

THE ROLE OF THE ISLAMIC STUDY GROUPS IN MEDAN CITY IN CREATING AND FOSTERING SAKINAH FAMILIES

Syukri¹, Sulaiman Muhammad Amir²

^{1, 2} Universitas Islam Negeri Sumatera Utara Medan, Indonesia

¹ syukriur@uinsu.ac.id, ² sulaimanamir@uinsu.ac.id

Abstract

The Majelis Taklim (Islamic study groups) play a strategic role in building and fostering harmonious families in Medan. In the challenging context of modern life, families face various social and moral issues that can disrupt household harmony. Therefore, family development through religious education provided by Majelis Taklim is crucial. This study aims to analyze the role of Majelis Taklim in realizing and fostering harmonious families in Medan. This study used a qualitative method with a descriptive approach. Data were obtained through interviews, observations, and documentation of several Majelis Taklim (Islamic study groups) in Medan. The results indicate that Majelis Taklim plays a role in increasing religious understanding, strengthening moral values within the family, and building household harmony through Islamic studies, spiritual guidance, and family mentoring. In conclusion, Majelis Taklim is a crucial institution in fostering harmonious families by providing ongoing religious education and building awareness of the importance of Islamic values in family life.

Keywords: Majelis Taklim, Sakinah Family, Religious Education, Family Development, Medan City.

Abstrak

Majelis Taklim memiliki peran strategis dalam membangun dan membina keluarga sakinah di Kota Medan. Dalam konteks kehidupan modern yang penuh tantangan, keluarga menghadapi berbagai permasalahan sosial dan moral yang dapat mengganggu keharmonisan rumah tangga. Oleh karena itu, pembinaan keluarga melalui pendidikan agama yang diselenggarakan oleh Majelis Taklim menjadi penting. Penelitian ini bertujuan untuk menganalisis peran Majelis Taklim dalam mewujudkan dan membina keluarga sakinah di Kota Medan. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Data diperoleh melalui wawancara, observasi, dan dokumentasi terhadap beberapa Majelis Taklim di Kota Medan. Hasil penelitian menunjukkan bahwa Majelis Taklim berperan dalam meningkatkan pemahaman agama, memperkuat nilai-nilai moral dalam keluarga, serta membangun keharmonisan rumah tangga melalui kajian keislaman, bimbingan spiritual, dan pendampingan keluarga. Kesimpulannya, Majelis Taklim menjadi institusi penting dalam membentuk keluarga sakinah dengan memberikan edukasi keagamaan yang berkelanjutan serta membangun kesadaran akan pentingnya nilai-nilai Islam dalam kehidupan berkeluarga.

Kata Kunci: Majelis Taklim, Keluarga Sakinah, Pendidikan Agama, Pembinaan Keluarga, Kota Medan.



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INTRODUCTION

Majelis taklim (Islamic study groups) play a strategic role in forming and fostering harmonious families, especially in large cities like Medan, which have complex social and cultural dynamics. As a non-formal forum for religious learning, majelis taklim serves as a means of disseminating Islamic values that can serve as guidelines for married life.¹ However, in practice, efforts to realize and foster a harmonious family in Medan City still face various challenges that need to be studied in more depth.

One of the main problems faced is the rising divorce rate, reflecting instability in marriages. Data from the Medan City Religious Court Office shows that many couples file for divorce due to economic factors, infidelity, and marital disharmony.² This indicates that many families still lack a grasp of the values of sakinah, which emphasize balance between spiritual, emotional, and social aspects of married life. In this context, religious study groups (Masyarakat Taklim) should be a solution for fostering family awareness of the importance of religious understanding in managing a harmonious household.

Furthermore, the widespread influence of modern culture, which is inconsistent with Islamic teachings, also poses a major challenge to fostering harmonious families. In Medan, technological and social media developments have both positive and negative impacts on family life.³ On the one hand, access to information has become easier, but on the other hand, promiscuity, excessive consumption patterns, and individualism are increasing.⁴ This can influence the mindset and lifestyle of Muslim families, potentially shifting Islamic values that should be the main foundation in building a peaceful family.

Another challenge faced is the low participation of young people in religious study groups (Majelis Taklim). Many of the Majelis Taklim in Medan are dominated by women or the elderly, while the younger generation tends to be less interested in participating in religious activities. This can impact their understanding of the concept of a harmonious family from an early age.⁵ In fact, fostering a harmonious family does not only begin after marriage, but also from adolescence by

¹ Mujahidin Mujahidin, "Urgensi Majelis Taklim Sebagai Lembaga Dakwah Di Masyarakat," *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2019): 1–12, <https://doi.org/10.18592/alhadharah.v17i33.2372>.

² Almunawarah Pasaribu et al., "Mengatasi Kasus Perceraian Di Kota Medan Perspektif Zainab Al-Ghazali Dalam Tafsir Nazharât Fî Kitâbillâh," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 1 (2025): 83–99, <https://doi.org/10.35931/aq.v19i1.4319>.

³ Reza Septriawan, "Media Sosial Berpengaruh Pada Perubahan Perilaku Sosial Remaja Kota Medan Di Era Digital," *Jurnal Multidisiplin Sosisal Humaniora* 1, no. 2 (2024): 84–102, <https://doi.org/10.70585/jmsh.v1i2.47>.

⁴ Alwi Pady Harahap et al., "The Transformation of Understanding Hadith in the Post-Multimedia Era: Balancing Technological Advancements with Tradition Preservation," *Jurnal Living Hadis* 9, no. 2 (2024): 1–21, <https://doi.org/10.14421/livinghadis.2024.5798>.

⁵ Ahmad Alwi et al., "Peranan Majelis Ta'lim Dalam Membentuk Karakter Religius Remaja Masjid Al-Falah Kota Medan," *Indo Green Journal* 2, no. 1 (2024): 45–48, <https://doi.org/10.31004/green.v2i1.47>.

instilling strong Islamic values.

In addition to internal family factors, the social environment also plays a significant role in creating a harmonious family. In Medan, a multicultural city with diverse religious and cultural backgrounds, extensive social interaction often impacts the lives of Muslim families. In some cases, differences in culture and values held within the community can lead to conflict within the family.⁶ Therefore, the Islamic study group has a responsibility to provide a broader understanding of tolerance in Islam, while at the same time strengthening the principles of a harmonious family so that it can survive in a heterogeneous environment.

Many previous studies have been carried out regarding the role of the taklim assembly in fostering sakinah families, especially in the context of strengthening Islamic values in family life. First, research by Hanifah (2022) highlights the role of the Nurul Huda Taklim Council in increasing the religious knowledge of the community in Getas Gebyur Village, with a focus on increasing understanding of family fiqh.⁷ Second, a study by Hasanah, Alek, and Edy (2022) examined the impact of regular religious study on household harmony in Surabaya, emphasizing the aspect of couple communication after attending the study.⁸ Third, research by Lestari, Trisani, Pujawardani (2022) examined the contribution of the Islamic study groups in Bandung in reducing divorce rates through Islamic family guidance programs.⁹ The difference and novelty of this research lies in its more specific focus on Medan City by examining how the Islamic study groups actually form harmonious families through a community-based approach and the challenges faced in its implementation.

The main problem to be examined in this research is the extent to which the majelis taklim (Islamic study groups) in Medan City play a role in realizing and fostering harmonious families, as well as the factors that support and hinder their effectiveness. This research aims to understand in-depth the role of majelis taklim (Islamic study groups) in providing guidance to Muslim families so they can realize harmony and well-being in the household in accordance with the concept of harmonious families in Islam. Furthermore, this research also aims to identify the strategies implemented by majelis taklim (Islamic study groups) in forming harmonious families and assess their impact on family life in Medan City. The initial argument underlying this research is that majelis taklim (Islamic study groups) have a significant role in shaping the

⁶ Putri Wandini et al., "Dinamika Sosial Kehidupan Multikultural Di Kota Medan Era Kontemporer," *Polyscopia* 1, no. 4 (2024): 229–35, <https://doi.org/10.57251/polyscopia.v1i4.1439>.

⁷ Nur Hanifah, "Peran Majelis Taklim Nurul Huda Dalam Meningkatkan Pengetahuan Keagamaan Masyarakat Di Desa Getas Gebyur," *Al-Manaj : Jurnal Program Studi Manajemen Dakwah* 2, no. 2 (2022): 15–23, <https://doi.org/10.56874/almanaj.v2i02.948>.

⁸ Diniatul Hasanah et al., "Pengaruh Pengajian Rutin Kaum Ibu Terhadap Peningkatan Kualitas Ibadah," *Edusifa Jurnal Pendidikan Islam* 7, no. 1 (2022): 44, <https://doi.org/10.56146/edusifa.v7i1.37>.

⁹ Yuni Putri Lestari et al., "Strategi Komunikasi Penyuluh Agama Islam Dalam Program Pembinaan Keluarga Sakinah Untuk Menekan Tren Perceraian Di Kota Bandung," *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah* 5, no. 1 (2024): 48–58, <https://doi.org/10.19105/meyarsa.v5i1.10291>.

character of Muslim families, but there are still various challenges in implementing guidance that require further study.

The expected contribution of this research is to provide more comprehensive insights into the effectiveness of majelis taklim (Islamic study groups) in fostering harmonious families. This can serve as a basis for stakeholders, including local governments, Islamic organizations, and majelis taklim managers, in formulating more optimal policies and programs. Furthermore, this research is expected to provide strategic recommendations for majelis taklim to be more adaptive in addressing the social challenges facing Muslim families in the modern era. Therefore, the results of this research are not only academic but also have practical value in strengthening the role of majelis taklim as institutions for sustainable family development in Medan City.

RESEARCH METHODS

This study uses a qualitative method with a descriptive approach to analyze the role of religious study groups (Majelis Taklim) in Medan City in realizing and fostering harmonious families. This approach was chosen because this study aims to understand in-depth how the Majelis Taklim contributes to the formation of harmonious families based on Islamic values. The data sources used consist of primary and secondary data. Primary data were obtained through in-depth interviews with Majelis Taklim administrators, Majelis Taklim participants, and religious leaders involved in fostering harmonious families. Meanwhile, secondary data were obtained from various documents, such as books, scientific articles, previous research results, and regulations or policies related to the role of Majelis Taklim in fostering families.

Data collection techniques included interviews, participant observation, and documentation studies. Interviews were used to gather information regarding the role of the majelis taklim (Islamic study groups) in providing guidance to families, while observations were conducted to understand the dynamics of learning and interactions within the majelis taklim's activities. Documentation studies were used as a complement to obtain relevant historical and theoretical data. The collected data were then analyzed using thematic analysis techniques, identifying patterns that emerged from the interviews, observations, and documentation. The results of this analysis were then interpreted to understand the contribution of the majelis taklim (Islamic study groups) in forming harmonious families in Medan City, as well as to identify supporting and inhibiting factors in this process.

RESULTS AND DISCUSSION

The Concept of a Sakinah Family in Islam

A sakinah family is an Islamic concept that describes a harmonious, peaceful, and blessed household. The word "sakinah" itself comes from Arabic and means tranquility, peace, and serenity.¹⁰ In Islam, this concept is deeply rooted in the Quran and Hadith, which emphasize the importance of building a household with a solid foundation based on religious teachings.

The Al-Quran mentions the sakinah family in Surah Ar-Rum verse 21: "And among the signs of His greatness is that He created partners for you from your own kind so that you would be inclined and feel at ease (sakinah) with them, and He created between you a feeling of love (mawaddah) and affection (rahmah). Indeed, in that there really are signs for a people who think." This verse emphasizes that a sakinah family is formed on the basis of peace, affection and grace that Allah bestows on husband and wife.

In addition to the Quran, the Prophet's hadith also frequently touch on the importance of building a harmonious household. One particularly famous hadith is the Prophet's statement: "The best of you are those who are best to their families, and I am the best to my family."¹¹ This hadith emphasizes that a Muslim should treat his family well and with tenderness, because a harmonious family is a reflection of good morals.¹²

The characteristics of a harmonious family can be seen from several key aspects. First, there is peace within the household resulting from mutual respect, understanding, and upholding of Islamic values. This peace is not only physical but also mental and spiritual, where family members feel comfortable and secure within the household. Second, there is a commitment to carrying out their respective responsibilities. Husbands and wives have roles stipulated in Islam, where the husband is responsible as a just and loving leader of the household, while the wife plays the role of a supportive companion and maintains balance within the household. Third, there is good communication among family members. The Prophet Muhammad set the best example in this regard by always communicating with his wife and children gently and providing loving advice and guidance.¹³

The main pillars of building a harmonious family consist of three essential aspects: love (mawaddah), mercy (rahmah), and family resilience. Mawaddah signifies deep love between husband and wife. This love is not only physical but also emotional and spiritual, where both

¹⁰ Abū Ḥusain Aḥmad bin Farīs bin Zakariyā, *Mu'jam Maqāyis al-Lughah* (Dār al-Fikr, 1979), 312.

¹¹ Muḥammad bin 'Īsā bin Sūrah bin Mūsa bin al-Daḥḥāk Abū 'Īsa Al-Tirmiẓī, *Sunan Al-Tirmiẓī*, ed. Aḥmad Muḥammad Syākir and Muḥammad Fuād 'Abd Al-Bāqī (Muṣṭafā al-Bābī al-Ḥalabī, 1975), no. 3830.

¹² Abū al-'Ulā Muḥammad 'Abdurrahmān bin 'Abdurrahīm Al-Mubārakfūrī, *Tuhfat Al-Aḥwāzī Bi Syarḥ Jāmi' al-Tirmiẓī* (Dār al-Kutb al-'Ilmiyah, 1993), 114.

¹³ Akif Khilmiyah, *Menata Ulang Keluarga Sakinah* (Pondok Edukasi, 2003), 43.

parties genuinely care for and care for each other. Love founded on faith in God is more enduring and resistant to differences or problems that arise in married life.¹⁴

Rahmah, or compassion, is the second pillar in building a peaceful family. This compassion encompasses gentleness, understanding, and empathy shown by each family member. The Prophet's hadith states, "Whoever does not have compassion will not be shown compassion."¹⁵ This compassionate attitude is crucial in a household, as it creates an environment filled with peace and security. A husband who is affectionate towards his wife will make her feel appreciated and comfortable, and vice versa. Similarly, parents who show affection to their children will help them grow into individuals filled with love and concern for others.

The third pillar is family resilience, which refers to a household's ability to face the challenges and problems that arise in life. No household is immune to trials, but a resilient family will be able to face all obstacles with patience and wisdom. Family resilience can be built by instilling religious values in daily life, strengthening communication, and fostering mutual support in all circumstances.¹⁶ In the Quran, Allah reminds us that life on earth is full of trials, but those who are patient will receive His help and blessings. Therefore, family resilience is closely linked to faith and obedience to Allah.

Building a harmonious family isn't something that happens overnight, but rather a process that must be continuously nurtured and maintained by every member. One way to do this is by strengthening spiritual values within the household.¹⁷ Worship together, such as congregational prayer, reading the Quran, and discussing Islamic teachings, will strengthen relationships and foster peace in the household. Furthermore, maintaining good communication with honesty and openness is also key to creating a harmonious family.

In practice, the Prophet Muhammad (peace be upon him) provided numerous examples of how to build a harmonious family. He was always gentle with his wives, often helping with household chores. Aisha is quoted as saying, "The Prophet Muhammad always helped his family. When prayer time came, he would go out to perform it."¹⁸ This attitude shows that in a peaceful

¹⁴ Khairin Nazmi et al., "Keutuhan Harmoni Rumah Tangga Perspektif Hadis: Menghindari Stigma Sosial Di Aplikasi Tiktok Sebagai Standar Kebahagiaan Keluarga," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 1 (2025): 358–75, <https://doi.org/10.35931/aq.v19i1.4358>.

¹⁵ Abū 'Abdillāh Muhammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, ed. Muṣṭafā Dīb Al-Bugā (Dār Ibnu Kaṣīr, 1993), no. 5538.

¹⁶ Nazmi et al., "Keutuhan Harmoni Rumah Tangga Perspektif Hadis: Menghindari Stigma Sosial Di Aplikasi Tiktok Sebagai Standar Kebahagiaan Keluarga."

¹⁷ Rois Hamid Siregar and Alwi Padly Harahap, "Keseimbangan Peran Perempuan Sebagai Ibu Dan Pekerja: Tinjauan Komprehensif Dalam Perspektif Al-Quran Dan Hadis," *Ibn Abbas: Jurnal Ilmu Alquran Dan Tafsir* 7, no. 2 (2024): 133–50, <https://doi.org/10.51900/ias.v7i2.22741>.

¹⁸ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, no. 635.

family, the husband not only plays the role of leader, but also as a friend and companion who is ready to help in all conditions.¹⁹

In conclusion, a harmonious family is a household built on peace, love, and resilience in facing life's various trials. This concept is based on the teachings of the Quran and Hadith, which emphasize the importance of love (mawaddah), mercy (rahmah), and family resilience as the main pillars in building a harmonious household. By instilling religious values, maintaining good communication, and emulating the Prophet Muhammad's example, every Muslim family can achieve a household life filled with blessings and happiness. Building a harmonious family is not solely the responsibility of the husband and wife, but a collaborative effort of all family members to create a home that is a haven on earth and a path to happiness in the afterlife.

The Medan City Taklim Assembly as Non-Formal Education

The Islamic study groups (Majelis Taklim) in Medan, as in many other regions in Indonesia, are Islamic non-governmental organizations that emerged and developed from the community for the benefit of the community. These institutions are strongly based on family principles, so their role is not limited to religious aspects but also contributes to the social, economic, and educational development of the community. The presence of the Islamic study groups in Medan is inseparable from the history of the establishment of Islamic study groups in Indonesia, particularly in the Greater Jakarta area. On January 1, 1981, 732 Islamic study groups in Greater Jakarta agreed to form a coordinating body, which then spread to various regions in Indonesia, including Medan.²⁰

Over time, Medan has become one of the regions with a religious study group (Majelis Taklim) that plays a significant role in regional development, community life, and national development. Furthermore, these groups also play a role in fostering harmonious families, which is a crucial part of creating a harmonious and religious society.²¹

Initially, the majelis taklim were simple forums that held various religious study activities, but they later evolved into a more structured organization. To accommodate these various activities, the Majelis Taklim Contact Body (BKMT) was formed, serving as a forum for all majelis taklim in Indonesia. Over time, BKMT gained greater popularity among women, leading to its reputation as a religious organization that accommodates women's majelis taklim. This is due to the highly active role women play in various religious and social activities in society.

¹⁹ Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, *Fath Al-Bārī* (al-Maktabah al-Salafiyyah, 1970), 437.

²⁰ *Buku Panduan Badan Kontak Majelis Taklim* (BKMT, 2006), iii.

²¹ Zainul Muin Husni et al., “PKM Pembinaan Santriwati Dalam Meningkatkan Pemahaman Keluarga Sakinah Melalui Majelis Taklim Di Pesantren Zainul Bahar,” *GUYUB: Journal of Community Engagement* 2, no. 3 (2021): 1011–26, <https://doi.org/10.33650/guyub.v2i3.3132>.

The vision of the Islamic study groups in Medan aligns with that of the central BKMT (Indonesian Muslim Community Empowerment Agency), yet remains adapted to the traditions, culture, and customs unique to North Sumatra. This vision encompasses several key aspects: serving as a forum for education and da'wah (Islamic outreach), developing human resources (HR), improving the quality and creativity of the congregation, and fostering Islamic and social values. Its mission includes building a learning community, strengthening Islamic brotherhood through education, organizing da'wah programs, empowering the community's economy, and fostering unity. This mission serves as the primary guideline for implementing the various programs and activities of the Islamic study groups in Medan.²²

Activities carried out by the congregation of the Islamic study groups in Medan City are divided into several categories based on their implementation period: weekly, monthly, and annually. Weekly activities include Yasin recitation, takhtim (recitation of the Koran), tahlil (recitation of the Koran), group prayers, religious lectures, question-and-answer sessions with religious teachers, Quran readings, and scientific studies. In several districts, such as Medan Perjuangan District, these activities have become a routine activity that is maintained to improve the congregation's understanding of Islam. Furthermore, monthly activities at the Islamic study groups include large-scale religious studies, Quran readings, religious lectures, and sunnah prayers such as the tasbih prayer.²³

Meanwhile, annual activities include celebrating Islamic holidays such as the Prophet's Birthday, Isra Mikraj, and Eid al-Fitr in the form of the Halal bi Halal event. Apart from that, Ramadhan safaris to villages, religious counseling for pilgrims' families, and a pilgrimage procession for Hajj pilgrims who have just returned from the holy land are also carried out. These activities not only strengthen religious ties, but also strengthen social relations between members of the taklim assembly and the wider community.²⁴

In addition to routine activities, the Islamic study groups in Medan also focus on improving the quality of their congregation's knowledge and skills. The material taught in these studies covers various important aspects, such as Quranic knowledge, religious knowledge, general knowledge, and mastery of specific skills and techniques useful for daily life. With this comprehensive learning, it is hoped that members of the Islamic study groups will not only have a sound understanding of religion but also be able to develop skills that support their well-being.

²²Interview with researcher Mrs. Ramisah Siregar, Mrs. Dra. Hj. Nurjannah (Chair of BKMT Medan Tembung Village), Mr. Abdul Rahman (Advisor of STM Majelis Taklim Al-Iklas Mandala III Medan and Mr. Syafaruddin Armaya (Manager of STM Al-Ikhlâs dated September 15, 2018 in Medan Denai.

²³Interview by researcher with Mrs. Maharani Sinaga, Chair of BKMT Medan Perjuangan District on September 27, 2018 in Medan.

²⁴Interview with Mrs. Ramisah Siregar, Mrs. Dra. Hj. Nurjannah, Mrs. Maharani Sinaga and other BKMT administrators.

This effort is also part of the economic empowerment of the community, with many Islamic study groups providing skills training for their congregations, such as sewing, cooking, and micro and small business opportunities oriented towards improving family economic well-being.²⁵

As an Islamic non-governmental organization, the Islamic study groups (Majelis Taklim) in Medan City play a strategic role in developing a religious, harmonious, and productive community. This role is increasingly evident in the community's social life, where they serve not only as a forum for improving religious knowledge but also as a means of building social solidarity and togetherness. The existence of the Majelis Taklim also contributes to strengthening Islamic values in an increasingly dynamic society. Through various activities, the Majelis Taklim is able to create a conducive environment for the development of Islam and strengthen moral values in community life.

Thus, the Islamic study groups in Medan City serve not only as places for religious study but also as platforms that play a vital role in improving the quality of the community's social, economic, and religious life. Through various structured activities and programs, the Islamic study groups continue to grow and make a tangible contribution to the development of a better society. By upholding Islamic values and strengthening the brotherhood of the Muslim community, the Islamic study groups are a crucial pillar in building a harmonious and sustainable Islamic civilization in Medan City and throughout Indonesia.

The Role of the Islamic Study Group in Creating a Sakinah Family

1. Realizing Religious Functions in the Family

The Islamic study groups (Majelis Taklim) in Medan City, as non-governmental organizations (NGOs), play a crucial role in meeting the religious needs of their congregations and the community. One of their contributions is realizing and realizing the religious function within the family. By practicing strong religious values, a family can achieve a state of peace, security, and harmony. Conversely, without the comprehensive application of religious teachings, families can face disharmony and a loss of peace, both in this world and the afterlife.

According to Dr. Zulherman, MM, M.Pd., a religious teacher at the Medan Tembung District BKMT, a family must continually foster faith and religious practice among all its members. Only with true faith and monotheism can a family achieve

²⁵Interview with Ustadz Prof. Dr. H. Muzakkir, M. Ag, (Professor of UIN North Sumatra and Ustadz of Majelis Taklim in Medan City on Monday, September 17, 2018 at the Faculty of Ushuluddin and Islamic Studies (FUSI) Campus of the State Islamic University (UIN) North Sumatra Medan. Likewise, according to the views of Ustadz Dr. Sulidar, MA, and Dr. H. Sorimonang Rangkuti An-Nadwi, M.Th, said so.

peace.²⁶ In line with that, Prof. Dr. H. Syahrin Harahap, MA emphasized that strong faith and religious practice can protect families from the negative impacts of globalization that have the potential to shake household stability.²⁷ Dr. Zulherman also added that implementing the values of monotheism within the family will foster good worship, honesty, harmonious relationships among family members, and noble morals. A family of faith will thrive in a safe and peaceful environment, while families that do not practice monotheism tend to experience disintegration.

In supporting the implementation of monotheistic values within the family, Dr. Zulherman cited Allah's words in the Quran, Surah Ibrahim, verses 24 and 27, which emphasize the importance of a strong foundation of faith. Therefore, the Islamic study groups (Majelis Taklim) in Medan City play a significant role in fostering family faith. Drs. Ade Mustahdi emphasized the crucial role of these groups in helping families understand and apply religious values, particularly in the areas of monotheism and faith. Without a deep understanding of religious teachings, it is difficult for a family to achieve peace and harmony.²⁸

Through the existence of Islamic study groups (Majelis Taklim), the community can receive guidance in strengthening their faith and practicing Islamic teachings correctly. The Majelis Taklim serves not only as a place for religious learning but also as a forum for moral and spiritual development that can foster harmonious family character. Through various religious studies and activities, the Majelis Taklim plays a role in instilling the values of monotheism, which are the main foundation for building a prosperous family.

2. Making Education a Reality in the Family

Islamic study groups (Majelis Taklim) in Medan City play a significant role in the socialization of Islamic religious values, particularly within the context of family education. As a non-formal educational platform, these groups contribute significantly to the development of knowledge and morals. Their activities focus on the teaching of Islamic religious sciences, including faith (aqidah), worship (ibadah), jurisprudence (fiqh), interpretation (tafsir), Sufism (Sufism), and muamalah (social interactions). With their broad scope of study, these groups serve as an important forum for addressing the unmet need for religious education. This success is reflected in interviews and direct

²⁶Interview with Dr. Zulherman, MMMPd.

²⁷Syahrin Harahap, Building a Sakinah Family in the Modern World, a paper presented to participants of the one-day seminar "The Existence of a Prosperous Family in Poverty Alleviation Entering the Post-Modern Era Approaching the 21st Century in Gunung Tua, Padang Bolak District, on February 5, 1994, p. 5.

²⁸Researchers conducted an interview with al-ustadz Ade Mustahdi.

observations, which demonstrate that these groups play a role in guiding the community toward a better understanding of Islam.²⁹

As part of family development efforts, religious study groups, particularly the Islamic Study Group Contact Body (BKMT) in Medan, play a role in educating and encouraging families to avoid ignorance and misguidance. The BKMT serves as a means to elevate the family's dignity and status through knowledge. This aligns with Allah SWT's command in Surah Al-Mujadalah, verse 11, which emphasizes that those who believe and possess knowledge will be elevated in status. Therefore, the religious education provided in religious study groups is not merely theoretical but also aims to build a quality, faithful, and pious family.³⁰

For the congregation, especially mothers, religious education within the family is crucial. They believe that religious education is a key factor in fostering a family's morals, morality, and spirituality. The religious teachers who teach in the majelis taklim (Islamic study groups) play a direct role in fostering better family quality. This education impacts not only the individual but also the harmony of the family as a whole. Thus, majelis taklim is a crucial pillar in creating a religious and harmonious family environment.

Beyond religious aspects, education at the Medan City Community Empowerment Agency (BKMT) also aims to simplify life, create prosperity, and provide protection from various disturbances and threats that could hinder the survival of families, the nation, and the state. With a good education, families can become stronger and more independent in facing life's challenges. Therefore, the BKMT's role in educating and guiding families is crucial to creating a harmonious, loving, and compassionate family.

3. Economic Function and Family Welfare

The Medan City Taklim Council (BKMT) plays a vital role not only in religious and educational fields but also in realizing economic functions and family well-being. This was demonstrated through interviews with Mr. Sutrisno and Drs. M. Daud, MM, who explained that the taklim councils in Medan provide economic contributions to their members and ease burdens in various aspects of life.

One tangible form of BKMT's contribution is providing assistance to members who experience disaster. In the event of a disaster, members receive compensation of Rp. 300,000, and all burial costs are covered by the religious study group. In addition, when organizing weddings, BKMT members have the convenience of renting equipment, such as a teratak, which is charged at Rp. 40,000 for members, Rp. 60,000 for family members,

²⁹Researcher interviews with Mrs. Ramisah Siregar, Mrs. Nurjannah, Mrs. Nuraida, Mrs. Sabariah, Mrs. Rosi Sembiring and others.

³⁰Interview with Mrs. Ramsiah Siregar.

and Rp. 75,000 for non-members. Meanwhile, for activities commemorating Islamic holidays (PHBI), the facility rental fee is Rp. 40,000.³¹

Membership in the BKMT clearly provides significant economic benefits, particularly in reducing the burden on families in carrying out fardhu kifayah (obligatory religious duties) and social events such as weddings. The difference in treatment between members and non-members in obtaining these benefits demonstrates that the BKMT's existence significantly contributes to the economic well-being of its members. In Medan Tembung District, if a member experiences a misfortune, the BKMT provides compensation of Rp. 200,000 plus two kilograms of rice. Meanwhile, in Medan Perjuangan District, the compensation provided is Rp. 250,000, plus one day's food costs for family and guests, which are fully covered by the BKMT. This type of assistance scheme is also implemented almost uniformly across all BKMTs in Medan City, demonstrating the existence of a strong system of solidarity within the majelis taklim community.³²

In addition to providing social assistance and facilities, the BKMT also plays a role in empowering its members economically through various activities such as cooperatives, small businesses, voluntary contributions, infaq (infaq), alms (sadaqah), and waqf (endowments). These programs not only improve the economic well-being of members but also strengthen the sense of togetherness and solidarity within the majelis taklim community. With this system, the BKMT serves not only as a forum for religious learning but also as a crucial pillar in strengthening the economic resilience of its members' families. The presence of the BKMT in Medan City demonstrates that majelis taklim have a broader function than just worship activities, but also can become a social institution that provides tangible benefits to the community's well-being.

4. Fostering Harmony between Husband and Wife

In married life, husband and wife should understand each other's physical and mental conditions to create harmony. According to Drs. Ade Mustahdi, mutual understanding and awareness of rights and obligations will prevent chaos in the household and instead create harmonious relationships. A pious wife will not demand more than her husband can handle, thus fostering a harmonious family.³³ In this case, the role of the Majelis Taklim Contact Body (BKMT) is very important in providing an understanding to its congregation about the meaning of mutual understanding in the family.

³¹Interview with Mr. Sutirino and Mr. Abdurrahman.

³²Interview with Mrs. Efrida Harahap.

³³Interview with Ustadz Ade Mustahdi.

According to Hj. Maharani Sinaga, BKMT also plays a role in fostering harmony not only between husband and wife, but also in the relationship between parents and children and other family members. BKMT helps instill the values of love, compassion, and mutual respect so that each couple can achieve marital happiness. By cultivating mutual affection, respect, appreciation, and openness, married couples can build a harmonious family.³⁴ This attitude needs to be maintained so that the relationship remains harmonious and avoids conflicts that can damage household harmony.

In building a harmonious family, deliberation is a very important principle. According to the views of Dra. Hj. Ramisah Siregar and Ustadz Muhammad Rasyid Ridho, M.Pd.I, deliberation must be carried out with an open, honest attitude, and mutual acceptance and giving. Husbands and wives should avoid selfishness so that every problem in the household can be resolved well. By implementing deliberation, the sense of responsibility and ownership within the family will be strengthened, so that each family member has a role in maintaining the balance of household life.³⁵

Furthermore, a willingness to forgive each other is key to maintaining marital harmony. This is important to emphasize because small issues left unchecked can escalate into major conflicts that ultimately lead to divorce. Therefore, husbands and wives must be tolerant and understand that marriage is a long journey based on a legitimate and lawful bond. Marriage is not simply the union of two individuals, but also a platform for building a family and future generations who will become part of the wider community.

In living a married life, husband and wife must always prioritize good communication, mutual understanding, and building trust. This way, the household they build will not only survive but also become a source of happiness and peace for all family members. With support from institutions like the BKMT, family values can be continuously cultivated, creating a harmonious and togetherness-filled environment. If all of these principles are implemented properly, the desired peaceful family can become a reality.

5. Building Harmonious Relationships Between Family Members, Society and Government

Relationships within the extended family must be well-maintained, with husbands and wives maintaining harmonious relationships with their respective families. Likewise, in community life, including among members of the congregation, good relationships and mutual respect are essential. This principle aligns with Allah's word in Surah An-Nisa, verse 1, which emphasizes the importance of maintaining kinship.

³⁴Interview with Mrs. Maharani Sinaga.

³⁵Further information based on in-depth interviews with Mrs. Ramisah Siregar and Ustadz Muhammad Rasyid Ridho in Medan.

Based on this understanding, the Medan City Taklim Council Contact Body (BKMT) felt compelled to play an active role in fostering relationships between family members, the community, and the government. According to Dra. Hj. Ramisah Siregar, the success of an organization like BKMT depends heavily on strong cooperation and a sense of unity among its members.³⁶

The Medan City BKMT actively conveys the importance of maintaining social relations in lectures and religious studies, both among congregation members and with neighbors and the government. Congregation members are encouraged to visit each other, provide advice, and collaborate with the government in various aspects of social life. According to Hj. Efrida Harahap, relations between BKMT members are well-established, as are those with the local government, from the Mayor, Regent, Sub-district Head, to village and neighborhood heads. Government involvement in BKMT activities demonstrates an integral, mutually beneficial relationship. For example, in every BKMT activity, not only congregation members are present, but also the community, community leaders, and government representatives. BKMT assists the government in fostering the community, while the government provides support in the form of facilities and funding for BKMT activities.³⁷

The role of the BKMT in Medan City is crucial in fostering harmonious relations between the community and the government. Every event held by the BKMT always involves various parties, including government officials and community leaders who provide speeches. This reflects the strong synergy between the BKMT and the government in building a religious and harmonious society. Thus, the BKMT serves not only as a forum for religious study but also as a means to strengthen relationships and broader social cooperation. Through this approach, the BKMT plays a role in building a more solid, moral society, and fostering positive relationships with others, both within the family, community, and government.

Obstacles and Solutions

Although the congregation of the Islamic study groups in Medan City has good relationships among members, with the community, and with the government, the management of the Medan City Islamic Study Group Contact Body (BKMT) still faces various obstacles in running the organization. These obstacles were revealed by the management itself, as conveyed by Mrs. Dra. Hj. Nurjannah, who stated that some members of the congregation are jealous,

³⁶Interview with Mrs. Ramisah Siregar.

³⁷Interview with Mrs. Efrida Harahap.

envious, arrogant, hypocritical, and even shirk toward those considered more advanced. These traits are the biggest obstacles to her leadership, with some members even inciting conflict among the congregation.³⁸

A similar sentiment was expressed by Ms. Hj. Maharani Sinaga, who served as Chairperson of the Medan Perjuangan District BKMT for over six years. According to her, one of the obstacles she faced was prejudice from some members toward other administrators, which resulted in the organization's programs and activities not running smoothly. In fact, some members attempted to take over the chairperson's duties without the leadership's knowledge, such as dealing directly with gubernatorial candidates and the local government during the North Sumatra regional elections, which should have been the chairperson's responsibility. This attitude hindered the administrators' efforts to establish partnerships with the government.³⁹

Mistrust and internal disharmony are the most complex obstacles faced by the Medan City BKMT (Citizens' Association) administrators. However, these obstacles are considered normal, as each individual has their own strengths and weaknesses. To address these challenges, the Medan City BKMT administrators implemented various solutions. First, they strived to be patient and open-minded in the face of various obstacles. Second, they invited problematic members to discuss their differences and improve communication. Third, they sought guidance from religious teachers (ustadz) so they could provide appropriate advice and solutions to members with negative traits.⁴⁰

If these three methods are ineffective, the management chooses to disregard the issue, hoping that the negative member will recognize their own error. Furthermore, the management consistently prays to Allah SWT for ease in resolving the issue and for guidance and awareness from the members with negative traits to improve themselves.

Despite facing various challenges, the Medan City BKMT management continues to strive to progress and run the organization with sincerity, solely for the sake of gaining the blessings of Allah SWT. Existing internal obstacles do not dampen their enthusiasm to continue strengthening Islamic brotherhood and implementing religious programs that benefit the congregation and the wider community. By prioritizing patience, deliberation, and prayer, it is hoped that existing obstacles can be overcome and the Medan City BKMT can continue to develop as a harmonious and high-quality da'wah forum.

³⁸Interview with Mrs. Hj. Nurjannah.

³⁹Interview with Mrs. Hj. Maharani Sinaga.

⁴⁰Interviews with the administrators and members of the Medan City BKMT, such as Mrs. Nurjannah, Mrs. Ramisah Siregar, Mrs. Ratna, Mrs. Efrida Harahap, and others who have the same opinion.

CONCLUSION

Islamic study groups (Majelis Taklim) in Medan City play a significant role in realizing and fostering harmonious families through religious education, moral development, and strengthening Islamic values in domestic life. Research findings indicate that Islamic study groups serve as learning platforms for the community, especially housewives, to understand the concept of harmonious families based on Islamic teachings. Through regular studies, religious lectures, and interactive discussions, Islamic study groups are able to increase Islamic understanding, which impacts family harmony, strengthens the roles of husband and wife, and fosters a more Islamic education for children. Furthermore, the participants' active involvement in social and religious activities also contributes to strengthening family solidarity and resilience in facing various life challenges.

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