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**IMPLEMENTATION OF ADULTS LEARNING IN  
MAJELIS TAKLIM NURUL KUJANG CIMAH****Anita Rakhman**Nonformal Education Study Program  
IKIP Siliwangi**ABSTRACT**

For adults, learning is interpreting a situation that is connected with their life experiences. Majelis Taklim is a means of gathering Islamic religious communities that conduct learning. The purpose of this study was to describe adult learning in the Majelis Taklim and to explain adult learning based on andragogical assumptions in Majelis Taklim Nurul Kujang Cimahi. This research used descriptive research through qualitative methods, where the researcher provides an overview of the activities held in the Majelis Taklim Nurul Kujang Cimahi whose participants were the wives of soldiers in the Brigade Infanteri 15 Cimahi. This study used a qualitative approach, because the phenomenon in the field is comprehensive, complex, and meaningful. The results of this study are: 1) The recitation activity in the Majelis Taklim is held once a week using the lecture method. 2) Adult learning at the Majelis Taklim Nurul Kujang Cimahi based on andragogical assumptions: Activities at the Majelis Taklim Nurul Kujang encourage participants to become independent individuals, the recitation participants at the Majelis Taklim have a mindset as adults who have consequences in learning and experience, The soldier's wife has readiness to learn, the recitation activity at Nurul Kujang mosque is one of the PERSIT organization's efforts to its members in order to be able to apply what they can in these activities to their daily lives.

**Keywords:** adult learning, majelis taklim.**INTRODUCTION**

As a means needed by the community to provide useful religious knowledge is one of the factors in the existence of the majelis taklim as a non-formal Islamic education institution in the national education system. Understanding of the majelis taklim according to the Ministry of Religion is an Islamic educational institution whose study time is periodic, regular, but not every day as in school, but worshipers are present on their own awareness, not compelling obligations because they are considered to be a spiritual need (Jadidah, 2016: 28). The Majelis Taklim has a very important role in society. Through the majelis taklim, people gain awareness in religious life. In the context of national development, recitation activities at the Majelis Taklim certainly have an important role in improving the quality of human resources. The importance of

the existence of this majelis taklim is still felt by the community until now, even the level of the community's interest in the attendance of the recitation in the majelis taklim tends to increase. Therefore, it can be understood that the present attendance of recitals in majelis taklim is increasingly being heard due to its activities, which are increasing rapidly. The recitation activities in the majelis taklim, especially in West Java, are still running in the old ways and characteristics, namely making mosques, prayer rooms and madrasas the main activities and still needed by many people.

An adult as a learner understands why she needs to learn, with the many experiences that have passed through her life making her have responsibility for her own decisions and life, starting the learning process with a number of experiences she already has. This relates to what was expressed by Wiarto (2015: 107) that adults are individuals who have completed their growth and are ready to accept positions in society along with other adults. Learning is the right and obligation for all ages, because learning occurs throughout a person's life or is referred to as lifelong learning. Learning and adult learning have specific characteristics. The concept of learning for adults is often termed Andragogy. According to Arif (2012: 2) that andragogy is formulated as a science and art in helping adults learning. Andragogy relates to the process of finding and discovering the knowledge needed to carry on life. Therefore, what is the objective of this research is to study and describe the activities in the majelis taklim in an effort to teach adults as an alternative in transmitting knowledge.

### **Formulation of the Problem**

The formulation of the problem in this study was "How is the implementation of adult learning in the Majelis Taklim Nurul Kujang Cimahi?"

### **Research Purposes**

The objectives in this study are:

- a. To describe adult learning in Majelis Taklim Nurul Kujang Cimahi.
- b. To explain adult learning based on andragogy assumptions in Majelis Taklim Nurul Kujang Cimahi.

### **THEORETICAL REVIEW**

Some theories become one of the supporters in the implementation of this research as the main framework of research, including:

#### **Adult Education**

Learning for adults means interpreting a situation that is related to previous experiences and daily life, especially those related to themselves. Paulo Freire called it a

process of action - reflection - action or also known as the dialectical process (Moses, 2010: 25). As human beings who always interact real every day we learn. Adults learn from experience. Experience is the best teacher. Since 1920 adult education has been formulated and systematically organized. Adult education is formulated as a process that fosters a desire to ask questions and learn continuously throughout life. Learning for adults is related to how to direct yourself to ask questions and find answers (Pannen, 1997). Adult education is different from children's education. Children's education takes place in the form of identification and imitation, while adult education takes place in the form of self-direction to solve problems (Suprijanto, 2012: 11).

As for some definitions of Adult Education, as follows:

1. UNESCO (Townsend Coles, 1977), adult education is an organized whole educational process, whatever the content, levels, both formal and method, which is continuing and which replaces the original education in schools, colleges and universities as well as vocational training, which make people who are considered adults by the community develop their abilities, enrich their knowledge, improve their technical or professional qualifications, and lead to changes in attitudes and behavior in the perspective of dual personal development as a whole and participation in balanced and free social, economic and cultural development.
2. Adult education or andragogy is defined as art and science to help adults do learning activities (Musa, 2010: 27).
3. Andragogy is formulated as a science and art in helping adults learn (Arif, 2012: 2).

### **Assumptions of Andragogy**

According to Arif (2012: 2), andragogy basically uses the following assumptions:

#### **1. Self Concept**

The concept of self in children is that he is dependent on others. A child is actually a personality that is dependent on others, almost all of his life is governed by an adult. On the other hand, adults will refuse if they are treated like children, such as being given lectures on what to do and what should not be. Adults need treatment that is respectful, especially in decision making. Adults are able to arrange themselves.

#### **2. Experience**

Every adult has a different experience as a result of the background of his youth's life. The longer he lives, the more he accumulates the experience he has and the more different his experiences with others.

#### **3. Readiness for Learning**

The results of recent studies show that adults have a period of readiness to learn. this period as a result of its social role. According Havighurst, the appearance of adults in

carrying out its social role changes with the change of three phases of adulthood, so that it causes also a change in readiness to learn.

#### 4. Orientation to Learning

In the study, between adults and children differ in the perspective of time. This results in a difference in how to view learning, adults tend to have a perspective in applying what they learn. They are involved in learning activities, mostly because of the response to what is felt in their lives now.

### Characteristics of Adult Learning

Adults may be charged to individuals who have maximum body strength and are ready to reproduce and can be expected to have cognitive, affective and psychomotor readiness, and can be expected to play their roles together with other individuals in society (Mappiare, 1983: 17). Adults are always associated with maturity, there are 7 characteristics of maturity according to Anderson. First, task-oriented, not on yourself or ego. Second, clear goals and efficient habits. Third, control personal feelings. Fourth, objectivity. Fifth, accept criticism and suggestions. Sixth, accountability for personal efforts. Seventh, a realistic adjustment to new situations. Then, what are the characteristics of adult learning? Suprijanto (2012: 44) reveals that adult learning is different from the way children learn. Therefore, the learning process must pay attention to the characteristics of adult learning, namely: (1) Enabling the emergence of exchanges of opinions, demands, and values; (2) Allows reciprocal communication to occur; (3) The expected learning atmosphere is a fun and challenging atmosphere; (4) Prioritizing the role of students; (5) Adults will learn if their opinions are respected; (6) Adult learning is unique; (7) There needs to be mutual trust between mentors and students; (8) Adults generally have different opinions; (9) Adults have diverse intelligence; (10) Possibility of various ways of learning; (11) Adults learn to want to know the advantages and disadvantages; (12) Adult learning orientation is focused on real life; and (13) Motivation comes from itself. This is almost the same as Lunandi's opinion which describes the state of adult learning based on a psychological point of view, namely: (1) Learning is an experience desired by adults themselves; (2) Adults learn if they are useful; (3) Learning for adults is sometimes a painful process; (4) Learning for adults is the result of experiencing something; (5) The learning process for adults is typical; (6) The richest source of learning material for adults is in the person himself; (7) Learning is an emotional and intellectual process at once; and (8) Learning is the result of collaboration between humans.

From some of the opinions described above, it can be concluded that the principles of adult learning are as follows:

1. Learning motivation comes from itself.
2. Adults learn if they are beneficial to themselves

3. Adults will learn if their opinions are respected.
4. There needs to be mutual trust between mentors and students.
5. Expect a fun and challenging learning atmosphere.
6. Adults learn to know the advantages and disadvantages.
7. Adult learning orientation is centered on real life.
8. The source of learning material for adults is in the person himself.
9. Focusing on the role of adults as learners.
10. Learning is an emotional and intellectual process at the same time.
11. Learning for adults is the result of experiencing something.
12. Learning is the result of cooperation between humans.
13. Mutual communication and exchange of opinions may occur.
14. Learning for adults is unique.
15. Adults generally have different opinions, intelligence, and ways of learning.
16. Learning for adults is sometimes a painful process.
17. Learning is an evolutionary process.

### **Majelis Taklim**

Majelis taklim is a language derived from Arabic, consisting of two syllables namely majlis means "place" and ta'lim which means "teach". In language, the Majelis Taklim has the meaning "place of teaching and learning". In terms, majelis taklim is a non-formal education institution guided by clerics/religious teachers, has a congregation to explore Islamic teachings and other useful activities with a predetermined place (Jadidah, 2016). The Majelis Taklim covers various activities of the Muslim community related to the issue of education and teaching of the Islamic religion, without being limited by the sex and social status of the pilgrims. Not limited to the place and time of implementation. Thus, various Islamic religious education and teaching activities carried out by a Muslim community, both participants of men, women, children, adolescents and adults and the elderly, still remain within the scope of the understanding of the taklim assembly. The Indonesian Ministry of Religion formulated the meaning of the majelis taklim as an institution that organizes non-formal education in the field of Islamic religion for adults (adult education), usually periodically, once a week, held in assemblies or at meeting halls.

### **RESEARCH METHODS**

According to Sugiyono (2013: 2) research methods are a scientific way to get data with specific purposes and uses. This study used descriptive research through qualitative methods, namely the researcher gives an overview of the events studied in the majelis taklim, namely the recitation activities held in Majelis Taklim Nurul Kujang Cimahi, the participants of which are the soldiers' wife union from kompi markas, kompi perhubungan, ton-taikam, simabrig in infantry brigade 15 Cimahi. The sample in this

study researchers chose three recitation participants as resource persons. The approach used is a description of some of the data collected. Qualitative research is used to examine the behavior and actions of an organization in an effort to collect data as much information about what is going on and apply that became the focus of attention of researchers. Researchers produce descriptive data in the form of written words from the behavior of people observed and obtained in the field. Qualitative methods are used to get in-depth data, a data that contains meaning. The meaning is the actual data, the data that is definitely a value behind the visible data. According to Sugiyono (2013: 224) data collection techniques are the most strategic step in research, because the main purpose of the research is to obtain data. Data collection techniques were carried out by researchers through observation, interview, and documentation techniques.

## DISCUSSION

### a. Implementation of Study Activities at Majelis Taklim Nurul Kujang Cimahi

The researcher carried out three observations that were developed according to the situation and conditions of the recitation participants who were the object of this study. As for the form of recitation activities carried out every week, the whole series of recitation activities uses a similar approach to learning, but with different approaches. In each observation activity, researchers collect data from the beginning of the recitation activity until the end of the recitation activity. The researcher collected data also based on the behavior of the recitation participants. The recitation activity at the Taklim Nurul Kujang Cimahi assembly was held once a week, every Thursday afternoon.

This study activity is conducted for one and a half hours in the afternoon, which is around 4:00 p.m. to 5:30 p.m. This recitation activity is an activity that must be followed by all the wives of the soldiers who are in the Cimahi 15th Infantry Brigade. Attendance is held at each activity which is monitored by each company administrator. This recitation activity is specifically for the wives of soldiers who are Muslims. The recitation program can be described as follows:

#### 1. Preparation

Before carrying out activities in the mosque, the board of directors arranged the preparation of the event by appointing the executing officer. Consists of 3 implementing activities, namely one person for the presenter and two for the sholawat singer. The cleric as the speaker who was part of the mosque prosperity council officer. Prayer is the beginning of the first religious activity. Singing prayers using loudspeakers as a sign of invitation for boarders to immediately prepare themselves to gather at the mosque to conduct recitals. Chanting prayer is held for 20-30 minutes, after which the core of the recitation activity will begin

## 2. Implementation

After the residents of the dormitory (soldier's wife) gathered in the majelis taklim, then the attendance of the company officers was followed by a series of recitation activities. The recitation activity was led by the presenter who started with the reading of the holy verse of the Qur'an and then the opening of the cleric who had been appointed to fill the recitation activity. After that carry out the reading of the al quran verses together. Then the cleric held a lecture that had a different theme at each meeting.

## 3. Closing

After the lecture, the cleric led the prayer then the event was closed by the officer. After the recitation activity, then all the members greet each other.

During the recitation, the participants followed the event carefully, they listened and listened enthusiastically. They are able to express opinions and they are able to exchange opinions. The series of events like this are valid and continue in every recitation activity at the Majelis Taklim Nurul Kujang Cimahi.

### **b. Adult learning in Majelis Taklim Nurul Kujang Cimahi**

Adult learning at the Majelis Taklim Nurul Kujang is based on andragogy assumptions (Arif, 2012: 2) as follows:

#### 1. Self Concept

Adult is an independent person. The recitation participants at Nurul Kujang mosque participated in activities that forced themselves into learning situations that made them independent persons, who conditioned themselves with respect which made them fully involved in an in-depth activity. Due to the encouragement/necessity to do something, then adults are naturally motivated to do it and it can be said that the wives of the soldiers in the majelis taklim have their own will to learn.

Based on interviews conducted, there is some reason why they participated in the study, one that they are interested in following the activities in taklim because they can learn religious knowledge in accordance with what they expect and participants recitals followed the teaching activities in taklim because want to get science useful for everyday life. In addition, a cleric acting as a resource that guides the congregation so that the study participants felt rewarded.

#### 2. Experience

Adults have different experiences according to the background of their lives in their youth. The more age, the more life experiences he has and the different experiences he has with others. For adults that experience is itself. By attending recitation activities at the Majelis Taklim, the recitation participants have identified who they are, they have

created their identity as individuals who need religious and personal knowledge who fear God the One. This proves that the recitation participants in the Majelis Taklim have a mindset as adults who have consequences in learning. they talked in a group and also exchanged experiences based on the background of their lives.

### 3. Readiness for Learning

Being a soldier's wife is not just a status. Following all activities set by the PERSIT organization is a must that must be followed for each soldier's wife. Every soldier's wife must have readiness to learn. They are motivated to participate in activities in the organization. Because in all activities in the organization Persit tends to give personal changes to the whole wife of the soldier in order to become a person who has readiness in learning. The organization organizes recitation activities in order to provide useful learning that can be implemented in the lives of its members daily

### 4. Orientation to Learning

The recitation activity at Nurul Kujang mosque is one of the efforts by the organization to its members so that they can apply what they can in the study activities in their daily lives. Because what members get in recitation activities tend to be oriented towards adult problems.

Based on observations and interviews that have been carried out, it can be concluded as follows:

1. The recitation activity at the Majelis Taklim Nurul Kujang Cimahi is held once a week, every Thursday afternoon.
2. The learning process in the Majelis Taklim Nurul Kujang uses the lecture method. Using formal and informal language.
3. Adult learning at the Majelis Taklim Nurul Kujang Cimahi is based on andragogical assumptions, namely: a) Self Concept, the recitation participants become independent individuals. b) Experience, the recitation participants have consequences in learning and experience. c) Readiness for Learning, the wife of the soldier has readiness to learn. d) Learning Orientation, recitation activities at Nurul Kujang mosque encourage members to apply it to their daily lives.
4. The motive for attending the recitation is based on the following interview results:
  - a) Participants of the recitation take part in recitation activities at the majelis taklim because they want to gain knowledge that is useful for their daily lives.
  - b) The recitation participants feel motivated to attend the recitation.
  - c) Following all activities set by the PERSIT organization is a must that must be followed for each soldier's wife

In the learning process in the majelis taklim Nurul Kujang Cimahi it can be concluded that adults can learn.

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**CONCLUSION**

The recitation activity at the Majelis Taklim Nurul Kujang Cimahi was held once a week, every Thursday afternoon using the lecture method. This recitation activity is an activity that must be followed by all the wives of the soldiers who are in Infantry Brigade 15 Cimahi. Implementation of activities at the Majelis Taklim Nurul Kujang Cimahi includes preparation, implementation and closing. As for adult learning at the Majelis Taklim Nurul Kujang Cimahi based on andragogical assumptions, namely:

**1. Self Concept**

The recitation participants at the Majelis Taklim Nurul Kujang attended activities that forced themselves into learning situations that made them independent individuals.

**2. Experience**

The recitation participants at the Majelis Taklim have a mindset as adults who have consequences in learning and experience.

**3. Readiness for Learning**

The soldier's wife has readiness to learn. Because in all activities in the organization Persit tends to give personal changes to the whole wife of the soldier in order to become a person who has readiness in learning.

**4. Orientation to Learning**

The recitation activity at Nurul Kujang mosque is one of the efforts by the organization to its members so that they can apply what they can in the study activities in their daily lives.

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