Universal Islamic Education in the Regulation of Da’wah Orientation of Majelis Taklim in Indonesia

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ABSTRACT

The presence of the Minister of Religious Affairs Regulation in regulating the da’wah activities of the Majelis Taklim in Indonesia has reaped resistance. There are some negative opinions by Muslims who consider the Minister of Religious Affairs Regulation contains intervention, discrimination, and even bad stigma against the da’wah activities of the Majelis Taklim in the community. This qualitative study with a normative-philosophical approach aims to identify the content of universal Islamic Education values in the da’wah orientation of the Taklim Council in Indonesia in the Regulation of the Minister of Religious Affairs no. 29 of 2019 concerning the Majelis Taklim. Study data were collected through documentation techniques. Meanwhile, data analysis through reduction, presentation, and verification. This study concludes that there is a content of universal Islamic education values in regulations on the orientation of the Majelis Taklim in Indonesia, including the value of tafahum on the development of personality characters that respect human values, and religion. Furthermore, the value of tasamuh in the development of personality characters that respect social
pluralism. Next, takaful value in the development of personality characters that maintain the integration of state life. This study affirm that the values of universal Islamic education can be disseminated in the Indonesian government's policy regarding the orientation of educational institutions and Islamic da’wah in a plural social life.

Keywords: Universal Islamic Education, Regulation of the Minister of Religious Affairs, Majelis Taklim, Indonesia.

INTRODUCTION

It is unfortunate that the emergence of the Minister of Religious Affairs Regulation no.29 of 2019 concerning the Majelis Taklim has reaped pros and cons in the Indonesian Muslim community itself. This is due to some opinions that judge it as an intervention and also a form of government restriction on the freedom of religious da’wah activities of Muslims in the community. There are even opinions that assess the emergence of the regulation based on the Government's prejudice against the da’wah activities of the Majelis Taklim which is related to the relationship between the emergences of radicalism in the name of Islam (Umar Al Faruq, 2020, p. 45). In fact, if understood in depth, in the Regulation, there is an Article that contains the positive orientation of the Government towards the da’wah activities of the Majelis Taklim in Indonesia in order to run harmoniously in the plurality of the Indonesian people. Article 4 states that the orientation of the Majelis Taklim in Indonesia, among others, is to increase reading and understanding of the Qur'an, form a deeply religious, knowledgeable, pluralist, humanist, nationalist person, and maintain national integration (Kementrian Agama R.I., 2019).

If examined deeply, the regulations related to the orientation of the activities of the Taklim Council above can be said to be synergistic with the values of universal Islamic teachings, as well as the values of tafahum (mutual understanding), tasamuh (tolerance), and takaful (mutual guarantee). The existence of universal Islamic values in the realm of its application can also be a paradigmatic basis for universal Islamic education in the da’wah activities of the Majelis Taklim in the midst of the diverse life
of Indonesian society. From here, the initial argument of this study is that there is a content of universal Islamic education values in the Regulation of the Minister of Religious Affairs related to the orientation of da’wah activities of the Majelis Taklim in Indonesia. In line with that, the values of universal Islamic teaching is related to Islamic society development concept which has 5 core principles they are justice, equality, participation, honours and appreciation, and lastly mutual aid (ta’awun) (Susilo, 2016). With this principles the Muslim society would be developed easily. Indeed, to inform and instill this principles is through da’wah and taklim.

Referring to the above background, this study aims to identify the content of universal Islamic education values in the orientation of the Majelis Taklim on the Regulation of the Minister of Religious Affairs number 29 of 2019. There are several previous studies that correlate with the subject of this study, including Zaini's study concluding that the presence of the regulation on the Majelis Taklim as the legal legitimacy and government advocacy for the Majelis Taklim in the community (Dahlan, 2019, p. 274). Furthermore, Umar al-Faruq in his study stated the regulation on the Taklim Council as part of the Government's preventive measures against the emergence of religious radicalism (Umar Al Faruq, 2020, p. 58). This opinion also parallels Islamy which in its study also found religious moderation in the regulation on the orientation of the Majelis Taklim in Indonesia (Islamy, 2023a, p. 104). In a subsequent study, Islamy also found the content of Pancasila philosophical values in the regulation on the orientation of the Taklim Council (Islamy, 2023b, p. 240). Furthermore, studies by Yazid, Islamy, and Zulihi stated that there is a mutant value of Sufistic social education in regulations related to the coordination of the Majelis Taklim in Indonesia (Yazid et al., 2023).

The focus that is a distinctive aspect and novelty in this study from the various previous studies above, namely this study will identify the content of universal Islamic education values in the coordination of da’wah activities of the Majelis Taklim in Article 4, Regulation of the Minister of Religious Affairs number 29 of 2019. The existence of this study is important, because it is expected to show the dimension of universalism of Islamic teachings with Indonesian Government regulations related to
the orientation of organizing the Majelis Taklim in a pluralistic society. This finding will be even more urgent amid the fact that the emergence of the regulation on the Majelis Taklim once reaped pros and cons among Indonesian Muslims themselves.

RESEARCH METHOD

The focus of this qualitative study is to identify the content of universal Islamic education values in the orientation of da’wah activities of the Majelis Taklim in Indonesia. The text document of the Regulation of the Minister of Religious Affairs no. 29 of 2019 concerning the Majelis Taklim is the primary data of this study, and various scientific literature that has relevance to this study becomes secondary data. A normative-philosophical approach was used in this study (Kaiser, 2019). Various values of universal Islamic teachings, such as the values of tafahum, tasamuh, and takaful become the basis for perspective in exploring the content of universal Islamic education values in the regulation on the orientation of da’wah of the Majelis Taklim which is the object of discussion of this study. Both primary and secondary data are obtained through documentation techniques. Next, the data analysis stage includes reduction, presentation, and verification (Denzin & Lincoln, 2009).

RESULTS & DISCUSSION

Universal Islamic Paradigm

It is undeniable that the reality of the social welfare of Indonesian society if not managed properly, it can have bad implications for the harms of the social life of the Indonesian people themselves. But on the contrary, if it can be accommodated and managed properly, it should have positive implications in realizing social life harmony and in the reality of social pluralism. This then encourages the importance of awareness and shared responsibility to maintain the integration and harmony of social of the Indonesian people in the midst of existing social pluralism (Solihin & Asiyah, 2021, pp. 49–50). In relation to the importance of maintaining the spirit of integration in the social life of a plural Indonesian society, Islamic teachings that are followed by most of the population in Indonesia also contain applicable and
synergistic teachings in building a harmonious life amid a plurality of cultures, nations, tribes, customs, and applicable norms. This is because in Islam there are universal teachings that contain various principles to be applied for the realization of universal benefits (Dewi, 2013, p. 50). In this sub-chapter, we will describe some universal Islamic values that can be applied to the plurality of social, but normatively, the various values of universal Islamic teachings are certainly very many, but in this sub-chapter, we will describe some universal Islamic teaching values that are considered to have a close relationship with the various orientations of da’wah of the Majelis Taklim in Indonesia in the Regulation of the Minister of Religious Affairs studied in this study. Further explanation, as follows.

First, *tasamuh*. The value of Islamic teachings in the form of *tasamuh* will emphasize Muslims to have an understanding and attitude open, respect, respect, and accept the fact of plurality of social, both in the plurality of thought, religion (belief), ethnicity, language, nation, race, skin color, tradition, and so on. In the perspective of *tasamuh* teachings, the plurality of human social life is important to be positioned as a natural law (*sunnatullah*) that has been established by God. The normative theological foundation of Islam related to the teachings of *tasamuh* is, among others, in the Qur'an Surat al-Hujurat verse 13 (Jamarudin, 2016, pp. 173–174).

Second, *tafahum*. The value of Islamic teachings in the form of *tafahum* in the realm of practice will be able to lead Muslims to have understanding and mutual understanding, and understanding in the interaction of social life. Through the manifestation of the teachings of *tafahum*, each individual Muslim can easily understand the strengths and weaknesses of each and accept them as a fact of his social life. Therefore, the manifestation of Islamic teachings in the form of *tafahum* will be able to grow the awareness of Muslims to be able to be wise towards other individuals (groups) in the midst of their respective differences and weaknesses. The principle of *tafahum* can be found in the normative theological basis of Islam, among others, in the Qur'an, Surat ar-Rum, verse 22 (Hassannusi, 2022, pp. 224–225).

Third, *takaful*. The value of Islamic teachings in the form of *takaful* will be able to lead Muslims to have mutual understanding and mutual assurance and protection in
the bond of brotherhood despite differences. The manifestation of Islamic teachings in the form of *tafahum* in the realm of practice will also be able to realize the awareness of Muslims to be able to maintain, care for and maintain the benefits of common life, so that when faced with common problems, a joint solution will be taken for the sake of maintaining harmony. The value of *takaful* teachings can also be found in the normative theological foundation of Islam, among others in the Qur'an Surat an-Nahl verse 90 (Hassannusi, 2022, pp. 224–225). Referring to the explanation above, that various universal Islamic teachings become urgent and synergistic with various concrete steps in realizing a harmonious life for Muslims in plural social interactions, both in social and state life, so that the spirit of Islamic teachings that spread benefits in universal life can be realized. In this study, the existence of universal Islamic values above will be a perspective basis to answer the subject of this study.

*The value of Universal Islamic Education in the Orientation of the Majelis Taklim in Article 4, Regulation of the Minister of Religious Affairs Number. 29 of 2019.*

It is important to note that the existence of the Majelis Taklim in Indonesia is one type of non-formal Islamic educational institution. Its existence has played an important role in the dissemination of Islamic values for the lives of Muslims in society (Hasyim, 2021, p. 381). Therefore, it is natural, if the main orientation in the activities of the *Taklim* assembly is to be a place of ta’lim (formation of Islamic knowledge) and ta’dib (formation of good behavior) (Mas’ud, 2021, pp. 54–56). From here, the Indonesian government should support the Majelis Taklim through a set of policies it has, as well as the Regulation of the Minister of Religious Affairs No. 29 of 2019 concerning the Majelis Taklim. However, the presence of the regulation has received a counter-productive response by some Muslims in Indonesia. Some say his presence was triggered by the Government's negative assumption of the emergence of Islamic radicalism and extremism caused by the activities of the Majelis Taklim in Indonesia. Not stopping here, there are also those who view the regulation as a
discriminatory policy through various restrictions by the Government on the religious activities of Muslims in the community (Umar Al Faruq, 2020, pp. 44–45).

In fact, as mentioned in the introduction of this study, the presence of the Minister of Religious Affairs Regulation on the Majelis Taklim has a positive orientation from the Government regarding the holding of Majelis Taklim da’wah activities for Muslims in the midst of the diverse social life of Indonesian society. In the main discussion chapter of this study, the author will describe an analysis related to the content of universal Islamic education values in various orientations of the Majelis Taklim on the Regulation of the Minister of Religious Affairs no. 29 of 2019. The description of the explanation is as follows.

**The Value of Tafahum in the Development of a Personality That Respects Humanity and Religion**

The democratic political system applied in Indonesia makes religious people, including Muslims, faced with various challenges in terms of religious and state social life, especially in terms of how to interpret religious teachings that can be contextualized and accommodating to human rights values, democratization, and so on (Zainuddin, 2015, p. 151). But the effort to make this happen is not easy. This statement is because the conditions of social life in Indonesia are sometimes still found social polemics, both those that hurt human and religious values, such as intolerance, discrimination, and even radicacalization in the name of religion (Marbun, 2023, pp. 20–21). Regarding the importance of building a personality that upholds human and religious values, one of the orientations of the da’wah activities of the Majelis Taklim in the Regulation of the Minister of Religious Affairs no. 29 of 2019 in Article 4, namely to build the personality of Muslims who are humanist and religious (Kementrian Agama R.I., 2019). This orientation is synergistic with universal Islamic educational values, namely the value of tafahum. The above conclusion is not excessive, because the application of tafahum teachings can be the basis of Islamic education values that shape the understanding and social attitudes of Muslims to be able to understand each other the facts of human and religious social
life along with the advantages and weaknesses of each, so that they can understand and respond to them wisely. Therefore, the existence of a dimension of *tafahum* values in the *da’wah* orientation of the Majelis Taklim in Indonesia will be able to deliver *da’wah* activities. The Majelis Taklim can become a non-formal Islamic educational institution that contributes to building the personality of Muslims who understand human and religious values and the problems that follow, so that they can be wise in responding to the problems of plural social life in Indonesia. Whether it is related to the interaction of social, human, and social religious life. Moreover, there is a positive relationship between religiosity, mental health, and quality of life for religious people (Abdul Khaiyom et al., 2022, p. 146).

The existence of an integrative orientation (humanitarian and religious) in the realm of praxis, can make the *da’wah* activities of the Majelis Taklim to contribute and actively involved in assisting the government to build a humanist and religious civilization of Indonesian Muslims. Because, the manifestation of religious teachings in the construction of social life cannot be separated from its function in maintaining the benefit of human life. In other words, human values and religion are inseparable. The existence of the *tafahum* value dimension in the orientation of humanist and religious Muslim personality development also shows that the Regulation of the Minister of Religious Affairs expects that the *da’wah* activities of the Taklim Council can build awareness of Muslims to be able to understand good religious teachings, so that later it can also have good implications for the formation of humanitarian and religious social ethics in the plurality of social of Indonesian society.

**The Value of Tasamuh in Personality Development That Respects Social Pluralism**

The reality of the plural social life of Indonesian society should be treated productively as an empirical reality that can have positive implications for shared social life. To realize this awareness is not easy, but it takes a spirit of solidarity towards the plurality of social life in all its aspects (Masduki, 2016, p. 16). However, the condition of Indonesian people sometimes still faces various forms of challenges to maintain benefits in the fact of diversity of life that exists. One example of challenges that still arises and becomes a social polemic of humanity and religion,
namely the problem of intolerance and discrimination in the name of religion against other religious communities. However, the condition of Indonesian people sometimes still faces various forms of challenges to maintain benefits in the fact of diversity of life that exists. One example of challenges that still arises and becomes a social polemic of humanity and religion, namely the problem of intolerance and discrimination in the name of religion against other religious communities (Marbun, 2023, pp. 20–21).

The importance of awareness to build a social life that is tolerant of the fact of the plurality of social life of the Indonesian people is also part of the orientation of the activities of the Majelis Taklim in the Regulation of the Minister of Religious Affairs no. 29 of 2019 in Article 4, namely building a pluralist Muslim personality (Kementrian Agama R.I., 2019). This orientation is synergistic with universal Islamic educational values, namely the value of *tasammuh*. The above conclusion is not excessive, because the application of *tasammuh* teachings can be the basis of Islamic education values that shape the understanding and social attitudes of Muslims to be able to respect the fact of diversity of social life. Therefore, the dimension of *tasammuh* value in the da’wah orientation of the Majelis Taklim in Indonesia will be able to usher in da’wah activities The Majelis Taklim can also become a non-formal Islamic educational institution that contributes to building the personality of Muslims who are open, tolerant, and moderate to the fact of diversity in the life of social interactions, both with internal Muslims or towards people of other religions. In this context, it is important to understand and respect the socio-cultural experiences, references, education, and other external backgrounds of individuals that shape aspects of their beliefs and diversity (Muchtar Ghazali & Hasanah, 2020, p. 699).

Awareness to promote pluralism by religious people in Indonesia is increasingly needed, especially in post-reform life, religious people in Indonesia increasingly have free space to express their respective teachings openly in public spaces (Farkhani et al., 2022, p. 422). Thus, the da’wah activities of the Majelis Taklim in the realm of its praxis, can be expected to become a non-formal Islamic da’wah and
education institution that contributes to building a pluralist civilization of Indonesian Muslims. Dissemination of the value of *tasamuh* orientation of the activities of the Majelis Taklim is increasingly needed in the midst of the condition of many phenomena in some cultures of religious organizations in Islamic educational institutions that have exclusive tendencies. Therefore, the existence of the Majelis Taklim is expected to be a forum for da’wah as well as education of good social ethical values in the midst of social diversity (Erliyana & Huda, 2019, p. 70). The existence of the *tasamuh* value dimension in the orientation of developing the pluralist personality of Muslims also shows that the Minister of Religious Affairs Regulation hopes that the da’wah activities of the Majelis Taklim can build the awareness of Muslims to be able to have social ethics that respect the social facts of plural Indonesian society.

**Takaful Value in Personality Formation that Maintains the Integration of State Life**

The manifestation of the spirit of nationalism in maintaining and maintaining the integration of state life in Indonesia requires awareness and serious efforts from all elements of society. This is because in today's digital-based social media era, the flow of various ideologies with religious and political nuances is increasingly easy to find. In fact, it is important to make serious efforts in maintaining the frame of national unity from the influence of various ideologies that can trigger the disintegration of the nation, both ideologies from within and outside the country. These efforts in the realm of praxis, should be carried out by the Government and all elements of Indonesian society (Nurdin, 2018, pp. 106–107). In this context, educational institutions, both formal and non-formal, are also expected to contribute greatly in building awareness of the Indonesian people in terms of maintaining the integration of state life.

Related to the importance of maintaining the integration of state life by all elements of society in Indonesia is also part of great concern in the da’wah orientation of the Majelis Taklim regulated by the Minister of Religious Affairs Regulation no. 29 of 2019. In the regulation, namely in Article 4, it is explained that
the orientation of the activities of the Taklim Council is also to build the personality of Muslims who maintain the integration of national and state life (Kementrian Agama R.I., 2019). This orientation is synergistic with universal Islamic educational values, namely takaful value.

The above conclusion is not excessive, because the application of takaful teachings can be the basis of Islamic education values that shape the understanding and social attitudes of Muslims to be able to maintain and ensure the integration of social life in society and state. The importance of disseminating universal Islamic educational values that emphasize the spirit of social integration and statehood is also parallel to the message of the third precept of Pancasila as the ideology of the Indonesian state. The third precept which reads Indonesian Unity emphasizes the unity and unity of the State of Indonesia so that it remains intact and maintained (Maryati et al., 2023, p. 255). In this context, moderate Islamic religious values are also very important to increase the moral and intellectual capacity of Muslims in fostering nationalism (Jamilah, 2021, p. 79). Therefore, the existence of a takaful value dimension in the da’wah orientation of the Majelis Taklim in Indonesia will be able to usher in the da’wah activities of the Majelis Taklim can also become a non-formal Islamic educational institution that contributes to building the personality of Muslims who respect state ideology and maintain integration in the plurality of social life in Indonesia.

The existence of the takaful value dimension can make the implementation of the Majelis Taklim in Indonesia can synergize in maintaining state constitutional norms and harmony amid social diversity of society. The importance of disseminating takaful values in the activities of the Majelis Taklim is also in line with the enthusiasm of Muslim intellectuals today who are beginning to grow in enthusiasm in studying and reinterpreting aspects of resources, traditions, and practices of Islamic teachings on peacebuilding values in social life (Santoso & Khisbiyah, 2021, pp. 194–195). Moreover, the existence of Majelis Taklim da’wah in the social life of the Indonesian people is actually also part of the development agent. Although in general, the implementation is still traditional recitation. However, with
the increasingly sophisticated and publicative technological media, the da’wah activities of the Taklim Council can be easily accessed by the wider community (Khadijah, 2018, p. 57). In this context, the da’wah activities of the Majelis Taklim can be synergized with government programs in disseminating the values of integration in the social life of the community and state. Therefore, the content of takaful value shows that the regulation of da’wah activities of the Majelis Taklim can also become a non-formal Islamic educational institution in the formation of the personality of Muslims who maintain the constitution and the integration of the social life of the plural Indonesian society.

CONCLUSION

Based on the description of the focus of this study, it can be found the dimension of universal Islamic education values in Article 4, Regulation of the Minister of Religious Affairs Number. 29 of 2019 related to the da’wah orientation of the Majelis Taklim in Indonesia. First, the value of tafahum in the orientation of building personality characters that respect human values, and religion. The value dimension of tafahum can be seen from the regulation that emphasizes that the Majelis Taklim can build the personality of Muslims who understand wisely the human and religious values and the problems that follow. Second, the value of tasamuh in the orientation of personality character building that respects social pluralism. The value dimension of tasamuh can be seen from the regulation that emphasizes that the Taklim Council can build the personality of Muslims who are open, tolerant, and moderate to the diversity of social life. Third, takaful value in the orientation of personality character development that maintains and guarantees the integration of social and state life. The takaful value dimension can be seen from the regulations that emphasize that the Taklim Council can build the personality of Muslims who maintain the constitution and the integration of the social life of the Indonesian people.

The findings of this study have implications for the assertion, that that the values of universal Islamic education can be disseminated in government policies
related to the orientation of educational institutions and Islamic da’wah in a pluralistic social life. This study have not examined the various obstacles related to the effectiveness of the implementation of the Ministerial Decree related to the da’wah orientation of the Majelis Taklim in Indonesia.

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