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The Majelis Taklim Strategy in Developing Non-Formal Islamic Education in Sorong Raya, Southwest Papua, Indonesia

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ABSTRACT

This study employed the strategies of Majelis Taklim in developing non-formal Islamic education in Sorong Raya, Eastern Indonesia. Using a qualitative approach, data were collected through observation, documentation, and semi-structured interviews with 12 participants from five Islamic organizations: Koordinator Pengajian Wanita Islam (KPWI) Kota Sorong, Badan Kontak Majelis Taklim (BKMT) Kabupaten Sorong, Majelis Taklim Marstussolihah Malawe, Majelis Taklim Muslimat Sorong, and Majelis Taklim Fatayat Sorong. The data were analysed using an interactive model of qualitative data analysis through simplifying reduction, organizing similar codes categorization, interpretation, and verification. The findings show that Majelis Taklim serves not only as a religious learning forum but also as an agent of social transformation by strengthening Islamic literacy, women's empowerment, community solidarity, and religious moderation within a multicultural Muslim-minority context. This study contributes to non-formal Islamic education scholarship by highlighting contextual strategies for sustaining Islamic educational values in plural societies and offers practical implications for enhancing religious awareness, social cohesion, and community-based Islamic education.

Keywords: *Majelis Taklim, Muslim Society, Religious Moderation, Southwest Papua*



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Introduction

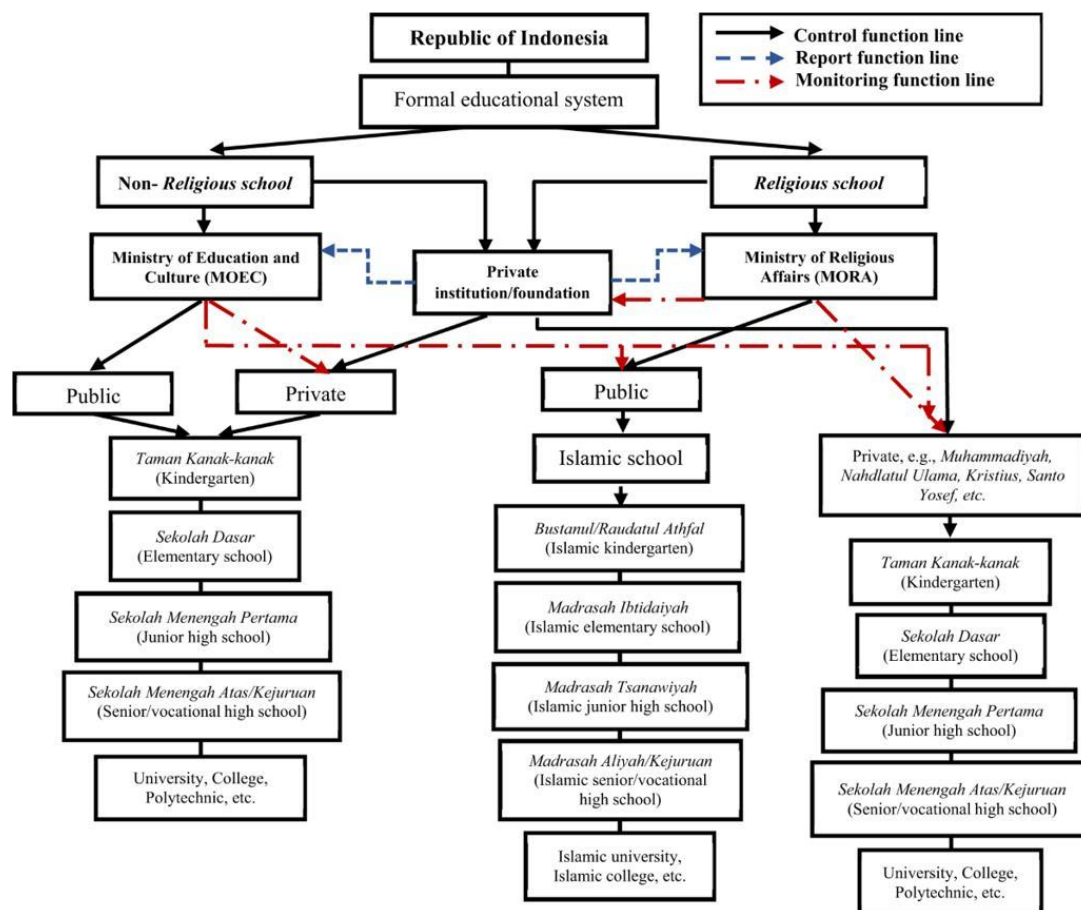
Majelis Taklim plays a strategic role as a non-formal Islamic educational institution in Sorong Raya, Southwest Papua, by strengthening Islamic knowledge, fostering moral character, promoting lifelong religious learning, and empowering local communities (Subowo, 2026). In the region's multicultural context, it also contributes to religious moderation, social cohesion, interfaith harmony, and the preservation of Islamic values amid rapid social and cultural change (Naumi et al., 2025).

Non-formal Islamic education has become an increasingly significant aspect of Muslim community development in contemporary societies (Ahmad Amir Aziz & Miftahul Huda, 2024). In many Muslim countries, educational transformation is no longer centred solely on formal institutions such as schools, universities, and pesantren, but also extends into community-based educational practices that accommodate social, cultural, and religious diversity (Hasbullah et.al., 2023); (Laka et al., 2024); and (Nurhidin et al., 2025). Globalization, digital modernization, secular influences, and social fragmentation have generated challenges for Muslim communities in preserving Islamic identity and strengthening religious literacy (Tania, Gupta, and Kanchan, 2023). In multicultural societies, particularly in minority Muslim regions, the existence of non-formal Islamic educational institutions plays an essential role in maintaining religious understanding, social cohesion, and spiritual development (Ipa Salma Alhamid; Indria Nur; Hasbullah, 2024; and Kartiko et al., 2026).

Within the global Islamic educational context, Majelis Taklim has emerged as one of the most influential forms of non-formal Islamic learning (Taufiq & Suryo, 2024). Majelis Taklim refers to religious assemblies organized regularly to study Islamic teachings, Qur'anic interpretation, morality, family values, and social ethics (Tim Penyusun, 2019; and Muhammad Sidek; Suparto Iribaram; Hasbullah, 2025). The flexibility of Majelis Taklim allows it to reach broader social groups, including women, elderly people, youth, and marginalized communities who may have limited access to formal Islamic education. Previous studies have demonstrated that Majelis Taklim contributes significantly to strengthening Islamic values, promoting moral education, and empowering women in Muslim societies (Farhan et al., 2022; Subowo, 2026).

However, many studies remain concentrated in urban and majority Muslim areas in Western Indonesia, while limited research explores the role of Majelis

Taklim within multicultural and geographically peripheral regions such as Southwest Papua (Nasution et al., 2022; and Pajarianto et al., 2025). See the following graphic of the author's findings from preliminary research.



Source: Graph Of Author's Pre-Research Findings, Sorong, 2026

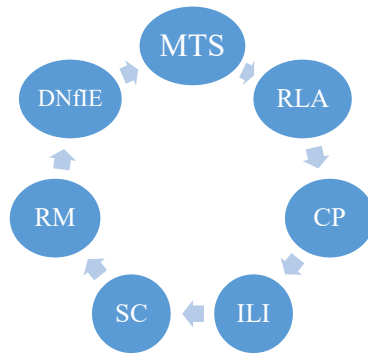
Southwest Papua represents one of Indonesia's most culturally diverse regions where Muslim communities coexist with indigenous Papuan traditions and multi-religious societies. In the region of Sorong Raya, Muslim populations originate from diverse ethnic backgrounds, including Papuan Muslims, Bugis, Makassarese, Javanese, Butonese, Bima NTB, and other migrant communities. Such diversity creates unique educational challenges in maintaining Islamic identity while simultaneously promoting social harmony and religious moderation (Fadli et al., 2025; Anakotta et al., 2019; and Hidayat et al., 2024). The rapid urbanization and socio-economic transformation occurring in Sorong Raya have also influenced patterns of religious participation and educational engagement among Muslim communities.

Several previous studies have highlighted the role of Islamic educational institutions in social transformation, but only limited attention has been given to the strategic role of Majelis Taklim in minority Muslim contexts (Nasution et al., 2022); (Zainuddin & Tahir, 2025). Existing research generally discusses Majelis Taklim from the perspectives of women's empowerment, da'wah communication, or Islamic preaching. Few studies comprehensively analyse how Majelis Taklim strategically develops non-formal Islamic education through adaptive community-based approaches in pluralistic societies (Nasution et al., 2022; Subowo, 2026). Furthermore, previous scholarship rarely investigates how Majelis Taklim contributes to social cohesion, intergenerational religious learning, and community resilience in Eastern Indonesian contexts.

This study seeks to address these gaps by examining the strategies employed by Majelis Taklim in developing non-formal Islamic education in Sorong Raya. The novelty of this research lies in its contextual exploration of Majelis Taklim within a multicultural Muslim minority region characterized by socio-religious diversity, geographical challenges, and dynamic social interactions (Muslimin et al., 2024; Alhamid et al., 2025; and Basri et al., 2025). This study also emphasizes the integration of educational, social, and spiritual dimensions in understanding the broader contribution of Majelis Taklim to Muslim society.

The conceptual framework of this study is grounded in theories of non-formal education, social and religious transformation, and community-based Islamic education. Non-formal education theory emphasizes flexibility, participatory learning, and community engagement as essential educational processes outside formal institutions (Ahmad Amir Aziz & Miftahul Huda, 2024).

Meanwhile, Islamic social transformation theory explains how religious institutions contribute to moral development, social solidarity, and community empowerment (Naumi et al., 2025; Learning et al., 2025; Huang et al., 2025; Ahariani et al., 2025). Majelis Taklim operates as both a religious educational institution and a platform for social interaction that strengthens collective identity and religious consciousness. The conceptual framework can be summarized as follows:



The conceptual framework above can be illustrated as follows: **Majelis Taklim Strategies (MTS)** → Religious Learning Activities (RLA) → Community Participation (CP) → Islamic Literacy Improvement (ILI) → Social Cohesion (SC) → Religious Moderation (RM) → Development of Non-formal Islamic Education (DNfIE). Based on the background above, this study formulates three research questions: 1) How does Majelis Taklim contribute to the development of non-formal Islamic education in Sorong Raya? 2) What benefits are experienced by Muslim communities through participation in Majelis Taklim activities? 3) What social and religious impacts does Majelis Taklim generate within multicultural communities in Southwest Papua? Through these research questions, this study aims to provide both theoretical and practical contributions to the development of Islamic education studies, particularly concerning community-based non-formal education in pluralistic societies.

Research Methods

This study employed a qualitative research approach using in-depth interviews to explore the strategies of Majelis Taklim in developing non-formal Islamic education in Sorong Raya. Qualitative research was selected because it enables a comprehensive understanding of religious experiences, educational interactions, and social transformation processes within Muslim communities (Miles, 2014; and Creswell, 2018). The object of this study consisted of several Islamic organizations actively conducting non-formal Islamic educational activities in Sorong Raya.

The study involved 12 respondents selected purposively based on their active participation and organizational roles in Islamic educational activities. The respondents consisted of three members from KPWI Kota Sorong, three members from BKMT Kabupaten Sorong, two members from Majelis Taklim

Marstussolihah Malaweale, two members from Majelis Taklim Muslimat Sorong, and two members from Majelis Taklim Fatayat Sorong.

Data were collected through observation, documentation, and semi-structured interviews with 12 respondents comprising Majelis Taklim leaders, Islamic scholars, female religious activists, youth participants, and community members. Respondents were selected purposively based on their active involvement in Majelis Taklim activities and their understanding of community religious education (Miles, 2014). The data collection process involved four stages: preliminary observation, participant selection, in-depth interviews, and documentation review. Interviews focused on educational strategies, community participation, social benefits, and religious impacts of Majelis Taklim activities (Ishtiaq, 2019).

Data analysis employed qualitative interactive techniques, including data reduction, data categorization, thematic interpretation, and conclusion verification. The validity of data was strengthened through triangulation of sources, prolonged observation, and cross-checking interview findings with documentation and field observations (Che Md Ghazali, 2016); (Haastrecht et al., 2024).

Results and Discussion

A. Result

BKMT stands for Badan Kontak Majelis Taklim (Communication Board of Majelis Taklim). It is a national Islamic organization established in 1981 to coordinate and strengthen Majelis Taklim (Islamic study groups) throughout Indonesia. The findings indicate that Majelis Taklim organizations in Sorong Raya play a strategic role in strengthening non-formal Islamic education within multicultural Muslim communities. The interview results from five Islamic organizations demonstrate diverse but interconnected educational strategies adapted to local social conditions.

Respondents from Koordinator Pengajian Wanita Indonesia (KPWI) Kota Sorong emphasized the importance of women-centred Islamic education in strengthening religious awareness among Muslim families. The organization actively organizes Qur'anic studies, Islamic parenting discussions, and family counselling programs. Female participants explained that KPWI activities help Muslim women improve religious literacy while simultaneously strengthening social relationships within urban communities. The respondents also

highlighted that educational discussions frequently address moral challenges faced by Muslim youth in contemporary society.

Meanwhile, respondents from BKMT Kabupaten Sorong explained that BKMT functions as a coordinating institution connecting various Majelis Taklim groups across Sorong Regency. BKMT regularly conducts Islamic lectures, da'wah training, social charity activities, and community religious gatherings. Respondents stated that BKMT contributes significantly to strengthening social solidarity among Muslim communities from different ethnic and cultural backgrounds. Several activities also focus on promoting religious moderation and peaceful coexistence within pluralistic communities.

The respondents from Majelis Taklim Marstussolihah Malaweale explained that their educational programs prioritize basic Islamic learning, Qur'anic recitation, and moral development for women and children. Participants emphasized that regular religious gatherings create emotional closeness and collective responsibility among community members. Religious education within the organization also encourages mutual assistance traditions and social cooperation.

In addition, respondents from Majelis Taklim Muslimat Sorong highlighted the role of Majelis Taklim in empowering Muslim women through leadership participation, organizational involvement, and social service activities. Women participants reported increased confidence in public communication and religious discussion after joining Majelis Taklim programs. The organization also integrates social welfare activities such as charity distribution and educational support for underprivileged families.

Similarly, respondents from Majelis Taklim Fatayat Sorong emphasized youth-oriented Islamic educational strategies. The organization actively engages younger Muslim generations through digital religious discussions, online Islamic learning, and youth empowerment programs. Respondents explained that digital adaptation helps attract youth participation and strengthen Islamic identity amidst modernization and technological transformation.

Overall, the findings demonstrate that the five Islamic organizations collectively contribute to strengthening non-formal Islamic education through religious learning, women's empowerment, social solidarity, youth engagement, and religious moderation within multicultural Muslim communities in Southwest Papua.

B. Discussion

The findings of this study indicate that Majelis Taklim possesses a strategic and transformative role in developing non-formal Islamic education in multicultural Muslim communities. The flexibility and community-centred characteristics of Majelis Taklim support the argument of non-formal education theory that educational processes become more effective when adapted to social realities and community needs (Laka et al., 2024; and Satir & Akidah, Sri, 2025). Unlike formal educational institutions that often rely on rigid curricula and administrative systems, Majelis Taklim demonstrates adaptive learning approaches capable of reaching diverse participants across age, gender, and socio-economic backgrounds (Ahmad Amir Aziz & Miftahul Huda, 2024).

The community-based strategy implemented by Majelis Taklim reflects the principles of participatory Islamic education. Religious learning activities organized within mosques, homes, and community spaces create inclusive educational environments that strengthen collective participation. This finding aligns with previous studies emphasizing that non-formal Islamic education contributes significantly to increasing accessibility to religious knowledge among marginalized and peripheral Muslim communities. In the context of Sorong Raya, geographical conditions and cultural diversity make flexible educational approaches particularly important.

One important finding of this study concerns the role of Majelis Taklim in strengthening Islamic literacy and religious moderation. The educational activities conducted within Majelis Taklim not only focus on ritual practices but also address ethical behaviour, family relationships, social responsibility, and peaceful coexistence. Such approaches are highly relevant within multicultural societies where interreligious interaction forms an inseparable aspect of everyday life. The promotion of moderate Islamic understanding helps communities resist radical interpretations and maintain harmonious social relations.

The findings also demonstrate the central role of women within Majelis Taklim activities. Women participants actively engage not only as learners but also as organizers, educators, and community mobilizers. This condition reflects the growing transformation of women's participation in Islamic educational spaces across Indonesia. Through Majelis Taklim, women gain opportunities for religious self-development, social networking, and leadership experience. The empowerment dimension identified in this study supports the

argument that non-formal Islamic education can function as an instrument for strengthening women's social agency within Muslim societies.

Furthermore, the social solidarity generated through Majelis Taklim activities illustrates the broader sociological function of religious institutions. In Sorong Raya, Muslim communities consist of various ethnic groups with distinct cultural backgrounds. Majelis Taklim facilitates social integration by providing shared religious spaces where collective identities are reinforced through educational interaction and communal activities. This process contributes to social cohesion and community resilience in pluralistic environments.

The utilization of digital media by several Majelis Taklim organizations also reflects educational adaptation within contemporary society. Digital platforms enable wider dissemination of Islamic educational content and increase youth participation in religious learning activities. This finding indicates that Majelis Taklim continues to evolve dynamically in response to technological transformation and changing communication patterns (Samadi, 2024). Theoretically, this study contributes to the discourse of Islamic education by emphasizing the importance of contextual and culturally adaptive non-formal educational models. Most previous studies primarily focus on formal Islamic educational institutions, while this research highlights how community-based religious organizations function effectively within minority Muslim settings. The findings reinforce the perspective that non-formal Islamic education possesses substantial capacity to strengthen religious identity, social cohesion, and moral development simultaneously.

Practically, this study provides important implications for policymakers, Islamic educational organizations, and Muslim community leaders. Strengthening institutional support for Majelis Taklim can enhance the sustainability of community-based Islamic education, especially within geographically remote and culturally diverse regions. Educational policies should recognize the contribution of non-formal religious institutions as complementary partners in national educational development. This research also demonstrates that Majelis Taklim contributes significantly to peaceful social coexistence in multicultural societies. Through inclusive religious education and social empowerment programs, Majelis Taklim encourages constructive interaction, mutual understanding, and collective solidarity among Muslim communities. Such contributions are highly relevant within

contemporary Indonesian society, characterized by social diversity and ongoing cultural transformation.

First, Majelis Taklim applies flexible community-based learning strategies adapted to local social conditions. Respondents explained that learning activities are organized regularly in mosques, community halls, and private homes to ensure accessibility for participants from different socio-economic backgrounds. Religious learning sessions include Qur'anic studies, Islamic jurisprudence, moral education, parenting guidance, and discussions on contemporary social issues. A female respondent stated that Majelis Taklim creates a comfortable learning environment for women who cannot access formal religious institutions due to family responsibilities and economic limitations.



Second, Majelis Taklim strengthens Islamic literacy and religious awareness among Muslim communities. Many respondents emphasized that participation in Majelis Taklim improved their understanding of Islamic teachings, prayer practices, ethical values, and family responsibilities. Younger participants explained that Majelis Taklim helps them maintain religious identity amidst rapid modernization and digital influences. Islamic scholars interviewed also highlighted that Majelis Taklim serves as a preventive educational platform against religious extremism by promoting moderate Islamic teachings and peaceful social interaction.

Third, the study found that Majelis Taklim contributes significantly to women's empowerment. Women participants reported increased confidence in public communication, organizational participation, and religious leadership after joining Majelis Taklim programs. Several Majelis Taklim organizations also conduct social empowerment activities such as charity distribution, family counselling, small business training, and health awareness campaigns. These activities strengthen women's social participation beyond purely religious learning.

Fourth, Majelis Taklim functions as a medium for strengthening social solidarity within diverse Muslim communities. Respondents described how religious gatherings facilitate social interaction among different ethnic groups living in Sorong Raya. Through collective religious activities, Muslim communities develop stronger social relationships, mutual assistance traditions, and community cooperation. Some respondents explained that Majelis Taklim activities help reduce social tensions by encouraging dialogue, tolerance, and collective problem-solving.

In addition, Majelis Taklim demonstrates adaptability in utilizing digital media for educational outreach. Several organizations have begun using social media platforms, online lectures, and messaging applications to disseminate Islamic educational content. This digital adaptation became particularly important following social changes and increasing technological accessibility among younger Muslim generations. Overall, the findings indicate that Majelis Taklim operates as a multidimensional institution combining religious education, social empowerment, cultural adaptation, and community development. The institution contributes not only to Islamic learning but also to broader social transformation processes within Muslim minority communities in Southwest Papua.

Conclusion

This study concludes that Majelis Taklim plays a strategic role in developing non-formal Islamic education in Sorong Raya through flexible, participatory, and community-based educational approaches. The institution functions not only as a religious learning center but also as a medium for strengthening Islamic literacy, women's empowerment, social solidarity, and religious moderation within multicultural Muslim communities. The findings reveal that Majelis Taklim contributes significantly to preserving Islamic identity while

simultaneously promoting harmonious social interaction in pluralistic environments.

The integration of educational, social, and spiritual dimensions enables Majelis Taklim to respond adaptively to contemporary challenges, including modernization, technological transformation, and cultural diversity. This research contributes theoretically to the discourse of non-formal Islamic education and practically provides insights for strengthening community-based Islamic educational development in minority Muslim regions. The study also demonstrates the importance of local religious institutions in supporting sustainable social cohesion and community resilience.

Recommendations

Islamic educational stakeholders, community leaders, and local governments should strengthen institutional support for Majelis Taklim through educational training, digital literacy development, and sustainable community empowerment programs. Collaboration between formal and non-formal Islamic educational institutions should also be enhanced to expand religious educational accessibility within multicultural regions. Future research is encouraged to explore comparative studies of Majelis Taklim in different socio-cultural contexts and examine the long-term impact of community-based Islamic education on youth development and interreligious social harmony.

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