

Strengthening Community Morals Through the Function of Majelis Ta'lim as a Community Guide

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Abstract

This research aims to represent the role of majlis ta'lim as a guide in the community in realizing the evenness of da'wah in the era of society 5.0. This research focuses on the steps and patterns of da'wah communication carried out by majlis ta'lim in guiding the community, starting from its inception to persuasive techniques used to guide and equip the community to be ready to face the times through programs and activities held at the majlis ta'lim. This research uses field qualitative research methods; data collection techniques consist of interviews, observation, and documentation processes, and data triangulation is used to verify data validity. The da'wah communication used by Majelis Ta'lim Al Anwar An Nur succeeded in realizing transformation in the community environment in the context of religiosity and community morals. The transformation succeeded in bringing the community back to applying the teachings of Islam in everyday life and even lasted and is still maintained to this day. This proves that even in a modern era where da'wah content can be easily accessed, the role of majlis ta'lim still requires neutralizing and equipping the community to address the good and bad things of the times wisely.

Keywords: da'wah communication, majlis ta'lim, community, morals

Introduction

The phenomenon of moral degradation in education and society is increasingly worrying. In various educational areas in Indonesia, symptoms of a moral crisis are evident: bullying in schools, violence based on power relations, intolerance, hate speech on social media, and the normalization of academic cheating. Education monitoring data for 2024–2025 shows an increase in cases of bullying, verbal abuse, and intolerant behaviour in schools and social environments. The JPPI report recorded more than 500 cases of violence in schools throughout 2024, with a predominance of cases of bullying and harassment. This condition confirms that formal education has not been entirely successful in shaping noble character. As a result, the community needs alternative spaces that can serve as moral guides, one of which is through the role of Majelis Ta'lim as a centre for da'wah and non-formal education.

Public oversight reports and news coverage throughout 2024–2025 highlight the increasing trend of violence in educational environments, including by those who should be role models, as well as the widespread impact of digital culture on student behaviour—from the trivialization of verbal abuse to the spread of degrading content. At the same time, character-building programs often stop at slogans and administrative tasks, failing to address the process

of inner development through role modelling, habit formation, and consistent mentoring. This combination of factors creates a paradox: academic achievement is encouraged, but the moral ecosystem is weakening; schools want to be safe, but a culture of mutual care is not yet well-established; the curriculum mentions "character-based student profiles," but the practice remains normative and cognitive (Nur Hasanah & Kristiyah, 2023).

Majlis Ta'lim, as a community-based religious institution, has the power to convey moral messages through its unique da'wah communication strategy. These strategies include interactive dialogues, exemplary stories, and shared worship practices, rather than one-way lectures (Dany & Hasanah, 2023). This approach enables moral messages to be more readily accepted because they are conveyed in language that is suitable for the community's social context. When da'wah communication is conducted using affective and participatory approaches, the community not only understands moral values theoretically but is also encouraged to internalize them in their daily lives.

Changes in community morals do not occur instantly, but rather through continuous stages. Majlis Ta'lim plays a crucial role in building moral awareness, fostering positive attitudes, and forming new habits that ultimately become part of the communal culture. For example, the initial stage involves raising awareness through regular studies, followed by the development of good habits, such as maintaining proper manners in speech, discipline in worship, and social awareness. These stages serve as a process of social transformation that reorganizes the mindset and behaviour of society to be more in line with Islamic values.

The function of Majlis Ta'lim as a community guide can be measured by the extent to which there are fundamental changes in moral indicators. Its effectiveness is evident when the community begins to exhibit more polite behaviour, a reduction in social conflict, increased concern for others, and a culture of mutual admonishment with good manners (Yuliangsih & Hasanah, 2024). This function not only provides normative guidance but also fosters a living moral ecosystem, where moral values become integral to the daily lives of citizens. Thus, the Majlis Ta'lim is not merely a forum for study, but also a driving force for social change based on Islamic values.

The three aspects above are interrelated: the da'wah strategy serves as the entry point, the stages of social change constitute the process, and the effectiveness of the guidance function is the expected outcome. A comprehensive analysis of these three aspects will provide a complete picture of how the Majlis Ta'lim plays a role in improving the morals of society. This study not only assesses da'wah practices but also examines the social dynamics that are formed and the tangible impacts that are produced. Thus, this study aims to identify integrative patterns that can serve as models for strengthening community-based morals.

Normatively, Islam emphasizes that moral education is the core of da'wah and guidance for the ummah. QS. Al-Baqarah: 129 emphasises the Prophet's duty to "recite verses, purify souls, and teach wisdom." This principle suggests that moral formation must encompass cognitive, affective, and psychomotor aspects simultaneously. Majlis Ta'lim should serve as a moral compass, guiding society towards sustainable moral change. With the right communication strategies, structured stages of social change, and consistent guidance, Majlis Ta'lim can become a moral laboratory that revives Islamic values in everyday life.

Moral education normatively idealized by Islamic tradition, places tazkiyatun nafs (purification of the soul), exemplary behaviour, and the habit of righteous deeds at the core of character building. The Qur'anic principle of guidance, which entails "recite verses, purify, and

teach wisdom," leads to the integration of knowledge, habit formation, and exemplary behaviour. Classical thinkers, such as Al-Ghazali, emphasized the importance of mujahadah, muraqabah, and adab in shaping behaviour. At the same time, modern social change theory reminds us that value change is gradual and requires the support of community structures. Within this framework, the Majlis Ta'lim ideally functions as a "moral compass" and "laboratory of moral practice": messages are conveyed with empathy, examples are consistently demonstrated, good habits are organized within the rhythm of the community, and evaluations are conducted with adab. This is the standard that should be applied—holistic, participatory, and sustainable guidance—so that the strengthening of morals does not stop at discourse, but is truly felt in the daily lives of the community.

The author chose Majlis Ta'lim Al Anwar An Nur as the object of research because this majlis has a strong historical and social background in guiding the community. The majlis ta'lim was born out of the community's need for a space for religious learning that is not only oriented towards knowledge but also towards character building. Since its inception, Al Anwar An Nur has been designed as a forum for preaching that is close to the community, with a heartfelt but straightforward approach. Its existence has been able to respond to social unrest caused by the weakening of moral values, the increasing influence of foreign cultures, and the lack of spiritual guidance in the surrounding environment. This majlis ta'lim has endured to this day due to its consistent relevance to the community.

When the community faces modern challenges such as digitalisation, lifestyle changes, and character crises, Al Anwar An Nur remains present with adaptive da'wah strategies: packaging studies in communicative language, presenting role models from teachers, and building togetherness through social activities. Another factor contributing to its survival is the support of congregants who directly benefit from the moral guidance provided, making this majlis not only a forum for religious study but also a centre for moral guidance. Majlis Ta'lim Al Anwar An Nur demonstrates how a majlis ta'lim can serve as a moral compass for society. It not only survives in challenging social conditions but also actively improves the morals of the community through da'wah strategies, the habit of worship, and the formation of Islamic culture. This success makes Al Anwar An Nur a significant model to study, enabling it to contribute both theoretically and practically to the development of community-based moral education.

Methods

The method used in this research is descriptive qualitative research, which is conducted through a field research data collection process using the constructivist paradigm. The data sources of this research come from in-depth interviews by not including the identity of the sources as a form of privacy protection in research ethics, observation, and documentation (Miles, M., Huberman, 1994). In this research, supporting data will also be attached as documentation during data collection. In addition to taking data from the field, there are also literature studies such as arguments and theories obtained from books and books as supporting data for research. The object of focus in this research is Majlis Ta'lim Al Anwar An Nur, which is located in Podosugih Village, West Pekalongan Subdistrict, Pekalongan City. Furthermore, the selection of research subjects is determined using a non-random method: purposive sampling by selecting objects that have attachment and influence on da'wah activities at the majlis ta'lim, namely the caregiver of the relevant majlis ta'lim, da'i teachers, students, administrators, and the community around the majlis ta'lim. The selection of objects and

subjects aims to obtain specific information related to the steps and strategies of *Majlis Ta'lim Al Anwar An Nur* in improving community morals.

Results

The background of the formation of *Majlis Ta'lim Al Anwar An-Nur*

Starting around 2002, the Podosugih area, especially RW03, experienced a decline in morals due to the many cases of deviation. This happened because fewer da'i were preaching in the area. Previously, there were many clerics and ustadz who were still preaching, but due to the age factor, the clerics grew old, got sick a lot, and then died. No one could continue their da'wah in guiding the community, and from there, there was a decline in the religious level of the Podosugih village community. This happened for several years until around 2005. More than 50 people did bad things, such as many who got drunk, whether it was from outside influences or maybe from within. They also liked to play togel (a card with numbers and its own playing rules to guess the correct number); their base camp was in the northern part of the loyal Bhakti road, which has now become a foundation building and majlis ta'lim. Several places are used to get drunk and then play music until late at night, as stated by Ustadz Abdul Basir in a personal interview (Basir, 2024).

Jito Raharjo also conveyed the same thing as a local community leader; he added that the community was restless, and the naughty youth asked for money by force. The community also reported the problem to local community leaders, who agreed that it would be handed over to the authorities. Social deviance that occurs among the people of Podosugih village, precisely in RT 01 RW 03, is a problem that is never resolved. Young people and adults are involved in the behavior of this problem. Starting in the evening, the roadside of Setia Bhakti becomes their place of action, ranging from gambling, betting, drunkenness, extortion, and gaplean (a type of domino game by arranging cards with the same value at each end of the card). Because no community activities are implemented there, especially at night, the male community who do not have a busy life look for activities to fill their free time (Raharjo, 2025).

All these social deviations cause unrest for the surrounding community who pass through the area. The extortion carried out by this deviant community knows no victims, ranging from local people to neighboring villages, or anyone who crosses their boundaries will be stopped and looted of their property. It is this habit of getting drunk that makes them lose consciousness and do whatever they want. Naturally, people who lose consciousness due to consuming liquor-containing additives provide a flying effect that makes users lose consciousness and do everything outside of their control and awareness. As a result of the habit of staying up all night to do something useless, they are lazy and do not work in the morning. Men should work to support the family; even if unmarried boys are no longer in school, they should train to work so that they already have enough savings to settle down. In addition to the problems of deviance above, the high unemployment rate also contributes to the poverty rate in the area. The effects of playing gambling make the players dependent and give up all their possessions to the point that some sell their home furniture just to deposit bets every night.

The lack of role of empowerment and educational institutions is a significant factor in causing deviant behavior and the high unemployment rate in this area. There are already community leaders who are religious experts in the area. However, they do not dare to warn them because they assume that it will only lead to violence and rejection from the deviant community. Therefore, proper treatment is needed to repair this broken social order so people

can live their lives correctly and by applicable rules and norms. Starting from the approach, steps, and methods must be carefully thought out because this determines the results obtained to gain the trust of the community (Muhammad Saleh, 2019). Ustadz Abdul Basir began forming Majlis Ta'lim Al Anwar An Nur by inviting people who committed these deviations to leave their bad habits. He did not want this problem to be handed over to the authorities because the authorities would not immediately intervene when the problem was reported. Initially, he invited some of them to join the mujahadeen every Friday night, which is filled with tahlil. He offered a meal together after the mujahadah so that many people would be interested and attend the event. To his surprise, more than 40 people were enthusiastic about joining the mujahadah. Since then, those who were initially reluctant to leave their bottles of alcohol and togel have gradually begun to change their bad habits. The mujahadeen association grew in membership, and Majlis Ta'lim Al Anwar An Nur was formed (N, 2025). Not only people from Podosugih village became students at the majlis ta'lim, but also from other areas such as Medono, Pringlangu, Kuripan, Landungsari, and Tirto. They are taught how to read hija'iyah, also known as Arabic letters, until they can read the Qur'an and interpret the yellow scriptures. Also, on some occasions, there are additional daily materials such as fiqh and tawhid to equip the community to learn the science of sharia. Until now, they have been able to practice the teachings of Islam in their daily lives and have begun to see an increase in local community participation in congregational prayers and religious events such as Barzanji and Nariyah (K, 2025).

Majlis Ta'lim Al Anwar An Nur's efforts in improving the moral order of society through social transformation

Communication is something that cannot be separated from social life. Every group or group of people has a way of communicating, both by giving reactions and interacting. Age range and social status greatly affect the communication process in the community (West, Richard & Turner, 2017). In every activity, the community will communicate both verbally and non-verbally. Religious activities such as recitation and tadarus are examples of Islamic community activities. Although not all Islamic communities carry out these activities, at least some still preserve them and routinely practice them. In this sophisticated era, the existence of people who still care about the afterlife and choose to put aside the world for a moment is something to be grateful for because they are the hope of Muslims in the future and role models for the nation's successors. Al Qur'an and tadarus rely not only on group communication between the teacher as a communicator and the santri as communicators. However, there are also discussion activities (deliberations) between students and interpersonal communication when the teacher teaches each student individually. The following describes the types of communication carried out during recitation and tadarus activities.

In addition to establishing Majlis Ta'lim, he also opened a chicken and fried chicken business managed by several people from the middle to lower economic class. In addition to improving the order of society in the field of religiosity, he also helped the community's economic welfare by making several business partners. He used the proceeds of the Majlis cash to open a laundry and fried chicken business. He cooperated with his students who were successful in the laundry field to create a laundry branch. The business only ran for about 2 months and was disbanded because the recruited human resources did not meet the standards (M, 2025). All efforts will be paid off in time; nothing is impossible if Allah wants; the key is

patience, sincerity, istiqomah, and trying to fight because Allah will not change the fate of a people unless they want to change it with their hands as Allah says:

For him (man), there are (angels) with him in turn from before and behind him who guard him by the command of Allah. Verily, Allah does not change the condition of a people until they change what is in themselves. If Allah wills evil for a people, no one can resist it, and there is no protector for them but Him (Q.S. Ar-Ra'd [13]:11).

Majlis Ta'lim Al Anwar An Nur's steps in realizing social change in the community environment

According to Parsons, the concept of social change is understood as a process that occurs slowly and continuously. This society always tries to adjust to a balanced state (equilibrium). This process is evolutionary, meaning that change occurs through gradual adjustments rather than sudden revolutionary leaps. With this approach, societies can accumulate minor adjustments, eventually leading to greater stability (Weiss & Gomes Neto, 2021). The social system in society can be seen as a structure consisting of interconnected parts connected by reciprocal roles that the wider community has expected. Each position in the system has a function that supports the smooth interaction between elements and maintains the stability of the whole. Changes in one part cannot be separated from their influence on other parts, so the entire system undergoes a slow but consistent transformation. This growth process reflects the natural tendency of social systems to always seek balance in any changes that occur. The four functional imperatives in the AGIL scheme include Adaptation, Goal Attainment, Integration, and Latency (Bungin, 2021).

The first is adaptation which means emphasizes that a system must cope with situational needs arising from the external environment and adapt to these conditions. Adaptation can be realized actively by incorporating foreign elements into the working system, although this can sometimes lead to ethnic or socio-cultural problems. On the other hand, passive adaptation occurs when institutions adjust to existing social conditions and the natural environment without changing the essence of the system itself. Majlis Ta'lim Al Anwar An Nur's steps in improving community morals began with an approach to community groups that committed deviations by providing alternatives to fill their spare time with mujahadeen and gradually reducing the frequency of their deviant actions. After several years, the community began to return to practicing Islam. Majlis Ta'lim Al Anwar An Nur began to add its activities gradually, starting from learning to read the Qur'an and fiqh as basic knowledge to equip the community to carry out worship.

The second is goal Attainment which requires the system to define and achieve its primary goals by effectively managing available resources. This process of goal attainment is structured, where the results of adaptation are organized to meet predetermined goals. The goals pursued can be very diverse, according to the strategies and steps that have been planned. As described by E. Durkheim, goal achievement is often divided into small parts so that each activity can be more centralized and organized. The primary purpose of the establishment of Majlis Ta'lim Al Anwar An Nur is to contribute to realizing the proselytization of people's lives. Majlis ta'lim is a center of control and religious knowledge in the community. In some cases, it can also be a place to complain about problems that occur in the community. Through majlis ta'lim, people can gain religious knowledge rarely available in public schools. It also benefits those not allowed to study in a school environment. Generally, majlis ta'lim has book studies that are

equivalent to studies in Islamic boarding schools, and there are some majlis ta'lim that not only apply their studies but even apply the curriculum and learning system of Islamic boarding schools, such as Majlis Ta'lim Al Anwar An Nur.

The third is integration which requires the system to regulate the relationship between its component parts and maintain coordination between adaptation functions and goal achievement. Integration can occur through two models of competition: individual and inter-group. In Western societies, individual competition tends to dominate by emphasizing the importance of the role of each individual. In contrast, intergroup competition is more prominent in Eastern societies because it prioritizes common interests over personal ones. In this case, integration can also be explained through four approaches: normative integration (shared values and norms), communication integration (common language or perception), social integration (willingness to interact), and political integration (political participation reflecting social mobility). People who study at Majlis Ta'lim Al Anwar An-Nur are not only given knowledge about religious knowledge but also trained in their ability to communicate and teamwork to maintain good relations between fellow students and with teachers and other parties. Several programs and activities can be followed starting from annual activities such as maqam pilgrimage, monthly programs such as fiqh deliberations, weekly recitation programs every Thursday night, and study programs after maghrib (Al Qur'an and iqro', Fathul Qarib, Fathul Muin, Taqrib, Fathul Qarib, Tafsir Al Ibriz, Fasholatan, Safinatun najah, Madrasah Diniyah Afternoon, Alfiyah, Aqidatul Awam, Alala, Safinatun Najah, Sulamunnajah, Jurumiyah, Akhlaqul lil banin, Hidayatus Sibyan, Tasrif, Taqrib).

And the last one is latency or Pattern Maintenance requires the system to continuously maintain and renew the motivations and cultural patterns that underlie individual behavior. This function ensures that institutions can maintain core values and norms, thus creating long-term stability. Parsons designed the AGIL scheme to apply to all levels of social systems, from the individual to the institutional level. In this way, each part of behavioral organisms that function in adaptation, personality systems that manage goal achievement, social systems that handle integration, and cultural systems that maintain cultural patterns play a role in maintaining the overall balance. This movement of change was started by one of the students who came from the area (now a religious figure) after receiving permission from the caregiver to serve to improve the community order that had become so severe. The way and method of approach he took was unique and gradually improved the broken social order of the community by organizing positive and valuable activities. Initially, he came to a group gathering at their base camp and invited them to eat together while interspersed with small talk about religion. The activity was carried out for days and gradually made them realize that what they had been doing had strayed far from religion, and they stopped doing this deviation as mean of hadits below.

Abu Sa'īd Al-Khudri R.A. reported: I heard the Messenger of Allah ﷺ say: "If any of you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest faith." H.R. Muslim: 49

Then, he invited them to join a majlis ta'lim with practical activities ranging from reciting the Quran to musyawarah to fill their nights with goodness. He then gathered his friends to discuss these deviant teenagers. He also invited his elders and the village head for advice. According to them, it was already tough to awaken these teenagers, and they were almost desperate. He then intervened to solve the problem and asked for permission and prayers to be given smooth progress. He gathered those who liked to do bad things; there were about 40

children. He then held a small event, such as a mujahadeen, accompanied by a cultum. The event was held to encourage the young men, and he spent money on refreshments for the event. They all came eagerly to the small mujahadah event, where they only read tahlil and other readings. Then afterward, he gave a culture on light-hearted material, and then he offered to change for the better, and they agreed. Gradually, the number of members driving the change grew to almost 70. Then, Alhamdulillah, everything got better and better, then they joined the study in majlis ta'lim, and now they can recite the Qur'an; some have khatam the translation, not even khatam reciting Fathul Qorib because in majlis ta'lim this kind of study uses a sorogan system. Until now, there are approximately 200 students, from minor to elementary school children, junior high school children, teenagers, and the elderly. The Majlis is growing, initially only one local, but has grown to 3 locales, forming a Diniyah madrasah. Anyone who wants to join the Quran recitation does not care about age; the important thing is that there is a will and an effort, as the words *Man Jadda Wajada*, whoever is serious, God willing, will find what he aspires to. An older person came from Batang to recite the Qur'an from scratch, and he could recite the Qur'an and khatam. The community received the activities in the majlis and has been running until now.

Majlis Ta'lim Al-Anwar An-Nur used Da'wah communication to improve the moral order of society.

All communication interactions, in principle, are always aimed at producing or obtaining influence according to the will of the communicator. This can happen directly or indirectly, realized or not by all participants involved in communication. Influence is important as a source of motivation for communicators to convey their prepared messages. Influence acts as a target to determine the success or failure of a communication. The process of instilling influence or influencing others is a psychological aspect that communicators must carry out. In this context, one of the reliable communication methods based on psychological processes is known as persuasion. In other words, persuasion is a communication technique that is more effective in communication situations. In carrying out da'wah, this approach is also compelling and can be utilized by preachers (Hamidi, 2010).

Some individuals are the source of influence, while others are the recipients. The unilateral process of influence suggests imitation among communicants. Influence is a change in a person's behavior due to receiving information. In the context of communication, the reaction that arises from the communicant impacts the information or message the communicator conveys. This shows that communicators can influence communicants. The information in question can be in the form of facts, data, or certain phenomena that attract the attention of every concerned individual. In the practice of communication or da'wah, such information serves as a source of communication for the communicator or preacher. As discussed earlier, this source or information will stimulate the senses of the communicator or preacher and create an impression on them. This impression encourages communicators or preachers to turn it into a message that must be conveyed to their communicants or mad'u. When the communicator or mad'u receives the message, the influence will cause changes in attitude, character, opinion, or behavior within the communicator or mad'u. This shows that communicants or mad'u can be affected. This is the hope of communicators or preachers in their efforts to carry out communication or da'wah (Suhandang, 2014).

However, it is important to note that the communicant or mad'u is a human being, a creature of God who is endowed with reason. Therefore, a wise approach to communication should always be receiver-oriented and not adopt a mechanistic approach to message delivery. On the teaching side, the Quran has challenges and uniqueness regarding communication and information delivery. The Al Qur'an also has problems that can be classified based on the age range of the students because each age stage has a different mindset and personality according to their development. The following are problems based on observation that are often encountered in tadarus and Quran activities based on the age range of students and their solutions:

The first is children and toddlers; Communicants in this age range tend to think quickly and responsively, have high memory, and are the best age to start reciting the Quran. However, childish traits such as the inability to focus on something and the high intensity of play are natural for children. The things children learn when reciting the Al Qur'an are still learning to read the hijaiyah letters, read the Qur'an, and have not yet begun to study the book of religious studies. The one-on-one intensive learning method is very suitable for teaching children because it can train children's level of focus, and attention can be conveyed evenly without anyone feeling sidelined.

The second is teenage and adults; In this age stage, humans begin to experience thinking development and learn to build opinions. Generally, people at this age can already study religious books, are fluent in reading the Qur'an, and even deliberate and express opinions. However, at this time, starting to learn the Al Qur'an will feel very difficult because the schedule of activities increases. Teenagers' lack of interest in studying the Quran in this modern era causes a reduction in the generation of teachers for the future. There is not much that can be done to make the younger generation interested in the Al Qur'an other than having awareness in each of them. The most effective method to generate enthusiasm for the Quran in teenagers is through deliberation and practice teaching in front of the class.

The third is older people and the elderly; This age is not the right time to start reciting the Al Qur'an because of the many family responsibilities and reduced memory. So, use youth to recite the Quran and learn before old age approaches. As we age, the body's abilities will slowly return to what they were when we were babies. So, the most appropriate method for teaching parents and the elderly is the same as teaching children, but with a higher level of patience due to their diminishing ability to receive information.

If we observe the communication process regarding the perpetrators, some parties communicate in the form of individuals and groups or masses. Communication will also take place, such as personal communication and mass communication. Personal communication is divided into forms of intra-personal communication (intrapersonal communication), interpersonal communication, and group communication. Group communication can be in the form of small-group communication or large-group communication.

The first is intra-personal communication; Tadarus Al Qur'an and self-study activities such as mutholaah (self-study about material that has not yet been taught) and muraja'ah (studying and recalling material that has already been taught) can be referred to as intrapersonal communication because these activities require concentration in order to focus on oneself. Tadarus Al Qur'an in addition to communicating with oneself is also a means of communication with Allah SWT.

The second is inter-personal communication; The teacher assesses each student's ability by listening to their recitation one by one, both in reciting the Qur'an and religious books. Every time there is an error in the reading, the teacher will remind and give the correct example to correct the reading and the reason the reading is considered wrong.

And the last one is group communication; Each group in a major will be divided based on the book studied in the group. Each major has its own method of organizing its groups; some use a one-teacher system with a division of teaching time for each group, and some have one teacher for each group to hold classes simultaneously. The teacher teaches the material to the group that has been determined in a unidirectional manner and measures the students' level of understanding by questioning them one by one or inviting them to ask questions. Deliberation is also group communication because each santri can express their opinions and discuss with other santri. The deliberation group can also be divided into pro and contra groups to become inter-group communication.

Conclusion

Majlis ta'lim is important as a center of control and religious knowledge in the community. The primary purpose of the establishment of majlis ta'lim is to contribute to spreading da'wah to all corners so that Islamic law can continue to be practiced. Through majlis ta'lim, people are equipped with religious knowledge so that they are not easily affected by adverse impacts and survive the onslaught of the times. As a da'i, what needs to be done before preaching is to find out the characteristics of mad'u to adjust the da'wah communication methods and strategies that will be used. Not only that, but da'I is also a problem solver in society who needs sensitivity and critical thinking about problems that occur in society. Because of the many tasks by majlis ta'lim, teaching resources (da'i) with sufficient knowledge and experience are needed to guide the community in carrying out Islamic law. Achieving the primary goal of majlis ta'lim in realizing a community environment that applies Islamic teachings and stays away from its prohibitions certainly cannot be achieved by one party alone but is influenced by many parties and several other factors. A preacher who will preach among the community needs to meet the criteria and have sufficient knowledge to invite and guide the community optimally and wisely in addressing problems in the community.

In general, the purpose of establishing majlis ta'lim in the community is to establish a da'wah institution that can guide the community in carrying out Islamic law and improving community morals. Apart from these main objectives, there are other objectives for the existence of majlis ta'lim, namely as a step towards realizing the spread of da'wah in community life. Majlis ta'lim also functions as a center of control and religious knowledge in the community. In some cases, it can also be a place to complain about problems that occur in the community. The results showed that the da'wah communication used by Majlis Ta'lim Al Anwar An-Nur succeeded in realizing transformation in the community environment in the context of religiosity and community morals. The transformation succeeded in bringing the community back to applying the teachings of Islam in everyday life and even lasted and is still maintained to this day. Through various activities in Majlis Ta'lim Al Anwar An Nur, the community is equipped with religious knowledge by participating in book studies and reading and writing the Qur'an. This proves that even in a modern era like this, where da'wah content can be easily accessed, it still requires the role of majlis ta'lim to neutralize and equip the community directly to be wise in responding to the good and bad things of the times.

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