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## PERANAN KEGIATAN MAJELIS TA'LIM AL-KHOIROT DALAM MENINGKATKAN PENGAJARAN DAN IBADAH DI PONOROGO

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### ABSTRACT

The research used in this research is qualitative research with a descriptive approach. This research is limited to efforts to describe existing phenomena. The location of this research is Ponorogo Regency. The ta'lim assembly is a religious study organization, where the provision of studies can be carried out conditionally based on the agreement of the congregation with K.H Muslih Sujarno, the data sources used in this research are primary and secondary data sources, the data collection techniques used in this research are observation, interview and documentation techniques, as for the data analysis steps, namely data reduction, data presentation and drawing conclusions. The role of the ta'lim assembly is that this assembly provides a forum or place to seek knowledge, and media, material on religious jurisprudence, morals, knowledge of the Koran, knowledge of hadith, knowledge of monotheism, yellow book. Supporting factors are a strategic location, there is consumption, scheduled activities and there are ta'lim assembly administrators who are able to regulate the course of the ta'lim assembly's activities. Meanwhile, the inhibiting factors are lack of time discipline, both from the congregation and presenters or ustad, and the composition of the management of the Al-Khoirot ta'lim assembly is still limited. The author suggests that future researchers will be able to complete the shortcomings in this research and find the best, effective concept in accordance with the future era of development to realize quality Islamic religious education.

**Keywords:** Role, Ta'lim Council, Improving, Teaching and Worship

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## 1. INTRODUCTION

**Majelis Ta'lim** is an Islamic educational institution or teaching forum that is open to all groups of people. One of its main objectives is to strengthen faith and belief in Allah SWT, as well as to cultivate good morals among its members. The implementation of Majelis Ta'lim is flexible and not bound by a fixed schedule.

In this study, the author provides an overview of the activities conducted in Majelis Ta'lim, namely:

1. The role of Majelis Ta'lim Al-Khoiroh in enhancing Islamic teaching and worship in Ponorogo.
2. The subject matter of Islamic teaching and worship in Majelis Ta'lim Al-Khoiroh in Ponorogo.
3. The supporting and inhibiting factors faced by Majelis Ta'lim Al-Khoiroh in Ponorogo.

The objectives of this research are:

1. To identify the role of Majelis Ta'lim Al-Khoiroh in improving Islamic teaching and worship in Ponorogo.
2. To examine the subject matter of Islamic teaching and worship in Majelis Ta'lim Al-Khoiroh in Ponorogo.
3. To analyze the supporting and inhibiting factors encountered by Majelis Ta'lim Al-Khoiroh in Ponorogo.

Majelis Ta'lim has several objectives, including strengthening the faith of its congregation and transforming Muslims into servants of Allah who consistently uphold the values of Islamic law (Kustini, 2007: 9).

The function of **Majelis Ta'lim** is to serve as a non-formal institution in education and da'wah, as well as a forum for community development. According to Kustini, its other functions include:

1. A means of dialogue with the community.
2. A medium for conveying ideas.
3. A form of spiritual recreation.

4. A platform for fostering social ties (*silaturahmi*) and for delivering as well as deepening Islamic teachings to guide Muslims toward becoming devout servants of Allah SWT (Kustini, 2007).

In **Majelis Ta'lim**, the objective of teaching is to ensure that participants are able to understand and internalize Islamic teachings. When the goals are properly formulated, they can help participants gain a broader and deeper understanding of the concepts of religion and the values and norms of Islam (Dinata, 2007). The first objective is to emphasize to the congregation the importance of understanding the fundamental principles of Islam, such as *aqidah* (faith), *akhlaq* (ethics and morals), and *ibadah* (worship).

Linguistically, *ibadah* means obedience (*al-tha'ah*), submission, and humbling oneself before Allah. Lahmuddin, as cited in *Fiqh* by Al-Jurjani, explains: "*Ibadah* is an activity carried out by a person not merely according to their own will, but rather in accordance with the established rules of honoring their Lord (Allah SWT)" (Lahmuddin Nasution, 1999).

## 2. METHODS

**Research** is "an observation or inquiry involving data collection, systematic observation, analysis, comparison, searching for connectivity, and describing or drawing conclusions from uncertain phenomena." A **research method** refers to the strategies or approaches applied in conducting observation, based on assumptions, questions, and issues faced. Some scholars refer to this as *research traditions* (Nana Syaodih Sukmadinata, 2016). The application in this study employs a **qualitative research model**, namely field-based chronological observations.

Every research must have specific objectives. Therefore, the objectives of this study are:

1. To identify the role of **Majelis Ta'lim Al-Khoiroh** in enhancing

- Islamic teaching and worship in Ponorogo.
2. To examine the teaching materials and religious practices of **Majelis Ta'lim Al-Khoirot** in Ponorogo.
3. To analyze the supporting and inhibiting factors faced by **Majelis Ta'lim Al-Khoirot** in Ponorogo.

According to Sugiyono, data collection techniques can be carried out through **observation** (Sugiyono, 2015). In this study, the researcher employed several methods to obtain the required data, namely:

1. Observation techniques.
2. Interview techniques.
3. Documentation.

The field research was conducted at **Majelis Ta'lim Al-Khoirot** in Ponorogo with the subjects being the founder, K.H. Muslish Sujarno, assisted by the management of the Majelis Ta'lim, along with members who actively participate in its activities.

**Data analysis** is a process of arranging data systematically, organizing them into patterns, categories, and basic units of description. According to Miles and Huberman in Sugiyono, qualitative data analysis is carried out continuously until completion so that the data are saturated. The activities in data analysis include: **data display, data reduction, and data verification** (Sugiyono, 2015, p. 337). The steps in analyzing the data in this study are:

### 3. RESULTS AND DISCUSSION

#### 3.1 Result

The author's field observations indicate that the benefits and roles of **Majelis Ta'lim** are highly significant and essential within the Muslim community. Among these are:

- a. **Majelis Ta'lim Al-Khoirot** serves as a medium for social interaction.
- b. **Majelis Ta'lim Al-Khoirot** functions as a platform for conveying the aspirations and ideas of the community.
- c. **Majelis Ta'lim Al-Khoirot** provides guidance, comfort, and motivation for Muslims.

- a. Data reduction.
- b. Data display.
- c. Conclusion drawing/verification.

The **validity of the data** is crucial to counter accusations that qualitative research lacks scientific rigor, and it is an essential element of qualitative knowledge (Moleong, 2007, p. 320). Data validity serves to prove whether this research is truly conducted scientifically and to test the credibility of the data collected. According to Sugiyono (2007, p. 270), the validity tests in qualitative research include **credibility, transferability, dependability, and confirmability**.

To ensure this study can be justified as a scientific work, data validity tests were carried out, including:

- a. **Credibility**, or testing the trustworthiness of the research data presented by the researcher.
- b. **Prolonged engagement**, to increase the trustworthiness of the data.
- c. **Increasing the accuracy** of the research process.
- d. **Triangulation**.
- e. The use of **reference materials**.
- f. **Member checking**, to determine how far the collected data correspond to the information provided by the informants.
- g. **Transferability**, which refers to the external validity of qualitative research.

- d. **Majelis Ta'lim Al-Khoirot** acts as a forum for maintaining social bonds (*silaturahmi*) and fostering mutual acquaintance (*ta'aruf*).
- e. The role of **Majelis Ta'lim Al-Khoirot** strengthens the foundations of human life.

In terms of teaching materials, **Majelis Ta'lim** provides both religious and general knowledge. For instance, in *fiqh* themes, members study topics such as *syahadat* (declaration of faith), *thaharah* (purification), *shalat* (prayer), fasting, *zakat* (almsgiving), and pilgrimage (*hajj*). In *akhlaq* (ethics and

morality), they learn about proper conduct, manners towards Allah and the Prophet, and ethical behavior in daily life. There are also lessons in Qur'anic studies, including recitation and translation, as well as hadith studies, which involve understanding prophetic traditions about life lessons and the stories of the Prophets. In addition, the subject of *tauhid* is taught, such as understanding the attributes of Allah. Learners also study the *kitab kuning* (classical Islamic texts), practice *dzikr* (remembrance of Allah), and acquire knowledge related to business practices.

The Majelis further provides skill-based materials, such as performing *hadroh al-habsyi*, *marawis*, *qosidah*, *ratib*, and other traditional Islamic arts.

### 3.2 Discussion

The role of Majelis Ta'lim Al-Khoirot in enhancing the teaching and worship of its congregation in Ponorogo is to serve as a forum or place for Muslims to seek knowledge, particularly in enriching their understanding of Islamic education and improving the quality of worship among the members.

In general, Majelis Ta'lim Al-Khoirot emphasizes several core areas of study, namely: Qur'anic and Hadith sciences, Islamic religious knowledge, general knowledge, and classical Islamic texts (*kitab kuning*), which include subjects such as *tauhid* (theology), *fiqh* (jurisprudence), and *akhlak* (ethics and morality).

The supporting factors of Majelis Ta'lim Al-Khoirot include the existence of well-structured scheduled activities prepared by the management of the congregation. On the other hand, one of the inhibiting factors is time discipline, as the awareness of the members regarding the importance of punctuality remains relatively low.

Supporting factors of the Majelis Ta'lim activities include a well-scheduled program, adequate study venues, provision of refreshments (even if only light snacks), and accessible transportation. However, there are also challenges. Time discipline is a common

issue, as managing participants with diverse backgrounds can be time-consuming, especially in organizing the congregation. Another obstacle is the limited organizational structure of the Majelis Ta'lim, in addition to the frequent lateness of some attendees.

### 4. CONCLUSION

Based on the presentation of data and discussion in this study, several conclusions can be drawn as follows:

- a. **The role of Majelis Ta'lim Al-Khoirot** in enhancing the teaching and worship of its congregation in Ponorogo lies in its function as a forum or place for Muslims to seek knowledge, particularly in the field of religion. It also enriches the scope of teaching materials through structured instructional planning and serves as a medium for the congregation to share and express their ideas.
- b. **The teaching and worship materials** delivered at Majelis Ta'lim Al-Khoirot cover several core areas of study, namely: Qur'anic and Hadith sciences, Islamic religious knowledge, general knowledge, and classical Islamic texts (*kitab kuning*) such as *tauhid* (theology), *fiqh* (jurisprudence), and *akhlak* (ethics and morality).
- c. **The supporting and inhibiting factors** of Majelis Ta'lim Al-Khoirot in Ponorogo include its strategic location, the availability of refreshments, a well-structured schedule of activities, and the presence of administrators who manage the smooth running of the programs. On the other hand, inhibiting factors include the lack of time discipline—both from the congregation and the instructors—and the still limited organizational structure of Majelis Ta'lim Al-Khoirot.

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