



## The Role of Ta'lim Assembly Towards the Improvement of Worship Women

Toni Irawan<sup>1\*</sup>, Miftahir Rizqa<sup>2</sup>, Risnawati<sup>3</sup>

<sup>123</sup>Postgraduate in Islamic Religious Education, UIN Suska Riau, indonesia

**Abstract.** The development of today's technology has influenced people's lives both in cities and in villages. The presence of technology really helps today's life from various aspects, starting from the world of social and cultural education. but on the other hand the presence of technology also has a negative impact on life, such as the decline of moral and religious values in life, especially among mothers. Therefore, the existence of a teacher or taklim assembly can increase the awareness of women to study religion and deepen the study of Islamic sciences. The purpose of this research is to find out the role of the assembly in increasing the worship of women in Sungai Harapan Village. In this research, the authors used a qualitative descriptive method, a method that describes social phenomena as they are. As for data collection techniques, observation and interviews with the chairman of the taklim assembly. In data analysis, the authors used descriptive analysis, which is a form of analysis in the form of explanations exploring the main ideas related to the topics discussed. After conducting research on the role of the taklim assembly in improving the quality of the women's worship in Sungai Harapan village, the result was that the presence of the taklim assembly played an important role in increasing the women's worship. about the religion of Islam also increased.

Keywords: Taklim Assembly, Improvement, Mother Worship

### 1. Introduction

Humans are the most perfect creatures that Allah created, among his creations equipped with a mind to be able to distinguish between good and evil. So in order to maintain the glory of human reason, Allah always commands humans to always seek knowledge, whether in formal or non-formal education. In this regard, the presence of the taklim assembly as a place to learn to gain religious knowledge is still in great demand by the community, from remote villages to urban areas.

The development of talim assemblies today has been so rapid when compared to ancient times, in ancient times recitation or taklim assemblies were held in musollahs, the number of which was limited and teachers were also difficult to find because at that time so few people studied in depth knowledge of the Islamic religion But nowadays, all of that has changed, humans have easily gotten recitations or taklim assemblies where they can be accessed via social media using YouTube, following religious webinars that have been designed in such a way as to make it easier for humans themselves so that they can live a short life above the world.

This does not come out of the direction that God has determined to save humans and their servants from falling into the wrong path. So humans need to accustom themselves to always being in groups that invite to the path of goodness as a control for themselves to arrive at the path of truth that brings God's love. (Iwan Ridwan, 2020) every Muslim to

other Muslims is to invite those who are ma'ruf (all actions that draw closer to Allah SWT) such as performing the five daily prayers, reciting the Koran, reading yasin tahlil and others, and preventing those who are evil.

The taklim assembly in terms of language consists of the word "assembly" which means a seat, a place for a session or council, and "ta'lim" which means teaching or recitation. So the Ta'lim Assembly is a place of teaching or recitation for people who want to explore Islamic teachings. As a means of da'wah in religious teaching, the Majelis Ta'lim.

The presence of the taklim assembly among the people can be said to be the result of the increasing culture and civilization of Muslims in this modern era, but all of this is thanks to the da'wah struggle of the Prophet Muhammad in ancient times. the taklim assembly came with its own way in the world of da'wah to foster and convey the teachings of the Islamic religion, especially to women. Recitation has so many positive benefits, in the recitation of the benefits that can be learned, so it is necessary to have recitation activities in the taklim assembly. This routine recitation can have a positive impact and help foster religious attitudes for the members of the taklim assembly who attend it from a spiritual point of view, because the presence of religious materials can help each member of the taklim assembly in completing their household affairs. Besides that, by delivering religious material, it can help mothers to strengthen the spirit, provide peace in the soul, and harmony in the family. Because it's useless to live with wealth but spiritually empty, always feel anxious, and of course there is no prosperity in the family

The taklim assembly is seen as a place of non-formal education in which a democratic system, deliberation and the development of thought based on Islamic values are developed. The method used in this research is descriptive qualitative method, a method used by researchers to uncover certain social phenomena found in the field and describe reality correctly based on data collection techniques obtained from natural situations (Yusniarti et al., 2022). While the collection technique in this study was observation and interviews in the field, so from the results of observations and interviews conducted in the field, it was found that the taklim assembly was very influential and played a role in increasing women's worship. This is usually known from the many changes felt by mothers. mother, where before attending the recitation of the taklim assembly, many of them were not used to reading the Koran and their lack of understanding of religious knowledge. (Humairoh, 2021). This ta'lim assembly is a very important forum for the community to increase their understanding of religion in forming a religious soul and personality which very much functions as a movement for the life activities of Indonesian Muslims, so it is appropriate that activities with Islamic nuances receive attention and support from the community. so as to create people who have a balance between intellectual potential

## **2. Methods**

The method used in this research is descriptive qualitative method, a method used by researchers to uncover certain social symptoms found in the field and describe reality correctly based on data collection techniques obtained from natural situations. The data analysis method used in this study is descriptive analysis. While the data collection techniques with observation, interviews, and documentation. (Fatkhurrokhman & Srifariyati, 2022).

In order to obtain natural and objective data in research locations, it is absolutely necessary for a researcher to use various data collection methods to achieve the research objectives. As for researchers in collecting data using the following methods:

#### 1. Interview Method

An interview is a meeting of two people to exchange information and ideas through question and answer, so that meaning can be constructed in a particular topic." While the interview that the researcher uses is in-depth interview, which is the process of obtaining information for research purposes and how to ask and answer while face to face between the interviewer and the informant or interviewee (Supriadi et al., 2022).

This interview method was used by researchers to obtain research subject data regarding the condition of the role of the Ta'lim Assembly in Improving Religious Understanding

#### 2. Observation Method

The observation method is a method of data collection in which data collectors visually observe the observed symptoms and interpret the results of these observations in the form of participant notes, namely the data collection method used to collect research data through observation and sensing in which observers and researchers are really involved. in the daily life of the respondents (Juita, 2023). Based on the opinion above, it can be understood that the method While the observation method that researchers use is observation this observation is used to observe the implementation of the activities of the taklim assembly and collect data, among other things, observing the research location and the environment of the taklim assembly, and seeing directly the ongoing activities, as well as the activities carried out by the mothers in each of the ta'lim assembly activities

#### 3. Documentation Method

The documentation method is to find data on matters or variables in the form of books, magazines, transcripts, obscure letters, inscriptions, meeting minutes, diaries," Based on the above opinion it can be understood that, this documentation method the author uses for the manufacture and storage of evidence evidence (pictures, writing, and sound) against all things, whether objects or events that occur in the Ta'lim Assembly

### **3. Results and Discussion**

#### Results

Research location. Sungai Harapan village is a village located in Kampar Kiri sub-district, Kampar district, Riau province, before the expansion of this village, this village was a small village that joined the main village, namely village 14 koto setingkai. The community in Sungai Harapan village, where the majority of the population work as oil palm farmers and there are some other rubber farmers. Even though the residents in Sungai Harapan Village are Muslim, there are still many who do not understand the perfect application of Islamic values in life, that is the background for the establishment of the Taklim Assembly in Sungai Harapan Village (Dery, 2019). As for the beginning, the taklim assembly of Sungai Harapan Village was founded in 2010, which became chairman, Mrs. Yasmi, then Mrs. Yasmi conveyed to the community that she wanted to create a taklim assembly whose aim was to increase understanding of religious knowledge in the community, especially women. good intentions and even then get a good response from local mothers.

As for the role played by the taklim assembly in improving the quality of women's worship, it has made a big contribution in educating the people and meeting human

spiritual needs because the aim of the taklim assembly is to increase understanding in religion according to the directions and instructions from the Qur'an and sunnah. Therefore, the existence of the taklim assembly has made a lot of people aware, especially the mothers who are in Sungai Harapan Village. From here we realize that the existence of the taklim assembly has brought extraordinary changes in fostering the morals of mothers among the community.

Taklim assembly as a forum for non-formal education that is in the midst of society has a very large role for the community. The taklim assembly is a non-formal Islamic religious education institution which is a suggestion of da'wah for Muslims which aims to increase religious knowledge and awareness among the Islamic community in general and especially for its members (congregation) to increase the charity of community worship so that it helps the government in realizing a society that fears God. Almighty and the success of government programs, especially mental and spiritual development. In terms of religion, the taklim assembly has made a very large contribution to society because the aim of holding the taklim assembly is to provide an understanding of religious knowledge. So the existence of the taklim assembly is very helpful for the community to meet the needs of their souls.

However, even so there are still deficiencies found in this taklim assembly as conveyed by the chairman of the taklim assembly to the author in conducting observations and interviews to find data related to matters being examined, such as lack of funding, the media used in conveying study material so that all the ustad and ustazah who were invited to deliver the study material looked rather boring and mediocre. bringing good things into everyday life. in this case the author conducted interviews and observations with the congregation of the taklim assembly of Sungai Harapan village. According to them, this taklim assembly has been very good at providing additional understanding of religion for those who regularly attend this assembly's studies.

Based on the results of interviews conducted in the field and observations, it can be found that the role of the taklim assembly is as follows:

- a. A place to study religion. Seeking knowledge is the duty of every Muslim and Muslim to save life in this world and the hereafter.
- b. The second is to foster the quality of faith so that the congregation gets better at worship.
- c. The third is to establish family relationships together because this is part of the teachings of Islamic law.
- d. Fourth, to improve the people's economy
- e. The fifth forms a sakinah family

From this it can be concluded that the taklim assembly in the community has a very large role in adding religious insight and also as a medium in conveying Islamic preaching and has been able to convey knowledge and raise religious awareness so that a society that fears Allah SWT is realized. This is the same as the hadith of the Prophet, there are also statements that praise knowledgeable people and oblige them to seek knowledge, including: "Seeking knowledge is obligatory for every Muslim": Seek knowledge even in the land of aina"; "Seek knowledge from the cradle to the grave "

Discussion

The role of the assembly in fostering religious attitudes has a very important role. This can be seen from the answers of respondents. The first thing Rasulullah SAW did in starting his da'wah was instilling a strong faith in his followers. This activity is carried out routinely every month by bringing in an ustadz or muballiqh with the aim of gaining knowledge and abilities, especially Islamic religious knowledge and the congregation can apply it in everyday life. This recitation is tabligh in nature, namely the delivery of material is not aimed at one person but at many people, especially women. Belief in Allah SWT is reflected in an attitude of obedience and obedience to the implementation of obligations and trying to leave His prohibitions. So that humans who have faith in Allah SWT will always be careful in all their behavior. In this case, the Islamic assembly is a non-formal institution that always presents material on the faith in order to instill strong belief in its congregation.

In the research conducted by the author in the Assembly environment, based on the answers to questionnaires, interviews and direct observations, it was found that the congregation's level of knowledge about true and strong faith was relatively good. This is evident from the answers to the questionnaire results about believing that Allah SWT is the absolute creator of the universe. Likewise, by believing that all human deeds will be accounted for in the afterlife, most of the writer's respondents can conclude that if the cultivation of the correct creed has stuck to the congregation's personality, then religious attitude will be good, carry out daily worship correctly and earnestly. Doing worship is the duty of every individual Muslim. In fact, Allah SWT has emphasized that the place for obedient humans is heaven with all the pleasures in it, while for people who are negligent and do not do what has been ordered, they will be subject to a very painful punishment, namely hell. After being instilled with a strong faith, Muslims are required to carry out worship. In Islam, worship is not just abolishing obligations, but also spiritual exercises that are needed by humans to balance one's physical potentials as provisions in carrying out life in the world. All worship in Islam such as: prayer, fasting, zakat, and pilgrimage aim to shape the human spirit so that it always does not forget God, and even always feels close to Him.

In Islam education is not only carried out within certain time limits, but is carried out throughout the ages. Learning in the true sense is something that lasts throughout one's life. This shows that studying in Islam is an endless process, which is in line with what has been determined by Allah SWT. and His Apostles. So one of the places that can offer a solution for Muslims to study knowledge, especially religious knowledge is the Taklim Council. The activities of the Taklim Assembly which are not time-bound can be attended by all levels of society and have existed since the Prophet Muhammad SAW. broadcasting the Islamic religion in the early treatises. Majelis Ta'lim is an Islamic non-formal educational institution whose existence is recognized and regulated in Law Number 20 of 2003 concerning the National Education System Article 26 Paragraph 4 which reads: Non-formal education units consist of course institutions, training institutions. study groups, community learning activity centers, and ta'lim assemblies and similar educational units.

From the results of research conducted by the author in the assembly it is known that the congregation is still very concerned about the implementation of worship in a timely and earnest manner. Everything we do, must have a consequence. Whether the impact is good or vice versa. One of the keys so that we can reach a dream must have a high will and be accompanied by persistence. Likewise, in participating in the activities of the taklim assembly, one must have a high will, because without will this activity will not be carried out. As expressed by the chairman of the taklim assembly. Someone who has grown up should have had a high awareness of themselves to maintain an attitude especially in

practicing their religious teachings. Religious knowledge that has been obtained, is a guide to the way of life that must be carried out. So that there is always caution in carrying out actions in order to avoid religious norms that will plunge humans into destruction.

Based on the analysis of the data mentioned above, it is evident that the taklim assembly has a very important role in fostering religious attitudes, especially the congregation. Therefore, the will is very influential and very supportive as an effort to foster the religious attitude of the women of the ta'lim assembly in the surrounding community in generally.

#### **4. Conclusion**

From the results described above, it can be concluded that the taklim assembly has a role in improving the quality of women's worship in Sungai Harapan Village, Kampar Kiri District, Kampar District, Riau Province. This is usually seen based on the religious activities carried out which refer to guidance and coaching to increase faith, in which there are various kinds of activities starting from reading the Koran, praying, and implementing the practice of pardu kifayah which will have a positive impact on all congregations, so that it can be practiced in everyday life.

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