



Implementation of International Real Work Lectures in Strengthening Islamic Education and Community Empowerment at Al Madrastul Al Quraniah Pengajian Umumi Turath Pulau Pinang, Malaysia

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Abstract

The International Community Service Program (KKN) is one form of implementation of the Tridharma of Higher Education in the field of community service which aims to provide real experiences to students in social, educational, cultural, and religious life in an international environment. This program was implemented by STIT Muhammadiyah Bangil students at Al Madrastul Al Quraniah Pengajian Umumi Turath Pulau Pinang, Malaysia during November 2025. This study aims to describe the implementation of the International KKN program in strengthening Islamic education and empowering the Islamic boarding school community. The methods used in this activity include participatory observation, in-depth interviews with the boarding school administrators and the surrounding community, and SWOT analysis to identify the needs and potential of the Islamic boarding school environment. The work program implemented includes orientation and introduction to the boarding school environment, teaching the Koran to Malaysian children, participating in Dhuha and Isha recitation of Sufism books, and community service through building a fish pond fence. The results of the activity show that the International KKN program has a positive impact on students and the local community. Students gain international experience, improve cross-cultural communication skills, teaching skills, teamwork, and strengthen spirituality and Islamic insight. Meanwhile, the community benefits from improved Quranic learning, enhanced Islamic boarding school facilities, and closer social ties with Indonesian students. This program also fosters fraternal ties between the Indonesian and Malaysian communities through educational and religious approaches. Thus, the International Community Service Program (KKN) is an effective tool for developing students who are adaptive, religious, globally aware, and possess a strong social conscience.

Keyword: *International KKN, Community Service, Islamic Education, Malaysia, Strengthening Islam.*

INTRODUCTION

Universities have a significant responsibility to implement the Tri Dharma of Higher Education, which encompasses education, research, and community service. One concrete

example of community service is through Community Service Programs (KKN). KKN activities not only provide students with hands-on learning opportunities but also provide a platform for them to apply knowledge, skills, and social and religious values within the community(Fauzi et al., 2024).

In today's era of globalization, community service activities are no longer limited to the local sphere but have expanded to an international scale. The International Community Service Program (KKN) is one of the university's innovations in providing global experiences for students, enabling them to understand the differences in culture, education systems, social life, and societal values in other countries. Furthermore, this program also serves as a vehicle for educational and cultural diplomacy between countries(Maryadi & Fitria, 2024).

Malaysia is one of the countries with close cultural, linguistic, and Islamic values to Indonesia. This proximity makes Malaysia a strategic location for the implementation of the International Community Service Program (KKN). The presence of Indonesian students in Malaysia not only carries out a mission of service but also strengthens international brotherhood through educational, social, and religious activities(Anwas, 2011).

The implementation of the International Community Service Program (KKN) by students of STIT Muhammadiyah Bangil at Al Madrasatul Al Quraniyah Pengajian Umumi Turath in Pulau Pinang, Malaysia, was motivated by the need to enhance students' global perspectives while simultaneously making a tangible contribution to the Islamic boarding school community and the surrounding environment. The Islamic boarding school is a traditional Islamic educational institution that focuses on the study of traditional Islamic texts and the study of the Quran(Aulia et al., 2024).

During the program, students not only serve as community service participants but also become part of the Islamic boarding school community through direct involvement in educational activities, religious studies, facility construction, and other social activities. This intensive interaction provides invaluable experience in shaping the students' character, making them independent, adaptive, and possessing a strong social and religious spirit(Maulida, 2025).

This International Community Service Program aims to develop students' global perspectives, strengthen international educational cooperation, and make tangible contributions to education and socio-religious affairs. Furthermore, this activity is expected to strengthen the bonds of brotherhood between the Indonesian and Malaysian communities through Islamic education-based community service activities.

METHODS

The International Community Service Program (KKN) uses a participatory and collaborative approach. Students are directly involved in various educational, social, and religious activities within the Islamic boarding school and the surrounding community. (Sugiyono, 2017).

The first method used is participatory observation. In this method, students directly participate in community activities, such as religious studies, Quranic study, community service, and other social activities. Through this observation, students can understand the community conditions, the student learning culture, and the needs of the Islamic boarding school environment.

The second method involved in-depth interviews with the boarding school administrators, religious teachers, community leaders, and the surrounding community. The interviews were conducted to obtain information about the community's needs and expectations for the International Community Service Program.

Additionally, a SWOT analysis is used to identify strengths, weaknesses, opportunities, and threats during the implementation of activities. This analysis helps students develop work program strategies so they can run effectively and on target.

The International KKN activity was carried out at Al Madrasatul Al Quraniyah Pengajian Umumi Turath Pulau Pinang, Malaysia during November 2025. The work program implemented included teaching children the Koran, participating in Turats book recitations, community service in the form of building fish pond fences, journal article writing training, nature contemplation activities, and faith upgrading.

RESULTS AND DISCUSSION

KKN Orientation and Introduction to KKN Location

The KKN orientation and site introduction activities were held on November 5, 2025, after the Dhuha prayer (Duha prayer) with the Islamic boarding school administrators. This activity is a crucial first step in the implementation of the International KKN program, as it requires students to understand the environmental conditions, community culture, the Islamic boarding school education system, and the daily life patterns of Malaysian society.

In addition, students are introduced to the ustadz (Islamic teachers), students, and the community surrounding the Islamic boarding school. This initial interaction serves as an important tool for building positive social relationships between students and the local community.

During the orientation, students observed the educational conditions and environment of the Islamic boarding school. The observations revealed that the community exhibited a high level of enthusiasm for religious studies, particularly in Quranic studies and the study of the yellow books. Recitation activities were active from morning to night. Students also observed that the children in the boarding school community showed a strong interest in learning the Quran, but still needed additional guidance.

Orientation activities provide significant benefits for students, aiding their adaptation to their new environment. Students learn to understand Malaysian culture, which is characterized by religiousness, politeness, and openness to Indonesian students. Through these activities, students become better prepared to carry out all work programs during the Community Service Program (KKN). The good relationships established from the outset also contribute to the smooth running of all community service activities..



Figure 1. KKN Orientation

Teaching the Koran to Malaysian Childrens

The Quranic teaching program is one of the main activities in the International Community Service Program (KKN). This program is held regularly every Wednesday, Thursday, and Friday from 8:00 PM to 10:00 PM Malaysian time. Participants are children aged 3 to 15 with varying levels of Quranic reading ability. Therefore, students are divided into study groups based on their ability level.

First Week

The first week of activities began with an opening, introductions, and an icebreaker to create a comfortable and enjoyable learning environment. Students attempted to connect with the children so they wouldn't feel shy or afraid while learning. Following the opening activities, students began introducing simple Arabic vocabulary and providing motivation about the importance of learning the Quran from an early age.

Children aged 3–7 years are focused on recognizing hijaiyah letters using song methods and visual media so that they can more easily understand the shapes and sounds of letters. Meanwhile, participants who are at the advanced Iqra' and Al-Qur'an levels are given lessons on long and short reading, an introduction to mad law, as well as reading practice by paying attention to the makharijul letters.

During the learning process, students use a communicative and interactive approach. Children are given the opportunity to read in turns, and then students provide direct correction and motivation. During this first week, students also begin to understand each student's individual characteristics. Some children grasp the material quickly, while others require more intensive guidance.



Figure 2. Teaching the Koran to Malaysian children

Second Week

In the second week, learning focused on reinforcing previously learned material. Students conducted individual assessments of their reading skills. Learning materials began to be expanded with an introduction to tanwin, sukun, tasydid, and other basic tajwid rules.

For participants already at the Quran level, students provide more detailed guidance on letter pronunciation and letter properties to improve their reading. In addition to learning to read the Quran, students also teach memorization of short surahs in Juz Amma (Juz Amma) such as Al-Ikhlâs, Al-Falaq, and An-Nas through talaqqi and group repetition methods.

To maintain the students' enthusiasm for learning, students incorporated educational games and simple quizzes into the learning process. This method created a more active and

engaging learning environment. In the second week, students began to see improvements in the students' abilities. The students became more confident reading in front of their peers and were more active in asking questions when they encountered difficulties.

Third Week

The third week marked the final evaluation for all students. Each child was asked to read the last page they had studied during the activity. Students also implemented a peer-teaching method, where participants read in front of their peers to build self-confidence and public speaking skills. In addition to academic evaluations, students also motivated participants to continue their enthusiasm for learning the Quran even after the Community Service Program (KKN) ended. The activity concluded with educational games, a group photo session, and a farewell party with the children and the surrounding community.



Figure 3 Teaching Malaysian Childrens

Monday Dhuha Recitation

The Dhuha recitation activity, held every Monday, discusses basic Islamic jurisprudence (fiqh) related to purification and prayer as a way to strengthen Islamic knowledge for students during their stay in Malaysia. In this activity, the ustadz delivers material in stages and systematically, starting with the definition of fiqh and purification, both linguistically and terminologically, as well as the importance of maintaining purity as a primary requirement for valid worship. Students also learn the classification of water types, such as thahur water, thahir ghairu muthahhir, and mutanajjis water, along with the rules for their use in everyday life.



Figure 4. Monday Dhuha Recitation

The next discussion focuses on obligatory bathing and tayamum. Students are given an explanation regarding the reasons why ghusl is mandatory, such as junub, menstruation, postpartum, wiladah, and death, as well as studying the requirements, rukun, and things that cancel tayammum. Apart from that, the recitation also discusses the obligatory prayer requirements, valid prayer requirements, and the pillars of prayer in detail. Ustadz emphasized the importance of thuma'ninah and tartib in performing prayers because these two things are often given little attention in people's daily worship practices.

The recitation activities were interactive, as students were given the opportunity to discuss and ask questions about various fiqh issues frequently encountered in everyday life. The presentation of the material, accompanied by practical examples, made it easier for students to understand the content. Overall, these dhuha recitation activities provided significant benefits in deepening students' understanding of worship and the application of fiqh laws in a more detailed, systematic, and practical manner..



Figure 5. Monday Dhuha Recitation

Isha prayer

The Isha prayer service discussed Sufism texts, focusing on moral development, heart purification, and the formation of Islamic character in students participating in the program in Malaysia. The material began with an introduction to Sufism from the perspective of Ahlus

Sunnah wal Jama'ah and the importance of maintaining a clean heart as the center of faith and the source of human behavior. Students were given an understanding that the condition of the heart significantly influences the quality of one's worship and morals in daily life.

The next discussion focused on various heart ailments that can damage a person's relationship with God and with other people, such as excessive love of the world, long-cherished dreams, anger, envy, arrogance, self-delusion, showing off, and self-doubt. The teacher explained the causes of these traits and their negative impacts on a person's spiritual and social life. Students were also encouraged to understand the importance of living simply, controlling their emotions, avoiding envy of others, and maintaining sincerity in every act of worship and daily activities. Furthermore, it was explained that all human strengths are gifts from God and should not lead to arrogance or excessive pride in oneself.

In this study, students also learn about commendable moral concepts such as sincerity, patience, gratitude, and trust in Allah (Tawakkal). The teacher emphasizes that patience and gratitude are key to facing life's trials, while trust in Allah (Tawakkal) is a form of surrender to Allah after maximum effort. The material is delivered in depth and accompanied by practical advice so that students can more easily understand and apply it in their daily lives. Overall, Sufism studies have a profound spiritual impact on students by helping them develop better personalities, improve the quality of their worship, and foster awareness of maintaining a clean heart and morals in social life.



Figure 6. Isha Prayer

Community Service through Fish Pond Fencing Construction

The community service program was implemented through the construction of a fish pond fence within the Islamic boarding school (pesantren) as a tangible contribution from students to help develop the facilities. This activity was carried out collaboratively with the community and the boarding school administrators, fostering a positive atmosphere of cooperation between the students and the surrounding community. In addition to improving the safety of the fish pond area, this activity also served as a learning tool for students,

fostering a sense of social responsibility, caring, and a spirit of togetherness within the community.

In the initial stage, students and the community measured the pole points and dug the foundations to form the foundation for the fence. This process involved an organized division of tasks, allowing for more efficient and expeditious work. Next, the poles were erected and the initial foundations were poured to strengthen the fence structure. During this process, students learned the importance of coordination, teamwork, and precision in fieldwork.

Construction then continued with the casting of the remaining posts and the installation of the basic horizontal frame as the main support for the fence. Despite the hot weather, the students and community continued to work enthusiastically to complete the construction on schedule. The next stage involved the installation of the additional horizontal frame and iron panels, requiring precision and teamwork to ensure the fence looked neat, sturdy, and safe for long-term use.

On the final day, the finishing touches and inspection of all parts of the fence were carried out to ensure the construction was in accordance with the project and could be used properly. The fish pond fence construction provided significant benefits to the Islamic boarding school, as the pond area became safer, more organized, and more comfortable. In addition to providing physical benefits, this mutual cooperation activity also strengthened social ties between students, the community, and the Islamic boarding school administrators. Through these activities, students gained valuable experience in the importance of cooperation, social solidarity, discipline, and community service as part of implementing the values of community life.



Figure 7. Making a Fish Pond Fence Making a Fish Pond Fence

Overall Impact of the International KKN Program

Overall, the implementation of the International Community Service Program (KKN) went well and received a positive response from the community and Islamic boarding school administrators. The programs made significant contributions to education, social issues, spirituality, and facility development.

For students, this activity provides invaluable international experience, enhancing their cross-cultural communication, teaching, teamwork, and adaptability to new environments. Students also gain spiritual strengthening and broader Islamic insight through various Islamic study activities.

Meanwhile, the community benefits from improved Quranic learning, the construction of Islamic boarding school facilities, and closer social ties with Indonesian students. This International Community Service Program demonstrates that international-based community service activities can be an effective means of developing students with global perspectives, religious beliefs, and strong social awareness.

CONCLUSION

The implementation of the International Community Service Program at Al Madrastul Al Quraniah Pengajian Jenderali Turath Pulau Pinang, Malaysia went well and received a positive response from the community and Islamic boarding school administrators. All work programs implemented are able to make a real contribution in the fields of Islamic education, social religion, and the construction of Islamic boarding school facilities.

The Quranic recitation program has had a positive impact on improving Malaysian children's Quranic reading skills, particularly in recognizing the hijaiyah letters, basic tajweed, and memorizing short surahs. Furthermore, the Dhuha and Isha recitation programs strengthen students' understanding of Islamic jurisprudence (fiqh) and Sufism, thereby enhancing their religious understanding and developing their religious character during the program in Malaysia.

The community service program, which involved building fish pond fences, also provided tangible benefits to the Islamic boarding school by improving the security and tidiness of the environment. The community service activities also strengthened social ties between students, boarding school administrators, and the surrounding community.

For students, the International Community Service Program (KKN) provides valuable experience in enhancing cross-cultural communication skills, adaptability, teamwork, and

social awareness. For the community, the program provides benefits in the areas of Quranic education, strengthening Islamic boarding school facilities, and fostering harmonious brotherhood between the Indonesian and Malaysian communities. Thus, the International Community Service Program has proven to be an effective tool in developing students with a global perspective, religious beliefs, and a spirit of community service.

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