

**OPTIMIZING THE IMPLEMENTATION OF RELIGIOUS
DEVELOPMENT AT THE TAKLIM COUNCIL IN
STRENGTHENING RELIGIOUS CHARACTER EDUCATION AND
SOCIAL CARE FOR MUSLIM WOMEN**

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ABSTRACT

The purpose of this study was to describe the optimization of the implementation of religious development at the Taklim Council in Strengthening Religious Character Education and Social Care for Muslimah in Watampone, Bone Regency, Indonesia. This type of research is field research, while the research instruments are observation guides, interview guidelines, and documentation tools. The results showed that the optimization of the implementation of religious development at the taklim assembly in the formation of religious character and social care for Muslim women in Watampone, Bone Regency, was adjusted to the guidelines for organizing the taklim assembly listed in Regulation of The Minister of Religion Republic of Indonesia (PMA RI). Number. 29 of 2019 includes: management, teacher (ustadz/ustadzah), congregation, place and curriculum for the taklim assembly which includes 3 aspects, namely: aspects of faith, worship and morals. Optimizing the development of the Taklim Council in shaping religious character is implemented into the work program of the taklim assembly, in the form of: public lectures every month, Yasinan every Friday night between Maghrib and Isha and reading of surah al-Kahf, guidance on tajwid science, study of

al-Mishbah interpretation, remembrance, prayer, as well as tahlilan, ta'ziah and mangaji tomate. Meanwhile, in shaping the character of social care, it is manifested in programs: remembrance of selawat if there is a marriage, akikah, moving house and going on a pilgrimage, services for bathing and shrouding Muslim bodies, tahlilan services, ta'ziah and mangaji tomate if a resident dies. Other programs are: Germas (Mosque Cleaning of Mosques and the Environment), Commemoration of Islamic holidays, breaking fast, recreation (Refreshing) to tourist attractions, reproductive health counseling, family nutrition counseling, and social assistance.

INTRODUCTION

Islam provides opportunities for all humans to develop themselves based on the ideals of the Qur'an (Sukring, 2016; Awwaliyah & Baharun, 2019; Fajrianty & Susanti, 2018) thus, humans in their lives can experience changes (Amin et al., 2018). according to the situation and conditions, especially in the 21st century, there has been a globalization syndrome (Muis, 2001) which is marked by the development of technology until it is called the era of the Industrial Revolution 4.0. One of the efforts to develop oneself is through the Taklim Council. Majelis Taklim is a non-formal form of Islamic education, which seems to have its own peculiarities. In terms of name, it is clear that the Taklim Council is common among the Indonesian Islamic community, even in Arab countries the name is known, even recently the Taklim Council has grown rapidly. Another peculiarity of the Taklim Council is that it is not tied to religious understandings and organizations that have grown and developed. The Taklim Council resembles a collection of recitations held on the basis of the need to understand Islam amidst busy work and other forms of activity or as a time filler for housewives (Khozin, 1996).

Along with the development of the need for in-depth and planned religious learning, the Taklim Council is designed in such a way as to become a non-formal Islamic educational institution that has its own curriculum, held regularly and regularly and attended by relatively large congregations, aiming to foster and develop polite relationships. and harmony between humans and Allah swt between humans and each other and between humans and their environment in order to foster a society that fears Allah swt (Huda, 1990).

Majelis Taklim is a forum for strengthening religious souls and personalities that function as stabilizers in all the activities of the life of Indonesian Muslims, so it is proper that activities with Islamic nuances receive attention and support from the community, so as to create people who have a balance between intellectual potential and spiritual potential (Asnaini et al., 2019; Abidin, 2019). The origin of the development of the Taklim Council first came from the initiative and self-confidence of the community, thanks to its religious motivation and then developed according to the demands of the needs and times. The Taklim Council has also provided a lot of knowledge in various fields of life, such as: (1) The field of religious life, the development of the human person in accordance with the norms of Islamic teachings; (2) The field of community life, so that a just and prosperous society is fostered under the pleasure and forgiveness of Allah swt; (3) The field of life of science, in order to develop into a tool to achieve the welfare of human life which is controlled by faith; (4) The field of family life, in order to develop into a sakinah family (Uhbiyati, 1997).

Functionally, the Taklim Council plays a role in strengthening the foundation of Indonesian human life, especially in the field of Islamic religious spiritual mentality in order to improve the quality of life in an integral, outward and inward, duniawiyah and ukhrawiah life simultaneously, according to the demands of Islamic teachings, namely faith and piety underlies

worldly life in in all fields of activity, such functions are in accordance with national development. (Arifin, 1995).

Various ways can be done by the board, including by offering a variety of interesting programs and bringing in qualified coaches with backgrounds in different scientific disciplines with doctoral degrees, both domestic and foreign alumni. Almost all of the Taklim Councils were specially trained by religious organizations, such as: BKMT (Majelis Taklim Contact Body), Hidmat Foundation (Himpunan Da'iyah and Majelis Taklim) Muslimat NU, and the Aisyiyah Muhammadiyah Taklim Council. Since the publication of PMA RI. Number. 29 of 2019 concerning the Taklim Council dated November 13, 2019, all existing Taklim Councils must obtain an SKT (Registered Certificate) from the Ministry of Religion so that the implementation of the activities of each Taklim Council can be controlled by religious instructors coordinated by the head of the KUA (Religious Affairs Office).

The Taklim Council has contributed in many ways. However, this study will only focus on examining "optimizing the religious development of the Taklim Council in strengthening religious character education and social care for Muslim women in Watampone, Bone Regency."

Religious and social care characters were chosen by the authors to be studied because of the depletion of the practice of religious values and social care due to the influence of modern lifestyles that tend to lead people to become hedonistic materialists. In addition, the phenomenon of the emergence of a culture of dishonesty, lack of responsibility, and lack of concern for others is also the cause of the importance of this theme being researched. It is also included in 3 out of 10 signs of a nation's time towards the brink of collapse that has been stated by Thomas Lickona since 1992 (Lickona, 1992). For this reason, optimizing the development of the Taklim Council is important because the Taklim Council is the spearhead of non-formal educational institutions in the community.

METHODS

This article is the result of a dissertation research. This type of research is field research, which is a type of research that is used to obtain data in the field. In this case, it is about optimizing the religious development of the Taklim Council in strengthening religious character and social care for Muslim women in Watampone, Bone Regency. The presentation of data in this study was carried out in a qualitative descriptive manner, which is a study that produces descriptive data (development) in the form of written and oral facts from each person's behavior being observed. Descriptive research is a research that aims to systematically describe the facts or characteristics of a particular population or a particular field in a factual and accurate manner (Rahmat, 2000).

The research locations are in 3 Taklim Councils in Bone Regency, namely; First, in the Azzikra Taklim Council, Macanang Village, Tanete Riattang Barat District, Bone Regency, generally the administrators and members have business and employee backgrounds. They live in the western part of the city of Watampone, the capital city of Bone Regency. The Taklim Council is headquartered at the Azzikra Mosque, which is located at the intersection next to the Mappanyukki Statue on the Bone-Makassar Line. This Taklim Council consists of approximately 100 people. Second, the Caloko Environmental Istiqamah Taklim Council, Walennae Sub-district, Tanete Riattang Sub-district are generally farmers and employees. It is located in the northern part of Watampone, the capital city of Bone Regency. This Taklim

Council made the Istiqamah mosque in front of the Police Dormitory on the route to Sengkang, Wajo Regency as a center of activity. The Taklim Council consists of about 70 people. Third, the Nurul Huda Taklim Council, Bajoe Village, Tanete Riattang Timur District, Bone Regency, generally consists of entrepreneurs and fishermen. This taklim assembly is located in Bajoe, the coastal area of Bone Bay, where the crossing connects South Sulawesi and Southeast Sulawesi. Bajoe is the capital of the East Tanete Riattang District, the eastern part of the city of Watampone, the capital of Bone Regency. This Taklim Council consists of about 70 people.

The sources of data in this study are; (1) The primary data source, namely the researcher obtained the data directly and the primary data source was the chairman of the Az-Zikra Taklim Council. The Istiqamah Taklim Council and the Nurul Hidayah Taklim Council and their congregations; (2) Secondary sources, namely researchers obtain data indirectly such as library data, and other references relevant to the theme being studied as complementary data sources.

In an effort to obtain sufficient data, the authors use research instruments in the form of; observation guide, interview guide, and documentation tool. After the collected data is analyzed according to qualitative data analysis, in this case Miles and Huberman suggest three stages that must be done in analyzing qualitative research data, namely; (a) Data reduction; (b) Data display; (c) Conclusion drawing/verifying.

Qualitative data analysis was carried out simultaneously with the ongoing data collection process, meaning that these activities were also carried out during and after data collection (Sugiono, 2013).

RESULT AND DISCUSSION

Optimizing the implementation of religious development at the Taklim Council in Strengthening Religious Character Education and Social Care for Muslim Women in Watampone, Bone Regency

To find out the optimization of coaching in the three Taklim Councils (Azzikra, Istiqamah and Nurul Huda) in making efforts to strengthen religious character for Muslim women in Bone Regency, it can be seen in the implementation of the Taklim Council adjusted to the applicable laws and regulations based on PMA RI Number. 29 of 2019 concerning the Taklim Council chapter III regarding Implementation, article 11 states that the organization of the Taklim Assembly consists of: administrators (who are in charge of managing), ustaz/ustazah (who are in charge of fostering and educating), Congregation (who benefit from the various activities offered). Place (location of activity implementation) and material/curriculum (aqidah, worship and morals). In order for a number of these materials to be conveyed to the public, it is realized in various activities. Based on the results of field observations, it was found that the implementation of the Azzikra Taklim Council had met the requirements set by the Ministry of Religion. Even the management has formulated various activities that can support the strengthening of religious character, including:

Guidance of Tajweed / Tahsin Al-Qur'an

Based on observations at the research site, this activity is carried out every Tuesday afternoon generally at the treasurer's house Hj. Surtinah Tamrin, but sometimes it is also carried out at the Azzikra mosque or the imam of the mosque is called to the treasurer's house to teach members of

the Taklim Council and the surrounding community who want to participate by bringing their children.

Study of the Interpretation of the Qur'an by Verse

This activity is carried out every Friday night and is carried out by rotating visits at the administrator's house with a series of events starting with breaking the fast then praying in congregation followed by reading Surah Yasin then reading short suras (juz Amma) by making the Tafsir al-Qur'an al- Misbah as a reference. After that, the speaker explained the makhraj letters and the law of reading the surah that was read followed by a discussion of the interpretation, the event closed with a prayer together and Isha prayer in congregation and eating.

Commemoration of Islamic Holidays

Prior to the covid 19 outbreak, the Azzikra Taklim Assembly was very active in celebrating Islamic holidays, but since the outbreak of covid 19, crowding activities were limited, so this activity was not carried out properly.

Regular Recitation

The routine recitation referred to here is a religious lecture every month coupled with an arisan event, and the presenters always change according to the theme and the speakers agreed upon by the members of the Taklim Council during the outbreak of the covid 19 outbreak that has not been able to run as before because of the prohibition on residents to gather in large numbers lots. However, the recitation has continued since the new normal period even though there are still few members present, but activities are always shared via Whatsapp groups. Azzikra Taklim Assembly.

Reciting Yasin Every Friday and Saturday Night

This event continues even though the number of members is not maximized. The implementation of all the above activities has been able to make all members who are active in these religious activities have implications for the depth of faith, diligent worship and noble character. To find out the optimization of the guidance of the Azzikra Taklim Council in making efforts to strengthen the character of social care for Muslim women in Bone Regency, it can be seen in their active activities including:

Salawat Service

Based on observations at the location during the study, which took place from early March to the end of September 2020. This activity was carried out in the context of akikah, moving house, entering a new house/shop, brides and pilgrimage/umrah rituals. However, at the beginning of the study, it was only active for about half a month due to the covid 19 outbreak, so the salawat service activity had stopped for almost half a year, later it was carried out again after the new normal period, namely mid-July 2020.

Reciting al-qur'an for the dead (mangaji tau mate) and bathing the dead (maccemme tau mate) services as well as Tahlilan and ta'ziyah

This service is also not running effectively due to the covid 19 pandemic, but for mangaji tau mate services, it is done through the Whatsapp group. while bathing the dead (maccemme tau mate) is still running, but only those who are concerned come, in this case A. Rosnah Petta Many and ST. Only Ruwayah is involved. Meanwhile for the Tahlilan and ta'ziyah events, they will be active again during the new normal period in mid-July 2020.

Social Assistance to Orphanages, Social Homes, Fires

This event went well during covid 19. Likewise before and after, even social assistance was not only to orphanages, social homes, and fire victims, but also to families affected by covid 19 who had difficulty finding jobs during the pandemic.

Social Service

Social services in the form of cleaning mosques and schools in the mosque complex are carried out every Sunday morning, but when the COVID-19 pandemic is rampant, this activity is cancelled. However, it was active again around August but the number of members who attended was very limited due to the social distancing and the government ban on large crowds.

Social Gathering

The arisan continues to run every month even though it is not crowded and arisan members seem to only come to deposit the arisan money and take the arisan money if their name goes up when the arisan lot runs. The success of developing these three Taklim Councils (Azzikra, Istiqamah and Nurul Huda) so far and lasting for almost a decade (10 years) can be seen in the optimization of the implementation of the Taklim Council which includes the following aspects:

Manager

Since the establishment of the Azzikra Taklim Council in 2009, there have been many ustaz/ustazah who accompanied him on a non-permanent basis, but Dr. Sarifa Suhra, S.Ag., M. Pd.I was used as a permanent assistant in all forms of activity, not only as a speaker at the recitation but also as a permanent guide for salawat and tahlilan activities at various events. Even though this Taklim Council has been around for a long time, it does not have an official management decision letter, even though the structure is made by the chairman of the Taklim Council through deliberation with all members who have been active since its formation. However, with the PMA RI Number. 29 of 2019 which emphasizes the need for SKT (Registered Certificate) for all Taklim assemblies as well as an appeal from the central management of the Hidmat Foundation (Daiyah and Majelis Taklim Association) Muslimat NU to make a decree for the management of the Taklim Council fostered throughout Indonesia, then the chairman of the Branch Management of the MNU Hidmat Foundation Bone, who is also a permanent Lecturer for the Taklim Council, offered to make a decree, so the decree was issued at the end of 2019 by the Hidmat Foundation (Daiyah and Majelis Taklim Association) Muslimat NU Bone regency. Even now the Taklim Council already has an SKT (Registered Certificate) issued by the Ministry of Religion of the Republic of Indonesia, in this case the head of the Office of Religious Affairs, Tanete Riattang Barat District, Bone Regency.

Thus, the elements of organizing the Taklim Council related to the management have met the requirements set by the Minister of Religion of the Republic of Indonesia as stated in PMA RI Number. 29 of 2019. The Azzikra Taklim Council of Macanang Village has several work programs, based on the author's interview with the chairman of the daily management of the Macanang Village Taklim Azzikra Council, Dra. A. Salmah stated that:

- 1) In the social field, the work program includes; services for tahlilan, recitation, and ta'ziyah lectures if a member or his family dies, salawatan and remembrance services if a member's family is married, aqeeqah and moving house/shopping
- 2) The public health work program includes; Counseling on reproductive health and family nutrition counseling,
- 3) the field of da'wah, the work program includes; every week a public lecture is held to the community and fellow members of the recitation, recitation and yasinan guidance every Friday night between sunset and Isha and the reading of surah al-Kahf,
- 4) the field of institutional development, the

program is; Determination and creation of Secretariat boards, Awareness of the importance of organizing and providing social assistance to people in need such as orphans, underprivileged people, the sick and even visiting orphanages to provide assistance as well as to the dead, 5) effort and cooperation, we work together with various parties so that the development of the Taklim Council continues to run 6) Education and training We hold recitations and provide recitation lessons at the TPA in the Azzikra mosque environment and the community as well as fellow recitation members who were present so that they can recite properly and correctly (A. Salma, interview July 7, 2020)

From the information above, it can be understood that the work program of the Taklim Council includes many aspects as evidenced by the existence of 6 fields with their respective programs.

Teacher/Trainer (Ustaz/Ustazah)

In carrying out coaching activities in all the Taklim Councils studied, it was found that several ustadz/ustazah provided material with fairly high educational qualifications ranging from bachelor degree to doctoral certificates, not only domestic graduates but also from abroad such as from Al-Azhar University Cairo Egypt.

Congregation

Based on the results of observations during our research during the COVID-19 pandemic and the new normal period, the Azzikra Taklim Assembly has permanent congregations living around the Azzikra mosque around 100 people, but not all of them are active in weekly activities, generally they are active as a whole if there are any. Maulid and Isra' Mi'raj events only. Other activities that are active are those who do not have meaningful activities, such as retired or aged 50 years and over, or entrepreneurs who have workers. This Taklim Council member is very solid, if it has been submitted via the Whatsapp group, then the women who do not join the WA group will be contacted by their neighbors so that. One of the reasons why members are diligent in assemblies was stated by one of the administrators, Hj. Dahliah Deng Bollo as follows:

We are enthusiastic to join the assembly because in addition to deepening religious knowledge, fostering friendship, we also do syi'ar as well as refreshing because we are often called out of town to pray and pray. Not infrequently we were given gifts of various kinds, from food, money, sarongs, mukena, and prayer mats to uniforms. We just gathered at the treasurer's house and then transported to the location of the event. Every year there are recreational events in various places such as Tanjung Bira, Tanjung Palette, to Malino for free because they join the management car. (Hj. Dahliah Deng Bollo, interview 7 October 2020)

The place

The Azzikra Taklim Assembly made the Azzikra Mosque next to the Mappanyukki statue at the Jalan red light intersection. MT. Haryono west of the city to Makassar before the terminal Palakka from the city of Watampone. However, even though this Taklim Council uses the Azzikra mosque as its secretariat, its activities always move from house to house. This was conveyed by Hj. Surtinah as follows:

Our activities or work programs become a means of fostering the people so that we really highlight the symbols, therefore the recitations conducted in mosques are very limited to a few activities, such as; reception of guests from members of the Regency BKMT once a year, guidance on recitation by the imam of the

mosque every Tuesday afternoon who was previously placed in my house as treasurer, as well as mosque cleaning activities every Sunday. (Hj. Surtinah, interview 7 October 2020).

The activities or work programs of the Azzikra taklim assembly are a means of religious development in more direct contact with the surrounding community so that their symbols can be seen. That's why most of the activities go to people's homes directly and indeed the management who is financially capable and has a fairly large house is committed to being ready to visit his house in rotation every Thursday afternoon to break the fast together, pray in congregation and (reciting surah yasih) Yasinan is closed with the Isha prayer in congregation. As for the services of salawat and tahlilan as well as mangaji tomate, it is certain at the homes of residents who need our services. This service is also generally from the management's family and members not only in the city of Watampone but often also called to other sub-districts if a member's family dies or moves to a new house or holds a wedding party. As they recently did, 5 cars were dispatched to Pongka Village, Tellu Siattinge Subdistrict, to conduct tahlilan and ta'ziah lectures on the death of one of the uncles of the Azzikra Taklim Council management. Meanwhile, the Istiqamah Taklim Council built the Istiqamah Jalan mosque. Urip Sumoharjo in front of the Police Dormitory became the center of his activities. The Nurul Huda Taklim Council has made the Nurul Huda mosque located on the crossing to Kolaka as a place for routine recitations.

Theory

The sixth part of article 16 paragraph 1 regarding the material taught at the Azzikra Taklim Council has been sourced from the Qur'an and al-Hadith. Paragraph 2 has also been fulfilled because in addition to the material sourced from the Qur'an and al-Hadith, the presenters in this case the ustaz/ustazah, the permanent builder of the Taklim Council, delivered teaching materials from books by scholars. Among the books that are usually taught are Tafsir al-Mishbah by the leading commentator in Indonesia, namely Prof. Dr. H. Quraish Shihab, Lc., MA. This book is the most widely studied by the Taklim Council, especially Vol. I which contains Surah al-Fatihah and surah al-Baqarah. Apart from Vol. I, vol 15 is also often taught because members of the Taklim Council want to improve the reading of the prayers contained in short suras as well as to understand their meaning. This was stated by the supervisor of the Taklim Council Azzikra Sarifa Suhra as follows:

During the time I was building the Taklim Council approximately 10 years ago, members of the Azzikra Taklim Council liked the lessons on the interpretation of the short suras contained in vol. The last is Tafsir al-Mishbah because in addition to wanting to improve the reading of the panguppu (the surah that is read after al-Fatihah in prayer), they also want to understand the meaning and content of each surah that he reads during prayer. Generally, members of the Taklim Council find it easy to be special in their prayers if they understand the meaning of the verses they read. (Sarifa Suhra, interview 1 July 2020).

From this information, it can be understood that the members of the Azzikra Taklim Council liked the lessons on the interpretation of the short suras contained in volume. the last Tafsir al-Mishbah. They do this because apart from wanting to improve the reading of the panguppu (the surah that is read after al-Fatihah in prayer), they also want to understand the meaning and content of each surah that they read during prayer. Generally, members of the Taklim Council use short surah in their Panguppunya readings. Therefore, they want the surah that they memorize and always read in prayer to understand its meaning so that it is easy to be special in prayer. Because if they understand the meaning of the verse they read, they can feel the special prayer.

In the study of Tafsir al-Mishbah usually begins with the reading of verse by verse by the coach / ustaz / ustazah while all members listen with the manuscripts of the Qur'an in hand then the coach continues by reviewing the law of reading (tajwid) the verse that has been read, after that each -each member reads 1 verse or if there are too many participants in order to save time, the member who reads is only representatives from 3 sides, namely from the front side of the ustazah, the left side and the right side. Each meeting will be rotated so that all members will read and use loudspeakers. Even though they were shy at first, with the motivation of the coaches and slowly they became fluent in reading, everyone could easily use the loudspeaker without being awkward anymore. After reading is complete, it is continued with an explanation of the meaning and content of the verse that is read to completion and at the end of the meeting a question and answer session is held and discussion if time allows. Meeting times are usually between 1-1.5 hours. If after Asr prayer 90 minutes, but if between Maghrib and Isha only 1 hour.

Paragraph 3 related to the material in the organization of the Taklim Council recitation activities have also been fulfilled in which the material taught at the Taklim Council consists of 3 aspects, namely; faith, shari'ah and morality. This was stated by Dra. A. Salma as follows:

All material taught by the coach covers aspects of aqidah, shari'ah and morals. Akidah usually includes 6 pillars of faith, namely faith in Allah, faith in angels, faith in apostles, faith in books, faith in the Hereafter as well as faith in qadha and qadar. But the most dominant in this aspect of faith is faith in Allah and the hereafter as well as faith in qadha and qadar so that shirk behavior can be eliminated in society. Aspects of sharia or worship are also taught covering the 5 pillars of Islam, namely; 2 sentences creed, prayer, zakat, fasting and hajj. The moral aspect is also in particular the recommendation to carry out the morals of mah easy and the prohibition of practicing the morals of mazmumah. (A. Salma, interview July 7, 2020)

From the information above, it can be understood that teacher (Ustaz and/or ustazah) in delivering teaching materials cover 3 aspects of Islamic teachings, namely; aspects of aqidah, shari'ah and morals. Akidah includes 6 pillars of faith, namely faith in Allah, faith in angels, faith in apostles, faith in books, faith in the Hereafter as well as faith in qadha and qadar.

Paragraph 4 has also been fulfilled, in which the ustaz/ustazah who delivered the material at the Taklim Council prioritized using a book or handbook as a reference. This was stated by the supervisor of the Taklim Council, Nurul Huda Ustaz Drs. Muh. Kasim as follows:

Nurul Huda's Taklim Council likes fiqh and morality lessons because that's why the reference book we use as teaching material is the work of scholars who are very well-known in both fields. Among the books we use are Bulugh al Maram (advanced fiqh material) by Imam Ibn Hajar al-Asyqalani, Riyad al-Salihin (moral material) by Imam al-Nawawi, and Kifayah al-Akhyar (basic fiqh material) by Sheikh Taqiyuddin Abu Bakr Muhammad al-Husaini al-Hishni al-Dimasyqi al-Syafi'I, and Quraish Shihab's Tafsir al-Misbah. (Drs. Muh. Kasim, interview, July 15, 2020)

As for Article 5 regarding presenters, apart from using the book or handbook as referred to in paragraph (4), Ustaz and/or Ustadz may use dictation, modules, or manuals. This article has not been implemented properly because generally the presenters deliver lectures based on the work of leading scholars and their coaches/presenters prefer to convey the material orally without guidance because it is more effective and efficient and their knowledge has also been recognized by the public

CONCLUSION

Optimizing the implementation of religious development at the taklim assembly in the formation of religious character and social care for Muslim women in Watampone, Bone Regency, adjusted to the guidelines for organizing the taklim assembly listed in PMA RI. Number. 29 of 2019 includes: management, ustadz/ustadzah, congregation, place and curriculum for the taklim assembly which includes 3 aspects, namely: aspects of faith, worship and morals. Optimizing the development of the Taklim Council in shaping religious character is implemented into the work program of the taklim assembly, in the form of: public lectures every month, Yasinan every Friday night between Maghrib and Isha and reading of surah al-Kahf, guidance on tajwid science, study of al-Mishbah interpretation, remembrance, prayer, as well as tahlilan, ta'ziyah and mangaji tomate. Meanwhile, in shaping the character of social care, it is manifested in programs: remembrance of selawat if there is a marriage, akikah, moving house and going on a pilgrimage, services for bathing and shrouding Muslim bodies, tahlilan services, ta'ziyah and mangaji tomate if a resident dies. Other programs are: Germas (Mosque Cleaning of Mosques and the Environment), Commemoration of Islamic holidays, breaking fast, recreation (Refreshing) to tourist attractions, reproductive health counseling, family nutrition counseling, and social assistance.

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