



## **Majelis Ta'lim: A Model of Non-Formal Islamic Education and Development (A Phenomenological Study of its Role, Opportunities and Challenges in the Modern Era)**

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### **Abstract**

*Majelis ta'lim is a non-formal institution that plays a role in fostering and providing religious education to its congregation. In the past, majelis ta'lim was carried out traditionally, but with the rise of digitalization, the traditional forum was eroded by the modern majelis ta'lim model. The purpose of this research is to analyze the role, opportunities, and challenges of majelis ta'lim in today's modern era. This paper is produced from a literature review with a data collection model in the form of documentation from the web or virtual majelis ta'lim sites spread across various online media. In addition, this paper will also use important research results related to the issues discussed in this paper. The argument built from the results of this research is that the modern era of majelis ta'lim is very instrumental in the current pattern of Islamic education. Especially for Ustadz who is viral with various interesting studies. This is a great opportunity for Ustadz in packaging material to be delivered easily without requiring a large place like traditional ta'lim assemblies. However, behind this convenience, big challenges also arise. The challenge is related to the material of the taklim assemblies that feature different studies that cause people to become confused and allow misunderstanding of the material presented. The results of this study are expected to be new information in the model of guidance and education of majelis ta'lim.*

**Keywords:** Development, Education, Majelis, Islam, Ta'lim

### **Abstrak**

Majelis ta'lim lembaga non-formal yang berperan dalam pembinaan dan memiliki pendidikan agama kepada jamaahnya. Dulu majelis ta'lim dilakukan secara tradisional, namun dengan maraknya digitalisasi, maka forum tradisional tergerus dengan model majelis ta'lim modern. Tujuan penelitian ini untuk menganalisis peran, peluang dan tantangan majelis ta'lim di era modern saat ini. Tulisan ini dihasilkan dari kajian literatur dengan model pengumpulan data berupa dokumentasi dari web atau situs majelis ta'lim virtual yang tersebar diberbagai media online. Selain itu, tulisan ini juga akan menggunakan hasil penelitian penting yang terkait dengan isu yang dibahas dalam tulisan ini. Argumentasi yang dibangun dari hasil penelitian ini bahwa majelis ta'lim era modern sangat berperan dalam pola pendidikan Islam saat ini. Terutama bagi para Ustadz yang viral dengan berbagai kajian menarik. Hal ini menjadi peluang besar bagi para Ustadz dalam mengemas materi untuk disampaikan dengan mudah tanpa membutuhkan tempat yang besar layaknya majelis ta'lim tradisional. Namun, dibalik kemudahan tersebut, tantangan besar juga muncul. Tantangan tersebut berkaitan dengan materi majelis taklim yang menampilkan perbedaan kajian yang menyebabkan masyarakat menjadi bingung dan memungkinkan terjadinya kesalahpahaman terhadap materi yang disampaikan. Hasil kajian ini diharapkan menjadi informasi baru dalam model pembinaan dan pendidikan majelis ta'lim.

**Kata Kunci:** Majelis, Islam, Pembinaan, Pendidikan, Ta'lim

## **A. Introduction**

Islamic religious values can be socialized through various educational system approaches, including formal and non-formal education systems, such as Islamic da'wah institutions (Suhendi & Almu'min, 2023), the Indonesian Mosque Youth Youth Communication Agency (BKPRMI) (Singarimbun & Prayoga, 2023), regular mosque recitation congregations (Ardiansyah et al., 2023), Islamic study community congregations, and majelis ta'lim (Illahi et al., 2023). The existence and representation of various religious groups and institutions have historically had diverse forms and identities, but they all have the same aim and goal, which is to guide and socialize Islamic ideals in Islamic communities (Baryanto, 2020; Rifa'i et al., 2023; Faysal & Yulianty, 2023).

The role of the Majelis ta'lim as a non-formal Islamic educational institution is to disseminate the values of Islamic teachings to the congregation as followers; the understanding taught is related to spiritual values (aqidah) originating from the pillars of faith and sharia values originating from the pillars of Islam as human capital in believing and worshipping God (Kamsi, 2017). The presence of Islamic educational institutions such as Majelis Ta'lim benefits the community significantly by serving as a venue for forging friendships and advising each other on religious understanding. Majelis Ta'lim offers moral and social religious principles in addition to messages of monotheism and Shari'ah.

Currently, Majelis Ta'lim is experiencing very rapid development, so the government, in this case the Ministry of Religion, needs to issue the latest regulations regarding Majelis Ta'lim with the hope of making it easier to collect data on the existence of Majelis Ta'lim as a non-formal educational institution that has goals and roles, as stated in Law No. 20 of 2003 concerning the National Education System. Majelis Ta'lim has also been affiliated with political parties, so it is part of the socio-political network in Indonesia (Jabbar, 2019). Added to this are technological challenges that present various kinds of ta'lim assemblies on social media. Of course, this really influences the community's response to

different Majelis Ta'lim materials. It is unavoidable that this condition results in ordinary people who have limited knowledge of religion absorbing it completely without first paying attention to the material of the ta'lim assembly. Of course, this is a challenge for Muslim communities.

Research conducted by Marzuki (Marzuki, 2016), Nashiruddin (Nashiruddin et al., 2022), Rokin (Rokim, 2018), Anwar (Anwar, 2012), Saputra and Prastyo (Saputra & Prastyo, 2021), and Jadidah and Mufarrohah (Jadidah & Mufarrohah, 2016) has explained that even though the taklim assembly is non-formal education, its existence is very important and has an impact on public education, which does not differentiate between young and old. The Majelis Ta'lim serves a specific purpose for the Indonesian Muslim community, with the goal of improving Islamic knowledge in the middle of their hectic schedules. However, many Majelis ta'lim voice concerns because they are confronted with ideological and political problems (Syafi'i, 2021).

This research is interesting to review because, in the modern era, the activities of the Majelis Ta'lim can not only be carried out in traditional ways, but they can also be carried out using digital media. This condition makes it easier for people to get religious knowledge without having to meet directly with the teacher. This is a challenge for Majelis Ta'lim institutions and the government to filter out study material that has the potential to give rise to slander and racial issues. This research will further analyze the opportunities, challenges, and roles of the Islamic Boarding School in today's modern era.

## **B. Method**

The library research method was employed in this study (Zed, 2008), and the data sources were the official website, the Majelis Ta'lim's internet site, and newspapers. This paper also includes various essential research results connected to the issue of ta'lim assemblies in Indonesia to strengthen data analysis and data discoveries. Internet data sources are frequently employed in research to find visual data by seeing and examining associated material for analysis (Mudjiyanto, 2016). Data analysis is utilized to produce adequate findings by minimizing and analyzing found data (Rijali, 2019).

## **C. Result and Discussion**

### **Reflections on the Majelis Ta'lim's Terminology**

Majelis Ta'lim literally means "*majelis*" and "*ta'lim*" in Arabic. Majelis is a Latin word that means "seat", place of assembly, or council." Majelis is a recitation forum in KBBI, and the word assembly of scholars is a non-governmental community group made up of Islamic leaders (Nasional, 2007). Whereas the word *ta'lim* means "learning". The Majelis Ta'lim is a non-formal organization (institution) that has its own institutional goals, is applied periodically and systemically, has a relatively large membership, and has the goal of forming and practicing Islamic ukhuwah among human beings, Allah SWT, and humans in their natural surroundings in order to realize *muttaqin jama'ah*.

Based on the description above, it is clear that Majelis Ta'lim's role in educational administration differs from that of other formal institutions, such as *pesantren* and *madrasah*, in terms of techniques and materials. Among other things, the Majelis ta'lim differs from official education (Yumni, 2020).

- a. The Majelis Ta'lim is an Islamic non-formal educational institution.
- b. Learning time is more flexible, which is different from *madrasah*s and schools.
- c. Followers are *Jama'ah*, not students. Because attendance at the Majelis Ta'lim is not mandatory, as it is in formal schools.
- d. The purpose of its activities is to socialize Islamic teachings.

In terms of organizational structure, the Majelis Ta'lim aims to teach the cultivation of well-behaved behavior in order to advance the hard and soft skills of its congregation, as well as to teach the Islamic community how to obtain worldly and spiritual happiness while always being in the pleasure of God. According to its vision and mission, the Majelis Ta'lim is an institution or forum for Islamic *da'wah* that can carry out its activities and places a high value on educational democracy, which is based on deliberation to reach consensus so that the learning process is consistent with the expectations of its congregation (Mustopa, 2022).

Another definition of the Majelis Ta'lim is an educational institution that exists and thrives among Islamic communities with the goal of benefiting such communities. Because this is a community-owned institution founded on the principles of "*Ta'awun*" and "*Ruhama-u bainahum*" (Hasbullah, 1995), in its implementation, the Majelis Ta'lim is the most adaptable Islamic educational institution, accepting people of all ages, social status, and gender. The time for learning is very flexible, sometimes in the morning, afternoon, or evening. Places of learning can be held anywhere that is convenient for the congregation, including cafes, homes, prayer rooms, mosques, and other places. In fact, the Majelis Ta'lim serves, firstly, as a forum for preaching and, secondly, as a non-formal educational institution. Its flexible nature makes the Majelis Ta'lim easy to accept and very familiar with the Muslim community (Arikarani, 2017).

The Majelis Ta'lim has evolved into an Islamic religious education institution that serves as a resource for those who do not have the opportunity to study religion through formal education. Similarly, in order to distinguish the Majelis ta'lim from other Islamic educational institutions due to its significant role, the government designated the Majelis Ta'lim as a sub-system of national education in Article 30 of the Law of the Republic of Indonesia Number 20 of 2003 concerning the System of National Education (Arifin, 1991).

The Majelis Ta'lim's very strategic function and role should be managed with a modern management system, excellent human resources, methodical materials, and the principle of continuity. Because, in reality, there are still Majelis Ta'lim whose management is not measurable, whose management is poor, and whose learning model is monotonous, resulting in repetition of instruction among ustadz.

### **Majelis Ta'lim Development in Indonesia**

The existence of activities in the Majelis Ta'lim has been useful in society until now, and even now, the community's need for the activities of the Majelis Ta'lim has increased significantly. So, if at this time there are activities in various Majelis Ta'lim that are getting down to earth, the reason is because their activities continue to increase. Recitation activities continue to grow and are

present in various facilities that are not only focused on the Majelis Ta'lim but also other appropriate facilities as places of recitation, such as schools and homes. In fact, in some cases, there are certain institutions that currently have Islamic study communities that use office halls as a place to meet. Automatically, the number of Majelis Ta'lim increased significantly and even reached thousands. Activities in the Majelis Ta'lim do not only belong to the mothers; in the villages, the community calls the Majelis Ta'lim "*arisan*". The youth are called mosque youth because their activities always use the mosque's facilities (Sarhini, 2014).

Along with the quick expansion of Majelis Ta'lim, the goal of developing religious understanding must be directly proportional to the increase in religious quality of the community or members they cultivate. As a result, the ability to cultivate or internalize religious principles in society in depth is the essential premise of promoting religious awareness in the Majelis Ta'lim.

According to data from the Directorate General of Islamic Education and the Ministry of Religion of the Republic of Indonesia, the number of Majelis Ta'lim in Indonesia is growing. There were 154,357 institutions in 2006, with a total of 9,767,873 congregations and 365,094 teachers (273,545 gentlemen and 103,461 ladies). The Majelis Ta'lim then expanded fast to 163,879 institutions in 2008. This year, there were 9,673,272 Majelis Ta'lim members and 366,230 congregations of teachers. There is a significant increase from 9,673. In 2008, 6,557,848 (68.7%) of the 272 members of the Majelis Ta'lim were women, while just 4,003,434 (41.5%) were dads (Kemenag, 2008)). As a result, although though this da'wah institution is not oriented at a certain gender, it may be assumed that the Majelis Ta'lim is a location for gathering, building connections, and a favorite vehicle for moms (Anitasari, 2010).

The progress of the Majelis Ta'lim, which is able to stand side by side with other Islamic institutions so that it becomes popular among the congregation, and its role as a vehicle for deepening religious understanding among the people are really needed. So that if Muslims only study in limited formal education, then many Muslims will be marginalized in understanding religion. Therefore, the Majelis Ta'lim really participates and becomes one of the

institutions that always guides its jama'ah.

There have recently been some noteworthy phenomena in Indonesia's religious life. A brief examination reveals that, for the time being, society appears to be quite interested in religion. If you pay attention to this symptom, you will notice that it is a result of societal social, cultural, and political-economic upheavals. The Majelis Ta'lim institution is a true example of religious advancement, particularly in leading society. The Majelis Ta'lim is a non-formal educational organization that seeks to foster spiritual harmony by serving as a conduit for dialogue and fellowship among religious figures, leaders, and the community (Darajat, 1980).

The Majelis Ta'lim is a religious understanding forum with distinct qualities. Majelis Ta'lim is distinct in that it is free of foreign influence and theology. We are a pure and independent recitation community, and we pay attention to the need for religious learning in terms of activities and other types of activity, or to fill time for housewives (Khozin, 1996).

The Majelis Ta'lim is a vehicle for the formation of religious character and personality as well as a counterweight in all of the life activities of Indonesia's Muslim community, so it is fitting that religious event become a priority and provide direct support in the hope that generations will be born with stability between cognitive competence and spiritual competence. ushering in a period of change marked by globalization and digitalization (Rukiati, 2006).

The Majelis Ta'lim emerged along with the many problems in society, such as the emergence of extreme "heretical" views, individualist and modernist principles, robbery, narcotics, promiscuity, and others, which occurred due to a lack of mental spirituality and a shallow understanding of knowledge. religious. Thus, the community is aware, and trying to minimize these dynamics by strengthening the understanding of the basics of religion is absolutely necessary. The Majelis Ta'lim does not aim at specific religious activities, for example, reading yasin letters, doing tahlil, and others, but is oriented towards efforts to deepen religious insights. So, studies on religious problems need to be encouraged as a solution to dealing with hedonistic behavior in society.

## **Majelis Ta'lim in the Modern Era: Role, Opportunities, and Challenges**

The advancement of technology has undoubtedly influenced the Majelis Ta'lim pattern. Every cleric must be able to use digital media in this day and age. Indeed, due to the development of lectures on social media, many Majelis Ta'lim channels have turned commercial. This is both a problem and an opportunity for the Ustadz to present the material in a way that the wider community will embrace it. Aside from that. The Majelis Ta'lim also contributes to the creation of a moderate, humanist society, as expected by religion and the state.

### ***The Majelis Ta'lim's Role***

Based on its history, the Majelis Ta'lim is an educational institution that existed during the time of Rasulullah SAW. Even though it is not yet called a Majelis Ta'lim, the approach and model of preaching of the Prophet Muhammad SAW in the early period, which was carried out in secret, can be said to be a contemporary Majelis Ta'lim. During the period of the spread of Islam by the Walisongo, they used the Majelis Ta'lim in the delivery of Islamic da'wah. So that it can be said that the Majelis Ta'lim is also one of the oldest Islamic educational institutions in Indonesia.

The activities of the Majelis Ta'lim play an important role in shaping Indonesia's human resources in the context of national development. Apart from mediating national development, the Majelis Ta'lim's activities also serve as a platform for the formation of people's cadres so that they can subsequently play a role in the development process. Aside from that, its function can strengthen the Indonesian people's living principles through the construction of Islamic spirituality and attempts to maximize the quality of human existence integrated with religious values (Arifin, 1991).

Another function is that the Muslim community certainly needs continuous guidance so that their level of faith and religious understanding continues to increase, among other functions, namely:

- a. Develop an attitude of obedience in religion and strengthen faith.
- b. Instilling moral values in the congregation's members.
- c. Developing the ability to write and read the Qur'an and its interpretation, and



- d. Guiding religion in a more positive direction.
- e. Keeping religious continuity (Anwar, 2012).

The growth of Majelis Ta'lim in Muslim communities illustrates that society really needs religious understanding at flexible times and places. Of course, this is different from formal religious education, which tends to have special learning procedures, times, methods, and places.

### ***Majelis Ta'lim as a Community Institution***

Humans unquestionably require religious education in order to fulfill their commitments to Allah. As a result, Islamic education is a collaborative effort. The Majelis Ta'lim should ideally instill an attitude of *taqwa*, *ukhuwah*, 'brotherhood,' compassion, prioritizing the needs of the multitude rather than individuals, forgiving nature, and defending the truth in order to function as an educational institution for the ummah.

### ***Majelis Ta'lim as a Center for Community Mental Health***

Muslim communities must now be able to alter their lives. There are numerous impediments that exist in highly civilized civilizations, especially Muslim societies, namely:

- a. The emergence of the disintegration of primitive society due to very fast inner mobility.
- b. The emergence of *qadariah* understanding, which emphasizes the function of *aqliyah*, says there is no role for Allah in human actions.
- c. There is a current of modernization in society.
- d. Society no longer believes in the essential truth because it is considered not modern.
- e. Materialistic and egocentric attitudes (Anwar, 2012).

Extreme changes in social conditions have accelerated modernization, causing people to lose their identity and become agitated, unhappy, and apprehensive (Jauhari, 2011).

### ***Opportunity Majelis Ta'lim in the Modern Era***

Majelis Ta'lim's Islamic studies are made easier by the advancement of the digital age (5.0). Because it is distributed through internet media, the Majelis Ta'lim material is accessible to all people. The media—YouTube, Facebook, Tik

Tok, and Instagram—also aid in broadening coverage of the ta'lim gathering. In Indonesia, the Majelis Ta'lim of Ustadz Abdul Somad, Adi Hidayat, and others is frequently visited by the public. People frequently visit some of these Majelis Ta'lim to receive religious information online.



Figure 1. Majelis Ta'lim Az-Zahra Ustadz Abdul Shomad (Ustadz Abdul Somad Official, 2023)



Figures 1.1 Majelis Ilmu of Ustadz Adi Hidayat (Keutamaan ke Majelis Ilmu - Ustaz Adi Hidayat, n.d.)

This is a great opportunity for ustadz to disseminate their religious studies to gain greater benefits, in contrast to traditional Majelis Talim, whose studies tend to be limited to the congregation that attends the Majelis Talim. From a financial aspect, virtual Majelis Ta'lim also brings many benefits. This condition can also encourage and attract the attention of the ustadz in addition to worship.

### ***Challenge Majelis Ta'lim in the Modern Era***

Even while the digitization era has made it easier for the public to access the ta'lim assembly, it does not rule out the possibility of disinformation, which has resulted in disagreements and controversy among Indonesian Muslims. Indeed, there is a risk of defamation when video lectures are cut, which has an impact on the speaker (*Kasus Hukum Ceramah Ustadz Evie Effendi Tetap Lanjut - Waspada Online*, 2018).

At least there are several challenges faced by the Majelis Ta'lim in today's modern era, namely: *first*, it is prone to misinformation related to material at the majelis ta'lim; *second*, it has the potential for slander by cutting the contents of lectures at the Majelis Ta'lim; *third*, it is prone to divisions when supervision is not carried out by the government; and *fourth*, ordinary people are vulnerable to being influenced by material at the Majelis Ta'lim that is different from the concept of Islam.

Majelis ta'lim in the digital era not only affects space and time, but the biggest challenge is when pieces of lecture content are misinterpreted so that the information received becomes disconnected. Of course, on the one hand, this can endanger the speaker, and on the other hand, it can also provide wrong information regarding the intended content of the lecture. Another effect can also be felt to be the weakening of people's interest in attending traditional recitations because they think that there is no longer a need to attend the recitation venue; it is enough to watch short videos to gain religious knowledge. This, of course, has a negative influence because it is feared that it will cause misunderstandings of the content of the lecture.

### **E. Conclusion**

Major adjustments have been made to majelis ta'lim in the modern era. Majelis ta'lim were previously solely restricted by space and time, but they are now easily accessible without any restrictions on either. People can readily and without any issues access religious information at any time. This demonstrates a change in how religious knowledge is being transformed from traditional to

conventional. It does not, however, exclude the likelihood that obstacles and effects would arise in the process of information transfer via digital media.

Based on various reviews of the role, opportunities, and challenges of the Majelis Ta'limin the modern era, it can be concluded that the Majelis Ta'limas a non-formal Islamic educational institution existed during the Prophet Muhammad's time and continues to develop today due to its very important role in development. Indonesian human resources, the ta'lim assembly, have garnered official attention and are even regulated in educational policy. Ta'lim assemblies are governed by Minister of Religion Regulation No. 29 of 2019, which strives to ensure that these non-formal educational institutions are properly registered and organized. Making it easier to obtain government financing.

As a result, the Majelis Ta'lim's initiatives truly touch vacant places that continue to elude the government's attention, particularly in the growth of Indonesian society toward a moderate and tolerant Islamic society. Aside from that, opportunities and challenges accompany the model of the ta'lim assembly, with the advancement of the digital world also influencing the pattern of the ta'lim assembly, resulting in disputes among Muslims caused by different understandings of the religion received.

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