

# MAJELIS TAKLIM AND SOCIO-CULTURAL TRANSFORMATION OF THE SOUTH TANGERANG SOCIETY

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## **Abstract**

*Majelis taklim plays an essential and strategic role in the South Tangerang people's socio-cultural transformation. Amid the rapid flow of urban development, majelis taklim can still function in religious education and maintain the continuity and order of society's structure and socio-cultural system. Not only religious issues, but majelis taklim can also be a space to solve various socio-political problems. This article captures continuity and change, especially towards the expanding role of majelis taklim in South Tangerang using a qualitative method with a social history approach. In addition to the achievements, various challenges faced by majelis taklim in carrying out its socio-religious role in the modern era were also discussed. This study identifies several things. First, majelis taklim is increasingly recruiting members of various ages, education, occupation, and insight. This makes the majelis taklim more open and encourages the socio-cultural transformation of the South Tangerang people. Second, in responding to the times, majelis taklim often face administration, equipment, and communication challenges. Third, Muslims have a collective awareness about how important it is to study Islamic knowledge in majelis taklim. This motivated the community to establish majelis taklim until 2020 had reached more than 874 throughout the South Tangerang area. With the socio-religious role of majelis taklim, Muslims increasingly love their religion, deepening Islamic teachings through a religious education institution that plays an essential role in society's socio-cultural transformation.*

**Keywords:** *majelis taklim, socio-cultural transformation, muslim society*

## **INTRODUCTION**

**M**ajelis taklim plays an essential and strategic role in the process of socio-cultural transformation of society. Since the New Order era, majelis taklim has emerged as "vernacular religions" - a religious-cultural wealth unique to Indonesian Islam. Mosques bases, majelis taklim became the most popular religion-cultural forum, which initially functioned as a place of learning or a place to study, with teachers usually known as *muballigh / muballighat* or *Ustaz / ustazah*.

The educational function of majelis taklim is a long series of informal Islamic education practices in Indonesia (Jadidah & Mufarrohah, 2016). Starting with the emergence of an oral tradition in the delivery of teaching materials in which religious teachers teach their students at home, Surau, and mosque in limited numbers, the development of the Islamic education tradition is getting more vibrant with the presence of majelis taklim whose numbers are increasing every year. Counting spectacularly,

the number of majelis taklim in Indonesia reflects the community's significant interest to increase the treasury of religious knowledge, especially regarding Islamic teachings (Arikarani, 2017; Quraisy & Arifin, 2017).

The large number of majelis taklim is a valuable asset owned by Muslims. The utilization of these assets automatically runs parallel with the progress of society in the future. Majelis taklim, initially only used for recitation, has recently become increasingly involved in many other aspects, including maintaining the continuity and order of society's structure and socio-cultural system. Asnaini, Arisandy, and Eenfryanti (2019), Dahlan (2019), and Hasanah (2019) identifies three essential roles played by majelis taklim, namely: (1) as a religious institution, (2) as an educational institution, and (3) as an institution for economic and social empowerment. This further emphasizes that not only religious issues but majelis taklim can also be a space to solve various socio-political problems.

The tendency to expand the role of majelis taklim is interesting to review, especially in understanding the portrait of the continuity and change (continuity and change) of non-formal Islamic educational institutions in Indonesia. How is the portrait of the current majelis taklim? How widespread does the Muslim community understand the function of majelis taklim? Taking the city of South Tangerang as a research sample, this article seeks to portray the continuity and change of majelis taklim, the achievements, and the various challenges faced by majelis taklim in South Tangerang in carrying out its socio-religious role in the modern era.

This study is a part of historical research using library research and field research data. This article captures continuity and change, especially towards the expanding role of majelis taklim in South Tangerang by Using a qualitative method with a social history approach. In addition to the achievements, various challenges faced by majelis taklim in carrying out its socio-religious role in the modern era were also discussed.

Through this study, it is hoped that there will be an explanation of the religious condition of the Muslim community in South Tangerang, especially related to the importance of studying Islam in daily life, whether it is carried out in an organized, orderly and systemic manner, in various places, including in majelis taklim. With the socio-religious role of majelis taklim, Muslims increasingly love their religion, deepening Islamic teachings through a religious education institution that plays an essential role in society's socio-cultural transformation.

## **Literature Review**

### ***The Majelis Taklim***

Many academics have researched the role and function of majelis taklim in the life of Indonesian Muslim communities. Many academics have researched the role and function of majelis taklim in the life of Indonesian Muslim communities. Munawaroh and Zaman (2020) findings of his research are the first to develop the congregation's faith; after participating in the taklim assembly, the congregation feels an increase in faith. They were second, fostering a family in realizing a

sakinah family, and third, empowering the poor by holding orphanage assistance activities every month of Muharram. Fourth, the household economy's improvement with many congregations participating in the Koran while selling. Fifth, as a place to study religious knowledge to increase religious understanding. Sixth, fostering harmony among the people with friendship.

Salis (2020) analyzes Kyai's leadership style in developing majelis taklim. The results showed that Kyai's leadership style in developing the Taklim Council used a democratic leadership style with indicators that include the leader making plans together with members, evaluating existing programs, making decisions based on deliberation, and respecting members' ability potential intimacy. Leadership to members without any distance is like siblings, has good communication and can provide motivation, guidance, input, guidance, and direction to members to carry out their duties better.

Abidin (2019) studied the process of instilling multiculturalism and tolerance between religious communities in Indonesia, which can be done by lecturing in majelis taklim, scattered in mosques, prayer rooms, housing, and meeting rooms. The lecture material was related to democracy, justice, law, cultural values and ethos, togetherness in equal differences, ethnicity, ethnicity, ethnic culture, religious beliefs, cultural expressions, private and public domains, and human rights. In this case, the majelis taklim can be seen as a solution to become a land for planting the seeds of democracy, tolerance, and multiculturalism for the sake of harmony among religious communities in Indonesia.

Mujahidin (2018) explains that the existence of majelis taklim in society is fundamental. This is because majelis taklim has a strategic position and role in conveying da'wah values in Indonesia. Besides, the taklim assembly is a means of communication and strengthening brotherhood between fellow Muslims. Majelis taklim can function as a medium in the mental development of Islamic society in facing the era of globalization. Therefore, majelis taklim can be used as a medium for community enlightenment and empowerment. In other words, the existence of majelis taklim, in general, can be used by all circles of society as a non-formal educational institution.

Pulungan (2014) provides an overview of majelis taklim in fostering the Sakinah family. Majelis taklim play a role in several aspects of religious life, starting from the obedience of family members in carrying out daily prayers, the courtesy of family members, the ability to meet the material needs of family members, facilitation of strengthening communication between fellow family members, all of which can encourage the realization of a sakinah family in the Muslim community in the city of Padang Sidempuan. Based on the Pearson Product Moment correlation statistical test, the two variables' value was 0.764, which indicates the strong relationship between the two variables. The correlation coefficient value also shows a positive direction. This means that if the majelis taklim method of fostering sakinah families, the accentuation of its implementation is further enhanced, it will positively impact the increasing quality of sakinah family guidance in the community Padangsidempuan City.

Setiawati (2012) explains that majelis taklim as a da'wah organization and as a centre for Islamic learning has contributed a considerable role in educating the people's lives and the nation, especially in teaching religion and strengthening the nation's morals. The existence of majelis taklim in society has brought benefits and benefits to the people. Da'wah development is one of the managerial behaviours, including training, which improves one's skills and facilitates adjustment to one's job and career progress—Majelis taklim in improving the organization's management, including developing and improving the missionary mission in society. In order to develop and increase da'wah, majelis taklim must make updates and innovations to improve the quality of member resources and design strategies and approaches of da'wah that are appropriate and effective with various participatory communication media.

Looking at some of the research above, one interesting issue to discuss is the importance of majelis taklim in the socio-cultural transformation of society. Taking the city of South Tangerang as the research sample, this research and filling in the gaps in themes that have not been widely reviewed also seek to identify continuity and change, especially the tendency to expand the role of

majelis taklim in South Tangerang. That not only plays its function in religious education, but majelis taklim in South Tangerang also forms a social-cultural system of society. Not only religious issues, but majelis taklim can also to solve various socio-political problems.

### · **Majelis Taklim in Historical Trajectory**

Majelis taklim comes from Arabic, consisting of two syllables, majelis (seat) and taklim (teaching/recitation). So that in language, majelis taklim means a place of teaching or a place of recitation (Hasanah, 2019; Rakhman, 2018). In contrast, in the term, majelis taklim is a non-formal educational institution that organizes Islamic recitation, has a relatively large number of congregations, heterogeneous ages, has a religious-based curriculum flexible time according to the needs of the congregation (Abidin, 2019; Heryahya, Sujanto, & Rugayah, 2020; Heni Ani Nuraeni, 2020). The majelis taklim is also a place or institution for education, training, teaching, and learning activities in studying, deepening, and understanding Islamic religious knowledge and as a forum for carrying out various activities that benefit the community (Asnaini et al., 2019; Suriati, 2013).

Referring to Article 45 paragraph (1) letter c of the Regulation of the Minister of Religion Number 13 of 2014 concerning Islamic Religious Education, majelis taklim is a form of non-formal Diniyah education. Meanwhile, Article 1, number 12 PERMENAG 13/2014 states that majelis taklim is an institution or community group that organizes Islamic religious education to increase the understanding and practice of Islamic teachings among the public in everyday life.

Majelis taklim plays a valuable role in transforming Islamic knowledge, telling, explaining, and preaching knowledge, religious knowledge and knowledge, and skills that are done repeatedly that the meaning can be imprinted on *muta'allim*. Majelis taklim has its curriculum, is regularly held by having a non-formal Islamic education institution and is attended by many congregations. Historically, majelis taklim had developed during the time of Rasulullah SAW. Even though nomenclature is not yet known as majelis taklim, various recitation communities had appeared in houses and

mosques in the early days of Islam, spreading further to the Masjid al-Haram Masjid al-Nabawi, and other areas. In particular, mosques, history records that in the development of Islamic scholarship, mosques, where majelis taklim were widely practised, played an essential role in transforming knowledge transmitted from generation to generation.

For example, the mosque functions as the oldest educational institution in the Islamic world where humanities and religious sciences are taught. Through the Jami mosque, since the 2nd or 8th century, religious teachers / scholars have taught the two sciences (religion and humanities) to their students, including Hasan al-Basri (w.110 H / 728 AD), Hammad ibn Salamah (w.167 H / 784 AD), Ibn Sirin (w.110 H / 728 AD), Yunus ibn Habib (w.antara 161-194 H / 778-810 AD), al-Kisa'i (d. 189 H / 805 M), al-Farra (w.207 H / 822 AD), Babsyadz (w.469 H / 1077 AD), Ali ibn Thahir al-Qasi al-Sulami (w.500 H / 1106 AD), Ibn al-Syajari (w.542 H / 1148 AD), al-Sakhawi (w.632 H / 1234 AD). Religious teachers teach at several mosques, such as the Basrah Mosque, the Damascus Umayyah Mosque, the Alexandria Mosque, the Sinjar Mosque, the Mansur Baghdad Mosque, and the Aleppo Mosque, and several other mosques (Makdisi, 2005).

In those days, large and small mosques, functioning as teaching institutions for religious sciences, were also used to teach the sciences of manners, such as knowledge, lexicography, poetry, history, genealogy, and other cultural studies. al-Maqdisi, a geographer in the 10th-century writer, once shared his experience about the condition of the mosque at that time. He said: "Between sunset and evening time, the mosque is filled with study groups of fiqh experts, leaders of Al-Quran scholars, experts in manners and morals. I once entered this mosque (Damascus Umayyad Mosque) with a group of Syrians. When we sat discussing, we often heard calls from the opposite direction: 'Join us.' It turned out that we were sitting between two study groups. This view is found throughout mosques in Cairo. Especially in this mosque, I counted 110 study groups (majelis)." (Makdisi, 2005).

Makdisi (2005) explanation provides an overview of majelis taklim in the past with its various activities. In the Indonesian

context, at the beginning of Islam's development, preachers appeared in the mosques in the form of majelis taklim. By referring to the tradition of reciting books in a mosque by a teacher, it can be seen how majelis taklim got the right place to develop. Teaching religion in mosques through an assembly is not new, as it can be found throughout the Muslim world, especially in Indonesia. Entering the modern era, after later majelis taklim became the unique name for all non-formal Islamic education activities, the practice of deepening religious teachings in mosques through various majelis taklim overgrew. Functioning a mosque or Musholla as a learning place is almost similar to the Alquran Education Park (TPA according to the DMI and BKPRMI definition; TPQ according to the definition of the Directorate General of Islamic Education at the Ministry of Religion). It is just that the majelis taklim level is intended for fathers, mothers, or the elderly.

During the New Order era, majelis taklim grew and developed as socio-religious institutions for women who generally became part of non-formal educational institutions. The development of majelis taklim cannot be separated from several vital names, such as Suryani Thahir (Attahiriyah Educational Foundation). Although factual data do not support it, the growth of majelis taklim in various parts of Indonesia cannot be seen apart from the efforts initiated by Suryani Thahir, who, through Attahiriyah Radio, continues to broadcast the majelis taklim activities she manages consistently. This step has inspired many female figures in various regions also to establish similar majelis taklim.

Since then, majelis taklim has developed into women's socio-religious movement, especially those categorized as Santri. In majelis taklim, developing religious themes revolve around the issue of strengthening the domestic role of women. The ideal image of women is defined in terms of religious values that Muslims generally believe; namely, those who behave politely and obey their husbands can educate their children, can make their husbands happy, even serve their husbands, and some other orderly behaviors that are in the domain of domestic roles.

The phenomenon of developing the majelis taklim above has subsequently received a more intensive arrangement through a forum established by another female figure, Tutty Alawiyah. On January 1, 1981, together with many other religious leaders, Tutty Alawiyah established the Majelis taklim Contact Agency (BKMT), a body directed to explore and develop majelis taklim potential, which was increasingly widespread in society, especially among women. Together with Suryani Thahir, Tutty Alawiyah is engaged in developing majelis taklim in Indonesia, significantly improving teachers' and educators' quality and skills in majelis taklim.

Majelis taklim in the reformation era was proliferating, both in terms of number and function. In 2006, the majelis taklim was 153,357 units with a total congregation of 9,867,873 people and a teaching staff of 375,095 people (272,454 men and 102,641 women). Meanwhile, after two years, the majelis taklim in Indonesia increased to 161,879 units in 2008. The number of participants who took part in the majelis taklim this year was 9,670,272 and supported by a teaching staff of 366,200 people. One of the exciting things to note is the turnout of several 9,670,272 people who became majelis taklim in 2008 as many as 5,667,838 (58.6%) were women or mothers, only the rest were men or men as many as 4,002,434 (41.4%). This further strengthens the assumption that majelis taklim tends to be a gathering, interacting, and learning arena for women or mothers even though this da'wah institution is not aimed at a particular gender.

From the aspect of function, majelis taklim carry out several functions, namely: 1) Islamic religious education for the community; 2) ustadz or Ustadzah cadres, administrators, and congregations; 3) strengthening friendship; 4) providing religious and religious consultations; 5) development of Islamic arts and culture; 6) education based on community empowerment; 7) economic empowerment of the people, or 8) enlightenment of the people and social control in the life of the nation and state (Article 3 Permenag 29/2019). This function is seen in many parts of Indonesia, including South Tangerang City.

## RESEARCH METHOD

This study used a qualitative method with a social-history approach. This study used data collection techniques through literature and documentation studies, interviews and observations, while the analysis techniques were carried out by triangulation, categorization, typology, editing, interpretation, and focus group discussions.

## DISCUSSION

### *Profile of Majelis Taklim in South Tangerang*

South Tangerang, the youngest administrative city in Banten Province, officially separated since 2008 from Tangerang Regency. Consist of 7 sub-districts and 54 sub-districts, this city was ratified at the DPR RI Plenary Session on October 29, 2008, with Law Number 51 of 2008, after a long struggle since 2000 through the discourse on the formation of Cipasera City. The city with an area of 147.19 km<sup>2</sup> or 14,719 hectares is bordered to the north with Tangerang City and DKI Jakarta, to the east with West Java Province (Depok City) and DKI Jakarta, to the south with West Java Province (Bogor Regency and Depok City) and in the west with Tangerang Regency.

The number Muslim population in this area, according to BPS data for South Tangerang City (2019: 125), reached 1,096,901 people spread across seven districts, namely: Setu (67,693), Serpong (16,595), Pamulang (265,454), Ciputat (176,755), Ciputat Timur (154,034), Pondok Aren (239,067), and Serpong Utara (87,303). This number is an illustration of the rapidly growing condition of the majelis taklim in South Tangerang. The South Tangerang District document (2018) states that up to 2018, there were around 874 Women's Majelis taklim, consisting of 155 Ciputat Timur District, 132 Ciputat District, 94 North Serpong District, 137 Serpong District 74 units, Setu District, 152 Pamulang District and 130 Pondok Aren District.

As is the case in many areas, majelis taklim in South Tangerang City are dominated by female congregations. Although this does not close the reality, many majelis taklim is also managed and developed by male groups. The methods used in learning can be divided into three types (Helmawati, 2013;

Lukman, Abidin, & Shodiqin, 2020; Nuruddin, 2017). First, with the lecture method, consisting of general lectures and special lectures. In a public lecture, the *teacher/ustadz/ustadzah/Kiai/nyai* actively teaches, while the congregation is passive, is in a special lecture, the *teacher/ustadz/ustadzah/kiai/nyai* and the congregation are equally active, in the form of discussion and question and answer. Second, the halaqah method, where the *teacher/ustadz/ustadzah/kiai/nyai* recites individual books while the congregation listens. Third, mixed methods in which *teachers/ustadz/ustadzah/kiai/nyai* use various methods as needed.

The material studied at the Majelis taklim includes popular themes: Aqidah (Theology), Sharia (Fiqh of worship, Muamalah, Munakahah, and Jinayah/criminal law), Morals (Ethics), Sufism and Tarekat, Tarbiyah (Islamic Education), and History of Islamic Education and Culture. Also, the activities of the majelis taklim are focused in addition to reading the Al-Qur'an and tajwid, also reading the Qur'an, tafsir and ulum al-Qur'an, hadith and musthalah al-Hadith, fiqh and ushul al-fiqh, tauhid, morality, and Sufism, in addition to the materials needed by the congregation, such as overcoming delinquency in children and adolescents, marriage law issues, usury issues, buying and selling problems, lending and borrowing, and various other daily problems of society.

The books used are books in Arabic or Arabic Malay, such as Tafsir Jalalain, Nail al-Authar, Mazahib al-Arba'ah and others, in addition to Indonesian language fiqh books, such as Islamic Fiqh by Sulaiman Rasyid, Fiqh Sunnah by Sayyid Sabiq, al-Lu'lu 'wa al-Marjan by Muhammad Fuad Abdul Baqi, Bulugh al-Maram and Riyadh al-Shalihin and other translated books. Majelis taklim, as a non-formal Islamic educational institution, has spread throughout the South Tangerang area. It can be seen as one of the centres of excellence for spiritual and mental development in societies with different social and cultural stratification, consisting of *priyayi*, *santri*, and *abangan*. This is in line with South Tangerang City's development, which is currently developing in various fields: economy and trade, infrastructure, social and culture, education, mental and spiritual. Here are some Majelis Taklim that exist in South Tangerang:

1. *Majelis Taklim for Housewives in RT. 016 and RT. 018*
2. *Majelis taklim Nurul Iman*
3. *The Darussalam Majelis taklim*
4. *Majelis taklim Khoirunnisa*
5. *Majelis taklim Raudlatul Jannah*
6. *Majelis taklim al-Hidayah*
7. *Majelis taklim an-Nur Isyah*
8. *Majelis taklim Hurul Hidayah*
9. *Majelis taklim Assalam*
10. *Majelis taklim Insan Karimah*
11. *Majelis taklim al-Mubarakah*

### ***The Dynamics of Majelis Taklim Development in South Tangerang***

The organizational structure consists of a chairperson, secretary, treasurer, and number between twenty and hundreds of congregations. Activities are carried out based on deliberations between the management and members, while the funding is obtained from members' contributions (Nuraeni, Arif, & Bariyah, 2019; Rumilah & Laili, 2019). Besides, there are donations from donors outside the assembly, but the amount is relatively small. Its activities aim to increase faith and devotion, deepen religious insight, increase harmony in the family, increase and strengthen friendship, even maintain and improve the security, comfort, and tranquility of the environment around where he lives (Aqsho, 2017; Ikhwan, Biantoro, & Rohmad, 2019).

Thus, majelis taklim needs to be maintained, strengthened, developed and fostered in a better and more interactive way (Mustofa, Muhyiddin, & Nase, 2017; Yumni, 2020). Therefore, the South Tangerang City Government always oriented towards the progress of the times, but still has a strong aroma and nuance of religiosity, then proclaimed a city where almost part of the population comes from the Betawi tribe. slogan and motto "*Smart, Modern, and Religious*" are the ideals and hopes of realizing the Smart South Tangerang City society, namely having extensive knowledge, valuable skills, and having positive behavior. Modern, namely having a dynamic civilization according to the development of science and technology. Religious, namely the existence of intelligence and civilized progress framed by religious values adhered to by society and correctly.

Referring to the desire to realize the city of "Religion" as the motto of the City of South Tangerang, the ulama, community

leaders, and leaders of the taklim assembly agreed to bind 874 majelis taklim units into a media called the "South Tangerang City Majelis taklim Contact Agency" based on the order of the Badan Kontak Majelis Taklim (BKMT) Banten Province, dated June 13, 2009. According to the management format attached to the order, the order also ordered management in Banten Province.

The establishment of BKMT was intended to coordinate the activities of the Majelis taklim in South Tangerang City because the BKMT in the Pamulang Branch, at that time, was still in the Tangerang Regency area. Thus, the South Tangerang City BKMT is included in the regional management based on the organizational structure consisting of the centre, domiciled in the capital city of the Republic of Indonesia; Territory, domiciled in the Provincial Capital or equivalent; Regional, domiciled in the Capital City / Regency or equivalent and Branch, domiciled in the District or equivalent.

Based on the ulama's deliberations, community leaders and the leaders of the majelis taklim, then Hj. Tati Astariati, head of the Pamulang Subdistrict's Board (BKMT), was elected and appointed as Chair of the South Tangerang BKMT Agency, 2009-2014 Decree of the Chairman of the BKMT Banten Regional Management, No. 03 / SK / PW.BKMT / BTN / VI / 2009. Furthermore, based on the Decree of the BKMT Banten Regional Management Chairman, No. 03 / SK / PW.BKMT / BTN / VI / 2014. In the previous period, Hj. Tati Astariati, chairman of the BKMT, was re-appointed as chairman of the BKMT for the City of South Tangerang, 2014-2019. With this decree, the BKMT of South Tangerang City, through the Majelis taklim, which is spread across various urban villages and sub-districts, plays a major role in national development in the fields of education, preaching, and social affairs in South Tangerang City in particular and Indonesia in general, along with the role played by formal educational institutions, madrasah, and Islamic boarding schools.

The vision and mission of the taklim assembly in South Tangerang City is "To create a brotherhood of the taklim assembly for the realization of a community of faith, piety, noble character, especially being a pious woman creating a *sakinah mawaddah* family".

The composition of the Regional Management of the South Tangerang BKMT consists of the Chairperson, Secretary, Treasurer, and fields covering the fields of organization and development, the field of da'wah, the field of education and training, the social and community sector, the business and cooperation sector as well as the health and welfare sector. In contrast, its members consist of all women in South Tangerang, more than 874 majelis taklim. As a regional administrator, South Tangerang City BKMT acts as a leader based on the Articles of Association and Bylaws (AD-ART) based on central and regional administrators' instructions.

It is important to note that the women's majelis taklim, which number more than 874 and are scattered in various sub-districts and sub-districts based on the Articles of Association and Bylaws (AD / ART), have joined and become members of the Contact Body for the majelis taklim of South Tangerang City. The majelis taklim had various years of establishment. Some were established in 1995, such as the Majelis taklim for Women Rt 016 and Rt 018, Batan Indah Housing Blok D and E, Kademangan Village, Setu District, South Tangerang. Mrs Yulianti, a 57-year-old housewife, led this majelis taklim, but some were established later, around 2013, such as Majelis taklim al-Mubarakah, located in Sawah Baru Rt 004/002, Ciputat District, South Tangerang. Mrs Hj Rukiyah leads this majelis taklim is a 59-year-old housewife.

In general, majelis taklim, the research object and visited by researchers for observation, interviews, and distributing questionnaires, has carried out their activities and activities properly, transparently, and accountably. The activities are carried out in houses, Musholla, and mosques. These three facilities are commonly used to study Islamic religious knowledge during the classical period, the Prophet Muhammad's time, the time of al-Khulafa al-Rasyidun, the Umayyad dynasty, Bani Abbas, and the Ottoman Empire, and others. While in Mecca, Prophet Muhammad SAW used Arqam's house as a place to study the Qur'an, known as Kuttab. When in Medina, the centre of learning, the Qur'an is centred in the mosque. The material of the taklim was also expanded, apart from reading the Al-Qur'an, it also taught other

Islamic religious sciences, including reading the Al-Qur'an and its Tajweed, reading the Qur'an, Tafsir and Ulum al-Qur'an, Hadith, and musthalah al-Hadith, Fiqh and Usul al-Fiqh, Tawhid, Akhlaq and Tasauf, and others (Hasjmy, 1994; Zuhairini, 1986).

In Indonesia, initially, reading Qur'an was only done in houses of preachers, but along with the times, the preachers began to focus their taklim on musalla and mosques. Nowadays, reading al-Qur'an and Islamic religious knowledge is increasingly being carried out by majelis taklim in their activities at home, musalla, and mosques as seen in the District Sub-District of South Tangerang City. The material of the taklim was also expanded as practised in Saudi Arabia, in Islamic countries in Europe, Africa, West Asia, Central Asia, South Asia, and Southeast Asia, and others, including reading the al-Qur'an and its Tajwid, Tahsin reading al-Qur'an, Tafseer and Ulum al-Qur'an, Hadith and musthalah al-Hadith, Fiqh and Usul al-Fiqh, Tawhid, Akhlaq and Tasawuf, and others. In Azra (2020) explanation, most Muslim countries struggle to provide primary education for children and provide quality education. In many modern countries, religious lessons tend to be given very limitedly, and in traditional institutions apply their curriculum and are given very limited to students, including in majelis taklim.

In South Tangerang City, majelis taklim also teaches materials needed by the congregation, such as problems dealing with delinquency of children and adolescents, problems with marriage laws, usury problems, buying and selling problems, lending, and borrowing, and various daily problems faced by the community. The teacher or ustadz and ustadzah come from the congregation or residents or present external speakers who come by themselves or are picked up. The learning technique is carried out using the ustadz or ustadzah sitting in the middle, while the congregation sits in a circle in front of him, a halaqah learning model standard in traditional Islamic boarding schools in Indonesia. The ustadz or ustadzah reads the book he is reviewing, translates it, and explains it for approximately 45 minutes to deepen it followed by a question and answer within 15 to 30 minutes. If it is considered sufficient, then the study is closed by reading the prayer kafaratul majelis by the moderator

or reading prayers by the resource persons and continued with warm hospitality and others.

If the material is reading the al-Qur'an and the recitation or tahsin of reading the al-Qur'an, the learning model is done using the ustadz or ustadzah sitting in the middle. In contrast, the congregation sits in a circle before it, a baghdadiyah or sorogan learning model commonly used in traditional Islamic boarding schools in Indonesia. The congregation reads the al-Qur'an that it carries, while the cleric or ustadzah or other congregation listens to the reading and something wrong in the reading, the ustadz or ustadzah shows his mistake and corrects the reading, or often other congregation also corrects it.

In the current era, the Baghdadiyah or Sorogan learning model is equated and equated with the Competency-Based Curriculum (KBK) learning model. This learning model emphasizes the skills of students, Santri, and congregation, a model that is seen and assessed by educational experts as a model managed to ask students. The model and pattern of teaching in the majelis taklim at the beginning of Islam and its development can be compared to primary level teaching because the knowledge provided is fundamental to reading the al-Qur'an. Its recitation or tahsin was reading the al-Qur'an, issues of faith and devotion, problems of obligatory worship and sunnah, problems of morality and tasauf or knowledge that is the basis for establishing Islam aqidah, shari'ah, and morality and the history of Islam (Hassan, 1989).

Even in the modern era, as realized in the majelis taklim, the object of research in South Tangerang, it can still be called the same knowledge learned at the beginning of Islam and its development. The difference lies in the learning media, even though there are the same, using the media. However, there are also majelis taklim that use modern media such as projectors with screens and laptops and sound systems such as in majelis taklim Darussalam, majelis taklim Nurul Iman, majelis taklim Khairunnisa, majelis taklim Raudlatul Jannah, majelis taklim al-Hidayah, majelis taklim an-Nur Isyah, majelis taklim Nurul Hidayah, majelis taklim Assalam, majelis taklim Insan Karimah and majelis taklim al-Mubarakah.



These modern tools facilitate communication between the ustadz and Ustadzah as resource persons with their congregations. They hope that the material being taught can be understood correctly and adequately to be practised and practised in worship and daily life. So, all ustadz and Ustadzah have a target so that the congregation can understand the knowledge given. If not, then the learning can be said to fail, which in the end occurs an evaluation and review of the presence of these resource persons, and replacing them with other resource persons. It is a common fact in the majelis taklim.

Based on these, the majelis taklim has carried out its duties and carried out its functions. In majelis taklim, which is the object of this research, majelis taklim in South Tangerang mainly functions as a centre for teaching Islamic religious science, developing spiritual values, and supporting the activities of the Mosque Prosperity Council. In Islam, there is a view that there are two lives, the world and the hereafter. Of the two, the hereafter is superior to the world. The world is temporary. Therefore, when living in the world, a Muslim needs to prepare himself by carrying out Allah SWT's commands and avoiding His prohibitions to achieve happiness in the hereafter (Abdullah, Awang, & Abdullah, 2020; Wati & Saputra, 2018). While the method is by studying Islamic teachings, whenever and wherever they are, one of which is in majelis taklim.

In addition to the three functions above, majelis taklim in South Tangerang also function as a partnership centre for community social activities such as in commemorating Islamic holidays, in receiving zakat, infaq and alms and distributing them, in receiving zakat fitrah, in distributing qurban animals, in receiving and distributing staple foods for victims of natural disasters, in a donation for orphans, in carnival activities commemorating the arrival of the Islamic New Year, in the implementation of Eid al-Fitr prayers and Eid al-Adha prayers, in breaking the fast, in carrying out the best and best prayers and others. It can be ascertained that majelis taklim in their social activities will become real partners and mainstays of the Mosque Prosperity Council, the neighbourhood, and the residents (Syamsidar, 2019).

Furthermore, majelis taklim functions as a partnership centre for health activities because the Integrated Health Planning Service Post (POSYANDU) usually cooperates with it in carrying out its activities. Majelis taklim because it has members and congregation can become Posyandu partners. Through majelis taklim, Posyandu can convey messages to members majelis taklim about the importance of maintaining personal and family health, maintaining the cleanliness of the household and community environment, and others (Mariam, 2019; Riyadi, 2019). In short, about living a healthy life as stated in the phrase "al-'Aqlu al-Salim fi al-Jismi al-Salim," (a healthy mind lies in a healthy body and whether or not reason depends on whether the body is healthy or not) and about life. Clean as contained in the Prophet Muhammad SAW hadith reads al-Nadzafatu min al-Iman (cleanliness is part of faith).

Majelis taklim also functions as juvenile delinquency prevention and economic development centre (Aisyah, 2018; Maryam, 2019). In the context of these two functions, based on observations and interviews, the researcher suspected that the informant would place him in the first choice, but in fact, he did not. The informant placed him in the shoe number, aka the protruding and last serial number. It is reasonable to suspect that this happened because the management and the majelis taklim members did not see the delinquency committed and involved the youth in their environment. Juvenile delinquency has probably been handled through the role of parents and family. Parents and families are the pillars of the birth of kindness, so they must be role models and role models for others. Likewise, people must be able to pursue and develop it regarding economic development. In the context of majelis taklim, members who have expertise in management are very lacking and limited, even non-existent. Therefore, it is natural and understandable that the management and the members place majelis taklim as the centre of economic development at the bottom of the list.

## CLOSING

Majelis taklim plays an essential and strategic role in the socio-cultural transformation of the people of South Tangerang. During the rapid flow of urban development, majelis taklim is still able to play their function in religious education and maintain the continuity and order of society's structure and socio-cultural system. Not only religious issues, but majelis taklim can also be a space to solve various socio-political problems.

This study identifies several things. First, majelis taklim is increasingly recruiting members of various ages, education, occupation, and insight. This makes the majelis taklim more open and encourages the process of socio-cultural transformation of South Tangerang people. Second, in responding to the times, majelis taklim often face administration, equipment, and communication challenges. Third, Muslims have a collective awareness about how important it is to study Islamic knowledge in majelis taklim. This motivated the community to establish majelis taklim until 2020 had reached more than 874 throughout the South Tangerang area. With the socio-religious role of majelis taklim, Muslims increasingly love their religion, deepening Islamic teachings through a religious education institution that plays an essential role in society's socio-cultural transformation.

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