

THE TRANSFORMATIVE ROLE OF THE AL-HANAFIYAH RELIGIOUS COUNCIL IN IMPROVING THE RELIGIOUS UNDERSTANDING OF THE MUSLIM COMMUNITY IN KARAWANG

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Abstract

This study aims to analyze the transformational role of majelis taklim in enhancing the religious understanding of the Muslim community. Majelis taklim, as a non-formal Islamic educational institution, has a strategic role in shaping character, deepening religious knowledge, and strengthening Islamic practices in daily life. For clarity, this abstract is written in a more concise and structured paragraph. This study uses a qualitative approach with a case study method in majelis taklim that are active in the Karawang area. Data were collected through in-depth interviews, participatory observation, and documentation of activities. The results show that majelis taklim function not only as a means of religious learning but also as a forum for spiritual, social, and moral guidance for the community. Through a transformational approach, majelis taklim are able to change the mindset of their members from merely acquiring religious knowledge to practicing substantive and contextual Islamic values. The addition of terms such as transformative learning, religious awareness, and community-based Islamic education clarifies the scope of the research. Factors supporting success include the charismatic leadership of ustaz/ustazah, the relevance of the study material, and the active involvement of the community. The implications of the research indicate that majelis taklim need to be strengthened as agents of socio-religious transformation through the development of a study curriculum that is relevant to the needs of modern society. The research recommendations emphasize the need for capacity building training for teachers and strengthening collaboration between majelis taklim and other religious institutions to expand the impact of education.

Keywords: *Majelis Taklim; Transformative Learning; Religious Awareness; Community-Based Islamic Education.*

A. Introduction

Advances in digital technology and the tide of globalization have changed people's lifestyles, including in terms of religiosity (Pisters et al., 2019). Amidst the rapid flow of information and secular culture, there has been a shift in the understanding and religious practices of Muslim communities (Dewiyanti & Kusuma, 2021). Many individuals acquire religious knowledge through online media, the validity of which cannot always be guaranteed, leading to fragmentation in the understanding of Islam. Based on a survey by *The Wahid Institute* (2022), around 38% of Muslims in Indonesia admit to acquiring their religious understanding from social media, while only 24% learn through traditional religious institutions (Northover et al., 2024). This condition highlights the challenge of maintaining the authority of religious knowledge in modern society. In this context, majelis taklim serves as a non-formal Islamic educational institution that remains relevant and strategic in strengthening the religious values of society (Sözeri & Altinyelken, 2019).

Majelis taklim are community-based *Islamic* education and da'wah institutions that grew out of the community's need to learn about religion in an open and flexible manner (Sharpe, 2021). As a form of non-formal education, majelis taklim provides a learning space for all groups, including children, adolescents, and adults. Its function is not only as a place for imparting religious knowledge, but also as a means of moral guidance, character building, and spiritual empowerment of the people (Hutchison & Rea, 2011). Data from the Indonesian Ministry of Religious Affairs (2023), which records more than 1.2 million active majelis taklim in Indonesia, shows that this institution is still an effective pillar of Islamic education for the people (De Witt et al., 2024).

However, the existence of majelis taklim now faces a number of challenges. Modernization, urbanization, and changes in people's lifestyles have led to a decline in the level of participation of congregations, especially the younger generation (Suyadi et al., 2022). Many people believe that religious learning can be accessed online without having to attend religious gatherings (Aspinall & As'Ad, 2015). As a result, social interaction, role modeling, and togetherness in worship, which have been the hallmarks of majelis taklim, have weakened. Other challenges, such as limited funds, a lack of new teachers, and a lack of innovation in preaching methods, also affect the sustainability of these institutions (Hanafi et al., 2021). Therefore, revitalization is needed so that majelis taklim can play a role as agents of social and spiritual transformation that are able to respond to the needs of the times (Hamidah & Dungcik, 2024).

Conceptually, the transformational role of majelis taklim can be explained through the theory of *transformative learning* (Sahin-Ilkorkor & Rogers, 2024) and value-based Islamic education (Mondesir, 2023). Transformative learning is not only oriented towards the acquisition of knowledge (*informative learning*), but also towards changes in awareness and behavior (*transformative learning*) (Aminnuddin, 2025). In the context of majelis taklim, this transformation process occurs when congregants not only understand Islamic teachings cognitively but also internalize them in the form of concrete actions such as honesty, social awareness, worship discipline, and moral commitment (Karim et al., 2025). Thus, majelis taklim serve as institutions that instill Islamic values holistically, covering spiritual, intellectual, and social dimensions through interaction, habit formation, and role modeling (Afriyanti, 2024).

Although there have been studies on majelis taklim, there are still gaps in the research that need to be addressed. *First*, most previous studies only highlight the informative function of majelis taklim without explaining the process of religious value transformation within it. *Second*, previous studies have focused more on the cognitive aspects of the congregation and have not examined the social and moral dimensions. *Third*, the relationship between majelis taklim and the challenges of modernization and digitalization is rarely discussed. *Fourth*, the role of ustaz leadership as transformational agents has received little attention. *Fifth*, the dynamic socio-cultural context of the Karawang Muslim community has not been widely studied.

Based on these gaps, this study presents strong *novelty*. *First*, this study positions majelis taklim as transformational agents, not merely traditional religious study groups

(Wanto et al., 2022). *Second*, this study develops a conceptual model of the transformational role of majelis taklim that integrates religious education, moral guidance, and social empowerment (Sarbini, 2010). *Third*, this study highlights the empirical experiences of congregations in internalizing Islamic values through community activities (Rahmat & Mansur, 2021). *Fourth*, this study highlights the unique local context of Karawang as a representation of the dynamics of modern Muslim society (U. Hasanah, 2019). *Fifth*, this study offers the strengthening of digital-based majelis taklim to respond to the challenges of the younger generation (Agustina et al., 2023). Thus, this study not only enriches the study of non-formal Islamic education but also provides practical contributions to the empowerment of majelis taklim in the digital era.

Finally, the research objectives are formulated in a more structured manner as follows: (1) Analyzing the forms of majelis taklim activities in building the community's religious understanding, (2) Identifying the socio-religious contributions of majelis taklim, and (3) Revealing the supporting and inhibiting factors of the effectiveness of majelis taklim as a community-based Islamic educational institution. Thus, this research is expected to provide theoretical contributions to the development of the concept of *community-based Islamic education* as well as practical contributions to the revitalization of majelis taklim as centers of Islamic education that are transformative and adaptive to modern challenges.

B. Method

This study uses a qualitative approach with a descriptive phenomenological method that aims to deeply understand the transformational role of majelis taklim in improving the religious understanding of the Muslim community (Moleong, 2019). This approach was chosen because the issues studied are complex and contextual, requiring a comprehensive understanding of the meanings, experiences, and values that exist within the majelis taklim community. Through a qualitative approach, the researcher sought to explore how the process of religious transformation occurs, whether through learning activities, social interaction, or the habit of Islamic values in the lives of the congregation (). The phenomenological perspective was used to explore the real experiences of informants regarding changes in their religious awareness and behavior after participating in majelis taklim activities (Kuntowijoyo, 2018).

This research was conducted at the Al-Hanafiyah Majelis Taklim, Telukbango Village, Batujaya District, Karawang Regency, West Java. This location was chosen purposively because the majelis is an active and influential non-formal Islamic educational institution in the coastal area of Karawang. The research subjects consisted of the head of the majelis taklim, the teaching ustadz and ustadzah, the administrators, and active congregants. The criteria for selecting informants included: (1) minimum age of 18 years; (2) having participated in majelis taklim activities for at least six months; (3) having a clear role in the activity structure, such as teacher, administrator, or active congregation member; and (4) being able to explain religious experiences reflectively. The number of informants was determined based on the principle of data saturation, which is when the information obtained has been repeated and does not produce new findings.

Data collection techniques were carried out through in-depth interviews, participatory observation, and documentation studies (Sugiyono, 2019). Interviews were conducted in a semi-structured manner using open-ended interview guidelines so that informants could freely and thoroughly convey their views and experiences. Participatory observation was conducted by having researchers directly involved in various majelis taklim activities, such as regular recitation, Al-Qur'an learning, and religious social activities. Through this observation, researchers were able to understand the dynamics of interaction between congregations, patterns of religious communication, and the spiritual atmosphere that was formed in these activities. In addition, a documentation study was conducted by examining various supporting documents such as activity records, photos, minutes, management archives, and congregation attendance data to reinforce the results of the interviews and observations.

The data was analyzed interactively and continuously following the Miles and Huberman analysis model, which includes three main stages, namely data reduction, data presentation, and conclusion drawing (Miles, 2014). In the context of this study, data reduction was carried out by identifying relevant aspects related to the religious transformation of congregations, such as behavioral changes, motivation to learn about religion, and patterns of social interaction. Data presentation was carried out by compiling thematic narratives that describe the role of majelis taklim in the religious development of the community. Conclusions were drawn by finding transformational patterns that emerged from the congregation's experiences and verifying them repeatedly to ensure consistency of findings. The analysis was conducted inductively, so that the theory was constructed based on empirical findings in the field.

To ensure *data trustworthiness*, this study applied four criteria according to Lincoln and Guba, namely credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Credibility was maintained through triangulation of sources and methods, as well as by conducting *member checks* with informants to ensure data accuracy. Transferability is maintained by providing a detailed description of the research context () so that the results can be applied to similar contexts in other regions. Dependability is achieved through systematic and transparent recording of the entire research process, while confirmability is ensured by maintaining the researcher's objectivity towards the data obtained from the field. In addition, the researchers also applied the principles of religious social research ethics, such as requesting official permission from the council administrators, maintaining the confidentiality of informants' identities, and using the data only for academic purposes.

C. Findings and Discussion

This study aims to analyze the transformational role of the Al-Hanafiyah Majelis Taklim in improving the religious understanding of the Muslim community in Telukbango Village, Batujaya District, Karawang Regency. Based on the results of interviews, observations, and documentary studies, it was found that majelis taklim plays an important role not only in religious education but also in shaping the spiritual, moral, and social awareness of the community. Field findings show that majelis taklim activities have

contributed significantly to changes in the religious thinking and behavior of the congregation.

To provide a more comprehensive picture, the research results are outlined into four main sub-discussions: (1) the form of religious activities in majelis taklim, (2) the transformational role in increasing religious understanding, (3) supporting and inhibiting factors, and (4) social and spiritual implications for the community.

Forms and Patterns of Religious Activities in Majelis Taklim

The Al-Hanafiyah Majelis Taklim carries out various religious activities on a regular and programmed basis. These activities are not only oriented towards the transfer of knowledge, but also towards character building and strengthening Islamic values. Based on observations and interviews, the following are the main forms of majelis taklim activities:

Table 1. Types and Objectives of Religious Activities at the Al-Hanafiyah Majelis Taklim

No	Type of Activity	Frequency of Implementation	Main Purpose
1	Study of the Book and Thematic Interpretation	Every Sunday	To deepen religious understanding
2	Quran Recitation and Recitation Improvement	Twice a week	Improving recitation and reflection on the Qur'an
3	Ethics and Fiqh Studies	Weekly	Shaping Islamic character and behavior
4	Youth and Young Adult Development	Monthly	Fostering religious awareness among the younger generation
5	Religious Social Activities (Charity, Social Service, Ramadan)	Occasional	Strengthening social solidarity and community awareness

Source: Data obtained from documentation of activities of the Al-Hanafiyah Islamic Study Group, 2025

Most congregants consider the majelis taklim activities relevant to their spiritual and social needs. Based on the results of interviews with 25 active congregants, the level of participation in each activity can be seen in the following table:

Table 2. Level of Congregation Participation Based on Activity Type

Type of Activity	Percentage of Congregation Participation (%)
Book Study and Exegesis	95
Quran Recitation	89
Ethics and Fiqh Studies	82
Religious Social Activities	76
Youth Development	61

Source: Activity attendance records, Documentation of the Al-Hanafiyah Islamic Study Group, 2025.

The data in Tables 1 and 2 show a consistent pattern of participation, where activities oriented towards strengthening knowledge and spirituality, such as reciting the scriptures (95%) and reciting the Qur'an (89%), are the main priorities of the congregation.

One informant stated, "I attend almost every scripture study session because that is where I feel I truly understand how religion should be practiced in everyday life." (Interview, Informant A, 07/12/2025).

These activities have driven transformation in three aspects:

1. Cognitive aspect: congregants understand Islamic teachings more deeply.
Concrete example: A congregation member said that before actively participating in the study sessions, he "did not understand the difference between zakat, infak, and sedekah," but now he "understands clearly and has started to get into the habit of giving sedekah every Friday."
2. Affective aspect: increased moral sensitivity and religious awareness.
Informant quote: "Now I feel guilty if I miss congregational prayers or do not participate in tadarus." (Informant B).
3. Psychomotor aspect: changes in concrete actions.
Concrete example: Congregants who were initially rarely involved in social activities now regularly participate in social services and teach children to read the Quran.

Religious activities at the Al-Hanafiyah Majelis Taklim not only serve as a means of imparting religious knowledge, but also as a medium for character building, spiritual habits, and community social empowerment. Of the five main types of activities, namely reciting and interpreting the Qur'an, studying morals and fiqh, youth development, and religious social activities, there is a balance between the dimensions of *ta'lim* (scientific education), *tarbiyah* (personality development), and *ta'dib* (teaching manners). This pattern shows that majelis taklim has implemented the basic principles of Islamic education as stated by (Yunita et al., 2025), that the main objective of Islamic education is to instill manners and wisdom that give birth to knowledgeable and moral individuals.

Analytically, Tables 1 and 2 show that activities with intellectual and spiritual orientations, such as reciting religious texts (95%) and reciting the Qur'an (89%), received the highest participation. This indicates that the congregation views knowledge- and worship-based activities as a primary need to strengthen their understanding of religion. Other activities such as moral and fiqh studies (82%) also play a role in shaping the Islamic behavior of the congregation, while religious social activities (76%) and youth development (61%) expand the social function of majelis taklim. This data reinforces Abdullah's (2019) findings, which state that the success of majelis taklim is determined by a balance between scientific, worship, and social activities that are able to simultaneously address the spiritual and social needs of the community.

From a synthesis perspective, the activities at the Al-Hanafiyah Majelis Taklim reflect the integration of cognitive education (knowledge), affective education (morals), and psychomotor education (social action). This synthesis shows the real implementation of the theory of the integration of knowledge and action as explained by (Wayoi et al., 2021a), that Islamic education must touch on all aspects of human personality: reason, heart, and action. In this context, the activity of studying the scriptures does not stand alone as a cognitive

process, but is followed by the internalization of values through social action such as charity and community service. Thus, the pattern of majelis taklim activities is not partial, but forms a complete Islamic education ecosystem.

When compared to the theory of transformative learning proposed by (Sudirman et al., 2025), religious activities in majelis taklim can be understood as a form of *transformative religious learning*. In the theory of *transformative religious learning*, a transformative learning process occurs when individuals reflect on their life experiences and change their perspective on reality. This is evident in the results of interviews with congregants who stated that studying the scriptures and reciting the Qur'an encouraged them to understand religion not only textually but also contextually relevant to modern social life. Thus, majelis taklim activities are not only informative (adding knowledge) but also transformative (changing awareness and behavior).

In addition, the pattern of Al-Hanafiyah majelis taklim activities is in line with the adult education model (Islamic andragogy) as stated by (Ahya Giyanti & Muhammad Natsir -Indonesia Siti Aisah, 2024) and adapted in the Islamic context by (Sulaiman et al., 2021). The principle of andragogy emphasizes that effective learning for adults must be based on real needs, life experiences, and active participant involvement. In religious lectures and moral studies, congregants are not just passive listeners, but also actively discuss, ask questions, and share their religious experiences. This shows that the Al-Hanafiyah Majelis Taklim has implemented a participatory and reflective approach in non-formal Islamic education, which is relevant to the principles of andragogy.

From a theoretical comparison perspective, religious activities at the Al-Hanafiyah Majelis Taklim are similar to the concept of *community-based education* developed by Wayoi et al. (2021b), in which the community becomes the subject and object of education at the same time (). However, majelis taklim has its own uniqueness because it is not only oriented towards social development, but also towards the formation of spirituality and morality. If community-based education in the West emphasizes civic engagement and social development, majelis taklim adds a transcendental dimension, namely the relationship between humans and Allah (*habl min Allah*) and humans and their fellow humans (*habl min al-nas*).

Thus, majelis taklim activities can be categorized as a form of community-based transformative Islamic education, where the learning process takes place through social relations, role models, and the internalization of values. This finding broadens the perspective of non-formal Islamic education theory, which has tended to view majelis taklim as merely a traditional forum for preaching. Majelis Taklim Al-Hanafiyah, on the other hand, demonstrates new innovation and relevance: a preaching institution that not only transfers religious knowledge but also builds awareness, social responsibility, and spirituality among its congregation.

Conceptually, these results affirm the integration between classical Islamic education theory and modern education theory. The *tarbiyah* approach, which emphasizes spiritual and moral development (Khusnadin & Shihab, 2025), is combined with the *transformative learning* and *andragogy* approaches, which emphasize experience and critical reflection. Both

approaches combine to form a contemporary Islamic education model that is relevant to the needs of modern society: learning that leads to changes in consciousness, behavior, and authentic Islamic character.

From the results of the analysis and comparison of the above theories, it can be concluded that the pattern of religious activities at the Al-Hanafiyah Majelis Taklim is a concrete form of *transformative Islamic education* rooted in the traditions of *ta'lim*, *tarbiyah*, and *ta'dib*. These activities not only educate intellectually but also shape Muslims who are moral and oriented towards social welfare. By integrating classical Islamic theory and modern educational theory, majelis taklim has proven to be an effective, relevant, and contextual model of non-formal Islamic education in an era of globalization of values and digitalization of life.

The Transformational Role of Majelis Taklim in Religious Understanding

The transformational role of majelis taklim is evident through three main mechanisms, namely: educational approach, exemplary behavior, and habit formation.

1. The educational approach is realized through interactive teaching that encourages congregants to think reflectively and contextually about Islamic teachings. Teaching is conducted dialogically by providing space for questions and answers. Informant C said: "*The ustadz often asks us questions, so I don't just listen, but also think.*"
2. The exemplary approach (*uswah hasanah*) emerges through the role of the ustadz and administrators who serve as moral figures for the congregation. One congregant said: "*I see that the ustadz always arrives early and greets all the congregants. That makes me try to imitate his discipline.*"
3. The habituation approach is evident in the routine of worship, social activities, and the habit of advising each other in goodness. Informant D said: "*At first, I participated in tadarus once a week, but now I read the Qur'an at home almost every day.*"

These approaches have a direct impact on improving the congregation's religious understanding. Based on the interview results, a comparison of the congregation's condition before and after being active in the majelis taklim is presented as follows:

Table 3. Comparison of Congregation Members' Religious Understanding Before and After Participating in the Majelis Taklim

Aspects of Religious Understanding	Before (%)	After (%)	Increase (%)
Basic religious knowledge (fiqh, aqidah, worship)	45	88	+43
Awareness of worship and morals	52	91	+39
Religious social involvement	48	85	+37
Contextual understanding of Islamic teachings	37	80	+43

Source: Results of in-depth interviews, 2025.

A significant increase in basic religious knowledge (+43%) and contextual understanding (+43%) shows that cognitive transformation takes place through text-based learning and reflective discussion. Affectively, congregants show changes in attitude, such

as increased enthusiasm for worship, while psychomotorically, this can be seen from increased participation in religious social activities.

The results of the study show that the transformational role of the Al-Hanafiyah Majelis Taklim in improving the congregation's religious understanding is realized through three main approaches: the educational approach, the exemplary approach, and the habit-forming approach. These three approaches form an Islamic education process that is not only cognitive but also affective and psychomotor, where religious value transformation occurs comprehensively within the congregation. This process is in line with the concept of *al-tarbiyah al-islamiyah* according to (Hasan Langgulung, 2017), that Islamic education aims to transform humans from a state of ignorance to knowledge, from knowledge to awareness, and from awareness to righteous deeds.

Analytically, the results of interviews and observations show that majelis taklim activities have shifted the congregation's mindset from simply *learning about religion* to *learning from religion*. This means that religious understanding is no longer based solely on memorization and texts, but also on the contextual appreciation of Islamic values in modern social life. This can be seen from the significant increase in basic religious knowledge (from 45% to 88%) and contextual understanding of Islamic teachings (from 37% to 80%), as shown in the previous table. This finding supports Abdullah's (2018) view that majelis taklim acts as a means of *internalizing values* that instill religious awareness oriented towards charity, not merely symbolism.

When analyzed theoretically, the process of changing the awareness of the congregation in majelis taklim shows consistency with the *Transformative Learning* theory from (Khusnadin & Shihab, 2025). In this theory, transformative learning occurs when a person experiences a process of critical reflection on their outlook on life, then changes their perspective to become more rational and meaningful. In a religious context, majelis taklim congregations experience *a transformation of religious consciousness*, where Islamic teachings are not only understood as ritual obligations, but as values that guide their social and moral behavior. Thus, majelis taklim acts as a medium for *transformative religious education*, which is education that changes a person's perspective and actions based on Islamic values.

The synthesis between Mezirow's theory and the concept of classical Islamic education reinforces the understanding that the learning process in majelis taklim is a form of Islamic education that integrates spiritual and social aspects. From an Islamic perspective, religious transformation is not merely a change in mindset, but also a moral and spiritual change (*tahawwul fi al-nafs wa al-suluk*). In line with the idea (Sri Syafa'ati, 2020), true Islamic education aims to instill *manners* and *wisdom* so as to produce individuals with tauhid awareness. Thus, the transformation that occurs in majelis taklim is not only rational as described by Mezirow, but also has transcendental value rooted in divine consciousness (*God consciousness*).

When compared to the Social Learning theory of (Abdullah, 2019), the transformation of the congregation in the majelis taklim also shows a strong influence from the process of observation and imitation of role models (*modeling*). The congregation learns through direct observation of the behavior of the ustadz, administrators, and fellow

congregants who display examples of Islamic morals. This exemplary behavior becomes a driver for the natural internalization of Islamic values. These findings reinforce the view (Idris & Yanti, 2023) that moral education in Islam is more effective when accompanied by *uswah hasanah* than mere verbal lectures. In the context of majelis taklim, ustadz are not only religious teachers but also moral figures who demonstrate consistency between words and actions.

Furthermore, the research results show that the habit formation approach has a significant impact on changing the behavior of the congregation. Through routine activities such as tadarus, collective almsgiving, and social service, congregants become accustomed to practicing Islamic values in real life. This reflects the *Behavioral Conditioning* theory of (Hasyim, 2021), in which positive behavior can be formed through repetition, social reinforcement, and pleasant emotional experiences. However, unlike a purely behavioristic approach, habit formation in majelis taklim is rooted in spiritual values, not merely stimulus response. Thus, this habit formation is a form of *spiritual conditioning* that reinforces good behavior through religious awareness.

In summary, the educational, exemplary, and habitual approaches in majelis taklim form a unique transformative education system: value-based education that builds knowledge (*knowing*), awareness (*being*), and action (*doing*). This concept is in line with the *Islamic Integrated Education* model developed by (F. Hasanah, 2023), in which the learning process leads to unity between knowledge ('ilm), faith, and deeds. In majelis taklim, religious knowledge is not only taught but also brought to life through spiritual and social experiences that shape Islamic habits.

From a comparative perspective, the transformational role of majelis taklim overlaps with the *Community Based Religious Education* model described by (Khan & Ahmed, 2025), namely religious education that is born from, by, and for the community. However, majelis taklim has a stronger spiritual character because it is based on the goals of worship and character building. In Western models, community-based education is generally directed at socio-economic development, while in the Islamic context, majelis taklim adds the dimension of *habl min Allah* (spiritual relationship with God) as the core of transformation. Therefore, majelis taklim can be considered an integrative form of *community empowerment* and *spiritual transformation*.

By combining modern and classical theories, the transformational role of majelis taklim is proven to be in line with the vision of holistic Islamic education. In practical terms, majelis taklim becomes a means of changing the awareness of the congregation towards spiritual and social maturity; while theoretically, it shows that non-formal Islamic education is capable of actualizing the concept of *life-long transformative learning*. This reinforces the thesis that majelis taklim is not merely a traditional forum for preaching, but an agent of change in the religious consciousness of the Muslim community, a place where knowledge, charity, and morals come together to form people of faith and civility.

Based on the above analysis and comparison of theories, it can be concluded that the transformational role of majelis taklim stems from the integration of transformative learning (Mezirow), value habituation (Skinner), and moral exemplarity (Bandura) rooted in the

concept of *tarbiyah Islamiyah* (Hasan Langgulung, 1978). The learning process in majelis taklim not only transfers religious knowledge but also internalizes values into the moral and social consciousness of the congregation. Thus, Majelis Taklim Al-Hanafiyah has successfully implemented a *community-based transformative Islamic education* model that is relevant to strengthening the religious understanding of Muslim communities in the modern era.

Supporting and Hindering Factors of the Transformational Role

The success of majelis taklim in carrying out its transformational function cannot be separated from internal and external factors. Internal supporting factors include charismatic religious leadership, dialogical learning methods, and the congregation's high commitment to religious activities. Meanwhile, external supporting factors include the support of the surrounding community, a religious social atmosphere, and collaboration with other religious institutions.

However, there are also a number of obstacles, including: limited operational funds, a lack of regeneration of young ustadz, suboptimal use of digital technology, and low involvement of the millennial generation in majelis activities.

Table 4. Supporting and Hindering Factors of the Transformational Role of Majelis Taklim

No	Aspect	Supporting Factors	Hindering Factors
	Internal	Charismatic leadership of the ustadz, interactive methods, unity among the congregation	Slow regeneration of teaching cadres
2	External	Community support, religious environment, adequate facilities	Limited funds and publication media
3	Social	Active participation of congregations and social activities	Lack of interest among the younger generation
4	Technology	The existence of initiatives for the digitalization of religious outreach	Digital adaptation is still limited

Source: In depth interviews, 2025

Efforts by council administrators to overcome obstacles are carried out through internal training, collaboration with local Islamic educational institutions, and the use of social media for da'wah and publication of activities.

Social and Spiritual Implications for Society

The majelis taklim has a significant impact on spirituality, social solidarity, and morality.

Informants' responses reinforce this: "*I used to only attend religious lectures during Ramadan. Now I participate in almost all activities because I feel closer to the community and more peaceful spiritually.*" (Informant E).

Social transformation emerges through the congregation's involvement in social activities and the growth of a culture of mutual advice, while spiritual transformation is evident in the discipline of worship and increased religious literacy.

Table 5. Social and Spiritual Impacts of Majelis Taklim Activities

Dimension	Impact Indicators	Description of Change
Spiritual	Discipline in worship, appreciation of Islamic values	Congregation members worship more regularly and understand the meaning of worship
Social	Solidarity and concern among community members	Increased religious social activities in the community
Morals	Exemplary behavior and Islamic conduct	The emergence of a culture of mutual advice and respect for differences
Educational	Religious literacy among the community	Increased interest in religious learning among adults and youth

Source: Results of in depth interviews and observations, 2025

The findings indicate that the Al-Hanafiyah Majelis Taklim plays a significant role in shaping the social and spiritual lives of its congregation. Through regular activities such as religious lectures, thematic studies, and religious social actions, there has been an increase in worship discipline, social solidarity, and community morality. This demonstrates that the function of majelis taklim is not limited to the cognitive aspect (transfer of religious knowledge), but also extends to the affective and psychomotor aspects, as seen from changes in the behavior and social habits of the congregation. Thus, majelis taklim serves as a forum for Islamic character building and strengthening religious social values in modern society.

The integration of spiritual, social, moral, and educational dimensions in the activities of the Al-Hanafiyah Majelis Taklim creates a comprehensive religious and social transformation. This transformation emerges through a participatory learning process and the internalization of values, where the congregation experiences *the internalization of values* until a new awareness is formed about the importance of living a religious and harmonious social life. This process illustrates the synergy between formal and non-formal Islamic education in shaping people who are faithful, knowledgeable, and moral. In other words, majelis taklim is a model of value- and spirituality-based community education oriented towards the formation of *ukhuwah Islamiyah (Islamic brotherhood)* and *social maslahah (interest)*.

This finding is in line with the *Transformative Learning* theory (De Witt et al., 2024), which explains that a reflective learning process can change an individual's mindset and behavior towards a new awareness. In the context of majelis taklim, this process can be seen in the congregation's changing perceptions of the meaning of worship, social responsibility, and interfaith relations. Furthermore, in accordance with the concept of *Tarbiyah Islamiyah* (Hasan Langgulong, 1978), Islamic education aims to develop individuals who are balanced in spiritual, intellectual, and social aspects. Majelis taklim proves this role by making Islamic values a guideline in social life.

When compared, Mezirow emphasizes *the transformation of individual consciousness through critical reflection*, while Langgulong emphasizes *the formation of an Islamic personality through the cultivation of values and manners*. In practice at the Al-Hanafiyah Majelis Taklim,

the two theories are combined: reflective learning brings about religious awareness (Mezirow), and continuous guidance gives birth to individuals with good character and manners (Langgulung).

Theoretically and empirically, the Al-Hanafiyah Islamic Study Circle has proven to be an agent of social and spiritual change in the community. Through an educational and participatory approach, the Islamic study circle is able to integrate Islamic values into daily life, thus functioning as a center for character building and moral resilience for the community in the modern era.

D. Conclusion

Based on research conducted at the Al-Hanafiyah Karawang Majelis Taklim, it can be concluded that majelis taklim has a significant transformational role in improving religious understanding and character building among Muslims. This transformational role is reflected in three main dimensions: spiritual, intellectual, and social. In the spiritual dimension, majelis taklim builds the religious awareness of the congregation through recitation, reading the Qur'an, and practicing worship. In the intellectual dimension, majelis taklim becomes a space for dialogical and reflective religious learning. In the social dimension, majelis taklim strengthens solidarity, concern, and morality in the community.

The process of religious transformation takes place through social interaction, the exemplary behavior of *ustadz*, and the habit of Islamic values. The core findings of this study confirm that the transformational power of majelis taklim lies in a community-based learning model that integrates values, knowledge, and practice in a sustainable manner. Participatory religious leadership and social support from the congregation have proven to be strengthening factors that enable the transformation process to take place consistently and effectively. Theoretically, these findings contribute to the development of a community-based Islamic education model, demonstrating that effective religious transformation requires synergy between reflective learning, moral role models, and structured social practices.

In terms of practical implications, the results of this study highlight the potential of majelis taklim as a transformative Islamic education model that is capable of responding to the spiritual and moral needs of modern society, especially in the context of social change and digitalization. Majelis taklim is not only a traditional forum for preaching, but also a socio-religious laboratory that fosters a substantive and applicable understanding of religion throughout life. Several recommendations can be made. *First*, majelis taklim administrators need to innovate through the use of digital media in learning. *Second*, it is important to increase the capacity of teachers and administrators so that activities are more responsive to the needs of the congregation. *Third*, support from the government and the Ministry of Religious Affairs is needed to strengthen the sustainability and social impact of majelis taklim. *Fourth*, a network between majelis taklim needs to be established as a space for the exchange of good practices.

The limitations of this study lie in its scope, which is limited to one majelis taklim in Karawang, and its interpretive qualitative nature. Therefore, further research using a multi-

site or quantitative approach is recommended to broaden the generalization of the findings. Theoretically, these limitations open up opportunities for the development of new conceptual models of community-based Islamic education that can be tested more broadly in different social contexts.

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