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Problems in Organising Non-Formal Religious Education

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Abstract

Although the purpose of majelis taklim is to provide knowledge to the community, the results have not been as expected. The community has not changed in their understanding of science, and some have even become less interested in going to majelis taklim. The purpose of this research is to study the problems faced by Majelis Taklim Al-Mursyid in Bandar Khalipah Village, Percut Sei Tuan Sub-district, Deli Serdang Regency, as well as the activities carried out there. Another objective is to find solutions to the problems faced by the Majelis Taklim. This type of research is qualitative research that uses a descriptive approach and uses observation, interviews, and documentation as data collection techniques. In addition, they used data analysis for collection, reduction, presentation, and conclusion. The results of this study show several problems that arise in the implementation of recitation in majelis taklim. Among these problems are that the administrators do not have enough responsibility to complete their tasks because there is no more food or alms after the recitation, the mad'u do not like the direct practice done by the ustadz, not enough media, and lack of understanding of the lecture. In addition, to overcome the problems of majelis taklim, the administrators should be given greater attention to the issue of organisational structure. This should help them understand religious knowledge, make suggestions to equip the necessary media, adapt the material to the needs of the mad'u, and understand the purpose of majelis taklim.

Keywords: Religious Studies, Majelis Taklim, Non-formal Education.

PRELIMINARY

Theologically, Islam is a framework of values and teachings that come from God (Hoffmann, 2016; Syam, 2018; Khoiruddin, 2014; Jayana, 2021; Zulfadli, *et.al.*, 2024). From a sociological perspective, Islam is a social, cultural and human civilisation phenomenon (Ulfat, 2020; Saefullah, 2024; Siswanto, 2013; Hikmat, *et.al.*, 2023). Da'wah is also one of the religious activities that is directly used to spread the teachings of Islam to its adherents and generally to the community (Rifa'i, 2018; Soehadha, 2021; Adibah, 2017; Weng, 2018). This da'wah activity is carried out in three ways, namely by deeds, writing and speaking (Dakwah bi Al-Hal, bi Al-Qalam wa bi Al-Lisan). Bandar Khalifah Village is in Percut Sei Tuan Sub-district and has 11,864 residents. Most of the people their work as construction labourers, traders, and employees. Most of the population is Muslim, so it is very important to develop religious knowledge because many of the people do not understand religion.

Based on preliminary information, most of the residents have little understanding of daily practices to fulfil their religious obligations, such as performing the five daily prayers and other acts of worship. Therefore, the community formed a recitation group to gain religious knowledge and improve their worship of Allah SWT. Thus, an assembly has been formed for 12 years ago in 16 Bandar Khalipah Village. They begin with the recitation of surah yasin, tahlil, and tahtim, ending with a prayer. After that, there is a lunch together with snacks provided according to the organiser's agreement, which is also used to give alms to the recitation members. The recitation is held every Sunday from 10.00 am to 12.00 pm.

In Bandar Khalipah Village, Percut Sei Tuan Sub-district, there are two recitation groups: one for mothers and the other for fathers. In one group, there are 25-30 people. The courses in people's homes run smoothly and the women are always diligent. However, since there is no variation in the recitation, it is impossible to see the development and changes for the community, especially for the mothers, such as

changes in behaviour and progress in worship. In this case, the progress of the community is needed to gain further knowledge about religious knowledge.

Over time, the recitation, which was originally held in a resident's house, was then moved to the house of the founder of the majelis taklim, which is located on Jl. Bejo, Bandar Khalipah Village. This was done with the aim of improving the quality of the recitation and providing more knowledge to the members of the women's recitation. The recitation takes place at the same time as before. Only the place changes and there is a da'i or ustadz who gives a lecture to increase the knowledge of the members of Majelis Taklim Al-Mursyid in Bandar Khalipah Village, Percut Sei Tuan District. After the women's and men's recitations were combined into one group and formalised as Majelis Taklim Al-Mursyid, the women were not interested in going. The author found from their initial observation that the current majelis taklim is better and provides members with more knowledge than the previous study.

Some of the women no longer want to attend the majelis taklim activities because they prefer the recitation to be held in their homes in turn because they can give alms to the majelis taklim members every time they go. Mothers also say that groups 1 and 2 are different for men and women. They also felt ashamed of the knowledge that the ustadz sometimes performed public worship such as prayer recitations, but many were wrong in the recitations and prayer movements. As a result, some mothers do not want to attend majelis taklim activities. In addition, many mothers do not wear the jilbab outside the mosque or in public. They do not cover their 'awrah outside the mosque, but only inside the mosque. Therefore, many mothers do not follow what the da'i or mubalig say about dressing. Since the purpose of majelis taklim is to provide knowledge to community members, this goal is not being achieved. As a result, mothers are less interested in going. Only 38 out of the 57 members of the majelis taklim actively attended it after being amalgamated. The majelis taklim group must have experienced problems.

Previous research discussed the theme of majelis taklim from the aspect of religious moderation in the regeneration of da'wah (Kusnawan & Rustandi, 2021; Umiarso, 2022), sociological and anthropological approaches in Islamic activities in the community (Mahyudi, 2023; Zarkasi, 2017), outside researchers' views on the behaviour of Muslim communities (Hidayat, 2019), multicultural-based studies (Handoko, *et.al.*, 2022; Haq, 2023), study of interdisciplinary and multidisciplinary approaches (Rohmatika, 2019; Astutik, 2018; Mudhofi, *et.al.*, 2024), *sakinah mawaddah warahmah* family education in society (Ibrahim, 2022; Hasibuan, 2020; Sutawati, 2023), the motivation of mothers in attending majelis taklim (Syahputra, *et.al.*, 2019; Lubis, 2024), The role of preachers in improving the study of majelis taklim (Riska, 2023), community religious development through majelis taklim (Masdalima, 2021), and majelis taklim-based community economic empowerment (Sya'diyah, 2021).

The gap analysis of this research lies in an objective study related to the problems experienced by all taklim assembly administrators related to the congregation who are not willing to attend joint activities. In addition, this research clearly describes the phenomenon of the establishment to the problems that occur in the al-Mursyid taklim assembly. This is based on an effort to display the needs of the community for religious studies as well as handling the problems that occur in the field. Thus, it is important for the majelis taklim to manage activities innovatively and collaboratively.

The novelty of this research lies in the complex content of the problems that occur in the management of religious activities in taklim assemblies. In addition, the case study method sharpens the analysis of the problematic study of the management of activities in taklim assemblies in detail. Thus, this research reveals the problems in detail, as well as strengthening the management of religious activities in taklim assemblies, so that the orientation towards strengthening the practice of Islamic teachings for the community can be realised. Furthermore, it is described in this research with the theme of the problematic implementation of non-formal religious education, with the setting of Majelis Taklim Al-Mursyid Bandar Khalipah Village, Percut Sei Tuan, Deli Serdang.

METHOD

This type of research is qualitative research using a descriptive approach, and uses data collection techniques, namely observation, interviews, and documentation (Assingkily, 2021). As for data analysis using data collection techniques, data reduction, data presentation, and drawing conclusions. The focus of this research describes the problematic implementation of activities at the taklim assembly, with a research

setting at Majelis Taklim Al-Mursyid in Bandar Khalipah Village, Percut Sei Tuan District, Deli Serdang Regency. The following picture shows the research location



Figure 1. Research Location (Majelis Taklim Al-Mursyid)

Furthermore, the validity of the data was tested through data triangulation techniques, referring to data sources and data collection methods (Sugiyono, 2019). Furthermore, the research framework can be observed in the scheme below:

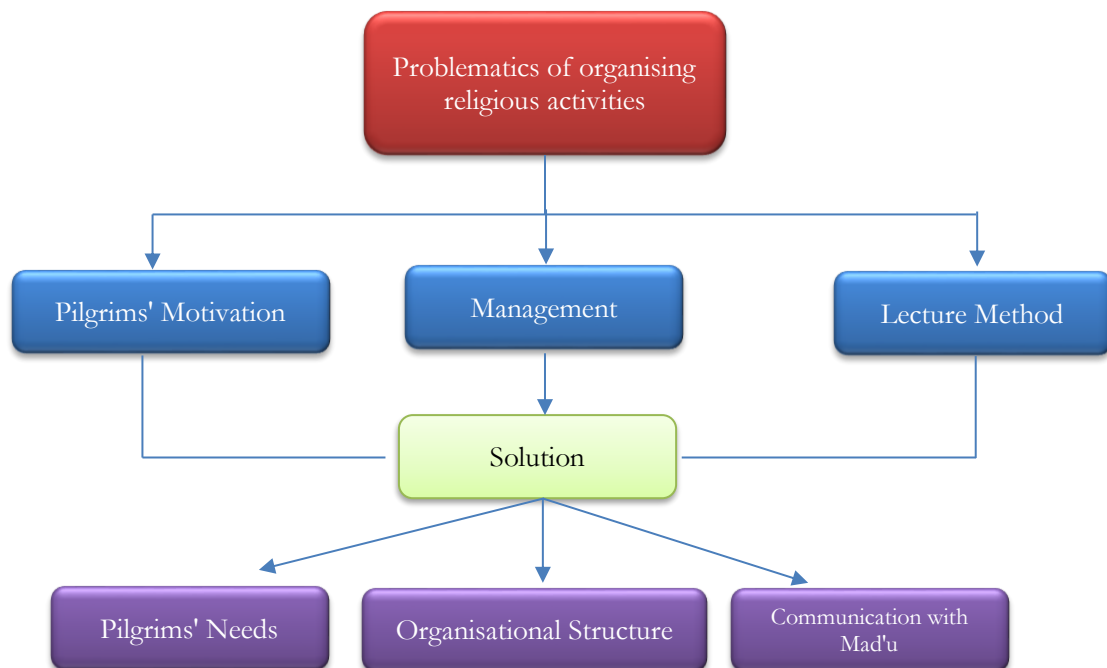


Figure 2. Research Framework

FINDINGS AND DISCUSSION

PROBLEMS IN ORGANISING ACTIVITIES AT MAJELIS TAKLIM

These problems are some of the issues that majelis taklim groups face while performing their duties. There are several problems that will hinder the implementation of majelis taklim. Every group or organisation will always face problems. Because such problems usually arise in any situation. However,

problems will improve the quality further if they are carefully fixed. Some reasons why some members have left the recitation at Majelis Taklim Al-Mursyid in Bandar Khalipah Village:

Lack of Responsibility of Majelis Taklim Management

An organisational group is a group that has a strong bond with each other within the organisational bond, because in one group they need each other (An, 2020; Best, 2016). If one part experiences a problem, it will also affect other parts. However, if in one group work it works well together, it will overcome the problem easily. The Majelis Taklim Al-Mursyid organisation in Bandar Khalipah Village has problems in managing the management of the recitation group. So that it is not well structured and its implementation becomes not arranged in an orderly manner causing attendance to be ignored because the position of the management part of the organisation is not emphasized so that each officer is responsible for what has become his role as an administrator.

Based on the results of interviews with the treasurer or administrator at Majelis Taklim Al-Mursyid, namely Mrs Rismawati Harahap:

"I as an administrator in the taklim assembly, my job is only to collect fees for the purposes of visiting the grand recitation every month to the members, if the cash in our recitation is not made per week, only specifically for the grand recitation is done to collect fees, apart from that if there are events on big days such as Maulid Nabi, tablig akbar, in this village itself new fees are made both to the community and specifically to members in the majelis taklim itself, while the chairman only provides input and conveys any activities that will be carried out, for example visits to the grand tablig to other villages, that's all".

Furthermore, the author conducted interviews with Mr Habib Raadhan, Mr Anshari Lubis, and Mr Akhir Pardamean Harahap, active members of Majelis Taklim Al-Mursyid, who said:

"I see in this taklim assembly the chairman is less assertive in taking action to take care of or develop what will be needed in our taklim assembly group, I myself as a member who is always active in attending the recitation feels that the implementation of the recitation in this taklim assembly lacks the liveliness and assertiveness of the management so that this is one of the reasons that menajdikan members are decreasing, because some friends who do not participate are arguing because they do not like the actions of the taklim assembly management".

According to what the author has seen, this Al-Mursyid Majelis Taklim group is not serious in carrying out its duties because the management is not firm in carrying out its duties. For example, I saw that the head of this taklim assembly did not care whether the members were present or not, so the members did not want to know about the recitation in this taklim assembly. The members themselves also do not like the actions of the chairman of this majelis taklim.

Dislikes Practising in Recitation

Practice in knowledge-seeking activities is very important to make the material easier to understand (Bleazby, 2020; Clayton & Stevens, 2019). In addition, if learning only with material, it will be easier to stick in the minds of students. However, due to the age factor, some members of the majelis taklim feel embarrassed to practice the material delivered by the ustadz. In interviews with members of majelis taklim who are no longer actively participating in the recitation, such as Mr Ali Khondak Hasibuan, Mrs Masnawati Nasution, and Mrs Halimah, they said:

"I don't like to attend recitation anymore because there is direct practice in testing the recitations in the congregational prayer, this is the movement and reading of the prayer being tested in front of everyone, we will be embarrassed, whoever the person is must be embarrassed if they are old to do that, by being conveyed we will also understand what the ustadz is telling us" (interview, 14 June 2024 at 10.30 WIB in the neighbourhood of majelis taklim).

Followed by interviews with members who actively participate in the recitation, Mrs Ummiati Pohan, and Mrs Sitirelan they said:

"We see one of the reasons our members are decreasing is because of the direct practice carried out by our ustadz, namely about the movements of the prayer, when the ustad first gave a lecture in the form of practice reading the prayer after the recitation of many protested about it, by expressing that they were embarrassed, why should it be made like that, even though with direct practice it will be better and easier to understand, within a few weeks after

that many did not attend, after being given an understanding with a conversation outside there were some who understood and understood what our ustadz did”.

Furthermore, interviews with Mr Junaidi, Samsul Harahap, Supriadi members who are active in the recitation in the taklim assembly they said:

“We like what is done in the recitation, such as direct practice, the practice will provide a better understanding, because the truth is that we still make many mistakes in carrying out daily worship, so with the practice carried out by the ustad, we know more about what mistakes we have made so far”.



Figure 3. Activity of Majelis Taklim Al-Mursyid (with mothers)

The author found that the women members of Majelis Taklim Al-Mursyid said that when the ustad did the practice during the recitation, some of the women told the author that they did not want to do the practice. Most of them said that their reason for not doing so was because they were embarrassed in front of other members. The members who said this were mothers who were approaching old age, and they did not know the importance of a more in-depth discussion.

As followers of Rasulullah SAW, we must carry out Islamic worship in a way that is in accordance with the sunnah, both in terms of reading and prayer movements or other worship. Because the movement of the prayer has a certain meaning, it must be done in accordance with the commandments of Islam. If done unintentionally, there will be no real benefit and in the end there will only be mistakes (Fahmy, 2021; Al Basyari, 2022). However, some of the women in the Majelis Taklim Al-Mursyid study programme are of the opinion that the practice is not correct because they are afraid of making a mistake.

Inadequate Media Support for Majelis Taklim

Recitation media is everything that can be used as a tool to achieve predetermined da'wah goals (Mardiana, 2020; Maryatin, 2014). Media da'wah or as an intermediary used to convey da'wah material to the object of da'wah or means of da'wah in the implementation of Majelis Taklim Al-Mursyid. In Majelis Taklim Al-Mursyid, the media used is the gathering place of the recitation members, meaning that the gathering of the recitation members is used as an intermediary to convey the recitation material to the congregation, while the media in the taklim assembly is not adequate as called the ta'lim assembly in general or there are still many shortcomings in the media field.



Figure 4. Activities of Majelis Taklim Al-Mursyid

Based on the results of the author's interviews with Mrs Maruba Siregar, Samida Siregar and Mrs Marni, an active member, the mother said:

"I see the equipment in our majelis taklim recitation group is less complete with tools such as blackboards and loudspeakers so that when the da'i gives lectures it is less effective because of limited media, if it is equipped with stationery and loudspeakers it will be better to strengthen understanding for the congregation right, because if we only lecture without notes, it will cause us as congregants to forget quickly and the loudspeaker is also very important, because it is not only us members who will listen but residents around the village will also hear what the cleric says, so that the knowledge conveyed by the cleric is wider and has a good influence on the surrounding community".

Furthermore, an interview with Mrs Rohana Hasibuan who actively participates in the recitation revealed:

"I and also other members have indeed realised what deficiencies must be completed in our taklim assembly, because the media we use is only makeshift, namely by relying on mats, as a seat without a loudspeaker, it is one that causes some members to be lazy to follow it".

The author finds that the organisation of this recitation association is not well and systematically managed, which causes da'wah problems to arise or occur frequently. For example, the author did not find the necessary facilities, such as blackboards, rulers, and loudspeakers. As a result, they experience poor understanding and often forget what is delivered by the da'i.

Materials that are Difficult for Members of Majelis Taklim to Understand

The material in delivering the lecture is the most important thing in a taklim assembly because it is the knowledge that will make the mad'u become better human beings and pious to Allah if they understand what is conveyed (Aslamiah, 2020; Syobah, 2013). However, there are also differences in understanding due to age and knowledge (Riwanda & Sholeh, 2018).

As the results of interviews conducted by the author with members of Majelis Taklim Al-Mursyid in Bandar Khalipah Village, Mrs Nirwani Pasaribu:

"I sometimes don't understand what the ustadz is saying, because sometimes the language is very difficult for me to understand, and since my hearing has also begun to be less so sometimes I don't know what is being said and also because of the lack of media tools, such as stationery and others".

In addition, another problem of some members of the Majelis Taklim Al-Mursyid recitation is regarding the arguments about what is conveyed by the da'i. Because some mothers who are higher in knowledge find it difficult to believe what is conveyed without a valid book. Because some mothers who have higher knowledge find it difficult to believe what is conveyed without a valid book. Furthermore, the results of interviews conducted by researchers with Mrs Ummiati Pohan who is an active member of Majelis Taklim Al-Mursyid, she said:

“The cleric did not use arguments that provide an explanation of something that was conveyed, making us sometimes doubt the content of the lecture”.

From the author's observations, members who are approaching old age, a da'i sometimes does not repeat the material presented previously to sharpen their memory. The material provided by the da'i to the mad'u members of Majelis Taklim Al-Mursyid in Bandar Khalipah Village is about creed, morals, sharia and worship. For example, about muamalah, sometimes they do not understand the discussion because the ustadz does not relate it to everyday events.

The material or da'wah message delivered in the recitation is good enough for men and women. However, due to the age factor, especially those aged 40 years and above, who often forget what is conveyed and find it difficult to understand because of the low level of education, the average elementary and junior high school student is less able to understand what is conveyed. As a result, the da'i's ability to process disguised sentences is lower. It is very important for the ustadz to understand the condition and situation of the mad'u when delivering the material. In addition, teachers must relate the lessons they give to their daily lives.

Some members of Majelis Taklim do not wear the hijab

Many say that why wear hijab if their actions are still despicable and it is better not to wear hijab at all. In addition, the reason they do not wear hijab is because they want to hijabi their hearts first before hijabi their bodies. Whereas wearing the hijab does not necessarily have to be good at religion first before you can or deserve to wear it, but by wearing the hijab, it means that we fulfil one of our obligations as a Muslim woman, which means obeying His commands (Fauzan, *et.al.*, 2019). The correct statement is that Muslim women who hijabi themselves and open their hearts, because when our hearts are closed, they will always be closed to accept the existence of others.

Based on the results of interviews with members at Majelis Taklim Al-Mursyid, namely Mrs Rismawati Harahap and Mrs Sulastrri:

“We believe that hijab is part of the Islamic obligation for women. However, when there are members who do not wear it, we tend to approach them with compassion and remind them of the importance of hijab in living a religious life. The reasons why some members do not wear hijab may vary”.

Here are some possible reasons that may be mentioned: first, lack of religious understanding, some members may not fully understand or accept the importance of hijab as part of the obligations in Islam. Second, environmental influences, pressure from the neighbourhood or culture that is less supportive of wearing hijab can be a hindering factor. Third, self-confidence issues, a lack of confidence in wearing the hijab, perhaps due to discomfort or concern over other people's perceptions. Fourth, the process of personal acceptance, for some individuals, the introduction and acceptance of religious teachings can be a continuous process and not immediate. Fifth, personal experience or trauma, certain past experiences or trauma can influence the way a person interacts with religious concepts such as hijab.

According to Mrs Sulastrri, a member of Majelis Taklim Al-Mursyid, it is not much different from the previous one, namely:

“...Wearing hijab is a form of obedience as well as fear of Allah, obedience in carrying out Allah's commands about covering the veil also eliminates the fear of things that will be felt later when we disobey His commands”.

It is important to remember that these reasons are individualised and complex, and should be approached with a full understanding of each individual's personal and social context.

EFFORTS TO SOLVE THE PROBLEM OF RECITATION IN MAJELIS TAKLIM

Among the efforts to overcome the problem of increasing the participation of members of the majelis taklim is to increase the awareness of members to attend the activities of the majelis taklim more often as a forum for friendship. If a group is well formed, it will enable them to perform tasks effectively. In addition, co-operation in group activities will make group members more familiar.

Shaping and Emphasising Board Responsibilities in the Organisation

Organisation if well formed will make a group able to carry out its duties effectively, and if a group works together in carrying out the activities in it will certainly produce familiarity between the

members of the group itself (Perdana, 2019; Siti, 2019). Most of them expressed more opinions about the management to be emphasized more on the management.

When the author conducted interviews with several active members of the taklim assembly, namely Mrs. Rosmawati Siregar, Juita Harahap, Rismawati Siregar, Ummiati Pohan and Maruba Siregar, they said:

"I think that to overcome the problems in the management structure in our group, it is necessary to emphasize to each administrator who has been given the trust to help run the religious study group well, by proposing that they be gathered again to provide input so that each person who is entrusted with a position as an administrator carries out their duties with full responsibility, so that problems do not arise like now which make members lazy to attend religious studies at the religious study group, this is what causes one of the mothers' lack of interest in attending religious studies".

According to the author's findings, each candidate for a particular position in a group must understand the duties and obligations given by the organizational group. For example, as a chairman, they must be able to set a good example to organize members. A chairman must have the ability to run the organization by ensuring that all pengajian are attended properly. If they do not do so, they will be punished by paying arrears according to the organization's agreement to increase attendance. Likewise, as a treasurer, you must be good at managing finances and ensuring that money goes where and how. However, the current administrators at the Al-Iman Marsada Ta'lim Assembly do not have many roles and responsibilities to manage the pengajian assembly properly. Unlike this pengajian, the administrators are not very enthusiastic in carrying out their duties in the pengajian assembly group.

Providing an Understanding of the Importance of Religious Knowledge

Based on the results of the interview regarding the direct practice carried out by the author with the preacher, namely Ustadz Muslim Dongoran who gave a sermon at the Al-Mursyid Taklim Assembly in Bandar Khalipah Village, he provided a response in an effort to overcome this by saying:

"I try to do my best to enlighten them with materials that are in accordance with what they need in their social life, the response from some members of the ta'lim assembly is that they do not like the practice of ablution and prayer movements that I practice, which I see is due to age factors and ignorance, especially from those aged 60 and above, while those who are still 40 years old and below, some are even happy with it, because after doing the practice there are still many mistakes. In a problem like this, it should not be allowed because it is not a trivial matter, in fact that is what will determine whether the prayer is accepted or not, why do we pray if our movements and readings are still wrong and there are still some readings that are not quite right. Of course this really needs to be straightened out. In this case, it is only necessary to provide a deep understanding so that they can understand well what the purpose of worship is and how to carry out worship correctly and its benefits if done according to the Sunnah of the Prophet Muhammad SAW".

From what the author sees, there are some daily worships that are trivialized by many people. The mothers of this religious study group have a better understanding of how the ustadz performs prayers and other daily worships. However, other people (who do not attend the religious study group) do not go because they are too busy earning money to live, because of technological problems, and because the head of the household does not pay enough attention to village activities. Therefore, he does not have time to go to the religious study group to attend the study group. However, most of them are lazy, such as mothers who are still young, they do not care much about education. They believe that those who are advanced in age can still continue their education. Therefore, they intend to go to the study group when they are old enough. They do not realize that age is not a benchmark in seeking knowledge, because death can also come at any time, not only when you are old.

Understanding Given about the Purpose of the Majelis Taklim

The object or mad'u is the main target in the recitation or what is called the target of da'wah (Pangestu & Ulum, 2021). Efforts are made to encourage mothers to actively attend religious studies, what is meant here are mothers who are members of the Al-Mursyid Taklim Assembly in Bandar Khalipah Village.

According to the results of the interview conducted by the author with the Ustadz who gave the sermon in the religious study group:

"I actually only deal with it by giving them motivation, for example support from several active members who invite other mothers who do not want to join with several unique changes in the pengajian, for example by proposing that charity be held again in pengajian as before so that they are enthusiastic again in joining the pengajian, as well as other reasons regarding the material accompanied by practice, it is a natural thing to do, only I as the preacher provide an understanding for the mothers, because we should not be ashamed to seek knowledge".

Based on the results of observations conducted by the author, members of the Al-Mursyid Taklim Assembly in Bandar Khalipah Village are not very enthusiastic in attending religious studies. The religious studies that are attended are none other than those who are mostly young, namely those aged 30 and under. Because they are still busy with the world that will never end if they are increasingly pursued. Of those who are active and always attend, only a few are mothers who are approaching old age.

Completing Supporting Media for Activities at the Majelis Taklim

Media is a supporting tool in preaching activities, if the media is inadequate then the effectiveness of preaching will be reduced (Nisa, 2016; Naharin, 2023). According to the results of the interview, the average opinion was the same regarding media issues, namely interviews with Mrs. Dahlia Harahap, Maruba Siregar, Ummiati Phan, Rismawati Harahap and Mrs. Noviyanti, an active member of the Al-Mursyid Taklim Assembly:

"We think that the tools to complete the media in the religious study group should be funded from money, with cash for other activities it will be better looked after, so that the payments are not as before, not paid on time, some even did not pay at all, with the cash we can use it for our equipment needs in carrying out the religious study".

The author found that to solve the problem of the Al-Mursyid Taklim Assembly study about media, complete facilities are needed so that the mothers who are members of the study group can understand the material better and not forget what the preacher said. Because in the taklim assembly there is no place for media and mats, as well as without stationery and loudspeakers. For example, a loudspeaker is a very important component to use in a study group. To achieve this goal, the administrators must encourage members to recommend additional stationery, such as whiteboards, markers, and other supporting stationery. In addition, members must prepare their own stationery to record what the preacher said.

Using Materials That Suit Members' Needs

Material that is appropriate to the needs of the congregation in preaching will be the most important thing to be discussed in the religious study group (Hidayat, *et.al.*, 2020). As a result of the interview conducted by the author with Mrs. Yusraida Harahap, Maysharah Siregar, and Mrs. Juita Harahap, they said:

"We feel that Ustadz will provide better material, namely by adding more interesting material and relating to events in the environment or providing Islamic solutions in solving problems that are often faced in the community, so that we make this study a solution to problems that occur in the community environment".

Based on the results of observations made by the author, the Al-Mursyid Taklim Assembly must have improvements in the preaching material. Maddah or preaching material is the content of the message or material of Islamic teachings themselves, because the very broad teachings of Islam can be used as a maddah for Islamic preaching to the *mad'u* (Yusuf & Hidayat, 2021; Muzayanah & Lubis, 2023; Lestari & Aini, 2023). The material is so broad that a preacher must pay attention to the situation and conditions of the existing society and take various methods of approach, for example substantial, situational and conditional, contextual approaches, in addition to that because these preaching messages must be humane, with the hope of being able to shape daily experiences according to religious order, then the preaching material must also improve human abilities and accommodation in their lives.

The activity of a da'i in preaching must first know the problems faced by the recipient of the preaching: first, the preaching activity must know the customs and traditions of the recipient of the preaching. Second, the preaching activity must be able to adjust the preaching material to contemporary

problems that can affect the lifestyle of society. Third, the preaching activity must leave behind emotional material and the naming of group fanaticism. Fourth, the preaching activity must ignore group culture. Fifth, the preaching activity must be able to internalize the teachings of Islam with all its messages in a very deep and intelligent way and master the problems that develop in society so that normative and ideal religious teachings and actual empirical problems can be linked. Sixth, the preaching activity must adjust its behavior to the preaching material it conveys, because it is a determination for the recipient of the preaching.

Thus, the material can be concluded globally that it is divided into three groups, the first is the issue of faith (*aqidah*), which includes issues that are closely related to the pillars of faith. The second is the issue of Islam (*sharia*), which is closely related to obeying all the laws of Allah in order to regulate his relationship with his Lord and between fellow human beings. The third is the issue of morals (*akhlakul karimah*), which discusses the morals of a person's faith and Islam.

CONCLUSION

Based on the research results, there are several problems that occur in the Al-Mursyid taklim assembly, including the administrators do not have enough responsibility to complete their tasks because there is no more food or alms after the study, the *mad'u* do not like the direct practice carried out by the ustadz, not enough media, and lack of understanding of the lecture. In addition, to overcome the problems of the taklim assembly, the administrators must be given greater attention to the problem of organizational structure. This should help them understand religious knowledge, provide suggestions for completing the necessary media, adjust the material to the needs of the *mad'u*, and understand the objectives of the taklim assembly.

However, it is undeniable that this study is still limited to a case study of one taklim assembly in the Deli Serdang Regency area, so it cannot be generalized to other taklim assembly institutions. For this reason, it is recommended for further researchers to compare the scope of a more representative taklim assembly with a phenomenological study method, so that a concept of solving community problems based on the taklim assembly can be obtained. Thus, the implications of this study provide an objective introduction regarding the condition of the community in the management of the implementation of religious activities.

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