

Pesantren Kilat Ramadan as a The Depths of The Religious Sciences and Akhlak Plantation at The al-Wafa Antapani Bandung Mosque

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Abstract: Ramadan is the right time to add insight and religious knowledge of children. Pesantren kilat is an alternative means to add knowledge and religious experience. Pesantren kilat Program is designed very varied so that children do not get bored to follow it. Some religious materials are taught to them in a short but varied and fun time. The main purpose of this activity is for children to learn more about religion and instill good morals in them. This Program is carried out by the PAR (Participatory Action Research) method, which is a research process through empowerment and social change by involving respondents actively and directly, then facilitated to jointly improve and improve the quality of life. The result of this program is that children are expected to continue to explore the science of religion and practice it in everyday life.

Keywords: Pesantren Kilat, Science, Religion, Akhlak.

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Abstrak: Ramadan merupakan waktu yang tepat untuk menambah wawasan dan ilmu agama anak. Pesantren kilat merupakan sarana alternatif untuk menambah ilmu dan pengalaman keagamaan itu. Program pesantren kilat ini dirancang sangat variatif sehingga anak-anak tidak bosan mengikutinya. Beberapa materi keagamaan diajarkan kepada mereka dalam waktu yang singkat namun bervariasi dan menyenangkan. Kegiatan ini memiliki tujuan utama agar anak-anak lebih mendalami ilmu agama dan menanamkan akhlak yang baik pada mereka. Dengan menggunakan metode PAR (Participatory Action Research), proses penelitian ini dilakukan melalui pemberdayaan dan perubahan sosial dengan melibatkan responden secara aktif dan langsung, kemudian difasilitasi

untuk bersama-sama memperbaiki dan meningkatkan kualitas hidup. Hasil program ini adalah anak-anak diharapkan dapat terus menggali ilmu agama dan mengamalkannya dalam kehidupan sehari-hari.

Kata Kunci: Pesantren Kilat, Ilmu, Agama, Akhlak.

A. Introduction

Ramadan is not for the Muslims to suppress hunger and thirst, but to increase faith and fear of Allah SWT. One of the activities that can enhance faith and fear is to deepen religious knowledge and improve morality. An alternative to such activities is *pesantren kilat*. *Pesantren kilat* becomes an option to add positive and beneficial activities during the month of Ramadan, especially for children of early age to adolescence (Hasbullah, 1996). Because religious activities in *pesantren kilat* are designed so varied and with a short time interval, so that children do not easily get bored, feel happy, and enjoy such activities.

As a positive activity, *pesantren kilat* provides many benefits to pupils. Among the benefits is to increase religious insight, as well as to increase faith and fear. Through the understanding and practice of Islam, the child becomes a Muslim who believes and fears Allah. SWT (Affandi Mochtar, 2001). In addition, all the activities held in the *pesantren kilat* contain moral values to be instilled in the pupils. Another benefit is to strengthen the Islamic state of affairs. This lightning training activity contains the values of life in the formation of an atmosphere of affinity and a bond of brotherhood between the students. This activity also adds to the learning experience in addition to learning-teaching activities in the school. Activities outside the classroom are often more interesting for students than in-class learning. From that, *pesantren kilat* can enhance the motivation and involvement of students in the subject matter, because they can see the practical application of what is learned. (Tafsir, 1994).

Pesantren kilat activities are designed to be very varied. We divide these activities into three types: learning-teaching, playing and racing. Study and teaching activities are filled with academic materials, such as ruse of faith and Islam. Then there will be *fikih*, *ibadah qauliyah* and *idabah filiyyah*, like *wudu*, *salat*, *doa* and *dzikir* every day. They

will learn to read the *Quran*, to memorize short letters, and to cultivate morality through the stories of the prophet and the Rasul. While playing activities are formed with various kinds of games. The racing activities were transformed into a platform for participants to develop their creativity, talent and cultivate a competitive spirit among children. The goal of this game is for participants to complete the lightning training activity without becoming saturated or losing enthusiasm. The games and races take place once the material has been delivered.

Not only are there diverse *pesantren kilat* activities, but the time for implementation is also brief. The *pesantren kilat* program typically lasts for one to three weeks. The time difference can vary based on the executive committee. If the target audience is young children in early childhood or elementary school, typically the duration is not long. The approach would be different if the intended recipient is a teenager in need of flash training. The activity will be longer because it is more serious than *pesantren kilat* in early childhood and elementary school.

After this *pesantren kilat*, children are expected to be able to apply the teachings of Islam and face the negative challenges (Aura Dzikri, Farilah Khairunnisa, Mutiara, 2022), whether they come from themselves or from outside them, and in order to form a strong spiritual mind, strong, and able to live daily life in accordance with the Islamic Shariah (Hadani Nawali, 1993).

We conducted a *pesantren kilat* at *al-Wafa* Mosque located on Antapani street in Bandung city. This mosque was constructed with the purpose of providing a place for Muslims to worship, with a particular focus on RW 05. The mosque is also running a lot of routine activities. Which are divided into two periods: daily activities and weekly activities. In addition to the five-hour prayer, there is also a seven-minute religious lesson (*kultum*) after subuh prayer. *Kultum* features speakers who have been organized and scheduled by the DKM. The other activity is "*Maghrib Mengaji*", which teaches children to read the *Quran* and deposit its results in turn. Weekly activities include a study every Friday afternoon followed by mothers in RW 05. Then the "DKM Tour Forum" was held twice a week. The forum's activities include joining eleven other DKM mosques in turn for the subuh prayer, *tausiyah*, and breakfast together.

Additionally, every Friday, the mothers of students prepare rice packages to distribute to those in need as part of "*Jumat Berkah*". Due to the COVID-19 pandemic, all activities had to be stopped except for online tadarus sessions.

In an effort to revive the program and activities of the *al-Wafa* mosque, we are discontinuing these current activities, one of them with the *pesantren kilat* of Ramadan. The *pesantren kilat* program targets children aged 4 to 8 in early childhood and primary school. Our goal is to make it easier for children in RW 05 to engage in activities that are good for them.

During Ramadan, public devotion is routine in schools and mosques. Typically, these activities are only geared towards teenagers aged 11 or older. Building upon prior dedication and research, the current public devotion focuses on providing religious teachings and moral development to children, from a young age up to early school years. This includes an emphasis on assessing daily worship practices that are already being commonly performed. It is expected that after completing the flash training program, children will be able to retain and apply the skills learned during the course of the activity (Arsyad, 2013).

B. Research Method

This community service activity uses Participatory Action Research (PAR). Participatory Action Research is a method that aims to provide solutions to society's practical needs and problems, ranging from building scientific traditions to religious and social change. (Afandi, 2013). This method is a process of research through empowerment and social change. (Norman K. Denzin dan Yvonnas S. Lincoln, 2009), By actively involving the community and facilitating improvement, the quality of life can be enhanced. This research method has the following principles: a) Critical reflection is The social environment's actual state is relatively dependent on the research subject. Researchers would create field notes, official documents, and acknowledge the research subject. b) Resource collaboration, means that everyone's ideas can contribute to research and increase awareness and tolerance in society. c) Risk awareness in a study involves gathering diverse views, comments, and criticisms to enhance activities.

d) Theory, practice, and transformation, is the process of actualizing theory in society to produce continuous transformation (Maidar, 2011). PAR will develop new theories of epistemological, ideological, and theological nature, while also promoting awareness among researchers that there are multiple solutions to societal issues.

C. Result and Discussions

This Ramadan lightning exercise will take place from April 9, 2023 to April 15, 2023 for seven days. The activity was held at *al-Wafa* Mosque in the Antapani district, Bandung. There were 30 children between the ages of four and eight who participated, and the committee consisted of 15 individuals. The committee included members of the mosque's youth group along with individuals from outside the organization.

1. Introduction and Coordination of Joint Activities of the Council for the Prosperity of *al-Wafa* Mosque and RW 05 Road Depok Antapani Bandung

To carry out this quick training, we have developed multiple stages of implementation. The first step is to introduce the Ramadan activities at the *pesantren kilat*. For this introductory activity, the committee held *silaturahmi* between DKM, community agencies such as RT and RW, as well as several representatives of the RW 05. During this thanksgiving, we express our gratitude for the successful implementation of the *pesantren kilat*. The event has the full support of local community institutions and will provide children and adolescents with beneficial activities during Ramadan. It will be necessary to appoint an executive committee to ensure smooth running of this activity. The DKM (*Dewan Kemakmuran Masjid*) *al-Wafa* head established this committee. The nation is structured with seven components: chief, secretary, treasury, material, event, equipment, and race. During the cooperation phase, we work with the *al-Wafa* DKM committee to confirm, plan and hold meetings for the program of work. The commission keeps records of the meeting outcomes, program of work, and budget for *pesantren kilat* activities. In the registration and deposition phase, the committee uses WhatsApp to open registration. The implementation phase includes activities such as gift giving, games, and races that last for a week.

2. *Pesantren kilat* Ramadan at *al-Wafa* Antapani Bandung Mosque

a) Material and Evaluation of *Wudu* System Identification.

The problem nowadays is that children learn to perform *wudu* purely by observing and hearing about it, without any guided practice. In the end, people only learn to perform the *wudu* ritual without understanding its true meaning or proper practice. Therefore, it is necessary to pay special attention to learning the correct way to perform *wudu*.

Wudu can be taught to children at an early age, allowing them to perform it independently, though not necessarily perfectly (Afiyah et al., 2019). Learning about *wudu* and prayer is simple, just understand the intentions and follow the righteous way (Afiyah et al., 2019).

Prior to the practice, the teacher begins with the basics of *wudu*, such as explaining the rules of *wudu*, the timing of performing it, the types of water that can be used, the requirements for *wudu*, the essential components of *wudu*, the recommended actions during *wudu*, the things that can break *wudu*, and the supplication to recite after completing *wudu* (Kementrian Agama Republik Indonesia, 2020). Then the teacher demonstrates common mistakes during *wudu*, such as failing to recite intentions, rushing, improper technique, and forgetting the *doa* afterwards.

After providing the necessary materials for *wudu*, the teacher demonstrates the proper techniques in person and the participants follow along. Each participant will then perform *wudu* with the assistance of a committee member, who can evaluate their technique and provide feedback. Once the *wudu* practice is finished, the instructor selects a few children to demonstrate the proper technique as taught earlier. Through this process, participants will learn the common errors to avoid when performing *wudu*.



Picture 1. Providing Materials and Practices of the *Wudu Pesantren kilat* ramadan at the *al-Wafa* Antapani Bandung Mosque.

b) Material and Evaluation of *Salat* System Identification.

The practice of prayer can begin at an early age, as it is a compulsory law that must be learned before reaching old age (Jannah & Suryadilaga, 2020). When children reach the age of birth, they will not be surprised by their duty to perform prayer.

It's crucial to instill the habit of prayer at an early age. During the golden age phase, children are highly receptive to new information and can easily retain and forget what they learn. This makes it an opportune time to introduce them to the practice of prayer and provide them with guidance (Sujiono Yuliani Nurani, 2013).

Prior to the practice, the teacher begins with a theoretical explanation of prayer, including the laws and validity of different types of prayer, the appropriate times for prayer, as well as the movements and readings involved. Additionally, the teacher covers the factors that may invalidate a prayer. (Kementrian Agama Republik Indonesia, 2020b). Then, the teacher identifies common mistakes during prayer, such as rushing and forgetting the number of completed prayers.

Like the *wudu* practice, the teacher will lead the prayer practice for the participants. Each participant will then perform the prayer practice accompanied by a committee member for personal evaluation. After completing the course, the teacher chooses some participants to practice the prayer they learned to avoid mistakes.



Gambar 2. Providing materials and prayer guidance to the *Pesantren kilat* Ramadan at *Al-Wafa* Antapani Bandung Mosque.

c) Learn to read the *Quran*

From an early age, parents generally tend to prepare their children to learn to read, but ignore the reading of the *Quran* (Rohman et al., 2022). During a child's early development, the ability to read is a complex skill that can be gradually mastered. Through this progressive process, children can be prepared to read the *Quran* from a young age (Sunanih, 2017).

The introduction to reading the *Quran* can begin with simple exercises such as recognizing and removing the letters of *hijaiyyah* through singing. If the child can memorize the *hijaiyyah*, they can start reading *iqra'*. The child will learn to read the *Quran* accurately. During the lightning exercise, participants read the *Quran* or book of *iqra'*. The *Quran* is read under the guidance of skilled trainers. The purpose of this activity is to assess the participants' ability to read the *Quran*, followed by an in-person reading evaluation.

d) Memorizing *Juz 'Amma*

To eradicate is not a natural talent that every human being possesses, but rather a skill that can be developed through training and habituation. Participants tend to use the *Wahdah* method to delete the *Quran*, deleting one verse at a time within a surah. This method is primarily utilized by children who possess the ability to read the *Quran*. (Al-Hafidz, 2006). In this lightning training session, the participants ranged from 4 to 8 years old. Therefore, we utilized the *Sama'i* method to teach children who cannot yet

read the *Quran*. This method involves a teacher reading a verse from the *Quran* and the student repeating it until they can recite it accurately from memory (Al-Hafidz, 2006).

He will send the teacher the edited verses to remove a short *surah* from the *Quran* or *juz Amma*. Those who have memorized short suras are expected to recite them during prayer.



Picture 3. Memorizing and *Muraja'ah* activities during Ramadan at Al-Wafa' Antapani Bandung Mosque.

e) *Qisshatul Anbiya'* (The tales of the prophets.)

The most common method of instilling good morals in children is still storytelling, due to its ability to captivate listeners. In the *Quran*, it is revealed that the story of the prophets and apostles is truthful (Majid, 2012). The *Quran's* revelations serve as a reminder and guidance for believers, not a fictional story for men (Nurhikma, 2020).

Children aged four to seven develop a love for stories about things and events in their surroundings. At this stage, parents and teachers can pique a child's interest by telling captivating stories that are hard to forget. In order to promote religious values and good manners, it is important that we share stories that reflect these teachings, moral and *akhlak karimah* (Moeslichatoen, 2004). We have selected the tales of prophets and apostles to teach children about the prophets in Islam and to instill good morals by presenting the prophets as *uswah hasanah* (Efendi Limbong & Siregar, 2022).

3. The Closing of *Pesantren kilat* Ramadan in *Al-Wafa* Antapani Bandung Mosque

Once the material and practice have been completed, the activity comes to a close. The closing ceremony of the *pesantren kilat* will be held in conjunction with the race, which includes the *Hifdzul Quran* competition. Participants in this competition will be asked about a specific passage from a verse and a short surah. The second competition is *Qisshatul Anbiya'*. In this competition, participants were tasked with rewriting a story about a prophet or apostle previously shared by the committee. The final activity is a coloring competition. The committee supplies a picture of the mosque, and the participants use their creativity to color it in. After the competition, the committee declares the winners of each race and presents awards.



Picture 4. Race, award ceremony, and closing of the *Pesantren kilat* Ramadan at *Al-Wafa* Antapani Bandung Mosque.

4. Evaluation

After the *pesantren kilat* pass event, a series of activities were evaluated. There are many instances in his evaluation records where his performance in *wudu* and prayer was not perfect. It seems like they may have missed washing their hands up to the

elbow and their hair at the back. They wasn't heard a prayer, not lifted ttheir fingers while sitting, and the prayer was not been properly performed. These mistakes are still noticeable due to a child's inability to digest properly because of their young age.

In addition, several children were found who had the ability to read *iqra*, but their skills were very poor, yet they were still pushed to move on to higher levels of *iqra*. This hinders the child's ability to properly read the *Quran*. Then, it was agreed to take action against some children who did not read *iqra* to repeat to the previous level according to their abilities. The other factor that makes it difficult for children to read the Quran is because they do not regularly read the *Quran* or the Quran at home. They only read the *Quran* at school or in the Taman Pendidikan Al-*Quran*. (TPA), So the lack of attention of parents at home to the reading of the *Quran* to their children is a major influence on the ability of children to read the Quran.

D. Conclusion

After this lightning training, we learned a lot of lessons, one of which is the importance of teaching religious science and worship practices from an early childhood. Given that the age marks the golden age, which is when children are easy to follow and remember what happens around them. Second, it is necessary to form a good million around pupils in order to instill good religious and moral values in them. Third, religious science, worship, and moral formation must begin at an early age, because if you are a teenager and a grown-up, it will be difficult to form a habit.

It is expected that the holding of the Ramadan lightning exercise at the *al-Wafa* Mosque will enable the participants to continue what has been taught during the course of the activity. In addition, it is also expected to continue other activities in the *al-Wafa* mosque after the end of the month of Ramadan, given that the mosque is a place to form civilization and it begins with educating our generation with religious knowledge and noble morality.

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