

## REINFORCING THE COMPREHENSION OF ISLAMIC EDUCATION THROUGH THE *KAJIAN AHAD PAGI* AT THE MOSQUE

Arinal Aziz<sup>1</sup>, Faridi<sup>2</sup>, Sunarto<sup>3</sup>

<sup>123</sup>Universitas Muhammadiyah Malang; Indonesia

Correspondence Email; faridi\_umm@umm.ac.id

Submitted: 26/12/2024

Revised: 20/02/2025

Accepted: 19/04/2025

Published: 18/06/2025

### Abstract

This study aims to analyze the process of understanding Islamic education through the Sunday Morning Study (*Kajian Ahad Pagi*) at At-Taqwa Muhammadiyah Mosque in Blitar City, as well as its impact on the lives of the congregation. The research adopts a qualitative descriptive approach and utilizes a case study design. Data collection techniques include observation, interviews, and documentation. Data were analyzed using the Miles, Huberman, and Saldana model, which involves data reduction, data presentation, and conclusion drawing. The findings reveal that the process of reinforcing religious understanding is carried out through the delivery of materials relevant to daily life using lecture and discussion methods. These methods enable the congregation not only to receive information but also to internalize Islamic values in their everyday lives. The impact of this study is evident in changes in the congregation's behavior, including improved religious understanding, increased patience, heightened social awareness, and active participation in religious and social activities within the community. This study affirms that community-based Islamic education, particularly through religious studies held in mosques, is highly effective in shaping a pious and morally upright society. These findings may serve as a valuable reference for developing non-formal Islamic education programs in other mosques.

### Keywords

Reinforcing, Islamic Education, Religious Study Group.



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## INTRODUCTION

The mosque serves not only as a place of worship but also as a center for education and the development of the Muslim community. According to Fattah (2023), the mosque plays a strategic role in disseminating Islamic values through non-formal educational activities such as religious study sessions. One of the consistently implemented programs at the At-Taqlwa Muhammadiyah Mosque in Blitar City is the *Kajian Ahad Pagi*. This program serves as an Islamic learning platform that is open to the public and aims to improve the quality of the congregation's understanding of Islam. Although it has been conducted for a considerable time and has become a regular weekly agenda, its effectiveness in fostering a deep comprehension of Islamic teachings has not been systematically studied. Preliminary observations reveal differences in the levels of understanding and practice of Islamic teachings between those who attend the study sessions regularly and those who do not. This indicates the need for an academic evaluation to determine the extent to which these study sessions truly contribute to reinforcing the comprehension of Islamic education.

In the context of Islamic education, the andragogical approach is highly relevant, considering that most study participants are adults. Malcolm Knowles' theory of andragogy emphasizes that adults learn more effectively when the material is directly related to their lives and the learning process involves experience and discussion (Yahya & Purnama, 2024). In practice, the *Kajian Ahad Pagi* at At-Taqlwa Mosque employs interactive lectures and question-and-answer sessions, with a wide range of topics, including Qur'anic exegesis, hadith, jurisprudence of worship, and contemporary issues facing the Muslim community. Based on preliminary interviews with participants, many reported that the program has helped them understand Islamic teachings more comprehensively and contextually, although not all have shown significant behavioral transformation. This indicates that the approach used has strong potential; however, further analysis is needed to determine whether the methods and materials of the study sessions truly align with the spiritual and intellectual needs of the congregation.

The *Kajian Ahad Pagi* not only impacts cognitive aspects but also contributes to the formation of character and Islamic practices among Muhammadiyah community members in Blitar City. Many participants have become actively involved in religious social activities, such as family study groups, regular charity, and participation in da'wah and community social actions. This indicates that the program has a transformational effect on the behavior of the congregation. However, observational data reveal that not all participants demonstrate consistent internalization of Islamic values in their

daily lives. Therefore, an in-depth and structured study is necessary to evaluate the effectiveness of the *Kajian Ahad Pagi* as a non-formal Islamic education instrument, particularly in shaping Islamic character and reinforcing the sustainable religious practices of the congregation.

Previous research by Hilmi et al. (2020) indicates that religious studies play a significant role in fostering a religious culture among communities, including in large cities where residents are generally educated but still lack adequate religious understanding. Furthermore, Sarbini (2020) stated that the Islamic study group plays a crucial role in shaping good Muslim character. Through study sessions, the community is encouraged to better understand and practice Islamic teachings. However, the biggest challenge is ensuring that the values conveyed during these sessions truly penetrate the hearts and minds of the participants, thereby reflecting in their daily lives.

Additionally, research by Salabi (2021) explains that the implementation of Character Education Reinforcing (*Penguatan Pendidikan Karakter*, PPK) in non-formal education plays an important role. Through activities such as religious study sessions, youth training, learning communities, and Islamic study groups, character values can be developed in a more contextual and practical manner. Non-formal education provides a flexible and more personal space, so character development is not merely theoretical but directly integrated into everyday life practices. With a participatory and community-based approach, non-formal education can reinforce the objectives of PPK in shaping a generation that is not only academically intelligent but also morally upright and socially aware. Research by Sembong (2021) shows that the Al-Atiq Kauman Mosque serves as a center for religious activities. The study sessions held after Dhuha prayer deliver in-depth fiqh discussions and instill nationalistic values. The material presented is highly relevant to the needs of the congregation and successfully fosters a spirit of faith. The success of these sessions is inseparable from the active role of the mosque administrators, the enthusiasm of the congregation, and community support. However, the busyness of participants in their daily activities and environmental influences remain challenges that need to be addressed to optimize the effectiveness of these study sessions.

Similarly, research by Chotimah (2023) concludes that regularly held religious study sessions are effective in internalizing the values of religious moderation and fostering awareness of tolerance among the congregation and the surrounding community. Furthermore, Dariyanto (2024) explains that mosques hold a strong commitment to nurturing the spirituality of their congregants. Through various Spiritual Education programs, such as women's study groups, dawn lectures, and thematic

studies, mosques provide a platform for the community to deepen their religious understanding. These programs not only impart knowledge about Islamic teachings but also inspire participants to practice Islamic values in their daily lives. Thus, the mosque functions not only as a place of worship but also as a center for nurturing a morally upright community.

This study offers novelty by portraying the *Kajian Ahad Pagi* at the At-Taqwa Muhammadiyah Mosque in Blitar City as a form of community-based non-formal education that integrates an andragogical approach in Islamic education. Unlike previous research that tends to merely describe the general role of religious study sessions in shaping religious character, this study specifically analyzes the extent to which andragogical principles—such as the relevance of material to participants' lives, active involvement through discussion, and the utilization of life experiences as learning resources—are implemented in the practice of religious learning at the mosque. These findings fill a gap in the literature on non-formal Islamic education, focusing on participatory and contextual adult learning.

This approach is conceptually reinforced by Malcolm Knowles' theory of andragogy, which emphasizes that adult learning should be based on real needs and experiences (Budiwan, 2018). In the context of Islamic education, this study also refers to the concept of *ta'dib* from Syed Muhammad Naquib al-Attas, who views education as the process of internalizing values of *adab* that shape moral character (Nuryanti & Hakim, 2020). Furthermore, this study aligns with national education policy, namely Law Number 20 of 2003 concerning the National Education System, particularly Article 26 paragraph (4), which states that non-formal education functions to develop learners' potential in knowledge, skills, and personality (Halid, 2024). This study strengthens the discourse that the mosque is not merely a place of worship but also a center for deep and sustainable socio-religious transformation through a systematic adult education approach (Hasan et al., 2025).

This study aims to (1) analyze the process of reinforcing the comprehension of Islamic education through the *Kajian Ahad Pagi* at the At-Taqwa Muhammadiyah Mosque in Blitar City, and (2) examine the impact of reinforcing the comprehension of Islamic education through the *Kajian Ahad Pagi* at the At-Taqwa Muhammadiyah Mosque on daily life. Through this research, it is expected to provide valuable insights and recommendations for the development of religious study programs in other mosques. Theoretically, this study is expected to enrich the scientific knowledge in the field of Islamic education, particularly community-based non-formal education, by emphasizing the andragogical approach as a conceptual framework for religious learning among

adults. This research also contributes to the development of the discourse on mosque-based Islamic education that integrates spiritual, intellectual, and social aspects holistically. Practically, the findings of this study are expected to offer applicable recommendations for mosque managers, caretakers (*takmir*), and religious educators in designing and implementing study programs that are more contextual, interactive, and tailored to the needs of adult congregants. This research can also serve as a reference for Muhammadiyah institutions and other Islamic organizations in reinforcing the function of mosques as centers for community empowerment through sustainable and transformative Islamic education activities.

## METHOD

This study is descriptive qualitative research with a case study design (Sukmadinata, 2017) conducted on the congregation of the *Kajian Ahad Pagi* at the At-Taqwa Muhammadiyah Mosque in Blitar City. The study aims to describe the process and impact of reinforcing the comprehension of Islamic education through the study activities regularly held every first and third Sunday morning. The data consist of activities of the *Kajian Ahad Pagi* at the At-Taqwa Muhammadiyah Mosque in Blitar City (Creswell, J. W., & Creswell, 2017). Data sources include study participants, *ustaz/ustazah* as the study speakers, and administrators of the At-Taqwa Muhammadiyah Mosque in Blitar City.

Data collection techniques were conducted through in-depth interviews, participatory observation, and documentation (Mulyana, 2024). Interviews were carried out with the *ustadz* delivering the study sessions, mosque administrators managing the activities, and several regular congregants as key informants. Observations were conducted directly from May 4, 2024, to June 29, 2024, during each study session to observe the opening process, material delivery, congregants' responses, and the atmosphere of togetherness in the study. Documentation was obtained from various supporting documents such as the study schedule, photo archives, lecture materials, and administrative records related to the implementation of *Kajian Ahad Pagi*.

The data analysis process was conducted using the interactive model by Miles, Huberman, and Saldana, which includes three main stages: data reduction, data display, and conclusion drawing and verification (Miles et al., 2014). In the data reduction stage, the researcher filtered and simplified the raw data to focus more on information directly related to reinforcing the comprehension of Islamic education. Next, the reduced data were systematically organized into narratives describing activity patterns, congregants' responses, and the material delivered during

the study sessions. Finally, the researcher drew conclusions based on the data display and compared them with relevant theories such as community-based Islamic education and andragogy theory, as well as aligned the findings with similar studies to obtain more contextual meanings and insights.

To ensure the validity and reliability of the data, this study applied several credibility testing techniques, namely prolonged observation, increased persistence, triangulation, and member checking (Sugiyono, 2021). Prolonged observation was conducted through the researcher's intensive presence during the study activities. Persistence was enhanced by rechecking and systematically recording data throughout the data collection process. Triangulation was performed by combining various data sources (*ustaz*, congregants, administrators), data collection techniques (interviews, observations, documentation), and different data collection times to examine the consistency of information. Meanwhile, member checking involved confirming interview results and field findings with the informants to ensure that the analyzed data corresponded accurately to the facts and perceptions of the participants.

## FINDINGS AND DISCUSSION

### Findings

The findings of this study on reinforcing the comprehension of Islamic education through *Kajian Ahad Pagi* at Masjid At-Taqwa Muhammadiyah Kota Blitar illustrate significant processes and impacts resulting from the regular study sessions. Data obtained from interviews and observations indicate that the study activities serve not only as a means of knowledge delivery but also as a platform for social interaction and the formation of religious character among the congregants.

The reinforcement of Islamic education comprehension can be observed from several aspects, including the method of material delivery, the level of congregants' participation, the role of mosque management, and the surrounding socio-religious environment. Moreover, the study has also influenced behavioral changes, moral reinforcing, and increased involvement of the congregants in various religious and social activities.

To provide a more systematic and comprehensive overview, the findings are presented in a table that categorizes the aspects of the reinforcement process and the impacts on the comprehension of Islamic education through *Kajian Ahad Pagi*.

**Table 1.** The Process and Impact of Reinforcing the Comprehension of Islamic Education through *Kajian Ahad Pagi* at Masjid At-Taqwa Muhammadiyah Kota Blitar

No	Reinforcing Process	Reinforcing Impact
1.	Program Design and Implementation The <i>Kajian Ahad Pagi</i> follows a systematic structure starting with the recitation of the Qur'an (tasmi'), opening by the moderator, delivery of material by the ustadz, Q&A session, closing prayer, and communal breakfast. The material is delivered through interactive lectures and discussions, supported by visual aids, with an applied approach relevant to daily life.	Participants show positive changes after attending the study, such as increased discipline in worship, improved social attitudes (e.g., patience and empathy), and the application of Islamic values in daily life.
2.	Participant Engagement Regular attendance and active involvement in discussions, Q&A, and sharing experiences indicate a high level of participation. Intensive interaction fosters a sense of ownership over the learning process and strengthens social bonds among participants.	The study encourages the development of noble character traits such as honesty, humility, and empathy. Participants become more caring toward others and actively participate in mosque-related social and religious activities, creating synergy between religious and community aspects.
3.	Religious Social Environment The mosque management plays a strategic role in designing study topics aligned with participants' needs, facilitating communication between the ustadz and participants, and creating a conducive and enjoyable learning environment. They also ensure that the material is contextual and practical.	The study promotes the internalization of Islamic values such as patience, persistence in worship, honesty, and responsibility. Participants demonstrate stronger commitment to practicing Sharia and improving relationships with family and society.
4.	Religious Social Environment The mosque as a nonformal educational institution, fosters a learning community based on Islamic brotherhood (ukhuwah Islamiyah). Social interactions during the study strengthen solidarity and collective enthusiasm in practicing Islamic teachings.	Participants who were previously passive become actively involved in mosque activities, such as social services, additional study groups, and dakwah programs. This reflects the success of the study in forming a religious and socially empowered community.

The *Kajian Ahad Pagi* is conducted in a regular and consistent flow every two weeks. The process begins with an opening by the moderator, followed by the recitation of Qur'anic verses, the delivery of material, a question-and-answer session, and concludes with a closing prayer and communal breakfast. The delivery method predominantly consists of thematic lectures interspersed with interactive discussions. The speakers present the material in a communicative style, linking Islamic teachings with everyday issues faced by the participants. This approach enables the participants to understand the material in a practical and applicable manner, thereby fostering a distinctive appeal that encourages regular attendance.

Participant engagement in the *Kajian Ahad Pagi* demonstrates a high level of intensity.

Attendees are not only physically present but also actively involved in asking questions, responding to the material, and even sharing life experiences relevant to the study themes. The discussions are dynamic, reflecting a lively learning atmosphere. This active participation comes not only from adult attendees but also from teenagers and youth who are beginning to show interest in Islamic studies. The level of participation indicates that the participants feel they have a safe and meaningful space to develop their religious understanding.

The mosque management of At-Taqwa Muhammadiyah Mosque plays a central role in maintaining the consistency and quality of the study. The Takmir routinely prepares topics that are relevant to the needs of the participants and selects speakers who possess strong communication skills and an understanding of the social conditions of the congregation. The Takmir also manages the technical aspects of the event, including publicizing the study, preparing the venue, and organizing breakfast logistics. Their presence at every session contributes to creating a familial atmosphere and strengthens coordination among the participants, speakers, and mosque administrators.

The mosque serves as a vibrant and educational social space for the surrounding community. The familial atmosphere and sense of togetherness fostered during each study session create a social environment that encourages spiritual growth and solidarity. The participants do not merely come to listen to the material but also form a supportive learning community that helps improve both the understanding and practice of Islam. This environment becomes a platform for the development of religious character that is not only individual but also social in nature.

After regularly attending the *Kajian Ahad Pagi*, several participants exhibited behavioral changes across various aspects of life. These changes are reflected in the improvement of worship quality, such as performing prayers on time and diligently reading the Qur'an. Additionally, participants' attitudes and speech showed improvement, particularly in patience, emotional self-control, and interpersonal interactions with family and society. The study serves as a consistent weekly moral reminder that internalizes Islamic values into everyday behavior.

Another notable impact is the reinforcing of moral character and social care. Participants became more empathetic, open to social issues, and actively involved in humanitarian and community activities. The study promotes awareness that Islamic teachings extend beyond ritual practices and must be manifested in caring for others. Concrete examples include participation in social fundraising, involvement in mosque cleanliness activities, and social actions during disaster



relief efforts.

Understanding of the fundamental Islamic values, such as honesty, responsibility, and trustworthiness, has notably strengthened among the congregation. This enhancement is evident not only in worship practices but also in daily social transactions (*muamalah*). Congregants have become more conscientious in their work, more disciplined in keeping promises, and more careful to guard their speech and actions from behaviors contradictory to religious teachings. This improvement signals the successful internalization of the study material into the practical awareness of the participants.

The *Kajian Ahad Pagi* also contributes to increasing the congregation's involvement in various other religious activities within the mosque environment. Several participants who were previously passive attendees have become actively engaged as committee members, youth study speakers, and even part of the mosque's management. This demonstrates that the study sessions impact not only knowledge acquisition but also inspire enthusiasm for contribution and participation in local *da'wah* movements.

The consistent implementation of *Kajian Ahad Pagi* further strengthens the community-based Islamic identity. Congregants feel they belong to a space that not only fulfills spiritual needs but also fosters social bonds among community members. Within a warm and open atmosphere, the values of *ukhuwah Islamiyah* (Islamic brotherhood) develop organically. The mosque thus becomes a healthy social interaction hub where religious aspirations and communal life harmoniously coexist. In this context, the study is not merely a learning forum but also a space to strengthen social networks that mutually support the building of a civil society.

*Kajian Ahad Pagi* has the potential to serve as a model of mosque-based nonformal education that can be replicated elsewhere. With its inclusive approach and focus on congregants' needs, the study responds effectively to contemporary *da'wah* challenges, which demand relevance, openness, and active participation. Reinforcing the mosque's role as a center for social transformation through religious education is a strategic way to protect the community from negative influences and to fortify a moderate Islamic character. Within this framework, *Kajian Ahad Pagi* is not merely a routine activity but part of a broader spirituality-based social change movement.

Additionally, *Kajian Ahad Pagi* at Masjid At-Taqwa Muhammadiyah Kota Blitar fosters critical religious literacy among the congregation. Through contextual and dialogical presentation of material, participants are encouraged to understand Islamic teachings not only textually but also

substantively. This approach is crucial for developing a religious awareness that is tolerant, rational, and responsive to the dynamics of the modern era.

## Discussion

This study reveals that *Kajian Ahad Pagi* at the At-Taqwa Muhammadiyah Mosque in Blitar City not only serves as a platform for reinforcing religious understanding but also acts as a medium for transforming the behavior and spirituality of the congregation. This aligns with the perspective of (Roqib, 2009) who states that the process of reinforcing Islamic education understanding in this activity is greatly influenced by the structure of the program, the methods of material delivery, and the active participation of the congregation—all of which correspond with the principles of andragogy in nonformal education. The andragogy theory developed by Malcolm Knowles emphasizes that adult learning is more effective when it is based on needs, experience, readiness, motivation, and problem-centered learning orientation (Knowles, 1980). In this context, the lecture method combined with interactive discussions and the personal experiences of the congregation significantly contributes to shaping a deep understanding of Islamic values (Amin, 2018).

This discourse can be linked to the views of (Malik, 2008; Solikhah & Yulianingsih, 2022) who emphasize the importance of adult learning that is contextual and relevant to learners' needs. Furthermore, this study aligns with the findings of (Alamsyah et al., 2021), which state that an experience-based approach in religious studies can strengthen the internalization of religious teachings because participants are not merely passive listeners but also active agents in understanding and applying religious values. This notion is reinforced by (Asmani, 2016), who asserts that the success of community-based education largely depends on the closeness between the material, methods, and the learners' real-life context.

In practice, the active involvement of congregants in the *Kajian Ahad Pagi* also demonstrates that intrinsic motivation plays a significant role. Congregants attend not only to gain knowledge but also to expect tangible changes in their lives. Therefore, the two-way interactive process, through questions and answers, discussions, and joint reflection, represents a highly effective form of adult learning (Anwar, 2017; Putra et al., 2024). This is further supported by Fattah (2023), who argues that adult learning involving reflection and experiential processes leads to more concrete behavioral changes.

The dynamics of the *Kajian Ahad Pagi* at At-Taqwa Muhammadiyah Mosque also demonstrate continuity between the study materials and the actual needs of the congregation. The

materials presented do not solely focus on religious rituals but also cover social, family, economic, and current issues faced by Muslims. According to (Sarapuddin & Nisa, 2024), the relevance of the study content to everyday life makes the learning process more contextual, thus easier for the congregation to accept and practice. In this regard, the material's relevance becomes a key factor that strengthens the effectiveness of delivering Islamic da'wah and education messages within a nonformal context, as also highlighted by Ahmad Amir Aziz & Miftahul Huda (2024).

Furthermore, the presence of competent speakers and a humanistic approach in delivering the material also reinforces the relationship with the congregation (Karimullah et al., 2023). In several study sessions, the speakers do not merely deliver one-way lectures but also provide space for testimonies and sharing experiences from the congregation. This process makes the congregation feel valued and heard, while simultaneously creating an inclusive atmosphere for learning (Mastanah, 2025).

From the author's perspective, the success of the *Kajian Ahad Pagi* lies not only in the alignment of its methods with andragogical theory but also in the emotional closeness between the speaker and the congregation. The spiritual bond that develops through the consistency of the activity and the speaker's presence within the mosque community is a crucial factor in creating a conducive learning environment (M. Lubis, 2018). This becomes an added value of the religious community-based approach, which is not often discussed in conventional andragogical theories.

The impact of reinforcing Islamic educational understanding through the *Kajian Ahad Pagi* is clearly reflected in the behavioral transformation of the congregation's worship practices, which have become more focused, solemn, and consistent. This positive influence affirms the andragogical theory that direct experience and contextual learning enhance one's religious motivation and practice (R. R. Lubis et al., 2024; Setyawan, 2017). In this regard, the *kajian* functions as a continuously evolving medium of spiritual transformation that affects not only ritual aspects but also helps shape the congregation's social character.

These findings are reinforced by the study of Budiwan (2018), which demonstrates that mosque-based religious education employing participatory methods can enhance the quality of worship and the congregation's social awareness. A separate study by Al Hamdani et al. (2023) also found that the relevance of instructional material to real-life issues faced by Muslims is a key factor in the success of non-formal religious education. In line with the views of (Munawaroh & Ashoumi, 2019), in the context of *Kajian Ahad Pagi*, participants not only gain knowledge of *fiqh* and ethics

(*akhlak*) but also receive guidance in addressing social life issues such as family conflicts, compassion for others, and social responsibility as an integral part of worship. This provides evidence that a community-based approach holds great potential in transforming religious values into a living social ethos within society (Ahimsa-Putra, 2019).

The author argues that one of the primary strengths of this *kajian* lies in its ability to integrate the dimensions of *hablumminallah* (relationship with God) and *hablumminannas* (relationship with fellow humans) in a balanced manner. Religious education that focuses solely on personal acts of worship tends to produce an exclusive understanding of Islam (Dute, 2021). However, by connecting Islamic values with social practices, *Kajian Ahad Pagi* successfully fosters an inclusive congregation that is socially responsive and possesses a strong religious commitment.

Another strength of *Kajian Ahad Pagi* lies in its ability to facilitate individual transformation through a participatory approach. Congregants are not merely passive listeners; they are given opportunities to ask questions, engage in discussions, and even share personal experiences related to the topics being addressed. This process reinforces contextual learning, wherein the understanding of religion is no longer theoretical but becomes intertwined with the lived realities of the participants (Ali, 2020). In line with the findings of Rohayati et al. (2024), within such a setting, Islamic values such as honesty, responsibility, and sincerity are not only taught but also internalized through shared and collectively reflected experiences. This represents a form of Islamic education that is both dynamic and experiential, consistent with the principles of andragogy.

Furthermore, the influence of *Kajian Ahad Pagi* on the lives of the congregants can be seen in the increased participation in broader mosque activities. Many attendees have become actively involved in organizing social programs, community service initiatives, and youth and family development efforts—acts that reflect the values cultivated through the *kajian*. As noted by Ghazali (2024), this phenomenon illustrates that *Kajian Ahad Pagi* is not merely informative but also transformative, encouraging participants to become agents of change within their communities. Consequently, this initiative not only produces spiritually devout individuals but also nurtures collective efforts to build a society grounded in Islamic values (Afendi & Khojir, 2024).

A potential antithesis to this practice lies in the risk of exclusivist bias within the community of congregants if the material is not delivered in an open and moderate manner. In several community-based religious studies, overly narrow approaches can lead to polarization or group exclusivism. Therefore, the sustainability and effectiveness of *Kajian Ahad Pagi* must be continually

safeguarded by upholding the principles of openness, inclusivity, and the reinforcement of Islamic values as *rahmatan lil 'alamin*—a mercy to all creation.

This discussion affirms that *Kajian Ahad Pagi* at the At-Taqwa Muhammadiyah Mosque in Blitar City represents a tangible form of effective, contextual, and transformative community-based nonformal Islamic education. Its success is evidenced not only through theoretical and empirical data but also through its role as a model of religious learning that responds to the social and spiritual challenges of the ummah in a balanced and sustainable manner.

## CONCLUSION

This study reveals that *Kajian Ahad Pagi* at the At-Taqwa Muhammadiyah Mosque in Blitar City represents an effective form of nonformal Islamic learning that fosters religious understanding within the community through a community-based approach. Through communicative strategies and materials that are relevant to everyday life, this activity not only enriches the congregation's Islamic knowledge but also nurtures a moderate religious attitude that is responsive to social issues. It serves as an open learning space that simultaneously strengthens both the spiritual and social values of the congregation, demonstrating that the mosque can function as a dynamic and contextual center of Islamic education. Thus, *Kajian Ahad Pagi* plays a significant role as an instrument for reinforcing Islamic education in society, focusing not only on cognitive aspects but also on transformative dimensions. The findings of this study are expected to provide both conceptual and practical contributions to the development of nonformal religious education models in other mosque settings, as well as to serve as a reference for expanding the role of mosques as centers for community empowerment through inclusive and sustainable learning.

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