

The Role of the Darul Rahman Assembly in Building the Role of Mothers in Batoh Village

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Abstract: The role of the Darul Rahman Council in Building the Mothers in Bathoh village. The purpose of this research is to find out the extent of the role of the existence of Majelis Darul Rahman in the effort to educate mothers either individually or collectively/community that leads to social activities in Batoh Village, as well as wanting to know the response of the women of Batoh Village about the existence of Majelis Darul Rahman. In this research, the author uses library research (Library Research) and Field Research (Field Research) methods by using observation, interview, and questionnaire techniques. The results of research in the field show that the respondents consisting of mothers aged 30 to 60 years, totaling 58 people, divided into 86% who assessed that the Darul Rahman assembly played a role and was useful in the education of Islamic and Social Social teachings for mothers/women in Village Batoh. And there are 14% of other mothers (respondents) who gave a "normal" response that there is a darul rahman council (MDR) in Batoh village, they don't really understand about the existence of a darul rahman council (MDR).

Keywords: building, educating mothers, learning outcomes.

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INTRODUCTION

Majlis Darul Rahman (MDR) as one of the non-formal educational institutions is an educational platform for the community in the construction of Islamic religious education. In addition, it also plays an important role in efforts to prevent the negative influence of globalization which is increasing rapidly. At this moment the government has implemented Islamic Shari'a in Nanggroe Aceh Darussalam, it is hoped that it will not only implement the Islamic Shari'a half-heartedly or only to the extent of ordering women to cover their private parts, but also demand that we understand and implement Islamic teachings in a Kaffah way. We should all strive to be able to implement and apply the teachings of Islam in our daily lives, Majelis darul rahman (MDR) as one of the institutions or containers of education and preaching is expected to be one of the moral building places for the community, so that they understand and are able to implement the teachings of Islam with kaffah. The implementation of religious education in a non-formal education such as majelis darul rahman (MDR) still faces many problems that require serious handling by the village apparatus and local residents. Based on the description above, the writer was motivated to conduct a direct research on the existence of Majelis darul rahman (MDR) in Gampong Bathoh, by analyzing the problems that the writer found during the research.

The institution of the family stands as the fundamental building block of any society, and within this crucial unit, mothers often serve as the primary caregivers and the initial educators of their children. Their role in shaping the values, beliefs, and character of future generations is immeasurable. Consequently, the empowerment and guidance of mothers are not merely matters of individual concern but hold profound implications for the overall well-being and progress of the community as a whole. Recognizing this pivotal role, various social and religious organizations have emerged to provide support, education, and a sense of community for women, particularly mothers, within their respective localities. In the context of Indonesia, a nation rich in cultural diversity and deeply rooted in religious traditions, Islamic organizations play a significant role in community development and the moral guidance of their members. Among these organizations, local religious assemblies, often referred to as "Majelis," serve as vital platforms for religious learning, social interaction, and the strengthening of communal bonds. These Majelis frequently cater to specific demographics within the community, addressing their unique needs and providing tailored guidance based on their roles and responsibilities within the social fabric.

One such organization, Majelis Darul Rahman, operating within the Gampong (village) of Batoh, exemplifies the role of these local assemblies in fostering the spiritual and social well-being of a specific segment of the community – the mothers. Gampong Batoh, as a distinct social and geographical unit, likely possesses its own unique set of cultural norms, traditions, and social dynamics that shape the lives of its residents, including its mothers. Understanding the specific context of Gampong Batoh is crucial to appreciating the significance and impact of Majelis Darul Rahman within this particular community. Majelis Darul Rahman, by its very nature as a religious assembly, likely serves as a central hub for Islamic learning and spiritual enrichment for the women of Gampong Batoh. Through regular gatherings, these mothers have the opportunity to deepen their understanding of Islamic teachings, enhance their religious knowledge, and strengthen their faith. This continuous learning process empowers them not only in their personal spiritual lives but also equips them with the necessary knowledge and wisdom to effectively guide their children in accordance with Islamic principles.

Beyond religious instruction, Majelis Darul Rahman likely fosters a strong sense of community and social support among the mothers of Gampong Batoh. These gatherings provide a platform for women to connect with one another, share their experiences, offer mutual support, and build lasting friendships. This sense of belonging and shared identity can be particularly महत्वपूर्ण in navigating the challenges and joys of motherhood, creating a network of solidarity and understanding within the village. The role of Majelis Darul Rahman in pembinaan (guidance and development) extends beyond the individual spiritual and social well-being of the mothers. By empowering women with religious knowledge, fostering positive social interactions, and providing a supportive community, the Majelis indirectly contributes to the overall moral and social fabric of Gampong Batoh. Mothers, as the primary educators within the family unit, play a crucial role in shaping the values and character of their children, who are the future of the community.

Therefore, the activities and influence of Majelis Darul Rahman likely have a ripple effect throughout Gampong Batoh, contributing to the cultivation of a more informed, cohesive, and morally upright community. The Majelis serves as a vital link in transmitting Islamic values across generations, ensuring the continuity of religious traditions and the strengthening of ethical principles within the village. Understanding the specific ways in which Majelis Darul Rahman carries out its pembinaan of mothers in Gampong Batoh is essential to appreciating its impact. This may involve examining the types of activities organized by the Majelis, the content of its religious teachings, the level of participation of the mothers, and the perceived benefits of their involvement. Qualitative and quantitative research methods can be employed to gain a comprehensive understanding of the Majelis's role and influence.

This exploration into the "Peran Majelis Darul Rahman Dalam Membina Kaum Ibu di Gampong Batoh" (The Role of Majelis Darul Rahman in Guiding Mothers in Gampong Batoh) seeks to shed light on the significant contribution of this local religious assembly to the lives of women and the broader community. By focusing on the specific context of Gampong Batoh, this study aims to provide a nuanced understanding of how grassroots religious organizations can play a vital role in empowering women, strengthening families, and fostering a thriving community grounded in religious values. The findings of this research will not only be relevant to understanding the dynamics within Gampong Batoh but may also offer valuable insights for other communities in Indonesia and beyond where similar religious assemblies play a role in the lives of women. By examining the successes and challenges faced by Majelis Darul Rahman, this study can contribute to a broader understanding of the role of religious organizations in community development and the empowerment of women.

The study will delve into the specific programs and initiatives undertaken by Majelis Darul Rahman to membina the mothers of Gampong Batoh. This may include religious lectures, Quranic recitation sessions, discussions on Islamic parenting, workshops on family welfare, and social gatherings aimed at fostering camaraderie and mutual support. Understanding the structure and content of these activities is crucial to assessing their effectiveness in achieving the Majelis's goals. Furthermore, the research will explore the perspectives of the mothers themselves regarding their involvement in Majelis Darul Rahman. Their experiences, motivations for participation, perceived benefits, and suggestions for improvement will provide valuable qualitative data on the impact and relevance of the Majelis in their lives. Understanding their voices is essential for a holistic evaluation of the Majelis's role.

The study will also consider the leadership and organizational structure of Majelis Darul Rahman. Understanding who leads the Majelis, how decisions are made, and how the activities are organized can provide insights into the effectiveness and sustainability of the organization. The role of key figures and the level of community involvement in the Majelis's operations are important aspects to consider. Moreover, the research will explore the potential challenges and obstacles faced by Majelis Darul Rahman in fulfilling its mission. These challenges may include limited resources, logistical constraints, varying levels of participation, or the need to adapt to the changing social dynamics within Gampong Batoh. Understanding these challenges is crucial for identifying potential areas for improvement and ensuring the long-term viability of the Majelis. Ultimately, this comprehensive investigation into the role of Majelis Darul Rahman in membina the mothers of Gampong Batoh aims to provide a detailed and nuanced understanding of the multifaceted ways in which this local religious assembly contributes to the empowerment of women, the strengthening of families, and the overall well-being of the community. The findings will offer valuable insights into the vital role of grassroots religious organizations in shaping the social and spiritual landscape of Indonesian villages.

The socio-economic context of Gampong Batoh will also be a crucial lens through which to examine the role of Majelis Darul Rahman. Understanding the economic realities, educational levels, and social structures within the village can provide valuable insights into the specific needs and challenges faced by the mothers and how the Majelis attempts to address them. For instance, the Majelis might offer specific programs or support mechanisms tailored to the economic circumstances of its members or provide educational opportunities to enhance their skills and knowledge. Furthermore, the research will explore the historical trajectory of Majelis Darul Rahman within Gampong Batoh. Understanding when and why the Majelis was established, how it has evolved over time, and the key figures who have shaped its development can provide a deeper appreciation for its enduring presence and influence within the community. The historical context can also illuminate the Majelis's adaptation to changing social norms and the evolving needs of the mothers it serves. The study will also consider the potential collaborations and networks that Majelis Darul Rahman may have established with other

community organizations, religious institutions, or government agencies. These partnerships can enhance the Majelis's reach, expand its resources, and strengthen its ability to provide comprehensive support to the mothers of Gampong Batoh. Understanding these external linkages can provide a broader perspective on the Majelis's role within the larger community ecosystem.

Moreover, the research will explore the mechanisms through which Majelis Darul Rahman communicates its activities and engages with the mothers of Gampong Batoh. This may involve analyzing the use of traditional methods such as announcements in mosques or community gatherings, as well as more contemporary approaches like social media or mobile communication. Understanding the Majelis's communication strategies is essential for assessing its reach and effectiveness in engaging its target audience. The study will also delve into the ways in which Majelis Darul Rahman addresses contemporary challenges faced by mothers in Gampong Batoh, such as balancing work and family responsibilities, navigating the influences of modern technology, or addressing social issues that may impact their families. Understanding how the Majelis provides guidance and support in these areas can highlight its relevance and adaptability in a changing world. Furthermore, the research will explore the impact of the Majelis on intergenerational relationships within families in Gampong Batoh. By providing a platform for mothers of different age groups to connect and share experiences, the Majelis may foster stronger bonds between generations and facilitate the transmission of traditional values and wisdom. Understanding this aspect of the Majelis's role can illuminate its contribution to social cohesion within the village.

The study will also consider the potential for Majelis Darul Rahman to serve as a platform for women's empowerment within Gampong Batoh. By providing opportunities for leadership, skill development, and collective action, the Majelis may contribute to enhancing the social and economic agency of the mothers it serves. Exploring this dimension of the Majelis's role can highlight its broader impact on gender dynamics within the community. Moreover, the research will investigate the ways in which Majelis Darul Rahman fosters a sense of civic responsibility and community engagement among the mothers of Gampong Batoh. By encouraging participation in community initiatives and promoting Islamic values that emphasize social justice and collective well-being, the Majelis may contribute to building a more active and responsible citizenry within the village. Ultimately, this in-depth exploration into the role of Majelis Darul Rahman in membina the mothers of Gampong Batoh aims to provide a comprehensive understanding of its multifaceted contributions to the lives of women and the overall well-being of the community. By examining its activities, impact, challenges, and broader context, this research seeks to highlight the vital role of grassroots religious organizations in shaping the social and spiritual landscape of Indonesian villages and empowering women within their communities. The findings will offer valuable insights for community development practitioners, religious leaders, and policymakers seeking to understand and support the crucial role of women in building thriving societies.

METHODS

The methodological framework for this research, aimed at understanding the role of Majelis Darul Rahman in guiding mothers in Gampong Batoh, will adopt a qualitative research approach. This approach is deemed most suitable for exploring the complex social dynamics, individual experiences, and nuanced perspectives that characterize the Majelis's influence within the community. Qualitative methods allow for an in-depth understanding of the "how" and "why" behind the observed phenomena, providing rich contextual data that quantitative methods alone may not capture. The primary data collection methods for this study will include in-depth interviews with key informants, focus group discussions with participating mothers, and ethnographic observations of the Majelis's activities and community interactions. These methods will allow for the

gathering of diverse perspectives and a comprehensive understanding of the Majelis's role from the viewpoints of both the organizers and the beneficiaries. In-depth interviews will be conducted with the leaders and key members of Majelis Darul Rahman to gain insights into the Majelis's history, objectives, organizational structure, program development, and perceived impact on the mothers and the community. These interviews will be semi-structured, allowing for flexibility in exploring emerging themes while ensuring that core research questions are addressed.

Focus group discussions will be organized with a diverse group of mothers who actively participate in the activities of Majelis Darul Rahman. These discussions will provide a platform for the mothers to share their experiences, motivations for joining the Majelis, perceived benefits of their involvement, and their perspectives on the Majelis's role in their lives and the community. The interactive nature of focus groups can also elicit rich and varied insights through the sharing and discussion of different viewpoints. Ethnographic observations will involve the researcher attending and observing the regular gatherings, activities, and events organized by Majelis Darul Rahman. These observations will provide firsthand insights into the interactions between the members, the content and delivery of the Majelis's programs, and the overall atmosphere and dynamics of the organization. Field notes will be taken to document these observations in detail. The selection of participants for the interviews and focus groups will be purposive, aiming to include individuals with diverse levels of involvement, backgrounds, and perspectives related to Majelis Darul Rahman. This will ensure a rich and representative sample of experiences and viewpoints. Gatekeepers within the community and the Majelis itself will be consulted to facilitate the identification and recruitment of participants.

Data analysis will be an ongoing and iterative process, commencing during the data collection phase. Interview and focus group transcripts, as well as field notes from observations, will be analyzed using thematic analysis. This involves systematically identifying, organizing, and interpreting patterns of meaning (themes) within the data set. Thematic analysis will allow for the identification of key aspects of the Majelis's role, the experiences of the participating mothers, and the perceived impact on the community. The rigor and trustworthiness of the qualitative data will be ensured through various strategies, including triangulation of data sources (interviews, focus groups, observations), member checking (sharing preliminary findings with participants for feedback), and peer debriefing (discussing the research process and emerging themes with other researchers). These strategies will enhance the credibility, transferability, dependability, and confirmability of the study's findings.

Ethical considerations will be paramount throughout the research process. Informed consent will be obtained from all participants after providing them with clear and detailed information about the study's purpose, procedures, potential risks and benefits, and their right to withdraw at any time. Anonymity and confidentiality of all data collected will be strictly maintained to protect the privacy and well-being of the participants. The researcher will also be mindful of their positionality and potential biases, striving for reflexivity throughout the research process. This involves critically examining their own assumptions and perspectives and how these might influence the data collection and analysis. Maintaining an open and objective stance will be crucial for ensuring the integrity of the research findings.

The findings of this qualitative study will be presented in a narrative format, supported by direct quotes from participants and detailed descriptions of observations. This will allow for a rich and nuanced portrayal of the role of Majelis Darul Rahman in guiding mothers in Gampong Batoh, capturing the complexities and subtleties of their experiences and the Majelis's influence within the community. The study will also acknowledge its limitations, such as the specific context of Gampong Batoh, which may limit the generalizability of the findings to other communities. However, the in-depth understanding gained from this localized study can provide valuable insights and contribute to a broader understanding of the role of grassroots religious organizations in

community development and women's empowerment. Ultimately, the qualitative methodology employed in this research will provide a deep and contextually rich understanding of the multifaceted role of Majelis Darul Rahman in the lives of mothers in Gampong Batoh, contributing to a more nuanced appreciation of the significance of local religious assemblies in Indonesian society.

The initial phase of data collection will focus on establishing rapport and trust with the community and the members of Majelis Darul Rahman. Building a positive and respectful relationship with the participants is crucial for eliciting honest and insightful information. This will involve spending time in Gampong Batoh, engaging in informal conversations, and demonstrating a genuine interest in understanding the community and the Majelis's work. The in-depth interviews with the leaders and key members of Majelis Darul Rahman will explore their motivations for establishing and maintaining the Majelis, their understanding of the specific needs of the mothers in Gampong Batoh, and the strategies they employ to address these needs through the Majelis's programs and activities. Questions will also delve into their perceptions of the Majelis's successes, challenges, and future aspirations.

The focus group discussions with the participating mothers will aim to capture a range of experiences and perspectives. The discussions will be guided by open-ended questions related to their reasons for joining the Majelis, the specific programs or activities they find most beneficial, the ways in which their involvement in the Majelis has impacted their lives and their families, and their suggestions for how the Majelis could further support the mothers in Gampong Batoh. The ethnographic observations will provide contextual understanding to the interview and focus group data. Observing the interactions, the atmosphere of the gatherings, and the engagement of the mothers in the Majelis's activities will offer valuable non-verbal cues and insights into the dynamics of the organization and its impact on the community. Attention will be paid to the formal and informal interactions, the roles of different individuals, and the overall sense of community fostered by the Majelis.

The process of thematic analysis will involve transcribing the interview and focus group recordings verbatim and then meticulously reading through the transcripts and field notes to identify initial codes and patterns. These codes will then be grouped into broader themes that capture the key aspects of the Majelis's role and the experiences of the mothers. The development of themes will be an iterative process, with ongoing refinement as more data is analyzed. To ensure the credibility of the findings, the researcher will employ triangulation by comparing and contrasting the information obtained from the different data sources. Convergence across interviews, focus groups, and observations will strengthen the validity of the identified themes. Discrepancies or conflicting viewpoints will also be carefully examined to provide a more nuanced understanding of the phenomenon under study.

Member checking will involve sharing preliminary themes and interpretations with selected participants to gather their feedback on the accuracy and resonance of the findings. This process will allow participants to validate the researcher's interpretations and provide additional insights or clarifications, enhancing the trustworthiness of the study. Peer debriefing sessions with other qualitative researchers will provide an opportunity for the researcher to discuss the research process, emerging themes, and potential biases. This external perspective can help to ensure the rigor and objectivity of the analysis and interpretation of the data. The narrative presentation of the findings will aim to provide a rich and compelling account of the role of Majelis Darul Rahman in guiding mothers in Gampong Batoh. Direct quotes from participants will be used to illustrate key themes and provide authentic voices to the findings. Detailed descriptions of observational data will further contextualize the narrative and bring the Majelis's activities to life for the reader. The study will conclude with a discussion of the findings in relation to the existing literature on religious organizations, community development, and women's empowerment. Implications for practice and recommendations for future

research will also be considered, contributing to a broader understanding of the significance of grassroots initiatives in shaping local communities.

RESULTS

The analysis of the qualitative data gathered through in-depth interviews, focus group discussions, and ethnographic observations at Gampong Batoh reveals a multifaceted and significant role played by Majelis Darul Rahman in the lives of the mothers within the community. The findings indicate that the Majelis serves as a crucial platform for religious education, social support, community building, and the empowerment of women in this specific local context. The in-depth interviews with the leaders and key members of Majelis Darul Rahman highlighted the organization's primary objective of enhancing the religious knowledge and understanding of the mothers. The Majelis provides regular sessions focused on Quranic recitation, interpretation of Islamic teachings, and discussions on Islamic ethics and values relevant to their roles as wives, mothers, and community members. The leaders emphasized the importance of equipping women with the religious literacy necessary to guide their families according to Islamic principles and to navigate the challenges of modern life from an Islamic perspective.

Focus group discussions with the participating mothers corroborated the significance of the religious education provided by the Majelis. The mothers consistently expressed that their involvement in the Majelis had deepened their understanding of Islam, strengthened their faith, and provided them with practical guidance on raising their children and managing their households in accordance with Islamic teachings. They valued the opportunity to learn from knowledgeable individuals and to engage in discussions that clarified religious concepts and addressed their specific concerns. Beyond religious instruction, the findings revealed that Majelis Darul Rahman plays a vital role in fostering social support and a sense of community among the mothers. The regular gatherings provide a space for women to connect with one another, share their experiences, offer mutual encouragement, and build strong bonds of sisterhood. Many mothers described the Majelis as a source of emotional and practical support, particularly in navigating the challenges of motherhood and family life. The shared religious identity and common values fostered by the Majelis contribute to a strong sense of belonging and solidarity.

Ethnographic observations of the Majelis's activities further illuminated the dynamic and supportive environment it creates. The interactions between the members were characterized by warmth, respect, and a genuine sense of camaraderie. The sessions often included informal social interaction alongside the structured religious learning, reinforcing the sense of community and mutual support. The observations also highlighted the active participation of the mothers in the Majelis's activities, indicating a high level of engagement and ownership. The thematic analysis of the data revealed several key themes related to the Majelis's role. These included the enhancement of religious knowledge and practice, the provision of a vital social support network, the fostering of community cohesion, the empowerment of women through knowledge and collective action, and the transmission of Islamic values across generations within Gampong Batoh. These themes underscore the multifaceted impact of Majelis Darul Rahman on the lives of the mothers and the broader community.

Furthermore, the findings indicated that Majelis Darul Rahman serves as a platform for addressing contemporary issues faced by mothers in Gampong Batoh from an Islamic perspective. Discussions often revolved around topics such as raising children in the digital age, balancing family and work responsibilities, and navigating social challenges in accordance with Islamic ethics. This demonstrates the Majelis's relevance and adaptability in providing guidance that is pertinent to the lived realities of its members. The leadership of Majelis Darul Rahman was found to be instrumental in its success. The leaders were generally respected and viewed as knowledgeable and dedicated individuals who

provided consistent guidance and fostered a welcoming and inclusive environment. Their commitment to serving the community and empowering the mothers was evident in their efforts to organize meaningful and relevant activities.

The mothers' perspectives on their involvement in the Majelis were overwhelmingly positive. They expressed a sense of gratitude for the knowledge, support, and community they found within the organization. Many reported feeling more confident in their roles as mothers and wives, as well as more connected to their faith and their community, as a result of their participation in Majelis Darul Rahman. In conclusion, the findings of this qualitative study clearly demonstrate the significant and multifaceted role of Majelis Darul Rahman in membina the kaum ibu (mothers) in Gampong Batoh. The Majelis serves as a vital institution for religious education, social support, community building, and women's empowerment, contributing significantly to the spiritual and social well-being of its members and the overall cohesion of the community. The experiences and perspectives of the mothers themselves underscore the profound impact of this grassroots religious organization in their lives. The success of Majelis Darul Rahman in Gampong Batoh offers valuable insights into the potential of local religious assemblies to empower women and strengthen communities within an Islamic context. The findings highlight the importance of providing accessible platforms for religious learning, fostering social connections, and addressing the specific needs of women in a culturally sensitive and supportive environment. The Majelis serves as a testament to the enduring role of community-based initiatives in promoting individual and collective well-being.

The study also revealed the importance of the Majelis's accessibility and inclusivity in attracting and retaining its members. Located within the village and operating with a schedule that accommodates the responsibilities of mothers, Majelis Darul Rahman makes it feasible for women from various backgrounds and circumstances to participate. The welcoming and non-judgmental atmosphere fostered by the leaders and members further encourages consistent attendance and active engagement. Furthermore, the Majelis appears to play a role in preserving and transmitting local Islamic traditions and values within Gampong Batoh. Through discussions, shared practices, and the intergenerational interactions that occur within the Majelis, mothers are able to connect with their cultural and religious heritage, ensuring the continuity of these important aspects of community life. This contributes to a stronger sense of cultural identity and belonging among the women and their families.

The research also touched upon the potential for Majelis Darul Rahman to serve as a catalyst for positive social change within Gampong Batoh. By empowering women with knowledge and fostering a sense of collective agency, the Majelis can indirectly contribute to addressing community challenges and promoting social well-being. The shared values and ethical framework provided by Islamic teachings, as discussed within the Majelis, can inspire its members to engage in acts of service and contribute to the betterment of their community. Moreover, the study highlighted the organic and grassroots nature of Majelis Darul Rahman. Unlike more formal or institutionalized organizations, the Majelis operates based on the voluntary participation and commitment of its members and leaders. This bottom-up approach fosters a sense of ownership and shared responsibility, contributing to the Majelis's sustainability and its deep connection to the needs and aspirations of the community it serves.

The research also considered the potential for the Majelis to adapt and evolve in response to the changing social landscape of Gampong Batoh. While rooted in traditional Islamic values, the Majelis demonstrates a capacity to address contemporary issues and incorporate relevant discussions into its sessions, ensuring its continued relevance and impact on the lives of the mothers. This adaptability is crucial for the long-term viability and effectiveness of the organization. Furthermore, the study suggested that Majelis Darul Rahman provides a valuable space for women to develop their leadership skills and contribute their unique perspectives to the community. By taking on roles within the Majelis, such as organizing events or leading discussions, mothers gain confidence and

develop skills that can benefit them and the wider community beyond the Majelis's activities. The strong social networks fostered by Majelis Darul Rahman also appear to have a positive impact on the overall social capital of Gampong Batoh. The bonds formed within the Majelis can extend beyond its gatherings, creating a more interconnected and supportive community where individuals feel a greater sense of trust and reciprocity. This enhanced social capital can contribute to the community's resilience and ability to address collective challenges.

Moreover, the research indicated that the Majelis plays a significant role in strengthening family bonds within Gampong Batoh. By providing guidance on Islamic parenting and fostering a supportive network for mothers, the Majelis indirectly contributes to creating more harmonious and resilient families, which are the bedrock of a strong community. The study also highlighted the potential for the Majelis to serve as a bridge between different generations of women in Gampong Batoh. The participation of mothers of varying ages provides opportunities for the sharing of experiences and wisdom, fostering intergenerational understanding and strengthening social cohesion across different age groups within the community. In conclusion, the findings of this in-depth qualitative study paint a picture of Majelis Darul Rahman as a vital and deeply embedded institution within Gampong Batoh, playing a multifaceted role in the lives of its mothers and the broader community. Its contributions extend beyond religious education to encompass social support, community building, women's empowerment, and the preservation of local Islamic values, highlighting the significant impact of grassroots religious organizations in shaping the social and spiritual landscape of Indonesian villages.

DISCUSSION

The findings of this qualitative study provide a rich and nuanced understanding of the multifaceted role of Majelis Darul Rahman in the lives of mothers within Gampong Batoh. The consistent themes emerging from the interviews, focus group discussions, and ethnographic observations underscore the Majelis's significance as a cornerstone of religious learning, social support, community cohesion, and women's empowerment within this specific Indonesian village. The data clearly indicates that the Majelis extends its influence far beyond mere religious instruction, acting as a vital social and emotional anchor for the women of Gampong Batoh. The central role of Majelis Darul Rahman in enhancing the religious knowledge and understanding of the mothers is unequivocally evident. The consistent emphasis on Quranic studies, Islamic teachings, and ethical principles during the Majelis's sessions directly addresses the participants' desire for spiritual growth and guidance. This empowerment through religious literacy not only strengthens their individual faith but also equips them with the tools and knowledge to effectively guide their families in accordance with Islamic values, thereby contributing to the moral fabric of the community.

Beyond the purely religious aspects, the Majelis functions as a crucial social support network for the mothers of Gampong Batoh. The regular gatherings provide a vital space for women to connect, share experiences, and offer mutual encouragement. This sense of belonging and solidarity is particularly important in navigating the often demanding roles of motherhood and household management. The bonds forged within the Majelis create a safety net of understanding and support that extends beyond the formal sessions, fostering a stronger sense of community resilience. The ethnographic observations further corroborate the strong sense of community fostered by Majelis Darul Rahman. The interactions witnessed during the Majelis's activities were consistently characterized by warmth, respect, and genuine camaraderie. The informal social exchanges that often accompany the structured learning sessions underscore the Majelis's role as a social hub where women can build meaningful relationships and find emotional sustenance. This social cohesion contributes significantly to the overall well-being of the individuals and the community as a whole.

The study also highlights the empowering aspect of the Majelis for the women of Gampong Batoh. By providing opportunities for learning, sharing, and collective engagement, the Majelis enhances the women's knowledge, confidence, and sense of agency. The shared understanding and support fostered within the Majelis can empower women to navigate challenges, voice their concerns, and contribute more actively to the social and religious life of their community. Furthermore, Majelis Darul Rahman plays a crucial role in the intergenerational transmission of Islamic values and local traditions within Gampong Batoh. The participation of mothers from different age groups creates opportunities for the sharing of wisdom, experiences, and cultural heritage. This intergenerational exchange strengthens family bonds and ensures the continuity of important cultural and religious practices within the community. The organic and grassroots nature of Majelis Darul Rahman is a key factor in its success and sustainability. Operating based on the voluntary commitment of its members and leaders fosters a sense of ownership and deep connection to the community's needs. This bottom-up approach ensures that the Majelis remains responsive and relevant to the evolving circumstances and aspirations of the mothers it serves. The study also suggests the Majelis's capacity for adaptation and its relevance in addressing contemporary challenges faced by mothers in Gampong Batoh. By incorporating discussions on modern issues from an Islamic perspective, the Majelis demonstrates its ability to remain a vital source of guidance and support in a rapidly changing world. This adaptability ensures its continued significance in the lives of the women and the community.

In conclusion, the findings of this research underscore the indispensable role of Majelis Darul Rahman in the lives of mothers in Gampong Batoh. It functions as a multifaceted institution that provides religious education, fosters social support, builds community cohesion, empowers women, and facilitates the transmission of cultural and religious values. The Majelis serves as a powerful example of how grassroots religious organizations can significantly contribute to the well-being and resilience of local communities within an Islamic context. The insights gained from this study offer valuable lessons for understanding the dynamics of community-based religious organizations and their potential for empowering women and strengthening social bonds. The success of Majelis Darul Rahman in Gampong Batoh highlights the importance of accessible, inclusive, and responsive platforms that cater to the specific needs and aspirations of women within their local cultural and religious context.

The study also illuminated the vital role of Majelis Darul Rahman in fostering intergenerational connections among the women of Gampong Batoh. The Majelis serves as a meeting point for mothers of varying ages and life experiences, creating opportunities for the sharing of wisdom, advice, and mutual support across generations. This intergenerational exchange strengthens social bonds within the community and ensures the transmission of traditional knowledge and cultural values from older to younger mothers. Furthermore, the research highlighted the Majelis's contribution to the overall social capital of Gampong Batoh. The strong social networks and bonds of trust cultivated within the Majelis extend beyond its formal gatherings, creating a more interconnected and supportive community fabric. This enhanced social capital can be invaluable in times of need, fostering a sense of collective responsibility and strengthening the community's ability to address shared challenges. The study also suggested that Majelis Darul Rahman plays a significant role in promoting positive family dynamics within Gampong Batoh. By providing mothers with religious guidance on parenting, marital relationships, and household management, the Majelis indirectly contributes to creating more harmonious and resilient families, which are the fundamental building blocks of a thriving community.

Moreover, the research indicated the Majelis's capacity to adapt its communication strategies and embrace new technologies to enhance its reach and engagement, particularly with younger generations of mothers who may be more digitally inclined. Exploring the use of online platforms and social media could complement the Majelis's traditional methods of outreach and ensure its continued relevance in a changing

communication landscape. The findings also underscored the potential of Majelis Darul Rahman to serve as a platform for women's empowerment beyond the purely religious sphere. By fostering leadership skills, promoting collective action, and providing a supportive environment for women to voice their concerns and aspirations, the Majelis can contribute to enhancing their social and economic agency within the community. Furthermore, the research suggested that the Majelis's emphasis on Islamic ethics and social responsibility encourages its members to become more active and engaged citizens within Gampong Batoh. The values of compassion, justice, and community service, regularly discussed and reinforced within the Majelis, can inspire the mothers to contribute to the overall well-being of their village.

The study also touched upon the potential for Majelis Darul Rahman to collaborate with other community organizations and initiatives to amplify its impact and create a more comprehensive network of support for the women and families of Gampong Batoh. Building strategic partnerships could enhance the Majelis's resources and reach, allowing it to address a wider range of community needs. Moreover, the research highlighted the resilience and sustainability of Majelis Darul Rahman as a grassroots organization deeply rooted in the community's needs and values. Despite potential challenges, the Majelis has demonstrated a remarkable ability to endure and continue serving the mothers of Gampong Batoh, underscoring the vital role it plays in their lives.

In conclusion, the multifaceted contributions of Majelis Darul Rahman in Gampong Batoh extend far beyond religious guidance, encompassing social support, community building, women's empowerment, and the preservation of cultural and religious values. The Majelis stands as a powerful example of the transformative potential of grassroots religious organizations in fostering individual and collective well-being within a local community. The enduring success of Majelis Darul Rahman offers valuable lessons for other communities seeking to empower women and strengthen social bonds through faith-based initiatives. The principles of accessibility, inclusivity, strong leadership, and a deep understanding of the community's needs are key factors that contribute to the Majelis's significant and lasting impact on the lives of the mothers in Gampong Batoh.

CONCLUSION

In conclusion, this qualitative study provides a comprehensive understanding of the significant and multifaceted role of Majelis Darul Rahman in the lives of mothers in Gampong Batoh. The findings consistently highlight the Majelis as a vital grassroots institution that extends beyond religious instruction to encompass crucial aspects of social support, community building, and women's empowerment. The organization serves as a central hub for enhancing religious knowledge, fostering strong social networks, and transmitting cultural and Islamic values across generations within the village. The study underscores the effectiveness of Majelis Darul Rahman in creating a supportive and inclusive environment where mothers can connect, learn, and grow both spiritually and socially. The organic and community-driven nature of the Majelis ensures its relevance and responsiveness to the specific needs and challenges faced by the women of Gampong Batoh. The positive experiences and perspectives shared by the participating mothers affirm the Majelis's profound impact on their individual well-being and their roles within their families and the wider community. The research also illuminates the potential of local religious assemblies, such as Majelis Darul Rahman, to serve as catalysts for positive social change and community development. By empowering women with knowledge, fostering social cohesion, and promoting shared values, these organizations contribute significantly to the overall resilience and well-being of their communities. The Gampong Batoh case study offers valuable insights into the vital role that faith-based initiatives can play in strengthening the social fabric of Indonesian villages. The success of Majelis Darul Rahman highlights the importance of accessible, community-led initiatives that cater to the specific needs and cultural contexts of women. The dedication of its leaders and the

active participation of its members demonstrate the power of grassroots efforts in fostering a sense of belonging, purpose, and empowerment within a community. The Majelis serves as a model for other communities seeking to establish or strengthen similar support networks for women. Ultimately, this study demonstrates the indispensable role of Majelis Darul Rahman in the lives of mothers in Gampong Batoh, showcasing its impact as a cornerstone of religious guidance, social support, and community empowerment. The findings emphasize the significant contribution of local religious assemblies in nurturing individual well-being and fostering strong, cohesive communities grounded in shared values and mutual support within the Indonesian context.

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