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## LEARNING MANAGEMENT AT MAJELIS TAKLIM AL-HUDA

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**Abstract.** *The purpose of this research is to find out the learning management of Majelis Taklim Al Huda Mundu Cirebon Regency. The method used in this research is a qualitative method. Information was collected through observation, interviews and document studies. The results showed that the leader of the taklim assembly determines the plan by compiling a curriculum, identifying the books to be studied by adjusting the needs of the students, starting from the statute to the continuation. In its implementation, there are 3 age categories in the learning process at Majelis Taklim Al Huda, including children, teenagers / adults and parents. The teachers deliver the material with various methods such as bandongan, sorogan, memorization, and lectures. As for the recitation of parents, it is carried out with lecture and question and answer methods. The evaluation stage is carried out where children and teenage students are asked to explain back the lessons that have been learned previously. In addition, through memorization the student deposits the memorized memorization. The evaluation is carried out every day before and after the learning process. However, the learning evaluation does not apply to parent category learning. This is because the target of majelis taklim for parents is intended for knowledge and education about Islam.*

**Keywords.** *Learning Management; Majelis Taklim; Non-Formal Education*

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**Abstract.** Tujuan penelitian ini adalah untuk mengetahui manajemen pembelajaran Majelis Taklim Al Huda Mundu Kabupaten Cirebon. Adapun metode yang digunakan dalam penelitian ini adalah metode kualitatif. Informasi dikumpulkan melalui observasi, wawancara dan studi dokumen. Hasil penelitian menunjukkan bahwa pemimpin majelis taklim menentukan rencana dengan menyusun kurikulum, mengidentifikasi kitab-kitab yang akan dipelajari dengan menyesuaikan kebutuhan santri, mulai dari statuta sampai lanjutan. Dalam pelaksanaannya terdapat 3 kategori usia pada proses pembelajaran di Majelis Taklim Al Huda, diantaranya anak-anak, remaja/dewasa dan orang tua. Para pengajar menyampaikan materi dengan berbagai metode seperti bandongan, sorogan, hafalan, dan ceramah. Sedangkan untuk pengajian orang tua dilakukan dengan metode ceramah dan tanya jawab. Tahap evaluasi dilakukan dimana santri usia anak-anak dan remaja diminta untuk menjelaskan kembali pelajaran yang telah dipelajari sebelumnya. Selain itu, melalui menghafal siswa tersebut menyetorkan hafalan yang sudah dihafal. Evaluasi tersebut dilaksanakan setiap hari sebelum dan sesudah proses pembelajaran. Akan tetapi evaluasi pembelajaran tersebut tidak berlaku untuk pembelajaran kategori orang tua, hal tersebut dikarenakan sasaran majelis taklim untuk orang tua dimaksudkan untuk pengetahuan dan edukasi tentang Islam.

**Kata Kunci.** *Majelis Taklim; Manajemen Pembelajaran; Pendidikan Nonformal*

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## A. INTRODUCTION

Non-formal education plays an equally important role as formal education. The government guarantees the existence of informal education with the National Education System Law No 20 of 2003 Article 26 paragraph (1) (Perundang-undangan, 2003). The law explains that informal education is organized for people who need educational services as a substitute, supplement, or complement to formal education. Today, the development of non-formal or informal education is very rapid, even more rapid than before. This can be seen from the many non-formal institutions that have sprung up such as boarding schools, course institutions, training, community learning activity centers, Majelis Taklim and various other forms of informal and non-formal education. So from this phenomenon, people realize that education is not only oriented towards degrees or diplomas, but rather the process of absorption and application of knowledge which will have a positive impact in improving the quality of life of individuals and society as a whole in all aspects of life (Afandi, 2013). One of the most widely recognized types of non-formal education in the community is Majelis Taklim. The presence of Majelis Taklim is in accordance with the needs of the local area to explore and expand information that is strictly exclusive and congregational.

Community groups make Majelis Taklim a focus of learning, especially in managing various problems that occur in their family climate, especially in religious matters. The Ministry of Religious Affairs (Kemenag) defines Majelis Taklim as an Islamic educational institution where learning is conducted regularly and consistently, but not every day like in schools (Saodah Susanti et al., 2021). Judging from the reference of the large Indonesian dictionary, the meaning of the assembly is an association that becomes a place of recitation. Among the ulama, the assembly alludes to a non-legislative community association consisting of Islamic scholars. Islamic educational institutions such as Majelis Taklim are believed by the community to be a bulwark against the impact of globalization, especially in managing the bad influence of foreign communities that are contrary to Islamic teachings. Non-formal education coordinated by Majelis Taklim is also reminded to foster the younger generation, as stated in Law Number 20/2003 Chapter 3 Article 4 (Perundang-undangan, 2003). The article reads "education lasts throughout life and is carried out in the family, school and community environment."

As such, education is a shared obligation between families, networks and public authorities. Islamic teachings and education emerged very naturally through a process of acculturation that proceeded subtly, slowly and peacefully according to the needs of the surrounding community. The establishment of Majelis Taklim has its own background which is mostly on the efforts of individuals or religious organizations solely for worship. So that the growth of Majelis Taklim experienced many styles and varieties. Along with the emergence of ideas of renewal of religious education, Majelis Taklim participated in reform. Some of the organizers of Majelis Taklim modify the curriculum issued by the Ministry of Religion, but adapted to the conditions of the environment. While some other Majelis Taklim use their own curriculum according to their respective abilities and perceptions. Although the state of Majelis Taklim is organized in such a way,

its existence has not been as expected. The existence of Majelis Taklim is still very much needed, because the community feels that religious education is still needed in fostering religious life and akhlaq karimah (Chandra, 2021).

The regulation of all matters relating to the Majelis Taklim as stipulated in the Regulation of the Minister of Religion of the Republic of Indonesia No. 29 of 2019 Article 2 states that the task of the Majelis Taklim is "to increase understanding, appreciation, and practice of religious teachings" (Menteri Agama Republik Indonesia, 2019). Furthermore, in Article 3, several functions of the Majelis Taklim are mentioned, including: As Islamic education for the community; cadre of ustadz or ustadzah, administrators and worshipers; strengthening friendship; providing religious and religious consultation; developing Islamic arts and culture; community empowerment-based education; community economic empowerment; and enlightening the people and social control in the life of the nation and state (Menteri Agama Republik Indonesia, 2019). So to achieve these functions, objectives and activities, it is necessary to strengthen good management in each Majelis Taklim. The aim is to ensure operational efficiency and effectiveness and improve the quality of education. As a step to optimize the implementation of religious education, Majelis Taklim need to understand their vision and mission. This is related to the management or management of the Majelis Taklim itself.

As an effort to foster quality, development and implementation of business Education, Majelis Taklim need good management science. Thus the operation of education management in Majelis Taklim can be carried out as a benchmark, so that the effectiveness and efficiency of educational goals can be achieved as expected by the institution (Nurhayati & Imron Rosadi, 2022). Non-formal educational institutions such as Majelis Taklim must apply the rules of management. George R. Terry argues that in general there are four main functions in management, namely planning, organizing, implementing and supervising (Anis Zohriah, 2023). One of the things that must be considered is learning management that needs to be developed to clearly understand what, why and how the quality of learning is expected to be improved. Learning management is the key to achieving quality learning. The author assumes that learning management is the key to successful learning and that academic success can be achieved through good learning management. The higher the quality of learning management, the more effectively the learning objectives are achieved.

Suharsimi Arikunto said that the success of learning depends on the quality of learning management. Learning management is an activity that includes learning planning, learning implementation, learning organization and learning evaluation (Zohriah et al., 2023). On the basis of this idea, the author conducted research at Majelis Taklim Al-Huda in Citemu village, Mundu sub-district, Cirebon district. From the initial study, the author obtained data that the Majelis Taklim Al-Huda is a non-formal educational institution where the participants or congregation consist of adults (men and women), teenagers (young people), and children of elementary and junior high school age. In contrast to other Majelis Taklim that usually focus on one group of participants and usually mothers. The presence of the Majelis Taklim Al-Huda Mundu Cirebon was welcomed enthusiastically by the community by leaving their sons and daughters to gain religious knowledge at the Majelis Taklim Al-Huda. The reason people send their

children there is because they see the application of a more organized learning system and it is almost the same as the learning system in Islamic boarding schools.

Then in the implementation of learning, it seems that the ustadz/ustadzah is always disciplined and consistent. Another reason from the santri guardians is because the ustadz/ustadz are graduates from boarding schools so that their religious knowledge is stronger and broader to educate children more optimally. The last reason from the santri guardian is because the distance is closer to home. However, the reputation of trust from the community of Majelis Taklim Al-Huda Citemu is not accompanied by operational components that are not ideal, including; the taklim assembly does not yet have a permanent building and adequate classrooms, this can be seen from the learning process which still uses the courtyard of the mushola; the ratio between students and ustadz is not balanced, every year the number of students increases but is not accompanied by the number of ustadz/ustadzah so that when learning is carried out with the *sorogan* method the learning atmosphere is less conducive.

The researcher considers the Majelis Taklim Al-Huda appropriate for study because it is the only taklim assembly that has a reputation and is trusted by the community in Citemu village compared to other Islamic religious learning places. This raises the question of whether the good reputation of the Al-Huda taklim assembly is obtained from good learning management or management or vice versa, because if seen there are still shortcomings as described above. In addition, the Majelis Taklim itself has different characteristics from formal educational institutions, such as a more flexible organizational structure and a community-based self-help. Another reason why this research is important is because research on learning management in non-formal contexts such as Majelis Taklim is still relatively rare compared to research on formal education. Thus, this research can add to the literature and provide new insights into learning management practices in non-formal environments.

The author finds several previous studies that discuss learning in Majelis Taklim. First, research by Afandi with the title "An Overview of the Implementation of Learning Activities of the Majelis Taklim as an Adult Education Activity in Surau Balerong Monyong". The problem in the study shows "the lack of public awareness in learning Islamic religious knowledge in the Majelis Taklim ". Therefore, the management of learning in the Majelis Taklim must be carried out as well as possible (Afandi, 2013). Second, research by Imron with the title "The Role of the Mosque in Improving the Quality of Nonformal Islamic Education". The problem in this study is "the lack of quality of the Majelis Taklim in packaging the learning carried out by the asatidz", thus having an impact on the role and function of the Majelis Taklim in increasing the religious understanding of the congregation (Imron, 2017). Third, research by Marzuki with the research title "The Dynamics and Role of Majelis Taklim in Improving Religious Knowledge in the Tengger Tribe Region". The problem in this study is the absence of integration of religious learning obtained in Majelis Taklim with the development of science and the progress of the times (Marzuki, 2016).

Of the three studies, there are similarities and differences with the research that the author did. The similarity is that they both discuss the Majelis Taklim, while the difference is that the author is more focused on management with the functions of planning, implementing, organizing, and evaluating learning as the study material. From the previous research mentioned above, we can see various problems that need to be

considered and improved in the implementation of learning in Majelis Taklim. Efforts are needed to increase public awareness, improve the quality of learning delivered by the *asatidz*, and integrate religious learning with the development of science and the times. This is important to do so that the Majelis Taklim can play an active role in providing a good understanding of religion to the community. In this study, there are several fundamental problems that arise, including: How are learning management processes and techniques? And how is the implementation of learning management at Majelis Taklim Al Huda Mundu Cirebon Regency? So that the purpose of this study, among others, is intended to explain the process and management techniques and the implementation of learning management at Majelis Taklim Al Huda Citemu.

## **B. RESEARCH METHODS**

This research uses a qualitative approach with descriptive methods. The type of research used is field research, which is directly making observations to obtain the necessary information (Sugiyono, 2019). The location of this research is Majelis Taklim Al-Huda Mundu. On the grounds that this location has active non-formal learning activities, besides that there is diversity in the demographics of participants who can provide rich and varied views as well as the accessibility and readiness of the Majelis Taklim to participate in the research. The research subjects are the administrators of Majelis Taklim, learners, and teachers. The research object in this study is the learning management applied at Majelis Taklim Al-Huda Mundu.

As for this study, researchers used three data collection techniques, namely 1) interviews, which are a form of data collection technique that is widely used in descriptive qualitative research and quantitative research. Interviews are conducted orally in individual face-to-face meetings. Before carrying out the interview, the researcher prepares an interview instrument called an interview guide. 2) Observation or observation is a technique or way of collecting data by observing activities that have taken place. These activities can be related to the activities of teachers teaching, students learning or principals who are giving directions. Observation can be done in a participatory or non-participatory manner. 3) Documentation is a data collection technique obtained from records of past events in the form of writings, pictures, or monumental works of a person. Data analysis in qualitative research is carried out during data collection (Sugiyono, 2017).

Activities in data analysis, namely data reduction, data display, and conclusion drawing / verification. (1) Data reduction, the data obtained from the field is quite a lot, for that it needs to be recorded carefully and in detail. Data reduction means summarizing and selecting the main things. (2) Data display, in qualitative research the presentation of data can be done in the form of a brief narrative description. By displaying data, it will make it easier to understand what is happening, plan further work based on what has been understood. (3) Conclusion drawing / verification. The conclusion drawing or verification stage is an advanced stage where at this stage the researcher draws conclusions from the data findings. This is the researcher's interpretation of all interviews or a document (Moleong, 2018). While testing the validity of the data, researchers used source triangulation and technique triangulation.

## **C. RESULTS AND DISCUSSION**

Majelis Taklim Al Huda Citemu Village is one of the assemblies of knowledge in Citemu Village, Mundu District, Cirebon Regency, Majelis Taklim Al-Huda was established in 1992. The presence of Majelis Taklim Al-Huda was motivated by Mr. Kyai Supardi (founder and caregiver of Majelis Taklim) who was concerned about the condition of his environment which was very far from religious education, so on that basis he prayed to Allah Swt by hoping for His help to be given a way to answer the problem. Then Kyai Supardi invited his friend Kyai Ikhsan to read the holy Qur'an. The activity continued until khatam, and a khotmil qur'an event was held by inviting a speaker from Indramayu. The community was very enthusiastic about the implementation of these activities. From there, Kyai Supardi decided to organize Al-Qur'an learning activities. So this is a product of Majlis Ta'lim in the community that can foster a Qur'anic soul by acting in the style of the Apostle, in order to create a healthy human body and spirit (Kyai Supardi interview, March 20, 2023).

The establishment of Majlis Al-Huda in a community to increase spiritual understanding and understanding of religion and belief in religion makes a community practice the teachings of Islam which can be used as a medium for friendship. Thus it can be seen that the ownership structure of this land is self-owned where at that time there was assistance from the government in the form of materials, so that day by day and year by year the increase in Ja'maah Majlis Ta'lim itself is evidenced by the inauguration and official statistical numbers from the ministry of religion Al results on March 20, 2017 inaugurated this Majlis educational institution under the ministry of Religion of the Republic of Indonesia (Kyai Supardi, interview March 20, 2023). The vision of Majelis Ta'lim Al-Huda Citemu is: Cultivating the quality of faith by being responsible for oneself and one's God, the intention is none other than to make the Jama'ah of Majelis Ta'lim Al-Huda become people who always practice the Sunnah, have good morals and try to practice Islamic law with the guidance of Rasulullah. Majlis Ta'lim Al-Huda's missions include:

- a. Fostering awareness of the teachings of Islam and seeking the pleasure of Allah
- b. The help of Allah and his Messenger must be put forward in order to get intercession from the implementation of his Sunnah
- c. Increase understanding of the practice of dhikr and shalawat as an understanding of religious teachings.
- d. Increase the sense of solidarity as a Muslim in friendship and provide high education in unity and unity between Jama'ah.
- e. Making a society that follows the implementation of ahlul Sunnah wal jama'ah.
- f. Majelis Taklim Al-Huda by strengthening the relationship in friendship between Ja'maah.
- g. Majelis Ta'lim Al-Huda and the Muslim Brotherhood and to Purify the teachings of the Godhead of the Prophet's teachings and in accordance with the Kalam Allah, in order to avoid *keruskaan* or *kemungkaran* (Kyai Supardi, interview March 20, 2023).

The purpose of the establishment of Al-Huda Ta'lim Assembly: Trying to make a society that has noble morals, religious love for Allah and His Messenger, Implementation of the teachings of Islam, Strengthening Ukhwah among Muslims,

Applying Islamic values) and Function of Majelis Ta'lim Al-Huda Citemu. In the function of Majelis Ta'lim, it must provide positive teachings because every Majelis Ta'lim generally has different goals and functions, but based on the results of interviews that in Majelis Ta'lim Al-Huda, the general aims and objectives such as making children's education more perfect so that Ja'maah Majelis can: Making the morals of the Apostle style, Realizing an understanding of Islamic teachings, namely, Aqidah, Ubudiyah. The function above, the objectives of Majelis Al-Huda conveyed by Kyai Sufardi are: (1) Majelis Al-Huda as a forum that is utilized in friendship, seeking religious knowledge, and practicing religion. (2) Majelis Al-Huda has a means for media gathering between Ja'maah. (3) Majelis Al-Huda is a forum for socialization which provides awareness to its Ja'maah.

In the context of learning activities, management functions can be interpreted as planning, organization, implementation, and evaluation.

### **1. Lesson Planning**

According to Haryanto, planning has three meanings as follows: 1) A systematic preparation process of actions to be taken to achieve certain goals; 2) Planning is a way to achieve goals effectively and efficiently by using available resources; 3) Planning defines the goals to be achieved or realized, how they will be achieved, when they will be done and by whom. (Suprihatin, 2012). The learning planning carried out by Majelis Taklim Al Huda begins with the preparation of the curriculum. The learning curriculum prepared by Majelis Taklim Al Huda is an independent and structured curriculum. This means that the curriculum is compiled and determined by Majelis Taklim based on the agreement made. The explanation of the existence of a structured curriculum is reinforced by a statement from (Alawiyah, 2009) "The structured curriculum is a curriculum program that follows the previous program that has been made and determined by the government, or by the Majelis Taklim itself".

Although the Majelis Taklim curriculum is prepared independently by each Majelis Taklim, it indirectly still follows the guidelines and rules determined by the government in the curriculum prepared by the Ministry of Religion. The preparation of the Majelis Taklim curriculum is adjusted to the existing environmental conditions. (Muhayat, 2012) In its preparation, the curriculum must refer to the principles consisting of Islamic religious principles, the philosophy of Pancasila and the socio-cultural principles of Indonesian society. The following is a detailed explanation of the principles mentioned:

- a. Principles of Islam: As we all know, Islam is a universal religion and a way of life that applies throughout life, from birth to the end of life. Thus, in the preparation of the curriculum, the values and standards of Islam are very important principles that must be communicated to every Muslim. Basically, the peak principle of Islam is monotheism, how the Muslim community believes that God is one. When talking about the peak, it also talks about the process. To reach the peak of monotheism, a Muslim must have a good relationship with God, have a good relationship with humans and have a good relationship with nature. It will not be called a believing Muslim if the three relationships mentioned earlier, there is one relationship that is not owned by Muslims. So the three must exist and be practiced by all Muslims. That is, then in the preparation of the curriculum later, this principle must be a foothold. So that the output of the learning process creates a believing Muslim community.

- b. Philosophical Principles of Pancasila: Pancasila is a state ideology that contains the views and values of the personality that best suits the very diverse state of the Indonesian nation. This diversity is united in the frame of Pancasila. The presence of Pancasila as the basis of the state is in no way contrary to religious teachings. It is depicted in the first principle of Pancasila which reads Belief in One God. So, a believing Muslim also means a good Pancasila. So, then it is very important before the preparation of the curriculum to look first at the principles or principles of the philosophy of Pancasila.
- c. Socio-cultural principles of Indonesian society: We know that the majority of Indonesia's population is Muslim, even so this socio-cultural principle must prioritize egalitarianism or equality in the midst of diversity. So that the existence of taklim assemblies must later teach and practice moderate attitudes with the aim of maintaining national stability and caring for diversity, so as to create harmonious community relations in the midst of diversity.

By referring to these principles, the curriculum of Majelis Taklim can be structured and adapted to the values of Islam, the principles of Pancasila, and the Islamic culture that exists in the community. The material delivered to students is very important in the learning process. The curriculum refers to a series of lessons delivered to individuals or groups within a certain period of time designed to meet the learning needs and experiences of the participants. According to Sudjana in (Solihat et al., 2023), "Materials are an integral part of the learning process because materials consider learning objectives." This opinion explains that the application of material in the learning process must be tailored to the needs of students, and delivered by people who have competence in it. As this opinion is reinforced by Ali in (Mas'ud, 2021) which states that a person who is a learning resource (teacher, ustadz or others) must have a good understanding of the learning material that will be conveyed to students, besides that the learning resource must also be able to provide or generate motivation, and encourage them to be more active in learning.

From the description of the opinions mentioned above, a conclusion can be drawn that the material in the learning process is a very important instrument and has a great influence on the learning process program. Therefore, before determining the curriculum in the process it is necessary to make careful and mature considerations in choosing the material that will be delivered to students. In the planning process carried out by the Al Huda Mundu taklim assembly in Cirebon Regency, the Leader or Kyai in a deliberation forum together with ustadz/ ustadzah discusses what book plans will be delivered to children, teenagers and parents. After getting an agreement, the leader or Kyai determines the recitation plan by announcing the books to be studied. The use of books starts from the basic books of Islamic subjects to a higher level. The teacher who edits the material is responsible for implementing the learning process. Details of the lesson planning carried out include:

- a. Formulating the purpose of the learning process: this formulation aims to help, guide, direct the students/congregation and facilitate understanding of the material being taught. It is important to note that the lessons taught are not outlined in the programmed curriculum, but rather refer to the chapters listed in the book. Usually, the teacher begins the lesson by explaining the purpose and objectives of studying the particular branch of Islamic knowledge.



- b. Formulating and determining teaching methods: In Majelis Taklim Al Huda Mundu Cirebon, every decision on teaching methods is discussed through deliberation. Although it is the responsibility of the leader or Kyai to determine the teaching method, if the teacher has a better method, the Kyai will study it before applying it in the taklim assembly. If the method is considered better, it can be implemented by mutual agreement. The leader or Kyai mentioned that the methods used in the learning process refer to the methods commonly used in Islamic boarding schools, which consist of methods: sorogan, bandongan, memorization, question and answer etc. Then the method is adjusted to the object of learning. Then the method is adjusted to the target object of learning. This means that in the use of learning methods, the al huda taklim assembly also considers the state of the community which refers to the age of the study group. usually for children and adolescents the methods used are sorogan, bandongan, lecture, memorization and deliberation methods. While for the study group of parents the method used is the method of lecture, question and answer and the assembly of dhikr sholawat.
- c. Determining the evaluation of the learning process: After formulating and determining learning objectives and methods, the next step is to determine the evaluation. Determining the evaluation is very important to see the students' ability to understand the learning material that has been delivered. The task of assessment is determined by the head of the Kyai through musyawah with the Teacher/Ustadz. The evaluation process is left entirely to the Teacher/Ustadz, the aim is to provide a direct assessment of student abilities. In addition, the ustadz can develop the evaluation process by assessing students through memorization, imla', tajweed science, understanding of makharijul and the nature of letters, as well as understanding vowels and translations of the yellow scriptures.

There are several levels in Majelis Taklim Al Huda Mundu, Cirebon Regency, consisting of children aged 11-16 years, teenagers aged 17-20 years, mothers, and fathers in the village around the majlis taklim. Of course, the materials and methods taught are different. Children aged 11-16 years will learn material related to Tahsin Qur'an, tajweed, memorization of prayers, and introduction to the study of the yellow book. The methods used for them are sorogan and bandongan. Meanwhile, teenagers aged 17-20 years will focus more on the study of the yellow book and include branches of knowledge such as fiqh, morals, nahwu shorof, and tawhid. The methods used for them are wetonan, bandongan and sorogan. As for the parents (mothers/fathers), the method used is the majlis taklim lecture method. Usually, the material presented is in the form of thematic studies, adjusting to themes or topics that develop in the community. In addition to thematic, there are also materials about parenting, the virtues of compulsory or sunnah worship, the study of Al Qur'an Hadith, fiqh, tawhid, etc.

Teachers have a role in determining the learning strategy to be used. Therefore, good learning planning needs to be considered. Nurdyanshah in (Mas'ud, 2021) states that: "Teaching and learning strategies are several alternative models, ways of organizing teaching and learning activities, which are general patterns of activities that teachers and students must follow in the realization of teaching and learning activities." The strategy between one teacher and another teacher may be different because it is determined by several things, especially the level of needs, goals and environmental conditions of each.

Figure A.1 The process of preparing teaching materials



The model above explains the process of preparing material by Majelis Taklim, starting with using a syllabus compiled by the Ministry of Religious Affairs of the Republic of Indonesia. Then, the curriculum development team consisting of the leader or Kyai, asatidz and management of Majelis Taklim formulates the materials to be studied by adjusting the needs of students or congregation. After seeing and considering all these factors, the material that will be delivered to the congregation is determined to be used as learning material. The conclusion is that in the planning process the manager holds an internal meeting and the results of the internal meeting are socialized to the congregation and the santri's guardian. Usually internal meetings are held once a year or when the teaching material (yellow book) used has been studied. the meeting is intended to inform the santri guardian and santri in the next learning plan.

## 2. Learning Organization

The management or manager is the most important part of an institution, including Majelis Taklim. The role of the management is needed in monitoring all activities carried out. The back and forth of an institution depends on how the management is run. Good management will produce a good result, and if the management is not good, then the results will not be good or can be said to fail. The existence of this management is not just there and formed just like that, but each member of the management must know and be able to carry out their respective duties and functions. If this happens, then part of the management has been carried out properly. According to Rahmatulloh in (Saodah Susanti et al., 2021) revealed in the organization of the Majelis Taklim, the management structure is an important thing in improving services, especially the addition of the necessary fields so that it can increase the satisfaction of the congregation in the Majelis Taklim service. Management in the Majelis Taklim.

from the beginning of the formation of the taklim assembly, the management made is flexible, meaning that there is no management structure that is made binding, so that all operational responsibilities are borne by the caregiver. But the situation experienced renewal when this taklim assembly was officially registered with the ministry of religion, thus making the al-huda taklim assembly make a management structure consisting of the chairman, secretary, and treasurer. Even then, the core management doubles as educators or teachers. Kyai Supardi explained that the simple management was because this taklim assembly was still in the development phase so that an ideal management structure was not needed as it should be. (Kyai Supardi, 2023)

As mentioned above, this management also doubles as a teaching staff. So that in its implementation, the duties and functions of each board are described as follows: the

chairman of the majelis taklim has the task of being fully responsible coupled with the task of infrastructure and teaching. the secretary is in charge of administrative management, curriculum management, teaching and when there is an annual activity or program then the secretary is automatically made the chairman of the committee. As for the treasurer, in addition to taking care of financial administration, the treasurer is also assigned to be the treasurer of each activity. Of course, in theory Kyai Supardi realizes that this organizational management is not ideally good if applied in an institution. However, Kyai Supardi ensures that he will form an ideal organization or management if the conditions of his institution are deemed necessary to increase his human resources. (Kyai Supardi, 2023)

In the process of coordination between directors in preparation for learning, there is no specific activity that is carried out routinely every day. This is based on the fact that so far the administrators and teachers have shown a good and professional work ethic. Moreover, one of the teachers is a graduate of the Lirboyo boarding school. However, every month Kyai Supardi organizes an internal meeting to ask about the progress of the students and in the meeting also discusses the obstacles during teaching that month. As for socialization to the community, this is done if Majelis Taklim Al-Huda requires it. There are no socialization activities when admitting new students, because we have the principle that regardless of the number, we want a little or a lot of students.

In the process of coordination between directors in preparation for learning, there are no specific activities that are carried out routinely every day. This is based on the fact that so far the administrators and teachers have shown a good and professional work ethic. Moreover, currently there is one of the teachers who graduated from the Lirboyo boarding school. However, every month Kyai Supardi organizes an internal meeting to ask about the progress of the students and in the meeting also discusses the obstacles during teaching that month. As for socialization to the community, this is done if Majelis Taklim Al-Huda requires it. There are no socialization activities when admitting new students, because we have the principle that whatever the number, whether it is a few or many, we are ready to serve them sincerely. The socialization that is often carried out is socialization when there will be an Islamic holiday commemoration activity. This must be done because we want to ask for approval and input from the community regarding the planned activities to be held. Usually the socialization of this matter is carried out during the recitation of the men and women. Because most of the congregation of men and women are the guardians of the students (Kyai Supardi, 2023).

### **3. Learning Implementation**

According Teguh Triwiyanto (Triwiyanto, 2015), What is meant by the implementation of learning is carrying out or implementing what has been planned, as well as what is also mentioned that the Learning Implementation Plan (RPP) includes the introduction stage, the core stage, and the closing stage. The following is a description of each stage of the activity:

- a. Preliminary stage: In the introductory stage, the teacher/ustadz must do the following: First, the teacher must first ensure that students are mentally and physically ready to follow the learning process. This preliminary stage can be done by greeting, taking attendance, etc. Secondly, encouraging students to learn in a relevant context, showing the advantages and practice of the material that has been taught in everyday life and providing local, national and

- international examples. Third, provide stimulation to students/congregation through asking questions that connect previous knowledge with the material to be learned. Fourth, the teacher/ustadz must be able to clearly convey the learning objectives or core competencies that will be achieved in the learning process. Fifth, the teacher/ustadz must divide the amount of material available and explain the sequence of activities according to the curriculum.
- b. Core Stage: This stage is the stage where the Teacher/Ustadz has to determine approximately in the learning process what kind of learning methods and models to use. The use of learning models, learning methods, learning environments and learning materials must be adapted to the characteristics of students and subjects. Thematic approaches such as integrated, scientific, research and discovery, as well as project-based learning that produces work in solving problems, are selected according to expertise and education level. These main stages include the following components: a) Attitude b) Knowledge c) Skills
  - c. Closing stage: At this stage, teachers and students reflect back on the material that has previously been delivered which also aims to evaluate the entire series of learning process activities and the results obtained, as well as provide direct and indirect benefits from the learning process that has been carried out. In addition, this closing process is used as a place to provide feedback on the entire learning process and results. Next, continue by giving individual and group assignments to students and announcing the learning that will be studied for the next meeting.

The learning process leads to the development of the congregation in exploring knowledge, saodah argues that "effective pedagogy tries to combine alternative learning strategies that support intellectual engagement, have a connection to the wider world, a conducive classroom environment and recognition of differences in application to all learning" the approach used is two, First contextual learning model, this model has the aim of being able to connect or integrate the material discussed with real life, meaning that the congregation can understand and practice every material in the environment of everyday life, especially in the practice of worship, both mahdhoh and ghoiru mahdloh worship. The materials that can be used with this learning model include: fiqh material, reading the Qur'an (tajweed, tafsir), the practice of the Sunnah of the Prophet Muhammad SAW, which can be practiced directly by the congregation. Second is the Inquiry learning model, in general this learning model emphasizes the congregation to be able to think critically and analytically and be able to find every answer to the various problems faced. In this learning process, the interaction that is built is more emphasized on the activeness of the congregation and the ustadz is only a tutor or director (Mas'ud, 2021).

In the implementation of learning carried out by Majelis Taklim Al Huda, there are two learning models based on the different ages of students / congregations in the Majelis Taklim Al Huda. From these age differences, then the management of the taklim assembly determines the process of learning groups into three groups. The first group consists of children aged 11-16 years, the second group consists of teenagers aged 17-20 years and the third group consists of parents. Of course, in the implementation of the methods used vary and adjust to the characteristics by considering the age factor. For the

children and youth study group categories, the learning stages include: The introductory stage: In the introductory stage, the teacher does the following: a) ensure that students are mentally and physically ready to take part in the learning process. b) encourage students by motivating them to focus on learning in a relevant context, showing the advantages and application of material in everyday life and providing local, national and international examples. c) Ask questions that connect prior knowledge with the material being studied. d) Clarify the learning objectives or core competencies to be achieved. e) Transfer the amount of material and explain the sequence of activities according to the curriculum. Usually, in this introductory stage, students first recite *nadzom* or verses.

Core Stage: At this stage using learning models, learning methods, learning environments and learning materials that are tailored to the characteristics of students and subjects. Thematic approaches such as integrated, scientific, and practice-based learning that produce more understanding in understanding a material or problem, the practice process is chosen according to the material that needs to be conveyed through practice. This main stage includes the following components: a) Attitude b) Knowledge c) Skills. In the process of implementing learning, it is divided into two phases of learning for children and youth education. In the initial stage of learning called *Khissoh Awal*, *Majlis Taklim* students recite the *nadzhoman* determined by the *pesantren* curriculum. After that there is a joint prayer. The teacher then asks one of the students to repeat the previous lesson if it is not related to memorization such as *fiqh*, morals, *tafsir* and *hadith* lessons. However, if the lesson involves memorization, such as short letters, prayers and *nahwu*, the teacher gives free time to let the students memorize it before handing it over. The class begins with a special *tawasul* to the author of the study book. Then the teacher delivers the material by reading clear explanations while reading the *Matan* or *syarah kitab kuning*, and the students listen by writing down what is explained.

In general, the organization of education is almost the same at all levels of children and youth classes, only the teaching methods and techniques differ. Learning takes place every night except Friday night, which is sacred to the *pesantren*. *Majlis Taklim* activities are timed with two face-to-face meetings per day or commonly called *khissoh ula* and *khissoh tsan*. The first study session starts in the afternoon at 15:30-17:00 WIB and the second session starts at 18:30-20:00 WIB. Friday night studies begin at 19:00-22:00 WIB and focus on *jamiyah* activities which include recitation of the Prophet's *maulid*, prayer, *qiro'ah*, lectures and additional *fiqh* study material for the community and oneself. On Friday nights, parents, children and teenagers participate in these activities. In the *madrasah*, teachers use a combination of lecture and memorization, *bandongan* and *sorogan* methods. The *Bandongan* method involves several students in a *halaqah* led by a teacher. The teacher reads the Arabic text of the *Kitab Kuning* and its translation and explains the meaning while the students listen and take notes on what the teacher says. The deposition method requires students to memorize previous lessons and give them to the teacher. The *Sorogan* method is one in which the student is textually tested and asked to express his/her understanding of the previous lesson by carefully reading out the book or lesson learned in front of the teacher.

For the group whose target object is parents, it will be held on Wednesday afternoon (mothers' congregation) and Thursday evening for women's and men's lectures. This study uses the lecture method with thematic study topics (*fiqh*, parenting, virtues in worship, *hadith*, *tauhid*, etc.). In its implementation, the study begins with *dhikr*,

*tahlil, tahmid, and sholawat*. Then proceed with providing study material. Before the meeting ends, the *ustadz* who delivers the material asks the congregation to ask questions according to the topic presented. In learning with parent groups, assessment is not done in the form of grading.

**Table A.1 Learning Implementation**

No	Study Group	Time	Method
1	Children (11-16 years old)	15.30-17.00 & 18.30-20.00 (every day, Friday off)	Bandongan, memorization and sorogan
2	Teenagers (17-20 years old)	15.30-17.00 & 18.30-20.00 (every day, Friday off)	Bandongan, memorization and sorogan
3	Parents	Wednesday, 15.30-16.30 (mothers only) Thursday night, 18.30-20.00 (general public)	Lecture, question and answer, jam'iyah dhikr and sholawat

#### 4. Learning Evaluation

According to Murdick in (Mas'ud, 2021), supervision is a basic process that remains essentially necessary no matter how complex and extensive an organization is. of an organization. The basic process consists of three stages: (a) setting (a) establishing standards of implementation; (b) measuring the implementation of work compared against the standard; and (c) determining the gap (deviation) between the implementation implementation with standards and plans. Seeing the success of a management of the Majelis Taklim Al-Huda both from planning, organizing, implementing and supervising, of course cannot be separated from evaluation, because evaluation is no less important part of the management process of the important part of the process of managing the taklim assembly which can determine the conditions to achieve goals and to determine the extent to which an activity was to achieve goals and to find out the extent to which an activity is carried out to achieve the expected goals. implemented to achieve the expected goals.

The assessment of the leadership of *ustadz/ustadzah* is reflected in the ability of *santri* to understand the material taught by *ustadz* in class. *Kyai* conducts face-to-face tests and assessments. If students have a good mastery of the material, they can continue learning in their class. At the same time, *santri* are evaluated by *ustadz/ustadzah* as a form of assessment. Grades are given according to the answers given by the students. The purpose of this assessment is to show students' learning progress. In addition, *ustadz/ustadzah* conducts evaluations in the form of oral exams as well as face-to-face with students, which is commonly referred to as direct assessment, the determination of this assessment is based on the ability of students to answer *ustadz/ustadzah* questions. This evaluation stage is carried out through a scavenger hunt where students are asked to explain the lessons learned previously. Meanwhile, the evaluation of the parents' study group is only carried out during the recitation process, and even then it is not intended

as an assessment evaluation and is only used as an intermezo and evaluation material for the majelis taklim management in conveying knowledge.

From the evaluation that has been carried out, then the results of the evaluation are used as data by the taklim assembly to then become a reference for internal evaluation materials for the improvement and development of management or learning management in the taklim assembly. In addition, evaluation materials are also obtained from data on supporting and inhibiting factors in the learning process at the al Huda Mundu taklim assembly, Cirebon Regency. The supporting factors include the positive enthusiasm of the community in giving attention to the taklim assembly. This is evidenced by the donations from the community who set aside some of their property to be donated to the taklim assembly. Usually the donations collected are used by the taklim assembly to buy facilities and infrastructure that are a necessity, such as buying books, markers, study tables etc. So that students / congregations who study at the al Huda Mundu taklim assembly, Cirebon Regency no longer have to buy books, because the books have been provided by the taklim assembly for free.

Meanwhile, there are no significant inhibiting factors conveyed by the speakers, but the shortage of educators sometimes becomes an obstacle that can actually still be overcome. Usually, the shortage of educators is immediately overcome by delegating senior santri to help in the learning process. In addition, usually the shortage of educators is also assisted by students who carry out KKN or PPL activities. Meanwhile, there are no more efforts made by the manager to meet the needs of educators in the majelis taklim al Huda Mundu, Cirebon Regency, such as increasing the number of educators etc. That is because the nature of this taklim assembly is volunteer and there is no definite money income for the management of the taklim assembly to pay if you add educators. From the existing evaluation material data, then the leader or Kyai conducts a meeting forum with the board of Teachers/ustadz. The meeting is held once a month.

#### **D. CONCLUSION**

Majlis Taklim Al Huda Mundu Cirebon Regency implements learning management by looking at management functions, including; planning, implementation and evaluation. Learning management planning carried out at Majlis Taklim Al Huda is carried out by deliberation to determine teaching materials, implementation time and plan evaluation activities for students. At the learning implementation stage, the activity begins with the recitation of nadzhom as an opening word to remind students of the lessons they have memorized and is also intended to provide a stimulus for students to be more physically and mentally ready to take part in the learning process.

In providing material they not only use one book but also the syarah of the book to explain it. Teachers use a combination of methods such as lecture, bandongan, sorogan, and memorization. Class management techniques are adjusted to the situation of students in the classroom. At the same time, students are evaluated by ustadz/ustadzah as a form of assessment. Grades are given according to the answers given by the students. The purpose of this assessment is to show learning progress. In addition, ustadz/ustadzah conducts evaluations in the form of oral exams as well as face-to-face with students. Direct assessment is based on the ability of students to answer ustadz/ustadzah questions.

This research has limitations so that the results of the research conducted have not

shown maximum results. The limitations in question include this research was only conducted in one Majelis Taklim so the suggestion for further researchers is to add one more research subject. Secondly, this research only describes the function of learning management in the taklim assembly, so it is recommended to add areas of study such as strategic management etc.

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