



كَنْزِيل

JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/>

The Role of the Taklim Council in the Development of Islamic Education

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Articles

Information

History:

Received 13 October 2021

Approved 31 October 2021

Publish 04 November 2021

Keywords:

taklim council,
development of Islamic
religious education

Abstract

This research formulate the subject about the problem which is: What is Taksim's ceremony have Islamic education development role at Toraja North? How methods of ceremony education construction take at Toraja North? This research is an observational qualitative who utilizes pedagogics approaching, psychological, sociological, and normative theological. Data source which is stemmed primary data from Mapenda, Taklim's Ceremony administrator, Religion figure, and Islam Extension Agent, meanwhile secondary data taken from by bearing aught document it is with research. The instrument that is utilized in gathering data is functioning alone writer establishes and chooses the informant as the source of data, analysis is data, paraphrasing data, and instrument in gathering data is observation, interview, and documentation. Observational results and analysis conclude Taksim's ceremony role in developmental Islamic education: 1). Education that performed by taklim's ceremony at Toraja North corresponds to education concept along the body. Ages unacquainted education and were in force of coming into the world to puff out. taklim's ceremony education at North Toraja constitutes education to get society basis and gives education to society on all age levels. Therefore, ta's Ceremony education taklim at orth Toraja Nget has been utilized medium for I apply Islamic teaching points, so fade-proof Islam points with other points unsuitably. 2) learning methods that are utilized on santri children cover methodic discourse, question-answer, story, matzah, to inuring a figure of speech. The discourse method is utilized to enlighten the material reads and writes the Koran. On the same chance, the teacher also gives chance for santri for asking to chastened material. In addition, the teacher also utilizes that story method material which is taught gets is prey to by santri and stimulates santri to notice chastened material.

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Introduction

Education in a nation has very high meaning, especially to develop and build the next generation of the ideals of the nation's struggle for independence so that it can raise the dignity of the nation. This statement is in line with Hasbullah's view that education is part of human culture and civilization that continues to develop in line with human nature that has creative and innovative potential in all areas of life. This implies that the main demands in the world of education in Indonesia tend to maximize the piety and religious potential of students to create the goal of national education, namely to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative,

The emergence of the tackle assembly today is an interesting phenomenon. The tackle assembly was born along with the complexity of the problems faced in society, such as theft, drugs. Therefore, starting from public awareness to stem the problem through understanding and increasing religious values is necessary. The tackle assembly does not orient itself to the implementation of certain rituals, such as Yasin, Italian, and so on, but has led to efforts to understand and appreciate religious values. Therefore, lectures and discussions on religious issues were started as part of overcoming the materialistic and consumptive attitude of the people towards the flow of technology.

Starting from the point that Islamic education is a social problem, then in its institutions, it cannot be separated from existing social institutions. Institutions are also called institutions or institutions, while social institutions are a form of organization that is relatively fixed on patterns of behavior, roles, and relationships that are directed at binding individuals who have formal authority and according to the law to achieve basic social needs. Majelis tackle is a community education institution that grows and develops among the Islamic community for the benefit of mankind.

The traditional belief system of the Toraja is a polytheistic animist belief called luck, or "way" (sometimes translated as "law"). In the Toraja myth, the ancestors of the Toraja people came from heaven using stairs which were later used by the Toraja people as a way of connecting with Puang Matua, the creator god. The universe, according to aluk, is divided into the upper world (heaven), the human world (earth), and the underworld. In the beginning, heaven and earth married and shadows, separators, and then a light appeared. Therefore, the taklim assembly is a means to manifest in the development of Islamic educational values. To realize this goal, the taklim assembly has a unique and social education. The taklim assembly is said to be unique because the educational process is carried out simply without paying attention to the rules of education. Although in real the taklim assembly there are teachers (caregivers), students (members), but the materials and methods used are usually not determined and follow the circumstances. Because the taklim assembly is formed within the community as a form of religious activity and is formed on public awareness to maintain religious values.

Method

The type of research that will be used is descriptive qualitative. Qualitative descriptive research is aimed at understanding phenomena from the perspectives of participants who are interviewed, observed, asked to provide information, opinions, responses, thoughts, perceptions, and understanding is obtained through analysis of various interests of participants, and thorough descriptions of situations and events. . This research was conducted in North Toraja. The subjects in this study are people who know, relate to and become actors in the implementation of learning activities that are expected to provide information or in short, the source of the data in the study is the informant from which the data was obtained. The data collected in this study are primary data and secondary data. Sources of data in this study were obtained through participatory observation, interviews, and documentation studies. The technique used in data collection is

through observation, interviews, documentation, and questionnaires. Data processing and analysis techniques used are data reduction, data presentation, conclusion drawing and verification. The techniques used in analyzing the data that have been obtained are deductive, inductive, and comparative.

Results

1. Methods of the Taklim Council in developing Islamic Religious Education

Educational methods are very diverse. Each method has advantages and disadvantages. Therefore, in its use, there is no appropriate method used for teaching. One educator who uses a certain method is not necessarily suitable for use by other educators, because the use of the method is closely related to the situation and conditions of the teaching and learning process.

This is also seen in the implementation of the taklim assembly education in North Toraja. The method applied to children's students is different from the method used in teaching adult students. The use of the method for children's students is simpler and adapted to childhood. This is because the ability to think in childhood is still relatively simple compared to adults. In addition, the use of methods at the taklim assembly in North Toraja is also adjusted to the material being taught.

The learning methods used in the students include the lecture method, question, and answer, story, mauidzah, example, and habituation. The lecture method is used to explain the material for reading and writing the Qur'an. At the same time, the teacher also provides opportunities for students to ask questions about the material being taught. In addition, the teacher also uses the story method so that the material being taught can be captured by the students and stimulates the students to pay attention to the material being taught.

Teaching and learning activities also apply the mauidzah and exemplary method. Teenagers are given mauidzah hasanah (good advice) related to actions that are prohibited and recommended by religion so that to realize this goal the teacher also uses exemplary so that students can imitate the traits recommended by religion for children. In contrast to the TPQ student method, in teaching and learning activities, adult students are more focused on the lecture and question and answer method. This can be seen before the recitation begins with a lecture and then the students are allowed to ask questions.

The synergistic relationship between educators and students has stimulated students to understand Islamic teachings well. Santri are given the freedom to ask questions about religion, so that the answers given by the educator can satisfy the students and not be boring.

2. The Role of the Taklim Council in the Development of Islamic Education

The emergence and birth of new education, for example, assemblies taklim is a phenomenon that must be addressed wisely and wisely. The high cost of education and the low quality of education that does not emphasize religious values at least need to be reorganized. So far, the education carried out is more material-oriented, and pays less attention to ethical (moral) and religious aspects. Though ethics and religion are the philosophical foundations of education.

To realize these ideals, the taklim assembly in North Toraja as one of the religious activities and educational institutions consciously responds to these problems as part of changing human life which is naturally dynamic. As a form of religious activity and educational institution, the taklim assembly in North Toraja is an alternative to Islamic education other than madrasas, which are known as formal institutions and informal pesantren institutions.

However, as an education that has roots and foundations based on Islamic teachings, the taklim assembly in North Toraja still shows its face as an educational institution that directly serves as a means of maintaining religious values.

a. Educational Activities

The taklim assembly as a form of Islamic education has a very significant role in the effort to educate the people and the nation. In contrast to other educational models, such as madrasas and pesantren, the education of the taklim assembly is carried out in a very simple scope. Majelis taklim education is carried out not following the criteria for formal education which has a curriculum, teaching, and learning facilities that are adequate and tiered. Even so, the education of the Majelis Taklim is still developing and showing its identity as an educational institution.

This can be seen in the education of the taklim assembly in North Toraja. The taklim assembly in North Toraja not only provides education for adults and parents in the form of routine recitations and recitation congregations but has also been able to reach children by establishing an Al-Qur'an Education Park. The education of the taklim assembly in North Toraja may be different from other taklim assemblies which are only intended for adults and parents usually take place in mosques and the homes of their members. The taklim assembly in North Toraja has a permanent building in carrying out the teaching and learning process.

b. Implementation of Adult Santri Education

The implementation of santri education is especially for adults and parents. Assemblies taklim education in North Toraja for adults is in the form of regular recitations which are held every Friday night. Adult students studying the taklim assembly in North Toraja are members of the surrounding community who want to increase their religious knowledge. The concern of the surrounding community to understand Islam is very good and it enriches the Islamic insight of the surrounding community to take part in recitations at the taklim assembly in North Toraja. At the beginning of its establishment, there were only a few students of the Majelis Taklim in North Toraja, but because of the awareness and advanced mindset of the people, many of them followed the children to learn to read at the TPA established by the Majelis Taklim.

Every Friday night before the recitation begins, Mery gives various religious lectures, both concerning aspects of faith (aqidah), aspects of worship (shari'ah), and morals (tasawuf). The aspect of faith that Mery usually emphasizes is usually focused on the problem of the oneness of Allah SWT and the problem of the Day of Judgment. Sharia issues are usually more focused on understanding the worship of prayer, while moral issues are usually more emphasized on the moral relationship between humans and others, such as friendship, respect for others, tawadhu 'and others related to morals of a Muslim.

c. Implementation of Children's Santri Education

In contrast to the education of adult students, the education of children's students is better institutionalized. This was realized by the realization of the establishment of the Al-Qur'an Educational Park (TPQ), and the construction of a two-story TPQ building so that the students of the taklim assembly in North Toraja could study well. The TPQ of the taklim assembly in North Toraja is cared for by competent ustadz/ustadzah, namely Ustadz Mustaghfirin, Ustadzah Anis Sholikah and Ustadzah Umi Kulsum. In practice, TPQ education at the taklim assembly in North Toraja is more emphasized on reading and writing the Qur'an. Students from among children are taught to read the Qur'an using the iqra' method. In addition, to equip them with religious knowledge, they are also equipped with other knowledge, such as monotheism (again), and morality al-basin.

TPQ education at the taklim assembly in North Toraja is carried out from Monday to Thursday. The educational activities are carried out in the afternoon, from 17:00 to 17:00. According to Ustadz Nasmi, public awareness in North Toraja towards children's education is very large. This is evidenced by their motivation to send their sons and daughters to school following the TPQ at the taklim assembly in North Toraja. In addition, the reason the people of North Toraja

are interested in including their sons and daughters is to reduce children's play activities and fill them with religious activities. Therefore, children are also introduced to Islamic games, such as tambourine.¹² Tambourine is a form of additional activity for the taklim assembly in North Toraja which is used as a means to explore and develop children's creativity through music. Apart from the tambourine, students are also provided with sermons (lectures) to train and develop children's rhetorical (speaking) abilities. Through sermons, children are also trained to be able to speak in front of many people, so that children are not easily embarrassed (inferior) to the people around them.

From the description and explanation of the educational process (implementation) of the taklim assembly in North Toraja, it is clear that the education of the taklim assembly in North Toraja emphasizes more on the religious understanding of its students. The provision of Islamic religious knowledge and skills is important to preserve religious values, not only for adults (parents), but also for children. This is because Islamic education does not recognize age, rank and position to learn. All compulsory education, learning must start from childhood and until death, because learning (demand) knowledge is an important part of adding knowledge to knowledge that can bring benefits to oneself and to others. The schedule of the taklim assembly education activities in North Toraja can be seen in the following table:

Table 1. Schedule of Educational Activities of the Taklim Council in North Toraja

Timetable	Activity
Every Friday Night	Religious Lectures Asmaul Husna Yasin Tahlil
Every Monday Thursday	TPQ BTA Rabbana Kithabah

The schedule of activities at the taklim assembly in North Toraja is very suitable for the conditions of the congregation and students, because they are equipped with various knowledge that can be used for themselves and others. For adult students, the material is more of an additional and developmental nature, while for children it is more preparatory. The intended preparation is an effort to equip students with religious abilities.

1) Educational Materials

The taklim assembly in North Toraja is a part of religious activities as well as a religious institution. As a religious activity, the taklim assembly in North Toraja fills activities with Islamic nuances, such as mujahadeen, yasin, and tahlil as well as other activities by Islamic teachings. As an educational institution, the taklim assembly in North Toraja is an institution that helps the government to educate the nation.

In contrast to formal educational institutions that have a clear structure and level, the taklim assembly in North Toraja does not have a structured level and education. In addition, the taklim assembly in North Toraja also does not have a curriculum like formal educational institutions, such as madrasas. However, as an educational institution, the taklim assembly in North Toraja has teaching materials.

This is very evident in the TPQ educational institution, so it is clear that the material taught includes reading and writing the Qur'an, monotheism (aqidah) and morals. This means that the education carried out at the taklim assembly in North Toraja has a clear goal and is oriented towards a specific goal. The purpose of the education of the taklim assembly in North Toraja is to increase

human dignity as the most perfect creature created by Allah among His countless creatures, with the characteristics of faith, piety, reason and noble character.

1. Educational Facilities and Facilities

Educational facilities and infrastructure are factors that support the smooth running of education. Inadequate facilities and infrastructure have an impact on the lack of maximum education process. Therefore, the taklim assembly in North Toraja is trying as much as possible so that the facilities and infrastructure needed are met to facilitate teaching and learning activities to be successful.

The effort made by the taklim assembly in North Toraja is to build a building as a place for teaching and learning as well as adding a collection of library materials to increase the insight and knowledge of students. This is done so that the activities of the taklim assembly in North Toraja can run well and smoothly. The taklim assembly in North Toraja does not differentiate in the use of educational facilities. Adult students and TPQ students each have the right to use the existing facilities. However, the use of these facilities must also pay attention to the situation and conditions when learning is taking place.

The facilities needed and used in the learning of TPQ students are fewer than the facilities and infrastructure needed by adult students. Therefore, the use of the taklim assembly facilities in Toraja North continues to pay attention to the needs of its students.

Majelis taklim as a community-based Islamic educational institution whose strategic role lies in realizing public education, a society that has a learning tradition without being limited by age. The taklim assembly can be a vehicle for learning, as well as conveying religious roles, a forum for developing friendships and various other religious activities for some levels of society. The place of activity can be done at home, mosque, prayer room, courtyard hall and so on. In addition, the taklim assembly has two functions at once, namely as a da'wah institution and a non-formal institution.

According to Marniati Nura, the taklim assembly as a community-based Islamic educational institution has a strategic role mainly in realizing community education that has a learning tradition without being limited by age. The flexibility of the taklim assembly is what makes it strong so that it is able to survive and is the closest Islamic educational institution to the community. Thus, the taklim assembly becomes an alternative religious education institution for those who do not have enough energy, time and opportunity to study religion through formal education. This is what makes the taklim assembly has its own characteristic value compared to other religious institutions. An established taklim assembly must have a clear structure and membership. This is because the taklim assembly is a forum that brings together its members who are clearly organized. With the structure and membership, the implementation of the taklim assembly activities will be able to run well.

The North Toraja taklim assembly is an institution consisting of women in Rantepao where the number of learning residents is 56 people, every time they carry out learning activities for the North Toraja taklim assembly they always follow it. Awareness and views of learning residents towards religious knowledge are also better, this can be seen by the many learning residents who participate in the implementation of this taklim assembly learning activity. The implementation of the taklim assembly learning activities is held every week in a month 4 times, namely every Saturday, where the implementation of learning activities starts from 10 am until the midday prayer according to what Becce Mansyur said as chairman of the taklim assembly.

An assembly is a gathering or gathering of people or a building where people gather. Majelis taklim is a non-formal Islamic religious education forum that always strives to instill noble character, increase piety, knowledge and skills in seeking the pleasure of Allah swt., as well as develop polite and harmonious relationships between humans and Allah swt, between humans and each other, between humans and humans. environment. In practice, the taklim assembly is the

most flexible teaching or Islamic religious education and is not bound by time. The taklim assembly is open to all ages, layers, or social strata and genders. So in general it can be concluded that the taklim assembly as a non-formal educational institution,

The mosque has a very important position in Islamic society, namely as a center of Islamic education. When the function and role of the mosque have been realized, the quality of the community will increase and be proud. The quality of the community can be seen when they always perform congregational prayers in the mosque and participate in several activities that have been held with a large number of congregations.

The role of the Nurul Taqwa mosque in general can be seen from the various activities that have been held. Takmir Taqwa mosque is one of the organizations that plays a very important role in the process of community Islamic education. The mosque takmir is also assisted by mosque youth. With the arrangement of a good activity agenda, the mosque takmir together with the mosque youth will be able to improve the Islamic education of the community. The takmir of the Masjid Nurul Taqwa mosque always believes in Allah, always establishes prayers in congregation, pays zakat, and is active in any activity.

Nurul Taqwa Mosque is always used for congregational prayers by the surrounding community with a large number of congregations every day, so this mosque is used as a place of worship and a place to get closer to Allah SWT, also acts as a place for teaching and learning, especially religious knowledge. In addition, it is also used for several activities, such as as a center for da'wah and cultural activities by holding recitations by inviting Ustadz, then being allowed to ask questions related to religious affairs and daily life to Ustaz.

In addition, the Nurul Taqwa mosque plays a role in improving non-formal education starting from an early age with the Al-Qur'an Education Park (TPA) which always fosters and provides broad insight into the Qur'an. Thus, the existence of the mosque provides benefits for its congregation and for the community in its environment. This function needs to continue to be developed with good and regular management, so that from the mosque quality Muslim people and a prosperous society are born. From the mosque, it is also hoped that the life of khaira ummatin (noble predicate given by Allah SWT to Muslims). The method or method used in these various activities is by using the question and answer method related to religious affairs and daily life proposed by the congregation to Ustadz-Ustadzah.

With the implementation of non-formal Islamic education through several activities organized by the Nurul Taqwa Mosque, it can create humans with Islamic character, faith, piety, and always believing in the truth of Allah SWT. and apply it in daily life by deepening the religious knowledge that has been given.

In accordance with research in the field, the Islamic education of the people of North Toraja depends on the performance of the mosque management, namely the mosque takmir with the help of mosque youth. The takmir of the Nurul Taqwa mosque embraces the youth of the mosque with the efforts carried out with various kinds of positive activities, both activities in the field of education, this is related to the education factor is good. Hopefully it will always be improved and continued by the next generation of North Toraja people.

Objectives are the results to be achieved after the learning process. The purpose of learning that facilitates the continuity of the learning process is the goal so that the learning community can run well, in addition to the objectives that can improve the knowledge, skills and abilities of the learning community. In learning, of course, there are learning objectives that will be conveyed to the citizens of learning. The learning objectives that will be carried out in accordance with the needs of the learning community and its formulation are carried out jointly between learning residents and learning resources, as well as between learning residents and leaders. In learning, of course there is material that will be presented to the citizens of learning. Learning material is a series of teaching procedures that will be delivered to a person or group of people within a certain period of time in order to achieve the needs and experiences of learning citizens. Sair said that the material

is an integral part in the learning process because the material considers the learning objectives. Based on the above opinion, it can be concluded that the learning material is the most important thing and has a very big influence in the learning program. Therefore, considerations need to be made in choosing the material that will be given to the learning community. Based on the above opinion, it can be concluded that the learning material is the most important thing and has a very big influence in the learning program. Therefore, considerations need to be made in choosing the material that will be given to the learning community. Based on the above opinion, it can be concluded that the learning material is the most important thing and has a very big influence in the learning program. Therefore, considerations need to be made in choosing the material that will be given to the learning community.

The conclusion that can be drawn from the description above is that the process of implementing the learning activities of the majlis taklim as an adult education activity plays an important role. Therefore, the material presented must be in accordance with the needs of the participants or useful, interesting and easily understood by the learning community so that learning activities can take place well. With the material provided by the lecturer, at least it can help learning residents who are in need of enlightenment. Islam is a noble belief, da'wah and progress that elevates the dignity of its followers. Islam places humans in a noble position and applies compassion to their people. Islam is a religion that loves peace and does not recognize hostility, both between fellow believers and other people.

This shows that religion has an important role in the effort to create a society that has noble character, is advanced, independent, and is physically and mentally prosperous in a life full of tolerance, harmony, balance and sustainability. In line with that, religious development becomes a priority and an inseparable part of national development.

The development of religious life so far has been relatively encouraging, especially at the level of the implementation of religious rituals which is supported by the increasing provision of religious facilities and facilities. Religious life looks more lively as reflected in religious activities that thrive in mosques, surau, churches, and other places of worship. Religious people look so active and more enthusiastic in carrying out and practicing the teachings of their respective religions. Religious studies and deepening are also intensively carried out, to increase faith and piety to God. The emergence and widespread activities of taklim assemblies in several regions in Indonesia is evidence that the development of the religious sector also contributes significantly to improving the welfare of the community, marked by increased public awareness in paying zakat, waqf, infaq, sadaqah, and other religious funds in support of poverty alleviation efforts, fostering orphans, natural disaster assistance, and other community activities. This public awareness is inseparable from the role of the taklim assembly as a non-formal educational institution that seeks to maintain the existence of religion and religious values from the materialistic culture of society. The results of the author's research on members of the taklim assembly in North Toraja show that they have a happy role in the formation of the taklim assembly education as shown in the following table: This public awareness is inseparable from the role of the taklim assembly as a non-formal educational institution that seeks to maintain the existence of religion and religious values from the materialistic culture of society. The results of the author's research on members of the taklim assembly in North Toraja show that they have a happy role in the formation of the taklim assembly education as shown in the following table: This public awareness is inseparable from the role of the taklim assembly as a non-formal educational institution that seeks to maintain the existence of religion and religious values from the materialistic culture of society. The results of the author's research on members of the taklim assembly in North Toraja show that they have a happy role in the formation of the taklim assembly education as shown in the following table:

Table 2. Members' Feelings towards the Activities of the North Toraja Taklim Council

Answer	Frequency	Percentage
Very happy	14	60.87%
Like	5	21.74%
Pretty Happy	4	17.39%
Not happy	0	0
Amount	23	100%

The table shows that there are 14 respondents (60.87%) who have a very happy feeling participating in the taklim assembly activities in North Toraja, 5 respondents who have a happy feeling (21.74%), respondents who have a fairly happy feeling are as many as 5 people. 4 people (17.39), while there were none (0.00%).

Table 3. Existence of the Taklim Council in North Toraja in the Community

Answer	Frequency	Percentage
Very Appropriate	18	78.26%
In accordance	5	21.74
Quite Appropriate	0	0
It is not by	0	0
Amount	23	100%

The table shows that the existence of the taklim assembly in North Toraja amid the community is by the demands of the community. This is shown from 18 respondents who answered very well (78.26%), 5 respondents who answered correctly (21.74), while the others did not answer. Thus, according to members of the taklim assembly in North Toraja, the existence of the taklim assembly is by the needs of the community.

This is natural, in the current condition of the nation which is experiencing moral decline and socio-economic pressures, the emergence, and birth of religious activities and other informal education is very necessary. The birth of mujahadeen activities, Yasin Tahlil congregation, taklim majlis are part of efforts to overcome the negative effects of the uncertain situation and condition of the nation.

The taklim assembly is a forum to restore the existence of human humanity to avoid problems and socio-economic pressures and community diseases which are felt to be increasing day by day. The taklim assembly empowers the Muslim community, especially its members by instilling Islamic values. The inculcation of Islamic values is very important as self-defense in keeping away forms of violations, both violations of community norms and religious norms. This is also felt by members of the taklim assembly in North Toraja, saying that their Islamic insight and knowledge is increased by participating in activities organized by the taklim assembly in North Toraja. To find out more clearly the respondents' answers, it can be seen in the following table:

Table 4. Insights of Members of the Taklim Council Activities in North Toraja

Answer	Frequency	Percentage
Increase	23	100%
Mediocre	0	0
Not Increase	0	0
Amount	23	100%

The table shows that the members of the taklim council in North Toraja feel that their Islamic knowledge has increased, which is 23 people (100%), while the respondents who answered mediocly and did not increase there were none (0.00%).

The success of the taklim assembly as the basis of Islamic education in overcoming the moral decline of society also shows significant results. This is shown from the education of the taklim assembly in North Toraja. As a form of religious activity as well as a form of education, the taklim assembly in North Toraja has assisted the government in efforts to educate the nation.

Majelis taklim education in North Toraja is not only focused on adult education but also includes children. In addition, the taklim assembly in North Toraja seeks to fortify the community from negative cultural influences that are not following Islamic norms. Seeing the great role of the taklim assembly in North Toraja, not only for the surrounding community but also for the nation, the taklim assembly in North Toraja organizes education as a form of education that has been established and has clear goals.

The success of the taklim assembly education in North Toraja can be seen from the material and methods. The material presented by members is by the demands of the community, while the material cannot be captured properly if the method used is not appropriate. Respondent's answers to the educational materials of the taklim assembly in North Toraja can be seen in the following table:

Table 5. Responses of Members of the North Toraja Taklim Council on Educational Materials

Answer	Frequency	Percentage
Very Appropriate	13	6.52%
In accordance	9	39.13%
Enough	1	4.35%
It is not by	0	0
Amount	23	23

The table shows that the material taught by the caregivers is very appropriate, answered by 13 respondents (56.52), 9 respondents who answered correctly (39.13%), 1 respondent who answered quite appropriately (4.35%) , who answered no match (0.00%). Thus, members of the taklim assembly in North Toraja think that the material being taught is very appropriate. Seeing these answers, what materials are interested in by members of the taklim assembly in North Toraja can be seen in the following table:

Table 6. Educational Materials for the Taklim Council in North Toraja

Answer	Frequency	Percentage
Creed	9	39.13
Worship	7	30.43
Morals	7	30.43
Amount	23	100%

The table shows that the material favored by members of the taklim assembly in North Toraja is worship material, as many as 9 respondents (39.13%), while the respondents who answered aqidah were 7 people (30.43), while those who answered morals were 7 people (30.43%). Thus, members of the taklim assembly in North Toraja prefer worship materials. The material submitted will not be accepted by members if it is not delivered in the right method. Respondent's answers to the use of the assemblies taklim education method in North Toraja can be seen in the following table:

Table 7. Use of Majelis Taklim Education Methods in North Toraja

Answer	Frequency	Percentage
Very precise	16	72.73
Appropriate	5	22.73
Enough	1	4.55
Not exactly	0	0
Amount	23	100%

From the table it is clear that the method used to convey the material is appropriate, as many as 16 respondents (72.73) answered correctly, respondents who answered correctly were 5 people (22.73%), respondents who answered quite correctly were 1 person (4,55%), while none answered correctly (0,00%). These results indicate that the success of the taklim assembly education in North Toraja is largely determined by the mentors, students, materials, and methods used. Therefore, so that the education of the taklim assembly in North Toraja can run well, the formulation of educational goals must be carried out clearly.

The same thing can also be seen in the education of the taklim assembly in North Toraja for adult students. Adult students can study well with the guidance of Becce Mansyur as the founder and caregiver who consciously acknowledges that education is not only given to children but can also be enjoyed by older adults.¹⁸ The taklim council in North Toraja does not only provide educational services for adults and parents but also among children. This is intended to keep children away from the negative effects of globalization. The relevance of majlis taklim education as part of lifelong education that knows no age can be seen in the following table:

Table 8. The Educational Role of the Taklim Council in North Toraja in Fostering the Quality of Children

Answer	Frequency	Percentage
Very precise	17	73.91
Appropriate	5	22.73
Enough	1	4.55
Not exactly	0	0
Amount	23	100%

The table shows that the education of the taklim assembly in North Toraja is very appropriate in fostering the quality of children. A total of 17 people (73.91%) answered correctly, as many as 5 people (22.73%), who answered just 1 person (4.55%). Thus, the education of the taklim assembly in North Toraja is very appropriate in fostering the quality of the children. From this explanation, it is clear that the education of the taklim assembly in North Toraja is a unique form and is in line with lifelong education. The form of education of the taklim assembly in North Toraja educates the younger generation so that they can and can carry out Islamic teachings and avoid moral diseases, such as drunkenness, free sex, drug abuse, and so on.

Table 9. Believing that everything that happens is the will of Allah SWT

Answer	Frequency	Percentage
Very confident	21	91.31
Certain	2	8.69
Enough	0	0
Not sure	0	0
Amount	23	100%

From the table above, it can be seen that 21 (91.31%) mothers stated that they firmly believed that everything that happened in this universe was the will of Allah SWT then (7.5%) said they were sure. Then (0%) expressed doubt and (0%) the mothers answered not sure. Based on the explanation above, it can be seen that mothers who firmly believe that everything that happens in this universe is the will of Allah are still very good. as the results of respondents' answers, 91.31% are very sure, which means the belief or aqidah attached to them is still very strong. That way the religious attitude that is expected to grow after attending the recitation will be easily realized in them later.

Table 10. Believing that everything that happens is the will of Allah SWT

Answer	Frequency	Percentage
Very confident	18	78.26
Certain	5	21.38
Enough	0	0
Not sure	0	0
Amount	23	100%

From the table above, it can be seen that 18 (78.26%), mothers who firmly believed that Allah SWT was the absolute creator of the universe were 18 (78.26%), who stated that they believed in as many as 5 (21.38%). Stating that it is sufficient and not sure as much (0%) Based on the respondent's answers, it can be concluded that the belief that Allah SWT is the absolute creator of the universe is very good. this is evident from the answers of respondents who answered more haqul sure as much as 78.26%.

Table 11. Believing that every human action will be recorded by angels

Answer	Frequency	Percentage
Very confident	22	95.65%
Certain	1	4.35%
Enough	0	0
Not sure	0	0
Amount	23	100%

Based on the table above, it can be seen that 22 (95.65%) respondents believe very confidently that every human action will be recorded by angels. Then 1 (4.35%) stated that they believed that every human action would be recorded by angels. While the respondents who answered doubtful and unsure were 0%. From the respondents' answers above, it can be seen that the respondents strongly believe that every human action will be recorded by angels. It is proven that 95.65% of respondents answered very confidently. Thus, humans are expected to be careful in everything they do.

Table 12. Believing that All Charity Deeds Will Be Accounted for in the Hereafter

Answer	Frequency	Percentage
Very confident	18	78.26%
Certain	4	17.40%
Doubtful	1	4.34%
Not sure	0	0
Amount	23	100%

In the table above, it can be seen that 18 (78.26%) mothers strongly believe that all deeds will be accounted for in the hereafter, then 4 (17.40%) say they are sure, then 1 (4.34%) expressed doubt, and (0%) stated that they were not sure that all human deeds would be accounted for in the hereafter. From the answers of the respondents above, the writer knows that the taklim assembly firmly believes that all human needs will be accounted for later in the hereafter. This can be seen from the answers of respondents who answered very confidently, as many as 78.26%.

Table 13. Carrying out everything that is ordered and keeping Allah's prohibitions away

Answer	Frequency	Percentage
Always	16	69.56%
Often	5	21.75%
Sometimes	2	8.69%
Never	0	0
Amount	23	100%

Based on the table above, it can be seen that (69.56%) mothers stated that they always try to carry out all God's commands and stay away from all prohibitions, then (25%) answered often, then (5%) stated sometimes and (0 %) stated that they never tried to carry out the orders and prohibitions of Allah SWT. By always taking care of their actions, people will maintain their faith and their actions will always refer to the Qur'an and its Sunnah.

Table 14. Always Perform Mandatory Prayers On Time Every Day

Answer	Frequency	Percentage
Always	17	73.91%
Often	4	17.40%
Sometimes	2	8.69%
Never	0	0
Amount	23	100%

Based on the data above, it can be seen that (73.91%) mothers stated that they always performed the obligatory prayers on time every day. Then (17.40%) mothers stated often while (8.69%) mothers stated sometimes and (0%) mothers said never. From the respondents' answers above, it can be seen that the women of the taklim assembly who always perform the obligatory prayers on time every day are still very low. This is evidenced by the statement of mothers who always answered more often as much as 73.91%.

Table 15. Always read the Quran Every Day

Answer	Frequency	Percentage
Always	13	56.52%
Often	7	30.43%
Sometimes	3	13.05
Never	0	0
Amount	23	100%

Based on the table above, it can be seen that (55%) mothers answered that they always read the Koran every day, then (30.43%) respondents answered often, then (13.05%) respondents said sometimes and (0%) stated never.

Table 16. Always Say Greetings When Meeting Others

Answer	Frequency	Percentage
Always	17	73.91%
Often	6	26.09%
Sometimes	0	0
Never	0	0
Amount	23	100%

From the data above, it shows that (82.5%) mothers stated that they always get used to saying greetings when meeting other people. Then (17.5%) stated often, (0%) mothers stated sometimes, and (0%) stated that they never used to say greetings when meeting other people. Those who get used to saying greetings when meeting other people are quite good. This is evidenced by the answers of respondents who answered more always, namely (73.91%). This is one of the characteristics of a person's religious attitude.

Table 17. Attitudes when you see your fellow congregation in trouble

Answer	Frequency	Percentage
Always	17	73.91%
Often	6	26.09%
Sometimes	2	0
Never	0	0
Amount	23	100%

From the table above, it can be seen that (73.91%) stated that they always gave and apologized when they made mistakes to others, then (26.09%) stated often, (0%) said sometimes, and (0%) states never to give and apologize when doing wrong to others. This can be interpreted that the women of the taklim congregation in North Toraja who always get used to giving and apologizing when they make mistakes to others are classified as good. Because most of the respondents answered often as 73%.

Table 18. Attitudes When Seeing Neighbors in Dispute

Answer	Frequency	Percentage
Advise	15	65.22
Forbid	4	17.39
Let	4	17.39
Participate	0	0
Amount	23	100%

Based on the data above, it can be seen that (65.22%) the women of the taklim assembly in North Toraja always try to give advice, then (17.39%) the women of the taklim assembly in North Toraja often try to prohibit, then (17.37%) of the taklim assembly in North Toraja allowed, (0%) the women of the congregation of the taklim assembly in North Toraja to participate in the dispute. Looking at the respondents' answers above, it can be seen that the women of the taklim assembly in North Toraja always try to give advice. This is evidenced by the answers of respondents who mostly answered always, namely 65.22%.

The Qur'an asserts that Allah created man to make the final goal or result of all his activities as his devotion to Allah. About the status of humans as caliphs, the verse shows that living humans have a duty from God to prosper the earth according to a predetermined concept. Man as the

caliph of Allah SWT. carry a very heavy burden. This task can be actualized if humans are equipped with knowledge. All this can be fulfilled only by the educational process, especially Islamic education. The goals and objectives of Islamic education are unlikely to be achieved unless the educational materials are selected properly and appropriately. The term material is used here for several disciplines. The science that develops the basis of school activities,

The material in this case, the point is the substance that will be conveyed in the process of educative interaction to students to achieve the goals to be achieved. As has been explained that the values contained by Islam include two dimensions. First, the divine value (nash) which is the value born of belief (belief). In the form of instructions from the supernatural or God. Values ordained by God through His Apostles in the form of piety, faith, justice enshrined in His revelation. These values are the first and main source for adherents and finally, these values can be actualized in everyday life. This value is static and the truth is absolute.

Divine values are forever unchanged. This divine value contains absolutes for human life as individuals and as members of society. And does not tend to change according to human desires and changes according to the demands of social change and individual demands. In this value, humans are tasked with interpreting because humans can carry out religion well.

Second, Insaniyah values (cultural products, namely values born from the culture of the community, both individually and in groups). This value grows on human agreement and lives and develops from human civilization. Human values are then institutionalized into traditions that are passed down from generation to generation and bind members of the community who support them. From that the development of civilization wants an attitude of leaving traditional forms of beliefs and values and adopting beliefs and values that are truly the truth. Here the role of humans in carrying out life in this world plays a role in making changes towards better values.

These religious values, it is by the educational goals of the taklim assembly in North Toraja. Efforts to maintain religious values by the taklim assembly in North Toraja are basically carried out through the educational process. Because education is an effective and efficient means to internalize the values of Islamic teachings. Thus, the taklim assembly in North Toraja has a very important role in efforts to maintain religious values. According to Moh. Anwar, that the emergence and birth of Islamic educational institutions are to establish strong cooperation among fellow believers in community groups. Therefore, forward and backward Islam is very dependent on education.

Seeing that the responsibilities of Islamic education institutions are quite heavy, the role of the taklim assembly in North Toraja in developing religious values is seen as follows:

1. Instilling the values of faith and piety

Aspects of faith and piety are one of the most important factors of religious values because faith and piety are the basis of faith that must be strengthened so that the faith of members of the taklim assembly in North Toraja and the surrounding community is not damaged by other beliefs. Efforts to instill religious values in the taklim assembly in North Toraja are by giving lectures or recitations which are held at every meeting. One of the central figures as well as the chairman of the taklim assembly read several books related to the issue of faith. It is also well received by members and the community so that their creed can be avoided from disturbances.

2. Instilling human values

The inculcation of human values in the taklim assembly in North Toraja is more horizontal in nature, which regulates relations between people. This effort is carried out to establish a harmonious relationship and create a conducive, peaceful, happy and prosperous environment. Human values that are more emphasized by the taklim assembly in North Toraja, include:

- a. Keeping in touch

Maintaining ties of kinship is an act that is recommended by religion. The tendency of today's society which is completely individualistic and materialistic must be avoided because humans are social creatures, beings who need the help of others to carry out their lives. Efforts to maintain ties of friendship can be done by participating in activities held by the taklim assembly in North Toraja. Therefore, it can be said that the taklim assembly in North Toraja is a place to get to know fellow Muslims so that by participating in the activities of the taklim assembly in North Toraja, it is hoped that close relationships will occur between each other.

b. Mutual respect between neighbors

Efforts to respect one's neighbors are very important to create a safe, peaceful, and prosperous society. The cultivation of the value of mutual respect between neighbors is usually recommended through religious lectures filled with religious leaders. He realized that in society the disturbances they faced were more complex, so they needed awareness and guidance.

c. Taking care of other people's disgrace

One of the religious leaders in some of his lectures often said that it was very important to protect the shame of others. If someone wants to be covered by other people's disgrace, then he must take care of other people's disgrace as well. Nowadays guarding other people's disgrace has faded. The fading of guarding the disgrace of others, because there is envy and envy towards others. Disgrace to each other between neighbors (others) can cause slander between each other, therefore the taklim assembly in North Toraja reminds its members and the community to always guard the disgrace, both the disgrace of themselves and the disgrace of others.

The role of the taklim assembly in North Toraja is basically to create a balance between the dimensions of religion and humanity. The dimension of religion is a binder and support for relationships between people that involves a social dimension. The social aspect is a forum for realizing human relations, to create a brotherhood that is stronger than brotherhood because of descent.

Discussion

As explained above, researchers can describe how Islamic religious education applied by the taklim assembly in North Toraja in forming religious attitudes in detail, namely:

The role of the taklim assembly in North Toraja in developing Islamic religious education.

1. A taklim assembly is a gathering place for Muslims to study Islam, which includes activities that can explore the potential and develop and increase the knowledge and insight of the congregation.
2. Instilling a good and strong faith in Allah SWT

The first thing the Messenger of Allah (saw) did in initiating his Islamic da'wah was to instill a strong belief in his followers. Belief in Allah SWT is reflected in being obedient and obedient in carrying out obligations and trying to leave His prohibitions. So that people who have faith in Allah SWT. will always be careful in all his behavior.

In this case, the taklim assembly in North Toraja is a non-formal institution that always presents creed materials to instill strong belief in its congregations. In the research that the researcher conducted in the Majelis taklim in North Toraja, sourced from the answers to questionnaires, interviews, and direct observations, it was found that the level of knowledge of the congregation about the true and strong creed was relatively good. This is evident from the answers to the questionnaire about believing that Allah SWT., the absolute creator of the universe, most of

the mothers answered very confidently as much as 78.26%, then about believing that everything that happens in this universe is the will of Allah SWT most of the respondents answered very confidently as much as 91.31%.

Furthermore, regarding believing that every human deed will be recorded by angels, most of the respondents answered very confidently as much as 95.65%. Likewise, by believing that all human needs will be accounted for in the hereafter, most of the respondents answered very confidently, as much as 78.26%. And always to try to carry out Allah's commands, most of the respondents always answer as much as 69.56%. If referring to the results of the questionnaire, the researcher can conclude that if the planting of the correct faith has stuck to the personal self of the congregation, then the religious attitude will be good.

Carry out daily worship correctly and sincerely. Performing worship is the duty of every individual Muslim. Even Allah SWT. has confirmed that the place for obedient humans is heaven with all the pleasures in it, while for people who are negligent and do not do what they have been ordered to do, they will have a very painful torment, namely hell. After implanting a strong faith, Muslims are required to carry out worship. In Islam, worship is not only aborting obligations, but also spiritual exercises needed by humans to balance one's physical power as a provision in carrying out life in the world. All worship in Islam such as prayer, fasting, zakat, and hajj aims to shape the human spirit so that it always does not forget God,

From the results of research conducted by researchers at the taklim assembly in North Toraja, it is known that the congregation is still very concerned about the implementation of worship in a timely and earnest manner. This is illustrated by the results of respondents' answers in getting used to them praying on time, most of the people always answer as much as 73.91%.

Conclusion

The method used by the taklim assembly in fostering Islamic education is the lecture method, question, and answer, story, mauidzah, example, and habituation. The lecture method is used to explain the material for reading and writing the Koran. At the same time, the teacher also provides opportunities for students to ask questions about the material being taught.

The education of the Majelis Taklim in North Toraja is different from that of madrasas and Islamic boarding schools. Majelis taklim education includes non-formal education. As a non-formal education, Majelis Taklim is an education organized to develop the potential of students with an emphasis on mastery of knowledge and functional skills as well as the development of professional attitudes and personalities held in the community. The education organized by the taklim assembly in North Toraja is by the concept of lifelong education. Education knows no age and applies from birth to death. Majelis taklim education in North Toraja is a community-based education and provides education to people at all age levels. Assemblies taklim institutions have a strong relationship in increasing spiritual intelligence, especially the younger generation in everyday life and also in social life, where activities in the taklim assembly, as well as the material/content of da'wah provided, can increase spiritual intelligence or spiritual intelligence and then the expected implementation is that intelligence has great power to encourage someone to do and do good deeds and feel responsible for his Creator. Therefore, the educational role of the Majelis taklim in North Toraja can be used as a means of support to internalize the values of Islamic teachings to youth in North Toraja because formal education such as Madrasah Aliyah (MA) is not yet available in North Toraja.

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