

**TAKLIM ASSEMBLY AND MALAY LOCAL WISDOM :  
THE PATTERN OF ADULT ISLAMIC EDUCATION IN THE VILLAGE OF  
KUALA BANGKA**

**Muhammad Kosim<sup>1\*</sup> dan Wahida Raihan Sirait<sup>2</sup>**

<sup>1,2</sup>Fakultas Tarbiyah dan Keguruan UIN Imam Bonjol Padang

\*[muhammadkosim@uinib.ac.id](mailto:muhammadkosim@uinib.ac.id)

**ABSTRACT**

*This article aims to examine the pattern of adult education through the taklim assembly and Malay local wisdom in the village of Kuala Bangka by analyzing the pattern of implementation of the taklim assembly which includes objectives, teachers and students, materials, methods, and evaluation. The research method used is qualitative by collecting data through interviews, observation, and documentation. The informants interviewed were teachers/ustadz, members of the taklim assembly, and community leaders. After data collection, data reduction, data presentation, conclusions or data verification are carried out. The results of the study concluded that the most important objective of the taklim assembly is to educate the congregation to understand and practice Islamic teachings as they should. In addition, the taklim assembly is also an event for friendship, charity and sending prayers for the families who have died. The implementation varies, starting from the concentration of activities in the mosque, special houses that are used as places of recitation, al-Washliyah Muslim School, to house to house. House-to-house taklim assemblies are the most widely practiced and are classified as unique. This is in accordance with the culture of the Malay people who like to visit and then take advantage of it with Islamic recitations to study the material of aqidah, religious jurisprudence, to morals guided by teachers/ustadz through lecture methods, question and answer, and da'wah thematically or book-based. Generally, the house-to-house taklim assembly begins with reciting verses from the Koran, tahlil and ends with prayer. Before disbanding, they also enjoyed the dishes provided by the host.*

**Keywords:** *Taklim Assembly, Adult Education, Malay Local Wisdom*

**A. INTRODUCTION**

Majelis Taklim has grown rapidly in Kuala Bangka Village, especially among male and female adults. Every day, there is a taklim assembly that is generally held in people's homes. Kuala Bangka Village, which is located on the east coast of Sumatra, precisely in Kualuh Hilir sub-district, Labuhanbatu district, North Sumatra province North Sumatra, has a population of 6,404 people, 3,804 of whom (59.4%) are Muslim. Although the majority are of Batak ethnicity (81.8%)-usually surnamed-but the community culture applies Asahan Malay traditions and language. Islam and Malay are difficult to separate in the lives of the people. Even children who have just been "circumcised by the Apostle" are called "masuk Melayu"; likewise, non-Muslims who have just converted to Islam (muallaf) are also called "masuk Melayu". The Malay community is known to gather, drink tea or coffee at a stall or visit a neighbor's house

just to tell stories and have conversations that impress negative stereotypes (Alfarabi et al, 2019; Zubair, 2017).

However, the habit of gathering and visiting is turned into a positive activity. This habit is managed by community leaders by gathering from house to house by reading Surah Yasin or Surah al-Ikhlās (commonly called "reading Qulhu") and then accompanied by light or heavy food served by the host. Entering the beginning of the 21st century, the awareness of the importance of religion based on knowledge is getting stronger so that Islamic recitation activities or what they usually call "wirid" from house to house present Ustadz, to provide taushiyah and lead discussions on Islamic studies. Interestingly, there are dozens of wirid groups in this village. Every day/night there is a wirid organized in this village. Thus, this wirid activity has been institutionalized in the form of Majelis Taklim so that Islamic education for adults is growing rapidly in Kuala Bangka Village.

Many researchers have studied Majelis Taklim, including from the perspective of adult education. Supenti, et al. examined the Taklim Assembly in Banten developed with an adult education approach that touches the cognitive, affective, and psychomotor domains with a projective approach, an interception-interaction approach and a self-realization approach (Supenti & Faturrohmah, 2019). Junaidi Marbun and Ahmad Rivauzi in their research emphasized that taklim assemblies play a role in increasing the religious understanding of their congregation. The studies conducted in taklim assemblies are not only related to the understanding of tawhid, worship, and morals, but also act as a forum for Sakinah family education (Marbun & Rivauzi, 2022). Ahmad Marzuki, et al wrote an article "The Role of Majelis Taklim and the Adaptation of Muslim Minorities to Tengger Local Culture". This article asserts that Majelis Taklim as a non-formal Islamic education institution has an important role in the process of socialization and acculturation to bring Tengger Muslims into cultural life, as well as maintaining the continued existence of the Tengger Muslim minority in Indonesia in the midst of Hindu society. Majelis Taklim is a forum for improving religious knowledge and developing religious life (Marzuki et al., 2018).

In contrast to the study of this article, majelis taklim is portrayed as an Islamic education institution for adults in the context of Malay culture. The purpose of this study is to examine the pattern of adult education through majelis taklim and Malay local wisdom in Kuala Bangka village by analyzing the pattern of implementation of majelis taklim which includes objectives, teachers and students, materials, methods, and evaluation. This study is important because Law No. 20/2003 on the National Education System, Article 26, states that majelis taklim is part of a formal education unit. This regulation then gave birth to Minister of Religious Affairs Regulation Number 29 of 2019 concerning Taklim Assemblies and then defined taklim assemblies as "institutions or community groups that organize non-formal Islamic religious education as a means of Islamic da'wah". Article 2 emphasizes that "Majelis Taklim has the task of increasing the understanding, appreciation, and practice of the teachings of Islam". Therefore, research on taklim assemblies in the context of Islamic education for adults is interesting to find best practices so that they can be developed by other taklim assemblies, especially in Indonesia.

## **B. RESEARCH METHODS**

This article is the result of research using a qualitative approach to explore and study the facts in the field. The research was conducted in Kuala Bangka Village, Kualuh Hilir District, North Labuhanbatu Regency, North Sumatra Province. Geographically, this village is located on the east coast of Sumatra, about 20 km from the beach, but the culture of the community is Malay culture, although generally they have clans that show their ancestors were Batak or Mandailing tribes. The people who are the object of this research are Muslims and actively participate in majelis taklim or "wirid" activities.

The data sources in this study are divided into two, namely primary data and secondary data. The primary data source in this research is the ustadz as a teacher who fosters the congregation of the taklim assembly which amounts to 4 people. While secondary data are some of the congregation of majelis taklim and community leaders. The technique used in collecting data is field research technique, namely the author goes directly to the field to obtain the necessary data, the methods used are as follows: First, observation, which is a data collection technique used to collect research data. Second, interviews, which are data collection methods used by researchers to obtain oral information through conversation and face to face with people who can provide information to researchers. In this study, many interviews were conducted via telephone and WhatsApp, especially to the majelis taklim teachers. Third, documentation, namely several supporting documents in the implementation of this majelis taklim or "wirid", including worship guides, prayers and so on, or a kind of hand out prepared by the teacher to be owned by the majelis taklim congregation.

Furthermore, in analyzing the data that has been obtained from the results of data collection that has been carried out, the authors use analysis using qualitative analysis, namely the interactive model method according to Huberman and Miles: data collection, data reduction, data presentation, conclusions or data verification (Sugiyono, 2010)

## **C. RESULTS AND DISCUSSION**

### **1. Purpose of Majelis Taklim**

When asked by the ustadz and the congregation about the purpose of majelis taklim in kuala bangka village, there are five main objectives, namely: First, to learn the teachings of Islam so that they can be practiced in everyday life; especially adults who can no longer receive formal education; then the taklim assembly "perwiridan" becomes the main alternative as an Islamic education institution. Second, to answer religious questions (religious consultation). Through majelis taklim, the congregation can ask directly to the ustadz regarding religious issues that they find in their daily lives. Third, to strengthen silaturahmi between Muslim residents in the village of kuala bangka "Wirid" Majelis Taklim is a place to gather, tell stories and share. Fourth, to educate spiritually through congregational dhikr. Generally, the activities of the taklim assembly begin with dhikr, especially the dhikr of lailaha illallah which is read in congregation and ends with prayer. Fifth, to give alms and send prayers. Especially for house-

to- house taklim assemblies, a meal is provided by the host for alms, which is usually intended for families who have passed away, as well as sending prayers which are preceded by reading the letters al-Fatihah, al-Ikhlās (Qulhu), al-Falaq and an-Nas. Some of them also read Surah Yasin (Ustadz Muhammad Yunus, Ust. Ja'far Ritonga, Ust. Haslan Damanik, and Ust. Faqih Ahmad Harahap, Interview, September 10, 2022 and Syukri Sirait, Jam'ah, and Syahrul Efendi, Nurainun Tanjung, Interview, September 11, 2022).

The five objectives above are substantially relevant to the objectives of taklim assemblies as stated in PMA Number 29 of 2019 concerning Taklim Assemblies, article 4, especially the first three objectives, namely: a) to improve the ability and skills in reading and understanding the Quran; b) to form people who have faith, piety, and noble character; and c) to form people who have deep and comprehensive religious knowledge.

The Majelis Taklim in Kuala Bangka Village also not only explores religious knowledge, but also becomes a forum for friendship for the Muslim community. especially adults. This is relevant to Devi Ganjar Mustopa's research, which states that taklim assemblies are an alternative Islamic education center, including for adults to increase knowledge and religious beliefs that will encourage the experience of teachings as well as religion as a place for community members to meet (Mustopa, 2022).

There is also the purpose of praying for their deceased relatives. For them, reading the Qur'an, tahlil, and almsgiving are rewarded to the deceased family. This is inseparable from the religious understanding that developed in this village, which is characterized by Ahlussunnah wal Jamaah, which has a creed according to Imam al- Ashary, Shafii madhhab in fiqh law, and tasawwuf. Moreover, in North Sumatra, the Islamic organization Jamiyyatul Washliyah (often referred to as al-Washliyah) has grown and developed, which declares itself as a Shafil-mazhab organization (Rosnita 2014). In the Syafii school of thought, it is explained that giving the recitation of the Koran and thayyibah sentences to the dead is permissible and the reward reaches the deceased (Rachmat et al., 2022)

## **2. Place and Pattern of Implementation of Majelis Taklim**

If classified, there are four places for the implementation of majelis taklim in Kuala Bangka Village with a distinctive implementation pattern, namely: *First*, the majelis taklim in the mosque. Kuala Bangka village is drained by the Aek Kuo river which divides the village center. The northern part of the Aek Kuo river is the An-Nur mosque, while the south side of the Aek Kuo river is the Raudhatul Jannah Mosque. At the An-Nur Mosque, a taklim assembly is held every Saturday dawn, while the Raudhatul Jannah mosque every Wednesday night.

*Second*, House to house. Generally, majelis taklim is conducted from house to house in turns between members. It usually begins with reading Surah al-Fatihah, al- Ikhlās (eleven times), al-Falaq, an-Nas, tahlil, and prayers. Some also read Surah Yasin and read Takhtim (containing dhikr and shalawat). Then it is filled with Islamic studies by ustadz and questions and answers. After that, they eat food, such as rice, fried noodles, soto medan, lontong, or various other cakes. There are groups of adult men, groups of mothers, or mixed groups of fathers and mothers (family gathering). This house-to-house gathering is full of Malay local

wisdom that likes to gather at the homes of neighbors and friends (bertandang). According to a community leader, Syukri Sirait (Interview, September 15, 2022), every night there is just this majelis taklim group from house to house, some participants participate in several nights and some participate only in one majelis taklim meeting.

*Third*, Maktab Muslimat Al-Washliyah. This maktab is specifically for mothers who are members of an Islamic organization from North Sumatra: al-Jam'iyah al- Washliyah. A special place was made for the taklim assembly because this organization adheres to the Syafii school of thought, where women who are unable to enter the mosque are not allowed. So Islamic recitation is carried out in this place (maktab) so that women who are absent are not prevented from attending the taklim assembly. It is held every Friday at 2 p.m. until Asr. The permanent teacher at this maktab is Ust. Ja'far Ritonga (Interview, September 15, 2022), but on certain days it can also be filled by other teachers, especially the son of Kuala Bangka Village who became an ustadz in another village, when visiting his hometown village was given the opportunity to fill the Islamic studies in this maktab.

*Fourth*, the Special House. Ust. Muhammad Yunus (Interview, September 10, 2022) said, there is a special house for gathering elderly mothers and widows that functions as a taklim assembly. Initially this house was the private home of almh. Hafsa Tanjung who lived alone (her husband died) but was very active in fostering the community, especially Islamic activities, such as the Barzanji group, including Majelis Taklim. She made her house a place for a taklim assembly for elderly women and widows every Tuesday morning by presenting an ustadz. After, she passed away, this house continued to function as a taklim assembly.

The variety of patterns of implementation of this majelis taklim shows that the majelis taklim in this village is unique because it is developed in a varied manner with the hope that various segments of the community can be fostered, such as mosque congregations, groups of mothers who are unable to go to the mosque, to people who like to gather in the homes of local residents. The creativity of the ustadz/teachers and community leaders appears to have driven the variation in the pattern of the majelis taklim. Samudi emphasized that the style of Islamic education reform in Indonesia is largely determined by how much need and creativity is shown by the leaders and the Muslim community itself as the main supporters (Samudi, 2021). The variety of places and patterns of implementation of this majelis taklim actually includes the reform of non-formal Islamic education.

### **3. Teacher/Ustadz**

There were four teachers (ustadz) who were successfully interviewed. All four have contributed a lot to Islamic education activities in Kuala Bangka village, especially in educating the adult Muslim community through majelis taklim. The four teachers are:

- a. Ustadz Ahmad Faqih Harahap, known as Ustadz Palit. The most senior Ustadz is only able to foster 2 recitation groups: men's recitation every Saturday night (over 40 years) and family arisan once a month. He is an alumnus of an Islamic boarding school in South Tapanuli. Since his arrival in this village, he has continued his da'wah and tarbiyah activities until now. Even so, his activities as a farmer are still carried out.

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- b. Ustadz Ja'far Ritong. He leads 8 majelis taklim groups, 1 men's group, 5 women's groups each from house to house; 1 women's group at Maktab Muslimat al- Washliyah and 1 mixed congregation at An-Nur mosque in Kuala Bangka. He is an alumnus of the Nabundong and Musthafawiyah Purbabaru Islamic boarding schools. Like ustadz Palit, Ust. Ja'far Ritonga is also an immigrant from North Padanglawas, of Mandailing ethnicity, and has done much to educate the villagers of Kuala Bangka.
- c. Ustadz Haslan Damanik. A senior cleric who is a native of Kuala Bangka. There are six groups of majelis taklim that he fosters, 1 male group, 4 female groups (house to house), and 1 mixture at the Raudhatul Jannah mosque. Since his youth, he has also been active in da'wah and tarbiyah activities in the village of kuala bangka, both in madrasah and teaching in majelis taklim.
- d. Ustadz Muhammad Yunus Tanjung. This native son of kuala bangka is an alumnus of Mu'allimin al-Washliyah Medan. There are no less than 14 groups of majelis taklim that he fosters; 4 groups of men, 9 women, 1 mixture that is incorporated in IPHI (once a month). That way, every day there is a majelis taklim group that he fosters, especially from house to house. He also serves as a Marriage Registration Officer Helper (P3N) so that his activities are widely recognized by the community in Kualuh Hilir sub-district, in addition to his regular da'wah and tarbiyah activities.

From the four profiles of educators or teachers who educate the congregation of the majelis taklim in the village of kuala bangka, it shows that they are competent in their fields. Although they are not graduates of formal universities, they are generally graduates of pesantren with the characteristics of the yellow book of tafaqquh fi al-din studies so that they survive in the midst of society. Their scientific competence in accordance with the needs of society is recognized and respected. This is where the importance of pesantren in producing graduates who are ready to become preachers and educators of the people in the midst of society (Jannah, 2019; Susilo & Wulansari, 2020).

Residents with Malay culture in Kuala Bangka village greet the teacher of the taklim assembly with the greeting "Ustadz", which means teacher. Ustadz in Kuala Bangka village are Mandeiling migrants, such as Ustadz Faqih Ahmad Harahap and Ust Ja'far Ritonga; some are natives, such as Ust. Haslan Damanik and Ust. Muhammad Yunus Tanjung. Ustadz is not only a teacher during the taklim assembly meetings, but also a teacher in everyday life, whenever locals can visit the teacher's house to ask about religion.

Teachers (ustadz) in kuala bangka village have a respected social status. Their presence is always needed in worship at the mosque, the activities of the taklim assembly, and community gatherings that are usually filled with prayers, so they need teachers. Community gatherings, both traditional and religious ceremonies, are always filled with religious activities, such as dhikr, reciting Qulhu (surat al-Ikhlash), or prayers; such as weddings, kenduri, circumcision of the apostle, repelling bad luck, and so on. Thus, the ulama become social capital, as mentioned by Ahdi Makmur that the ulama have a surplus value obtained by the community as capital owners or capital after being invested for example in formal Islamic

education institutions, both madrasag, and non-formal in the community in the form of majlis taklim and or religious recitation (Ahdi, 2015).

However, the lives of teachers in this village are relatively simple (medium level welfare). The honorarium they are given is just enough, while they are quite busy with community activities so that their "worldly" business does not develop as much as other successful entrepreneurs. In addition, they also work like other people, such as farming gardening, and carpentry. This lifestyle makes the relationship between the ulama and the congregation more fluid and communicative while still giving high respect to the ulama in this village.

#### **4. Majelis Taklim student**

Learners of majelis taklim in kuala bangka village are often referred to as "Murid". "So-and-so is a student of ustadz so-and-so". The word murid comes from Arabic, namely 'arada, yu'ridu, iraadatan, muriidan which means the one who wants. So etymologically, murid means "one who desires". Meanwhile, according to terminology, a murid is a seeker of essence under the guidance and direction of a spiritual guide or murshid (Yusuf & Iskandar, 2021). The term murid is indeed more popular among the world of Sufism. While the majelis taklim that developed in Kuala Bangka Village is also inseparable from the tradition of Sufism in the form of thareqat which developed in the Malay area of North Sumatra, especially the Naqsyabandiyah order developed by Sheikh Abdul Wahab Rokan (Abduh, 2017).

Generally, students have high manners towards their teachers, even though the students are older than the teachers, especially when the students are adults. Mothers, especially, are very respectful to their teachers. Every Eid al-Fitr, mothers usually visit the teacher's house to apologize physically and mentally and give the best Eid cake. This is part of the Malay culture that honors teachers (Mamat & Zarif, 2019; Mujiburrahman, 2022). Moreover, the tradition of majelis taklim students in Malay areas believes in the blessing of knowledge from teachers. Therefore, respecting teachers is important.

The number of students (regular participants) in each majelis taklim group varies, with a minimum of 25 people and a maximum of 75 people. Except for majelis taklim held in mosques, it can exceed 75 people. The number of majelis taklim and the number of students/participants who attend the majelis taklim can be seen from the following table:

Table 1. Four Teachers and Data of Majelis Taklim Fostered in Kuala Bangka Village

No	Ustadz Name	Number of Majelis Taklim			Jlh	Number of Participants
		LK	PR	LK & PR		
1	Muhammad Yunus Tanjung	4	9	1	14	25-70
2	Jakfar Ritonga	1	5	1	7	30-50

No	Ustadz Name	Number of Majelis Taklim				Number of Participants
		LK	PR	LK & PR	Jlh	
3	Ustadz Faqih Ahmad Harahap (Ustadz Palit)	1	-	1	2	48-70
4	Haslan Damanik	1	4	1	6	30-40

## 5. Material

The material taught by the ustadz at the majelis taklim in Kuala Bangka Village varies. Generally, it is thematic according to the actual themes needed by students, such as the study of tawhid, fiqh, morals, and tasawwuf. Most of what is discussed is fiqh. There are also book-based studies, such as those taught by Ust. M. Yunus Tanjung and Ust. Ja'far Ritonga. Among the Fiqh books taught are: *Tuhfah al-Thullab* by Shaykhul Islam Abu Yahya Zakariya al-Anshori; *Kasyf al-Litsam 'An As-ilah al-Anam* by Shaykh Zainul 'Abidin bin Muhammad al-Fathani; *Mathla'ul Badrain wa Majma'ul Bahrain*, by Shaykh Muhammad bin Ismail Daud Al-Fathani Fathani (Malay Arabic); *Matan al Ghayah wa at-Taqrif*, by al-Qadhi Abu Shuja; and *l'anatu Ath-Tholibin 'ala Halli Alfazhi Fathi Al-Mu'in*, by Abu Bakr 'Uthman bin Muhammad Shatha Ad-Dimyathi Al-Bakri. These books are the works of scholars of the Syafii school of thought, as was the religious style that developed in the Malay region. Since the beginning of the development of Islam in Southeast Asia, especially in the Malay Sultanates, such as Malacca and Sumadera Pasai in the XIII century, the Syafii school of Fiqh has been applied (Fadhly, 2018). There are also book studies in the field of belief, among the books studied are *'Aqidah al-Najin fi 'Ilm Ushul al-Din*, by Shaykh Zayn al-'Abidin bin Muhammad al-Fathani (Malay Arabic).

The books on morals are *Bidayatul Hidayah* and *Mau'izhatul Mukminin*, by Imam Al-Ghazali. The Islamic study material taught is patterned after *ahlussunnah wal jamaah*, with al-Asy'ari's akidah, Shafi'i's fiqh and al-Ghazali's tasawwuf. As explained earlier, North Sumatra, including this village, is also dominated by scholars who are active in the Islamic organization *Jam'iyatul Washliyah*. In addition, practical worship material is also taught by each teacher, according to the needs of the students. Some of the books used are in Arabic, while others are in Arabic Malay, such as *Mathla' al-Badrain*.

It is also interesting to see the influence of Malay scholars in the form of books taught by scholars in the majelis taklim of Kuala Bangka village, especially the works of Shaykh Zainul 'Abidin bin Muhammad al-Fathani. In addition to its religious understanding which is characterized by *Ahlussunnah wal Jamaah* with the al-Asy'ari creed and the Shafi'i school of thought, the book is also written in Malay Arabic script. Reading and writing Malay Arabic is still a tradition in Kuala Bangka Village, where elementary school children generally learn Malay Arabic script in *Madrasah Diniyah Takmiliah Awaliyah (MDTA)*, as the writing language used daily in the class. So scholars and students in the majelis taklim are generally able to read Malay Arabic books. The Malay Arabic script cannot be separated from the culture

of the Malay people who are Muslims. According to Siti Aisyah, the emergence of Malay Arabic script in the Malay world is in line with the process of Islamization in the archipelago. At that time the Archipelago community did not yet have a distinctive script belonging to the Archipelago people, especially in the Malay world. So the arrival of Islam, the people of the archipelago began to learn Arabic and how to write it, so that slowly the Arabic script became absorbed by the Malay community in the world of writing (Aisyah, 2017).

## **6. Methods**

There are three methods that are often used by ustadz in taklim assemblies, namely lectures, questions and answers, and discussions. Lectures are the most common method, and it is not uncommon for learning to be dominated by the lecture method. This method is also carried out with a halaqah system, where the congregation sits cross-legged for men and kneels for women; while the cleric/ustadz sits in a strategic place in the room so that it can be seen by all the congregation. The teacher simply sits in his or her place lecturing on the material that has been prepared. Except in Maktab Muslimat al-Washliyah, the ustadz sits on a chair that has been provided and puts the book he is reading on the table, while the congregation remains sitting in *berhalaqah*. The lecture method is less effective if done for a long time, it can cause drowsiness, boredom, the congregation is also passive and lacks interest and motivation (Puspitarini & Hanif, 2019). Therefore, the use of this lecture is also carried out for about 30-40 minutes by ustadz who teach in this taklim assembly.

After the lecture, the ustadz usually continues the question and answer method. The teacher gives students the opportunity to ask questions either related to the material presented or religious issues experienced by students. There are times when the congregation asks questions related to the material that the teacher has just delivered, some are outside the theme being discussed. This method makes learning *majelis taklim* more active and can meet the needs of the congregation. For this reason, the question and answer method is also widely applied in other taklim assemblies (Dahlan, 2019). Moreover, the learners or students in this taklim assembly are adults, of course they become learners who are more ready to learn the things they need to know in order to cope with their life situations effectively (Mohammad Al Farabi, 2018).

Another method that is also widely practiced by teachers in the *majelis taklim* in this village is the demonstration method. With the demonstration method, the teacher practices the material that has been taught, especially *fiqh* worship material, such as the practice of *fardhu* prayer, funeral prayer, prostration, *masbuq*, reading the Quran, and so on. After that, some students are also asked to demonstrate what has been taught. With the demonstration method, learning becomes active and effective, so that students' absorption is higher to understand and master the material taught (Hidayat et al, 2019; Ifendi et al., 2022; Muhammad et al., 2016).

Especially for *kitab*, the teacher applies the *bandongan* method, as is commonly applied in *pesantren*. Through the *bandongan* method, the teacher reads the text of the book, interprets it and then explains its meaning: students listen to the teacher's explanation (Musaddad, 2021). Although the congregation in Kuala Bangka Village is generally able to read Malay Arabic

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script, they cannot read the YellowIslamic classic books with Arabic text. Because they are not able to read the yellow book, this bandongan method is the choice.

In addition to the three methods above, the story method is also applied by ustadz when educating adults in this majelis taklim activity in Kuala Bangka Village. The story method is used to instill moral values in the congregation to imitate the positive behavior in the story and stay away from negative behavior. For example, the story of Prophet Ibrahim a.s. in educating his son, the story of Prophet Noah a.s. who was tested with a disobedient child, the story of Prophet Muhammad SAW in fostering the family, and so on (Syahrul Efendi, Interview, September 14, 2022). The stories of pious families are important assets for parents in educating their children, especially adults who have children not only act as biological parents, but ideally also become spiritual parents or commonly called murabby (Kosim et al, 2022).

Tabel 2. Methods, Materials, and Places Majelis Taklim in Kuala Bangka Village

No	Ustadz Name	Methods	Materials	Places
1	Muhammad Yunus Tanjung	<ul style="list-style-type: none"> <li>- Lecture</li> <li>- Questions and answer</li> <li>- Workshop practices</li> <li>- <i>Bandongan</i> (teacher reads the yellow book)</li> <li>- Before conducting the study, first recite surat al-Fatihah, al-Ikhas (11x), al-Falaq, an-Nas, takhtim, tahlil, and prayer.</li> </ul>	<ul style="list-style-type: none"> <li>- Book of fiqh: <i>Tuhfah al-Thullab</i></li> <li>- Book of Fiqh: <i>Kasyf al-Litsam 'An As-ilah al-Anam</i></li> <li>- Book of Fiqh: <i>Mathla'ul Badrain wa Majma'ul Bahrain</i></li> <li>- Book of akidah: <i>'Aqidah al-Najin fi 'Ilm Ushul al-Din</i>,</li> <li>- occasionally interspersed with tasawuf</li> <li>- Hadith studies,</li> <li>- Thematic review</li> </ul>	<ul style="list-style-type: none"> <li>- House to house (morning, after zhuhur, after isya)</li> <li>- House of recitation for widows</li> <li>- Madrasah IPHI</li> </ul>
2	Jakfar Ritonga	<ul style="list-style-type: none"> <li>- Lecture</li> <li>- Questions and answer</li> <li>- Workshop practices</li> <li>- <i>Bandongan</i> (teacher reads the yellow book)</li> </ul>	<ul style="list-style-type: none"> <li>- Book of fiqh: <i>Matan al-Ghayah wa at-Taqrīb</i></li> <li>- Book of fiqh: <i>I'anatu Ath-Tholibin</i></li> <li>- Book of akhlak: <i>Bidayatul Hidayah</i></li> <li>- Thematic review</li> </ul>	<ul style="list-style-type: none"> <li>- House to house (morning, after zhuhur, after isya)</li> <li>- An Nur Mosque (every Saaturday dawn)</li> <li>- Maktab Majelis Taklim Muslimat al-Washliyah Kuala Bangka</li> </ul>

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Padang, 14 - 15 October 2022

ISSN XXX-XXX-XXXX-XX-X

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No	Ustadz Name	Methods	Materials	Places
3	Ustadz Faqih Ahmad Harahap	- Lecture - Questions and answer	Thematic (akidah, fiqh, akhlak, dan tasawuf)	- House to house (day and night)
4	Haslan Damanik	- Lecture - Questions and answer - Workshop practices	Thematic (tauhid, ibadah, dan akhlak)	- Raudhatul Jannah Mosque House to house (morning and after).

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## **7. Evaluation**

The evaluation applied is only simple, asking about the material that has been taught classically (cognitive domain). If there are still those who do not understand, then the teacher explains the material that has been taught again. Psychomotor evaluation is also carried out on worship practice material, especially worship practice material that has been taught at the previous meeting. 1 or 2 people are asked to practice again. If there are still mistakes, then the teacher explains again. This is the explanation of Ust. Muhammad Yunus and Ust. Ja'far Ritonga (Interview, September 9, 2022).

The results of the evaluation are not written in numerical form, like a report card in a formal school; however, the evaluation is done in general to ensure that students have mastered the material that has been taught. Despite not conducting a comprehensive evaluation, the evaluation is still carried out so that the majelis taklim still fulfills the learning component. Sadiyah and Hotmidah's research also found that learning evaluations were conducted in the majelis taklim they studied (Hotmidah, 2020; Sadiyah et al., 2018). Of course, the evaluation is done simply, not oriented towards achieving scores and grades, but to measure the achievement of the congregation's ability to the material presented.

## **D. CONCLUSION**

The adult taklim assembly in kuala bangka village is inseparable from the local wisdom of the local Malay community who daily practice religion; on the other hand, Malay culture. The culture of gathering and telling stories is utilized by the ulama to educate the local community through "wirid" activities or taklim assemblies from house to house. The taklim assembly that is implemented has fulfilled the elements of learning such as the existence of goals, materials, methods, teacher-student relationship patterns, and evaluation components. However, the method component is dominated by the lecture method in addition to the question and answer and demonstration methods. Likewise, the evaluation component needs to be developed according to the theory of learning evaluation so that the quality of Majelis Taklim as a non-formal Islamic education institution will increase. The number of Majelis taklim in the village of Kuala Bangka is relatively large, becoming an alternative non-formal Islamic education institution that is meritorious in educating the religious attitudes of adults in Kuala Bangka Village.

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“Embracing Islamic Education Based Local Wisdom of Malay World on Society 5.0”

Padang, 14 - 15 October 2022

ISSN XXX-XXX-XXXX-XX-X

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