

## Role of Majelis Ta'lim Mahabbatul Khadijah in Fostering Religious Education for Young Women in Kediri Sedayu Village, West Lombok

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**Abstract:**

*This study examines the role of Majelis Ta'lim Mahabbatul Khadijah in fostering religious education for young women in Kediri Sedayu Village, West Lombok. The formulation of the main problem discussed is how the role of this majlis ta'lim or Islamic forum is to foster religious education for young women in Kediri Sedayu Village, West Lombok, and how the coaching process is. This study aims to find out how the role of this majlis ta'lim is to foster religious education for young women in Kediri Sedayu Village, West Lombok, and how the coaching process is. This study indicates several roles of the majlis ta'lim Mahabbatul Khadijah in fostering the religious education of young women in Kediri Village, West Lombok, as a place for teaching and learning to increase religious knowledge, a place to build networking, and a place of study for free. Meanwhile, the coaching process carried out by the majlis ta'lim in fostering the religious education of young women is by conducting study activities and practicing religious values such as holding clean Friday programs and social services. For example, clean Friday programs such as cleaning the prayer rooms or mosques in Kediri Sedayu Village, West Lombok. Meanwhile, the form of social service activities carried out by the Mahabbatul Khadijah majlis ta'lim such as providing donations to orphans and responding to natural disasters. This research implies that it is hoped that the majlis ta'lim Mahabbatul Khadijah will be able to contribute to society, especially to young women, in order to add insight into Islamic religious education.*

**Abstrak:**

Penelitian ini mengkaji tentang Peran Majelis Ta'lim Mahabbatul Khadijah dalam Membina Pendidikan Keagamaan Remaja Putri di Desa Kediri Sedayu Lombok Barat. Fokus penelitian utama yang dibahas adalah bagaimana peran majlis ta'lim Mahabbatul Khadijah dalam membina pendidikan keagamaan remaja putri di Desa Kediri Sedayu Lombok Barat dan bagaimana proses pembinaan yang dilakukan oleh majlis ta'lim Mahabbatul Khadijah dalam membina pendidikan keagamaan remaja putri di Desa Kediri Sedayu Lombok Barat. Tujuan penelitian yang pertama yaitu untuk mengetahui bagaimana peran majlis ta'lim Mahabbatul Khadijah dalam membina pendidikan keagamaan remaja putri di Desa Kediri Sedayu Lombok Barat dan bagaimana proses pembinaan yang dilakukan oleh majlis ta'lim Mahabbatul Khadijah dalam membina pendidikan keagamaan remaja putri di Desa Kediri Sedayu Lombok Barat. Hasil penelitian ini menyebutkan bahwa ada beberapa peranan majlis ta'lim Mahabbatul Khadijah dalam membina pendidikan keagamaan remaja putri di Desa Kediri Lombok Barat, yaitu: sebagai tempat belajar mengajar untuk meningkatkan pengetahuan keagamaan,

jaringan komunikasi dan silaturahmi, sebagai tempat pendidikan yang tidak membutuhkan biaya. Sedangkan proses pembinaan yang dilakukan oleh majlis ta'lim Mahabbatul Khadijah dalam membina pendidikan keagamaan remaja putri di Desa Kediri Sedayu Lombok Barat, yaitu: dengan melakukan kegiatan kajian dan melakukan praktik nilai-nilai keagamaan seperti mengadakan program jumat bersih dan bakti sosial. Adapun contoh program jumat bersih seperti membersihkan musholla-musholla atau masjid yang ada di Desa Kediri Sedayu Lombok barat. Sedangkan bentuk kegiatan bakti sosial yang dilakukan majlis ta'lim Mahabbatul Khadijah seperti mengadakan santunan anak yatim, dan tanggap terhadap bencana. Implikasi dari penelitian ini yaitu diharapkan majlis ta'lim Mahabbatul Khadijah mampu memberikan kontribusi yang baik kepada masyarakat khususnya remaja putri guna untuk menambah wawasan tentang pendidikan agama Islam.

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## INTRODUCTION

Education is a conscious effort of adults to guide, direct or condition immature people to reach maturity.<sup>1</sup> Education is also a series of human empowerment processes toward *taklif* (maturity), both intellectually, mentally, and morally to carry out human functions that are carried out as servants before their *Khaliq* and as custodians (Khalifah) on the earth.<sup>2</sup> Religious education is needed by the community in building Muslim personalities in the hope of giving birth to young religious generations. Islamic religious education as part of educational activities in an Islamic society adheres to the principle of mature members of the Islamic community understanding and practicing Islamic values so that their understanding of Islam becomes complete (Kaffah).<sup>3</sup>

Religious education is held to develop knowledge and attitudes and make them become Muslims who can

practice the teachings of Islam in their daily lives. This teaching can be done through formal education and non-formal education, one of which is a non-formal education unit is an Islamic forum. This forum is generally born and grows from society, especially the Muslim community interested in Islamic education. The community as the founder of the forum can be in the form of individuals, mosque administrators, professional circles, religious organizations, or other community groups. The management can be under the coordination of the community, agencies, or the forum institution itself, all of which are generally oriented to public education.<sup>4</sup>

One form of religious education built by the community as a forum to instill religious values is to form a forum assembly. Members of the forum in the community usually consist of parents. However, it is different from the forum in Kediri Sedayu Village, West Lombok, which established a particular forum for young women in the village, namely Majlis Ta'lim Mahabbatul Khadijah. Mahabbatul Khadijah Islamic Forum is

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<sup>1</sup>Suroso Abdussalam, *Sistem Pendidikan Islam*, (Bekasi: Sukses Publishing, 2011), 24.

<sup>2</sup>Baharudin, *Sosiologi Pendidikan*, (Mataram: Sanabil, 2016), hlm. 46.

<sup>3</sup>Syamsidar, "Strategi Komunikasi Majelis Taklim Nurul Ishlah Sebagai Media Pendidikan dalam Meningkatkan Kesadaran Beragama", *Jurnalisa*, Vol. 04, Nomor 1, Mei 2018, 123.

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<sup>4</sup>Syamsidar, 121-122.

an independent institution, meaning that this forum is not under the auspices of mosques, institutions, or other institutions. This Islamic Forum was founded on the initiative of Ustazah Dwi Yulianti whose primary purpose is to provide Islamic education and fill young women's free time with activities that contain religious values. So that with the forum, especially young women in the village of Kediri Sedayu, West Lombok, they can have a broad understanding of religion and good practice in their daily lives.

From the researcher's interview with Ustazah Dwi Yulianti as the initiator and coach of the forum on January 27, 2022, Dwi Yulianti explained that the Mahabbatul Khadijah forum was formed on January 3, 2018. This assembly was formed based on the desire or initiative of the builder forum so that in Kediri Sedayu Village, there is a special majlis for young women. Then Ustadzah Dwi Yulianti intended to give the name Mahabbatul Khadijah which means Khadijah Lover because she was motivated by the faith and morals of the Prophet's first wife. She so gave up everything he had to defend the religion of Allah, namely Addinul Islam. This Islamic forum was formed as a gathering place for fellow women or to connect friendships between women, to complete the facilities for studying, which is to become a place to learn Islamic Shari'a knowledge, *aqidah*, *akhlak*, *fiqih*, *tauhid*, and others. This assembly formation was also based on the assistance and support of the advisors of the Ikhwan assembly, namely Ustadz Muhammad Hamdi and Habib Novel bin Alwyn Syihab and Habib Hadi bin Agil; for his support,

the Mahabbatul Khadijah assembly was formed.<sup>5</sup>

From the results of initial observations made by researchers on March 4, 2022, at Mahabbatul Khadijah forum, researchers observed the existence of a forum in Kediri Sedayu Village's significant contribution for young women to master religious knowledge, which then had a level of practice good in everyday life. Like young women's enthusiasm in learning to deepen their religious knowledge, which is directly mentored by Ustaz or ustazah, who are already proficient in their respective fields. Judging from the form of activities they do, because this is a forum for young women, the concept is more directed at teenagers. They make a recent breakthrough; for example, because the teenager prefers something new, this forum assembly holds an activity to go to the beach to conduct an evaluation. Meanwhile, the Mahabbatul Khadijah forum social activities positively impacted the poor, including compensation for orphans. In 2018 this forum assembly gave donations of food and clothing to residents of East Lombok who were hit by a landslide at that time.

They provide experience in the Islamic forum itself as coaches invite members of the forum to participate in positive activities outside those held by other Islamic organizations, such as fulfilling invitations to take part in studies from another Islamic forum to gain additional education and experience. They run this collaboration solely so that they can increase their knowledge about Islamic religious education and can train themselves personally on how to be valuable people for others and not only for

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<sup>5</sup> Dwi Yulianti, (Pembina Majelis Ta'lim Mahabbatul Khadijah), *hasil wawancara tanggal 4 Maret 2022*.

personal use.<sup>6</sup> Thus, young women in the village of Kediri Sedayu, West Lombok, are part of the community who receive religious education through the forum they form. This education is so that they can learn a lot about the teachings of Islam and can practice it in their daily lives. Based on the above background, the researchers are interested in conducting research with the title: "The Role of Majlis Ta'lim Mahabbatul Khadijah in Fostering Religious Education for Young Women in Kediri Sedayu Village, West Lombok.

## THEORETICAL SUPPORT

### 1. The Concept of Majlis Ta'lim

The word ta'lim in the sense of education is a word that was first used by the da'i in the word at-tarbiyyah. The word al-ta'lim, part of education, is widely used for non-formal educational activities. The first educational and teaching activities were carried out by the Prophet Muhammad. at the house of al-Arqam (dāral-aqām) in Mecca, it can be called majlis ta'lim.<sup>7</sup> In the Indonesian dictionary, the definition of majlis ta'lim is an institution (organization) as a place for recitation, and the word majlis among scholars is a non-governmental community institution consisting of Islamic scholars.<sup>8</sup>

Majlis ta'lim is a popular word in Indonesia. However, the word majlis ta'lim is a compound word from Arabic. The word majlis means a seat, while the word ta'lim means learning. So the majlis ta'lim is a place for learning Islamic sciences for the Muslim community. Religious

education programs using the majlis ta'lim sometimes use places as learning places, namely the ustadz's or teacher's house, prayer room, mosque or hall that can accommodate the congregation of the majlis ta'lim.<sup>9</sup> The term or definition of majlis-ta'lim is a non-formal educational institution that has a relatively large number of congregations, heterogeneous ages, has a religious-based curriculum, and flexible time according to the needs of the congregation.<sup>10</sup> The basis of this Islamic forum as a da'wah institution in carrying out its activities is the word of Allah SWT. QS. Al-Mujadilah [58]:11:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

*"O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do."<sup>11</sup>*

Regarding the above argument, the Ministry of Religion Affairs interprets: O you who believe, when it is said to you, "Be generous in the assembly for those who come after

<sup>6</sup>Hasil Observasi Tanggal 5 Maret 2022.

<sup>7</sup>Abuddin Nata, *Ilmu Pendidikan Islam*, (Cat. II; Jakarta: Kencana. 2012), 13.

<sup>8</sup>Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia Pusat Bahasa*, (Jakarta: PTGramedia Pustaka Utama, 2008), 859.

<sup>9</sup> Syaeful Rokim, "Manajemen Pendidikan Keagamaan Majlis Ta'lim Azzikra", *Jurnal Islamic Management*, Vol. 1, Nomor 2, Juli 2018, 276-277.

<sup>10</sup>Hj. Kustini, *Peningkatan Peran Serta Masyarakat dalam Pendalaman Ajaran Agama melalui Majlis Ta'lim*, (Jakarta: Puslitbang Kehidupan Keagamaan Sukses, 2007), 32.

<sup>11</sup>Kementrian Agama RI, *Al-qur'an dan Terjemahan*, (Jakarta: Dharma Karsa Utama, 2017), 543.

you, "be spacious! Surely Allah will provide space for you in His mercy, in places, chests, sustenance, heaven, and others. When it is said, "Stand up so that it is easy for those who come, then stand up immediately; indeed, Allah will exalt the position of those who believe among you in this world and in heaven and raise those who were given knowledge to several degrees, both in the world and in the hereafter because they combine knowledge and deeds. Allah is Knowing of all that you do. This verse is a threat to people who disobey orders."<sup>12</sup>

## 2. The Role of Majlis Ta'lim in Society

According to Abu Ahmadi, the role is a complex of human expectations for the way individuals should behave and act in certain situations based on social status and function.<sup>13</sup> The term role in the "Kamus Besar Indonesia" gives the meaning of a playwright (film), a set of behaviors expected to be possessed by people who are domiciled in society. Understanding the role is a dynamic aspect of position (status); if a person performs his rights and obligations according to his position, he carries out a role.<sup>14</sup>

Thus, the role is behavior that has the position to give orders and directions to someone to do something. The existence of the Islamic forum becomes very important because it is in the midst of society. Furthermore, society is one of the three educational environments in

addition to the household and school.<sup>15</sup> The existence of majlis ta'lim in society has also brought benefits and benefits to the people, especially for members and congregations. This existence is closely related to the activities of the da'wah institution in society.

The role of the ta'lim majlis so far is not limited. Not only for the interests of the forum congregation but also for society in general, and more specifically for teenagers.<sup>16</sup> Because it is one of the structures of Islamic da'wah and *tabligh* activities, the forum plays a central role in fostering and improving the quality of life of Muslims according to the demands of religious teachings. In order to live, understand, and practice their religious teachings that are contextual to their social, cultural, and natural environment.

When viewed in terms of the strategy of developing the people, it can be said that the forum assembly is a forum or vehicle for Islamic da'wah that is purely institutionally religious. As an Islamic religious institution, the forum system is built-in (attached) to Islam itself. Its function is to make Muslims as *wasathan ummatan* imitated by other groups of people. For this purpose, the leader must act as a guide towards the enlightenment of Islamic life that leads to spiritual, mental health, and functional awareness as a caliph on his earth. The forum's role functionally is to strengthen the foundation of Indonesian human life, especially in the Islamic religious-spiritual mentality. Its function is to improve the quality of life in an integral, outer and inner, worldly and *ukhrawiah*

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<sup>12</sup>Yayasan Penyelenggara Penerjemah Al-Qur'an, *Kementrian Agama RI Al-Qur'an dan Terjemahnya*, The Great Miracle, Terj. (Solo: PT Tiga Serangkai Pustaka Mandiri, 2013), 1081.

<sup>13</sup> Abu Ahmadi, *Psikologi Sosial*, (Jakarta: Rineka Cipta, 2009), 106.

<sup>14</sup>Soerjono Sukanto, *Sosiologi Suatu Pengantar*, (Jakarta: Rajawali Pers, 2019), 46.

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<sup>15</sup>Kementrian Agama RI, *Pedoman Penyelenggaraan Majlis Talim*, (Jakarta; 2000), 3.

<sup>16</sup>Tutty Alawiyah AS, *Manajemen Majlis Ta'lim*, (Jakarta: Pustaka Intermedia, 2009), 256.

simultaneously (simultaneously), according to the demands of Islamic teachings. Faith and piety underlie worldly life in all fields of activity.<sup>17</sup>

The role and function of the Islamic forum cannot be separated from its position as a tool and, at the same time, a medium for fostering religious awareness. The nature that is not too strict and binding makes the forum a forum for Islamic da'wah, which is quite effective and efficient in spreading Islamic teachings. The functions of this forum as a refreshing spiritual place because it conducts relaxation, as a venue for mass gatherings that can nourish Islamic da'wah and ukhuwah Islamiyah, as continuous dialogue, and as a medium for conveying ideas that are beneficial for developing the nation in general.<sup>18</sup>

The following are the roles of majlis ta'lim in fostering community religious education, including:

1. As a place to increase religious knowledge. Increasing religious knowledge can be carried out in formal educational institutions such as religious schools and be obtained from non-formal educational institutions such as Islamic forums.
2. Community-based lifelong education. In the shift in the development of an increasingly sophisticated and modern era, educating children without knowledge (religious and general knowledge) may be one of the weaknesses and even failures of educators in the family. This place is where the forum's role becomes essential for the congregation. In

addition, this community-based non-formal educational institution can undoubtedly be said to be a place of lifelong education.

3. Places of education that do not require a fee (free) education in this era can not be separated from the cost of education, which is relatively quite expensive. The community's economy is a benchmark for whether or not education is implemented when people's economic conditions are slump. This forum can be used as a solution or a mecca for religious knowledge seekers for underprivileged people, especially in achieving better education.
4. The place where *silaturrahim* or friendship is established. Islamic forum becomes a place for gathering all groups of people. Looking at the reality of today's pluralistic Indonesian society, where society is very vulnerable to being divided, then staying in touch at the forum assembly should be able to eliminate divisions due to differences which are *sunatullah*. When humans can accept differences through the knowledge gained from the forum, it is undeniable that the use-value of the forum is a unifying asset to the nation. The most likely place for the implementation of friendship is at the forum assembly.

Silaturrahim is one way for the community to be separated from the divisions that often occur due to differences. The activities in the Islamic forum are an effort to unify the people to continue establishing friendships for the community (congregation). This forum is a forum for friendship and spiritual recreation;

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<sup>17</sup>Muzayyin Arifin, *Kapita Selekta Pendidikan Islam*, (Jakarta: PT. Bumi Aksara, 2003), 81.

<sup>18</sup>Hasbullah, "Sejarah Pendidikan Islam di Indonesia (Lintasan Sejarah Pertumbuhan dan Perkembangan)", (Jakarta: PT. Raja Grafindo Persada, 2001), 206.

the forum not only serves as a place to learn about Islam but can also give color to its congregations by fostering strong social solidarity among Muslims through friendship. In addition, the forum assembly can provide ample space to carry out the function of spiritual recreation through the advice and moral messages it teaches. In that situation and condition, through the forum, social harmony will be embedded that can be learned by all congregations, which then condition a fabric of togetherness as servants of Allah who share the desire to fill the heart's space with Islamic da'wah. This forum is a place of friendship and spiritual recreation for the congregation; it is also a place for fostering solid social solidarity between Muslims. This forum is also an intermediary for pilgrims who have social problems to solve their problems.<sup>19</sup>

## RESEACH METHOD

The type of this research is field research. The approach considered most relevant to the subject of discussion in this study is a qualitative approach. A qualitative approach is an approach to conducting research oriented toward natural phenomena or phenomena. Because of this orientation is fundamental and neutral or natural and cannot be done in the laboratory but in the field.<sup>20</sup> In Zulfadrial's perspective that qualitative research is research that takes a natural setting or context as a whole. This setting is done because the natural setting requires the existence of realities as a whole that cannot be

understood if separated from the context.<sup>21</sup> Thus, this study uses a qualitative approach to answering the problem to be studied. This study will reveal how the role of the majlis ta'lim Mahabbatul Khadijah in fostering the religious education of young women in Kediri Sedayu Village, West Lombok.

## RESULT AND DISCUSSION

### 1. The Role of Majlis Ta'lim Mahabbatul Khadijah

The roles of this Islamic forum involve:

a. As a place for teaching and learning to increase religious knowledge.

The forum was established as a place for teaching and learning activities for Muslims, especially young women, to increase religious understanding or knowledge, and practice Islamic teachings. Increasing knowledge about religion can be obtained from formal educational institutions such as schools. However, religious knowledge can also be obtained from non-formal educational institutions such as this Islamic forum. This non-formal educational process is under the supervisor's explanation that the forum was established to act as a forum for young women to seek knowledge of Islam. This process was also acknowledged by Nursholati Laeli, one of the forum members, who revealed that the purpose of attending this majlis was to deepen religious knowledge to be more stable in practicing the teachings of Islam.<sup>22</sup>

This explanation is no different from the researcher's observations when conducting observations on

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<sup>19</sup>Muhammad Munir, "Peran Majlis Ta'lim Selaparang dalam Pembinaan Keagamaan Masyarakat", *Jurnal Penelitian Keislaman*, Vol. 15, Nomor 2, (2018), 105-118.

<sup>20</sup>Mahmud, *Metode Penelitian Pendidikan*, (Bandung: Cv. Pustaka Setia, 2011), 89.

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<sup>21</sup> Zulfadrial, *Penelitian Kualitatif*, (Yuma Pustaka: Surakarta, 2012), 3.

<sup>22</sup>Nursholati Laeli (Anggota Majlis Ta'lim Mahabbatul Khadijah), *Wawancara*, Kediri 5 November 2019.

January 2, 2020, namely, the forum assembly carried out teaching and learning activities. When the study took place, the material discussed was *Hadith Arba'in* material, namely the fifth hadith about rejecting *Munkar* and *Bid'ah*.<sup>23</sup> This information is also in line with Rosana Melinda's expression, which states:

"After I entered as a member of this forum and followed the material studies, I felt more diligent in carrying out worship, one of which was praying. Those who previously rarely prayed early became more frequent than before in praying at the beginning of time."<sup>24</sup>

As for the various benefits that Rosana Melinda feels after participating in the study at the forum can share the knowledge gained at the forum with those closest to her; for example, some friends have difficulty dealing with Islamic law problems in their daily lives. He could help a little in explaining according to what had been obtained at the forum. Other benefits are also felt that he understands more about the science of the Qur'an, such as recitation and *tahsin*, so that previously those who were not too fluent in reading the Qur'an became better at reading.<sup>25</sup> Apart from Rosana Melinda, Ria Apria also felt changes; she said;

"Formerly, I was just busy with routines at home without being able to mingle with the crowd, so I could feel how to mingle in a study group at the Islamic forum so that

through this forum I could participate in learning activities about Islam."<sup>26</sup>

b. As a place to build networking

Participating in this Islamic forum provides knowledge and insight about Islam and can establish communication and friendship. Under the observations of researchers that those who often meet (*Silaturrahim*) and gather can communicate with each other, exchange ideas about the material, and can solve various problems.<sup>27</sup> Rahmi Ari Hastini also expresses this as a member of the forum:

"When I take part in studies, I can have many friends discussing and exchanging ideas, because the more friends I have, the more knowledge about religion I get."<sup>28</sup>

c. A place of study for free

Education is always synonymous with cost, which is usually an obstacle for people who need knowledge. The same thing happened in Sedayu village, Kediri, West Lombok. Some young women cannot continue their education because their parents are economically unable to pay the various contributions issued later. So that the Mahabbatul Khadijah forum assembly is expected to be a solution for this because to enter as a member and participate in various kinds of activities does not need to cost money. Ustazah Dwi Yulianti that: "to enter as a member of the Mahabbatul Khadijah forum is free because he sees the economic condition of some of the

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<sup>23</sup>Kegiatan Kajian, *Observasi*, Kediri Minggu 9 Maret 2022, Pukul 16.15.

<sup>24</sup> Rosana Melinda (Anggota Majelis Ta'lim), *Wawancara*, Kediri, 10 Maret 2022.

<sup>25</sup>Rosana Melinda (Anggota Majelis Ta'lim), *Wawancara*, Kediri 10 Maret 2022

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<sup>26</sup>Ria Apria, (Anggota Majelis Ta'lim Mahabbatul Khadijah), *Wawancara*, Kediri 12 Maret 2022.

<sup>27</sup>Kegiatan Kajian, *Observasi*, Kediri 6 Oktober 2019, Pukul 16.30.

<sup>28</sup>Rahmi Ari Hastini (Anggota Majelis Ta'lim), *Wawancara*, Kediri 12 Maret 2022.

members of this forum middle to lower."<sup>29</sup>

## 2. Coaching Process

Religious education will succeed depending on the efforts made by this forum educators in the activity programs formed by the forum. Furthermore, the efforts of the coaching process carried out by the Mahabbatul Khadijah forum are:

### a. Conducting Islamic Study Activities

Islamic Study activities at the Mahabbatul Khadijah forum assembly began after *Asar* prayer. This forum held studies only twice a week, namely on Thursdays and Sundays after the *Asr* prayer until before the Maghrib call to prayer. The study usually takes place at the residence of the forum advisor, Ustazah Dwi Yulianti, in Sedayu Village, Kediri District. However, sometimes the conduct place to place; as stated by Nursholati Laeli, not only conduct studied at the residence of Ustazah Dwi Yulianti but the studies also took place in various places, such as carrying out studies at the East Pelowok Mosque. The goal is a symbol so that the forum can be known and interested in many people."<sup>30</sup>

The material studied at the forum assembly includes religious studies using books as guidelines. In each study, the presenter presents several materials for some of the material studied; as explained by Dwi Yulianti, the builder of the forum,: The material studied is fiqh material on prayer, fasting, zakat, hajj, Muamalah, Munakahat, and many others. In addition, it also discusses matters relating to daily experiences, such as

the notion of obligatory, sunnah, halal, haram, makruh and permissible. As for the other material, there is hadith; the hadith studied is the Hadith Arbain. The strategy for learning this hadith is to memorize it, and then the presenter explains the meaning of the hadith he has memorized. Moreover, the hope is that young women can make the hadith a second legal guide in Islam and increase their love for the Prophet; then, there is also material about the Islamic history, recitation, and Tahfiz or memorizing Qur'an.<sup>31</sup>

Furthermore, the presenters in the Islamic forum are often called Mu'allim, Ustaz or Ustazah, Kyai, Guru, or Da'i. The presenters or people who deliver the material during the study must have made preparations before starting the study by using several methods that have been prepared. The speakers at the Mahabbatul Khadijah forum are experts in their fields to deliver the material well. As the advisor of the assembly, Dwi Yulianti said that:

"Majlis Ta'lim Mahabbatul Khadijah has teaching staff who are experts in their respective fields; one of them is Ustazah Siti Munajah. She has good experience in Fiqh teaching for 12 years at the Nurul Hakim Islamic boarding school. She is an expert in delivering material well so that it is easy for the members of the forum assembly to understand the material presented."<sup>32</sup>

The Halaqah method is most often applied in various religious and educational institutions. It is the same

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<sup>29</sup>Dwi Yulianti (Pembina Majelis Ta'lim Mahabbatul Khadijah), *Wawancara*, Kediri 2 Desember 2019.

<sup>30</sup> Nursholati Laeli (Anggota Majelis Ta'lim), *Wawancara*, Kediri 4 Desember 2019.

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<sup>31</sup>Dwi Yulianti (Pembina Majelis Ta'lim), *Wawancara*, Kediri 2 Desember 2019.

<sup>32</sup>Dwi Yulianti (Pembina Majelis Ta'lim), *Wawancara*, Kediri 2 Desember 2019.

with this Islamic forum assembly which also applies this method. As explained by the builder of the forum:

#### 1) Halaqoh Method

The *Ustadz* or *Ustadzah* here always uses the Halaqah method every time teaching; the goal is that all members can hear the material deliver. Besides that, we can also control them to stay focused on the material presented."<sup>33</sup>

This material is also consistent with what the researchers observed when the study took place that the Mahabbatul Khadijah forum assembly also applied this method. The Halaqah method at the forum majlis begins with the members of the forum assembly sitting in a circle and each member bringing the book understudy, then reading prayers and hadiths before starting the study, which is led directly by one of the members of the majlis. Then the material is delivered directly by the scheduled presenter.<sup>34</sup>

#### 2) Lecturing Method

The lecturing method begins with the speaker explaining the material to the forum members, while the members of the forum council only listen to the explanation given by the speaker. As the researchers observed, the speaker was delivering fiqh material about *Wudlu* or ablution.<sup>35</sup> This method is intended to make the material explained easy to understand and understand.

This finding is under the results of the researcher's interview with Ustadzah Dwi Yulianti, who said: "In explaining the study material, we usually use the lecture method, this we mean so that the material explained

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<sup>33</sup> Dwi Yulianti (Pembina Majelis Ta'lim), *Wawancara*, 5 Juli 2020.

<sup>34</sup> Kegiatan Kajian, *Observasi*, Kediri, Kamis 3 Oktober 2019, Pukul 17.00.

<sup>35</sup> Kegiatan Kajian, *Observasi*, Kediri, Kamis 6 Oktober 2019, Pukul 16.45.

can be heard directly and clearly understood by the members of the forum assembly".<sup>36</sup>

#### 3) Question and Answer Method

This method begins with the way the presenter conveys the material; then the members are asked in turn to ask questions, the question is then thrown to the other members, then the presenter gives the actual answer.<sup>37</sup> The reason for the forum builder to apply this method is "The aim is to see the extent to which the forum members understand and absorb the material that has been delivered".<sup>38</sup>

#### 4) Discussion Method

This method begins by forming groups of 4-6 people who are given one material per group. Then the group looks for it in various sources together with their respective group members, then discusses the material discussed.<sup>39</sup>

This forum also applied the discussion method in study activities, as explained by the forum advisor: "The purpose of using this discussion method is none other than so that they can gain much additional insight, create a relationship between good communication, and cohesiveness. members of one council with members of other councils."<sup>40</sup>

#### b. Conducting the Practice of Religious

In addition to conducting religious studies, the Mahabbatul Khadijah forum also conducts religious education development, including the practice of religious values, such as:

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<sup>36</sup>Dwi Yulianti (Pembina Majelis Ta'lim), *Wawancara*, 5 Juli 2020

<sup>37</sup> Kegiatan Kajian, *Observasi*, Kediri, Minggu 13 Oktober 2019, Pukul 17.20.

<sup>38</sup>Dwi Yulianti (Pembina Majelis Ta'lim), *Wawancara*, 5 Juli 2020

<sup>39</sup> Kegiatan Kajian, *Observasi*, Kediri, Kamis 10 Maret , Pukul 17.03.

<sup>40</sup>Dwi Yulianti (Pembina Majelis Ta'lim), *Wawancara*, 5 Juli 2020.

### 1) Social Service

As for the form of social service activities they carry out, as expressed by Ustadz Dwi Yulianti as the builder of this forum assembly;

"We often hold activities such as meetings or evaluations with members; for example, when there is an activity for providing compensation for orphans, we first meet with all administrators to ask for approval for taking funds and determining the time for the implementation of the compensation activity."<sup>41</sup>

In addition to compensation for orphans, this forum assembly is also responsive to natural disasters, as stated by the supervisor:

"We also often go directly to the field when there is a disaster; for example, yesterday when a landslide occurred in Jerowaru District, we provided social assistance by donating food and clothing to residents in Jerowaru sub-district, East Lombok."<sup>42</sup>

### 2) Clean Friday

In addition to social services, this forum assembly also has a clean Friday program, as explained by Dwi Yulianti as the coach, namely;

"Not only do we carry out study activities, but we also have a clean Friday program which is usually held every Friday. We call a clean Friday, by cleaning the prayer rooms, sometimes also cleaning the mosque that will be used for Friday prayers."<sup>43</sup>

Forum or Majlis-Ta'lim Mahabbatul Khadijah is a place for teaching and learning facilities to foster Islamic religious education for young women in Kediri Sedayu Village, West Lombok. This forum was established to fill the free time of young women with activities that contain religious values. So, it is proper for activities with Islamic nuances to get attention and support from the community to create a generation with intellectual and mental-spiritual potential to face an increasingly advanced era. Islam views religious education as very important for humans, even an inseparable part of human life. The importance of religious education is felt in family and social life and even in state life.

This Islamic forum is a place where Islamic education takes place, which carries the mission of Islamic da'wah because the goal is none other than that Islamic values are inherited by every human being and characterize themselves and be realized in the behavior of everyday life. Suppose Islamic values have been institutionalized in each individual. This religion will become strong in the world and spread throughout the world, and the function of Islam as Rahmatan Lil 'Alamin can be proven.<sup>44</sup>

This forum is also a non-formal educational institution with a relatively large number of congregations, heterogeneous ages, has a religious-based curriculum, and an unlimited time, not only for the interests of the forum congregation but also for society in general.<sup>45</sup>

Associated with the role in fostering religious education such as

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<sup>41</sup>Dwi Yulianti (Pembina Majlis Ta'lim), *Wawancara*, 10 Maret 2022.

<sup>42</sup>Dwi Yulianti (Pembina Majlis Ta'lim), *Wawancara*, 10 Maret 2022

<sup>43</sup>Dwi Yulianti (Pembina Majlis Ta'lim), *Wawancara*, Kediri 21 Januari 2020.

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<sup>44</sup>Hasbullah, *Sejarah Pendidikan Islam di Indonesia (Lintasan Sejarah Pertumbuhan dan Perkembangan)*, (Jakarta: PT. RajaGrafindo Persada 1995), 79.

<sup>45</sup>Tutty Alawiyah AS, *Manajemen Majlis Ta'lim*, (Jakarta: Pustaka Intermedia, 2009), 256.

Amar *Ma'ruf Nahi Munkar* and improvement and development efforts in realizing Islamic religious education in all aspects of life. As the word of Allah SWT. in Surah An-Nahl verse 125 which means:

*"Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord is most Knowing of who has strayed from His way, and He is most knowing of who is (rightly) guided."*<sup>46</sup>

In this case, the researcher describes some details about the role of Majlis Ta'lim Mahabbatul Khadijah in the spiritual development of young women as follows:

- a. As a place for teaching and learning to increase religious knowledge.

The existence of this Islamic forum is a function of religion and education. As a religious function, namely fostering and developing Islamic teachings to form a community devoted to Allah SWT, while as an educational function, it is a center for community learning activities.<sup>47</sup> This data follows the results of the researchers' findings through observations and interviews that *Ustadz and Ustadzah*, in their role in fostering the religious education of young women in the forum Mahabbatul Khadijah have carried out teaching and learning activities. The role of the Mahabbatul Khadijah forum as a non-formal Islamic educational institution is significant in providing and increasing knowledge about Islam,

especially for young women in the village of Kediri Sedayu, West Lombok. This role can be proven by the material or study books taught at Majlis Ta'lim Mahabbatul Khadijah, including the Women's Fiqh, Arba'in Hadith, Sirah Nabawiyah, Tajweed, and the Qur'an.

- b. As a place to build networking

Communication is delivering information by one person to another to inform or change attitudes, opinions, and behavior, either directly (face-to-face communication) or indirectly (through the media).<sup>48</sup> Likewise, the communication carried out between the *Ustadz and Ustadzah* with members of the forum aims to transfer Islamic religious knowledge to increase religious knowledge.

The *Silaturrahim* is formed by two words: *Shalatu*, which means relationship, relationship, and giving. At the same time, the word *Rahima* means affection or full of love. The forum's role is the possible place for the implementation of friendship. *Silaturrahim* is one way for the community to be separated from the divisions that often occur due to differences. The activities in the forum are an effort to unify the people to continue to establish friendships for the community (congregation). The Mahabbatul Khadijah Islamic forum, which has a role as a forum for friendship, not only functions as a place to learn Islam but is also able to give color to its congregation in fostering strong social solidarity between Muslims through friendship.

Thus the forum can provide ample space to carry out the function of spiritual recreation through the advice

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<sup>46</sup>QS An-Nahl [16]: 125.

<sup>47</sup> Helmawati, *Peran Aktif Majlis Ta'lim Meningkatkan Mutu Pendidikan*, (Jakarta: Rineka Cipta, 2013), 91.

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<sup>48</sup> Zikri Fachrul dan Achmad Wildan Kurniawan, "Kajian Tentang Efektivitas Dalam Komunikasi", *Jurnal Komunikasi Hasil Pemikiran dan Penelitian*, Vol. 3, Nomor 1, April 2017, 90.

and moral messages it teaches. In that situation and condition, through the forum, social harmony will be embedded that can be learned by all congregations, which then condition a fabric of togetherness as servants of Allah who both desire to fill the heart's space with Islamic da'wah.<sup>49</sup>

The command to *Silaturrahim* is explained in the word of Allah SWT. QS. An-Nisa verse 1 reads:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ  
نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا  
رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ  
بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

*"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer."*<sup>50</sup>

In the Surah An-Nisa above, it aims to invite always to establish a loving relationship between all humans. Relationships are not trivial in Islam. Many instructions in Islam regulate brotherly relations between humans; for example, buying and selling must not be harmed, debts and receivables must not have an element of usury, and many other relationships are well regulated in Islam. They have a goal so that the form of human relations does not end with the breakup of friendships among people.<sup>51</sup>

<sup>49</sup> Muhammad Munir, "Peran Majlis Ta'lim Selaparang dalam Pembinaan Keagamaan Masyarakat", *Jurnal Penelitian Keislaman*, Vol. 15, Nomor 2, (2018), 105-118.

<sup>50</sup> QS an-Nisa [4]: 1.

<sup>51</sup> Muhammad Habibillah, *Raih Berkah Harta Dengan Sedekah dan Silaturrahim*, (Jogjakarta: Sabil, 2013), 133.

c. A place of study for free

Today's education can not be separated from the cost of education, which is relatively quite expensive. The community's economy is a benchmark for whether or not education is implemented when the community's economic condition is in a slump. This Islamic forum assembly can be used as a solution or a mecca for religious knowledge seekers for people who are less able, especially to achieve better education.<sup>52</sup>

A bit of explanation above follows researchers' findings at the Mahabbatul Khadijah forum. This forum assembly also does not charge a fee for implementing its activities. The cost of education is an essential factor determining the implementation of education, whereas nowadays, almost nothing is free. However, the forum is one of the places where education understands the community's needs and is here to offer low-cost education.

## CONCLUSION

According to the results and discussion above, researchers find that fostering religious education for young women in Kediri Sedayu Village, West Lombok, Majlis Ta'lim Mahabbatul Khadijah has three primary roles. They are; a place for teaching-learning to increase religious knowledge, a place to build networking, and a place for education that does not require costs.

The coaching process carried out by this Islamic forum is conducting study activities, and holding religious value practices such as social services in the form of compensation for orphans, responding to natural

<sup>52</sup> Muhammad Munir, "Peran Majlis Ta'lim Selaparang dalam Pembinaan Keagamaan Masyarakat", *Jurnal Penelitian Keislaman*, Vol. 15, Nomor 2, (2018), hlm. 105-118.

disasters, and holding clean Fridays by cleaning the *Mushalla* or mosque.

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