

THE QUR'AN LEARNING STRATEGY IN RAUDHATUL JANNAH MAJELIS TAKLIM, KAPUK, WEST JAKARTA

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Abstract

Majelis Taklim is a non-formal Islamic educational institution. The primary focus of study in Majelis Taklim is the learning of the Qur'an. Therefore, it is essential to understand effective Qur'anic learning strategies used in Majelis Taklim. This research aims to identify Qur'anic learning strategies. The study employs a descriptive qualitative method with purposive sampling data collection techniques. The subject of this research is the Raudhatul Jannah Majelis Taklim in Cengkareng, Kapuk, West Jakarta. The research instruments used include observation and interviews. The data were analyzed using the interactive model of Miles and Huberman, along with the Kaif learning strategy. The findings reveal that MT RJ employs direct learning strategies in Qur'anic instruction. Qur'anic learning at MT RJ focuses on both reading skills and Qur'anic knowledge. The development of Qur'anic reading skills is conducted using the *Talaqqi* method and the *Jama'* model. Meanwhile, Qur'anic knowledge instruction uses the *bi al-hikmah* method and *man'izah* (lecture and discussion) through the *Tafahum* learning model. Based on observations and interviews, the development of Qur'anic learning strategies at MT RJ is found to be effective.

Keywords: Learning strategies; Qur'an; Majelis Taklim; Talaqqi; Jama'

INTRODUCTION

Majelis Taklim is a non-formal Islamic educational institution in Indonesia. Its existence as an institution is regulated by the government under the Minister of Religious Affairs Regulation No. 29 of 2019. Etymologically, *majelis taklim* is a phrase consisting of the words *majelis* and *ta'lim*. Dahlan explains that the word *majelis* means a seat, a meeting place, or a council, while *ta'lim* means teaching (Dahlan, 2019). Conceptually, *majelis taklim* can be understood as a place of learning and teaching or a place to seek knowledge (Azzahro & Salamah, 2024). Furthermore, Rahmat mentions that *majelis taklim* is one of the forms of Islamic religious-cultural wealth in Indonesia (Rahmat, 2021). This opinion is quite reasonable, considering the heterogeneity of Indonesian society.

The uniqueness of *majelis taklim* as a cultural product of the development of Islamic teachings in Indonesia brings us to the question of how Islamic religious education is conducted in *majelis taklim*, especially the learning of the Qur'an. Learning the Qur'an in *majelis taklim* as a non-formal Islamic educational institution is a necessity because knowledge of the Qur'an plays a central role in understanding and building Islamic character. The unique characteristic of *majelis taklim*, which emerges and develops independently within the community, makes it one of the driving forces of Islamic *dakwah* (propagation) in society. Therefore, in *majelis taklim*, learning the Qur'an is a primary focus. Qur'anic learning functions as the foundation of Islamic religious education in *majelis taklim*.

The question regarding Qur'anic learning in *majelis taklim* may seem simple, but it actually has complex answers. This complexity arises due to the multicultural situation of Indonesian society and the fact that the members or learners in *majelis taklim* are generally adults, which certainly requires specific strategies. A learning strategy is the use of art and science in communicating lessons through effective teaching techniques to achieve learning objectives and facilitate the teaching-learning process (Nabila & Rahmanto, 2024). Nasution also explains that a learning strategy is a pattern of learning activities that is chosen and used contextually, based on the characteristics of the learners, the surrounding environment, school conditions, and the formulated learning objectives (Nasution, 2020). In other words, Qur'anic learning also requires specific learning strategies, with particular goals and learning outcomes.

The discussion of learning strategies is not new; several previous studies have addressed it. Among them is the research by Hamdani and Islam, which discusses the

innovation of inquiry learning strategies in education (Hamdani & Islam, 2019). Their research is a qualitative descriptive study with its subjects and objects at SMKN 02 Kraksaan. Their findings indicate the effectiveness of implementing learning strategies. Another study is by Herlina, who discusses Islamic education strategies in higher education at the Faculty of Medicine, University of Mataram (Herlina, 2019). Her research results show that cognitive strategies can be used in value education.

Research on learning strategies, specifically, has also been discussed in previous studies. Hasyim examines the Qur'anic learning strategies at the *Al-Qurra Tahfiz* Islamic boarding school (Hasyim, 2017). This qualitative study shows that Qur'anic learning requires several stages, especially in memorizing the Qur'an. Another study is about the learning strategies for hearing-impaired children in memorizing the Qur'an at the *Baznas Tahfiz* Islamic boarding school in South Jakarta (Nabila & Rahmanto, 2024). This qualitative research indicates that for differently-abled students, a direct strategy where the teacher is the center is effective. These studies on learning strategies, including Qur'anic learning strategies, demonstrate that the topic has a broad scope with in-depth discussions. These previous studies inspire this research, such as Hamdani and Islam (2019), who inspire innovation in learning strategies, and Hasyim (2017), who shows the stages in Qur'anic learning, as well as Nabila and Rahmanto (2024), who highlight that the characteristics of learners are important in determining learning strategies. However, this research occupies a different position from previous studies. The gap in this research focuses on the object and subject centered on *majelis taklim* and discusses learning strategies related to the *majelis taklim* context.

This research, with that gap, is then supported by the theory of learning strategies to identify and classify the types of strategies implemented by *majelis taklim*. The specific *majelis taklim* referred to in this study is *Majelis Taklim Raudhatul Jannah* located in Cengkareng, Kapuk sub-district, West Jakarta. Therefore, the focus or aim of this research is to determine the Qur'anic learning strategies in *Majelis Taklim Raudhatul Jannah*, Cengkareng, Kapuk, West Jakarta.

METHODS

This study aims to identify the Qur'an learning strategies in *majelis taklim*. Therefore, it employs a descriptive qualitative method. Ali explains that qualitative research is a multi-method study focusing on interpretation as a naturalistic approach to a problem (Ali, 2018). This method is deemed appropriate not only due to the research focus but also considering the characteristics of the research object.

This study uses *Majelis Taklim* Raudhatul Jannah (MT RJ), located in Kapuk, Cengkareng, West Jakarta, as the object of research. The selection of the research sample was done using purposive sampling technique, meaning that the sample was predetermined based on certain criteria. In this case, the criterion was the compliance of the *majelis taklim* with the standards outlined in the Minister of Religious Affairs Regulation No. 29 of 2019. In addition, for data collection, the instruments used were observation and interviews. These instruments are considered suitable because observation places humans at the center of the research construction, allowing data to be collected through observation, and interviews are used to obtain information for verification (Ali, 2018). The research observations were conducted in July 2024, while the interviews took place in August 2024, with the head of MT RJ, as the primary respondent.

The data collected through observation and interviews were then analyzed using the interactive model from Miles and Huberman. This model involves data collection, data reduction, data display, and conclusion drawing (Zulfirman, 2022). To establish a conceptual reference for determining the learning strategies used in MT RJ, this study referred to the types of learning strategies explained by Kaif (2022). Kaif outlines several types of learning strategies, including direct learning strategies, indirect learning strategies, interactive learning strategies, and independent learning strategies (Kaif, 2022). Based on the objectives, objects, methods, instruments, and analysis techniques employed, a procedural research framework was developed, as illustrated in Figure 1.

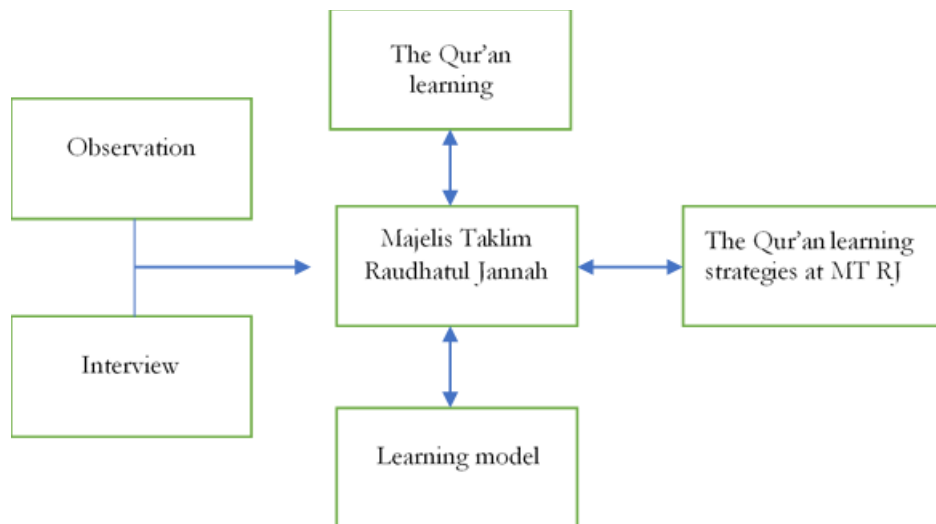


Figure 1. Research Procedure

After following the research procedure, the results of the analysis were obtained and then presented descriptively. The descriptive presentation aims to provide an overview of the Qur'an learning strategy being used. Based on the results of this analysis, conclusions were drawn regarding the Qur'an learning strategy in MT RJ.

RESULTS

This study aims to identify the Qur'an learning strategies in MT RJ. The results of observations and interviews show that the Qur'an learning strategies in MT RJ involve a combination of methods and learning models. This approach is applied to accommodate the diverse characteristics of learners with varying ages. The results can be seen in Table 1.

Table 1. The Qur'an Learning Strategy in MT RJ

The Qur'an Learning Strategy in Raudhatul Jannah Majelis Taklim	
Learning Quran reading skills.	Direct learning strategy, using the <i>talaqqi</i> method with the <i>jama'</i> model.
Learning Quranic knowledge	Direct learning strategy, using the <i>tafahum</i> method with the <i>bi al-hikmah</i> model, <i>mau'izah</i> (lecture and discussion).

In the table 1, it is noted that MT RJ, in teaching Quranic reading skills, employs a direct instructional strategy using the *talaqqi* method with the *jama'* model. MT RJ thus adopts a traditional approach in Quranic education, where a teacher directly transmits the Quranic recitation to a group of students in a face-to-face setting. This method emphasizes the importance of direct interaction between the teacher and students or participants in the learning process, allowing the students to listen, observe, and imitate the correct recitation with proper *tajwid* and *makbraj*. As for the *jama'* model practiced at MT RJ, the students learn collectively, enabling them to correct and support one another in the process of memorizing and understanding the Quran. The advantage of this method lies in the immediate correction of mistakes, ensuring that errors are promptly addressed, while also fostering a learning community that supports the spiritual and intellectual development of the participants of the *majlis ta'lim*.

The results also show that MT RJ, in teaching knowledge about the Quran, uses a direct instructional strategy with the *tafabum* method, employing the *bi al-hikmah* and *mau'izah* (lectures and discussions) model. MT RJ, therefore, chooses a teaching strategy that prioritizes wisdom in delivering the material, along with two-way interaction between the educator and the learners. The *bi al-hikmah* model implemented in MT RJ emphasizes a deep and gradual explanation, enabling participants to understand the material comprehensively. At MT RJ, this method is further strengthened by *mau'izah*, which consists of lectures as a means of delivering advice or moral lessons, as well as discussions that encourage active participation from students. In practice, the lecture provides a theoretical and value-based foundation, while discussions open space for participants to ask questions, debate, and reflect on the material being taught. Thus, Quranic knowledge learning at MT RJ is not passive but involves deeper understanding through dialogue and the exchange of ideas.

DISCUSSION

The focus of this research discussion is on Quranic learning strategies at the RJ study group (*majelis taklim*). Based on observations and interviews, it was found that the participants of the RJ study group are adults aged between 30 and 60 years. Quranic learning is conducted under the guidance of the MT RJ instructor as the teacher. The Quranic learning sessions are held regularly twice a week with a duration of 90 minutes, from 16:00 to 17:30. Quranic learning at MT RJ focuses on two aspects: Quran reading skills and Quranic comprehension.

Quran reading skills refer to participants learning to read the Quran according to proper and correct rules, such as *tajwid* and *makharij al-huruf* (pronunciation of letters). This indicates that Quranic learning at MT RJ starts from the basics. (Hasyim, 2017) explained that *tajwid* instruction is a fundamental determination in Quranic learning. The second aspect is knowledge of the Quran, which is achieved through explanations of its meanings and interpretations. In this learning, participants not only read the meanings of the Quran but also explore its interpretations and *asbab al-nuzul* (reasons for revelation).

Based on the findings from observations and interviews, the discussion will be divided into two sections. The first section discusses the strategy for teaching Quran reading skills in MT RJ, while the second section covers the strategy for teaching Quranic knowledge in MT RJ.

Quran Reading Skills Learning Strategy in Majelis Taklim Raudhatul Jannah

Quranic learning can be conducted through various learning strategies. Observations and interviews show that MT RJ employs a direct learning strategy. According to Nasution, this strategy is effective in building skills step by step (Nasution, 2020). Furthermore, he explains that direct learning involves: setting learning objectives and preparing students; providing demonstrations; offering guided practice, checking understanding, and giving feedback; and providing opportunities for independent practice (Nasution, 2020). At MT RJ, this strategy is applied in Quranic learning, where the instructor directly interacts with and guides the students in reading the Quran.

This direct learning strategy is then combined with specific methods as technical patterns. This is intended to help students read, memorize, and understand the Quran more easily. One method frequently used at MT RJ is the *talaqqi* method. Hakim explains the steps of the *talaqqi* method, which include: (1) the teacher recites a verse, then the students imitate the teacher's recitation while observing lip movements; (2) the teacher calls on each student individually to prepare to read the Quran; (3) the student recites the Quran aloud; (4) if there is an error, the teacher corrects the student's recitation; (5) the teacher reads the Quran in front of the students again; (6) the students follow the teacher's recitation; (7) the teacher then explains the *tajwid* rules to the students (Desriani & Muliati, 2023).

In the MT RJ context, the instructor reads aloud, and the MT RJ participants, as students, imitate. The instructor also corrects or improves the students' recitation. The learning process using this method is quite effective because the MT RJ instructor can

directly monitor any mistakes or deficiencies in the students' recitations. This is important in Quranic learning, as proper recitation according to *tajwid* rules is principal in Quran reading skills. However, the learning process is not without its challenges. At MT RJ, one of the challenges is the imbalance between the number of instructors and students.

Observations and interviews reveal that the large number of students encourages the development of a learning model in MT RJ. According to Hamdani and Islam, this is something natural. In their research on learning strategy innovation, they mention that learning strategies need to be flexible (Hamdani & Islam, 2019). This is what MT RJ has implemented, innovating in their Quranic learning strategy. The *talaqqi* method is adapted by using the *jama'* or group model. The *jama'* model is a collective learning approach led by an instructor (Ainia et al., 2021). At MT RJ, after the teacher provides instruction and demonstration, the learning activities are divided into groups. Each group then learns independently with the help of one member who is already proficient. When a participant is ready, the instructor calls on them to correct their recitation. Once corrected, the proficient participant returns to the group to assist others.

The *jama'* or group model also has positive impacts on the learning process, particularly in terms of motivation and efficiency. This model allows participants to correct each other's recitations, which indirectly creates an interactive and collaborative learning atmosphere. Additionally, this model enables the teacher to instruct more students in a relatively short time, making it an effective method to implement in institutions like study groups.

Learning strategy for Quranic Knowledge in Majelis Taklim Raudhatul Jannah

Nabila and Rahmanto, in their research, indicate that Quranic learning strategies must be based on various considerations, taking into account the conditions that teachers will face (Hamdani & Islam, 2019). These considerations are necessary to ensure that the chosen learning strategy can be implemented optimally. In the context of Quranic knowledge learning, the goal is to enhance understanding of the Quran. This can be achieved through interaction between the teacher and the participants. Hamdani and Islam explain that, in essence, learning is a process of interaction between the teacher, students, and other learning resources, with the teacher serving as the guide for this interaction (Hamdani & Islam, 2019). This is precisely what has been applied by MT RJ.

The learning of Quranic knowledge at MT RJ uses a direct learning strategy. This means that the teacher interacts with the participants while delivering the material, allowing the participants to ask questions. Interviews reveal that the material studied related to Quranic knowledge at MT RJ starts with reading its meaning, *asbab al-nuzul* (reasons for revelation), and its interpretation using classical tafsir books. The learning method employed at MT RJ is based on the *bi al-hikmah* (lecture) and *mau'izah* (discussion) methods, with the MT RJ instructor acting as the teacher and primary facilitator of learning. The use of the lecture method, therefore, requires mastery of the material and the ability to present it in an engaging and enjoyable manner to have an impact on the audience or participants. Rusli explains that the discussion method emphasizes reasoning, as many questions posed by the Quran encourage people to think (Bt Rusli, 2019).

Observations and interviews also indicate that the learning of Quranic knowledge utilizes the *Tafabum* model. The *Tafabum* model means "understanding," and its purpose is to comprehend the meaning of the Quranic text. As Ependi states, this model aims to understand the meanings and translations of the Quran (Ependi et al., 2023).

The use of the *Tafabum* model is not without reason, as it considers the characteristics of the participants' age and learning background. Direct learning is considered effective because participants can immediately ask the teacher if there are things they do not understand. In this context, the principle of questioning is applied. Hamdani and Islam explain that the principle of questioning is fundamental as part of the thinking process for both teachers and participants (Hamdani & Islam, 2019). Ependi also explains that this model is recommended for teen-age and adult learners (Ependi et al., 2023). Therefore, this model is considered suitable for teaching Quranic knowledge in study groups, especially at MT RJ.

The implementation of learning strategies with the methods and models used at MT RJ demonstrates that the intellectual development related to Quranic knowledge prioritizes the learning process. Quranic knowledge education at MT RJ applies general principles commonly found in formal education, such as interaction, questioning, and learning to think. This is interesting because MT RJ, which is categorized as non-formal education, is able to implement these principles. These findings indicate that in the context of Quranic knowledge learning, non-formal educational institutions like majlis ta'lim can adopt and innovate by referring to practices found in formal educational institutions.

CONCLUSION

In conclusion, the *talaqqi* method with the *jama'* model is an effective strategy for Quranic learning, particularly in non-formal environments like the Raudhatul Jannah study group. This method combines direct instruction from the teacher with interaction among the participants, allowing for collective improvement in reading quality. However, the implementation of this method should be accompanied by an individualized approach to ensure that each student receives attention according to their needs.

Furthermore, regarding the focus on Quranic knowledge learning at MT RJ, the use of a direct learning strategy with the *Tafabum* model is also considered effective, given the adult characteristics of the learners. The use of tafsir books to explain the meanings, *asbab al-nuzul*, and interpretations of the Quran reinforces the primary goal of the *Tafabum* model, which is to help participants deeply understand the content of the Quran.

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