji Busro, located in Hamlets 1–3 of Pematang Setrak Village, Teluk Mengkudu Subdistrict, Serdang Bedagai Regency, North Sumatra. The program lasted three weeks, from July 13 to August 1, 2026, with all students of MDTA Haji Busro serving as the primary target participants. The activities were organized into three stages: preparation and observation, learning implementation, and evaluation and closing.

The preparation and observation stage took place from July 13 to 18, 2026. This stage began with obtaining permission from the Head of Pematang Setrak Village, Rustian Handoko, S.H., and seeking approval and guidance from the field supervisors, Dara Fitrah Dwi, S.Pd., M.Pd., and Apt. Ziza Putri Aisyia Fauzi, S.Farm., M.Farm. The team then conducted courtesy visits and initial engagement with the Head of Madrasah Haji Busro, Zulfahri, S.Ag., coordinated with the madrasa teachers, and examined curriculum requirements and the teaching schedule to ensure that the planned activities aligned with the students' learning needs.

The learning implementation stage was conducted from July 19 to 30, 2026. The activities consisted of planned and structured religious instruction through theoretical explanations, demonstrations of worship practices, individual tutoring, and evening study guidance at the community service post. These activities were designed to support students' understanding of religious material and provide additional learning assistance outside regular classroom sessions.

The final stage, evaluation and closing, was conducted on July 31, 2026. Evaluation was carried out through an Islamic calligraphy competition intended to observe students' creativity and their understanding of the material delivered during the program. The activities concluded with a formal farewell involving the administrators and students of MDTA Haji Busro. Through these stages, the community service program was organized systematically, from initial coordination and learning preparation to the assessment of activities and the closing ceremony.

RESULTS AND DISCUSSION

Profile and Situation of the MDTA Haji Busro Location

Based on the situation analysis of Pematang Setrak Village, the village consists of 8 hamlets with a total population of 4,426 people (2,214 men and 2,212 women). The village has places of worship in the form of 5 mosques and 3 prayer rooms (musholla), as well as adequate formal and non-formal educational facilities. MDTA Haji Busro is one of the main centers of Islamic learning for children in the area from Hamlet I to Hamlet III. The learning priorities at this madrasa focus on strengthening moral character, understanding practical worship, and reciting the Qur'an.

Below is the Matrix Table of the religious learning program by KKN students at MDTA Haji Busro.

Table 1. Religious Learning Program and Student Learning Outcomes at MDTA Haji Busro

No	Learning Material	Mentoring Method	Output Achievement
1	Introduction to the Hijaiyah Letters and reading the hijaiyah letters	Telling the students the hijaiyah letters, then having them memorize the hijaiyah letters and write them in their notebooks.	Grade 2 students are able to remember and write the hijaiyah letters.
2	The Correct Procedure of Wudu	Direct demonstration starting from the intention (niyyah) of wudu, then the correct movements of wudu, as well as individual correction of practice.	Students are able to memorize the intention of wudu and also perform the movements of wudu correctly.
3	Quran Recitation Guidance	Individual mentoring by reading one by one, correcting articulation (makhraj), and applying basic tajwid interactively.	Students show improved fluency in reading the Qur'an and accuracy in pronouncing tajwid.
4	Adhan Practice	Vocal and intonation training for the adhan, memorization of the wording of the adhan & iqamah, and simulations of	Male students are brave and able to recite the adhan and iqamah with

		coming forward one by one in front of the class.	proper intonation and tajwid.
5	The Correct Procedure of Prayer	Demonstration of the prayer movements in sequence (obligatory prayer), reciting the intention & prayer recitations together, and evaluating the students' movements.	Students are able to recite the prayer recitations and perform the sequence of movements of the obligatory prayer in an orderly and correct manner.
6	Calligraphy Writing Art	Introduction to the basic rules of lines/calligraphic letter forms, providing pattern examples, and guiding students in coloring/writing calligraphy.	Students are able to recognize the aesthetic forms of Arabic letters and produce simple calligraphy artworks neatly.

Teaching Implementation and Strengthening of Practical Worship

The implementation of the community service program by KKN Group 27 of Universitas Muslim Nusantara (UMN) Al-Washliyah at MDTA Haji Busro was directed at two main focuses, namely strengthening basic religious literacy and cultivating the habit of practical worship. Mentoring was carried out gradually through interactive approaches, direct demonstrations, and personal guidance (*Face to Face*) to ensure understanding and the achievement of the students' learning outcomes. The following are the details of the implementation of learning and the strengthening of practical worship.

The first material was the introduction and writing of the Hijaiyah Letters. The mentoring began with a re-introduction of the hijaiyah letters to the students at the MDTA. The KKN students used a visual memorization method and trained the students' fine motor skills through writing the hijaiyah letters in a structured way in their own notebooks. Through this method, all students showed improved memory of the shapes and names of the hijaiyah letters and were able to write them independently and neatly in their notebooks.

The second material, wudu training, focused on understanding the sequence prescribed by Islamic law and the correctness of the movements. The KKN students directly demonstrated the correct procedure of wudu, starting from reciting the intention of wudu to the supplication after wudu. Afterwards, individual evaluation

and correction of practice were carried out to ensure that no pillar of wudu was missed or performed incorrectly. Through this method, the students were able to memorize the wording of the intention of wudu fluently and to perform the entire sequence and movements of wudu correctly in accordance with the rules of jurisprudence (fiqh).

The third material was Quran Recitation Guidance. Quran learning was carried out using an individual approach, in which each student read one by one before the teaching student. This method made it easier for the students to correct articulation *(makhrajul huruf)* and to teach the application of basic tajwid rules directly and interactively. Through this method, the quality and fluency of the students' Qur'an reading improved, accompanied by greater accuracy in pronouncing the basic tajwid rules.

The fourth material was adhan training and practice. This program focused on male students in order to train their courage and ability to call the adhan. The mentoring included vocal exercises, the delivery of the adhan's tone/intonation, memorization of the wording of the adhan and iqamah, and simulations of calling the adhan in turn in front of the class. Through this method, the male students' self-confidence grew, so that they became brave and able to recite the adhan and iqamah with good intonation and proper tajwid.

The fifth material was Simulation of the Procedure of the Obligatory Prayer *(Obligatory Prayer)*. The strengthening of prayer worship was carried out through demonstrations of the prayer movements in a sequential and systematic way. The university students guided the students and led them in reciting the intention and the recitations of the obligatory prayer together. The activity ended with an evaluation of each student's prayer movements one by one to correct body positions that were not precise during bowing, prostration, and sitting for the tashahhud. Through this method, the students were able to recite all the prayer recitations fluently and to perform the sequence of movements of the obligatory prayer in an orderly, correct, and tranquil (tu'maninah) manner.

The sixth material was Islamic Calligraphy Writing Art Learning. This program was meant to hone the students' creativity and love for Islamic art, and the KKN students provided material on the art of calligraphy writing. The method used was an introduction to the basic rules of calligraphic letter forms, the provision of pattern examples, and direct mentoring in coloring and writing simple calligraphy. Through this method, the students were able to recognize the beauty and aesthetics of Arabic letter forms and succeeded in producing simple calligraphy artworks in a neat and creative manner.

Development of Islamic Calligraphy Art

In addition to worship practice, the KKN students provided enrichment material on Islamic local wisdom, namely the Art of Calligraphy, through a special calligraphy learning session for the students. The university students taught techniques of writing khat, the rules of letter proportion, and guided the students in decorating sacred phrases.



Picture 1. Guiding students

As the culmination of the series of Islamic calligraphy art lessons, the university students held a calligraphy competition among the students at the end of the KKN period (31 July 2026). This competition was not only a means of evaluation but also succeeded in boosting the students' enthusiasm for learning, visual creativity, and pride in Islamic cultural traditions.

Supporting Program: Evening Study Guidance

To maximize the absorption of the material, the KKN 27 students also opened Evening Study Guidance at the KKN Post (Posko). This evening program facilitated the children of Pematang Setrak Village who wished to deepen their MDTA religious lessons or complete their formal school assignments, thus creating a conducive learning environment outside school hours.

Program of Sustainability and Follow-Up Plan

So that the positive impact of the learning does not end with the end of the KKN period, a follow-up plan was formulated, integrated with the managers of MDTA Haji Busro and the Pematang Setrak Village Government, the first of which is the provision of illustrated modules on worship practice and calligraphy practice boards for the students.

Next, it is proposed that MDTA Haji Busro become a regular location for community service or the KKN of UMN Al-Washliyah in subsequent periods. It also involves local village youth in continuing the evening study guidance for the children.

Below is an additional section of the research results containing the real impact after the implementation of the program, consisting of **3 paragraphs**. The additional text sections have been highlighted in yellow (using the <mark style="background-color: yellow;"> tag):

Real Impact of the Program Implementation

The implementation of the series of community service programs at MDTA Haji Busro had a significant and tangible impact on improving the students' Qur'an literacy competence and their independence in practical worship. Before the intervention, most students still hesitated in reciting tajwid rules and the sequence of the pillars of worship. However, after intensive face-to-face mentoring, a clear improvement occurred in which all students of the basic grades were able to recognize and write the hijaiyah letters neatly and read the iqra/Qur'an with much more orderly makhraj. In addition, the students no longer merely memorized the theory of purification and prayer procedures but were able to practice the pillars of wudu in an orderly manner and perform the obligatory prayer movements precisely and with tranquility (tu'maninah).



Picture 2. Providing guidance

The next real impact was seen in the growth of the students' self-confidence, mental courage, and motivation to learn religion. The adhan training and in-class practice simulations succeeded in changing the attitude of the male students, who were initially passive and shy, into being more enthusiastic and brave in calling the adhan and iqamah loudly and with proper tajwid at the local musholla. Similar enthusiasm appeared in the introduction of Islamic calligraphy art, which culminated in the students' competition; this activity tangibly stimulated the students' visual creativity toward the beauty of Arabic script, generated emotional

pride in Islamic art, and at the same time built a positive and supportive climate of learning competition among the students.

Socially and communally, the presence of this program fostered a culture of independent learning that extended beyond madrasa hours through the evening study guidance program at the KKN Post. The students' parents felt the direct benefits, as the children's dependence on gadgets in the evening decreased and shifted to reviewing religious lessons and formal school assignments. This success also triggered a shared concern between the ustadz/ustadzah of MDTA Haji Busro and the local village youth to jointly continue the pattern of learning mentoring, thereby creating a sustainable village Islamic education ecosystem with a long-lasting impact on the environment of Pematang Setrak Village.

CONCLUSION

The implementation of the KKN Group 27 UMN Al-Washliyah program in Pematang Setrak Village has proven to make a real positive contribution to improving the religious knowledge and skills of children at MDTA Haji Busro. Through a variety of interactive learning methods, such as demonstrations of practical worship (wudu/prayer), Quran recitation guidance, Arab Melayu writing, and Calligraphy Art training, the students experienced improved understanding of the pillars of worship, fluency in reading the Qur'an, and Islamic artistic creativity. The harmonious synergy among the university students, the madrasa, and the community was the key factor.

REFERENCES

Kelompok 27 KKN UMN Al-Washliyah. (2026). *Laporan Pelaksanaan Kegiatan Kuliah Kerja Nyata (KKN) di Desa Pematang Setrak, Kecamatan Teluk Mengkudu, Kabupaten Serdang Bedagai*. Medan: Universitas Muslim Nusantara Al-Washliyah.

Lubis, M. S., Ritonga, A. R., Indriani, R., Lubis, A. P., Pradana, C. A., & Amalia, A. (2023). Peran Mahasiswa KKN 19 UINSU Dalam Peningkatan Tajwid Al-Qur'an Melalui Program Mengaji Bersama Di Desa Pasir Permit. *Siber Interaktif: Jurnal Pendidikan Multimedia*, 1(2), 101–108. http://www.jahe.or.id/index.php/jahe/article/view/1482/758

Maghribi, A. M., Anisa, Marsela, A., Syamila, & Sari, L. K. (2023). Peran Mahasiswa Dalam Meningkatkan Kemampuan Membaca Al-Quran Melalui Kegiatan KKN Mengajar Mengaji. *BERDAYA: Jurnal Pendidikan dan Pengabdian Kepada Masyarakat*, 6(1), 51–62. https://ejournal.imperiuminstitute.org/index.php/BERDAYA/article/view/1160/543

Mitra, R., Rambe, A. R. S., Mardatillah, K., 'Ilman, M. Z., & Kusmilawaty. (2025). Pembinaan Karakter Islami Anak Melalui Optimalisasi Magrib Mengaji pada Program Kuliah Kerja Nyata UIN Sumatera Utara Ling. IX Sido Mukti Baru.*Jurnal Penelitian dan Pengabdian*, 2(2). https://journal.yayasanhaiahnusratulislam.or.id/index.php/recoms/article/view/479

Nasution, J., Arifin, I., Sayuti, G., Sastiani, A. F., & Sari, S. I. (2025). Peran Mahasiswa Kuliah Kerja Nyata (KKN) dalam Menguatkan Pemahaman dan Praktik Keagamaan di Desa Singa. *EDU SOCIETY: Jurnal Pendidikan, Ilmu Sosial dan Pengabdian Kepada Masyarakat*, 5(3). https://jurnal.permapendis-sumut.org/index.php/edusociety/article/view/1717/1423

Syafri, F., Alfaris, S. M., Sara, H., Rudila, I., Rifka, C., & Jeki, A. (2025). Peran Mahasiswa KKN Berbasis Masjid dalam Meningkatkan Literasi Keagamaan dan Sosial Masyarakat Desa Riak Siabun. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan (JERKIN)*, 3(4), 2818–2826. https://jerkin.org/index.php/jerkin/article/view/875/662

Utami, E., Anggreani, W., Sarpika, F., Andriani, E., Diana, A., Agustina, L. F., Yunatalia, S., Melianda, S., Ariansyah, R., Alam, I. T., & Wulandari, W. (2025). Peran Mahasiswa Kuliah Kerja Nyata Terprogram (KKN-T) Untuk Mensosialisasikan Institut Agama Islam Pagar Alam Kepada Masyarakat Secara Berkelanjutan Di Kelurahan Karang Dalo Kecamatan Dempo Tengah. *Jurnal Pengabdian Kepada Masyarakat Nusantara (JPKM-N)*, 6(1), 115–122. http://www.jahe.or.id/index.php/jahe/article/view/2402/1343