

Revitalization of the Role of Majelis Taklim Mushola Nurul Iman Bukit Gading in Male Religious Study to Enhance Religious Awareness in Cangkudu Village, Balaraja District, Tangerang Regency

Mansurudin¹ and Ahmad Badruddin²

* Correspondence Author: mansurudin2023@gmail.com

^{1,2} Sekolah Tinggi Ilmu Syariah Nahdlatul Ulama Nusantara, Tangerang, Banten, Indonesia

INDEXING	ABSTRACT
Keywords: Keyword 1; Revitalization Keyword 2; Majelis Taklim Keyword 3; Religious Awareness Keyword 4; Role Keyword 5; Enhance	The revitalization program of the Taklim Assembly at the Mushola Nurul Iman Bukit Gading is a community service effort aimed at reinvigorating the spirit of the congregation, particularly the male members, in religious study sessions and enhancing religious awareness in the village of Cangkudu, Balaraja District, Tangerang Regency. The activities are conducted over eight weeks using interactive seminar methods and participatory discussions. This approach is chosen to address the issues of declining congregation participation, monotonous study methods, and the lack of relevance of topics discussed to the needs of the congregation. The evaluation results show an increase in the attendance of congregants from an average of 24 people before the program to 42 people after the program. The scores for religious understanding also significantly increased from an average of 62 to 84 on a scale of 100. The highest increase occurred in the understanding of the father's role in the family (38%), followed by the management of Sharia finance (32%), and value-based emotional management (29%). Positive impacts are also seen in the behavioral changes of congregants at home and the increase in religious-based social activities in the surrounding area of the mosque. The limitations of facilities and the variation in work schedules of the congregation are the main obstacles in the implementation of this program. Therefore, follow-up actions such as strengthening facilities, digital training for the administrators, and the preparation of simple learning modules are recommended to support the sustainability of the program.

Article History

Received : 30 Agustus 2025 ; Revised : 15 September 2025 ; Accepted : 29 September 2025

Publish : 05 October 2025

INTRODUCTION

The study group has a very strategic role in the spiritual, moral, and social development of society (Habiba, 2024). In various regions, study groups not only serve as places to deepen religious teachings but also as spaces for social interaction that strengthen the bonds of community members. The presence of study groups has become a center for reinforcing religious character, shaping a society that is religious, ethical, and harmonious. Modernization, globalization, and advances in information technology are changing social interaction patterns and how people access religious knowledge, which ultimately affects the existence of study groups at the community level, as well as explained by Abdullah (2017) and also Rizqi *et al*, (2023).

This phenomenon also occurs in Cangkudu Village, Balaraja District, Tangerang Regency, specifically in the Nurul Iman Bukit Gading prayer room. Attendance data collected by the management shows that the presence of male worshippers in the study group has drastically decreased over the past five years. From an average of 40-45 people per meeting in 2019, attendance dropped to only 20-25 people in 2024. An initial survey of 50 worshippers indicated that 68% cited work commitments as the main reason, 22% felt that the teaching methods used were less engaging and monotonous, and 10% claimed they were unclear about the study schedule. This data indicates a systematic problem that hinders the sustainability of the majelis taklim as a center for religious learning and social interaction within the community.

This condition directly affects the weakening role of fathers as guides and religious role models within families. Many families have lost the figure of a father who actively directs the worship and religious education of his children. In the context of Muslim families, the father's role is very central, not only as a breadwinner but also as a leader, educator, and primary role model. Hidayat (2020) states that a father's involvement in religious education significantly influences the formation of morals and the moral resilience of the family. Without a strong father figure in religious cultivation, families become vulnerable to negative environmental influences, especially for children and teenagers who are in the stage of searching for their identity.

This reality is exacerbated by increasingly complex social challenges. A more individualistic environment, unlimited access to digital media, and economic pressures often trap families in a materialistic routine that neglects spiritual nurturing. As a result, religious values within families are not well internalized, and emotional bonds among family members become loose. This phenomenon is evident in several families in Cangkudu Village, where interaction between parents and children has started to decrease, communal worship at home is rarely practiced, and children's religious education is largely entrusted to schools or outside religious teachers. In this context, the revitalization of the role of study groups becomes very important as a means of religious guidance that can address the challenges of the times and the real needs of the community.

The revitalization program of the Taklim assembly at the Nurul Iman Mosque in Bukit Gading is designed as a response to various challenges. The approach used is participatory and needs-based for the congregation. Through initial surveys and discussions with the management, a clear picture of the issues, hopes, and needs of the congregation was obtained. The results of this analysis were then used as the basis for developing relevant and contextual programs. This program not only focuses on increasing the quantity of congregation attendance but also on the quality of learning and the strengthening of the social role of the Taklim assembly. This approach aligns with the concept of andragogy, which emphasizes that adults learn more effectively when the material provided is relevant to their needs and experiences. Knowles (1984) explains that adult learning should be based on real problems, allow for active participation, and be directed toward solving the problems faced by participants.

In addition to adopting an andragogical approach, this program also integrates the concept of community-based learning. This approach positions the community as subjects, not objects, in the learning process. The congregation is involved in every stage, from planning, implementation, to evaluation. Thus, this program does not

merely belong to the administrators or facilitators, but becomes a collective movement that grows from the congregation's collective awareness. Supriyadi (2019) emphasizes that community-based learning is effective in creating a sense of ownership, which in turn enhances participation and sustainability of the program. In the context of Mushola Nurul Iman, this approach has proven capable of reviving the enthusiasm of the men in the congregation, which had previously declined.

Cangkudu Village has social and cultural potential that supports the success of this program. As a semi-urban area that continues to develop, Cangkudu Village is inhabited by people from diverse economic and educational backgrounds. The majority of the population works as factory laborers, small traders, and some manage micro businesses or farm. Nevertheless, the community of Cangkudu Village has a strong religious culture. The tradition of mutual cooperation, the commemoration of major Islamic holidays, and regular social and religious activities are evidence that the values of togetherness and religiosity are still deeply rooted. This social capital serves as an important foundation for revitalizing the role of the majelis taklim as a center for religious development and social interaction.

However, the challenges faced are not small. The limited facilities of the prayer hall, the packed and irregular schedules of the congregation, and the limited mastery of technology are obstacles that must be overcome. For example, the Nurul Iman prayer hall only has a simple space that is inadequate to accommodate a large number of worshippers. The audio system is also basic, which reduces comfort and the effectiveness of delivering materials. On the other hand, some of the management and congregation are not yet accustomed to using digital media, which should be an effective means to disseminate information, upload materials, and document activities. These obstacles need to be anticipated so that the revitalization program can run optimally and sustainably.

This revitalization program carries simple innovations tailored to the local context (Kapisa et al., 2025). The study materials are designed to meet the real needs of the congregation. The selected topics include the role of fathers in the family, children's education in the digital era, family financial management based on sharia, and emotion and work stress management. These materials are delivered using interactive methods, such as group discussions, case studies, and joint reflections. The use of simple media, such as posters, short audio clips, and brief videos, also helps to enrich the learning experience and engage the congregation's interest. This approach not only makes the lectures more lively but also helps the congregation relate the materials to their everyday experiences and challenges.

The success of this program is inseparable from the active role of congregants and the management. From the early stages, congregants were involved in providing input, choosing themes, and determining schedules that fit their activities. The management also acted as facilitators who supported the program's progress with full commitment. This collaboration created a sense of togetherness and a strong sense of ownership, which ultimately improved the consistency of attendance and participation among the congregants. In the long term, this active involvement is expected to create a sustainable religious learning ecosystem, which not only relies on external facilitators but is also managed independently by the community.

Thus, the revitalization program of the taklim assembly at the Nurul Iman Mosque in Bukit Gading is a strategic step to address the challenges of modernity and the spiritual needs of the community. The success of this program is evidence that innovations carried out in a participatory manner and based on needs can revive the role of the taklim assembly as a center for spiritual, moral, and social development. Furthermore, this program demonstrates that the success of managing the taklim assembly does not only depend on the materials and teaching methods but also on the commitment, collaboration, and sense of ownership from all elements of the involved community.

LITERATURE REVIEW

From the perspective of the sociology of religion, the success of this revitalization program also has wide implications (Anjani et al., 2025). The study groups have resumed their role as agents of socialization of religious values that shape the collective identity of the community (Rozi et al., 2024). King (2019) stated that religious institutions play a crucial role in shaping social reality through the process of internalizing values. In the context of Cangkudu Village, the study groups not only serve as places to learn about religion but also as spaces to strengthen social solidarity, revive the spirit of mutual cooperation, and enhance relationships among residents. This success indicates that the study groups remain relevant and needed, even as the challenges of modernity continue to evolve.

The community-based approach implemented in this program also opens up opportunities for replication in other areas with similar characteristics (Kaseng, 2025). This model proves that simple innovations tailored to the local context can have a significant impact. With continuous support, strengthening the capacity of the management, and regular evaluations, the study group can become an adaptive, relevant, and sustainable center for religious development (Wamsler, 2020). In the future, this community based approach is expected not only to revive the spirit of the men's congregation but also to inspire the younger generation and women to engage actively, making the study group an inclusive space for religious learning for all layers of society (Muhamad Khair *et al*, 2020 ; Yerkes *et al*, 2020).

RESEARCH METHOD

This program is implemented in four main stages. The first stage is a needs analysis, conducted through surveys and interviews with congregants to identify the main issues and the most relevant themes. The second stage is the preparation and training of facilitators, where administrators and community leaders are given training on interactive facilitation techniques, the use of simple media, and discussion management.

The third stage is the implementation of the revitalization seminar, which lasts for eight weeks with a duration of 60–90 minutes for each session. Each session begins with a brief presentation of material, followed by group discussions, case studies, and question-and-answer sessions. This approach aims to create an active learning environment and encourages congregants to relate the material to their personal experiences.

The fourth stage is evaluation, using pre-test and post-test questionnaires, participatory observations, and focused group discussions (FGD) to measure the impact of the program, both quantitatively and qualitatively. The results of the evaluation serve as a basis for developing follow-up plans and improving the program in the future.

RESULT AND DISCUSSION

The implementation of this revitalization program has shown encouraging results. In terms of attendance, the number of participants attending the study sessions increased from an average of 24 people to 42 people per meeting, a rise of about 75%. The atmosphere of the study sessions also became more vibrant; participants actively asked questions, engaged in discussions, and shared experiences during the sessions.

In terms of religious understanding, the results of the pre-test and post-test showed an increase in the average score from 62 to 84 on a scale of 100. The highest improvement occurred in understanding the role of fathers in families (38%), managing Islamic finances (32%), and managing emotions and work stress (29%). This increase indicates that contextual materials and interactive methods are effective in helping participants understand and internalize religious values.

Changes are also evident in the behavior of the congregation at home. Some congregants have started to initiate joint worship activities with their families, read the Qur'an regularly, and discuss the study materials with their children. Group discussions in each session create a closer sense of togetherness among congregants. In discussions about children's education in the digital era, for example, congregants exchange experiences and practical solutions for managing gadget use at home.

From an academic perspective, the success of this program is in line with andragogy theory (Knowles, 1984), which states that adult learning will be effective when the material is relevant and can be directly applied. The community-based learning approach has also proven to enhance the congregation's sense of ownership of the program, leading to increased participation and ensuring the sustainability of the program.

Besides individual impacts, this program also revitalizes the social role of the study group. The men's congregation has begun to initiate additional activities, such as rotating family recitations, night patrols, and community service. These activities show that the revitalization of study groups not only strengthens religiousness but also enhances social cohesion within the community. However, this program also faces several obstacles, such as limited mosque facilities, congregation work schedules that do not always support attendance, and limited technological proficiency among the administrators. Therefore, suggested follow-up actions include strengthening facilities, adjusting schedules, providing digital training for administrators, and developing simple learning modules so that the program can run more effectively and sustainably.

Overall, this program successfully revitalized the spirit of the congregation of the fathers, enhanced religious understanding, and strengthened social solidarity in the surrounding environment of Mushola Nurul Iman. This success proves that simple innovations carried out with a participatory approach can bring about significant and sustainable change.

Table 1 level of understanding of participants

Aspects of materia	Increase (*%)	Brief explanation
The role of the father in the family	38%	Better understand the role of the family as a role model and guide
Islamic finance	32%	Understanding the concept of finance according to Sharia

Source: Author (2025)

Overall, this table shows that contextual materials and interactive learning methods are very effective in enhancing knowledge while also encouraging behavioral changes among congregants in their daily lives.

CONCLUSION

The revitalization program of the religious assembly at Mushola Nurul Iman Bukit Gading has proven effective in increasing participation and religious awareness among the congregation of men. The increase in attendance from an average of 24 to 42 people per meeting, as well as the improvement in religious understanding scores from 62 to 84 on a scale of 100, are indicators of the success of this program. The contextual themes presented through interactive seminar methods and participatory discussions not only strengthen knowledge but also encourage changes in religious behavior at home and in the social environment.

This program also impacts the strengthening of social cohesion in the community. The congregants have started to initiate joint activities such as rotating family study sessions, night watch, and social service. This phenomenon proves that the study group can again become a center for religious education and a social driver that is beneficial to the community.

However, several obstacles such as limited facilities, irregular work schedules of the congregants, and limited mastery of digital technology pose challenges that need to be addressed promptly. Follow-up efforts in the form of strengthening facilities, adjusting schedules, providing digital training for the organizers, and developing simple learning modules are strategic steps to ensure the sustainability and development of the program in the future.

Overall, the revitalization of this taklim assembly can serve as a model for developing community-based religious studies that are adaptive, relevant, and sustainable, not only for Cangkudu Village but also for other regions with similar socio-economic characteristics. This program demonstrates that simple innovations with a participatory approach can have a real impact on strengthening religious awareness and social solidarity within the community.

ACKNOWLEDGMENT

We sincerely express our gratitude to all parties who have supported the implementation of the revitalization program for the majelis taklim at Mushola Nurul Iman Bukit Gading. We extend our highest appreciation to the mushola management who, with great commitment, opened up collaboration opportunities, provided existing facilities, and coordinated the congregation so that each stage of activities ran smoothly. We also extend our deepest thanks to the congregation of the gentlemen from Cangkudu Village who have actively participated, not only by attending each session but also by enlivening the atmosphere of the recitation through discussions, Q&A sessions, and

social initiative activities that arose from our togetherness.

We also extend our great appreciation to the Cangkudu Village Government and the community leaders who provided moral and material support, as well as creating a conducive atmosphere for the implementation of this program. We would also like to thank the facilitator team and community service volunteers who have worked tirelessly, preparing innovative materials, methods, and guidance, allowing this program to achieve optimal results. Finally, we express our appreciation to other parties who cannot be mentioned one by one, both those who supported directly and indirectly, whose contributions have been very meaningful for the success of this program.

REFERENCES

Authored Book

King, P. E. (2019). Religion and identity: The role of ideological, social, and spiritual contexts. In *Beyond the self* (pp. 197-204). Routledge.

Journal Articles

Abdullah, M. A. (2017). Islamic studies in higher education in Indonesia: Challenges, impact and prospects for the world community. *Al-Jami'ah: Journal of Islamic Studies*, 55(2), 391-426.

Anjani, D. N., Salsabiilaa, S., Salsabila, S., & Fadhil, A. (2025). Revitalisasi Peran Pendidikan Islam dalam Membentuk Kesadaran Sipil Perspektif Sosiologi Pendidikan. *Jurnal Akademik Pengabdian Masyarakat*, 3(4), 70-81.

Habiba, F. (2024). Peran Majelis Ta'lim Dalam Pembinaan Pendidikan Karakter Pada Masyarakat. *Jurnal Pendidikan Islam Al-Affan*, 5(1), 7-18.

Kapisa, R. Y., Maulana, A., & Sukirman, R. F. (2025). Inovasi Desa Berbasis Kearifan Lokal: Tinjauan Literatur terhadap Praktik Terbaik di Indonesia. *Journal of Digital Community Services*, 2(2), 24-29.

Kaseng, E. S. K. (2025). Pemberdayaan Masyarakat Berbasis Potensi Lokal dalam Pengembangan UMKM: Community Empowerment Based on Local Potential in UMKM Development. *Journal of Marginal Social Research*, 2(1), 1-8.

Muhamad Khair, N. K., Lee, K. E., & Mokhtar, M. (2020). Sustainable city and community empowerment through the implementation of community-based monitoring: A conceptual approach. *Sustainability*, 12(22), 9583.

Rizqi, M., Budiman, M., & Reza, M. D. (2023). Socio-cultural changes in modernization and technology viewed from the learning process. *International Journal of Business, Humanities, Education and Social Sciences (IJBHES)*, 5(2), 88-92.

Rozi, M. F., Anam, S., Marsum, M., Suhaimi, S., & Wahyono, S. (2024). Safari Majelis Taklim: Jalan Revitalisasi Nilai-Nilai Keislaman Di Era Modern. *Dirosat: Journal of Islamic Studies*, 9(2), 147-160.

Wamsler, C. (2020). Education for sustainability: Fostering a more conscious society and transformation towards sustainability. *International Journal of Sustainability in Higher Education*, 21(1), 112-130.

Yerkes, M. A., Hoogenboom, M., & Javornik, J. (2020). Where's the community in community, work and family? A community-based capabilities approach. *Community, Work & Family*, 23(5), 516-533.