

ISLAMIC EDUCATION IN NON FORMAL INSTITUTIONS:
The Role of Majelis Taklim Based on Indonesian Local Wisdom

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KEYWORDS:

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ABSTRACT

Indonesia is known for its rich local wisdom, including in Islamic education practices. However, the tide of modernization has eroded some of these values. In fact, local wisdom has unique characteristics that can be preserved to strengthen the Islamic values of students. This study analyzes the role of the Majelis Taklim Keluarga Sakinah as a non-formal educational institution in improving the quality of family life, particularly in spiritual, social, and economic aspects. This study uses a qualitative research method based on case studies, with a focus on the various Islamic education programs implemented by the Sakinah Family Majelis Taklim. The results reveal that participation in Majelis Taklim activities has a positive impact on understanding Islamic values, strengthening family harmony, and increasing social awareness. Additionally, it contributes to improving economic well-being and providing social security for its members. The implications of this study indicate that the Majelis Taklim serves as a non-formal educational institution and a social transformation agent in building harmonious families. These findings support Jack Mezirow's theory of transformative learning, which emphasizes the importance of critical reflection in changing individual perspectives. Support from various stakeholders is needed to strengthen the role of the Majelis Taklim in improving the quality of life for Muslim families.

KEY WORDS:

Pendidikan Nonformal,
Majelis Taklim, Kearifan
Lokal, Pendidikan Islam

ABSTRAK

Indonesia dikenal kaya akan kearifan lokal, termasuk dalam praktik pendidikan Islam. Namun, arus modernisasi telah mengikis sebagian nilai-nilai tersebut. Padahal, kearifan lokal memiliki kekhasan yang dapat dijaga untuk memperkuat nilai keislaman peserta didik. Penelitian ini menganalisis peran Majelis Taklim Keluarga Sakinah sebagai lembaga pendidikan non-formal dalam meningkatkan kualitas kehidupan keluarga, terutama dalam aspek spiritual, sosial, dan ekonomi. Penelitian ini menggunakan metode penelitian kualitatif berbasis studi kasus, dengan fokus penelitian pada ragam program pendidikan Islam yang dilaksanakan oleh Majelis Taklim Keluarga sakinah. Hasil penelitian mengungkapkan bahwa partisipasi dalam kegiatan Majelis Taklim memiliki dampak positif terhadap pemahaman nilai-nilai Islam, memperkuat keharmonisan keluarga, dan meningkatkan kesadaran sosial. Selain itu juga berkontribusi dalam meningkatkan kesejahteraan ekonomi dan memberikan jaminan sosial bagi anggotanya. Implikasi penelitian ini menunjukkan bahwa Majelis Taklim berperan sebagai pendidikan non-formal dan agen transformasi sosial dalam membangun keluarga harmonis. Temuan ini mendukung teori transformasi belajar Jack Mezirow, yang menekankan pentingnya refleksi kritis dalam mengubah perspektif individu. Dukungan berbagai pihak diperlukan untuk memperkuat peran Majelis Taklim dalam meningkatkan kualitas hidup keluarga Muslim.

INTRODUCTION

The family is the smallest social unit that has an important role in shaping individual character and the quality of life of society as a whole. In the Islamic context, the family is not only the first place of education for children but also an institution that instills religious, moral, and cultural values as well as social support for the welfare of its family members (Rahmawati, 2025). However, in this modern era, changes in social, economic, and technological aspects often bring challenges that can affect the stability and quality of family life, both in religious aspects, and also interpersonal relationships. Therefore, the existence of non-formal education institutions has an important meaning in helping families face challenges (Azis et al., 2023; Sagala, 2019).

Non-formal education is a form of education that takes place outside the formal education system and does not have a structured level such as education in schools or universities. This education is more flexible in its implementation, adapts to the needs of the community, and aims to improve skills, insights, and values that are definitely needed in life (Ahmad et al., 2022; Syaadah et al., 2023). One example of real non-formal education in the Islamic context is Majelis Taklim, which functions as a forum for religious learning in the midst of society. As a non-formal educational institution, Majelis Taklim provides space for people to learn and develop themselves spiritually, socially, and economically (Ahmad et al., 2022).

Majelis taklim is a non-formal educational institution that focuses on the dissemination of Islamic religious knowledge through Islamic studies, discussions, and study activities (Barella et al., 2024). Majelis taklim plays a role in building the community's collective religious understanding, strengthening spiritual values, and building individual and family character in practicing Islamic teachings. Unlike formal education in madrasah or Islamic schools, majelis taklim are more inclusive, not bound by curriculum standards, and open to various groups without restrictions on age and level of education. In the context of family life, majelis taklim is one of the effective means to strengthen resilience in the family by instilling Islamic values in everyday life (Pulungan, 2014). Through learning that is carried out regularly, family members can gain insight into faith, worship, and morals, which in turn will contribute to improving the quality of family life as a whole (Pulungan, 2014).

Majelis Taklim Keluarga Sakinah, which is the focus of this research, is a clear example of the active role of family-based Islamic education in strengthening the spiritual and social foundations of society. Located in the middle of a community with strong family values, Majelis Taklim Keluarga Sakinah is not only a space for religious learning, but also a place to interact and exchange experiences between family members. In the local context, the existence of this majelis taklim reflects Indonesian local wisdom that has become part of the cultural and spiritual heritage of the ancestors. As is known, the majelis taklim-based recitation

system has long been a hallmark of Islamic education in the archipelago that emphasizes the values of togetherness, simplicity, and closeness between teachers and students.

More than just a learning forum, Majelis Taklim Keluarga Sakinah is a representation of contextualized Islamic education rooted in the traditions of Indonesian society. In the midst of the challenges of globalization and modernization, this Majelis Taklim remains relevant and even increasingly needed as a moral and spiritual fortress for families. Within this framework, research into the dynamics of learning at Majelis Taklim Keluarga Sakinah becomes very important, not only to understand how Islamic values are transformed in the family environment, but also to see how this time-tested cultural heritage is able to make a real contribution to the formation of a religious and harmonious family.

Theoretically, the role of non-formal education in the family can be explained through Vygotsky's sociocultural approach which emphasizes that learning occurs optimally in social interactions, including in communities such as majelis taklim (Topçiu & Myftiu, 2015). Learning in a non-formal environment allows for the mediation of religious values through trusted and respected figures in the community. In addition, constructivism learning theory states that knowledge is actively formed by individuals through experience and reflection, which in the context of majelis taklim is realized through recitation, discussion, and joint activities between members (Amahorseya & Mardliyah, 2023).

Majelis Taklim Keluarga Sakinah as the object of research reflects how these theoretical approaches are implemented in the practice of community and family-based Islamic education. In this forum, the process of internalizing Islamic values does not only occur cognitively, but also affectively and socially. Therefore, taklim assemblies become an important arena in shaping religious identity and family spiritual resilience, while strengthening the social and cultural functions of Islamic education as part of the local wisdom of the Indonesian nation. Thus, the study of the activities of Majelis Taklim Keluarga Sakinah can contribute to the understanding of contextual Islamic education practices that are relevant to the challenges of the times.

Several previous studies have highlighted the role of majelis taklim as a form of non-formal education that contributes to building family peace and becomes a means of improvement in religious life. Pulungan (2014), in her research in Padangsidempuan City, found that the methods applied in majelis taklim-such as religious lectures, congregational prayers, wirid, and joint prayers-had a positive impact on building family harmony. These findings are reinforced by Fitri and Zuraidah (2020); Pulungan (2014), who also researched in the same area, showing that majelis taklim plays a role in strengthening faith, morals, and family resilience through structured religious activities. Meanwhile, Ridwan and Ulwiyah (2020) highlight the historical dimension and contribution of religious education in majelis taklim to Islamic education in Indonesia. They conclude that majelis

taklim is not only a place of collective worship, but also a means of character building and improving the quality of community religious education. Research by Sulastri and Alimni (2023) in Taba Pasmah Village also confirms the strategic role of majelis taklim in educating the community through programs such as routine recitation, social activities, and religious guidance, as carried out by other religious organizations. This is in line with the findings of Munawaroh & Zaman (2020) who state that religious education activities in majelis taklim not only deepen understanding of the teachings of Islam, but also strengthen family peace and social cohesion in the community.

This study focuses on Majelis Taklim Keluarga Sakinah as a family-based religious education model that is specifically directed at building resilience and improving the quality of family life. Different from previous studies that discuss the general role of Majelis Taklim in religious and social life, this research emphasizes the integration of Islamic values in the family's domestic space through a distinctive and contextual non-formal education approach. In addition, this study also highlights the role of majelis taklim as part of Indonesia's local wisdom, where the tradition of religious education in the family has become an integral part of Indonesian culture, strengthening the social and religious identity inherited by the ancestors.

This research aims to analyze the role of Majelis Taklim Keluarga Sakinah as a non-formal educational institution in improving the quality of family life, both from the aspect of strengthening

religious values, increasing harmony in the home, to its influence on interpersonal relationships between family members. With this, the results of this study are expected to contribute to the development of an education model for families based on Majelis Taklim that is more effective, as well as a reference for policy makers and the community in improving welfare for families through religion-based non-formal education

THEORY DESCRIPTION

Non-formal education is a form of education that is carried out outside the formal school system, and is often community-based (Fauziah et al., 2021). According to Coombs and Ahmed (Coombs, 1984), non-formal education includes a variety of organized educational activities that aim to meet the learning needs of specific groups and are not tied to formal education levels. In this context, Majelis Taklim Keluarga Sakinah can be seen as an example of non-formal education that provides opportunities for people to access religious education, life skills, and social development that are relevant to the local culture. The activities carried out at majelis taklim are also often very important for certain groups, such as women or adults who may not have access to formal education but are in dire need of moral guidance, spiritual enrichment and support (Fauziah et al., 2021).

The transformative learning theory developed by Jack Mezirow (Mezirow, 2018), which emphasizes changes in perspective and behavior through critical reflection, is particularly relevant in the context of Majelis Taklim.

According to this theory, learning involves not only the accumulation of knowledge but also changing ways of thinking and acting. In practice, participants of Majelis Taklim Keluarga Sakinah often engage in discussions and studies that not only deepen their religious understanding but also shape changes in their personal and social lives. Participants internalize Islamic teachings and apply them in their daily lives, which can contribute to more harmonious relationships within the family as well as improvements in parenting and marriage (Sugianto et al., 2024). Thus, majelis taklim functions as a space that supports the creation of harmonious sakinah families based on Islamic values.

On the other hand, social capital theory, developed by Pierre Bourdieu and Robert Putnam, can also explain the role of Majelis Taklim as a social institution. Social capital refers to the networks, norms and trust that enable individuals and groups to work together more effectively (Siisainen, 2003). In the context of Majelis Taklim, the social networks built between members are very important, especially in strengthening social solidarity and supporting economic welfare. The programs held in Majelis Taklim, such as arisan and mutual aid groups, not only strengthen the bonds between members, but also provide economic support, especially for families with low incomes. Therefore, majelis taklim plays an important role in building social capital that provides support for family resilience and community welfare (Hidayat et al., 2024).

By linking these theories, Majelis Taklim Keluarga Sakinah as a non-formal education institution based on Indonesian local wisdom has great potential to support religious learning, harmonious family development, and the formation of strong social networks. Transformative learning and social capital theories provide an in-depth understanding of how this non-formal education not only equips participants with religious knowledge, but also plays a role in social transformation and family development. Therefore, a study of the role of Majelis Taklim Keluarga Sakinah is relevant to understanding how non-formal education can be an agent of change that empowers communities and strengthens family values in the Indonesian context.

METHODS

This research is qualitative in nature using a case study approach. This approach was chosen because it allows researchers to explore social phenomena in depth in the context of real life, especially in exploring the role of Majelis Taklim Keluarga Sakinah as a non-formal education institution based on Indonesian local wisdom. Case studies are suitable when researchers want to understand the processes and meanings experienced by research subjects in complex social and cultural contexts (Creswell, 2007). According to Yin (Yin, 1987), case studies are very relevant to use when the research focus aims to explain in depth the relationship between a phenomenon and its context. In this case, Majelis Taklim is not only understood as a space for religious learning,

but also as an institution that plays a role in shaping Islamic family values and locality-based social solidarity.

The research data sources consist of primary data and secondary data. Primary data were obtained from purposively selected informants, namely 5 Majelis Taklim administrators, 10 Majelis Taklim members, and 5 community leaders. The administrators were selected because they have a thorough understanding of the structure, programs, and orientation of the institution; members provide direct experience as learning participants; and community leaders provide social and cultural views that are reflective of the influence of Majelis Taklim in the community. Secondary data was obtained from official documents such as the Articles of Association and Bylaws, minutes of activities, manuals, program archives, and visual documentation of activities that reflect the religious and social activities of Majelis Taklim.

Data collection techniques used three main methods, namely observation, in-depth interviews, and documentation studies. Observations were conducted in a participatory manner to directly observe the interaction between members as well as the learning process in routine activities. Interviews were conducted in a semi-structured manner to allow informants to deliver open and in-depth narratives. Documentation studies were conducted to complement and confirm information obtained through observations and interviews, as well as to provide a

historical and administrative overview of the existence of Majelis Taklim.

The data analysis technique in this study used the interactive model of Miles and Huberman (2014), which includes three stages: data reduction, data presentation, and conclusion drawing/verification. Data reduction was done by selecting and summarizing relevant information; data presentation was done in descriptive narrative form; and conclusions were drawn based on patterns, categories, and themes that emerged consistently in the analysis process.

To ensure data validity, source and method triangulation techniques were used. Source triangulation is done by comparing information from various informants who have different roles in Majelis Taklim. Meanwhile, method triangulation was done by comparing the results of observations, interviews, and documentation. In addition, a member check was conducted, namely confirming the findings to informants to ensure the truth and suitability of the data collected with the reality in the field. Prolonged engagement and persistent observation are also strategies to increase the credibility of the research results.

This research was conducted in Panyabungan Sub-district, Mandailing Natal Regency, North Sumatra Province, which is the location of Majelis Taklim Keluarga Sakinah. This region was chosen because it reflects the integration between religious practices, local Mandailing cultural values, and the spirit of

community togetherness in forming a *sakinah*, *mawaddah*, and *rahmah* family.

RESULTS AND DISCUSSIONS

Majelis Taklim Keluarga Sakinah is a family recitation group that grew from the initiative of a small group of Muslim families in Panyabungan Sub-district, Mandailing Natal Regency, North Sumatra Province. Initially, the group was born from informal recitation activities conducted by several families of state civil servants working in the Office of the Ministry of Religious Affairs of Mandailing Natal Regency, as well as one local family residing in the Kayujati area. With the spirit of strengthening Islamic values in family life and building a harmonious religious community, this group developed into an organized recitation forum.

The Majelis was established in 2004 by Ustadz Aman, S.Ag, who is also the head of Majelis Taklim Keluarga Sakinah. In the beginning, the membership consisted of six founding families, namely Ustadz Aman's family; the family of Mr. Romagustoni, S.HI, a state civil servant at the Ministry of Religious Affairs; the family of Muliadi Lubis, a state civil servant at the Mandailing Natal Regency Government; the family of Drs. Yasid, who also works as a state civil servant at the Ministry of Religious Affairs; the family of Kisron Borotan, a community leader known as the local imam and khatib; and the family of Mr. Samuel Lubis, a traditional figure who has an important role in the Kayujati community.

Over time, the membership of Majelis Taklim Keluarga Sakinah experienced dynamics. Although some members have moved from one place to another or passed away, the assembly remains active to this day. The assembly has been organizing religious activities regularly for more than two decades, with impressive consistency. Membership is constantly renewed, replaced by new families who join in various recitation and social religious activities.

In 2024, the active membership of Majelis Taklim Keluarga Sakinah consisted of 11 families who came from various professional backgrounds and places of residence. They are the family of Mr. Mhd. Yasid, Ustadz Aman's family, S.Ag, H. Ahmad Asrin's family, MA, Ustadz Harmein Hasibuan's family, H. Akmal Nasution's family, Kisron Borotan's family, Hj. Masniari Masniari's family, H. Ali Hamzah Rangkuti's family, Burhan Harahap's family, Mr. Muhammad Thahir's family, S.Pd, and Mr. Efendi's family. All of these families play an active role in the activities of the assembly, both in religious, educational and social aspects.

More than just a recitation forum, Majelis Taklim Keluarga Sakinah has become an effective tool in fostering Islamic family life, strengthening the relationship between members, and strengthening the social fabric of the local community. The sustainability and commitment of the members make this assembly a tangible form of local wisdom in the practice of family and community-based non-formal education.

The routine program of Majelis Taklim Keluarga Sakinah is not only a means of monthly

recitation, but also serves as a forum for strengthening social and spiritual solidarity among family members. The implementation of the study in rotation at each member's home shows the spirit of mutual cooperation and collective involvement in building a family-based religious community. This rotating pattern is not just a logistical technicality, but also reflects the distribution of responsibility and joint ownership of religious activities carried out on an ongoing basis.

Flexible yet structured scheduling demonstrates participatory management within the group, where communication between the host, organizers, and members is effective to ensure the active involvement of all parties. The presence of members with their spouses and children emphasizes the role of this Majelis Taklim as a means of Islamic family education across generations. This also makes the study activity a form of non-formal education that builds values, manners, and religious understanding from an early age in a warm and friendly environment.

The core activities of the study began with the recitation of the holy verses of the Qur'an, prayers, and tahlil, then continued with financial reports and tausiyah from Ustadz Aman, S.Ag or other members. The tausiyah material not only emphasizes aspects of ritual worship, but also touches on social values such as family resilience, household harmony, and Islamic morals. This shows that the study is not dogmatic, but contextual and relevant to the challenges of family life in the modern era. The open discussion that

accompanied the tausiyah also strengthened the dialogic and participatory dimensions of this activity.

The final part of the study session - in the form of casual conversation, light humor, and eating together - is not just a complement, but an important element in strengthening intimacy, building a sense of belonging, and maintaining the continuity of relationships between members. The absence of special menu requirements also signifies the simplicity and inclusiveness of this activity. The tradition of shaking hands and greeting each other at the end adds to the value of kinship and ukhuwah Islamiyah which is the spirit of Majelis Taklim Keluarga Sakinah.

Thus, Majelis Taklim functions not only as a forum for religious studies, but also as a spiritual and social recreation space that binds its members in Islamic values, strengthens social networks, and fosters family resilience in an atmosphere of love and mutual understanding.

Religious Education Program in Majelis Taklim Keluarga Sakinah

Research into the religious education programs implemented by Majelis Taklim Keluarga Sakinah reveals some important insights into their effectiveness and impact on community and family life. The programs, which include Strengthening Akidah, Improving Worship Practices (*tahsinul ibadah*), social worship, social awareness initiatives, and family gatherings, offer a comprehensive approach in fostering Islamic values and practices in the

community. The results of interviews with leaders and members of the assemblies indicate that these programs have integrated Islamic values with the local wisdom that lives in community life.

- a. Strengthening Faith, This program is carried out through religious studies, lectures, or spiritual inspiration, as well as question and answer discussions. This activity is held every month at night, rotating at the member's house according to a mutually agreed schedule. This session takes place after the reading of *wirid*, *takbtim*, *tablil*, and prayer. The focus of strengthening faith is to emphasize the importance of belief in facing the increasingly complex challenges of life. According to one of the Majelis Taklim teachers, the narrative approach used - through stories of prophets, apostles and Islamic role models - helps members relate the values of tawhid to contemporary problems, such as family challenges, moral crises and teenage relationships. "We don't just learn dogma, but contemplate the presence of Allah in the events of daily life," he said.
- b. Improving the practice of worship, this program aims to improve members' understanding and practice of daily worship. Lectures and *tausiyah* focus on improving knowledge and practices related to mandatory worship and *mu'amalah*. Guidebooks and practical materials are prepared by the leaders of the majelis taklim,

so that participants are equipped to correct mistakes in prayer recitation, fasting, and zakat procedures. A member of the majelis said that after participating in this program, he was more confident in guiding children to pray. "We learned from the basics, even to the adab of entering the mosque and reciting short prayers. Simple things, but very valuable," she said. This shows the strengthening of both the fiqh and moral-spiritual dimensions as an implementation of the principles of *ta'allum* and *tafaqquh fi al-din*.

- c. Social worship, the social worship program in the form of qurban implementation is a form of implementation of socio-religious values. The members contribute voluntarily every month until the funds are sufficient to buy qurban animals. If participation is less than seven people, then the surrounding village community is involved. According to the leader of the assembly, this activity not only strengthens solidarity, but also serves as a means of education about *ukhuwah* and *ta'awun*. "We want members to understand that qurban is not just a ritual, but a sacrifice and sensitivity to others," he explained. So far, qurban has been carried out four times in areas in need, including Panggautan, Simalagi, and Kayujati.
- d. Social care program, this program reflects the spirit of *rahmatan lil 'alamin* and *ukhuwah Islamiyah*. Based on interviews with several members, they feel that the sarikat system of helping each other is very helpful in

conditions of grief. The activities of *takziah*, *tablil*, and joint prayer become a means of education and inner strengthening for the families left behind. In the event of a disaster, the Assembly provides compensation of Rp 500,000 from the voluntary contributions collected. "It's not about the money, it's about being together in times of grief," said one longtime member. The aid initiative for Palestine sent through the Ministry of Religious Affairs also shows that solidarity in Islam transcends the boundaries of locality, becoming a concrete education on universal humanity.

- e. A rotating family savings program, this program brings together educational,

financial, and familial aspects. Every month, dues are collected and distributed in rotation to host families. A portion of the funds is saved for the organization's needs and social activities. According to the chamber's treasurer and board member, this system encourages financial discipline and collective awareness. "Arisan is not just about collecting money, but a place to build solidarity, share and help each other. We even buy uniforms together from this fund." This practice reflects the value of *barakah* in togetherness and *tasamuh* (tolerance) in inclusive financial management.

If presented in table form, the religious program at the taklim assembly is as follows:

Table 1. Islamic Education Program at Majelis Taklim Keluarga Sakinah

No	Program	The Essence of Islamic Education	Non-formal Education Model	Implications for Local Wisdom
1	Strengthening the Faith	<i>Tazkiyatun Nafs</i> (purification of the soul), <i>taqwa</i> , and the formation of <i>rational faith</i>	Assembly-based education, dialogical study, narrative-thematic	Revive the tradition of spiritual immersion with local nuances; strengthen the role of the home as a learning center
2	Tahsinul Ibadah	<i>Ta'allum</i> (the process of learning the Shari'ah), the improvement of individual and social piety	Practice-based training, value transfer through thematic lectures & hands-on practice	Contextualizing fiqh in local culture (e.g. adab, small community prayers)
3	Social Worship	Internalization of the value of <i>ukhuvah</i> , <i>infaq</i> , and strengthening <i>amar ma'ruf</i>	Experiential learning, religious mutual aid	Strengthening the spirit of mutual cooperation and community-based distribution of justice
4	Social Care Program	Strengthening <i>ukhuvah Islamiyah</i> , <i>rahmatan lil 'alamin</i> , and the care of the people	Internal solidarity system; learning through action and social consensus	Revitalizing the value of "helping" typical of local culture that is in line with maqashid sharia.
5	Family Arisan	<i>Iqtisadiyah Islamiyah</i> (micro Islamic economy), trust, and collective responsibility	Family economic management education based on trust and transparency	Preserving <i>arisan</i> culture with educational and social functions, as well as a symbol of Muslim family harmony

The religious education program implemented by Majelis Taklim Keluarga Sakinah above plays an important role in improving the quality of family life, both from spiritual, social and economic aspects. Through the strengthening of faith, family members gain a deeper understanding of Islamic values so that they are able to face life's challenges more calmly and confidently. Religious studies that are conducted regularly not only strengthen individual faith, but also shape the character of children so that they grow up with exemplary values and love in the family. In addition, the program to improve worship practices helps members understand and perform worship correctly, thus improving discipline, peace of mind, and a sense of responsibility that can be applied in daily life.

In addition to the spiritual aspect, the social worship program fosters concern for others by involving members in sharing activities with those who are less fortunate. Through this program, families are taught to always share their fortune, strengthen social ties, and teach good values to children from an early age. In emergency situations, social care programs such as the mutual aid association provide financial assistance and moral support for members who experience calamities, such as the loss of a family member. This assistance not only reduces the economic burden but also creates a sense of security and togetherness among Majelis Taklim members. In addition to spiritual and social benefits, the Tabungan

Gotong Royong Keluarga program also improves economic welfare by building a culture of collective savings. Through this program, members can better manage their finances, gain direct economic benefits, and contribute to a collective fund that can be used for social activities and common needs. With a systematic combination of programs, Majelis Taklim Keluarga Sakinah not only functions as a place for religious learning, but also as a forum for strengthening families in various aspects of life. The harmony, economic stability, and social awareness built through this program make it an important pillar in improving the quality of life of families and society as a whole.

The results of this study show that non-formal education, assemblies, studies, family, and peaceful belonging play a significant role in strengthening religious values in the family. Through various activities such as study routines, discussions on Islam, and tafsir studies, family members gain a better understanding of the deep teachings of Islam. Participation in religious education at these assemblies helps raise spiritual awareness, strengthen faith, and improve daily worship practices. Majelis taklim Keluarga Sakinah has been operating for more than 20 years with regular programs that include monthly studies, religious lectures, and religious question-and-answer sessions. These programs provide a better understanding of faith and worship to its members, who come from various professional backgrounds, including employees, traders, and religious leaders. This is

in line with research by (Fitri & Zuraidah, 2020) which confirms that religious education majelis taklim plays a role in shaping family peace through moral development, religious understanding, and social strengthening. Research by Mulyadin (2022) also confirms that religious education assemblies are non-formal educational institutions that play a role in increasing religiosity in society. Its existence as a means to gain knowledge from Islam itself has a positive impact in improving understanding and practicing religion in the family in line with the findings of this study. In addition, research by Diningsih and Yusuf (2023) states that religious education assemblies have their own role in building family peace, love and affection through continuous religious guidance.

In addition to value reinforcement, religious and educational programs, majelis taklim, recitation, kinship, and peace also have an impact on improving domestic harmony. Interviews and observations show that the experience of attending majelis ta'lim can improve communication between family members, increase understanding of the importance of each other's roles in the household, and improve skills in resolving conflicts in an Islamic way. In some cases, participation in religious education assemblies also helped to improve the relationship between husbands and wives through a better understanding of their respective rights and obligations according to Islamic teachings. The research findings also revealed that through

programs such as *tahsinul ibadah*, families' participation in religious education in taklim assemblies showed an increase in performing worship together, such as congregational prayers and recitation of the Qur'an, which helped create a more harmonious and religious family environment. Research by Munawaroh and Zaman (2020) states that religious education assemblies can improve family harmony through increased faith and religious awareness, which is also found in this study.

In addition, active involvement in assembly activities, religious education, and encouraging families. To be more open in communication, support each other in daily life, and increase togetherness through joint worship activities. Majelis Taklim Keluarga Sakinah Assembly also acts as an agent of social transformation by strengthening solidarity and relationships between members. Social programs such as sacrificial activities and humanitarian aid have strengthened relationships between members and had a positive impact on the welfare of families who are members of the Majelis Taklim. Ridwan and Ulwiyah (2020) state that religious education assemblies also have a major contribution in strengthening character and moral education in society, which supports the findings of this study. This research. Triana, Hamlan, and Suharnis (2022) added that the existence of religious education assemblies plays an important role in improving Islamic values in the family, especially for women, which then has

an impact on the quality of family life as a whole.

The study also identified a number of challenges in the management of Majelis Taklim Keluarga Sakinah, such as limited resources, fluctuating participation, and lack of support from external parties. To overcome these challenges, the management of the majelis taklim implemented a number of strategies, such as forging cooperation with local religious leaders, improving the variety of methods to make learning more interesting, and optimizing digital media in disseminating religious materials. In addition, support from the government and Islamic organizations is expected to strengthen the role of Majelis Taklim in improving the quality of family life. Based on the data obtained, Majelis Taklim Keluarga Sakinah has developed internal financial programs, such as Family Arisan and mutual aid association, which serve as a form of financial support for its members in emergency situations, such as the death of a family member. These programs enhance social solidarity and ensure that the religious education of the assembly members remains supported in various life situations. Studies conducted by Karlina Putri et al.(2024) show that non-formal education, such as religious education assemblies, plays an important role in improving people's quality of life through community-based education.

The research results contribute to the development of a more effective model of education for families based on Majelis More

taklim. Majelis Taklim Keluarga Damai can be used as a model of institutional education, non-formal, and other aspects integrated in religious and social life in the family. The programs that have been implemented, such as routine studies and social activities, as well as financial support for its members, show that religious education is not only a religious education institution, but also a social institution that has a broad impact on family welfare. In conclusion, the Peaceful Family Study Council has a strategic role in improving the quality of family life, both in terms of strengthening religious values, increasing household harmony, and influencing interpersonal relationships within the family. Although it faces a number of challenges, effective management and support from various parties can help improve the role of Majelis Taklim as a non-formal education institution that is useful for the community. With the data obtained from this research, it can be concluded that Majelis Taklim Keluarga Sakinah has acted as a successful family-based non-formal education model that forms a strong religious environment and increases social solidarity in the community.

This research shows that the religious education program implemented by Majelis Taklim Keluarga Sakinah plays an important role in improving the quality of family life spiritually, socially, and economically. Regular studies strengthen faith, shape children's character, and increase the practice of worship which has an impact on discipline and peace of mind. Social

programs such as the mutual aid society and family mutual aid savings foster solidarity and help members' economic welfare. In addition, joint activities such as congregational prayers improve family harmony.

Based on these results, a theory of family-based transformative religious education can be developed, inspired by Jack Mezirow's learning transformation theory (Mezirow, 2018), which is a change in perspective through critical reflection in the community. Religious education in majelis taklim encourages individual and family transformation through collective learning, spiritual dialogue and social engagement. The assembly becomes a space for learning, sharing, and mutual strengthening, as well as an agent of social change based on Islamic values (Putnam, 2001). Support from religious leaders, the community, and the government is needed to strengthen the strategic role of majelis taklim as a non-formal education institution capable of improving the quality of life and forming *sakinah* families amidst the challenges of the times.

CONCLUSION

This research shows that Majelis Taklim Keluarga Sakinah has a significant role in improving the quality of family life, especially in spiritual, social, and economic aspects. Through faith-strengthening activities, increased worship, and social awareness, Majelis Taklim members gain a deeper understanding of Islamic teachings, which has a positive impact on family

resilience, harmonization of social relations, and family economic independence. Social assistance programs such as death benefits also strengthen empathy, solidarity and togetherness within the community. These findings are reinforced by Putnam's social capital theory, which emphasizes the importance of social networks, norms and trust as key capital in strengthening communities. In addition, the Transformative Learning approach (Jack Mezirow) shows that a learning process based on collective experience and critical reflection can positively change an individual's perspective and behavior. Moreover, the existence of Majelis Taklim also reflects the noble heritage of non-formal Islamic education in Indonesia that has existed since the time of the ancestors. This institution is part of a local tradition that is fused with Islamic values, making religious education not only a formal task of school institutions, but also a social responsibility within the community. Therefore, Majelis Taklim has great potential to continue to be developed as a model of family-based Islamic education that shapes character, strengthens social resilience, and maintains the continuity of Islamic values that have been passed down from generation to generation.

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