

## The Contribution of Majelis Taklim Tastafi in Shaping the Spiritual Dimension of Langsa City Community

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**T. Wildan**

Institut Agama Islam Negeri (IAIN) Langsa

Email: [wildan@iainlangsa.ac.id](mailto:wildan@iainlangsa.ac.id)

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### Abstrak

Penelitian ini bertujuan ingin mengetahui kontribusi majelis taklim Tastafi dalam membentuk dimensi spiritual masyarakat Kota Langsa. Partisipan dalam penelitian sebanyak 30 orang jamaah majelis taklim Tastafi. Pendekatan mixed method digunakan untuk menjawab permasalahan, jenis kuantitatif menggunakan pearson product moment, selanjutnya jenis kualitatif menggunakan metode deskriptif analitis. Hasil temuan penelitian, terdapat hubungan yang signifikan antara kegiatan majelis taklim Tastafi dalam membentuk dimensi spiritual masyarakat Kota Langsa, ditunjukkan oleh uji validitas data korelasi pearson product moment pada kegiatan majelis taklim Tastafi dan dimensi spiritual, yaitu; bidang prayer fulfillment 0,959, universality 0,954 dan connectedness 0,937. Sehingga nilai dimensi spiritual lebih besar dibanding dengan nilai r tabel yaitu 0,463 pada taraf signifikan 1%, maka ada korelasi yang sangat signifikan antara semua dimensi spiritual dengan kegiatan majelis taklim. Adapun hipotesis null (H0) ditolak dan hipotesis alternatif (Ha) yang diajukan, diterima yaitu; terdapat hubungan positif dan korelasi yang sangat signifikan antara variabel mengikuti majelis taklim terhadap variabel dimensi spiritual, Semakin tinggi rutinitas dalam mengikuti majelis taklim maka berdampak semakin tinggi tingkat dimensi spiritual dan sebaliknya, hal ini dibuktikan dengan uji validitas data dengan hasil semua nilai dimensi spiritual pada Sig (2-tailed) adalah 0,000 ( $p < 0,01$ ). Terbentuknya dimensi spiritual terlihat pada pengamalan ibadah, keyakinan, hubungan dengan Tuhan dan manusia dan tanggung jawab individu dalam kehidupan.

*Kata Kunci: majelis, kontribusi, spiritual*

### Abstract

This study aims to determine the contribution of the majelis taklim Tastafi in shaping the spiritual dimension of the Langsa City community. Participants in the study were 30 members of the majelis taklim Tastafi. The mixed-method approach is used to answer the problem; the quantitative type uses Pearson product-moment, and the qualitative type uses the descriptive-analytical method. The results of the research findings show there is a significant relationship between the activities of the majelis taklim Tastafi in shaping the spiritual dimension of the Langsa City community, indicated by the validity test of the Pearson product-moment correlation data on the activities of the majelis taklim Tastafi and the spiritual dimension, prayer fulfillment

fields 0.959, universality 0.954 and connectedness 0.937. The null hypothesis (H<sub>0</sub>) is rejected, and the alternative hypothesis (H<sub>a</sub>) proposed is accepted; namely, there is a positive relationship and a very significant correlation between attending majlis taklim and the spiritual dimension variables. The higher the routine in attending the majelis taklim, the higher the spiritual dimension and vice versa; this is evidenced by the validity of the data with the results of all values of the spiritual dimension on *Sig* ( 2-tailed) was 0.000 ( $p < 0.01$ ). The formation of the spiritual dimension is seen in the practice of worship, belief, relationship with God and humans, and individual responsibilities in life.

*Keywords: majelis, contribution, spiritual*

## Introduction

However, their necessities become limited because of a rule in living together. (Nasution, 1973) This condition occurs due to other humans who also need those to live. Humans always need religion to guide their lives because they have a reason function in their psyche. Therefore, humans think that there is an almighty power outside of themselves, who has significant authority over their lives, a place for asking for help and protection. Therefore, there is an attitude to balance a life based on religious beliefs. (Madjid, 2000)

Some problems always occur in every step of human life due to their actions, such as disasters, failures, and others. In this situation, they usually face various feelings, such as sadness, fear, tension, anxiety, anger, and extreme disappointment, but it can also be the other way around. A religious psychologist, Zakiah Daradjat, revealed that life's trials should be addressed with an open heart, a belief in God, and patience (Daradjat, 1987). The relationship between a person's religious life and behaviour is not dynamic. However, factors of thought, knowledge processes, and changes may occur due to existing conditions. (Sururin, 2004). A person's personality determines how to deal with life's problems. They have a good and healthy character if they face life's issues with a feeling of calm and serenity.

The character in it contains elements of firm faith, so the various life problems that befall him are faced with a peaceful heart. However, a person whose soul is fragile and far from religious life faces calamities with feelings of anger or lack of patience for no apparent reason. They vent it by scolding others as targets. Therefore, personality is very decisive. If his character is good and his soul is healthy and stable, he faces all these problems calmly.

There are elements of society in every life. If the people are good, then the environment is good. Throughout the history of human life, society has always existed. Its existence has gone through the stages that have occurred and will occur. In today's society, there are many influences from life in the past and being the seeds and potential for the future. (Suharto,

2006) The nature of a social community process means that the previous stage has a close relationship with causality at the present stage. The current phase is to determine the basic requirements at a later stage (Sztompka, 2007).

Society is a group closely related to the system, socio-culture, traditions, values, norms, and specific laws, which lead people to live together.

A life group does not necessarily mean a group of people have to live side by side in a particular area, use the same climate, and eat the same food. The trees in the park coexist, share the same environment, and eat the same food. Similarly, a group of deer graze together and move together. However, neither trees nor a herd of deer lives in groups, nor do they build communities. (Koentjaraningrat, 1985)

Collective life is necessary for human life because they are social creatures, and everything they do is social. The needs for life, work, achievement, entertainment, and human activities are social characteristics because they are closely related to customs, habits, and work systems. Therefore, these traits make humans able to unite because of the dominant mindset and habits. In short, society is a group of people united in collective life because of the need for certain beliefs, ideas, desires, and other needs. (Shadily, 1983)

Humans have social needs that are general and specific in social life. When termed like a ship carrying passengers to an island in the middle of the sea, where there is a storm, the brunt of the waves and other dangers are faced together, and they determine a common destiny. Once upon a time, the Prophet Muhammad described the meaning and wisdom behind *Amar ma'ruf* (establishing right) and *nahyi munkar* (preventing wrong). The Prophet explained it with a good parable. He said: "A group of people sailed the sea in a ship. Each passenger sat in their respective place. One of the passengers who reasoned that where he sat was exclusively his immediately punched a hole in the place of his seating. At that moment, the passengers on the other ship rushed to stop him. They would not only save themselves but also think about the safety of the person who made the hole." (Nashir, 1999)

In the modern era, all human behaviour based on scientific research rests on the power of the senses and reason. The results of observation, experimentation and field study show that humans only believe in the power of matter which is supported by empirical research. Humans assume that empirical materials and research meet all their daily needs. They see that the spirituality taught by religion will only fade away from religion itself. (Hamali,

2000) Karl Marx once said that religion is a universal ground of consolation, which means that it is the opium of society and only becomes a comfort for those who cannot compete.

Religion only teaches setbacks in life and so on. However, what religion has taught as a guide to life in this spirituality has failed. (Pals, 1996) Many declines in moral values cannot be prevented, such as conflicts of interest, war, drug trafficking, monopoly, prostitution, misuse of information media, and failure of self-identity. Meanwhile, their lives are full of wealth, and all their needs are met, but they are lonely and lost spiritual personalities. Therefore, their lives are fragile, anxious, frustrated, insecure, stressed, and unprepared to withstand life's tests. When faced with problems, they vent by visiting entertainment venues, drinking alcohol, taking drugs, and committing suicide. (Damsar, 2011)

Actually, to move out from life problems that have no spiritual values. Humans only need psycho-religious therapy to solve it. Therefore, activities to train spirituality through religion only start to be a demand. Pilgrims' number increased to seek spiritual fulfilment in every religious study and ta'lim group (Islamic non-formal educational institutions with their curriculum) in mosques and Islamic boarding schools. They crowds fast-track Islamic boarding schools, dhikr groups, Istighosah (pray together in Muslim rites to ask Allah's help), Duha talk, I'tikāf (an Islamic practice consisting of a period of staying in a mosque for a certain number of days), and reading holy Quran activity.

Besides, they also wear clothes suitable to what their religion teaches to be veiled, eat halal food, use the sharia funding system, and perform the pilgrimage. The sector of da'wah also seems to grow, such as the rising interest in memorizing Quran programs in educational institutions, publishing religious books, and religious talk on television, radio, mass media, social media, and other platforms. This phenomenon shows that society needs religious spirituality to overcome every resistance and issue in their lives, which are becoming more complicated. This also saves people from dilapidation and moral value destruction (Alawiyah, 1997).

One spiritual development is a religious study or ta'lim group, which is routinous worship to teach religion, delivering all competency functioning as a facility to send messages to pilgrims. Religious study is also considered a facility to share knowledge or religious doctrine as another way to da'wah in society. From another perspective, this Islamic study is needed by society to raise their worship of Allah. The truth is that the societal study

specifically teaches little understanding or matters that are not fully understood, especially for rules to worship, so that society can clearly understand (Ode'a, 1985).

Understanding knowledge can be achieved by any method. To illustrate, people can attend Islamic monasteries or mosques to learn religion as a routine. To hold religious study is also a da'wah (an act of inviting or calling people to embrace Islam) media to effectively and efficiently share the knowledge so that pilgrims clearly understand and capture the points (Robert. H Thouless, 2000).

Islamic lectures can physiologically influence someone's faith values (theology), manifesting later in a social system. Regularly faithful in societal activities can affect mindset, behaviour, attitude and action to apply the Islamic way. Several life problems in society must often be observed together to find a solution and become a valuable life experience. Gambling, drinking alcohol, violence, wealth seizure, homelessness, stress, depression, divorce and so on are common societal issues.

Ta'lim group and study in Aceh are varied. One is the Tastafi study (tawhid, fiqh and tasawwuf), sometimes called the Tastafi study. Tawhid is the indivisible oneness concept of monotheism in Islam. Fiqh is often described as the human understanding and practices of sharia. Tasawwuf is knowledge of how to purify the soul, purify morals, and obtain eternal happiness. Therefore, this study positively stimulates religious life. Tastafi is an idea from a charismatic Islamic priest called Abu Syaikh Hasanoel Bashry, most often called Abu Mudi. This study is enthusiastically welcomed by society, especially in Langsa City, and this way is an answer to many problems mentioned before.

In the study of human psychology, there are three aspects: cognition, emotion, and connection. These three aspects will always occur side by side smoothly and harmoniously. Nevertheless, it is often accompanied by conflicts in mind (cognition), feeling (emotion) and willingness (volutive aspect, comes). Those contradictory conditions are a situation which always come up in life. Unstable physiology occurs as a relation among aspects inside of humans as well as external factors. If a person does not have the correct religious understanding, these three aspects malfunction. As a result, violence always happens in the middle of society.

Langsa City is located in the east of Aceh province. The cultural diversity of people living there makes it readily absorb the foreign culture that influences people's lifestyles.

Therefore, Tastafi study is expected to be the leading media for understanding religion to prove faith to Allah. As well, the study is a dynamic teaching syari'a in the city. Lack of religious knowledge is a social phenomenon happening and growing as a consequence of less conductively social conditions for the growth of psycho-religious in society. This situation.

It occurs in urban areas in Langsa City and harms community development. Negative human behaviour in a city that is out of religious values is proof of this. When people understand religious values better, they will be a society full of values and psycho-religious aspects. Based on the explanation above, this research focuses on defining society's motivation in Langsa City following Tastafi study. In addition, this research is purposed to see the development effects and psycho-religious aspects of people who attend the study.

#### ***A Brief History of Tastafi Study***

Majelis taklim Tastafi is a community organization engaged in religious da'wah by focusing three on three scientific fields, namely, Tasawuf, Tauhid, and Fiqh, so the name of the assembly is an abbreviation of Tasawuf, Tauhid, and Fiqh (Tastafi). The majelis taklim Tastafi was established on June 7, 2012, at the Ma'hadal Ulum Diniyyah Islamiyyah (MUDI) Samalanga Bireuen Regency by Shaykh Hasanoel Bashry, an Acehese cleric who is familiar with Acehese society as Abu Mudi (Fahmi Arrauf Nasution et al., 2019). Abu Mudi's motivation to establish the majelis taklim Tastafi was to fortify the Acehese people from the notions that deviate from the ahl sunnah wa al-Jama'ah; he believed that to avoid the community from misguided understanding, it must start from the basic knowledge of religion in the fields of tasawuf, tauhid, and fiqh, these three fields become an essential foundation for an individual in society (Zulfikar et al., 2020).

It is hoped that the presence of the majelis taklim Tastafi will provide religious enlightenment for the wider community and form good religious values in the community's soul. The activity of the majelis taklim Tastafi at the beginning of its first appearance was carried out at the Baiturrahman Grand Mosque in Banda Aceh, led by Abu MUDI Samalanga on March 7, 2014. Tastafi was officially incorporated on December 29, 2017. The community towards the majelis taklim Tastafi was so enthusiastic; at that time, the management of the majelis taklim Tastafi had already been formed at the sub-district level throughout the province of Aceh, even in other areas, such as Jakarta and abroad, such as Malaysia and Brunei Darussalam (Marzuki, 2021).

The vision of the majelis taklim Tastafi is to make the majelis taklim Tastafi an institution that functions to study and disseminate Islamic religious knowledge that understands ahl sunnah wa al-Jama'ah towards strengthening ukhuwah Islamiyah and harmonization in religious, national, and state life. At the same time, the mission of the majelis taklim Tastafi is to conduct religious studies and research to produce solutions to problems in society related to tasawuf, tauhid, and fiqh. Second, carry out and broadcast Islamic recitations, remembrance, and da'wah based on the understanding of ahl sunnah wa al-Jama'ah to the community by focusing on ma'ruf books sourced from conclusive schools. The third is establishing ukhuwah Islamiyah and deliberation in building relations between dayah, study halls, majelis taklim, and remembrance assemblies by trying to develop an Islamic and scientific culture. Fourth, create public awareness of the way of life and be cultured in an Islamic way based on the understanding of ahl sunnah wa al-Jama'ah. Fifth, build a constructive thinking paradigm in understanding the teachings of tasawuf, tauhid, and fiqh from the influence of heretical schools, liberalism, secularism and radicalism, and thoughts outside the understanding of ahl sunnah wa al-Jama'ah (Tastafi, 2019).

The management structure of the majelis taklim Tastafi in Tastafi's AD/ART consists of the central board of work for the province of Aceh, the district administrator with the scope of work, and the branch manager whose scope of work is at the sub-district level. The majelis taklim Tastafi at the central management level is chaired by Tgk. M. Amin, while at the regional management level, Langsa City is chaired by Tgk. Salahuddin, S. Ud.

### ***Concept of Spiritual Dimension***

The shaping of the spiritual dimension is a central part of the purpose of the majelis taklim activity; in every action carried out by individuals, everything will be focused on peace of mind; the heart becomes restless because there is a mental illness encountered, recitation is one solution in preventing mental illness and spiritual dimension will be formed (Crisp, 2019).

Humans are creatures full of awareness, aware of all their behaviour (Haryanto et al., 2020), aware of their weaknesses, conscious of being able to control behaviour and fully aware of the meaning of all their actions, and can actualize themselves. Spiritual is an experience humans feel subjectively; humans with spiritual values will always understand the importance of life and how an individual should do so that life is more meaningful (Abduraximova & Burxanov, 2020).

Piedmont defines the spiritual dimension as An individual's effort to understand the broader meaning of life-related to the person in everyday life is obtained from knowledge, experience, and practice (Piedmont, 1999). There will be a sense of individual awareness of death in understanding life after death. Thus individuals who already know the meaning of death will try their best to build their lives more meaningful as capital to live life.

The theory used in this research is Piedmont's theory, namely Spiritual Transcendence, which is where the individual's ability to be beyond his understanding of time and place and to see life from a broader and objective perspective (Piedmont et al., 2009); there are three concepts to measure the spiritual dimension according to Piedmont, that is:

*First*, prayer fulfilment is a spiritual dimension in the worship experience, there is a feeling of happiness and joy that is felt when an individual performs worship activities, and he is directly involved with a transcendent reality (God) outside himself, so that awareness of God's existence will be realized in these activities. Spiritual activities in life include praying, praying, munajah, and others. *Second*, universality is a belief in the individual's unity of nature or the nature of life with himself. *Third*, connectedness believes that an individual is part of a larger human reality that transcends certain generations and groups (Piedmont, 2004a).

Humans are closely aware of their existence through the knowledge possessed by each individual. So that an individual will continue to try to increase his understanding of religion to build a desire for purpose and meaning in life (Piedmont, 2013), the knowledge possessed by humans will be able to shape the spiritual dimension. Humans will always be in time and place directly and feel the broad life objectively. Individual humans will continue to feel the fundamental unity of self-existence and meaning. Then the knowledge that continues to be possessed by attending assemblies or recitations will further increase the spiritual dimension of humans.

In general, this spiritual dimension shaping with knowledge is a complete series of developing motivational traits so that emotional strength, in general, will direct, choose, and encourage humans to behave well, filled with religious norms and values for humans themselves. Piedmont defines the spiritual dimension as an individual's effort to understand the broader meaning of life related to the person in everyday life, obtained from knowledge, experience, and practice. There will be a sense of individual awareness of death in understanding life after death. Thus individuals who already know the meaning of death will try their best to build their lives more meaningful as capital to live life.

Spirituality is a distinct dimension of individual differences. As a different dimension, spirituality opens doors to broaden our understanding of human motivations and the purpose we, as beings, pursue and seek to satisfy. We do not have to be too enthusiastic about spirituality's abilities to provide final answers to our questions about the human condition.

### **Research Method**

This study uses a mixed-method type concurrent embedded; this method has the characteristics of collecting quantitative and qualitative data simultaneously or together (Sugiyono, 2013). The mixed-method process is a mechanism in a study by a researcher to combine or mix quantitative and qualitative research data so that later researchers obtain a comprehensive and perfect description of the analysis as a basis for answering problems and problems in research (Creswell & Creswell, 2018).

The quantitative approach used aims to examine the extent of the contribution of the majelis taklim Tastafi in shaping the spiritual dimension of the Langsa City community by testing the validity of the data using the Pearson product-moment is one of several types of correlation tests used to determine the degree of closeness of the relationship between two variables: an interval or ratio; Karl Pearson developed this theory (Russo, 2021). In this study, the focus of the two variables that will be tested is the activities of the majelis taklim Tastafi as the independent variable (X) and the spiritual dimension as the dependent variable (Y); thus, the independent variable will have an influence and impact on the dependent variable (Helmenstine, 2021). While the qualitative research was carried out to analyze the changes in the spiritual dimension of the people of Langsa City after attending the majelis taklim Tastafi within a certain period, the researcher used a descriptive analysis approach.

The population in this study were all members of the majelis taklim Tastafi totalling 300 people. In contrast, the samples in this study were part of representatives of the population, namely 30 people (10%), determining the number of samples so that it was easy for researchers to distribute questionnaires (Moleong, 2009).

As for collecting research data, the researcher visited the majelis taklim Tastafi after obtaining permission from the Tastafi organization. The researchers used several techniques to achieve the research objectives in collecting data, including; a questionnaire, in-deep interview, observation, and documentation (Sugiyono, 2013).

## Research Finding

### 1. *Participants Overview*

Participant overview describes the demographic distribution of participants. Participant data listed consists of gender, and age. The description of participant characteristics can be seen in Table 1 below.

**Table 1. Participant overview**

Characteristics	Classification	N	%
Gender	Man	15	50
	Woman	15	50
Age	25-29	4	13,3
	30-34	5	16,7
	35-39	6	20,0
	40-44	5	16,7
	45-49	3	10,0
	50-60	7	23,3

Samples of participants were taken from as many as 30 respondents; in selecting participants, the participants were made equal between men and women, with a random age of participants, there were 7 participants aged 50-60 years (23.3%), and there were three small participants aged 45 -49 years (10%). The researcher asked 20 questions covering the activities of the majelis taklim Tastafi and ten questions regarding the spiritual dimension. Each question consists of three alternative answers, a, b, and c, with different scores; the researcher scores as follows: Answer a with a value of 3, Answer b with a value of 2 and Answer c with a value of 1.

Beginning the preliminary analysis, the researcher will present data analysis to determine the classification of pilgrims who participate in majelis taklim Tastafi activities in the community in Langsa City.

**Table 2. Questionnaire of the Majelis Taklim Tastafi Activities**

Respondent	Score Interval	routine (a)	moderate (b)	less routine (c)
30	26-15	15	11	4

This data was  $26 - 15 = 11$ , and this data was grouped into three classes, so  $11:3 = 3.67$ . From the results of the calculation of the width of the interval, the results of the

questionnaire for the level of participation in the majelis taklim Tastafi activities can be found out the width of the interval as follows: systematic classification: 23-26 with an A selection value, moderate classification: 19-22 with a B selection value and less routine Classification: 15- 18 with a selection value of C.

The level of activity taking part in the majelis taklim Tastafi in Langsa City, the classification that follows routinely (A) is 15 people (50%), the classification is moderate (B) there are 11 people (36.7%), and the less routine classification (C) is four people (13,3%). Thus, it can be understood that the enthusiasm of the members of the majelis taklim Tastafi to participate in the studies of the majelis taklim Tastafi is relatively high.

In terms of the second quantitative data analysis, the researcher will show qualitative data analysis to determine the classification of the shaping of the spiritual dimension after attending the majelis taklim Tastafi in the Langsa City community.

**Table 3. Spiritual Dimension Questionnaire**

Spiritual Dimension	No			Score Interval	high (a)	moderate (b)	low (c)
Prayer Fulfillment	30			27-30	26	2	2
				23-26			
				19-22			
Universality	30			26-29	25	3	2
				22-25			
				18-21			
Connectedness	30			25-28	24	3	3
				21-24			
				17-20			

With a total of ten questions, the spiritual dimension shaping questionnaire will show the highest score from the answers given by the respondents, amounting to 30 people; the highest score for the spiritual dimension in the prayer fulfilment field is 30. The lowest is 19, then the range is  $30-19 = 11$ , and this data is grouped into three classes. So,  $11 : 3 = 3.6$ .

Furthermore, the spiritual dimension of the universality field is 29, and the lowest with a value of 18, then the score interval is  $29-18 = 11$ , and this data is grouped into three classes,

$11:3 = 3.6$ . While the highest value for the spiritual dimension of the connectedness field is 28, and the lowest is 17, then the score interval is  $28-17 = 11$ , and this data is grouped into three classes,  $11:3 = 3.6$ . From the results of analyzing quantitative data on the calculation of the width of the interval, resulting from the questionnaire distributed for the class or level of the spiritual dimension, it can be seen that the width of the interval is as follows: *first*, in the field of prayer fulfilment, the classification of height: 27-30 with an A selection value of 26 participants, moderate classification: 23-26 with a selection value of B totalling 2 participants and a low classification: 19-22 with a selection value of C totalling 2 participants. *Second*, in the field of universality, high classification: 26-29 with a selection value of A totalling 26 participants, moderate classification: 22-25 with a B selection score of 2 participants and a low classification: 18-21 with a C selection value totalling 2 participants. *Third*, in the field of connectedness, high classification: 25-28 with a selection value of A totalling 24 participants, moderate classification: 21-24 with a selection value of B totalling 3 participants and low classification: 17-20 with a selection value of C totalling 3 participants.

Thus, it can be seen about the level of the shaping of the spiritual dimension in the community in Langsa City that participates in the majelis taklim Tastafi, namely, in the field of prayer fulfilment with high classification (A), there are 26 participants (86.67%), moderate classification (B) there are two participants ( 6.67%) and low classification (C) there are two participants (6.67%). In the field of universality, there were 25 participants (83.33%) in high classification (A), moderate classification (B), three participants (10.00%) and low classification (C), and two participants (6.67%). In the connectedness field, there is a high classification (A), there are 24 participants (80%), a moderate classification (B), there are three participants (10%), and a low classification (C), there are three participants (10%). For the majelis taklim Tastafi activity questionnaire, with ten questions, the highest score from the answers given by the respondents was 26, while the lowest score was 15. This data range was  $26 - 15 = 11$ , and this data was grouped into three classes, so  $11 : 3 = 3.67$ .

From the results of the calculation of the width of the interval, the results of the questionnaire for the level of participation in the majelis taklim Tastafi activities can be found out the width of the interval as follows: routine classification: 23-26 with an A selection value, moderate classification: 19-22 with a B selection value and less routine Classification: 15- 18 with a selection value of C.

The level of activity in the majelis taklim Tastafi in Langsa City, the classification that follows routinely (A), is 15 people (50%), and the classification is moderate. (B) there are 11 people (36.7%), and the less routine classification (C) is 4 people (13,3%). Thus, it can be understood that the enthusiasm of the members of the majelis taklim Tastafi to participate in the studies of the majelis taklim Tastafi is relatively high.

In terms of the second quantitative data analysis, the researcher will show qualitative data analysis to determine the classification of the shaping of the spiritual dimension after attending the majelis taklim Tastafi in the Langsa City community

### ***The Relationship between the Majelis Taklim Tastafi and the Spiritual Dimension***

The correlation table illustrates the magnitude of the correlation coefficient between the variables of the majelis taklim Tastafi and the spiritual dimension, namely, prayer Fulfillment, universality, and connectedness in the Langsa City community. While the significance level used is 0.01 (1%), a significant level of 0.01 means that the accuracy of the analysis results is 99%, and the error is only 1%. N indicates the number of respondents. The r table value for respondents (N) 85 at the 1% significance level is 0.278, and the r table value for respondents (N) 40 at the 1% significance level is 0.463.

**Table 4. The Correlation of the Majelis Taklim Tastafi and the Spiritual Dimension**

Majelis Taklim Tastafi	score	Spiritual Dimension	score	Pearson Correlation	Sig. (2-tailed)
Tastafi	732	Prayer Fulfillment	729	0,959	0,000
		Universality	730	0,954	0,000
		Connectedness	732	0,937	0,000

\*\*. Correlation is significant at the 0.01 level (2-tailed).

It can be seen in the correlation table of the majelis taklim Tastafi and the spiritual dimension of 30 participants using the SPSS Statistics 25 application in carrying out the validity of the correlation coefficient using the Pearson product-moment. The answer to the spiritual dimension in prayer fulfilment is 729, the field of universality is 730, and the field of connectedness is 732. Thus, the correlation between the activities of the Tastafi congregation and prayer fulfilment is 0.959, the universality field is 0.954, the connectedness field is 0.937, and the values of all spiritual dimensions. More significant than the r table value of 0.463 at a significant level of 1%, there is a significant correlation between all spiritual dimensions and the taklim assemblies carried out.

Meanwhile, all values of the spiritual dimension Sig (2-tailed) obtained were 0.000 ( $p < 0.01$ ), so the null hypothesis ( $H_0$ ) was rejected. This means that there is a very significant correlation between the contribution variables of the majelis taklim Tastafi (variables X) and the spiritual dimension (variables Y) of the Langsa City community; it can be understood from the validity test of the Pearson product-moment correlation coefficient that the majelis taklim Tastafi dramatically contributes to the shaping of the spiritual dimension of the Langsa City community. This shows that the more an individual attends the majelis taklim Tastafi, the higher the construction of the spiritual dimension within oneself, and vice versa. Thus, the null hypothesis ( $H_0$ ) is rejected, and the alternative hypothesis ( $H_a$ ) is accepted.

From the quantitative data analysis above, it can be concluded that there is a positive and very significant relationship between the activities of the majelis taklim Tastafi and the spiritual dimension of the Langsa City community. So that the higher the level of spiritual dimension felt by the Langsa City community, the higher the level of activities of the majelis taklim that the community participates in, and vice versa. This study confirms the results of other studies that say that the majelis taklim held is one of the factors that contribute to the increase in the spiritual dimension. In this study, the contribution of the majelis taklim Tastafi was very influential in shaping the spiritual dimension of the Langsa City community.

### ***The Contribution of the Majelis Taklim Tastafi in Shaping the Spiritual Dimension of Langsa City Community***

The foundation of the Piedmont theory is very appropriate to be used in measuring the spiritual dimension of a person. Piedmont mentions three spiritual dimensions, namely, *first*, the field of *prayer fulfillment*, this spiritual dimension includes the experience of worship, belief and behaviour; *second*, the field of universality, this spiritual dimension covers the attitude of humans to the whole universe or related to life beliefs and beliefs. *Third*, the *connectedness* field is an individual's responsibility for the life he lives and will form an opinion that his existence contributes to the lives of other humans in creating harmony (Piedmont, 2004b).

Prayer fulfillment, worshipers who take part in the majelis taklim Tastafi, judging by their worship experience, find that their souls will feel happy and happy after worshipping to build their relationship with God (Aljunied, 2021). This was expressed by a person who regularly attends the majelis taklim Tastafi; when performing prayers, there is a sense of self-awareness and servanthood before God; in attending the majelis taklim Tastafi, a lot of

knowledge is gained both in monotheism which will form an understanding about the nature of God, in tasawuf can avoid heart disease and in the field of fiqh can knowledge about the perfection of the conditions and pillars of prayer. In the data from interviews conducted, the congregation of the Majelis taklim Tastafi gained knowledge and experience such as praying comprehensively, both in terms of tasawuf, tauhid and fiqh (Setiawan, 2021).

By carrying out worship by science, it will lead to a sense of satisfaction and extraordinary peace of mind after worship. It continues to be motivated to attend congregational prayers and knowledge assemblies to increase knowledge (Suhendra, 2021).

Universality, one of the characteristics of the spiritual dimension in the field of universality, is relationships with other people based on mutual respect among others, building trust and meaning in life within the individual—respect for the weaknesses of others, ethics in socializing, mutual forgiveness and social support. One of the members of the majelis taklim Tastafi felt that the more routine you take part in the recitation, the more you will understand how to be ethical in life and respect others (Aminah, 2021) About nature, it can foster an attitude of awareness of God's gifts that have been entrusted to humans as *khalifah fi al-ard*, which must be guarded, cared for and preserved maintain the continuity of life in the future.

The pattern of human behaviour with nature is formed from personal knowledge of the meaning of the benefits of nature in his life; to create the spiritual dimension of universality must be with science (Hasnah, 2021).

Connectedness is a desire for personal responsibility towards others, including vertical relationships with other people (*hablum min an-nas*) and intergenerational commitment, either personal or communal. In this spiritual dimension, humans feel sure that life is significant. This includes having a mission in life and forming a sense of self-responsibility for his life. Commit to actualizing positive potential in every aspect of life. This includes realizing that subtle values offer greater satisfaction than material values and that spirituality has an integral relationship with one person, oneself, and everyone else. One member of the majelis taklim Tastafi revealed that he is now more aware of the connection and feels sorry for the distress and suffering of others. He believes that connecting with the spiritual dimension is very beneficial (Zainal, 2021).

Spiritual Transcendence is the pinnacle of consciousness formed by these three subtle planes (Piedmont, 2013).

The spiritual dimension can only be achieved and possessed by simultaneous and comprehensive practice and knowledge of tasawuf, tauhid and fiqh. With the shaping of a spiritual dimension in oneself, individuals will be able to find all their existence and make sense of life. A happy soul will be formed in living life with the spiritual dimension. With the spiritual dimension, the belief in the unseen and the connection with the universe is getting stronger. With the shaping of the spiritual dimension, individuals will be able to maximize all their resources and potential, which are gifts from God.

The contribution of the majelis taklim Tastafi in shaping the spiritual dimension of the Langsa City community is very clearly seen in the quantitative data described above on the Pearson product-moment correlation, that there is a very close relationship and benefits to participating in the majelis taklim Tastafi activities organized by the Tastafi organization in the Langsa City community in improving and shaping the spiritual dimension by always maintaining the intensity in attending majelis taklim.

The spiritual dimension shaping by attending the majelis taklim Tastafi will grow and increase awareness of religion. Members of the study expressed this in terms of the worship experience, belief, daily practice, noble character, intellectual and increasing knowledge of religious knowledge by attending the majelis taklim Tastafi (Rukiyah, 2021). With the breadth of one's spiritual wisdom, changes in attitudes in religious practice will be seen directly in the individual. This is due to the absorption of material in the majelis taklim Tastafi within a person; however, attending the majelis taklim Tastafi is one of the most important things always to maintain, so that religious knowledge has a direct impact on the spiritual dimension is increasingly actual.

Majelis taklim Tastafi in presenting the material is very applicable and is directly related to everyday problems in society, this type of recitation model does not have the impact of boredom; people are free to ask questions directly related to the issues they face; both in matters of *tasawuf*, *tauhid* and *fiqh*, while the answers -The majelis taklim Tastafi teachers give the answers use simple language and are easily understood by the public (Muhammad, 2021).

Contributions from participating in the majelis taklim Tastafi activities are as a place to stay in touch with each other, understand ethics in socializing, strengthen ukhuwah Islamiyyah and help each other in the community; this also supports the spiritual dimension within the community because there will be feelings of pleasure and joy when interacting with others.

In attending the majelis taklim Tastafi, the community can also understand the meaning and essence of living together, be honest in attitude, and the ethical values of politeness, tolerance, and mutual respect. One of the people admits who attend the majelis taklim Tastafi feel closer to God; many of their attitudes are excessively beneficial to themselves and the general public.

Their philosophy of trustworthiness is more formed. They are active in worship, friendly, and always friendly, humble to anyone, giving charity. And give infaq, diligently pray remembrance and pray. They can feel these changes after several months of attending the majelis taklim Tastafi (Fatanah, 2021), so the intensity of attending this majelis taklim Tastafi significantly affects the attitude of the spiritual dimension.

It can be seen in the correlation table of the majelis taklim Tastafi and the spiritual dimension of 30 participants using the SPSS Statistics 25 application in carrying out the validity of the correlation coefficient using the Pearson product-moment. The answer to the spiritual dimension in prayer fulfilment is 729, the field of universality is 730, and the field of connectedness is 732. Thus, the correlation between the activities of the Tastafi congregation and prayer fulfilment is 0.959, the universality field is 0.954, the connectedness field is 0.937, and the values of all spiritual dimensions.

More significant than the  $r$  table value of 0.463 at a significant level of 1%, there is a significant correlation between all spiritual dimensions and the taklim assemblies carried out. Meanwhile, all values of the spiritual dimension Sig (2-tailed) obtained were 0.000 ( $p < 0.01$ ), so the null hypothesis ( $H_0$ ) was rejected. This means that there is a very significant correlation between the contribution variables of the majelis taklim Tastafi (variables X) and the spiritual dimension (variables Y) of the Langsa City community; it can be understood from the validity test of the Pearson product-moment correlation coefficient that the majelis taklim Tastafi dramatically contributes to the shaping of the spiritual dimension of the Langsa City community. This shows that the more an individual attends the majelis taklim Tastafi, the higher the construction of the spiritual dimension within oneself, and vice versa. Thus, the null hypothesis ( $H_0$ ) is rejected, and the alternative hypothesis ( $H_a$ ) is accepted.

From the quantitative data analysis above, it can be concluded that there is a positive and very significant relationship between the activities of the majelis taklim Tastafi and the spiritual dimension of the Langsa City community. So that the higher the level of spiritual dimension felt by the Langsa City community, the higher the level of activities of the majelis

taklim that the community participates in, and vice versa. This study confirms the results of other studies that say that the majelis taklim held is one of the factors that contribute to the increase in the spiritual dimension. In this study, the contribution of the majelis taklim Tastafi was very influential in shaping the spiritual dimension of the Langsa City community.

## Conclusion

The study results indicate a very positive and very significant relationship between the activities of the majelis taklim Tastafi on the shaping of the spiritual dimension in of the Langsa City community. The spiritual dimensions that will be shaping are in the fields of *prayer fulfillment, universality and connectedness*.

The majelis taklim Tastafi (variable X) significantly contributes to shaping the spiritual dimension (variable Y) of the Langsa City community; this is shown in the test of the validity of the correlation data between the activities of the majelis taklim Tastafi and each spiritual dimension, namely; *prayer fulfillment* fields 0.959, *universality* 0.954 and *connectedness* 0.937. Then the values of all spiritual dimensions are more significant than the *r* table value of 0.463 at a significant level of 1%, so there is a very significant correlation between all spiritual dimensions and the activities of the majelis taklim Tastafi. This shows that the more an individual attends the majelis taklim Tastafi, the higher the shaping of the spiritual dimension in him, and vice versa. Thus, the null hypothesis (H<sub>0</sub>) is rejected, and the alternative hypothesis (H<sub>a</sub>) is accepted.

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### **Interview**

Interview, Marzuki, Desember, 2021

Interview, Ilham Suhendra, Desember, 2021

Interview, Bayu Setiawan, Desember, 2022

Interview, Cut Aminah, Desember, 2022

Interview, Muhammad, Desember, 2022

Interview, Zainal Mutaqien, Desember, 2022

Interview, Husna Al-Hasnah Hanum, Desember, 2022

Interview, Siti Fatanah, Desember, 2022

Interview, Rukiyah, Desember, 2022

