

The role of majelis taklim darushoffa in educating islamic education for teenagers in Pulo Brayen Urban Village, Medan City

Mulia Sakti ^{a,1}, Sakban Lubis ^{b,2}, Khoirul Anam ^{c,3}

^{ab} Universitas Pembangunan Pancabudi, Indonesia

^c International Islamic University Malaysia (IIUM), Malaysia

¹ 01mulias@gmail.com; ² Sakbanlubis.76@gmail.com; ³ khanam2410@gmail.com

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ABSTRACT

Adolescence is a transitional phase marked by the need for guidance and direction to understand oneself, often characterized by selfishness and a strong curiosity. Islamic education plays a crucial role in shaping the identity and morals of adolescents, hence Majelis Taklim Darushoffa serves as an Islamic educational institution providing guidance and direction to adolescents in understanding religious values. The research method used is qualitative with descriptive analysis. Informants include leaders, teachers, and active adolescent members involved in Majelis Taklim Darushoffa activities. Primary data is obtained through direct observation and interviews, while secondary data is sourced from journals, articles, and related documentation. Data analysis involves collection, reduction, presentation, and conclusion. The result of this research is the role carried out by majelis taklim in educating Islamic education on adolescents in Pulo Brayen village, Medan city is by utilising social media (Youtube, Facebook and WhatsApp) as a means of da'wah whose main target is teenagers who use social media. The role played by majelis taklim in educating Islamic education on adolescents in the Pulo Brayen sub-district of Medan city is to conduct routine maulid Monday night (Jalsah isnain). Carrying out routine studies on Tuesday afternoons with the subject matter of aqidah, morals and worship. Collaborating with other mosques in Medan City

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Introduction

Majelis Taklim, an informal educational institution within the Islamic framework, has emerged as a key instrument for disseminating religious knowledge and strengthening people's faith. The phrase 'Majelis Taklim' refers to a regular gathering when a group of people gather to learn, discuss, and expand their understanding of Islamic principles. Majelis Taklim focuses on the practical application of Islamic teachings in daily life, not just the theoretical elements.

The idea of Majelis Taklim is rooted in centuries of Islamic history. The activities of Majelis Taklim are based on the Quran, the Hadith of the Prophet Muhammad, and the interpretations of prominent scholars. Majelis Taklim conveys religious knowledge based on the correct and reliable understanding that has been passed down from generation to generation.

In Pulo Brayan sub-district, Medan City, Majelis Taklim Darushoffa as a centre of Islamic education activities has a very important role in educating teenagers. With various activities held, such as recitation, yellow book studies, religious discussions, and various other da'wah programmes, Majelis Taklim Darushoffa has had a positive impact in shaping the character and faith of the younger generation in the neighbourhood. Education is also expected to be able to make people devoted to God, knowledgeable, capable and skilled so that later they can build the progress of a nation (Wahyuningsih & Manshuruddin, 2024).

Adolescence is a transition period from infancy to adulthood characterised by the need for direction and supervision in order to understand oneself, which is often characterised by selfishness and great curiosity. This high interest allows adolescents not only to embrace religious teachings as a spiritual need, but also to investigate and understand Islam as the foundation of their lives through various religious study activities. Adolescence is essentially a period in which a person searches for his or her identity, assesses current life values, and experiments with new things in order to become an adult.

Adolescent education aims to foster moral character, piety, resilience, and dignity in line with the ideals of the nation. Islamic religious education plays an important role in the formation of adolescent personalities because it teaches how to manage desires, do good, and overcome life's difficulties, both in relationships with fellow humans and in spiritual relationships with Allah SWT.

According to Zakiah Daradjat (Alwi, 2018), adolescents cannot be separated from the influence of the surrounding environment. The values and orientation of adolescents are strongly influenced by their religious beliefs. Today's adolescents face unfavourable impacts from their environment. Juvenile delinquency and teenage prostitution are rampant problems. This disease is very troubling because it appears since children reach adolescence, especially if it is caused by a lack of religious cultivation and piety. The understanding and teaching of religious principles is very important to protect teenagers from anormative things. As a result, young people who lack a strong understanding of religion will more easily fall into bad behaviour. If majelis taklim becomes popular among young people, it is believed that a generation that lacks syobwah will be born. As mentioned in the hadith of the Prophet Muhammad. The Messenger of Allah, Sallallahu 'alaihi wa sallam, stated which means:

Your Lord is astonished at young people who have no shobwah. [1] [HR, Ahmad]

Shabwah is the tendency to deviate from the truth. To overcome these negative impacts, Majelis Taklim Darushoffa was formed, which is not only a place to learn and foster Islamic religion for fathers, but also a place for teenagers to learn and develop their religion. Majelis Taklim Darushoffa is an Islamic education centre that guides young people in learning and practising religious teachings in their daily lives. With the right attitude and learning techniques, Majelis Taklim Darushoffa can create a conducive environment for the spiritual development of teenagers in Pulo Brayan.

Pulo Brayan Village, Medan City, is one of the areas that has great potential for the growth of Islamic education, especially among the youth. Teenagers, as vital members of society, play an important role in building a better future for themselves, their nation and their religion. In this context, Majelis Taklim Darushoffa plays an important role in educating the village youth about Islam.

In order to explore more deeply the important role of Majelis Taklim Darushoffa in educating Islamic education to adolescents in Pulo Brayan Village, this research will

comprehensively review various related aspects. This research, which is based on an in-depth understanding of the function of Majelis Taklim Darushoffa, is expected to make a significant contribution to efforts to improve the quality of Islamic education for adolescents in Pulo Brayan Village, as well as a road map for similar activities in other places.

Method

The research method used is qualitative method, with descriptive analysis type. Moeloeng (2010) qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from the people and behaviour observed. Meanwhile, descriptive analysis according to Sugiyono (2016) is a method that functions to describe or give an overview of the object under study through data or samples.

The data collection procedures carried out by researchers in this study used observation or observation procedures, interviews, and documentation studies. The data analysis in this study uses the Miles and Huberman model, which in its application is carried out through three stages of activities, namely data reduction, data presentation, and conclusion drawing (Manshuruddin, 2021). In addition, this research also conducted a critical and in-depth review of relevant literature materials to explore the data and information needed (Manshuruddin, 2022). Therefore, this research aims to analyse the role of majelis taklim Darushoffa in educating Islamic education for adolescents in Pulo Brayan Village, Medan City.

The informants in this study are the leader or chairman of Majelis Taklim Darushoffa, teachers or ustadz/ustadzah and teenage members who are active in Majelis Taklim Darushoffa activities. Primary data sources come from the subject under study in the form of observation and interview results. While secondary data is taken from journals, articles and other documentation related to this research.

Result

In this chapter discussion about the process of research and data collection and drawing conclusions. This research was conducted from June to August 2024 which took place at the majelis taklim darusshofa located on Purwosari Street, Pulo Brayan Bengkel, Kec. Medan Tim., Medan City, North Sumatra 20237. The founder of this taklim assembly is KH Mufti Ahmad Nashin who is the first alumni of the Darul Musthofa Yemen Islamic boarding school. Kiai Mufti Ahmad Nashin is a student who was directly assigned by Habib Umar bin Hafiz to preach in Medan. The da'wah carried out by Kiai Mufti Ahmad Nashin started from house to house for about the first 2 years. And after 2 years later the participants of the assembly grew and became an assembly known as Majelis taklim darusshofa. Da'wah is in the Qur'an there is a command that tells Muslims to preach to people to choose in the way of Allah. In another verse there is an order for a group of Muslims to work to preach people to want to do policies, do amar makruf and nahi munkar in the form of social control. In another verse there is a command to the apostle SAW to convey (inform) the revelation that was revealed to him (Syahrial et al., n.d.).

Majelis taklim darusshofa holds a routine maulid on Monday nights (jalsah isnain). And also recitation with the participants of the assembly is held on every Tuesday afternoon which takes place at the Al Busro Islamic boarding school which is also on the Purwosari road. The activities carried out at Majelis Taklim are: followers of the assembly perform maghrib and isya prayers in congregation at the Majelis Taklim mosque, after which they immediately hold a routine maulid along with lectures. In this research the author did not find any obstacles in the process of collecting data and information.

The routine Maulid held every Monday night, also known as Jalsah Isnain, is a gathering where the followers of Majelis Taklim Darusshofa come together to celebrate the birth of the Prophet Muhammad (peace be upon him) with devotion and gratitude. This activity typically involves recitation of sholawat (praises for the Prophet), accompanied by readings from classical texts about the Prophet's life and teachings. The atmosphere is

filled with a deep sense of spirituality and community, fostering a stronger connection among the participants. The event also includes religious lectures by respected scholars, further enriching the attendees' understanding of Islamic teachings and values.

Similarly, the Tuesday afternoon recitation held at the Al Busro Islamic Boarding School complements the spiritual and intellectual activities of the Majelis Taklim. These sessions provide participants with an opportunity to engage in the study of religious texts and Islamic jurisprudence. The boarding school setting adds an educational dimension to the assembly, promoting a culture of learning and reflection. This activity not only strengthens the bond among the members but also reinforces their commitment to Islamic principles in their daily lives.

The smooth process of data collection for this research reflects the open and supportive nature of the Majelis Taklim Darusshofa community. The active participation of its members and the structured organization of its activities contributed significantly to the ease with which the researcher was able to gather information. This accessibility highlights the inclusivity and transparency of the assembly's operations, making it a valuable case study for understanding the role of religious assemblies in fostering spiritual growth and community engagement.

The communal prayers and gatherings at Majelis Taklim Darusshofa also serve as a platform for fostering social solidarity among its members. By praying together and sharing in the spiritual activities, participants build a sense of unity and shared purpose. These gatherings are not only religious in nature but also function as a social support system, where members can exchange ideas, provide encouragement, and address personal or communal concerns. This dual function—spiritual and social—reinforces the role of the Majelis Taklim as a cornerstone of the local Muslim community.

Furthermore, the presence of lectures and recitations contributes to the intellectual and spiritual enrichment of the participants. Topics covered in the lectures often address contemporary challenges faced by Muslims, offering practical guidance rooted in Islamic teachings. This makes the activities of the Majelis Taklim not only relevant to the participants' spiritual growth but also applicable to their everyday lives. Through consistent participation, members are equipped with the knowledge and values to become agents of positive change within their families and communities, reflecting the broader vision of Islamic assemblies as a force for individual and societal betterment.

Discussion

The pattern of Majelis Taklim Darusshofa in educating Islamic education for adolescents in Pulo Brayan Village.

Majelis Taklim in Indonesia has become part of the social life of the community as a place of teaching or non-formal Islamic education so that it is not bound by time, it is open to anyone from various social strata. The place of implementation is flexible, such as in mosques, mushalla, homes, offices, halls, buildings, and so on. Its function as a da'wah institution and non-formal education makes majelis taklim able to survive and is very close to the community (Halimah, 2020).

From the results of research conducted by researchers, efforts to educate Islamic education among adolescents carried out by the darusshofa taklim assembly are very diverse, one of which is playing an active role in cyberspace in providing information about Islamic education, namely on its YouTube known as the Darusshofa TV channel, facebook fanspage (Darusshofa taklim assembly) and also whatsapp groups which are known that the average social media user is currently the most teenagers. This is what causes the Darussofa taklim assembly to be widely known and easily accepted by

teenagers as a place to gain knowledge of Islamic education. Teenagers are the future generation of people, nations and countries, which are still quite easy to educate and direct to the potential for goodness.

The next method or effort made by the Darusshofa Taklim assembly in educating Islamic education on adolescents in Pulo Brayan Village by forming routine studies every Tuesday after the asr prayer. In addition to reciting the Koran, it also provides moral education to teenagers who come to recite the Koran. The method of Islamic education carried out by the Koran teacher is carried out by teaching the concepts of aqidah, morals, worship with the approach of stories in the Qur'an, both good stories for believers and bad stories for disobedient people. In carrying out education for adolescents, Darussofa Taklim Assembly often cooperates with other mosques which are held regularly. The Taklim Assembly plays a role in fostering and developing insight into Islamic teachings, namely the existence of jalsah isnain activities, routine studies and cooperation with other mosques to become a place for friendship because it is a place where the congregation gathers, then becomes a medium for conveying useful ideas, because there is a process of discussion and question and answer in its implementation.

Moral development is the first focus of attention in Islam. Islam's attention to moral development can be analysed in the moral content contained in all aspects of Islamic teachings. Islamic teachings on faith, for example, are closely related to doing a series of good deeds and praiseworthy deeds. The faith that Islam wants is not a faith that is only limited to speech and belief, but a faith that is accompanied by noble deeds and morals. This shows that faith must produce morals, and also shows that Islam is very eager for the realisation of noble morals based on faith.

Moral development holds a central place in Islam, and its importance is emphasized throughout the teachings of the Qur'an and Hadith. Islam views the cultivation of good character as an essential component of a believer's spiritual journey. It emphasizes that true faith is not merely a matter of belief and verbal affirmation, but one that is demonstrated through actions that reflect virtuous conduct. In fact, the connection between faith and moral actions is deeply ingrained in Islamic teachings, which stress that righteous deeds and good character are the true markers of faith.

For example, the Qur'an repeatedly links belief in God with the obligation to perform good deeds, and the Prophet Muhammad (peace be upon him) has said that the best among believers are those who have the best character. This moral development is not limited to interactions with fellow Muslims, but extends to all aspects of life, including dealings with non-Muslims, the environment, and even one's own self. By emphasizing the development of noble character traits such as honesty, patience, generosity, humility, and respect, Islam provides a comprehensive guide for moral behavior that goes beyond ritualistic practices and encompasses every aspect of a person's life.

Thus, the relationship between faith and moral conduct in Islam is inseparable. Islam urges that faith must be actively reflected in one's actions, and these actions must be guided by ethical principles. This reflects Islam's deep commitment to ensuring that faith manifests in tangible, positive changes in an individual's behavior, which ultimately contributes to the betterment of society. It is through the cultivation of noble morals based on faith that Islam seeks to foster a just, compassionate, and harmonious society.

Moral development in Islam is not a mere theoretical concept; it is a practical framework that guides every aspect of a believer's life. From the teachings of the Qur'an to the practices of the Prophet Muhammad (peace be upon him), the centrality of good character is evident. Islam encourages believers to embody moral values in their daily

actions, starting from the most intimate relationships within the family to broader societal interactions. This moral compass serves as a guide for Muslims to act justly, kindly, and with integrity, whether they are engaging in business, politics, or even casual encounters. The emphasis on ethical behavior becomes a key component in building a balanced and just society.

In addition to promoting individual moral conduct, Islam also stresses the importance of communal responsibility. The faith encourages believers to not only improve themselves but to contribute positively to the welfare of others. The concept of *sadaqah* (charity) is one of the cornerstones of Islamic morality, encouraging Muslims to give selflessly to those in need. This charitable act fosters a sense of empathy, compassion, and solidarity within the community. Islam's teachings on justice and equality also underline the importance of treating others fairly and addressing social inequalities, ensuring that no one is oppressed or marginalized.

Furthermore, the Qur'an and Hadith provide numerous examples of ethical leadership. The Prophet Muhammad (peace be upon him) is the ultimate role model for Muslims in how to lead with integrity, fairness, and compassion. His leadership was rooted in humility, patience, and the pursuit of justice. He demonstrated that true leadership is not about power or status, but about service to others, making decisions that benefit the community, and fostering unity. This model of leadership has a profound impact on the Muslim understanding of moral responsibility, highlighting that ethical leadership is essential for the flourishing of society.

Islamic teachings on moral development also extend to the realm of personal discipline and self-control. The faith teaches that one must cultivate self-restraint and avoid excessive desires that lead to selfishness, greed, and harm to others. Concepts such as *sabr* (patience) and *taqwa* (God-consciousness) are fundamental in helping individuals develop inner strength and maintain moral clarity, even in difficult circumstances. By striving to overcome one's own weaknesses, a believer can cultivate a sense of peace, integrity, and self-respect that reflects in their actions toward others.

Finally, the moral framework laid out by Islam is holistic, addressing both the individual and the community in a comprehensive manner. The faith encourages balance and moderation in all aspects of life, ensuring that believers are not only morally upright but also spiritually content and socially responsible. Islam's emphasis on good character reflects its broader vision for humanity — a vision where individuals are not only concerned with personal salvation but also with contributing positively to the collective well-being of society. By fostering moral development based on faith, Islam aims to create a world where justice, compassion, and peace prevail.

In Islam, moral development is seen as a lifelong process that requires constant reflection, self-improvement, and dedication to upholding ethical principles. Believers are encouraged to seek knowledge, not only to enhance their intellectual abilities but also to deepen their understanding of moral conduct. The pursuit of knowledge is highly valued in Islam, and it is considered an act of worship when it leads to the betterment of one's character and the welfare of others. This process of learning and self-improvement helps individuals refine their understanding of right and wrong, allowing them to make informed, ethical decisions in every aspect of their lives.

The role of the family in moral development is also central in Islam. The family is considered the primary institution for nurturing good character and instilling values such as respect, honesty, and kindness. Parents are entrusted with the responsibility of teaching their children not only how to perform rituals but also how to live ethically and uphold

moral principles in their daily lives. The Qur'an emphasizes the importance of mutual respect between parents and children, as well as the obligation to be a source of guidance and support for one another. This strong foundation within the family unit lays the groundwork for a morally responsible and harmonious society.

Islam also teaches the importance of accountability and the consequences of immoral behavior. Believers are reminded that their actions, both good and bad, will be judged by God on the Day of Judgment. This belief instills a sense of moral responsibility, motivating individuals to act in accordance with Islamic principles. However, Islam also offers a path of repentance for those who fall short of moral expectations, encouraging them to seek forgiveness and strive to improve. This concept of repentance is not just about seeking forgiveness for past wrongdoings, but also about making a conscious effort to avoid repeating sinful behavior and to pursue a life of virtue.

In addition to personal morality, Islam emphasizes the importance of social ethics, particularly in the context of justice and equity. The Qur'an and Hadith make it clear that justice is a fundamental value in Islam, and every believer is called to uphold justice, both within their own communities and on a larger scale. Whether it is in legal matters, business transactions, or social interactions, justice is paramount. Muslims are taught to avoid oppression, corruption, and exploitation and to work toward establishing a just society where all people, regardless of their background, are treated with dignity and fairness.

Lastly, the ultimate goal of moral development in Islam is the cultivation of a pure heart and a strong connection to God. A believer's actions, whether in private or public, are meant to reflect their devotion to God and their desire to live in a manner that pleases Him. This inner purity is not merely a matter of external behavior but is rooted in the intention behind every action. Islam teaches that good deeds are most valuable when they are done sincerely for the sake of God, and the state of one's heart is the true measure of moral integrity. By striving to purify their hearts and align their actions with divine guidance, Muslims aim to achieve the highest level of moral excellence and spiritual fulfillment.

Conclusion

Based on the results of research and discussion of the role of majelis taklim darushoffa in educating Islamic education on adolescents in Pulo Brayan village, Medan city, the author can conclude as follows.

1. The role played by majelis taklim in educating Islamic education on adolescents in Pulo Brayan village, Medan city is to utilise social media (Youtobe, Facebook and WhatsApp) as a means of da'wah whose main target is teenagers who use social media.
2. The role played by majelis taklim in educating Islamic education on adolescents in the Pulo Brayan sub-district of Medan city is to conduct routine maulid Monday night (Jalsah isnain).
3. Carrying out routine studies on Tuesday afternoons with the subject matter of aqidah, morals and worship.
4. Cooperating with other mosques in Medan City.

Suggestions

By paying attention to the things obtained from the results of the study, several suggestions can be written that can be used as considerations, including the following:

1. To educate Islamic education on adolescents in Pulo Brayan village, Medan city can not only be done by majelis taklim darussofa but can also be done by non-formal educators as a transfer of knowledge to the community.
2. In educating Islamic education on adolescents in the Pulo Brayan sub-district of Medan city, it is necessary to have cooperation between the local government as a policy holder.

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