

Learning for Strengthening Religious Awareness: A Phenomenological Study at The Fahd Turki Mosque *Majelis Taklim*, Indonesia

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ABSTRACT: *Majelis Taklim*, as a form of non-formal Islamic education, play a strategic role in shaping religious consciousness, particularly among adult and elderly groups. However, the process of internalising religious values within such informal learning spaces has not been sufficiently explored from the perspective of participants' lived experiences. This study aims to reveal the essential structure of religious learning experiences in a *majelis taklim* as a process of strengthening religious awareness. Employing a qualitative phenomenological-descriptive-psychological approach, the research engaged three active participants of the Fahd Turki Mosque *Majelis Taklim* in Paciran, Lamongan, through in-depth interviews and thematic analysis. The findings indicate that religious learning in the *majelis taklim* unfolds as a transformative psychospiritual process. Participants' religious awareness develops through existential motivation, a supportive and contextual learning environment, the inspirational role of teachers, profound emotional and spiritual experiences, and reflective strategies in overcoming obstacles. The transformation experienced includes enhanced critical awareness, emotional regulation, behavioural change, and a stronger orientation toward the hereafter. This study affirms that community-based non-formal Islamic education has significant potential in fostering a mature and sustainable religious identity. The results contribute theoretically to phenomenological studies of Islamic education and provide practical implications for developing more reflective, contextual, and transformative learning designs in *majelis taklim*.

KEYWORDS: religious awareness, *majelis taklim*, phenomenology, non-formal Islamic education, psychospiritual transformation.

I. INTRODUCTION

Advancements in science and technology have driven significant changes in existing value systems, both positive and negative. Through the integration of Islamic and Western cultures, individuals may acquire positive values that enrich Islamic culture with scientific and technical approaches. However, negative impacts are also evident, particularly in the decline of moral values among some Muslims who tend to adopt Western cultural traditions without prior filtering [1]. The rise of modern lifestyles has altered various aspects of human life, including modes of dress, speech, social interaction, and even patterns of worship. While such lifestyles offer convenience and practicality, they simultaneously pose challenges for Muslims to remain consistent in practising Islamic teachings amidst rapid social and cultural change [2]. On the other hand, the development of information and communication technology in the digital era has significantly advanced Islamic propagation (*da'wah*), both in scholarly discourse and in practical activities [3].

Religious consciousness is understood as a profound understanding of religious teachings that encompasses knowledge, internalization, and consistent application. This consciousness is crucial in facing the challenges of globalization. With strong religious awareness, Muslims can filter positive values from globalization that align with Islamic teachings while rejecting negative values that may erode morality and ethics. Such awareness enables Muslims to remain steadfast in adhering to the principles of sharia, even while living within the demands of a modern, practical lifestyle. Consequently, religious consciousness plays a vital role in fostering both social harmony and personal integrity. Non-formal education, as a complement to formal education, holds a strategic role in shaping religious awareness and behaviour [4].

The Indonesian National Education System Law No. 20 of 2003, Chapter I, Article 1, Paragraph 13, defines informal education as a pathway of education that takes place within families and communities through self-directed learning activities. Within this pathway, individuals have the opportunity to develop their potential through interaction with family and the surrounding environment. The family, as the first educational institution, plays a crucial role in shaping character and instilling foundational values. Islamic education regards the family as the primary institution for transmitting Islamic values [5]. Beyond the family, community-based education also plays a significant role in shaping individual thought and behaviour. In this context, *majelis taklim* (Islamic study circles) serve as one of the key institutions for religious learning and guidance. These gatherings are often held in mosques, prayer halls, or other accessible venues, and are attended by diverse groups, including families and local communities [6],

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[7]. As a product of Islamic community education, *majelis taklim*, when optimized, can significantly support education, particularly within the family context. Knowledge gained from *majelis taklim* is expected to help children develop into individuals who are faithful, pious, virtuous, healthy, knowledgeable, skilled, creative, independent, and responsible citizens [8], [9].

Historically, *majelis taklim* is one of the oldest educational institutions in Islam, dating back to the time of Prophet Muhammad (peace be upon him). The earliest *majelis taklim* was held secretly in the house of Arqam bin Abi al-Arqam, with the primary purpose of spreading Islamic teachings, strengthening faith, and rescuing the community from ignorance. In Indonesia, *majelis taklim* has become an effective medium for introducing and disseminating Islamic teachings to local communities. Through various methods and innovations, it has developed into a gathering place for those interested in deepening their understanding of Islam and a forum for communication among Muslims [10]. Over time, *majelis taklim* has expanded rapidly across Indonesia, attracting participants from diverse backgrounds, ranging from youth to the elderly. These gatherings are expected to enable communities to understand, internalize, and practice the teachings they acquire [11], [12].

Majelis taklim also functions as a forum that provides women, particularly mothers, with opportunities to meet regularly, learn, and discuss Islamic teachings. It is essential, given that many women may lack sufficient access to formal religious education due to family responsibilities, limited resources, or inadequate facilities. *Majelis taklim* thus becomes a solution for women to deepen their understanding of religion. Within these gatherings, they study various aspects of Islam, including the Qur'an, Hadith, jurisprudence (*fiqh*), ethics (*akhlaq*), and other religious topics. Moreover, *majelis taklim* serves as a space for women to share life experiences, challenges, and struggles in fulfilling their roles as mothers and Muslim women.

In this study, the *Majelis Taklim* at Fahd Turki Mosque, Karangasem, Paciran, Lamongan, East Java, serves as the primary research site. This *majelis taklim* conducts Islamic study sessions focusing on the text *Minhajus Muslim*. The selection of this text is based on its comprehensive coverage of life guidance, including belief (*aqidah*), worship (*ibadah*), ethics (*akhlaq*), social relations (*mu'amalah*), marriage, family, inheritance, criminal law, and Islamic judiciary. The text is considered accessible and applicable to daily life, making it relevant for the community. The study sessions are held weekly on Thursday evenings and are attended by a wide range of participants, including women, men, the elderly, and students. Each session is led by a different teacher (*ustadz*), and includes a question-and-answer segment that allows participants to engage directly with the material. The overarching aim of these sessions is to cultivate sustainable religious consciousness within the community.

Through participation in these study sessions, community members can evaluate and reflect on the religious values they have learned. This process enables them to deepen their understanding and integrate these values into their daily lives, thereby contributing to the continuous development of religious awareness in society.

Previous research by Oktavia and Mastanora (2019) demonstrated that routine mosque-based study sessions enhance religious awareness by improving both knowledge and attitudes [13]. However, such studies have primarily focused on outcomes rather than exploring the subjective experiences of participants. Moreover, the lack of phenomenological research examining the lived experiences of *majelis taklim* members in cultivating religious awareness highlights a gap that this study seeks to address. A phenomenological approach offers fresh insights into dimensions of religious learning that have not been sufficiently explored.

Similarly, Setiady (2022) argued that religious experience and awareness are strongly influenced by prevailing religious traditions, which shape attitudes in accordance with cultural and social contexts [14]. However, that study emphasized general factors shaping religious awareness without delving into the personal experiences of individuals engaged in specific religious activities such as *majelis taklim*, which hold significant potential for strengthening religious consciousness.

Based on this background, the present study aims to explore the essential structure of learning experiences among members of the *Majelis Taklim* at Fahd Turki Mosque, Karangasem, Paciran, Lamongan, East Java, and to uncover the meanings of these experiences in the context of strengthening religious awareness. Theoretically, this study is expected to contribute to the enrichment of the literature on non-formal Islamic education, particularly from the perspective of learning experiences analyzed through a phenomenological approach. Practically, the findings are anticipated to serve as an evaluative basis for developing more effective religious learning programs in *majelis taklim*, thereby enhancing the religious awareness of their members.

II. METHOD

This study employed a qualitative approach with a phenomenological design. Qualitative research aims to explore and understand the meanings that individuals or groups attribute to social or human problems [15]. Phenomenology, as defined by Hegel, is "knowledge as it appears to consciousness." It may also be understood as "the science of describing what one sees, feels, and knows in immediate awareness and experience" [16], [17]. This orientation aligns with the study's focus on the lived experiences of members of the *majelis taklim* following their participation in Islamic preaching and study sessions.

The research was conducted at the *Majelis Taklim* of Fahd Turki Mosque, located within the Muhammadiyah Karangasem Al Islamy Islamic boarding school complex in Paciran, Lamongan. The participants comprised members of the *majelis taklim*, including women, men, and students (*santri*). Data were derived from the experiences and accounts of congregants who regularly

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attended Islamic study sessions at the mosque to understand how religious learning experiences contribute to strengthening their religious awareness.

Data collection was conducted using in-depth interviews as the primary technique, guided by a semi-structured interview protocol prepared by the researchers, which allowed participants the freedom to elaborate on their experiences in detail and openly [15]. Three participants from the *majelis taklim* were selected purposively based on the following criteria: (a) actively attending the *majelis taklim* for a minimum of three years; (b) older adults; (c) able to articulate their experiences clearly in accessible verbal language; and (d) willing to participate in the study. The number of participants was limited to three, deemed sufficient to explore the depth of their lived experiences [18]-[20].

Data analysis followed seven phenomenological-descriptive-psychological steps adapted from Jackson et al. [21], as outlined below:

- Concrete description: Interview audio recordings were transcribed verbatim into textual form to produce concrete descriptions that convey participants' experiences.
- Holistic grasp and epoché: The researchers sought to gain an overall sense of the experience and engaged in bracketing (epoché) to suspend their presuppositions.
- Determination of meaning units: Transcripts were segmented into natural units (sentences or paragraphs) by intuitively marking each shift in meaning. Each shift was annotated to facilitate subsequent analysis, with repeated readings from start to finish to maintain sensitivity to the phenomenon under investigation.
- Phenomenological-psychological transformation and reduction: Descriptive meanings were transformed in a manner sensitive to phenomenological psychology by interrogating each meaning unit to elicit and express the psychological implications of participants' everyday experience.
- Formulation of constituents and experiential structure: A general structure of the experience was derived by reviewing all transformed meaning units and synthesizing them into core constituents (anasir).
- Communication of findings: Constituents and their structural relations were articulated through (a) a visual figure depicting the nature and interrelations of constituents, and (b) a detailed narrative that forms the core of the findings, preserving participants' authentic voices.
- Interpretation of structure and constituents: The experiential structure and its components were discussed in relation to relevant academic literature to theoretically situate the findings.

This analytic pathway ensured rigour in capturing the essence of the psychological experience while maintaining fidelity to the participants' lived accounts.

III. FINDING

Based on a phenomenological-descriptive-psychological analysis of in-depth interviews with three participants, the essential structure of the religious learning experience at the Fahd Turki Mosque *Majelis Taklim* in Paciran, Lamongan, was identified. This structure, visualized through its various constituents (Figure 1), can be formulated as follows: "Religious learning in the *majelis taklim* is a journey of spiritual and social transformation, in which individuals are driven by an existential need to strengthen their faith, facilitated by a supportive and contextual environment, guided by inspirational teachers, experienced emotionally as tranquility and togetherness, confronted with challenges of faith that are navigated through reflection and social support, and ultimately culminating in self-transformation toward a more mature religious awareness."

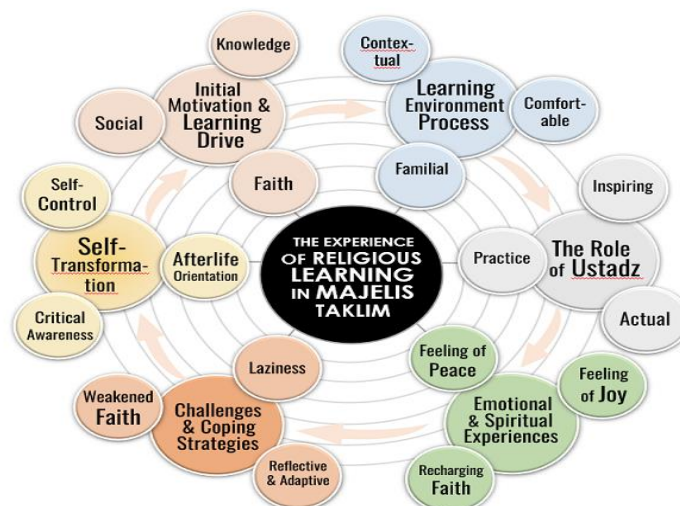


Figure 1. Essential Structure of Religious Learning Experiences in the *Majelis Taklim*

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Initial Motivation and Learning Drive

Participants' initial motivation to attend the *majelis taklim* stemmed from an existential desire to deepen religious knowledge, strengthen faith, and build social relationships. For them, the *majelis taklim* was not merely a forum for sermons but a living learning space where spiritual, social, and cognitive needs converge. P1 emphasized his participation as a means to broaden religious insight and strengthen social ties, while also describing the *majelis taklim* as a place to "recharge faith" when weakened by daily struggles. P2 highlighted continuity in learning traditions and the pursuit of beneficial knowledge, stressing that the *majelis taklim* also fostered togetherness that reinforced religious enthusiasm. P3 underscored a strong personal motivation to continue learning despite advanced age, viewing the *majelis taklim* as an alternative to formal education and grounding his motivation in prophetic traditions (Table 1).

Table 1. Constituents of Initial Motivation and Learning Drive in Empirical-verbatim Expressions

P1	P2	P3
<p>"I joined this <i>majelis taklim</i> because I wanted to gain more knowledge, make more friends, and socialize... that's why I chose this place to learn."</p> <p>"For me, when I'm at home and dealing with all kinds of things outside, sometimes my faith feels like it's going down. But when I come here to the <i>majelis taklim</i>, I feel motivated again—it's like recharging my faith."</p>	<p>"What made me join this <i>majelis taklim</i> was the desire to get useful knowledge. I chose this one because I've been connected to this institution for a long time—I've been around it since I was a kid."</p> <p>"Learning religion here isn't just about knowledge, it's also about togetherness. I feel like I have friends who support each other in doing good, so it makes me more eager to practice Islam."</p>	<p>"The reason I come to this <i>majelis taklim</i> is simply because of my own desire—I want to keep learning even though I'm already old."</p> <p>"What keeps me coming back is remembering the Prophet's saying that people should always seek knowledge. Since I'm already old, I can't go to school anymore, so I chose the <i>majelis taklim</i> instead."</p>

Learning Environment and Process

The learning environment was described as warm, familial, and comfortable. Learning was not limited to lectures but was interactive, practical, and relevant to daily life, fostering a sense of belonging and motivation. P1 emphasized the comfort of the venue and the interactive, contextual teaching methods. P2 stressed the relevance of the material to everyday life and the flexibility of scheduling, while also highlighting the social dimension that reinforced motivation. P3 noted the efficient teaching approach and the emotional and social aspects that deepened engagement (Table 2).

Table 2. Constituents of Learning Environment and Process in Empirical-verbatim Expressions

P1	P2	P3
<p>"I chose the Fahd Turki <i>majelis taklim</i> because it's close to my house, the place feels green and comfortable, and the service here is excellent."</p> <p>"The materials here use the book <i>Minhajus Muslim</i>. The teachers and members are very friendly, and there's also a Q&A session. What I like most is that it's not just theory, but also practice, and it really connects with everyday community life."</p> <p>"For me, the material is about real-life situations—like daily routines from waking up to going to bed, all explained according to the Sunnah. Plus, the family-like atmosphere, where members share food and knowledge, makes me even happier to be here."</p>	<p>"I think the material taught in this <i>majelis taklim</i> really fits with daily life."</p> <p>"What makes it easier for me to join is that the schedule matches my free time."</p> <p>"Learning religion here isn't just about knowledge, it's also about togetherness. I feel like I have friends who support each other in doing good, so it makes me more motivated to practice Islam."</p>	<p>"In my opinion, the way the lessons are taught here really matches daily life."</p> <p>"Whenever I attend, I feel more motivated and more enthusiastic to keep joining the <i>majelis taklim</i>."</p> <p>"For me, the most memorable moments are the times of togetherness with the other members."</p>

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The Role of the *Ustadz* (Teachers)

Participants affirmed the central role of the *ustadz* as not only a transmitter of knowledge but also a spiritual motivator, moral exemplar, and facilitator of understanding. Their approachable, practical, and applied teaching style made the material memorable and inspiring. Guest preachers addressing contemporary issues also broadened perspectives and evoked empathy. P1 emphasized the lasting impact of the teacher’s advice and the emotional resonance of guest lectures on current issues. P2 highlighted the teaching style as the key determinant of learning effectiveness. P3 emphasized that practical demonstrations, in addition to lectures, significantly enhanced his comprehension and internalization of Islamic teachings (Table 3).

Table 3. Constituents of the Role of the *Ustadz* in the Empirical-verbatim Expressions

P1	P2	P3
<p>“I think the role of the <i>ustadz</i> really affects the members’ spirit to learn. For example, there’s one piece of advice I still remember clearly: that seeking knowledge isn’t only in formal schools—wherever we are, that’s also a place to learn.”</p> <p>“Often, there are guest <i>ustadz</i> who come with a mission, like supporting Palestine. When I see the news on social media, honestly, it feels ordinary. But when the <i>ustadz</i> talks about it directly, my heart feels touched and I get excited to donate.”</p>	<p>“In my opinion, the way the <i>ustadz</i> teaches makes me remember what he says for a long time.”</p> <p>“For me, interaction with other members doesn’t really matter. The learning process depends more on the teaching style of the <i>ustadz</i>.”</p>	<p>“The role of the teacher here really influences my understanding, because the way he teaches is perfect—not just giving material, but also showing it in practice.”</p> <p>“I think the way the <i>ustadz</i> teaches here fits daily life, so I can immediately put it into practice.”</p>

Emotional and Spiritual Experiences

The *majelis taklim* was experienced not only as a cognitive learning space but also as an affective and transcendental one. Attendance evoked feelings of peace, joy, and meaning, while serving as a means of “recharging faith.” Togetherness fostered solidarity, belonging, and social support. P1 emphasized its role in strengthening faith amidst daily challenges and highlighted its deep spiritual meaning. P2 described his emotional experience as joyful and beautiful, with communal togetherness as a source of happiness and motivation. P3 emphasized the motivational and enthusiastic aspects of his spiritual experience, identifying moments of togetherness as the most memorable and affirming, which he believed encouraged self-improvement and closeness to God (Table 4).

Table 4. Constituents of Emotional and Spiritual Experiences in the Empirical-Verbatim Expressions

P1	P2	P3
<p>“When I join the study sessions, I feel more motivated. At home, with all the distractions and pressures from outside, sometimes my faith feels like it’s going down. But when I come to the <i>majelis taklim</i>, I get motivated again—it’s like recharging my faith.”</p> <p>“The meaning is huge for me because I feel closer to Allah. Every session makes my heart calmer, helps me be more patient, and makes my life feel more directed.”</p>	<p>“The feeling I get when I attend the <i>majelis taklim</i> is just happiness, because I can meet my friends.”</p> <p>“The experience I feel here is really joyful and beautiful.”</p> <p>“Learning religion here isn’t just about knowledge, it’s also about togetherness. I feel like I have friends who support each other in doing good, so it makes me more eager to practice Islam.”</p>	<p>“My feelings during the <i>majelis taklim</i> are that I get more motivated and more enthusiastic to keep attending.”</p> <p>“For me, the most memorable moments are the times of togetherness with the other members.”</p> <p>“For me, the most important thing is being able to improve myself, change bad habits into better ones, and get closer to Allah.”</p>

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Challenges and Coping Strategies

Participants also faced challenges, both personal and contextual, such as laziness, weakened faith, or dissatisfaction with certain materials. However, they developed reflective and adaptive strategies to overcome these obstacles, demonstrating that faith and motivation are dynamic processes. P1 admitted to occasional laziness when faith declined, but overcame it by recalling the benefits of participation. P2 identified content-related challenges and addressed them through open communication and feedback. P3 reported virtually no obstacles except health, which he regarded as the primary determinant of participation (Table 5).

Table 5. Constituents of Obstacles and Coping Strategies in the Empirical-Verbatim Expressions

P1	P2	P3
<p>“The obstacle I usually feel when joining the <i>majelis taklim</i> is more personal—sometimes I just feel lazy to go, especially when my faith is a bit low.”</p> <p>“To deal with that, I usually remind myself of all the good and meaningful things I get from the <i>majelis taklim</i>.”</p>	<p>“For me, the thing that sometimes gets in the way is when the material doesn’t really fit or feel right.”</p> <p>“My way of handling it is usually just to speak up and share my opinion, so it can be improved.”</p>	<p>“As for me, as long as I’m not sick, inshaAllah there’s no obstacle for me to attend.”</p>

Self-Transformation

The findings revealed that participation in the *Majelis Taklim* led to tangible transformations in attitudes, behaviors, religious awareness, and life orientation. Participants reported becoming more critical in filtering religious information, better at managing their emotions, more motivated to improve themselves, and feeling closer to God. P1 emphasized increased critical awareness and a stronger orientation toward the afterlife, alongside more profound spiritual closeness. P2 highlighted behavioural change and strengthened faith, noting sustained motivation for continuous learning. P3 stressed transformation in self-control and social ethics, as well as improved understanding of correct worship practices, which reinforced his spiritual growth (Table 6).

Table 6. Constituents of Self-Transformation in the Empirical-Verbatim Expressions

P1	P2	P3
<p>“There are some improvements I’ve felt, especially in my attitude. Because in the <i>majelis taklim</i> we get a lot of input, I’ve learned to filter things better—knowing what’s right or wrong before doing something.”</p> <p>“For me, the most important essence is the afterlife. And here I also get to meet many people and learn about their different characters.”</p> <p>“The meaning is tremendous for me because I feel closer to Allah. Every session makes my heart calm, helps me be more patient, and makes my life feel more directed.”</p>	<p>“The main essence of learning religion in the <i>majelis taklim</i> is to change habits for the better and to boost my faith.”</p> <p>“I feel my religious awareness has increased, like having more spirit to keep seeking knowledge in the <i>majelis taklim</i>.”</p>	<p>“The changes I feel are different from people who don’t join the <i>majelis taklim</i>. I’ve become better at controlling my emotions, especially when something doesn’t go the way I want.”</p> <p>“For me, the most important thing is being able to improve myself, change bad habits into good ones, and get closer to Allah.”</p> <p>“Learning religion in the <i>majelis taklim</i> for me means gaining more knowledge and understanding of Islamic teachings. I’ve learned the right way to worship and how to improve my daily practices.”</p>

IV. DISCUSSION

The findings of this study reveal that the process of religious learning at the Fahd Turki Mosque *Majelis Taklim* in Paciran, Lamongan, is not merely a cognitive activity but rather a reflective and transformative psychospiritual journey. The religious awareness that emerged from the participants’ experiences did not occur instantaneously; instead, it developed through active

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engagement in an informal, participatory, and meaningful learning space. In this context, the *majelis taklim* serves as a medium for the formation of values and character, as emphasized by Darlis [5], who views Islamic education as a process of holistic human development through spiritual and social experiences.

Unlike quantitative approaches that tend to measure learning outcomes objectively, this study employed phenomenology to uncover the subjective meanings of religious learning experiences. In doing so, it not only confirms the findings of Oktavia and Mastanora [13] regarding the impact of routine mosque-based study sessions on enhancing religious knowledge but also extends the understanding of how religious values are deeply internalized through lived experience. This process demonstrates that religious awareness is the result of the intentionality of individual consciousness toward meaningful spiritual objects, as explained in Husserl's phenomenology and further developed by Giorgi [18]-[19].

As a methodological approach, phenomenology enabled the researcher to capture the transcendental dimensions of learning experiences. The findings that participants experienced a "recharge of faith," inner peace, and motivation for self-improvement indicate that learning in the *majelis taklim* affects not only knowledge acquisition but also the structure of consciousness and life orientation. It aligns with Adian's assertion that phenomenology can uncover the most profound meanings of religious experience, which may not always be objectively visible but are profoundly real within individual consciousness [17].

In this study, the *majelis taklim* emerged as a contextually and socially rich learning space. Its familial atmosphere, the relevance of the material to daily life, and the interactions among members created a learning environment that integrates cognitive, affective, and social aspects. These findings reinforce previous studies that position the *majelis taklim* as an effective medium of communication and learning within Muslim communities [22], [23], [11]. Furthermore, this study confirms the findings of Yulianti et al. [6], which highlight the strategic role of *majelis taklim* in informal religious education. It also contributes new insights by emphasizing how familial bonds and social interaction strengthen motivation and religious enthusiasm.

The role of the teacher (*ustadz*) was found to be highly significant in shaping participants' learning spirit and spiritual motivation. A practical, approachable, and applied teaching style made the material easier to understand and internalize. The presence of guest preachers addressing contemporary issues such as Palestine also stimulated empathy and charitable action, demonstrating that religious learning is inseparable from broader social and humanitarian contexts. These findings are consistent with the concept of Islamic education that positions the teacher as *murabbi*, *mu'allim*, and *muaddib*—a figure who not only transmits knowledge but also shapes the character and spirituality of learners [24], [28], [29]. This study also reinforces the findings of Ridwan & Ulwiyah [10], who emphasized that the success of a *majelis taklim* depends heavily on the quality and pedagogical approach of the *ustadz*.

Although the learning process in the *majelis taklim* took place in a supportive environment, participants still faced various challenges. Laziness, weakened faith, and occasional dissatisfaction with the material were real obstacles. However, strategies such as self-reflection, open communication, and maintaining physical health demonstrated adaptive mechanisms that sustained learning and learning outcomes. These findings support Mustopa's view that modern lifestyles can pose challenges to practising Islam, yet with strong religious awareness, individuals can filter and overcome negative influences [2]. In this regard, the *majelis taklim* serves as a spiritual recovery space, helping individuals navigate fluctuations in faith and maintain religious stability.

The self-transformations experienced by participants provide tangible evidence that the *majelis taklim* not only imparts knowledge but also shapes a mature religious identity. Increases in critical awareness, emotional regulation, behavioural change, and orientation toward the afterlife demonstrate that religious learning in the *majelis taklim* impacts multiple dimensions of participants' lives. These findings are consistent with studies showed that religious awareness is formed through learning processes and spiritual experiences [25]-[27]. However, this study contributes new insights by focusing on women and elderly participants, groups that have received limited attention in phenomenological studies of religion. Thus, it broadens the understanding of how religious awareness develops in later life and within local community contexts.

Theoretically, this study enriches the literature on non-formal Islamic education by demonstrating that community-based learning experiences can foster deep religious awareness. Religious education does not occur solely in formal settings but also in social spaces that are participatory and reflective. As a form of non-formal Islamic education, the *majelis taklim* has proven to be an effective medium of learning, particularly in cultivating sustainable religious attitudes.

Practically, the findings of this study can serve as a foundation for developing curricula and teaching methods in *majelis taklim* that are more effective and contextually relevant. Approaches that integrate experience, reflection, and social interaction have been shown to foster religious awareness that is not only cognitive but also affective and moral. Consequently, the *majelis taklim* can be positioned as a transformative educational space that addresses the spiritual needs of society, particularly adults and the elderly, in navigating the complexities of modern life.

V. CONCLUSIONS

This study reveals that the process of religious learning at the Fahd Turki Mosque *Majelis Taklim* in Paciran, Lamongan, constitutes a transformative psychospiritual experience. The participants' religious awareness did not emerge instantaneously but was cultivated through active engagement in a contextual, reflective, and social learning environment. The *majelis taklim* functioned as a medium

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for value formation, faith reinforcement, and self-improvement, supported by a welcoming atmosphere, applicable learning materials, and the inspirational role of teachers. Challenges such as declining motivation and occasional misalignment of content were addressed through reflective and adaptive strategies, illustrating the dynamic nature of faith. The transformations experienced by participants included enhanced critical awareness, emotional regulation, and an orientation toward the afterlife, all of which indicate the development of a mature religious identity.

Theoretically, these findings enrich phenomenological studies of Islamic education by emphasizing the significance of subjective experience in shaping religious awareness. Practically, the study demonstrates that community-based non-formal religious education holds substantial potential in fostering sustainable religiosity, particularly among adults and the elderly.

The practical implications of this research highlight the need to strengthen learning designs in *majelis taklim* that are grounded in experience, reflection, and social interaction. For policymakers, it is essential to support the sustainability and quality of non-formal Islamic education through facilitator training, the development of contextual curricula, and the integration of contemporary issues. For future researchers, it is recommended to explore the dynamics of religious awareness across different age groups and to develop phenomenology-based transformative learning models within the framework of contemporary Islamic education.

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