



The Role of the Nurul Hidayah Integrated Taklim Council in Meeting the Religious Learning Needs of the Elderly in Cirebon Regency

Suryadi^{1,2*}, Mustofa Kamil¹, Asep Saepudin¹, Iip Saripah¹, Nursahidin³, Amelia Fauziyah Rahman²

¹ Department of Community Education, Faculty of Education Science, UPI Bandung, Indonesia

² Department of Islamic Community Development, Faculty of Dakwah and Islamic Communication, IAIN Syekh Nurjati Cirebon, Indonesia

³ Department of Public Administration, Faculty of Social Science and Political Science, UGJ, Cirebon, Indonesia

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Corresponding Author:

Suryadi

Suryadi70@upi.edu

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Abstract: The purpose of this study is to explore the human resource development system through education and da'wah training of the Nurul Hidayah taklim assembly in Cirebon, Indonesia. This research uses qualitative methods. The results showed that the Nurul Hidayah assembly applied various methods such as lectures, discussions, questions and answers, practices, and field visits, all of which were designed according to the conditions and needs of the congregation. Activities in this meeting are held every week, not only focusing on routine recitation but also prioritizing the self-development of the congregation, including religious, social, and economic aspects. Regular recitation involves the process of takwin, tanzim, and taudi', which includes dhikr, public lectures, and religious lessons to form moderate and independent religious congregations. In addition, there is corpse management training that provides knowledge and skills in managing corpses in accordance with Islamic law, as well as Hajj and Umrah management training that increases pilgrims' understanding of Hajj and Umrah. The tadabbur alam program is also implemented as a learning tool to get to know God's creation more closely and cleanse the soul. The role of Islamic extension workers is very important in the implementation of all these programs, demonstrating the commitment of the taklim assembly in developing the religious and social capabilities of the congregation with a flexible and adaptive approach.

Keywords: Majelis Taklim, Learning Needs, Elderly, Religious Learning, Cirebon

Introduction

The presence of the taklim assembly is used as a forum for associations for religious activities. The taklim assembly is also used as a means of learning for the community, especially those who are Muslim, usually dominated by adults and the elderly (Alkatiri & Karim Hayaze, 2022; Fadli, 2023; Howell, 2014). Currently, its function and role are no longer limited to being a forum for Muslims to explore the teachings of Islam, but also become a space to take part in various social, cultural, educational, economic, social and humanitarian

activities. However, there are still few taklim assemblies that expand their function role from educational institutions where they gain knowledge to social movement media. Seeing its strategic existence, ideally the Islamic community empowerment model can be started from the taklim assembly (M. Abdullah et al., 2015; Elihami, 2022; Fadli, 2023) According to Sukirman et al., (2021) the history of majelis taklim is as the oldest educational institution in Islam, which at that time was not called majelis taklim but pengajian.

The taklim assembly as social capital can play itself more actively in articulating Islam which is not only the

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spirit and ethics of aqidah, but also in muammalah. The articulation of the empowerment movement is adjusted to existing problems (Castro et al., 2016; Radhakrishnan & Solari, 2015). Actualization of Islamic values of the Taklim Council congregation in Lubuklinggau Timur II District of Lubuklinggau City has been done well. The congregation has strong faith and piety, so that the congregation has a good life and gives birth to a sincere attitude, besides that they also have good morals in associating with fellow Muslims (Al-Bar & Chamsi-Pasha, 2015; Mahfud et al., 2022; Tambak et al., 2021). The position of the taklim assembly is currently used as an alternative religious educational institution for those who do not have enough energy, time, and opportunity to gain religious knowledge in the formal education path (Huda et al., 2017; Sukirman et al., 2021). This relates to the learning conditions in taklim assemblies that are open to accepting pilgrims regardless of the level of education they have taken and the implementation time that is outside working hours (Sukirman et al., 2021; Wahyuni, 2023). The community obtains knowledge, skills, and other understandings not only through formal education, but the community also needs to obtain other education as a complementary, both through informal and non-formal education (Hoppers, 2006; Kontovourki et al., 2017; Osman et al., 2005).

For this reason, the taklim assembly in Cirebon Regency, one of which was initiated and driven by the Functional Islamic Extension Counselor (PAIF) in Cirebon Regency under the guidance of the ministry of religious affairs. This taklim assembly is named Majelis Taklim Terpadu (MTT) Nurul Hidayah because it uses a different curriculum from the taklim assembly in general. The integrated taklim assembly of Nurul Hidayah Tengah Tani was established in 2020. The Nurul Hidayah Tengah Tani Integrated Taklim Council is the first Integrated Taklim Assembly in Cirebon Regency (Said et al., 2021; Widodo, 2016). With the formation of this Integrated Taklim Council as a forum for community learning in understanding religious knowledge and in the framework of the Qur'an illiteracy eradication program supported by the addition of knowledge insight and basic understanding of Islamic teachings. This is the framework for the new paradigm of Islamic Extension in the eight tasks and functions of Islamic Policy launched by the Ministry of Religious Affairs in 2017.

The integrated talim assembly of Nurul Hidayah Tengah Tani applies the placement test method for pilgrims or prospective pilgrims who want to study at the integrated taklim assembly. Placement test is a test conducted to congregations before entering the integrated taklim assembly (Kurnanto et al., 2023; Rusdiyanto, 2023). because in the integrated taklim

assembly there are 4 levels of classes, namely classes A, B, C and D. Class A is a class where the congregation is not fluent in reading the Qur'an, but already knows the hijaiyah letters. Up to class D is the top grade level, namely pilgrims who already understand tajweed and are fluent in reading the Qur'an. These class D women become chairmen and have a fostered taklim assembly in their respective regions. This taklim assembly activity is held once a week on Tuesday at the Nurul Hidayah Mosque, Dawuan Village, Central Tani District. In the integrated taklim assembly there are subjects taught to the congregation consisting of Read and Write the Qur'an (BTQ), Tafsir Al-Qur'an, Hadith, Arabic, Aqidah, Akhlaq, Fiqh, Islamic Dates. Not only religious learning is given by extension workers to their congregations, when there is an Islamic holiday, the integrated taklim assembly also commemorates it, for example during the Birthday of the Prophet Muhammad SAW. The taklim assembly also invited speakers to give tausiyah. In addition, there are also activities to develop the economy of pilgrims by implementing savings and loans programs in accordance with Islamic law in collaboration with BMT Al-Falah (Az-zulfi, 2023; Riyadi et al., 2021). For this problem, it is considered important to conduct research on "Islamic Community Development through the Nurul Hidayah Integrated Taklim Council, Dawuan Village, Central Tani District, Cirebon Regency". Given that with the Nurul Hidayah Tengah Tani Integrated Taklim Council program, it can become a forum for the community to increase knowledge and skill development in the Central Tani District, Cirebon Regency.

Method

This qualitative research is designed to understand in depth how the Nurul Hidayah Integrated Taklim Council in Cirebon Regency plays an important role in meeting the religious learning needs of the elderly. The main focus is on the subjective experience of elderly participants, the educational methods applied by the management, and the social interactions that occur in the assembly environment. The data collected included personal narratives of elderly participants, reflective notes of administrators about educational sessions, as well as artifacts and learning materials used in Assembly sessions. Visual and audio documentation of the Assembly's activities will also be compiled to add depth to the analysis. For in-depth interviews, a semi-structured guide will be used, which allows flexibility in answering while remaining on relevant topics (Conrad & Tucker, 2019; DiCicco-Bloom & Crabtree, 2006; Solarino & Aguinis, 2021). Participatory observations will be conducted to record interactions in the natural

setting of the assembly, enabling researchers to capture the nuances and social context of religious learning. Documentation studies will collect and review existing learning materials, assembly agendas, and activity notes to understand the structure and content of learning. The survey will be designed to collect quantitative data on participants' satisfaction and responses to the programs offered (Halldorsson et al., 2021; Steinert et al., 2016; Zou et al., 2020).

Data analysis will be carried out through two pathways: qualitative and quantitative. In qualitative analysis, thematic analysis techniques will be used to identify and interpret themes and patterns emerging from narratives, observations, and documents (Bowen, 2009; Dixon-Woods et al., 2005; Mohajan, 2018). Qualitative data will be encoded and categorized to build a coherent thematic (Castleberry & Nolen, 2018; Onwuegbuzie et al., 2016). Meanwhile, survey data will be analyzed statistically to produce findings that can provide a general idea of participants' perceptions and satisfaction (Pang, 2022; Tran et al., 2023; Zhao et al., 2015). The combination of these two types of analysis is expected to present a comprehensive picture of the role of the Taklim Council in the context of elderly religious learning. This research will not only provide an overview of current practices but can also suggest improvements and adaptations in teaching and learning programs that can better support elderly participation in religious activities. In addition, taking into account the ethical aspects of the study, these results are expected to be used to inform inclusive religious education policies and practices for the elderly in other similar communities.

Result and Discussion

Implementation of the Nurul Hidayah Integrated Taklim Assembly Program, Central Tani District, Cirebon Regency. Implementation as an organizational creative process, which consists of development stages that can help solve and create creative actions or *da'wah* (Aflisia et al., 2022; Setiawati, 2020). This is also based on the times, where development priorities are directed at human resource development (Dirani et al., 2020; Swanson, 2022). The implementation of Islamic community development programs can be done through many institutions or organizations, one of which is the Nurul Hidayah Tengah Tani Integrated Taklim Council which carries out community development. For this reason, education and training activities are very important and effective in *da'wah* organizations.

Of all the types of methods in the taklim assembly, there are five types of methods applied in the Nurul Hidayah Tengah Tani Taklim Council. Such as: lecture

method, used when teachers provide material or *tausiyah* (Mansir et al., 2020; Zakirman et al., 2019). discussion method, carried out during deliberation or discussing an issue so that group discussions are formed where the congregation is actively involved (Christie et al., 2019; Colom, 2022). question and answer method, carried out when the teacher has given material to the congregation, then there is a question and answer on the material that has been presented (Barton, 2015; Haryani et al., 2019). practice method, carried out when the teacher has delivered the material which then practices it or when there is an exam (Simamora et al., 2020; Wahyudin, 2018). The method of field trips, carried out at the end of the learning year as an appreciation of the congregation to the teaching materials they had received by going to visit certain attractions. Of course, the above model is not a benchmark for all taklim assemblies, because the implementation of the use of learning methods is adjusted to the needs and conditions of the environment.

In its implementation, the taklim assembly has no time relationship. Activities carried out at the Nurul Hidayah Tengah Tani Integrated Taklim Council are held once a week on Tuesdays. The frequency of activities carried out in the taklim assembly is very flexible so that the congregation does not feel bored in participating in activities at the taklim assembly. As previously explained, the implementation of activity programs at the Nurul Hidayah Tengah Tani Integrated Taklim Council is not only routine recitation activities, but there are also programs that can improve the self-development of the congregation. This of course the taklim assembly also plays a role in increasing religious understanding (Fadli, 2023; Sukirman et al., 2021), in addition, it can also increase social and economic awareness of the congregation (Heist & Cnaan, 2016; Thomas Massaro & Massaro, 2023). To find out more clearly about the programs implemented at the Nurul Hidayah Tengah Tani Integrated Taklim Council, the following will be explained regarding the implementation of the Nurul Hidayah Tengah Tani Integrated Taklim Council program:

Récitation de routine

The stages of routine recitation are: 1) *Takwin*, at first the congregation still does not know valid information or still receives hoax news. With the presence of the integrated Taklim Council Nurul Hidayah Tengah Tani which was established by Functional Islamic extension workers in Cirebon Regency with the aim of forming congregations that have moderate religious attitudes (not radical and illiberal); 2) *Tanzim*, Furthermore, after providing an understanding of moderate Islam, the congregation was

fostered with learning and training at the Nurul Hidayah Tengah Tani Integrated Taklim Council; 3) Taudi', so that a congregation that has independence is formed (Bowler, 2018; Febriyanti et al., 2018). The routine recitation of the Nurul Hidayah Tengah Tani Integrated Taklim Council was carried out at the Nurul Hidayah Mosque in Tengah Tani Village. While routine recitation in Ramadan is not carried out in mosques but is carried out in each congregation's house in each class in turns Recitation activities. This routine is carried out once a week on Tuesdays starting from 08.00 to 11.30.

The activity begins with the recitation of the morning dhikr (al-ma'tsurot/ratibul hadad) for 30 minutes. The recitation of dhikr is led by 3 people from the highest class representatives in turn, of which one person becomes the MC and the other two people become the dhikr leader. After that, it continued with public lecture activities filled by mudarits/mudaritsah from Islamic Extension Counselors in turns according to a predetermined schedule. Then at 09.00-11.30 there is the main learning material, namely BTQ which is carried out every week, and two different subjects in each class. Such as: Tafsir Al-Qur'an, Hadith, Arabic, Aqidah, Akhlaq, Fiqh, Islamic Dates. In addition to the recitation routine, the Nurul Hidayah Tengah Tani Integrated Taklim Council also enlivened Islamic holiday celebration activities carried out when entering the time of celebration of Islamic holidays (PHBI) such as the birthday of the Prophet Muhammad SAW, and Isra' mi'raj. The activity is in the form of bringing missionaries to give general tausiyah to the congregation.

We teachers hope that this activity can not only increase the religious understanding of mothers but also can influence their lives by being equipped with a strong religious understanding so that it can minimize the occurrence of a conflict in their household. In fact, there are often congregations who, when they have a problem in their household, consult with us. Hopefully, coming to this taklim assembly can help find the right solution in solving the problem," (interview with Siti Nurfatimah, 2023). After the recitation activity was completed, the pilgrims who worked as traders brought their wares to the location of the taklim assembly. There are also buying and selling transactions between congregations, because of the differences in merchandise of each congregation. For consumption in routine recitation activities, it is usually from cash or voluntary donations from congregations and administrators of the Nurul Hidayah Tengah Tani Integrated Taklim Council.

In this context, figure 2 is an example of a form of routine recitation at the Nurul Hidayah Tengah Tani Integrated Taklim Council, a religious institution in Tengah Tani Village, Cirebon Regency. There are three

main stages in this study: Takwin, Tanzim, and Taudi'. Tahapan Takwin focuses on the formation of moderate religious understanding among pilgrims (Makin, 2017; Wibisono et al., 2019). avoiding radical or liberal views. At the Tanzim stage, congregations are fostered through learning and training on moderate Islam (A. Abdullah et al., 2023; Yamin, 2023). The Taudi stage' aims to create an independent congregation (Eulerich & Eulerich, 2020; Yamin, 2023). This routine study includes activities such as dhikr reading, public lectures, and religious lessons. In addition, the Taklim Council also plays an active role in celebrating Islamic holidays and providing guidance and solutions to the household problems of pilgrims. After the recitation activity, there was a sale and purchase transaction between congregations, showing the social and economic interaction in this community.



Figure 1. Regular recitation activities

Corpse Management Training

Corpse management training activities are an effort to provide knowledge about corpse management procedures based on Islamic sharia (Pauzai et al., 2017; Setiawan et al., 2023) Because in the management of the corpse requires the existence of a science and correct procedures, from the preparation of bathing to the completion of the management until the corpse is prayed (Lee-Kwan et al., 2017; Lipton, 2017). In this training, the material provided in detail about the procedures for managing the corpse in theory and practice with teaching aids that have been prepared. Starting from bathing the corpse to shrouding it.

The training in corpse management begins with the conveyance that this is an obligation for every Muslim. The material begins with an explanation of bathing the corpse, emphasizing that the nuclear family has the first right to bathe and must be done according to Islamic ethics and decency (Hashi, 2019; Laheij, 2015). Next, the stage of shrouding the corpse is described, using a minimum of two pieces of shroud that are adjusted in size (Aranake et al., 2015; Bevilacqua et al., 2018). After the body is buried, it must be tied with an odd tie so that the shroud does not come off. Direct practice on bathing and shrouding is carried out using the equipment

provided. The final stage is a lesson on the funeral prayer, which is carried out with four takbir, each to read Surat Al-Fatihah, the Prophet's prayer, the corpse prayer, and the closing prayer (Rahmat et al., 2018; Sawalmeh, 2015). The training ended with a message to the congregation that this knowledge be passed on to other residents, ensuring that many are ready to handle when needed. As stated by the resource person that, "Nowadays the science of taking care of the corpse is one of the things that is often overlooked. Even though this knowledge is very important for a Muslim to know if someone dies. The management of the body is not a simple matter, but it is quite complex starting from the process of bathing, kafani, menshalati, delivering to burying it. We hope that mothers who have attended this training so that their knowledge can be practiced in their respective villages so that they can share their knowledge with other communities" (interview with Mrs. Harbayanti, 2023).



Figure 2. Corpse management training

For this reason, corpse management training is very important to be carried out in the context of community service and this task is not everyone knows and wants to carry out this noble task. Because there are still many people who consider the management of the corpse to be the duty of Mr. / Mrs. Lebe in the village only. Corpse management training is an important activity that contributes to community service (Ubert et al., 2017; Wallace et al., 2020). This is because not everyone has the knowledge or willingness to carry out this task, which is often considered the exclusive responsibility of certain figures such as Mr. / Mrs. Lebe in the village. This activity has noble value because it involves the final care of someone who has died, an important aspect in many traditions and cultures (Chatterjee & Noble, 2016; Kumar, 2020). Therefore, this training aims to broaden understanding and skills in caring for the dead, so that

more people can be involved in this process with respect and responsibility.

Hajj and Umrah Manasik Training

Hajj and Umrah management training is a form of coaching and developing religious understanding in the community (Fauzan, 2023; Perawati & Aminah, 2020). The purpose of holding Hajj and Umrah manasik training at the taklim assembly is to improve the quality of pilgrims' understanding of the implementation of Hajj and Umrah (Halijah et al., 2021; Qudsy et al., 2023). The activity was guided directly by Islamic Extension Counselors. Hajj and Umrah management training at the taklim assembly, guided by Islamic Extension Counselors, aims to increase the understanding of pilgrims about Hajj and Umrah. The training material covers aspects of Hajj and Umrah, followed by simulation practice in a miniature Kaaba at the Nurul Hidayah mosque. Pilgrims practice from Miqot, Ihrom, Wukuf, Mabit, Lontar Jumrah, Tawaf, Sa'i, to Tahallul, Talbiyah, Dhikr, and prayer. Mrs. Mar'atun Shalihah, in her interview in 2023, emphasized the purpose of this training to equip pilgrims with knowledge and independence in carrying out Hajj and Umrah independently. This training is also in line with the Ministry of Religious Affairs' program in forming independent Hajj pilgrims.



Figure 3. Hajj and Umrah management training activities in Semarang

In addition, Hajj and Umrah management training at the taklim assembly is also in line with the Ministry of Religious Affairs program in forming independent Hajj

pilgrims (Halijah et al., 2021; Hidayaturrahman & Putra, 2019). With a good understanding of Hajj and Umrah, pilgrims are expected to be able to carry out the pilgrimage with full awareness and sincerity (Ahmed & Akbaba, 2023; Sarumi, 2018). In an interview in 2023, Mrs. Mar'atun Shalihah stressed the importance of this training to equip pilgrims with knowledge and independence in performing Hajj and Umrah independently. This is an effort to ensure that pilgrims have a good understanding and can perform Hajj and Umrah correctly. Thus, the training of Hajj and Umrah manasik at the taklim assembly is one of the efforts to improve the understanding and quality of the implementation of Hajj and Umrah in the community. Through this training, it is hoped that pilgrims will be able to become independent pilgrims capable of practicing worship well.

Tadabbur Nature

Tadabur alam is a means of learning to better know Allah SWT who created the heavens and earth and their contents (Jailani, 2023; Parhan et al., 2021). Tadabur alam will cleanse ourselves and our souls of negative energies that may have resided in our hearts and minds and as gratitude for the vast grace of Allah (Elmasry, 2006; Ibrahim, 2022). This activity is carried out at the end of the school year, once a year after the distribution of report cards in order to fill in positive holiday activities. 1) In mid-2021, a religious tourism trip was made to the tomb of Sunan Gunung Jati. Activities carried out to the tomb of Sunan Gunung Jati are grave pilgrimages, dhikr and prayer together, congregational prayers, and eating together. 2) At the end of 2021, a trip to Palutungan was made. Activities carried out to Palutungan are exploring nature, gymnastics together, sharing sessions, dhikr together, eating together, praying in congregation, exchanging gifts between pilgrims and cleaning. 3) In the third year of 2022, travel to Fatimah Zahra's paradise tour in Semarang.



Figure 4. Joint gymnastics activities in the framework of tadabbur alam

Activities carried out in Semarang are exploring nature, the practice of Hajj and Umrah manasik, congregational prayers, and eating together. "I hope that after this tadabbur alam activity, hopefully all administrators and congregations of the Nurul Hidayah Tengah Tani Integrated Taklim Council will increase their faith and piety and friendship will be maintained. Where, tadabbur alam activities not only establish friendship but also test unity among the administrators and congregations of the taklim assembly" (interview with Mrs. Mar'atun Sholihah, 2023). Tadabur alam as a form of da'wah methodology carried out by Islamic Extension Counselors (Khan, 2000; Talitha et al., 2022). This has become a routine activity in every segment fostered by Islamic Extension Counselors so far.

Conclusion

The Nurul Hidayah Integrated Taklim Council in Tengah Tani District, Cirebon Regency, implements programs aimed at developing human resources through da'wah education and training, adapted to the times and the needs of the community. In its teaching methodology, this assembly applies various methods such as lectures, discussions, questions and answers, practices, and field trips, all of which are designed according to the conditions and needs of the congregation. Activities in this assembly are held weekly, not only focusing on routine recitation but also prioritizing the self-development of the congregation, including religious, social, and economic aspects.

Regular recitation involves the process of Takwin, Tanzim, and Taudi', which includes dhikr, public lectures, and religious lessons to form a moderate and independent religious congregation. In addition, there is corpse management training that provides knowledge and skills in managing corpses in accordance with Islamic law, as well as Hajj and Umrah management training that increases pilgrims' understanding of Hajj and Umrah. The tadabbur alam program is also implemented as a learning tool to get to know God's creation more closely and cleanse the soul. The role of Islamic extension workers is central in the implementation of all these programs, demonstrating the commitment of the taklim assembly in developing the religious and social capabilities of the congregation with a flexible and adaptive approach.

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Author Contributions

For research articles with several authors, a short paragraph specifying their individual contributions must be provided. The following statements should be used “Conceptualization, X.X. and Y.Y.; methodology, X.X.; software, X.X.; validation, X.X., Y.Y. and Z.Z.; formal analysis, X.X.; investigation, X.X.; resources, X.X.; data curation, X.X.; writing—original draft preparation, X.X.; writing—review and editing, X.X.; visualization, X.X.; supervision, X.X.; project administration, X.X.; funding acquisition, Y.Y. All authors have read and agreed to the published version of the manuscript.” Please turn to the [CRediT taxonomy](#) for the term explanation. Authorship must be limited to those who have contributed substantially to the work reported.

Conflicts of Interest

Authors declare no conflict of interest

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