

FACTORS AFFECTING *JAMA'AH'S* ATTACHMENT WITH ISLAMIC STUDIES GROUP

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Ahmad Misbahul Anam

[email : tabahkan@gmail.com](mailto:tabahkan@gmail.com)

STID Muhammad Natsir - Indonesia

ABSTRACT

Majlis Taklim with its role as a place to study also a place to carry out social activities is important for its existence in a socio-religious context. The stability of institutions and programs is sometimes an interesting thing to be studied more deeply. This study aims to examine the factors that have caused the study at the *Majlis Taklim at mushala at-Taqwa* still run well for the last 15 years. This study used a qualitative descriptive approach with data collection through observation, interviews, and documentation studies. Datas that has been collected is analyzed descriptively by condensing data, presenting data, and conclusions. The results of this study are expected to be a reference for *majlis taklim* that are managing *majlis taklim* so that their management is better.

Keywords : *factor; attachment; jama'ah; majelis ta'lim*

INTRODUCTION

It has become a hereditary tradition for humans, the process of change in society is due to their interaction in various meetings. The intensity of this attachment, especially in the formal form of groups bound to certain controls, such as determining meeting times, places, materials, teachers, attendance, uniforms, and certain targets, makes the group a small community that should be taken into account in the process of change. Groups that exist in society are actually networks that are connected through various interest connections that



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can change quickly to become intermediaries for the delivery of messages to a wider audience. The meeting group may then strengthen because of the selection of interests needed by each individual and group in terms of economic, political, cultural, hobbies and ideologies in the form of faith and religious groups.[1]

Al Qur'an encourages Muslims to fulfill their two main obsessions, as carrying out the mandate of worship also as the caliph of God on earth. These two obsessions then encourage Muslims to realize progress and unity of communities. Progress is the nature of Islamic teachings in leading people towards change for the better. Change from being merely individual, to devotion to God [2]. To realize this change requires the bond of *cruela'ahan* (group), because Islamic teachings are individual, but there are also teachings that require the involvement of various parties (groups). *Shari'ah* laws related to the economy, political leadership, criminal and civil law, and social security will require official state ties, through structural formalities involving the legislative and executive (government) institutions.

An Indonesian Islamic community, in addition to interacting socially in its environment, created many group meetings based on transcendent sentiments with the aim of improving the quality of faith and piety. One such group is known as *Majlis Taklim*. The naming of *Majlis Taklim* has become a familiar everyday language in the ears or in the conversations of citizens, and has even gradually received attention from the government with the issuance of Regulation of the Minister of Religious Affairs Number 29 of 2019.

This group grew everywhere, from the local to the national level, with the main characteristic being steeped in religion. Some forms are formal, take care of formal legality in the form of foundation legal entities, or other forms with the main intention of serving the interests of Muslims in studying their religion. In fact, *Majlis Taklim* activities are not only scientific, but also penetrate activities with a social dimension, assistance in economic skills, health with an orientation to participate in helping state programs with the approach of *Ketubanan Yang Maha Esa*.

Nowadays, *Majlis Taklim* considered a social phenomenon, especially among woman, but the *Majlis Taklim* has turned into a non-formal institution. This institution has participated in coaching or education in the community as well as other non-formal institutions. The change, from just a phenomenon to a formal activity protected by the state as in the Regulation of the Minister of Religious Affairs Number 29 of 2019, is more due to the need for the community to receive religious guidance, as well as the limitations of the state to be involved intensively as formal education in general. This change was also driven by Islamic civilization itself which developed and spread to various regions due to the culture of science. According to data from the Ministry of Religious Affairs, total of *Majlis Taklim* in Indonesia in 2022 is 54.375.

Conducting of Majlis Taklim usually be sought by the community independently, or the government in order to accelerate development, especially in areas that are considered necessary due to destructive social phenomena. Majlis Taklim formed by the community is usually voluntary because there are relatively similar interests, while Majlis Taklim initiated by the government is usually coordinated in the form of meetings between Majlis Taklim groups by sending extension workers. The government usually provides financing for the meeting, although it is still minimal. But clearly, the existence of Majlis Taklim whatever its forms and activities is a conscious effort of citizens in order to offset negative influences that can damage bonds of balance factors that can damage bonds of brotherhood in society in the form of familiarity and increasing religious knowledge.

Majlis Taklim has the task of increasing understanding, appreciation, and practice of Islamic religious teachings. This institution has a strategic position in its goals, as well as its legality in the country. This is as stated in Chapter I General Provisions article 1 of the Regulation of the Minister of Religious Affairs 29 of 2019 paragraph 1 "Majlis Taklim is an institution or community group that organizes non-formal Islamic religious education as a means of Islamic da'wah."

However, Majlis Taklim also often experiences ups and downs because this activity is not an obligation of citizens, it is only an option of many non-formal education in the religious field. Especially when compared to educational activities related to work, skills and education in general, Majlis Taklim seems to be only activities carried out by mothers outside of their busy work or activities outside of work time.

We still often see certain activities such as entertainment, economic activities, politics, sports and shopping - considered more important as a reason for not attending meetings, because Majlis Taklim is only positioned as an alternative meeting of citizens to fill their free time, rather than the obligation to study. Another reason that makes Majlis Taklim unattractive is because it is easy for social issues that contain hatred or negative nuances to be directed at the participants and the institution. Likewise, it concerns differences in worship, thus making recitation participants uncomfortable and causing them to retreat and not be interested in participating in activities again

The formation of Majlis Taklim in the community is more influenced by awareness and enthusiasm to strengthen the foundation and understanding of the religion of its adherents, and is used as a means of socializing with other residents. Seeing the ups and downs of Majlis Taklim in the community, it is proof that it is not easy to maintain this activity in the long term.

Majlis Taklim meetings are often constrained by the busy activities of the participants and social issues that contain hatred or nuances corner the group and the behavior of religious understanding. Specific issues sometimes make

participants uncomfortable and cause them to retreat and not participate in activities again. Nevertheless, efforts to establish and maintain these activities do not seem to have lost momentum. The community always has a way to rise again to pioneer a new Majlis Taklim, because this activity has been felt as a means of finding happiness as a social human being who requires intensive communication, or the satisfaction of gaining knowledge in order to increase and improve the quality of religion. This spirit continues to grow among society, especially women because of human nature that wants to always socialize with others and be part of change.

To defend existence and sustainability of Majlis Taklim need factors based on their selves or from the within the participants themselves and from outside self. The difficulty of gathering people in a certain activity with a specific purpose will always experience such conditions without the participation of Allah SWT. The effort is sunnatullah as stated in the Qur'an,

He (Allah) unites their hearts (believers). If you (Prophet Muhammad) infused all the (riches) that are on earth, you would not be able to unite their hearts, but Allah has united their hearts. Verily, He is mighty, and wise. (QS. Al-Anfal, 63)

One of Majlis Taklim that currently still exist to provide guidance to women is Majlis Taklim at-Taqwa located in Gang Cicago, Cipayung, East Jakarta. Start from establishment of this community in 2010, this institution still continues to provide coaching, especially for women, every Monday from 13.00 to 15.00. This activity involves several religious figures as host in turn and is adjusted to the theme proposed by the management. This activity is carried out in *Mushala at-Taqwa* and at certain times in the garage room of the chief manager of the activity. At each meeting, participants use uniform attributes that change according to the day, and attendance is held by the group leader or class leader as well as learning activities at school.

Refer to the existence of fifteen-year-old Majlis Taklim activities with relatively the same participants – reduced due to old age conditions or due to death – moved the researcher to conduct this study in order to be able to see further what are the factors that affect the attachment of followers to this institution, both from within and from outside.

METHODS

The design of this study is descriptive qualitative, which aims to analyze the factors that influence the success of da'wah in *Mushala At-taqwa* in a qualitative descriptive manner and the test of data validity is limited to internal validity. The object of this study is the recitation of *Mushala At-Taqwa* with the

subject of research being the congregation of Mushala Al Taqwa recitation. The data collected in this study were obtained through observation, interviews, and document studies. The data that has been collected is analyzed internally referring to the theory of Miles, Hubberman, and Saldana which processes data by condensing data, presenting data, and drawing conclusions. To facilitate data condensation, researchers also code data to make it easier to place the data to be presented.

RESULTS AND DISCUSSIONS

From the results of the study, information was obtained that the recitation has been running for almost 15 years with a relatively stable number of followers, namely 65 followers of various ages and even dominated by older groups. This is as mentioned by N2, "Alhamdulillah for these 15 years the assembly of ta'lim *mushala at-Taqwa* did several things to safeguard the congregation. We motivate each other between members to remain enthusiastic about learning the Qur'an. What originally started from reading iqro, thank God now it is the Qur'an."

Here is the demographic data of followers;

≤ 21-30 years	31-40 years	41-50 years	51-60 years	61-70 Years	> 70 years	Total number
0	1	7	32	22	3	65

Based on these data, it can be seen that the majority of followers are between 51-70 years old, a group age that productivity and recall has begun to decline, but this condition certainly does not prevent someone from continuing to do activities, including studying activities because the learning process is all the time.

In this study, 7 participants were involved as subjects who could provide information related to the research conducted. Interviews were conducted to obtain data and find out whether the factors that could have led to the success of the *majlis taklim* still exist today. The study to find the supporting factors for the implementation of the meeting in Majlis Taklim is important and needs serious attention because the success of a program may become a *role model* elsewhere. Referring to the dictionary explanation, factor is a noun (noun) which means a thing (circumstance, event) that contributes to (influences) the

occurrence of something. In mathematics, a factor is defined as a number (or building) that is part of the result of multiplication (result). Sometimes the factor comes from within (intrinsic) and also from outside (extrinsic).[2]

The discovery of these factors is to help similar coaching institutions to strengthen and maximize these activities considering their strategic role. The formation meeting at Majlis Taklim is also in order to facilitate the community to be more effective in understanding their religion. In certain situations, the condition of society in general does not allow learning religion independently, either because of personal restrictions or gradually sticking study materials. The existence of Majlis Taklim in terms of mental psychology is one of the media to motivate religious spirit, where personally the spirit is getting farther away along with the development of individualist culture in society

From the results of the interview, it can be identified factors that affect the attachment of followers in the Majlis Taklim in Mushala At-Taqwa consist of **internal factors and external factors**. Internal factors according to Dimiyati and Mudjiono are things that come from a person himself whose existence is very influential on something else. In the presence of this factor, a person does everything or activity solely because of the encouragement of the individual himself.

Among the internal impulses of the congregation is the **desire to pursue religious knowledge**. N3 in the interview said, "There are several things that cause me to still be active from the beginning until today, apart from wanting to serve the leader of this *majlis taklim* who happens to be my eldest brother and took care of me since our parents passed away, the most important thing is that I also want to increase my knowledge in religion." The same thing was conveyed by N5, "I joined the *majlis taklim At-Taqwa* for almost 13 or 14 years the main purpose is to study, here we can get a lot of good knowledge of religious science."

The internal factor in this case is more on motivation or intention, and this has a very important role in this activity. In the hadith it is stated,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Indeed, every practice depends on its intention," (HR. Bukhari and Muslim).

Hadith is very familiar and is the basis for a person to do everything, that it is the intention that becomes the benchmark for an action and the consequences that will be obtained. If doing a work is sincere because of Allah and for good, then the reward is good, but if it is done because of the aspect of the world, then the world alone will be obtained.

Likewise with studying religion, this is a good intention and is because of Allah it will be good. In the concept of motivation, internal factors can give birth to optimal enthusiasm continuously because internal motivation

has been formed from the individual himself. Individuals who do something are driven by intrinsic motivation, so the level of satisfaction will be obtained when they can do it optimally. Thus, the stronger the intrinsic motivational drive a person has, the more the individual exhibits a strong level of practice in achieving his goals.[3]

Talk about of external factors is talking about aspects that come from outside, in the context of this study is from outside the individual followers. Some reason that underlye an activity or motivation that comes from outside are not always bad. Motivation from outside is needed because to achieve an institution's goals, in this case the *majlis taklim* is still needed because the context of the organization or institution in general is an association that collaborates to achieve the desired goals. From this simple definition it is clear that the involvement of group members will be very influential in the achievement of goals.

From the research findings, there are several things that are the reason why the *majlis taklim* at *mushala at-Taqwa* at the age of 15 still survives with a stable number of worshippers, including: *First*, Leadership. The leadership spirit of the chairman of the *majlis taklim* is manifested in several forms such as protecting followers, maintaining good relations by visiting absent worshippers, giving physical and psychological attention. The description of his leadership as conveyed by N2, "He always keeps in touch with all members of the *majlis taklim*, take care communication and share information with members, visits sick members, always gives encouragement in facing the trials that Allah gives." N2 also said, "To encourage the congregation, the head of the *majlis taklim* gave uniform clothes for free." As a reinforcement of the leader of the *majlis taklim*, N5 also mentioned, "The leader is kind and full of family." The responses from the participants are proof of how a leader maintains closeness with the congregation and always takes care so that the congregation remains enthusiastic to come to study religion.

Leadership in an institution is a very important part. Leadership is a decisive element in driving and controlling the process of organizational activities in achieving goals. Leadership can be interpreted as an expertise in influencing an individual or group of people in achieving a vision or goal there. A good leader can be seen from how the leader can influence others with his charisma and can also control all situations and conditions he is facing in his environment. A leader also needs to have emotional stability so as not to give birth to catapulted leadership. With the ability to manage emotions, in deciding problems become more careful not to rely on momentary emotions. Another characteristic of leaders that should not be left out is the leadership characteristics of the prophet, namely shidiq, amanah, tabligh, and fathonah.

Second, study material. In learning theory, there are several important components that must be present in learning, namely educators or teachers,

students or learners, learning methods, learning materials, educational environment, facilities, and evaluation.[4] Material is a component that has the substance of science that is transmitted to people who learn to be known, developed, and practiced. The *majlis taklim at mushala at-Taqwa* in order to maintain the continuity of the study determines the material thematically. Thematic studies among mothers, especially with an age where productivity begins to decline, require simple material, according to current needs. With regard to the material, N4 said, "The contexts material is easily absorbed by followers. For example, the theme of the study of the family, those of us who do not know eventually become aware in the family must be this and so, then the lessons is not difficult, the followers are happy because they don't think too hard, understandably the followers are old.

Third, the lecture method. Method can be interpreted as a way that must be passed to achieve a goal. As with the material, the method of delivering the material is also very important. To get the best results in accordance with learning objectives, an *ustad*, educator must give attention to good methods and language and in accordance with the situation, conditions and material to be taught. Because inappropriate methods cause saturation of followers and may lose followers. It is so important to know and implement the correct method and in accordance with the situation and conditions and pay attention to the suitability of the method with the material in order to obtain maximum results. Similarly, in the *majlis taklim of mushala at-Taqwa*, the teacher uses a varied method and style of language that is easy for the congregation to understand. N1 as well as the chairman of the *majlis taklim* said, "We as administrators we try to always bring quality Assatidzah and simple language so that it is easily accepted by those of us who are beginners in learning religious science." The use and choice of language is indeed very important in interacting with followers. This is as commanded by God, "*We did not send an apostle, but in the language of his people, that he might explain clearly to them...*" (QS Ibrahim: 14). This verse should be a guide for preachers to be able to communicate according to the language level of the congregation. Errors in the selection of language levels will cause da'wah material not to be conveyed properly.

Fourth, facilities and infrastructure. Facilities and infrastructure are not components whose level of urgency is as important as educators, learners, or material, but facilities are also very influential in the process of seeking knowledge. With the facilities and infrastructure, the conditions that allow the implementation of learning activities can be maximized. In the *majlis taklim mushala at-Taqw*, facilities become part of the service for followers of recitation. The provision of *mushala* as an alternative place and occasionally in the garage of the recitation chairman's house is part of the effort to present a comfortable place. Especially with the condition of followers who have classified old age, other facilities are equipped. The availability of this advice as mentioned by N2,

"We from the management try to provide comfort for followers, including by providing clean, comfortable and air-conditioned prayer rooms and the distance of the prayer room with surrounding residents who can be reached on foot."

These external things are indeed very necessary in cultivating one's motivation. Timpe in the Human Resource Management book series states that most people find it difficult to motivate themselves, therefore it is not surprising that motivating others is a difficult and complicated task. To increase the likelihood of success of this task, scientists in the field of human behavior have sought to provide material so that we can gain a better understanding of the dynamics of motivation.[5] From this approach, scientifically it can be concluded in a limited way, that self-difficulties in developing good potential will be overcome if the process of joining citizens in the group is managed properly and fosters an atmosphere that allows interactive dialogue to occur. The meeting was very likely to take place at *Majlis Taklim*, because of the egalitarian atmosphere, attention, fate and touch that has the dimension of faith from Allah SWT.

In the meeting group, an activity gradually actually carries out a process of forging personality, thus allowing for the strengthening of attachment due to the similarity of the participants with several main factors. *First*, genetic factors in the form of traits that are carried from birth and inherited by parents. *Second*, educational factors are traits that grow and develop as a result of things obtained from school. *Third*, the factor of the family environment where a person is raised with all the conditions of the problem. *Fourth*, social environmental factors and *Fifth*, experience factors outside the environment mentioned above.[6]

Meetings or interest groups whatever the name that makes up a particular entity, often experience a process of realization (recognizable) because they have relatively the same vision and goals, or there is a desire to make changes even though it is only the initial stage of imagination. If it is different in one thing, but every individual who binds himself in a certain group will try to control the negative side of words, deeds even those that are still ideas, so as not to turn into a new source of conflict. The *Majlis Taklim* group with its activities often tries to reduce differences that result in long-term and complicated divisions.

In the world of work, factors that influence attachment between people are often related to the management of norms. Recognizing and observing norm influences as an invisible control network is essential in managing norm dynamics and their acceptance in the workplace.[5]

If a human being can think, feel and act in this way they are alive. Thought, taste and action are used to adapt themselves to objective conditions and their demands directly whether in good or bad terms. This kind of human being is called an extrovert. However, beyond that there are introverted humans, where they always view themselves backwards or negatively. Introverts use thoughts, feelings and actions by waiting for the subject or something outside of

themselves as the main motivating factor and the object has only a secondary level of importance.[7]

Majlis Taklim with all its social dimensions, has brought together two or more individuals in a positive association. This association has provided space for each party to say and answer greetings, shake hands, ask and answer each other, or there may be a quarrel with each other because of a misunderstanding in reading the interlocutor. This kind of activity is a contivity, this kind is an example of forms of social interaction.[8]

CONCLUSSION

From the findings and discussion of the results of the study, there are four main factors: the attachment of followers remains strong in a taklim ceremony. The four factors include; *First*, leadership in *majlis taklim* requires the nature of protecting followers, maintaining good relations by visiting absent worshippers, giving physical and psychological attention. These leadership traits will help drive and control the process of organizational activities in achieving goals. *Second*, the study material was chosen by considering aspects of simplicity and according to the current needs of participants. *Third*, the lecture method uses a varied approach and language style that is easy for the congregation to understand. And *fourth*, facilities and infrastructure are prepared by considering aspects of comfort by adjusting weather conditions, light adequacy, seating and mobility of followers.

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