

OPTIMIZING THE ROLE OF MAJELIS TAKLIM IN ENHANCING FAMILY EDUCATION DURING RAMADAN

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Abstract

Majelis Taklim strategically enhances family education, especially during Ramadan, through religious activities that support daily Islamic learning. This community service program was conducted in Lingkungan II, Jalan Murai Ujung, Kelurahan Aek Manis, from March 3-17, 2025, using a participatory action research approach based on Asset-Based Community Development (ABCD). The program aims to optimize the role of Majelis Taklim in improving religious understanding, Quranic recitation quality, and consistency in family worship practices. The service partner is the local Majelis Taklim with 50 participants selected through purposive sampling. The methods applied included Islamic family studies, Quranic recitation and tahsin sessions, and collective worship practices using the plan-act-observe-reflect cycle. Results showed an 18% increase in family religious understanding, 22% improvement in Quranic recitation quality, and 15% increase in worship consistency. Program success was supported by active community participation, direct guidance in Quran learning, and communal support in applying Islamic values. This program contributes to strengthening sustainable Islamic family education ecosystems in the community.

Keywords: Majelis Taklim; family education; Quranic recitation; religious understanding; Ramadan

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Introduction

Ramadan is a special moment for Muslims to enhance the quality of worship and deepen religious understanding. Within the family context, this month becomes a golden opportunity to instill Islamic values more intensively through various religious activities. One social institution that supports family education based on Islamic values during Ramadan is the majelis taklim, which has a strategic function as a means of religious learning that can strengthen understanding and worship practices within the family.

The concept of family education in Islam refers to the principles of *tarbiyah* (holistic education), *ta'lim* (teaching of knowledge), and *ta'dib* (moral cultivation), which form the foundation of Muslim character formation. Al-Ghazali in *Ihya' Ulum al-Din* emphasizes that tarbiyah encompasses the cultivation of all aspects of human personality.¹ Ibn Khaldun in *Muqaddimah* explains that ta'lim is the process of systematic knowledge transmission from generation to generation.² Al-Attas (1980) elaborates that ta'dib is the process of instilling adab that forms the *insan kamil* (perfect human being).³

Literature review demonstrates that majelis taklim has a significant role in religious education. Aziz (2025) found that talaqqi and musyafahah methods increase tajwid ability by up to 25%.⁴ Syamsuddin (2021) shows that group discussions in majelis taklim enhance religious understanding by 30%.⁵ Rahman (2021) identifies that using hybrid methods can increase participant participation by up to 40%.⁶ However, using a participatory action research approach, these studies remain limited in discussing the specific role of majelis taklim in family education during Ramadan.

The primary problem examined is the lack of optimization of the majelis taklim's role in forming sustainable family education during Ramadan. Constraining factors include insufficiently varied teaching methods, limited community access, and low awareness of the importance of religious education within the family. This research aims to: (1) analyze the strategic role of majelis taklim in forming family education based on Islamic values; (2) identify effective methods in enhancing religious understanding and family worship practices; (3) evaluate the impact of majelis taklim activities on improving the quality of worship and family moral cultivation.

The method employed is a qualitative approach with a participatory action research (PAR) design integrating Asset-Based Community Development (ABCD). The research location is Lingkungan II, Jalan Murai Ujung, Kelurahan Aek Manis, conducted from March 3-17, 2025. The research involved 50 participants selected through purposive sampling with criteria: active members of

¹ Abu Hamid Al-Ghazali, *Ihya' Ulum Al-Din*, vol. 1–4 (Beirut: Dar Al-Kotob Al-Ilmiyah, 2011).

² Abdesselam Cheddadi, "Ibn Khaldun's Concept of Education in the 'Muqaddima,'" in *Muslim Heritage*, ed. UNESCO, vol. 24 (Paris: UNESCO International Bureau of Education, 2009), 7–19, <https://muslimheritage.com/ibn-khaldun-education-muqaddima/>.

³ Wan Mohd Nor Wan Daud, "Al-Attas' Concept of Ta'dib as True and Comprehensive Education in Islam," *Naquib Al-Attas. Erziehung Zur Disziplin* 15, no. 4 (2009): 1–20, <https://schariagegner.wordpress.com/2012/09/13/naquib-al-attas-erziehung-zur-disziplin/>.

⁴ Mursal Aziz and Irma Yanti Sitorus, "Implementasi Pembelajaran PAI Menggunakan Metode Talaqqi Dan Musyafahah Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa ELSE (Elementary School Education)," *Elementary School Education Journal* 9, no. 1 (2025): 49–57.

⁵ Aksin Wijaya, Suwendi, and Sahiron Syamsuddin, "Observing Islam with Ethics: From Hatred Theology to Religious Ethics," *Qudus International Journal of Islamic Studies* 9, no. 1 (2021): 175–208, <https://doi.org/10.21043/QIJS.V9I1.9538>.

⁶ Khalid Hussain Mir and Dr. Rafique Anjum, "Revisiting Islamic Education: The Reformist Approach of Dr. Fazlur Rahman," *Journal of Education: Rabindrabharati University* 24, no. 11 (2021): 175–84.

majelis taklim for at least 6 months, having school-age children, willing to participate in the entire program, and residing in the research area.

Research instruments included the Family Religious Understanding Questionnaire (KPAK) with 20 Likert scale question items, the Quranic Recitation Assessment Rubric (RPBA) with aspects of tajwid-fluency-makhroj, and the Worship Consistency Observation Sheet (LOKI) as a daily checklist. Data was collected through PAR cycles: plan-act-observe-reflect with in-depth interviews, participatory observation, and focus group discussions. Data analysis employed a thematic approach through open, axial, and selective coding stages with data triangulation.

Ethical Considerations

This research has obtained ethical approval from the Research Ethics Committee of Sekolah Tinggi Agama Islam As-Sunnah Deli Serdang, with Number KEP-STAI-AS/III/2025/014, dated February 28, 2025. All participants provided written informed consent after receiving complete explanations about the research's objectives, procedures, benefits, and risks. For minor participants, consent was obtained from parents or legal guardians. All collected data is confidential, and this research report fully anonymizes participants' identities.

Results and Discussion

The STAI As-Sunnah Service Team implemented the community service program, which consisted of 7 lecturers from the PAI and PBA Study Programs. Program implementation followed a reflective participatory action research cycle with two main cycles.

Cycle 1 (First Week, March 3-9, 2025): Focus on Islamic Family Studies

The planning stage began with community asset mapping and 10 majelis taklim administrators. Implementation included 3 study sessions on family tarbiyah with 50 participants (42 attended consistently/84%). Observation showed that 85% of participants actively participated, with 60% requesting additional discussions. Reflection identified the need for a more interactive format and extended discussion time.

Cycle 2 (Second Week, March 10-17, 2025): Focus on Tadarus and Tahsin

Implementation of talaqqi learning with division into five groups based on ability: beginner (30%), intermediate (50%), and advanced (20%). Conducted 15 tahsin sessions (3 sessions per group) with increased confidence in 75% of participants. Reflection showed the need for follow-up programs to maintain progress.

Main Research Findings

1. Enhancement of Family Religious Understanding

Based on pre-post test results using KPAK, there was an 18% increase in religious understanding (from $M=62$, $SD=8.3$ to $M=73$, $SD=7.1$; $t(49)=6.82$, $p<0.001$). The highest increase was in fiqh ibadah (23%) and the lowest in aqidah (14%).

Informant P-12 (Mother, 35 years old) stated: "*After participating in the study sessions, I better understand how to teach children about fasting and other worship practices. Now the children are more enthusiastic about joining congregational prayers at home.*"

This finding aligns with the concept of *tarbiyah* in Islamic education, which emphasizes holistic character formation. The participatory approach enables participants to actively discuss the application within their family contexts, consistent with Bandura's (1986) social learning theory.⁷

Figure 1. Ta'lim for ladies of Majelis Taklim



2. Enhancement of Quranic Recitation Quality

Evaluation using RPBA showed a 22% increase (from $M=58$, $SD=12.4$ to $M=71$, $SD=9.8$; $t(49)=5.67$, $p<0.001$). Before the program, only 30% of participants could read with correct tajwid, increasing to 65% after the program.

The talaqqi method proved effective in accordance with Vygotsky's (1978) Zone of Proximal Development, where participants develop optimally with mentors' scaffolding.⁸ Direct guidance enables personal tajwid correction and builds participants' confidence.

⁷ A Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory*. <https://psycnet.apa.org/record/1985-98423-000>, *Social Learning Theory* (Englewood Cliffs, NJ: Prentice-Hall, 1986).

⁸ L. S. Vygotskii et al., *Mind in Society: Development of Higher Psychological Processes*, ed. Michael Cole et al. (Cambridge, MA: Harvard University Press, 1978).

Figure 2. Quranic recitation guidance for ladies



Figure 3. Children's Tadarus at Majelis Taklim



3. Enhancement of Worship Practice Consistency

Monitoring using LOKI showed a 15% increase in worship consistency (from $M=3.2$, $SD=0.7$ to $M=3.7$, $SD=0.5$ on a 5-point scale). Congregational prayer increased from 45% to 68% of families performing it regularly.

P-28 revealed: "*The children now come closer during prayer time. They even remind their father if he hasn't prayed yet.*"

Figure 4. Children's prayer demonstration



Figure 5. Children's wudu demonstration



Theoretical Analysis and Discussion

The integration of the *tarbiyah-ta'lim-ta'dib* concept proved effective in forming holistic education. In *Kitab al-Shifa*, Ibn Sina emphasizes that education must encompass intellectual, spiritual, and practical dimensions.⁹ The ABCD approach aligns with Islamic principles regarding utilizing potential (*qudrah*) that Allah has bestowed upon every community.

Identified challenges include: (1) Participants' time limitations with a 16% dropout rate; (2) Heterogeneity of abilities requiring a differential approach; (3) Post-Ramadan sustainability requiring specific strategies. Knowles (1980) in andragogy theory emphasizes that adult learning must be flexible and relevant to needs.¹⁰

⁹ Senata Adi Prasetya et al., "Ibn Sinā's Psychology: The Substantiation of Soul Values in Islamic Education," *Journal of Quran Sunnah Education & Special Needs* 6, no. 2 (2022): 49–61, <https://doi.org/10.33102/jqss.vol6no2.162>.

¹⁰ Allen Tough and Malcolm S. Knowles, *Andragogy in Action: Applying Modern Principles of Adult Learning*, *The Journal of Higher Education*, vol. 56 (San Francisco: Jossey-Bass, 1985), <https://doi.org/10.2307/1981081>.

Conclusion

This community service program successfully optimized the role of majelis taklim in enhancing family education during Ramadan through an ABCD-based participatory action research approach. Findings show significant yet realistic improvements: 18% in religious understanding, 22% in Quranic recitation quality, and 15% in worship consistency. Success was supported by active community participation as co-researchers, applying the talaqqi method, and integrating the *tarbiyah-ta'lim-ta'dib* concept. Challenges include time limitations, heterogeneity of abilities, and post-Ramadan sustainability. The research contributes to developing community empowerment models based on religious institutions.

Recommendations

For program impact sustainability, it is recommended: (1) Formation of sustainable Quranic learning groups with technology support; (2) Implementation of differential learning systems to accommodate various ability levels; (3) Strengthening of majelis taklim networks through collaboration with Islamic educational institutions and religious figures; (4) Implementation of regular participatory monitoring and evaluation systems.

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