

EMPOWERMENT OF YOUTH TAKLIM ASSEMBLY IN INCREASING SOCIAL ACTIVITIES IN BINTARA ENVIRONMENT

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ABSTRACT

This research is very interesting because of the researcher's interest in Majelis Taklim in the non-commissioned officer area to improve social activities. The focus of this research is to describe the role of empowering taklim assemblies in the aspect of increasing social activities. This study will identify empowerment practices carried out by the taklim assembly. The research method used is a qualitative approach using interviews to generate data and draw conclusions. The result is that it is true that the taklim assembly in the Non-Commissioned Officer environment already has a role in increasing social activities such as charity and sharing activities and has been able to fulfill the qualifications of the workforce properly proven with the implementation of existing programs. Suggestions, the results of this study are expected to provide a better understanding of the role of majlis taklim in community empowerment and provide input for the development of more effective empowerment programs.

Keywords: Empowerment, Youth Taklim, Bintara, Environment

INTRODUCTION

The basic theory used in this study is The taklim assembly can be understood as a da'wah institution that organizes religious education which is characterized by non-formal, irregular study time, the participants are called Jemaah, and has a special purpose for efforts to popularize Islam (Faradilla, 2018)

Max Weber argues that social behavior is a response or social action to a thing or individual activity towards something in society." The opinion of behavior according to James P. Chaplin is various kinds of reactions, actions, activities, combinations of movements, responses in the form of responses and answers made by a person, such as the process of thinking, working, etc. The social behavior referred to in this study is social and religious activities that involve physical activities in the form of mutual cooperation activities in the construction of a new hall for the Majelis ta'lim, and efforts to strengthen ukhuwah Islamiyah such as death benefits and visiting people who are sick. Congregation can be interpreted as a number or a group of people who come together and have the same goal, while under standing according to Arabic means several people or a group of people who gather to achieve the same goal (Al-Mu'jamal-Wasith).

The results of this study concluded that Empowerment The community carried out by the Jami' Al-Ittihad Mosque can be felt by the community around through social and education based program with mosque management carried out by DKM or mosque administrators, but there are several programs that have not been realized and felt by the community, namely the health program and economy. (Annisa Malika Zihra, 2018)

The results of the second study community empowerment in the mosque Great Al-Falah is able to foster and educate the community and children through mosque committee

programs developed through the social and education, namely: serving the delivery of bodies for residents who died etc (syaiful, 2022).

Third research result The research results show that The Great Mosque of At-Taqwa Cirebon represents a mosque that is capable of bringing life to life the spirit of the community empowerment movement in the spiritual, religious, economic, education, social community, and arts development.(Ridwanullah & Herdiana, 2018).

The results of the fourth study, namely the results of this study, concluded that the Community Empowerment carried out by the Al-Mahdy Great Mosque can be felt by the surrounding community through social-based programs and the Taklim Assembly with mosque management carried out by DKM or mosque administrators. The ground floor of the mosque is usually used for places of recitation, weddings and other social activities, where these activities, especially weddings, have opened up business opportunities for the community around the mosque to improve their economy, either with chattering services, parking services, MC, etc (Mahruddin et al., 2018).

Ifth research results As for the results of his research, that is: (1) the mosque youth had a chance to vacuum, whether it was his vision and mission or his work program. (2) the role of mosque youth is not effective because most members are inactive after their fellow members' first meeting. (3) because the less-active member of the mosque youth index helps the Sabilil Jannah mosque BKM, not even the mosque's youth work program is launched. (4) the lack of awareness of mosque adolescent members who are less active toward the importance of organization has thus affected other members' being hampered. (5) the preoccupation of youth with their work has led to the hindering organization of mosque youth. (6) the obstacles facing the youth of the mosque in general are due to lectures and covid-19. (7) the image of the Sabilil Jannah mosque goes down because of the inactivity of the mosque's youth. N The sixth research result is that with the existence of a Mosque-based Community Empowerment program carried out by DKM Al-Ikhlash Jatipadang Mosque, mosque congregations, communities around the mosque and also Muslims in general, can feel the positive impact of this activity.(Ahmad rifai, 2014)

Seventh research results The Al Barokah Mosque and other mosques located in Pasir Mulya Sub-District are not only places of prayer but can function as centers of religious social activity and religious education for local residents considering that their majority is a Muslim community. The forms of mentoring programs include: (1) Congregational Mosque Recitation Activities, (2) Al-Qur'an Education Park (TPQ), (3) Muslim Activities Conference, (4) Zakat Management Services, and (5) Compensation Orphans, and others. (Rokim et al., 2020)

Based on the explanation above, the difference between this research and the previous research is that I discussed whether the Youth Taklim Council in the non-commissioned officer environment has increased social activities or not, what factors are the drivers and obstacles Mosque Management in Empowering Mosque Youth in the non-commissioned officer environment.

The selection of empowering taklim assemblies in increasing social activities, the community is the main component in the implementation of social activities. Therefore, this activity always requires the participation of the community in the region. because in essence humans are social beings and we are in a social environment as the name implies, the purpose

of social activities is to be able to do many people, help many people since its inception mosque youth at the Darurahman Mosque in the West Bekasi Bintara neighborhood there are still many teenagers who are less active in carrying out activities or programs formed by teenagers namely, participating in social activities So this is where it plays an active role carry out a mosque youth empowerment strategy by doing religious activities in its application as a follow-up to Changing the attitude of teenagers, the participation of teenagers for example in the attitude of praise Islamic holidays are a good opportunity to activate youth in Islamic activities in the mosque.

This research aims to find out whether the empowerment of the taklim assembly built by Muslims has been used optimally to support all life activities implementation and management of its activities because there are not a few problems and obstacles faced by the taklim assembly. The thing that is quite a lot faced is the organizational aspect in social activities, the quality of human resources (HR) is still limited.

RESEARCH METHODS

The method that needs to be used is interview research which is a qualitative method to the chairman of the youth taklim majlis in the NCO environment through a one-way question and answer process with guidelines for this method I use theory from the opinion of Kriyanto the purpose of qualitative research is to explain a phenomenon as deeply as possible in depth by collecting data as deeply as possible, in getting the results of this method, namely interviews and coming directly to the house of the youth chairman of the mosque on May 7 with a duration of 47 minutes, which shows the importance of the depth and detail of the data being studied. As for the questions I asked:

1. Kegiatan sosial apa saja yang sudah di optimalkan oleh remaja masjid darrurahman?
2. Apakah majlis taklim yang beranggota remaja masjid ini membuat promosi kepada amil zakat?
3. Apakah majlis taklim ini menjadi panitia program berbagi kepada kaum duafa ?
4. Upaya apa yang dilakukan ketua remaja dalam pembinaana ke anggotanya?

RESULTS AND DISCUSSION

Taklim Assembly is a group of people who are organized to carry out learning activities and study Islamic teachings. The role of the taklim assembly is very important in providing religious understanding to the community and maintaining and strengthening religious life in society. The following are some of the roles of the taklim assembly:

Religious Education: The taklim assembly has a role in providing religious education to its members. This can be done through lectures, lectures, routines, and other learning activities. Through this activity the members of the taklim assembly can increase their knowledge and understanding of Islamic teachings

Religious Guidance: The taklim assembly functions as a forum for deepening and developing the religious life of its members. With the taklim assembly, members can support and motivate each other in carrying out worship, practicing religious values.

Community Empowerment: Majlis taklim can play a role in community empowerment through social and religious activities. They can hold humanitarian programs, social activities. This can include helping people in need, building public facilities, and

providing guidance and support to communities in facing challenges

At the taklim assembly there are various programs aimed at strengthening faith, religious knowledge, and increasing togetherness among the taklim assembly members. Some of the programs that are often found in taklim assemblies are weekly, for example activities at weekly youth associations but participating in the welfare of the mosque through youth-style programs and varying sizes. For example, always holding youth receptions from the new mosque, social services or Maulid Friday Night, as well as a place for mental and skill development as well as Tambourine Training. activities of the Birthday of the Prophet Muhammad SAW, Isra' Mi'raj, welcoming the month of Ramadan, the Hijri new year, providing compensation for orphans and providing educational guidance for orphans, reciting the Koran together, halal bihalal, community service. In the last month of Ramadan this is an annual routine activity where mosque youth participate in the month of Ramadan in the amil zakat committee, mosque tadarus cleans and prepares the prayer room for tarawih prayers, there are also routine iftar activities every week and the committee also consists of mosque youth.

Tadarus is routinely carried out every night until the people wake up at dawn. Majelis taklim which consists of mosque youths promotes amil zakat, amil zakat managers of all zakat matters and youth of the Darurahman mosque in increasing the number of amil zakat administrators because of the standard criteria of character possessed by Rasulullah SAW and his friends, first is people who are truly trustworthy, understand the problem and have an adequate life. Rasulullah SAW even gave motivation to the amil zakat in his words, "Amil zakat who does his work sincerely and solely for the sake of Allah, then he is like a person who fights in the way of Allah, until he returns to his home." (HR.oleh Ahmad)

because amil like it or not has to be a driving force in making people aware of the importance and inevitability of zakat. This is not an exaggeration, because in fact ideally this public awareness becomes a state obligation through legal provisions, because in this environment, thank God, all people are aware of the importance of zakat and are obliged to pay zakat fitrah, so that teenagers do not have to fight people who are deficient because they do not want to pay zakat. especially zakat fitrah. their job is only to distribute zakat later and work at the counter to receive zakat. Usually before the time of receiving zakat, I as the chairperson conduct outreach to members in socializing zakat. In socializing it, I convey to the amil not only reminding about the obligation of zakat as a Shari'a provision that must be obeyed, but also a lot of kindness for others for those who issue zakat, infaq and alms and those who receive it. . And we also have the passion to serve professionally. High trust in professionally managed institutions will in turn create a special passion in distributing zakat for muzakki.

Furthermore, if zakat is collected properly and managed with full trust, then the classic ummah problem that has never been resolved, namely the harmonization of the relationship between the rich and the poor, can be answered properly. We are also passionate about empowering the community, what we need to be grateful for is that there are still many people who care about the people in their environment, so there are still people who want to help us, one of them is the amil, we must be grateful for this and in this mosque environment, young people deny what that said people no longer care about each other

Taklim Assembly can be a sharing program for the poor. The Taklim Assembly is a

forum or meeting place that is usually held regularly in the Muslim community. The Taklim Assembly aims to share religious knowledge, increase understanding of Islamic teachings, and strengthen social bonds between participants.

Within the framework of the sharing program for the poor, the Taklim Council can organize charity or alms activities aimed at those in need, including *duaafa*. This can be done in various ways, such as collecting donations from participants of the Taklim Assembly, organizing fundraising, or organizing humanitarian committee activities for *duaafa*. The Darurahman Mosque is doing good by sharing with others, such as being kind by giving compensation to orphans & the poor.

Which can be done in various ways, such as collecting donations from participants of the Taklim Assembly, organizing fundraising, or organizing humanitarian activities.

The sharing program for the poor through the Taklim Assembly can be in the form of distributing groceries, clothing, school supplies and other daily needs to those who are less fortunate. In addition, the Taklim Council can also organize education and skills training activities to help the poor obtain a better source of livelihood.

Apart from helping the poor materially, the Taklim Council can also provide them with moral and spiritual support. In the Taklim Assembly, participants can share experiences, provide advice, and provide motivation to the poor to face life's challenges with enthusiasm and confidence.

Thus, the Taklim Assembly can become an effective forum for organizing sharing programs for the poor, with the aim of helping them meet their daily needs as well as providing spiritual and social support.

The youth of this mosque who are the organizers of this event aim to motivate today's youth who are more busy with playing gadgets, so that they are more motivated to care for others, especially for us orphans, *dhuafa*.

The youth leader also plays a very important role in social activities at the Darurahman mosque because he is the one who manages the running of a program for its members and these are some of the ways in which the chairman coordinates his members.

Effective communication, it is important to have open and effective communication with members. Clearly define goals, expectations, and tasks to be performed. Schedule regular meetings, and provide opportunities for members to talk and provide input and updates on program developments, as well as directing each member and approaching members because we have to be close to each other so that we all have one goal of making a good program.

Being an example, as a chairman, must be a good example for members. Demonstrate dedication, responsibility, integrity and good teamwork in your every action. Members tend to follow the example set by their leaders and must be flexible in addition to exemplifying and monitoring every running program, they must also be confident. Appear confident in order to achieve the success of the program that we live.

The form of multicultural-based community empowerment in the Darurahman taklim assembly includes several aspects, including:

1. The most important aspect of life is the spiritual aspect.

This aspect guides, guides, directs and gives instructions in making various decisions in life. This aspect includes 3 main things, namely knowing Allah, the Prophet, Islam. The spiritual/religious aspect is the core of the activities of the taklim assembly. The

congregation's attendance at the taklim assembly is to understand religious teachings through several activities. First, recitation activities once a week which are always attended by the congregation. Adolescent boys, and the routine activities of reading congregational prayers at every recitation, reciting the prophet's prayer, and carrying out the congregational evening prayer after Thursday night recitation are efforts to empower the community in the spiritual aspect. (Huda, 2020)

2. Empowerment of Social Aspects

The existence of recitation and istighotsah has a positive impact on the social life of the community. By gathering young people in one place, it will automatically become a motor for empowerment, whether intentional or not. The form of social aspect empowerment based on darurahman taklim assembly is. always holding new mosque youth receptions, social services or Friday Night Mawlid, which is also a place for mental and skill development as well as Rebana Training. activities of Maulid Nabi Muhammad SAW, Isra' Mi'raj, welcoming the month of Ramadan, Hijri new year, providing compensation for orphans and providing educational guidance for orphans, reciting the Koran together, halal bihalal, community service. In the last month of Ramadan this is an annual routine activity where mosque youth participate in the month of Ramadan in the amil zakat committee, mosque tadarus cleans and prepares the prayer room for tarawih prayers, there are also routine iftar activities every week and the committee also consists of mosque youth.

There is a taklim assembly program that is carried out at the Darur Rahman Mosque to produce empowerment in social activities which is expected to be one of the solutions to realizing increased social activities within the NCO environment, the blessing to obtain social activities is also influential because it is carried out sincerely for the future by developing better programs that can help the community, especially in the Non-commissioned Officer area, therefore it is hoped that it can help the community and realize all programs that will make the community at Bintara Prosperous and help each other.

Comparative theory used:

In this journal, the comparative theory used is a comparison between the empowerment of taklim assemblies and the absence of empowerment of the social activities of the community around NCOs, especially takmis assemblies which are carried out at the Darurahman mosque. This research is based on the assumption that the empowerment of taklim assemblies can influence the increase in social activities carried out by members of the community.

The researcher believes that through participation in the taklim assembly, community members can gain skills, knowledge, and a higher level of social awareness. Taklim assembly can be a place for them to share experiences, discuss, and plan social activities that are beneficial to society. In this context, the empowerment of taklim assemblies is expected to increase social activities, such as charity activities, sharing community development, education.

In this study, comparative theory is used to compare the social activities carried out by people who are involved in the taklim assembly with those who are not involved in the taklim assembly. Researchers can collect data through interviews, or surveys to evaluate the type,

frequency, and impact of social activities carried out by both groups of people

CONCLUSION

Majlis taklim has great potential as a means of community empowerment in increasing social activities. Majlis Taklim is a forum that allows people to come together, and share knowledge about religion and daily life. In the context of social empowerment, the majlis taklim can act as a forum for developing regular meetings, members of the taklim assembly can learn to listen to each other, respect the opinions of others, and work together in carrying out social activities. With social activities initiated by the taklim assembly, an environment that is more harmonious, caring and helping each other can be created. In addition, the empowerment of majlis taklim can also be an example of inspiration for other communities to involve themselves in social activities. The driving factor in increasing social activities at Majlis Taklim in the NCO environment is the Strength of Religion, because Majlis Taklim are often based on religious values and strong religious enthusiasm. This can be the main driving factor in increasing social activities, because members of the majlis taklim will be inspired to contribute to social activities carried out by their group and a sense of brotherhood, Majlis taklim often consists of members who have strong bonds of brotherhood and there are also inhibiting factors, namely majlis taklim may face limited resources such as funds, facilities, or volunteers. these limitations can become an obstacle in carrying out broader and sustainable social activities.

Thus, empowering majlis taklim is an effective strategy in increasing social activities in the community. Through this approach, the taklim assembly can act as an agent of positive change and play a more active role in helping to build a stronger and more empowere society.

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