

The Rise of Non-Formal Islamic Education Institutions; Ta'lim Council Syafnial

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ABSTRACT

The taklim assembly is a forum for the community to meet their own needs as an alternative education in community religious formation (for adults), which takes place outside the school system and still exists today. In matters of community and national life, the Ta'lim Council has a very significant function, especially for the Wathaniyah ukhuwah. As for the sociological position of the Ta'lim Council, it is not just a gathering place for fathers and mothers but has a theological value that will provide knowledge, appreciation, and behavioral guidance to implement the noble values of Islam. This research is qualitative, using the literature study method. As a non-formal educational institution with religious characteristics that is organized by the community, the Ta'lim Council has a very strategic role in carrying out one of its functions, which is to educate and provide services to the people. The strategic roles in question are the role of the Ta'lim Council as an educational institution for the people, an institution for improving the economy of the people, and an institution for the mental health of the people.

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1. INTRODUCTION

The taklim assembly was born from community awareness to meet the need for religious education, which is purely community-self-supporting and does not depend on the government. In general, the taklim assembly is a purely community-based, non-governmental institution that was founded, managed, maintained, developed, and supported by its members. The taklim assembly is a forum for the community to meet their own needs as an alternative education in community religious formation (for adults), which takes place outside the school system and still exists today.

The Ta'lim Council has a very strategic role in carrying out one of its functions, which is to educate and provide services to the community. In matters of community and national life, the Ta'lim Council has a very significant function, especially for the Wathaniyah ukhuwah. As for the sociological position of the Ta'lim Council, it is not just a gathering place for fathers and mothers but has a theological value that will provide knowledge, appreciation, and behavioral guidance to implement the noble values of Islam.

According to Haidar, the taklim assembly is part of a non-formal Islamic educational institution that operates in the field of Islamic da'wah (Daulay, 2017). In line with this, Khadijah concluded that the taklim assembly is an educational institution oriented towards da'wah (Munir, 2007). From these two opinions, it can be understood that, in the educational aspect, the taklim assembly is a form of community education that is carried out informally. From the perspective of da'wah, the taklim assembly is a form of social da'wah. This role and position have brought the taklim assembly into contact with various areas of life, starting in the social, economic, cultural, and political fields.

This research is qualitative research with a literature study method that is complemented by using various existing literature as research data (Darmalaksana, 2020). The main data used in this research are scientific works, journals, books, and the latest research studies that are relevant to this article, plus secondary data that can support the research results.

2. FINDINGS AND DISCUSSION

A. Description (Data Based) of the Increase in Ta'Lim Assembly

1. History of the Development of the Ta'lim Council

Understanding and History of the Ta'lim Assembly Etymologically, the Ta'lim Assembly comes from Arabic, which consists of two syllables, namely majlis, which

means seat, and ta'lim, which means study. Thus, linguistically, what is meant by the Ta'lim Council is a place of learning. In terms of terms, the Ta'lim Council is a non-formal educational institution that has a relatively large congregation, heterogeneous ages, a religious-based curriculum, and flexible hours according to the needs of the congregation (Munir, 2007).

Effendy Zarkasyi in Muhsin's quote said, "The Ta'lim Assembly is part of the current da'wah model and as a learning forum to achieve a level of religious knowledge." Still in Muhsin, Syamsuddin Abbas also defines the Ta'lim Council as "an Islamic non-formal educational institution that has its own curriculum, is held periodically and regularly, and is attended by a relatively large congregation (MK, 2009).

Furthermore, Muhsin is of the opinion that the Ta'lim Council is a place or institution for education, training, and teaching and learning activities in studying, deepening, and understanding Islamic religious knowledge and as a forum for carrying out various activities that provide benefit to the congregation and the surrounding community (MK, 2009).

Helmawati said that the Ta'lim Council is a place to inform, explain, and impart knowledge, both religious knowledge and knowledge and skills, which is carried out repeatedly so that the meaning can leave an impression on the muta'allim so that the knowledge conveyed is useful, giving birth to charity. pious, giving guidance to the path of happiness in the world and the hereafter, to attain the pleasure of Allah SWT, and to instill and strengthen morals (Helmawati, 2013).

From the opinions above, we can conclude that the Ta'lim Council is a place for the transfer of Islamic religious knowledge from mu'allim to muta'allim, which is carried out regularly to increase religious knowledge, strengthen faith, and instill noble morals so as to achieve happiness in the world and the afterlife.

2. Development of the Ta'lim Council

Majlis Ta'lim is the oldest educational institution in Islam because it has been implemented since the time of the Prophet Muhammad. Even though it is not called the Majlis Ta'lim, the prophet's recitations which took place secretly in the house of Arqom bin Abil Arqom can be considered as Majlis Ta'lim. Then in the Medina period, when Islam had become a real force in society at that time, the implementation of recitations had developed rapidly, and in this way, the prophet succeeded in broadcasting Islam and forming the character of obedience to the people (Arifin, 1993).

At the peak of Islam's glory, especially when the Abbasids were in power, the Ta'lim Council, apart from being used as a place to study, was also a place for scholars and thinkers to disseminate the results of their discoveries and *ijtihād*. It can be said that Islamic scientists in various scientific disciplines at that time were products of the Ta'lim Council (Nurul Huda, 1984). The journey of development of the Talim assemblies in Indonesia, and the recitation activities in the Ta'lim assemblies have strong historical roots. Islamic religious development activities, such as those carried out in recitation activities at Ta'lim assemblies, have developed since the arrival of Islam to the archipelago. As is known, the development of Islam in Indonesia was spread by the saints/ulama through the *da'wah* movement in the form of limited Islamic recitations held in mosques, prayer rooms, madrasas, or in homes. This Islamic development activity takes place very simply, without a formal organization, an official curriculum, or other rules.

The activities take place following the wishes of a teacher who is the central figure of the community. If this situation is then linked to the concept of modern education, perhaps this form of education will then be called a form of non-formal education. Therefore, the recitation activities at the Ta'lim assemblies may be the oldest Islamic religious education institutions in the Indonesian Islamic community (Hasbullah, 1996).

So according to the explanation above, the history of the *Majlis Ta'lim* system has been going on since the beginning of the spread of Islam in Saudi Arabia, then spread to various corners of the Islamic world in Asia, Africa and Indonesia in particular until now. Even though the development of the *Ta'lim Council* in Indonesia is quite rapid, it is still very difficult to obtain data on the number of the *Ta'lim Council*. This is because the existence of the *Ta'lim Council* has not been recorded correctly, both at the central level (Indonesian Ministry of Religion) and at the regional level (District/City Ministry of Religion, Provincial Ministry of Religion Regional Offices). This is one of the reasons the government and the Ministry of Religion issued Minister of Religion Regulation no. 29 of 2019 concerning the *Ta'lim Council*. In this PMA, the procedures for registering the *Ta'lim Council* are fully regulated.

One illustration that can be illustrated regarding the number of *Ta'lim Majlis* is the results of data collection carried out by the *Ta'lim Majlis* spread across Subulussalam district. 89 have been registered as of the end of 2019 (2019 *Ta'lim Majlis Nanggroe Aceh Darussalam* data). Based on this data, it can be assumed that the number of *Ta'lim Council* recitations in Indonesia will be even greater, considering that Indonesia has 38 provinces, consisting of 416 regencies, 98 cities, 7,094 sub-districts, 8,506 sub-districts and 74,961 villages. If in one province there are an average of 20,000 *Ta'lim Majlis*, then the number of *Ta'lim Majlis* in Indonesia is estimated at 680,000. this is a large number.

3. Position, Function and Objectives of the *Ta'lim Council*

In the structure of the Ministry of Religion, the existence of the *Ta'lim Council* is one of the main duties of the Director General of Islamic Education and is under the guidance and auspices of the Directorate of Islamic Boarding School Education, Sub-Directorate of Al-Qur'an Education. The *Ta'lim Council* can take the form of an educational unit and the *Ta'lim Council* that develops into an educational unit must

obtain permission from the Regency/City Ministry of Religion Office after fulfilling the provisions regarding the requirements for establishing an educational unit.

The Ta'lim Council as a non-formal educational institution has several functions, including (Hasbullah, 1996) :

- a. Religious function, namely fostering and developing Islamic teachings in order to form a society that believes and is devoted to Allah SWT. ;
- b. of education, namely being a centre for community learning activities, life skills and entrepreneurship;
- c. Social function, namely as a vehicle for friendship, conveying ideas, and at the same time a means of dialogue between ulama, umara, and the community;
- d. Economic function, namely as a means of fostering and empowering the economy of its congregation;
- e. The function of arts and culture, namely as a place for the development of Islamic arts and culture;
- f. The function of national resilience is to become a vehicle for the enlightenment of the people in religious, social and national life.

Meanwhile, Abdul Jamil stated that the functions and objectives of the Ta'lim Council in general are: (Abdul Jamil, 2012) :

- a. As a place for teaching and learning activities;
- b. As an educational and skills institution;
- c. As a forum for activity and creativity;
- d. As a center for guidance and development;
- e. As a communication network, brotherhood, and forum for friendship.

In the Islamic Encyclopedia, the objectives of the Ta'lim Council are stated are (Islam, 1994) :

- a. Increasing religious knowledge and awareness among the community, especially for the congregation.
- b. Increasing community charity.
- c. Strengthening friendship between congregations.
- d. Building cadres among Muslims.

A similar opinion was expressed by Manfred Zimek, that the aim of the Ta'lim Council is "To convey knowledge of religious values, as well as a picture of morals and to shape personality and strengthen morals (Zimek, 1986).

After seeing the explanation above, it can be concluded that the purpose of Majlis Taklim in terms of its function, namely: to function as a place of learning, then the purpose of Majlis Ta'lim is to increase knowledge and religious beliefs which will encourage religious experience and function as a place of social contact, so the aim is silaturahmi, namely to realize social interest, the aim is to increase awareness and welfare of the household and the congregation's environment.

B. Ta'lim Council in Educational Legislation

The existence of the Ta'lim Council has also been formally recognized by the Government. The government has specifically provided a legal umbrella for the Ta'lim Council as an alternative education recognized by the State. This is regulated in Law Number 20 of 2003 concerning the National Education System. Article 26 states that: "Unit Non-formal education consists of course institutions, training institutions, study groups, community learning activity centres, and Ta'lim Councils, as well as similar educational units."

Based on this law, the Ta'lim Council is one of the non-formal educational institutions under the guidance of the Ministry of Religion (the Ministry of Religion as an institution that deals with religious issues in Indonesia has various sections under it, including the Directorate of Religious Education in Society and Mosque

Empowerment. This institution has the task of carrying out some of the main tasks of the Directorate General of Religious Institutions in the field of Religious Education in the community and empowering mosques. In short terms, this directorate assists the Directorate General of Bagais in handling out-of-school education (out-of-school education). (Islam, 1994). The Ministry of Religion also oversees the Ta'lim Assembly Contact Agency (BKMT), which has become the parent forum for most Ta'lim Councils throughout Indonesia. The Ta'lim Council is also regulated in Government Regulation (PP) number 55 of 2007 concerning Religious Education and Religious Education. In this PP, the Ta'lim Council is referred to as non-formal diniyah education. However, the regulation in PP 55/2007 provides a limitation that the role of the Ta'lim Council is only in the context of education to strengthen faith and piety (mahdhah worship), not education which is broader in nature, not just faith but relationships between people (ghiru mahdhah worship). Article 21 (paragraph 1): Non-formal Diniyah education is held in the form of recitations, books, Ta'lim Assembly, Al-Quran education, Diniyah Takmiliyah, or other similar forms. Article 23 (1) states "Ta'lim Council or other similar names aim to increase faith and devotion to Allah SWT. and noble morals of students as well as creating grace for the temporary world." Article 23 (2); "The Ta'lim Council curriculum is open, referring to an understanding of the Koran and Hadith as a basis for increasing faith and devotion to Allah SWT. and noble morals." Article 23 (3); The Ta'lim assembly is held in a mosque, prayer room or other place that meets the requirements.

Furthermore, in the Minister of Religion Regulation (PMA) No. 13 of 2014 concerning Islamic Religious Education Article 51 Paragraph 4 states that the Ta'lim Council can develop Islamic studies thematically and programmatically in order to increase understanding and practice of Islamic teachings.

Meanwhile, the most recent and specific regulation regarding the Majelis Ta'lim institution is Minister of Religion Regulation No. 29 of 2019 concerning the Ta'lim

Council. The reason for implementing this policy is to make it easier for the Indonesian Ministry of Religion to collect data and provide assistance to the Ta'lim Council. In this PMA, the Ta'lim Council is completely regulated starting from registration, organization, coaching and funding.

Thus, referring to several regulations regarding the Ta'lim Council, it can be concluded that the Ta'lim Council is a non-formal Islamic education organized by the community under the guidance and supervision of the Ministry of Religion.

C. Specificities of Majelis Ta'lim Education: Teachers, Content/Materials, Methods and Management

1. Teacher

From the definition of the Ta'lim Assembly, the components of the Ta'lim Assembly can be seen, namely (Zimek, 1986):

a. Mu'allim (teacher as a teacher), Mu'allim/teacher/ustadz is the person who presents study material in the Ta'lim Assembly. Helmawati mentioned several things that a mu'allim must have, including (Helmawati, 2013):

- Mu'allim in the activities of the Ta'lim Council must not show favouritism, love the ignorant, behave well in teaching, be gentle, provide insight and understanding, and explain by using or prioritizing the text, not with ra'yu unless necessary.
- Mu'allim needs to know how to arouse student activity to knowledge and experience.
- Mu'allim must always improve himself by studying and reading so that he obtains a lot of knowledge.
- Mu'allim always behaved well, and did not like physical abuse, revenge, hating and insulting students.

Wahidin also mentioned the characteristics of mu'allim/teachers, namely gentleness, tolerance and politeness; giving convenience and removing difficulties; returning to the Koran and Sunnah and not to the fanaticism of the madhhab; adapting to the language of the congregation; and paying attention to the etiquette of preaching (Saputra, 2011).

In the Ministry of Religion regulations, namely Minister of Religion Regulation no. 29 of 2019 concerning the Ta'lim Council (Article 13 Paragraph 1-3 It was stated that the criteria for Ustadz and/or Ustadzah who teach at the ta'lim assembly. Ustadz and/or Ustadzah can come from ulama, kyai, master guru, buya, ajengan, teungku (in Acehnese which means teacher/ustadz), anregurutta (in Bugis language which means supreme teacher) or other names, Muslim scholars, and instructors Islam. Then the Ustadz/Ustadzah is able to read and understand the Al-Qur'an and Al-Hadith properly and correctly and has good religious knowledge.

2. Content/Material

Material or material is what will be taught in the Ta'lim Assembly. In itself, this material is Islamic teachings in all its breadth. Islam contains teachings about a way of life which covers all aspects of life, so Islamic teaching means teaching about a way of life which contains the basic guidelines used by humans in living their lives in this world and to prepare for a prosperous life in the afterlife. Thus, the subject matter of Islamic religion is very broad, covering all aspects of life.

In general, there are 2 study groups in the Ta'lim Council, namely the religious knowledge group and the general knowledge group, namely:

a. Religious Knowledge Group

The teaching fields included in this group include:

- Tawhid: is uniting with Allah in terms of creating, controlling, regulating and dispensing worship only to Him.
- Morals: this material includes commendable morals and despicable morals. Commendable morals include being sincere, helping, being patient and so on. Disgraceful morals include arrogance, stinginess, arrogance and lies, deceit and hasud.
- Fiqh: the content of the fiqh material includes prayer, fasting, zakat, and so on. Apart from that, matters related to everyday experience are also discussed which include the meaning of obligatory, sunnah, halal, haram, makruh and permissible. It is hoped that after having this knowledge, the congregation will obey all the laws regulated by Islamic teachings.
- Tafsir: is the science that studies the content of the Al-Qur'an including its explanation, meaning and wisdom.
- Hadith: are all the words, actions, and decrees and approvals of the Prophet Muhammad saw. which are made into decrees or laws in the Islamic religion

b. General Knowledge Group

Because there is a lot of general knowledge, the themes presented should be things that are directly related to people's lives. All of this is linked to religion, meaning that when conveying these explanations, religious arguments should not be forgotten, whether in the form of verses from the Koran or hadiths or examples from the life of the Prophet Muhammad.

M. Arifin stated that the content or material in the learning of the Ta'lim Council is about Islamic teachings. Therefore, the material or teaching materials are in the form of monotheism, tafsir, fiqh, hadith,

morals, Islamic dates, or life problems viewed from the aspect of Islamic teachings, which are themes that are directly related to people's lives, all of which are also linked to religion, meaning in delivering the material based on the Al-Qur'an and hadith (Arifin, 1993).

Tuti Alawiyah's opinion also mentioned the materials studied in the Ta'lim Council. According to him, the recitation category is classified into five parts (Alawiyah, 1997):

- The Ta'lim Majlis does not teach regularly but only serves as a place to gather, read prayers, congregate, and occasionally the Ta'lim Majlis administrators invite a teacher to give a lecture.
- The Ta'lim Council which teaches knowledge and basic skills in religious teachings such as reading the Al-Qur'an and explaining fiqh.
- The Ta'lim Council teaches about fiqh, monotheism, morals which are taught in preachers' speeches which are sometimes accompanied by questions and answers.
- Ta'lim Assembly which is accompanied by the use of books as a guide, plus lectures. Ta'lim Assembly where study material is delivered by lecture and providing written texts to the congregation. The lesson material is adapted to current situations based on Islamic teachings.

From the presentation of both opinions, we can conclude that the Ta'lim Council also needs to use books or books that suit the muta'allim's abilities. The books used can be books in Indonesian or books in Arabic. It is not even possible that the mu'allim created some kind of diktat or module as teaching material for the muta'allim. Additions and development of material can be carried out at the Ta'lim Council as time advances and problems become more complex and need appropriate

handling. Creating an appropriate and actual program that meets the needs of the congregation itself is a good step so that the Ta'lim Council does not appear old-fashioned and backward.

3. Method

Method or methodology comes from the Greek, namely *metha* and *hodos*. *Metha* means through or past and *hodos* means path or way. Method means the path or method that must be followed to achieve a certain goal (Umar, 2011). So, the method in this case is how to present teaching materials in the Ta'lim Assembly to achieve the stated goals. The better the method chosen, the more effective it is in achieving optimal goals (Sanjaya, 1997).

There are many kinds of teaching methods, but for the Ta'lim Council not all of these methods can be used. There are teaching methods in class that not all methods can be used. There are teaching methods in class that cannot be used in the Ta'lim Assembly. This is due to differences in the conditions and situations of the school and the Ta'lim Council. There are several methods used in taklim assemblies including (NK, 2001):

- a. The taklim assembly is held using the lecture method, the lecture method is the method that teachers like and use most in the learning process in the classroom because it is considered the easiest and most practical to implement. (Ismail, 2008). This method is carried out in two ways. First, public lectures, where the teacher or ustadz acts actively by giving lessons or lectures, while the participants are passive, namely only hearing or receiving the material being lectured. Second, lectures are limited, where there is usually an opportunity for questions and answers. So, both the teacher or ustadz and the participants or congregation are equally active.

- b. The taklim assembly is held using the halaqah method. In this case, the teacher or ustadz gives lessons usually by holding a certain book.
- c. The taklim assembly is held using the mudzakah method, this method is carried out by exchanging opinions or discussions regarding a matter of opinion or discussion regarding an issue agreed to be discussed.
- d. The taklim assembly is held using a mixed method, meaning that the taklim assembly carries out educational activities or recitations not using just one method, but using various methods in turn.

4. Management

According to Echols and Shadily, management comes from the word *to manage* which means to take care of, organize, implement, manage and treat (Shadily, 2006). Furthermore, Hani Eni Nureni quoted Rohiat in Mustari, explaining that management comes from the word *to manage* which means to manage (Nuraeni, 2020). Management is carried out through processes and is managed based on the sequence and functions of the management itself. Thus, management is managing the resources owned by a school or organization, including people, money, methods, materials, machines and marketing which are carried out systematically in a process.

As explained in Minister of Religion Regulation No. 29 of 2019 concerning the Ta'lim Assembly the implementation of the Ta'lim Assembly is under the guidance of the Ministry of Religion. At the central level, the guidance of the Ta'lim Council is under the Director General of Islamic Community Guidance, at the provincial level it is under the coordinator of the Head of the Regional Office of the Provincial Ministry of Religion and at the Regency/City level it is under the Head of the Regency/City Ministry of Religion Office. This development includes institutional, management, human and material resources aspects.

Government guidance for taklim assemblies is guidance, utilization and control provided in the form of a) Program guidance including planning, organizing, implementing and controlling; b) Development of taklim council management including training and accountability; c) Institutional development including granting operational permits, organizational mechanisms, coordination and partnerships. This guidance is provided in the form of a) Recognition and legalization through an operational permit; b) Partnership based on shared vision and mission including the development of module materials and learning curriculum; c) Protection and protection includes control and accreditation of the taklim assembly (Hanny Fitriyah, 2012) . The management principles of the Ta'lim Council are explained as follows:

- a. That the core of the taklim assembly is the cultivation of religious values, therefore a psychological approach can be used in understanding the potential of participants/congregants, namely through the approach of cognitive potential (power of reasoning), effective potential (power of feeling), psychomotor potential (power of carrying out) religious teachings.
- b. The managers of the taklim assembly should understand the definition, history, objectives, position, requirements, elements, types of infrastructure, time of implementation, participants/congregation, community activities, assessment and sermons of the taklim assembly.
- c. Each taklim assembly should have guidelines for implementing teaching or KBM consisting of Curriculum, Materials, Methods, Teaching preparation and assessment.

D. Ta'lim Council and Socio-Political Network

There are various interests associated with the Taklim Council as a community da'wah organization, including 1) Government interests. The Taklim Council is often

used as a domain for socializing government programs and policies both in small and large scopes; 2) Group or group interests. Often the existence of the Taklim Council and the recitations held are used as a means of socializing the vision and mission of a particular group such as political parties, mass organizations and so on; 3) Individual Interests. It is not uncommon for a Taklim Council to be founded and formed by someone with the intention of engaging the masses for an interest; 4) Educational Interests. With the emergence of various variants of religious understanding, it is not uncommon for the Taklim Council to be established with the aim of instilling a certain understanding in its congregation (Dahlan, 2018) .

The progress and history of the Ta'lim Council in Indonesia since the Old Order era until now has played a major role in the political upheaval in Indonesia. Therefore, the Ta'lim Council is often used as a political vehicle by the government. The real thing is that during democratic parties, the Ta'lim Council is often used as a vehicle to attract the masses to gain votes during the presidential election or other elections. It is proven that one of the factors in the victory of one of the presidential candidate pairs in Indonesia, in this case, the Jokowi-Ma'ruf Amin pair, cannot be separated from the role of the Ta'lim Council. The figure of Ma'ruf Amin, who is in fact an NU cleric who has a large mass spread across various Ta'lim Assemblies in Indonesia, often seeks support from various existing Ta'lim Assemblies.

Furthermore, the mass raising which was famous for the 212 action at Monas Jakarta some time ago cannot be separated from the role of the ulama and the Ta'lim Council was actively involved in mobilizing the masses to join in the 212 action. This fact shows that the existence of the Ta'lim Council has a big role and is strongly connected to the dynamic political processes that exist in Indonesia.

Socially, the Ta'lim Council has a role as a vehicle for strong interaction and communication between the lay community and the mu'alim, and between fellow members of the Ta'lim Council congregation without being limited by place and time. In this way, *Majlis Ta'lim* becomes an alternative religious education institution for

those who do not have enough energy, time and opportunity to study religion through formal education. This is what makes the Ta'lim Council have its own value compared to other religious institutions.

The growth and development of the Ta'lim Council in Indonesia is an interesting phenomenon. Even though it existed during the New Order era, the existence of the Ta'lim Council became increasingly felt after the fall of Suharto. During the Suharto era, the existence of the Ta'lim Council was relatively controlled to support the political interests of the New Order government. During the New Order era, Golongan Karya (GOLKAR), for example, a government political party that was dominant during the New Order era used the Majelis Ta'lim as one of its political machines by forming study groups called Al-Hidayah alongside a da'wah organization called the Majelis Dakwah Islamiyah which is often abbreviated as MDI.

Institutionally, MDI has grown and been developed down to the grassroots. Currently, the existence of Ta'lim Councils such as Al-Hidayah in the regions can no longer be seen as an undertow of the Golkar party. After the New Order, the Ta'lim Council was still used for political purposes but was not dominated by one particular group but by various parties at the new political elite level in the context of different political and societal conditions. At this time, the Ta'lim Council has more freedom to carry out its activities. In the midst of political, social and economic conditions that are not considered to be improving, people are looking for other media that are considered to bring inner peace.

The Ta'lim Council is increasingly gaining ground. The Ta'lim Council, which is open with a measured and militant congregation, is considered a very strategic forum in the conditions facing general elections in Indonesia from the New Order to the post-New Order period. The Ta'lim Assembly is usually a space that is widely used by legislative candidates from various political parties to win the votes of members of the Ta'lim Assembly. Many Political Parties specifically hold meetings with the leaders of the Ta'lim Council to gain the sympathy of their people. Or, there

are also political parties that specifically build the Ta'lim Council forum to more easily organize their time and provide political doctrine and their interests. (Dahlan, 2018) .

Likewise during the period of Susilo Bambang Yudhoyono (SBY), the period 2004-2009 and 2009-2014. He and his supporters took the initiative to establish the SBY Dhikr Council called 'Nur al-Salam' or 'light of salvation'. This assembly, which was founded by SBY since the 2004 presidential election, has recently been managed by a separate foundation. At that time, the Assembly had branches in almost all provinces, a number of SBY's relatives and colleagues sat as administrators of the foundation, while the financial backers were a number of businessmen who were close to this country's leader (Dini Anita Sari, 2010) .

Thus, politically it is not uncommon for the Ta'lim Council to be used as a forum for socializing government programs. Perhaps the Majelis Ta'lim was used as a tool as a machine to raise votes in the general election because there were several political parties participating in the elections who established the Majelis Ta'lim institution with very diverse aims.

3. CONCLUSION

As a non-formal educational institution with religious characteristics that is organized by the community, the Ta'lim Council has a very strategic role in carrying out one of its functions to educate and provide services to the people. The strategic roles in question are the role of the Ta'lim Council as an educational institution for the people, an institution for improving the economy of the people and an institution for the mental health of the people. To carry out this role, looking at the real conditions in Indonesia today, it seems that every Ta'lim Council needs to make various improvements as an effort to improve quality. These improvements can be concentrated into four areas, namely the curriculum sector, the facilities and infrastructure sector, the institutional and personnel (HR) sector.

In the educational legal system, the position of the Ta'lim Council has a strategic place because it has a strong legal basis as a non-formal educational institution. There are at least several regulations containing policies regarding the Ta'lim Council, including Law No. 20 of 2003 concerning the National Education System, Government Regulation No. 5 of 2007 concerning Religious Education and Religious Education, Minister of Religion Regulation no. 13 of 2014 concerning Islamic Religious Education and most recently, every Ta'lim Assembly must be registered with the Ministry in accordance with Minister of Religion Regulation No. 29 of 2019 concerning the Ta'lim Council. The reason for implementing this policy is to make it easier for the Indonesian Ministry of Religion to collect data and provide assistance to the Ta'lim Council.

Socially, the Ta'lim Council has a role as a vehicle for strong interaction and communication between the lay community and the mu'alim, and between fellow members of the Ta'lim Council congregation without being limited by place and time. In this way, Majelis Ta'lim becomes an alternative religious education institution for those who do not have enough energy, time and opportunity to study religion through formal education. This is what makes the Ta'lim Council have its own value compared to other religious institutions.

Politically, it is not uncommon for the Ta'lim Council to be used as a forum for socializing government programs. Perhaps the Majelis Ta'lim was used as a tool as a machine to raise votes in the general election because there were several political parties participating in the elections who established the Majelis Ta'lim institution with very diverse aims.

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