

## **Taklim Assembly in Padangsidempuan 1901-2020: History of Non-Formal Islamic Education**

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### **ABSTRACT**

The purpose of this study is to produce an analytical-critical formulation about the history of the rise of non-formal Islamic educational institutions: the taklim assembly in Padangsidempuan in 1901-2020. This study uses a social history approach, by classifying time, as a historical explanation method. The data sources consist of: material and verbal sources. Data obtained through interviews, observation and documentation. The research was conducted in Padangsidempuan City in 2020, with stages: topic selection, data collection, verification, interpretation and historiography. The results of this study found that: Majelis taklim in Padangsidempuan experienced a revival in the 1901-2020 period. In terms of quantity, in 2020 the taklim assembly in Padangsidempuan reached 189, while in quality it was marked by the development of the taklim assembly component. The taklim method in the 1901-2020 period did not experience significant development. The majority of Ustadz use the lecture method; relying on hearing and sight. As for the urban taklim assemblies with special material studies using a combined method, namely; method of lecture, discussion, note-taking, practice and question and answer. The development of taklim material is marked by the enrichment of taklim material from monotheism, which then develops into the material of fiqh worship and muamalah as well as other social problems. The development of taklim material was then marked by the transition of material about practical practices to the study of legal sources (Tafsir and Hadith).

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## 1. INTRODUCTION

Padangsidempuan is the largest city in the Tapanuli region, with a population of 225-105 people. The majority of the people are Muslims, amounting to 90.22%. In social life, it is known for its philosophy "Hombar do adat dohot ibadat" ((Nasution, 2005) which means that religion cannot be separated from the scope of culture, so that religion becomes a guide in every community action (S. M. Harahap, 2015). The strength of the Islam of the Padangsidempuan people cannot be separated from the process of Islamization in Padangsidempuan before the arrival of the Dutch in the 19th century and its peak when the Padri controlled this area (Pulungan, 2009).

Historically, the taklim assembly has a strategic function in understanding the religion of the Padangsidempuan people, since the growth and development of Islam in this area. In the early days of the arrival of Islam, the taklim assembly was a center for religious education for the community, which then developed rapidly. In terms of quantity, the taklim assembly has increased significantly from time to time. Meanwhile, in terms of quality, the taklim assembly has developed both in the content of the study, clerics, congregations, methods, objectives and implementation systems.

Data from the Padangsidempuan City Ministry of Religion Office data in 2020 found 196 taklim assemblies in Padangsidempuan. This phenomenon also illustrates that there are thousands of Padangsidempuan people who depend on their religious understanding on the taklim assembly. However, it is very unfortunate that the attention of the government and the community towards the taklim assembly as a non-formal Islamic educational institution is not the same as other Islamic educational institutions, such as Islamic boarding schools and madrasas. If in the History of Islamic Education books there are studies of the history of pesantren and madrasas, then this is not the case with the study of the history of the taklim assembly.

Based on the theory that present events are developments of past events (Asari, 2018), the historical study of the taklim assembly in Padangsidempuan in 1901-2020, has significance for the actual issues of Indonesian Islamic education today. So the historical research of the taklim assembly becomes a necessity in building the concept of developing the taklim assembly in the future.

There are several studies that have conducted historical studies both about the taklim assembly and regarding Islamic educational institutions in Southern Tapanuli. The first is the research conducted by Zaini Dahlan (Dahlan, 2018), the results of his research describe the efforts of the New Order Government in regulating the implementation of the taklim assembly activities so that they are not used as a practical political tool. The second is the Erawadi research (Erawadi, 2015), the results of his research describe that Islamic educational institutions existed in the Tapanuli area before the twentieth century, but did not develop due to Dutch colonial pressure. Islamic educational institutions in this area found the momentum of their revival with the return of Tapanuli clerics from studying in the forbidden land in the twentieth century.

This study differs from the two research results, namely the focus of the analysis carried out is how the history and factors of the rise of non-formal Islamic educational institutions: the taklim assembly in Padangsidempuan in 1901-2020. The purpose of this research is to produce an analytical-critical formulation about the history of the rise of non-formal Islamic educational institutions: the taklim assembly in Padangsidempuan in 1901-2020, as a basis for developing the taklim assembly in the future. The importance of writing the history of the taklim assembly is based on Kuntowijoyo's thought that writing history is a reconstruction of the past to be used to explain the present and design the future. (Kuntowijoyo, 1995). According to Hasan, current events are developments from past events, so that history is useful as: knowledge, an example to be imitated, an example to be criticized and avoided, as a reinforcement of Islamic identity and as *ibrah*. (Asari, 2018). That there is no historical study of the taklim assembly in Padangsidempuan City in 1901-1945 and the importance of historical writing underlies the implementation of this research.

## 2. METHODS

This research uses historical research methods with a social history approach, namely historical writing that places the community as the study material." (Kuntowijoyo, 2003). Presentation of historical facts diachronically/periodically (Kuntowijoyo, 2008). The research was carried out in 2020-2021 in the Padangsidempuan Muslim community. The data sources of this research are material sources and oral sources. The data collection techniques through observation, interviews and documentation. Observations were made at historical places related to the taklim assembly. The interviews were conducted on historical actors and witnesses, descendants of historical actors and people who understand historical events. Document analysis was carried out on written documents and photographs that were found.

Data analysis begins by examining all available data from various sources, by conducting searches, searching and collecting historical sources. The second step is verification or checking the validity of the source through external criticism and internal criticism. External criticism is carried out to test the credibility of the source, while internal criticism is carried out to test the authenticity and accuracy of the content of the information that has been obtained. As for the criticism of oral sources, it is carried out by: looking at the suitability of the age of the informants with the historical period; look at the educational background of the resource persons; look at the health condition of the informant (such as memory loss, or forgetfulness) and look at the social aspects, such as whether the informant was directly involved or not in the incident or events. For written sources, the author conducts testing by paying attention to the year of writing or publication of the source; pay attention to the publisher or issuer of the source; and by paying attention to the style of the language. As for internal criticism, more emphasis is placed on the content of the source by comparing the contents of the two sources both verbally and in writing (Kuntowijoyo, 2003). At the internal criticism stage, information from oral sources is cross-checked with information from written sources consisting of books, newspapers, magazines and other documents.

The next step is historical interpretation or analysis. Interpretation uses two methods, namely: analysis and synthesis. The revival of the taklim assembly in Padangsidempuan in 1901-2020 was the interpretation of the data on the growth and development of the taklim assembly in Padangsidempuan in 1901-2020 which were collected into one. The last phase in historical research is historiography, which is an effort to compile a series of facts that have been synthesized in the form of critical analytical historical writing (Dudung Abdurrahman, 2007). The aim is to recreate the totality of the events of the revival of the taklim assembly in Padangsidempuan in 1901-2020.

## 3. FINDINGS AND DISCUSSION

### **The Rise of Non-Formal Islamic Education Institutions: Taklim Assembly in Padangsidempuan 1901-2020**

Tuty Alawiyah interprets the taklim assembly as a place for Islamic religious teaching or recitation (Alawiyah, 1997). According to Gadung Simanto and Idris Thaha (Thaha, 2016), the term majlis taklim with the above understanding is a typical Indonesian term. In other Muslim parts of the world, similar activities are known as halaqah, zawiyah and majelis al-'ilm. This study found that there are two terms used by the Padangsidempuan community to describe the implementation of non-formal religious education in the midst of the Muslim community, namely study and taklim assemblies. Historically, since early Islamic times, the term pangajian more popular among the people of Padangsidempuan. This term is understood in two forms, namely: first: identical with group pangajian Umak-umak, Ayak-ayak and Naposo Naulibulung, with the routine activity of reading Surat Yasin, Al-Mulk, tahtim tahlil and doa. Second: study groups with general and specific religious studies such as Tafsir, Hadith, Fiqh and Sufism studies. The term majlis taklim then became popular among the Padangsidempuan Muslim community, especially after PMA No. 29 years 2019.

According to data from the Padangsidempuan City Ministry of Religion in 2020, there are 189 taklim assemblies spread across six sub-districts in Padangsidempuan City, as illustrated in the table below.

**Tabel 1.** Taklim Assembly in Padangsidempuan City in 2020

No	Agama	Jumlah
1.	Padangsidempuan Utara	42
2.	Padangsidempuan Tenggara	32
3.	Padangsidempuan Selatan	23
4.	Padangsidempuan Angkola	21
5.	Padangsidempuan Batunadua	32
6.	Padangsidempuan Hutaimbaru	39
JUMLAH		189

Source: Data from the Taklim Assembly of the Padangsidempuan City Ministry of Religion in 2020

This number does not include taklim assemblies that have not been recorded by the Ministry of Religion of Padangsidempuan City. Due to the reality, this research found that several taklim assemblies in various forms in Padangsidempuan City have not been included in the list of taklim assemblies at the Padangsidempuan City Ministry of Religion in 2020.

Periodization of history or the chronology of time in history as a historical explanation method (Kuntowidjono, 2008) is used to explain the history of the rise of non-formal Islamic educational institutions: the taklim assembly in Padangsidempuan. Based on this method, the history of the revival of the taklim assembly in Padangsidempuan is divided into four periods:

#### **Periode 1901-1945**

The socio-political conditions of the Padangsidempuan people in this period were under Dutch colonial rule. By the Dutch, Padangsidempuan was made the center of government for the Afdeling Angkola and Sipirok regions (B. H. Harahap, 2003). The taklim assembly in this period was fostered by scholars who graduated from the haram land (Makkah and Medina) from among Sufism figures. This finding corroborates the findings of Erawadi (Erawadi, 2014) which states that the spread of Islam in Mandailing in the twentieth century was carried out by Sufi figures from the Naqsyabandi tarekat. Sheikh Zainal Abidin, was a Sufism scholar from the Naqshbandi order at that time, who carried out the spread of Islam by opening a Sufistic-style taklim assembly and mystical (sufistic) treatment assisted by one of his students, Nan Bakuro (Pilliang, 1977). According to Martin Van Bruinessen, the social life of the Mandailing community before the arrival of Islam strongly recognized the role of the shaman in daily life. This role was then played by Islamic propagators from among the tarekat scholars (Bruinessen, Martin Van, 1996). According to Abbas, in the early process of Islamization in Mandailing, the ability to convince the public of the truth of Islam is needed as evidenced by the ability to take care of themselves (karamah) and provide treatment for those who are sick (Pulungan, 2009). In fact the taklim assembly of Sheikh Zainal Abidin has a significant role in the growth and development of Islam in the Padangsidempuan area, the study of Sufism and Sufism medicine is effective in attracting the interest of the Padangsidempuan community to Islam. Although the congregation is static and a limited group, the congregation of the taklim assembly of Sheikh Zainal Abidin, not only comes from Padangsidempuan, but also from Unte Rudang (Padang Lawas), Panyabungan and Pancur Pakko Sipirok (Pilliang, 1977).

Based on this data, the oldest taklim assembly in this period was the Sheikh Zainal Abidin taklim assembly (d. 1903) in Pudun Julu Village, Batunadua District which is estimated to have started operating before 1900. With the establishment of the Sheikh Zainal Abidin mosque in 1901, the implementation of the assembly taklim then centered in the mosque.



Image: Sheikh Zainal Abidin Mosque 1987

Another cleric who contributed to the spread of Islam through the taklim assembly during this period was Sheikh Abdul Malik (1850-1910), the taklim assembly he nurtured was always eagerly awaited by the public. The material he gave in the study included interpretation and Sufism. The scientific reference book he uses is *Hâsiyah Ashâwî âlâ Tafsîr Jalâlain, Ihyâ 'Ulûmudîn, Sabîlul Muhtadîn li Tafaqquh fî Amriddîn, Mathla'ul Badrain dan Sair al-Sâlikîn ilâ 'Tbâdah Rabb al-'Âlamîn*. (Hasibuan, 2015). Based on this historical fact, Tanah Haram graduates have a strategic role in the growth and development of the taklim assembly in Padangsidempuan, since the beginning of the arrival of Islam until now. The style of the early generation taklim assemblies in Padangsidempuan is Sufism, some taklim assemblies still maintain these characteristics to this day with slightly different variants. This type of recitation was found in the taklim assemblies of Sheikh Zainal Abidin (1901) and Sheikh Islam Maulana (1970).

Analyzed from the aspect of teaching staff, after the ulama/teachers and tarekat followers, the taklim assemblies in this period were fostered by Mustafawiyah graduates. According to Abbas Pulungan, Musthafawiyah graduates prior to 1945 were oriented towards rural communities, becoming religious workers; with the priority of being a religious teacher in the diniyah madrasas and as a religion teacher for the general public (Pulungan, 2020).

The implementation of the taklim assembly in this period, centered on the mosque, recorded 25 mosques built in the 1901-1945 period (Ministry of Religion of the Republic of Indonesia, 2020). Not much data can be found regarding the implementation of religious education for the general public in these mosques. However, it is certain that during this period, the mosque functioned as an educational institution for the people and this function continues to this day. In addition to the mosque, taklim assemblies are also held in Sakolah Arab namely: the NU Tarbiyah madrasa in Kampung Bukit Padangsidempuan and the Muhammadiyah Ibtidaiyah madrasa (1930), the Padangsidempuan community called it Sakolah Arab. Formally Sakolah Arab, become a place of learning for Padangsidempuan Muslim children in the morning. But in the afternoon it is used to give pangajian to society in general (Pulungan, 2009). The recitation at the taklim assembly in this period was carried out very simply and with minimal lighting.

From the aspect of taklim content, it was found that the content of the taklim recitation was developing. In the early phase of this period, the content of the taklim delivered was still within the scope of the concept of monotheism which was delivered with a Sufism approach to attract public interest in Islam. The content of this taklim then developed, at the end of this period, to studies of religious jurisprudence, as a guide for the community in carrying out religion, such as purification and prayer (Pulungan, 2009). The researcher's analysis regarding the development of taklim content that was delivered to the taklim assembly in this period was the impact of the development of the goals to be achieved by the taklim assembly. If at the beginning it was intended to attract people to Islam, then it later developed to provide guidelines for the implementation of religious teachings that have been embraced by the local community.

### Periode 1946-1965

The social conditions of the Padangsidempuan people during this period were influenced by two major events, namely: the Independence of the Republic of Indonesia on August 17, 1945 and the G.30/S PKI rebellion in 1965. These two events have provided greater space for religious development in the Padangsidempuan area, including the taklim assembly. In social life, religious figures from socio-religious organizations, especially NU, have a position and influence in society, displacing traditional groups. This position certainly has an impact on the preservation of NU traditions in the midst of society. who brings understanding ahlussunnah wal jamaah, and make this understanding adopted by the majority of the people of Padangsidempuan (Pulungan, 2009).

The strong influence of NU figures has encouraged the growth of the Wirid Yasin taklim assembly in Padangsidempuan. Historically, the forerunner of the Wirid Yasin taklim assembly was the yasinan tradition that the Padangsidempuan Muslim community began to practice after independence. This activity is an expression of happiness for the independence of the Republic of Indonesia, because during the Dutch colonial period, all forms of religious activities were closely monitored. In practice, because the majority of the congregation could not read the Qur'an, the ustaz read Yasin's letter aloud, only then the congregation joined together. The congregation relies more on hearing and memorization, because there is no manual (Yasin's book). Yasinan tradition comes from tradition lek-lek-an Javanese society, when someone dies with the aim of comforting the bereaved family. If before the arrival of traditional Islam lek-lek-an illed with playing cards and so on, then after the arrival of Islam then filled with letter reading surat Yasin, tahtim tahlil dan doa (Hamim Farhan, 2008).

The growth of the taklim assembly itself has an impact on the development of the taklim venue, developing from mosques and Sakola Arab to people's homes. In the 1960s, two taklim assemblies were found in Padangsidempuan, namely: the mothers' taklim assembly, which was spearheaded by Muslimat NU and the father's recitation, which was spearheaded by NU figures. The mother's taklim assembly was moved by Hj. Jamilah, wife of Sheikh Ali Hasan Ahmad ad-Dari. The fathers' taklim assembly was driven by NU figures, namely: Sheikh Ali Hasan on Ade Irma Suryani Street, Haji Yusuf on Kenanga Street, Haji Jafar on Mawar Street and Khalifah Manan on Mangga Street. The holding of recitations in homes did not mean that the mosque was no longer functioning as a community education center during this period. There were 57 mosques that stood in Padangsidempuan during this period. This means that there are additional 32 mosques from the previous period of 25 mosques to 57 mosques (Ministry of Religion of the Republic of Indonesia, 2020).

The quality of the revival of the taklim assembly in this period was marked by the development of taklim content from monotheism and fiqh worship, then there was the addition of Hadith material, Tafsir and the practice of reading the Koran together with the selection of certain letters, zikr and prayers. The method used is a general method, which is more rote and lecture, without a detailed explanation.

The taklim assembly in this period was fostered by an ustaz as a central figure, thus giving rise to fanaticism in the ustaz figure and growing in rural areas. The ustaz are graduates of the Middle East and Mustafawiyah. Among the central figures at this time was Sheikh Sulaiman bin Al-Allamah Sheikh Shihabuddin (1901-1970). His education started from the People's School, continued with the Koran in Purbabaru (Musthafawiyah) and continued to Dar 'Ulum Ad-Diniyah Makkah. Sheikh Sulaiman is known for his commitment to the development of knowledge and the development of the people. In the scientific field he wrote the book Mabadiul Mustalah Hadith, which he compiled in 1960 published by Indiche Drukkerij Medan (Anwar Saleh Daulay et al., 1987).

### Periode 1966-1997

The revival of the taklim assembly in this period was influenced by two major events, namely: the G 30 S/PKI incident in 1965 and the spirit of Islamic revival that globally swept the Islamic world in the 1980s and the surge in the spirit of reform. After the G. 30 S/PKI rebellion, the religious spirit of the community strengthened, both from parents and youth. The PKI movement which was anti-religious and Pancasila raised public awareness to return to Islamic teachings. Ulama from three Islamic



organizations at that time: NU, Muhammadiyah and Al-Washliyah, were the driving figures as well as ustaz who built the taklim assemblies during this period. As NU's base in North Sumatra, the ustaz in Padangsidempuan at the beginning of this period were still dominated by NU figures who were Middle Eastern graduates and Mustafawiyah. According to Abbas, Musthafawiyah graduates from 1966-1985 continue to play a role as religious educator, both formally and non-formally. However, some pesantren graduates have begun to continue their education to a higher level at home and abroad (Pulungan, 2020). Among the figures at this time were Sheikh Ali Hasan Ahmad Ad-Dary ((1915-1998),) and Sheikh Zubeir Ahmad (1918-1983).

The influence of Middle Eastern and Musthafawiyah graduates is marked by the creation of three books studied at Mustafawiyah, namely: Minhâjul 'Âbidîn, I'ânatuth Thâlibin, and Parrukunan as a reference for the Islamic knowledge of the Padangsidempuan community, and the most popular book is the book Parrukunan (Pulungan, 2009).



Picture 3. The Book of Parukunan

The revival of the taklim assembly in Padangsidempuan after the G.30 S/PKI incident experienced a significant increase in quantity. Based on data from the Padangsidempuan City Ministry of Religion office in the period 1966-1997, 72 Wirid Yasin taklim assemblies were found in Padangsidempuan City spread over six sub-districts. The growth of the taklim assembly in this period is illustrated in the table below:

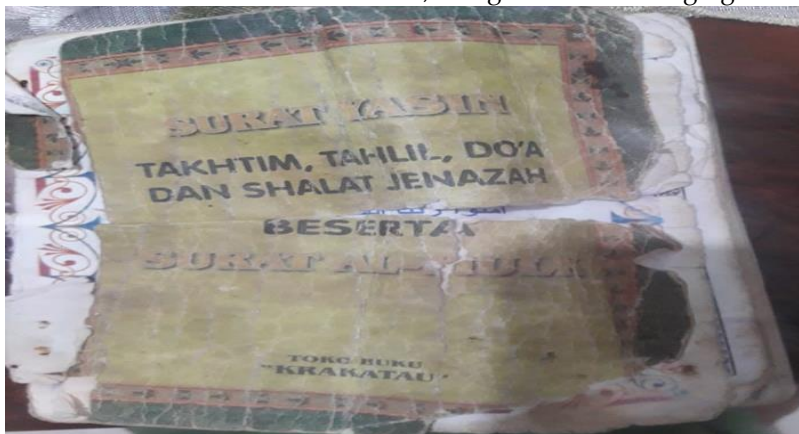
Table 2. Data from the Wirid Yasin Taklim Assembly for the Period 1966-1997

NO	Nama Kecamatan	RENTANG WAKTU				Jlh
		1966-1970	1971-1980	1981-1990	1991-1997	
1.	Padangsidempuan Utara	4	7	2	2	15
2.	Padangsidempuan Tenggara	-	1	5	5	11
3.	Padangsidempuan Selatan	3	1	11	1	16
4.	Hutaimbaru	2	5	3	2	12
5.	Batunadua	-	2	4	12	18
Jumlah						72

Source: Data from the Taklim Assembly of the Ministry of Religion of Padangsidempuan City in 2020

During this period the growth and development of the taklim assembly functioned as a religious education for the community as well as preserving the NU tradition. The analysis of this taklim assembly researcher grew in large numbers, inseparable from the understanding of the majority of the Padangsidempuan people, ahlussunnah wal jama'ah. This taklim assembly experienced quality

development in the mid-1980s, with the addition of content, namely the reading of Surah Al-Mulk after reading Yasin's letter and the existence of Yasin's book, as a guide for the congregation.



**Figure 4.** Allegedly the first book to contain the letters Al-Mulk & Yasin

In general, since the 1980s, a new layer of society emerged in Indonesia called the middle class of the Muslim group, the emergence of this class was also followed by an increasing enthusiasm for religious life (Hasbullah, 2007). The same phenomenon was also found in Padangsidempuan in the 1990s. The presence of a new middle class Muslim Padangsidempuan has encouraged the revival of Islam which is marked by the growing attitude of religious awareness and the development of the mindset of the Padangsidempuan Muslim community, which in turn gave birth to a study group that was different from before. As a group that has adequate rationality and financial capacity, this group has become more critical in understanding religion and choosing sources of religious learning and demands teaching staff who have scientific competence according to the needs of the community. This phenomenon also describes the portrait of the taklim congregation in Padangsidempuan in the 1990s. The congregation which was initially homogeneous became heterogeneous in terms of social, economic, educational and economic aspects.

Abbas Pulungan stated that until the 1970s the figure of ulama in the Mandailing community paradigm were those who had studied in Mecca. This paradigm then changed in the 1970s and above, as a consequence of the development of thought and social change, which then provided opportunities for clerics from intellectual circles (Pulungan, 2009). This fact shifted the position of Ustadz graduates from the Middle East and Mustafawiyah to Ustadz from academia, who at that time were leaders and lecturers of the Tarbiyah Faculty of IAIN Sumatera Utara Padangsidempuan branch. Among the names of ustaz from intellectual circles are: Heydar Putra Daulay, Kosim AR, Muslim Hasibuan, Rusman Hasibuan, Shahid Muammar Pulungan and the last generation in this period is Zulfan Efendi Hasibuan. The central figure of this group is Professor Haidar Putra Daulay MA. The philosophy of "educating, educating the nation" (Siahaan, 2009) was translated optimally in the midst of the Padangsidempuan community during his tenure as Dean of the Tarbiyah Faculty of IAIN North Sumatra Medan Padangsidempuan branch (1992-1997).

According to Moeflich Hasbullah, "in the 1980s, big cities such as Jakarta, Bandung, Yogyakarta, Surabaya and others were flooded by a new wave of religious revival. It is marked by the proliferation of elite class recitation groups." (Hasbullah, 2007). The phenomenon of recitation groups in Padangsidempuan in this period was no longer synonymous with rural areas but had also penetrated urban areas, not only in mosques and houses but also in offices, not only among rural communities but also urban communities. The methods and materials are getting wider, demanding more professional teaching staff. So that the teaching staff of the taklim assembly in the City of Padangsidempuan entering the 1990s were ustatz-ustaz from academia.

The implementation of the taklim assembly in the 1990s in Padangsidempuan was colored by the synergy between the political elite and academics from PTKIN. Santrinization among the political elite of the South Tapanuli Regency government at that time and the presence of ustaz from academia



became the trigger for the revival of the taklim assembly in Padangsidempuan. The result of this synergy is the rise of taklim assemblies in government offices, mosques and urban areas. The Al-Hidayah study, which was the under-bow of GOLKAR, as the ruling political party at that time, experienced rapid growth and development. Al-Hidayah recitation has a major role and influence in every level of society from urban to rural areas with moral and material support from the government. Although the existence of the taklim assembly during this period was to support political interests that were dominated by one particular group, it cannot be denied that this condition provided an opportunity for the revival of the taklim assembly in this period.

According to Umadatul Hasanah, the taklim assembly opens space for women to be equal to men in the field of science and social roles; as religious leaders with the emergence of female figures and female clerics/ustazdah (Hasanah, 2019). The revival of the taklim assembly in Padangsidempuan in this period in quality was also marked by the presence of ustazah who filled the taklim assembly. If previously there was no data on women's teaching staff from the taklim assembly, then there were at least three ustazah figures who appeared in the 1990s, namely Dra Hj. Nurgaya Pasa and Dra. Hj. Rabiah (lecturer of FT IAIN SU Padangsidempuan branch, now IAIN Padangsidempuan) and Mrs. Nurhamidah Lubis (teacher of MAN 1 Padangsidempuan). In her capacity as an ustazah, Mrs. Nurgaya Pasa was a ustazah who served all groups of taklim assemblies, especially at the Al-Hidayah recitation at the TAPSEL Regency government office at that time, as well as at the taklim assemblies of rural communities. As for ustazah Nurhamidah, she was more inclined to the Wirid Yasinan Taklim Assembly for mothers, while Ustazah Rabiah was in a limited recitation group in Aisiyyah. The presence of teaching staff from women's groups (ustazah) is based on the needs of the congregation, who are the majority of women, as well as forming a new social system among the Padangsidempuan community.

In the 1990s the revival of the taklim assembly in Padangsidempuan was marked by the proliferation of taklim assemblies in urban areas and government offices, the involvement of Islamic universities and the presence of female teaching staff (ustazah). (Fitri, 2020) From the congregational aspect, this period began to emerge the congregation of the taklim congregation which is an urban community with a more established level of education and economy, the middle class of Padangsidempuan Muslims.

#### **Periode 1998-2020**

Socially and politically, Padangsidempuan during this period was in two phases, namely: Padangsidempuan as part of the South Tapanuli Regency (1998-2000) and the phase of Padangsidempuan becoming an autonomous region (2001). The revival of the taklim assembly during this period was also greatly influenced by the 1998 reform movement. After the reformation, the taklim assembly increasingly gained a place, in the midst of the political, social and economic conditions of the Padangsidempuan people at that time. In the previous period, the existence of the taklim assembly to support political interests which were dominated by a certain group of the ruling party at that time, then in this period it extended to various parties at the new political elite level in the context of different political and societal conditions.

Umadatul Hasanah's research (Hasanah, 2019), that the taklim assembly is a granary for political voices. Although not the only determinant, the taklim assembly remains the hope of many parties, especially those with political power interests. As a socio-religious organization with a large number of members, the taklim assembly has the potential to gain votes. Historically, the seeds for the involvement of the taklim assembly in the practical political arena have existed since BKMT's support for the presidential and vice presidential candidates in 2014 (Hasbullah, 2007). The involvement of the taklim assembly in the political sphere was then repeated in the 2019 presidential election (Septianto, 2019). The involvement of the taklim assembly in the political realm, was marked by the political attitude of the Padangsidempuan BKMT in the 2018 regional election and openly supported the Rusydi - Rosad pair (Arief, 2018). This is different from the political attitude of Akbar Ak-Ikhlas's recitation of

Padangsidempuan City which is neutral. The taklim assembly has become an “idol” due to the fact that the taklim assembly has a larger network reach than other social organizations (Septianto, 2019).

According to Azra, the 1990s saw a more intense santrization compared to the processes that occurred in the past (Azra, 2019). Santrization among the political elite of South Tapanulis Regency, then continued among the Padangsidempuan political elite after becoming an autonomous region in 2001. The santrization movement among the political elite became a factor in the revival of the taklim assembly in Padangsidempuan. From the aspect of the term during this period, the term majlis taklim became increasingly popular, as a label for non-formal religious education activities carried out by the community independently. Several taklim assemblies which originally used the term recitation in the 2000s began to replace it with the term majlis taklim. Such as the study of Sheikh Zainal Abidin (1901) and Sheikh Islam Maulana (1970) being the assembly of Sheikh Zainal Abidin (2010) and Sheikh Islam Maulana (2012).

Quantitatively, the revival of the taklim assembly in this period was marked by the growth of the taklim assembly in large numbers compared to the previous period. In the previous period, there were 72 taklim assemblies, in the 1998-2020 period it increased to 189 taklim assemblies. This means that there is a significant increase with the addition of 117 taklim assemblies.

**Table 3.** Data from the Taklim Assembly in Padangsidempuan 1998-2020

NO	Nama Kecamatan	RENTANG WAKTU		Jlh
		1998-2010	2011-2020	
1.	Padangsidempuan Utara	12	15	27
2.	Padangsidempuan Tenggara	19	2	21
3.	Padangsidempuan Selatan	5	2	7
4.	Hutaimbaru	25	2	27
5.	Batunadua	13	1	14
6.	Angkola Julu	1	20	21
Jumlah				117

**Source:** Data from the Taklim Assembly of the Ministry of Religion of Padangsidempuan City in 2000

Umadatul Hasanah's research describes that the taklim assembly is not only a space in order to fulfill intellectual and spiritual needs, but also as a means to increase understanding and practice of religion and strengthen social relations (Hasanah, 2019). The existence of the taklim assembly has developed when compared to the initial period that the formation of the taklim assembly aims as a means to improve the understanding and practice of the community's religion as well as a means of spreading the understanding of ahlussunnah wal congregation, so that in practice many teach the practices of the ahlussunnah wal congregation. The next period this goal began to shift to the socio-religious ties of a group of people based on their place of domicile. In contrast to this, the purpose of the urban taklim assembly in Padangsidimpua is more to fulfill the intellectual and spiritual needs of the congregation.

In practice, the majority of taklim assemblies in Padangsidempuan City are taklim assemblies that do not teach anything on a regular basis, but only as a place to gather, read Yasin's letters, al-Mulk, tahtim tahlil and prayers. Once a month invites an ustaz to give a lecture, this lecture is the content of taklim. However, some taklim assemblies in housing complexes and urban areas, since the 2000s have started teaching one material regularly, such as the interpretation of the Koran or Hadith and using reference books. Since 2015 the books of Bulughul Maram and Ridyadush shalihin have become popular books in the urban area taklim assemblies. This book is used as a reference because of its scientific quality and the degree of hadith which is used as a reference for Islamic law and shifts the popularity of the book Parrukunan. Pergeseran kitab rujukan keilmuan agama di tengah-tengah masyarakat Padangsidimpuan, dipengaruhi oleh ustaz yang membina majelis taklim pada periode ini, In the decade of 2010, public interest began to shift to ustaz-usatz graduates from the Middle East. This

group is considered to have more qualified religious knowledge than the local ustaz. More moderate, not fanatical about one school of thought, but rather explain in detail the views of fiqh scholars on one law, compare and provide stronger ideas with clear arguments. This phenomenon also describes the development of the portrait of the Padangsidempuan taklim congregation during this period. Economically, the urban taklim congregations in this period were those who had the financial ability. As for academics, the congregation has a high education so that they are starting to be critical of the material and reference books presented by the ustaz.

#### 4. CONCLUSION

The taklim assembly as a non-formal Islamic educational institution in Padangsidempuan experienced a revival in the 1901-2020 period. Quantitatively, the rise of the taklim assembly is marked by the significant growth of the taklim assembly in each period. As for the quality of the taklim assembly, it has developed both in terms of teaching staff (ustaz), congregations, scientific reference materials and books, methods and objectives.

The teaching staff (ustaz) who fostered recitation in taklim assemblies in the early period (1901-1945) until the period 1946-1965 were graduates of Makkah, Madinah and Mustafawiyah. As for the period 1966-1997, there was a shift in the interest of the congregation to clerics from academia. The decade of 2010 saw a shift in public interest from local ustaz (both alumni of pesantren and universities) to outside ustaz (graduates of the Middle East). The congregation of the taklim congregation in Padangsidempuan in the early period was a static group of worshipers only from the community around the TABAGSEL area so that it was homogeneous, while in the next period the congregation of the taklim congregation developed into a heterogeneous group both in terms of age, education, social class and ethnicity.

The development of materials and objectives is closely related to the development of Islam in Padangsidempuan. In the early period, the recitation material in taklim assemblies dealt with the basic concepts of monotheism with the aim of attracting people to Islam. This material then developed into basic religious fiqh material with the aim of providing practical worship guidelines for the Padangsidempuan people who have become Muslims. This material then developed into political studies, Islamic economics and other social problems in the period 1966-1997. The 2010 decade of recitation material is no longer limited to practical practices, but more to the study of legal sources/the basics of worship. The development of this material cannot be separated from changes in the attitude of the congregation who are increasingly critical of the material and reference books used by ustadz. The development of this material relates to the scientific reference books used by Ustadz. The book used as a scientific reference in the early period was *Hâsiyah Ashâwî âlâ Tafsîr Jalâlain*, *Ihyâ 'Ulûmudîn*, *Sabîlul Muhtadîn li Tafaqquh fî Amriddîn*, *Mathla'ul Badrain* dan *Sair al-Sâlikîn ilâ 'Ibâdah Rabb al-'Âlamîn*. Kemudian berkembang kepada kitab *Minhâjul 'Âbidîn*, *I'ânathuth Thâlibin*, and *Parrukunan*. In the decade of 2010 the book of *Bulûghul Marâm* and the book of *Riyâdhush Shâlihîn* became Islamic reference books for the Padangsidempuan community, although some of the previous books were still used as references for the Padangsidempuan community in general, such as the *Parrukunan* dan *Sair al-Sâlikîn ilâ 'Ibâdah Rabb al-'Âlamîn*.

The development of the recitation method at the taklim assemblies in Padangsidempuan in the 1901-2020 period did not experience significant development. The majority of Ustadz use the lecture method; relying on hearing and sight. In the urban taklim group, the study of special material combines the methods of lecture, discussion, note-taking, practice and question and answer. The purpose of implementing the taklim assembly has developed from the initial period; so that the congregation is interested in Islam, then develops to provide practical guidelines for worship practices to the Muslim community. In the 2000s, the aim of the taklim assembly then developed to increase the understanding and practice of the people's religion in accordance with the sunnah. This goal requires the use of scientific reference books that contain the basics / arguments that are valid, in charity. The implementation of the taklim assembly, initially very simple, was held in mosques, Arabic schools, in

remote rural areas and among rural communities with a monotonous method. The taklim assembly then expanded to urban areas: in the city, in the market and even in government offices, the congregation is an urban community, with various educational and economic levels.

As a historical research, this research has limitations regarding: 1) Primary data collection; in historical research, the excavation process, validation and measurement of data reliability takes quite a long time. At the time this research was taking place the covid pandemic was also hitting Padangsidempuan like other parts of Indonesia. This condition certainly hinders the collection of research data. 2) The subjectivity of historians; the final result of historical research and the factors behind the rise of non-formal Islamic educational institutions: the taklim assembly in Padangsidempuan in 1901-2020, is not completely value-free, because the social identity of the researcher, of course, contributes to interpretation. The novelty of this research is an analytical-critical formulation about the history of the taklim assembly in Padangsidempuan City in 1901-2020. A critical and systematic understanding of the history of the rise of non-formal Islamic educational institutions: the taklim assembly can later be used as the basis for developing the taklim assembly in the future and as material for the development of further research, namely historical studies, taklim and political studies in Padangsidempuan and/or regarding the Marsuluk Cultural Historical Review (Parsulukan). as another form of non-formal Islamic education institution in the Tapanuli area.

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