



Adult Education at the Ta'lim Assembly at the An-Nuur Mosque

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ABSTRACT

This study aims to analyze the implementation of adult education at the Ta'lim Council at the An-Nuur Mosque, Ward VIII Dalan Lidang, which includes educational objectives, characteristics of educators and students, learning materials, methods, and media used in the learning process. This study uses a qualitative approach with the type of field research. Data was collected through observation, in-depth interviews with administrators, ustaz/ustazah, and ta'lim assembly congregations, and documentation studies. Data analysis is carried out descriptively through the stages of data reduction, data presentation, and conclusion drawn. The results of the study show that adult education at the Ta'lim Council of the An-Nuur Mosque is directed to increase understanding of Islam, strengthen worship practices, foster morals, and strengthen social relations between worshippers. The educators involved have adequate religious competence and experience in da'wah activities and community learning. Students are dominated by adults with diverse educational, occupational, and religious backgrounds. The learning materials include faith, worship, morals, interpretation of the Qur'an, hadith, and various religious issues relevant to the needs of the congregation. The learning methods used include lectures, discussions, questions and answers, and worship practices, while learning media utilizes Islamic books, the Qur'an, audio devices, and simple presentation media. This study concludes that the Ta'lim Council of the An-Nuur Mosque, Ward VIII Dalan Lidang has carried out the function of adult education effectively through the implementation of learning in accordance with the needs of the congregation, thereby contributing to increasing religious literacy, forming Islamic character, and strengthening the social cohesion of the community.

Keyword: Islamic Education, Adults, Ta'lim Council

INTRODUCTION

Education is a lifelong necessity that is not only intended for children and adolescents, but also for adults.¹ In the perspective of modern education, adults have different learning needs than school-age learners because they already have life experiences, social responsibilities, as well as practical needs related to daily life.² Therefore, adult education is an important part of efforts to improve the quality of human resources, both in terms of knowledge, skills, and character formation and spirituality.³ In Islam, the concept of lifelong education has a strong foundation.⁴ The obligation to study knowledge is not limited by age, but lasts from the birth

¹ Aaron Benavot dkk., "Reimagining Adult Education and Lifelong Learning for All: Historical and Critical Perspectives," *International Review of Education* 68, no. 2 (2022): 165–94, <https://doi.org/10.1007/s11159-022-09955-9>.

² Luthfia Atsira dkk., "THE CONCEPTS OF LONG LIFE EDUCATION AND EDUCATION FOR ALL: THEORY, IMPLEMENTATION AND DEVELOPMENT ANALYSIS," *As-Sulthan Journal of Education* 3, no. 1 (2026): 95–108, <https://ojssulthan.com/asje/article/view/554>.

³ Yuni Herdiyanti dkk., "Building a Golden Generation: Synergy of Education, Technology, and Qur'anic Values," *JISEI: Journal of Islamic Studies and Educational Innovation* 1, no. 1 (2025): 36–45, <https://www.ojs.stai-ibnurusyd.ac.id/index.php/jisei/article/view/49>.

⁴ Anas Mehmood dkk., "The Concept of Lifelong Learning in Islam and Its Implications for Modern Education," *ASSAJ* 4, no. 02 (2025): 4246–51, <https://assajournal.com/index.php/36/article/view/1601>.

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of man to the end of life.⁵ This principle shows that adult society still needs a continuous learning process to improve the quality of faith, religious understanding, and ability to deal with various social changes that occur in society. Adult education in the Islamic context is not only oriented to the transfer of knowledge, but also to the development of morals, the strengthening of religious values, and the improvement of the quality of social life.

One of the non-formal Islamic educational institutions that has a strategic role in the implementation of adult education is the ta'lim assembly.⁶ The ta'lim assembly has developed into a means of religious learning that is easily accessible to the public, especially for those who are no longer in the formal education path.⁷ Through various recitation activities, religious discussions, Qur'an learning, and socio-religious development, the ta'lim assembly becomes an effective forum in improving the religious literacy of the community while strengthening social ties between community members.⁸ The existence of the Ta'lim Council at the An-Nour Mosque, Ward VIII Dalan Lidang, shows the real role of non-formal educational institutions in meeting the learning needs of adult communities. Activities that are carried out regularly are not only a medium for conveying Islamic teachings, but also a space for social interaction that strengthens relationships between worshippers.⁹ In the midst of the development of information technology, globalization trends, and various moral challenges faced by the community, the ta'lim assembly is required to be able to provide education that is relevant to the needs of the congregation so that Islamic values can be implemented in daily life.

However, the effectiveness of the implementation of adult education in the ta'lim assembly is greatly influenced by various factors, such as learning objectives, educator competence, characteristics of students, materials taught, learning methods, and media used. These various elements determine the success of the educational process in achieving the expected goals. Therefore, a comprehensive study is needed to understand how adult education is carried out at the Ta'lim Council of the An-Nuur Mosque, Ward VIII Dalan Lidang.

Studies on adult education in non-formal Islamic educational institutions have been conducted by many researchers with various focuses and approaches.¹⁰ These studies show that the ta'lim assembly has a significant contribution in improving religious knowledge, forming character, and strengthening people's social relations. Research conducted by Andewi Suhartini et al. on the role of the ta'lim council in improving people's religious understanding shows that the ta'lim council functions as a non-formal Islamic education tool that is effective in expanding the Islamic knowledge of the congregation. The results of the study found that routine recitation

⁵ Robert Chambers, "Vestiges of the natural history of creation," dalam *Scientific Methodology in Nineteenth Century Britain* (Routledge, 2025), <https://api.taylorfrancis.com.pdf>.

⁶ Ahmad Asrin, "Islamic Education in Non Formal Institutions: The Role of Majelis Taklim Based on Indonesian Local Wisdom," *Fitrah: Journal of Islamic Education* 5, no. 2 (2024): 185–200, <https://jurnal.staisumatera-medan.ac.id/index.php/fitrah/article/view/1081>.

⁷ Muhammad Asad Latif, "Religious Identity Formation and Urban Islamic Sociability through Learning Motivation and Social Cohesion in Majelis Taklim in Indonesia," *Discover Education* 5, no. 1 (2026): 448, <https://doi.org/10.1007/s44217-026-01456-3>.

⁸ Ahmad Syahid dkk., "Dynamics of Development Religious Moderation: Lessons From Multiethnic Transmigration Communities in Banggai, Central Sulawesi, Indonesia.," *Journal of Population & Social Studies* 34 (2026): 671, <https://openurl.ebsco.com/contentitem/gcd:192426965?sid=ebsco:plink:crawler-gcd&id=ebsco:gcd:192426965&crl=c&jrnl=0857717X>.

⁹ Rafikul Islam dkk., "IDENTIFYING KEY DIMENSIONS IN THE MOSQUE'S CONTRIBUTION TO MUSLIM SOCIETY AND UMMAH DEVELOPMENT: A QUALITATIVE APPROACH," *Labuan e-Journal of Muamalat and Society (LJMS)* 20, no. 1 (2026): 60–79, <https://jurcon.ums.edu.my/ojums/index.php/LJMS/article/view/6770>.

¹⁰ Samsuddin Samsuddin dkk., "The Cadre Development Model of Wahdah Islamiyah Preachers: An Analysis of the Integration of Formal and Non-Formal Education," *Abdurrauf Journal of Islamic Studies* 4, no. 3 (2025): 237–54, <https://www.journal.staisar.ac.id/index.php/arjis/article/view/448>.

activities were able to increase the congregation's understanding of faith, worship, and morals.¹¹ However, this study focuses more on the impact of ta'lim assembly activities on religious understanding without examining in depth the elements of adult education applied in the learning process.

Zulkifli et al. research on the implementation of adult education in non-formal education institutions found that the success of adult learning is influenced by the suitability of the material to the needs of students, the learning experiences of participants, and participatory learning methods. This study emphasizes the importance of the andragogy approach in the learning process, but does not specifically discuss its implementation in the context of the ta'lim assembly as an Islamic educational institution.¹² Furthermore, the research of Rahmawati and Hamid (2020) on learning strategies in the ta'lim assembly found that the lecture, discussion, and question and answer methods are the most frequently used methods in community religious learning activities. The research shows that the combination of various learning methods is able to increase the participation of pilgrims in ta'lim assembly activities.¹³ However, this study only highlights aspects of learning methods and has not examined the components of adult education in a comprehensive way.

Aqimah Al Hanifah and Muaz Tanjung, research on the role of the ta'lim assembly in community empowerment concluded that the ta'lim assembly not only functions as a center for religious education, but also as a medium for social development and strengthening community solidarity. Through various programs implemented, pilgrims get benefits in the form of increasing religious awareness and strengthening social relationships. However, the research emphasizes more on the aspect of community empowerment than on the adult education process that takes place in the ta'lim assembly. Another study conducted by Holyoke et al. regarding the characteristics of adult learners in non-formal Islamic education shows that adult learners have a strong motivation to learn because they are driven by practical and spiritual needs.¹⁴ Therefore, the learning process must pay attention to the life experiences of students and provide opportunities to actively participate in learning activities. However, this research was conducted in non-formal Islamic educational institutions in general and did not specifically study the ta'lim assembly.

Based on some of the previous researches, it can be seen that studies on the ta'lim assembly generally focus on the role of the ta'lim assembly in improving religious understanding, learning strategies, and community empowerment. Meanwhile, research that specifically examines adult education in the ta'lim assembly by examining aspects of educational objectives, educators, students, materials, methods, and learning media is still relatively limited. Therefore, this study has a different position because it seeks to provide a more comprehensive picture of the implementation of adult education at the Ta'lim Council at the An-Nour Mosque, Ward VIII Dalan Lidang.

¹¹ Andewi Suhartini dkk., "Integrating religious values in schools: Strategies for developing student religiosity," *Research Horizon* 5, no. 6 (2025): 3041–52, <http://journal.lifescifi.com/index.php/RH/article/view/945>.

¹² Zulkifli Zulkifli dkk., "Concept of Islamic Religious Education learning Material Development In Majelis Ta'lim Through A Holistic-Integralistic Approach," *MAQOLAT: Journal of Islamic Studies* 3, no. 4 (2025): 493–506, <https://www.maqolat.com/index.php/i/article/view/186>.

¹³ Aqimah Al Hanifah dan Muaz Tanjung, "ADAPTIVE DA'WAH STRATEGY IN INCREASING CONGREGATION PARTICIPATION IN ROUTINE STUDIES AT THE ISLAMIC STUDY ASSEMBLY DARUSSHOFA MEDAN," *Jurnal Al-Ijtima'iyah* 12, no. 1 (2026): 209–25, <https://jurnal.ar-raniry.ac.id/index.php/PMI/article/view/34428>.

¹⁴ Laura B. Holyoke dkk., "American Association for Adult and Continuing Education (AAACE) 2025 Conference Proceedings (6th, Cincinnati, Ohio, September 24–October 10, 2025)," *American Association for Adult and Continuing Education*, 2025, <https://eric.ed.gov>.

This research has novelty in the focus of its study which places Majelis Ta'lim as an adult educational institution that is comprehensively analyzed through an andragogy perspective, including educational objectives, characteristics of educators and students, learning materials, methods, and media used in the learning process. In contrast to previous studies that generally only highlighted the role of the ta'lim assembly in improving religious understanding or certain aspects of learning activities, this study seeks to map in its entirety the practice of adult education that takes place at the Ta'lim Council of the An-Nuur Mosque, Ward VIII Dalan Lidang. The urgency of this research lies in the increasing importance of strengthening non-formal Islamic education for adult society in the midst of technological developments, social changes, and the challenges of modern life that demand increased religious literacy and strong character formation. In addition, the ta'lim council is an educational institution that is close to the community and has a strategic role in building religious awareness, strengthening social cohesion, and supporting the realization of lifelong learning. Therefore, the results of this research are expected to be the basis for the development of a more effective adult education model and in accordance with the needs of the community in the institutions of the ta'lim assembly.

METHOD

This study uses a qualitative approach with the type of field research. The qualitative approach was chosen because this study aims to deeply understand the implementation of adult education at the Ta'lim Council at the An-Nuur Mosque, Ward VIII Dalan Lidang, through the disclosure of phenomena that occur naturally based on the perspective of the actors involved. The research was carried out at the Ta'lim Council of the An-Nuur Mosque, Ward VIII Dalan Lidang as a location that became the center of religious education activities for the adult community.¹⁵ The data sources in this study consist of primary data and secondary data. Primary data was obtained directly from informants involved in ta'lim council activities, including ta'lim council administrators, ustaz or ustazah as educators, and congregations who actively participated in learning activities. Meanwhile, secondary data was obtained from various documents related to the activities of the ta'lim assembly, such as activity schedules, learning materials, pilgrim attendance lists, institutional archives, photos of activities, and literature relevant to adult education and ta'lim assemblies.

The determination of informants is carried out by purposive sampling, which is to select informants based on the consideration that they have knowledge, experience, and direct involvement in the implementation of adult education in the ta'lim assembly. The data collection technique was carried out through observation, in-depth interviews, and documentation studies.¹⁶ Observation is used to directly observe the learning process, interaction between educators and students, and the use of learning methods and media. In-depth interviews were conducted to obtain information about educational objectives, student characteristics, educator competencies, materials taught, and factors that support and hinder the implementation of adult education. The documentation study is used to complement and verify the data obtained from observations and interviews.

The validity of the data was tested through source triangulation techniques and method triangulation. Source triangulation is carried out by comparing information obtained from administrators, educators, and pilgrims of the ta'lim assembly, while the triangulation method is

¹⁵ Rita Kumala Sari dkk., *Metodologi penelitian pendidikan* (Sada Kurnia Pustaka, 2023), <https://books.google>.

¹⁶ Satish Prakash Chand, "Methods of data collection in qualitative research: Interviews, focus groups, observations, and document analysis," *Advances in Educational Research and Evaluation* 6, no. 1 (2025): 303–17, <https://www.syncsci.com/journal/AERE/article/view/AERE.2025.01.001>.

carried out by comparing observation, interview, and documentation data.¹⁷ This technique aims to increase the credibility and validity of research findings. Data analysis was carried out interactively by referring to the Miles, Huberman, and Saldaña model which includes three stages, namely data condensation, data display, and conclusion drawing and verification. In the data condensation stage, researchers select, focus, and simplify data that are relevant to the focus of the research. Furthermore, the data is presented systematically in the form of a narrative description to facilitate the interpretation process.¹⁸ The last stage is the drawing of conclusions which are carried out continuously during the research process until valid findings are obtained regarding the implementation of adult education at the Ta'lim Council at the An-Nuur Mosque, Ward VIII Dalan Lidang.

RESULT AND DISCUSSION

Purpose of Adult Education at the Ta'lim Assembly at the An-Nuur Mosque

The educational objectives of adults at the Ta'lim Council at the An-Nuur Mosque, Ward VIII Dalan Lidang can be classified into three categories, namely educational objectives in general, educational objectives based on the activities program of the Ta'lim Council, and educational objectives based on the learning materials delivered to the congregation. In general, the purpose of adult education at the Ta'lim Assembly of the An-Nuur Mosque is to improve the quality of faith, piety, and religious understanding of the congregation. The ta'lim assembly activities are held as a means of lifelong learning for adults so that they can understand, appreciate, and practice the teachings of Islam in their daily lives. In addition, the ta'lim council also aims to strengthen the Islamic ukhuwah and build socio-religious awareness in the community.¹⁹ Thus, the education carried out is not only oriented to increase religious knowledge, but also to the formation of Islamic character and the strengthening of social relations between congregations.

In addition to these general objectives, adult education at the Ta'lim Council of the An-Nuur Mosque is also realized through various religious and social activities that are part of the congregation development program. These activities aim to foster social awareness, increase community participation in religious activities, and build a spirit of togetherness and mutual cooperation. Through various activities that are carried out regularly, pilgrims not only gain religious knowledge, but also social experiences that strengthen solidarity and a sense of responsibility for the surrounding environment.²⁰ The next educational goal can be seen from the learning materials taught in the ta'lim assembly activities. The material presented includes aspects of faith, worship, morals, interpretation of the Qur'an, hadith, and various Islamic issues related to daily life. In the faith material, the learning objectives are directed so that the congregation understands the concept of monotheism correctly, knows the attributes of Allah SWT, and strengthens confidence in the pillars of faith. In worship materials, the learning objective is to improve the understanding and ability of worshippers to carry out worship in accordance with the guidance of Islamic law. Meanwhile, moral material aims to form behavior

¹⁷ Rebecca S. Natow, "The Use of Triangulation in Qualitative Studies Employing Elite Interviews," *Qualitative Research* 20, no. 2 (2020): 160–73, <https://doi.org/10.1177/1468794119830077>.

¹⁸ Matthew B. Miles dkk., *Qualitative Data Analysis: A Methods Sourcebook*, Fourth edition (SAGE, 2020).

¹⁹ Muwafiqus Shobri, "Religious Moderation in the Perspective of the Qur'an, Hadith, and Islamic Education: Efforts to Strengthen the Value of Tolerance through Service to the International Community," *Global Sustainability and Community Engagement* 1, no. 4 (2025): 233–42, <https://iesrjournal.com/index.php/gsce/article/view/504>.

²⁰ Krit PHANPANYA dkk., "RELIGIOUS TOURISM IN THE 21ST CENTURY: NAVIGATING TRANSFORMATION, AUTHENTICITY, AND CULTURAL RESILIENCE (2001-2025)," *Thai Arts and Culture Review* 1, no. 1 (2025): 5–5, <https://so15.tci-thaijo.org/index.php/TACR/article/view/2807>.

that is in accordance with Islamic values, such as honesty, responsibility, tolerance, and social concern.

In the Qur'an and hadith material, the purpose of education is directed at improving the ability of the congregation to read, understand, and practice the content of Islamic teachings contained in the two main sources. The material related to social life aims to provide an understanding of the importance of maintaining good relations with others, strengthening the unity of the ummah, and building a harmonious community life based on Islamic values.

In the material of faith (aqidah), the purpose of education is directed at strengthening the faith of the congregation in the pillars of faith in a profound and applicable manner. At the point of believing in the Qur'an as a guideline for life, the purpose of education is for the congregation to be able to recognize the history of the Qur'an's descent, understand the content of the Qur'an, know the signs of the Qur'an's speciality as a miracle, and appreciate the meaning of faith in the Qur'an as a guideline for life. Furthermore, on the point of believing in the Prophet Muhammad PBUH as the messenger of Allah, the purpose of education is so that the congregation can get to know the history of the life of the Prophet Muhammad PBUH, know the close family and companions of the Prophet, and emulate the morals of the Prophet in daily life. From the point of Islamic eschatology (faith in the last day), the purpose of education is for the congregation to believe for sure that the Day of Resurrection will occur, to recognize the signs and stages of the apocalypse, and to be able to motivate themselves to prepare for the afterlife. At the point of destiny (*qadar* good and bad and *kasab*/human effort), the purpose of education is for the congregation to understand the essence of destiny from an Islamic perspective and to understand the position of human effort (*kasab*) in the pursuit of life. As for the mystery of death, the purpose of education is for pilgrims to know the verses of the Qur'an related to life and death, understand the meaning of life and death from the perspective of Islam, and appreciate their meaning from the perspective of Sufism.

In the *mahdah* worship material, the purpose of education is also formulated in detail. At the point of taharah, the purpose of education is for pilgrims to understand the types of holy and purifying water, to understand the conditions, harmony, and sunnah of ablution and the things that cancel it, to understand the terms and conditions of tayammum and its cancellation, and to understand the meaning and provisions of compulsory bathing (*janabah*). At the point of prayer, the purpose of education is for the congregation to understand the meaning of prayer in the Qur'an, distinguish the conditions and pillars of prayer, understand the function of obligatory and sunnah prayer and practice it consistently, and understand the procedures for congregational prayer as imam, makmum, and masbuq. At the secret point of solemnity of prayer (fiqh and Sufism approach), the purpose of education is for the congregation to understand the virtues of prayer, the essence of obligatory and sunnah prayers, as well as spiritual aspects related to the heart in the implementation of prayer, including the difference between aspects of fiqh and Sufism in prayer. At the point of zakat, shadaqah, and waqf, the purpose of education is for the congregation to be able to distinguish the three concepts, understand the legal basis and their social functions, recognize the assets that must be zakati, understand the conditions and pillars of zakat, know the mustahiq of zakat, and appreciate the wisdom of zakat and alms in the social life of the people. At the point of fasting, the purpose of education is for pilgrims to understand the obligation of fasting Ramadan as a means of increasing piety, prepare themselves to welcome and fill the month of Ramadan, understand the meaning of Lailatul Qadar, i'tikaf, and implement the values of Eid al-Fitr in daily life, including understanding sunnah fasts. In the point of hajj or spiritual pilgrimage, the purpose of education is for pilgrims to understand the basis of the obligation of hajj in the Qur'an, to know the history of hajj as the traces of the Prophet Ibrahim, to understand the meaning of spiritual journey to

the holy land, and to appreciate the symbols of hajj such as wukuf, thawaf, and throwing jumrah as a sign of mabrur hajj.

In the material of prayer and dhikr, the purpose of education is for the congregation to know prayer and dhikr in the Qur'an, understand the difference between the two, be able to practice them according to the guidance of the Prophet, and realize the spiritual relationship between prayer, dhikr, and inner peace in the life of a believer. At the point of arranging the funeral, the purpose of education is for the congregation to understand the things that are done to people who face the sacrament of death, to know the procedures for managing the body and its laws, and to understand the wisdom of condolences for the family left behind. In the field of morality, especially morality to Allah, the purpose of education is so that the congregation is able to increase the love of Allah above all, carry out worship sincerely, increase gratitude for Allah's favors, be humble in charity, always repent for sins, and strengthen firmness in holding the principles of Islamic teachings.

In the point of morality to the Prophet PBUH, the purpose of education is so that the congregation is able to recognize the characteristics and morals of the Prophet PBUH, try their best in following and practice the sunnah of the Prophet PBUH, improve behavior in imitating his morals, get used to multiplying prayers to the Prophet PBUH, and foster the desire to visit the tomb of the Prophet PBUH if they have the ability to perform Umrah or Hajj. In terms of human morality, the purpose of education is so that pilgrims are able to increase devotion and respect for parents, strengthen harmony in husband and wife relationships, and build mutual respect in the family. In addition, pilgrims are also directed to always maintain friendship with relatives, friends, and the wider community, maintain good relations with neighbors, understand the manners of visiting and receiving guests in Islam, establish good communication between the ummah, and respect and obey the ulama as the inheritors of religious knowledge. At the point of morality to the environment, the purpose of education is so that pilgrims have awareness to protect and maintain the environment from damage, maintain the cleanliness and beauty of the surrounding environment, understand the urgency of environmental preservation for the sustainability of human life, and be able to identify environmental conditions as a form of concern for nature. In the point of noble morality, the purpose of education is for pilgrims to understand the concept and meaning of commendable morals such as gratitude, patience, tawakal, tawadhu', and qana'ah, and try to internalize these values in daily life. Education in this section is directed to form a Muslim personality that is emotionally, spiritually, and socially stable.

On the point of liver disease, the purpose of education is for pilgrims to be able to understand various forms of liver disease such as envy, envy, arrogance, riya', and hasad, understand the dangers caused by liver disease to individual and social life, know how to treat it through spiritual and worship approaches, and avoid all behaviors that can cause liver disease in daily life. It can be seen that the proposal for adult education at the Ta'lim Assembly of the An-Nuur Mosque shows that the education carried out is a manifestation of the teachings of Islam itself which includes aspects of faith, worship, and morals. This detailed description of the objectives also shows that the learning process in the ta'lim assembly is not only theoretical, but also the basis for seeing the suitability between the materials, methods, and learning approaches used by educators.

Furthermore, adult education at the Ta'lim Assembly of the An-Nuur Mosque can be classified into two forms, namely cognitive education and applied education. Cognitive education can be seen from the process of delivering material through lectures, studies, and

discussions that provide religious understanding to the congregation.²¹ Meanwhile, applicable education is reflected in socio-religious activities such as social assistance, visiting the sick, condolences, and other community activities that indirectly become a means of education in social values and care. Thus, the ta'lim assembly not only functions as a place for the transfer of knowledge, but also as a space for the formation of character and real practice of Islamic values in people's lives.

Students (Jamaah) at the Ta'lim Assembly at the An-Nuur Mosque

Students (worshippers) at the Ta'lim Assembly at the An-Nuur Mosque, Ward VIII Dalan Lidang are generally people in the environment around the mosque, both men and women of adult age. Their participation in the activities of the ta'lim assembly is driven by the need to increase religious understanding, strengthen worship practices, and strengthen social relations in the community. Based on observations, students at this ta'lim assembly can be grouped into two categories, namely permanent participants and non-permanent participants. Permanent participants are those who have direct involvement in the organizational structure of the ta'lim assembly, such as administrators, coaches, and some worshippers who are consistently present in every recitation activity. Meanwhile, non-permanent participants are general pilgrims who attend according to the time and opportunity they have, so their presence is not always consistent in every activity carried out.²²

Judging from the aspect of attendance, participants still have a moral responsibility to actively participate in all activities of the ta'lim assembly, but in practice there are still conditions of absence on certain occasions which are generally caused by busy work and daily activities. This shows that the ta'lim assembly is flexible and adapts to the condition of the congregation as adult learners who have various social and economic responsibilities. Students at the Ta'lim Assembly of the An-Nuur Mosque are also dominated by adults with an average age range of over 30 years. In terms of educational background, pilgrims have various levels of education, ranging from secondary education to higher education. Meanwhile, from the economic aspect, most of the pilgrims are in the middle economic category, although there are also pilgrims with better economic conditions. This diversity shows that the ta'lim assembly is inclusive and open to all levels of society regardless of social status.

In the implementation of learning activities, students showed quite good enthusiasm even though on several occasions there was a decrease in participation due to work factors and other activities. Interaction between worshippers and educators takes place openly, especially in question and answer activities and discussions that allow worshippers to convey religious problems and daily life problems to be solved together. The Ta'lim Assembly of the An-Nuur Mosque also functions as a social and spiritual space for worshippers, where students not only gain religious knowledge, but also make it a place to share experiences and find solutions to various problems in family and community life.²³ Thus, the ta'lim assembly acts as a forum for learning as well as a room for socio-religious consultation for the adult community.

The average student at this ta'lim assembly is an individual who has entered adulthood with a fairly good level of social and spiritual maturity. This condition supports the creation of a more dialogical, participatory, and life experience-based adult learning process. Therefore, the presence of students in the Ta'lim Assembly of the An-Nuur Mosque shows that adult education

²¹ İsmail Demir, "Reason, Understanding and Cognition in Religious Education in The Context of The Educational Value of Cognitive Processes," *YAZIT Kültür Bilimleri Dergisi* 5, no. 2 (2025): 552–75, <https://dergipark.org.tr/en/pub/yazit/article/1762758>.

²² Observation 2025

²³ Mohammad Khirul Islam dkk., *BEYOND WORSHIP: A COMPREHENSIVE ANALYSIS OF MOSQUES AS CENTERS FOR EDUCATION AND HUMAN DEVELOPMENT*, 2026, <https://www.researchgate.net.pdf>.

is not only oriented to the transfer of knowledge, but also to strengthening the social and religious role in people's lives.

Educational Methods at the Ta'lim Assembly at the An-Nuur Mosque

The educational methods used in the implementation of learning at the Ta'lim Assembly at the An-Nuur Mosque, Ward VIII Dalan Lidang basically consist of several methods that are varied, namely lecture methods, questions and answers, discussions, and demonstrations. However, of these various methods, the lecture method is the most dominant method used in every recitation activity that is carried out. The lecture method is applied by educators in delivering religious material in a sitting position in the place that has been provided, while the congregation listens to the explanations delivered.²⁴ In its implementation, this method is usually supported by the use of books or notes as a reference for the material being discussed. The dominance of this lecture method makes the learning process more one-way, although it still provides space for the congregation to understand the material presented.

In addition to the lecture method, the question and answer method is also used in the learning process, although it is not always applied consistently in every meeting. This method provides an opportunity for pilgrims to ask questions related to ununderstood material or religious problems faced in daily life. The use of this question and answer method is very relevant to the characteristics of adult learners who have life experience and the need to find solutions to various problems they face.²⁵ From an adult education perspective, the active involvement of students in the learning process is very important. Therefore, the method used should not only be informative, but also participatory so that the pilgrims are not only listeners, but also active in the learning process. This shows that the selection of learning methods needs to be adjusted to the characteristics of adult learners who have had life experience and a tendency to dialogue in the learning process.

The demonstration method is also used in certain materials, especially in worship learning such as taharah and prayer. In practice, the demonstration method is carried out by demonstrating the procedures of worship directly, both individually and in groups. However, the practice of demonstration is still limited to certain materials and has not been carried out thoroughly, for example in prayer learning which is ideally also accompanied by one-on-one practices to ensure a deeper understanding of the congregation. In addition, discussion methods are also occasionally applied, especially when worshippers are given the opportunity to discuss religious issues of a contextual nature. This method allows for two-way interaction between educators and students, so that the learning process becomes more dynamic.²⁶ However, in practice, the discussion method has not yet become the main method in every study activity.

In general, the use of learning methods in the Ta'lim Assembly of the An-Nuur Mosque is still dominated by lecture methods, while other methods such as questions and answers, discussions, and demonstrations are used in a limited way. This condition shows that the variety of learning methods still needs to be improved so that the adult education process becomes more interactive, interesting, and in accordance with the needs of the congregation. In adult education theory, the more varied the methods used, the greater the opportunity for students

²⁴ William Sultmann dkk., "Into the Deep: Teacher Reflections on the Development and Implementation of a Trial Religious Education Curriculum," *Religious Education* 116, no. 5 (2021): 531–44, <https://doi.org/10.1080/00344087.2021.1954341>.

²⁵ Ramand M. Haji dkk., "Challenges and Solutions in Transitioning to Student-Centred Learning: Insights from University Lecturers in the Kurdistan Region of Iraq," *Journal of Further and Higher Education* 49, no. 9 (2025): 1240–55, <https://doi.org/10.1080/0309877X.2025.2546914>.

²⁶ Nurul Istiqomah dan Na'imah Na'imah, "Education transformation: paradigm shifts in learning in the age of technology," *Journal of Educational Sciences* 9, no. 3 (2025): 1546–57, <https://jes.ejournal.unri.ac.id/index.php/JES/article/download/462/281>.

to understand and internalize the material presented. Therefore, the development of methods such as role playing can actually be an effective alternative, especially in certain materials such as fiqh muamalah, inheritance, and contextual learning. This method can help pilgrims understand the material more concretely through direct experience in the learning process..

Educational Media at the Ta'lim Assembly at An-Nuur Mosque

The use of media in the implementation of adult education at the Ta'lim Assembly at the An-Nuur Mosque, Ward VIII Dalan Lidang has not shown a fixed and continuous pattern at every meeting. The learning media used is still limited and has not been optimally utilized in every recitation activity carried out. The most common medium used in the learning process is microphones or loudspeakers. The use of this microphone is very important in the context of adult education, considering that age factors can affect the hearing ability of worshippers. With the presence of loudspeakers, the material delivered by educators can be heard more clearly by all worshippers, so that the process of delivering material can take place more effectively, especially in recitation activities that are attended by a large number of participants.

In addition to microphones, the use of other media such as infocus (projectors) has also been used, but it is still limited in nature and is not used regularly at every meeting. The use of infocus is usually only done on certain materials that allow it to be displayed in visual form. This shows that the use of technology-based learning media is still not the main part of the learning system in this ta'lim assembly. From an adult education perspective, the limited use of learning media can affect the effectiveness of the learning process. Pilgrims as adult students have the characteristics of getting tired easily, getting sleepy quickly, and having limited concentration, especially after dense daily activities.²⁷ Therefore, the use of varied learning media is needed to help increase the attention, understanding, and absorption of worshippers to the material delivered.

Ideally, each learning meeting should be equipped with supporting media such as whiteboards, infocus, or other visual media that can help clarify the material. However, in practice, the use of media at the Ta'lim Assembly of the An-Nuur Mosque still relies more on oral lectures with the help of microphones. This condition has the potential to cause saturation for pilgrims if it is not accompanied by a variety of media that supports the learning process.²⁸ In addition, the use of learning media also has an important function in attracting the attention of worshippers and reducing sleepiness that often appears in recitation activities carried out at night after prayer.²⁹ With more varied media, the learning process can be more interactive, interesting, and in accordance with the characteristics of adult learners. The educational media at the Ta'lim Assembly of the An-Nuur Mosque is still simple and has not fully utilized the development of learning technology. Therefore, efforts are needed to develop and optimize the use of media so that the adult education process can take place more effectively, interestingly, and be able to support the achievement of the learning goals of the ta'lim assembly to the maximum.

²⁷ Raymond J. Bakke, *A Theology as Big as the City* (InterVarsity Press, 2025), <https://www.google.com/books>.

²⁸ Adnan Quaium dkk., "Towards associating negative experiences and recommendations reported by Hajj pilgrims in a mass-scale survey," *Heliyon* 9, no. 5 (2023), [https://www.cell.com/heliyon/fulltext/S2405-8440\(23\)02693-2](https://www.cell.com/heliyon/fulltext/S2405-8440(23)02693-2).

²⁹ Khadijeh Moulai dkk., "The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review on Outcomes," *Health Science Reports* 6, no. 12 (2023): e1751, <https://doi.org/10.1002/hsr2.1751>.

CONCLUSION

Based on the results of research on adult education at the Ta'lim Council at the An-Nuur Mosque, Ward VIII Dalan Lidang, it can be concluded that the implementation of adult education at the Ta'lim Assembly has a clear direction in the framework of non-formal Islamic education. Educational objectives are formulated systematically in three categories, namely general objectives, objectives based on the field of study, and objectives based on learning materials. In general, the goal is directed at increasing faith, piety, moral development, and strengthening the Islamic ukhuwah of the congregation which is implemented in daily life.

Students (worshippers) at the Ta'lim Assembly of the An-Nuur Mosque consist of adults in the surrounding environment with diverse social, educational, and economic backgrounds. The pilgrims are divided into permanent participants who have active and consistent involvement, as well as non-permanent participants who participate in activities according to the opportunities they have. This condition shows that the ta'lim assembly is inclusive and flexible in providing educational services to the adult community. The materials, methods, and learning media at the Ta'lim Council of the An-Nuur Mosque reflect the implementation of adult education based on the needs of the congregation. The learning material includes aqidah, worship, and morals that are relevant to the life of the pilgrims. The methods used include lectures, questions and answers, discussions, and demonstrations, although the lecture method still dominates. The learning media is still limited to the use of microphones and infocus, which have not been utilized optimally. Overall, the implementation of adult education in the ta'lim assembly has gone well, but there is still a need for development in the aspects of learning methods and media to be more effective, interactive, and in accordance with the characteristics of adult learners.

Based on this conclusion, it is recommended that educators at the Ta'lim Council of the An-Nuur Mosque take part in training related to adult education to improve pedagogical competence in the learning process. In addition, learning methods need to be more varied by optimizing participatory approaches such as discussions, questions and answers, demonstrations, and role playing so that the learning process is not monotonous. In addition, the use of learning media needs to be optimized and made an important part of every meeting. Simple media such as whiteboards and technology-based media such as infocus need to be used more regularly in order to increase the understanding of the congregation, attract attention, and reduce boredom in the learning process.

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