

The Social Phenomenon in "Majelis Ta'lim" as The Effective Mean of A Family that Carries Out Islamic Values in Their Home

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ABSTRACT

Currently, the phenomenon that occurs in "Majelis ta'lim" is believed as a means for Muslims to gain religious knowledge that is beneficial to the livelihood and life in the world as a provision for eternal life in the afterlife. It is mostly held at home and especially in mosques, and even in public places. The attendant rate is very high over time, thus causing profit for those who follow the activity. The advantages gained are horizontal (social) and vertical values (valued by Allah SWT). Home is a basic human need. Implementation of an Islamic home is a hope for every Muslim. Just like a muslim woman's body, the house also needs a "hijab". Based on this, then it is expected to be used to separate private and public spaces. This can be used as an indicator of the application of Islamic values at their home.

Keywords: *majelis ta'lim*, *social value*, *home*

1. INTRODUCTION

The change of society will be in line with the cultural changes taking place in that society. Humans have the basic nature. It always lacking and trying to meet these shortcomings so that people with humans in it are dynamic, active, creative, innovative, aggressive and responsive to change.

Currently people are more frequent to attend *majelis ta'lim*. This is a social activity of society that aims to understand knowledge of religion – called *tholabul 'ilmi*. This activity is symptomatic and leads to an increase in frequency. The *majelis ta'lim* may work well if some actors/performers perform their roles. Jama'ah or audience, *ustadz*, *takmir* mosque - if held in mosque, or someone or community organizing *ta'lim* activities.

The benefits derived from these ta'lim activities are the increase of faith in the form of submissive to the orders of alloh and away from the prohibition of alloh. It is expressed in daily practice. Among them is applying it in the layout of his home.

A moslem family in order to apply the *syariat* in their life will try to apply it in every aspect of life including designing their house. House design here refers to both early design and late design – early means design that is conducted before construction and late if the building has been built. Basic *syariat* which are used by moslem are Quran and Hadiths. Other studies have examined an Islamic house based on the layout in relation to the qibla orientation (Tim Perencana; 2008).

Islamic house is a house in which it doesn't cover itself from the world (Rahmanullah, 2009) so that a good interaction and social relationship with surrounding is maintained. Rahmanullah (2009) further explained that house is a place which is used for its occupants to cover their behavior and to be able to apart themselves from the society so that they can take a rest and calm their mind. Rest, both physically and psychologically, will raise freshness and body-mind calmness so that productivity rises. House which capable to give relaxes to its occupants needs sufficient privacy. Islam describes the house through the hadith "Al-bayti jannati", my house is my heaven.

'Hijaab' is a cover for strengthening the view, whether worn on the human body or 'body building'. Arfah (2008) states that hijab is something that covers women such as walls, doors, or clothing. Private or public zones have an impact on the realization of their dwellings. The use of constraints (spatial & visual) between private and public spaces is appropriate.

This study aims to find the relationship between the phenomenon of attendance levels in majelis ta'lim with the application of Islamic values in their homes especially the use of "hijab" between private and public space.

2. LITERATURE REVIEW AND METHOD

2.1. Teori Sosial

Social theory derived from Ritzer; 1992 states that the social behavior paradigm focuses on interrelationships between individuals and their environment. The environment in question consists of a variety of social objects and non-social.

In the theory of social behavior is happening of mutual influence for that system theory initiated by Ritzer became the main theory, while social behavior theory became a supporting theory. As Ritzer points out; 2008, the method used in system theory is the method of questionnaires. This method belongs to the type of quantitative research. That is why sociologists, when applying system theory, then the research is identical using a quantitative approach.

Talcott Parson in Ritzer; 2008 suggests that the system presupposes the unity between the parts that relate to one another to achieve a certain goal. To study social action, the Parson defines four systems of action, namely: 1). Cultural system; 2). Social system; 3). Personality System; And 4). Organism system. Weber in Ritzer; 1992 presents five basic characteristics that become the target of sociology research, namely: 1). Human action; 2). Real and thoughtful actions (unreal); 3). Actions that include the positive influence of a situation; 4). Actions directed to a person or individual; And, 5). The action takes into account the actions of others and is directed towards that other person.

This research is a combination of qualitative and quantitative research with social behavior approach, phenomenology, and functional structure.

2.2. Majelis Ta'lim

Majelis ta'lim is one of the non formal education institutions that aims to improve faith and piety to Allah SWT and noble character for the congregation, and realize the grace for the universe. Majelis ta'lim become an alternative religious education institution for those who do not have enough energy, time, and opportunity to study the religion extends formal education. This is what makes majelis ta'lim has its own karkteristik

value compared to other religious institutions. Majelis ta'lim become an alternative religious education institution for those who do not have enough energy, time, and opportunity to study the religion extends formal education. This is what makes majelis ta'lim has its own characteristic value compared to other religious institutions.

The phenomenon present in the majelis ta'lim can be observed from the easy to get information. Information about the time and place as well as the topics and speakers called Ustadz. Information disseminated through social media groups - watsapps, facebook - poster postings at venues, and verbal announcements, especially those held in mosques.

The muslims must behave a strong desire called "izzah" to assemble. The impact of the activities of "Aksi Bela Islam" held in Jakarta some time ago that influenced somebody to have it. "Izzah" to gathered in majelis ta'lim and or praying in congregation – "Sholat Subuh Berjama'ah" - in mosque.

2.3. Islamic Values

Islamic homes are buildings that are used to live and inhabited guided and based on the Islamic values of the Quran and Hadith. The occupants can do all their activities of both the relationship with humans and Allah SWT. The scope of relationship consist of the social context, private, and worship that must be done properly and calmly (khusyu).

The private and public space in islamic home must be separated by a partition called hijab. The form of hijab in a house can vary like a wall, furniture, curtains, and others. The ideal "hijab" is a barrier that can block the sound and visual aspect of its inhabitants

2.4.Reserach Method

As mentioned above that this research is a combination of qualitative and quantitative research. This study aims to find the relationship between the level of attendance in majelis ta'lim with the application of Islamic values in their homes, especially the use of "hijab" - partition between private and public space.

The samples was determined by mosques observation through 'takmir's' data. The recommended mosque is having a lot of activity, not only the obligatory prayers (sholat fardhu) but also the activities of lectures (pengajian) and social. For example Ied praying activities, 'Tafsir' the Qur'an learning, 'Aqidah' and 'fikih' learning, management of death (called: 'Rukun Kematian'), etc. Mosque like this certainly has the jamaah address data. So, this data will be obtained mosque's 'jamaah' and then it will shows the muslims family houses.

3. DISCUSSION

The passion and desire to attend in the majelis ta'lim can be influenced by many things. Among them, the topic of lecture, ustadz/speaker, location, time, and many others. The most reliable information in the current era comes from social media. The ease of getting information further strengthens the motivation to attend. Starting from the curiosity, seeking knowledge, up to bigotry to ustadz is the background of the presence of jamaah in a majelis ta'lim. This can be seen from the information submitted to the audience. Audiences who wear specific clothing will seem to dominate when a certain ustadz gives a lecture, if another ustadz giving the lecture was not attending.

Here are examples of announcements/invitations and photographs during during the implementation of the majelis ta'lim took place. All photographs of the Majelis ta'lim in mosque Manarul Islam Sawojajar except the majelis ta'lim Riyadlul Jannah.

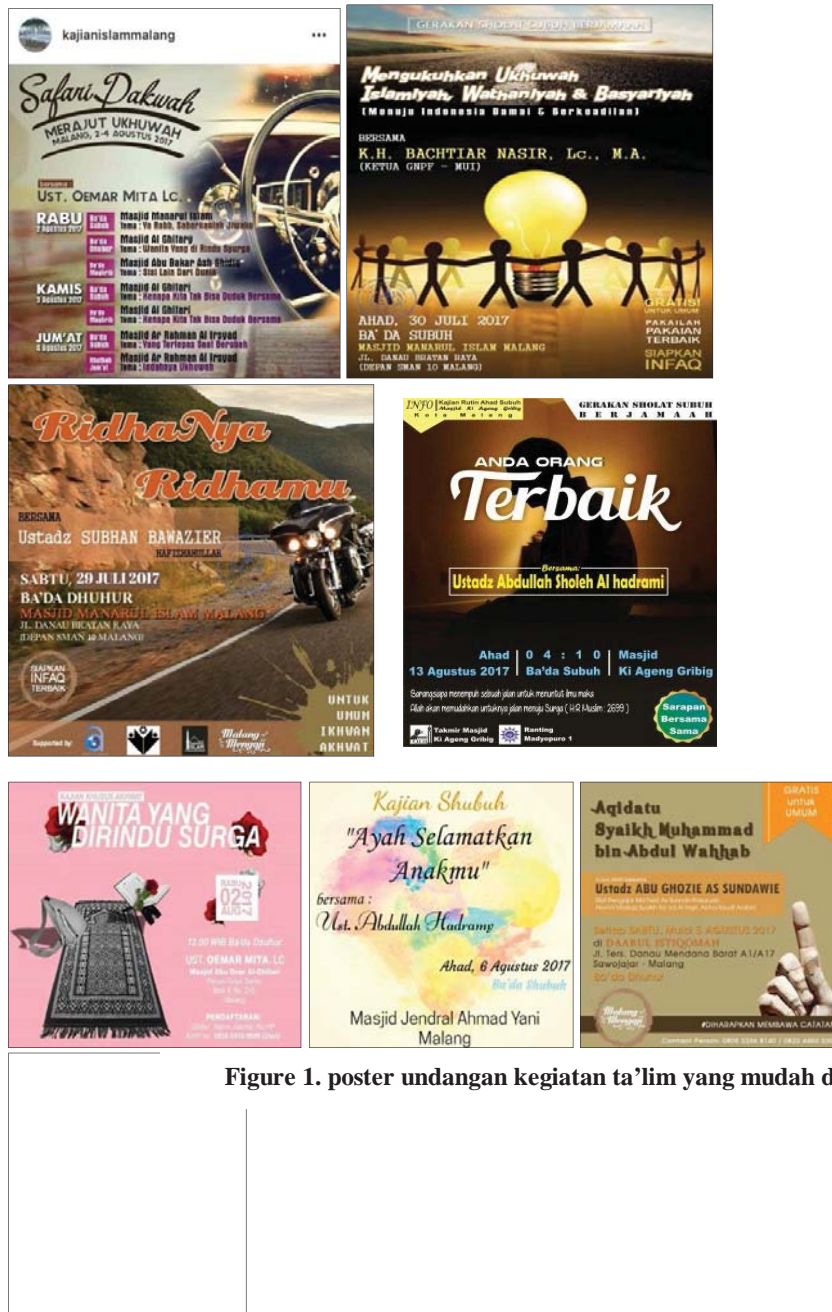


Figure 1. poster undangan kegiatan ta'lim yang mudah diakses



Figure 2. Ta'lim activities in the mosque in the framework of Shubah Berjama'ah movement



Figure 3. Ta'lim activities in the mosque in the framework of Shubah Berjama'ah movement





Figure 4. Ta'lim activities in the mosque in the framework of Shubuh Berjama'ah movement



Figure 5. Majelis Ta'lim at Masjid Ba'da Dhuhur





Figure 6. Majelis Ta'lim Riyadlul Jannah activities at Unmer

The photographs above show the relationship between the poster invitation with the event held. Relationships that occur straight relationship, meaning the invitation spread successful event attended by jamaah.

Randomly applying social and religious values in the home especially the use of private and public space partition (the use of partitions by type of house) can be presented in the following table:

Table 1.. Partition Model at 54 Building Type			
Source: Reseacher			
Block	Form	Plan	Ilustration
F4/G 10	<ul style="list-style-type: none"> rattan panels height above the head 		
G2/A 17	<ul style="list-style-type: none"> curtain panels height above the head till ceiling 		

Table 2. Partition Model at 45 Building Type
 Source: Reseacher

Block	Form	Plan	Illustration
A3D/16	<ul style="list-style-type: none"> wall with a door opening door panel half broad areas of the wall 		
E1/F20	<ul style="list-style-type: none"> Cupboard as partition less than half the width of the room high above the head 		
E1/F19	<ul style="list-style-type: none"> wall with a door opening nocovered 		

Table 3. Partition Model at 36 Building Type
 Source: Reseacher

Block	Form	Plan	Illustration
G5F/06	<ul style="list-style-type: none"> wall with a door opening curtained less than half the width of the field of the partition 		

The following table shows the description of the partition/hijab used by the jamaah in his house (Triyosoputri, 2012):

Table 4. The style space partition: Wall with curtained doors opening
 (Source: 2012 analysis)

Type	Location	Description
		<ul style="list-style-type: none"> Wall with curtained doors opening dimensions of the hole is less than half the width of the partition impermeable view but not soundproof

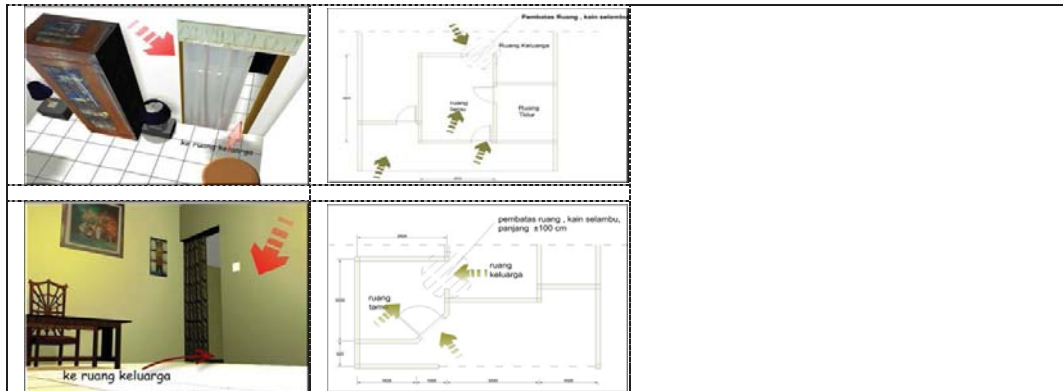


Table 5. The style space partition: Wall cavities without closing the curtains






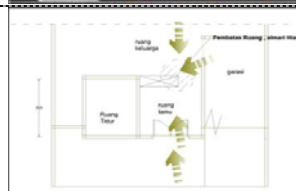






(Source: 2012 analysis)

Type	Location	Description
		<ul style="list-style-type: none"> • Wall cavities without closing the curtains • dimensions of the hole is less than half the width of the partition • The position is quite good as a cover so that the function of the hijab to be optimal • lack of sight and sound proofed

Table 6. The style space partition: Wall with or no a door & window

(Source: 2012 analysis)

Type	Location	Description
		<ul style="list-style-type: none"> • Wall with a door & window as space partition • There is doors & windows • sight and sound proofed • direction of the main entrance of shariah compliance

Table 7. The style space partition: Furniture (Source: 2012 analysis)		
Type	Location	Description
		<ul style="list-style-type: none"> • chair set as space partition • moveable and flexible • Width / seat spans more than half the width of the space • Material from wood and fabric. • no sight and sound proofed
		
		<ul style="list-style-type: none"> • Cupboard as space partition • wood and glass as a material • High above the heads of adults • Space partition dimension is more than half the width of the space • less close sight and sound
		
		<ul style="list-style-type: none"> • rattan panels as space partition • height above the head • no sight nor sound proofed
		

In addition to the results of physical observations above were obtained also a picture of respondents (owner / occupant). This discussion is obtained by distributing questionnaires to a sample selected with a few questions. The questions are intended to explore the identity of the occupants in relation to religious activity and its implementation on the use of the partition element of public space – private.

Tabel Percentage Preview Questionnaire Results

Source: analysis researchers (2012)

No	Question	Prosentage	Note
1.	Sex, male; female	64; 36	
2.	Age: uper 50 years; male; female	68.1; 22,7	
3.	Education: SLTA	36,4	
4.	Works; most pension	40,9	
5.	Income: mayority 2 – 4 juta	40,9	
6.	Number of family members (1 – 4 person)	68,2	
7.	The sex of most family members are women	81,8	
8.	Level of frequency prayers in the mosque of more than 3 times per day	63,6	
9.	Level of frequency to following the review (pengajian) in the mosque of more than 3 times per week	72,7	
10.	Distance to the mosque the majority of between 100 - 300 meters	54,5	
11.	The existence of a separate guest room with living room / dining	90,9	
12.	Separate family room with dining area	50	
13.	The function only as a barrier limiting the majority (not the cover)	68,2	
14.	Materials / barrier material, the majority of bricks	31,8	
15.	Partition height, above the majority of adult head	63,6	

Discussion of test results with SPSS - Pearson Correlation, shows the number 0.302, which means having a low correlation (low correlation) between the space partition material is used with a level of frequency 'berjamaah praying' and attend in majelis ta'lim in the mosque. Similarly low correlation (0.309) was also found between the size of the space partition above the head with a level of frequency majelis ta'lim ('pengajian') in the mosque; and, the relationship was so so (moderate) = 0.548 between the size of the space partition by the number of religious ('pengajian') who followed.

4. CONCLUSION

This study aims to find the relationship between the level of attendance in majelis ta'lim with the application of Islamic values in their homes, especially the use of "hijab" - partition between private and public space.

The conclusion of this study did not find a significant relationship between the attendance in majelis ta'lim with the application of Islamic values in the use of hijab / partition at home.

It may be that the findings of this study will be significant if the focus of research on other aspects or respondents. Respondents or informants are expanded not only around the mosque, not just in takmir databases.

Thus this research is still open to be developed by anyone.

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