

## Model of Islamic History Learning in Majelis Taklim in Indonesia As-Syafi'iyah

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### Abstrak

Penelitian ini bertujuan untuk mendeskripsikan model komunikasi dan metode pengajaran yang digunakan oleh para ustaz dalam menyampaikan materi keagamaan di majelis taklim. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif, dengan data yang diperoleh melalui wawancara, observasi, dan studi pustaka. Metode dakwah seperti *hikmah* menekankan pada kebijaksanaan dalam menyampaikan pesan, dengan menyesuaikan metode penyampaian sesuai dengan konteks dan karakteristik penerima pesan. Sementara *mujadalah* melibatkan diskusi dan dialog konstruktif untuk memperjelas dan memperkuat argumen, sering digunakan dalam konteks perdebatan dan perbedaan pendapat. Metode ini telah digunakan jauh sebelum *mau'idhah hasanah* menjadi fokus utama, yaitu metode penyampaian ajaran dengan pendekatan yang lembut dan bijaksana, serta disesuaikan dengan karakteristik audiens. *Mau'idhah hasanah* telah digunakan sejak masa kenabian, awalnya untuk menyampaikan ajaran kepada masyarakat dan penyebaran awal Islam, setelah Nabi Muhammad SAW diangkat sebagai rasul, dan metode ini terus digunakan dan dikembangkan selama periode Mekkah dan Madinah.

**Kata kunci:** model pembelajaran, sejarah agama Islam, majelis taklim Indonesia.

### Abstract

*This research aims to describe the communication models and teaching methods used by the ustaz in delivering religious material in majelis taklim. This research uses a qualitative approach with a descriptive method, with data obtained from interviews, observations, and literature review, namely The method of da'wah such as hikmah emphasizes wisdom in delivering messages, adjusting the delivery method to the context and characteristics of the message recipients, while mujadalah involves constructive discussions and dialogues to clarify and strengthen arguments, often in the context of debates and disagreements. This was used long before mau'idhah hasanah became the main focus of this method, delivering teachings with a gentle and wise approach, and tailored to the characteristics of the audience. And mau'idhah hasanah has been used since the time of the Prophethood, initially to convey teachings to the community and the early spread of Islam. after Prophet Muhammad (PBUH) was appointed as a messenger, and it was used and developed during the Mecca and Medina periods.*

**Keywords:** learning models, islamic religion history, Indonesian talim council.

### INTRODUCTION

In Islamic religious education Majlis Taklim As-Syfiyah is one of Islamic educational institution based on the Shafi'i school of thought in Indonesia, while The As-syfiyah study group plays an important role in enhancing the understanding of Islam. Islam among the community. Having an important role in shaping character and

good character and a good Muslim. One of the Islamic educational institutions that plays a role in enhancing the understanding and experience of Islam in Indonesia is the As-syafiiyah study group, while the As-syafiiyah study group is an institution non-formal education that organizes religious studies and Islamic teachings for the general public, in recent

years, the As-syafiiyah study group has developed rapidly in Indonesia and became one of the trusted Islamic educational institutions trusted by the community. However, there are still many challenges faced by the majlis the As-syafiiyah taklim in improving the quality of Islamic religious education, By therefore, research on the Islamic education model at the As Safiiyah Taklim Assembly Safiiyah in Indonesia is very important to be conducted.

This research aims to understand the model of religious education used by the As Syafiiyah study group Syafiiyah and how the model can enhance understanding and experience Islamic religion among the community. thus, researchers are expected to contribute to the development of Islamic religious education in Indonesia and improving the quality of the As-syafiiyah majlis taklim as an effective non-formal educational institution effective in enhancing the understanding and experience of Islam.

## **METHODS**

Researchers can conduct a systematic analysis and focus on the formulation problem, the method used in this research is, research method with qualitative approach. Qualitative research is considered more suitable for understanding the modelthe improvement of understanding and experience of religious teachings in the As-Syafiiyah

study group. can be explained that the qualitative research is one of the research procedures that can produce descriptive data in the form of appropriate qualitative research methods because in this case, the researcher can conducting directly with research using interview techniques, observation, and using snowball sampling technique and data excavation.

## **RESULTS AND DISCUSSION**

From the results of the research and discussion, with the implementation of the learning modelthe majlis taklim used by As-Syafiiyah employs a learning model that based on the study of Islamic books, and the presence of regular lectures and discussions that areimplement, and the methods used in the learning include methodslecture, question and answer, and discussion. Meanwhile, the quality of learning at the As Syafiiyah majlis taklim Syafiiyah was rated well by the study group participants, with an average score of 8.5 out of 10.participants. with the presence of supporting factors, it can influence the quality of learning atAs-Syfiiyah Taklim Assembly includes the quality of the Ustadz along with learning facilities andlearning environment of the students. 7 With the presence of effective learning modelsthat learning model which can be used and enhance understanding and experienceIslamic religion among the community. while as a teacher called ustad has an important role in improving the quality of learning in majlis taklim

with very adequate learning facilities by improving the quality learning in that majlis taklim as well as a conducive environment and improving the quality of enthusiastic learners. The presence of a pedagogical aspect with the learning model Islamic religion in the As-Syafiiyah Taklim Assembly, including the learning theories used with a focus on the discussion of the Islamic education model at the As-syafiiyah study circle As-syafiiyah, including the content of the material taught with social aspects. that learning model is like the Islamic learning model at the As Syafiiyah Taklim Assembly Syafiiyah includes interactions between ustadz and educators as well as instructors and participants of the study circle with evaluation aspects Islamic learning model in the majlis taklim with the evaluation method used.

The history of the As-syfiyah council was established in 1993 by KH Abdullah Syafii. in Jakarta. This institution aims to educate Muslim men and women as citizens. A nation that is aware of its responsibilities to Allah SWT. With the presence of as-syfiyah education syfiyah can organize education starting from early childhood education upto higher education institutions with this organization aim to have non-formal education programs like majlis taklim and regular study sessions that are held daily with various activities such as regular study sessions, the study of classical Islamic texts, and

social activities social activities, and this institution also has a radio and polyclinic that serve the community with locations including those in South Jakarta and Bekasi, and the As-syafiiyah institution has educational complex pesantren in several areas and the presence of a majlis taklim associated with associated with As-Syafiiyah. the location of the As-syafiiyah religious gathering is on Haji Icing Street, West Jakarta. 11810. The Islamic Higher Education Foundation As-Syafiiyah Jakarta is located on Al-Barakah Mosque Street No. 17, Bali Mataram, Tebet, South Jakarta in activities at The As-syafiiyah majlis talim has an educational environment that includes regular study sessions and the study of Islamic texts. Islamic books, while Islamic educational institutions have programs for educating children. children and adults, some of the Islamic boarding schools in Jakarta have names that similar to the Syawarifiyah Islamic boarding school and the Al-Miftahiyah Islamic boarding school. Meanwhile SMK Islam As-syafiyah is located in Bukit Duri Slt 12, South Jakarta.

#### **History of the Establishment of DKMT As-Syafiiyah**

From the committee and the Takrim Council, it was established on January 1, 1981, under contract. more than 700 Majlis Taklim. Started by Tutty Alawyah from Uztazah, a Mboriga who has been

active in the majlis taklim since then, when she was still very young. At the beginning the BKMT education aims to improve the quality of learning in the majlis taklim by forming a public forum as a means of communication among the majlis taklim in Jakarta and its surrounding areas. when the time is running and BKMT is being held actively attended by many majlis taklim from various majlis taklim in Jakarta.

Tutty Alawiyah who had become a very famous ustazah at that time, increasingly known by known by people and recognized in society Tutty also hopes that the jalis taklim will have a lot of dignity. Not only as a place for teaching but also to produce learning Islam, but it can also serve as a place for contribution and for people to seek knowledge, knowledge and society. BKMT can also prove that the major pioneers of the organization the majlis taklim since 1991, at DKMT Tutty held a major event at the Stadium Main Bung Karno and featuring Tien Soeharto. This major event serves as a benchmark, to become the host of a major event at BKMT. More than 100.10 pilgrims of the assembly gathering and becoming a symbol of enthusiasm for BKMT throughout Indonesia. With the progress of BKMT becoming even more widespread and marked by an increase the presence of BKMT in all provinces of Indonesia.

Through various activities and programs BKMT can play an active role in leadership and the state's response to strategic and public issues, not only expanding celebrations in the field of Dawah but also the presence of education and social aspects, but also in strengthening the economy, which enhances national insight and so far BKMT has made a significant contribution to improve the quality of society. And move to become part of the front line struggle and empower people through philosophical values and the founder professor Hj. Tutty Alawiyah is very devoted and has a strong spirit in fighting for the benefit and the glory of unity in conveying the teachings of Islam.

### **Taklim in Enhancing Religious Understanding**

Majelis taklim as a non-formal educational institution located in the midst of the community plays a very significant role for the congregation. In terms of religion, majelis taklim provides a significant contribution or donation to society, because the main purpose of majelis taklim itself is to teach about religious knowledge religious knowledge. Majelis taklim is a platform for the community to continuously seek knowledge. knowledge, especially knowledge about Islamic religion. So that the majelis taklim should always optimize its functional role in society.

Majelis taklim is community-based educational institution characterized by Islamic values that in its implementation has educational principles with an open system and a process that lifelong. The presence of majelis taklim in society has brought benefits and welfare for the community, especially for those who are members and its congregation. As parents, they should have knowledge in educating their children. their children, but many of them have low education, lack knowledge knowledge and insight due to limited economic conditions, which becomes an obstacle for them to acquire the knowledge they need.

### **Faith Development**

The role of the majelis taklim, which has been quite dominant so far, is in nurturing the soul and the spiritual mental of its congregation, so that many of them become more obedient worship, strong in faith, and active in preaching. This is inseparable from the activities majelis taklim that is always closely related to issues of religion, faith, and piety instilled through Majelis Taklim conducted intensively, regularly, and sustainable, attended by all the congregation and the management of the study group itself. 12 And the Qur'an and the Sunnah. in a society that holds a strategic position in fortifying the faith of the community from various influences that can damage their belief. This this will be more felt in this

era because currently the challenges and disturbances to faith are increasingly widespread, in addition to the increase in activities of polytheism, immorality, and immorality in the lives of people around the world that can no longer be controlled.

Based on that, majelis taklim has a very strategic role because of its presence directly in the midst of the community. In addition, majelis taklim has potential and strength great in facing various challenges and obstacles to the faith of the community so that the activities carried out by this majelis taklim can truly fortify faith and strengthen their belief.

### **Sunnah will guide your life.**

As we know, one of the functions of the Qur'an is as a guide for human life. By adhering to the Qur'an, every believer will be able to lead a more directed life. However, in reality, many people are still unable to understand the Qur'an because its content is too global, requiring a deeper understanding to grasp the essence of the Qur'an itself. For that reason, a study of tafsir is necessary. One of the study circles that uses tafsir as its study material is in the study circle. The main material presented in the Majelis Taklim is the study of the al-Ibriz tafsir book. the interpretation of al-Ibriz and specifically for the question-and-answer session.

This Tafsir al-Ibriz in its interpretation uses the Javanese language

or what is commonly called Arabic Pegon, which means the writing uses Arabic script, but the language used is Javanese. Especially by the congregation, which is mostly composed of older people, and not also includes the possibility of younger congregants, so the language used when explaining its meaning, it is also interspersed with Indonesian. Thus it is hoped that after attending this Majelis Taklim, the community will better understand the Qur'an so that they can firmly uphold the teachings of Islam found in the Qur'an. that.

#### **Place to Study Religious Knowledge**

There is no doubt that every Muslim must receive religious guidance. religious education so that their souls do not thirst for Islamic values, allowing them to control themselves and become individuals in accordance with the teachings of Islam. Religious education cannot be overlooked to realize a generation with strong mental and spiritual resilience, shaping character, and strong faith. Islam must be utilized optimally to support all activities of their religious life. Human quality is needed in the future will come to face increasingly fierce competition in the outside world. Therefore there is a need for quality education. One of the places for organizing education that can help realize this is the majelis taklim. Majelis Taklim becomes an alternative institution for congregants who do not

have enough energy, time, cost, and opportunity to study religious knowledge through formal education. Considering that seeking knowledge is an obligation, especially for Muslims, then the existence of majelis taklim becomes one of the alternatives that makes its presence possible for all age groups and social strata to learn and pursue religious knowledge.

Based on the results of the interview with the source mentioned above, it can be known that the main purpose of the congregation attending the Majelis Taklim is to gain religious knowledge. Not only for the older generation, but also for the younger generation because seeking religious knowledge is very important. For that reason, the Majelis Taklim this Sunday morning becomes one of the places to learn religious knowledge.

#### **CONCLUSION**

With the presence of the Islamic education model at the As-Syafi'iyah study circle in Indonesia plays a very important role in enhancing the understanding of Islam. among the community by using a learning model based on Shafi'i school of thought, and the As-Syafi'iyah study circle can enhance the religious quality in society and develop their love for Allah and His Messenger. becomes important its presence within the community because it plays a significant role in establishing community life by recognizing religion as a

foundation for the communities that still lack understanding of religious knowledge with the presence of methods the da'wah communication methods applied by the ustad and ustazah in delivering da'wah in the development of the local community's religious understanding, such as mauidhah hasanah by using the local language in delivering sermons wrapped with verses or fundamental preaching materials to ensure they align with knowledge or understanding of the congregation.

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dan dimensi manusia . Jika  
berdasarkan dimensi ruang , suatu  
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