

## **The Role of The Teenage Ta'lim Assembly In Establishing The Morality of Youth**

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### **ABSTRACT**

*Taklim assembly is classified as an association outside of school to shape the morals of teenagers. This study aims to determine the effectiveness of the taklim assembly in shaping the morals of teenagers. At the same time to find the contribution of the taklim assembly in shaping the morals of youth. The research method used is descriptive qualitative approach. Determination of the sample as the object of research using a purposive technique. The results showed that the Majelis taklim was very effective in improving the morals of teenagers because the Majelis taklim as a forum or place for teenagers to gain knowledge about morals and worship in religion. Another finding is that the taklim assembly carries out various moral developments for adolescents starting from providing motivation to adolescents, developing quality youth resources such as teaching social morals according to Islamic teachings, inviting youth as administrators of the taklim assembly and carrying out religious counseling. At the same time providing an example or example for teenagers to follow the example of the teachers in the taklim assembly. In the economic field, youth have been involved in youth empowerment activities such as making dish soap, deodorizing clothes and vehicle lubricants.*

**Keywords: Morality, Social, teenager, taklim assembly**

### **INTRODUCTION**

In this day and age, the association of teenagers is very often a topic of conversation as well as the attention of parents, educators, and from various parties who care about the future generation. The number of cases of brawls between students, street racing, lying to parents, fighting against teachers, increasing drug abuse, to the spread of free sex among students and there are still many cases of juvenile delinquency. Awaliyah & Nurzaman (2018) The reality of the moral crisis in Indonesia today still seems so apprehensive, dishonesty appears everywhere, criminal behavior and inhumane treatment are reported in the mass media almost every day, trustworthy leaders who can be used as role models are still difficult to find. This has indicated that the morale of the nation's children has reached a point where it is very concerning, so that appropriate and effective efforts are needed, such as holding positive activities aimed at building and giving birth to teenagers who are moral and civilized in life Public. According to Sumara, Humaedi & Santoso (2017) Adolescence is a period of transition from childhood to adulthood. A teenager can no longer be said to be a child, but he is still not mature enough to be

considered an adult. Putri, Nurwati & Budiarti (2016) The word teenager comes from the Latin word *adolescere* which means to grow or grow into an adult.

Prasasti (2017) The factors that cause juvenile delinquency are started from "naughty" behavior possessed by teenagers due to: first, internal (internal) factors are things that cause teenagers to behave in certain ways that come from themselves. Second, factors from outside (external) are things that encourage the emergence of juvenile delinquency originating from outside the person concerned, namely the surrounding environment including the family, school and community environment. so that the moral decline of teenagers in kp.Tapos Rt03/Rw07 Depok. The character of a child is largely determined by the education they have received since childhood, starting from the family environment. Therefore, parents are fully responsible for the implementation of children's education. (Partono, 2020). Education is a very important thing and should not be ignored in human life. This is because it is with education that humans are able to elevate their dignity towards cultural civilization and a more advanced, dynamic and scientific mindset. Through education, human morals can be formed (Ginanjar & Kurniawati, 2017).

According to Sulaiman, Hamdani & Aziz (2018) education is a process carried out by the community in order to prepare the next generation to be able to socialize and adapt and solve various problems in their social life, because education is part of a strategy in life. Sulastris & Jati (2016) This means that the future of children, the future of society, and human society, is completely not only in the hands of educators, but rather the education obtained by students as a form to develop their intelligence, so that future orientation is more focused in accordance with the desired developments through the educational progress that has been passed. Maya (2017) Education is aimed at producing human values (traits) in the form of attitudes and behavior which then become character, personality, character, ethics, morals or character, which in an Islamic perspective can be expressed as morals or *adab*. Budiman (2016) The meaning of further education is also defined as an attempt to internalize the names of God's majesty.

Family is the most important thing that serves as a guide for the life of a child or teenager, if they have lost a guide, then they will definitely experience what is called difficulty going through periods of transition. And here the role of parents is very big. Adolescents are in a period called storm and stress, a period of storms and waves. Which if the functions of the family do not work as they should, problems will arise in adolescents. Shah (2020) The values contained in Islamic Religious Education are very useful in order to deliver someone to achieve happiness in life in the world and in the hereafter. One of the substances of Islamic religious education is moral education, character or morals. Morals are basically already attached to a person, which is already united in one's behavior or actions. If the behavior that is shown or that has been attached is bad, then it can be called or includes bad morals or *mazmumah* morals. And vice versa, if the behavior inherent in a person looks good, then it can be called good morals or easy morals.

There are two approaches that can be used to define morality, namely the linguistic approach (etymology, language, lughat) and the terminological approach (terms). The word morality if we translate it into language means character and manners. The word morality comes from Arabic, namely isim masdar (infinitive form) from the word akhlaqa-yukhliqikhlaqan, in accordance with the scales (wazan) tsulasi majid af'ala-yuf'ilu-if'alan which means al-sajiyah (temper), al-tabii'ah (behavior, tabi'at, basic character), al-'adat (habits, customary), al-maru'ah (good civilization), and al-din (religion). (Mahmud, 2019). Morals are behaviors that appear (visible) clearly, both in words and actions that are motivated by encouragement because of Allah. However, there are also many aspects related to mental attitudes or thoughts, such as akhlaq diniyah which is related to various aspects, namely patterns of behavior towards God, fellow human beings, and patterns of behavior towards nature. According to Rohman, Sulistiani & Hasan (2019) Morals have a major influence on human individuals and on a nation because morality is the main benchmark of a human personality which has a higher degree than science and is needed to build the nation's character.

One solution to these problems is to improve the quality of Islamic religious education both within the family, school, and in the surrounding community. In society or the environment, there are many things that can help teenagers to be able and strong to fortify themselves from negative things, and one of them is religious activities that exist in the community, such as Majlis Ta'lim. Teenagers. Majlis Ta'lim Youth is a non-formal institution that is expected to be able to carry out its functions in creating and developing a system of values and norms that are owned or present in Islam, so as to create young generations who are active, creative, and have noble character or akhlakul karimah. Majlis Ta'lim is a means of forming morals and personality that has a function as a stabilizer of a movement of activities in the life of Muslims in Indonesia, therefore the activities of this majlis ta'lim should get attention and support from the surrounding communities.

Ridwan & Ulwiyah (2020) The word Majlis Ta'lim is composed of a combination of two words, namely: Majlis and Ta'lim. Assembly which means place, while Ta'lim which means teaching. So from this the author can understand that Majlis Ta'lim is a place of teaching or recitation for people who want to explore Islamic teachings. According to Jadidah & Mufarrohah (2016), the taklim assembly is one of the effective forums as a place for organizing Islamic education and da'wah since the time of the Prophet until now. In essence, the taklim assembly has the same function, namely: a place for teaching and learning in order to increase knowledge, understanding, and experience of Islamic teachings, educational institutions and skills, a forum for personality development and fostering families and households sakīnah mawaddah wa rohmah (Mariam, 2019). The Talim assembly activities that have been carried out are educational processes that are oriented towards the internalization of religious values

## **METHODS**

The research about The role of Taklim Assemply to build morality in yout generation. This research was conducted in Tapos district, Tapos Depok City, West Java. This location was chosen because in the area there is a youth taklim majlis which has quite a positive influence on local youth. Namely the Youth Council of Nurul Muhajirin. Albi & Johan (2018) explain that qualitative research is collecting data in a natural setting with the intention of interpreting the phenomena that occur where the researcher is the key instrument. Fitrah & Luthfiah (2017) Qualitative research is a process that involves participants, researchers and readers as well as the relationships they build. Thus, research is influenced by the social, historical and cultural environment in which the research is conducted. Rukin (2019) also explained that qualitative research is descriptive research and tends to use an inductive approach to analysis. Djamal (2017) also states that qualitative is a study that emphasizes a process in obtaining data through intensive contact and requires a long time to interact in the field. To understand the central phenomenon, the researcher interviewed research participants or participants by asking general and rather broad questions. The information submitted by the participants is then collected, the information is usually in the form of words or text. The data in the form of words or text are then analyzed.

The results of the analysis can be in the form of a description or description or it can also be in the form of themes. Qualitative descriptive has uses, among others, to understand social interactions and understand the behavior of people who are difficult to understand. (Hernimawati, 2018). Denzin & Lincoln (2005) in Hernimawati (2018) reveal that a qualitative descriptive approach is an approach using a natural background, with the intention of interpreting the phenomena that occur and is carried out by involving various existing methods. The purpose of this study is that researchers want to describe objectively about "The Role of Adolescent Councils in Shaping Youth Morals in Tapos Village, Depok." Determination of the source of information in our qualitative research by purposive sampling based on certain objectives or considerations first. The respondents in this study consisted of the chairman of the Majlis Pemuda Nurul Muhajirin, 1 member of the Majlis Nurul Muhajirin, and the parents of teenagers from Majlis Nurul Nurul Muhajirin members. The reason we chose this respondent is that the respondent can provide the necessary information and the respondent really knows and understands the activities of the Nurul Muhajirin Youth Council, namely the Chairperson of the Nurul Muhajirin Majlis and Nurul Muhajirin Youth Council Member, and respondents who feel or know whether there are changes or influences.

Another way that can be used to collect data is through interviews. Mardawani, (2020) stated that an interview is a conversation between two or more people that occurs between the interviewer and the resource person to exchange information and ideas through question and answer interactions. There are several interview terms that are known in qualitative research, namely naturalistic interviews, open-ended interviews, and in-depth interviews (Helaludidin & Hengki

Wijaya, 2019). Manzilati, (2017) In-depth interviews are interactions/talks that occur between one interviewer and one informant. In line with Devania & Annesa (2015) in-depth interviews are a data collection method that is often used in qualitative research. In-depth interviews, in general, are the process of obtaining information for research purposes by means of question and answer while face to face between the interviewer and the informant or the person being interviewed, with or without using an interview guide, the interviewer, and the informant is involved in a relatively long social life.

The other is observation is an activity that involves all the powers of the senses such as hearing, sight, taste, touch, and taste based on the facts of empirical events (Anggito & Setiawan, 2018). In line with Kristanto (2018) who explained that observation is a process that is preceded by observation and then recording that is systematic, logical, objective, and rationale for various phenomena in actual situations, as well as artificial situations. Observations for empirical purposes have various purposes. Observation also has various functions. The purpose of observation is in the form of descriptions, generating theories and hypotheses (in qualitative research), or testing theories and hypotheses (in quantitative research). The observation function in more detail consists of describing, filling, and providing generalizable data. Description means that observation is used to explain, provide, and detail the phenomena that occur, such as a laboratory assistant explaining the working procedure of the hydrogen atom, or a communication expert explaining in detail the working procedures on a television station. Filling in the data means that the observations made serve to complement scientific information on the social phenomena studied through research techniques.

Data that can be generalized, meaning that every research activity, resulting in response or reaction from the subject of observation. From the existing symptoms, researchers can draw general conclusions from these symptoms (Hasanah, 2017). It must be supported by another way like observation. Documentation studies are complementary to the use of observation and interview methods in qualitative research to get research results to be more credible/trustworthy. Documentation is a data collection technique by obtaining information from various written sources or documents that exist on the subject or the place where the subject resides or carries out his daily activities (Mardawani, 2020). Documents can be in the form of writing, pictures, or monumental works of someone (Winarni, (2018). Winarni continues documents in written form such as diaries, life histories), stories, biographies, regulations and policies. When the in-depth interview is conducted. The researcher accesses some questions including the form of young generation morality in Islamic teaching. Another question is about the effectiveness of the Taklim assembly in performing young generation morality. The last question that the researcher's demand to respondent replies is the contribution of the Taklim assembly in creating a young generation of morality. When the in-depth interview is conducted, the researcher use recorder to obtain all of the respondents' answers.

The researcher has not conducted an in-depth interview face to face because of the pandemic of covid-19.

The sample is phoned by mobile phone and through video calling by WhatsApp. One after the calling is perpetrated, the data are probed through triangulation. In this section, the researcher tries to discover the combination of data such as documentation, observation and in-depth-interview. The data are mentioned valid data in this research because the data in independent-interview show that the answer of respondents is persistent because the interview is released several times to investigate whether that respondent still rendering similar answers compare to the previous interview. The researcher tried to do interview-based on time such as respondents are interviewed in the morning time but in another time, respondents are phoned in the afternoon. The researcher implements this way to ensure the answer of the sample unchanged. However, the data must be supported from other sources including documentation and observation. The blending of several methods can indicate valid data.

## **RESULT AND DISCUSSION**

The moral crisis that has hit Indonesian youth today is the impact of a free life. Resulting in the occurrence of teenagers who disobey their parents, teachers, bullying between friends, free sex, to drug abuse. Adolescent morals that are currently taking place are morals that are not in accordance with Islamic teachings. Morals are traits that are embedded in the soul, with which various good and bad deeds are born (Partono, 2020). Thohier (2007) explains that morality occupies an important position in Islam, so that every aspect of Islamic teachings is always oriented to the formation and development of noble character, which is called *akhlakul karimah*. Mahmud (2019) categorizes morality in Islam into five characteristics, which are as follows: *Rabbani*, *rabbani* or *rabbaniyah* is attributing something to the Rabb (god). The meaning is that Islam makes the ultimate goal and the farthest target to be reached by humans is to maintain a good relationship with Allah to achieve the pleasure of Allah *Subhanallahu wata'ala* (Bafadhol, 2017). So we can say that the purpose of Islamic morality is sole because of Allah. Then, *Humane Morals*. The Islamic treatise is an *insaniyah* (humane) treatise because it was revealed to humans, as a guide for human life, to realize the human benefit and in harmony with human nature (Bafadhol, 2017). Morals in Islam are morals that really maintain human existence as honourable creatures in accordance with their nature. Also, *Universal morality*. Islamic morality is universal, its dimensions include both vertical and horizontal, applicable to all humans, at every age (Bafadhol, 2017).

Bafadhol further explained that Islamic morals are morals whose reach touches the sides and fields of life. Beside that, *Moral Balance*. *Tawazun* or balance in question is a balance between two opposing things. This means giving to each according to their portion, without any element of exaggeration or reducing or ignoring the rights of others. Lastly, *Realistic Morals*, moral teachings in Islam pay

attention to the reality of human life even though humans themselves have been declared as creatures who have advantages compared to other creatures, but humans have a weakness, namely the human tendency to material and spiritual things. (Mahmud, 2019). Education is one aspect that has an important role in shaping future generations. With education, it is expected to produce quality and responsible human beings and be able to anticipate the future. Education in its broadest sense always stimulates and accompanies changes and human development. Therefore, educational efforts always deliver and guide changes and developments in life and human life (Marjuzi, 2016).

The ta'lim assembly is a place to gain knowledge that is flexible, plays a role in realizing community-based lifelong education so that it can shape the character of its participants. The objectives of delivering education at the ta'lim assembly include the aim of mostly being on aspects of religious knowledge (spiritual) and aspects of general knowledge (reason), and a very small part is aimed at aspects of skills. Therefore, the purpose of education in the ta'lim assembly is to form the congregation so that it has a character of faith and piety, as well as a character of knowledge (Helmawati, 2018). Even though there are formal institutions or schools that teach religious values, the role of this youth taklim assembly is very important in supporting the process of moral formation at a young age, especially in Tapos Depok. Based on the results of our interview with the chairman of the taklim majlis Nurul Muhajirin reported that taklim assembly has made a major contribution to the community in Kp. This tapos, because this majlis is a forum for deepening religious knowledge as well as religious development and coaching other aspects. It is similar to Maryam (2018) said that the ta'lim assembly is a forum for friendship and spiritual recreation.

The ta'lim assembly does not only function as a place to study Islam, but is also able to give color to its congregation in fostering strong social solidarity between Muslims through friendship. In addition, the ta'lim assembly can provide ample space in carrying out the function of spiritual recreation through the advice and moral messages it teaches. In that situation and condition, through the ta'lim assembly, social harmony will be embedded that can be learned by all pilgrims which then conditions a fabric of togetherness as servants of Allah who both have the desire to fill the heart's space with Islamic da'wah. Mubarok (2019) said that the role of religious development is an activity, an invitation, either in the form of oral, written, behavior and so on, where the role can be carried out consciously and planned, of course in an effort to influence other people both individually and collectively. as a group, so that an awareness arises in him, both in terms of appreciation and experience of the teachings of Islam, and as a message conveyed to him without any element of coercion from anyone.

Religious development can lead to various events in a harmonious society, which are stressful, controversial, can also give birth to various thoughts, both moderate and extreme thoughts, simple or complex ones, partial or comprehensive

ones. Apart from that, in the process of Nurul Muhajirin's youth taklim assembly activities, the main activity is Tausiyah or the provision of learning materials from teachers or clerics to the congregation, especially the youth. The material presented is in the form of religious materials such as religious fiqh, sirah nabawiyah, ethics and morals. There are several of Taklim Assembly contribution. Ahira, (2012) Contribution comes from English, namely contribute, contribution, the meaning is participation, involvement, self-involvement or donation. Means in this case the contribution can be in the form of material or action. Material things, for example, an individual providing loans to other parties for the common good. Contribution in the sense of an action is in the form of behavior carried out by individuals which then has a positive or negative impact on other parties. For example, a person does community service in his home area in order to create a beautiful atmosphere in the area where he lives so that it has a positive impact on residents and immigrants.

Majlis taklim Youth Nurul Muhajirin has contributed to the development of quality adolescent human resources, namely by instilling good morals in each individual, and involving youth in every social activity such as health counseling, prayer and other social activities. In addition to contributing to the development of quality adolescent human resources, there is also a contribution from the majlis taklim in empowering youth, namely by producing home-made products such as dish soap, clothes deodorizer, vehicle pelican and clothes pelican. Some of the proceeds from the sale of these products are used for other majlis programs. There are numerous of action that assembly Taklim conducted to build morality in young of generation. Suprapti et al, (2019) The recitation is a place or media to remind the congregation to the words of God that may not be known. In addition, recitation can be a way of connecting or strengthening friendships. Therefore, recitation can be used as a means to build social solidarity. Recitation is not only related to religious aspects, but also related to social, educational, and political aspects

Maryam, (2018) Developing a counseling function. As one of the non-formal educational institutions, the ta'lim assembly is responsible for educating and helping its congregations to be able to adapt to their community environment and be able to solve various life problems they face. Through ta'lim-muta'alim (teaching and learning) activities that are packaged in such a way are expected to help pilgrims who are experiencing life problems, both personal and social. In a situation like this, the role and function of counseling will feel needed by various parties involved in the ta'lim assembly, especially the congregation. The teacher or Ustadz Majlis Taklim Youth, Nurul Muhajirin, has their own way of transferring moral values, both social and moral to Allah. That is by setting an example in everyday life in society. After the delivery of the learning material, there is something called evaluation, in evaluating the moral condition of teenagers who have received material, namely by means of the loyalty of its members in attending the taklim assembly. Because with his presence, it can be said that the person has a sense of willingness to continue



studying religious knowledge and by seeing changes in his daily life towards a better person.

## CONCLUSION

Education is one aspect that has an important role in shaping future generations. With education, it is expected to produce quality and responsible human beings and be able to anticipate the future. The ta'lim assembly is a place to gain knowledge that is flexible, plays a role in realizing community-based lifelong education so that it can shape the character of its participants. The objectives of delivering education at the ta'lim assembly include the aim of mostly being on aspects of religious knowledge (spiritual) and aspects of general knowledge (reason), and a very small part is aimed at aspects of skills. Moral education is very important and needed by the younger generations (teenagers) because the moral situation in adolescents is very concerning. The taklim assembly is a place for teenagers to gain religious knowledge and knowledge related to morals. The moral formation is carried out through various activities ranging from motivational encouragement to teenagers, development of quality adolescent human resources and youth empowerment such as always investing in social morals according to Islamic teachings, involving teenagers as administrators in taklim councils, holding religious counselling. At the same time providing an example or example for teenagers so that they follow the example of the teachers in the taklim assembly. Meanwhile, to support moral sustainability, economic sustainability is also carried out. In the economic field, teenagers have been involved in doing home-based production activities in making dish soap, deodorizing clothes and vehicle lubricants which are then traded to the surrounding community.

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