

The Influence of Majelis Taklim Activities on Religious Literacy of Adolescents in the Imam Syafi'i Mosque Environment in Sampit

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ABSTRACT

This study aims to analyze the influence of majelis taklim activities on adolescent religious literacy in the Imam Syafi'i Mosque environment in Sampit. The urgency of the study is based on the need to strengthen adolescent religious literacy in the digital era characterized by the rapid flow of religious information with varying quality and authority, so that a structured and credible development space is needed through mosque-based non-formal Islamic education. The study used a quantitative approach with a correlational survey design. The study population was all adolescents in the Imam Syafi'i Mosque environment in Sampit, with a sample of 41 valid respondents determined through probability sampling (simple random sampling). Data were collected using a five-point Likert scale questionnaire, then analyzed with descriptive statistics and simple linear regression using SPSS. The results showed that the level of adolescent participation in majelis taklim activities was in the high category ($M = 41.58$; $SD = 7.06$), while adolescent religious literacy was in the good to very good category ($M = 79.54$; $SD = 13.39$). Regression tests show that majelis taklim activities have a positive and significant effect on adolescent religious literacy ($\beta = 1.833$; $p < 0.05$) with a coefficient of determination $R^2 = 0.935$, meaning that 93.5% of the variation in religious literacy can be explained by majelis taklim activities. This finding confirms that majelis taklim plays a role not only as a forum for religious study, but also as an effective educational space in transmitting knowledge and strengthening the internalization of adolescent religious values.

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1. INTRODUCTION

Adolescents are at a crucial developmental stage, as they are in the process of forming identity, values, and life orientations, including religious identity and orientation (Santrock, 2020). In the digital age, this formation process occurs amidst a rapid flow of information: adolescents obtain

religious references from various sources (direct studies, social media, lecture clips, community groups, etc.) that do not always possess the same level of knowledge and authority (Rusadi, 2023). This situation makes the need for religious literacy even more crucial, not only for adolescents to "know" religious teachings, but also for them to understand, assess, and internalize religious knowledge more responsibly in their social lives (Ali et al., 2021).

The discourse on religious literacy in Indonesia is also beginning to be positioned as an approach that can bridge the limitations of religious education, which focuses too much on theological aspects. Religious literacy is seen as helping to build a more contextual and effective understanding for communal life (Imamah & Lee, 2024). Within this framework, mosques hold a strategic position as centers for community development and spaces for community-based religious education. Various studies confirm that mosques serve not only as places of worship but also as centers for education, character development, and strengthening the moral-spiritual values of the younger generation through study programs and socio-religious activities (Ridho, 2025).

In many communities, one of the most common and sustainable forms of non-formal education in mosques is the majelis taklim (Islamic study group). Majelis taklim is understood as a non-formal Islamic educational institution held periodically to strengthen religious understanding, foster morals, and strengthen socio-religious ties within the congregation (Putri et al., 2024). Conceptually, majelis taklim activities have the potential to become "literacy spaces" because they involve the transmission of knowledge (understanding the material), habituation (practicing worship and morals), and strengthening of meaning (explanation of religious reasons/arguments). Religious learning models that encourage dialogue, reflection, and critical reasoning are seen as capable of improving the quality of students' religious understanding (Ali et al., 2021).

In the Indonesian context, more literate religious learning practices, such as encouraging cross-religious understanding, dialogue, and reasoning, are also being studied as a way to provide more adaptive religious learning that can respond to social challenges, including issues of intolerance and radicalism (Ridho, 2025). Furthermore, religious literacy is seen as linked to the development of healthier social attitudes among young people; for example, research positions religious literacy as a variable playing a role in shaping attitudes of tolerance among young people within an ecosystem of religious moderation (Pajarianto, 2025).

However, the effectiveness of religious study groups (Majelis Taklim) as a vehicle for strengthening adolescent religious literacy cannot be simply assumed. First, adolescents have unique learning characteristics: they tend to require relevant interactions, dialogical methods, and participatory spaces that provide meaningful experiences (Santrock, 2020). Second, the competition for religious reference sources in the digital space means that adolescents learn not only from religious study groups but also from the internet, which offers a wide variety of content (Rusadi, 2023). Therefore, discussions about adolescent religious literacy in the current era often intersect with digital-religious literacy: the ability to critically, ethically, and responsibly understand religious content in digital media (Rusadi, 2023).

In this context, this study deems it crucial to empirically test the influence of majelis taklim activities on adolescent religious literacy, particularly within the mosque community, which serves as a local space for religious development. The research's focus on the Imam Syafi'i Mosque in Sampit is relevant because the mosque, as a community institution, has a concrete and routine development ecosystem, allowing for more targeted measurement of how exposure to majelis taklim activities correlates with/influences the level of religious literacy of surrounding adolescents.

Quantitative testing is needed so that the assessment of "influence" does not stop at normative claims but is truly supported by measurable data (e.g., through indicators of intensity of study participation, activity involvement, quality of interaction, and indicators of religious literacy across the dimensions of understanding, practice, and attitude) (Putri et al., 2024). In terms of novelty,

research on majelis taklim often emphasizes its general role as a non-formal education or strengthening of community religious values (Putri et al., 2024). Meanwhile, the study of religious literacy has developed as an approach that emphasizes the ability to understand religion more broadly and contextually.

2. METHODS

This study employed a quantitative approach with a correlational survey design to objectively examine the relationships and influences between variables through numerical data measurement and inferential statistical analysis, enabling researchers to obtain an empirical picture of the relationship between majelis taklim activities and adolescent religious literacy in a measurable and systematic manner (Creswell & Creswell, 2018). The survey design collected data based on respondents' perceptions through a questionnaire instrument relevant to community-based socio-religious research. The study was conducted at the Imam Syafi'i Mosque in Sampit, Central Kalimantan, selected because it actively hosts majelis taklim activities involving adolescents as part of its religious development program, making it representative for examining the influence of majelis taklim activities on adolescent religious literacy within mosque-based non formal Islamic education.

The population consisted of all adolescents residing in the Imam Syafi'i Mosque in Sampit, and the sample was determined using probability sampling with simple random sampling to ensure equal selection chances, minimize bias, and enhance external validity (Sekaran & Bougie, 2020), with sample size calculated using the Slovin formula at a 5% error tolerance. The variables included the independent variable (X), majelis taklim activities, operationalized through participation intensity, attendance consistency, active involvement, learning experience, and educational interaction, and the dependent variable (Y), adolescent religious literacy, measured through religious knowledge, understanding of Islamic teachings, ability to read religious texts, religious attitudes, and religious practices.

Data were collected using a five-point Likert-scale questionnaire to measure perceptions, attitudes, and experiences (Joshi et al., 2015), supported by limited observation. The instrument was tested for validity using Corrected Item–Total Correlation (Pearson Product Moment) with a significance level of 0.05 (Field, 2013) and for reliability using Cronbach's Alpha with a threshold of ≥ 0.70 (Hair et al., 2019). Data analysis using SPSS included descriptive statistics, classical assumption tests (normality and linearity), simple linear regression to determine the direction and magnitude of influence (Ghozali, 2021), and hypothesis testing through a partial t-test with a significance criterion of <0.05 .

3. FINDINGS AND DISCUSSION

3.1. Descriptive Statistics

Based on data collection through questionnaires, 41 valid respondents were obtained, consisting of adolescents living in the Imam Syafi'i Mosque complex in Sampit. The data analyzed included the variables *Majelis Taklim Activities* (X) and *Adolescent Religious Literacy* (Y). Descriptive statistical analysis showed that the *Majelis Taklim* activities variable had an average value of 41.58 with a standard deviation of 7.06. This value indicates that, in general, adolescent participation in *Majelis Taklim* activities is in the high category. Most respondents demonstrated consistent attendance, active involvement, and a positive perception of the study material.

Meanwhile, the adolescent religious literacy variable had an average value of 79.54 with a standard deviation of 13.39. This value indicates that the level of religious literacy of

adolescents living in the mosque complex is in the good to very good category, particularly in terms of understanding Islamic teachings, religious attitudes, and religious practices.

Simple Linear Regression Test The results of the simple linear regression analysis show that: Coefficient of Determination (R^2) = 0.935, Significance = 0.000 ($p < 0.05$), Regression coefficient (β) = 1.833. The R^2 value of 0.935 indicates that 93.5% of the variation in adolescent religious literacy can be explained by majelis taklim activities, while the remainder is influenced by other factors outside the research model. The positive regression coefficient ($\beta = 1.833$) indicates that majelis taklim activities have a positive and significant influence on adolescent religious literacy. This means that the higher the adolescent's involvement in majelis taklim activities, the higher their level of religious literacy. The t-test yielded a significance value of $p = 0.000 < 0.05$, thus rejecting H2 and accepting H1.

The results of this study indicate that majelis taklim activities have a positive and significant influence on adolescents' religious literacy. This finding reinforces the theoretical view that majelis taklim, as non-formal Islamic educational institutions, play a crucial role in the transmission and internalization of religious values.

Majelis taklim have been shown to function as an effective educational space in enhancing adolescents' religious understanding. Regular study activities, the delivery of Islamic material, and dialogical interactions between instructors and participants contribute to improving knowledge and understanding of Islamic teachings. This finding aligns with research by Putri et al. (2024), which states that majelis taklim play a strategic role in strengthening non-formal Islamic education in the community.

Adolescents' religious literacy in this study was high, particularly in the dimensions of Understanding Islamic Teachings, Religious Attitudes, and Worship Practices. This indicates that majelis taklim not only improves cognitive knowledge but also impacts the affective and behavioral dimensions. This finding supports the study by Ali et al. (2021) confirmed that literacy-based religious learning can improve the quality of religious understanding and social attitudes of students.

Amidst the rapid flow of digital information, majelis taklim (Islamic study groups) serve as a relatively stable, structured, and authoritative source of religious reference. Adolescents who actively participate in majelis taklim tend to have better abilities in understanding religious material, assessing religious information, and internalizing religious values. This finding is relevant to research by Rusadi (2023), which states that digital-religious literacy is a crucial competency in addressing the fragmentation of religious information in digital media.

The R^2 value of 93.5% indicates that majelis taklim activities are a dominant factor in shaping adolescent religious literacy in the study environment. This indicates that mosque-based development programs have a significant contribution to strengthening the religiosity of the younger generation. However, the remaining 6.5% of variation indicates that other factors, such as family environment, formal education, digital media, and peer communities, also have the potential to influence adolescent religious literacy.

DISCUSSION

The results of this study indicate that majelis taklim activities have a significant influence on adolescents' religious literacy. Therefore, in practice, majelis taklim need to be designed with a more adaptive approach to the characteristics and developmental needs of adolescents. Activity management should not be solely focused on one-way material delivery; it should also prioritize interactive and participatory learning methods. The use of dialogic methods, discussions, case

studies, and contextual approaches will help adolescents understand religious teachings more meaningfully. Furthermore, presenting material relevant to the realities of adolescent life, such as social issues, digital ethics, self-identity, and contemporary moral challenges, can increase participants' emotional and intellectual engagement.

Providing a space for dialogue and active participation is also important so that adolescents are not merely listeners but also play a role as reflective and critical learning subjects in constructing their religious understanding. Theoretically, the findings of this study strengthen the study of non-formal Islamic education, particularly regarding the role of majelis taklim in developing the religious literacy of the younger generation. The research results provide empirical evidence that majelis taklim (Islamic study groups) function not only as forums for regular religious study but also as educational institutions that contribute to strengthening the cognitive, affective, and behavioral aspects of adolescent religious life.

Thus, majelis taklim can be positioned as a crucial pillar in the community's religious education ecosystem. These findings also enrich the discourse on religious literacy by demonstrating that religious community-based learning practices play a strategic role in improving the quality of understanding and internalization of religious values. At the policy level, the results of this study provide important recommendations for mosque administrators, da'wah institutions, and stakeholders in the field of religious development. The development of religious literacy-based youth programs needs to be a priority in the agenda for community development.

Majelis taklim programs should be designed to be more inclusive and responsive to the social dynamics and digital challenges faced by adolescents. The integration of digital and religious literacy is a strategic step to equip adolescents with the ability to critically and responsibly understand, assess, and filter religious information in digital media. Furthermore, improving the quality of guidance through strengthening the capacity of instructors, innovating learning methods, and regular program evaluation is necessary to ensure the sustainability and effectiveness of majelis taklim activities in developing adolescent religious literacy.

4. CONCLUSION

This study aims to analyze the influence of majelis taklim activities on the religious literacy of adolescents in the Imam Syafi'i Mosque complex in Sampit. Using a quantitative correlational survey approach, the findings show that majelis taklim activities have a positive and significant influence on adolescents' religious literacy, as indicated by a simple linear regression test with a significance value of $p < 0.05$ and a coefficient of determination ($R^2 = 0.935$), meaning that 93.5% of the variation in religious literacy can be explained by majelis taklim activities. Descriptively, adolescents' participation is high, reflected in consistent attendance, active involvement, and positive perceptions of the study materials. Their religious literacy is categorized as good to very good, particularly in understanding Islamic teachings, religious attitudes, and religious practices. These findings confirm that majelis taklim serves not only as a routine religious forum but also as an effective educational space for strengthening the internalization of religious values. In the digital era, where unverified religious information spreads rapidly, majelis taklim remains a structured and authoritative learning source. Although other factors such as family, formal education, digital media, and peers also influence religious literacy, this study concludes that developing adaptive and contextual majelis taklim programs is a strategic effort to enhance adolescent religious literacy within mosque environments.

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