



**MANAGEMENT OF MAJELIS TAKLIM CONTACT AGENCY IN
IMPROVING LITERACY RELIGIOUS MODERATION OF MOTHERS OF
MAJELIS TAKLIM MEMBERS IN MEDAN CITY**

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Abstract

The Contact Body of the *Taklim* Assembly is a state power, every village has a gem, every region or sub-district has a BKMT, every district has a BKMT, every country has a BKMT area, there is a leader. This institution carries out its activities in an organized and structured manner so that it becomes a pillar in maintaining religious moderation. This research discusses the management of BKMT in improving the literacy of religious moderation of mothers and members of the *Ta'lim* assembly, the program at BKMT was also analyzed in the context of BKMT management, in this study, the focus is given on how to study, the literacy of religious moderation among mothers, mothers members of the *Ta'lim* assembly. This research uses a qualitative approach with data collection through interviews and observations related to BKMT and religious moderation literacy the data collected will be analyzed to identify an increase in religious moderation literacy among BKMT mothers of the BKMT program program in increasing religious moderation literacy. The purpose of this research is to provide insight, especially about BKMT management in improving the literacy of religious moderation among mothers and mothers of BKMT members as well as providing insight about the program programs implemented by BKMT in increasing religious moderation. As for the results of the research that I got, one of the religious moderation programs in BKMT is by sacrificing every year visiting minority areas, and distributing the sacrifice to non-Muslims in that area. The next, obstacle in the implementation of the religious moderation program is the lack of self-awareness of the tolerance of the mothers of BKMT members because there is still a lack of self-understanding about the importance of religious moderation, then willing to listen to the explanation of religious moderation among the BKMT and the lack of support from the surrounding environment about the way of tolerance and the strategy carried out by the BKMT in responding to the problem is with the deliberation against the mothers of BKMT members, it is hoped that they can apply religious moderation in the community so that the program can be carried out properly.

Keywords: *Taklim* Assembly Management, Religious Moderation, Program Orientation

INTRODUCTION

As a forum for Islamic education, *Majelis Taklim* is known for its role, efforts, functions, and potential, not only in large numbers but also for its increased effectiveness in enlivening Islamic symbols and increasing the intelligence of the people. *Majelis Taklim* is a non-governmental organization, developed from the community, therefore *Majelis Taklim* is a religious institution based on the principle of kinship. A complete human being is a human being who has a balance between physical and spiritual life, harmony between the ideals of life in this world, and the pursuit of life in the hereafter. Therefore, *Majelis Taklim* must develop in rhythm with the increasing demands and challenges of today means the need for increased understanding of the administrators and teachers and service capabilities is increasingly needed so that the *Majelis Taklim* can carry out its functions and roles in supporting national development.

To meet these needs, the *Majelis Taklim* deliberation argues to establish the *Majelis Taklim* contact body in community and state Life. BKMT is a container or forum where Taklim Assembly administrators gather from several mosques and prayer rooms. Based on this understanding, BKMT implements several programs, one of which is religious moderation.

Religious moderation is a challenge in the community because of the different views of the community on religious moderation, then a very excessive religious attitude among the community that overrides human dignity and the development of subjective truth claims and coercion of Will on religious interpretation. This can trigger conflicts in the development of religious spirit in tolerance in society. Religious moderation is a way of living in harmony with mutual respect, care, and tolerance without causing conflict because of existing differences. With the strengthening of religious moderation, it is hoped that religious people can position themselves in a multireligious society, thus causing harmony in society (Suryantoro, 2022).

Based on this background, the absence of religious moderation in the community will lead to various consequences, for example, in the current era, we find many religious misunderstandings because many people in the name of religion do bad things so that the religion is labeled bad by other religions. We can see now around us recently on social media that the celebration of Christmas was deliberately made as a provocation to break religious tolerance among us by those who deliberately damage it, it is quite detrimental to all of us because it will have an impact on the outbreak of religious moderation in our

country. We need to emphasize to the public that it is not too easy to be provoked by any party and have to sort out what is good and what is bad.

In general, various variables have an impact in the absence of religious moderation below, among others: a) How many divisions will occur; b) Society will compete to be the most correct; c) The absence of harmony and peace in society.

Therefore, the need to socialize religious moderation is certainly a call to preach moderation and take the middle ground through words and actions not only the concern of religious extension workers, or the Ministry of Religious Affairs but also the whole society and all mankind broadcast and socialize in their place or region to understand and apply religious moderation and not cause disputes between each other that will cause division between religions and other religions (Devi, 2021).

Steps to apply the concept of religious moderation in our daily lives, the first is that we must respect the differences of other religions, the second is to increase understanding between other religions, and the third is that we must practice religious values such as honesty, compassion, and peace. And finally, we must keep our attitude so as not to be easily provoked (Redaksi, 2023).

Based on the background of the above problems, the purpose of this article is to know how BKMT management improves religious moderation literacy to determine obstacles in the implementation of religious moderation programs in BKMT, to know the understanding of mothers about religious moderation and what can be done to improve religious moderation literacy both in BKMT and in the community.

RESEARCH METHOD

This type of research is Field Research. Field research is a type of research that studies phenomena in a natural environment. For this reason, the primary data comes from the field. So that the data obtained is really with what is the phenomenon that exists in the research location. Therefore, researchers use the type of research (field Research) to search for field data in detail and detail by observing the phenomenon that is the problem and trying to find solutions to existing problems in the research location (Mulyana, 2010).

This study uses qualitative methods, allowing researchers to be directly involved in the process of Change Management Agency contact *Majelis Taklim*. The purpose of this qualitative research method is to obtain a deep understanding of the influence of BKMT management on religious moderation literacy. The population of this study

includes all members of all members of the contact body of the *Majelis Taklim*, especially in the Medan area.

Samples in this study were selected purposively to represent the diversity of members and the level of participation. Observations were made directly at the meetings of the contact body and the activities of the *Majelis Taklim*, while in-depth interviews were conducted to gain a deeper understanding of the experiences and perceptions of the members. This study took descriptive qualitative research, which is used by researchers to describe matters relating to the management of BKMT in improving literacy and religious moderation of women members of the *Majelis Taklim* Medan.

This study was conducted at the head of the branch of the contact body of the Taklim Assembly in Petisah Tengah, Medan Petisah District, Medan City data collection techniques used interviews, namely the first process to obtain information for research purposes by using a tool called interview guide. The second observation, namely direct observation at the research site to obtain data on the problem in Perusahaan. In this case, the authors observe the leadership structure of the work system, and other infrastructure (J.R. Raco, 2007:112).

After the data is collected, the data analysis process starts with reviewing all the data, connecting the data, reducing the data, and connecting the data available from various sources, namely the results of interviews, observations, as well as documents on the implementation of religious moderation branch of the contact body of the Taklim Assembly.

Qualitative research should provide and reveal the real truth. because it makes it easier for researchers to get valid data in a study. The validity of the data can be ensured by the findings and the resulting reliable interpretation. In this qualitative research, the validity of the data is done by triangulation.

RESULTS AND DISCUSSION

Understanding BKMT and Improving Literacy Religious Moderation

BKMT (Badan Kontak Majelis Taklim) is the power of the state, every village has a jewel, every region or village has a BKMT, every district has a BKMT, every country has a BKMT area, there is a leader of this institution carrying out its activities in an organized and structured manner so that it becomes a pillar in maintaining religious moderation. There are six recognized religions in Indonesia, but there are also many local

beliefs that only apply in certain areas. Maintaining harmony between these beliefs requires a simpler understanding of religion.

This follows the meaning of the religious mind that interprets the relationship not only between man and his God but also between people. Because, regardless of the existence of religion itself, religion wants peace both internally and externally, and the opportunity for religious moderation in Indonesia is very large. This can also be seen from the social environment, especially in non-urban areas. Many religious forums, although serving the interests of the group, remain independent and can still be controlled based on the ideology of Pancasila and the motto of the Bhineka Tunggal Ika state. Religious moderation content is carried out properly through this foundation the right side will make religious moderation (Damni, 2022).

Here's a Surah that says about religious moderation:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ

“So we have made you a mediumship that you may be witnesses over the people, and that the Messenger may be a witness over you. We have not determined the Qibla to which you used to turn. except that you may know who follows the Messenger and who turns back. Indeed, it is heavy. except for those whom Allah has guided. God will not waste your faith. Indeed, Allah is most merciful to mankind” (*Al-Baqarah Ayat 143*, n.d.).

With the above verse, the application of religious moderation is useful for the survival of life in this world and the hereafter.

Etymologically literacy comes from the Latin word *literatus* which means “one who learns”. Therefore literacy can be interpreted as learning and understanding the source of reading. We can describe literacy as a social event with its ability to create and interpret certain meanings through texts literacy requires various skills to send and receive information in writing. Furthermore, the understanding of literacy means the stages of a person's behavior, namely the individual's ability to read, explain, and find out information or knowledge (Tedy, 2022).

Religious moderation is the view, nature, and religious behavior adopted by most of the population of this country from the past to the present. In the context of creeds and interreligious relations, religious moderation can be defined as a person who believes in the truth of his religion “completely” and respects each other between people of other

religions who profess their religion without justifying it or respecting each other. religious moderation in contrast to the politics of character and popularity, is not only contrary to the basic teachings, moral ideas, or the ultimate goal of religion to seek profit but also very dangerous for the situation of Indonesia. in the context of interfaith communities, religious moderation refers to the addition or subtraction of religious teachings, mutual respect, and recognition of differences (especially in the public sphere) regarding the scientific method (Prof. Dr. Phil Kamaruddin Amin, 2023).

Another understanding of religious moderation is the middle way in religion. religious moderation makes people not act as they wish in practicing their religious teachings. those who practice it are called moderates. Then what is a brush at will? For example, some people may eat food or drink that is *haram* according to the teachings of their religion. To show tolerance towards followers of other religions. or they may have misused their faith. another example of an attitude at Will is to follow the basic customs of other religions for tolerance. The principle of moderate religion is twofold: justice and balance, being just means preparing everything and doing it as soon as possible. for example, in the case of worship moderate groups believe that religion is about serving God by practicing God's teachings, namely to bring glory to man (Kementerian, 2019).

Some principles in religious moderation we always maintain harmony between two things, for example, harmony between reason and one's revelation. Furthermore, equilibrium tells the attitude to be more in favor of Justice (Saifuddin, 2019).

To increase religious moderation it is important to promote understanding and tolerance. This can be done through promoting peace and mutual tolerance is also very important.

Religious Moderation Literacy in BKMT Medan

BKMT (Badan Kontak Majelis Taklim) was established on January 1st, 1981 with the approval of more than a few parties. Started by Tutti Alawiya from Mubariga, a cleric who since Young has been involved in *Majlis Taklim*. At the beginning of its establishment, BKMT had a goal to improve the quality of learning in *Majelis Taklim* by forming a forum for joint communication between other *Majelis Taklim* based in Jakarta and surrounding areas at that time. Over time, *Majelis Taklim* outside Jakarta became an active participant of BKMT. Tutti Alawiya at that time was famous as a cleric increasingly prominent in the community. Tutti also hopes that *Majlis Taklim*

increasingly respected, not only as a place of Education and learning of Islam but also to serve and play a role for the people and society (Syifa, n.d.).

Here are the functions of BKMT Medan, namely: a) A place for learning and teaching Muslims, to improve noble character, as well as multiply good practices; b) For educational institutions and skills in the community, especially for women to develop personality and foster families so that *sakinah warahmah*; c) For a place of activity and creativity, among others in organizations and society; d) For the center of development and develop human resources in the field of Dakwah; e) For communication networks, *ukhuwah*, and establish a relationship between each other (Diah, 2021).

BKMT also protects not only Muslims, for example, if there is a disaster in a non-muslim area BKMT assists. however, if there are two areas affected by The Disaster, be it Muslim or non-muslim areas, BKMT Medan prioritizes Muslims first to be assisted. even so, BKMT does not apply the principle of having to be Muslim first. BKMT also works together either in the district, district, or region to raise funds for Palestine throughout Indonesia system if the funds are collected then the Sumatran regional party pays to the account Center. the collection of funds is no exception for both Muslims and non-Muslims, especially for people who have tolerance and a high sense of humanity. if there are other recitations besides BKMT, they can also raise funds for Palestine through BKMT, and in the name of recitation A, B, and C are also allowed.

If receiving assistance from non-Muslims is very rare, but BKMT very often assists such as holding Qurban to minority areas, namely in North Tapanuli, in the Samosir area, every year distributing *qurban* to minority parties with coupons. the *qurban* given by the BKMT is usually one tail even more. with this assistance, BKMT hopes that the literacy of religious moderation among religious people will be maintained. the way women members of the *Majelis Taklim* increase the literacy of religious moderation among them is by deliberating and applying that religious moderation is very important. with the literacy of religious moderation in the BKMT environment can affect the attitude and behavior of mothers in tolerating other religions.

BKMT Program Orientation

Field of Organization and Institutional Development

Purpose:

Improve the ability to manage organizational management to create a healthy, resilient, effective, and independent organization.

Programs:

1. Socialization of the organization as part of community and Islamic organizations with the target of the development of Islamic Da'wah organization with *Sunnah Waljamaah* experts.
2. Correctional and strengthen the vision, mission and basic values of the struggle of BKMT to all rows of organizations.
3. The development of Bkmt's organizational structure and coordination network began to be lifted from the region to permata throughout the city of Medan.
4. Organizational development for the entire city of Medan.
5. Development and formation of autonomous bodies as needed.
6. Development and preparation of guidelines for mechanisms and or organizational work.
7. Stabilization of the organization's administration, particularly regarding financial membership and work programs.
8. Increasing and strengthening cooperation with other organizations following the vision of BKMT, both Islamic organizations and women's organizations and professions and others.
9. Preparation of Information Systems Management Organization.

The Field of Da'wah

Purpose:

To improve efficient and effective *da'wah* from the development of new challenges, the establishment of appropriate media and targets, as well as the development of methods and tools/facilities.

Programs:

1. Improving the quality of BKMT cadres in the field of Islamic Da'wah by providing training to Sub-District cadres facilitated by PW/ BKMT North Sumatra.
2. Development of a new vision and paradigm, more oriented da'wah sustainable response/ Target *da'wah*.
3. Developing *da'wah* methods following multi-media devices and through the internet.

4. Development of *da'wah* strategies and networks following the conditions and changes in society.
5. Actively participate in the defense and development of *da'wah* materials in electronic media, print media, and traditional media.
6. Publication of books, journals, magazines, and periodic bulletins for the improvement of studies and *silaturrahmi*.
7. Publishing books and training models with book quality standards to produce *da'wah* cadres who have the same vision and Mission/integration.
8. Development of a network of cooperation with government agencies, entrepreneurs, and practicals to improve the quality and quantity of *Dakwah*. Development and identification of *Da'wah* movements and spiritual guidance in locations /places with social problems such as correctional institutions (LP) hospitals and transmigration areas.

Education and Training

Purpose:

To improve the quality of human resources of BKMT, which includes improving the quality of teachers, the quality of students/ congregation, the quality of administrators/ managers, the quality of methods, and the quality of facilities for education and training.

Programs:

1. Increasing the level of formal education of administrators and congregations from the Advanced Study movement to level (S1) and increasing informal/out-of-school education.
2. Working with educational institutions to provide special education for administrators and members of BKMT, short-term education/courses, or other forms of Education certified.
3. Improve the skills and insights of administrators and followers who participate in training education organized by other organizations or agencies.
4. Developing alternative forms of education for families and communities (Islamic boarding schools, religious Monitoring, religious tutorials, religious guidance, and others).
5. Developing the level of Ustadz/Ustadzah Leadership Training, *Da'wah* cadre training, or *Da'wah* management skills training that is systematic and planned.

6. To strengthen education-based community movement(GMBP), book Endowment movement, reading interest Movement, foster parents movement, and provide scholarships for education.

Social Sphere

Purpose:

Improve the level of welfare of the congregation and Muslims by developing social programs.

Programs:

1. Strengthening social movements such as the movement of foster parents, elderly and toddler compensation, and others.
2. Organizing visits and social actions to troubled areas (natural disasters, underdeveloped areas, transmigration areas, riot areas, and others).
3. Forming a target village for pilot Activity Center activities carried out with the development of Islamic or other environmental love movements.
4. Establish consulting and advocacy institutions for Families, Children, law, women, and others.
5. Actively participate in religious guidance programs for people who are affected by problems, such as people who are hospitalized, community institutions, social institutions, elderly centers, drug rehab centers, and others, and guidance to Muslims who are married to non-muslim couples.

Business, Cooperation, and Economic Empowerment

Purpose:

Develop business opportunities and strengths and build strong cooperation to create an independent quality congregation.

Programs:

1. Establish and develop Sharia-based business institutions.
2. Acquisition of alternative sources of funds for the continuation of the organization's funding other than member fees.
3. Developing mutually beneficial cooperation with domestic and foreign institutes.
4. Play an active role in the forums of women's and religious organizations.
5. Working on productive fund loans for BKMT congregations in need.

6. Develop the business potential of the organization with a variety of strategic steps.
7. Raise funds from grants from local governments and provide facilities to the board and members of BKMT to establish business entities for ease in the management of business licenses and others.

CONCLUSION

First, in BKMT we protect not only the muslim religion, but the whole. for example, if there is a disaster in a non-muslim area, BMKT assists. however, if there are two areas affected by the disaster, BKMT prioritizes Muslims first. but in the principle of BKMT does not apply to Islam must first be given help. BKMT also works together either in districts, districts, or regions to raise funds for Palestine throughout the Indonesia system if funds are collected, the Sumatran regional party deposits them into a central account. in the collection of funds is no exception for any religion as long as the giver is sincere. with this understanding, it is expected that BKMT can increase religious moderation in their community.

Second, here are some orientation programs at BKMT Medan: a) Field of Organization and Institutional Development.; b) *a'wah* Field; c) Education and Training; d) Social Sphere; e) Business, Cooperation, and Economic Empowerment.

Third, here are some functions of BKMT: a) A place for learning and teaching Muslims, to improve noble character, as well as multiply good practices; b) For educational institutions and skills in the community, especially for women to develop personality and foster families so that *sakinah warahmah*; c) For a container of activity and creativity, among others, in the organization and society; d) For the center of development and development of human resources in the field of Dakwah; e) For communication networks and *ukhuwah*, as well as establishing a relationship between each other.

Fourth, religious moderation is the views, attitudes, and religious behavior adopted by some residents of this country from the past to the present. in the context of faith and religious relations, religious moderation can be defined as a person who believes in the truth of his religion “fully” and respects each other among religious people.

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