

VILLAGE GOVERNMENT PROGRAMS IN DEVELOPING QUR'AN READING IN BULUNGIHIT VILLAGE, MARBAU SUB- DISTRICT

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Abstract

Al-Qur'an is a way of life for Muslims, if it is abandoned then it will get lost, so it is a must for Muslims to learn and read Al-Qur'an. However, it is very unfortunate that children's interest in learning to read the Qur'an is very much this has resulted in very many adults who are still unable to read the Qur'an (illiterate). To deal with this problem, a Koran Reading Development Program was held, which is a program held by the Bulungihit Village Government through reciting activities with Ustadz/Ustadzah and teaching and learning at Madrasah Ibtidaiyah. Children can get the most out of learning how to read the Al-Qur'an properly and correctly. . This study uses a qualitative method with interview techniques where the research conducts questions and answers to several community leaders such as the village head, hamlet head, MDA school head, and Ustadz/ustadzah to collect data. Based on the results of the study, it is explained that the Village Government Program is running well and experiencing developments in each period, this is enough to explain that the role played by the government is very real and sustainable. Supervision continues to be carried out routinely through reports that are made every month. With this, the program can be declared a success and the children's interest in learning to read the Qur'an is increasing and printing the recitations of the Qur'an.

Keywords: Program, Government, Development, Al-Qur'an

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INTRODUCTION

In this day and age where times are getting more advanced and technology is growing rapidly, it has a huge impact on people's lives. Progress that is expected to help humans to make it easier to carry out their activities instead encourages humans to become lazy

and dependent individuals. Parents today take easy steps to calm their children by giving gadgets, so this also has an impact on children's interest and learning development.

It is unfortunate that the age where it should get more important lessons to provoke the growth and development of children is instead contaminated with its love for gadgets. As a result, his world is only centered on pleasure and makes him lazy to learn. Children's age is the right age to learn and develop reading the Qur'an, because basically it is during childhood that brain growth and development is at its peak. It is because of this that anything learned by children will be more easily absorbed, especially the introduction of letters in the Qur'an.

The Qur'an is the Bible that Allah sent down to the Prophet Muhammad to be a source of reading and guidance for Muslims. Even the first verse revealed by Allah is in the form of an order to the Prophet Muhammad to Read. That is proof of how important reading the Qur'an is for Muslims, because reading the Qur'an itself is the first step in interacting with Allah SWT. And there are so many benefits gained by reading the Qur'an.

Al-Qur'an Reading Development Program is a program that is carried out to improve the development of reading the AL-Quran to children by providing formal and informal education. Learning to read the Qur'an with Ustadz / Ustadzah which aims to make children fluent in reading the Qur'an starting from learning from Iqra' books to the Qur'an. Introducing the letters of the Qur'an to children and the correct pronunciation, as well as with the right tadzuwid.

The provision of Koranic learning facilities is considered an effective effort to overcome the negative influence of technological developments that make children only engrossed in their gadgets. With the provision of this facility, children together learn to read the Koran and improve their reading. With this program, it is hoped that it can increase children's interest in learning to read the Koran, both in the mosque together with ustadz/ustadza and at MDA.

In contrast to the advancement of technological knowledge, the development of Islamic knowledge, especially reciting the Koran, is inversely proportional to it. This can be proven by which many are found in the midst of Islamic society there is still someone who is Muslim who still cannot recite the Koran or read the Qur'an. Not even just children but also teenagers, adults, and even the elderly.

With this program, it is hoped that it can develop children's interest in learning the Koran and or reading the Qur'an with the efforts that have been made. Not just learning but it is hoped that their love of reading the Qur'an can be embedded and grow in their hearts. Because actually just learning is not enough if it is not repeated, as in the proverb mentioned "hafal is studied because it is repeated".

However, in this case the important role of the family is also very necessary to continue to provide support, invite, the child to learn to read the Qur'an because basically the family is closer to the child. And therefore the family always reminds and reprimands the child in a bik way so that the child wants to continue learning and reading the Qur'an.

However, in Bulungihit village, which is precisely located in Merbau sub-district, North Labuhanbatu district, North Sumatra, the important problem lies in the lack of

facilities for learning the Koran. The difficulty of finding a Koran teacher and the lack of MDA facilities are the main factors that exist. To learn the Koran, children have to travel 1-2 km so that the child is unlikely to learn if they are not delivered by their parents while their parents are busy with their respective jobs. And in the end the child does not go to school if his parents do not have time to take him.

Therefore, the village government also created a program in which the village government sends and selects Koran teachers officially in each hamlet of each hamlet. With this, it is hoped that children no longer need to travel far to learn the Koran. So that if the parents do not have time to take their children, the child can go alone because the location is not far away. That way children have no more obstacles to being able to learn and read the Qur'an.

Discussing the government program in reading the Qur'an, this research is relevant to the results of research in a journal written by Mujiburrahman (2017) in which it is written about regulations made by the Government of Aceh Besar. Implementing the program considering the Aceh Besar Regional Head Regulation (Pergub) No. 53 of 2012, which establishes guidelines for the implementation of Beut Qur'an Bakda Magrib in the Aceh Besar District. Other districts and cities adopted and followed this program, even becoming a program of the Aceh Government under the leadership of Governor Zaini Abdullah.¹

Furthermore, it can also be related in a journal written by Andi Rahmat Abidin and Saddam Husein (2022) which in his research found that public authority can also play a role as government and local participation in providing material assistance provided by majelis ta'lim and TK/TPA that have been organized. Qur'an, Iqro, and Tajweed books donated by the community and government to support programs designed to promote reading and writing the Qur'an. Collaboration between local and regional governments is not only in material terms through the provision of recitations and honorariums to educators, but on the other hand is related to gifts such as positions and foundations as done by the Bone Regency government.²

RESEARCH METHODS

This research uses qualitative research methods with interview techniques. Where researchers conduct interviews by asking questions related to the discussion in this study to sources related to the implementation of the program to get answers that will later be used as a source of information for this research. This research is in the form of a field because it is carried out directly and plunges into the source of the problem carried out to obtain the information needed by the researcher. the instruments used are in the form of paper question sheets and small notes, electronic media such as cellphones, cameras used

¹Mujiburrahman Mujiburrahman, 'Urgensi Kebijakan Program Beut Al-Qur'an Ba'Da Magrib Terhadap Peningkatan Literasi Al-Qur'an Bagi Anak Usia Sekolah Di Aceh Besar', *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 7.2 (2017), 213 <<https://doi.org/10.22373/jm.v7i2.2362>>.

²Andi Rahmat Abidin and Saddam Husein, 'Upaya Mengatasi Buta Aksara Al-Qur'an Di Kec. Tanete Riattang Timur Kabupaten Bone', *Al-Iltizam: Jurnal Pendidikan Agama Islam*, 7.1 (2022), 190 <<https://doi.org/10.33477/alt.v7i1.3052>>.

to record the interview process. This research uses data collection techniques with observation, interviews and documentation. Data sources are divided into two, namely primary data comes from informants. Secondary data sources come from books, e-books, the internet, journals, scientific articles and other things that support others and can be used as support. Then analyze using an analysis technique with four processes, namely data collection, data reduction, data display and data verification. Then tested data validity using data validity techniques in the form of triangulation of sources, techniques and time.

RESULT AND DISCUSSION

The Importance of Learning the Qur'an in Life

One of the virtues of the Qur'ān is that it is actually the words of the Lord of the Worlds, who is not a creature. Words that do not resemble God's likeness or attributes that are incompatible with Him. The Qur'ān is not exactly the same as the hadith, although both are from God and were spoken by the Prophet Muhammad. The hadiths are clearly not the words (expressions of God), are not mutawatir in their subject matter, do not contain difficulties (miracles), were not compiled for dissemination, etc., like the Qur'ān.³

In accordance with the nature of Rahman and Rahim, Allah provides guidance to achieve human happiness in this world and the hereafter. Humans need guidance whose truth is unquestionable in order to feel happiness. Allah Himself guarantees everything about workers who adhere to His guidance will definitely get happiness.

As stated by Allah in Q.S Al-Baqarah verse 38

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَمَا يَأْتِيَكُمْ مِنْ يَّيْ هُدًى
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
﴿٣٨﴾

Meaning: ""We said, "Come down all of you from Paradise! Then if indeed My guidance comes to you, then whoever follows My guidance, there will be no fear for them and they will not grieve."" (QS. Al-Baqarah [2]: 38)

According to the hadith of the Prophet SAW, if someone reads the Qur'an with the full intention of doing good deeds to Allah, Allah will recognize and judge it as an act, thus rewarding the reader, as stated in a hadith by Tirmidzi from Ibn Mas'ud:

"Whoever reads one letter of the Qur'an, he will gain a good. And that good will be rewarded tenfold. I did not say alif lam mim is one letter. But alif is one letter, lam is one letter and mim is one letter." (HR Tirmidhi).

³Prof.Dr. M.Ag Mardan, *Al-Qur'an Sebuah Pengantar, Pustaka Mapan*, 2010
<<http://repositori.uin-alauddin.ac.id/1661/1/Prof.Mardan.pdf>>.

Furthermore, this definition does not take into account all the features and characteristics of the Qur'ān. As a result, it is difficult to find a comprehensive definition that covers all the most significant aspects of the Qur'ān.⁴

When discussing reciting or reading the Qur'an, it is necessary to know that there is a term *Qiroat al-jahriyyah*, or reciting the Qur'an with a large volume (not silently), is a general term for *al-tilawah*, or reading the Qur'an. While the form that will be used in memorizing *tajweed* like this is the *Mushaf Al-Qur'an*, precisely as a sound image (*alrumuz al-ashwat*) of the Qur'an that is actually contained in the Qur'an.

Meanwhile, reading, which has a more widespread and pervasive meaning, is the term *al-qiroah*, which refers to the process of collecting meaning (intention) and information from the *Mushaf al-Qur'an*. According to the definition of *al-qiroat*, this is a type of reading activity, such as reading silently or mentally (*qiroat al-shomitah*), understanding, weighing, and mutholaah the text and verses of the Qur'an.⁵

While when considering the Qur'ān in the context of community life, the Qur'ān as culture refers to a variety of human expressions. Aside from deciphering the text, however, this epistemology encompasses the extent to which people, especially Muslims, apply the Qur'ān to their private and public activities. The Qur'ān is not only considered to be the *Ummul Kitab* but also a "thing" that has life-changing power for those who emulate it.⁶

The following are some of the connections and interrelationships of the Qur'ān in Muslim community life:

The Qur'an as a Guide to Life

Social difficulties and pathologies will always exist, and will continue to appear in the course of human life. It is related to the destructive and constructive potential that an individual has. Therefore, humans need constant guidance and should not be left alone. In addition, the Quran will always be a source of guidance for individuals whenever and wherever social pathology occurs.

The Qur'an is basically an important guidance that must be conveyed for a straight attitude in human activities. Intelligent activities, rather than strict or socio-political activities, view the Qur'an as love (commitment to Allah).⁷

⁴Ade Jamaruddin Muhammad Yasir, *Studi Al-Quran, Journal of Chemical Information and Modeling*, 2016, LIII.

⁵Mohammad Masykur Rizqillah, *Metodologi Pembelajaran Fiqh, Jurnal Al-Makrifat*, 2019, IV.

⁶Masdudi, 'Studi Al-Qur'an Masdudi', 2016, 82–83.

⁷Irma Riyani, 'Menelusuri Latar Historis Turunnya Alquran Dan Proses Pembentukan Tatanan Masyarakat Islam', *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 1.1 (2016), 27–34 <<https://doi.org/10.15575/al-bayan.v1i1.873>>.

Which then this can be emphasized by what Agus Salim Syukran (2019) said in his journal, which is that when it is said that the Qur'an is a helper for humans, this sentence is still at the level of thought and hope, not yet understood. The directions in this understanding are still possible to be recognized or ignored by them and turned into sales goals. Whereas, when it is said that the Qur'ān is a helper for individuals who are confident or devoted, the guidance here indicates the way it works. Direction here implies the guidance given by Allah to those who accept due to the fact that they hold nothing back in recognizing the reality of the Qur'ān.⁸

The Qur'an Guides Muslims to Use Intellect

In a journal written by M. Arif Setiawan and Malvien Zaenul Asyiqien (2019), it is explained that development is a development cycle or phase in a process that is further developed. Development itself (Development) implies stages of expansion in something related to number, size, and significance. Development can also mean a transformative phase of development.

As for the important component in human self-development is the intellect. The intellect is a device for thinking and it cannot be recognized in the substantial structure, however, in theoretical explanations the intellect is the central idea in humans. Hence the Qur'ān again and again moves and encourages human focus using a variety of means, so that humans use their intellect. Both in an emphatic manner, calling for the utilization of reason and there are also curiosities as to why humans need to utilize reason.⁹

The Qur'an Teaches About Patience

In a journal written by Sukino (2018), it is explained that in religion, patience is one of the stations of religion, and one of the pillars of a person who is pious in getting closer to Allah. In essence, patience is a sign of one's self-consistency in upholding established principles. Because it activates the ability to endure and uphold the religion of Allah, patience has great benefits in building the soul, strengthening character, strengthening faith, increasing strength to face various life problems, burdens, and calamities, and increasing one's strength to endure suffering.¹⁰

The Qur'an as a Source of Norms and Morals for Muslims

The Qur'an was revealed to be the ideal moral guide for mankind. The Prophet Muhammad has proven himself equipped to encourage and foster the socio-political and social framework of the Qur'an. His efforts to ground the Qur'an, have given birth to an

⁸Agus Salim Syukran Agus Salim Syukran, 'Fungsi Al-Qur'an Bagi Manusia', *Al-I'jaz : Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman*, 1.2 (2019), 90–108 <<https://doi.org/10.53563/ai.v1i2.21>>.

⁹M. Arif Setiawan and Malvien Zaenul Asyiqien, 'Urgensi Akal Menurut Al Qur'an Dan Implikasinya Dalam Mencapai Tujuan Pendidikan Islam', *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 9.01 (2019), 35–52 <<https://doi.org/10.33367/ji.v9i01.965>>.

¹⁰Sukino, 'Konsep Sabar Dalam Al-Quran Dan Kontekstualisasinya Dalam Tujuan Hidup Manusia Melalui Pendidikan (The Concept of Patient in Al-Quran and Kontekstualisasinya in Purpose Human Life Through Education)', *Ruhama*, 1.1 (2018), 66.

Islamic culture that has a high resistance to individual Muslims and has an astonishing essence and movement.

Therefore, the tranquility, harmony, harmony, solidarity and security that existed in Islamic culture from the beginning was because when individuals who believed in the Qur'an truly admired, understood and practiced the lessons of the Qur'an properly and correctly, reliably, as well as an ethical source throughout their daily lives.¹¹

In addition, the principles of justice, equality, participation, respect, and ta'awun used by the Apostles in spreading Islam are the foundation of the Islamic approach to community empowerment. Moreover, the underlying means of overcoming achieve the three components of Muslim group solidarity, specifically the trust element, the information aspect and the social (charity) aspect.¹²

The contrast of judgment in all parts of human life is a peculiarity that has been conceived and will be included in the whole range of human experience. However, the Qur'an does not view rigid pluralism as a form of differing beliefs about the Oneness of God. This implies that the Qur'an would reject all that contains the component of blasphemy.¹³

The Qur'an as a Driver of Change

Budi Suhartawan (2021) in a work wrote that if you understand and live the values of the Qur'an, as well as the ability to utilize and obey the laws of history, it can bring change. Both qualities and historical regulations, make clear sense in the Qur'an. Is a good thing, and change is a way to learn how to live a better life through experience. However, it will be better, as long as we try to start from ourselves.

Change itself when seen through the culprit is divided into two types. First, change from Allah SWT. Second, human change in the state of human self to blame. Changing what God does happens without a doubt through the laws of the community determined. The law does not pick and choose between communities or other groups in any way. As in Islamic society today and in the society led by the Prophet himself at the time of the battle of Uhud, whoever is negligent will be eliminated.¹⁴

Then emphasized in a work written by Erry Ahmad Rizal and Moh. Syaiful Bahri (2021) regarding matters related to religion and development, the progress of Muslim groups in the framework of Islamic Da'wah, namely da'wah can be an option in making

¹¹Ghazali Munir, 'Al-Qur'an Dan Realitas Sejarah Umat Manusia', *At-Taquadun*, 2012, 1–20.

¹²Adib Susilo, 'Model Pemberdayaan Masyarakat Perspektif Islam', *FALAH: Jurnal Ekonomi Syariah*, 1.2 (2016), 193–209 <<https://doi.org/10.22219/jes.v1i2.3681>>.

¹³F Makmun, 'Konsep Pengembangan Masyarakat Plural Perspektif Al-Qur'an', *Bina 'Al-Ummah*, 15.1 (2020), 1–20 <<http://103.88.229.8/index.php/alumamah/article/view/6049>>.

¹⁴Budi Suhartawan, 'Etika Pembinaan Masyarakat Dalam Perspektif Al-Quran', *Tafakkur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 1.2 (2021), 107–24 <<https://ejournal.stiqarrahman.ac.id/index.php/tafakkur/article/view/30>>.

changes. Da'wah as a mechanism for strengthening local areas is expected to roll out major improvements in quality and quantity throughout the daily life of the public.

In essence, religion has a vision of da'wah towards society. Because religious values are intended as guidelines for a better society or religion. As a framework of belief, not only in a strong point of view on the spiritual (heavenly), but also related to social relations, culture, legislative issues and economic aspects. Religion functions as a driving force in spreading the value of life individually or in community groups towards their environment.¹⁵

The Qur'an as a Source of Islamic Law

As quoted from his work Abdul Latif (2017), that the scholars agree that the Qur'an will be used as the main and main source for Islamic law. In general, the rules or laws contained in the Qur'an are divided into three parts, namely creed, morals and the law of practice. Topics related to faith are part of Aqidah, such as belief in Allah, the last day and others. The science of monotheism, also known as aqo'id, and theology, also known as theology, specifically discuss this issue. Akhlak talks about how to purify the land of transgression and improve it with majesty. This issue is explicitly examined in the study of profound qualities and Sufism. The actions of a mukallaf are the subject of Amaliyah, which is covered in the science of fiqh.¹⁶

The Qur'an Teaches About Entrepreneurship

The Prophet Muhammad SAW provided an example of a very developed mindset, which emphasized on eliminating the reasons for poverty rather than just providing assistance for needs which would only provide temporary relief. Similarly, in addressing the problem, the Prophet did not just offer suggestions and ideas, but he also gave advice to try to stand on their own feet and be able to take care of their own problems with the abilities they mastered within themselves.¹⁷

This is also discussed in a journal written by Ayi Yusri, et al (2022). Where it is written that, empowerment is very important to increase community awareness and work actively towards self-reliance. This is in line with the Qur'anic injunction which says that self-empowerment can only be built through activity and productivity. Social entrepreneurship is one of the strategies for empowering rural communities. In this regard, the Qur'an offers guidelines to achieve empowerment through social

¹⁵Derry Ahmad Rizal and Moh. Syaiful Bahri, 'Peranan Agama Dalam Pengembangan Masyarakat', *ICODEV: Indonesian Community Development Journal*, 2.2 (2021), 77–85.

¹⁶Abdul Latif, 'Al-Qur'an Sebagai Sumber Hukum Utama', *Hukum Dan Keadilan*, 4 (2017), 62–74.

¹⁷Tomi Hendra, 'Pemberdayaan Masyarakat Dalam Perspektif Al-Quran', *Hikmah*, 11.2 (2017), 191–213.

entrepreneurship with at least the following values: 1) providing valuable open doors, 2) limits of increase, and 3) authority of increase (specialists).¹⁸

The Qur'an as Science

One of the important things as an affirmation that Islam is the main religion that is valid and appropriate to be used as a helper for human existence is the harmony between Islam and science, with the aim that a meeting point can be reached between the two. The Qur'an revealed to the Prophet Muhammad is the best and most influential mu'jizat, its content is consistently applicable to life, and the knowledge contained in it is a gift to mankind. One of the principal miracles (special) of the Qur'an has to do with science, especially the importance of science and information in the Qur'an.

In fact, if you pay attention, there is no difference between Islamic learning and science training, and Islam even obliges its adherents to seek knowledge. The application of Islamic knowledge will create an atmosphere that evokes the memory of Allah, encourages behavior that adheres to the Shari'ah, and reminds us of the conceptual values of the Qur'an. Therefore, it is clear that the Islamic concept of science will result in a perfect understanding of science and the enjoyment of worldly and ukrowi life, both of which are naturally desired by all believers.¹⁹

The Role of the Village Government in the Development of Qur'an Reading in Bulungihit Village, Marbau District.

The reason why the Bulungihit Village government pays so much attention to the development of reading the Qur'an is that besides reading the Qur'an is one of the sources of worship and life guidance, the Qur'an also discusses development, as discussed by Ulfi Putra Sany (2019) in his journal, which states that the Qur'an has a point of view on development, where there are several stages that can be taken to help the results of a program to strengthen an area.²⁰

The background of this program is considering the lack of interest of children to learn to read the Qur'an. They prefer to spend part of their time playing and busy with their gadgets. Whereas early age is the right time to learn because at that time the development of the brain is in its best phase. And if that time is used to learn, then what he learns he will remember until he grows up later. Therefore, it is at this time that learning to read the Qur'an is the right time to be implemented.

According to Ibrahim Bafadho (2017) in his work he wrote that the purpose of Islamic education and human life in Islam is to produce individual servants of God who can live a happy life both in this world and in the hereafter. forming pious individuals

¹⁸Ayi Yusri and others, 'Konsep Pemberdayaan Masyarakat Desa Perspektif Al-Qur'an : Menuju Kewirausahaan Sosial Melalui Badan Usaha Milik Desa', *Jurnal Ilmu Al-Qur'an Dan Tafsir Mashadiruna*, 1.1 (2022), 9–16.

¹⁹Muhammad Jaedi, 'Pentingnya Memahami Al-Qur'an Dan Ilmu Pengetahuan', *Jurnal Pendidikan Dan Studi Islam*, 5.1 (2019), 62–70 <<https://doi.org/10.5281/zenodo.2618950>>.

²⁰Ulfi Putra Sany, 'Prinsip-Prinsip Pemberdayaan Masyarakat Dalam Perspektif Al Qur'an', *Jurnal Ilmu Dakwah*, 39.1 (2019), 32 <<https://doi.org/10.21580/jid.v39.1.3989>>.

who ultimately become rohmatan lil'alamin in a sociological context. The ultimate goal of Islamic education is what Muslims consider to be the meaning of life. creating human beings who are able to improve the world from time to time and become khilafah on earth in accordance with the manhaj of Allah and His Shari'ah..²¹

Furthermore, this is strengthened in an idea written in a work entitled "Community Empowerment in Improving Understanding of Reading the Qur'an through Tajweed Classes." The work explains that education, especially Qur'anic education, plays an important role in shaping the next generation of the nation with Qur'anic and Islamic characters. Al-Qur'an lessons are also transformed into the premise of autonomy and the development of the country's future era methodically so that they are prepared to have preparations in living their lives considering Islamic lessons in full obligation through daring to use sound judgment and being ready to bear the consequences created, istiqomah, and having high self-confidence by maintaining the Qur'anic values that Allah commands in His Promise.²²

Based on the results of interviews conducted with the Village Head of Bulungihit Village, the government also believes that the teaching of the Quran and Madrasah Ibtidaiyyah is a stepping stone that is very helpful for children who will later continue their education in pesantren schools. In this case, the government has high hopes that in the future this country will have a generation that is fluent and fond of reading the Qur'an.

The beginning of this program was the construction of the Madrasah Ibtidaiyyah school which was initially established with 2 classes, then continued with the construction of 2 classes, and finally repairing classes that were starting to deteriorate and completing facilities such as bathrooms. After all the facilities were complete, the funds that were previously devoted to development were allocated to salaries/wages for teaching staff for both Madrasah teachers and Quran teachers.

There is one Quran teacher in each dusun because there are six dusun in one village, so the total number of Quran teachers is six. Meanwhile, there are four teachers for madrasah ibtidaiyyah who teach in each class.

Based on what the Village Head said, this program is an official program from the central government that has official letters and laws directly from the government that are passed down to the village to be implemented. The purpose of implementing this program is to develop children's ability to read the Qur'an, which is a guide to life and a source of interaction for Muslims with their creator, Allah SWT.

The efforts made by the village government to ensure that this program continues to run are by conducting continuous supervision and sponsoring the needs that are needed for the sustainability of the learning and teaching process carried out both in the Quranic

²¹Ibrahim Bafadhol, 'Tujuan Hidup Dalam Perspektif Al-Qur'an', *Al - Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2.03 (2017), 25-40 <<https://doi.org/10.30868/at.v2i03.193>>.

²²Supriyadi and others, 'Pemberdayaan Masyarakat Dalam Meningkatkan Pemahaman Membaca Al-Qur'an Melalui Kelas Tajwid', *Jurnal Pengabdian Kepada Masyarakat Nusantara*, 3.2 (2023), 1739-47.

program and madrasah ibtidaiyah, be it infrastructure facilities that can be held then the village government tries its best to facilitate.

In this program, the village government only plays a role as a provider of facilities and infrastructure, for the problem of methods and ways of implementation are left entirely to the teachers or teaching staff as implementers who are then required to report on the running process of the program by filling out a format that has been determined by the village and submitted every month.

The development of the Madrasah Ibtidaiyyah (MDA) and the Quranic program is very good and under control, this can be seen from the Madrasah Ibtidaiyyah which has experienced very real development every year. Where at first this Madrasah only had 2 classrooms and 2 teachers, but now it has 4 classrooms and 4 teachers including the principal. Previously, the number of students in 1 level was only 10-15 students / siawi but now it has reached 30-40 students in 1 level.

At the beginning of the construction, the teaching and learning process was very unstable because one classroom had to join 2 levels, namely 1 and 2 joined in 1 room and classes 3 and 4 joined in 1 level. However, after the construction of the madrasah, which has now been maximized with 4 classrooms and the provision of bathrooms. The teaching and learning process can run more optimally and the number of students increases every year.

Meanwhile, the development of the Koranic program is fairly stable as well as development but not too significant. Because in this Koranic program, children who have completed their studies or can be called khatam Al-Qur'an, then the child no longer continues to study the Koran.

The teaching and learning system in this Quran study program is not the same as the teaching and learning system in madrasas, in madrasas the acceptance of new students is carried out once a year following the education ministry system in general, while in the Quran study program students are allowed to enter at any time.

For the sustainability of this program, funds are obtained from several sources. Funding for teacher honorariums in Madrasah Ibtidaiyyah comes from the Department of Religious Affairs (DepAg), the district government, and also from student guardians (SPP). As for the Quran program, the funding source comes from the Department of Religious Affairs (DepAg) only.

The procedure for selecting teachers for the Quran program is carried out by testing the recitation of prospective teachers with the assessment category of tadjuwid and reading tone according to the requirements assessed by the judges sent by the village. These judges are experts in the field.

As for the madrasah program, the selection of teachers is carried out by means of file interviews through the committee and the village who are more appropriate and able to become teachers at the madrasah and guide and teach religious knowledge well to students.

To ensure the sustainability of the program is carried out properly, the village government conducts supervision by requiring the person in charge of the madrasah and the Quranic program to submit a report on the sustainability of the program. As evidence that the program activities continue as they should.

Given that this program has been running for quite a long time, namely for 3 periods, it is very noticeable that this program has experienced increased development as described above. Increased development is more directed towards services, facilities and infrastructure needed in the sustainability of the program, and this development can be seen through the number of students who continue to increase every year. However, the program regulations remain the same from beginning to end, because this program focuses on development rather than change.

CONCLUSION

The Mengaji program established and implemented by the Bulungihit Village Government does not only focus on learning to read the Qur'an. However, in this program the Village Government also makes teaching and learning activities at Madrasah Ibtidaiyah as one of the programs. This aims to enable children to learn to read the Qur'an and learn the contents of the Qur'an.

The procurement of the Qur'an reading development program aims to make it easier for children to be able to learn and read the Qur'an without any obstacles and obstacles. And this program was successfully implemented well, because with the holding of this program children can learn to recite the Koran and the number of children who want to learn to read the Qur'an is increasing.

The role of the government as a provider of facilities and infrastructure is very real and this can be seen from the continued development of the program, which can be run well and produce developments every year. In addition, the supervision that is always monitored by the government also makes the sense of responsibility of each administrator become greater so that this program can continue to run without any falsification of reports or other fraud.

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