

---

## THE IMPROVING COMMUNITY SPIRITUALITY THROUGH "MAJELIS TAKLIM" ACTIVITIES

Dila Rukmi Octaviana<sup>1</sup>, Reza Aditya Ramadhani<sup>2</sup>, Taufik Abdullah Attamimi<sup>3</sup>,  
Rizki Fauzia Ahmad<sup>4</sup>, Alsadika Ziaul Haq<sup>5</sup>

<sup>1</sup>Universitas Islam Negeri KH Achmad Siddiq Jember; Indonesia

<sup>2</sup>Universitas Islam Negeri Sunan Kalijaga Yogyakarta; Indonesia

<sup>3</sup>Universitas Islam Negeri Maulana Malik Ibrahim Malang; Indonesia

<sup>5</sup>Universitas Islam Negeri Raden Intan Lampung; Indonesia

Correspondence email; [octavianadila920@gmail.com](mailto:octavianadila920@gmail.com)

Submitted: 28/08/2022

Revised: 19/10/2022

Accepted: 25/12/2022

Published: 25/02/2023

---

### Abstract

The objectives of this study are: (1) Knowing the activities of the Majelis Taklim in increasing the spirituality of the community of Mbangun Hamlet, Sukowinangun Village, Magetan (2) Knowing the supporting factors of increasing community spirituality through the Majelis Taklim activities in Mbangun Hamlet, Sukowinangun Village, Magetan, (3) Knowing the changes that occur in the community Mbangun Hamlet, Sukowinangun Village, Magetan after the Majelis Taklim was held. This research is field research that uses a descriptive qualitative approach with a type of phenomenological research and multisite study at the An-Nahdliyah Taklim Council and the Taklim Darussalam Council. The research location is in Mbangun Hamlet (RW 01) Sukowinangun Village, Magetan. Data collection techniques in this study include observation, interviews, and documentation. The research subjects in this study include the Chairman of RW 01 (Mbangun Hamlet), the Management of the Taklim Council, and Taklim Council Pilgrims. The results of this study include: (1) Activities in the taklim tausiyah council and questions and answers, dhikr Asmaul Husna and guardian pilgrimage; (2) Supporting factors for increasing community spirituality through the activities of the Majelis Taklim there are two, namely internal factors namely the intention of each self individuals to study religious knowledge and external factors such as environmental and family encouragement, Majelis Taklim governance; (3) Changes in society after the holding of the talim assembly including mosque worshipers or mosque increases, community knowledge is increasingly developing, pilgrims' clothing becomes more Islamic, the social life of the community is more controlled.

---

### Keywords

Majelis Taklim, Spirituality, Society



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

In modern life that is complex and competitive in the current globalization as it is today, it can cause humans to be in unstable conditions and lose direction (Mahfudin & Safik, 2022). Sharp competition and busyness takes up time giving birth to a fragile, restless and anxious soul (Lestari et al., 2022). In situations like this, humans need a way out that can bring it to a peaceful situation (Gayani, 2018).

Lack of knowledge about religion will affect human consciousness in performing worship and religion (Aria Wiratanu, Deden Sumpena, 2018). Norms and rules that will be difficult to apply in the life of an individual as self-discipline, this can occur due to lack of religious understanding or environmental influences that are far from religious values, often the attitudes and behavior of a Muslim are not in accordance with the teachings of Islam (Naim, 2013).

One branch of Islamic education is the Majelis Taklim, in the Taklim Council the science of religious sciences is conveyed and can be one of the forums to increase religious understanding, so as to increase community spirituality (Spiritualitas et al., 2021). In this modern era a lot of religious events like this are held and usually events like this are often held in mosques or *musala*. The Majelis Taklim is a non-formal Diniyah educational institution whose existence is recognized and regulated in the Minister of Religion Regulation Number 29 of 2019 concerning the Taklim Council in Article 1 paragraph 1 (Junaidi, 2017).

Social life of society as a dynamic condition has actually become the center of attention of sociologists (Shobirin & Agusta, 2022). So that raises a view that nothing does not change except the change itself. Strictly speaking, change is a necessity. In this context, the dichotomical positioning community (Juminto, Happy Susanto, 2020). The perspective of the conception of society that is faced in dichotomically is not born from a vacuum. At least the journey of knowledge about social science shows such character (As ' ad, Muhammad Rafii, Abdurahman Syayuthi, n.d.).

Religious social which is the religious dynamics of organized society in order to achieve life goals that are relevant to religious values. The diversity of religion and religious flow in society also causes a variety of forms, strategies and orientation of the movement (Amin et al., 2018). Claims of truth (truth claim) will determine the dynamics of religious social movements. Religious social can occur in any context in society and must be able to innovate and be creative in the context of adaptation to the social situation of a complex community. Innovation and creation make religious social can take place in diverse social and institutional spaces. The Majelis Taklim as a form of

grouping of Islamic society which is driven by religious motivation. The important point of this study is in the position of the majelis taklim in the social dynamics of Indonesian Muslims (Aulia et al., 2022). Religious social organization in the micro principle in people's lives including the Majelis Taklim. As a religious social organization, the Majelis Taklim has a uniqueness and uniqueness in every community. Its presence is part of the community's efforts to meet religious needs. From the issue of increasing Islamic knowledge, religious rituals to social problems in their communities (Nugraha et al., n.d.2019).

Mbangun Hamlet, Sukowinangun Village, Magetan is one of the hamlets of the four hamlets found in Sukowinangun Village, Magetan District, East Java. Having eight RTs (neighborhoods), geographically located in urban areas, located strategically close to the Sayur Magetan market, therefore the majority of its citizens work as traders. In terms of religious aspects, the background of the majority of the population has a lack of religious knowledge, where in the past the Mbangun Dusun area itself is known as the hamlet of *celelek* or in other words, this is motivated because the habits of the people are considered quite bad such as the existence of many gambling games, Also drinks too much and so forth. In addition, low education is also one of the reasons for the lack of religious knowledge in the community, there are still about 30% of its citizens who have low education or only graduates of junior/elementary schools, and some even do not attend school (Warsito, Ketua RW 01 & Warsito, n.d.).

The Majelis Taklim which has only been held for the past few years has been considered as one of the solutions in increasing religious understanding and also increasing the spirituality of the people of Mbangun Hamlet, Sukowinangun Village, Magetan in terms of all sides in people's lives. The Majelis Taklim used as the object of research in this study was the An-Nahdliyah Taklim Council and the Taklim Darussalam Council. An-Nahdliyah Taklim Council itself is a Majelis Taklim held in the range of one of its hamlets of approximately 200 worshipers held every 25th every month while the taklim darussalam assembly is a Majelis Taklim held within the scope of one RT (neighborhoods), namely to the citizens RT 06 RW 01 The number of worshipers is approximately 50 people whose activities are held every javanese week, namely on Thursday Pon.

There have been many studies that examine and study related to the role of the Majelis Taklim in terms of different perspectives both in terms of educational institutions and as da'wah institutions and community religious activities. This is as explained by Nurhalimatus and Zubadutul from the results of his research that examined the Majelis Taklim from the point of

spirituality, namely that the majlis was felt to be seen from the behavior of worshipers in the implementation of da'wah material in various layers, from the results of these activities had a significant impact so that it had a significant impact so that it affected the attitude society in daily life (Nurhalimatus, 2022).

Another thing in the study conducted by Mahfudz Efendi, et al, explained related to the role of the Majelis Taklim, especially studying related to the Mahdhah service, thereby giving a confusion to the pilgrim (Mahfudz Efendi, Imron Ghozali, Mirnawati, Dewi Sinta, Herlina, Sulaiman, Nilawati, 2022).

This is different from the research conducted by Danial Hilmi et al., that the activities of the Majelis Taklim are related to counseling and assistance in religious traditions by routine recitation and the procedures for carrying out religious traditions that are in line with Islamic values and emphasize good character. With these activities, it has a good influence so that changes in the community about religious knowledge and insights are caught in a female problem (Danial Hilmi, Nur Toifah, 2020).

Research conducted by Nela Nawang Wulan, Nur Hanifah, Nur Laeli Nafisah, Oktaviana Lalita Werdi, Qomariyah, Majelis Taklim provides a forum for community knowledge and understanding through routine activities, but also provides efforts to connect the relationship between pilgrims (Nela nawang Wulan, Nur Hanifah, Nur Laeli Nafisah, Oktaviana Lalita Werdi, 2022).

Research conducted by Syaiful Lukman is about the role of the Majelis Taklim in increasing the religious understanding of the community, that in his research the Taklim At-Taubah Assembly which is the object of his study wants to be known about how to increase the religious understanding and patterns of community behavior in the village of Kebonjati Sumedang. The results of research conducted on the At-Taubah Taklim Council can be seen that this Majelis Taklim acts as a non-formal institution in the midst of the community to make a considerable contribution to the development of religious understanding to the Kebonjati Village community (saiful Lukman, yusuf Zaenal Abidin, 2019).

Research conducted by Jana Rahmat, according to the results of his research which discussed the Majelis Taklim from his institutional standpoint, namely that the Majelis Taklim was very felt in various layers, touching directly to the lowest community. So it is sufficient to influence religious

attitudes towards residents around the Majelis Taklim environment, both in the understanding of the community towards Islamic religion and religious attitudes themselves (Jana Rahmat, 2021).

Judging from the previous research that is relevant to this research regarding the increase in community spirituality through the activities of the Majelis Taklim, despite having the same variable but has a different research focus. In this study focused on the activities of the Majelis Taklim in general, examining the supporting factors of increasing spirituality and changes in the community after the Majelis Taklim was carried out. So that the study in this study has a different study object.

This study aims to (1) know the activities of the Majelis Taklim in improving community spirituality; (2) Knowing the supporting factors of improving community spirituality through the Majelis Taklim activities in Mbangun Hamlet, Sukowinangun Village, Magetan; (3) Knowing the changes that occur in the community of Mbangun Hamlet, Kelurahan Sukowinangun, Magetan, after the Majelis Taklim was held.

This research can be used as a reference for social research, this is due to a portrait of social activities that exist in society. In this Majelis Taklim activity there is a picture of social life portraits such as social interaction between communities, this can be used as a place for friendship between community members who may rarely meet because of busyness. This Majelis Taklim activity is of course the main goal is as a means of da'wah for the community to gain religious knowledge as a provision for the hereafter. In this study explained related to the results of increasing community spirituality through the Majelis Taklim activities, so that this can be used as a reference for the management of the Majelis Taklim to improve the quality of services and for teachers can improve religious learning for the better. In this study there are still many shortcomings and we as the authors hope that further researchers can further develop better than objects, research variables related to the Majelis Taklim activities, which have been held so that it can be a continuation of this study.

## **METHOD**

This research is field research that uses a phenomenological approach with a type of multisite research, with the location of the study in Mbangun Hamlet (RW 01) Sukowinangun Village, Magetan (Setiawan, 2018). Taking the research subjects in this study used purposive sampling, which consisted of the Chairman of the RW, the management of the Majelis Taklim, the Majelis Taklim Pilgrims. Data collection techniques in this study include observations that include the background of community conditions, community religious conditions, Majelis Taklim activities,

changes in the community after the Majelis Taklim activities are held. In-depth interviews with the subjects that have been mentioned, as well as documentation consisting of photos of taklim assemblies, Majelis Taklim data related to the number of worshipers, educational strata of worshipers. Data analysis techniques used in this study are data condensation, data presentation (data display), and conclusions. Data validity techniques using source triangulation (Sugiyono, 2015).

## **FINDINGS AND DISCUSSION**

### **Findings**

Spirituality is a belief in relation to the Almighty and the Creator. For example someone who believes in God as the Creator and Almighty. Spiritual is a personal belief in God or the strength that is higher adherents of religion. Studies in terms of Islam have two dimensions known as pillars of faith and also personal feelings (*al-amal al-qalb*) which have seven aspects, namely gratitude, fear (*khauf*), love (*mahabah*), patience, resignation (*tawakal*), hope (*raja'*), and sincerity (*ikhlas*), spiritual in the perspective of Muslims centered on the surrender of love and closeness with God (Aliyudin, 2018).

The Majelis Taklim as one of the branches of Islamic education is one of the means in increasing religious knowledge and spirituality, especially in society. Likewise with the activities of the Taklimian Assembly in Mbangun Hamlet, Sukowinangun Village, Magetan aims to foster an Islamic spirit and Muslim person in accordance with the teachings of Islam, where it is the foundation of increasing spirituality.

The An-Nahdliyah Majelis Taklim is held every twenty-seven every month, but if the twenty-seven coincides with Thursday or Friday night then the activity will be advanced the next day will be resigned the day after, in accordance with the host's agreement, this is Because on Thursday there are usually similar Majelis Taklim activities in their respective environments. The An-Nahdliyah Majelis Taklim itself is the level of one hamlet so that the implementation is switching from the mosque to the mosque in Mbangun Hamlet, Sukowinangun Magetan, which consists of eight neighborhoods. Whereas the implementation of the taklim Darussalam assembly activities is held every Friday Wage, because of the level of the Majelis Taklim a neighborhood (RT) so that the implementation is rotating from home to house. The activities of the Majelis Taklim as Table 1.

**Table 1.** The activities of the Taklim An-Nahdliyah Council and the Taklim Darussalam Council

The activities of the Taklim An-Nahdliyah Council and the Taklim Darussalam Council	Factors Supporting Community Spirituality Improvement Through the Activities of the Majelis Taklim	Improvement of the community after the Majelis Taklim
1. Tausiyah activities and questions and answers. 2. Dzikir Asmaul Husna. 3. Guardian pilgrimage.	1. The willingness to learn from the worshipers. 2. The existence of encouragement from the environment. 3. Governance of a good Majelis Taklim.	1. Increased pilgrims in the mosque and mushola. 2. Increased community religious knowledge 3. People's clothing becomes more Islamic 4. Social life of society is more controlled

Activities that are in both the An-Nahdliyah Majelis Taklim and the Taklim Darussalam Council are almost the same because they are still in the same environment but the scale or number of worshipers are different, there are a number of activities contained in the Majelis Taklim, namely: tausiyah and question and answer, dhikr Asmaul Husna As well as the annual activity, namely the Guardian pilgrimage. These activities that would encourage the community to always participate in the activities of this Majelis Taklim which would be able to increase spirituality in the community.

In addition to various activities in the Majelis Taklim there are several factors that encourage pilgrims to always participate in the Majelis Taklim activities including the encouragement factor from within the congregation to gain religious knowledge, there are also factors from outside the congregation, namely encouragement from the environment and family and the existence Good governance in the Majelis Taklim activities.

With the existence of such activities as well as the existence of several factors driving in the community there are many benefits felt by the community through the activities of the Majelis Taklim such as the changes in community fashion, mindset, awareness of worship and religious knowledge of the community which is also increasing which certainly helps the community to carry out worship and guidelines in life.

## Discussions

### Majelis Taklim Activities in Increasing Community Spirituality.

The activities in the An-Nahdliyah Taklim Council and the Darussalam Taklim Council include:

1. Tausiyah activities and questions and answers.

2. Tausiyah and question and answer activities are a combination of several methods of da'wah, such as preaching *bil-lisan*, preaching *bil-hikmah*, preaching *bil-mauidzoh hasanah* and so forth. This da'wah activity can be understood as an effort to provide Islamic solutions to various problems in life. Life problems include all aspects such as economics, society, culture, law, politics, science, technology, and so forth (Maullasari, 2019).

Understanding Al-Hikmah, in essence is an appeal or invitation by way of wise, philosophical reasoning, carried out in a fair way, with patience and perseverance, according to the treatise of 'al-Hikmah, Nubuwwah and the teachings of the Qur'an or Divine Revelation. Preaching with al-Mau'idzah al-Hasanah (giving advice in good language), namely teaching and advising others well and give warnings to others in good language so that they can move the heart of someone to accept the advice.

In the An-Nahdliyah Majelis Taklim there were a number of permanent teachers who filled out this activity, including: KH. Mansur, M.Pd.I., Drs. KH. Anshari Abdul Manan, KH. Fathoni, KH. Abdul Wahid, KH. Muhammad Irsyam Al-Hafidzh, KH. Khoiruddin Yusuf, KH. Chamim Jazuli, S.Pd.I., KH. Lukman Hidayat and also often invited some preachers from outside the city of Magetan at certain moments.

The lecturer at the Darussalam Majelis Taklim itself is only one person, namely: KH. Mustafid who is one of the religious leaders in Mbangun Hamlet, Sukowinangun Village, Magetan.

In addition to tausiyah there are also question and answer activities from the Taklim Council worshipers both at the An-Nahdliyah Taklim Council and the Darussalam Taklim Council, this is done if the time is still possible. The teachers also accept virtual consultations through the Whats App Social Network or worshipers can directly visit the residence of the teachers.

**Figure 1.** *Tausiyah* activities at the An-Nahdliyah Taklim Council



3. Dhikr Asmaul Husna.

*Dhikr* literally comes from the word ( ذكّر - يذكّر - ذكرا ) It means reading, memorizing and



warning. Terminologically means remembering God with the heart, with words or with memory. And the perfect qualities that show their majesty and perfection, include reading the Qur'an, glorifying (subhallah), tahlil (la ilaha illallah), tahmid (Alhamdulillah), takbir (Allah akbar), hawqalah (la hawla wala quwwata illa billah), hasbalah (hasbiyallah), basmalah, and reading ma'tsur prayer, which is a prayer received from the Prophet, or the mention of the name of Allah (Syaefudin & Bhakti, 2020).

*Asma'ul Husna* comes from the word *ismun* which means name. While *Husna* is a wazan of (حسن- يحسن - حسنا) which means good or best. *Asma'ul Husna* are good and beautiful names of God addressed to Allah directly as in the Qur'an (Imardiani et al., 2019).

*Dhikr Asmaul Husna* to the Taklim Darussalam Assembly was sung after the reading of Yasin and Tahlil. Whereas in the taklim council An-Nahdliyah *Dzikir Asmaul Husna* was sung before *tausiyah* began. The reading of the *dhikr* of *Asmaul Husna* aims to make the worshipers always remember the name of God and live up every meaning of the name of Allah.

#### 4. Guardian Pilgrimage (Ziarah Wali)

The word "ziarah" comes from Arabic (زيارة) which means pilgrimage or visiting. But the pilgrimage in question in Indonesia is almost always intended as a grave pilgrimage, which is to go to the grave of parents or family, guardians or salih people to offer prayers. So the term pilgrimage alone, without being assembled with the word grave, means the grave pilgrimage (Efendi, n.d.2017).

The prominent aspect of the guardian pilgrimage is his ritual. The ceremony is understood as a form of ritual or celebration related to religion and is marked by special character, arousing great respect in the sense of being a sacred experience. This experience includes everything that is done or used by humans to express their relationships with Allah SWT, and this relationship or encounter is not something extraordinary or general about the nature, but something special or special, so that humans follow the right path. To hold the meeting, there emerged several forms of religious ceremonies such as the ritual of worship or Wali Songo. Worship or liturgi (religious rite) is a means of disclosure of faith. Thus, the liturgi or religious ceremony takes place in a certain place and time, along with many other holy ritual devices that are intended to direct Muslims to live faith. Rituals are not only understood but are also lived and felt according to the needs of the community (Anam, 2018).

The guardian pilgrimage is a routine activity every year both at the Taklim Darussalam Council and An-Nahdliyah worshipers. This guardian pilgrimage is held in addition to praying for

figures who are instrumental in broadcasting Islam, are also used as a gathering place for worshipers to several pesantren. Like some time ago conducted by the Taklim Darussalam Council pilgrims who lived in touch with the Raudlatut Thalibin Rembang Islamic Boarding School and had the opportunity to meet with KH. Achmad Mustofa Bisri. In this guardian pilgrimage, of course the pilgrims get an explanation related to a brief history of the characters visited so that through this method it is expected that the pilgrims will be able to further live their religious teachings and continue to continue the struggle of the guardians of the guardian for *li ihlai kalimatillah*.

**Figure 2.** Pilgrimage Activities of the Taklim Darussalam Council to the Pesantren Raudlatut Thalibin Rembang



### **Factors Supporting Community Spirituality Improvement in the Activities of the Majelis Taklim**

The Majelis Taklim is one of the non-formal Islamic educational institutions in Indonesia that always instills noble and noble morals to improve the progress of science and skills of its congregation and eradicate the stupidity of Islam in Indonesia in order to gain a happy and prosperous life and blessed by Allah SWT.

There are several factors that support the increase in community spirituality in the activities of this Majelis Taklim, these factors are divided into two factors, namely internal factors and external factors, as follows:

#### **Internal Factors**

1. The willingness to learn from the worshipers.

One of the supporting factors in the learning process is the willingness of learning. The willingness of learning is one of the soft skills attributes produced from the learning process. Willingness plays an important role in learning. The willingness of learning can encourage learning, on the contrary there is no will be able to weaken learning. The willingness to learn by everyone with different levels is influenced by the habit of thinking, saying, acting and behaving. But the

willingness to learn can change if the person concerned wants to change it by practicing to get used to new things.

Learning willingness arises from the desire to know. The desire to know is a human provision and has existed since childhood. Someone will try to find answers to various questions from the desire of wanting to know, and from the urge to know that someone will try to gain knowledge about what they are questioned. The desire to know someone is satisfied if he has gained knowledge about what he is questioned about. And the knowledge he wants is true knowledge.

Based on the results of the researchers' interviews with several worshipers in the An-Nahdliyah Majelis Taklim and the Taklim Darussalam Council argued that: the desire or intention Life in the hereafter and also they assume and realize the scholarship of the religion they have are still very few and want to continue to learn in order to know and understand.

### **External Factors**

1. The existence of encouragement from the environment.

The environment is one of the three education centers that has a considerable influence in influencing one's personality. In the religious domain of course environmental factors are also one of the things that also affects a person's religious condition.

One of the factors that support the increase in spirituality in the community is the encouragement of the environment and family. The environment and family are very influential in determining the nature, and character, besides there are innate factors from themselves but the environment, especially the family, is also influential in the phase of one's character formation. Then the Majelis Taklim tries to shape a good environment and family. This can be included in the materials delivered by the clerics who fill in the taklimdan assembly event and also conveyed in a good and fun way so that pilgrims can practice it in daily life.

The Majelis Taklim Activity in Mbangun Hamlet, Sukowinangun Village, Magetan can last for years is evidence of enthusiasm from the community itself, many supporting factors are a reference or enthusiasm for the community to participate in this activity. As stated by Mr. Suyanto, one of the Taklim Darussalam Council worshipers said that the desire to continue to participate better, based on religious guidance delivered by teachers in the Majelis Taklim (Nurhalimatus, 2022).

2. Professional Management of Majelis Taklim activities

This Majelis Taklim is a non-formal Islamic educational institution, and at the same time a da'wah institution that has a strategic and important role in the development of religious life for the

community. The Majelis Taklim as an Islamic educational institution based on a strategic role is mainly located in realizing learning society, a society that has a tradition of learning without being limited by age, gender, education level, and can be a vehicle for learning, and convey religious messages, containers Developing, silaturrahmi and various other religious activities, for all levels of society. The urgency of the Majelis Taklim is that, which is the spirit of integrating the Majelis Taklim as an important part of the national education system (Aih Kemal Mustofa & Nase, 2017).

To attract the pilgrims, of course, every Majelis Taklim has its own way, as did the Taklim Darussalam Council and the An-Nahdliyah Majelis Taklim, namely: 1) Providing invitations through the local RT Chairperson, 2) broadcasting activities through the mosque transmitter, 3) Presenting the Mubalighers quality, 4) Present entertainment such as the art of hadrah so that the atmosphere is more lively, 5) provides adequate facilities ranging from places, the existence of restrooms if needed by pilgrims, as well as a little consumption for pilgrims.

#### **Changes That Occurred to the Community After the Majelis Taklim Activities**

The Majelis Taklim is likened to oasis in a hot desert, which is able to provide various solutions to the problems being faced by the Sukowinangun community, especially Mbangun Hamlet, among these changes are:

1. Increased pilgrims in the mosque and mushola

The function of the first Majelis Taklim is the center to quality Muslims. The quality in question is not only in intellectual abilities but also the quality here in the spiritual field, the quality related to the spiritual domain here is one aspect of worship. Worship that we routinely carry out as Muslims is the five daily prayers, this five-time prayer is more important or better carried out together with others (jamaah). One of the changes felt after the Majelis Taklim was the increasing number of worshipers in the mosques or mosques in the environment of Mbangun Hamlet, Sukowinangun village, Magetan. From the Majelis Taklim activities that have been held by the community, they began to realize and know the primary of worshipers from worshipers in the mosque or mosque more importantly or better than praying themselves (Ronggo W. et al., 2021).

2. Community religious knowledge increases

The function of the second Majelis Taklim is the center of harmony and also the center of communication and information, in the activities of the Majelis Taklim the pilgrims who come can interact and communicate with each other, the people who are far from residence can meet in this forum and because of the frequent events in the form of religious Brotherhood and unity between

residents, especially Mbangun Hamlet. Because its function is as a center of information here the Majelis Taklim is used to convey various kinds of information, especially the realm of knowledge both the knowledge delivered by the teachers or the clerics. This is also felt by the people of Mbangun Hamlet by holding the Majelis Taklim, the community can know and have many references related to the procedures of good and correct worship in accordance with the shari'ah sourced from the Qur'an and Hadith and also know about the law- Islamic law in daily life such as a good neighboring way, a way to foster family relations that are in accordance with Islamic law, and also learn about good and true Islamic creed and also related to life after death (Putri et al., 2022).

### 3. People's clothing becomes more shar'i

The next function of the Majelis Taklim is the center of community development (center community development), the Majelis Taklim functions as a place to build or form a civilized community, knowledgeable and behave in accordance with Islamic religious law. One example of behaving according to the Shari'a is by using polite clothes and covering genitals. For men from the navel to the knee while for women the whole body except the face and palms. From research and observations of researchers during research in Mbangun Hamlet, Sukowinangun Village, the most basic change of change from pilgrims, namely clothing from pilgrims themselves to be more Islamic and closed, especially many mothers who have used the hijab (Syaefudin & Bhakti, 2020).

### 4. More controlled social life

The next function of the Majelis Taklim is as a center for social control (agent of social control), this function explains that the Majelis Taklim here must be able to function to regulate or control related to the social community. Like how to create a peaceful environment, good and comfortable for its population. As researchers found in research in Mbangun Hamlet, Sukowinangun Village, Magetan that the Majelis Taklim was able to bring a very positive impact on the welfare of the community by changing a social culture that had been a lot of immoral places such as gambling, liquor, lottery and so on, now Similar places have been very reduced even there is no one of this because of the Majelis Taklim activities in Mbangun Hamlet, Sukowinangun Village, Magetan (Wajdi, 2022).

The results of this study try to explain regularly related to the Majelis Taklim in Mbangun Hamlet, Sukowinangun Village, Magetan which is considered to have a positive influence in increasing spirituality in the community. This is tried to be explained through various kinds of

activities in the Majelis Taklim, then the supporting factors for increasing community spirituality through the activities of the Majelis Taklim and change in the community after the Majelis Taklim. Actually the results of this study are not much different from some of the studies that have been conducted previously, as in the study conducted by Nurhalimatus and Zabadatul Munawaroh which explored the increase in spirituality in the Taklim Tajul Muhajirin Assembly in this study also explained some changes in society after the Majelis Taklim, but the results of This research is not entirely the same as the research conducted by the author. In addition, in research conducted by Alfazrul Rizki et al. who explained the da'wah taklim da'wah in fostering religious behavior, in this study found the results of research that was almost the same as the existence of several activities in the Majelis Taklim such as lectures, prayer and so on. In general, indeed the Majelis Taklim activities themselves that should exist are tausiyah activities which are usually referred to as lectures delivered by the clerics who provide knowledge and Mauizhah Hasanah to the worshipers.

## **CONCLUSION**

The Majelis Taklim which has been held for a long time in Mbangun Hamlet, Sukowinangun Village, Magetan is considered as an oasis in the desert that is able to increase spirituality in the community. The results of this study include: 1) Activities held in the Majelis Taklim activities are tausiyah activities and questions and answers, Dhikr Asmaul Husna and Guardian Pilgrimage. 2) Supporting factors in increasing community spirituality through the activities of the Majelis Taklim are divided into two internal factors which include the willingness in the congregation while external factors include encouragement from the environment and good governance of the Majelis Taklim. 3) Changes felt by the community after the Majelis Taklim activities themselves are the increase in worshipers in the mosque and mosque, the religious knowledge of the community develops, the clothing of the community becomes more Islamic, and the social life of the community is more controlled.

## REFERENCES

- Aih Kemal Mustofa, A. M., & Nase, &. (2017). Manajemen Majelis Taklim dalam Meningkatkan Fungsi Masjid. *Tadbir Jurnal Manajemen Dakwah*, 2(1), 5.
- Aliyudin. (2010). Prinsip -Prinsip Metode Dakwah Menurut AL-Quran. *Jurnal Ilmu Dakwah*, 4(15).
- Amin, M., Marjuni, A., & Azharia, D. (2018). Gerakan Sosial Keagamaan Masyarakat Perspektif Pendidikan Islam: Majelis Taklim Al-Mu'Minat. *Aqidah-Ta: Jurnal Ilmu Aqidah*, 4(2), 149–159. <https://journal.uin-alauddin.ac.id/index.php/aqidah-ta/article/view/6883>
- Anam, K. (2018). *Tradisi Ziarah: Antara Spiritual, Dakwah dan Pariwisata*.
- Aria Wiratanu, Deden Sumpena, A. (2018). Peran Pemberdayaan Badan Pengelola Majelis Taklim Dalam Meningkatkan Intelektualitas Masyarakat Islam. *Jurnal Pengembangan Masyarakat*, 3(November), 1–42.
- As ' ad, Muhammad Rafii, Abdurahman Syayuthi, F. R. (n.d.). *As ' ad, Muhammad Rafii, Abdurahman Syayuthi, Fahmi Rohim*. 20(2), 304–335.
- Aulia, A. R., Fatirawahidah, F., Samsu, S., & Samsuri, S. (2022). Dakwah Majelis Taklim Dalam Membina Perilaku Beragama Pada Masyarakat Desa Kolowa. *Jurnal Mercusuar: Bimbingan, Penyuluhan Dan Konseling Islam*, 2(1).
- Danial Hilmi, Nur Toifah, E. H. (2020). pembinaan Kajian Keagamaan Berbasis Karakter Islami Pada Majlis Taklim Lombok Waru. *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, 5(1), 2020.
- Efendi, S. (n.d.). *ZIAROH WALI SONGO*.
- Gayani, husaini al. (2018). *Krisis Spiritual manusia modern*. <https://www.Qureta.Com/Post/Krisis-Spiritual-Manusia-Modern>.
- Imardiani, Sari, A. N., & C.N, W. A. (2019). Pengaruh Terapi dzikir Asmaul-husna terhadap kualitas tidur pada pasien intensif di rumah sakit islam siti khadijah Palembang. *Jurnal Ilmu Keperawatan*, 7(2).
- Jana Rahmat, M. M. (2021). Majelis Taklim sebagai lembaga Dakwah Studi Tentang Tipologi Majelis Taklim di kecamatan Paseh. *Jurnal Jawi*, 4(1), 52–78.
- Juminto, Happy Susanto, N. (2020). Peran Majelis Taklim Assakinnah Bidayatus Salam Dalam Meningkatkan Spiritualitas Dan Religiusitas Masyarakat Desa Ketro Kecamatan Tulakan Pacitan. *Jurnal Tarbawi*, 4(1), 51–62.
- Junaidi, M. (2017). *Paradigma Baru Filsafat Pendidikan Islam*.
- Jurnal, J., Unsika, P., Ronggowaluyo, J. H. S., Timur, T., & Barat, J. (2021). *Peran majlis taklim dalam*

*Meningkatkan Pemahaman Keagamaan.* 9, 101–113.

- Lestari, S., Putri, T. A., & Ansori, T. (2022). Relevansi Dakwah Pemberdayaan Masyarakat Di Era Industri 4.0. *Journal of Community Development and Disaster Management*, 4(1), 49–58. <https://doi.org/10.37680/jcd.v4i1.1560>
- Mahfudin, A., & Safik, A. (2022). Sufisme Perkotaan: Fenomenologi Kebangkitan Spiritualitas Majelis Taklim Al Hikam di Surabaya. *Proceedings of Annual Conference for Muslim Scholars*, 6(1), 699–711. <https://doi.org/10.36835/ancoms.v6i1.373>
- Mahfudz Efendi, Imron Ghozali, Mirnawati, Dewi Sinta, Herlina, Sulaiman, Nilawati, S. (2022). Peningkatan Pemahaman Tentang Fiqh Ibadah di Maajlis Taklim At-Taqwa Dusun lestari Jaya Sangatta Selatan. *Jumat Keagamaan*, 3(1), 16–21.
- Mauillasari, S. (2019). Metode Dakwah Menurut Jalaluddin Rakhmat Dan Implementasinya Dalam Bimbingan Dan Konseling Islam (BKI). *Jurnal Dakwah*, 20(1).
- Naim, N. (2013). Kebangkitan Spiritualitas Masyarakat Modern. *Jurnal STAIN Tulung Agung*, 7(2), 238.
- nela nawang Wulan, Nur Hanifah, Nur Laeli Nafisah, Oktaviana Lalita Werdi, Q. (2022). Peran Majelis Taklim Nurul Huda Dalam meningkatkan Pengetahuan Keagamaan Masyarakat di Desa Getas Gebyur. *Al Manaj*, 2(2), 15–23.
- Nugraha, F., Diklat, B., & Bandung, K. (n.d.). *The Role of Majelis Taklim in Social Dynamic of Muslims Peran Majelis Taklim dalam Dinamika Sosial Umat Islam.* 469–498.
- Nurhalimatus, Z. M. (2022). Dakwah Majelis Taklim Tajul Muhajirin dalam Meningkatkan Spiritualitas Masyarakat Omben Sampang. *Ilmu Komunikasi Dan Dakwah*, 3(2), 52–78.
- Putri, N., Jasmienti, J., Alimir, A., & Fauzan, F. (2022). Pembinaan Keagamaan Masyarakat Melalui Kegiatan Majelis Taklim di Kenagarian Salimpat Kabupaten Solok. *Jurnal Pendidikan Tambusai*, 6(1), 786–798. <https://jptam.org/index.php/jptam/article/view/3002>
- saiful Lukman, yusuf Zaenal Abidin, A. S. (2019). Peranan Majelis Taklim dalam Meningkatkan Pemahaman Keagamaan Masyarakat. *Jurnal Tabligh*, 4(1), 65–84.
- Setiawan, A. A. & J. (2018). *Metodologi Penelitian Kualitatif.*
- Shobirin, M., & Agusta, S. (2022). Pemberdayaan Masyarakat Melalui Kegiatan Keagamaan, Sebagai Upaya Pengembangan Desa Wisata, Nglewan, Sambit, Ponorogo. *Journal of Community Development and Disaster Management*, 4(2), 65–70. <https://doi.org/10.37680/jcd.v4i2.2038>
- Spiritualitas, O. N., Desa, M., Melalui, S., Istighosah, K., Adilah, A. N., Hidayatulloh, A., Gumilar,



R., Gemilang, ), Renic, Y., Siti, H. S., Furqon Rizka, M., & Dewinggih, T. (2021). *Optimization of The Spiritual Value of Sunia Village Community Through Istighosah Activities*. Desember. <https://proceedings.uinsgd.ac.id/index.php/Proceedings>

Sugiyono. (2015). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan RnD*. Alfabeta.

Syaefudin, M., & Bhakti, W. P. (2020). Pembentukan Kontrol Diri Siswa dengan Pembiasaan Zikir Asmaul Husna dan Shalat Berjamaah. *Jurnal Peurawi*, 3(1).

Wajdi, F. (2022). Penguatan Spiritualitas Islam pada Remaja Muslim di Masa Pandemi. *Satwika : Jurnal Pengabdian Kepada Masyarakat*, 2(1), 53–62. <https://doi.org/10.21009/satwika.020108>

Warsito, Ketua RW 01, W. T. 28 N. 2019 P. 18. 0. di R., & Warsito, B. (n.d.). *No Title*.