



Psychoreligious education's role in shaping the thinking paradigm of muslim women in majelis taklim khodijah

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ABSTRACT

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The purpose of this study is to determine the impact of psycho-religious education in enhancing the positive mindset of Muslim women at Majelis Taklim Khodijah Tlogomulyo. The research employs a qualitative method with a phenomenological approach to describe the phenomenon experienced by the individuals being studied. The study uses primary data from interviews with four informants, along with secondary data. The results indicate that the application of psycho-religious education is crucial for the members of the Majelis Taklim. It plays a significant role in shaping individual character and spirituality among the participants. A positive mindset is developed following participation in the Majelis Taklim sessions.

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Introduction

The various Majelis Taklim differ in size and form. Social activities can also play a significant role in these gatherings. The role of Majelis Taklim in providing education for Muslim women is crucial. Some Majelis Taklim are specifically designed for women, offering guidance and opportunities for women to achieve equality in religious learning and education. Issues faced by women can be addressed through specialized Majelis Taklim.

In the context of community life, Majelis Taklim holds significant urgency. It serves as a platform for Islamic religious education and provides an alternative for those who do not have access to formal education. Good morals and character development can be achieved through Majelis Taklim, which fosters faith through reflection on religious teachings, approaching the Creator, and seeking spiritual guidance.

Majelis Taklim activities often facilitate community interaction and relationship-building, leading to strong bonds and friendships. These gatherings are made up of diverse individuals coming together at specific times for religious and educational purposes. The emergence of Majelis Taklim is driven by the community's desire or need for a deeper understanding of Islamic teachings.

The presence of Majelis Taklim helps meet community needs by providing a means to achieve educational goals. It is also expected to deliver high-quality Islamic education. Character development is another outcome of Majelis Taklim activities. Participants may become more moral individuals, improve their personal character, and gain greater awareness and responsibility in community life, reinforcing Islamic ethics and understanding.

Explicitly, the term "Muslimah" refers to a woman who follows the Islamic faith. Islam provides clear guidelines on how a Muslimah should live, interact with her surroundings, and conduct daily life. Adherence to Islamic teachings is an ideal value for a Muslimah. Hijab is one

form of attire that covers the body modestly and is not conspicuous. A Muslimah has a significant responsibility to honor and protect her family's dignity. As a mother, she bears a crucial role in educating her children.

Majelis Taklim, as a place for religious education, should support Muslimah by providing opportunities for spiritual growth, support from the community, adequate education, and social values. Inclusivity and openness are key values in Majelis Taklim for Muslimah. An ideal environment is created when there is openness regardless of educational background, social status, or age. Opportunities should be provided for Muslimah to study religious education and deepen their understanding of Islamic teachings.

Method

The researcher employs a phenomenological approach to describe the phenomena experienced by individuals. The research method used is qualitative, with the research type being field research. The researcher interviews informants about their experiences at the Majelis Taklim and the changes that occur. Field research involves studying real-life situations or directly engaging with informants. This field research is supplemented with bibliographic data to gather information on the planning of Majelis Taklim Khodijah in Tlogomulyo. Bibliographic data includes literature books and written documentation. The study uses qualitative methods with a focus on natural research objects. The researcher acts as the primary instrument in data collection through triangulation techniques. Data analysis is conducted inductively or qualitatively.

Result and Discussion

Psycho-religious education is an integral part of the learning process aimed at developing the psychological and spiritual aspects of individuals. The implementation of psycho-religious education at Majelis Taklim Khodijah has a positive impact on character formation, moral conduct, and the spiritual well-being of the community. Additionally, the founders emphasize the importance of psycho-religious education within the majelis taklim. One crucial aspect of psycho-religious education is a deep understanding of individual psychology, which contributes to the development of a balanced and harmonious personality.

The implementation of psycho-religious education at the majelis taklim involves applying methods and curricula related to the psychological and spiritual development of individuals. Thus, the majelis taklim serves as a platform not only for understanding religious teachings but also for equipping the community with psychological skills to handle various life challenges. This encompasses not only the relationship between the servant and God but also social relationships and responsibilities towards others. The importance of psycho-religious education in the majelis taklim is also reflected in its contribution to the spiritual and emotional well-being of individuals.

The majelis taklim can provide support and guidance to local residents facing mental or emotional issues through activities such as spiritual counseling. The majelis taklim contributes to creating a more ethical and responsible society by educating individuals with strong moral values. One of the challenges that may arise in implementing psycho-religious education at the majelis taklim is developing a deep understanding of the needs and characteristics of the served community. Other informants noted that the interest arises because the material provided by Majelis Taklim Khodijah relates to household and daily life.

The implementation of psycho-religious education at the majelis taklim positively impacts the development of individuals who are balanced both psychologically and spiritually. This creates an environment that supports moral character development, mental health, and positive contributions to the community. Through ongoing development and updating of methods and curricula, the majelis taklim can continue to be a center for religious and psychological education that meets contemporary needs. The majelis taklim is a leading Islamic educational institution striving to provide quality Islamic education to its congregants through various methods over the years.

This approach allows congregants to share opinions and perspectives on various topics in Islam, thus enhancing understanding, particularly on topics related to household harmony. It enables congregants to learn from one another and helps build a sense of togetherness within the institution. The use of a structured curriculum, emphasis on interactive learning methods, and focus on teacher training and development all contribute to the institution's ability to deliver quality education to its congregants. Psycho-religious education at the majelis taklim impacts psychological development, moral conduct, spiritual well-being, and positive contributions to the community.

Psycho-religious education at the majelis taklim makes a significant contribution to individual psychological development. By understanding psychological and religious principles, it establishes a solid foundation for facing daily life challenges. Therefore, congregants who participate in this training not only learn religious teachings but also apply them in daily actions, forming noble character. In addition to benefiting individuals, psycho-religious education at the majelis taklim also positively impacts the community.

In the context of majelis taklim, the implementation of psycho-religious education is crucial for fostering a community that is balanced both psychologically and spiritually. By understanding psycho-religion, the majelis taklim can provide guidance that meets the psychological needs of the community by enhancing stress management, emotional regulation, and mental health. Empowering individuals through self-understanding and active participation in community activities can increase their sense of belonging and responsibility towards others. Congregants of the majelis taklim can be trained to apply religious principles to address life challenges and seek solutions that align with their religious values.

The implementation of psycho-religious education in majelis taklim not only emphasizes religious aspects but also explores the psychological potential of individuals. By coordinating these two aspects, the majelis taklim can become a center for comprehensive character development, producing individuals who are not only mentally strong but also psychologically resilient. Moreover, the implementation of psycho-religious education in the context of majelis taklim can include creative and interactive learning methods. This approach not only deepens understanding of religious concepts but also strengthens psychological aspects through direct experiences and active participation.

This aligns with the goal of creating a religious community capable of addressing life's challenges while adhering to strong religious values. A key aspect of the psycho-religious education method in majelis taklim is the use of a psychological approach to religious elements such as the Qur'an and Hadith. This involves intellectual analysis of the stories and teachings contained within, as well as understanding and applying their universal values in daily life. This is achieved through group discussions and reflections on psychological concepts such as self-acceptance, courage, and forgiveness that are relevant to religious teachings.

The psycho-religious education methods in majelis taklim generally deepen religious understanding and enhance an individual's spiritual quality of life. Active participation from congregants is essential for engaging in religious learning through discussions. Therefore, it can be concluded that majelis taklim is beneficial for enhancing positive moral values in the daily lives of its members.

Conclusion

From the research above, it can be concluded that the implementation of psycho-religious education in majelis taklim is crucial for achieving psychological and spiritual balance in the community. With this understanding, majelis taklim can provide guidance to address stress, emotions, and mental health. Through a psycho-religious approach, majelis taklim can build a strong community by fostering an inclusive and supportive environment. Majelis taklim serves as a platform for Muslims to learn and discuss religious matters, thereby enhancing their understanding of a positive mindset.

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