
Contribution of Activities of the Taklim Assembly Contact Agency (BKMT) in Social-Religious Development

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Abstract

This paper examines the contribution of the activities and activities of the Taklim Assembly Contact Agency (BKMT) in developing practice (muamalah) and the religious social life of the people of West Sumatra. As for what makes this research interesting, it is caused by changes in social interaction and changes in culture or community culture, including the people of West Sumatra. West Sumatra with its monumental philosophy says that the society it aspires to is a civilized society and upholds the guidelines of syarak (Islam). It is in this context that the contribution of the BKMT in west Sumatra becomes the object of research in this paper. This includes what factors are targeted and become the concentration of BKMT in west Sumatra's activities. The research process is carried out in a simple way, then it will be revealed using quantitative methods, where the data and sources are obtained through questionnaires which are then processed systematically to obtain empirical (reality) content. In this study, it can be concluded that the contribution BKMT is to prioritize learning activities that are eternal (forever), this is evidenced by the target of congregations and da'wah participants in every religious activity of the BKMT which has succeeded in reaching all levels of society. Then by rotating (safari) its da'wah activities in various remote areas which are also supported by local stakeholders, the contribution of the West Sumatra BKMT has a good value, even relatively being one of the elements of developing non-formal education.

Keywords: Contribution of BKMT, Religious Social Development

INTRODUCTION

The Indonesian nation is a pluralistic nation when viewed in terms of the religion it adheres to. Various religions have developed in Indonesia, including: Islam, Protestant Christianity, Catholic Christianity, Hinduism, and Buddhism. Likewise, the emergence of religious organizations cannot be separated from the existence of these religions, because religious organizations were born as a result of a number of adherents of certain religions who organize themselves for certain interests.

In line with the growing religious diversity in Indonesia, religious community organizations also thrive in Indonesian society. Various religious community organizations were formed with various motivations and background objectives. The diversity of mass organizations is of course in line with the diversity of the aims and objectives of their establishment. Each religious organization has its own goals. But in general, the purpose of establishing religious organizations can be classified into two goals, namely internal for the interests of the people themselves, and externally in relation to adherents of different religions.

The study of education, especially those related to the teaching and learning process cannot be separated from the problems of programs and activities. Programs and activities are one of the most important factors in the implementation of education. Every Taklim Assembly Contact Agency (BKMT), whether managed by the government, the private sector or the community, requires programs and activities to be able to formulate values that will be instilled in the community. The taklim assembly is an open forum, so Taklim Assembly Contact Agency (BKMT) is a potential forum for women's empowerment. Taklim Assembly Contact Agency (BKMT) is part of the social environment that has a strategic position, acting as a

vehicle for education that strives to instilling morals, increasing piety, knowledge and intelligence given to the intellectual life of the nation and advancing the welfare of the people in an effort to seek the pleasure of Allah SWT. Programs and activities are a separate measure of the success of the teaching process.

Taklim Assembly Contact Agency (BKMT) was founded on January 1, 1981, which was originally initiated in the context of the unification of small groups of assemblies of taklim in Indonesia. At that time, 730 kinds of taklim assemblies were collected with all their activities and identities. Programs and activities are also a reference used by a BKMT in carrying out the learning process. In program documents and general discussion activities regarding the conceptual understanding and substance of programs and activities, it is stated that programs and activities are an educational response to the needs of society and the nation in building the nation's young generation. Pedagogically, programs and activities are educational designs that provide opportunities for the community to develop their potential in a pleasant learning atmosphere and in accordance with their abilities to have the qualities desired by the community and nation. The programs and activities are public policies based on the nation's philosophical basis and juridical decisions in the field of education.

The development and learning process of children takes place continuously, not intermittently or not stopping. Therefore, the learning experiences provided by programs and activities should also be continuous between one grade level and another, between one level of education and another, as well as between levels of education and work. Strategy is needed to broaden direction and goals.

The strategy is a policy to implement the program as an umbrella in the formulation of programs and activities. The word strategy comes from the Greek, namely *stratogos* or strategic which means general. The point here is the art strategy of the generals. So from a military point of view, strategy is a way of placing troops or compiling an army force in the area battlefield so that the enemy can be defeated.

Taklim Assembly Contact Agency aims as a means or forum for adding religious knowledge and strengthening the relationship between BKMT members. This organization consists of ladies and gentlemen as managers, movers, and members of the taklim assembly activities carried out. Therefore, the contribution of the Taklim Council Contact Agency activities in the socio-religious development in West Sumatra is interesting to study.

RESEARCH METHODS

The research method is literature review or literature study, which contains theories relevant to research problems. The problem in this research is to find out the contribution of the Taklim Council Contact Agency activities in the socio-religious development in West Sumatra. In this section, the contribution of the Taklim Council Contact Agency activities in the socio-religious development in West Sumatra concepts and theories used is carried out based on the available literature, especially from articles published in various scientific journals. Literature review serves to build concepts or theories that form the basis of studies in research. Literature review or literature study is an activity that is required in research, especially academic research whose main purpose is to develop theoretical aspects as well as aspects of practical benefits (Mestika Zed, 2004)

RESULTS AND DISCUSSION

History of the Taklim Council Contact Agency in Indonesia

Indonesia is a country with a very plural population, both in terms of the religion of its population and ethnicity. As a pluralistic nation, religious tolerance, namely the willingness of religious communities to respect and accept the existence of sects and adherents of other religions, is a very important issue in the life of the Indonesian nation. Recognition of socio-religious plurality and tolerance is very strategic in becoming the basis for the diversity of Indonesian society and making it a socio-cultural wealth, so that it can then make an important contribution to the consolidation of democracy in the socio-political life of the Indonesian nation.

A series of mass riots against minority communities such as the Salafiyah congregation in West Nusa Tenggara, the sealing of the Jama'ah Islamiyyah mosque in West Sumatra, or anarchic attacks on the Ahmadiyah community in various places, show the absence of collective social attitudes and behaviors that guarantee peace for the community. to believe and practice their beliefs. This phenomenon is, of course, ironic, because religious people should be the collective agents that most strengthen mutual sympathy and respect for each other.

The socio-religious phenomenon above shows the low appreciation of certain religious communities towards applicable positive norms and laws, as well as the lack of efforts to revitalize the norms of religious social life that are humanist, solidarity and tolerant. This phenomenon indicates that cultural and structural factors play a very important role, and therefore need to be investigated empirically. Theoretically it can be assumed that it occurs because of what is known as social capital of citizenship.

The West Sumatran Taklim Council Contact Agency (BKMT) was initially led by Salmadanis which started in 1992. Although for a certain period of time the dynamics of the BKMT leadership experienced a vacancy of activities. From 2014 to 2024 the West Sumatra BKMT was led by Abdul Aziz. The management structure is based in Jakarta, then has a Regional Management Board (DPW) in every province in Indonesia which is also followed by a Regional Management Board (DPD) from each Regency/City as well as a Branch Management Board by BKMT Branches in each District, and the smallest management structure of this BKMT called Permata in Kelurahan/Nagari/Desa.

According to the Big Indonesian Dictionary, the Assembly is a collection, meeting, meeting place, council. The definition of taklim according to the Munawir dictionary is education, teaching and giving signs. Etymologically, the taklim assembly can be interpreted as a place to conduct recitation or teaching knowledge he has to others in a good way. In Q.s at-Taubah verse 122 Allah explains that: "And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious".

The flexibility of Islamic religious activities and education that is close to the community is the reason why the taklim assembly is able to survive in the midst of society. For this reason, the taklim assembly is used as an alternative to a religious education institution for people who do not or do not have sufficient manpower, time, and opportunity to demand religious education through formal education. This is what makes the taklim assembly has more value compared to other religious BKMT.

The taklim assembly is a non-formal institution whose existence is recognized and regulated in:

1. Law Number 20 of 2003 Article 26 concerning non-formal education units consisting of course institutions, training institutions, study groups, taklim assemblies and similar educational units.
2. Government Regulation No. 19 of 2005 concerning national education standards.
3. Government Regulation Number 55 of 2007 concerning religious education and religious education.
4. Supreme Court Decree Number 3 of 2006 concerning the structure of the Ministry of Religion in 2006

Contributions and Concepts of the Taklim Council Contact Agency Activities

Pioneering and developing environmental awareness programs in the world of education is not an easy job. Observing today's modern trends that hit the entire world community, due to the influence of advances in technology and information, not to mention the Muslim community of course, several strategies are needed to address these advances in order to minimize negative effects and maximize profits to develop various fields such as 14:

1. The field of developing religious and moral values
2. Field of formal character development
3. Field of physical development
4. Areas of cognitive development
5. Language development field
6. The field of emotional social development

Role is defined as a set of behaviors that are expected to be possessed by people who are domiciled in society. The position in this case is expected as a certain position in society which may be high, moderate or low. Position is a container whose contents are certain rights and obligations, while these rights and obligations can be said to be roles. Therefore, someone who has a certain position can be said to be a role occupant.

Islamic education must be a pioneer in the development of environmental awareness, because the concept of environmental education has been born since Islam was brought by the Prophet Muhammad. and the Qur'an teaches that do not do mischief on the earth, after (Allah) has repaired it, and pray to Allah with fear (will not be accepted) and hope (will be granted) (Q.s al-A`raf verse 56).

Islamic religious education for the community Cadrement of Ustadz and/or Ustadzah, administrators and congregations Strengthening of friendship Providing religious and religious consultations Development of Islamic arts and culture Education based on community empowerment Economic empowerment of the people and/or Enlightenment of the people and social control in the life of the nation and state. Improving abilities and skills in reading and understanding the Qur'an to form people who are faithful, pious and have noble character. Like the value of honesty, communication presupposes an open attitude towards others (both towards individuals and the environment).

Openness in communication makes every individual involved in education aware of the shared vision and mission that will be achieved by a BKMT. Thus they are able to direct themselves, their thoughts, energy and behavior to the vision and mission that guides the actions of a BKMT. With continuity in the programs contained in programs and activities, both at various levels of education and in various kinds of da'wah content (fields of study), of course it will facilitate the community in the learning process, for example the basic lessons found at the basic level as determinants of sustainability at the next level of learning, namely at the

intermediate level or whatever has been learned at the basic level, there is no need for in-depth repetition at the next level, if repetition is needed it is only a brief review.

Leadership plays a dominant, crucial and critical role in the overall effort to improve work performance, both at the individual, group and organizational levels. The success of a particular organization is highly dependent on the quality of leadership in the organization concerned. It can even be accepted as trueism if it is said that the quality of leadership contained in an organization plays a very dominant role in spurring the success of an organization in carrying out its various activities. The role of major religious organizations in Indonesia, NU, Muhammadiyah, in providing an understanding of environmental management based on religious studies to Indonesian Muslims has become significant. It is hoped that by providing the right direction, the role of Muslims in environmental management will be more focused and better.

Gradually, public awareness of the importance of early childhood religious cultivation began to be felt. This can be seen from the facts on the ground that the public's interest is getting higher by sending their children to institutions labeled with religion such as kindergarten which every year there is always an increase in the number of children who register with the aim that they want to introduce religion to children from a young age. Empowering a generation that is able to uphold values is not an easy matter. Instilling values, especially religion, needs to be carried out in children as early as possible. So that the sense of religion that is engraved in the child's soul will take root and become a conscience for the child in facing future life. The basic needs at the basic level are physiological needs, namely the need for air, food, drink, sex, clothing and sleep. The need in the second hierarchy is the need for safety. These needs consist of physical security, a sense of security at work, a sense of security in the family, a sense of security at home. Needs in the third hierarchy is friendship. The next need is the need for self-esteem (esteem needs) For example, the need for appreciation, self-confidence. The need in the next hierarchy is the need for knowledge (Needs to know and understanding), namely the need to understand oneself and the world. Next is the need for creativity and aesthetics (aesthetic need), namely the need to use knowledge and develop talents. Human needs at a more abstract level are self-actualization needs, namely the need to realize the meaning of life. The last is the need for transcendence, namely the need to unite and have an essential meaning as part of the world. The need for transcendence allows individuals to orient themselves towards the interests of the world rather than their own interests. The cognitive aspect is focused on the formation of knowledge of social teachings in Islam contained in the verses of the Qur'an and the exemplary characteristics of the Prophet Muhammad SAW who are shidiq, amanah, tabligh, and fathanah. The affective aspect is focused on forming an attitude of respect for honest behavior, respect, obedience, obedience, forgiveness, self-confidence, empathy, sincerity, patience, trust, istiqamah, courtesy, diligent, clean, eager to seek and develop knowledge, do good deeds, have good thoughts, humble, frugal, simple living, eating and drinking according to the rules of the Shari'a, etiquette, shyness, optimism, endeavor, tawakkal, tolerant, caring, and likes to help in the practice of social life. The conative aspect is focused on the formation of self-habits in imitating the struggles and commendable attitudes of the Prophets, Khulafaurrasyidin, and the Muslim Brotherhood in developing knowledge; behave honestly, respectfully, obediently, devotedly, self-control (mujahadah an-nafs), good prejudice (husnuzzhan), brotherhood (ukhuwah), avoiding promiscuity, adultery, and violence; the spirit of demanding and developing knowledge and upholding the truth; as well as noble character, firm stance, gives a sense of security, trustworthiness, fairness, toughness, competitive in goodness and hard work, tolerant, harmonious, creative, innovative, productive, critical, democratic, ihsan, introspective, optimistic, iktiar, tawakkal, and researching.

Social Religious Development in West Sumatra By BKMT

Development means actions that make it more perfect. What kind of religious activity development strategy should be carried out by the school in developing religious activities. In this case the development of religious activities presented in this scientific work is the development of religious activities in the form of moral education or moral education and can also be in the form of character education. "

Moral education and moral education have the same essence and meaning as character education. Religion means that it is not chaotic or that there are regularities and regulations to seek certain directions or goals. In Latin, religion is called religere which means to restore the bond or restore its relationship with God.

According to Harun Nasution, religion implies a bond that humans must hold and obey. The bond in question comes from a power that is more than human as a supernatural power that cannot be grasped with the five senses, but has an enormous influence on everyday human life.

The goals and targets to be achieved must be clear and concrete in the form of:

1. Development of religious activities will be more effective and efficient if carried out not only by schools.
2. Make all teachers aware of the important role and responsibility in successfully implementing and achieving the goals of developing religious activities in the community.
3. Carry out habituation in daily life.

From the description above, it will be described in the explanation below, which of the four strategies are important things to be known by the school or by educators. Furthermore, al-Syaibany stated that Islamic education programs and activities should have the following characteristics:

1. Highlight the content of religious and moral da'wah. Religion and morals must be taken from the Qur'an and hadith as well as examples from previous pious figures.
2. Paying attention to the overall development of students' personal aspects, namely physical, intellectual, and spiritual aspects. For this comprehensive development, it must contain a lot of da'wah content, in accordance with the purpose of fostering each aspect.
3. Paying attention to the balance between the individual and the community, the world and the hereafter, the body, the mind, and the human spirit.
4. Pay attention to fine arts, namely measuring, chiseling, beautiful writing, drawing and the like. In addition, paying attention to physical education, military training, techniques, skills, foreign languages even though all of these are given to each individual effectively based on talents, interests, and needs.
5. Taking into account the cultural differences that often exist in society due to differences in place and time in the context of social life such as heretical sects and religious organizations, the behavior of the congregation is very important.

Therefore, in the 80s, religious empowerment media were born, such as taklim assemblies in the midst of society which became a forum for a community group (male or female) to meet to learn and explore religious teachings. Along with these conditions, the government then facilitated the birth of several taklim assemblies as a medium for religious empowerment to make it easier for the government to control or supervise.

Majelis taklim is a non-formal institution and is growing lively in all corners of the country. The place for empowerment is very flexible, it can be done in mosques, prayer rooms, buildings, halls, even in the yard. It is this flexibility and nature as a non-formal institution which, according to Rahima, the taklim assembly has two functions at once, namely as a

da'wah institution and non-formal education. Majelis taklim is one of the non-formal educational institutions with a special Islamic religious character. The existence of the taklim assembly in the community is very necessary, because it has an important role in instilling and improving Islamic religious knowledge that can support the practice of religion and obtain the goodness of life in the way of Allah.

The effectiveness of religion as an instrument of legitimating social life occurs because religious thought can connect constructions about conditions that cannot be reached by human 'reason', as well as constructions about life after death, and supernatural life. Social changes that continue to occur, also cannot avoid the effectiveness of religion in legitimizing the construction of the order of social reality. Conflicts and harmony that come and go, are also inseparable from the effectiveness of the role of religion in influencing social life.

The role of religion in the lives of individuals and society that continues to grow, and vice versa how the demands for change in social life have shaped the construction of people's religious thoughts and behavior, so that every time demands a new direction in the study of religions, namely the need for a multidimensional approach. Symptoms of post-truth or post-truth reality, for example, have demanded the development of a new theory in defining social reality and its impact on the religiosity of society. The approach must also involve other sciences, not limited to social sciences, humanities, but also science and technology. So that the development of science is not only a scientific problem, but also a social problem and an Islamic problem, related to the pattern of understanding of the community and religious people about what science is and what religion is. So building a new pattern of Islamic awareness must continue to be done, so that the development of science runs optimally without causing social problems, because it can be placed in the correct context, namely the context of religion.

CONCLUSION

In this study, it can be concluded that the contribution of the West Sumatra BKMT is to prioritize learning activities that are eternal (forever), this is evidenced by the target of congregations and da'wah participants in every religious activity of the West Sumatra BKMT which has succeeded in reaching all levels of society. Then by rotating (safari) its da'wah activities in various remote areas which are also supported by local stakeholders, the contribution of the West Sumatra BKMT has a good value, even relatively being one of the elements of developing non-formal and social education.

So that going forward, improvements involving various parties related to efforts to develop socio-religious relations in West Sumatra are increasingly oriented towards the advancement of civilization that is able to fill and spread goodness and useful values that always uphold the principle of rahmatan lil `alamin.

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