

THE SOCIAL DEVELOPMENT OF CHILDREN AGED 10-12 YEARS IN MAJELIS TAKLIM AL-AKHYAR, WEST JAKARTA, INDONESIA

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ABSTRACT

This research is motivated by the spread of the COVID-19 outbreak which causes learning carried out at school to be home-based, as a result children cannot develop their ability to interact and live with their friends or peers, so that children's social development is disrupted. However, during this pandemic, researchers saw a non-formal educational institution, namely *Majelis Taklim*, which continued to carry out activities face-to-face. The purpose of the research is to find out whether in *Majelis Taklim's* activities assembly support the social development of 10-12 years old children during the COVID-19 pandemic at *Majelis Taklim Al-Akhyar*. This research was conducted at *Majelis Taklim Al-Akhyar* which is located at Jl. Pesing Poglar RT01 / RW05, Kedaung Kaliangke Village, Cengkareng District, West Jakarta. This research method is a descriptive qualitative method with a case study design. Data collection techniques were carried out by means of observation, interviews, and documentation studies. Data analysis techniques used data reduction, data presentation, and conclusions. The results showed that *Majelis Taklim's* activities can support children's social development, especially routine activities, namely recitation activities such as *BTQ (Baca Tulis Qur'an)* program, learning group activities and religious lecture activities.

Keywords: Social development, children, majelis taklim

INTRODUCTION

Children can develop optimally if they develop in accordance with the stages of development and their respective tasks. Primary school-age children are aged 6 to 12 years. Primary school age children are divided into two periods, namely age 6-9 years is early childhood, and age 10-12 years is late childhood. At this age, children experience very rapid development, however, this development cannot be carried out optimally in the present, given the spread of the Covid-19 outbreak which took place very quickly and in a wide range, it is caused in children's social development being disrupted.

This study only focuses on children's social development. Social development can be explained as an individual opportunity to develop the ability to interact and coexist with others over a period of time. The learning process that was originally carried out at school becomes home-based, as a result children cannot develop their ability to interact and live with their peers. Children's social development also becomes disrupted. Some researchers have proven this problem, one of which is Lintang Tanjung Sekar Jati who noted in her research that the Covid-19 pandemic has caused children have less social interaction. It is because children spend more time at home doing activities (Sekarjati and Sumarni, 2020).

Based on the pre-survey, in fact there is a faith-based educational institution that continues to conduct face-to-face educational activities during this pandemic. The institution is *Majelis Taklim Al-Akhyar* which is located on Jl. Pesing Poglar RT 1/RW 5 Kel.Kedaung Kali Angke Cengkareng West Jakarta. *Majelis Taklim Al-Akhyar* continues its face-to-face educational activities, with additional provisions of health protocols.

Majelis Taklim Al-Akhyar continues face-to-face educational activities after 3 months of lockdown following government regulations on teaching and learning from home. This *taklim*

assembly continues face-to-face learning activities, despite having to follow health protocols, parents ask the assembly to return to new normal learning activities and children who attend the assembly with the hope that children will continue to interact and learn normally.

The explanation above, the focus of the problem formulation is whether activities at *Majelis Taklim* support the social development of 10-12 years old children during the Covid-19 pandemic at *Majelis Taklim Al-Akhyar*. The purpose of this study is to determine whether the learning activities at *Majelis Taklim Al-Akhyar* can support the social development of 10-12 years old children during the pandemic.

This research method is qualitative research. Qualitative research is a research method that emphasises understanding the problem in depth (meaning) rather than generalisation (Siyoto and Sodik, 2015: 28). Qualitative research is research that uses a natural context, aims to explain the phenomena that occur, and is carried out by involving various methods that exist in qualitative research, the methods used are interviews, observations, and utilization of documents. This research seeks and collects data and information related to the subject and object of the research which contains the social development of 10 -12 years old children and the implementation of learning activities during the pandemic at *Majelis Taklim Al-Akhyar*.

THEORETICAL REVIEW

Several theories of human development suggest that humans experience of several stages of growth and development from infancy to adulthood. When undergoing their developmental period, children's life is basically their ability to interact with their environment. Reski Yulina said that social development is the process by which children behave in accordance with environmental norms and rules in their lives (Widiastuti, 2015: 78). Umayah also said that social development is the process of acquiring the ability to behave in accordance with one's inner desires and in accordance with the social needs and expectations prevailing in society (Umayah, 2017: 86). Eka Tusyana said that social development is the achievement of maturity in social relationships or social interactions, which can be understood as the process of learning to adjust in accordance with group norms, traditions, and morals (Tusyana, Trengginas, and Suyadi, 2019: 19). Syamsu Yusuf concluded that social development is the achievement of maturity in social relationships (Suhada, 2017: 63). It can be concluded that social development is the process by which children imitate behaviour in the environment and achieve maturity in social relationships or social interactions, obeying in accordance with environmental norms and rules in life.

Some factors that influence human social development include family, child maturity, socioeconomic status, education level, and mental capacity, especially emotions and intelligence. According to Mansur, there are two important aspects in social development, namely social competence and social responsibility. Social competence is the ability of children to adapt to their environment effectively. Meanwhile, social responsibility is a child's commitment to his or her duties, paying attention to the environment, and respecting individual differences (Maria and Amalia, 2018: 3). The social development of an individual is marked by the achievement of maturity in social interaction, how he is able to get along, adapt to his environment, and adjust to group norms (Pangestuti, 2013). Children's social development can be seen from the maturity of children's responses to the environment. Overall social development is achieved through social responses and opportunities given to children to foster positive personal perceptions (Nurmalitasari, 2015: 105).

According to Santrock, the social development of primary school children occurs during the middle to late childhood development period, starting from around the age of 6 to 11 years (Kaffa, Neviyarni, and Irdamurmi, 2021: 2615). The stages of development of primary school-age children are divided into two periods, namely ages 6-9 years of early childhood and ages 10-12 years of late childhood. This period is a time when children play together which is

characterised by children who like to leave the house and hang out with their peers (Rahmi and Hijriati, 2021: 144). According to Rifda et al, apart from family, the social development of primary school-age children is also related to their peers, who can provide them with broader socialisation. Deepening socialisation skills in children is necessary because it allows children to easily develop various relationships so that it can help them in the future. In this life, it can be said that family factors are the most important educational factors that determine future social development. In the context of family, children are first nurtured by the people closest to them. Attitudes, parenting patterns and the environment around parents have a huge influence on children's social development (Eliyasni, Rahmatina, and Habibi, 2020: 72).

In language terminology, *majelis taklim* comes from Arabic roots, which consist of *majelis* which means "place" and *taklim* which means "teaching". Therefore, the term '*taklim*' assembly means "a place of teaching and learning". While terminologically, the *taklim* assembly means a non-formal educational institution (Jadidah and Mufarrohah, 2016: 27). *Majelis taklim* is a *da'wah* organisation that has existed since the time of the Prophet Muhammad SAW. The naming term alone is different from the current term.

According to Nuryamin, its purpose is to provide a variety of special programmes for certain community groups, namely adolescents and adults. Meanwhile, Abbas argues that *majelis taklim* is a non-formal Islamic educational institution with its own curriculum, held regularly and accompanied by quite a lot of worshipers (Muliaty, Marjuni, and Azharia, 2018: 150). In its implementation, *majelis taklim* is the most flexible and time-bound place for teaching or non-formal Islamic religious education. *Majelis taklim* is open to all ages, social classes and genders. The time of implementation is not limited, it can be morning, afternoon, evening or even night. The teaching location can also be at home, mosque, mushola, office, hall, field, etc. (Mustofa, Muhyiddin, and Nase, 2017: 5).

Lusi Indriyani in her research entitled "Analysis of changes in social interactions of elementary school learners during the pandemic" concluded that in this pre-pandemic interaction, social interaction is a benchmark for the success of learner learning regulation, which can encourage learners to excel in education. This is because humans are social creatures and cannot live without social interactions, which are the most important in social life. During this pandemic, as a result of this Large-Scale Social Restrictions regulation, learners' social interactions are limited, which causes adaptation difficulties and makes learners feel accustomed to something unusual. The presence of online learning makes learners use gadgets more often as a result some learners begin to interact less and prefer to be alone (Indriyani, Sutarna, and Fitriyani, 2017: 53).

Alvin Yanuar in his research entitled "The effect of distance learning on learners' social life and grade 6 learner achievement at MIN 2 Bandung" said that the current era of the co-19 pandemic has paralysed all areas of social life, and education is one example. The impact of this pandemic on the education sector is enormous, and various policies implemented during the pandemic have deprived children of their rights and opportunities. During a pandemic situation, learners also become individualistic person who lose the social space interaction with their peers, as well as lose the opportunity to explore all kinds of things in their environment. Not only that, learners also lose the achievements resulting from their various abilities (Rahman, Salsabila, and Yanti, 2021: 71).

Lintang tanjung in her research entitled "The impact of the covid-19 pandemic on the development of elementary school children" said that due to the covid-19 outbreak, learning activities from home have hampered children's cognitive, language, and social-emotional development. In terms of cognition, children do not understand the material optimally, because the teacher does not teach directly, learning is less effective, and children receive little learning material, far from the minimum reference that should be achieved in online learning. Meanwhile, in language term, children are inhibited in their development, such as not being

able to write the right words to explain problems that they cannot do, or just telling the obstacles they encounter in the learning process at home. This is due to a lack of communication with people around the school and community environment. Furthermore, in terms of social-emotional, children become less socialised because children spend more time at home and children's motivation to learn decreases. However, the positive impact of this outbreak is that children become diligent in helping their parents (Sekarjati and Sumarni, 2020: 781).

Rindi Rendyawati in her research entitled "The impact of the covid-19 pandemic on the social development of elementary school children" said that during the covid-19 pandemic there was a decrease in the process of children's social interaction. Due to a government policy that requires children to go to school from home (online), it increasingly limits children to socialise, children's activities are very limited, there is no freedom for children to play with their peers (Rendiyawati and Lestari, 2021).

The description above will be used as a basis for assessment by the author regarding whether the social development of children aged 10-12 years at *Majelis Taklim Al-Akhyar* is the same as the statements above regarding the impact of the covid-19 pandemic on children's social development.

Majelis Taklim has two functions, including as a *da'wah* institution and also a non-formal educational institution that aims to increase faith and devotion to Allah SWT and noble morals for the congregation, as well as providing grace for the universe. Thus, *taklim* assemblies become alternative religious education institutions for those who do not have enough energy, time, and opportunities to increase religious knowledge through formal education (Kamsi, 2017). The *taklim* assembly plays a very important role in people's lives, including as a place for guidance and development in religious life in the context of forming a pious society, as well as a spiritual recreation park, because of its relaxed implementation, besides that it is also a place to convey ideas that are very useful for Muslims, and a place of friendship that develops Islamic syiar (Rustan, 2018).

Based on the description of the *taklim* assembly above, it can be concluded that the *taklim* assembly is a non-formal Islamic educational institution or out-of-school education with the aim of increasing piety to Allah SWT whose existence is very important in society, namely as a strengthener of the foundation of human life in the mental-spiritual field of Islamic religion to optimise the quality of his life according to the teachings of Islam.

DISCUSSION

1. Implementation of Activities at *Majelis Taklim Al-Akhyar*

The observations were conducted directly at *Majelis Taklim Al- Qur'an Al-Akhyar* which is located on Jl. Pesing Poglar RT01 / RW05. Kedaung Kaliangke Village. To observe the activities located at the *Majelis Taklim Al-Akhyar*, permission was obtained from the owner and head of the assembly, Ustadzah Nahrani.

Based on the results of observations made, there are three activities at *Majelis Taklim Al-Akhyar* as follows:

a. Recitation activities (Routine Activities)

This activity is held every Monday-Friday starting at 16.00-20.00 and learners are divided into three groups, namely group 1 consists of 4-9 years old children, group 2 consists of 10-12 years old children, and group 3 consists of 15-18 years old children. The activity in each group always begins with the recitation of surah Al- Fatihah, reading the learning prayers and reading some surah from Qur'an (Juz' Amma Book) and reading Iqro book or Al-quran in turn according to the line that has been made when they first come to the assembly. For learners who have not had their turn to read, they are given the task of writing iqro and Juz Amma by the teachers. At the end of the activity, the

teachers always provide islamic material along with *Tajwid* and also reading daily prayers together.

b. Social activities (incidental activities)

Social activities in this assembly aim to educate and train learners to give alms to give some of their sustenance to those in need. Those who participate in social activities are all learners and educators. Existing social activities include Friday charity which is carried out every Friday, orphan compensation on the day of Eid of orphans, orphan compensation at the time of the maulid of the Prophet Muhammad Saw which is carried out in the taklim assembly.

c. Commemoration of Islamic holidays (Annual Activities)

The commemoration of Islamic holidays held at *Majelis Taklim Al-Akhyar* includes the Maulid of the Prophet Muhammad Saw. and Isra' Mi'raj. The activities of the Prophet Muhammad's Maulid held by *Majelis Taklim Al-Akhyar* are reading Mahalul Qiyam together, offering short surah readings and poems by learners, religious lectures, and orphan charity program.

2. Social Development of 10-12 year old Children in *Majelis Taklim Al-Akhyar*

a. Social maturity

According the data interviews with all learners and teachers, it can be concluded that learners in the *majelis taklim* are able to be responsible if given a task by the teacher by doing the task well. All learners are able to appreciate someone's gift. In fact, the learners willing to say thank you warmly and happily. The learners are also able to respect their elders. In religious teachings, whether Islam or any religion, it is mandatory for younger people to respect their elders.

Based on research on the stage of social maturity in learners in this taklim assembly, there are developments that are in accordance with the circumstances where these activities affect social maturity. Recitation activities, learners are given the task of writing iqro and Juz Amma, and are able to take responsibility for the task by doing well. Learners always respect their elders and are very honest.

b. Social interaction

All learners want to involve themselves in completing the group tasks by sharing some writing tasks. Other learners look for answers, although sometimes they don't know the answers. When a friend talks to them, the learners know how to communicate well without interrupting other people's conversations, looking into the eyes of the interlocutor, and speaking politely.

From the results of the study, it was found that the social interactions carried out by learners included the completion of group assignments where they involved each other by sharing tasks. In the activities of commemorating Islamic holidays, there are competitions carried out among the learners in groups and individual. They can learn to communicate well with their fgroup. When there is a conflict between learners, other learners will reconcile into peace. All learners are able to provide assistance to friends who got difficulties. This situation is proven that the learners are willing to help each other in difficult situation. Helping each other can strengthen brotherhood among the learners.

c. Obeying the Rules

The learners of *Majelis Taklim Al-Akhyar* want to obey the existing rules without any objection to the rules. Obeying the rules means that learners are caring to others. The learners of *Majelis Taklim Al-akhyar* are able to come on time even though there are those who occasionally come late. The learners who come on time mean that they have obeyed the rules in the assembly. The indisciplined learners for the time, there will be

training to their discipline. Arriving on time shows a trustworthy attitude and trying to commit to the rules in the assembly.

Some obstacles in the daily activities in *majelis taklim* are during the recitation activities, some learners are still chatting and less focused during material delivery. The solution given for these obstacles are when the head of the new assembly wants to start, it should be reaffirmed to learners that no chatting anymore, for learners who are less focused on the material, and provided various learning material in order 10-12 years old learners understand the materials.

Obstacles and Solutions for Majelis Taklim Activities

a. Recitation Activities (Routine Activities)

1) Barriers

The learning obstacles during the recitation activities are some children still chatting when the *majelis taklim* chairman starts the recitation activities and less focused on learning material delivery.

2) Solution

The solution provided for these obstacles; the teacher should ask the learners to keep silent during the learning process. The learners with lack of focused on the material, the teacher should provide various and appropriate material provider for the learners in avoiding the monotonous situation and it must be easy to understand for children aged 10-12 years.

b. Social Activities (Incidental Activities)

1) Barriers

The obstacles that usually occur during social activities such for orphans' charity program during the pandemic are restrictions on the large scale capacity of the participants.

2) Solution

The solution is to limit the participants and be discipline in health protocol rules and shorten the time of the event.

c. Commemoration of Islamic Holidays (Annual Activities)

1) Obstacles

The obstacles that are usually occur in islamic events such as the Prophet's Maulid and Isra' Mi'raj events are some learners are less concentration during the recitation activity. In the competition activity, some learners disobeyed the competition rules. Unfortunately, some learners are still less participation in this competition event.

2) Solution

The solution given by the lecturer is more assertive in reminding learners who are still chatting and asking questions about the material in order to have condusive learning situation. The learners who do not obey the rules during the competition, the teacher should remind them. However, when the teacher is still violeted, they should be disqualified them for participating in the competition. Furthermore, the learners who still disobeyed in participating the annual activities in a year, the teacher emphasized on parents and learners to participate in this activity. Providing a sanction to whom disobeyed the rules, in example the disobedient learner should pay the activity cost as the responsibility.

CONCLUSION AND CLOSING

There are three main activities at *Majelis Taklim Al-Akhyar*, namely annual activities such as *Maulid* of the Prophet Muhammad SAW and *Isra' Mi'raj*. The incidental activities including Friday charity, orphan charity, mosque building donation near the *majelis taklim*, visiting a sick friends. Finally, the routine activities, namely recitation activities for reading

and writing the Qur'an, providing Islamic material such as *tajwid* and religious lectures every Friday. These routine activities support children's social development, it is represented by the existence of learners' social maturity, mature learners in respecting different opinion, open minded learners who can listen the suggestions or criticisms without taking offence and being able to take responsibility for their own decisions. The children social interaction shown that the learners able to interact socially both with teachers and with their peers, able to care about their friends or activities in the majelis taklim, and able to develop their morality in the assembly environment.

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