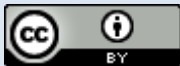


Research Article

Concept of Islamic Religious Education learning Material Development In Majelis Ta'lim Through A Holistic-Integralistic Approach

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Abstract. Islamic Religious Education learning in majelis taklim plays a strategic role in shaping the character and spirituality of the Muslim community. However, the effectiveness of this learning process still faces challenges, particularly in the development of comprehensive and applicable teaching materials. The materials delivered are often textual and theoretical, lacking contextual relevance and failing to accommodate the diverse needs of participants. This study aims to develop a concept for Islamic Religious Education learning materials through a holistic-integralistic approach that encompasses cognitive, affective, and psychomotor aspects. The research methodology employed includes a literature review and observations of several majelis taklim. The holistic-integralistic approach is implemented through a systematic instructional design framework known as the ADDIE model, which consists of Analysis, Design, Development, Implementation, and Evaluation. This model is applied by incorporating andragogical principles and considering socio-cultural aspects. The findings indicate that this approach fosters a more meaningful and applicable learning experience.

Additionally, the delivery of teaching materials becomes more contextual, aligning with the needs of learners and the challenges of modern life.

Keywords: Majelis taklim, holistic approach, integralistic approach.

INTRODUCTION

Majelis taklim holds a crucial role in fostering faith and Islamic values among Indonesian society through non-formal education. Its flexible teaching methods and wide accessibility make majelis taklim an inclusive educational platform (Mulyadi & Nasution, 2017). As a socio-religious center, *majelis taklim* not only functions as a religious study forum but also strengthens Muslim community networks (Azra, A, 2004). Furthermore, *majelis taklim* plays a role in enhancing religious understanding and strengthening *ukhuwah Islamiyah* (Islamic brotherhood) (Zulkifli, 2013). Historically, *Majelis Taklim* in Indonesia has been part of the non-formal Islamic education system, serving as a platform for *dakwah* (Islamic propagation) and reinforcing Islamic values for the general public, especially women (Suryani, 2019).

However, the effectiveness of *majelis taklim* in delivering Islamic Religious Education is often hindered by the lack of curriculum standards and systematic teaching methods, leading to variations in learning quality (Nasution, 2019). Other challenges include limited participation from younger generations who are more interested in digital media (Suryana, 2017), as well as minimal financial support hindering the provision of adequate learning facilities (Azizah & Rahman, 2021). As time progresses, some *Majelis Taklim* in Indonesia have begun to adapt to technology, for example, through online religious studies and social media platforms. However, the main challenge remains the limited digital literacy among congregants (Ramadhan, 2023). In general, *majelis taklim* in Indonesia are still dominated by traditional study patterns that do not fully utilize technology (Hasanah & Nurdin, 2018).

In this context, the development of Islamic Religious Education learning materials in *majelis taklim* becomes highly important. The holistic-integralistic approach offers a solution by integrating religious, social, and cultural aspects comprehensively. This approach aims to create Islamic Religious Education learning that not only focuses on cognitive aspects but also affective and psychomotor aspects, and is relevant to the needs and context of society. Therefore, this study aims to formulate a concept for the development of Islamic Religious Education learning materials in *majelis taklim* through a holistic-integralistic approach, in order to improve the quality and relevance of Islamic religious education in society.

METHODOLOGY OF RESEARCH

This research uses a qualitative method with a literature review and observation approach. A literature review in qualitative research is conducted by identifying key concepts, collecting and analyzing various sources, and synthesizing them to support or expand developed theories (Creswell, 2018). The literature review was conducted to analyze relevant theories and learning models, while observations

were carried out at several majelis taklim to understand learning practices in majelis taklim as an effort to strengthen the researcher's analysis findings. A good literature review should have a clear structure, summarize key findings, and identify research gaps that still need to be explored (Webster & Watson, 2002).

RESULTS AND DISCUSSION

Concept of Holistic Approach

The term 'holistic' originates from the Greek word 'holos,' meaning whole. In education, the holistic approach focuses on the comprehensive development of individuals, encompassing cognitive, affective, and psychomotor aspects (Rahman, 2021). Holistic education emphasizes the relationship between intellectual, emotional, social, and spiritual aspects, all of which should be developed in a balanced manner (Miller, 2007). The holistic approach in education emphasizes the comprehensive development of students, encompassing cognitive, affective, and psychomotor aspects. This approach aims to connect various dimensions of learning to make it more meaningful and contextual (Munir, 2020). The holistic method in learning is a strategy that integrates various teaching techniques to build a broader and deeper understanding. This method is often used in project-based and interdisciplinary learning (Suryani, 2021). The holistic approach in Islamic Religious Education emphasizes the integration of cognitive, affective, and psychomotor aspects to shape students who have a balance between knowledge and action (Fauzi, 2023). The holistic approach in education serves to develop students comprehensively, encompassing intellectual, emotional, social, and spiritual aspects. With this approach, learning becomes more contextual and meaningful because it integrates various aspects of life (Rahmawati, 2021).

Based on the opinions above, it can be understood that the holistic approach in education emphasizes the comprehensive development of students, encompassing cognitive, affective, and psychomotor aspects. This approach aims to connect various dimensions of learning to make it more meaningful and contextual. The holistic method integrates various teaching techniques to build a broad and deep understanding, often applied in project-based and interdisciplinary learning. In Islamic Religious Education, the holistic approach emphasizes the integration of knowledge and action.

Thus, holistic education is not just about adding more subjects or extracurricular activities. It's about creating a learning environment that supports the comprehensive development of students, where they feel safe, valued, and motivated to learn. It's about connecting learning with real life, so students can see the relevance between what they learn in school and how they can apply it in their daily lives. Furthermore, in the context of Islamic Religious Education, the holistic approach is very important for shaping the Islamic character of students. Religion is not just a set of rules and rituals, but a way of life that encompasses all aspects of life. By integrating knowledge and action, students can develop a deep understanding of religious teachings and apply them in their daily actions. The holistic approach in the context of Majelis Taklim and non-formal education aims to create a comprehensive learning experience, so that students can develop optimally in various aspects of life.

Concept of Integralistic Approach

The word 'integralistic' comes from the Latin word 'integer,' meaning 'whole' or 'complete'. In the context of philosophy and social science, this term refers to an approach that unifies various aspects into a harmonious system (Santoso, 2021). The integralistic approach emphasizes unity and interconnectedness in understanding a phenomenon. This word originates from the root word 'integer,' meaning unbroken or whole (Hakim, 2020). An integrative learning model is a strategy that combines several methods into a coherent and interconnected learning system (Sutrisno, 2020). This model is often used in thematic and project-based curricula. In education, this approach aims to connect various subjects to make them more relevant to real life (Hidayat, 2019).

Based on these statements, the concept of "integrative" in education has the opportunity and possibility to be used in various contexts, namely as a method, model, and approach. An integrative approach is a way of thinking that unites various disciplines or aspects of learning to achieve a holistic understanding. The integrative method in learning emphasizes the combination of various learning techniques to achieve optimal learning outcomes. This method is often applied in project-based and problem-solving learning (Rahmawati, 2021).

The integrative concept in education demonstrates its flexibility by functioning at various levels. As an approach, integrative provides a philosophical foundation, emphasizing the interconnectedness between disciplines for holistic understanding. When implemented as a model, it provides a practical framework, such as thematic learning, which combines methods and techniques for a coherent learning experience. Finally, as a method, integrative offers specific techniques, such as project-based learning, which combine various skills to achieve optimal learning outcomes. Thus, integrative is not only a theoretical concept, but also a practical tool that can be adapted to enhance educational effectiveness in various contexts.

The above statement has been reinforced by the opinion of Latifah (2022), that the holistic-integralistic approach in PAI demands synergy between formal education, family, and society in shaping the Islamic character of students. The development of Islamic Religious Education learning materials in Majelis Taklim requires a comprehensive and integrated approach, given the complexity of the diverse learning needs of congregants. The holistic-integralistic approach offers an ideal framework for this purpose. The term "integralistic," derived from the Latin word "integer" meaning whole, emphasizes the unity and interconnectedness of various aspects within a system. In the context of Majelis Taklim, this means integrating cognitive, affective, and psychomotor aspects in the delivery of Islamic Religious Education materials, so that congregants not only understand religious teachings intellectually but are also able to internalize and practice them in daily life.

The holistic-integralistic approach also allows for the integration of various disciplines relevant to Islamic Religious Education, such as social science, psychology, and culture. This is important for creating learning materials that are contextual and relevant to the reality of congregants' lives. For example, material on *akhlak* (morality) can be integrated with case studies from daily life, or material on *ibadah*

(worship) can be linked to the psychological aspects underlying such worship practices. Furthermore, this approach encourages the use of diverse and interactive learning methods, such as group discussions, case studies, and simulations, to create engaging and meaningful learning experiences. Thus, the development of Islamic Religious Education learning materials in Majelis Taklim through a holistic-integralistic approach not only enhances congregants' understanding of religious teachings but also strengthens their ability to apply these teachings in daily life, thereby realizing the primary goal of *Majelis Taklim* as a center for community education and empowerment.

Overview of PAI Teaching Materials in Majelis Taklim

Based on a field study involving the analysis of primary data from five *majelis taklim* in the Bontang area, East Kalimantan, namely Al-Hilal, At-Taqwa, Al-Mawaddah, Majelis Taklim Persit, Majelis Taklim Namirah, and Majelis Taklim Baitu Syifa', a disparity was identified between the ideal delivery of teaching materials and actual practices in the field. In-depth observation and document tracing showed that there is no structured and comprehensively documented management system for teaching materials in these five sample *majelis taklim*. The lack of systematic records regarding curriculum, syllabus, or lists of religious study materials, as well as the planning and delivery of religious study materials in the observed *majelis taklim*, were more situational, spontaneous, and not systematically structured in the long term.

Furthermore, qualitative analysis of the religious study process revealed several consistent patterns among the observed *majelis taklim*. First, the materials presented did not show a systematic and tiered flow. Topics tended to be delivered thematically without a clear curriculum framework to ensure continuity and depth of understanding for the congregants. Second, the suitability of the material with the specific needs of the congregants became a critical question. The determination of religious study topics was likely influenced more by the breadth of the speaker's knowledge, potentially not fully addressing the diverse learning needs and daily life challenges of the congregants.

The phenomenon of material repetition was also observed, indicating a lack of variety and innovation in the delivery of religious content. Another crucial aspect was the absence of an evaluation mechanism to measure the level of congregants' understanding of the material that had been delivered. Without assessment, the effectiveness of the learning process is difficult to measure, and feedback for improvement cannot be identified. In terms of methodology, one-way lectures and question-and-answer sessions still dominated the religious study sessions. This approach, although having advantages in efficiently conveying information, potentially limits active involvement and deepening of understanding for the congregants. Time limitations in each religious study session also became a limiting factor in exploring the material more deeply. Finally, the demographic profile of the congregants, dominated by the age range of 25 to 60 years, implies the need for special consideration in the preparation of materials to remain relevant and engaging for various age groups within that spectrum.

The implication of these findings is the need for systematic efforts to develop a structured curriculum, conduct congregant needs analysis, adopt more participatory learning methods, integrate evaluation mechanisms, and comprehensively document teaching materials. These steps are crucial in improving the quality and effectiveness of majelis taklim as non-formal educational institutions that play an important role in shaping the religious understanding of society.

Concept of PAI Teaching Material Development in Majelis Taklim

Majelis taklim is a non-formal institution that plays a strategic role in community religious education, especially in fostering spirituality and character of the Muslim community. Religious studies conducted in majelis taklim have proven to be an effective means of strengthening faith and increasing Islamic literacy in society. Suriyani (2023) explains that Quranic learning in Majelis Taklim Darul Falah not only improves the ability to read the Quran but also strengthens solidarity and spirituality among congregants.

In addition to being a center for religious learning, majelis taklim also serves as a strategic platform for disseminating religious moderation values. Hunaidah et al. (2023) found that the strengthening of moderation values in majelis taklim is carried out through lectures and discussions that emphasize tolerance, making these assemblies a fortress against extremism. This aligns with the findings of Masitoh et al. (2023) who showed that the role of women in majelis taklim is very significant in instilling moderation values within the family environment.

With the development of information technology, dakwah in majelis taklim has also transformed. Rohmah et al. (2024) and Ashari et al. (2024) emphasize the importance of digital dakwah communication that not only targets the youth segment but also helps expand the reach of delivering religious messages culturally and contextually. This digital transformation is also seen in the practice of kitab kuning-based dakwah as revealed by Risdiana et al. (2023), who stated that classical texts are now being adapted into digital content to address the challenges of the times.

In terms of character strengthening, Khasanah et al. (2023) showed that majelis taklim also contributes to shaping a religious, tolerant, and socially caring community character through various religious study programs and social activities. Hanifah's (2023) research confirms that majelis taklim can also increase community understanding of Islamic teachings practically, especially through direct approaches in village communities. In this context, Fauzi (2023) emphasizes the importance of contextual and adaptive digital dakwah strategies to keep up with the times, so as not to be left behind by other commercial or profane content. Additionally, *tausiyah* (religious lectures) activities carried out in various majelis taklim, as revealed by Saevwa et al. (2024), can be an effective medium for disseminating Islamic values of *rahmatan lil 'alamin* (mercy for all worlds), strengthening *ukhuwah*, and forming a tolerant and peaceful society.

The development of teaching materials is one of the important aspects in education that aims to improve learning effectiveness. Sukirman (2020) explains that the development of teaching materials is a systematic process of preparing, refining, and adjusting teaching materials to suit learning needs and student characteristics.

In the process, the development of teaching materials must consider the principles of clarity, coherence, meaningfulness, and relevance to student needs and the development of knowledge (Nurhadi, 2022). Furthermore, Haryanto (2021) emphasizes that the main goal of teaching material development is to ensure that the learning materials used can enhance student understanding and are relevant to the applicable curriculum. Therefore, teaching materials must cover cognitive, affective, and psychomotor aspects and be prepared with attention to the principle of alignment with basic competencies and learning indicators (Mustofa, 2019).

In practice, various models can be used to develop teaching materials, such as the ADDIE model, Dick & Carey, and constructivism-based models. These models provide a systematic approach to ensure that teaching materials can be well-prepared and meet learning needs (Setiawan, 2023). Thus, the development of teaching materials must be carried out with careful planning to have a positive impact on students and support the achievement of learning objectives. In addition, the concept of Islamic Religious Education teaching material development can be developed by considering student needs and social dynamics, and its relevance in the context of modern education needs to be ensured.

Based on the explanation above, it can be understood that quality teaching materials are the key to successful learning. Especially in Majelis Taklim, where participants have very diverse backgrounds and learning needs, designing appropriate materials becomes very important. Using a structured approach, such as the ADDIE model, helps educators understand what participants need, create appropriate materials, prepare relevant teaching aids, implement effective learning, and assess results well. Furthermore, it is very important to consider how adults learn (andragogy) when preparing PAI teaching materials in Majelis Taklim. Participants in Majelis Taklim usually have a lot of life experience and varying learning motivations. Therefore, teaching materials must be designed so that participants can actively engage in learning, connect the material with their own experiences, and apply what they learn in daily life. Based on a field survey obtained from questionnaires to 26 respondents from 10 different *majelis taklim*, 100% of respondents agreed to the development of teaching materials in *majelis taklim* and 53.8% stated that the development of materials and preparation of teaching modules in *majelis taklim* is very necessary (Questionnaire results, 2025).

PAI teaching materials in *Majelis Taklim* also need to consider the social and cultural context of the participants. The holistic-integralistic approach in the development of Islamic Religious Education learning materials in *majelis taklim* focuses on the holistic development of individuals, encompassing spiritual, emotional, intellectual, and social aspects. Humanistic theory supports this approach by viewing learners as individuals who need to develop holistically, emphasizing healthy interpersonal relationships, an empathetic atmosphere, and freedom of thought (Sultani et al., 2023). In modern society, knowledge not only requires scientific proof but also moral freedom that integrates spiritual and intellectual values, which are well accommodated in Islamic Religious Education learning based on a holistic-integralistic approach (Rizaldi et al., 2023). This is in line with the research findings of Tuhur, Suprpto, and Nasir (2023), that the appropriate and

effective Islamic education model in shaping social ethics is education by applying methods of understanding, habituation, and exemplary behavior. As with the results of research conducted by Nasir (2022), conflicts in interfaith marriages often arise despite normative limitations in Islamic law. The patterns of marriage that occur, such as religious conversion before marriage, show social challenges that need to be addressed. Furthermore, Nasir (2022) revealed that interfaith marriage can create conflicts between religion, law, and custom. The resolution of this issue involves state power and personal freedom. This is important in the context of developing teaching materials in *majelis taklim*, so that society can understand socio-religious issues more applicably and contextually, strengthening a moderate Islamic understanding that is in line with social realities.

In this context, the teaching of Islamic Religious Education, which has so far been limited to conceptual aspects, needs to be developed to be more applicable. PAI teaching materials must focus on the application of religious values in daily life, to help students manage social conflicts and interact in a pluralistic society. Materials related to daily life will be easier to understand and apply. Furthermore, it is important to connect Islamic values with current issues relevant to participants, such as social, economic, and environmental problems. The concept of Islamic Religious Education teaching material development that the researcher has analyzed and presented in a table is as follows:

Table 3.4.1: Concept of PAI Teaching Material Development in Majelis Taklim

Development Concept	Development Steps	Example of Application in Majelis Taklim
Systematic Approach (ADDIE Model)	Analysis: Identifying congregants' needs (age, background, level of religious understanding), problems faced, and learning objectives.	Conducting interviews with congregants to identify key issues, such as family or economic problems.
	Design: Developing material framework, learning methods, and appropriate evaluation.	Developing material on " <i>Ethics in the Family</i> " using group discussion and case study methods.
	Development: Creating teaching materials (modules, presentations, videos) based on the designed framework.	Creating a module " <i>Ethics in the Family</i> " containing Quranic verses, hadith, and case examples.
	Implementation: Conducting learning in Majelis Taklim using the developed teaching materials.	Holding group discussion sessions on cases relevant to congregants' lives.

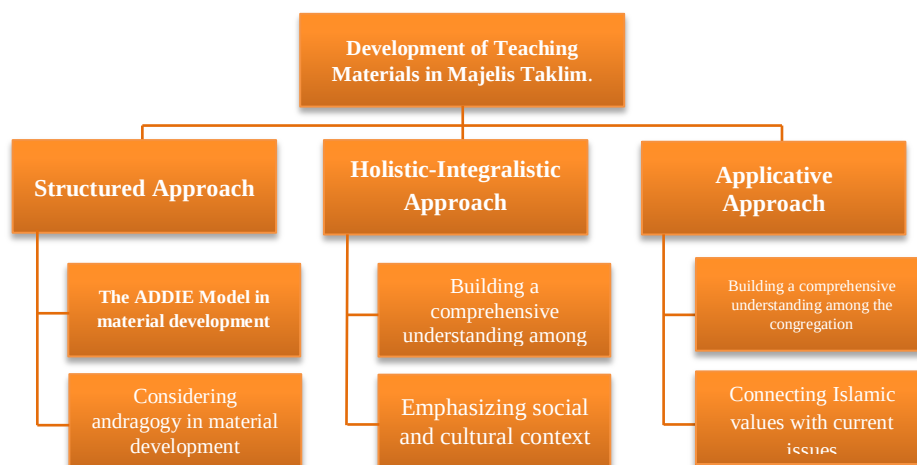
	Evaluation: Assessing learning effectiveness through congregant feedback, tests, or observation.	Using questionnaires to assess congregants' understanding and the relevance of the material to their lives.
Social and Cultural Context	Ensuring teaching materials are relevant to congregants' daily lives.	Discussing social issues relevant to congregants, such as unemployment or poverty, from an Islamic perspective.
	Integrating Islamic values with relevant contemporary issues (social, economic, environmental).	Using examples from congregants' daily lives to explain religious concepts.
	Using language and examples that are easily understood by congregants.	Using local languages or languages more familiar to congregants.
	Paying attention to positive local cultural values that align with Islamic teachings.	Integrating local art and culture that aligns with Islamic teachings in the learning process.
Holistic and Contextual	Developing teaching materials that cover cognitive, affective, and psychomotor aspects.	Teaching the concept of <i>tawhid</i> (cognitive), instilling fear of Allah (affective), and inviting congregants to do good deeds (psychomotor).
	Connecting teaching materials with the real lives of congregants.	Discussing stories from the Quran and Hadith that are relevant to congregants' lives.
	Creating meaningful and relevant learning experiences for congregants.	Organizing social service activities or regular religious studies to practice Islamic teachings.

In practice, the development of teaching materials in Majelis Taklim requires a systematic approach to provide optimal impact for the congregants. The ADDIE model is one such model that can be used as it covers the stages of Analysis, Design, Development, Implementation, and Evaluation. These stages help in preparing materials that suit the needs of the congregants and ensure learning effectiveness. For example, before teaching material on "Ethics in the Family," a needs analysis is conducted by interviewing congregants to understand the problems they face. After that, the material is prepared in the form of a module, applied in group discussions, and evaluated through feedback from participants.

Besides the systematic approach, social and cultural context is also an important aspect in the development of teaching materials. Majelis Taklim congregants come from various social and cultural backgrounds, so the materials must be relevant to their daily lives. By linking Islamic values with contemporary issues, such as Islamic economics or the environment, learning becomes more applicable and easily understood. The use of familiar language, as well as local art and culture that aligns with Islamic teachings, can also enhance the congregants' understanding.

In the context of developing Islamic Religious Education teaching materials in Majelis Taklim, the application of a holistic and integralistic approach becomes highly relevant to create a learning process that touches all dimensions of congregants' lives. The holistic approach views learners as whole individuals, encompassing cognitive, affective, psychomotor, social, and spiritual aspects. This means that teaching materials do not only emphasize the mastery of religious knowledge textually but are also directed towards shaping attitudes, behaviors, and deep spiritual awareness. For instance, when teaching the theme of sincerity, the material is structured so that congregants not only understand the concept theoretically but are also able to reflect on and apply it in their daily lives as wives, mothers, and community members.

Meanwhile, the integralistic approach emphasizes the integration of various disciplines and approaches in the learning process. In Majelis Taklim, this is realized by integrating Islamic values with local socio-cultural contexts, psychology, and the practical needs of congregants. For example, when studying the theme of family *fiqh* (Islamic jurisprudence), the delivery of material does not only rely on religious proofs but also links with state laws and regulations, customary norms, and the dynamics of modern household life. Thus, congregants not only gain normative understanding but are also equipped with the ability to solve problems wisely and contextually. The application of both approaches is also reflected in the teaching methods used, such as interactive lectures, group discussions, simulations, case studies, and direct practice. Learning evaluation is not limited to material mastery but also includes self-reflection, active participation, and noticeable changes in attitude and behavior. Through the integration of these holistic and integralistic approaches, Majelis Taklim functions not only as a place for knowledge transfer but also as a meaningful spiritual and social transformation vehicle for the congregants' lives as a whole. To make it easier to understand, the author presents the conceptual framework as follows:

Figure 3.4.1: Concept of Developing Islamic Religious Education Teaching Materials in Majelis Taklim

The conceptual framework illustrates the systematic flow of Islamic Religious Education teaching material development in Majelis Taklim. Beginning with the theoretical foundation of teaching material development, which emphasizes the principles of clarity, coherence, meaningfulness, and relevance, this process continues with the selection of development models such as ADDIE and constructivism. Subsequently, considering the diverse characteristics of Majelis Taklim participants in terms of age and background leads to the use of an andragogical approach and a holistic-integralistic approach. This process results in teaching materials that are contextual, applicable, and socially relevant, especially concerning contemporary issues such as diversity, social ethics, and religious realities. With this approach, PAI teaching not only addresses conceptual aspects but also shapes moderate and contextual religious attitudes and behaviors. Therefore, the holistic and contextual concepts ensure that learning is not limited to cognitive understanding but also includes affective aspects (attitude formation) and psychomotor aspects (practice in life). Good teaching materials must be able to connect religious concepts with the real lives of congregants. For example, in teaching *tauhid* (monotheism), it is not only explained theoretically but also instilled in the hearts of congregants so that they become more devout to Allah.

Furthermore, these materials must be applied in daily life through good deeds, such as social service activities or other practical actions. Thus, the development of teaching materials in Majelis Taklim must be carried out with a structured approach, relevant to the social context, and holistic and applicable. In this way, religious learning not only remains theoretical but can also shape the character and behavior of congregants in accordance with Islamic teachings.

CONCLUSION

The development of Islamic Religious Education learning materials in Majelis Taklim through a holistic-integralistic approach aims to improve the quality and

relevance of religious education in society. This approach integrates cognitive, affective, and psychomotor aspects, and combines various relevant disciplines. In practice, the development of these teaching materials requires a systematic approach, such as the ADDIE model, which enables educators to analyze congregants' needs, design appropriate materials, develop relevant teaching aids, implement learning effectively, and evaluate the results.

The social and cultural context of the congregants is an important factor in the development of teaching materials. Materials that are relevant to the daily lives of congregants and integrate Islamic values with contemporary issues will be easier to understand and apply. The holistic and contextual concepts ensure that learning is not limited to cognitive understanding but also includes attitude formation and practice in daily life. Thus, the development of Islamic Religious Education learning materials in Majelis Taklim through a holistic-integralistic approach is an effort to create religious education that is not only theoretical but also practical and relevant to the lives of the congregants.

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