

# Learning Management of the Taklim Council in Improving Understanding of Islam in West Java Province

**Siti Saodah Susanti, Engkus Kuswarno, Kingking Muttaqien, R. Supyan Sauri**

Pendidikan Agama Islam STAI Yamisa Soreang

Pascasarjana Ilmu Pendidikan Universitas Islam Nisantara Bandung

Email: sitisaodahsusantiuninusb@gmail.com, kuswarno@unpad.ac.id,  
kingkingmuttaqien@gmail.com, uyunsupyan@uninus.ac.id

## ARTICLE INFO

## ABSTRACT

Received:15-10-2021

Revision:2-11-2021

Received :7-11-2021

### Keywords:

Management;

Learning;

Majelis Taklim

This study aims to determine the curriculum, program, materials, implementation of learning, professionalism asatidz, methods, media, management, financial management, obstacles, and the role of majelis taklim in increasing understanding of Islam in West Java Province. The subjects of this study were the Bandung Regency Conventional Taklim Council and the Bandung City Diniyah Al-Ikhlash Conversion Taklim Council. The method used is qualitative with data collection techniques through observation, interviews, and documentation. The results of the study show that there are differences in learning management applied in the two taklim assemblies. The Conventional Taklim Assembly of Asy-Syujaiyah Bandung Regency still uses the traditional learning system, while the Diniyah Conversion Taklim Council is the learning system for semi-formal ones.

## Introduction

Non-formal education has a role that is no less important than formal education. The government has guaranteed this non-formal education which is regulated based on Law No. 20 of 2003 concerning the National Education System, Article 26 paragraph (1) which states that: "Non-formal education is held for community members who need educational services that function as substitutes, additions, and or complementary formal education to support lifelong education. The development of non-formal education is currently growing more rapidly than before, we can observe this from the number of emerging non-formal schools/madrasas ranging from the form of Islamic boarding schools, course institutions, training institutions, community learning

activity centers, Taklim Councils, and other similar education.

In terms of the target of this non-formal education, more emphasis is placed on students who are adults to the elderly which are intended for the general public. The emergence of non-formal educational institutions amid society provides new awareness and broader thinking about the importance of the meaning of education. They realize that education is not only about degrees/diplomas, but rather about the absorption and internalization of knowledge that will have a positive impact on improving the lives of individuals and society at large in various aspects.

The non-formal education that is the most present in the community is the Islamic educational institution, Majelis Taklim. This is by the community's need to deepen and expand religious knowledge individually or in

How To Cite:

Susanti, S. S., Engkus Kuswarno, Kingking Muttaqien, R. Supyan Sauri (2021) Learning Management of the Taklim Council in Improving Understanding of Islam in West Java Province. *Journal of Social Science* 2(6). <https://doi.org/10.46799/jss.v2i6.251>

E-Issn:

2721-5202

Published By:

Ridwan Institut

groups. This Taklim Council is used as an Education Center by the community, especially in dealing with problems that occur in their family environment. The existence of Islamic educational institutions amid society is used as a bulwark against the influence of globalization, especially from the negative impact of outside cultures that are contrary to Islamic religious law.

The non-formal education of the Taklim Council is also included in the concept of long life education starting from the community through (Elsap, 2018) Chapter 3 Article 4 which stipulates among other things that: "Education lasts a lifetime and is carried out in the household, school and community environment. public. Therefore, education is a shared responsibility between family, community and government". The Ministry of Religion defines the Taklim Council as an Islamic educational institution whose study times are periodic, regular, but not every day like at school, but the congregation is present on their consciousness and is not a coercive obligation because it is considered a spiritual need for them. About the Taklim Council, it is stated in the Regulation of the Ministry of Religion of the Republic of Indonesia No. 29 of 2019, and in Article 2 it is written that the Taklim Council has the task of "increasing the understanding, appreciation, and practice of religious teachings". As well in its 3rd article, the Taklim Council carries out its functions as Islamic education for the community, a cadre of ustadz or ustadzah administrators and congregations, strengthening friendships, providing religious and religious consultations, developing Islamic arts and culture, education based on community empowerment, economic empowerment of the people and enlightenment of the people and social control in the life of the nation and state. To achieve the goals and functions as outlined above, it is necessary to improve the management of each Taklim Council.

Many previous studies have discussed learning at the taklim assembly. Some of them are: First, the research conducted by (Afandi, 2013) with the title "An Overview of the Implementation of the Taklim Assembly Learning Activities as Adult Education Activities at Surau Balerong Monyong", the problems found in the study showed that "The lack of public awareness in studying science Islamic religious knowledge in the

Taklim Council" therefore the implementation of learning in the Taklim Council should be managed as well as possible so that it can attract sympathy and public interest to follow it. The two studies conducted by (Imron & Ariyanto, 2017) with the title "The Role of Mosques in Improving the Quality of Non-formal Islamic Education" the problem found in this study was "the lack of quality of the Taklim Council in packaging learning carried out by asatidz" so this affects the role of the Taklim Council function in increasing the religious understanding of the congregation. The three studies conducted by (Marzuki, 2016) With the research title "Dynamics and the Role of the Taklim Council in Improving Religious Knowledge in the Tengger Tribe Region" the problems found in this study were "there is no integration of religious learning obtained in the Taklim Council with the development of science. knowledge and progress of the times" so that in this area it is very thick with the culture that has been preserved by the ancestors for a long time. Many things are done that are contrary to Islamic law, this shows the lack of the Taklim Council's role in providing religious understanding to the community.

The difference between previous research and current research focuses on learning management carried out at the Taklim Council by looking at some of the components that influence, the researchers also conducted an assessment of learning at the Taklim Council by raising the latest title, "Learning Management of the Taklim Council in Improving Understanding of Islam in Java Province. West. The research location consists of 2 different areas, namely the Asy-Syujaiyah Conventional Taklim Council, Bandung Regency, and the Al-Ikhlas Al-Ikhlas Conversion Taklim Council, Bandung City.

Based on the description above, the researchers tried to limit the objectives of this study including (1) Islamic religious learning curriculum at the Taklim Council, (2) Program to improve the quality of Islamic religious learning, (3) Islamic religious learning materials, (4) Implementation of religious learning Islam in the Taklim Council, (5) Professionalism of teachers/ustadz in the Taklim Council, (6) Learning methods in the Taklim Council, (7) Learning approaches in the Taklim Council, (8) Learning models in the Taklim Council, (9) Learning strategies in

the Majelis Taklim Taklim, (10) Media/learning facilities at the Taklim Council, (11) Management of the Taklim Council, (12) Financial management at the Taklim Council, (13) Barriers in learning at the Takli Council, (14) The role of the Taklim Council in increasing religious understanding of the people 'Ah.

## Method

**Methods** This research uses a qualitative descriptive method. The descriptive method according to (Ndoen, Makatita, & Maria, 2020) is "a method used to describe or analyze a research result but is not used to make broad conclusions". The data collection techniques include Observation, interviews, and documentation.

## Results And Discussion

### A. Overview of Research Results "Learning Management of the Taklim Council in Improving Understanding of Islam"

Based on the results of interviews, observations, and documentation studies, data obtained from field findings that describe the existence of learning management activities at MTK Asy-Syujaiyah Bandung Regency and MTKD Al-Ikhlas Bandung City. However, in its management, there are several different things, especially in the learning system that is run. The Asy-Syujaiyah Conventional Taklim Assembly uses a traditional-based learning system while the Diniyah Conversion Taklim Assembly uses a semi-formal learning system. We can see more concrete differences from the 14 components that have been determined by the researcher as a basic reference in extracting data in both places of research.

#### 1. Islamic Religious Learning Curriculum at the Taklim Council.

The preparation of the learning curriculum made by MTK Asy-Syuja'iyah and MTKD Al-Ikhlas is an independent and structured curriculum, in the sense that this curriculum is prepared and determined by each Taklim Council based on the agreement made. The explanation of the structured curriculum is supported by a statement from (Nahdiyah, 2017) that "Structured curriculum is a curriculum

program that follows the previous program that has been made and determined by the government, or by a separate Taklim Council"

There are differences in the preparation of the curriculum in the two Taklim Councils if the Asy-Syuja'iyah MTK is prepared by the management and asatidz of the Taklim Council while the Al-Ikhlas MTKD curriculum is prepared by the Curriculum section and the curriculum development team formed in the Madaris Working Group (KKM). This depends on the curriculum planning process carried out by each Taklim Council, and who is involved in these activities. The preparation of this curriculum should be carried out by people who are considered capable and professional in making curriculum planning, so it is not made to be modest but must include several things that can improve the quality of learning in the Taklim Council later. According to Nasution (Rezki & Afriansyah, 2020) "Curriculum planning is a job that requires expertise and is therefore carried out by experts in the field of curriculum planning, so the curriculum must be planned well in advance".

In this case, the researcher tries to design a model, how should the curriculum development in the Taklim Council be carried out:



**Figure 1.**  
**Taklim Council Curriculum Formulation Model**

The model above explains that several stages must be carried out in the preparation of this curriculum including 1) we have to look at the

syllabus guidelines compiled by the government as a basic reference, and in its preparation, we must pay attention to two things, namely the foundation and principles of curriculum development 2) formulate anything the needs of the congregation that we adjust to environmental conditions, 3) adjust to the vision, mission, and goals of each Taklim Assembly. The second and third points are influenced by several factors, namely the needs of the congregation and adjustments to community development. The discussion about this curriculum is strengthened by a study conducted by (Alharbi, 2014) at the University of Kansas, Lawrence with the title "The Development of Curriculum for Girls in Saudi Arabia" which states that the importance of adjusting and changing the curriculum in keeping up with the developments and challenges of the times every time This is so that we can face problems and predict the factors that can hinder the development of the quality of education.

## 2. Islamic Education Quality Improvement Program at the Taklim Council.

The Asy-Syuja'iyah Taklim Council has indirectly made work programs and activities, but they have not been compiled in writing in the form of documents, this information was strengthened by researchers after conducting interviews with the leaders and asatidz of the Taklim Council. The data found that at MTK Asy-Syuja'iyah there are routine/short-term activities, medium-term and long-term activities. While at MTKD Al-Ikhlas Bandung, researchers found physical evidence of work programs and activities carried out.

Now is the time, the Majelis Taklim institution can do all that, the programs that are prepared must be made according to the needs of women. The Taklim Council must become a positive forum that mothers are looking for. So it is necessary to diversify the program of the Taklim Council to face the challenges of the times. In the following, the researcher tries to make

a model for the preparation of the Taklim Council program.



**Figure 2**  
**Taklim Assembly Program Arrangement Model**

The model above shows how a program in the Taklim Council can be formed, the initial benchmark is the vision, mission, and goals of the Taklim Council. This is very important for every Taklim Council to have because it will provide direction for the goals of each activity. Then several components affect a program, namely, the types of activities carried out, the budget planning issued, the implementation time, the achievements of the activities, the evaluation of the activities, and the last follow-up. The Taklim Council program that is made, as a whole, will produce three types of activities in the Taklim Council including 1) Islamic religious education, 2) life skills/skills education and 3) Empowerment of women, which is based on religious law. In (Edara, 2017) at the University of Taiwan entitled "A Subset of Culture and an Expression of Spirituality" that religious programs must-have elements of cultural values as a form of expressing and experiencing the universality of human spirituality.

## 3. Learning Materials at the Taklim Council

The material in the Taklim Council is adjusted to the needs and the benchmark is the asatidz or teacher

who provides the material, therefore referring to Djajasatra (Afandi, 2013) "Teachers must master the teaching materials, so that the material presented can easily be understood and able to arouse the motivation of learning citizens. The amount of material provided does not mean that it is bad or good, because learning at the Taklim Council is included in adult education, the material studied is adjusted to the needs of the congregation.

If we look at the material contained in the two Taklim Councils above, there are many differences, it turns out that the material in MTKD Al-Ikhlas Bandung City is quite a lot and more specific. However, if we try to re-understand the background of each of the Taklim Councils, of course, according to this researcher, it is by the portion and circumstances. According to (Paraskevopoulou et al., 2020) "Conventional Taklim Assembly is a Taklim Assembly that carries out learning or recitation in the old ways". It is different from MTKD Al-Ikhlas City of Bandung, with a modern background or Diniyah Conversion. This Taklim Council is one example of the Taklim Council which has quite good innovations in its management with a well-developed learning system. According to the researcher, this is also influenced by the guidance carried out by the local government which directly supervises this Taklim Council institution.



**Image: 3**  
**Model of Preparation of Taklim Assembly Teaching Materials**

The model above is a brief explanation of how the preparation of the material is made and determined by the Taklim Council, starting with the syllabus prepared by the Ministry of Religion of the Republic of Indonesia, then the drafting team, namely Asatidz and the Taklim Council management, choose which materials are suitable and are by the needs of the congregation. and planned programs. After everything is seen and considered, then we determine what material will be conveyed to the congregation as an effort to deepen religious knowledge which will be translated into real life, in (Patoari, 2019) Bangladesh in the title "The Rights of Women in Islam and Some Misconceptions: An Analysis from Bangladesh Perspective". Scientific understanding and religious awareness are very important in balancing equal rights between men and women.

#### **4. Implementation of Learning at the Taklim Council**

As one of the non-formal educational institutions, the Taklim Council does not have a time relationship in its implementation. Activities carried out at the Taklim Assembly are usually by the availability of the congregation concerned. In



addition, the frequency of activities carried out at the Taklim Council is very flexible. This means that the congregation can take part in activities at the Taklim Council at any time, sometimes there are activities that are held once a week, once a month, or even there are activities that are carried out every day.

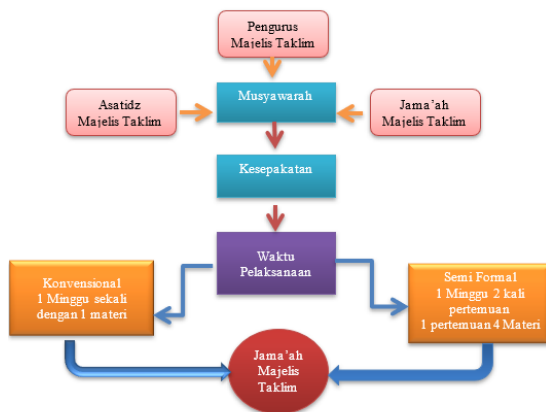
Then regarding the implementation at MTKD Al-Ikhlas Bandung, learning time is carried out twice a week, namely Monday and Thursday, this is intended so that the congregation can have more time to study, given the periodic time restrictions, namely during 3 years. The use of time is also different, if in general learning at the Taklim Council is carried out for approximately 1-2 hours, but in the Al-Ikhlas Taklim Assembly, it is more, which is about 5 hours, with a total of 3 subjects or subjects per day. The rules regarding learning time at the Taklim Council cannot be made unilaterally but must be based on the results of deliberation with the congregation. According to (Sepehri & Montazeri, 2019) Learning times at the Taklim Council must be made based on a predetermined agreement.

Taklim Council management, asatidz, and the congregation, then producing a mutual agreement. According to (Modise, 2015) in a study entitled Building the Profession of Adult Education: The Case of the University of Botswana's Department of Adult Education, states that: "adult education is flexible and adapts to the work situation". In general, there are two types of implementation time depending on the type of Taklim Council being run, whether the Conventional Taklim Assembly is the Taklim Council which is usually only used once a week (weekly), or if from the observations of researchers there is a semi-formal Taklim Assembly, then in the setting, the time is different and adjusted or almost the same as formal education within one week there are 2 meetings with several materials.

#### 5. Asatidz's professionalism in the Taklim Council

In research conducted on two Taklim Councils, the existence of ustadz in each institution has several things that distinguish the two. This difference can be seen in the qualifications or requirements determined by the Taklim Council management. MTK Asy-Syuja'iyah does not have any special requirements to become part of the teacher or asatidz in that place, because in general at least that person must be smart and master religious knowledge more deeply and widely. However, at MTKD Al-Ikhlas Bandung City, there are mandatory requirements that must be met to become a teacher, namely having the status of a group of extension workers or (Pokjaluh) with civil servant status. This is a basic requirement for an ustadz at MTKD Al-Ikhlas Bandung.

The Taklim Council is only managed regularly and is carried out according to the customs that have existed since ancient times. Whereas for a quality institution, we need to make innovations in it, we don't always have to follow previous habits, because actually, we live must be able to keep up with the times, the Taklim Council



**Figure 4**  
**Learning Implementation Model at the Taklim Council**

The model above is an illustration in determining the timing of the implementation of learning in the Taklim Council, starting with deliberation activities between the

institution must be able to answer all the challenges of the times, this forum must be right -Used properly and not carelessly.



**Figure 5**  
**Today's Asatidz Professionalism**

This model is a picture of contemporary asatidz professionalism, several things must be mastered by an ustadz including strong religious beliefs, skills in teaching (mastering methods and media), science and technology, especially sciences that can influence the development and religious progress, following the development of society and being able to socialize with the community outside the learning process. Research entitled "The Importance of Teacher's Effectiveness" that: Effective education must be in line with today's education perceptions", it is important for asatidz to always keep abreast of scientific developments.

**6. Learning Methods in the Assembly**

The application of the learning methods used in the two Taklim Councils has been implemented quite well and has diversity in practice. The application is adjusted to the needs of the objectives of each material presented. However, several things become obstacles in the use of some methods due to the lack of carrying capacity from several aspects, such as infrastructure and procurement of learning media.

The results of the application of learning methods can be seen at the level of understanding of the

congregation on each material presented by the ustadz. The use of various learning methods also provides self-motivation to the congregation so that they do not feel bored and bored in carrying out learning, especially in the Taklim Council. According to asatidz researchers in the Taklim Council, it is very necessary to be able to master various learning methods, although not informal institutions, as professional teachers we also need to know and understand this, we need to improve our abilities as ustadz.



**Image: 6**  
**Learning Methods at the Taklim Council**

The model above describes the learning methods that can be used in the Taklim Council effectively. Of all the existing types of learning methods, if the researchers observe and study there are five types of methods that can be applied in learning, namely: the lecture method, the discussion method, the question and answer method, the practical method, and the field trip method. According to (ROTTGER & Liehr, 2009) in the research title "Control Task for Reinforcement Learning with Known Optimal Solutions for Discrete and Continuous Actions, that: The importance of determining methods to find strategies in a series of continuous learning activities

**7. Learning Approach at the Taklim Council**

In the psychological approach, the learning approach used in the two Taklim Councils studied, namely MTK Asy-Syuja'iyah and MTKD Al-Ikhlas Bandung City used two approaches, namely the andragogy approach and the pedagogical approach. This different approach is used according to the needs and circumstances of each Taklim Council. The andragogy approach is applied at MTK Syujaiyah Bandung Regency, which is the Taklim Council which is managed traditionally or conventionally in its learning system. While the approach applied at MTKD Al-Ikhlas Bandung is a pedagogical approach. This approach is motivated by the condition of the congregation as students, most of whom are still quite young, and the learning system that leads to formal education.



**Figure 7**  
**Approach to Learning Psychology at Majelis Taklim**

The model above illustrates that in the psychological approach, learning carried out at the Taklim Council can use two approaches, both the andragogy approach or the pedagogical approach. (Ulstad, Halvari, Sørebo, & Deci, 2016) entitled "Motivation, Learning Strategies, and Performance in Physical Education at Secondary School" argue that: "Basic psychological needs will affect the satisfaction of learning motivation and the use of learning strategies". In its application to each Taklim Council, it is adjusted to the needs and circumstances of its environment. To be able to apply which approach is more suitable, we must first understand the two approaches.

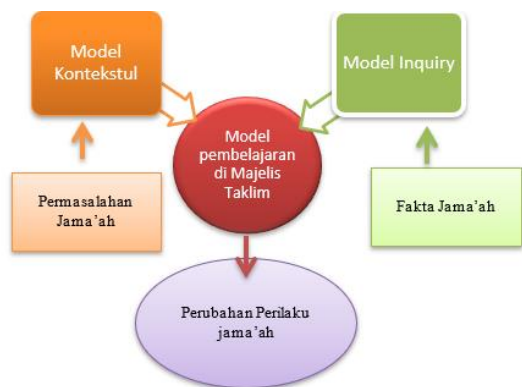
#### **8. Learning Model in Taklim Council**

The learning model used in Majelis Taklim is also not much different from the learning model applied in schools or formal education. MTK Asy-Syuja'iyah focuses more on the contextual learning model. Music, in (Ramdhani, 2018) suggests that: "Contextual Teaching and Learning (CTL) is a learning concept that helps teachers relate learning materials to students' real-world situations, and encourages students to make connections between their knowledge and its application in their lives. daily. "

Furthermore, at MTKD Al-Ikhlas Bandung, there are two approaches used, First, the contextual learning model, this model has the aim of being able to connect or integrate the materials discussed with real life, meaning that the congregation can understand and practice each material in their environment. daily life, especially in the practice of worship, both in the form of mahdhoh worship and ghouru mahalo. Materials that can be used with this learning model include: fiqh material, reading the Qur'an (tajwid, interpretation), Ramallah sunnah of the Prophet Muhammad SAW, which can be practiced directly by the congregation.

The second is the inquiry learning model, in general, this learning model emphasizes the congregation to be able to think critically and analytically and be able to find every answer to the various problems they face. In this learning process, the interactions that are built are more emphasized on the activeness of the congregation and ustadz only as tutors or directors. According to Garton (Maya & Lesmana, 2018) reveals that: Inquiry is a learning model by instilling the basics of scientific thinking in students, so that they learn a lot on their own, develop creativity in understanding concepts and solving problems.





**Figure 8**  
**Learning Models at the Taklim Council in supporting changes in the behavior of the congregation**

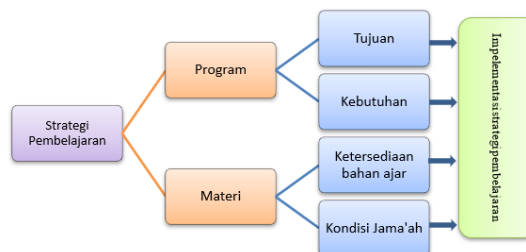
The model above is one example of the application of learning models that are generally often used in the Taklim Council, based on different backgrounds and environmental conditions. The learning models are the contextual learning model and the inquiry learning model. (Schneider, 2019) research in Germany entitled "Integrated Model of Effective Adult and Continuing Vocational Education and Training", revealed that: Adult learning will run effectively if it is adjusted to the level of need". So the two models above are considered appropriate and appropriate.

### 9. Learning Strategies at the Taklim Council

Learning strategy is a very important thing to do in the teaching and learning process so that the learning that is carried out is not monotonous and right on target. The learning strategy at the Taklim Council is carried out by making steps and stages that must be taken in achieving learning objectives. The two Taklim Councils, namely MTK Asy-Syuja'iyah and MTKD Al-Ikhlas Bandung City, each have different strategies in the learning process. Asatidz as one of the people who play a role in planning this strategy must analyze the problems and objectives in learning.

In addition, this strategy will help the congregation as students in developing their mindset by the

learning objectives. (Rohana & Wahyudin, 2017) Learning strategies must be adjusted to the learning objectives that have been determined to obtain effective and efficient learning activity steps.



**Figure 9**  
**Preparation of Learning Strategies at the Taklim Council**

The model above is an illustration of carrying out the process of preparing learning strategies at the Taklim Council. Starting with analyzing the material and program of the Taklim Council, then making goals, analyzing needs, seeing the availability of existing teaching materials, and seeing the condition of the congregation. According to (Noh & Yusuf, 2018) in the title Collaborative Learning Technique within Higher Learning Education Students, University of Malaysia". Opined that: Strategy as an effort to create collaborative and active learning and an effective learning process. So in its preparation, it is necessary to pay attention to the various components as well as possible, so that the determined strategy is by the targets to be achieved.

### 10. Learning Media at the Taklim Council

The use of learning media is adjusted to the student's circumstances and the material to be delivered. According to (Hrubá, 2013), in general, learning media is divided into 4 types, namely; Visual media, audio media, audiovisual media, and multimedia. Its application can be adjusted to the conditions of the class, especially the existing facilities in the school. MTK Asy-Syuja'iyah in the implementation of learning only uses 2 types of media,

namely audio media, namely speakers which are used as loudspeakers because by chance the learning is carried out in one room of the mosque or madrasa with a large number of congregations, so the use of this media will help the ustadz in explaining the material and visual media, namely the blackboard used by the ustadz when explaining the material, but this media is considered less influential because the distance is quite far between the ustadz and the congregation so that they cannot see the blackboard.

Meanwhile, the use of learning media at MTKD Al-Ikhlas in addition to using the blackboard sometimes uses multimedia such as showing Powerpoint, videos, and films. This media gives a pretty good influence on the congregation, both in terms of motivation in learning and also adds to the convenience of the congregation in understanding material. However, the use of this media has not been carried out optimally, because MTKD Al-Ikhlas has several classes with different batches, while for Infocus it only has 1 unit so the asatidz have to wait their turn if they want to use it.



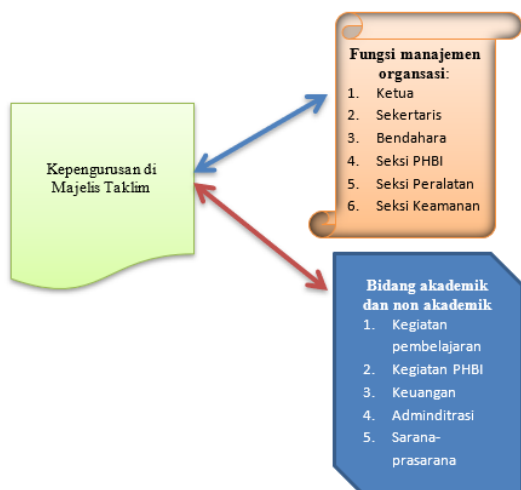
**Figure 10**  
**The Role of Learning Media in the Taklim Council**

The model above is an illustration of the importance of using learning media in the Taklim Council in improving the

quality and understanding of the congregation. There are certainly many functions of the use of media in learning, but what the researchers reveal is the role that is considered quite influential and prominent. The role of learning media in the Taklim Council revealed by the researchers are: 1) generating motivation to learn in the congregation, 2) facilitating the delivery of material, 3) Equating perceptions in learning, 4) Eliminating boredom in learning. However, there is an important thing that must be considered in the selection of the right learning method. According to (Karolčík, Cipková, & Kinchin, 2016) with the research title Standardization of Quality Evaluation of Educational Software and Electronic Learning Tools—Analysis of Opinions of Selected Experts. Disclosing that: Learning media should be considered professional in assessing the quality and required solutions.

### 11. Management at the Taklim Council

The administrator or manager is the most important part of an institution, including the Taklim Council. The role of the management is needed in monitoring all activities carried out. The progress of an institution depends on how its management is carried out. Good management will produce a good result, and if the management is not good, then the result will not be good or can be said to be a failure. The existence of this board does not just exist and is formed just like that, but each member of the board must know and be able to carry out their respective duties and functions. If this happens, part of the management has been carried out well. According to (BARAN, n.d.) "The Taklim Council management is the core congregation which is one of the factors that determine the progress or not of the Taklim Assembly and the quality of the congregation produced". Therefore, the management of the Taklim Council needs to have a clear structure to carry out their duties properly.



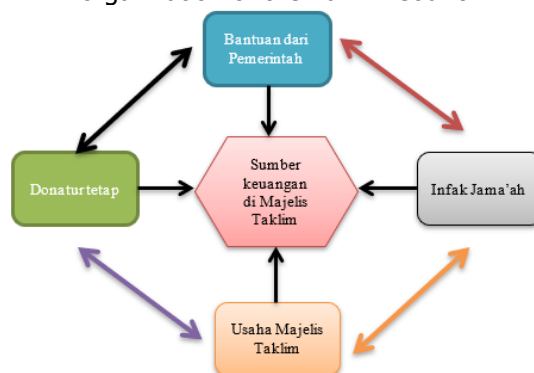
**Figure 11**  
**Management at the Taklim Council**

The model above explains that the management at the Taklim Council consists of at least 2 things, first, the organizational management function consists of at least 6, namely the chairman, secretary, treasurer, PHBI section, equipment section, and security section. Then the academic and non-academic fields include learning activities, PHBI warnings, financial management, administration, and infrastructure. These two things are not separated because they are interrelated and influence the progress of the Taklim Council itself. (Alemu, 2016) in a study entitled *Dysfunctional Organization: The Leadership Factor Of USA*, stated that: "Organizations need effective leadership in improving the functionality of their organizations". This means that the management in the Taklim Council was formed to meet the necessary needs by their respective duties and functions.

## 12. Financial Management at Majelis Taklim

The urgency of financial management for the Taklim Council is not only aimed at activities in the Taklim Council, but it is more related to the accountability carried out by the Taklim Council management. In addition, other things that are so important and have an effect on financial management can also be seen from the efficiency process,

effectiveness in the use of money in each activity, has it been allocated correctly? Has it been implemented optimally? By the budget that has been set in the budget planning of each activity. Why is this very important, because it is feared that it can lead to waste in the use of finance so that it can cause a financial crisis in the organization of the Taklim Council.



**Figure 12**  
**Financial Resources at the Taklim Council**

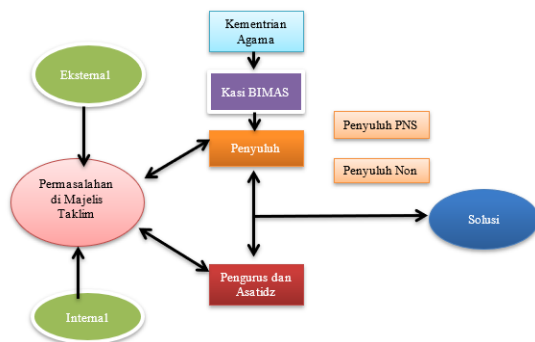
The picture is information from where we can get financial sources for activities in the Taklim Council. First, from government assistance, but of course not all Taklim Councils can get this assistance, one of the obstacles is the ignorance of the Taklim Council management in applying for such assistance. Another way that can be done is with a good and interesting program so that it can be taken into consideration by the government. Second, we can get it from permanent donors whose status is private, it can be from companies or even from individuals/individuals of the community. The three infaq of the congregation, and in general this is what has been used as a permanent source, the Taklim Assembly accepts infaq sincerely from its congregation. According to (Su & Deng, 2012) in the research title, "Survey and Thought of Financial Management and Education in High School Students in Nanjing China" revealed that: "The importance of knowledge about financial management concepts for sustainable development oriented to the quality of education". Therefore, financial

management in the Taklim Council is an important factor in improving the quality of the Taklim Council.

### 13. Learning Barriers in the Taklim Council

In every activity held at the Taklim Council, of course, it cannot be separated from various obstacles and problems, ranging from the smallest problems to big problems. The size of the problem depends on the method of solving it, therefore all members of the Taklim Council need to understand every problem they face.

To better understand each obstacle and problem faced, we need to divide it into two major groups, namely internal problems, and external problems. Internal problems come from problems that arise within the organization involving administrators, members, and congregations. While external problems are problems that come from outside of the closest environment to the Taklim Council.



**Figure 13**

### Problem Solving at the Taklim Council

This model illustrates that the involvement of all parties will determine the solution to the problems faced by the Taklim Council, both internally and externally. Religious instructors as officers who are directly ordered by the Head of Guidance at the Ministry of Religion have the authority to supervise each Taklim Council, each of which is their mentor. So of course the instructor has a role in resolving the problems that exist in the Taklim Council. Then the most decisive are the administrators and the asatidz of the Taklim Council themselves, those who know exactly the problems

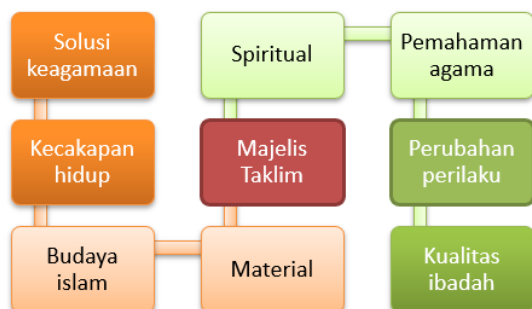
they are facing and what solutions they want, in this case, the administrators and asatidz have a big enough share. This statement is reinforced by (Martínez-Lemos, Puig Ribera, & García-García, 2014) in the research title "Perceived Barriers to Physical Activity and Related Factors in Spanish University Students" argues that: "Institutions must be able to consider the factors that predict obstacles in the development of a program that is run".

### 14. The Role of the Taklim Council in Improving Religious Understanding of the Jama'ah

Majelis Taklim is a place for lifelong education, which can be reached by all levels of society. This Taklim Council has an important influence and role in improving religious education in the community, especially mothers. Increased understanding of religion in the community will also affect the pattern of life that is built in each family. At least with a strong religious understanding, this will minimize the occurrence of a conflict in the household. Even when the congregation has a problem in their household, it is hoped that by coming to the Taklim Council, they can find a solution that is considered appropriate and beneficial.

Given the statement contained in the Regulation of the Minister of Religion of the Republic of Indonesia No. 29 of 2019, that "the Taklim Assembly has a strategic role to increase understanding, appreciation, practice of Islamic religious teachings, and maintain the integrity of the Republic of Indonesia". This statement is the main task of the Taklim Council in various places. In detail the tasks that must be carried out by the Taklim Council have stated in article 3 that the Taklim Council carries out the following functions: (1) Islamic religious education for the community, (2) Providing religious and religious consultations, (3) Development of Islamic arts and culture, (4) Community empowerment-based education, (5) People's economic empowerment, and (6) People's

enlightenment and social control in the life of the nation and state.



**Figure 14**  
**The role of the Taklim Council in the Community**

The picture above shows the role of the Taklim Council function in the community. In general, two aspects are very influential on people's lives, especially for the congregation who actively participates in learning at the Taklim Council. (Sepehri & Montazeri, 2019), in the title "Management of Environmental Protection and Sustainability in the Islamic Revolution of Iran," argues that: "Religious beliefs possessed by a person will affect the ethics of his environment". The first is the spiritual or religious aspect, we can see its influence on increasing the religious understanding of the congregation, to be able to change the behavior of the congregation to be even better by the demands of Islamic law, and be able to improve the quality of worship in the community. everyday life. The two material aspects, one of which is the preservation of Islamic culture, therefore the existence of the taklim assembly in the community must be maintained and preserved by the community members. In addition, it is also hoped that the taklim assembly will be able to accommodate the community in training their life skills and become a forum or place that can provide solutions to the problems they face.

## Conclusion

Based on the results of the analysis and discussion, it was found that the learning system in the Taklim Council, in general, can

be divided into two, namely the conventional learning system, and the semi-formal learning system. Both of these learning systems have their respective advantages and disadvantages, so they can still be maintained until now. The Conventional Taklim Assembly, in other words, we call the traditional Taklim Council, is a taklim assembly that uses a learning system that has been applied since ancient times, the characteristic that we can see is in the learning process which uses the lecture method more often. Usually, this recitation is carried out in a mosque or madrasa in a one-way position, the ustadz is the controller of the learning process. Conventional Taklim Assembly is more commonly encountered and known in every area, which is dominated by female congregations. The time for learning or recitation is usually done once a week and is voluntary without any coercion or demands from anyone. This means that when the congregation has free time, they can attend the recitation, and if they cannot, the taklim assembly itself does not make a problem.

Furthermore, modern/conversion taklim assemblies are semi-formal taklim assemblies which are marked by the existence of a directed learning program or curriculum and an evaluation of the learning carried out. This system is an effort to improve the quality of learning at the taklim assembly. Semi-formal taklim assemblies, indeed there are not as many as conventional taklim assemblies, but in terms of quality, this taklim assembly is recognized by the government and used as a Role Model for the taklim assembly that can be followed and imitated in the application of the learning system. The semi-formal taklim assembly carries out learning like a formal school, with a learning period of 3 years. The congregation is divided into 3 levels, namely levels 1, 2, and 3. The learning process for each level is taken in two semesters with different amounts of subject matter.

Another thing that makes it different from most taklim assemblies, in general, is that there are learning evaluation activities carried out such as mid-semester exams (UTS), final semester exams (UAS), and final exams for level 3 congregations as well as field practice exams. The method used is also in the form of a special room/classroom, by applying several teaching methods facilitated by technology learning media, which is a



concrete innovation step to improve the quality of learning in the Taklim Council.

The differences in the learning system implemented can be seen from several influencing aspects including the curriculum of the taklim assembly, the talim assembly program, the learning materials provided to the congregation, the implementation of learning, the professionalism of asatidz and asatidzah, methods, approaches, strategies, models and the media used in the learning process, the management carried out, financial management, analysis of the obstacles faced and the role of its functions in the community. From the results of this study, researchers tried to create a concept model that would lead to a superior taklim assembly

## References

- Afandi, Risha. (2013). Gambaran Pelaksanaan Kegiatan Belajar Majelis Taklim Sebagai Kegiatan Pendidikan Orang Dewasa Di Surau Balerong Monggong. *SPEKTRUM: Jurnal Pendidikan Luar Sekolah (PLS)*, 1(1), 88–103. [Google Scholar](#)
- Alemu, Daniel S. (2016). Dysfunctional organization: The leadership factor. *Open Journal of Leadership*, 5(01), 1. [Google Scholar](#)
- Alharbi, Fahad. (2014). The development of curriculum for girls in Saudi Arabia. *Creative Education*, 5(24), 2021. [Google Scholar](#)
- BARAN, ÖRGÖ. (n.d.). Sanal Gerçeklikte Deneyimlenebilir Konsept Tasarım Ve Animasyon Uygulamaları. *2021 Mayıs E-ISSN 2458-8903*, 90. [Google Scholar](#)
- Edara, Inna Reddy. (2017). Religion: a subset of culture and an expression of spirituality. *Advances in Anthropology*, 7(04), 273. [Google Scholar](#)
- Elsap, Dewi Safitri. (2018). Analisis Faktor Yang Mempengaruhi Peningkatan Karakter Dan Motivasi Belajar Anak Melalui Pendidikan Non Formal. *Jurnal Pendidikan Nonformal*, 13(2), 85–91. [Google Scholar](#)
- Hrubá, Alena. (2013). *Tři soutěsky: oficiální český pohled a jeho problémy*. [Google Scholar](#)
- Imron, Aly, & Ariyanto, M. Darajat. (2017). *Peran Masjid Dalam Meningkatkan Kualitas Pendidikan Islam Non Formal (Studi Kasus Di Masjid Jami' Syarif Saripan, Makamhaji, Kartasura, Sukoharjo 2017)*. Universitas Muhammadiyah Surakarta. [Google Scholar](#)
- Karolcík, Štefan, Cipková, Elena, & Kinchin, Ian. (2016). Teacher Attitudes to Professional Development of Proficiency in the Classroom Application of Digital Technologies. *International Education Studies*, 9(4), 9–19. [Google Scholar](#)
- Martínez-Lemos, Rodolfo Iván, Puig Ribera, Anna, & García-García, Oscar. (2014). *Perceived barriers to physical activity and related factors in Spanish university students*. [Google Scholar](#)
- Marzuki, Ahmad Marzuki Ahmad. (2016). Dinamika dan Peran Majelis Ta'lim dalam Meningkatkan Pengetahuan Keagamaan di Wilayah Suku Tengger. *Mathum*, 1(2), 185–198. [Google Scholar](#)
- Maya, Rahendra, & Lesmana, Iko. (2018). Pemikiran Prof. Dr. Mujamil Qomar, M. Ag. tentang Manajemen Pendidikan Islam. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 1(02), 291–316. [Google Scholar](#)
- Modise, Oitshepile MmaB. (2015). Building the profession of adult education: The case of the University of Botswana's department of adult education. *Creative Education*, 6(23), 2481. [Google Scholar](#)
- Nahdiyah, Naila. (2017). *Dakwah pada jamaah kelas menengah: study strategi dakwah Majelis Ta'lim Bunda Muslimah Az-Zahra*. UIN Sunan Ampel Surabaya. [Google Scholar](#)
- Ndoen, Wehelmina M., Makatita, Reyner F., & Maria, Lies. (2020). Pengaruh Literasi Keuangan Terhadap Pengelolaan Bisnis Online Pada Mahasiswa Di Universitas

- Nusa Cendana Kupang. *Glory: Jurnal Ekonomi & Ilmu Sosial*, 1(2), 93–107. [Google Scholar](#)
- Noh, Mohd Aderi Che, & Yusuf, Sri Andayani Mahdi. (2018). Collaborative learning technique within higher learning education students. *Creative Education*, 9(14), 2367–2375. [Google Scholar](#)
- Paraskevopoulou, Sofia, Pirzer, Fabian, Goldmann, Nora, Schmid, Julian, Corman, Victor Max, Gottula, Lina Theresa, Schroeder, Simon, Rasche, Andrea, Muth, Doreen, & Drexler, Jan Felix. (2020). Mammalian deltavirus without hepadnavirus coinfection in the neotropical rodent *Proechimys semispinosus*. *Proceedings of the National Academy of Sciences*, 117(30), 17977–17983. [Google Scholar](#)
- Patoari, Manjur Hossain. (2019). The Rights of Women in Islam and Some Misconceptions: An Analysis from Bangladesh Perspective. *Beijing L. Rev.*, 10, 1211. [Google Scholar](#)
- Rezki, Miftahul, & Afriansyah, Hade. (2020). *Pembinaan dan Pengembangan Pendidik dan Tenaga Kependidikan*. [Google Scholar](#)
- Rohana, Rena Surya, & Wahyudin, Dinn. (2017). Project Based Learning Untuk Meningkatkan Berpikir Kreatifsiswa Sd Pada Materi Makanan Dan Kesehatan. *Jurnal Penelitian Pendidikan*, 16(3), 235–243. [Google Scholar](#)
- ROTTGER, Michael C., & Liehr, Andreas W. (2009). Control Task for Reinforcement Learning with Known Optimal Solution for Discrete and Continuous Actions. *Journal of Intelligent Learning Systems and Applications*, 1(01), 28. [Google Scholar](#)
- Schneider, Kaethe. (2019). Integrated Model of Effective Adult and Continuing Vocational Education and Training. *Psychology*, 10(15), 1985. [Google Scholar](#)
- Sepehri, Yaddollah, & Montazeri, Gholam Reza. (2019). Management of Environmental Protection and Sustainability in the Islamic Revolution. *Open Journal of Ecology*, 9(03), 43. [Google Scholar](#)
- Su, Weiyi, & Deng, Mengting. (2012). Survey and Thought of Financial Management and Education in High School Students in Nanjing. *Creative Education*, 3(2), 228–231. [Google Scholar](#)
- Ulstad, Svein Olav, Halvari, Hallgeir, Sørebo, Øystein, & Deci, Edward L. (2016). Motivation, learning strategies, and performance in physical education at secondary school. *Advances in Physical Education*, 6(1), 27–41. [Google Scholar](#)

---

**Copyright holder:**

Siti Saodah Susanti, Engkus Kuswarno, Kingking Muttaqien, R. Supyan Sauri (2021)

**First publication right:**

Journal of Social Science

**This article is licensed under:**

