

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION AND MAJELIS TAKLIM IN ENHANCING COMMUNITY RELIGIOSITY

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ABSTRACT

This study aims to analyze the correlation between Islamic Religious Education and Majelis Taklim in strengthening community religiosity in the era of globalization. This research employed a qualitative approach using library research and content analysis methods. Data were obtained from Qur'anic verses, hadith, Islamic education textbooks, scholarly journals, and laws and regulations related to religious education. The findings indicate a strategic correlation between Islamic Religious Education and Majelis Taklim in four main areas, namely education, religion, social community life, and profession. Islamic Religious Education provides a structured foundation of knowledge, while Majelis Taklim functions as a practical and contextual reinforcement. The synergy between the two is able to overcome the limitations of formal learning and strengthen the internalization of Islamic values in everyday life. This study concludes that collaboration between Islamic Religious Education and Majelis Taklim is an effective strategy for shaping a society that is faithful, pious, and morally upright. The study recommends strengthening cooperation between Islamic Religious Education teachers and Majelis Taklim administrators through scheduled joint programs and policy support from the government. Thus, community religiosity is expected to grow and become stronger amid various contemporary moral challenges.

Keywords: *Islamic Religious Education, Majelis Taklim, Religious Spirit, Educational Synergy, Non-formal Education*

ABSTRAK

Penelitian ini bertujuan untuk menganalisis korelasi antara Pendidikan Agama Islam (PAI) dengan Majelis Taklim dalam meningkatkan jiwa agama masyarakat di era globalisasi. Penelitian menggunakan pendekatan kualitatif dengan metode library research dan analisis konten. Data diperoleh dari ayat-ayat Al-Qur'an, hadis, buku teks pendidikan Islam, jurnal ilmiah, serta peraturan perundang-undangan terkait pendidikan keagamaan. Hasil penelitian menunjukkan adanya korelasi yang strategis antara PAI dan Majelis Taklim dalam empat bidang utama, yaitu pendidikan, keagamaan, sosial kemasyarakatan, dan profesi. PAI memberikan fondasi pengetahuan yang terstruktur,

sedangkan Majelis Taklim berperan sebagai penguat praktis dan kontekstual. Sinergi keduanya mampu mengatasi keterbatasan pembelajaran formal dan memperkuat internalisasi nilai-nilai Islam dalam kehidupan sehari-hari. Simpulan penelitian ini menyatakan bahwa kolaborasi PAI dengan Majelis Taklim merupakan strategi efektif untuk membentuk masyarakat yang beriman, bertakwa, dan berakhlak mulia. Penelitian ini merekomendasikan peningkatan kerjasama antara guru PAI dan pengurus Majelis Taklim melalui program-program bersama yang terjadwal serta dukungan kebijakan dari pemerintah. Dengan demikian, diharapkan jiwa agama masyarakat dapat tumbuh dan semakin kuat di tengah berbagai tantangan moral kontemporer.

Kata Kunci: Pendidikan Agama Islam, Majelis Taklim, Jiwa Agama, Sinergi Pendidikan, Pendidikan Nonformal.

1. INTRODUCTION

The phenomenon of moral degradation and the weakening of religious consciousness within Indonesian society today has become one of the most complex and urgent social problems to address (Imamul et al., 2023). Moral decline among adolescents is a complex issue that requires in-depth understanding from various perspectives (Imamul et al., 2023). The rapid advancement of information and communication technology has opened the door to various global cultural influences, not all of which are aligned with the noble values of Islam (Imamul et al., 2023). Various cases of juvenile delinquency, promiscuity, drug abuse, and permissive attitudes toward matters that contradict religious teachings are increasingly found in many regions (Warsah et al., 2021). This condition is further exacerbated by the growing dominance of materialistic and hedonistic lifestyles, causing many members of society, particularly the younger generation, to experience a crisis of religious identity (Warsah et al., 2021). Although Indonesia is the country with the largest Muslim population in the world, the reality on the ground shows a considerable gap between theoretical religious knowledge and the practice of Islamic values in everyday life (Sunarso, 2020). This has become a major challenge for both formal and non-formal Islamic educational institutions to continuously strengthen religious development within society (Sunarso, 2020).

Islamic Religious Education, which is implemented in schools and madrasahs, has become one of the main pillars in efforts to shape the character and faith of the nation's younger generation (Prasetya & Saifuddin, 2019). Through Islamic Religious Education subjects, students are taught various aspects of Islamic teachings, ranging from creed, worship, and morality to social transactions and interpersonal relations (muamalah) (Prasetya & Saifuddin, 2019). However, Islamic Religious Education in formal educational institutions often tends to be oriented more toward cognitive and memorization-based domains, making it less effective in reaching the affective dimension and the habituation of religious behavior in everyday life (Sunarso, 2020). This occurs because the learning process often teaches moral and character education merely as textual material and does not sufficiently prepare students to respond to and face the contradictions of real life (Sunarso, 2020). On the other hand, Majelis Taklim as a non-formal religious education institution has a highly strategic advantage because of its flexible nature, its closeness to

the community, and its ability to adapt learning materials to the actual needs of its congregation (Bambang & Zulkarnain, 2019). Majelis Taklim functions not only as a place for transmitting religious knowledge, but also as a forum for strengthening social bonds, fostering moral character, and empowering the Muslim community (Bambang & Zulkarnain, 2019). Furthermore, Majelis Taklim is a non-formal community-based educational institution that grows and develops within Muslim society itself and is concerned with improving religious understanding and promoting the welfare of the community (Hamidah, 2022). Therefore, synergy between Islamic Religious Education in schools and Majelis Taklim in the community is highly important in creating more comprehensive and sustainable religious development (Prasetya & Saifuddin, 2019; Bambang & Zulkarnain, 2019).

Various previous studies have examined both the effectiveness of Islamic Religious Education in schools and the role of Majelis Taklim in da'wah and community religious development. Several studies indicate that Islamic Religious Education in schools still faces various challenges, such as limited instructional time, less varied teaching methods, and low student interest. Meanwhile, studies on Majelis Taklim have mostly focused on management aspects, congregational participation, and lecture materials. However, very few studies have specifically examined the correlation or synergistic relationship between Islamic Religious Education and Majelis Taklim within a single comprehensive framework. Most previous studies tend to discuss these two institutions separately, leaving a research gap regarding a strategic collaboration model between Islamic Religious Education teachers and Majelis Taklim administrators in strengthening community religiosity. This is the gap that the present study seeks to address.

The novelty of this study lies in its effort to develop an integrative conceptual framework of correlation between Islamic Religious Education and Majelis Taklim as a holistic strategy for fostering and strengthening community religiosity. This study is not merely theoretical, but also offers practical recommendations in the form of a cooperation model between formal and non-formal educational institutions that can be implemented in various regions. Thus, this study is expected to contribute both academically and practically to more effective religious development efforts in Indonesia.

This study aims to analyze the existence and role of Islamic Religious Education and Majelis Taklim in community religious development, to reveal the correlation between the two in various fields including education, religion, social community life, and profession, and to formulate an effective synergy model for strengthening community religiosity. The urgency of this study is high, considering the increasingly complex moral and spiritual challenges in the current era of globalization. The synergy between Islamic Religious Education and Majelis Taklim is expected to become one of the strategic solutions for developing a generation that is faithful, pious, and morally upright, while also strengthening the spiritual resilience of the Indonesian nation amid various external value influences that are less compatible with Islamic teachings.

2. RESEARCH METHOD

This study employed a qualitative approach with a library research design. The qualitative approach was selected because this study emphasizes an in-depth understanding of the correlation between Islamic Religious Education and Majelis Taklim

in strengthening community religiosity, rather than numerical or statistical generalization. Through this approach, the researcher was able to explore meanings, concepts, and relationships among variables comprehensively based on theories, religious texts, and existing empirical facts.

The methods used in this study were documentation and content analysis. Primary data were obtained from Qur'anic verses, the hadiths of Prophet Muhammad (peace be upon him), and the views of classical and contemporary Muslim scholars relevant to morality, Islamic education, and community religious development. Meanwhile, secondary data were collected from textbooks, scholarly journals, previous research reports, laws and regulations, such as Law Number 20 of 2003 concerning the National Education System and Government Regulation Number 55 of 2007 concerning Religious Education and Religious-Based Education, as well as official documents related to the management of Majelis Taklim.

Data collection was conducted through a systematic literature review. The researcher read, recorded, and classified various literary sources related to Islamic Religious Education, the existence of Majelis Taklim, the concept of religiosity, and various theories of Islamic education. After the data were collected, they were analyzed using content analysis. The analysis process consisted of three stages: (1) data reduction, namely selecting and summarizing relevant data; (2) data display, namely organizing data systematically in the form of narratives, tables, and conceptual frameworks; and (3) conclusion drawing and verification, namely drawing conclusions supported by religious evidence and strong theoretical foundations.

This study is descriptive-analytical in nature, meaning that it describes existing facts and then analyzes the correlation between the research variables. The research location is general and not limited to a specific area; however, the author refers extensively to the conditions of Indonesian society, particularly in regions where Majelis Taklim has developed rapidly, such as South Sulawesi. Data validity was maintained through source triangulation by comparing data from the Qur'an and hadith with the opinions of Muslim scholars and findings from previous studies.

The structure of this article consists of an introduction, literature review and conceptual framework, discussion of the correlation between Islamic Religious Education and Majelis Taklim in various fields, and conclusion and recommendations. Through this methodology, the study is expected to produce findings that are in-depth, relevant, and beneficial for the development of religious education in Indonesia.

3. RESULT AND ANALYSIS

The Correlation between Islamic Religious Education and Majelis Taklim in the Field of Education

Islamic Religious Education and Majelis Taklim have a very close and inseparable correlation in efforts to continuously foster religious consciousness, morality, and spiritual ethics within society (Prasetya & Saifuddin, 2019). Based on findings from various literature studies, the implementation of Islamic Religious Education in schools and madrasahs is essentially more focused on formal education that is structured, tiered, and based on the national curriculum, as explicitly regulated in Law Number 20 of 2003 concerning the National Education System (Mas'ud, 2021). Meanwhile, Majelis Taklim

plays a vital role as a non-formal educational institution that is flexible, dynamic, contextual, and closely connected to the everyday life of the community (Hardianto, 2019), in accordance with Regulation of the Minister of Religious Affairs Number 3 of 2012. Several previous studies clearly show that the learning process of Islamic Religious Education in schools is often trapped and limited to cognitive and memorization-based aspects (Hamdana et al., 2023). As a result, formal education sometimes fails to deeply address the affective dimension and the practice of religious values in students' real lives within society (Munawaroh, 2020).

The researcher analyzes that the correlation and synergy between these two educational institutions can serve as a strategic and comprehensive solution to overcome the limitations of formal education (Mas'ud, 2021). Islamic Religious Education teachers in schools can establish proactive communication and cooperation with administrators and preachers in Majelis Taklim in order to provide more practical reinforcement of religious materials outside school hours (Prasetya & Saifuddin, 2019). As a concrete example, students who have received basic materials on creed and morality in the classroom can further deepen their understanding through regular religious study activities organized by Majelis Taklim in their residential communities (Hardianto, 2019). This collaborative step will ultimately create a harmonious continuity of learning between formal and non-formal educational pathways (Fitriyani & Solihin, 2021). It not only facilitates students' understanding, but also ensures that the theories acquired at school can be properly integrated into the broader sphere of social life (Munawaroh, 2020).

From a theoretical perspective, the correlation established between Islamic Religious Education and Majelis Taklim is highly consistent with the concepts of ta'lim, ta'dib, and tarbiyah, which have long been proposed by Muslim scholars and Islamic education experts (Mas'ud, 2021). The concept of ta'lim focuses on the transformation of knowledge and intellectual insight; ta'dib emphasizes the formation of personality, character, and noble manners; while tarbiyah refers to the holistic and continuous development of human potential (Hamdana et al., 2023). Based on this philosophical understanding, the synergy between Islamic Religious Education and Majelis Taklim is believed to be capable of realizing an Islamic educational system that is truly holistic, integrated, and sustainable (Fitriyani & Solihin, 2021). This synergy can close the gaps and weaknesses of each institution, in which the intellectual foundation built in schools is complemented by spiritual depth and moral refinement in Majelis Taklim (Hardianto, 2019). Thus, the religious consciousness of society can ultimately grow and develop more optimally and comprehensively (Munawaroh, 2020).

The integration between Islamic Religious Education in schools and Majelis Taklim in society makes a tangible contribution to the realization of lifelong education for every individual (Munawaroh, 2020). When students realize that the pursuit of knowledge does not end when the school bell rings, they will grow into lifelong learners who continuously seek spiritual values wherever they are (Hamdana et al., 2023). In the current era of modernization and digitalization, the correlation between these two educational institutions can also be expanded through the use of information technology, such as the implementation of virtual Majelis Taklim or the provision of digital-based Islamic Religious Education materials that can be accessed by congregants anytime and anywhere (Fitriyani & Solihin, 2021). This transformation of learning methods not only reaches

younger generations who are closely connected to technology, but also provides broader public access to religious knowledge without being limited by distance and time (Mas'ud, 2021). Ultimately, the combination of tiered formal education and the flexible, innovative character of non-formal education will strengthen the foundation of Islamic education as a leading force in producing a generation that is intellectually resilient and morally complete (Prasetya & Saifuddin, 2019).

In practical terms, this complementary correlation can be realized through the design of various innovative and structured joint programs (Hardianto, 2019). Several forms of implementation include regular religious study activities involving cross-institutional collaboration, pedagogical and da'wah competency training between Islamic Religious Education teachers and Majelis Taklim preachers, and structured assignments from schools that encourage students to actively participate in Majelis Taklim activities in their respective communities (Munawaroh, 2020). Evaluation of these collaborative programs can be conducted periodically to monitor the development of students' character and religious understanding (Hamdana et al., 2023). The main expected outcome of the integration between these two institutions is an increase in comprehensive religious understanding, no longer limited to theoretical memorization or academic achievement alone (Prasetya & Saifuddin, 2019). More importantly, the ultimate goal is the emergence of religious awareness that is concretely manifested through the consistent practice of Islamic values in every aspect of people's daily lives (Fitriyani & Solihin, 2021).

Correlation in the Religious Field

In the religious dimension, the correlation between Islamic Religious Education and Majelis Taklim occupies a highly strategic position in strengthening the foundations of faith, the quality of worship, and the nobility of Muslim character (Baryanto, 2020). Empirical findings from various literature studies consistently show that Islamic Religious Education in schools generally provides a basic foundation of faith as well as theoretical and doctrinal guidance on worship practices in accordance with curriculum guidelines (Prasetya & Saifuddin, 2019). On the other hand, Majelis Taklim plays a complementary role by providing more practical, applicable, and contextual reinforcement that is directly adjusted to the problems and needs of congregants in real-life settings (Munawaroh, 2020). Several previous studies have found that Majelis Taklim is highly effective as a medium for deepening knowledge of Islamic jurisprudence related to worship, such as the detailed implementation of prayer, fasting, zakat, and hajj rituals, which may have only been introduced briefly at the elementary or secondary school level (Haliya & Nursabaha, 2022).

The researcher further analyzes that the existence of Majelis Taklim can serve as an ideal learning space for society to study Islamic jurisprudence materials more specifically, comprehensively, and deeply (Baryanto, 2020). This space also provides an open opportunity for congregants to engage in dialogue and ask questions related to practical religious issues they directly encounter in everyday life (Ikhsan, 2021). In addition, Majelis Taklim is also considered highly effective in raising and discussing various contemporary issues, such as the law of usury, the dynamics of modern transactions in the digital era, and the urgency of religious tolerance within the framework of diversity, which often receive insufficient attention in schools (Handayani, 2021). This correlation and continuity of information will strengthen the religious consciousness and understanding

of both students and the wider community, because religious development does not simply end after they graduate from formal educational institutions (Irawan et al., 2019).

This close correlation in the religious field also plays a central role in strategic efforts to prevent the spread of radicalism and religious extremism, which have the potential to disrupt social harmony (Halija & Nursabaha, 2022). Formal educational institutions, through Islamic Religious Education, function as the first line of defense in instilling inclusive, moderate religious understanding that prioritizes the principle of *wasathiyah*, or the middle path, among the younger generation (Prasetya & Saifuddin, 2019). Meanwhile, Majelis Taklim serves as a forum for clarification and further enlightenment for the wider community when they encounter confusing or provocative religious narratives that often circulate freely in public spaces and on social media (Handayani, 2021). Preachers and religious scholars in Majelis Taklim can proactively provide in-depth and comprehensive explanations of Qur'anic verses or hadith, so that society is not easily trapped in narrow and rigid textual understandings (Irawan et al., 2019). Through the strengthening of these two important pillars, a layered defense mechanism is established to protect the faith of the Muslim community, which in turn becomes a valuable form of social capital in maintaining the unity of both national and religious brotherhood (Baryanto, 2020).

Viewed more deeply from the perspective of Islamic theory and literature, this strong correlation is highly consistent with the essence of Islamic teachings, which always emphasize the importance of practicing every form of religious knowledge that has been learned (Yuningsih, 2019). This is in line with the principle implied in the sayings and hadith of the Prophet Muhammad, which affirm that the best people are those who provide the greatest benefit to others around them (Ikhsan, 2021). Through a harmonious synergy between Islamic Religious Education in formal institutions and Majelis Taklim in non-formal public spaces, the processes of internalizing, appreciating, and actualizing the noble values of Islam can proceed in a stronger, more directed, and more consistent manner (Munawaroh, 2020). This continuity of religious education and development ultimately becomes a major catalyst in shaping the character of true Muslims who are not only intelligent and knowledgeable, but also consistently demonstrate their knowledge through righteous deeds in real life (Halija & Nursabaha, 2022).

Correlation in the Social Community Field

The correlation between Islamic Religious Education and Majelis Taklim in the field of social community life plays a very important role in collective efforts to establish an ethical, morally upright, and harmonious society (Ratnasari et al., 2020). Based on various literature reviews, Islamic Religious Education in formal institutions is responsible for teaching the basic values of humanity, empathy, and social responsibility theoretically to students in the classroom (Ratnasari et al., 2020). Meanwhile, Majelis Taklim presents itself as a concrete and inclusive forum for society to directly practice and actualize these social values amid the dynamics of communal life (Baryanto, 2020). Various academic studies and field observations also consistently show that active participation in Majelis Taklim activities can significantly strengthen social bonds, foster solidarity, and deepen social concern among Muslims (Majelis Taklim Miliki Fungsi Pembinaan Sosial, 2022).

The researcher argues that through the active role of Majelis Taklim, the preservation of noble Islamic values such as strengthening social ties, cultivating the habit of giving infaq, encouraging charity, and fostering the spirit of mutual assistance can be visibly practiced by all elements of society (Baryanto, 2020). Islamic Religious Education teachers in schools can take the initiative to encourage and continuously motivate their students to become more actively involved in various social activities regularly organized by Majelis Taklim administrators (Lubis, 2021). These activities may include social service programs for environmental care, rotating religious gatherings that strengthen brotherhood among residents, and direct involvement in innovative programs for grassroots economic empowerment (Warjo, 2023). This mutually supportive correlation between theory in schools and practice in society will produce a social structure that not only possesses strong religious insight, but is also equipped with a high level of social concern for others (Korelasi Kurikulum PAI Pada Nilai Sosial Siswa, 2023).

Theoretically, the implementation of this social-community correlation is highly consistent with the basic doctrine of Islam, which emphasizes the importance of maintaining a proportional balance between the vertical relationship, namely *hablum minallah* or the relationship with Allah, and the horizontal relationship, namely *hablum minannas* or the relationship with fellow human beings (Yazid et al., 2023). This principle of equality and brotherhood is clearly affirmed in the Qur'an, Surah Al-Hujurat verse 10, which declares that believers are indeed brothers and must always preserve the spirit of peace (Yazid et al., 2023). With a strong and sustainable synergy between Islamic Religious Education institutions and Majelis Taklim, efforts to develop character and socio-religious intelligence among Muslims can proceed more effectively, structurally, and purposefully (Ali & Saragih, 2022). Ultimately, the integration of these two educational elements will have a broad positive impact on the maintenance of harmony, tolerance, and communal cohesion across all levels of society (Ratnasari et al., 2020).

In addition to its educational and moral development functions, the correlation between Islamic Religious Education and Majelis Taklim in the social community sphere can also significantly transform into an agent of conflict resolution and a center of advocacy for various problems faced by grassroots communities (Ali & Saragih, 2022). Equipped with theoretical understanding of social justice and equality of rights that has been comprehensively taught in Islamic Religious Education subjects at school, Majelis Taklim can play an active role in transforming these values into well-organized and broad-based social movements (Lubis, 2021). For example, Majelis Taklim can facilitate empowerment programs for marginalized groups, provide psychological and spiritual assistance to community members facing hardship, and mediate disputes among residents through calming Islamic values (Warjo, 2023). This institutional synergy positions noble Islamic teachings not merely as dogma existing in an abstract space, but as a problem-solving instrument that is highly relevant and responsive to everyday social dynamics (Baryanto, 2020). Through the active participation of Islamic Religious Education teachers, religious figures, and all congregants, the social cohesion formed within the community will become more deeply rooted and less vulnerable to various provocations of the times (Korelasi Kurikulum PAI Pada Nilai Sosial Siswa, 2023).

Correlation in the Professional Field

Entering the discussion of the professional field and the world of work, the correlation between Islamic Religious Education and the existence of Majelis Taklim has great potential to shape the character of professional individuals who consistently uphold the values of *akhlaqul karimah* or noble character (Ulurrosyad et al., 2019). Findings from various literature sources clearly indicate that the Islamic Religious Education curriculum provides a strong foundation for introducing basic professional ethical values that every Muslim should possess, such as trustworthiness, transactional honesty, punctuality, and a high sense of responsibility for every task performed (Ulurrosyad et al., 2019). Meanwhile, Majelis Taklim plays a central role in strengthening the internalization, reinforcement, and preservation of these professional values through lectures, interactive discussions, and spiritual development programs conducted regularly (Zahro', 2020). This form of guidance is specifically directed toward broader community groups who are already engaged in various sectors of employment, ensuring that the dimension of spirituality continues to shape their daily work routines (Zahro', 2020).

The researcher analyzes and observes the sociological phenomenon that most active members or congregants of Majelis Taklim are adults who are already established in their work and come from highly diverse professional backgrounds (Majelis Taklim Miliki Fungsi Pembinaan Sosial, 2022). Based on this demographic consideration, the religious study materials delivered by preachers can be designed and adjusted specifically to the various dynamics and professional challenges frequently faced by congregants (Zahro', 2020). Crucial themes such as guidelines for implementing Islamic business ethics, strategies for strengthening mental resilience in preventing corruption in the workplace, and the urgency of professionalism grounded in *tawhid* become highly contextual topics for discussion (Peranan Majelis Taklim sebagai Lembaga Pendidikan Nonformal, 2019). Islamic Religious Education teachers and academic experts can also contribute scholarly input by presenting additional applied materials or even serving as guest speakers in various Majelis Taklim forums (Peranan Majelis Taklim sebagai Lembaga Pendidikan Nonformal, 2019). This cross-disciplinary correlation is considered highly crucial and should be optimized in order to produce Muslim workers who are not only technically competent, but also protected by strong moral integrity (Ulurrosyad et al., 2019).

This strategic correlation in the professional field also has highly positive implications for efforts to maintain the mental and spiritual well-being of workers amid the intense pressures and competition of the modern workplace (Peranan Pendidikan Agama Islam dalam Menjaga Kesehatan Mental Siswa, 2023). The Islamic Religious Education curriculum in formal institutions basically equips its graduates with the concept of mental resilience grounded in *tawakkul*, patience, and sincerity in facing the dynamics of life (Peranan Pendidikan Agama Islam dalam Menjaga Kesehatan Mental Siswa, 2023). Majelis Taklim then functions as a spiritual oasis that refreshes the souls of workers after they have spent the day dealing with professional routines that often drain their physical and emotional energy (Peranan Majelis Taklim sebagai Lembaga Pendidikan Nonformal, 2019). Through spiritual guidance and thematic religious studies that provide inner calm, workers and professionals are invited to redefine the meaning of success, not merely as material achievement, but also as the blessing and benefit generated through their careers (Zahro', 2020). This synergistic and sustainable development ecosystem has proven

effective in reducing stress levels, preventing acute burnout syndrome, and fostering a more collaborative, honest, and integrity-based work ethic across various employment sectors (Peranan Majelis Taklim sebagai Lembaga Pendidikan Nonformal, 2019).

Examined more deeply from the perspective of theory and various modern Islamic literature references, the integration of religious values into professional activities is highly consistent with the broader vision of Islamic education, which is holistic and integrative in nature (Ulurrosyad et al., 2019). True Islamic education, in essence, never tolerates a rigid dichotomy or separation between mastery of knowledge and the practice of righteous deeds, nor between the pursuit of material success in this world and orientation toward spiritual salvation in the hereafter (Ulurrosyad et al., 2019). Based on this philosophical framework, the strategic synergy consistently and systematically built between Islamic Religious Education in formal institutions and Majelis Taklim in public spaces is believed to be capable of producing a new paradigm in the moral development of Muslim workers (Majelis Taklim Miliki Fungsi Pembinaan Sosial, 2022). This strong synergy will become a fertile space for cultivating excellent human resources who are globally competitive and morally upright, and who are ready to apply Islamic values in fulfilling their professional responsibilities (Peranan Majelis Taklim sebagai Lembaga Pendidikan Nonformal, 2019).

4. CONCLUSION

This study concludes that there is a very close and strategic correlation between Islamic Religious Education and Majelis Taklim in efforts to strengthen community religiosity. Islamic Religious Education, as formal education, provides a structured and systematic foundation of religious knowledge, while Majelis Taklim, as non-formal education, functions as a practical, contextual, and sustainable reinforcement. The synergy between the two is able to overcome the limitations of each institution, so that religious development is not only cognitive in nature, but also affective and psychomotor.

In the field of education, this correlation creates continuity of learning between schools and communities through joint religious study programs and student assignments. In the religious field, the synergy between Islamic Religious Education and Majelis Taklim strengthens faith, worship practices, and a deeper understanding of Islamic jurisprudence. In the field of social community life, this correlation fosters an ethical, caring, and harmonious society through the practice of social ties, *infaq*, and social activities. Meanwhile, in the professional field, this collaboration shapes professional individuals with high integrity by instilling the values of trustworthiness, honesty, and discipline.

Overall, this study demonstrates that Majelis Taklim is not merely a complementary institution, but a strategic partner of Islamic Religious Education in building strong religious consciousness within society. This synergy is highly relevant to the current challenges of globalization and moral degradation, and is consistent with the spirit of holistic Islamic education as reflected in the concepts of *ta'lim*, *ta'dib*, and *tarbiyah*.

Based on these findings, the researcher recommends that Islamic Religious Education teachers and Majelis Taklim administrators strengthen cooperation through scheduled joint programs, such as regular religious study sessions, joint training, and socio-religious activities. The government and the Ministry of Religious Affairs are also expected to provide policy support and facilities so that this synergy can be implemented optimally

throughout Indonesia. Thus, it is hoped that a generation of Muslims who are knowledgeable, morally upright, and capable of serving as vicegerents on earth, as mandated by Islamic teachings, can be formed.

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