

Participation Of The Al-Munawaroh Muslimat Ta'lim Community Channel 7 In Building Religious Social Attitude Relations In The Community

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Abstract

The research of the Al Munawaroh Muslimat Council of Ta'lim Line 7 Laman Bukit Village has the advantage that it is a place for community development that requires spiritual cleansing. This type of research is qualitative with a Grounded Theory Research approach to data sources from leaders, village heads, RT heads and members of the Ta'lim Al Munawaroh Muslimat Assembly Line 7 Laman Bukit Village. Data collection techniques using interview techniques, non-participant observation and documentation. Data analysis; data reduction, data display, conclusion and verification. The results of this study concluded: 1) Forms of Participation of the Ta'lim Al Munawaroh Muslimat Council Pathway 7 in Developing Relations of Social Religious Attitudes of the Laman Bukit Village Community, namely routine recitation every Friday at noon, increasing congregational prayer activities, encouraging community cohesiveness in recitation, collective dhikr, as well as fostering how to build an Islamic family that is tolerant towards each other is shown by helping each other, accepting differences and making donations to mosques, prayer rooms, poor families, and orphans in every activity held 7 Developing Relationships with Religious Social Attitudes of the Laman Bukit Village Community, namely changing mindsets, changing ways of dressing and attitudes in the process of social interaction, a sense of solidarity between communities in helping people who are less fortunate, establishing friendship among people.

Keywords: *Participation of the Ta'lim Assembly, Community Social Religious Attitudes*

A. Introduction

Islam is a religion that allows us to acquire any knowledge as long as it is good and useful for the benefit of the ummah. But what must take precedence is religious education such as monotheism, Fiqh and others. As for general science, such as Chemistry, Biology, Medicine, all laws demand it. is fardhu kifayah, that is, if one person in a community group has studied this knowledge, it is no longer obligatory for others to demand it (Fadli, 2021). Therefore, we must pay attention to the religious education of our children so that our children know which things are ordered by religion and which are things that are prohibited by religion. So that when you are in the social and community environment, you can give a good impression in social life, neighbors and the surrounding environment. In order to be able to become the next generation in understanding the teachings of Islam which form personal morals that reflect the Al-Quran and the Hadith of the Prophet SAW in every aspect of life in the world (Izzah, 2018).

Humans are creatures who always long for perfection. Therefore, with all the potential he has, he strives to progress and develop to achieve perfection, both physically and spiritually. In order to achieve perfection, humans are required to associate with other people and the ever-changing universe, so that they can adapt to the environment and maintain their lives (Idris, 2014). Humans, at any time need to learn from their environment or the universe until they can find the right way to act to maintain their life. For these learning needs, external influences are needed. This influence by Slamet Imam Santoso, is called by the term "Education" (Hanun, 1999).

He also discusses religious knowledge and the establishment of friendly relations to increase public awareness about the importance of religion in everyday life. With the majlis ta'lim, the community is trained to become independent individuals in carrying out their duties as caliphs of Allah and is also trained to solve problems related to religious matters. Judging from the current technological developments, most of the Muslim community has forgotten the name of studying; they feel it is enough to

search the internet without looking in depth through books or asking religious experts (Munir, 2020).

The Taklim assembly is the oldest educational institution in Islam, and its existence is unique. This is because, apart from being a product that produces the culture and civilization achieved by Muslims in this modern era, this taklim assembly is also rooted in the sirah and preaching of the Prophet Muhammad in the past. That is when the Prophet preached secretly in the house of Arqm Ibn Abu Al-Aqram. Taklim assembly, of course, gives its meaning or meaning in preaching and the development of the people and is one of the ways of broadcasting the teachings of Islam to all levels of society, not only in urban areas but to the lowest strata of society (Nela Nawang Wulan, Nur Hanifah, Nur Laeli Nafisah, Oktaviana Lalita Werdi & Univeristas, 2022).

Education is a basic need in an effort to increase the degree and dignity of humans so that humans become quality beings. With high knowledge and steady faith, Allah will always elevate human status. To achieve this, the implementation of education must be supported by human resources. The main material presented in the Ta'lim Al Munawaroh Muslimat Assembly Pathway 7 in Developing Relationships with Religious Social Attitudes of the Laman Bukit Village Community is the Maghrib Prayer in Congregation, Reading Rotibul Haddad, Study of the Book of Manhajus Sawi, Study of Fiqh, Questions and Answers. This study is delivered textually, namely formulating and compiling material before delivery so that it is more systematic, detailed so that it is easier to understand and hopefully easier to practice, the study is carried out 45 minutes between maghrib and isya. The purpose of this study was to describe and analyze the forms of the program and the implications of the Majlis Al-Munawaroh Muslimat Line 7, Malawi Regency in developing the relationship of socio-religious attitudes of the Laman Bukit Village Community.

B. Method

Qualitative research methods with phenomenological research types. The primary data is the leadership of the Majlis Ta'lim Almunawaroh Muslimat Pathway 7 the village head, the head of the RT

related to the formation of the socio-religious attitude of the people of Laman Bukit Village and 30 worshipers who attended the Majlis Ta'lim Almunawaroh Muslimat Pathway 7 Secondary data research journals, books which is relevant. Data collection techniques used; observation, interview and documentation includes, Islamic Holiday Commemoration (PHBI) activities, Majlis ta'lim Al Munawaroh Muslimat Track 7 activities. Meanwhile, for data analysis using; data reduction, data display and drawing conclusions and verification as well as checking the validity of the data.

C. Finding and Discussion

1. Finding

Scholars oblige the Muslim community to learn sciences that will benefit the lives of many people, such as studying metalworking, woodworking, sewing and agriculture. prophet in the spread of Islamic teachings. The implementation of the activities of the Taklim Assembly is not bound by time, generally it is attended by all levels of society and with the Al Munawaroh Muslimat majlis ta'lim route 7 in the village of Taman Bukit, it provides enlightenment for the community so that life in the world and in the hereafter must be balanced.

Majlis ta'lim is a community-based place to seek knowledge that plays an important role in creating a learning society, namely a group of people who have study habits without being limited by age, gender, level of education from the lowest to the highest. and can be a motivation and learning tool as well as providing moral, religious messages, developing friendly relations between people in various socio-religious activities, for all certain levels of society. The purpose of the majlis taklim is as a forum to guide one's morals/morals in accordance with religious teachings, so that religion becomes a way of life and morality. actions, attitudes and morals (Munawaroh & Zaman, 2020).

It is the urgency of the Taklim Assembly that is the spirit of the integration of the Taklim Assembly as an important part of the National Education System, as stated in (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003) Chapter VI article 26 paragraph 1 that "education Non-formal activities

are held for community members who need educational services that function as substitutes, additions, and/or complements to formal education in the context of supporting lifelong education. Even verse 4 is also explicitly mentioned; "Non-formal education units consist of course institutions, training institutions, study groups, community learning activity centers and the Taklim Assembly, as well as similar educational units".

With the existence of this Ta'lim majlis, the public can understand all kinds of knowledge, especially knowledge of the Islamic Religion. Saidina Ali Bin Abu Talib said that the value of a Muslim is determined by knowledge. Allah says in the letter Al'Alaq: 1-5 reads:

Meaning: 'Read in the name of your Lord who created. He has created man from a clot of blood. Read, and your Lord is Most Honorable. Who teaches man with a pen. He teaches man what he has never known. (QS. Al'Alaq:1-5)

The five verses above start every believer to seek as much knowledge as possible by writing. Because knowledge is hunting and writing is the binder. Apart from that, the words of Allah above indicate the elimination of illiteracy. The Qur'an and the sunnah of the Prophet SAW changed Arabs and converts to Islam into a new generation. Islam changes their rough souls into new religious souls that teach them civilization, progress, various world knowledge and religious knowledge, so that they become noble, knowledgeable, religious, civilized and constructive people. They are knowledgeable people, Linguists and speech experts like this are the functions of the Majlis Ta'lim Al Munawaroh Muslimat Line 7, Kampung Bukit page to follow the way of Da'wah Rasulullah SAW.

Rasulullah SAW succeeded in educating the morals of his friends and teaching them the Qur'an, As Sunnah. During the Battle of Badr, the Prophet ordered the captives to pay a ransom, but those who could not afford to pay the ransom were asked to teach the children of the Muslims how to read and write. The wisdom of the Prophet SAW is proof that he really cared about eliminating illiteracy, but his knowledge of the Prophet SAW exceeded that of anyone else. He is the Prophet SAW. ordered everyone from his companions to seek knowledge and teach. Knowledge

can raise the position of someone who is knowledgeable and stupidity can bring down the position of someone who is stupid. If the value of knowledge is very high, then every reasonable person must use all his time to acquire useful knowledge as long as he has the opportunity and the door is open for him. Because learning to read and write is one of the main deeds. As for the other way around, this includes stupidity and humiliation. There are some people who feel ashamed to seek knowledge after their advanced age. Actually, such feelings are wrong and should not be. achieved by those who submit to God's commandments and those who are humble towards their fellowmen.

The companions of the Prophet want to learn to read and write, even though they are advanced in age and their daily activities on the battlefield are very busy. Therefore the existence of Majlis Ta'lim Almunawaroh Muslimat line 7 Laman Bukit Village plays an important role in promoting and spreading religious awareness among the surrounding community and know that ignorance will undermine religion and the Islamic ummah and will harm us ourselves. Therefore, every Muslim seeks knowledge that is useful and beneficial for his future.

The taklim assembly as a non-formal educational institution in spreading da'wah to foster the ummah with various strategies used, especially in realizing a learning society (long life education) and as a gathering place in conveying religious messages. That is, the taklim assembly is able to contribute to religious education or education all the time. The existence of taklim assemblies is able to foster ukhuwwah Islamiyah among Muslim ummah. As fellow Muslims, it is natural that we foster brotherhood and unity as well as know each other so that the more adherents of the Islamic religion increases the strength of Islam to face all challenges. noble by His side are those who fear Him the most.

From this verse, it gives us an understanding that we were created by Allah from two types of male and female and created nations and tribes to know each other. orders and stay away from all prohibitions. The parable of a person who can really build brotherhood Islamiyyah is like a body in which one of its members is affected by a disease, the other parts will also feel the pain so they cannot sleep and so on. As the words of

Rasulullah SAW: This means that you will see believers in a state of affection for one another, loving one another, loving one another, like one body, if one limb hurts, then other parts of the body are pulled to feel the pain by not being able to sleep and the body feeling hot. (H.R. Bukhari and Muslim).

In Laman Bukit Village, there is a Majlis Ta'lim named Al Munawaroh Muslimat Line 7 which also participates in fostering social religious attitudes, especially for the people of Laman Bukit Village, Belimbing District. The form of participation that is implemented through regular recitation, people can develop their potential so that they can overcome the problems they face. Education can lead humans to collaborate well with others. Humans can raise their standard of living well from a social perspective.

Based on the observations of researchers, the priority of this assembly is as a means of teaching Islamic education in the community, which is still the choice of seekers of religious knowledge, which is also the easiest means of conveying religious advice to the public without any attachment to conditions, environment and circumstances. The process of teaching or studying in this assembly is indeed very open to the conditions of society and is elastic in nature. The place of implementation can be anywhere, it can be at home, it can be in the mosque and so on. Likewise, the implementation time is also flexible whenever the implementation can be carried out in the Laman Bukit Village community. This Majlis is also a place of communication between people who do not understand religion and Ustadz, in communication between students and Ustadz in order to achieve the goals of learning non-formal education in Laman Bukit Village. So the education that is carried out is basically to provide guidance so that they can carry out worship solemnly. With well-managed education, the Religious Social Attitudes of the Laman Bukit Community will be carried out well, because coaching can be successful if it can change behavior for the better, namely the Religious Social Attitudes of the Laman Bukit Community which are growing.

Observations made by researchers at the Al Munawaroh Muslimat Assembly Line 7 in Growing and developing the Religious Social

Attitudes of the Laman Bukit Village Community, that this assembly has the advantage of being a place for community development, where people still need spiritual cleansing. also leads to the whole or the whole, both in terms of scientific understanding and the studies presented. The guidance and purpose of this Assembly is to be able to contribute in fostering the socio-religious attitudes of the Laman Bukit community.

The results of initial observations that this assembly is not only for young people but also for their parents, and is open to anyone, for people who want to study knowledge. The participation of the Assembly of Al Munawaroh Muslimat Lane 7 in Laman Bukit Village to carry out activities in the form of coaching has given new hope in efforts to develop relations of social and religious attitudes of the Laman Bukit community, especially in the religious field. One of the Assembly Ta'lim Al Munawaroh Muslimat Line 7 existing institutions in Laman Hill Village. The Al Munawaroh Muslimat Pathway 7 Ta'lim Assembly is not only a da'wah institution, but also the development and development of Islamic religious knowledge and the development of the lives of the surrounding community. The aim is to spread Islamic da'wah, where Laman Bukit is indeed still a lot of people who have a crisis of character that is not good, rampant gambling, drunkenness and others, so the emergence of the taklim assembly of Laman Bukit Village, is expected to foster a social and religious attitude of the community.

With the existence of the Al-Munawaroh Muslimat Pathway 7 Assembly and it is hoped that youth and parents can play a role in the activities of the assembly in developing the social and religious attitude of the community. So that the Kampung Bukit page has the adab and ethics of a believer, including:

- a. Firm in holding the religion of Allah.
- b. Faith Confidence
- c. Enjoy Science
- d. Want to accept the Truth
- e. Patience with full Knowledge
- f. Simple when rich
- g. Shows beauty when in pain

- h. Clean from tama'
- i. Do business legally
- j. Steadfast in good deeds.

2. Discussion

Hold routine recitations by presenting some material in routine recitations, including that the material delivered in routine recitations is Manhajus Sawi Book Studies and Fiqh Studies, the material delivered is textual, so that the congregation participating in the recitation can more easily master the material presented so they can practiced and taught to other Muslims, this study was carried out after the evening prayer and before the evening prayer. This is a form of ukhuwah Islamiyah. The main material presented at the Al-Munawaroh Muslimat Pathway 7 Assembly of Ta'lim is Maghrib Prayer in Congregation, Reading of Rotibul Haddad, Study of the Book of Manhajus Sawi, Study of Fiqh, Questions and Answers.

Jama'ah can actively carry out worship such as congregational prayers by holding daily, weekly, annual recitation programs such as PHBI, traveling da'wah. Assembly of Ta'lim Al Munawaroh Muslimat Pathway 7 encourages community cohesiveness and reinforces religious values and harmonious relations between communities and directs each individual to positive behavior. In general, the residents of the Kampung Bukit village who take part in this taklim assembly.

The support of the village government in the context of building religious life, the village government provides assistance both morally and materially and strives for all existing elements of society to be involved in its management. Apart from that, the regional government through the Melawi Regency community education program regarding religious knowledge, the village government supports all positive activities to carry out religious activities. The Impact of the Participation of the Ta'lim Al Munawaroh Muslimat Assembly Pathway 7 Developing Relations of Social Religious Attitudes of the Laman Bukit Village Community. Quality of life has improved; (a) Mindset change, (b) High solidarity, (c) The government acknowledged the existence of the Al

Munawaroh Muslimat Council Al Munawaroh Muslimat Council by the government.

A table assembly is a place for teaching or Islamic religious education most flexible and not bound by time or place. The ta'lim assembly is open to all ages, social layers or strata, and gender. The flexibility of the ta'lim community is a strength so that it can survive and is an Islamic educational institution closest to the ummah (society). Thus, the tak'lim community becomes an alternative educational institution for the jama'ah (parents in particular) who need more energy, time, money, and opportunity to gain religious or general knowledge through formal education. Educational institutions closest to the community are also an alternative for people who need more money, energy, and time to study science, especially religious knowledge. The taklim assembly is a place for community-based lifelong education because the implementation of the activities of the taklim community is not bound by time (Rahmatullah et al., 2020).

E. Conclusion

Taklim assembly is a means of knowledge which contains advice to be brought towards healthy spiritual development as well as fostering exemplary morals and also providing instructions with the aim of improving the condition of society from unfavorable to better and higher levels. Social attitude is an attitude that can be seen through mutual respect and mutual respect for others. Besides that, social attitudes are attitudes that help each other in order to meet the needs of one another. Religious Attitude is an attitude that can be seen through the attitude of obediently worshiping Allah and His Messenger and always fearing Allah when committing a sin.

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