



The Role of Taklim Assembly for Creating Education Character in Early Childhood

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Abstrak

The Majelis Ta'lim tergolong Pendidikan non-formal yang dekat dengan masyarakat dan membahas terkait dengan persoalan yang ada di masyarakat. Tujuan penelitian ini untuk menemukan transfer nilai-nilai Pendidikan moral kepada anak melalui orang tua yang ikut dengan The Majelis Ta'lim. Penelitian ini termasuk penelitian kualitatif yang bersifat descriptive. Sementara metode pengambilan sampel termasuk menggunakan Teknik purposive. Sementara pengumpulan data dilakukan dengan berbagai cara termasuk observasi, dokumentasi dan in-dept-interview. Hasil penelitian menunjukkan bahwa The Majelis Ta'lim berperan penting dalam membentuk akhlak anak melalui pemberian materi kepada orang tua di masjid dan di mushola. Transfer materi dilakukan kepada orang tua dan orang tua nanti mentransfer materi kepada anak-anak dirumah dalam bentuk perilaku. Adapun materi yang diberikan termasuk materi tentang menjaga lisan dan perilaku kepada orang tua. Materi yang sudah didapatkan akan diperaktekkan dirumah sehingga anak akan melihat dan mengamati perilaku tersebut. Cara lain yaitu materi tentang kehidupan sosial termasuk urgensi silaturahmi kepada tetangga sehingga orang tua memperaktekkan dengan cara membawa langsung anak bersilaturahmi kepada tetangga. Pembiasaan seperti ini akan menjadikan anak berperilaku sosial kepada tetangga. Terakhir, pembiasaan berdoa kepada anak, disini The Majelis Ta'lim akan memberikan materi tentang doa-doa dalam kehidupan sehari-hari kepada orang tua sehingga orang tua akan mengimplementasikan kepada anak dirumah.

Kata Kunci: The Majelis Ta'lim, Anak Usia Dini, Moral, Pendidikan sosial

Abstract

The Majelis Ta'lim is classified as non-formal education that is close to the community and discusses issues related to the community. The purpose of this study is to find the transfer of moral education values to children through parents who participate in The Majelis Ta'lim. This research is descriptive qualitative research while the sampling method includes using a purposive technique. Meanwhile, data collection was carried out in various ways including observation, documentation, and in-dept-interview. The results showed that the Majelis Ta'lim plays an important role in shaping children's morals by providing materials to parents in the mosque and the prayer room. The material transfer is carried out to parents and parents will later transfer material to children at home in the form of behavior. The material provided includes material on maintaining oral behavior with parents. The material that has been obtained will be practiced at home so that children will see and observe this behavior. Another way is material about social life, including the urgency of friendship with neighbors so that parents practice it by bringing their children directly to their neighbor's house. Habituation like this will make children behave socially toward neighbors. Finally, the habit of praying to children, here The Majelis Ta'lim will provide material about prayers in everyday life to parents so that parents will implement them at home.

Keywords: Ta'lim Assembly, Early Childhood, education character

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INTRODUCTION

In general, people tend to interpret the ta'lim assembly as a semi-non-formal organization engaged in religious studies for women at the village and sub-district levels, and more specifically the ta'lim can be located in each RT/RW seitan Desa/ Ward. This depends on the wishes of community schools, especially mothers who have the intention to build The Majlis Ta'lim (Irwan et al., 2022). Saridudin (2021) said that Majelis Ta'lim is a non-formal educational institution that is not too binding with strict rules and remains an effective and efficient educational institution, produces quickly, and is very good at increasing the awareness of Muslims because it can be liked by the wider community. The Majlis Ta'lim has various meanings including the Majlis Ta'lim is one of the institutions that can be categorized as non-formal education which has a global goal to be able to increase faith, and devotion to Allah SWT, and can provide in-depth knowledge of Islam (Wahyudi, 2021). One of the educational institutions carried out by the community and for the community is the Majlis Ta'lim. The Majlis Ta'lim has a big role to carry out coaching, including education on social control during the onslaught of globalization (Anwar, 2012).

Majelis Ta'lim is a group of people who study and deepen religious knowledge (especially Islam). The Majlis Ta'lim also has a role and function to improve the quality of the family both in terms of spiritual, educational, and material. Even The Majlis Ta'lim has a role to help people in fostering their children to be better following the teachings of Islam (Nurainiah, 2018). Majlis ta'lim is a non-formal institution of Islamic education that teaches the basics of Islamic teachings to its congregations as students, namely about the Islamic understanding of the creed which is summarized in the pillars of Islam. It is very important to learn, understand and practice for every Muslim as a human provision to believe and fear Allah SWT (Putri, 2022). The Majlis Ta'lim contributes to the community to add insight into the teachings of the Islamic religion (Kadir, 2020). In studying Islam, one does not have to go through formal education, but non-formal education is also very helpful for the growth and development of one's understanding and deepening of Islamic knowledge.

The Majlis Ta'lim is a means and forum for fostering, understanding, placing, and deepening Islamic sciences (Yesi Arikarani, 2017). Another function is as a place to learn religious knowledge so that it can increase religious understanding and foster harmony among fellow believers with friendship (Munawaroh & Zaman, 2020). Jannah (2021) revealed that provides broad religious insight to majlis ta'lim members, trains members of The Majlis Ta'lim, strengthens the ties of friendship between fellow human beings, and creates women who are pious and have good morals. Then, Syauqi & Maula (2021) convey that socially, the ta'lim assembly also has a role that is very much felt by the community whose morals are more polite and can distinguish what is good to do and what is bad to be abandoned. The implementation of the Majlis Ta'lim can be carried out anywhere, anytime and by anyone to make the community a better person. It provides opportunities for social interaction and supports the spiritual care of the congregation with social activities that form social capital so that they enter the *gemeinschaft* of mind group that has the same drive and motive, namely the spiritual instability of the congregation (As'ad et al., 2021).

Many activities in the Majlis Ta'lim are attended by children to develop their religious knowledge and also by the general public of adults (Dwi, 2021). Based on these findings, it proves that the Majlis Ta'lim is classified as non-formal education where its implementation is not formal but has a major role in supporting education. Adults and children can get an education because the implementation is carried out directly in community groups so that everyone can come to get an education at Majlis Ta'lim. In addition, The Majlis Ta'lim is part of education that connects religion and moral education so that the integrity of religious and educational materials is a hallmark of The Majlis Ta'lim so that it is likely that those who participate in the study of The Majlis Ta'lim will get religious knowledge and education. Religious knowledge and education are useful for human life, including applying the values of morality to society and divinity. This study no longer found findings that have been obtained but found other findings that have not been identified. There are several

objectives of this research, including how The Majelis Ta'lim as non-formal education has a major role in educating children so that they can improve morals and religion among children who are in elementary school. In this study, they no longer found what had been found in previous studies, but found other aspects contained in educational activities at Majelis Ta'lim.

METHOD

The research topic about the role of The Majelis Ta'lima in building character education in early childhood is conducted in Kampung Pisangan, Bogor, West Java. The research method used is qualitative research. The qualitative research method is a research method used to examine the condition of natural objects, where the researcher is the key instrument, data collection techniques are carried out by triangulation, data analysis is inductive, and qualitative research results emphasize meaning rather than generalization (Zuchri Abdussamad, 2022). A qualitative approach is an approach to constructing knowledge statements based on a constructive perspective (for example, meanings derived from individual experiences, and social and historical values to build a particular theory or pattern of knowledge) (Wahyuni et al., 2022). Meanwhile, the respondent collection was carried out in a purposive manner, namely, the data collection technique was carried out with certain requirements so that not all respondents could be selected. In this study, an ustadzah was chosen, namely Ustadzah Maesaroh. Ustadzah Maesaroh was chosen. After all, he was considered to have high knowledge of religion because he directly managed The Majelis Ta'lim. At the same time, an educator at The Majelis Ta'lim can answer all the questions given to him. Meanwhile, data collection was carried out in various ways including observation, documentation, and in-dept-interview. The in-dept-interview was carried out directly by visiting Ustadzah Maesaroh in the kampung village.

Meanwhile, the interview was conducted on Monday after a prior agreement with him to be willing to be a respondent. Once they meet, the in-dept-interview is carried out face-to-face but uses medical equipment, namely a face shield and the use of a double mask. The goal is to prevent the spread of the COVID-19 outbreak. There were several questions given to him, namely asking how the method of The Majelis Ta'lim as non-formal education in the community can educate children who are still in school. While The Majelis Ta'lim that came were the recitation mothers. Furthermore, how to transfer material from The Majelis Ta'lim to mothers which are continued to be given to children at home. Another question is what materials are presented at the time of the recitation of mothers so that children can consume these materials with the intermediary of their parents. Other data collection methods are observation of the location where The Majelis Ta'lim ceremony is held and documentation, namely activities to collect various print-based information including research articles, magazines, and books related to research. After the data is collected, it is continued with data analysis. In qualitative research, the analysis is carried out descriptively by grouping the same data and then interpreting them to give value to each aspect and its relationship.

RESULT AND DISCUSSION

The Majelis Ta'lim is part of non-formal education which is directly carried out by community groups. The Majelis Ta'lim activities are based on materials that are adapted to the times and discuss contemporary studies so that they always answer the educational and moral challenges of mankind. The Majelis Ta'lim is also conducted by community groups, especially women's groups. The Majelis Ta'lim is classified as education that is carried out by parents and then parents transfer the knowledge to their children. The Majelis Ta'lim is classified as an institution that is born from the community but discusses social and religious issues as well as the economy of the community to support the formation of good human beings in the future. The Majelis Ta'lim has a characteristic that combines religious knowledge and the reality of human life. The topics raised are very diverse, including studies on how to educate children well and in an Islamic way. The implementation of The Majelis Ta'lim is carried out in mosques and prayer rooms or at residents' homes that have been mutually agreed

upon. The Majlis Ta'lim is very useful at this time because The Majlis Ta'lim is classified as an educational institution from the community and to answer problems that are developing in the community.

The Majlis Ta'lim also plays an important role in fostering social life among neighbors, fostering the morals of parents and society. When the majlis ta'lim plays a major role in fostering the morals of parents, including mothers, the majlis ta'lim plays a major role in educating children, especially children who are still in elementary school. At this time children need guidance on religious, moral, and cultural knowledge as well as the right way of behaving so that they become quality generations in the future. The material for the majlis ta'lim meeting is in the form of advice given by the invited cleric. Based on an interview with ustadzah Maesaroh in Kampung Pisangan. The Majlis Ta'lim has a role in educating children, although the material is not directly given to children and some are directly given. The material at the majlis ta'lim includes how to educate children at the time of the Prophet Muhammad which was full of gentleness and a good way. There are several materials related to this, including the majlis ta'lim giving material to groups of mothers who come about how to educate children, including how to reprimand children when children make mistakes. Children do not need to be scolded when they make mistakes because it will traumatize the child.

Even the majlis ta'lim also provides material on how we give examples to children while at home starting from how to dress and build good communication at home. Transfer of knowledge is done through the provision of material during the recitation and continued by parents to children. Parents are the foremost resource to ensure the quality of children's resources. Relationships with parents influence the development of the child. The child who feels a warm relationship with his parents feels that he is loved and protected and gets good treatment will usually be easy to accept and follow the habits of his parents, and tend to be positive (Ruli, 2020). The best parents are not the ones who like to leave parenting to someone else. Therefore, creating closeness between parents and children is a very valuable investment (Ngewa, 2019). Communication and correct speech will be followed by children because children will follow what they hear. When parents use polite language, the child will follow the language style of the parents while at home. This is the case with communication between mother and father at home, when the child hears words that are not spoken well when making a call to the mother or father, it has the potential to be followed by the children at home.

Imitating someone in terms of parents whom he considers to be his main model. Starting from a person's words, the way he talks, and his behavior, to the details that do not escape the five senses of children (Mahdalena, 2015). Even how to reprimand also need to be accustomed in a good way. Children who are still in elementary school have very active behavior and need a play space for children. Children have behavior to do according to their will and they are difficult to tell. However, parents just let the children behave. Children do not need to be banned as long as the behavior is still in a normal way. Then during the majlis ta'lim activities, parents are also taught to give good advice to children. The women who were present were given the message that in Islam, we are commanded to give good advice and speak well. If both parents can direct the child's heart to accept it, the direction the majlis ta'lim n given will be successful in educational efforts (Herawati, 2019). Patient behavior is also always a material at The Majlis Ta'lim because, with patience, parents will avoid hitting their children and physically abusing them.

When mothers join and attend the majlis ta'lim because the words parents make while at home will be followed and observed by their children. When they accidentally say dirty language, the child will follow it directly and so also with harsh language, children can follow when parents are not warned. It is more dangerous if the child also gets rude language that is not natural to the environment so the Majlis Ta'lim has a role to give a warning to everyone present to maintain the language and behavior used. Saying good is a sign of the good character of the owner. Keeping our words when we speak must be considered, when we say a little wrong then there may be other people who feel offended by our words (Nadhira & Rohimi, 2020). There is a very famous Javanese proverb, *Ajining Diri gumantung Saka lathi* which means that a person's glory is determined by the

words that come from his mouth. The Malays also have a proverb that is no less great, Your mouth is your tiger which has a similar meaning, a person's safety depends on his mouth or tongue (Purwanto, 2019).

To familiarize children with speaking politely to their parents, being polite when there are guests, and shaking hands with older people is necessary to do this from an early age because this is related to the ethics that children will carry into adulthood. Usually, a child who speaks impolitely imitates the surrounding environment (Afifah Nur Fitri A., Yoyoh Jubaedah, 2016). Socially, The Majlis Ta'lim builds social morals in the community because children will depend on where they live and study. The community environment is an environment that supports children to develop, especially thoughts and behavior. For this reason, the Ta'lim assembly plays a major role in building morals and religious education in the community so that when society is socially based on religious and moral values, unfavorable behavior will be controlled. Although it is undeniable that there are bad habits that sometimes we don't realize, in the end, children have to follow them. Another material is about how to establish friendships with neighbors. The Majlis Ta'lim provides material to parents and parents teach and practice directly such as bringing them when visiting neighbors next to the house.

Children are also taken when a neighbor is sick so that the child has been stimulated from an early age to meet a neighbor who is sick. This stimulation will make the child understand the meaning of visiting the sick even though at this time the child does not understand because of his young age. The Majlis Ta'lim which consists of mothers who have socially connected children can be a social control for children to behave badly. The presence of parents also influences collective agreement which directly grows agreement in the environment to control children's behavior. In addition, The Majlis Ta'lim always emphasizes parents teach children to pray from an early age. The prayers taught to parents include prayers before going to bed, prayers for eating, and prayers for going out of the house as well as other prayers that support human life. Teaching children to pray in every activity can also train discipline, and patience, and always remember Allah both in starting activities and ending activities. Applying habits so that children are accustomed to praying in every activity is very important because it is the basis for children to behave so that they have a strong personality and commendable character (Herlina et al., 2014). However, The Majlis Ta'limis face problems including the regeneration of the youth of the majlis ta'lim where not all young people are interested in joining the study of the majlis ta'lim even though it aims for the good, namely improving children's morals, educating the community, increasing religious knowledge and at the same time connecting religion and the reality of life.

CONCLUSION

Based on the results above, it can be concluded the majlis ta'lim has a strong capacity as a non-formal educational institution that originates from the community and is then returned to the community. The Majlis Ta'lim has the potential as an educational forum for children aged at the elementary school level because the majlis ta'lim provides studies to parents in mosques and prayer rooms related to social education including material about good worship to parents. In addition, the majlis ta'lim also provides studies and advice to parents to maintain behavior and speech so that parents always maintain their oral behavior. Young children are very dependent on the behavior of their parents. The Majlis Ta'lim also teaches about praying behavior to parents so that parents will get used to praying before doing activities including prayer before eating, after eating, and other supportive prayers including praying for going to sleep. Finally, other material related to social life such as the behavior of visiting a sick neighbor. Even though it is not taught directly, but through parents, parents will remember the material so that it can be implemented directly, such as bringing a child to visit someone who is sick. Good habits will support children to become better children in the future.

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