
EXPLORATION OF RELIGIOUS ACTIVITIES OF THE MAJELIS TAKLIM AS A LEARNING RESOURCE ON SOCIAL STUDIES

Mutiani ¹, Disman ², Ersis Warmansyah Abbas ³, Erlina Wiyanarti ⁴

e-mail: mutiani@upi.edu, disman@upi.edu, ersiswa@ulm.ac.id, erlina_w@upi.edu

^{1, 2, 4} Social Studies Education Department, Universitas Pendidikan Indonesia

³ Social Studies Education Departement, FKIP, Universitas Lambung Mangkurat

Abstract

The majelis taklim is one of the religious activities carried out in the community. The existence of the majelis taklim is essential in instilling religious values into the community during the moral decline that is currently an issue. In addition, with the majelis taklim, the community can also interact with one another. Therefore, this religious activity of the majelis taklim can also be used as a learning resource in social studies, which aims to make it easier for educators to provide contextual examples to students. So this study describes the religious activities of the majelis taklim as a source of social studies learning. This study uses a qualitative approach with descriptive methods and data collection through observation, interviews, and documentation. Data analysis techniques include data reduction, presentation, member checks, and triangulation. The results of the study describe that the religious activities of the majelis taklim can be used as a learning resource on social studies because, in this case, the environment is also a necessity in obtaining information in knowing something, so that the environment can be used as a learning resource on social studies for students.

Keywords: Religious activities; Majelis Taklim; Learning Resources on Social Studies.

Preliminary

Education is interpreted as the main agenda in the country's development planning to achieve a better standard of living or progress in the future (Hasmori1 et al., 2011). In education, values, morals, and personality, which reflect National identity, have disappeared. Therefore, fostering values and morals is essential for family, school, and society. Seen from a religious point of view, this moral damage to the public shows that society is moving away from Islamic legal values (Kamsi, 2017). Someone who does not have good morals is far from practicing Islamic law. The farther a person is from the teachings of Islamic law, the less directed his attitude or behavior will be; conversely, the closer a person is to the teachings of Islamic law, the more directed his attitude or behavior will be (Priyanto, 2018).

To develop the morals of society, it is necessary to have religious culture habituation in the community. Religious culture is a collection of religious values that underlies daily habitual behavior patterns (Primary et al., 2019). Therefore, religious and cultural habits such as implementing religious activities of taklim assemblies in the community aim to form good attitudes and behavior to fortify themselves from all the negative things in life.

The connection with religious activities in society is referred to as non-formal education because religious activities aim to strengthen faith and devotion to Allah SWT. In addition, the existence of religious activities also aims to strengthen ties between communities. This, of course, also has a connection with the world of education, one of which is social studies

learning; why is that? Cooperate in which the teacher can provide contextual examples in their environment.

Method

This research uses a qualitative approach with descriptive methods. This study describes the religious activities of the majelis taklim as a learning resource on social studies. Data collection techniques used by researchers are observation, interviews, and documentation. The interview data were obtained from two parties: members of religious activities and the surrounding community. Meanwhile, documentation data collection is as a support, such as documents and pictures. Finally, data analysis techniques researchers perform reduction form data summary of the information or data that has been summarized following what is being researched, such as the religious activities of the majelis taklim (Sodak et al., 2019). The presentation of data is descriptive, supported by pictures of religious activities and tables of sources, making it easier to understand what is happening in the field so that we can plan further research.

Data validity is carried out at three levels. First-grade extension of the observation, the researcher conducted further research seeking information and digging deeper into the routines of the majelis taklim activities, which are carried out every week. In the second level of member check, the researcher checks the data related to the suitability of the data with the results of the information from the informants. In the third level of triangulation, at the source stage, researchers conducted interviews giving the same questions to different informants. Technique triangulation is examining data on similar information but using different techniques. Meanwhile, time triangulation researchers carry out observations and interviews at different times.

Results and Discussion

Religious activity is considered necessary by the community and carried out by individuals or groups (Syukri et al., 2019). Religious activities aim to create a relationship between humans and their God or humans and other humans. Activity religion, individuals and groups, is defined as a form of activity related to developing efforts and conveying religious values. Thus, the existence of religious activities can show an identity in society, and this identity is like the community has a view of life that is taught according to the teachings of Islam. In addition, religious activities are meant to form an Islamic character for the community and prepare for the future (Abbas, 2018).

One of the religious activities is the majelis taklim. Majelis taklim is interpreted as a place where the teachings of Islam are carried out (Suprayitno, 2019). According to KBBI, the majelis taklim is also interpreted as an institution or what is commonly referred to as an organization as a place of recitation. Majelis taklim is interpreted as a non-formal educational institution that acts as a da'wah institution aiming to increase faith and piety to Allah SWT (Kamsi, 2017). Majelis taklim, commonly known as Religious studies, is also interpreted as a way to explore religious knowledge which aims to give direction and guide people to achieve the safety of the world and the hereafter, achieving what has been aspired (Hamidah, 2016). Majelis taklim activities are usually carried out in the community, whether in the mosque or in the homes of local residents.

The Banua Anyar Village also carries out routine activities, namely the activities of the majelis taklim. This majelis taklim was led by ustadz HM Syukrani, commonly known as teacher Syukrani. He was born in Banjarmasin on December 16, 1952. His educational background is six years of schooling at Madrasah Ibtidaiyah was then continued with the equivalent of junior high school and high school to the Darussalam Martapura Islamic boarding school for ten years. This is why he can convey knowledge through religious lectures or assemblies of taklim, which are now being held at his place.



Figure 1. Activities of the Majelis Taklim

Source: Personal Documentation (January 18, 2022)

The activities of the majelis taklim, which take place in the houses of RT 01 residents, are held once a week on Tuesday nights. The majelis taklim, commonly known as the Arridho majelis taklim, has been running since 2012 until now. Over the past ten years, the number of congregations for this majelis taklim has also increased because, as time goes by, many people know about this majelis taklim, which previously 2012 only had around 50 congregations. Now the Arrido majelis taklim has a congregation of approximately 300 people consisting of men and girls. In this majelis taklim activity, the community seemed enthusiastic to follow men and

women, from children to adults. Apart from the enthusiastic Banua Anyar people, some pilgrims came from outside the Banua Anyar area.

This enthusiastic attitude can be seen from how the congregation arrived before the majelis taklim activities began. As stated by Hilal Najmi (40 years), the activities of the Arridho majelis taklim begin at 18.30 to coincide with sunset time so that the majelis taklim activities begin with the evening prayer in congregation. After the Maghrib prayer is carried out in the congregation, it is continued with the Hajat prayer. Hajat prayer is a prayer carried out to ask for someone's wish or good intentions to be granted. Following the hadith narrated by Imam Ahmad, *"Whoever prays two cycles of prayer (prayers of hajat), then Allah will give him what he asks for sooner or later* (Reported by Ahmad).

After the hajat prayer was carried out, it was continued by a religious lecture from teacher Syukrani; the religious lecture using the Sairus Salikin book was the core activity in which the religious lecture contained meaning from the implementation of the majelis taklim. Why is it that religious lectures, it is hoped, can add insight into the congregation's experience and knowledge regarding how to behave according to Islamic teachings. After the religious lecture was finished, it was closed with the evening prayer in the congregation at 20.15; after the evening prayer in the congregation, while preparing to go home, the management served the congregation free bread and drinks. Funds for the complimentary bread and drinks come from donations from local residents or from the personal money of the Syukrani teacher.

Of course, there is management in the activities of the majelis taklim, like the people who help carry out the activities of the majelis taklim. However, this management is not formal but only a voluntary or mutual cooperation form of the congregation. As stated by Mr. Hilal Najmi, who is an administrator of the majelis taklim:

"Arridho's majelis taklim does not have a board or core committee, but at this majelis taklim, there are 10 to 15 people from the congregation who volunteer to help and cooperate every week so that the activity runs."

Even though they do not have formal management, the congregation that helps with the activities of the majelis taklim also has uniforms made directly by Syukrani's teacher. The funds for making the uniforms also came from his personal money. The purpose of making this uniform is so that the congregation that helps the activities of the majelis taklim can look different from other congregations.

The activities of the majelis taklim can be a way for someone who does not have the time and opportunity to study religion through formal education so they can learn through non-formal education or what is commonly known as the majelis taklim. As with the Arridho

majelis taklim, the aim is for the congregation to love and practice the Qur'an and make it a unique reading so that it can become the leading guide in life. Thus, the activities of the Arridho majelis taklim indirectly teach us how to establish good friendships and help one another.

The existence of religious activities at the majelis taklim can also be used as a social studies learning resource, in which learning resources are referred to as everything that the teacher uses in the learning process, which aims to make it easier for students to understand the material presented. Learning resources can be obtained through books, the internet, and the surrounding environment. In connection with using the environment as a learning resource in social studies, in this case, the teacher has an essential role in seeing the state of the surrounding environment that can be used in teaching. In addition, teachers must also adjust learning resources to the goals and environment of students (Supriadi 2017)

Learning resources in education are like everything related to the environment and experience that can be used to support the learning process so that it can run effectively according to learning objectives. In connection with learning resources interpreted as tools to facilitate the learning process, the use of the environment is also said to be social studies learning resource. Why are social studies learning essentially an interaction between individuals and their environment, in which learning resources include whatever is available to help students learn (Supriadi 2017). In this case, the environment is also required to obtain information in knowing something so that the environment can be used as a social studies learning resource for students.

The religious activities of the majelis taklim, which are used as social studies learning resources, are on the material of social interaction, as is the case with the first individual-to-individual interaction, which can be seen from the congregation of the majelis taklim who work together to help prepare for these activities, in which the community interacts with one another and cooperate. Second, there is individual interaction with the group, which can be seen from how the religious lectures conducted by the teacher Syukrani to his congregation, in which he imparts knowledge by communicating directly in front of his congregation so that individual and group interaction occurs. Third, there is group-to-group interaction, which can be seen from the group of youth congregations and groups of gentlemen who work together to help prepare the activities of the majelis taklim.

From some of the social interactions carried out in the activities of the majelis taklim, educators can provide examples of contextual learning for students. This aims to make it easier for students to understand social studies learning that has taken place because educators take related examples in the environment. Surrounding.

Conclusion

Religious activities are also called religious activities. Religious activities are usually carried out in a society, one of which is the majelis taklim. With the majelis taklim, the community can interact with one another. Therefore the religious activities of the majelis taklim can be used as social studies learning resources on social interaction material which will study how individuals interact between individuals, individuals with groups, or groups with groups. So educators need to be able to provide an example to students regarding the condition of the surrounding environment. Therefore, with religious activities used as social studies learning resources, the aim is to make it easier for students in the learning process.

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