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From Faith to Empowerment: the Role of Majelis Taklim in Transforming Women's Lives

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ABSTRACT: This study aims to find out how the learning process takes place at the *Majelis Taklim As-Sholihah* and its role in women's empowerment in Kedungrejo Village, Kedungadem District, Bojonegoro Regency. This research uses a qualitative method with a type of field research and a case study approach. Data was collected through observations, interviews with 11 informants, and documentation, then analyzed using the Miles Huberman model and tested for validity by triangulation. The results of the study show that the learning process in *Majelis Taklim As-Sholihah* takes place through various religious activities such as routine recitation, reciting the book, lectures, prayer readings, yasin and tahlil, and question and answer sessions. These activities help pilgrims in understanding Islamic teachings better and can be applied in daily life. *Majelis Taklim As-Sholihah* also plays a role in women's empowerment, which can be seen from the increase in religious understanding, self-confidence, role in the family, and women's activeness in social activities in society. Thus, *Majelis Taklim As-Sholihah* functions as a means of religious learning as well as a forum for women's empowerment in the social life of the community.

Keywords: *Majelis Ta'lim*, Islamic religious studies, women's empowerment, Islamic education.

ABSTRAK: Penelitian ini bertujuan untuk mengetahui bagaimana proses pembelajaran berlangsung di Majelis Taklim As-Sholihah dan perannya dalam pemberdayaan perempuan di Desa Kedungrejo, Kecamatan Kedungadem, Kabupaten Bojonegoro. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian lapangan dan pendekatan studi kasus. Data dikumpulkan melalui observasi, wawancara dengan 11 informan, dan dokumentasi, kemudian dianalisis menggunakan model Miles Huberman dan diuji validitasnya dengan triangulasi. Hasil penelitian menunjukkan bahwa proses pembelajaran



di Majelis Taklim As-Sholihah berlangsung melalui berbagai kegiatan keagamaan seperti tilawah rutin, pembacaan buku, ceramah, bacaan doa, yasin dan tahlil, serta sesi tanya jawab. Kegiatan ini membantu jemaah dalam memahami ajaran Islam dengan lebih baik dan dapat diterapkan dalam kehidupan sehari-hari. Majelis Taklim As-Sholihah juga berperan dalam pemberdayaan perempuan, yang dapat dilihat dari meningkatnya pemahaman beragama, kepercayaan diri, peran dalam keluarga, dan keaktifan perempuan dalam kegiatan sosial di masyarakat. Dengan demikian, Majelis Taklim As-Sholihah berfungsi sebagai sarana pembelajaran beragama sekaligus wadah pemberdayaan perempuan dalam kehidupan sosial masyarakat.

Kata Kunci: *Majelis Ta'lim, Studi agama Islam, Pemberdayaan Perempuan, Pendidikan Islam.*

INTRODUCTION

Religious education is a way of learning that is designed to instill Islamic religious, moral, and ethical principles in students as a guideline for life.¹ Islamic education is the main basis in the formation of the character, moral values, and socio-cultural life of the Muslim community, whose existence continues to face challenges and adjustments along with the times.² In social life, religious education is one of the guidelines in living daily life, with several functions of religious education in the community, including: (1) educational function, (2) savior function, (3) peace function, (4) social control function, (5) function of fostering a sense of solidarity, (6) function of renewal, (7) creative function, (8) and sublimative function.³

The learning of Islamic religious education can not only be found in formal education, but through non-formal education, religious education can develop and encompass all levels of society. One form of non-formal Islamic education that exists in the midst of society is the *Majelis Taklim As-Sholihah*. The *Majelis Taklim As-Sholihah* is a learning space from the community for people who uphold Islamic values throughout their lives, which is not only a place to gain religious knowledge, but also as a forum for candradimuka to form human beings with morals and faith, in order to create a peaceful family and a prosperous nation.⁴

The *Majelis Taklim As-Sholihah* has a fairly important role for women, by transforming it as a holistic center for women's empowerment.⁵ The *Majelis Taklim*

¹ Siti Khopipatu Salisah, Astuti Darmiyanti, and Yadi Fahmi Arifudin, "The Role of Islamic Religious Education in Shaping the Character of Students in the Digital Era of Literature Review," *Al-Fikr: Journal of Islamic Education* 10, no. 1 (2024): 36-42.

² Muhammad Arif Syihabuddin Siti Nurrahmatin Ni'mah, "Islamic Education and the Socio-Cultural Formation of the Ummah: An Analysis of the Thoughts of KH. Hasyim Ash'ari and its relevance in the contemporary era" 1 (2026).

³ Syamsul Bahri and Iqbal Amar Muzaki, "The Role of Islamic Religious Education in the Family and Society," *Al Yasini: Journal of Islam, Social, Law and Education* 6, no. 2 (2021): 149.

⁴ Badrus Zaman, "The Role of the Taklim Council in Improving People's Religious Understanding," *Research Journal* 14, no. 2 (2020).

⁵ Noor Ainah, "Women in Contemporary Banjar Islamic Discourse: Repositioning and the New Role of Women through the Taklim Council" 11, no. 1 (2023); Eka Putra Andi, "The Role of the Taklim



As-Sholihah has laid an important foundation for women's empowerment in Kedungrejo Village, Kedungadem Bojonegoro, although it is simple, this *Majelis Taklim As-Sholihah* has succeeded in strengthening organizational awareness among local women. Through the activities in it, women not only gain religious understanding, but also have the opportunity to develop their potential, expand their horizons, and play an active role in family and community life.

Several previous studies have discussed the role of the *Majelis Taklim As-Sholihah* in increasing religious understanding and supporting women's empowerment in society, such as research conducted by: Abdul Aziz (2020) "*The Role of Government & Community Participation in Empowerment Through the Preservation of Seblang Dance Traditions in Olehsari Village, Glagah District, Banyuwangi Regency*"⁶, Leni Fernida Usman (2019) "*Majelis Taklim as a Means of Internalizing Da'wah in the Kedaton Raman 1 Community*"⁷, Sonia Fajarita (2024) "*The Implementation of the Da'wah Management Function for the Progress of the Majelis Taklim As-Sholihah of Kedungrejo Village, Kedungadem, Bojonegoro*"⁸. These studies show that the *Majelis Taklim As-Sholihah* can be a means of non-formal Islamic education that has a positive influence on the social and religious life of the community. However, the discussion in previous research has highlighted more on the *Majelis Taklim As-Sholihah* as a forum for religious activities or empowerment programs in general. Studies that highlight how the learning process takes place in the *Majelis Taklim As-Sholihah* and how the process is related to women's empowerment in community life are still not widely found.

Although previous studies have demonstrated that *Majelis Taklim* serves as an important medium for Islamic learning and community empowerment, most of them have focused either on its role as a religious institution, a *da'wah* medium, or a general empowerment platform. Existing studies have paid limited attention to the specific learning processes occurring within *Majelis Taklim* and how these educational processes contribute to women's empowerment in everyday social life. Furthermore, empirical investigations that explore the relationship between religious learning activities, knowledge acquisition, self-confidence development, and women's participation in family and community affairs remain relatively scarce, particularly within rural Indonesian contexts. Consequently, there is still insufficient understanding of how non-formal Islamic educational practices function as mechanisms for empowering women beyond the transmission of

Council in Women's Empowerment in the City of Bandar Lampung" (Uin Raden Intan Lampung, 2022).

⁶ A Azis, "The Role of Government & Community Participation in Empowerment through the Preservation of Seblang Dance Traditions in Olehsari Village, Glagah District, Regency ...," *S1 Thesis. Faculty of Da'wah, Institute of Islamic Religion ...*, 2020, http://digilib.uinkhas.ac.id/1729/1/AbdulAzis_D20152003.pdf.

⁷ Usman and Leni Fernida, "Majelis Taklim as a Means of Internalizing Da'wah in the Community of Kedaton Raman 1," *Islamic Communication and Broadcasting* 1, no. 1 (2019): 1-16, <https://repository.metrouniv.ac.id/eprint/1174/>.

⁸ Sonia Fajarita, "The Implementation of the Da'wah Management Function for the Progress of the As Sholihah Taklim Council of Kedungrejo Village, Kedungadem Bojonegoro" (2024).



religious knowledge.

To address this gap, the present study examines the learning practices implemented in Majelis Taklim As-Sholihah and their contribution to women's empowerment in Kedungrejo Village, Kedungadem District, Bojonegoro Regency. Specifically, this study seeks to answer the following research questions: 1) How is the learning process conducted in Majelis Taklim As-Sholihah? ; 2) In what ways does the learning process contribute to women's empowerment in the family and community? ; 3) What forms of empowerment are experienced by women participating in Majelis Taklim As-Sholihah activities?

This research focuses on the learning process that takes place at the *Majelis Taklim As-Sholihah* and its relationship with women's empowerment efforts in Kedungrejo Village, Bojonegoro Regency. This research also tries to see how activities that take place in the *Majelis Taklim As-Sholihah* can provide space for women to increase their knowledge, confidence, and involvement in social life

METHOD

This study uses a qualitative method with a type of field research (*field research*) and a case study approach. The qualitative method was chosen because it is able to describe social phenomena in a more in-depth way through an understanding of the experiences, interactions, and dynamics of activities that occur in the environment of the *Majelis Taklim As-Sholihah*.⁹ With a case study approach, namely to comprehensively examine a phenomenon in a certain context, so as to provide a complete picture of the practice of learning and women's empowerment in the environment of the *Majelis Taklim As-Sholihah*.

This research was carried out at the *Majelis Taklim As-Sholihah* located in Kedungrejo Village, Kedungadem District, Bojonegoro Regency. This location was chosen because the existing *Majelis Taklim As-Sholihah* is still actively organizing various religious activities involving women as the main participants. The *Majelis Taklim As-Sholihah* here also serves as a space for social interaction that allows women to increase religious understanding, expand their horizons, and participate in social activities in the community.

The data collection technique is carried out through participatory observation.¹⁰ By directly observing the activities carried out at the *Majelis Taklim As-Sholihah*, in-depth interviews involving 11 informants involving: 2 chairmen of the *Majelis Taklim As-Sholihah*, 4 administrators of the *Majelis Taklim As-Sholihah*, 4 active *Majelis Taklim As-Sholihah* congregations, and 1 village community leader, as well as documentation of *Majelis Taklim As-Sholihah* activities as a complement to research data through the collection of photos of activities, archives, notes, or other documents related to the *Majelis Taklim As-Sholihah*.

⁹ Marinu Waruwu, "Qualitative Research Approach: Concepts, Procedures, Advantages and Roles in the Field of Education," *Source: Journal of Educational Research and Evaluation* 5, no. 2 (2024): 198–211.

¹⁰ Elsa Selvia Febriani et al., "Data Analysis in Classroom Action Research," *Journal of Student Creativity* 1, no. 2 (2023): 140–53.



The data analysis in this study uses the Miles Huberman model which includes three main stages, namely data reduction, data presentation, and conclusion drawn.¹¹ Data reduction is carried out by selecting, focusing, and simplifying the data obtained from interviews, observations, and documentation. Then the data is presented systematically to make it easier for researchers to understand the relationship between the information found. The last stage is the drawing of conclusions that are carried out continuously during the research process to gain a deep understanding of the phenomenon being studied.

To increase the validity of the data, this study uses a triangulation technique, namely by comparing data obtained from various sources. Triangulation is carried out by comparing the results of interviews, observations, and documentation so that the data obtained can be ascertained of its truth and credibility.

Through this methodological approach, the research is expected to provide a deeper understanding of the learning process that takes place in the *Majelis Taklim As-Sholihah* and its role in women's empowerment in the community.

RESULTS AND DISCUSSION

The Learning Process in the Community of the *Majelis Taklim As-Sholihah*

The findings of the study show that the learning process in the *Majelis Taklim As-Sholihah* community takes place through religious activities that are carried out regularly. For the worshippers, this activity is not just about listening to the material presented, but also a space to increase religious understanding while strengthening spiritual values in daily life.

The results of the interviews showed that learning activities included reciting the book together, routine recitation, reading of Do'a, Yasin and tahlil, and delivering lectures or tausiyah by ustadz or local religious leaders. The material presented is generally related to faith, worship, and morals. The delivery of material is carried out simply through lectures which are often accompanied by question and answer sessions, so that the congregation can more easily understand the material presented.

Table 1. Data on the Learning Process in the Community

Types of Learning Activities	Form of Activity	Learning Function	Source of Informant	Interview Quotes
Reciting the book: Baiti Jannati, Zubad, Masa Ilun Nisa'	Explanation and reading of the book by Kiai to the congregation	Assisting pilgrims in understanding Islamic teachings more deeply and	KM 01	"This recitation activity can help the congregation in understanding the content of the book more clearly, with the

¹¹ Qomaruddin Qomaruddin and Halimah Sa'diyah, "Theoretical Studies on Data Analysis Techniques in Qualitative Research: Spradley, Miles and Huberman Perspectives," *Journal of Management, Accounting, and Administration* 1, no. 2 (2024): 77-84.



		increasing their understanding of faith and worship.		presenter explaining its meaning slowly so that we can understand it more easily"
Routine study	Regular delivery of religious materials by ustadz or religious leaders	Increasing the religious knowledge of the congregation and strengthening the understanding of worship and religious life	JM 01, PM 01	"Regular recitation makes pilgrims more often remember and learn religious teachings so that they can be applied in daily life."
Reading of prayers, yasin, and tahlil	Joint worship activities carried out by all worshippers	Strengthening spiritual values and strengthening social relations between members of the <i>Majelis Taklim As-Sholihah</i>	JM 02	"In addition to adding rewards, this activity also makes us feel closer and get to know each other among worshippers".
Lecture or tausiyah	Delivery of religious advice and explanations by ustadz	Providing an understanding of faith, worship, and morals that can be applied in daily life	PM 02, JM 02	"Through lectures we get advice on how to live life according to Islamic teachings".
Q&A session	Discussion between worshippers and presenters after the presentation of the material	Providing an opportunity for pilgrims to ask questions about religious teachings	JM 03, PM 03	"If there is something that is not clear, we usually ask directly to the ustadz so that they understand better".

Research shows that the learning process at the *Majelis Taklim As-Sholihah* takes place through various religious activities such as: recitation, reciting the book, reading prayers, yasin and tahlil, and lectures or tausiyah. This activity is a means for pilgrims to increase religious understanding while strengthening spiritual values in daily life. Also, the question and answer session makes the congregation more active and easily understands the material presented.



Women's Empowerment Through the *Majelis Taklim As-Sholihah*

The *Majelis Taklim As-Sholihah* not only functions as a place to learn religious teachings, but also as a space for women to learn from each other, share experiences, and develop their potential. Through various activities that are carried out regularly, women who are members of the *Majelis Taklim As-Sholihah* have the opportunity to deepen their religious understanding while strengthening their role in family and community life.

The presence of the *Majelis Taklim As-Sholihah* also provides space for women to build togetherness and strengthen social relationships. In a family learning atmosphere, members can support each other, exchange knowledge, and foster confidence in participating in various religious and social activities. Thus, the *Majelis Taklim As-Sholihah* is not only a means of religious learning, but also serves as a forum for women's empowerment in the community.

From the results of interviews with several informants, the women's empowerment that took place at the *Majelis Taklim As-Sholihah* was reflected through various activities that provided benefits for increasing knowledge, social roles, and developing the self-potential of the members.

Table 2. Data Women's Empowerment in the Community

Forms of Empowerment	Form of Activity	Benefits for Women	Source of Informant	Interview Quotes
Increased religious understanding	Routine studies, scripture studies, and religious talks	Helping women understand the teachings of Islam and improve the quality of worship and morals	KM 02, JM 03	"Through this recitation activity, the congregation becomes more aware of religious teachings and how to apply them in daily life".
Strengthening the role of women in the family	Delivery of material on morals, family sakinah, and children's education	Helping women carry out their roles as mothers and educators in the family	JM 04, PM 02	"We often get advice on how to educate children and maintain family harmony."
Strengthening social solidarity	Yasinan activities, tahlilan, and regular meetings between worshippers	Strengthening social relations and increasing the sense of togetherness between women in society	PM 03	"With the existence of the <i>Majelis Taklim As-Sholihah</i> , pilgrims can get to know each other and help each other."



Increased social participation	Women's involvement in religious activities and community social activities	Encourage women to be more active in community activities	KM 02, PM 04	"Women here are becoming more courageous to be involved in social activities in the community."
Self-potential development	Women's involvement in the management of the <i>Majelis Taklim As-Sholihah</i> and organizational activities	Provide opportunities for women to develop organizational skills and experience	KM 01, PM 04	"Through the management of the <i>Majelis Taklim As-Sholihah</i> , women learn to manage activities and work together with other members".
Creativity Development	Providing creative trainings, such as: handicrafts, cooking, packing, product marketing, etc.	With this activity, it can develop the creativity of the pilgrims, so that it can be an additional supply for the family	KM 02	"So with this activity the congregation becomes more active, skilled and confident"

The results of the interviews in the table above show that the *Majelis Taklim As-Sholihah* has an important role in empowering women in the community. The activities carried out not only provide religious knowledge, but also become a means for women to learn from each other and share experiences. Through recitations, religious lectures, and joint worship activities, the members of the *Majelis Taklim As-Sholihah* gain a better understanding of the teachings of Islam and its application in daily life. These activities also strengthen social relations between members and encourage women to be more active in family and community life. The *Majelis Taklim As-Sholihah* is not only a place to learn religion, but also a space that supports the improvement of women's roles and potentials in society.

Majelis taklim is a place of non-formal religious learning that has a positive influence on the community. In the *Majelis Taklim As-Sholihah*, the community has the opportunity to learn, understand, and practice the religious teachings conveyed.¹² The activities that take place at the *Majelis Taklim As-Sholihah*, such as recitation, book recitals, lectures, and question and answer sessions, show that there

¹² Faiza Azhari and Charles Rangkuti, "The Role of the Darusshofa Taklim Council in Improving the Understanding of Islamic Religious Education in the People of Medan City," *EDU SOCIETY: JOURNAL OF EDUCATION, SOCIAL SCIENCES AND COMMUNITY SERVICE* 5, no. 1 (2025): 682-91.



is a learning process that takes place in a continuous manner. Although it is not structured like formal education, the activity still has a clear goal, which is to increase the understanding and practice of Islamic teachings among worshippers.

Learning poses at the *Majelis Taklim As-Sholihah* take place flexibly, so that it is easily accessible to all levels of society.¹³ The methods applied in the *Majelis Taklim As-Sholihah* tend to be simple, but are able to provide an understanding that is easily accepted by the congregation. This shows that the effectiveness of learning does not always depend on complex methods, but also on the suitability of the material and approach to the social conditions of the pilgrims.¹⁴

The *Majelis Taklim As-Sholihah* functions as a religious learning space for the community, especially women. With various routine activities held, the pilgrims have the opportunity to deepen their religious knowledge, strengthen Islamic values, as well as build awareness to practice Islamic teachings in their daily lives. This finding is in line with various previous studies that stated that the *Majelis Taklim As-Sholihah* has a significant contribution in improving people's religious understanding.¹⁵ The existence of the *Majelis Taklim As-Sholihah* provides wider access to religious education, especially for people who do not have the opportunity to study in formal educational institutions. Through routine recitation activities, pilgrims can continue to deepen their religious knowledge gradually.

The learning process in the *Majelis Taklim As-Sholihah* is also influenced by social interaction between the ustadz or speakers and the congregation. A family and open relationship makes the congregation more active in asking questions and discussing various religious issues. This condition creates a participatory learning atmosphere, so that the learning process does not only take place in one direction, but also involves the experience and understanding of the congregation.

The *Majelis Taklim As-Sholihah* is one of the non-formal Islamic education media that has a strategic role in improving the quality of people's religious understanding. Through simple learning methods, an open atmosphere, and sustainable activities, the *Majelis Taklim As-Sholihah* is able to become an effective and relevant means of religious learning to the needs of the community.

Women's empowerment is a step taken that aims to increase the potential and role of women both in the public and domestic world.¹⁶ In this case, the *Majelis Taklim As-Sholihah* is one of the forums that plays a role in supporting the process. The presence of the women's *Majelis Taklim As-Sholihah* today does not only focus on the aspect of education or recitation, but has also shaped the identity of diversity at the center of an increasingly complicated global cultural current.¹⁷ As is the case

¹³ Evi Sundari et al., "The Role and Formation of the Mursyid Al Ikhwan Taklim Council," *Al-Qolamuna: Journal of Islamic Communication and Broadcasting* 3, no. 1 (2026): 57-70.

¹⁴ Vol No et al., "Literature Studies: Popular Learning Theory" 2, no. 3 (2024): 1175-82.

¹⁵ Zaman, "The Role of the Taklim Council in Improving People's Religious Understanding."

¹⁶ Zanaria, "Women's Education and Empowerment at the Nu Muslimat Taklim Council Kepahiang Branch" (2022).

¹⁷ Andi, "The Role of the Taklim Council in Women's Empowerment in the City of Bandar Lampung."



at the *Majelis Taklim As-Sholihah* in Kedungrejo, Kedungadem, Bojonegoro, where the activities carried out were to encourage the growth of women's confidence.

Various activities at the *Majelis Taklim As-Sholihah* also have a positive impact on the social life of the community. With meetings held in rotation between the houses of worshippers, the *Majelis Taklim As-Sholihah* is a means to strengthen the relationship between community members, so as to create a stronger sense of togetherness and social solidarity. So that the *Majelis Taklim As-Sholihah* not only has an impact on the aspect of spirituality, but also has many active roles in various social lives.¹⁸

CONCLUSION

Based on the results of the research that has been carried out, it can be concluded that the *Majelis Taklim As-Sholihah* in Kedungrejo Village, Kedungadem, Bojonegoro has an important role as a place to learn non-formal Islamic religion in the community. The learning process that takes place through activities such as recitation, book recitals, lectures, and questions and answers runs simply, but is still effective in helping pilgrims understand Islamic teachings in daily life. The *Majelis Taklim As-Sholihah* also plays a role in women's empowerment. Through activities that are carried out regularly, women not only gain religious knowledge, but also begin to be more confident, understand their role in the family, and be more active in social life in society. With various activities at the *Majelis Taklim As-Sholihah*, it also has a positive impact on the social life of the community. The existence of regular meetings makes the relationship between pilgrims closer, the sense of togetherness is stronger, and social concern also increases. Thus, the *Majelis Taklim As-Sholihah* is not only a place to learn religion, but also plays a role in empowering women and strengthening social relations in society. This study has several limitations, future studies are recommended to employ comparative multi-site research designs, involve a larger number of participants, and explore broader dimensions of women's empowerment to provide a more comprehensive understanding of the role of *Majelis Taklim* in contemporary Muslim societies.

¹⁸ Imamul Huda, "Multicultural-Based Community Empowerment in *Majelis Taklim An Najah Magelang*," *INFERENCES: Journal of Socio-Religious Research* 13, no. 2 (2020): 253–78.



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