

The Impact of Covid-19 on the Effectiveness of the Study Activities of the *Women's Majlis Taklim* in Jatiwaringin Village

1st Naila Aulia Putri¹, 2nd Siti Umami Masruroh², 3rd Ahmad Suhaimi³,
4th Dewi Aprilia Ningrum⁴, 5th Alvin Noor Sahab⁵, 6nd Arif Zamhari⁶
{naila.putri17@mhs.uinjkt.ac.id¹, ummi.masruroh@uinjkt.ac.id², ahmad.suhaimi17@mhs.uinjkt.ac.id³,
dewi.aprilianingrum18@mhs.uinjkt.ac.id⁴, alvin.noor18@mhs.uinjkt.ac.id⁵, arif.zamhari@uinjkt.ac.id⁶}

Brawijaya University, Indonesia¹, Syarif Hidayatullah Islamic State University of Jakarta, Indonesia^{2,3,4,5,6}

Abstract: Da'wah activities before the Covid-19 pandemic occurred in Jatiwaringin Village were very excited. From the field of majelis taklim, tabligh akbar, da'wah seminars, routine recitation such as yasinan and tahlilan starting from the RT to the sub-district level, all forms of activities run regularly and are programmed. But then the Covid-19 Virus (Corona Virus Disease 2019) appeared which became a world scourge in the health sector. Now the world's citizens are being threatened by the dangers of the Corona virus and the world is immediately declaring war against the deadly Corona virus. Since March 2020 the Indonesian Government has declared to unite against the Covid-19 virus by forming a Task Force for the Acceleration of Handling Covid-19 and implementing the PSBB (Large-Scale Social Restrictions). And because the emergence of the virus also requires all citizens of the world, including Indonesian citizens, not to carry out all forms of activities outside the home that involve interactions between humans to protect themselves and prevent exposure to the Covid-19 Virus. All forms of these activities include educational activities, religious activities, community social activities, and so on. And for religious activities, one of which is the recitation activity at the Taklim Council. So, the situation is different now. The preachers are required to be able to adapt to the situations and conditions that occur around them. Because the Covid-19 virus outbreak that hit Jatiwaringin Village had an impact on all fields, namely economy, culture, education, and preaching.

Keywords: Covid-19 virus, recitation, and the Taklim Council.

1 Introduction

Until now, the Government has made several regulations to deal with the transmission of the Covid-19 virus. Appeals to adopt a healthy lifestyle and social restrictions (social distancing reinforced by physical distancing) to break the chain of transmission of the Covid-19 virus in the community. Because these two methods are deemed ineffective, at this point, they have added an area quarantine called the PSBB (Large-Scale Social Restrictions) or what is more often said to be a lockdown. [1]

The terms lockdown and social distancing have also been appealed to in Islamic teachings. So, long before the Covid-19 virus problem emerged, there was also an epidemic called Tho'un. According to the scholars, the Corona virus outbreak (Covid-19) cannot be

categorized as tho'un, because tho'un is more specific and specific than the plague, but even though it is different from the point of view, this disease is equally dangerous and includes an infectious disease that cannot be underestimated. If traced from the history of the occurrence, plague diseases like this Corona or even tho'un, have existed since the time of the Prophet Muhammad. and even long before the Prophet was sent, namely at the time of the Children of Israel. [2]

2 Methodology

This research uses qualitative research. According to Sukmadinata (2009), qualitative research is research that is used to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and people individually or in groups. Sukmadinata (2009) states that descriptive research aims to define a state or phenomenon as it is. Based on the description above, it can be concluded that this type of research uses qualitative research because the data analysis is in the form of written or oral words and considers the opinions of other people who can be referred to as sources, in this case, the women of the Taklim Kaum Women in Jatiwaringin Village. Overview of Covid-19

3 Result And Discussion

3.1 Overview of Covid-19

Corona virus (Covid-19) is an infectious disease caused by acute respiratory syndrome Coronavirus 2 (SARS-CoV-2). [2] Corona virus (Covid-19) is a virus that can cause disease in birds and mammals, including humans. For humans, the Corona virus can cause infections in the respiratory tract which are generally mild, such as colds, although some forms of disease such as; SARS, MERS, and COVID-19 are even more deadly. [3]

Since the Covid-19 virus first appeared in Wuhan, the People's Republic of China has been in the spotlight of world news, when the World Health Organization (WHO) declared the world in a state of emergency in the health sector (31 / 12-2019). Then WHO (11/2-2020) named the emerging virus as "Corona Virus Disease (Covid-19)". And until May 13, 2020, WHO noted that the world's population who was positively exposed to Covid-19 had totaled 4,098,018 people and 283,271 people died in 215 countries. [1]

Various ways have been taken to anticipate and reduce the number of corona virus sufferers in Indonesia that have been implemented in all regions. Among them, by enforcing several regulations, namely limiting activities outside the home, changing school activities to being at home (learning online / learn from home), working from home (work from home), and also being sent home to worship activities. Of course, this has become a government policy that has been determined based on considerations that have been thoroughly researched. And this policy is expected to be able to overcome various problems that occur in society. [3]

In Islam, as conveyed by Prof. Dr. 'Abdurrazzaq bin' Abdil Muhsin Al-'Abbad Al-Badr on 14 Rajab 1441 H / 09 March 2020 AD today people talk a lot about a big calamity which is feared by most humans, namely the virus known as the Corona virus. In which humans talk a

lot about the effects and dangers caused by this virus. Also, they talked about ways to avoid and survive the virus. Then he explained the instructions of the Qur'an and ways that can explain the way of a believer to face problems like this. Among the instructions of the Qur'an, which are very great, namely that a servant will not be hit by a disaster unless Allah has written and predestined that disaster. Allah SWT. said:

“Say: It will not affect us except what Allah has written for us. He is our protector and only in Allah has the trust of those who believe.” (Surah At-Taubah [9]: 51).

Allah SWT. also said:

“Nothing befell a person except with the permission of Allah and whoever believes in Allah Subhanahu wa Ta'ala, will Allah will guide his heart.” (Surah At-Thaghabun [64]: 11)

Allah SWT. also said:

“There is no disaster that comes down on earth that befalls yourselves unless it has been written by Allah Subhanahu wa Ta'ala. Indeed it is easy for Allah Subhanahu wa Ta'ala.” (Surah Al-Hadid [57]: 22)

So, no one tragedy will suffer a servant except what Allah has written on him. So really a servant needs in this condition to always renew his faith, renew his belief in the destiny of Allah Subhanahu wa Ta'ala. And that everything that is written must happen. And what happens to a servant will not be missed from him and what misses a servant will not happen to him and what Allah Subhanahu wa Ta'ala wants will happen and what Allah does not want will not happen. (Eman Supriatna, 2020).

When humans are faced with environmental problems today, questions arise which reveal that why the major religions of this world, with their moral teachings and their necessary needs, have no or less role to play in solving them. However, if we pay attention to the factors that lead to environmental destruction and pollution, it will appear that the main cause lies in the materialism that is sweeping the world today. Humanity is vying for as much material pleasure as possible. In accumulating material wealth, people do not hesitate to cut down trees in forests, catch as many fish in the sea as possible including their seeds, drain minerals in the bowels of the earth, dump waste into water, land, and air. This shows that there is no or lack of attention to the verses of the Qur'an, although 15 centuries ago the Qur'anic verse warned people that damage occurs on land and at sea due to human actions (Surah Ar-Rum verse 41). Today what the Koran says is clear. Environmental problems arise, because of human greed for the material. Therefore, human life, animals, and plants are threatened due to the actions of humans themselves (Zainudin Ali. 2012)

With this explanation, we can know that the Covid-19 virus could also be caused by humans themselves without realizing it, so Allah SWT warns us to always remember Allah SWT.

3.2 Definition and Function of the Taklim Assembly Study

Etymologically, the term majelis taklim consists of a combination of two words: majlis which means place, and taklim which means teaching. So majelis taklim is a place of teaching or recitation for people who want to study and deepen Islamic teachings as a means of preaching and teaching religion. [4]

In the view of Tutty Alwiyah (1997), in general, Majelis Ta'lim is purely non-governmental organizations. It is founded, managed, maintained, developed, and supported by its members. Therefore, Majelis Ta'lim is a community forum to fulfill their own needs. So it can be said that the Ta'lim Council is a Muslim community that specifically organizes

education and teaching on the Islamic religion which aims to provide guidance and guidance and teachings of Islam to the congregation.

The Ministry of Religion of the Republic of Indonesia defines majelis taklim as an institution that provides non-formal education in the field of Islam for adults (adult education), which is usually carried out periodically, once a week, and held in assemblies or meeting halls. [5]

An activity can be called a recitation if it has the following characteristics: (a) carried out regularly and regularly, (b) the material presented is Islamic teachings, (c) uses the lecture, question and answer or simulation method, (d) at generally carried out in majelis taklim, (e) there are cleric figures who become the coaches, and (f) aims to increase the understanding, appreciation, and practice of Islamic teachings among their congregations. [5]

The material presented in the ta'lim assembly contains Islamic teachings. Therefore, the teaching materials or materials are in the form of monotheism, tafsir, fiqh, hadith, morals, Islamic dates, or life issues in terms of aspects of Islamic teachings. First, Tauhid is the study of the oneness of Allah SWT in creating, controlling, and controlling this universe. Second, Tafsir is the study of the contents of the Koran and its explanation, meaning, and wisdom. Third, Fiqh, the material content includes prayer, fasting, zakat, and so on. Apart from that, it also discusses matters relating to daily experiences, including the meaning of obligatory, sunnah, lawful, haram, makruh, and permissible. Fourth, Hadith is all words, actions, decrees, and the approval of the Prophet Muhammad which was used as a legal ruling in Islam after the Koran. Fifth, Morals, this material includes praiseworthy and despicable morals. Sixth, the date is the life history of the prophets and their friends, especially the companions of the Prophet Muhammad. Seventh, life problems viewed from the aspect of Islamic teachings are a theme that is directly related to people's lives, all of which are also associated with religion, (M. Arifin, 1993) meaning that in delivering the material based on the Qur'an and hadith.

Majelis taklim functions as a da'wah institution as well as non-formal educational institutions. It is the flexibility of majelis taklim that becomes the strength so that it can survive and be able to become the closest Islamic educational institution to the ummah (community). Therefore, majelis taklim became an alternative religious education institution for those who did not have enough energy, time, and opportunity to study religion in the formal education path. And this is what makes majlis taklim have their values and characteristics compared to other religious education institutions. Then majelis taklim is also one of the places and facilities in women's empowerment education as one of the scopes of the out-of-school education program. [4]

As a preaching institution/media, in terms of the implementation of its activities, majelis taklim always refers to the needs of the community (mad'u). Many institutions claim to be da'wah institutions, but sometimes they only represent a symbol of a certain group/group. This of course causes people to be different by their interests and goals that should be the same, namely to get the blessing of Allah SWT. Based on this fact, the existence of majlis taklim is very effective in the effort to carry out da'wah activities. The implementation of Islamic da'wah with a system and careful planning will produce maximum results because, in principle, da'wah aims to uphold the amar ma'ruf nahiy munkar to obtain happiness in the world and the hereafter. [6]

So the functional role of the Ta'lim assembly is to strengthen the foundation of Indonesian human life, especially in the mental-spiritual field of Islamic religion to improve the quality of life integrally, physically and mentally, worldly and ukhrowiah together, according to the demands of Islamic teachings, namely faith, and taqwa which underpinning worldly life in all fields of activity. Such a role is in line with our national development.

3.3 The Impact of Covid-19 on the Taklim Assembly Activities in Jatiwaringin Village

The emergence of a new virus called the Covid-19 (Corona Virus Disease 2019) virus in Wuhan has spread throughout the world and threatens many human lives, causing various sectors of life including economic, social, cultural, and religious to decline.

With the emergence of the Covid-19 virus, it requires all citizens of the world, including Indonesian citizens, to eliminate all forms of activities outside the home, including religious and educational activities, which have changed their location to their respective homes. And religious study activities that are usually carried out in mosques, mushalla-mushalla, and majelis taklim are also eliminated.

This includes the activities of the majelis taklim recitation in Jatiwaringin village. Which usually routinely holds recitation activities once a week. However, when the Covid-19 Virus pandemic began to hit, the routine recitation activity was eliminated for approximately 4 months from the start of a government regulation requiring any activities at home, namely in March 2020 to June 2020.

So that in July 2020, slowly all the recitation activities in the Taklim assembly of Jatiwaringin village began to be held again. And the government has also started to allow activities outside the home (working and holding recitation) but still adhering to several health protocols, namely wearing a mask, frequently washing hands using soap, using hand sanitizers, and maintaining a minimum distance of 1 meter.

4 Conclusion

The accuracy, speed, and assertiveness of the government in enforcing regulations and policies to deal with the Covid-19 virus outbreak must also be accompanied by an attitude of compliance, awareness, and patience of all the public for all forms of these regulations and policies. This is an effective way to end the chain of transmission of this contagious virus outbreak.

There is a lockdown policy imposed by the government in an area affected by the Covid-19 virus outbreak to minimize and break the chain of the spread of the virus outbreak. And in implementing this lockdown, cooperation between the government and the community is needed to realize social welfare and public health without limiting religion, circles, and professions.

In facing the current situation and condition of the pandemic, the recitation activity which is usually routinely held every week in every majelis taklim in Indonesia, including in the Jatiwaringin urban area, has also been abolished for several months. And in the New Normal era, the routine recitation activities slowly began to be held again.

Reference

- [1] T. Daniel S, “Penguatan Tarbiyah Umat dan Kontribusi Islam Atasi Covid 19,” *Alasma*, vol. 2, no. 1, pp. 13–22, 2020.
- [2] E. Supriatna, “Wabah Corona Virus Disease Covid 19 Dalam Pandangan Islam,” *Salam*, vol. 7, no. Covid 19, pp. 555–564, 2020.
- [3] N. R. Yunus and A. Rezki, “Kebijakan Pemberlakuan Lock Down Sebagai Antisipasi Penyebaran Corona Virus Covid-19,” *SALAM J. Sos. dan Budaya Syar-i*, vol. 7, no. 3, pp. 227–238, 2020.
- [4] O. Bariah, I. Hermawan, and T. Nur, “Peran Majelis Taklim Dalam Meningkatkan Ibadah Bagi Masyarakat di Desa Telukjambe Karawang,” *Solusi*, vol. 10, pp. 1–10, 2011.
- [5] A. Sarbini, “INTERNALISASI NILAI KEISLAMAN MELALUI MAJELIS TAKLIM,” *Ilmu Dakwah*, vol. 5, no. 16, pp. 53–69, 2010.
- [6] M. Y. Pulungan, “PERAN MAJELIS TAKLIM DALAM MEMBINA KELUARGA SAKINAH MASYARAKAT MUSLIM DI KOTA PADANGSIDIMPUAN,” *Tazkir*, vol. 9, pp. 121–139, 2014.