

## Quranic Generation: Community Service Program Develops Al-Quran Education Park

Lusiana Rahmadani Putri<sup>1</sup> , Kamaluddin<sup>2</sup> ,  
Saifiullah Aziz<sup>3</sup> 

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

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

<sup>3</sup>Herat University, Afghanistan

### ABSTRACT

**Background.** The community service program in Indonesia has become an important part of efforts to build a better community, including in the context of Al-Qur'an education. community service program activities can be an effective means to develop the potential of the younger generation in understanding and practicing the Al-Qur'an.

**Purpose.** This study aims to explore the effectiveness of the community service program program in fostering Al-Qur'an Education Parks as an effort to strengthen the understanding and practice of the Al-Qur'an among the younger generation.

**Methods.** 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 managers of Al-Qur'an Education Parks.

**Results.** The results of the study indicate that the community service program program is effective in improving the understanding and practice of the Al-Qur'an among the younger generation, with increased active participation in learning activities and religious life.

**Conclusions.** The community service program can be used as a useful model in fostering Al-Qur'an Education Parks, by emphasizing the integration of Al-Qur'an values in the daily lives of the younger generation.

**Citation:** Putri, R, L. Kamaluddin, Kamaluddin. , & Aziz, S. (2025). Generasi Qur'ani: Community Service Program Membina Taman Pendidikan Al-Qur'an. *Pengabdian: Jurnal Abdimas*, 3(2), 79–85.

<https://doi.org/10.70177/abdimas.v3i2.1546>

### Correspondence:

Kamaluddin,  
[kamaluddin@gmail.com](mailto:kamaluddin@gmail.com)

**Received:** October 12, 2024

**Accepted:** October 15, 2024

**Published:** June 30, 2025

### KEYWORDS

Quranic Generation, Quranic Understanding, Quranic Education

### INTRODUCTION

Today's young Muslim generation faces challenges in understanding and practicing the teachings of the Qur'an amidst the complex dynamics of modern life (Vincent et al., 2020). Al-Qur'an education is a crucial aspect in shaping the character and spirituality of the Qur'anic generation. The community service program in Indonesia has proven to be an effective method in building active student involvement in community development, but has not been widely studied in the context of developing Al-Qur'an Education Parks (Ohta, Yata, & Sano, 2022). Formal educational approaches are often unable to



accommodate the complexity of understanding the Qur'an which combines theory with practical experience.

The role of educational institutions and society in instilling the values of the Qur'an in the younger generation needs to be continuously strengthened through innovative approaches that are more integrated and relevant to the context of the times (Shahriar & Tariq, 2021). The development and development of Al-Qur'an Education Parks in various regions have shown the potential to be an effective means of supporting comprehensive non-formal education, but more research is needed to identify factors that influence the success of implementation and its impact on the understanding of the Qur'an by the younger generation (Bendjamaa & Nora, 2020). There has not been much research examining the effectiveness of the community service program in the specific context of developing Al-Qur'an Education Parks (Jalili, Ulfa, & Rena, 2024). Systematic empirical reports on the experiences and learning of community service program participants in this context are still rare, so there is a need to explore more deeply how this program can contribute to strengthening the understanding of the Qur'an. It is unclear how participatory experiences in community service program can change the perception and commitment of the younger generation towards the Qur'an as a guide to life (Mazzini, 2021). Studies that focus on evaluating the long-term impact of fostering Al-Qur'an Education Parks on character formation and the spiritual life of the younger generation are also needed to fill this knowledge gap.

This study aims to fill this knowledge gap by exploring the contribution of the community service program in fostering Al-Qur'an Education Parks as an innovative strategy in non-formal education (Fazmiya et al., 2022). By understanding how active interaction with the environment and direct practice in Al-Qur'an Education Parks can deepen understanding and practice of the Qur'an, this study is expected to provide new insights and valuable contributions in the context of religious education in Indonesia.

The rationale behind this study is to identify the potential of the community service program as a learning model that can be widely adopted to strengthen Al-Qur'an education among the younger generation. By strengthening the foundation of religious understanding from an early age through this program, it is hoped that it can form a Qur'ani generation who are not only able to memorize the Qur'an, but also practice the values in everyday life more meaningfully.

## RESEARCH METHOD

This study uses a qualitative approach with a case study design (Vogel et al., 2019). This approach was chosen to explore in depth the influence of the community service program in fostering the Al-Qur'an Education Park (Mayring, 2019). This study aims to understand the perceptions, experiences, and impacts felt by community service program students and managers of the Al-Qur'an Education Park in fostering the younger generation through this program (Ames, Glenton, & Lewin, 2019). Case studies allow researchers to explore detailed data related to the interactions between students, the community, and non-formal educational institutions in the context of religious education.

The population in this study were community service program students involved in fostering the Al-Qur'an Education Park in several regions in Indonesia. The research sample was taken purposively, namely community service program students who were directly involved in fostering activities at the Al-Qur'an Education Park during the community service program period. In addition, the sample also includes managers and caregivers of the Al-Qur'an Education Park who collaborate with the community service program. The number of samples will be adjusted considering the diversity of locations and the diversity of management of the Al-Qur'an Education

Park in the area used as the subject of the study.

The instruments used in this study include in-depth interviews, participatory observation, and documentation. In-depth interviews were conducted with community service program students, managers of the Al-Qur'an Education Park, and the community involved in the activity to obtain perspectives on the impact of community service program activities on the development of the Al-Qur'an Education Park. Participatory observation was conducted to directly observe the interaction between community service program students and students at the Al-Qur'an Education Park. Documentation in the form of community service program activity reports and field notes will also be used to analyze the progress and results of the activities that have been carried out.

The research procedure begins with the selection of research locations that cover several areas with community service program programs that foster the Al-Qur'an Education Park. After that, the researcher will collect data through in-depth interviews and observations in the field. The interview process was conducted with community service program students, managers of the Al-Qur'an Education Park, and several community leaders involved in this activity. Observations were conducted by observing the coaching activities and interactions between community service program participants and children at the Al-Qur'an Education Park. Furthermore, the collected data will be analyzed qualitatively with thematic analysis techniques to identify themes that emerge from the experiences of community service program participants and managers of the Al-Qur'an Education Park in fostering the Qur'anic generation.

## **HASIL DAN PEMBAHASAN**

Community service program is an educational program that is part of the curriculum of universities in Indonesia, which integrates various academic activities with community service (Govindan, Mina, & Alavi, 2020). In this program, students are directly involved in the community to apply the knowledge they have learned on campus to help solve various social, economic, and environmental problems (Bibri, 2022). community service program aims to increase students' social awareness, strengthen the relationship between universities and the community, and support sustainable community development (Holland et al., 2021). This program is usually carried out in the form of collaborative activities, involving students and the community who are directly involved in the field. The field work program carried out in Lawang Village is called Maghrib Mengaji, Maghrib Mengaji in Lawang Village is an activity carried out by the local community after Maghrib prayer time (Brooks & Butler, 2021). This activity aims to build the habit of reading and studying the Qur'an, especially for children, while strengthening religious values in everyday life.

This activity is usually held at the Taqwa Lawang mosque. Children gather to read the Qur'an together, listen to sermons, and discuss Islamic teachings (Nurfaidah, Tambunan, Yonata, Kurniawati, & Lestariyana, 2020). In implementing this activity, the Magrib Mengaji activity is led by community service program students who have religious knowledge, especially reciting the Qur'an. Children are usually taught to read the Qur'an with correct tajwid. In addition to reading the Qur'an, sometimes prayers are also read together for the blessings and welfare of the Nagari Lawang community as well as regular monthly Yasinan readings. This activity not only functions as a means of religious learning, but also as a way to strengthen social relations between residents (Kautsar et al., 2024).

By gathering every night after Magrib, the Nagari Lawang community can strengthen their sense of togetherness and solidarity (Suyanto & Lestari, 2024). Maghrib Mengaji is part of an effort to maintain Islamic cultural identity amidst the challenges of modernization, so that religious values remain embedded in the lives of the younger generation and society, especially children as a whole.

**Figure 1.****Maghrib Recitation Picture**

In the picture above there is a picture of Maghrib reciting the Koran. Maghrib reciting the Koran is an activity that has many benefits for society, in building the younger generation, especially children who have Islamic morals (Facal, 2020). This activity provides space for children and adolescents to study the Koran in a structured manner. By carrying out the habit of reading the Koran every night after Maghrib, they not only improve their reading skills, but also deepen their understanding of the values contained therein. This is a strong foundation for creating individuals with good character, honesty, and the spirit of doing good in everyday life. In addition to providing spiritual benefits, this Maghrib reciting the Koran activity is also a tool to fill children's free time with useful things (Abasimel, 2023). In the modern era like today, many children spend their time in front of gadgets, either playing social media, games, or other less productive activities. Maghrib reciting the Koran provides a positive alternative, keeping them away from negative behavior such as delinquency, promiscuity, and bad environmental influences. Another advantage of Magrib Mengaji is that children have the ability to strengthen social relationships among residents (Hameed, Bhatti, Khan, & Syed, 2020). This activity is a gathering place for children. Social interactions that occur during the implementation of the activity can create stronger emotional bonds, thereby strengthening solidarity and mutual care among community members. This activity is real evidence of how religion can be a unifying tool in the midst of increasingly complex social life (Hussein Kakembo, Abduh, & Pg Hj Md Salleh, 2021).

In addition, Magrib Mengaji also functions as a means of religious education for adults. In several sessions, parents or the general public are also invited to deepen religious knowledge, such as learning tajwid, interpreting the Qur'an, or listening to sermons from ustadz. This makes Magrib Mengaji not only focus on children, but also provide broader benefits for all elements of society. Despite having many advantages, the implementation of Magrib Mengaji also faces several obstacles or shortcomings (Rethel, 2019). One of the main problems is the lack of consistency and commitment from some people to get their children to participate in this activity regularly (Padela, Klima, & Duivenbode, 2020). Some parents may be too busy with work or find it difficult to arrange time to take their children to the place of



pengajian. Another significant deficiency is the limited supporting facilities.

Modernization is a major challenge for the implementation of Magrib Mengaji, especially in maintaining the interest of the younger generation (Asutay & Yilmaz, 2021). The development of technology and a digital lifestyle are often a distraction for children and adolescents. They may prefer to spend time playing online games or watching videos on social media rather than participating in Quran reading activities (Kalkavan, Dincer, & Yüksel, 2021). If this is not addressed with a creative approach, it is feared that Magrib Mengaji will lose its relevance in the eyes of the younger generation, especially children. To overcome this challenge, innovation is needed in teaching methods (Ezzani, Brooks, Yang, & Bloom, 2023). For example, learning can be interspersed with the use of technology, such as interesting Islamic learning videos or digital Quran applications. In addition, giving small awards to children who diligently follow Magrib Mengaji can also be additional motivation (Costa & Pita, 2021). This can create a more dynamic and enjoyable atmosphere, so that children are more enthusiastic to participate.

Qur'anic Generation is a program designed to support the formation of a young generation who loves the Qur'an and has noble morals through real work lecture community service program activities. This program focuses on fostering the Al-Qur'an Education Park (TPA) in the Nagari Lawang Community, with the aim of improving the ability to read the Qur'an, understanding Islamic values, and practicing religious teachings in everyday life (Bensaid, 2021). Community service program students act as teachers and companions who help children learn tajwid, memorize verses of the Qur'an, daily prayers, and inspirational stories from Islamic stories. Through an interactive and innovative approach, this program not only instills spiritual values, but also builds social skills, increases self-confidence, and strengthens community relations with universities.

## CONCLUSION

Qur'anic Generation Program: community service program Fostering Al-Qur'anic Education Parks is a strategic step in forming a young generation with noble morals based on Islamic values. Through the fostering of Al-Qur'anic Education Parks (TPA), community service program students play an active role as agents of change that support the improvement of the ability to read, understand, and practice the Qur'an in the community. This program not only provides the benefits of religious education, but also becomes a means of strengthening the character of the younger generation in facing the increasingly complex challenges of the times. In addition, this program is a bridge that strengthens the relationship between universities and the community. With a creative and interactive approach, this activity is able to create a pleasant learning atmosphere, increase children's enthusiasm for learning religion, and encourage active participation of parents in religious education. Through this synergy, it is hoped that a Qur'anic generation will be formed that is not only spiritually intelligent, but also able to be a role model in community life. This program reflects the importance of the role of students in community service that has a real and sustainable impact.

## DAFTAR PUSTAKA

- Abasimel, N. A. (2023). Islamic Banking and Economics: Concepts and Instruments, Features, Advantages, Differences from Conventional Banks, and Contributions to Economic Growth. *Journal of the Knowledge Economy*, 14(2), 1923–1950. <https://doi.org/10.1007/s13132-022-00940-z>
- Ames, H., Glenton, C., & Lewin, S. (2019). Purposive sampling in a qualitative evidence synthesis: A worked example from a synthesis on parental perceptions of vaccination communication. *BMC Medical Research Methodology*, 19(1), 26. <https://doi.org/10.1186/s12874-019-0665-4>

- Asutay, M., & Yilmaz, I. (2021). Constituting an Islamic social welfare function: An exploration through Islamic moral economy. *International Journal of Islamic and Middle Eastern Finance and Management*, 14(3), 524–540. <https://doi.org/10.1108/IMEFM-03-2019-0130>
- Bendjamaa, F., & Nora, T. (2020). A Dialogue-System Using a Qur’anic Ontology. *2020 Second International Conference on Embedded & Distributed Systems (EDiS)*, 167–171. Oran, Algeria: IEEE. <https://doi.org/10.1109/EDiS49545.2020.9296437>
- Bensaid, B. (2021). An Overview of Muslim Spiritual Parenting. *Religions*, 12(12), 1057. <https://doi.org/10.3390/rel12121057>
- Bibri, S. E. (2022). The Metaverse as a virtual form of data-driven smart urbanism: Platformization and its underlying processes, institutional dimensions, and disruptive impacts. *Computational Urban Science*, 2(1). <https://doi.org/10.1007/s43762-022-00051-0>
- Brooks, J. T., & Butler, J. C. (2021). Effectiveness of Mask Wearing to Control Community Spread of SARS-CoV-2. *JAMA*, 325(10), 998. <https://doi.org/10.1001/jama.2021.1505>
- Costa, J., & Pita, M. (2021). Entrepreneurial initiative in Islamic economics – the role of gender. A multi-country analysis. *Journal of Islamic Accounting and Business Research*, 12(6), 793–813. <https://doi.org/10.1108/JIABR-01-2020-0010>
- Ezzani, M. D., Brooks, M. C., Yang, L., & Bloom, A. (2023). Islamic school leadership and social justice: An international review of the literature. *International Journal of Leadership in Education*, 26(5), 745–777. <https://doi.org/10.1080/13603124.2021.2009037>
- Facal, G. (2020). Islamic Defenders Front Militia (Front Pembela Islam) and its Impact on Growing Religious Intolerance in Indonesia. *TRaNS: Trans -Regional and -National Studies of Southeast Asia*, 8(1), 7–20. <https://doi.org/10.1017/trn.2018.15>
- Fazmiya, M. J. A., Sultana, A., Rahman, K., Heyat, M. B. B., Sumbul, Akhtar, F., ... Appiah, S. C. Y. (2022). Current Insights on Bioactive Molecules, Antioxidant, Anti-Inflammatory, and Other Pharmacological Activities of Cinnamomum camphora Linn. *Oxidative Medicine and Cellular Longevity*, 2022, 1–23. <https://doi.org/10.1155/2022/9354555>
- Govindan, K., Mina, H., & Alavi, B. (2020). A decision support system for demand management in healthcare supply chains considering the epidemic outbreaks: A case study of coronavirus disease 2019 (COVID-19). *Transportation Research Part E: Logistics and Transportation Review*, 138, 101967. <https://doi.org/10.1016/j.tre.2020.101967>
- Hameed, I., Bhatti, Z. A., Khan, M. A., & Syed, S. (2020). How and when Islamic work ethic (IWE) leads to employee promotive and prohibitive voice? The interplay of employee moral identity and perceived voice opportunity. *International Journal of Islamic and Middle Eastern Finance and Management*, 13(4), 593–612. <https://doi.org/10.1108/IMEFM-09-2019-0382>
- Holland, A. E., Cox, N. S., Houchen-Wolloff, L., Rochester, C. L., Garvey, C., ZuWallack, R., ... Singh, S. J. (2021). Defining Modern Pulmonary Rehabilitation. An Official American Thoracic Society Workshop Report. *Annals of the American Thoracic Society*, 18(5), e12–e29. <https://doi.org/10.1513/AnnalsATS.202102-146ST>
- Hussein Kakembo, S., Abduh, M., & Pg Hj Md Salleh, P. M. H. A. (2021). Adopting Islamic microfinance as a mechanism of financing small and medium enterprises in Uganda. *Journal of Small Business and Enterprise Development*, 28(4), 537–552. <https://doi.org/10.1108/JSBED-04-2019-0126>
- Jalili, I., Ulfa, F., & Rena, S. (2024). GENDERED RESILIENCE: ISLAMIC LEGAL MAXIMS AND PANDEMIC RESPONSES AMID INDONESIA’S ENVIRONMENTAL AND SOCIETAL CHALLENGES. *Journal of Law and Sustainable Development*, 12(9), e3965. <https://doi.org/10.55908/sdgs.v12i9.3965>
- Kalkavan, H., Dinçer, H., & Yüksel, S. (2021). Analysis of Islamic moral principles for sustainable economic development in developing society. *International Journal of Islamic and Middle Eastern Finance and Management*, 14(5), 982–999. <https://doi.org/10.1108/IMEFM-07-2019-0271>

- Kautsar, A., Nihaya, I. U., Wahyudi Rahman, M. F., Hadi, H. K., Safitri, A., & Wijayati, D. T. (2024). Distance Learning for Community Service Program (COMMUNITY SERVICE PROGRAM ) Students: Finance Courses. *2024 ASU International Conference in Emerging Technologies for Sustainability and Intelligent Systems (ICETISIS)*, 723–727. Manama, Bahrain: IEEE. <https://doi.org/10.1109/ICETISIS61505.2024.10459643>
- Keller, M., Ritter, D., Schmitt, L., Hänggi, S., Onder, C., Abel, D., & Albin, T. (2020). Teaching Nonlinear Model Predictive Control with MATLAB/Simulink and an Internal Combustion Engine Test Bench. *IFAC-PapersOnLine*, 53(2), 17190–17197. <https://doi.org/10.1016/j.ifacol.2020.12.1733>
- Mayring, P. (2019). Qualitative Inhaltsanalyse – Abgrenzungen, Spielarten, Weiterentwicklungen. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, Vol 20, No 3 (2019): Qualitative Content Analysis I. <https://doi.org/10.17169/FQS-20.3.3343>
- Mazzini, G. (2021). Ancient South arabian inscription BynM 5: A new interpretation and semitic parallels. *Arabian Archaeology and Epigraphy*, 32(S1), 362–366. <https://doi.org/10.1111/aae.12174>
- Nurfaidah, S., Tambunan, A. R. S., Yonata, F., Kurniawati, D., & Lestariyana, R. P. D. (2020). International Students' Perceptions of Virtual Service Learning Program Amidst COVID-19 Pandemic. *Journal of International Students*, 10(S3), 198–208. <https://doi.org/10.32674/jis.v10iS3.3207>
- Ohta, R., Yata, A., & Sano, C. (2022). Students' Learning on Sustainable Development Goals through Interactive Lectures and Fieldwork in Rural Communities: Grounded Theory Approach. *Sustainability*, 14(14), 8678. <https://doi.org/10.3390/su14148678>
- Padela, A. I., Klima, K., & Duivenbode, R. (2020). Producing Parenthood: Islamic Bioethical Perspectives & Normative Implications. *The New Bioethics*, 26(1), 17–37. <https://doi.org/10.1080/20502877.2020.1729575>
- Rethel, L. (2019). Corporate Islam, Global Capitalism and the Performance of Economic Moralities. *New Political Economy*, 24(3), 350–364. <https://doi.org/10.1080/13563467.2018.1446925>
- Shahriar, S., & Tariq, U. (2021). Classifying Maqams of Qur'anic Recitations Using Deep Learning. *IEEE Access*, 9, 117271–117281. <https://doi.org/10.1109/ACCESS.2021.3098415>
- Suyanto, E., & Lestari, S. (2024). Community Participation In The Waste Alms Movement Program Efforts To Strengthen Social Solidarity And Build Community Welfare In Purwokerto. *Pakistan Journal of Life and Social Sciences (PJLSS)*, 22(2). <https://doi.org/10.57239/PJLSS-2024-22.2.00148>
- Vincent, J.-L., Sakr, Y., Singer, M., Martin-Loeches, I., Machado, F. R., Marshall, J. C., ... for the EPIC III Investigators. (2020). Prevalence and Outcomes of Infection Among Patients in Intensive Care Units in 2017. *JAMA*, 323(15), 1478. <https://doi.org/10.1001/jama.2020.2717>
- Vogel, C., Zwolinsky, S., Griffiths, C., Hobbs, M., Henderson, E., & Wilkins, E. (2019). A Delphi study to build consensus on the definition and use of big data in obesity research. *International Journal of Obesity*, 43(12), 2573–2586. <https://doi.org/10.1038/s41366-018-0313-9>

**Copyright Holder :**

© Lusiana Ramadhani Putri et al. (2025).

**First Publication Right :**

© Pengabdian: Jurnal Abdimas

**This article is under:**

