

## ***Majelis Taklim* An-Najah as An Enhancer of the Basic Values of Religion and Spirituality**

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### **Abstract**

This study aims to find out about the recitation of the *Majelis Taklim* an-Najah in Improving understanding of the basics of religion and spirituality located in Sukarejo Village, East Langsa District, Langsa City. This study used a qualitative approach with a descriptive analysis method, while the data collection tools included in-deep interviews, observations, and documentation. Respondents in this study were members of the *Majelis Taklim* an-Najah, selected and interviewed to obtain the required data and analyzed to get research results. The finding in this study is that in increasing understanding of the basics of religion, the *Majelis Taklim* an-Najah can improve the spiritual value of the recitation congregation in the dimensions of belief, such as closeness to God, peace of mind, peace of mind, dimensions of behavior and practice, obedience in worship, consistency in *ukhuwah* and hospitality, practicing all sunnah practices, good morals, eradicating all forms of heart disease, and prioritizing adab to teachers, parents, and society.

**Keywords:** *Basics of Religion, Dimensions, Majelis Taklim, Recitation*

### **Abstrak**

Penelitian ini bertujuan untuk mengetahui tentang *Majelis Taklim* An-Najah dalam meningkatkan pemahaman dasar-dasar keagamaan dan spiritualitas bertempat di Desa Sukarejo Kecamatan Langsa Timur Kota Langsa. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskripsi analisis, sedangkan alat pengumpulan datanya meliputi wawancara, observasi, dan dokumentasi. Responden dalam penelitian ini adalah jamaah *Majelis Taklim* An-Najah, yang telah diseleksi dan diwawancarai untuk memperoleh data yang dibutuhkan, serta melakukan analisis untuk mendapatkan hasil penelitian. Temuan dalam penelitian ini adalah bahwa dalam meningkatkan pemahaman dasar-dasar agama, *Majelis Taklim* An-najah dapat meningkatkan nilai spiritualitas diri jamaah pengajian dalam dimensi keyakinan, seperti kedekatan dengan tuhan, ketenteraman jiwa, ketenangan hati, dimensi perilaku dan pengamalan, ketaatan dalam beribadah, kekonsistenan dalam jalinan ukhuwah dan silaturahmi, praktik seluruh amalan-amalan sunah, akhlak baik, pemusnahan seluruh bentuk penyakit hati, dan pengedeapanan adab kepada guru, orang tua dan masyarakat.

**Kata kunci:** *Majelis Taklim, Dasar-dasar Agama, Pengajian*

## **INTRODUCTION**

There are three forms of educational institutions known in Indonesia, namely, formal institutions (schools/madrasah), informal institutions (education in the family), and non-formal institutions

(skills courses, *majelis taklim*). *Majelis taklim* is a form of non-formal educational institution.<sup>1</sup> *Majelis taklim* is one of the religious activities that can generate and improve complete spiritual happiness and feelings of obedience to religious teachings. Because of their religious basis, they have a noble character, practice, and appreciate the teachings of Islam for the community and maintain the integrity of the NKRI (The Unitary State of the Republic of Indonesia).<sup>2</sup>

In general, the purpose of the *Majelis Taklim* is not only limited to providing counseling and as a venue for meetings and social interaction with others. More than that, the presence of *majelis taklim* plays a role as a place to foster an understanding of religious basics, improve the spiritual value of its congregation, and build Islamic brotherhood with others.<sup>3</sup> The *majelis taklim* is a driving force in people's lives in spreading God's grace to all levels of society to achieve change for the better and a forum for strengthening the values of faith and improving spirituality in the community. It is hoped that through the activities of the *majelis taklim*, they can understand, improve, and practice the knowledge they have learned in the activities of the *majelis taklim*.<sup>4</sup>

In the Regulation of the Minister of Religious Affairs Number 29 of 2019 concerning the *majelis taklim*, it is clear that one of the *majelis taklim* objectives is to promote faith, piety, noble character, and comprehensive religious knowledge.<sup>5</sup> Therefore, for Muslim individuals who believe and have perfect spiritual wisdom, it is a necessity to be able to understand in advance the basics of religion, which is manifested in religious teachings, including the study of faith (*tawhid*), religious law (*fiqh*), and ethics and morals (*tasawwuf*).<sup>6</sup>

The quantity *majelis taklim* is not directly proportional to the improvement in understanding of religion and spirituality in people's lives. The quality of *majlis taklim* in people's lives lies in efforts to empower people<sup>7</sup> who have been the center of change in religious values within themselves and

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<sup>1</sup> Indonesia, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 8 Juli 2003. Lembaran Negara Republik Indonesia Tahun 2003 Nomor 4301. Jakarta." (n.d.).

<sup>2</sup> Hermawati, *Pendidikan Nasional Dan Optimalisasi Majelis Taklim* (Jakarta: Rineka Cipta, 2013), 87.

<sup>3</sup> Nurlila Kamsi, "Peranan Majelis Taklim Dalam Penanaman Nilai-Nilai Islam Di Kecamatan Lubuklinggau Timur II Kota Lubuklinggau," *Manthiq* 2, no. 1 (2017): 49–58.

<sup>4</sup> Saeful Lukman, Yusuf Zainal Abidin, and Asep Shodiqin, "Peranan Majelis Taklim Dalam Meningkatkan Pemahaman Keagamaan Masyarakat," *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam* 4, no. 1 (2020): 65–84, <https://doi.org/10.15575/tabligh.v4i1.802>.

<sup>5</sup> Indonesia, "Peraturan Menteri Agama Republik Indonesia Nomor 29 Tahun 2019 Tentang Majelis Taklim" (Jakarta, 2019).

<sup>6</sup> Hanum Jazimah Puji Astuti, "Islam Nusantara: Sebuah Argumentasi Beragama Dalam Bingkai Kultural," *INJECT (Interdisciplinary Journal of Communication)* 2, no. 1 (2018): 27, <https://doi.org/10.18326/inject.v2i1.27-52>.

<sup>7</sup> Syukri, *Majelis Taklim Dan Keluarga Sakinah: Pengalaman Majelis Taklim Kota Medan*. (Jakarta: Bening Pustaka, 2019), 34.

can understand the basics of religion as the initial vessel in developing people who are faithful, pious, and have noble character.<sup>8</sup>

There are many kinds of *taklim* assemblies today, such as *taklim* assemblies for children, women, men, youth, and even transgender. It is closely related to the high awareness of religion in the community so that they are interested and tend to carry out activities according to religious norms and values. Therefore, the *majelis taklim* has a significant role in all parts of society, especially for women.<sup>9</sup>

Understanding the value of good religious basics in women is fundamental because it relates to the spiritual growth within the individual woman. The more an individual understands religious basics, the better his spirituality. Women who understand religion and are spiritually intelligent will educate their children about religion and instill spiritual values. On the other hand, if the mother does not understand religion and lacks spirituality, it is feared that the next generation will also not understand religious and arid spiritual values.<sup>10</sup>

The presence of a *majelis taklim* for women is significant. Mother is the earliest madrasa. Hence, the role of a mother in instilling religious and spiritual values is vital because it is tantamount to preparing the best generation with faith, piety, and strength.<sup>11</sup>

One of the *majelis taklim* located in Langsa City, Aceh, is the *Majelis Taklim an-Najah*, whose members are women. The *Majelis Taklim an-Najah* is located in Sukarejo Village, East Langsa District, Langsa City. The *Majelis Taklim an-Najah* focuses on essential stabilization-religious bases for the congregation and improving spiritual values. It is necessary because solid values of the basics of religion will promote spiritual values and help nurture generations of faithful, pious, and noble characters.

Based on the problems above, the author is interested in researching the title: “Majelis Taklim An-Najah as An Enhancer of the Basic Values of Religion and Spirituality.”

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<sup>8</sup> Nur Hidayanti and Fahmi Irfani, “Konservatisme Dan Pola Pendidikan Islam Di Masyarakat Kampung Salabentar Jampang Kecamatan Gunung Sindur,” *Fikrah: Journal Of Islamic Education*, 2018.

<sup>9</sup> I Maisaroh, R Rahmmawati, and Nurprapti Wahyu Widyastuti, “Model Pemberdayaan Perempuan Berbasis Majelis Taklim Studi Di Majelis Taklim Kota Serang,” *Jurnal Karakter JAWARA (Jujur)* 6, no. 2 (2020): 118–39.

<sup>10</sup> Rodiah, *Dakwah Dan Pemberdayaan Perempuan Di Majelis Taklim* (Jakarta: Penerbit A-Empat, 2015), 112.

<sup>11</sup> Umdatul Hasanah, *Majelis Taklim Perempuan Dan Perubahan Sosial Pada Masyarakat Perkotaan*. (Jakarta: PKBM Ngudi Luhur, 2017).

## METHODS

This research is field research<sup>12</sup> with a descriptive qualitative analysis approach because it seeks to define and describe an ongoing situation based on facts and information obtained in the field.<sup>13</sup> Field research is conducted because researchers go directly to the object or place where the phenomenon occurs. As a result, the data obtained will be complete, in-depth, credible, and meaningful.<sup>14</sup>

The data source in this study is the subject from which the data can be obtained.<sup>15</sup> Primary data sources are data sources that directly provide data to data collectors. For example, researchers seek information from the recitation congregation of the *Majelis Taklim* an-Najah for women in Sukarejo Village, East Langsa District, Langsa City. Secondary data sources in this research are not directly involved in collecting research data, for example, through people, books related to problems, or other documents.<sup>16</sup>

The primary data collection instrument in qualitative research is the author, as the researcher himself. However, once the research focus becomes apparent, it is possible to develop simple data collection instruments that are expected to complement the data and compare them with data found through observation and interviews.<sup>17</sup> The data collection instrument was the researcher himself because the researcher went directly to the field to determine the focus of the research. In addition to conducting observations, the researcher also asked for in-depth interviews related to the study.

## DISCUSSION

### ***Brief overview of Majelis Taklim an-Najah***

*Majelis Taklim* an-Najah is *Majelis Taklim* located in Sukarejo Village, Langsa Timur District, Langsa City, and was established in 2014. *Majelis Taklim* an-Najah is an education sub-unit at the Pondok Pesantren Dayah Raudhatun Najah, Dayah Foundation. In addition to the *majelis taklim*, the Dayah Raudhatun Najah Foundation oversees several learning activity units, namely MTs Raudhatun Najah, MA Raudhatun Najah, and Dayah Raudhatun Najah.<sup>18</sup>

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<sup>12</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010).

<sup>13</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosda Karya, 2009).

<sup>14</sup> Moleong.

<sup>15</sup> Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*.

<sup>16</sup> Arikunto, 106.

<sup>17</sup> Arikunto, 107.

<sup>18</sup> Interview with Mrs. Siti Radhiah, an-Najah Majelis Taklim Member on December 21, 2021.

Before the establishment of the *Majelis Taklim* an-Najah, the recitation activities carried out were ordinary recitations like those commonly found in Islamic boarding schools in Aceh. After that, three representatives were sent to become the administrators of the *Majelis Taklim* in Sukarejo Village. The *Majelis Taklim* an-Najah activities were held for the first time at the Raudhatun Najah Mushalla Dayah Complex, Langsa City. After forming this *Majelis Taklim* an-Najah institution, its members continued to improve, and recitation activities were carried out more regularly. Most of the *Majelis Taklim* an-Najah members are housewives with various occupations. there are farmers, traders, civil servants, and others, forming a diverse educational background. Some graduated from elementary, junior high, and senior high school. However, they have high enthusiasm for participating in the activities of the *majelis taklim*, which are carried out.<sup>19</sup>

The management of the *Majelis Taklim* an-Najah consists of chairman Siti Radhiah, M. Pd, vice chairman, Rosnawati, S. Pd, Secretary Zurahmi, S. Pd, Treasurer Azizah, SE, and assisted by five members. The *Majelis Taklim* an-Najah's main activity is routine recitations held every Sunday, considering that only on Sundays do the members of the *Majelis Taklim* an-Najah have free time. At the same time, the subject matter presented is oriented towards deepening understanding of the religious basics, such as *tawhid*, *tasawuf*, and *fiqh*, then reading the holy verses of the Qur'an, yasinan, *tablilan*. In addition to the weekly routine recitation activities, additional actions are held for a grand recitation filled with charismatic Acehnese scholars at the beginning of each month.<sup>20</sup>

The motivation for establishing the *Majelis Taklim* an-Najah in Sukarejo Village, East Langsa District, Langsa City, is to provide lessons on understanding religious basics. So later, it will comprehensively understand the basics of religion, which includes *tawhid*, *tasawuf*, and *fiqh*, and making the members of the *Majelis Taklim* an-Najah able to uphold religious values and have a noble character in the social life of the community.

Meanwhile, members of the recitation congregation were motivated to participate in the *Majelis Taklim* an-Najah in Sukarejo Village, East Langsa District, Langsa City, to deepen their knowledge in understanding religious basics, both in the fields of *tawhid*, *tasawuf*, and *fiqh*. Because comprehensively understanding the basics of religion is a matter of *fardhu' ain*, which is the obligation of every individual human being in the sense that if you know the basics of religion, then the guidance of duties on the members of the *Majelis Taklim* congregation has disappeared.

Supporting facilities and infrastructure in carrying out the activities of the *Majelis Taklim* an-Najah is very important. Because facilities and infrastructure are used to achieve goals and are very

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<sup>19</sup> Interview with Mrs. Rosnawati, an-Najah Majelis Taklim Member on December 21, 2021.

<sup>20</sup> Interview with Mrs. Zurahmi, an-Najah Majelis Taklim Member on December 21, 2021.

useful in supporting the teaching and learning process in *majelis taklim*, they provide some facilities and tools that are either directly or indirectly used, such as stationery, halls, reference books, air conditioners, teacher council tables, chairs, carpets, and others. Therefore, these facilities and infrastructure benefit the *Majelis Taklim an-Najah* recitation activities, Sukarejo Village, East Langsa District, Langsa City.

The vision of the *Majlis Taklim an-Najah* is the realization of human beings who understand the basics of religion, are humble, have faith, are pious, knowledgeable, civilized, have a noble character, are responsible, love the motherland, and are always determined to protect and protect Unity in Diversity and the Unitary State Republic of Indonesia. Meanwhile, the mission of the An-Najah Taklim Assembly is to realize this vision, namely by; (a) creating a learning environment that deepens faith and piety, science and charity, as well as dhikr and meditation, (b) forming a comprehensive understanding of the study of the basics of religion through the study of monotheism, *tasawwuf* and *fiqh*, (c) developing morals, a civilized personality, morals, sincerity, sincerity in studying, serving religion and the state and society in general, (d) developing an attitude of obedience and responsibility towards religious laws and noble values prevailing in society, (e) preparing people to become individuals who are independent, courageous and responsible, and love and care for each other in bonds. *ukhawah Islamiyah*, (f) foster the high fighting spirit and attitude, love for the motherland, and remain patient and loyal to the Republic of Indonesia.<sup>21</sup>

### ***Majelis Taklim an-Najah Curriculum***

To achieve a comprehensive understanding of religious basics for the recitation congregations of the *Majelis Taklim an-Najah*, it is inevitable that the curriculum compiled must have good content. While the *Majelis Taklim an-Najah* curriculum covers the field of *tawhid*, the *tawhid* subject matter includes *i'tiqad* fifty, faith and its influence in life so that humans avoid shirk, the Day of Judgment, *qadha* and *qadar* and the history of the science of *kalam*.

In *tasawwuf* the subject matter includes good morals, despicable morals, ethics to parents, ethics to teachers and friends, various kinds of moral deviations and how to avoid them, and how to form good self-character according to religious values. In the field of *fiqh*, the subject matter includes the basic *fiqh* of worship, *fiqh muamalah*, *fiqh munakahat*, and social *fiqh*. Meanwhile, in terms of morals, the lessons involve having a noble character, staying away from heart disease, behaving well towards society, and other things related to self-character building.<sup>22</sup>

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<sup>21</sup> Tim An-Najah, "Buku Profil Majelis Taklim An-Najah" (Langsa: Rauna Press, 2019), 5.

<sup>22</sup> An-Najah, 12.

### ***The Teaching Method of Majelis Taklim an-Najah***

The *Majelis Taklim an-Najah* Teaching Method is a method or method chosen and carried out by the teacher (scholars) to deliver recitation subject matter in the *Majelis Taklim* activities. When interacting with the recitation congregation, the subject matter is presented in an easy-to-understand manner, so that the expected targets can achieve the study's objectives.

Several methods can be applied in the recitation activities of the *Majelis Taklim an-Najah*, including: first, the lecture method, a way of delivering recitation subject matter by way of narrative, delivery, or explanation orally by the teacher council to the members of the recitation. Second, the question-and-answer method; is a method of delivering recitation subject matter by being allowed to ask and answer questions. Those who ask are the congregation who do not understand the subject matter given. The teacher's answer repeats the explanation of the subject matter given; everything is regulated by the administrators so that the recitation runs effectively and efficiently.

Third, the demonstration method, which delivers recitation subject matter by practicing with movements and subsequent activities, will be followed by the congregation in attendance. *Fourth*, the task method provides recitation subject matter by giving assignments to the subject matter that has been shown to measure the extent of understanding of the subject matter that the teacher council has offered to achieve the recitation target carried out.<sup>23</sup>

### ***Fundamental Values of Religion and Spirituality***

The fundamental values of religion must be the initial capital in carrying out religious teachings. Therefore, knowledge of the basics of religion is about *tawhid*, *fiqh*, and *tasawuf*. They are integrated and an obligation for every individual in Islamic teachings (*faridhu 'ain*). *Tawhid* is the basis of belief, *fiqh* is the basis for all rules for the implementation of worship and Islamic law, and *tasawuf* is the basis for charity which is then perfected by training oneself to have good morals, noble and pure in heart.

Because the three sciences above are fundamental, they must be obtained and learned from a teacher. It is not enough just to read a book or study it self-taught. If that is done, it is impossible to obtain error and falsehood, not the truth.

It is understood that individuals already have spiritual values, according to Cheryl L. Holt's theory. There are two dimensions of human spiritual values: The belief dimension, which is applied

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<sup>23</sup> An-Najah, 15.

from spiritual belief activities—for example, feeling a close relationship with God, peace of mind, and meaningful life. The behavioral dimension is reflected in spiritual activities observed through individual attitudes and behavior in worship, social relationships, and personal relationships with nature.<sup>24</sup>

Spirituality is an understanding of the individual's spiritual soul that influences the performance of the basics of religion studied and practiced in everyday life. The basics of religion will enable individuals to understand the meaning, have goals in life, and have a sense of high responsibility in life. The need for religious knowledge cannot be separated from the spiritual development of individuals. Spirituality cannot develop faster than intellectual abilities and depends on the development of the individual's personality.<sup>25</sup>

### ***Majelis Taklim An-Najah's efforts in improving the basic understanding of religion***

The *Majelis Taklim an-Najah* aims and plays an active role in building and improving understanding of the values of religious basics and spirituality to women in Sukarejo Village, East Langsa District, Langsa City. Based on the results of research and field observations, as well as interviewing research respondents and documenting the results of the *Majelis Taklim an-Najah* recitation activities, it is as follows:

The *Majelis Taklim* is a forum for recitation activities and improving understanding of religious basics, knowledge, experience, and Islamic teachings. The target is that the people can enhance their knowledge of the basics of religion to members of the *taklim* recitation congregation, such as repeating the subject matter given previously and continuing to practice by practicing the knowledge of the basics of religion into an attitude of life. A member of the *Majelis Taklim* stated:

“The *Majelis Taklim an-Najah* has been established for seven years until now. It was also chosen to increase understanding of the basics of religion for women in Sukarejo Village. We always urge members to repeat the subject matter provided, read the subject matter so that it can be remembered, and continue to practice the knowledge of the basics of religion. In addition, to increase member understanding is to remind each other and share knowledge, discuss with each other about the subject matter that has been delivered by the teacher and by practicing it in daily practice.”<sup>26</sup>

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<sup>24</sup> Cheryl L. Holt et al., “The Role of Religiosity in Dietary Beliefs and Behaviors among Urban African American Women,” *Cancer Control: Journal of the Moffitt Cancer Center* 12 Suppl 2, no. November (2005): 84–90, <https://doi.org/10.1177/1073274805012004S12>.

<sup>25</sup> Ismiati, *Dinamika Psikologis Dan Strategi Coping Women Leader Majelis Taklim Di Banda Aceh Dan Aceh Besar* (Banda Aceh: LP2M UIN ar-Raniry Darussalam, 2014), 72.

<sup>26</sup> Interview with Mrs. Rosnawati, an-Najah Majelis Taklim Member on December 21, 2021.



Repeating, reading, and practicing knowledge to develop understanding and improve the spirituality of the members of the recitation has been understood.<sup>27</sup> It was confirmed by one of the members of the recitation.

“The knowledge that I have learned and understood, I make notes of important things, and reread what times I am at home in my spare time and practice it so as not to forget. I am consistent in practice. I feel a change in myself that is more obedient in carrying out religious orders.”<sup>28</sup>

Efforts made by the *Majelis Taklim* to increase understanding of the basics of religion will impact increasing the value of spirituality for members of the congregation. According to Cheryl L. Holt’s theory, the value of spirituality can be measured by changes in the attitudes and behavior of members of the *Majlis Taklim* an-Najah, namely that they become more obedient in carrying out religious orders. *Majelis Taklim* is a forum for teaching and learning activities and sharing knowledge about religion’s basics, which is better and influences spiritual values.<sup>29</sup>

In carrying out its activities, The *Majelis Taklim* an-Najah does not only concentrate on the religious theory, which is only cognitive and is less focused on issues but also focuses more on transforming religious knowledge, which was previously cognitive, into “meaning” and “values” that can be used and internalized by the members of the study through various ways and practices. It is common knowledge that the recitation of the *majelis taklim* usually focuses on developing the ability to achieve cognitive aspects and neglects the development of skills, values, and understanding of the affective aspects. This is what the management of the Taklim an-Najah Council realizes so that it places more emphasis on the affective aspect by practicing the basics of religion conceptually and empirically. The affective aspect plays a crucial role in understanding and practicing in life.

*Majelis Taklim* an-Najah also tries to prioritize spirituality education in morals; spirituality education differs from moral education. In education, the value of spirituality is an effort to build the soul and self through peace of mind so that inner peace is achieved. The goal is to present individuals full of spiritual values, namely individual human beings whose hearts are clear, whose souls are pure, and who experience spiritual fulfillment. It is closely related to the improving understanding of the basics of religion with the value of spirituality.

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<sup>27</sup> Lukman, Abidin, and Shodiqin, “Peranan Majelis Taklim Dalam Meningkatkan Pemahaman Keagamaan Masyarakat,” 39.

<sup>28</sup> Interview with Mrs. Fatimah, an-Najah Majelis Taklim Member on December 21, 2021.

<sup>29</sup> Holt et al., “The Role of Religiosity in Dietary Beliefs and Behaviors among Urban African American Women.”

The development of spiritual value education among members of the *Majelis Taklim* an-Najah congregation can be done through *Majelis Taklim* an-Najah programs, such as Yasin activities, *tablil*, and *shalawat*, remembrance, and self-reflection, as well as *ubudiah* practices in worship. As well as organizing the commemoration of Islamic holidays, all activities are oriented towards improving the spiritual intelligence of members of the *Majelis Taklim* an-Najah. One member of the *Majelis Taklim* stated:

“I feel that by understanding the basics of religious knowledge, I can feel the peace of mind in practicing worship. It makes my heart more peaceful, and my confidence and faith improve, I no longer dare to leave God’s commands and stay away from God’s prohibitions.”<sup>30</sup>

The dimension belief described by Cheryl L. Holt in the change in spirituality arose due to the members of the *Majelis Taklim* an-Najah congregation continuing to improve their understanding of the basics of religion.<sup>31</sup>

Based on the results of visiting the field, the attendance list shows that the number of members of the *Majelis Taklim* an-Najah recitation is 30 people. The recitation activities of the *majelis taklim*, in addition to deepening religious basics, are also filled with *tablilan*, reading the *Yasinan*, and reading the al-Quran. Before or after the recitation is carried out, all these activities are carried out so that members of the congregation feel the presence of spiritual values within themselves. One member of the *Majelis Taklim* stated:

“The position of the *Majelis Taklim* as a non-formal institution is important. It increases and develops an understanding of the basics of religion, such as *tawhid*, *fiqh*, and *tasawwuf* for women. It is carried out in earnest as an increase in knowledge and has a better understanding of the basic values of religion, peace and serenity soul will grow.”<sup>32</sup>

From the interview results, it can be understood that the position of the *Majelis Taklim* an-Najah is a non-formal educational institution. It will be very urgent and central to its purpose, namely, to build and improve an understanding of religious basics and the spiritual value of the women in the Sukarejo Village community. The study of the *Majelis Taklim* an-Najah is carried out in activities such as recitations in books or subject matter that include studies of *tawhid*, *fiqh*, and *tasawwuf*; this is carried out every week. One member of the *Majelis Taklim* stated:

“Through several types of activities, such as studies of *tawhid*, *fiqh*, and *tasawwuf*, the management seeks to increase the congregation’s knowledge of the basics of religion. It will affect the spirituality of the church. Besides that, it is also filled with Yasin and reading

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<sup>30</sup> Interview with Mrs. Azizah, an-Najah Majelis Taklim Member on December 23, 2021.

<sup>31</sup> Holt et al., “The Role of Religiosity in Dietary Beliefs and Behaviors among Urban African American Women.”

<sup>32</sup> Interview with Mrs. Siti Hawa, an-Najah Majelis Taklim Member on December 24, 2021.

the Koran so that tajwid members know more about the essence of life and can increase peace of mind and soul. More than that, the congregation can read the Qur'an fluently and worship by reading it. It is also part of strengthening the foundations of religion. We as Muslims still feel that we lack knowledge, so by attending this *Majelis Taklim* we recommend holding the recitation of the Qur'an and *Yasinan*.<sup>33</sup>

From the results of the researcher's interview with the members of the *majelis taklim*, it can be understood that through *yasinan*, prayer, and recitation of the al-Quran, the value of spirituality would also have an effect, in addition to improving knowledge about fundamental religious values learned by members. Therefore, every Muslim can get used to continuing to read the Qur'an, dhikr, pray, and study the Qur'an so that the changes are for the better, maintained, increased, and become the value of his worship, often chanting sentences *thaiyyibah*.

This spiritual development is generally carried out in two distinct but integrated processes: improving the understanding of religious basics and the practice of knowledge. Improved knowledge means that subject matter on religious basics is carried out during the recitation process of the *Majelis Taklim* an-Najah. While the learning method is generally carried out outside the recitation activities of the *majelis taklim*, this will significantly affect the dimensions of belief and the behavioral dimensions of the members of the *Majelis Taklim* an-Najah recitation congregation. One member of the *Majelis Taklim* stated:

“Members of the congregation always practice the results of their knowledge by reading the Koran at home. Consistency in practicing knowledge will increase the spiritual value of the congregation to bring peace to their lives. Reciting Yasin, *tablil*, and prayer activities done by women indirectly accustom women to being able to stay in touch with them.”<sup>34</sup>

The members of the recitation can also familiarize themselves with chanting and reading *shalawat* in the congregation before starting to read the Qur'an, *tablil*, and *yasinan*. The activity of chanting *shalawat* is also an expression of self in the form of love for Nabi Muhammad (PBUH) and to improve the spirituality of the members of the recitation congregation of the *Majelis Taklim* an-Najah. One member of the *Majelis Taklim* stated:

“We can feel peace and serenity when we recite the blessings. It is a form of our love for the Prophet Muhammad, as well as giving us peace when we finish reading the Qur'an and during *istighosah*, or the one-month-long sermon event which was also attended by the charismatic Acehese scholar, Waled Nu.”<sup>35</sup>

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<sup>33</sup> Interview with Mrs. Siti Radhiah, an-Najah Majelis Taklim Member on December 21, 2021.

<sup>34</sup> Interview with Mrs. Rosnawati, an-Najah Majelis Taklim Member on December 21, 2021.

<sup>35</sup> Interview with Mrs. Nurhafni, an-Najah Majelis Taklim Member on December 24, 2021.

Before starting and ending recitation activities at the *majelis taklim*, chanting *shalawat*, *Yasinan* is carried out as a routine activity, *tahlil* and grand recitation with an essential subject matter understanding of religion.

Activities like this also aim to form spiritual values regarding the behavioral dimensions of recitation members. In addition, they can establish *ukhuwah Islamiyah* relationships between recitation members, the *Majelis Taklim* an-Najah, Sukarejo Village. One member of the *Majelis Taklim* stated:

“This activity is carried out to establish friendship and provide insight into the knowledge and improve religious understanding for woman and make their hearts feel at ease; they understand the essence of friendship.”<sup>36</sup>

The recitation of the *Majelis Taklim* is a source of forum and place for communication, strengthens Islamic brotherhood and friendship among the congregation of the recitation of the *Majelis Taklim*, and improves spirituality in people’s more useful lives. Through this activity, it is hoped that fellow recitation members will meet and often meet and discuss to strengthen *ukhuwah Islamiyah* relations, stay in touch, and dialogue to get to know each other among members of the *majelis taklim*. One member of the *Majelis Taklim* stated:

“The existence of the *Majelis Taklim* an-Najah provides a lot of insight and coolness of the soul, many friends and can ask each other about the basics of religion when they do not understand religious teachings and laws.”<sup>37</sup>

### ***Constraints and strategies of Majelis Taklim an-Najah in improving understanding of the basics of religion and spirituality***

One of the factors that hindered the *Majelis Taklim* an-Najah in improving the understanding of religion and spirituality in Sukarejo Village was the low awareness and knowledge of participating in the *Majelis Taklim* an-Najah. It is due to their occupations as housewives, farmers, traders, and other activities, even as teaching staff. This obstacle is apparent during the planting and harvesting seasons. One member of the *Majelis Taklim* stated:

“As the chairman of the *majelis Taklim*, I have tried to invite women to participate in this recitation. It is quite difficult because of the business and the obstacles they face. The problem is when it is planting, or harvesting season, so they cannot attend. The other reasons are illness and other activities that cannot be left behind.”<sup>38</sup>

Busyness with personal activities is one of the causes of problems. It impacts the attendance of the members of the *Majelis Taklim* an-Najah is participating in the recitation activities of the

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<sup>36</sup> Interview with Mrs. Agus Maratna, an-Najah Majelis Taklim Member on January 10, 2021.

<sup>37</sup> Interview with Mrs. Azizah, an-Najah Majelis Taklim Member on December 23, 2021.

<sup>38</sup> Interview with Mrs. Siti Radhiah, an-Najah Majelis Taklim Member on December 21, 2021.

*majelis taklim*. Lack of awareness and perseverance and the willingness of members of the women to attend the *majelis taklim*. One member of the *Majelis Taklim* stated:

“The lack of interest or willingness of women to participate in these recitation activities is due to their lack of awareness because there are still members who are not present at each recitation. Sometimes this lack of interest is due to busyness or some who think that recitation activities are not that important to follow.”<sup>39</sup>

The lack of persistence and willingness of members of the *Majelis Taklim* an-Najah to take part in the recitation that there is still an assumption that recitation activities are less attractive to the community, and this is the main cause of the lack of persistence and willingness of women to take part in recitation activities.

The strategy and efforts to eliminate the obstacles faced by the *Majelis Taklim* an-Najah in building and improving understanding of the basics of religion and spirituality in Sukarejo Village, East Langsa District, Langsa City are to develop self-awareness of members of the *Majelis Taklim* an-Najah congregation to be more interesting. The interest in attending the majlis taklim recitation at this time the public's view of the *Majelis Taklim* is very decisive to raise awareness of the congregation members to participate in the activities by providing understanding and explanations to the members that this activity is significant and valuable for spirituality improvement. One member of the *Majelis Taklim* stated:

“We are trying to do our best for the *Majelis Taklim* so that the public can see that this activity is not just an ordinary activity but an activity that has many benefits, especially for a woman to deepen their religious understanding, so that changes in spiritual values and peace of mind.”<sup>40</sup>

Giving awareness to the woman to participate in *Majelis Taklim* that recitation activities are exciting activities and creating a sense of unity in the bonds of *ukhawah* in participating in an activity is exciting and very important. The woman usually stays at home doing housework. Still, by participating in recitation activities, they can learn about the basics of religion, easing their hearts and souls to improve their spiritual values.

There is an activity that the writer observes that these women give each other motivation and an invitation always to follow the activities of the *Majelis Taklim* an-Najah that this activity is significant and exciting. When the research observations were carried out, the woman looked very closely related to their *ukhawah* and friendship, and they seemed very compact when the recitation activities were carried out. This closeness was also visible during the *tabligh* remembrance and

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<sup>39</sup> Interview with Mrs. Rosnawati, an-Najah Majelis Taklim Member on December 21, 2021.

<sup>40</sup> Interview with Mrs. Zurrahmi, an-Najah Majelis Taklim Member on December 21, 2021.

*shalawat* Akbar activities. The woman tidied and cleaned the hall together, preparing meals and seeking funding for the event. One member of the *Majelis Taklim* stated:

“This is true; we maintain cohesiveness so that this event runs smoothly, and this activity aims to improve women’s religious understanding and friendship with each other.”<sup>41</sup>  
Uniting each other and maintaining the bonds of *ukhuwah Islamiyah* and friendship changes the values of behavioral attitudes in spiritual values.

## CONCLUSION

Based on the description above, it can be concluded that the recitation of the *Majelis Taklim* an-Najah, Sukarejo Village is an activity in improving understanding of religious basics and developing spiritual values for the women in Sukarejo Village, East Langsa District, Langsa City. It becomes a place for teaching and learning to understand religion—a means of communication to strengthen the relationship between *ukhuwah Islamiyyah*.

Spirituality values that affect the members of the an-Najah taklim congregation after understanding and improving the knowledge of the basics of religion are *the first* dimension of belief. Members of the recitation congregation feel closer to God, the presence of God in every activity of life, carrying out all God’s commands and leaving God’s prohibitions, regarding a more meaningful life and peace of mind. *Second*, the behavioral dimension includes being obedient in worship, practicing all sunnah practices, having good morals toward others, eliminating all forms of heart disease, being consistent in establishing relationships, and prioritizing etiquette with teachers, parents, and society.

The obstacles faced by *Majelis Taklim* an-Najah in advancing the Sukarejo village *Majelis Taklim* were the lack of awareness of the surrounding community to join and follow the existing *Majelis Taklim* and the unwillingness of the community to participate in the *majelis taklim*. Therefore, efforts were made to overcome the obstacles of the *Majelis Taklim* an-Najah in improving understanding of the basics of religion and spirituality, encouraging, and motivating the community, especially women, to be of importance and very useful in changing the value of spirituality by improving understanding of the basics of religion.

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<sup>41</sup> Interview with Mrs. Siti Radhiah, an-Najah Majelis Taklim Member on December 21, 2021.

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Interview with Mrs. Rosnawati, December 2021.

Interview with Mrs. Zurrahmi, December 2021.

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Interview with Mrs. Azizah, December 2021.

Interview with Mrs. Siti Hawa, December 2021.

Interview with Mrs. Nurhafni, December 2021.

Interview with Mrs. Agus Maratna, January 2022.