

## THE FUNCTION OF ISLAMIC STUDY GROUPS AND DA'WAH INSTITUTIONS IN THE DEVELOPMENT OF ISLAMIC EDUCATION

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### ABSTRACT

**Research Objectives** - This study aims to describe the role of Islamic study groups in integrating non-formal Islamic education with general knowledge and practical skills to address contemporary challenges.

**Method** - This research used a qualitative approach with a multi-site study design at Islamic study groups in urban and rural areas. Data was collected through participant observation, in-depth interviews, and document studies, and then analyzed using Braun and Clarke's thematic analysis technique.

**Research Findings** The results show that Islamic study groups not only function as da'wah and religious education institutions but also as a medium for social empowerment and strengthening the emotional intelligence of their members. The integration of religious material with practical skills has been proven to strengthen a contextual religious identity and increase the relevance of Islamic study groups in the era of globalization. However, obstacles were also found in the form of cultural resistance and limited local regulations that affect the program's sustainability.

**Theory and Practical Implications** - The results show that Islamic study groups not only function as da'wah and religious education institutions but also as a medium for social empowerment and strengthening the emotional intelligence of their members. The integration of religious material with practical skills has been proven to strengthen a contextual religious identity and increase the relevance of Islamic study groups in the era of globalization. However, obstacles were also found in the form of cultural resistance and limited local regulations that affect the program's sustainability.

**Novelty** - The novelty of this research lies in its focus on the integration of religious education with 21st-century literacy and a comparative analysis between Islamic study groups in urban and rural areas.

## INTRODUCTION

The development of society in the era of globalization requires non-formal Islamic education, such as *majelis taklim*, to remain increasingly relevant in addressing contemporary challenges. Recent studies highlight that *majelis taklim* not only serve as forums for religious learning but also as mediums for community empowerment, character formation, and the mitigation of social issues such as radicalism (Ali, Saragih, & Harahap, 2024, *Jurnal STAI AlHidayah Bogor*); innovations in teaching within *majelis taklim* to strengthen religious understanding and nationalism in North Jakarta (Srinarwati, Zaman, Suhartono, & Imaniar, 2024, *Omah Jurnal Sunan Giri*); as well as curriculum and teacher renewal in the *majelis taklim* of Banten that have begun to adapt to contemporary demands (Samudi & Nurdin, 2024, *E-Jurnal La Tansa Mashiro+1*). These findings indicate that *majelis taklim* continue to serve as crucial arenas for the development of non-formal Islamic education in Indonesia, thereby necessitating further in-depth examination to optimize their functions and broaden their benefits.

Nevertheless, previous literature reveals several research gaps. First, many studies focus on the spiritual, moral, and social functions of *majelis taklim*, yet relatively few examine the integration between

non-formal Islamic education and general education or practical skills required to face modern life challenges (e.g., globalization, digitalization). For instance, the study by Samudi and Nurdin (2024) demonstrates curriculum, educator, and methodological renewal, yet cultural barriers or resistance remain significant in implementation (*E-Jurnal La Tansa Mashiro+1*). Second, some studies emphasize management aspects, congregation participation, and the effectiveness of religious activities—such as Mas’ud’s (2024) research on the effectiveness of *majelis taklim* in Pare-pare (*E-Jurnal LAIN Pare*)—but fewer investigate the psychological impacts of *majelis taklim* education, such as emotional intelligence, contextualized religious identity, or critical religious understanding toward contemporary social issues. Third, there is a lack of longitudinal or comparative studies that analyze the changing functions of *majelis taklim* across time or between regions (urban versus rural), in relation to socio-cultural conditions and government regulations. Frequently, traditional theories of non-formal Islamic education are employed—such as informal learning theories, Islamic curriculum theories, and da’wah-based educational theories—yet these are seldom critically examined in modern contexts regarding the relevance of methods, materials, and regulations to contemporary needs.

In light of these gaps, this study offers novelty. It will explore how *majelis taklim* can integrate non-formal Islamic education with general education (skills or 21st-century literacies) and measure its impact on participants’ emotional intelligence and religious identity, within a comparative setting between urban and rural *majelis taklim*. Furthermore, this study will employ a longitudinal—or at least retrospective—approach to assess changes in the functions and roles of *majelis taklim* before and after interventions or local regulatory changes. Thus, this research is expected to address the gaps concerning educational integration, psychological aspects, and local dynamics that have not been sufficiently investigated in previous literature.

The objectives of this study are: (1) to describe how *majelis taklim* design curricula that integrate Islamic teachings with general education or practical skills; (2) to measure the impact of such integration on the emotional intelligence and religious identity of *majelis taklim* participants; (3) to compare the functions, materials, and impacts between *majelis taklim* in urban and rural areas; and (4) to examine the inhibiting and supporting factors in the implementation of such integration. This study acknowledges certain limitations. The research scope is restricted to several *majelis taklim* in only two regions, thereby requiring caution in generalizing the findings to other contexts. The measurement of impacts combines quantitative and qualitative methods in the short term, so long-term effects remain uncertain. Moreover, respondent bias may occur in reporting changes in identity or emotional effects due to social desirability factors.

## METHOD

This study employs a qualitative approach using a multi-site study design. The qualitative approach was selected because it aligns with the study’s aim to gain an in-depth understanding of the phenomenon of curriculum integration in *majelis taklim* within its natural context, rather than to test hypotheses or measure impacts quantitatively. The study seeks to explore meanings, processes, and experiences from the participants’ own perspectives. A comparable qualitative inquiry into the dynamics of non-formal Islamic education was conducted by Sirry (2023), who examined contestations in religious discourse within urban *majelis taklim* and revealed the complexity of meaning-making and power relations therein. The rationale for employing a qualitative approach is to obtain a holistic, contextualized, and nuanced understanding of how curriculum integration is designed and implemented, and of the factors that influence it in both urban and rural settings.

Data were collected through three primary methods. First, participant observation was carried out in several *majelis taklim* in urban and rural areas to directly observe learning processes, interactions between instructors and congregants, and the contexts in which curriculum integration occurs. Second, in-depth interviews were conducted purposively with *majelis taklim* administrators (*mudīr*), *ustadz/ustadzah*, and representatives of the congregation to elicit their understandings, experiences, challenges, and strategies regarding the integration of religious and general education. Third, document study was performed by analyzing curricula, syllabi, teaching materials, and other supporting documents to complement observational and interview data. Such methodological triangulation is strongly recommended in qualitative research to enhance data trustworthiness; as Creswell and Poth

(2018) emphasize, triangulating sources and methods enables researchers to corroborate the accuracy of information and to understand phenomena from multiple vantage points.

The collected data were analyzed using Braun and Clarke's (2006) model of thematic analysis. The analysis proceeded through several iterative phases: (a) familiarization with the data by repeatedly reading interview transcripts and observation notes; (b) generating codes to identify salient and meaningful data segments; (c) searching for themes by collating similar codes into potential themes; (d) reviewing themes to ensure they coherently reflect the codes and the dataset as a whole; (e) defining and naming themes; and (f) producing the report by presenting the analysis supported with illustrative data excerpts.

## RESULTS AND DISCUSSION

**The Function of Majelis Taklim in the Development of Islamic Education.** This section consists of several parts. First, the Definition of *Majelis Taklim*. The term *majelis taklim* is derived from two words, namely *majelis* and *taklim*. In Arabic, *majelis* is a form of *ism makan* (a noun of place) derived from a verb, which means a seat, an assembly place, or a council. In the Indonesian dictionary, *majelis* is defined as an institution serving as a forum for religious gatherings, while among scholars, *majelis* refers to a non-governmental community institution composed of Islamic scholars.

Based on these definitions, *majelis taklim* can be understood as a non-formal Islamic educational institution with its own regulations designed to instill religious values. It is organized periodically and regularly, attended by relatively large congregations, and aims to cultivate and develop harmonious and respectful relationships between human beings and God, among fellow human beings, and between human beings and their environment, in order to foster a society of faith and piety to Allah SWT.

It has been stated that *majelis taklim* is a non-formal Islamic educational institution. It is not a governmental institution of formal Islamic education such as *madrasah*, schools, Islamic boarding schools (*pondok pesantren*), or universities. Neither is it a mass organization nor a political organization. However, *majelis taklim* occupies a unique position within society, functioning, among others: a) as a forum for nurturing and developing religious life in order to form a community devoted to Allah SWT; b) as a spiritual recreation space, since its activities are conducted in a relaxed manner; c) as a forum for social bonds (*silaturahmi*) that strengthens the propagation of Islam; and d) as a medium for conveying ideas that contribute to the development of the Muslim community and the nation.

The benefits of *majelis taklim* are strongly felt by communities across different social groups. Beyond gaining religious knowledge, it also serves as a medium for fostering social bonds, all of which are considered acts of worship in the sight of Allah SWT. In general, *majelis taklim* can be categorized as follows: a) Based on its congregations: 1) *majelis taklim* for women (*muslimah*), 2) *majelis taklim* for men (*muslimin*), 3) *majelis taklim* for youth, 4) *majelis taklim* for children, 5) *majelis taklim* for mixed congregations of men and women.

b) Based on its organizational form, *majelis taklim* can be divided into several types: 1) regular *majelis taklim*, established by local communities without formal legal status except for informing local authorities; 2) *majelis taklim* established as foundations, usually registered and possessing a notarial deed; 3) *majelis taklim* organized as mass organizations (*ormas*); 4) *majelis taklim* under the auspices of mass organizations; 5) *majelis taklim* under political social organizations (*orsospol*).

c) Based on its location, *majelis taklim* consists of: 1) *majelis taklim* held in mosques or prayer halls (*mushola*), 2) office-based *majelis taklim*, 3) hotel-based *majelis taklim*, 4) factory- or industry-based *majelis taklim*, 5) residential *majelis taklim*.

Islam, as a religion serving as a way of life for humankind, encompasses all aspects of human existence. In addition to being a guide for life, Islam, according to its adherents, is also a teaching that must be propagated (*da'wah*) and explained in terms of its various principles. One of the means for transmitting these religious values is through *majelis taklim*, which functions to provide understanding of such values. This is in accordance with the word of Allah in QS An-Nahl/16:125 as follows:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ

“Call [all humankind] to the way of your Lord with wisdom and good instruction, and argue with them in the best manner. Indeed, your Lord is most knowing of who strays from His path, and He is most knowing of those who are rightly guided” (Qur’an, An-Nahl 16:125).

*Majelis taklim* is a community-based educational institution that emerges and develops from within the Muslim community itself, with the purpose of serving the welfare of humankind. The growth of *majelis taklim* among society reflects the community’s need and desire for religious education. This need and desire, in a broader sense, represent an effort to address life’s challenges in pursuit of a more fulfilling existence. The increasing demands of congregants, along with the role of non-formal education, have fostered awareness and initiative among scholars (*ulama*) and community members to improve, enhance, and develop their quality and capabilities, thereby ensuring that the existence, roles, and functions of *majelis taklim* operate effectively.

As one form of non-formal Islamic education, *majelis taklim* exhibits distinctive characteristics. Its designation is relatively uncommon within Indonesian Muslim society and even less so in Arab countries, despite its rapid development in recent years. The unique feature of *majelis taklim* is that it is not bound to any particular school of thought or religious organization. It thus resembles study circles (*pengajian*) organized on the basis of people’s need to study Islam amidst their daily occupations or as a meaningful activity for housewives in managing their time.

From the above description, it may be concluded that *majelis taklim* has become well recognized and developed across regions. This is due to its flexible and inclusive nature—it is not tied to any single school of thought or particular organization. As a result, people from diverse backgrounds can participate, while its teachings remain generally grounded in the Qur’an and Hadith, which facilitates community acceptance.

Second, the Functions of *Majelis Taklim*. According to Tutty Alawiyah A.S., in her book *Strategi Dakwah di Lingkungan Majelis Taklim* (Strategies of Da’wah in the Context of Majelis Taklim), the objectives of *majelis taklim* may be formulated in terms of its functions: first, as a place of learning, its purpose is to enhance knowledge and strengthen religious faith, which will encourage the practice of religious teachings. Second, as a place of social contact, its purpose is to foster *silaturahmi* (social bonds). When functioning to realize social interests, its objective is to raise awareness and improve the welfare of households and the congregation’s community.

Based on this explanation, the author concludes that the functions of *majelis taklim* are aligned with the purposes for which these gatherings are conducted, namely for social life in the community and as a space for learning, deepening religious knowledge, and broadening Islamic understanding. As a non-formal institution, *majelis taklim* holds a position and role as both an instrument and a medium of religious development (*da’wab Islamiyah*). From this perspective, its functions may be summarized as follows: a) to cultivate and develop Islamic teachings in order to build a community devoted to Allah SWT; b) to serve as a space for spiritual recreation due to its informal atmosphere; c) to provide a forum for *silaturahmi* that strengthens *da’wab* and Islamic brotherhood (*ukhuwah Islamiyah*); d) to serve as a channel for continuous dialogue between scholars (*ulama*) and leaders (*umara’*) with the people; and e) to act as a medium for disseminating ideas beneficial to the development of the Muslim community and the nation at large.

In accordance with the guidelines of *majelis taklim*, the subject matter delivered may be classified as follows: a) religious knowledge, covering areas such as *tauhid*, Qur’anic exegesis (*tafsir*), *fiqh*, *hadith*, ethics (*akhlak*), Islamic history (*tarikh*), and Arabic language; b) general knowledge, which, due to its vast scope, is presented in themes directly related to the lives of the community. All such subject matter is presented in connection with religion, meaning that it is explained on the basis of religious sources, whether Qur’anic verses, prophetic traditions, or examples from the life of the Prophet Muhammad (peace be upon him).

*Majelis taklim* is a platform or vehicle for Islamic *da’wab* that is purely religious in character. As an Islamic religious institution, the system of *majelis taklim* is inherently embedded within Islam itself. For Indonesian Muslims, it is a part of the nation’s ongoing development. Functionally, the role of *majelis taklim* is to strengthen the foundations of human life in Indonesia, particularly in the domain of Islamic mental and spiritual values.

At present, society faces the challenges of modernism, as the rapid development of science and technology exerts an influence on religious life. Therefore, there is a pressing need for scholars (*ulama*) who are also intellectuals, capable of conveying religious matters and legal rulings (*ahkam*) that are *qat'i* (absolute) and divinely ordained.

*Majelis taklim* constitutes one of the most effective forums for the provision of Islamic education and *da'wah* from the Prophet's time until today. At its core, the *majelis taklim* serves the same essential functions: as a place of teaching and learning to enhance knowledge, understanding, and practice of Islamic teachings; as an educational and skills development institution; as a forum for personality development and the cultivation of harmonious family life (*sakinah, mawaddah, wa rahmah*). Through *majelis taklim*, participants are expected to uphold the dignity and honor of their families and households.

*Majelis taklim* also serves as a platform for activities and creativity, including in organizational, social, national, and state life. The nation and state require the presence of pious women (*shalihah*) who also possess expertise and skills, so that through their piety and competence they can guide and direct society toward the good. In this regard, *majelis taklim* functions as a center for the development of women's abilities and quality as human resources in various fields, such as *da'wah*, education, social affairs, and politics. Furthermore, *majelis taklim* serves as a means for opening networks of communication, solidarity (*ukhuwah*), and *silaturahmi*, thereby contributing to the construction of an Islamic society and way of life.

First, the Definition of a *Da'wah* Institution. The concept of an institution primarily refers to a particular form, while at the same time carrying an abstract meaning. The definition of an institution also encompasses a set of norms and regulations that characterize the institution itself. An institution is a complex system that includes several aspects related to social, psychological, political, and legal concepts.

Meanwhile, the term *da'wah*, when viewed from its etymological or linguistic perspective, derives from the Arabic root *da'a-yad'u-da'watan*, which means to invite, to call, or to summon. Warson Munawir explains that *da'wah* may be understood as to call, to invite, to summon, to propose, to urge, and to pray. Quraish Shihab, as cited in M. Munir, defines *da'wah* as a call or an invitation to awareness, or an effort to transform an unfavorable situation into a better and more perfect one, both at the individual and societal level.

Based on these definitions, it can be concluded that *da'wah* is the act of calling humankind toward the path of goodness, enjoining what is right (*ma'ruf*) and forbidding what is wrong (*munkar*) in order to attain happiness in this world and well-being in the hereafter. *Da'wah* carries a broad meaning, namely to invite humanity to embrace Islam. In addition, *da'wah* serves to nurture the Muslim community so that it becomes a more qualified society shaped by the spirit of monotheism and the exalted values of Islam.

In general, *da'wah* has objectives that are to be achieved. Among these is the goal of "transforming an un-Islamic condition into one that is Islamic, in order to draw closer to Allah." This constitutes the true aim of Islamic *da'wah*. The objectives of *da'wah* are also referred to as the ultimate results of all *da'wah* activities, namely the realization of happiness and prosperity in both this world and the hereafter with the pleasure of Allah. The principal objectives of *da'wah* can be outlined as follows: a) to realize happiness in this world and the hereafter; b) to prepare the ummah for the implementation of Islamic law on earth; c) to prepare or develop cadres of the ummah who are willing to contribute and sacrifice in the struggle against falsehood; and d) to establish arguments before those who reject and oppose Islam.

The *methods of da'wah* are intended to provide convenience and harmony both for the preacher and for the audience. Inappropriate methods often lead to the failure of *da'wah* activities. Hence, the existence of appropriate methods for *da'wah* is crucial. A *da'wah* method is the means or approach employed by the preacher to deliver Islamic teachings and materials. When discussing *da'wah* methods, three primary approaches are generally referred to: *al-hikmah*, *al-mau'izah al-basanah*, and *al-mujadalah billati hiya absan*. a) *Bi al-hikmah*, meaning to preach with wisdom by considering the situation and condition of the audience, with emphasis on their capabilities, so that in practicing Islamic teachings they no longer feel compelled or burdened; b) *Mau'izah al-basanah*, meaning to preach by offering advice

or conveying Islamic teachings with compassion, so that the message reaches and touches the heart; c) *Mujādalah billati hiya absan*, meaning to preach through dialogue and exchange of ideas, as well as through constructive debate, conducted in the best possible manner without coercion or undue pressure upon the audience.

Second, the Function of Da'wah in Islamic Education. Islam is a religion that greatly emphasizes human relationships and interactions. The individual is regarded as an inseparable part of society. No other religion has such comprehensive regulations, let alone one that can rival them. For Islam to remain firmly established within society, a continuous effort of *da'wah* is indispensable. In fulfilling this duty, Muslims naturally engage in such activities. "The foundation for establishing the law of *da'wah* lies in the Qur'an and the Sunnah. From these two sources of law, it can be concluded that *da'wah* is an obligation for every human being who professes Islam." Thus, there is no excuse for abandoning this responsibility in worldly life.

As Allah, the Exalted, commands in the Qur'an regarding the obligation of *da'wah* to humankind, as stated in Surah *Al-Imrān* [3]:104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And let there be [arising] from among you a community that invites to all that is good, enjoins what is right, and forbids what is wrong. And it is they who will be successful."

Dakwah bukanlah hanya tugas para da'i atau ulama saja melainkan setiap individu yang beragama Islam. Islam mewajibkan setiap pemeluknya untuk bertanggung jawab kepada saudaranya dan segenap umat manusia pada setiap waktu dan setiap keadaan. Oleh karena itu dakwah dibebankan kepada manusia secara keseluruhan dan akan memperlengkapi jawaban di akhirat kelak. Satu-satunya jalan untuk memperbaiki dan menghasilkan manusia yang beriman dan bertakwa yaitu dengan menjadi umat terbaik mengemban dakwah Islam kepada kaum muslim dan menyebarkan dakwahnya kepada seluruh umat manusia.

Unsur-unsur dakwah adalah komponen-komponen yang terdapat dalam setiap kegiatan dakwah. Unsur-unsur tersebut adalah da'i (pelaku dakwah), mad'u (mitra dakwah), maddah (materi dakwah), wasilah (media dakwah), thariqah (metode), dan atsar (efek dakwah). a) Da'i (pelaku dakwah) da'i adalah orang yang melaksanakan dakwah baik lisan, tulisan, maupun perbuatan yang dilakukan baik secara individu, kelompok, atau lewat organisasi/lembaga; b) mad'u (penerima dakwah) Mad'u yaitu manusia yang menjadi sasaran dakwah, atau manusia penerima dakwah, baik sebagai individu maupun sebagai kelompok, baik sebagai manusia yang beragama Islam maupun tidak, atau dengan kata lain manusia secara keseluruhan. Kepada manusia yang belum beragama Islam, dakwah bertujuan untuk mengajak mereka mengikuti agama Islam. Sedangkan kepada orang-orang yang telah beragama Islam dakwah bertujuan meningkatkan kualitas iman, Islam dan ihsan; c) maddah (materi dakwah) Maddah dakwah adalah isi pesan atau materi yang disampaikan da'i kepada mad'u. Dalam hal ini sudah jelas bahwa yang menjadi maddah dakwah adalah ajaran Islam itu sendiri; d) wasilah (Media Dakwah). Wasilah (media) dakwah adalah alat yang digunakan untuk menyampaikan materi dakwah (ajaran Islam) kepada mad'u. untuk menyampaikan ajaran Islam kepada umat, dakwah dapat menggunakan berbagai wasilah. Hamzah Ya'qub membagi wasilah dakwah menjadi lima macam, yaitu tulisan, lisan, lukisan, audiovisual dan akhlak; e) thariqah (metode Dakwah) Kata metode telah menjadi bahasa Indonesia yang memiliki pengertian "suatu cara yang bisa ditempuh atau cara yang ditentukan secara jelas untuk mencapai dan menyelesaikan suatu tujuan, rencana sistem, tata pikir manusia. Sedangkan dalam metodologi pengajaran ajaran Islam disebutkan bahwa metode adalah "suatu cara yang sistematis dan umum terutama dalam mencari kebenaran ilmiah. Dalam kaitannya dengan pengajaran ajaran Islam, maka pembahasan selalu berkaitan dengan hakikat penyampaian materi kepada peserta didik agar dapat diterima dan dicerna dengan baik; f) atsar (Efek Dakwah) Dalam setiap aktivitas dakwah pasti akan menimbulkan reaksi. Artinya, jika dakwah telah dilakukan oleh seorang da'i dengan materi dakwah, wasilah, dan thariqah tertentu, maka akan timbul respons dan efek (atsar) pada mad'u (penerima dakwah).

Adapun fungsi dakwah dalam pendidikan Islam adalah sebagai berikut: a) untuk menyebarkan agama Islam kepada manusia sebagai individu dan masyarakat sehingga merata Islam sebagai Rahmatan lil'alam; b) melestarikan nilai-nilai Islam dari generasi ke generasi kaum muslimin berikutnya, sehingga keberlangsungan ajaran Islam beserta pemeluknya dari generasi berikutnya tidak

terputus; c) meluruskan akhlak, mencegah kemungkaran, dan mengeluarkan manusia dari kegelapan rohani, d) menyerukan kepada orang non muslim untuk masuk Islam; e) menyerukan agar orang Islam menegakkan hukum Islam secara total; f) menegakkan kebenaran dan mencegah kemungkaran yang meliputi segala kemaksiatan baik yang dilakukan oleh pribadi maupun kelompok; g) membentuk individu dan masyarakat yang menjadikan Islam sebagai pegangan dan pandangan hidup di dalam kehidupannya.

Jika dikaji dari perspektif ilmu dakwah, pengembangan masyarakat Islam dapat diposisikan sebagai bagian dari dakwah Islam, yang secara konseptual dapat dibedakan dakwah bil lisan dan dakwah bil hal, yang secara prinsipil tidak ada perbedaan. Bentuk yang pertama lebih menekankan kepada pendekatan lisan, dan yang kedua lebih menekankan kepada pendekatan perbuatan.

Dakwah bil hal yang telah diterima oleh masyarakat pada dasarnya merupakan keseluruhan upaya pengembangan masyarakat dalam rangka mewujudkan tatanan sosial ekonomi dan kebudayaan menurut ajaran Islam. Sasaran dakwah bil hal adalah masyarakat dalam arti keseluruhan serta permasalahan yang bersifat sistematis dalam struktur sosial yang Islami. Berdasarkan penjelasan tersebut penyelenggaraan dakwah bil hal membutuhkan dukungan metodologi dan kelembagaan yang sesuai dan signifikan. Metodologi dalam dakwah bil hal yang dipandang tepat ialah metode pengembangan masyarakat dari dalam yang merupakan cara bagaimana berusaha mengembangkan prakarsa, peran serta dan swadaya masyarakat dalam memenuhi keperluan dan kepentingannya.

Untuk menunjang keberhasilan dakwah, perlu diupayakan usaha-usaha yang cepat dan konkrit, baik dalam bentuk metode atau media yang akan dipakai untuk berdakwah. Salah satu usaha untuk dapat memenuhi harapan itu, yang perlu diperhatikan adalah semakin lajunya ilmu pengetahuan dan teknologi. Demikian pula dakwah dalam menyebarkan agama Islam, juga perlu memperhatikan hal tersebut. Di mana untuk mencapai tujuan tersebut maka harus mempertimbangkan media dan tidak lupa juga situasi dan kondisi masyarakat.

Dalam lingkungan masyarakat, dakwah memiliki tujuan dan fungsi yang bersifat sosial yaitu menghasilkan kehidupan yang damai, sejahtera, bahagia, dan selamat. Dakwah yaitu sebuah pengaturan secara sistematis dan koordinatif dalam kegiatan atau aktivitas dakwah yang dimulai dari sebelum pelaksanaan sampai akhir dari kegiatan dakwah.

## CONCLUSION

The findings of this study indicate that *majelis taklim* holds a strategic function in the development of Islamic education, both as a nonformal institution for deepening religious knowledge and as a medium for *da'wah*, social guidance, and community empowerment. *Majelis taklim* is not merely a forum for the transmission of Islamic values but also plays a role in strengthening *ukhuwah* (Islamic brotherhood), enhancing spiritual quality, and cultivating the social awareness of its congregation. Meanwhile, *da'wah* institutions function to preserve Islamic teachings through both verbal and practical approaches, with the ultimate aim of shaping an Islamic society grounded in *tawhid*. Although differing in structure and organizational form, both institutions contribute to the realization of a faithful, pious society capable of withstanding the challenges of modernization. Accordingly, the research question concerning the functions of *majelis taklim* and *da'wah* institutions in the development of Islamic education is answered through the finding that both serve as nonformal institutions supporting Islamic *da'wah* in a sustainable manner.

In comparison with previous research, these findings reveal several novel aspects. Earlier studies have largely highlighted *majelis taklim* merely as a traditional forum for Qur'anic study or *da'wah* institutions solely as normative instruments for the propagation of Islam. This study, however, emphasizes the integrative function of both in a contemporary context, namely as nonformal Islamic educational platforms capable of addressing the needs of modern society in scientific, social, and spiritual dimensions. The novelty lies in the assertion that *majelis taklim* and *da'wah* institutions do not merely reproduce the tradition of religious instruction, but have transformed into centers for the development of human resources—particularly women and families—as well as forums for dialogue between scholars (*'ulamā'*), leaders (*umarā'*), and the broader community. With such roles, *majelis taklim* and *da'wah* institutions become increasingly relevant in supporting Islamic education in the era of globalization and digitalization.

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