



Editor: Amal Hayati, M.Pd.

PROCEEDING OF INTERNATIONAL WEBINAR ON ISLAMIC EDUCATION AND COUNSELING

Steering Commite

Dekan: Dr. Mardianto, M.Pd

Wakil Dekan I: Prof. DR. Didik Santoso, M.Pd

Wakil Dekan II: Dr. Mara Samin, M.Ed

Wakil Dekan III : Dr. Rifai, M.Pd

Reviewer

Dr. Nefi Darmayanti, M.Psi., Psikolog

Nurhayani, S.Pd.I., M.Si.

Sri Wahyuni, M.Psi

Fauziah Nasution, M.Psi.

Dr. Abdul Aziz Rusman, M.Si.

Alfin Siregar, Saiful Akhyar Lubis, Rasyid Anwar Daimunte, Irwanto,
Ruslan Efendi, Nurussakinah Daulay, Ade Chita Putri Harahap,
Zaura Lestari, Sabhilla Khairunnisa, Siti Suhaila Ikhwani, Fauziah Nasution,
M. Arifin Ritonga, Maisaroh Ritonga, Junaidi Arsyad, Mutiara Aulia,
Siti Marisa, Cut Mawarni, M. Zahiri bin Awangmat, Eka Yusnaldi,
Rizky Aanda Syafitri, Nabilah Husna Br Tarigan,
Najja Barouatul Aufal.

Judul

**Proceeding Of International Webinar On Islamic Education And
Counseling**

Steering Commite

Dekan	: Dr. Mardianto, M.Pd
Wakil Dekan I	: Prof. DR. Didik Santoso, M.Pd
Wakil Dekan II	: Dr. Mara Samin, M.Ed
Wakil Dekan III	: Dr. Rifai, M.Pd

Reviewer

Dr. Nefi Darmayanti, M.Psi., Psikolog
Nurhayani, S.Pd.I., M.Si.
Sri Wahyuni, M.Psi
Fauziah Nasution, M.Psi.
Dr. Abdul Aziz Rusman, M.Si.

Penulis

**Alfin Siregar, Saiful Akhyar Lubis, Rasyid Anwar Daimunte, Irwanto,
Ruslan Efendi, Nurussakinah Daulay, Ade Chita Putri Harahap, Zaura
Lestari, Sabhilla Khairunnisa, Siti Suhaila Ikhwan, Fauziah Nasution,
M. Arifin Ritonga, Maisaroh Ritonga, Junaidi Arsyad, Mutiara Aulia, Siti
Marisa, Cut Mawarni, M. Zahiri bin Awangmat, Eka Yusnaldi, Rizky
Aanda Syafitri, Nabilah Husna Br Tarigan, Najja Barouatul Aufal.**

Editor

Amal Hayati, M.Pd.

Desain Sampul

Fimanda Arlita, S.Pd.

Cetakan Pertama; Januari 2023

(xiv+ 236 hlm); 15 x 23 cm

ISBN : 978-623-408-295-1

E-ISBN : 978-623-408-296-8 (PDF)

Institusi Pendukung / Kerja sama



Universitas Islam Negeri Sumatera Utara

Jl. William Iskandar Ps. V, Medan Estate, Kec. Percut Sei Tuan, Kabupaten Deli Serdang,
Sumatera Utara 20371

Website: <https://uinsu.ac.id>

e-mail: humas@uinsu.ac.id

Penerbit



Redaksi

Jalan Kapten Muktar Basri No 3 Medan, 20238

Telepon, 061-6626296, Fax. 061-6638296

Email: umsupress@umsu.ac.id

Website: <http://umsupress.umsu.ac.id/>

Anggota IKAPI Sumut, No: 38/ Anggota Luar Biasa/SUT/2020

Anggota APPTI, Nomor: 005.053.1.09.2018

Anggota APPTIMA (Afiliasi Penerbit Perguruan Tinggi Muhammadiyah Aisyiyah)

DAFTAR ISI

DAFTAR ISI	vii
PREFACE	ix
PREFACE OF EDITOR	xi
FOREWORD DEAN OF THE FACULTY OF TARBIYA H SCIENCES AND TEACHER TRAINING	xiii
 The Dynamics of Islamic Education Guidance and Counseling	1
A. The Function and Roles of Islamic Counseling Guidance in Education	3
<i>(Prof. Dr. Saiful Akhyar Lubis, M.A)</i>	3
B. The Urgency of Counseling Guidance Guidelines on The Quran and Hadith	27
<i>Rasyid Anwar Dalimunthe; Irwanto; Ruslan Efendi</i> ..	27
C. The Fundamental Approach of Islamic Counseling	45
<i>Alfin Siregar, M.Pd.I</i>	45
D. The Role of Guidance and Counseling in Addictive Cases: Literature Review.	58
<i>Prof. Dr. Nurussakinah Daulay, M.Psi</i>	58
E. Description of Parents' Attention to Children's Education in The Coastal Beach Village of Bagan Kuala and The Role of Counseling	73
<i>Ade Chita Putri Harahap, M.Pd. Kons</i>	73
 THE DYNAMICS OF ISLAMIC EDUCATION	83
A. The Implementation of Effective Islamic Education in Malaysia	85
<i>Dr. Siti Suhaila Ikhwan</i>	85
B. The Implementation of Contextual Teaching Learning Models at Darul Amin Islamic High School South East Aceh	94
<i>Muhammad Arifin Ritonga</i>	94
C. The Effectiveness of Islamic Education in The Student's Problem	107
<i>Maisaroh Ritonga, Junaidi Arsyad</i>	107

D. The Rise of Non-Formal Islamic Education: The Important Role of The Majelis Taklim for The Life of The Muslim Community in Medan _____	124
<i>Fauziah Nasution, M.Psi</i> _____	124
E. Islam Kaffah: The Urgence of Religious Moderation to Leaders in Law Enforcement Perspective QS. Al-Baqarah (143) _____	140
<i>Mutiara Aulia</i> _____	140
F. Human in The Perspective of Ibn Sina _____	153
<i>Siti Marisa, M.A. M.Psi</i> _____	153
 The Dynamics of Islamic Education Management _____	167
A. Madrasah Sipervisors Management in The Covid 19 Pandmeic: A Case Study of The Madrasah Supervisory Group (POKJAWAS) Ministry of Religion Deli Serdang Regency _____	169
<i>Cut Mawarni</i> _____	169
B. The Role of Islamic Educational Institution in Pacing The Future: The Experience of Seri Begawan Religious Teaching University College, Brunei Darussalam _	180
<i>Muhammad Zahiri Bin Awangmat</i> _____	180
 The Dynamics of Education and Technology _____	187
A. E-Learning _____	189
<i>Eka Yusnaldi, M.Pd</i> _____	189
B. Positive and Negative Impacts of Peer Conformity_	203
<i>Rizky Ananda Syafitri, M.Pdi; Nabiilah Husnaa Br. Tarigan; Najia Barouatul Aufa</i> _____	203
 GLOSARIUM _____	219
INDEKS _____	221
ABOUT AUTHOR _____	223
ABOUT EDITOR _____	235

PREFACE

Assalamualaikum Wr.Wb.

Alhamdulillah....Alhamdulillah

An appreciation that is proud of the participants, interviewees and organizers of the International Webinar event, has been organized by the Islamic Education Counseling Guidance Study Program, which has contributed brilliant ideas and materialized in scientific work contained in this proceeding. This proceeding is the output of the International Webinar activity of the Islamic Education Counseling Guidance Study Program which initiated the theme of Dynamics of Islamic Education and Counseling, containing four sub-chapters whose themes consist of cross-scientific disciplines, such as: Dynamics of Islamic Education Guidance and Counseling; Dynamics of Islamic Education; Dynamics of Islamic Education Management; and Education Dynamics, and Technology.

It is hoped that this international webinar will be able to strengthen the idea of 'wahdatul ulum' in developing knowledge in the field of guidance and counseling in Islamic education and its integration into other sciences. On this occasion, the committee would like to express their deepest gratitude to all participants, interviewees and committee involved in this activity. We hope that international webinar events will provide many personal benefits for the writers as well as publications that are meaningful for many people. We apologize for the mistakes and shortcomings in this activity. While surrendering to Allah SWT, we deliver this proceeding into the hands of readers with the hope that it will be useful.

Wassalamualaikum Wr. Wb

Medan, November 2022

Committee Head

Prof. Dr. Nurussakinah Daulay, M.Psi

PREFACE OF EDITOR

Alhamdulillahirabbil 'alamiin, Praise be to Allah SWT, who still provides endless grace and favors so that the process of working on this proceedings which is the output of an international webinar with the writers and speakers has been completed and can be published. Blessings and greetings are always poured out to the Prophet Muhammad SAW, thanks to his struggles we can enjoy knowledge that can be obtained from anywhere.

This proceeding is the result of an international webinar held by the BKPI FITK UIN SU Medan study program by inviting speakers from various countries in Southeast Asia. This book contains matters relating to Counseling Services, Implementation of Counseling Guidance Activities in Schools, Madrasah Management, Activities of Teachers and Educational Staff in Schools. This proceeding is also a form of implementation of the Tri Dharma of Higher Education which seeks to provide knowledge in the form of education and teaching.

This proceeding exists as a tool that can be used as a source of reference regarding the implementation of Guidance and Counseling in schools, as well as Educational Management activities related to Counseling Guidance. Just as BK activities in schools cannot be separated from the entire academic community in schools who participate in developing BK activities. This proceeding consists of several sections according to the author to make it easier for the reader to understand the contents of the book.

It is our hope that after the presence of this proceeding, we can add to the body of knowledge in the field of Guidance and Counseling, and can be utilized as best as possible by readers, guidance counselors/counselors and other related parties.

Medan, November 2022
Editor,
Amal Hayati, M.P

FOREWORD DEAN OF THE FACULTY OF TARBIYAH SCIENCES AND TEACHER TRAINING

September, 26 th 2022	08. Other Scientific Works. 8:03 a.m.	<i>Proceeding International of Islamic Education and Counseling in Empowering Islamic Educational Institution for The Future"</i>	BKPI Study Program
-------------------------------------	--	---	--------------------------

FOREWORD

Bismillahirrahmanirrahim

The Faculty of Tarbiyah and Teacher Training UIN North Sumatra Medan has now entered a fairly mature age, proven to be 50 years old to be part of IAIN and UIN North Sumatra Medan and remain at the forefront, especially in the number of students, and other qualities.

FITK's dreams of building civilization, not only from the management, academics, but also thousands of alumni spread across various professions, throughout the country and even abroad. It is the historical evidence, the facts of the day, and the obsession of the future that we continue to inspire.

2022 is the year when we are preparing ourselves in the framework of 55 years of FT-FITK IAIN-UIN North Sumatra Medan. Various activities, all started with the basis of the faculty's strategic plan as part of achieving the vision and mission and goals of UIN North Sumatra Medan. One of them is the writing of scientific papers from various circles including from seminars and workshops.

The series of scientific papers "Building Civilization with FITK UIN North Sumatra Medan" that we developed are:

01. Scientific papers manual

02. Scientific papers guidebooks
03. Scientific work of research results
04. Scientific work of the lecturer
05. Student scientific work
06. Scientific work of innovation and creativity
07. Collaborative scientific work
08. Other scientific works

The book *"Proceedings International of Islamic Education and Counseling in Empowering Islamic Educational Institution for The Future"*. This is the result of collaborative work from various parties at seminars and workshops of the Guidance and Counseling study program in the environment of FITK UIN North Sumatra Medan. We realize that many lecturers' experiences are related to learning, where representations of research, literature review, and information from print and electronic media, Scientific books become treasures that must be united in various themes of discussion.

We agree that today's education is faced with various problems, so solving efforts cannot be done by one discipline, transdisciplinary approach in learning, drafting Teaching materials are one of the answers. All the works of lecturers deserve our appreciation to be part of a form of academic awareness, especially Wahdatul Ulum as a scientific paradigm.

Through this testimonial book we want to provide a design of civilization, through commitment we will continue to be together, building collaboration from various lines is a continuation of our program.

Some of the scientific works that we have initiated today, as part of building civilization with FITK will continue to be indexed systematically hopefully with UIN North Sumatra Medan continues to carve good.

Medan, September 26th, 2022.

Dean.

Dr.Mardianto,M.Pd

Committee head's preface

D. The Rise of Non-Formal Islamic Education: The Important Role of The Majlis Taklim for The Life of The Muslim Community in Medan

Fauziah Nasution, M.Psi

Title

THE RISE OF NON-FORMAL ISLAMIC EDUCATION: THE IMPORTANT ROLE OF THE MAJLIS TAKLIM FOR THE LIFE OF THE MUSLIM COMMUNITY IN MEDAN

Author

Fauziah Nasution, M.Psi

Email

fauziahnasution@uinsu.ac.id

Affiliations

Univeristas Islam Negeri Sumatera Utara Medan

Abstract

This study aims to describe the role of the Majelis taklim in Medan City on religious understanding. This study uses a qualitative approach because the data obtained are processed and described in the author's description. In obtaining the data, the author uses the method of observation, interviews and documentation. Sources of data in this study include primary data sources, namely the results of interviews with caregivers, administrators and several congregations of the Sunday morning taklim assembly in Medan City, as well as secondary data sources derived from activity documentation. The findings from the role of the taklim assembly in Medan City are: 1. Strengthening the function of the taklim assembly as a center for teaching Islam more broadly 2. Developing the counseling function. 3. Develop economic and social potential

through community empowerment. 4. Make the taklim majlis as a forum for friendship and spiritual recreation. 5. Develop a function as a communication and information center. 6. Develop a role as a place for the development of Islamic culture. 7. Make majlis taklim as a social control institution.

Keywords

Majelis Taklim, Muslim Community, Nonformal

Introduction | مقدمة

Historical of Islamic education in Indonesia, the spread and development of Islamic education cannot be separated from the role of majlis taklim in Indonesia. Majlis taklim is one of the non-formal Indonesian Islamic educational institutions. Its existence which reaches almost all levels of Indonesian Muslim society is recognized as an institution that has an important role in the intellectual life of the nation's children.

Majlis taklim with all its problematic dynamics from the beginning of Indonesian history to the current modern era has contributed to the empowerment of the welfare of the people in Indonesia. This contribution is not only limited to the spread of religious knowledge and Islamic da'wah to various corners of the archipelago, but also in building the patriotic spirit of Muslim nationalism to expel the invaders in the past. In the era of globalization which is filled with the current post-truth phenomenon, majlis taklim is also believed to make a fairly influential contribution with its various activities, in forming an Islamic generation that excels in realizing a peaceful and prosperous country.

Seeing its role which is quite broad and large, this paper only tries to describe the existence of majlis taklim as a non-formal Islamic educational institution in the city of Medan. After that, several characteristics (materials, methods, and facilities) that characterize a taklim assembly will be described. Then it will be continued with the socio-political dynamics of the taklim majlis in empowering the people in the city of Medan so that they

can survive and continue to develop optimally so that they become a blessing for all mankind. It then ends with a conclusion that summarizes some of the important points studied in this paper.

Method | مله

The type of research used in this study is using a qualitative approach because the data obtained are processed and described in the author's description. In obtaining the data, the author uses the method of observation, interviews and documentation. Sources of data in this study include primary data sources, namely the results of interviews with caregivers, administrators and several congregations of the Taklim Council in Medan City, as well as secondary data sources derived from activity documentation.

Result and Discussion | مناقشة

A. Description of the increasing number of Majlis Taklim

From a historical point of view, assemblies of taklim with different dimensions have developed since the time of the Prophet Muhammad. At that time, various recitation groups emerged that were voluntary or unpaid which were commonly referred to as halaqah, namely recitation groups that were carried out, either at the Prophet's Mosque or at the Al-Haram Mosque. This recitation is marked by one of the pillars of the mosque as a place for the participants of each group to gather with a chosen cleric from friends. Thus, when viewed from the history of its birth, the taklim assembly is the oldest educational institution in Islam because it has been implemented long ago during the time of the Prophet Muhammad. Even though at that time it was not called a taklim assembly, the Prophet Muhammad had organized a periodic taklim system in Mecca, and the participants were not limited by gender and age. Likewise, among children at the time of the Prophet, a special recitation group or taklim was also developed called al-kuttab, teaching reading the Koran, which in later times became a kind of formal education for children, because in addition to reading the Koran also taught religious knowledge such as fiqh, monotheism, and so on.

In the Medina period, when Islam had become a real force in society, the organization of recitation or taklim developed more rapidly. Rasulullah SAW sat in the Prophet's Mosque giving

recitations to his friends and Muslims at that time. With this method the Prophet SAW has succeeded in broadcasting Islam, and at the same time succeeded in shaping the character and obedience of the people. The Prophet SAW also succeeded in fostering Islamic fighters who were not only valiant in the field of armed struggle to defend and uphold Islam, but were also skilled in regulating government and fostering people's lives. The recitation that had been carried out by the Prophet Muhammad was continued by his friends, tabi 'al-tabi'in and until now developed under the name of the taklim assembly, namely recitations that were nurtured and fostered by religious leaders.

During the heyday of Islam, especially when the Bani Abbas was in power, the taklim assembly was not only used as a place to gain knowledge, but also a place for scholars and thinkers to disseminate their findings or ijtihad. In this regard, it is quite possible to conclude that Islamic scientists in various disciplines at that time were none other than the product of the taklim assembly.

In Indonesia, especially in the early days of Islamic broadcasting by the former guardians, also used the educational model of the Taklim Council to convey da'wah. Thus, the taklim assembly is also the oldest educational institution in Indonesia. Along with the development of science and thought in regulating education, then formal educational institutions, such as Islamic boarding schools, madrasas, and schools grew.

The existence of the majlis taklim which has been going on for a very long time has contributed greatly to the Indonesian nation and the life of the community, especially Muslims (Muliati Amin, et al: 2018).

Many parents who do not have time to study in formal institutions because they have to be busy working both in offices and as entrepreneurs are helped to gain religious knowledge through majlis taklim, housewives too. Those who cannot access education at school can also participate in activities at the taklim majlis. The same is true for children who drop out of school, they can get an education again through this institution. The existence of majlis taklim has covered a lot of people's needs for religious education that are not touched by formal education (Budi Satria Rahman, 2019: 191).

The rampant growth of taklim majlis and the high interest of the community to this day to participate in taklim majlis activities then prompted the birth of the Majlis Taklim Contact Body (BMKT) which was initiated by Tuty Alawiyah in 1981, as the parent of taklim majlis throughout Indonesia at that time (Henny Yusnita, 2018:22). The declaration that the formation of the BMKT was enthusiastically welcomed by 19 leaders from the majlis taklim throughout JABOTABEK, and was attended by 1500 people as representatives of the 700 taklim assemblies in attendance.

In 2019, in order to anticipate the rapidly increasing development of majlis taklim, the Indonesian government issued a regulation governing the management of majlis taklim throughout Indonesia through Minister of Religion Regulation No. 29 of 2019. It was further explained that the consideration for the formation of this regulation was because the taklim assembly had a role. It is a strategic strategy to improve understanding, appreciation, and practice of Islamic teachings, as well as to maintain the integrity of the Unitary State of the Republic of Indonesia, so that to strengthen the role of the taklim assembly, regulations are needed.

B. Specificity of Majlis Taklim Education: Teachers, Content, Methods, Management

Majelis taklim is a non-formal Islamic institution. Thus the taklim assembly is not a formal educational institution such as a madrasa, school, or college. Some of the characteristics that characterize a majlis taklim that makes it different from other types of formal educational institutions include:

1. Material and Content

The material or material in a taklim majlis is something related to what is taught in the learning activities carried out. By itself this material is the teachings of Islam in all its breadth. Islam contains teachings about the way of life which covers all aspects of life, so the teaching of Islam means teaching about the way of life which contains the basic guidelines used by humans in living their lives in this world and to prepare for a prosperous life in the hereafter. Thus the subject matter of Islam is very broad covering all aspects of life. Broadly speaking, there are 2 groups of lessons that are usually used in the taklim assembly, namely the religious knowledge group and the general knowledge group.

The religious knowledge group, its teaching fields include:

- a) Tawhid, which discusses the oneness of God in terms of creating, controlling, regulating and letting worship only to him;
- b) Morals, which are related to material which includes commendable morals and despicable morals. Praiseworthy morals include sincerity, help, patience and so on. Disgraceful morals include arrogance, miserliness, sum'ah and lies, as well as lying and lust;
- c) Fiqh, which is related to fiqh material which includes prayer, fasting, zakat, and so on. In addition, it also discusses matters relating to daily experience which include the notion of obligatory, sunnah, halal, haram, makruh and permissible. It is hoped that after having this knowledge the congregation will comply with all laws governed by Islamic teachings;
- d) Tafsir, namely the science that studies the content of the Qur'an along with its explanation, meaning, and wisdom;
- e) Hadith, namely all the words, deeds, and provisions and approvals of the Prophet Muhammad SAW which are made into statutes or laws in Islam.

As for the general knowledge group, the themes presented are usually things that are directly related to people's lives. All of them are related to religion, meaning that in conveying these descriptions it cannot be separated from religious arguments, both in the form of verses of the Qur'an or the traditions of the Prophet, as well as examples taken from the life of the Prophet Muhammad.

Apart from that, the categorization of majlis taklim based on the content of the recitation according to Tuti Alawiyah can be classified into 5 (five) parts, namely:

- a) Majlis taklim does not teach routinely but only as a place to gather, read prayers, congregation and once a month the taklim board administrator invites a teacher to give a lecture, that's the content of the taklim assembly.
- b) Majlis taklim teaches basic knowledge and skills of religious teachings such as learning to recite the Koran or fiqh explanations.
- c) Majlis taklim teaches about fiqh, monotheism, or morals taught in preachers' speeches which are sometimes accompanied by questions and answers.
- d) Majlis taklim such as point 3 uses a book as a guide, plus a speech or lecture.

- e) Majlis taklim with lectures on the main lessons given written texts. The subject matter is adapted to warm situations based on Islamic teachings.

Addition and development of material can be done at the taklim majlis along with the progress of the times and the increasingly complex problems that require more precise handling. The form of the right and actual program according to the needs of the congregation itself is a good step so that the taklim assembly does not seem old-fashioned and backward.

2. Methode

The method or method comes from the Greek, namely metha and hodos. Metha means through or through and hodos means way or way. Method means the path or way that must be passed to achieve certain goals (Bukhori Umar: 2011: 180). So, the method in this case is how to present teaching materials in taklim majlis to achieve the goals that have been set. The better the method chosen, the more effective the achievement of goals optimally (Wina Sanjaya, 1997:127)

There are many kinds of teaching methods, but for taklim majlis not all of these methods can be used. There are teaching methods in the classroom that not all methods can be used. There are teaching methods in the classroom that cannot be used in taklim majlis. This is due to differences in school conditions and situations with the taklim majlis. There are several methods that are typically used in taklim majlis including:

a) Majlis taklim held with the lecture method, the lecture method is the method most preferred and used by the teacher in the learning process in the classroom, because it is considered the easiest and most practical to implement (Ismail: 2018) This method is carried out in two ways. First, public lectures, where the teacher or ustadz acts actively by giving lessons or lectures, while passive participants only listen to or receive the material being lectured. Second, limited lectures, where there is usually an opportunity to ask questions. So, both teachers or ustadz as well as participants or congregation are equally active. Majlis taklim yang diselenggarakan dengan metode halaqah. Dalam hal ini pengajar atau ustadz memberikan pelajaran biasanya dengan memegang suatu kitab tertentu.

b) Majlis taklim which is held with the mudzakah method, this method is carried out by exchanging opinions or discussing a

problem of opinion or discussion on an agreed issue to be discussed.

c) *Majlis taklim* which is held with mixed methods, meaning that the *Majlis taklim* organizes educational or recitation activities not only with one kind of method, but with various methods alternately.

3. Facilities and Infrastructure of the *Majlis Taklim*

In the Government of the Republic of Indonesia regulation number 57 of 2021 concerning national education standards, it is explained that educational facilities include furniture, educational equipment, educational media, books and other learning resources, consumables, and other equipment needed to support an orderly and continuous learning process. . While educational infrastructure includes land, classrooms, leadership rooms, educator rooms, administrative rooms, library rooms, laboratory rooms, workshop rooms, production unit rooms, canteen rooms, power and service installations, sports venues, places of worship, playgrounds. , recreation areas, and other spaces or places needed to support an orderly and continuous learning process (Article 25 of Government Regulation of the Republic of Indonesia Number 57 of 2021)

As a non-formal educational institution that is not bound by time or place, of course, infrastructure standards do not have to cover all the standards that have been set, especially for formal education standards as described above. The infrastructure facilities that are prepared or used at the *taklim majlis* are generally the minimum standards needed to expedite the activities of the learning process. The most important thing in the learning process at the *taklim majlis* is that there is a place and a convert or *ustadz* who will provide knowledge to the congregation.

Meanwhile, the place for the learning process at the *majlis taklim* itself is usually quite flexible. That is, learning can be held in mosques, prayer rooms, meeting halls, halls, rooms in an agency, family homes, fields, and others. Thus, the venue for the *majlis taklim* activity is very flexible, not tied to a particular place, building or space.

In addition to the place, other important facilities owned by the *taklim majlis* to support the *taklim* process are blackboards and stationery, books or manuals, and loudspeakers. If possible,

the facilities at the taklim assembly are equipped with technological media, such as computers/laptops, LCD, recording equipment and documentation tools (cameras), infocus, even if necessary the taklim assembly can use mass communication media both print and electronic, such as television stations, radio stations radio, newspapers, magazines, and bulletins to socialize teaching materials or lectures delivered (Ramayulis, 2004: 180).

C. Majlis Tk'lim and Socio-political Network

Denying government intervention in a country in the world of education is a necessity. This necessity is more because educational institutions can be the right and effective land in socializing political and religious issues (Umar al-Faruq, 2020:41). Therefore, we can understand how politics and education have a close relationship and relationship, because essentially a symbiotic relationship of mutualism occurs between the two. In order to maintain the existence and perpetuation of the seat of power, the authorities can use educational institutions as a means to secure positions from various policy criticisms made. On the other hand, strong financial support to support the continuity of the educational process is highly expected by educational institutions.

The various forms of how the government intervenes in educational institutions can be seen in every policy made by the government related to education issues. Government policies in managing education in Indonesia have undergone several changes, depending on the political map and who runs the wheels of government. Each minister of education in power has his own or group interests in formulating and establishing any existing policies. However, it needs to be underlined, morally ethically every policy formulated by the government must be able to make a significant contribution to improving the quality of existing education, because one of the benchmarks for the progress of a nation today is the quality of good education.

The existence of a strong relationship between politics and education is actually still a debate that has not found common ground among experts. Thomas H. Eliot, for example, views that political intervention in the realm of education will have an impact on the destruction of the school system. This view also received support from Edward Said who revealed, because political science is not a true science, the true science is a science

that is free from political intervention. Both views, at least, illustrate that when politics and education are juxtaposed, it can trigger great dangers. In another sense, political intervention in education can be a threat to the purity of the education, because in essence education is full of truth and sincerity. On the other hand, politics is filled with ambition and deceit.

It is undeniable that the link between politics and education in Indonesia is very strong. Not infrequently education is ridden by the lust of the rulers to smooth their path to government. Politicians make education as a luxury vehicle in perpetuating a power. In different words, existing educational institutions are part of an inseparable political constellation. One of the real forms of government politicization of education is through laws made to regulate the existence of education. In the 1945 Constitution article 31 paragraphs 1 and 2, it is explicitly stated that the government has arranged in such a way that education is directed as expected by the government. So, through the Ministry of Education, which was formed by the government, finally education in Indonesia must be bound by the education system that regulates it.

The system and rules made by the government for the world of education are also applied to Islamic religious education. The government through the Ministry of Religion has made regulations related to the interests of Islamic religious education to be in line with the government's vision and mission (Ahmad Darlis, 2018). Haidar, an expert on Islamic education, further explained that Islamic education in the national education system is divided into three, namely: 1) Islamic education functions as an educational institution; 2) Islamic education is functioned as a subject; and 3) Islamic education is functioned as a value. This view can lead to an understanding that Islamic education actually has an extraordinary role. Apart from being a place of transformation of knowledge, on the other hand, Islamic education is also knowledge itself in the formation of one's character and personality values. Meanwhile, according to Azzumardi, differences in orientation and perspective on the position and role of religion in life have also colored the birth of state policies on religious education (Haidar, 2014). Thus, it can be said that the birth of religious education policies in Indonesia

is strongly influenced by the pattern of understanding of policy makers.

Looking at the story of the majlis taklim journey in Indonesia since the old order government until now, the taklim majlis has played a major role in the political upheaval in Indonesia. One of the factors in the victory of the presidential candidate pair in Indonesia, the Jokowi-Ma'ruf Amin pair, cannot be separated from the role of the taklim assembly. The figure of Ma'ruf Amin, who in fact is a Nahdlatul Ulama (NU) cleric who has a large mass spread across various taklim majlis in Indonesia, often seeks voice support from various existing taklim majlis. In addition, the 212 incident at Monas Jakarta some time ago could not be separated from the role of the ulama and the taklim assembly in mobilizing the masses to join the 212 action. Whatever it is, it is clearly evident that the taklim majlis cannot be denied having a big role and has a strong relationship with the dynamic process of politics in Indonesia.

A similar phenomenon in 2019, majlis taklim in Indonesia was also surprised by the emergence of a policy from the Minister of Religion which issued Minister of Religion Regulation (PMA) No. 29 of 2019 concerning Majlis taklim. In the PMA that has been ratified, many regulate in detail about the institutions and activities that are in the taklim majlis. The Ministry of Religion argued that the issuance of this PMA was in the context of the government's presence in the management of control over the taklim majlis so that the government could find out the real data and conditions of the taklim majlis in Indonesia. In addition, the government can help each majlis taklim in terms of improving the quality of both teaching and institutional aspects as well as regarding funding.

Although the Ministry of Religion has assumed that this PMA product has been discussed with elements of the community, especially the manager of the Taklim Council, this Regulation of the Minister of Religion (PMA) is considered to tend to impose a will that leads to a dictatorial attitude. PMA No. 29 of 2019 is considered to be too restrictive and regulates freedom of organization in the taklim majlis. In this case the government is considered too involved in the realm of religion. The government should focus more on taking care of other bigger issues of the nation, such as the economy and people's welfare. Not to mention

that the PMA contains elements of indecision and inconsistency in the implementation of this policy. So it is not surprising that the effectiveness of PMA No. 29 of 2019 for the taklim assembly is highly questionable.

Many parties consider that the presence of PMA product No. 29 of 2019 is part of the government's assumption of the existence of a hard-line Islamic movement or radicalism and extremism. Some of what hard-line Muslims do has something to do with the majlis taklim, because this institution is one of the forums for delivering Islamic teachings. The issuance of this PMA is a form of government anxiety about the case of radicalism (deradicalization) that occurred in Indonesia, which is a global issue which was then politicized to become a major national issue in Indonesia, which is experiencing the rise of the Islamic movement. This attitude could be a form of government discrimination against Muslims. It is as if every act of radicalism is always pinned to Islam. In addition, the approval of PMA regarding the Majlis taklim is only an Islam phobia or a form of government fear of Islam alone. The government's attitude ultimately led to a lot of criticism, including those related to the urgency, procedures and regulations in making PMA policy No. 29 of 2019.

The various phenomena described above show how the majlis taklim as a significant community da'wah organization in society, has an authority that is often associated with various socio-political interests, such as:

- 1) Government interest. Majlis taklim is often used as a socialization domain for government programs and policies, both in small and large scales.
- 2) The interests of groups or groups. Often the existence of Majlis taklim and recitations that are held are used as a means of socializing the vision and mission of a particular group such as political parties (political parties), community organizations (ormas), and so on.
- 3) Individual Interest. Not infrequently taklim majlis founded and formed by someone with the intention of attracting the masses for a particular interest that is individual.
- 4) Educational Interests. With the emergence of various variants of religious understanding, it is not uncommon for majlis taklim to be established with the intention of

instilling a certain understanding in the congregation (Zaini Dahlan, 2018: 123).

Apart from the four interests above, Majlis taklim also functions as the center of Islamic learning, even today many also function as a place to learn entrepreneurship. Majlis taklim is able to provide religious knowledge, form morals and morals, internalize noble religious values which in the end are expected to be able to become problem solvers for the problems faced by society. Through majlis taklim, people can gain knowledge and good religious guidance because in general, as members of certain taklim majlis, the congregation has routine activities in participating in the recitation organized by the taklim majlis. Compared to self-taught religion from books, which sometimes get the wrong understanding, learning religion by joining the taklim majlis is considered more appropriate because it can directly receive teaching from religious experts who are qualified in their fields. (Mujahideen, 2018:12).

Conclusion | خاتمة

The simple description above provides evidence and confidence on how the existence and important role of the taklim majlis for the life of the Muslim community in Medan. In this final section, the author summarizes several points of conclusion and suggestions towards the revival of non-formal Islamic educational institutions: Majlis taklim.

1. Strengthening the function of the taklim assembly as a center for teaching Islam more broadly which includes a study of the main points of Islamic teachings related to the daily problems faced by Muslims themselves. The basic understanding of Islamic teachings such as dates, sharia, morality, aqidah, interpretation, and hadith should be integrated with the real life side that always appears in the daily life of the congregation.
2. Develop a counseling function. As one of the non-formal educational institutions, Majlis Taklim has the responsibility to educate and help its congregations to adapt to their community environment and have the ability to solve various life problems.
3. Develop economic and social potential through community empowerment. As a gathering place for the congregation,

the majlis taklim is expected to be a social media in communicating the development efforts of the people, both physically and mentally.

4. Make the taklim majlis as a forum for friendship and spiritual recreation. Majlis taklim not only functions as a place to study Islam, but is also able to give color to its congregation in fostering strong social solidarity between Muslims through friendship.
5. Develop a function as a communication and information center. Through the development of this function, it is hoped that the congregation will always get up-to-date information about the socio-cultural developments that are happening around them as well as world developments that are happening very quickly.
6. Develop a role as a place for the development of Islamic culture. As a non-formal educational institution, the taklim majlis can create its own culture, for example the culture in dress and jewelry which of course reflects how the congregation or the people involved in it should always get used to dress procedures in accordance with Islamic teachings.
7. Making the majlis taklim as a social control institution. With this control function, the existence of the taklim assembly will be increasingly needed in the midst of society.

Thus, it cannot be denied that the existence of majlis taklim in the social dynamics of the Muslim community will continue to exist in line with the development of Islamic da'wah. For this reason, in order to increase its role in empowering the congregation, who are generally Muslims in various social classes and levels of life, Majelis Taklim is required to continuously improve its quality so that it can play a bigger role in bridge the gap between the real conditions of Muslims and the development of an increasingly advanced world. Here, the majlis. taklim is required to become an agent of change, bringing the ummah of Islam to a more advanced condition in accordance with the purpose of da'wah, namely to become a khairu ummah community.

Bibliography | مراجع

- Ahmad Darlis. (2018). Analisis Terhadap Kebijakan Pemerintah Tentang Pendidikan Agama dan Keagamaan (Melacak Dampaknya Terhadap Pendidikan Islam). *Jurnal Tarbiyah*. Vol. 25, no. 2. <http://dx.doi.org/10.30829/tar.v25i2.320>
- Ahmad Sarbini. (2010). Internalisasi Nilai Keislaman Melalui Majelis Taklim, *Jurnal Ilmu Dakwah*, Vol.5, No.16. <https://doi.org/10.15575/ida.jhs.v5i16.355>
- Azyumardi Azra. (2009) *Dinamika Pendidikan Islam Pasca Kemerdekaan*, Jakarta: Raja Grafindo Persada.
- Budi Satria Rahman dan Jamaris Jamna (2019). Pendekatan Pengurus Dalam Menggerakkan Kegiatan Majelis Taklim, *Journal of Family, Adult, and Early Childhood Education*. Vol. 1, No.2.. <http://doi.org/10.5281/zenodo.3168292>
- Bukhari Umar. (2011). *Ilmu Pendidikan Islam*. Jakarta: Amzah.
- Haidar Putra Daulay. (2014). *Pendidikan Islam Di Indonesia Dalam Sistem Pendidikan Nasional Di Indonesia*, Jakarta: Kencana Prenada Media.
- Ismail. (2008). *Strategi Pembelajaran Agama Islam Berbasis PAIKEM*, Semarang: Rasail Media.
- Kementerian Agama Republik Indonesia, *Petunjuk Teknis di lingkungan Direktorat Pendidikan Diniyah dan Pondok Pesantren*.
<https://ditpdpontren.kemenag.go.id/web/petunjuk-teknis/>
- Kementerian Agama Republik Indonesia, *Struktur Kementerian Agama Republik Indonesia*. <https://kemenag.go.id/>
- Mas'ud, Abdurrahman.(2006). *Dari Haramain ke Nusantara: Jejak Intelektual Arsitek Pesantren*. Jakarta: Kencana.
- Mujahidin. (2018). Urgensi Majelis Taklim Sebagai Lembaga Dakwah Di Masyarakat, *Jurnal Alhadharah*, Vol.17, No.33. <http://dx.doi.org/10.18592/alhadharah.v17i33.2372>
- Muliati Amin, dkk. (2018). Gerakan Sosial Keagamaan Masyarakat Perspektif Pendidikan Islam: Majelis Taklim Al-Mu'minat, *Jurnal Ilmu Aqidah*, Vol. 4, No. 2, 2018. <https://doi.org/10.24252/aqidahta.v4i2.6883>
- Peraturan Pemerintah Republik Indonesia Nomor 57 Tahun 2021 tentang Standar Nasional

- Pendidikan.<https://jdih.kemdikbud.go.id/arsip/Salinan%20PP%20Nomor%2057%20Tahun%202021.pdf>
- Ramayulis. (2004). *Ilmu Pendidikan Islam*, Jakarta: Kalam Mulia.
- Roestiyah NK. (2001). *Strategi Belajar Mengajar*, Jakarta: Rineka Cipta.
- Umar al-Faruq. (2020). Politik dan Kebijakan tentang Majelis Taklim di Indonesia, *Al-Murabbi*, Vol. 5, No. 2. <https://doi.org/10.35891/amb.v5i2.2138>
- Undang-undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. https://jdih.bpk.go.id/wp-content/uploads/2012/03/UU_no_20_th_2003.pdf
- Wina Sanjaya. (1997). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*, Jakarta: Rineka Cipta.
- Zaini Dahlan.(2018). Kebijakan Pemerintah Orde Baru Terhadap Majelis Ta'Lim. *Al-Fatih: Jurnal Pendidikan dan Keislaman*, Vol.1, No.1,. <http://jurnal.stit-al-ittihadiyahlabura.ac.id/index.php/alfatih/article/view/7/7>
- Zamhari, Afir.(2010). *Rituals of Islamic Spirituality: A Study of Majlis Dhikr Groups in East Java*. Canberra: ANU E Press.