



EDUCATIONAL INNOVATION THROUGH MOSQUES AND TAKLIM ASSEMBLY: A LIFELONG LEARNING MODEL FOR MUSLIM COMMUNITIES

Ahmad Zainuddin¹, M. Tahir², Wahdiansyah³

zainuddintgr2@gmail.com¹

^{1,2,3} Sultan Aji Muhammad Idris State Islamic University Samarinda

Abstract:

Mosques and Islamic study groups are two important institutions in Islamic education that have roots dating back to the time of the Prophet Muhammad (peace be upon him). However, in contemporary practice, their function is often limited to routine lectures without any innovation in curriculum or methods. This study aims to explore the transformation of mosque-based education and Islamic study groups through a library approach by examining primary sources (the Qur'an, hadith), academic literature, and recent research, particularly in East Kalimantan. The results of the study indicate that mosques and Islamic study groups can play a role as centers of lifelong learning through four main strategies: (1) expanding access to inclusive education for all groups; (2) developing a contextual curriculum that includes religious, digital, and socio-economic literacy; (3) implementing a blended learning model that combines face-to-face with digital platforms; and (4) strengthening multi-stakeholder partnerships with universities, the government, and the community. The normative basis of QS. Al-'Alaq [96]:1, QS. At-Taubah [9]:18, and the Prophet's hadith regarding the obligation to seek knowledge emphasizes the relevance of this innovation to Islamic teachings. With the support of higher education institutions such as UINSI Samarinda, mosques and Islamic study groups in East Kalimantan have the potential to become centers of adaptive, moderate, and sustainable community-based Islamic education.

Keywords: *Mosque, Islamic Study Group, Educational Innovation, Lifelong Learning, East Kalimantan*

INTRODUCTION

Mosques and Islamic study groups have served as centers of worship and education since the beginning of Islam (Asrani, 2024). During the time of the Prophet Muhammad (peace be upon him), mosques served as places for religious gatherings (halaqah), Quranic teaching, and socio-political deliberations (Nazilah et al., 2024). In the Indonesian context, mosques and prayer rooms (langgar) became centers of basic religious instruction, while Islamic study groups developed as more flexible, non-formal learning platforms (Kumala & Nadya, 2024).

The normative foundations of Islam emphasize the urgency of education. The first revelation emphasizes the command to read:

“Read in the name of your Lord who created.” (Quran 96:1).

This verse demonstrates that reading and learning are the gateway to civilization, and the mosque is the primary institution where they are

implemented.

Furthermore, QS. At-Taubah [9]:18 emphasizes the importance of prospering mosques:

God willing وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ And the Most Gracious, the Most Merciful

“Indeed, the mosques of Allah are maintained by those who believe in Allah and the Last Day, establish prayer, pay zakat, and fear none but Allah. It is they who are expected to be among those who receive guidance.” This verse emphasizes that maintaining the prosperity of the mosque includes educational and social activities.

The Prophet Muhammad (peace be upon him) also emphasized the importance of seeking knowledge:

“Whoever treads a path in search of knowledge, Allah will make easy for him the path to Paradise.” (Narrated by Muslim, no. 2699).

This context aligns with a recent study by Khairani & Susanto (2022) on the Subulussalam Mosque in Samarinda, which emphasized that public mosques serve not only as places of worship but also as centers of community education, embodying pluralistic values such as mutual assistance, mutual cooperation, deliberation, and justice.

Thus, mosques and religious study groups have the normative legitimacy to serve as centers of community education throughout time.

RESEARCH METHODS

This study uses a library research method with a descriptive qualitative approach. The research data sources include various references, including the latest scientific journals for the 2022–2025 period, both national (SINTA 1–3) and international (Scopus); academic books discussing Islamic education, mosque management, and the concept of lifelong learning; and articles by UINSI Samarinda researchers highlighting the role of mosques and Islamic study groups in East Kalimantan. In addition, this study also refers to classical religious sources such as interpretations of the Qur'an and hadith books (including Sahih Bukhari, Sahih Muslim, and Sunan al-Baihaqi). Data analysis was carried out through stages of literature reduction, grouping themes—including tradition, innovation, and lifelong learning—and compiling a conceptual synthesis.

RESULTS AND DISCUSSION

The Tradition of Mosque Education and Majelis Taklim

Since the time of the Prophet, mosques have been centers for the teaching of monotheism, interpretation, and morals. Majelis taklim exist as a more flexible, informal forum, encompassing all levels of society.

However, traditional educational patterns often center on the ustaz/ustazah, resulting in a passive congregation. This is not in line with the spirit of the hadith:

"The best of you are those who learn the Qur'an and teach it." (Narrated by Bukhari, no. 5027)

This hadith emphasizes the importance of active learning: learning and teaching at the same time.

Educational Innovation in the Contemporary Era

Recent research has shown several forms of innovation:

Digitalization: Jannah et al. (2023) found that the use of Zoom and

WhatsApp expands the reach of Islamic preaching.

Modular Curriculum: Firmansyah (2025) highlights the development of Islamic financial literacy and Islamic parenting materials.

Religious Moderation: Sah and Fuad (2024) emphasize the role of mosques in instilling moderation.

Professional Management: Andriani (2024) states that well-managed mosques are more consistent in implementing education.

Mosques and Majelis Taklim as Lifelong Learning

The concept of lifelong learning aligns with the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

“Seek knowledge from the cradle to the grave.” (Narrated by al-Baihaqi, Syu'ab al-Iman, no. 1763).

Mosques and religious study groups can implement lifelong learning with four pillars:

Open Access (for all ages).

Contextual Curriculum (religious, digital, and socio-economic literacy).

Blended Learning (face-to-face and online).

Multi-stakeholder Partnerships (campus, government, and community).

For example, in East Kalimantan, UINSI collaborated with the Grand Mosque of Samarinda to conduct digital Quran literacy and entrepreneurship training for youth.

Research at the Subulussalam Mosque shows that the Subulussalam village community perceives the mosque as a medium for inclusive and impartial character education, encouraging the growth of religious behavior that respects differences. This aligns with the concept of lifelong learning that we are exploring.

CONCLUSION

Mosques and religious study groups (Majelis Taklim) enjoy normative legitimacy as centers of education, derived from the Quran and Hadith. In practice, educational innovations in the form of digitalization, modular curricula, religious moderation, and modern management are essential to address contemporary challenges.

The context of East Kalimantan, with its dynamic development as a new capital city (IKN), demands that mosques and religious study groups become centers of lifelong learning. With support from universities (UINSI), local governments, and communities, the mosque-based education model can become increasingly relevant and sustainable.

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