Renewal of Islamic Religious Education in Banten: *Majelis Taklim*

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ARTICLE INFO	ABSTRACT
	The study's overarching objective is to investigate, analyze, and formulate the renewal of *Majelis Taklim*'s curriculum, teaching and learning, educators, and educational staff. This study used a phenomenological research method and a qualitative strategy. Research participants include the leader, secretary, and treasurer of *Majelis Taklim*. Observation, in-depth interviews, and documentation are all techniques for gathering data. The study's findings are as follows: the coaching factor of local government policies affects the renewal of Islamic educational institutions, but cultural resistance from each of these Islamic religious education institutions slows the process down. This is true even though the renewal process is ongoing and has already happened in the curriculum, learning, teachers, and education staff of the *Majelis Taklim* organization. Among the developments, it incorporates are new learning materials, new learning rules, new media and methods, new acceptance criteria and legality of teaching and educational staff, and a new management structure with the appropriate number of members.

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1. INTRODUCTION

Islamic education, as a process that occurs quickly and dynamically, is one of the most pressing issues. There are many aspects of Islamic education activities that have not been fully resolved until now (Sudirman, 2010). Islamic *da'wah* activities have historically played an important role in the expansion and improvement of Islamic education in Indonesia. In order to disseminate Islamic teachings to the community at large, Islamic education serves as a mediator. The people of Indonesia will be better able to understand, appreciate, and put into practice the Islamic teachings found in the Qur'an and the Sunnah with the help of this education. To this end, the quality of Islamic education is crucial to the development of the community's understanding, appreciation, and experience of Islamic teachings. There has been a gradual rise to the current standard in Islamic education (Nata, 2012).

For instance, Islamic education in Banten began as a series of informal, one-on-one meetings between people who spread Islam and local residents (Hasbullah, 2010). Banten's Muslims have a reputation for being extremely devout and even fanatical in their adherence to the religious tenets of Shari'a (Kartodirdjo, 1984). It is easy to see that the Muslims of Banten are more obedient to Islamic law than their Javanese counterparts (Hefner, 2008; Ricci, 2011). Awareness and strict religious observance of Islamic teachings are unavoidable outcomes of the educator's work in spreading Islam. They put a lot of effort into educating the people of Banten in the Islamic doctrine so that they can generate citizens of Banten who are devoted to Islam with a passion (Kartodirdjo, 1984). Islamic education takes place in a variety of settings, including *langgar*, mosques, boarding schools, assemblies, and even the homes of religious figures.

Naturally, Islamic religious education, especially non-formal education, needs to implement a more advanced education pattern by reforming various components so that it is relevant to the changing times and meets the needs of society in order to balance and even compete with advanced and modern general education. For this reason, Islamic education seeks to cultivate, encourage, and motivate individuals to become more advanced based on high values and a noble life (Chowdhury, 2016; Ratnasari & Kumalasari, 2019; Sukardi, 2016), ultimately producing individuals who are more perfect in thought, emotion, and action. When it came to the actual implementation of the policy, the District Government of Pandeglang gave the government regulation plan their stamp of approval, which resulted in the establishment of the District Regulation. Regarding the Strengthening of the *Majlis Taklim*, Pandeglang No. 6/2015 was issued in the year 2015. Similarly, the existence of the Regional Regulation was met with favorable reception from the non-formal Islamic religious education provider known as *MajelisTaklim* in the province of Banten. *MajelisTaklim* demonstrated their support for the existence of the Regional Regulation by carrying out a number of educational renewal initiatives at *Majelis Taklim*. These initiatives focused on the curriculum, learning and teaching process, educators, and educational staff.

Renewal is an attempt to make changes in a variety of areas with the purpose of improving overall system performance in order to obtain better results that are in accordance with the complexities and shifting needs of the community (Azra, 2010). According to (Sa'ud, 2011), educational renewal is a change that is new and different from what previously existed in education, and it is a change that is intentionally attempted to increase one's ability to achieve certain goals related to education. This research is intended to formulate the renewal of Islamic education related to the new and modern curriculum, teaching and learning process, educators, and education staff in the implementation of the *Majelis Taklim* by referring to the policies of the central and regional governments as well as the efforts that have been made by the organizers of *Majelis Taklim*. Meanwhile, (Maftuh, 2011) did research and came up with the results of Islamic education renewal in Banten. He used the Dutch colonial education system as a model for the traditional Islamic education system.

(Malisi, 2012) conducted research on the renewal of Islamic education with a modern education system while maintaining the traditional Islamic education system. In his research, explains that the renewal of Islamic education in various aspects requires the support of all parties, both internal parties and stakeholders, by removing the negative stigma against traditional Islamic educational institutions that are closed and difficult to develop. This can be accomplished by fostering a culture of openness and innovation within Islamic educational settings (Abdullah, 2020; Niyozov & Pluim, 2009; Suhendi, Sawahel, & Abdillah, 2020). While the findings of a study carried out by (Pratama & Zulhijra, 2019) explain that one of the reform efforts that need to be carried out by Islamic education is to reunite religion and science, on the other hand, religion will only be able to guide its people in modern life if it uses science. This is because science only lives and is able to develop and provide benefits if it is in the content of religion.

The novelty of this research lies in the fact that the results of the research are a form of renewal that has been carried out by the local government policies, non-formal Islamic religious education

providers, *Majelis Taklim*, and researcher reforms that have been carried out by researchers, with the form of renewal including curriculum material components, teaching and learning processes, educators, and educational staff. The findings of earlier studies only looked at one form of non-formal Islamic religious education in general that already existed in the field. They did not link this form of renewal to the policies of the local government or investigate the reasons for the renewal. The framework of this research is related to the renewal of the components of the curriculum, the teaching and learning process, educators, and educational staff in the non-formal Islamic religious education of *Majelis Taklim*.
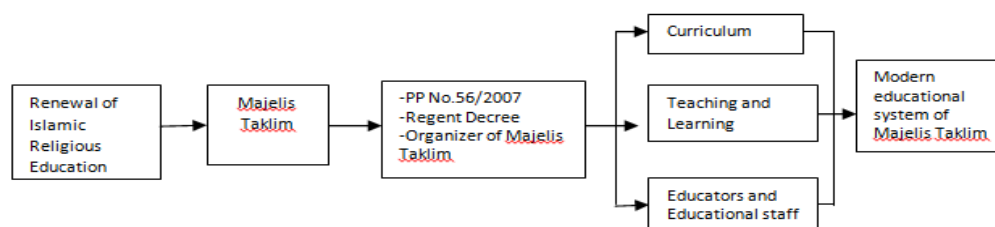
Picture 1 Research Linkage Figure Flow

2. METHODS

A qualitative approach and a phenomenological research method are both utilized in the conduct of this study. According to (Suharsimi, 2016), phenomenology is a method that can be used to discover that the truth of something can be obtained by capturing phenomena or symptoms that radiate from the object that is the focus of the research. The Islamic religious education that is provided by *Majelis Taklim*, which has locations in both Pandeglang and Lebak Regencies, will serve as the research study's sample or unit of analysis. The methods used to collect the data include observation, in-depth interviews, and documentation.

Participants in this study include: Regional Assistant for Lebak and Pandeglang Regencies; Head of the Ministry of Religion of Lebak and Pandeglang Regencies; Head of General Administration and People's Welfare of Lebak and Pandeglang Regencies; MUI Lebak and Pandeglang Regencies; leaders, secretaries, and treasurers of *Majelis Taklim*; and Regional Assistant for Lebak and Pandeglang Regencies. These individuals were selected to serve as participants because of their familiarity with and comprehension of the *Majelis Taklim*'s operating procedures and policies.

To test the validity of the theory, the researcher utilized a method known as data triangulation. More specifically, the researcher carried out research in several *Majlis Taklim* that were not included in the current study. This was done with the intention of obtaining research data from a variety of sources, locations, and informants.

3. FINDINGS AND DISCUSSION

Renewal of *Majelis Taklim*
The Situation of Banten's *Majelis Taklim*

According to statistical data from the Islamic Community Guidance Section of the Regional Office of the Ministry of Religion of Banten Province in 2018, *Majelis Taklim* in Banten Province recorded up to 5,304 units. Lebak Regency has 2,114 units; Pandeglang Regency has 821; Serang Regency has 554 units; Tangerang Regency has 330; Cilegon City has 274 units; Serang City has 673; Tangerang City has 354 units; and South Tangerang City has 184.

Meanwhile, 4,109 Qur'anic teachers were recorded in the Guidance Section of the Islamic Community of the Regional Office of the Ministry of Religion of Banten Province in 2018. These are spread across several districts and cities, including Lebak Regency, which has 2,276 residents; Pandeglang Regency, which has 540 residents; Serang Regency, which has 458 residents; Tangerang

Regency, which has 46 residents; Cilegon City, which has 161 residents; Serang City, which has 356 residents; Tangerang City, which has 268 residents; and South Tangerang City, which has 4 residents.

Efforts to Renew *Majelis Taklim*

Several policy initiatives to reform *Majelis Taklim* relating to curriculum, teaching and learning, educators, and educational staff, as well as other components carried out by local governments and the *Majelis Taklim's* organization, are as follows:

Curriculum: The form of the *Majelis Taklim*'s reform policy efforts with regard to curriculum components carried out by the local government is the implementation of Lebak Regent Decree Number: 900/Kep.243-Kesra/2019 concerning Goods Grant Funds for Non-formal Education Program Activities and Furniture for Religious Education Infrastructure. Pandeglang Regent Decree Number: 978.3/Kep.149-Huk/2019 concerning Grants in the Form of Money to Mosques, Mushola, Islamic Boarding Schools, and *Majelis Taklim*. Padeglang Regent Decree Number 6 of 2015 concerning the Empowerment of Islamic Boarding Schools and *Majelis Taklim*.

Based on the above-mentioned regional rules, it is clear that the teacher at the *Majelis Taklim* must provide the students with a curriculum that includes study materials in the field of Islamic religious science, including but not limited to tawheed, morals, fiqh, hadith, and interpretations.

The information obtained from the Head of the Guidance Section for Lebak Regency and Pandeglang Regency Banten, namely that the material for the study of *Majelis Taklim* after the implementation of the regional regulations has progressed, includes the field of Islamic religious studies, which consists of tawheed, fiqh, hadith, morals, and interpretations delivered by teaching staff in accordance with their abilities or specific expertise , with the aim that the delivery of the recitation material is in accordance with the abilities of the teaching staff, so that it can be accepted easily and maximally by residents.

Implementing *Majelis Taklim*'s curriculum, which includes study material in the field of Islamic religious science consisting of field material, tawheed, morality, fiqh, hadith, and interpretation, is the form of policy efforts to reform the Taklim Council in regards to the curriculum components carried out by the organizers of the *Majelis Taklim*.

Compilation of data from *Majelis Taklim*'s leadership believes that there has been significant development in the study materials used in the *Majelis Taklim*, both in terms of their origin and their content. The readings and recitations are drawn from a variety of sources, including the original yellow book, the revised yellow book, and other published works. The following Islamic religious studies (tawheed, fiqh, hadith, morality, and interpretation) are covered in the course materials. Material is presented based on the expertise of the instructors. To ensure that the teaching staff is adequately prepared for their duties, *Majelis Taklim* decides when recitation materials will be distributed (Interview, July 2019).

Learning: Some of *Majelis Taklim*'s reform policy efforts regarding the learning component are carried out by the local government, such as the implementation of the Pandeglang Regency Regional Regulation Number 6 of 2015 concerning the Empowerment of Islamic Boarding Schools and the *Majelis Taklim*, the provisions of the Lebak Regent Decree Number 900/Kep.243-Kesra/2019 concerning Goods Grants Fund Assistance Activities of Non-formal Education Programs, Provisions, including the purchase of furniture, infrastructure, and other resources for religious education. In accordance with Decree 978.3/Kep.149-Huk/2019 of the Pandeglang Regent, money is given to mosques, mushola, Islamic boarding schools, and *Majelis Taklim*s.

Based on the above regional regulations, *Majelis Taklim* activities are to take place in suitable study spaces, such as mosques, prayer halls, classrooms, and other appropriate locations. *Majelis Taklim* education focuses on developing Islamic studies in a thematic and planned way. The goal is to help students better understand and follow the rules of Islam.

Meanwhile, *Majelis Taklim* organizers' policy efforts to reform *Majelis Taklim* with regard to the learning components, namely the implementation of a regular schedule of recitations at *Majelis Taklim*,

the application of teaching materials, namely study material in the field of Islamic religious knowledge, which includes the fields of; tawheed, fiqh, hadith, morals, and interpretation, the application of the division of duties of teaching staff according to their fields and the application of learning methods of lectures, discussions, worship practices, questions and answers, and reading the Qur'an.

According to the leader of *Majelis Taklim*, the recitation process at *Majelis Taklim* has implemented a regular schedule distribution and there has been a distribution of Islamic religious studies material covering the fields of tawheed, fiqh, hadith, morality, and interpretation. Lectures, discussions, worship practices, questions and answers, and reading the Qur'an are all methods of recitation. The teaching staff is made up of four people from both inside and outside the school. The availability of various teaching methods is expected to boost community knowledge of Islam (Interview, July 2019).

Educators and Educational Staff: There are several forms of policy efforts to reform the *Majelis Taklim* regarding the components of the *Majelis Taklim*'s teaching and educational staff carried out by the local government, namely the implementation of Pandeglang Regency Regional Regulation No. 6 of 2015 concerning the empowerment of Islamic Boarding Schools and *Majelis Taklim*s; the Decree of the Regent of Lebak Number: 900/Kep.243-Kesra/2019 concerning Goods Grants for Activities of Non-Formal Education Programs; the Procurement of Furniture, Facilities and Infrastructure for Religious Education; and the Decree of the Regent of Pandeglang Number: 978.3/Kep.149-Huk/2019 concerning the Provision of Grants in the Form of Money to Mosques, Islamic Boarding Schools and *Majelis Taklim*s.

Based on the regional regulations mentioned above, it is explained that the *Majelis Taklim* can submit proposals for assistance programs from the regional government in the form of funds for the empowerment of the *Majelis Taklim*, grant funds for non-formal education program activities, and grants in the form of money to *Majelis Taklim* are required to state in writing the availability of human resources for educators, teachers, and education staff as well as administrative staff owned by *Majelis Taklim*. Furthermore, it is explained in the regional regulation that the mechanism and procedure for the appointment of teachers at *Majelis Taklim* from both inside and outside the foundation environment is left to *Majelis Taklim* organizers based on the criteria that they must master Islamic religious knowledge and come from Islamic boarding school education and be agreed upon by the community.

The following information was obtained from the Head of the Ministry of Religion of Banten's Lebak and Pangelang Regencies: The *Majelis Taklim* is no longer only organized by a teacher but also by the management and several teaching staff. *Majelis Taklim*'s management is in charge of managing the recitation activity process, while the teaching staffs are in charge of delivering the recitation material at *Majelis Taklim*. This is to ensure that the planning and execution of recitation activities at *Majelis Taklim* go smoothly (Interview, July 2019).

Meanwhile, the organizers of *Majelis Taklim* have reformed the policy regarding educators and educational staff in the form of appointing educators through a teaching assignment letter from the head of *Majelis Taklim* and appointment of educational staff by letter of appointment administrative staff appointment of the head of *Majelis Taklim*.

Further, the division of teaching duties was applied to *Majelis Taklim*, i.e. educators, the material in the area of tawheed and morality, educators handling material in the field of fiqh, al-Qur'an, and hadith, and educators handling material in the field of interpretation field. Meanwhile, the educational staff of *Majelis Taklim* includes the secretary and the treasurer.

The information received from the secretary of *Majelis Taklim* is the human resources of the administrative staff of *Majelis Taklim*, namely the management, the secretary and the treasurer and the teaching staff. The duty of the *Majelis Taklim*'s leader is to manage or regulate the planning

and conduct of the recitation activities of the *Majelis Taklim*, while the educators are to deliver the recitation material determined by the *Majelis Taklim* leader (Interview, July 2019).

The rationale for the purpose of the *Majelis Taklim* organizers to reform *Majelis Taklim* in terms of curriculum, learning, educators, educational staff, and other components is based on the awareness and desire that the implementation of education in *Majelis Taklim* better meets the needs of the community and the demands of the times and also meets the requirements to receive a Majelis Empowerment Grant service program Taklim, a Goods Scholarship for non-formal educational activities and a cash grant to *Majelis Taklim* by the local government. With the support from the local government, it is beneficial for the organizers of *Majelis Taklim* to make various improvements and improve the implementation of the education in majelistaklim in the best possible way.

Information received from the Leaders of *Majelis Taklim* Several reforms are being made in the administration of *Majelis Taklim*, the goal is to optimize the study in *Majelis Taklim* to make it even better, which is expected to improve the knowledge and understanding and practice of the community members the field of Islamic religious knowledge. By updating the management of *Majelis Taklim* according to local government regulations, the benefit is that *Majelis Taklim* receives an aid program from the local government (interview, July 2019).

In addition, the division of teaching duties was applied to *Majelis Taklim*, i.e. educators handling material in the field of tawheed and morality, educators handling material in the field of fiqh, al-Qur'an and hadith, and educators handling material in the field of interpretation. The administrative staff of *Majelis Taklim* includes the Secretary and the Treasurer.

The information received from the Secretariat of *Majelis Taklim* is the staff of the administrative staff in *Majelis Taklim*, namely the management, the secretary, and the treasurer as well as the educational staff. The task of the *Majelis Taklim* leader is to direct or regulate the planning and execution of the *Majelis Taklim* recitation activities, while the educational staffs have to deliver the recitation material determined by the *Majelis Taklim* leader (Interview, July 2019)

The curriculum, teaching and learning, educators and educational staff, as well as other components, are based on the awareness and desire that the implementation of education in *Majelis Taklim* will be better to meet the needs of the community and the needs of the times and also to meet the needs for the *Majelis Taklim* empowerment grant utility program, a grant for goods for activities of non-formal education programs and a cash grant for *Majelis Taklim* from the local government. It is beneficial for the organizers of *Majelis Taklim* to make various improvements and improve the implementation of training in *Majelis Taklim* optimal.

Miscellaneous post-reform developments

Based on policy efforts to reform *Majelis Taklim* conducted by the local government and organizers of *Majelis Taklim*, Various advances and improvements have been made after the reform of *Majelis Taklim* concerning the components of the curriculum, teaching and learning process, educators, and education staff as follows:

Curriculum: various progress and improvement of *Majelis Taklim* about curriculum components are:

a. The implementation of the learning activity or recitation process performed in *Majelis Taklim* has or already uses a *Majelis Taklim* curriculum including field material; tawheed, Fiqh, Hadith, Morality, and Interpretation. This has led to a learning process in *Majelis Taklim*, the material is focused and well organized.

b. Learning or Studying materials, *Majelis Taklim* has taken from various sources of teaching materials, namely: classical yellow books, modern yellow books, Islamic religious education books, and other sources of teaching materials. So that you can expand and enrich the learning/recitation materials in *Majelis Taklim* and improve the capacity of the community as learning citizens participating in the learning/recitation process in *Majelis Taklim*.

Whereas earlier the implementation of the learning process in *Majelis Taklim* did not have a curriculum, the learning materials in *Majelis Taklim* were left entirely in the hands of the kiai/ustadz of *Majelis Taklim*.

Meanwhile, the source for educational materials focuses only on the classic Yellow Book. Therefore the presence of this condition may have caused there are limitations. The theory is passed on to the community participating in learning activities or recitations participating in *Majelis Taklim*.

Teaching and Learning: Progress and Improvement by *Majelis Taklim* related to the learning component are the following:

a. The learning process in *Majelis Taklim* has prepared a written schedule of learning/recitation activities according to the learning material and the experience of the educators. This creates opportunities for teachers to optimally prepare learning materials, both in terms of the depth of the material and the different sources of teaching materials.

b. *Majelis Taklim*, when conducting its educational activities, has referred to the main learning materials that include; tawheed, fiqh, hadith, morality, and interpretation. So this was able to simplify and streamline the teaching staff and focus on providing learning materials to the community participating in learning/reciting in *Majelis Taklim*.

c. The learning materials provided by the teachers are in accordance with their experience and have used different learning methods namely: Lectures, Discussion, Worship, Questions and Answers, and reading the Qur'an. In this way, an interesting, entertaining, and effective learning process could develop.

Also, the progress and improvements experienced in the learning process of *Majelis Taklim*, i.e. the people participating in the study/recitation in *Majelis Taklim* have them both in number and in the distribution of people, Residences increased. This means that the learning/recitation activities conducted by *Majelis Taklim* are attended not only by many local people but also by people outside the *Majelis Taklim* location.

Previously, there was no written schedule of learning activities/recitation in *Majelis Taklim* and focused on specific study materials. it was just a deliberation agreement between the community and the teacher. Likewise, the learning materials delivered by the educators were not fully in accordance with their expertise, so that the specific learning materials have not been delivered optimally. Meanwhile, the teaching staff generally only used the lecture method, so this has had an impact on the process of learning activities being less interesting, boring, and ineffective.

Based on the above conditions, it can be said that the learning process in *Majelis Taklim* is carried out traditionally. It did not have a significant impact on the ability of the community in mastering Islamic religious knowledge in their daily life.

Educators and Educational Staff: There has been some progress and improvement in *Majelis Taklim* related to the components of educators and educational staff, namely:

a. The recruitment of educators is based on the ability to master Islamic religious knowledge by using the Teaching Assignment Letter. The Educators come from Islamic boarding schools which are agreed upon by the community. As a result, the responsibility and commitment of the educators, as well as the positive learning process and the outcome, have been actualized.

b. The recruitment of educational staff has used the Assignment Letter as administrative staff from the head of *Majelis Taklim*. This facilitates the implementation of administration in the process of teaching and learning in *Majelis Taklim*.

In addition, there is formal legality for the existence of educators and educational staff. The teaching and learning processes as well as administrative implementation in *Majelis Taklim* have been carried out properly and orderly in accordance with their duties and functions. While previously, the appointment of educators and educational staff in *Majelis Taklim* was without Assignment Letter. Frequently, an educator was teaching as well as doing administrative functions. This has

resulted in the learning process in *Majelis Taklim* being very simple and not based on administrative rules and regulations as it should be.

MODERNIZATION OF EDUCATION IN *MAJELIS TAKLIM* IN BANTEN

Modernization of curriculum implementation

The modernization of *Majelis Taklim* in terms of curriculum implementation carried out by the local government and organizers is as follows:

First: The material of the curriculum is planned, which includes: Tawheed, Fiqh, Hadith, Morality, and Interpretation. Programmatic material enables create teaching and learning activities in an orderly, focused, and performed schedule.

Second: The sources of the teaching materials used are varied, including yellow books, books on Islamic Studies, and other sources of teaching materials relevant to the teaching materials. Drawing on these various sources of teaching materials, enable to expansion and enrich the learning materials improving the ability of the people participating in *Majelis Taklim*.

From the above information, it can be stated that the implementation of the curriculum has made some progress since then, although there is the aspect that needs to be further developed and improved in relation to the additional materials and the inclusion of IT-based teaching materials in line with developments and advances in science and technology and the needs of society.

Modernization of Teaching and Learning Process

Modernization in terms of the implementation of teaching and learning, carried out by the local governments and the organizers of *Majelis Taklim* is as follows:

First: The teaching and learning process has followed standards, which include: a written schedule of study activities and dividing teaching assignments according to their scholarly areas by breaking down the main assignments. Reference is made to learning materials that include; tawheed, fiqh, al-Qur'an hadith, morality and interpretation, so that with the implementation of these rules of study it is possible to facilitate, rationalize and put order and concentrate on teachers delivering learning materials optimally.

Second: The teaching and learning process used various learning methods including: lectures, discussions, worship exercises, question and answer and reading the Quran. So, the use of these varied learning methods has led to learning being more interesting and fun and increasing the capacity of the people involved in teaching and learning.

Based on the information above, it can be explained that the implementation of teaching and learning is advanced compared to previous ones although it still needs to be developed and improved in various ways, including; the use of IT-supported learning methods and means, so that the implementation of *Majelis Taklim* learning is in line with the development of science and technology and the needs of the community.

Modernization of Educators and Educational Staff

The modernization of *Majelis Taklim* in terms of organization of the educators and educational staff is as follows:

First:The recruitment of the educators and educational staff is based on the admission criteria, according to the main tasks, functions, and responsibilities, namely ; the ability to master Islamic religious knowledge, graduate from Islamic boarding schools and to be agreed upon by the community. So, it is that by implementing the admission criteria, the ability of qualified educators, *Majelis Taklim* to the best of knowledge and recognized by community groups.

The criteria for accepting educational staff as leaders are that they have the ability to master Islamic religious knowledge, come from Islamic boarding schools and are recognized by the community. The application of the acceptance criteria resulted in the ability to manage whose quality corresponds to his knowledge and who can execute the leadership of *Majelis Taklim* well. The criteria

for accepting educational staff as secretary and treasurer are the minimum education is secondary high school and of a good character. Therefore, the implementation of the admission criteria has been in the administrative management of the register of teaching and learning activities and the financial register of *Majelis Taklim* can be carried out in an orderly, proper, efficient and effective way.

Second: Educators have been hired through formal legality by using a Teaching Assignment Letter from the Leader of *Majelis Taklim*. Meanwhile, the appointment of educational staff as secretary and treasurer is carried out through a Decree of *Majelis Taklim* Leadership. Furthermore, the appointment of educational staff as leaders is carried out through the Decree of the Chairman of the Foundation. The implementation of this formal legality has generated commitment and a good sense of responsibility from the educators and educational staff of *Majelis Taklim* to carry out their work in accordance with their main duties, functions, and responsibilities.

Third: *Majelis Taklim*, in the teaching and learning process, has appointed educators a minimum of 4 (four), while in the management of learning activity there is a minimum number of 3 (three) educational staff. Implementation of the regulations on the minimum number of educators and educational staff, it was possible to ensure that the learning process and the administrative and financial services in *Majelis Taklim* is orderly, proper, efficient and effective.

Fourth: In order to process of learning, administrative and financial management run well, *Majelis Taklim* has completed its structure according to its duties and functions. The current management structure of *Majelis Taklim* includes: *Majelis Taklim* leader, secretary and treasurer.

Based on the description above, it can be stated that the organization of educators and educational staff of *Majelis Taklim* is advanced compared with the previous conditions. However, there are still needs to be developed and improved, such as: recruiting educators from outside of *Majelis Taklim*, developing the use of learning methods and means, as well as improving the integrity of the management structure of *Majelis Taklim* so that the organization of the teaching and educational staff corresponds to the times and the needs of the community .

Based on a description of several advances made after modernization of various components above, it can be explained that the occurrence of modernization of curriculum, teaching and learning, educators and educational staff is based on similarity of ideas between the local government and the organizers of *Majelis Taklim*.

In creating the renewal of the curriculum, teaching and learning, educators, and education staff, the local government implemented various regional regulatory policies, while the organizers of *Majelis Taklim* played an active role in the implementation of the renewal of the curriculum, teaching and learning, educators and education staff.

Therefore, it can be said that the modernization that occurs in the components of the curriculum, teaching and learning, educators, and educational staff of *Majelis Taklim* is a form of cooperation and synergy as well as integration between local government policies and the policies of the organizers of *Majelis Taklim*.

Referring to the previous explanation, Emile Durkheim, in his theory known as functionalism-structuralism, explains that society is a social system made up of parts or elements that relate to each other and emerge together in balance. Changes that occur in one part bring about changes in other parts as well. The existence of society is always in a state of gradual change while maintaining its equilibrium. Therefore, the government as a structure in the social system must be supported by the community as functional in the implementation of its regulatory policy, otherwise the policy will not function properly(Ritzer, 2010)

Emile Durkheim's theory of Functionalist Structuralism says that the implementation of local government policies can be properly implemented if there is a good response from the organizers of *Majelis Taklim* through the implementation of the institutional policies that they manage in accordance with local government guidelines. Meanwhile, based on some information from the research informants, it can be stated that the modernization of curriculum, teaching and learning, educators, and educational staff are based on two assumptions, namely:

First; that the modernization of the curriculum, teaching and learning, educators, and educational staff is based on the awareness and desire of the organizers by *Majelis Taklim* himself. This means that the modernization action was consciously carried out by the organizers of *Majelis Taklim* in order to improve the quality of educational implementation in *Majelis Taklim* in the future.

Second; that the modernization of the curriculum, teaching and learning, educators, and educational staff is due to the existence of a regional regulatory policy regarding the implementation of *Majelis Taklim*. This means that the reforms related to the components of the curriculum, teaching and learning, educators and education are carried out by the organizers of *Majelis Taklim* to implement the policies of the local government.

Based on the 2 assumptions above, the researcher can argue that the modernization of the curriculum, teaching and learning, educators and educational staff of *Majelis Taklim* isn't always only primarily based totally on the attention and choice of the organizers of *Majelis Taklim* with the intention of enhancing the exceptional of those components is in accordance with the desires of the network and the needs of the times, also in the context of enforcing nearby guidelines concerning the implementation of *Majelis Taklim* .

Given the best remedy and movements of the organizers of *Majelis Taklim* in the direction of the attraction of the local government, and as a shape of high quality reaction from the nearby authorities, the organizers of *Majelis Taklim* received grants in the shape of money, procurement of furniture, facilities and infrastructure for the organizers of *Majelis Taklim*, in addition to teacher incentives.

Based on the results of the reasons above, concerning the modernization of curriculum, teaching and learning, educators and educational staff of Islamic religious schools, specifically *Majelis Taklim* executed by the local government and the organizer of *Majelis Taklim*, is able to be illustrated in the framework below:
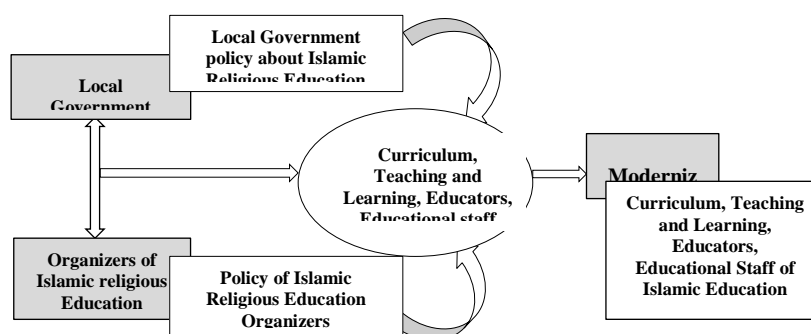

Figure 2 Flow of Thought Framework for Renewing Islamic Religious Education

Meanwhile, to realize the condition of modernity, that is, a condition of implementation of curriculum, teaching and learning, educators and education staff for Diniyah Takmiliyah Education, Islamic boarding schools and Majelis Taklims, which are more developed and advanced according to the needs and developments of the time, not only can fight for the conscience and desires of the community itself, but also It can be done with a government call. Therefore, the condition of modernity in the implementation of the curriculum, learning, educators and educational staff of Diniyah Takmiliyah Education, the Islamic boarding school and *Majelis Taklim* that were created, in addition to a form of positive government response is also an expectation of the community. The explanation is described in The Theory of Modernity below:
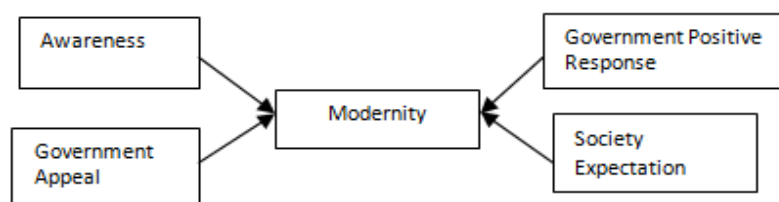
Figure 3 Modernity Theory Frameworks

On the other hand, contrary to the theory of resistance, which literally means "resistance", it comes from the English language, namely to resist, which means that all actions that reject or fight, whether formal or informal, when inconsistent with what is happening, can be termed resistance. Resistance to the government means opposition to government policies.

The forms of resistance according to (Scott, 2012) are: (1) Closed (symbolic or ideological), namely gossip, slander, rejection of the categories imposed on society and lack of respect for the authorities. (2) Semi-open (protest or social demonstration) and (3) open, it is a form of organized, systematic resistance and beginning. The manifestations used in the resistance are violent means such as slapping, hitting, spitting, throwing, yelling, cursing, insults, shouting, isolation, blinding looks, sneers and threatening looks.

According to (Kotter & Schlesinger, 1989), The reasons why people resist change are : (1) they are afraid of losing something valuable, (2) they do not understand the change and its effects, (3) they believe that the change is inappropriate and (4)) have low tolerance for change. Believes that there is a source for resistance to social changes resulting from an individual's personality, including a reluctance to break old habits (Bartky, 2014; Lozano, 2006; Polites & Karahanna, 2012). In other words, they are reluctant to trade old habits for new ones that support change.

Based on the explanation of the previous theory, it can be confirmed that when opposing or resisting the local government's policy, or if the organizers of *Majelis Taklim* do not have the conscience and desire to reform, this is because of changes and not understanding its effects, a low tolerance for change and reluctance to replace old habits with new habits that support change.

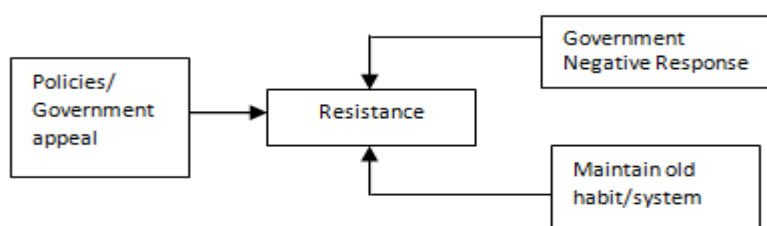As explained above, it can be represented in drag flow theory, which is described below:

Figure 4 Frameworks for Resistance Theory

Based on the above explanation, the researcher supports the theory of "Functional Structuralism" by Emile Durkheim and rejects the theory of "resistance". This means that researchers, as members of the community, with their own awareness and desire, reform the curriculum, teaching and learning and educators, and educational staff with the aim of achieving a status of modernity , i.e. a state where the implementation of Majelis Taklim's curriculum, learning and educators, and educational staff is in harmony with the development and advancement of science and technology, and with the needs of the community to respond to the challenges of change and Development times.

The above statement can be interpreted, that the community in this case *Majelis Taklim* whoever wants to apply the theory of functionalist structuralism, it will be through the curriculum, teaching and learning, educators and educational staff that can bring modernity to education, on the contrary, by applying the theory of resistance, it will produce conventional education.

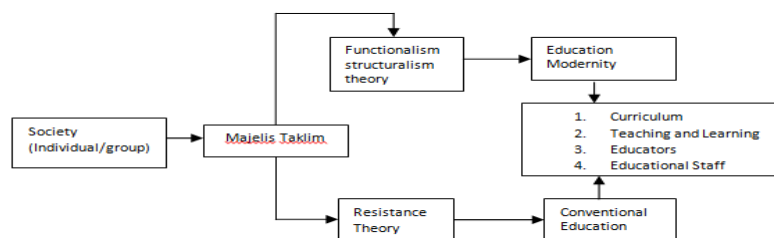This statement can be described below in the flow of educational reform theory:

Figure 5 Flow of the Majelis Taklim Renewal Theory

The renewal of *Majelis Taklim* is based on the awareness and desire of the organizers to improve the quality of the organization according to the needs of the community and the demands of the times, as well as to carry out the regional policies and central regulations regarding implementation of Islamic religious education in *Majelis Taklim*.

Given the good treatment and action taken by the organizers of *Majelis Taklim* towards the local government's appeal, and as a form of positive response from the regional government, the organizers of *Majelis Taklim* receive donations or subsidies in the form of furniture purchases, educational facilities and infrastructure, as well as incentives for reciting teacher.

Meanwhile, based on some of the above explanations, it can be stated that the modernization of *Majelis Taklim* is related to curriculum, including: curriculum materials; Tawheed, Fiqh, Hadith, Morality and Interpretation. Sources for teaching materials: the Yellow Book and Books on Islamic Studies. Modernization of teaching and learning includes learning provisions: scheduling of learning time and division of teaching tasks according to their knowledge. Modernizations in learning methods are lectures, discussions, worship practices, question and answer, and Reading the Qur'an. Modernization in relation to educators and education, including: Acceptance criteria: Educators: Ability to teach the science of Islam, boarding school and Agreed by the community

Administrative staff: at least secondary education and morals and Leader of the *Majelis Taklim*: ability to master Islamic religious knowledge Islamic religious knowledge derived from Islamic boarding schools and approved by the community**.**

The renewal of non-formal Islamic religious education, *Majelis Taklim*, is based on the awareness and desire of the organizers of *Majelis Taklim* itself, hoping to improve the quality of implementation of the curriculum, teaching and learning, educators, educational staff. It meets the needs of the community and the demands of the times. In addition, educational reform in the organization of *Majelis Taklim* to implement the guidelines of the central and regional government regulations regarding the organization of *Majelis Taklim*.

The form of renewal by the organization of *Majelis Taklim*, includes; Application of materials, Extraction of teaching material from books on Islamic Studies, Application of learning provisions, namely : Programming study time and dividing the lesson tasks according to their knowledge, using a variety of learning methods, namely: lectures, debates, worship exercises, question and answer and reading of the Qur'an, applying the criteria for hiring educators and educational staff, namely; the ability to master Islamic religious knowledge, graduation of Islamic boarding school and agreed by the community, and for administrative education staff, namely; The minimum school education is secondary education and morals.

The results of this study are in line with research conducted by (Maftuh, 2011) who explained that the Dutch colonial educational system was one of the models followed to be applied in the traditional Islamic educational system in Banten. The forms of renewal include; The Islamic educational organization in Banten applied the classical system in the teaching and learning process and integrated general sciences into the curriculum. (Malisi, 2012) describes in his research Islamic education in Indonesia has incorporated a modern institutional system while retaining its characteristics as a traditional Islamic educational institution. The results of research conducted by Baidlawi make it clear that in order to create advanced and modern Islamic educational institutions, there is an urgent need for cooperation and support from external parties.

Forms of support include: removing the bad stigma against Islamic educational institutions, which are perceived as traditional educational institutions that are closed and difficult to develop, procurement of operating funds, educational facilities and infrastructure, and fair treatment of alumni Students pursuing higher education and entering the workforce.

Moreover, this research is also consistent with the results of the research conducted by (Pratama & Zulhijra, 2019), who explain that the renewal of Islamic educational institutions is not only for the institution, but also about the professionalism of the educators, the curriculum that must be carried out, methodology and education. More about the results of Pratama and Zulhijra research, explained that Islamic Education must be able to instil religious values in students and guide their social role, to curb foreign cultural values that lead to dehumanization, must be able to integrate religious ideas and ideas in combination with Instilling science and technology in students, in order to realize secular culture and religious culture in an integrative way, they must be able to integrate general science and religion into an idea that focuses on indigenous monotheism, must be able to deal with developments and societal changes driven by science and technology and solutions must be able to develop general knowledge in an integrated manner and must be able to instil positive attitudes in students towards work ethics, people and nature, social and national responsibility.

4. CONCLUSION

The renewal of *Majelis Taklim*, an Islamic Religious Education Institution, is influenced by instillings from local government policies, but is hampered by the cultural opposition of the *Majelis Taklim*, an Islamic Religious Education Institution. However, the process of renewal continues and there has been a modernization of the components of curriculum, teaching and learning process, educators, and educational staff.

Some of the limitations of this study, namely: Firstly, this study only shows the renewal of education in *Majelis Taklim* in the curriculum, teaching and learning, educators, educational staff, while there are many other components in the educational organization of *Majelis Taklim*. Second, this research was conducted using only respondents on a local network, so the results obtained were very limited and not very generalized. Therefore, suggestions for future research are to uncover other components in the renewal of the educational organization of *Majelis Taklim*.

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