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The Role of the Tazzkiyah Assembly in Improving Islamic Jurisprudence Education for Muslim Women in Medan

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Abstract *This study aims to examine the role of the Tazzkiyah Assembly in Medan City in improving Islamic jurisprudence education for Muslim women in Medan. This study uses a qualitative approach with a field study method, data obtained through observation, interviews, and documentation. Data analysis uses the Miles and Huberman model with stages of reduction, presentation, and drawing conclusions and is supported by triangulation and member check techniques to ensure data validity. The results of the study indicate that the Tazzkiyah Assembly is effective in delivering Islamic jurisprudence education through systematic lecture methods, direct practice and question and answer, making it easier for participants to understand. The assembly is also a forum for the spiritual and social development of Muslim women. However, challenges such as limited time for participants and educator competence need to be overcome to improve the quality of learning. This study suggests the development of learning methods and increasing the capacity of educators so that the Tazzkiyah Assembly is more optimal in supporting Islamic jurisprudence education for muslim women in Medan.*

Keywords: *Tazzkiyah Assembly, Islamic Jurisprudence, Non-formal Education*

Abstrak Penelitian ini bertujuan mengkaji peran Majelis Tazzkiyah di Kota Medan dalam meningkatkan pendidikan fikih bagi Muslimah di Medan. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi lapangan, data diperoleh melalui observasi, wawancara, dan dokumentasi. Analisis data menggunakan model Miles dan Huberman dengan tahapan reduksi, penyajian, dan penarikan kesimpulan serta didukung oleh teknik triangulasi dan member check untuk memastikan validitas data. Hasil penelitian menunjukkan bahwa Majelis Tazzkiyah efektif dalam menyampaikan pendidikan fikih melalui metode ceramah yang sistematis, praktik langsung dan tanya jawab, sehingga memudahkan pemahaman peserta. Majelis juga menjadi wadah pengembangan spiritual dan sosial Muslimah. Namun, tantangan seperti keterbatasan waktu peserta dan kompetensi pendidik perlu diatasi untuk peningkatan kualitas pembelajaran. Penelitian ini menyarankan pengembangan metode pembelajaran dan peningkatan kapasitas pendidik agar Majelis Tazzkiyah lebih optimal dalam mendukung pendidikan fikih Muslimah di Medan.

Kata Kunci: *Majelis Tazzkiyah, Fikih, Pendidikan Nonformal*

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Introduction

The Majelis Taklim is one of the non-formal educational institutions that plays an important role in organizing spiritual activities, especially in preaching Islamic teachings to the community. Majelis taklim is linguistically derived from Arabic, مجلس which means a place to sit or gather and تعلم which means teaching (Ridwan & Ulwiyah, 2021). Meanwhile, in terms of terminology, Majelis Taklim is a forum or place for Muslims to gather to study Islamic teachings in the form of studying the Qur'an, hadith, fiqh, morals, and other Islamic disciplines (Karlina Putri et al., 2024). The Majelis Taklim is a non-formal educational institution whose presence is regulated and recognized in Law Number 20 of 2003 concerning the National Education System, Article 106 concerning "Majelis Taklim" (Hasibuan et al., 2025).

The Majelis Taklim has grown rapidly in Indonesia as a forum for spreading Islamic law, including in Medan (A. Syahputra et al., 2024). Not only as a means of preaching, the Majelis Taklim also plays a role as a medium for education and religious guidance for Muslims and building social life in society (Mazrur & Jennah Rodatul, 2024). Because the main purpose of the Majelis Taklim is to spread Islamic values and improve the sustainable religious character of Muslims.

In improving the religious character of Muslims, Islamic jurisprudence education is very important for understanding Islamic teachings. Because Fiqh has a very broad scope, classical scholars divide fiqh into several parts, such as worship (human relations with Allah), muamalah (human relations with others), munahakat (marriage) and jiyanah (criminal) (Nasifah, 2025). This division shows that fiqh is not only ritual law, but also regulates all aspects of the lives of Muslims, which are dynamic and can adapt according to the times. Fiqh has a very important role in the lives of Muslims. First, fiqh is a legal guideline in carrying out worship and social activities (Rohayana, 2022). Second, fiqh forms a just social order based on sharia values (Herlina et al., 2023). Third, fiqh encourages Muslims to think critically and carry out ijtihad in answering contemporary problems (Mafruhah et al., 2022). In this case, fiqh is an important aspect in responding to the challenges of the times without leaving the corridor of Islam.

However, fiqh education for Muslim women in Indonesia still experiences various problems. One of the fundamental problems is the limited accessibility to Islamic educational institutions that offer a comprehensive and systematic fiqh curriculum (Ikhwan et al., 2023). Based on initial observations, this limited accessibility also occurs in Medan City. Many non-formal educational institutions such as the Majelis Taklim have not provided sufficient space for Muslim women to study fiqh education in depth, both in terms of material and learning facilities (Harahap, 2024).

Another problem is the busy activities of Muslim women as women who have dual roles, as housewives and workers. The busyness of Muslim women in taking care of the household, working outside the home and carrying out other social roles sometimes makes it difficult to attend fiqh learning intensively (Handayani & Pratama, 2022). Therefore, flexible learning designs such as weekend classes or online learning can be a significant solution.

In addition, the problem of non-varied methods and lack of teacher competence are quite coloring the problems of fiqh education (Rizki et al., 2025). By applying varied and appropriate methods, it will be easier to understand fiqh material and practice it in everyday life (Agustina et al., 2021). Teachers must also master fiqh material and be able to teach it well, because no matter how good the method is without the support of qualified teacher competence, learning outcomes will not be optimal (Akbar, 2021). Inappropriate methods and incompetent teachers can result in misunderstandings in fiqh learning.

In fact, fiqh education for Muslim women is very important, for example in aspects of worship, rights and obligations in the family, and various other social aspects. Moreover, women have a role as the first school for their children (Zahra & Astutik, 2024), a mother who has a good understanding of fiqh can provide correct religious education to her children from an early age, so that they grow into an Islamic generation with a strong and correct understanding (Andryadi et al.,

2025). Therefore, fiqh education not only has an impact on the worship of individual Muslim women, but also influences the formation of an Islamic generation.

Several previous studies have stated that the role of the taklim assembly in improving fiqh education is very significant. Research by Syahputra (2022) stated that the Nurul Iman Bandarlampug Taklim Assembly can improve the understanding of fiqh through lecture methods, role models and habits. Then Mardiyanti (2021) stated that the Irsyadul Ibaad Taklim Assembly improves the understanding of mothers' fiqh by using various methods. Meanwhile, Jannah (2022) studied that the Sirul Mubtadin Taklim Assembly can improve the understanding of mothers' fiqh with lecture and question and answer methods. However, the majority of these studies are still focused on areas outside North Sumatra, especially the city of Medan, and there are not many Islamic study groups that provide special Islamic jurisprudence education, such as the Tazzkiyah Assembly. The Tazzkiyah Assembly in Medan is present as a special Islamic study group for Muslim women, and has provided a solution for Muslim women to improve their comprehensive Islamic jurisprudence education. Based on initial observations, Islamic jurisprudence education taught at the Tazzkiyah Assembly uses lecture methods, question and answer methods, and direct practice so that learning is easy to understand and practice in everyday life. Not only as a means of Islamic jurisprudence education, the Tazzkiyah Assembly is also a forum for spiritual and social development.

Methods

This study uses a qualitative approach with a field research type. Qualitative research focuses on understanding complex phenomena through data collection in the form of narratives, perceptions or subjective experiences that cannot be determined by numbers (Oscar, 2025). The type of field research is a method of collecting data directly at the location or area where the phenomenon occurs, with the aim of exploring information practically and contextually. From the research subjects (Rukhmana, 2022). This approach is applied to intensively determine the role of the Tazzkiyah Assembly in improving Islamic jurisprudence education for Muslim women, through direct interaction with resource persons and observation of the assembly's activities.

This research was conducted at the Tazzkiyah Assembly located in Medan City, North Sumatra. The subjects of this study were the administrators and female teachers of the Tazzkiyah Assembly and the congregation (Muslim women) who participated in routine activities. The object of the study was the practices and methods used by the Tazzkiyah Assembly in improving Islamic jurisprudence education for Muslim women. The data collection techniques were through observation, interviews and documentation. Observations were conducted by direct observation of the programs organized by the Tazzkiyah Assembly. Then interviews were conducted intensively with ustazah or resource persons who teach fiqh, assembly administrators and several assembly members to obtain information about changes in their understanding of fiqh education. Then documentation was carried out by collecting documents related to the activity schedule, materials used, photos of activities and participant data.

The data analysis used was qualitative data analysis of the Miles and Huberman (1994) model which consisted of three stages, first data reduction, namely filtering, summarizing data obtained from the results of observations, interviews and documentation. Second data presentation, namely presenting data in narrative form to facilitate understanding. Third drawing conclusions, namely concluding the results of the study based on findings in the field that had been analyzed. To prove the validity of the data, researchers use several techniques, namely source triangulation (comparing information from various sources), technique triangulation (using more than one data collection method) and member check (re-informing the interview results with the informant to ensure the accuracy of the information.

Results and Discussion

Profile and Program of the Medan Tazzkiyah Assembly

The Tazzkiyah Assembly is one of the taklim assemblies in Medan that is specifically for empowering Muslim women through Islamic religious education, especially in the field of fiqh. The Tazzkiyah Assembly was founded on February 2, 2023 by a group of alumni of Islamic boarding schools and Muslim scholars in Medan City who are concerned about the low level of religious literacy, especially in fiqh among urban communities. This assembly is led by Ustazah Alwiyah Alhabsyi, an alumnus of Darul Muqaddam Tarim.

The background to its establishment was based on the need of Muslims for a place for religious guidance and a deep understanding of sharia, along with the many social problems that require solutions based on Islamic law. Tazzkiyah became the name of this assembly as a gift from Hubabah Ummuu Zei Bintu Hafidz from Tarim, Yemen. The name Tazzkiyah, which comes from the word zaky, means "purification", with the meaning that every activity held aims to purify the soul and improve the quality of Muslim women's faith through seeking knowledge. According to the leader of this assembly, the establishment of this assembly is also a form of connecting the Prophet's dakwah.

The Tazzkiyah Assembly is known for its systematic and comprehensive scientific programs focusing on fiqh education. The various activities held at the Tazzkiyah Assembly include fiqh studies, carried out routinely once a week with a systematic learning process from basic materials such as thaharah and continuing to more complex materials. In fiqh learning, references to fiqh books from scholars are used. Then the reading of the maulid is carried out routinely before the dikih study or other religious studies begin. The reading of the maulid is accompanied by a hadroh team, thus increasing the enthusiasm to read the maulid together. The maulid that is often performed is the maulid simtuddurror, but sometimes it also performs the maulid of Sayyidah Khadijah once every two or three months.

Another program, namely the sirah nabawiyah, is held specifically in the month of the birth of the Prophet Muhammad, namely the month of Rabiulawal. This activity examines the story of the Prophet Muhammad from his birth to his death. This program was created as a form of celebration of the Prophet's birthday and aims to grow and foster a feeling of love for Raulullah SAW.

Fiqh Teaching Strategy and Methods at the Tazzkiyah Assembly

Fiqh education for Muslim women held at the Tazzkiyah Assembly uses a thematic and contextual approach that adapts to the actual needs of the congregation. The thematic approach is that each learning activity raises a specific fiqh theme related to the daily lives of Muslim women, such as fiqh of worship, fiqh of menstruation, fiqh of marriage, etc. Meanwhile, the contextual approach is implemented by connecting these fiqh laws with contemporary social realities. For example, discussions about aurat are related to the challenges of modern fashion, discussions about mahrams are related to the rise of dating before marriage and so on. This approach correlates with the theory of contextual teaching and learning which proposes a connection between material and the real experiences of students (Zaenal Abidin et al., 2022), so that they can know and understand Fiqh Education in depth.

The methods applied in Fiqh Education at the Tazzkiyah Assembly are varied and interactive, adjusted to the material and learning conditions. Some of the methods used in the Tazzkiyah Assembly are as follows:

1. Lecture Method (Talaqqi)
   The lecture method is applied to explain basic and initial materials, where the teacher or ustazah as the point of center will read and explain then the Muslim women listen while taking

notes on the things that have been explained. This lecture or talaqqi method will provide basic knowledge about fiqh education such as definitions, concepts, fiqh laws and so on.

2. Direct Practice Method (Demonstration)
   The direct practice method is carried out after the lecture method or in conjunction with the lecture method, as an explanation of material that requires direct practice. For example, such as ablution, tayamum, prayer and so on. In this case, it is carried out with the congregation as the point of center, namely the congregation who practices with direction and correction from the ustazah. This practice method will make it easier for Muslim women to understand fiqh material and practice it in their lives, as well as reduce the occurrence of errors in practicing fiqh material.
3. Question and Answer Method
   The question and answer method is carried out after completing the explanation of the overall fiqh material. Muslim women can ask questions related to material that has not been understood or outside the fiqh material that is still within the scope of Islamic Religious Education.

This learning model is related to the theory of active learning which explains that students will gain a better understanding when they participate directly in the learning process (Widayanthi, 2024). The Tazzkiyah Assembly also utilizes technological media as part of a learning strategy that follows the times. The technological media used include projectors, zoom meetings, google meet, whatsapp, etc.

One of the strategic advantages of the Tazzkiyah Assembly is the flexible study schedule by considering the dual role of Muslim women as wives, housewives, workers and students. The study is scheduled in the morning from nine o'clock until before noon, held every weekend, namely Sunday. This makes it more possible for Muslim women to attend the assembly, this is also a form of concern from the managers of the Tazzkiyah Assembly so that Muslim women who have busy schedules can still study. In addition, the material is arranged systematically from the basics first so that it is easy to understand, especially considering that the congregation of the Tazzkiyah Assembly is mostly adult Muslim women (mothers) and teenagers. This strategy is in line with the principles of inclusive education and the andradogi approach or adult teaching method that pays attention to independence and responsibility for learning (Husamah et al., 2025).

Relevance of Fiqh Material to the Needs of Muslim Women in Medan

The Tazzkiyah Assembly in Medan teaches fiqh material comprehensively, covering various dimensions of a Muslim woman's life. This material is arranged based on prioritizing the daily needs of Muslim women, especially in the dynamic and diverse urban community such as Medan City. The material taught is fiqh of worship, which includes discussions of thaharah (purification), prayer, fasting, zakat and hajj. The depth is aimed at aspects that are closely related to Muslim women's problems such as the law of prayer and fasting during menstruation and postpartum, how to determine menstrual blood or istihadoh (blood of disease), how to perform tayammum in limited conditions, intentions and procedures for fidyah for pregnant and breastfeeding Muslim women and so on.

Then family fiqh (munakahat), this material is very suitable for Muslim women because it relates to the law of marriage, dowry, living expenses, rights and obligations of husband and wife, divorce, khulu', ruju' and iddah, and children's education in Islam. This material is often correlated with social phenomena such as the high number of divorce cases, the dual role of Muslim women in the family and so on. In addition, fiqh muamalah is also taught in order to empower Muslim women economically. This material is important amidst the increasing participation of Muslim women in the world of micro businesses and online shops in Medan, so that every form of muamalah carried out is in accordance with Islamic guidance.

The purpose of the Tazzkiyah Assembly in implementing the contextualization of fiqh material is to remain relevant to the lives of modern Muslim women in the city of Medan. The adjustment of this material cannot be separated from the current social reality such as the material on aurat, syari hijab and halal cosmetics, the law of using make-up, diverse Muslim fashion, and beautifying oneself, discussed in response to the rapidly developing phenomenon regarding fashion and beauty trends that are not in accordance with Islamic law.

The fiqh material also discusses Muslim women who work, etiquette in the office that is mixed with the opposite sex, and time management between career and family. This material is to respond to the fact that many Muslim women in Medan work in offices that are mixed with the opposite sex. In addition, in the study of Islamic jurisprudence, ethics in social media are often mentioned, including in terms of online gossip, excessive selfies and content that is not in accordance with Islamic law. Muslim women are invited to be wise in using social media in the digital era without losing the essence of Islamic law. This adjustment is in line with the approach of fiqh al-waqi' (fiqh of reality) as stated by Yusuf al-Qaradawi, namely the importance of understanding the relationship between the times and the practice of Islamic law so that its benefits are maintained (Ipandang, 2021).

The Role of Majelis Tazzkiyah in Improving Fiqh Education for Muslim Women

Majelis Tazzkiyah as a taklim assembly in Medan has greatly contributed to strengthening the knowledge and spirituality of Muslim women, especially in the field of fiqh. Amidst the complex challenges faced by urban Muslim women, strengthening the aspect of fiqh education is one of the fundamental parts in creating Muslim women who are religious, socially resilient and intelligent in facing the challenges of the times.

Based on observations and interviews conducted with the congregation of Majelis Tazzkiyah, the majority stated that there was a significant increase in understanding of fiqh, especially in the aspect of practicing worship in the context of the wisdom contained. Before participating in fiqh studies, many participants admitted that their understanding of fiqh was still limited, merely memorizing the law without knowing its wisdom, and some even stated that there were many improvements in their practice of worship after participating in fiqh education at Majelis Tazzkiyah. However, after actively participating in fiqh education routinely, their understanding became more intense, critical in responding to contemporary issues and could be applied in everyday life.

For example, previously they did not know the difference between menstruation and istihadhah in detail, but after the study, they were able to differentiate between the two and practice the rules of worship correctly. Then many participants who initially did not understand the procedures for perfect ablution and prayer, tayamum, modern muamalah laws (such as online buying and selling and digital loans), now understand the principles of sharia comprehensively. This shows that fiqh education is able to improve the religious literacy of Muslim women.

The education taught does not only stop at the cognitive aspect, but has a direct impact on changes in spiritual behavior (worship) and social relations in society. Some of the real impacts expressed by Muslim women include, Muslim women become more disciplined in establishing obligatory and sunnah prayers, more careful in thaharah and pay attention to the quality of worship such as devotion and manners. Then improving the quality of religion in the family environment, many Muslim women have started to teach the fiqh knowledge that has been learned to their families such as siblings, husbands and children. This finding is in line with the theory of religious behavior in the psychology of religion, which states that increasing religious knowledge forms a stronger attitude, commitment, and practice (Rozalina, 2021).

One of the significant impacts of fiqh education in the Tazzkiyah Assembly is the emergence of a change in religious attitudes to be more moderate and open, avoiding extreme attitudes and fanaticism of schools of thought. Muslim women who previously only adhered to one particular opinion began to be open to differences of opinion between scholars. An attitude

of mutual respect arose that in fiqh there is room for ikhtilaf (differences of opinion), the choice of law can be adjusted to the good and benefit (maslahah mursalah), not all cases must be dealt with strictly, but sometimes it is necessary to be wise with leniency and/or leniency. This attitude encourages Muslim women to be more tolerant, open, wise in preaching, and to avoid judging others. This reflects the values of moderate Islam as stated in QS. Al-Baqarah verse 143 and is emphasized in contemporary preaching (Kosim, 2021).

Challenges in the Implementation of Fiqh Education at the Tazzkiyah Assembly

Although the Tazzkiyah Assembly has played an important role in improving fiqh education for Muslim women in Medan, it is still unavoidable apart from various challenges. One of the main challenges in implementing this fiqh education is the lack of female teachers to teach fiqh material, only a few can teach it. In addition, management is more voluntary and part-time, without a fixed organizational structure. This has an impact on material planning and schedules that are less standardized (Nurhayati & Imron Rosadi, 2022). Efforts to improve the quality and number of human resources are very important, for example through further studies for female teachers or collaboration with larger Islamic educational institutions.

Then, busy schedules are also one of the main challenges that hinder active and consistent participation, according to their free time. In addition, the location of the study which is sometimes far to reach is an obstacle in itself, especially for congregations who live far from the study location. Another challenge is the lack of long-term commitment, some participants take part in short-term or seasonal studies, for example only when there is a commemoration in Islam such as the Prophet's birthday or Isra' Mi'raj. The lack of long-term motivation causes low consistency in taking part in Fiqh education.

Another challenge that needs to be considered is the lack of ongoing evaluation of the fiqh education process at the Tazzkiyah Assembly. Studies are carried out routinely without any structured assessment, especially the assessment of student abilities. There has been no evaluation to measure the extent to which participants are able to understand fiqh material. In fact, simple assessments such as quizzes, group discussions or reflective journals can provide a real picture of learning outcomes (Puteri et al., 2023). In the context of realizing the sustainability and quality of an educational activity, it depends on an appropriate evaluation system. The application of the principle of participatory learning which makes participants the subject of learning can be a solution to overcome stagnation and create innovation in organizing the assembly (Putri et al., 2023).

Conclusion

The Tazzkiyah Assembly in Medan has successfully contributed as a non-formal educational institution that specializes in empowering Muslim women through thematic and contextual fiqh education related to contemporary issues. With a fiqh study program, reading of the maulid and sirah nabawiyah, this assembly can improve fiqh education for Muslim women intensively and applicatively according to the needs of daily life in urban areas such as Medan. In addition, varied teaching methods such as lecture methods, questions and answers and direct practice, as well as approaches that link fiqh law with contemporary social realities, have proven effective in improving fiqh education for Muslim women. The role of this assembly is also seen in forming moderate religious attitudes. This supports the strengthening of the identity of Muslim women who are religious and adaptive to modern social dynamics. However, the implementation of fiqh education at the Tazzkiyah Assembly faces several challenges such as limited teaching resources, participant consistency due to busyness and access constraints, and minimal ongoing evaluation that can improve the quality of learning. Therefore, the development of teacher capacity

and improvement of the assessment system to ensure the sustainability and effectiveness of fiqh education for Muslim women in Medan.

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