

The Educational Role of Majelis Ta'lim Al-Mubaroq in an Effort to Increase Community Worship in Cijati Village, Majalengka Regency

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ABSTRACT

This research focus include: 1) the educational role of Majelis Ta'lim Al-Mubaroq in an effort to increase community worship in Cijati village, Majalengka regency, 2) Implementation of community worship activities in Majelis Ta'lim Al-Mubaroq Cijati village, Majalengka Regency. The purpose of this study was to determine the process of the role of Majelis Ta'lim Al-Mubaroq in an effort to increase public worship in Cijati village and to determine the implementation of community worship activities as well as supporting and inhibiting factors of Majelis Ta'lim Al-Mubaroq in an effort to increase public worship in Cijati village, Majalengka regency. This study is a type of descriptive qualitative research using Islamic counseling guidance approach and sociological approach. Data collection using observation, interview and documentation methods, with data analysis techniques, namely data reduction, data presentation and conclusion. The results of this study indicate that the efforts made by Majelis Ta'lim Al-Mubaroq in an effort to improve public worship in Cijati Village is to hold activities: routine recitation, *tadarrusan*, congregational prayers, carrying out activities such as community service, giving religious lectures and instilling religious understanding to the community against the values of Islamic teachings, all of which are very influential, while the, speaker/*muballig* and strong motivation from the manager and coach of Majelis Ta'lim. As for the inhibiting factors of the activities of the Majelis Ta'lim Al-Mubaroq, namely the lack of funds and lack of awareness of some members of the majelis ta'lim actively attending each activity. Implications of the study, expected to Majelis Ta'lim Al-Mubaroq in order to continue to increase its role in fostering and improving public worship and remain active and consistent in carrying out each activity. In addition, it is also expected to all competent parties such as coaches and teachers/*muballig*, in order to help foster members of the Majelis Ta'lim Al-Mubaroq.

Keywords: Educational, Majelis Ta'lim, Worship, Community Education, Islamic Teaching



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1. INTRODUCTION

Education in Indonesia has been regulated in the laws of the Republic of Indonesia ranging from formal, non-formal and informal education (Hidayat et al., 2022). All three are complementary educational paths. Non-formal education is held by the government as an effort to fulfill or complement formal education as well as a form of lifelong education support (Fakhrudin, 2019).

According to Syafaruddin in his book “The Science of Islamic Education” expressed his opinion that “lifelong education in the concept of Islam begins from the time of preparation for the selection of a mate and ends until the moment of life parting with the body” (Syafaruddin et al., 2014). the concept of long life education in Islam is divided into several stages, namely prenatal education (*tarbiyatul qobl al-wiladah*) begins the preconception period and the post-conception period and post-natal education (*tarbiyah ba'da al-wiladah*) starts from the education of infants, children, children, adolescents, and adults (Wahiddin, 2020).

One of the non-formal educational institutions contained in the National Education System Law Number 20 of 2003 is Majelis Ta'lim (Hadi, 2019). Majelis ta'lim is expected to be developed as a fulfillment of lifelong education (Kurniawan, 2016). Given the need for education, especially Islamic Religious Education will not be met if only rely on formal education which is only two hours a week. In addition, for people who do not have time to receive formal education or no longer receive formal education, Majelis Ta'lim be an alternative in adding insight into the science of Islam (Hascan, 2021). This makes Majelis Ta'lim one of the educational institutions that are in great demand by the community (Safei, 2016).

But in its implementation, Majelis Ta'lim got obstacles with the reality of Indonesian people who have not been able to practice the teachings of Islam as a whole (Hafidz, 2020). Muslims still prefer to live far from Islamic values even though they live in an Islamic majority environment (Phillips, 2006). This is contrary to the role of the Majelis Ma'lim as a means of education that educates people to believe and fear Allah SWT, have noble character, have knowledge, and can promote the welfare of people in order to seek the pleasure of Allah SWT.

Furthermore, about majelis ta'lim, Tuty Alawiyah in her book “Da'wah strategy in majelis taklim environment” describes four functions of majelis ta'lim, among others, namely: 1) As a place to give and obtain additional knowledge and knowledge; 2) Where to make social contacts and social associations; 3) Place together create social interest, and also 4) A place to encourage and motivate to raise awareness and experiences that prosper married life (Alawiyah, 1997).

The method and system used by the Prophet Muhammad has succeeded in broadcasting the religion of Islam, as well as successfully forming and fostering Islamic fighters who are not only brave and mighty on the battlefield in defending and upholding Islam, but perform excellently in governing (Butterworth, 1992; Sukardi, 2016) and fostering social life (Al Ayub Ahmed et al., 2022; Amiruddin et al., 2021).

Forming a strong community in a spiritual context, there are many ways that can be taken, one of them by visiting and participating in the activities of the assembly of Islamic organizations also in which there is religious learning that plays a role in shaping the spiritual quality of society, usually in the assembly learning is done with a one-way model that is in the form of lectures (Ritonga & El Widdah, 2021).

In line with the above phenomenon is very different phenomenon that researchers see based on the results of observations on any religious activities organized Majelis Ta'lim Al-Mubaroq, include: 1) Lack of awareness from the community to move teenagers to be more productive in religious activities; 2) There is still a lack of role of the board of majelis Ta'lim in socializing the activities that have been scheduled, so that some people do not know if there are religious activities; 3) Lack of human resources in the resource persons who serve as speakers/speakers, so that the community has little difficulty in terms of the implementation of new religious activities.

Based on the background of the above problems, the author is interested in conducting research to ensure the process and application and understanding through research activities entitled: “The educational role of Majelis Ta'lim Al-Mubaroq in an effort to increase community worship in Cijati village, Majalengka regency”.

2. RESEARCH METHODS

2.1 Research Approach

The approach in this study is directed to the disclosure of the mindset used by researchers in analyzing the target or in other expressions the approach is a discipline that is used as a reference in analyzing the object under study in accordance with the logic of that science. Research approach is usually tailored to the profession of researchers but did not rule out researchers using multi-disciplinary.

The approach used by researchers as follows :

1) Islamic counseling guidance approach

The guidance approach is one that studies the provision of assistance to individuals in avoiding or overcoming difficulties in their lives in order to achieve their well-being (Sampson, 1999). The guidance approach in question is a point of view that sees the phenomenon of the guidance movement as a form of coaching, in providing counseling guidance to the community. This science approach is used because the object under study requires the help of science services to determine the difficulties of individuals so that assistance or guidance is given (Hasson et al., 2000).

2) Sociological Approach

Sociological approach is needed to know the role of Majelis Ta'lim Al-Mubaroq as an effort to improve community worship. The sociological approach uses the logics and theories of both classical and modern sociological theories to describe religious social phenomena and the influence of one phenomenon on another (Davis, 1971). The approach that is intended here is the researcher to see the symptoms of social symptoms that have been done by the ta'lim assembly in improving the understanding of the community's religion, then make a social approach in providing guidance to the members of the ta'lim assembly

2.2 Types of Research

The type of research used by the author is qualitative research better known as naturalistic inquiry. Qualitative research is research that does not carry out calculations with numbers, because qualitative research is research that provides a description of the condition in a factual and systematic way about the factors, properties and relationships between phenomena that are owned to accumulate the basics.

Another view states that qualitative research is research to explore and strengthen predictions of a symptom that apply on the basis of data obtained in the field. Based on the two views above, the qualitative research in this paper is intended to explore a fact, then provide an explanation related to the various realities found, the researcher directly observed the events in the field that are directly related to the methods and activities of the majelis ta'lim Al-Mubaroq in an effort to increase public worship in Cijati Village Majalengka.

3. RESULTS AND DISCUSSION

3.1 Mahdhah Worship in Improving Community Worship in Cijati Village Majalengka Regency

a. Forms of worship mahdhah Majelis Ta'lim Al-Mubaroq in improving community worship

The efforts made by Majelis Ta'lim Al-Mubaroq in improving public worship in Cijati village Majalengka Regency, among others:

1) Conduct routine studies

Recitation or Ta'lim is an Islamic activity, in which a person provides knowledge about religion to others in order to maintain a good religious life and can foster the spirit of *ukhuwah islamiyah* or Islamic brotherhood, so as to provide noble spiritual values for one's person (Fauzia et al., 2022).

Recitation activities in the field of *da'wah* are also carried out by forming recitation groups at the kelurahan and village levels to each hamlet which are carried out regularly from mosque to mosque in each neighborhood, with preachers (teachers/muballigh) who are brought in by the management of the Majelis Ta'lim each in turn.

The purpose of this activity is to increase scientific insight about religion and while repeating the memory of the congregation that has been heard and studied by the congregation when in education first, and the ultimate goal of this is so that the congregation can reapply knowledge that may be forgotten because it has not been studied for a long time and.

2) Conducting *tadarrus* activities

Tadarrus comes from the word *darasa-yadrusu* (Rouf, 2016), which means to study, examine, study and take lessons from the revelations of Allah SWT. Then the word *darasa* added the letter "Ta" in front of it so that it became *tadarrasa-yatadarrasu*, then its meaning increased to study each other or study in depth.

The term *tadarrus* is actually somewhat different between the form we see everyday and the meaning of the language. *Tadarrus* usually takes the form of an assembly in which the participants read the Qur'an alternately (Hascan, 2021). One person reads and the other listens, reads the Qur'an simultaneously and together and is accompanied by a guide (Rahayu et al., 2020).

As for the purpose of the implementation of the activities *tadarrus* Qur'an is appropriate so that the congregation always accompany his life with socializing to the community and can also decorate his life with the Qur'an also smarten the reading of the Qur'an, let alone the reading of the Qur'an is still a lot of guilt.

Because if a person's oral accustomed to chanting sentences *toyyibah* or *kalamulloh* it will be easier and smoother he read the Qur'an, in addition to the purpose of learning *Tajweed* is to familiarize the congregation carefully and carefully listen to the reading of other congregation when *tadarrus* together, and also train accuracy when listening to the reading of the Qur'an.

3) Praying in congregation

Praying in congregation is prescribed by Islam in sharing opportunities with the aim of gathering Muslims to foster a sense of brotherhood, unity, exchange ideas and equality (Yilmaz et al., 2021). The existence of such a program, some housewives began diligently to worship and pray in congregation at the mosque even though it was not at the time specified by the Majelis Ta'lim.

In this case, this activity aims to train the discipline of the congregation, without exception all the congregation to follow the congregational prayer but there are those who are unable to pray. This is

carried out in the mosque room as well as praying in congregation with the whole community, both parents and children. Before praying, the congregation first to take ablution, although the ablution has not been canceled but still take ablution to renew ablution again. In addition to updating the sunnah ablution also to ensure *jama'ah* still ablution or not.

4) Carry out social activities

Social activity is to empower people (men and women) (Alkhaled & Berglund, 2018) through the strengthening of social capital (Al-Omouh et al., 2020) and the implementation of joint actions throughout society. This activity aims to realize the improvement of the quality of life of the community, through the strengthening of social capital and the implementation of joint actions throughout the community that are carried out independently and sustainably.

Thus it can be understood, that the efforts undertaken by Majelis Ta'lim Al-Mubaroq are all worth worship which greatly affects the increase in community worship, especially mothers and adolescents. With the approach of religious planting such as: regular recitation, congregational prayers, tadarrus, and social activities, all the knowledge gained in each activity leads to the teachings of Islam that regulate the procedures for life in the world and preparation in the hereafter, in addition to other special activities carried out in improving community worship.

5) Give religious lectures

Giving lectures is usually done by *muballig* or one of the *jama'ah* Majelis Ta'lim Al-Mubaroq in rotation, that is, the contents of the lecture delivered to the community that has a lot to do with the problem of sins and forgiveness of Allah SWT. those who repent and repent will be forgiven by God.

The activity is carried out once in every day, namely after the dawn prayer, and attended by the congregation of the Majelis Ta'lim Al-Mubaroq. With activities like this can change the mindset of people who have never been to the mosque to pray in congregation can sedikit by little influence him to come to the mosque after hearing some lectures held at the Majelis Ta'lim Al-Mubaroq.

6) Instilling religious understanding to the community towards the values of Islamic teachings;

The cultivation of human values by the Majelis Ta'lim is more horizontal, which regulates relations between people. This effort is done in order to establish a harmonious relationship and create a conducive environment, peaceful, happy, and prosperous.

b. Results of worship mahdhah majelis ta'lim Al-Mubaroq in improving community worship

Overview of the results of the application of worship *mahdhah* Majelis Ta'lim Al-Mubaroq in improving public worship is good enough and quite successful. According to one of the *jama'ah* Majelis Ta'lim Al-Mubaroq, some of the surrounding communities have begun to get used to performing *mahdhah* worship in this Majelis Ta'lim environment. Although not all people are able to carry it out well because basically the characteristics of the community around the Majelis Ta'lim are different.

As the observation of researchers at Majelis Ta'lim Al-Mubaroq that always hold regular recitation activities. This is a positive impact of the *mahdhah* worship processes implemented in this Majelis Ta'lim. This routine recitation activity is one of the main activities in the activities that Majelis Ta'lim Al-Mubaroq arranges in fostering *jama'ah*.

From some data exposure and translation through theory, it shows that *mahdhah* worship applied in Majelis Ta'lim Al-Mubaroq has the purpose to apply worship related to Allah SWT. All forms of worship are commanded by Allah SWT. it contains a noble teaching that for anyone who is able to do it and live it, then the religion of Allah SWT. looks perfect and sturdy.

3.2. Ghoiru Mahdhah Worship in Improving Community Worship in Cijati Village Majalengka Regency

a. Form of worship ghoiru mahdhah Majelis Ta'lim Al-Mubaroq in improving community worship

Carrying out effective *ghoiru mahdhah* worship is the main capital in the life of Muslims in society (Pomalingo et al., 2021). Man can not just be silent, but must keep alive the nature of Allah SWT. because we are social beings who have to interact with other humans that cannot be avoided. Trying to awaken the potential contained in humans, because the knowledge we have is not only for ourselves, but we are also in demand to convey it to the families of our closest people, both neighbors, friends and people around us (Rahmah & Maknin, 2021).

Some descriptions of the form of *ghoiru mahdhah* worship which is expected to foster Islamic behavior for the community in the Majelis Ta'lim Al-Mubaroq, especially for the Sukajaya environment, Cijati Village, Majalengka Regency, so that it can be poured in the surrounding environment, among others :

1) Instill understanding to the community the importance of keeping the rope *silaturahmi*

Keeping the rope *silaturahmi* is an act organized by religion (Seise, 2021). The tendency of today's society that is all individualistic or materialistic must be avoided, because humans are social beings, beings who need the help of others to carry out their lives in the world. So this effort was made Majelis Ta'lim is to make people more understanding of the teachings of Islam, and as a place to exchange information also *silaturahmi* place between people with one another.

Therefore, it can be said that Majelis Ta'lim is a forum to know each other fellow Muslims, so that by following the activities of Majelis Ta'lim Al-Mubaroq, it is expected that there will be a close

relationship between fellow Muslims. So with the socialization or enculturation of society, it is expected that each individual is able to live in society and cultured so that there is no deviation of behavior towards the value system and social norms.

2) Instill an understanding of the importance of mutual respect between neighbors

Efforts to respect neighbors is very important in order to create a safe, peaceful and prosperous community. So that people need awareness through guidance for them, in order to create a strong brotherhood of brotherhood because of heredity.

b. Results worship *ghoiru mahdhah* Majelis Ta'lim Al-Mubaroq in improving public worship

The extent to which the application of *ghoiru mahdhah* worship can run effectively can be seen from the results obtained by the congregation. From the application of *ghoiru mahdhah* worship carried out by the *jama'ah* daily in the Majelis Ta'lim environment, the results will certainly be seen.

As a muslim, we must remind each other and give direction as a form of motivation so that people will carry out *ghoiru mahdhah* worship both within the Majelis Ta'lim and outside the Majelis Ta'lim. That way it will always create an environment that practices religious teachings and makes comparisons for other community environments.

3.3. Supporting and Inhibiting Factors in the Role of Majelis Ta'lim Al-Mubaroq in Efforts to Increase Community Worship in Cijati Village, Majalengka Regency

From the development matters above, there are several other things that need to be considered and noted, namely that the role of the Majelis Ta'lim Al-Mubaroq has several problems that must be considered in an effort to increase community worship to find solutions to solve them. In this study there are several problems found by researchers, including the following :

a. Supporting Factors

1) All communities are Muslim

All Muslim communities make it easier to invite them to attend a Majelis Ta'lim that discusses the teachings of Islam, in order to help people to organize a better life and guided by the teachings of Islam. According to Sukanta as chairman of Majelis Ta'lim Al-Mubaroq that people in the neighborhood Sukajaya, Cijati Village, Majalengka Regency majority of Muslims so strongly support the role of Majelis Ta'lim Al-Mubaroq. Thus, every activity that has Islamic nuances will always be responded well by the community including members of the Majelis Ta'lim. Members of Majelis Ta'lim feel very happy with the activities carried out by Majelis Ta'lim Al-Mubaroq because they can further deepen their knowledge of the teachings of Islam itself.

2) Speakers/Missionaries

Preachers or preachers are one of the factors supporting the success of a Majelis Ta'lim. Most of the *muballigh* invited/brought by Majelis Ta'lim Al-Mubaroq to deliver the material did not all come from the environment around Cijati Village.

According to Didin Fachruddin as vice chairman of the Majelis Ta'lim that the resources of the speaker/*muballigh* located in the neighborhood of Cijati village is still lacking, so the speaker/*muballigh* who often fill the recitation in the Majelis Ta'lim is sometimes not replaced for three times fill the recitation. In the Cijati village environment itself has many religious scholars, but only a few are able to fill and bring the material in the Majelis Ta'lim recitation. In terms of the presence of the speaker / *muballigh* is needed by the organization / institution of Majelis Ta'lim.

3) Strong motivation from the managers

According to Sukanta as chairman of Majelis Ta'lim Al-Mubaroq explained that other supporting factors are the strong motivation of the board and trustees of Majelis Ta'lim Al-Mubaroq. The implementation of every activity organized by Majelis Ta'lim Al-Mubaroq, all of them are inseparable from the motivation and spirit of the management of Majelis Ta'lim in organizing every activity, although sometimes there is an obstacle/obstacle, but still enthusiastic to organize every activity that they have agreed together even though sometimes only a few members come to succeed every activity.

b. Inhibitory Factors

1) Lack of available funds

Majelis Ta'lim Al-Mubaroq as a *da'wah* organization or institution certainly requires a lot of money to finance its operational activities, the routine activities of the Majelis Ta'lim will be carried out well if there are sufficient funds. The source of funds obtained by Majelis Ta'lim partly comes from the dues of its members. The members do not all come from well-off people and most come from simple families, for that if only expect dues from the members will not streamline the implementation of each activity.

According to Didin Fachruddin as deputy chairman of the Majelis Ta'lim Al-Mubaroq that recitation is often done by Majelis Ta'lim also requires funds because they not only listen to lectures but there must be consumption to entertain the invitees and preachers/preachers, especially if members of Majelis Ta'lim are sent to participate in religious competitions such as *qasidah tambourine* is very necessary to buy a tambourine tool that will be used for training and following the match. Members of the

majelis ta'lim also require uniforms to be worn every event or race. Uniformity of clothing will also add aesthetic value to members because it looks neat and uniform.

2) Lack of awareness

The factor of lack of awareness is one that is very important and hinders if a member of the majelis ta'lim does not have the awareness of himself to come to the Majelis Ta'lim which has been determined time.

According to Sukanta as chairman of the Majelis Ta'lim Al-Mubaroq that the lack of awareness of some members of the Majelis Ta'lim to actively attend every activity carried out by Majelis Ta'lim Al-Mubaroq. Some of them are inactive due to their respective busyness, both in terms of work and taking care of the household, most of the mothers of Majelis Ta'lim indeed work as housewives who automatically devote their busyness on household matters including caring for their husbands and children. The board or trustees of the Majelis Ta'lim appeal to all members of the Majelis Ta'lim Al-Mubaroq to take a little time to come to every recitation or religious guidance in the Majelis Ta'lim and be responsible for every implementation of activities.

3.4. Solutions to overcome obstacles role of majelis ta'lim Al-Mubaroq in an effort to increase community worship in Cijati Village, Majalengka Regency

The efforts or solutions to overcome obstacles that can be done by Majelis Ta'lim Al-Mubaroq in the implementation of community worship activities are: a) It is expected that the board of Majelis Ta'lim Al-Mubaroq can formulate activities that can involve all components, both government and society. b) It is expected that every institution in the community makes partnerships with the government or between the Majelis Ta'lim to support the smooth running of the activity program. c) The need for special technology-based training and management training management Majelis Ta'lim, so as to contribute more in fostering community and help improve the quality of Islamic education community.

4. CONCLUSION

Based on the results of research on the educational role of Majelis Ta'lim Al-Mubaroq in improving public worship in Cijati village, Majalengka regency, the following conclusions can be drawn: 1) The educational role of Majelis Ta'lim Al-Mubaroq in increasing community worship in Cijati village, Majalengka Regency is quite significant. This can be seen from the statement when conducted interviews. Most of them say the benefits after following this Majelis Ta'lim, such as those who had never done sunnah worship before now after participating in the recitation become more active in their Sunnah worship, who previously had little religious knowledge by following this Majelis Ta'lim, their knowledge increased, and also after following this Majelis Ta'lim the heart became peaceful and added to kekhusyu'an in every worship and faith. 2) The efforts made by Majelis Ta'lim Al-Mubaroq in improving public worship in Cijati village, Majalengka regency are routine recitation, tadarrus, praying in congregation, carrying out social activities, giving lectures, providing religious education to the community and instilling human values. 3) Factors that support Majelis Ta'lim Al-Mubaroq in improving religious understanding of the community, the community in Cijati village, Majalengka 100% Muslim, the role of preachers/muballigh, strong motivation from the board and advisors of Majelis Ta'lim Al-Mubaroq. The inhibiting factors are lack of funds and lack of awareness of some members to actively attend various forms of activities.

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