



THE ACTUALIZATION OF MAJELIS TAKLIM IMPLEMENTATION: CHALLENGES AND PROSPECTS

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ABSTRACT

This research aims to analyze the actualization of Majelis Taklim implementation in Indonesia by focusing on three main aspects: the legal and managerial foundations, the challenges faced, and the hopes for its future development. The research employs a library research method with a qualitative-descriptive approach, collecting data from various primary and secondary sources including legislation, books, academic journals, and official documents. The findings reveal that Majelis Taklim has a strong legal foundation through Law No. 20/2003, Government Regulation No. 55/2007, and Minister of Religious Affairs Regulation No. 29/2019, supported by management functions (planning, organizing, actuating, and controlling) and active community participation. However, Majelis Taklim faces serious challenges including the globalization and digital disruption era, moral decadence in society, and materialistic tendencies that prioritize worldly affairs. This research also formulates hopes for Majelis Taklim to become a center for faith development, strengthening silaturahmi and ukuwah Islamiyah, and serving as a tri-center of religious knowledge in the community. The conclusion emphasizes that strengthening management, improving human resource capacity, and digital transformation are essential for Majelis Taklim to remain relevant and contribute optimally to religious education in Indonesian society.

Keywords: Majelis Taklim; non-formal education; Islamic education management; challenges; religious moderation

ABSTRAK

Penelitian ini bertujuan untuk menganalisis aktualisasi penyelenggaraan Majelis Taklim di Indonesia dengan fokus pada tiga aspek utama, yaitu dasar penyelenggaraan, tantangan yang dihadapi, dan harapan bagi pengembangannya ke depan. Metode yang digunakan adalah penelitian kepustakaan (library research) dengan pendekatan kualitatif-deskriptif, di mana data dikumpulkan melalui penelusuran berbagai sumber primer dan sekunder seperti peraturan perundang-undangan, buku, jurnal ilmiah, dan dokumen resmi yang relevan. Hasil penelitian menunjukkan bahwa penyelenggaraan Majelis Taklim memiliki landasan hukum yang kuat melalui UU No. 20 Tahun 2003, PP No.

55 Tahun 2007, dan PMA No. 29 Tahun 2019, serta didukung oleh fungsi manajemen (perencanaan, pengorganisasian, pelaksanaan, dan pengawasan) dan partisipasi aktif masyarakat. Namun demikian, Majelis Taklim menghadapi tantangan serius berupa era globalisasi dan disrupsi digital, dekadensi moral masyarakat, serta kecenderungan materialistis yang mengutamakan urusan duniawi. Penelitian ini juga merumuskan harapan bagi Majelis Taklim untuk menjadi pusat pembinaan keimanan, penguatan silaturahmi dan ukhuwah Islamiyah, serta tripusat ilmu agama di masyarakat. Simpulan penelitian menegaskan bahwa penguatan manajemen, peningkatan kapasitas sumber daya manusia, dan transformasi digital menjadi keniscayaan bagi Majelis Taklim agar tetap relevan dan berkontribusi optimal bagi pendidikan keagamaan masyarakat Indonesia.

Kata Kunci: *Majelis Taklim; pendidikan nonformal; manajemen pendidikan Islam; tantangan; moderasi beragama.*

1. INTRODUCTION

Indonesia is the country with the largest Muslim population in the world. According to data from the Ministry of Home Affairs, the Muslim population in Indonesia reached 244.41 million people by the end of 2023 out of a total population of 280.73 million, accounting for approximately 87.1 percent of the country's population (Ministry of Home Affairs, 2023). This demographic fact places Indonesia in a highly strategic position within the landscape of global Islamic civilization, while also presenting a major responsibility for all components of the nation, particularly in fostering the religious life of society. The Muslim majority is not merely a statistical figure, but a socio-religious potential that requires systematic, sustainable, and inclusive forms of religious development reaching all levels of society. One institution that has proven effective in fostering religious life within communities is the Majelis Taklim, a non-formal Islamic religious education institution that grows from, by, and for the community itself (Syamsidar, 2019). The existence of Majelis Taklim within society is not a new phenomenon; rather, it has been deeply rooted in the Islamic traditions of the Indonesian archipelago and has become an inseparable part of the religious dynamics of Indonesian Muslims across generations (Wanto et al., 2022).

Conceptually, Majelis Taklim is defined as a non-formal Islamic educational institution that has its own curriculum, is organized periodically and regularly, is attended by a relatively large congregation, and aims to foster and develop harmonious relationships between human beings and Allah SWT, among fellow human beings, and between humans and their environment (Sulastri & Alimni, 2023). Majelis Taklim functions as a learning space for enhancing religious knowledge and faith, a place for social interaction and maintaining relationships, and a medium for realizing social interests through the improvement of household and community awareness and welfare among its members (Hagabean, 2023). The presence of Majelis Taklim in various rural and urban areas demonstrates that this institution has a broad reach and remains close to the real needs of society. Majelis Taklim is not merely a venue for routine religious study sessions; it has transformed into a center for community empowerment that not only focuses on religious

activities but is also capable of designing economic, social, and community empowerment programs whose benefits can be directly experienced by its members (Warjo, 2023). In its development, Majelis Taklim has even been viewed by the government as a backbone for strengthening religious moderation in Indonesia, given its strategic role in promoting peaceful religious expression and strengthening brotherhood amid the cultural, tribal, and ethnic diversity of the Indonesian nation (Siregar & Rohman, 2023).

Empirical realities indicate that the implementation of Majelis Taklim in Indonesia has received strong legitimacy from the government through various legal instruments, ranging from Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Government Regulation Number 55 of 2007 concerning Religious and Religious Education, to Minister of Religious Affairs Regulation Number 29 of 2019 concerning Majelis Taklim (Government of the Republic of Indonesia, 2003, 2007, 2019). This legal recognition affirms that Majelis Taklim has broad operational space within the national education system and is acknowledged as an integral part of efforts to educate the nation through non-formal education pathways (Al Faruq, 2020). Nevertheless, legal recognition alone is insufficient to guarantee the effectiveness of Majelis Taklim implementation amid increasingly complex contemporary challenges. Field realities show that many Majelis Taklim are still managed traditionally, with less professional approaches, limited human resources competent in educational management, and inadequate understanding of managerial functions that should be optimally implemented. In addition, a paradigm persists among some members of society that views Majelis Taklim merely as a social gathering, without recognizing its potential as a center for religious development and genuine community empowerment. This condition is further intensified by the dynamics of globalization and digitalization, which have brought fundamental changes to patterns of information consumption and people's lifestyles, where religious content on social media, which is not always credible, has become a serious competitor to conventional religious study activities (Kurniati, 2019).

The challenges faced by Majelis Taklim in the modern era are far from simple. The rapid development of information technology, the changing interests of younger generations toward traditional religious activities, and the dominance of algorithms in search engines and social media have fundamentally transformed the landscape of da'wah (Husein, 2021). Without rapid and measurable digital adaptation, the role of Majelis Taklim as a non-formal religious education institution risks being eroded and losing its relevance in the eyes of society, particularly among younger generations. On the other hand, the challenges of moral decadence affecting society, materialistic tendencies that prioritize worldly affairs, and the spread of radical and intolerant ideologies through various information channels make the existence of Majelis Taklim increasingly crucial as a moral fortress and social filter amid the rapid currents of change (Siregar & Rohman, 2023). Through the Ministry of Religious Affairs, the government has attempted to respond to these challenges by encouraging the transformation of Majelis Taklim from merely a space for religious study into a space for community development that plays a role in maintaining social balance, strengthening religious values, and preserving harmony within society (Ministry of Religious Affairs, 2025). However, this transformative effort requires support from all stakeholders, including Majelis Taklim administrators, academics, and the wider community, in order to be realized effectively and sustainably.

Studies on Majelis Taklim have been conducted by various scholars from diverse perspectives and methodological approaches. Irma Devi (2018) examined the religious, political, and social movements of Majelis Taklim Sirul Mubtadin in Bireuen, focusing on the role of Majelis Taklim in the daily life of society, both in the religious sphere through various forms of religious study activities and in the political and social spheres. The study found that Majelis Taklim plays a multidimensional role beyond its educational function. However, the study remains limited to a descriptive account of activities and does not examine in depth the managerial aspects of its implementation. Sabrina Syayla Putri and Syaripulloh Syaripulloh (2025) investigated the role of weekly Majelis Taklim in strengthening religious understanding through a case study of Majelis Taklim Nurul Iman Bambu Apus Pamulang. Their study successfully identified the contribution of Majelis Taklim to improving religious literacy among congregants, yet it did not address the challenges and institutional development strategies of Majelis Taklim in a comprehensive manner. Abdul Rozak Ali Maftuhin and colleagues (2025) examined the role of Majelis Taklim Pitulasan and its impact on the spiritual transformation of women in Kampung Magersaren, Blitar, with a focus on gender and spirituality, while institutional management and governance remained insufficiently explored. Julaihah (2023) studied Majelis Taklim as an alternative medium for history learning based on non-formal education in Samarinda City. Although this study is interesting from an interdisciplinary perspective, it still does not provide sufficient attention to the actualization of Majelis Taklim implementation in facing contemporary challenges.

Although previous studies have made important contributions to enriching the body of knowledge on Majelis Taklim, they still leave significant research gaps. First, most existing studies remain partial and focus on specific aspects, such as social roles, religious strengthening, or spiritual transformation, without integrating these aspects within a comprehensive educational management framework. Second, only a limited number of studies have specifically examined the actualization of Majelis Taklim implementation by simultaneously considering legal foundations, financing, management functions, human resource utilization, and the role of learners as an interconnected system. Third, research on the challenges faced by Majelis Taklim in the era of globalization and digitalization remains very limited, even though these challenges represent the most urgent and relevant issues in contemporary society. Fourth, there has been no systematic study that formulates expectations and prospects for the future development of Majelis Taklim using a strategic management approach; consequently, the recommendations produced by existing studies tend to be general and less applicable. Fifth, most existing studies employ a case study approach focusing on one or several Majelis Taklim institutions, making the generalizability of their findings limited and insufficient to represent the macro-level condition of Majelis Taklim in Indonesia. Therefore, a study that examines the actualization of Majelis Taklim implementation holistically by integrating legal foundations, management functions, contemporary challenges, and future prospects within a unified analytical framework is an urgent academic need that has not been adequately addressed by previous research.

The novelty of this study lies in several aspects that distinguish it from previous studies on Majelis Taklim. First, this study offers an integrative approach that combines juridical, managerial, sociological, and theological analyses within a unified conceptual framework,

thereby providing a comprehensive understanding of the actualization of Majelis Taklim implementation. Second, unlike previous studies that are generally descriptive and limited to particular case studies, this research conducts an in-depth analysis of all aspects of Majelis Taklim implementation, ranging from legal foundations, financing, educational management functions—planning, organizing, actuating, and controlling—human resource utilization, to the role of learners and Islamic communal solidarity. Third, this study specifically identifies and analyzes the contemporary challenges faced by Majelis Taklim in the era of globalization, including moral decadence and materialistic tendencies within society, which have not received sufficient attention in previous research. Fourth, this study formulates future expectations and development prospects for Majelis Taklim using a more applicable and strategic approach, including the concept of the threefold role of Majelis Taklim in society as a center for information on the development of Islamic knowledge, a center for Islamic knowledge development, and a center for Islamic religious consultation. Fifth, this study employs educational management as the primary analytical lens, thereby producing more structured recommendations that can be operationally implemented by Majelis Taklim administrators in various regions of Indonesia. Thus, this study not only enriches the academic discourse on Majelis Taklim but also offers practical contributions to its development and empowerment in the future.

Based on the background, the identified research gaps, and the novelty offered, this study aims to conduct an in-depth analysis of the actualization of Majelis Taklim implementation in Indonesia by focusing on three main aspects. The first objective is to examine and describe the foundations of Majelis Taklim implementation, including government policies such as Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Government Regulation Number 55 of 2007 concerning Religious and Religious Education, and Decree of the Minister of Religious Affairs Number 3 of 2012 concerning Islamic Religious Education; financing and funding sources; educational management functions comprising planning, organizing, actuating, and controlling; human resource utilization in both organizational and developmental aspects; and the role of learners and Islamic communal solidarity in supporting the sustainability of Majelis Taklim. The second objective is to identify, analyze, and map the various challenges faced in the implementation of Majelis Taklim, particularly those related to globalization and the development of information technology, which have transformed patterns of religious consumption in society; moral decadence, which erodes noble religious values; and the tendency of society to prioritize worldly and material affairs over preparation for the hereafter. The third objective is to formulate expectations and prospects for the future development of Majelis Taklim, including efforts to cultivate faithful individuals and enhance society's religious intelligence, strengthen social ties and Islamic brotherhood, and reinforce the role of Majelis Taklim as a center of knowledge in society, encompassing its functions as a center for information on the development of Islamic knowledge, a center for Islamic knowledge development, and a center for Islamic religious consultation. Through the achievement of these three objectives, this study is expected to make a significant contribution to the development of Majelis Taklim as a non-formal religious education institution that is adaptive, professional, and relevant to contemporary demands, while also strengthening its position as a moral fortress and a center for community empowerment amid constantly changing social dynamics.

2. RESEARCH METHOD

This study employs library research using a qualitative descriptive-analytical approach. Its purpose is to examine in depth the actualization of Majelis Taklim implementation through the analysis of various written sources, without testing statistical hypotheses. The data sources are categorized into two types. Primary sources include regulations, such as Law Number 20 of 2003, Government Regulation Number 55 of 2007, and Decree of the Minister of Religious Affairs Number 3 of 2012, as well as the Qur'an, Hadith, and literature by experts in educational management, such as George R. Terry. Meanwhile, secondary sources include national and international journal articles, official documents of the Ministry of Religious Affairs, previous research findings, and credible literature from digital media to enrich the analytical perspective.

Data collection was conducted through four systematic and structured stages. The first stage was heuristics, namely the search for library materials through libraries and academic databases, such as Google Scholar and Garuda, using specific keywords. The next stage was literature review, conducted through critical reading and note-taking of relevant quotations. The third stage involved data processing, in which information was classified into three main categories: the foundations, challenges, and future prospects of Majelis Taklim implementation. This process ended with data verification to ensure that every reference used was accurate and consistent with its original source.

In analyzing the data, this study applies content analysis combined with source triangulation to test data validity. The analysis was carried out through data reduction to filter essential information, data presentation in the form of structured narrative descriptions, and inductive conclusion drawing. To ensure the validity and credibility of the findings, the researcher conducted source triangulation by cross-checking and comparing information across literature, regulations, and expert theories, supported by careful documentation throughout the research process.

The discussion is systematically organized into three main focuses so that the research findings can be presented comprehensively. The first section examines the foundations of Majelis Taklim implementation, including an analysis of government policies, funding sources, management functions—planning, organizing, actuating, and controlling—human resource utilization, and the role of learners. The second section highlights the challenges of implementation in the modern era, such as globalization, moral decadence, and materialism. The third section discusses future expectations for Majelis Taklim implementation, namely efforts to shape faithful individuals, strengthen Islamic brotherhood, and optimize the role of Majelis Taklim as a threefold religious center in society, functioning as a center for Islamic information, development, and consultation.

3. RESULT AND ANALYSIS

Foundations for the Implementation of Majelis Taklim

The implementation of Majelis Taklim in Indonesia has a strong and comprehensive legal foundation, affirming state recognition of the existence of this non-formal religious education institution. This legal legitimacy is embodied in three main instruments: Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Government Regulation Number 55 of 2007 concerning Religious and Religious

Education, and Minister of Religious Affairs Regulation Number 29 of 2019 concerning Majelis Taklim, which replaced Decree of the Minister of Religious Affairs Number 3 of 2012 (Government of the Republic of Indonesia, 2003, 2007, 2019). The existence of these three legal foundations demonstrates that Majelis Taklim is not merely acknowledged, but is also granted broad space to develop as an integral part of the national education system (Muslim, 2022). Law Number 20 of 2003 explicitly states that religious education may be organized through formal, non-formal, and informal education pathways (Article 30 paragraph 3), thereby providing a legal umbrella for the operationalization of Majelis Taklim as a community-based non-formal educational institution (Government of the Republic of Indonesia, 2003).

Government policy through Minister of Religious Affairs Regulation Number 29 of 2019 specifically regulates the duties and functions of Majelis Taklim. Article 2 states that Majelis Taklim has the duty to improve the understanding, internalization, and practice of Islamic teachings (Government of the Republic of Indonesia, 2019). This more operational regulation reflects the government's commitment to fostering and developing Majelis Taklim as a pillar of religious education within society. Furthermore, the policy requiring the official registration of Majelis Taklim with the Ministry of Religious Affairs, through procedures stipulated in the regulation, aims to document religious activities across various regions of Indonesia and to facilitate the Ministry's supervision and guidance of Majelis Taklim (Juraidi, 2020). The registration procedure requires administrators to submit a written application to the Head of the Ministry of Religious Affairs Office or through the local Head of the Office of Religious Affairs, accompanied by copies of the administrators' identity cards, the organizational structure, a domicile certificate, and copies of the identity cards of at least 15 congregants. This procedure represents formal government recognition of Majelis Taklim and serves as a basis for continuous institutional development (Government of the Republic of Indonesia, 2019).

Nevertheless, this strong legal legitimacy has not been fully matched by implementation in the field. Studies indicate that there remains a gap between established policies and the actual management of Majelis Taklim in various regions. Many Majelis Taklim have not been officially registered with the Ministry of Religious Affairs, and therefore do not receive proper guidance and assistance. This condition is further complicated by the diversity of Majelis Taklim governance models, which have not yet been standardized. As a result, variations emerge in community participation and management effectiveness, ultimately affecting the quality of non-formal Islamic education itself (Siregar et al., 2025). A multisite study of eighteen Majelis Taklim in Mandailing Natal Regency revealed two distinct governance models: an open model managed by the community with high participation in decision-making and management, and a closed model managed by religious figures with centralized decision-making (Siregar et al., 2025). These findings indicate that general government policies still require adjustment to local conditions and to the varying capacities of Majelis Taklim administrators.

Challenges in the Implementation of Majelis Taklim

The era of globalization, marked by the rapid development of information technology, has brought fundamental changes to various aspects of human life, including patterns of religious consumption within society (Irvani et al., 2025). On the one hand, globalization

and digitalization provide significant opportunities for the development of Islamic da'wah through the use of digital media, the improvement of technology-based learning quality, and the strengthening of socio-religious networks among members (Irvani et al., 2025). On the other hand, however, globalization also presents serious challenges to the existence and effectiveness of Majelis Taklim as a non-formal religious education institution (Mas'ud, 2021). These challenges include low technological literacy among Majelis Taklim members, competition with religious content on social media that is not always credible, and shifting interests among younger generations toward traditional religious activities (Irvani et al., 2025; Kiai Cholil Nafis, 2022). This phenomenon indicates that without rapid and measurable adaptation to technological development, Majelis Taklim may lose its relevance in the eyes of society, particularly among younger generations who have grown up within a digital ecosystem (Kiai Cholil Nafis, 2022).

The implications of globalization for the implementation of Majelis Taklim are highly complex. The tendency of people to spend more time with gadgets and social media than attending Majelis Taklim meetings in person has contributed to the weakening of social bonds among Muslims (Kiai Cholil Nafis, 2022). In fact, one of the main strengths of Majelis Taklim lies in its ability to strengthen silaturahmi through direct interaction between one Muslim individual and another, a value that cannot be replaced by any form of digital information media. Research on efforts to develop religious moderation in Majelis Taklim in South Tangerang City shows that the challenges of maintaining interreligious harmony and tolerance have become increasingly complex in the era of globalization, particularly in urban areas with high levels of diversity (Research on the Development of Religious Moderation in Majelis Taklim in South Tangerang City, 2023). This challenge is further intensified by the flow of extreme information on social media, which can easily influence people's religious understanding if it is not balanced with quality religious education through Majelis Taklim (Research on the Development of Religious Moderation in Majelis Taklim in South Tangerang City, 2023). Thus, globalization is not merely a technical challenge but a fundamental challenge concerning the future existence and relevance of Majelis Taklim (Irvani et al., 2025).

Nevertheless, the era of globalization can also be utilized as an opportunity for Majelis Taklim to carry out transformation and innovation. The collective use of the internet based on Islamic knowledge, guided by mentors or resource persons in each meeting, can serve as an effective strategy for reaching broader and more diverse audiences (Irvani et al., 2025). The use of digital platforms such as YouTube, Zoom, and other social media channels to broadcast Majelis Taklim studies can expand the reach of da'wah without sacrificing the essence and fundamental values that characterize Majelis Taklim (Irvani et al., 2025). However, this digital transformation must be carried out while maintaining the primary function of Majelis Taklim as a space for direct social interaction and religious development, because values such as silaturahmi, ukhuwah Islamiyah, and character formation cannot be fully replaced by virtual interaction (Handayani, 2021). The balance between the use of technology and the preservation of traditional values therefore becomes both a challenge and an opportunity for Majelis Taklim in the era of globalization (Irvani et al., 2025).

Moral Decadence as a Threat to Religious Values

Moral decadence affecting modern society is one of the serious challenges in the implementation of Majelis Taklim (Mas'ud, 2021). This phenomenon manifests in various forms, such as excessive egoism, excessive love of wealth or materialism, and the weakening of ethical and spiritual values in everyday life (Mas'ud, 2021). In the context of Majelis Taklim, moral decadence is often reflected in a shift in the orientation of activities from educational-religious purposes to merely social-ceremonial activities (Mas'ud, 2021). A concrete example often found is when Majelis Taklim members, who are predominantly housewives, place greater importance on arisan gatherings than on taklim or religious learning and ta'dib or moral and behavioral formation as the main functions of Majelis Taklim (Mas'ud, 2021). This phenomenon indicates that materialistic values have entered religious activities, thereby obscuring and marginalizing the essence of Majelis Taklim as a religious education institution (Mas'ud, 2021). The Ministry of Religious Affairs has emphasized that strengthening families has become a serious concern of the government amid signs of weakening family resilience and moral decadence across various levels of society (Ministry of Religious Affairs, 2025).

Furthermore, moral decadence is also reflected in the declining marriage rate and the increasing trend of reluctance to marry in several developed countries, which serves as an early warning that Indonesia should anticipate. This phenomenon demonstrates that moral decadence is not an isolated issue, but part of broader social changes that affect various dimensions of community life (Mas'ud, 2021). In the context of Majelis Taklim, moral decadence becomes a challenge because Majelis Taklim is expected not only to provide religious knowledge but also to function as an effective agent of moral and character formation within society (Handayani, 2021). This is in line with Muchlis' view that Majelis Taklim is expected to "move to a higher level" in responding to the threats posed by the digital era to family life and moral values (Muchlis, as cited in Ministry of Religious Affairs, 2025). Majelis Taklim must be able to serve as a moral fortress for society by providing comprehensive religious understanding, not only in ritual aspects but also in social and moral dimensions (Handayani, 2021).

However, moral decadence should not be regarded as an obstacle to the implementation of Majelis Taklim. On the contrary, the existence of Majelis Taklim should serve as a means of penetrating negative human character and offering solutions for the moral improvement of society (Handayani, 2021). Research on the implementation of spiritual values through mujahadah at Majelis Taklim Nurul Muhammad Kertoharjo Pekalongan demonstrates that structured and sustainable religious activities are effective in preventing moral decadence. The study found no signs of moral decadence among the students of the Majelis Taklim, and none of them had been involved in negative behaviors such as fighting, drug use, drunkenness, truancy, or violating teachers' rules (Research on the Implementation of Spiritual Values through Mujahadah at Majelis Taklim Nurul Muhammad Kertoharjo Pekalongan, 2022). This finding confirms that Majelis Taklim has great potential as an effective institution for moral development, provided that it is managed properly and consistently (Handayani, 2021). Thus, moral decadence constitutes one of the duties and challenges that Majelis Taklim must address, rather than a reason to stop contributing to society (Mas'ud, 2021).

Prioritizing Worldly Affairs as a Shift in Life Orientation

The tendency among some Muslim communities to prioritize material worldly affairs over preparation for the hereafter constitutes a fundamental challenge in the implementation of Majelis Taklim (Mas'ud, 2021). This phenomenon is reflected in consumptive lifestyles, excessive career orientation, and insufficient attention to religious practices that serve as provisions for life in the hereafter (Mas'ud, 2021). Society tends to prefer activities that provide direct and tangible material benefits, while religious activities such as attending Majelis Taklim are often regarded as less productive or as not offering significant economic benefits (Mas'ud, 2021). As a result, Majelis Taklim is often attended only by certain groups, while professionals and younger generations tend to be absent from non-formal religious activities (Irvani et al., 2025). Research on Majelis Taklim Manbaul Irvani Walhikmah reveals that changing interests among younger generations toward traditional religious activities constitute one of the main challenges faced by Majelis Taklim in the modern era (Irvani et al., 2025). This indicates a shift in values, in which traditional religious activities such as Majelis Taklim are increasingly being abandoned by younger generations who are more attracted to activities perceived as more modern and aligned with contemporary lifestyles (Irvani et al., 2025).

The prioritization of worldly affairs also affects community participation in financing and supporting Majelis Taklim. Many members of society are reluctant to contribute or participate in Majelis Taklim activities because they perceive them as less important than other worldly needs (Mas'ud, 2021). In fact, Majelis Taklim serves as a medium for strengthening silaturahmi and ukhuwah Islamiyah, as well as a space for acquiring Islamic knowledge outside formal education, which should be a concern for all Muslims (Mas'ud, 2021). However, not all Muslim communities fully recognize these benefits, and many continue to prioritize worldly affairs alone (Mas'ud, 2021). This situation becomes both a duty and a challenge for Majelis Taklim organizers to raise awareness and encourage people to appreciate this institution, which carries the mission of education, ethics, and morality (Handayani, 2021). Through various development programs, the Ministry of Religious Affairs seeks to strengthen the role of Majelis Taklim within society by affirming that, through Majelis Taklim, the Ministry continues to guide the Muslim community and reinforce religious roles in society as a collective effort to foster stronger religious commitment (Ministry of Religious Affairs, 2025).

Efforts to address this materialistic tendency require a comprehensive approach, not merely normative religious sermons, but also programs that demonstrate the relevance of Islamic teachings to worldly life (Rina et al., 2020). Majelis Taklim needs to develop economic empowerment programs, skills training, and social activities that show Islamic teachings not only regulate matters of the hereafter but also provide guidance for achieving success in worldly life (Rina et al., 2020). In this way, society will view Majelis Taklim as an institution that provides holistic benefits for both worldly life and the hereafter (Rina et al., 2020). This approach is consistent with the Islamic concept of *ḥubb al-dunyā* or love of the world, as long as it is not excessive and remains within the boundaries prescribed by the *sharī'ah*. Majelis Taklim must be able to demonstrate that seeking religious knowledge and participating in religious activities are neither futile nor unproductive, but rather long-term investments that offer benefits in both this world and the hereafter (Handayani, 2021).

4. CONCLUSION

The implementation of Majelis Taklim in Indonesia fundamentally rests on a strong legal foundation through various legislative instruments. However, its implementation in practice is still frequently constrained by non-standardized governance and the large number of institutions that have not been officially registered. The sustainability of this institution is largely determined by transparency in managing funding sources, the systematic application of educational management functions, and the urgent need to continuously improve the managerial competence of its human resources. In addition, collective support and active participation from the Muslim community, particularly adult congregants, constitute a central pillar in ensuring the achievement of sustainable da'wah and religious education goals within society.

On the other hand, Majelis Taklim is currently confronted with increasingly complex contemporary challenges, such as digital disruption, which has transformed patterns of religious consumption and reduced public interest in attending religious study sessions physically. In addition, the threat of moral decadence, which shifts religious activities into merely social-ceremonial events, along with the strong current of materialism, has led society to marginalize religious education because it is perceived as having limited economic impact. To respond to these challenges, Majelis Taklim is required to adapt through wise digital transformation and to adopt a holistic approach by integrating spiritual education with socio-economic empowerment programs. In doing so, Majelis Taklim can demonstrate its relevance in realizing a balance between worldly affairs and life in the hereafter.

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