

THE ROLES OF MAJELIS TAKLIM NURUL HUDA IN STRENGTHENING RELIGIOUS CHARACTERS AND SOCIAL CARE IN BONE REGENCY

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Abstract

This paper examined the roles of Majelis Taklim Nurul Huda in strengthening religious characters and social care in Bone Regency. This type of research was qualitative, located in Nurul Huda mosque, the largest mosque in Bajoe, the capital of Tanete Riattang Timur District, Bone Regency. The primary data source was obtained from the management of Majelis Taklim Nurul Huda, and the secondary data was obtained from a variety of relevant articles. Data were collected through interviews, observations, and document searches. The research instruments were the observation guidelines, interview guides, and documentation tools. Data analysis was carried out in three stages which are data reduction, data exposure, conclusion and verification. The results showed that the roles of Majelis Taklim Nurul Huda in strengthening religious characters are seen in the members and the surrounding community have a deep faith, diligent worship, and noble characters. Meanwhile, the positive impact of the development of Majelis Taklim in shaping the character of social care appears in facilitating social activities.

Keywords: the development of majelis taklim, religious characters, social care

INTRODUCTION

Majelis Taklim is the oldest educational institution in Islam because the term 'Majelis' and Majelis ethics have been hinted in the Al-Qur'an as stated in the QS. Al-Mujadalah/58:

11. This verse is the legal basis for strengthening Majelis Taklim. According to M. Quraish Shihab, this verse guides how to establish harmonious relations in *majelis* by making serious efforts, even though by forcing oneself to give other people a place in *majelis*.

If someone is asked to provide a room for someone else, then he should do it voluntarily. If someone is asked to give room for those who are more reasonable in occupying *majelis*, he should stand up and get up to do something like prayer and jihad. Such a trait is an indicator of the level of one's faith and knowledge. Thus, Allah will elevate the degree of those who believe and have knowledge in this world and the hereafter (M. Quraish Shihab, 2012: 489). It is understood that the Prophet Muhammad saw has carried out the process of education and teaching to his friends through a forum called Majelis Taklim. Thus, it is acceptable that Majelis Taklim is the oldest educational institution in Islam (Muslim, 2011).

Majelis Taklim grows and develops according to the times so that its activities are sometimes held from house to house. However, the mosque remains its headquarters in carrying out religious guidance to its members. In addition, as a place of prayer and religious rituals, the mosque also becomes a center of education (Nur Asyiyah, 2016: 84). However, unfortunately, not all members, especially the general public are willing to be actively involved even though the regular study of Al-Qur'an has been scheduled in such a way (Suhra and Rosita, 2020). The residents are less active because they are busy as traders, farmers, and sailors. Another factor is their religious understanding that considers some of the routines of Majelis Taklim members are *bid'ah*, for example, the celebration of Islamic holidays such as Maulid. Some groups, especially the millennial generation, who study a lot on social media, argue that such celebration is heretical (Budi Satria Rahman, 2019: 200-201). To anticipate this, Majelis Taklim made various efforts to encourage members and the general public to be actively involved by streamlining the management and optimizing religious development.

The strengthening of religious characters and social care is the hallmark of Majelis Taklim Nurul Huda. They cannot be separated from the strengthening of these two-character values. This is due to the depletion of the religious values and social care practices because of the influence of modern lifestyles that tends to lead people to become hedonistic materialists. The importance of Strengthening Character

Building is mandated in the Government Regulation No. 87 of 2017. This regulation aims to strengthen and accelerate the implementation of 18-character points. Such points are religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly/communicative, love peace, love to read, care for the environment, care about social, and responsibility.

This Government Regulation also emphasizes the five main values that protect the 18 items of character. The five main values are religiosity, mutual cooperation, integrity, independence, and nationalism. These values do not stand and develop independently, but they interact with each other, develop dynamically, and create personal integrity. Based on the importance of Majelis Taklim in instilling knowledge and character values into its members, the authors are interested in studying more deeply about the "The Roles of Majelis Taklim Nurul Huda in Strengthening Religious Characters and Social Care in Bone Regency".

LITERATURE REVIEW

In an increasingly complex culture of life, children's mentality to knowing various scientific and religious discoveries, it is necessary to cooperate between families, Madrasah, and communities to direct children to positive activities to recognize the true meaning of life (Djalaluddin, 2002: 26). One of the educational institutions in the community that must cooperate with parents and teachers in educating children, especially regarding religious development, is Majelis Taklim. Majelis Taklim can be defined as the oldest non-formal educational institution in Islamic education since the time of the Prophet Muhammad. Although it was not called Majelis Taklim, the study of Al-Qur'an was carried out secretly at the house of the Prophet's friend, Arkam bin Abil Arkam r.a, in the Meccan era. It was considered Majelis Taklim in today's sense. Then after the command of Allah SWT to broadcast Islamic teachings openly, such study of Al-Qur'an grew and developed openly in several places (Departemen Agama RI, 2004: 7).

In the Medina era, Islam had become strong to hold the study of Al-Qur'an even more rapidly. Prophet Muhammad SAW sat in the Prophet's Mosque to give lessons about Al-Qur'an to the friends of the Muslims at that time. The Companions known as Ashāb al-Shuffah had always been close to the Prophet to get more lessons. They are the next generation, including us today. Therefore, people today know most of the words and actions (hadith) of the Prophet SAW (Departemen Agama RI, 2003: 8)

Majelis Taklim comes from Arabic, which consists of two words, *Majelis* and *Taklim*. *Majelis* comes from the word *jalasa*, *yajlisu*, *julusan* which means sitting or meeting (Muhammad Yunus, 1989: 90). While the word *taklim* comes from the Arabic 'alima, ya'lamu, 'ilman which means knowing something or knowledge. Another meaning of *taklim* is teaching and training (Muhammad Yunus, 1989: 277-278). Thus, *Majelis Taklim* means a place to teach, educate, practice, and study. *Majelis Taklim* can also be interpreted as a place to carry out teaching and studying of Al-Qur'an. Based on this understanding, *Majelis Taklim* is also called a place of study.

This paper is supported by several references including Ahmad S. Rustan, "Peranan Majelis Taklim Anas bin Malik dalam Membina Silaturahmi Masyarakat di Kabupaten Pare-Pare", *Journal of Al-Khitabah*. It explains that from its organizational structure, *Majelis Taklim* is a non-formal educational organization that aims to increase the religious understanding of the community (Ahmad S. Rustan, 2018: 99). M. Arifin emphasizes this in his book entitled "Kapita Selekta Pendidikan (Islam dan Umum)". This book explains that *Majelis Taklim* is an institution or means of Islamic da'wah based on the objectives, which is self-standing and self-disciplined. It can organize and carry out its activities. The principles of democracy are developed based on the deliberation to reach a consensus for the smooth implementation of *taklim* following the participants' demands (M. Arifin, 1995: 118). Furthermore, Syamsuri Siddiq, in his book entitled "Dakwah dan Teknik Berkhutbah", states that *Majelis Taklim* is a medium for fostering the people by raising religious awareness through faith, filling the Muslim personality with Islamic characters (caring), improving the knowledge of writing

and reading the Qur'an, and guiding towards an Islamic view of life (Syamsuri Siddiq, 1983: 29).

Based on the author's search results related to several journal articles and books discussing *Majelis Taklim*, the author did not find any similarities with the previous research. Such research contained an element of similarity related to *Majelis Taklim*. However, no writings or journal articles explore the positive impact of *Majelis Taklim* Nurul Huda in strengthening religious characters and social care in Bone Regency.

RESEARCH METHOD

This research was located in *Majelis Taklim Nurul Huda*, Tanete Riattang Timur District, Bone Regency, generally from business people and fishers. This *Majelis Taklim* is located in Bajoe, the coastal area of Bone Bay, where the crossing connects South Sulawesi and Southeast Sulawesi. Bajoe is the capital of the East Tanete Riattang District, the eastern part of the city of Watampone, the capital of Bone Regency. *Majelis Taklim* is dominated by the age group of 40-55 years old. That age is well established in the career and economic matters and cooperates with various parties, including the government, politicians, and business people. This *Majelis Taklim* also has a WhatsApp group called "Majelis Taklim Nurul Huda". This WhatsApp group greatly helps the communication of management and members as well as ustadz to be given material through written messages, voice messages, and sharing da'wah videos or learning materials during the covid 19 pandemic (Interview with Nilawati, The Chairperson of *Majelis Taklim Nurul Huda*, Bone Regency on 1 August 2020).

This research was qualitative, and the primary data source was obtained from the *Majelis Taklim Nurul Huda* board. This primary data was reinforced by secondary data, which were theories from various relevant writings. The methods of data collection were interviews, observations, and document searches. The instruments were observation guidelines, interview guides, and documentation tools. The stages of data analysis were carried out in three stages: data reduction, data display, and conclusion or verifying. Qualitative data analysis was carried out simultaneously with the data

collection process, meaning that these activities were also carried out during and after data collection (Sugiono, 2013: 92).

DISCUSSION

The Roles of Majelis Taklim Nurul Huda in Strengthening Religious Characters and Social Care in Bone Regency

The existence of Majelis Taklim Nurul Huda in the community aims to increase knowledge and religious beliefs that will encourage the practice of religious teachings, as an arena for gathering fellow members of the congregation and the community. This Majelis Taklim also aims to foster and develop religious life in the context of developing a society that is devoted to Allah SWT. It is expected to be a spiritual garden and a forum for friendship between fellow Muslims. Majelis Taklim Nurul Huda conveys ideas that are beneficial for the development of the people and the nation (Muslim, 2018).

Majelis Taklim Nurul Huda is quite capable of making members and the surrounding community have a deep faith, diligent worship, and noble characters. The following will explain the roles of Majelis Taklim Nurul Huda, Bajoe Village, Tanete Riattang Timur District.

1. Strengthening Religious Character

Depth Aqedah

This is stated by Drs. Moh. Kasim, as follows:

The community's faith is getting deeper, as showed by the absence of people throwing eggs into the sea when crossing the sea, such as going to Kolaka across the ocean, usually throwing free-range chicken eggs or going to Makassar throwing eggs in the river when crossing the Palakka bridge, as well as the belief in the existence of Sangiang/ana'mallajang as a crocodile (pet a red or yellow boco-boco), to the grave asking for for a mate and fortune. With the Majelis Taklim Nurul Huda, people around Tanete Riattang Timur have left this belief (Drs. Moh. Kasim, Majelis Taklim Nurul Huda Advisor, interview, on 15 July 2020 in Bajoe, East Tanete Riattang District).

Before the religious guidance is taught by Majelis Taklim Nurul Huda, it was still common to find beliefs that were contrary to the Islamic faith among the people. Some of these distorted beliefs are:

- a. Democratic Throwing eggs into the sea when crossing the sea such as when taking a ferry going to Kolaka crossing the ocean usually throwing free-range chicken eggs or going to Makassar throwing eggs in the river when crossing the Palakka bridge.
- b. Belief in the existence of *Sangiang/ana'mallajang* as a crocodile so that residents pet a red or yellow *boco-boco*/mosquito net mounted on a miniature bed that is stored in a special room as a place to carry out ritual offerings to Sangiang.
- c. Going to the grave begging for a mate and fortune.

However, after the intensive guidance provided at Majelis Taklim Nurul Huda, these deviant beliefs have disappeared. Thus, the religious development of Majelis Taklim Nurul Huda plays an important role in instilling deep faith in the citizens, especially among Muslim women in Bajoe Village, East Tanete Riattang District.

Be Diligent in Worship

The inculcation of the religious characters of the community can be seen in several aspects, as expressed by Hj. Cawahidah:

The inculcation of the religious character of the community is proven by diligent worship. This can be seen in the increase in the congregation of the mosque praying 5 times. Even though the government prohibits congregational prayers during the COVID-19 pandemic, the congregation is still active in this mosque. Even though in practice, they maintain distance, do not use loudspeakers, and only congregations attend 5 times a day (people around the nearest mosque) (Hj. Cawahidah, Secretary of the Majelis Taklim Nurul Huda, interview, on 15 July 2020 in Bajoe, East Tanete Riattang District).

This information asserts that the community around the mosque and residents, in general, are aware of the importance of diligently worshipping. This is evidenced by the number of residents who diligently pray in the mosque every time despite the COVID-19 pandemic.

Noble Morals

The roles of *Majelis Taklim* Nurul Huda in cultivating religious characters can be seen in maintaining the noble characters of the citizens, especially its members. It is explained by Nilawati, as follows:

The noble character of Muslim women is seen from the increase in religious understanding due to the guidance carried out by Majelis Taklim Nurul Huda so that their religious character and social care character are firmly embedded. In addition, the way of dressing that covers the aurat and the relationship is more improved. There is no more backbiting and slander (cheap gossip) at the party because its members are busy making remembrance and praying and picking up guests. Even if there are misunderstandings between members and the surrounding community, it is immediately resolved by peacefully (Nilawati, Head of *Majelis Taklim* Nurul Huda, interview, on 15 July 2020 in Bajoe, East Tanete Riattang District).

This information concludes that Muslim women in the Bajoe environment, East Tanete Riattang district, Bone Regency have noble characters by practicing various types of commendable morals. However, specifically, researchers explore the implementation of religious character values based on five indicators developed by Muhammad Yaumi, as follows:

1) Happy to Pray

Members of *Majelis Taklim* most like to pray, as stated by Hj. Colorida:

Our prayer habits have been carried out in various activities, not only when we ourselves are doing any activity. But we are also used to praying together when starting and closing the study of Al-Qur'an program, or when we want to and after eating and drinking and after praying together (Hj. Warnidah, Member *Majelis Taklim* Nurul Huda, interview, on 15 July 2020 in Bajoe, East Tanete Riattang District).

This information highlights that *Majelis Taklim*, all Muslim women, are used to praying either alone or together when starting various activities. This is reflected in almost all of their activities, especially when alone or in groups. The tradition of praying aims to ask Allah for help so that Allah SWT grants all the needs of Muslim women's lives.

2) Always Grateful

Members of *Majelis Taklim* are always grateful, as stated by Hj. Cawahidah:

Giving thanks to Allah is something we always try to do. We are grateful in various situations, such as marriage, entering a house, having a new car, having a new boat, abundant fishing products, fast-growing trade, harvesting rice, harvesting seaweed or cango-cango (a type of seaweed that is kept in ponds, not on the high seas), etc. As a sign of gratitude, we hold various events, for example, salawatan, remembrance, barazanji, eating out with family and neighbors and friends, and praying together (Hj. Cawahidah, Secretary of *Majelis Taklim* Nurul Huda, interview, on 25 July 2020 in Bajoe, East Tanete Riattang District).

This explanation shows that Muslim women in Watampone, especially *Majelis Taklim* Nurul Huda members, are accustomed to being grateful in various pleasant circumstances. It includes marriage, entering a house, having a new car, having a new boat, great fishing products, fast-growing trade, rice harvesting, harvesting seaweed or *cango-cango* (a type of seaweed in ponds, not on the high seas, etc.). This habit of gratitude affects the surrounding community.

As a sign of their gratitude, when they get an abundance of fun, residents hold various events, for example, *salawatan*, remembrance, *barazanji*, eating out with family and neighbors, friends, and praying together. Sometimes they even have various traditional game competitions, especially post-harvest. Based on observations at the location, the most famous traditional game in this area is the kite game with various models, sounds, and colors of lights that flicker in the sky at night because their kites are given small lights around kites' bodies. Kites can sound because they are given a sound instrument called *pitu-pitu*.

3) Likes to Greet

The implementation of giving greetings is developed by Dra. Hj. Bahriah, as follows:

We get used to smiling and shaking hands when we meet, especially when we meet fellow members of Majelis Taklim and the wider community. We do this to impress the community that is smiling and greeting first indicate someone is friendly, and a friendly person is easy to get along with. Good associations that respect each other can last a long time and can help each other through

good friendships. It's just that we are limiting it at this time because we have to follow health procedures. There are no handshakes. Smiles have to be hidden behind masks. You have to get used to washing your hands or using hand sanitizer (Hj. Bahriah, Management of *Majelis Taklim Nurul Huda*, interview, on 15 July 2020 in Bajoe, East Tanete Riattang District).

This statement proves that greeting is ingrained for all *Majelis Taklim Nurul Huda* members. This has emerged when they meet fellow members who always smile and say greetings with great hospitality.

4) Always Amazed

Awe of Allah needs to be accustomed and expressed so that the quality of worship increases. This is defined by Nilawati, as follows:

Admiring Allah can make members be deeply embedded in their faith, diligent in worship, and have noble character. With that, we are more active in dhikr, worship, and spread benefits to fellow human beings. Religious values and care for others are increasing (Nilawati, Head of *Majelis Taklim Nurul Huda*, interview, on 15 July 2020 in Bajoe, East Tanete Riattang District).

This information explains that admiring Allah's creation can make faith, worship diligent, have a noble character, and peace of mind, affecting our health and the intensity of our worship, ritual worship, and social worship.

5) Proving the Existence of God

People should prove the existence of God continuously and believe it to increase their faith. This is expressed by Nilawati, as follows:

We prove the existence of God through contemplation of the beauty of the nature in which we live. There are beaches, the sea, the road that divides the sea leading to the crossing to Kolaka, how many blessings Allah has prepared for his servants in the sea, there are fish, shrimp, squid, crabs, shellfish, seaweed, there are boats with various types and functions that are ready to sail on the high seas. All of this made us aware of the evidence that God exists. That's why we have to be very grateful for the abundance of grace (Marwah, vice chairman of *Majelis Taklim Nurul Huda*, interview, on 7 July 2020 in Bajoe, East Tanete Riattang District).

This explanation shows that *Majelis Taklim Nurul Huda* plays an essential role in shaping the religious character of Muslim women. One indicator is that society can prove the existence of God. Muslim women contemplate the beauty of the nature in which they live. There are beaches, the sea, the road that divides the sea leading to the crossing to Kolaka, how many blessings Allah has prepared for his servants in the sea, there are fish, shrimp, squid, crabs, shellfish, seaweed, there are boats with various types and functions that are ready to sail on the high seas. All of this makes Muslim women aware of the evidence of the existence of Allah. They can live in prosperity because of God's grace in providing free facilities in the sea and its contents, thus making various professions found in this area. Among them are fishers of all kinds. Some are catching fish with various tools; some are distributing them in multiple ways; some are maintaining seaweed; some are tying seaweed on stretch ropes, etc.

Social Care Character Strengthening

Majelis Taklim Nurul Huda plays an essential role in strengthening the social care character in life routines. This can be seen in the following indicators:

a. Facilitating Social Activities

For social activities, *Majelis Taklim Nurul Huda* facilitates various forms of social assistance from the management to be distributed to multiple places, as explained by Nilawati, as follows:

This Majelis Taklim facilitates social activities, such as providing social services to members and the general public in need. For example, tahlilan, salawatan, remembrance. We also visit sick people and people in need, such as those affected by fire or flood. We consider that the Tanete Riattang Timur area is sometimes flooded if it rains heavily for more than 2 days (Nilawati, Head of *Majelis Taklim Nurul Huda*, interview, on 15 July 2020 in Bajoe, East Tanete Riattang District).

This information shows that *Majelis Taklim Nurul Huda* facilitates various social activities, including remembrance and *salawat*, *tahlilan*, *ta'ziyah*, and *mangaji tomate*. Remembrance and *salawat* are for celebration events that spread joy, such as brides, *akikah*, and pilgrimages, while *tahlilan*, *ta'ziyah*, and *mangaji tomate* are services for death events.

b. Doing Social Action

Social action is also often carried out by *Majelis Taklim*, as stated by Hj. Cawahidah:

The Majelis Taklim carried out social actions, including visiting residents who experienced disasters such as death, illness, fire, or flooding around the study site, providing assistance to flood victims in Masamba Regency, North Luwu on Friday, 24 July 2020, that just happened. We were in the Regent of Bone group to Masamba visited brides, aqiqah, and pilgrimages. We are providing facilities for social activities, especially during Ramadan. We are being a zakat collection committee and participating in distributing to those who are entitled. Also, we take part in the distribution of sacrificial animals on Eid al-Adha (Hj. Cawahidah, Secretary of Majelis Taklim Nurul Huda, interview, on 15 July 2020 in Bajoe, East Tanete Riattang District).

From this information, it can be concluded that *Majelis Taklim* Nurul Huda implements social actions with a reasonably broad scope in assisting people affected by death, illness, fire, or flooding. In addition, *Majelis Taklim* is also actively involved in helping people affected by fire or flood disasters. They provide social service facilities, especially in Ramadan, and are involved as a zakat collection committee and distribute to those entitled. They also take part in the distribution of sacrificial animals on Eid al-Adha.

c. Facilitating Local Residents to Donate

This *Majelis Taklim* provides an opportunity for the community to distribute their assistance, and it has been going well. This is conveyed by Hj. Bahriah, as follows:

This Majelis Taklim opens up opportunities for the community to distribute aids to drop to orphans or those being hit by a disaster (especially during Ramadan). If a disaster happens around us, we initiate a fundraising committee and a post for distributing aid so that clothes that are fit for use and blankets and sarongs can still be used for those affected by disasters, whether in the cases of floods or fires. Including the Palu Tsunami aid post, the flood in Masamba, and the floods that occurred in Kab. Bone and its surroundings (Hj. Bahriah, Management of Majelis Taklim Nurul Huda, interview, on 15 July 2020 in Bajoe, East Tanete Riattang District).

This information shows that this *Majelis Taklim* opens donations, and the surrounding community participates in it. If a disaster happens in the vicinity, they initiate a fundraising committee and a post for distributing aid. Therefore, suitable clothes, blankets, and sarongs are collected that can still be used for those affected by the disaster, whether in the cases of floods, fires, and others.

d. Empathize With Fellow Study Members

This *Majelis Taklim* is very solid in empathizing with fellow members of the study. This is conveyed by Hj. Warnida, as follows:

The kind of empathy for fellow members of the study that we have given so far provides attention, support, and things needed. Suppose someone wants to go to the hospital. In that case, we assist colleagues who have 4-wheeled vehicles to take them to the hospital and facilitate it (Hj. Warnida, Treasurer of Majelis Taklim Nurul Huda, interview, on 15 July 2020 in Bajoe, East Tanete Riattang District).

From this information, it can be understood that *Majelis Taklim* cares about its members. This is done by providing free services to members according to their abilities, including taking them to the hospital.

e. Building Harmony Between Citizens

Majelis Taklim Nurul Huda takes part in building community harmony by participating in maintaining unity and friendship between citizens through openness, mutual respect, and mutual help. This is stated by Drs. Moh. Kasim as follows:

The strategy of Majelis Taklim Nurul Huda in building harmony between residents is providing mutual understanding and openness, mutual respect, and mutual help that we prioritize most. If there is a problem or misunderstanding, it is immediately corrected as soon as possible to not think badly of each other. A culture of mutual respect is embedded. In the implementation of Eid al-Adha, members of Majelis Taklim participate in offering sacrifices on behalf of their respective families. However, the performance is still managed by the mosque construction committee. Majelis Taklim members distribute sacrificial meat to those in need (Drs. Muh. Kasim, Builder of Majelis Taklim Nurul Huda, interview, on 15 July 2020 in Bajoe, East Tanete Riattang District).

This information shows that the strategy of *Majelis Taklim* Nurul Huda in building harmony between residents is by being open to each other, respecting each other, helping each other, and participating in distributing sacrificial meat to those in need.

CLOSING

The roles of *Majelis Taklim* Nurul Huda in strengthening religious characters appear in its members and the surrounding community having a deep faith, diligent worship, and noble characters. Meanwhile, the roles of *Majelis Taklim* in shaping the characters of social care are shown in the various activities in facilitating social activities, doing social actions, facilitating the residents to donate, empathizing with fellow members of the study, and building harmony among residents.

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- Drs. Muh. Kasim, Pembina Majelis Taklim Nurul Huda, *wawancara*, pada tanggal 15 Juli 2020 di Bajoe Kec. Tanete Riattang, Kab. Bone.
- Hj. Bahriah, pengurus majelis Taklim Nurul Huda, *wawancara*, tanggal 15 Juli 2020 di Kelurahan Bajoe Kec. Tanete Riattang Timur, Kab. Bone.
- Hj. Cawahidah, Sekertaris Majelis Taklim Nurul Huda, *wawancara*, pada tanggal 15 Juli 2020 di Bajoe Kecamatan Tanete Riattang Timur, Kab. Bone.
- Hj. Warnidah, anggota Majelis Taklim Nurul Huda, *wawancara*, pada tanggal 15 Juli 2020 di Bajoe Kec. Tanete Riattang, Kab. Bone.
- Marwah, wakil ketua Majelis Taklim Istiqamah, *wawancara*, tanggal 7 Juli 2020 di Macanang Kelurahan Walennae Kec. Tanete Riattang, Kab. Bone.
- Nilawati, Ketua Majelis Taklim Permata Nurul Huda Kec. Tanete Riattang Timur Kab. Bone pada Tanggal 1 Agustus 2020.

