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ANALYSIS OF THE DEVELOPMENT OF ISLAMIC SOCIETY AND ITS RELEVANCE TO THE ROLE OF BKMT (Badan Kontak Majelis Taklim) WEST COAST REGENCY

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ABSTRACTS

Background: The development of Islamic society is a multifaceted and dynamic issue that requires comprehensive study from various perspectives. Organizations such as the Badan Kontak Majelis Taklim (BKMT) play a pivotal role in shaping this process. As the predominant religion in Indonesia, Islam has significantly influenced the character and values of the society. **Purpose:** This research aims to analyze the development of the Islamic community and its relevance to the role of BKMT in Pesisir Barat Regency. **Method:** A qualitative approach was used with a case study design, focusing on the BKMT and Taklim Assembly institutions in Pesisir Barat Regency, Lampung Province. Data were analyzed using descriptive techniques, including data collection, reduction, presentation, and conclusion drawing with verification. **Result:** The results indicate that BKMT functions as an agent of change within the community, positively influencing the mindset and behavior of its members. **Implication:** Through its activities, BKMT has effectively collaborated with the government in various development programs, positioning itself as a strategic partner in the effort to build a better society. **Conclusion:** This study emphasizes the significant role of BKMT in the empowerment and development of the Islamic community in the region.

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A. INTRODUCTION

The development of Islamic society is a complex and ever-evolving process. Along with the dynamics of the times, various challenges and problems arise. One of the most serious problems is the emergence of extremist groups that interpret Islam narrowly and commit acts of violence. This threatens religious harmony and the stability of the country (Abulafia 2015, p 56). Then, the process of modernization and globalization has had a significant impact on the religious and social values of the Islamic society. The challenge is how to maintain religious values in the midst of modernization without isolating oneself (Huntington 1996, p 132).

The issue of gender and the role of women in Islamic society is still a matter of debate. Many Muslim women still face discrimination and limited access to education and the economy (Badran 2002, p 231). Poverty and social inequality are global problems that are also experienced by Islamic societies. This can hinder development and increase the potential for conflict (Sachs 2005, p 443). The quality of religious and general education among the Islamic community still needs to be improved. Quality education is very important to form a young generation who have faith, knowledge, and noble character (King 1999, p 354). The quality of good governance is essential to realize sustainable development. Corruption, nepotism, and injustice can hinder the development of Islamic society (Fukuyama 1992, p 224).

The development of Islamic society is a systematic effort to improve the quality of life of Muslims as a whole, both in terms of spiritual, social, economic, and cultural. This effort is very important considering the challenges faced by Muslims in this modern era are increasingly complex. The importance of the development of the Islamic Society, among others, aims to maintain and preserve the values of Islamic teachings in daily life, so that Muslims can become a rahmatan lil 'alamin. Through various empowerment programs, the development of Islamic society can improve the quality of life of the community, such as education, health, economy, and social. The development of an Islamic society can strengthen the unity and unity of Muslims, so as to create a harmonious and tolerant society. In the face of global challenges such as radicalism, extremism, and modernization, the development of Islamic societies is increasingly important to provide strong provisions for Muslims.

The development of Islamic society is a process of improving the quality of life through individuals, families and communities to gain self-power in the development of existing potentials and skills, insights and resources to make decisions and take action regarding their own welfare in accordance with Islamic guidelines (Mukhlis and Suhendri 2017, p 211-234).

The development of Islamic society is a complex and dynamic issue, requiring in-depth study from various perspectives. Organizations such as the Taklim Council Contact Agency (BKMT) have a central role in this dynamic. Islam as the majority religion in Indonesia has shaped the character and values of society. However, in the context of globalization and modernization, Islamic society also faces various challenges and changes.

The first time the Taklim Council Contact Agency (BKMT) was established on January 1, 1981 (*Articles of Association and Bylaws (AD/Art BKMT)* 2016). The Taklim Council Contact Body was born from the agreement of more than 700 Taklim Councils who gathered at the Putri As-Syafi'iyah Jatiwaringin Islamic Boarding School Hall in Pondok Gede. That day, January 1, 1981, more than 1500 people gathered, listened to

lectures, then question-and-answers and finally made an agreement. The speakers included KH Abdullah Syafi'ie, Dra. Hj. Tutty Alawiyah AS, Nurul Huda and Utomo Dananjaya, indeed directed the importance of establishing a forum to improve the quality of the content and management of the Taklim Council. So it seems easy to get an agreement. But actually that intention has been made for a long time.

The Ta'lim Council Contact Body (BKMT) was originally a body or forum for communication between administrators and teachers of the Ta'lim Council, not an organization that has vertical power. Then this BKMT turned into a forum to communicate for all BKMT members without exception. BKMT, which was originally a joint forum, a place to exchange opinions and experiences for all its members, is now better known as a gathering forum for women (Diningsih and Yusuf. 2023).

The Taklim Council Contact Body (BKMT) is a form of social group in the community. This group already has a standard organizational structure, its members are individuals who want to learn the teachings of Islam better and more deeply and are able to read and study the Qur'an regularly in accordance with the applicable order. BKMT's work program is an organizational improvement program, education, social, da'wah, cooperation, business and other fields (Triwoelandari, Retno, and Aruni. 2017).

The Taklim Council Contact Body (BKMT) whose members consist of women is a source of strength in development. The Contact Body of the Taklim Council (BKMT) which has a lot of members, greatly influences the surrounding environment to do something to improve the quality of religious understanding and practice of every Muslim person which refers to the balance between faith and piety with science and technology (Triwoelandari, Retno, and Aruni. 2017).

BKMT also faces specific challenges in carrying out its role, namely adapting BKMT programs to the needs of the younger generation who have wider access to information and different lifestyles. Utilizing information technology to expand the reach of da'wah and increase the effectiveness of programs. Build cooperation with other institutions, both government and private, to achieve common goals.

BKMT has great potential to empower the Taklim Council Institution (LMT) in this region, with the aim of improving the quality of spiritual and material life of the community. Through study activities, training, and various other empowerment programs. BKMT can contribute to the development of individual and community capacity, which ultimately plays a role in encouraging the progress of the community in West Coast Regency. However, the reality on the ground shows that this potential has not been fully optimized.

The Contact Body of the Taklim Council (BKMT) of West Coast Regency, Lampung Province already has a management structure spread across all 11 sub-districts. The total number of Taklim Council Institutions (LMT) reaches 246 institutions, with Bangkumat District as the district that has the highest number of LMTs, namely 53 institutions. This shows the potential for high diversity and religious activity in the region. In the meantime, the role of BKMT in empowering the taklim assembly is crucial. BKMT not only functions as a forum for coordination and facilitation of Islamic activities, but also has the potential to be an agent of social change and community diversification in the development of Islamic society. Thus, intervention through BKMT programs can be one of the strategic solutions in dealing with these problems.

This research basically seeks to explore the development of the Islamic community and its relevance to the role of BKMT in West Coast Regency. Therefore, this study uses a qualitative method with a *Case Study type*.

B. METHOD

This study adopts a qualitative research approach with a case study design to analyze the development of the Islamic community and the relevance of the role of Badan Kontak Majelis Taklim (BKMT) in Pesisir Barat Regency. The case study methodology was selected for its ability to provide an in-depth understanding of the dynamics within BKMT and Taklim Assembly institutions in the region.

Data were collected from primary sources through structured interviews, participant observations, and questionnaires. The study focused on key stakeholders, including leaders of BKMT at the district level, as well as leaders and members of Taklim Assemblies in Pekon Bandar Dalam, Pekon Siring Gading, Pekon Way Haru, and Pekon Way Tias. These regions were selected to represent diverse community settings within Pesisir Barat Regency.

The data collection process was carried out over a period of several months to ensure comprehensive coverage of the activities and programs implemented by BKMT. A descriptive data analysis approach was employed, which involved data reduction, data presentation, and the drawing of conclusions with verification. This analysis enabled the identification of key themes and patterns in the role of BKMT in community development.

The research design was structured to ensure validity and reliability through triangulation, incorporating multiple data sources to cross-check findings and enhance the robustness of the conclusions. The qualitative approach allowed for a deep exploration of the experiences and perspectives of BKMT leaders and members, offering rich insights into the mechanisms through which BKMT influences Islamic community development.

C. RESULTS AND DISCUSSION

Development of Islamic Society

Community development (*community development*) in Arabic it is called *tathwirul mujtama' il-islamiy* is a community development activity that is carried out systematically, planned, and directed to *enlarge* access to the community to achieve better social, economic, and quality of life conditions when compared to previous development activities (Budimanta 2008, p 33). Ibn Khaldun said that etymologically development means fostering and improving quality.

An Islamic society means a collection of people who are Muslim, who examine the relationship and ideological relationship with one another. In sociological thought, Ibn Khaldun explained that humans are individually given advantages, but by nature humans have shortcomings. So that the excess needs to be fostered in order to develop personal potential to be able to build.

In addition, the definition of community development has several definitions that are put forward in a number of sources, including: (a) According to Bhattacharya, community development is human development that aims to develop human potential

and ability to control its environment. Community development is an effort to help humans change their attitudes towards society, helping to foster the ability to organize, communicate and control their physical environment. Humans are encouraged to be able to make decisions, take initiative and be able to stand on their own. (b) According to the Prosperous Indonesia Foundation, community development is an effort that makes people aware and understands so that they can make better use of all their abilities, both natural and energy, as well as explore local initiatives to carry out more investment activities in achieving better welfare (Anninymous 2011, p 48). (c) According to the Com. Dev. Handbook, community development is the planned evolution of the economic, social, environmental and cultural aspects that exist in society. It is a process where community members take joint action and solve problems faced together. (d) According to Sudjana, community development means a planned and systematic effort made by, for and in the community to improve the quality of life of the population in all aspects of their lives in a regional unit (Abu Suhu 2005, p 27). Efforts to improve the quality of life and life in a regional unit contain the meaning that community development is carried out with an environmental, human, social and cultural perspective, so that sustainable community development is realized.

Thus, the development of Islamic society is a process of improving the quality of life through individuals, families and communities to gain self-power in the development of existing potentials and skills, insights and resources to make decisions and take action regarding their own welfare in accordance with Islamic guidelines.

Community Development Program is a program or project that aims to accelerate poverty alleviation based on the development of community independence through community capacity building, community participation and institutions in the implementation of development. The country's economic downturn, coupled with the increasing prevalence of corruption, collusion, and nepotism, directly makes the community powerless.

People living below the poverty line are increasing, unemployment has reached 40 million, street families and street children are becoming prominent social problems in urban areas; The number of children dropping out of school at all levels of education is increasing, the problem of crime is increasing, coupled with other social ills that make people powerless to meet their basic needs and further away from their religion.

The community empowerment pattern is not a top-down *intervention* activity that does not uphold the aspirations and potential of the community to carry out self-help activities, because what the lower layers of society, especially those living in villages, need the most is a *bottom-up* empowerment pattern. An intervention that respects and recognizes that the lower layers of society have the potential to meet their needs, solve their problems, and be able to carry out productive efforts with the principles of self-help and togetherness.

Da'wah is an effort to invite people towards an Islamic way of life in all aspects of life, both spiritual aspects, as well as socio-economic, political, cultural and legal aspects in society, da'wah etymologically is a form of *mashdar* from verbs *Circles*. or *Du'aan* which means to call, invite, call, complain, pray, beg, command and ask (Sihotang 2012, p 1).

From all the meanings of da'wah, there is a meaning of communication between dai and mad'u. The communication can be in the form of lectures, guidance and also

community development. In the Qur'an, the term da'wah in its various forms is found 299 times.

The Prophet PBUH as the dai and head of state of Medina has made efforts to develop the Muslim community towards faith and piety for the happiness of life in this world and the hereafter. Community development is more appropriate to use the form of *da'wah bi al-hal* because it emphasizes the aspect of the implementation of an activity program rather than oral communication in the form of lectures. This means that community development is closely related to the management of da'wah to the planning, organization, implementation and evaluation of development activities. The principle of the development of an Islamic society is holistic and cares about all aspects of life, including the existence of non-human components of nature. Development is intended as an effort to change traditional, poor, backward and non-believing society towards a modern, advanced, creative, faithful, and pious society.

Scope of Islamic Community Development

The concept of Islamic Community Development is essentially all development carried out to improve the welfare of the community, both physical and spiritual. For this reason, the development of village and city communities is centered on them (*people centered development*) through a movement called community development as formulated by Brokensha and Hodge: *Community development is a movement designed to promote better living for the whole community with the active participation and on the initiative of the community* (Community development is a movement designed to improve the standard of living of the entire community through the active participation and initiative of the community (Mukhlisin and Suhendri 2017).

The above definition essentially provides an overview of efforts to improve the ability of the community and try to create a condition that provokes the will and initiative of the community concerned. With the improvement of their abilities and initiatives, it is hoped that the community will be more independent and able to understand the problems they face and the potential they have to be used to the fullest.

Based on the above thinking, Dunham explained that community development includes: (a) Planned programs that focus on all community needs. (b) Technical assistance of various skills that are integrated to help the community. (c) A major emphasis on *self-help* and participation by the community. Furthermore, Dunham stated that in trying to describe community development, there are 5 (five) basic principles that are very important, namely; (a) Emphasis on the importance of the unity of people's lives and matters related to it (*ukhuwah*). (b) There is a need for an inter-team approach in community development (*ta'awun*). (c) The need for multi-purpose community workers in rural areas (*'amilun*). (d) The importance of understanding the cultural patterns of local communities (*ma'rifah*). (e) The existence of the principle of independence which is the main principle in the development of society (*yaqin*).

Community development is a process, both the efforts of the community concerned taken on their own initiative, as well as government activities in order to improve the economic, social and cultural conditions of various communities, integrate these communities into the life of the nation, and enable them to make full contributions to the progress of the nation and state, running in an integrated manner in the process.

The process includes two basic elements, namely the participation of the community itself in their efforts to improve their standard of living as much as possible based on their own strength and initiative; and other technical and service assistance in question awakens initiative, a determination to help oneself and a willingness to help others and make them more effective (Mukhlisin and Suhendri 2017).

This opinion suggests that one of the main instruments of change in community development is local initiatives. So that to grow the local initiative in question can be done by encouraging the local community to be able to consciously based on their own initiative to be willing and able to follow a process of change. From some of the concepts that have been stated above, the concept of community development is essentially related to the efforts made by the government and non-governmental institutions to improve the living conditions of the community through a program to improve their welfare by involving active participation and community initiatives themselves. Thus, the existence of active participation and community initiatives in development will be able to improve the conditions of poor and underdeveloped people in a better direction.

In line with that, there are 6 (six) dimensions that are of concern in the implementation of *community development*, which are interrelated with each other. Failure in one dimension will greatly affect the other. The six dimensions include social, economic, political, cultural, environmental and personal/spiritual dimensions.

Based on the description of several community development goals that have been conveyed above, there are values that are the orientation of community development. Among these values that should be put forward are the values of togetherness (*musawah*), democracy (*syura*) and confidence (*yaqin*) by developing the potential of the community. One of the characteristics of community development according to Islam is the application of monotheism in every development program, starting from planning (*takhtihith*), organizing (*tanzhim*), carrying out activities (*'amaliyah*) and evaluation.

The Role of the Contact Body of the Taklim Assembly (BKMT)

The Taklim Council Contact Agency as the parent or umbrella of thousands of taklim assemblies spread throughout the country, is recognized as having contributed a very large role in participating in educating the lives of the people and the nation, especially in teaching religion and strengthening the nation's morals. The contact body is a forum or assembly to review the problems of the taklim assembly as an effort to improve the quality of each taklim assembly as a means of devotion to Allah swt, and towards His pleasure.

The Contact Body of the Taklim Assembly has no smell of political organization and will not be politicized and will not reduce the autonomy of each of its members. But it is really for the sake of improving the quality of the taklim assembly (BKMT 1990, p 8).

The Contact Body of the Taklim Council has a role as a medium of empowerment, development, education, and religion both for each member of the organization and for the nation community as a whole (*Articles of Association and Bylaws (AD/Art BKMT)* 2016).

1. The role of religion is to foster and develop Islamic teachings in order to form a society that believes and fears Allah SWT.

2. The role of education is to be the center of community learning activities (*learning society*), life skills, and entrepreneurship.
3. The social role is to be a vehicle for friendship, to convey ideas, and at the same time a means of dialogue between scholars and the ummah
4. The role of the economy is as a means of fostering and empowering the economy of pilgrims.
5. The role of art and culture, namely as a place for the development of Islamic art and culture.
6. The role of national resilience is to become a vehicle for enlightenment of the people in the life of religion, society, and nation (*Articles of Association and Bylaws (AD/Art BKMT) 2016*).

Analysis of the Development of Islamic Society and Relevance to the Role of BKMT in West Coast Regency

An explanation of the development of the Islamic society in Indonesia at large covers various very important areas. This is certainly inseparable from the scholars who collaborate with the government to build an Indonesian state that is famous for the people who mostly embrace Islam. Government support in policy will later be applied by various circles of Indonesian scholars to be able to carry out the development of a good and appropriate Islamic society.

The importance of developing the Islamic community and relevant solutions carried out in Indonesia include:

1. Strengthening Education

- a. Religious education: Provide comprehensive and balanced religious education, so that Muslims have a correct understanding of the teachings of Islam.
- b. General education: Improving the quality of general education to produce quality human resources and be able to compete in the global era.
- c. Vocational education: Providing vocational education that is relevant to the needs of the job market, so as to reduce the unemployment rate.

2. Economic Empowerment

- a. Entrepreneurship: Fostering and developing an entrepreneurial spirit among Muslims.
- b. Cooperatives: Strengthening cooperatives as a form of sharia economy that can improve the welfare of members.
- c. Access to capital: Facilitate public access to capital to develop businesses.

3. Strengthening Community Institutions

- a. Mosque: Functioning the mosque not only as a place of worship, but also as a center of social and educational activities.
- b. Community organizations: Strengthening the role of community organizations such as BKMT in community empowerment.
- c. Zakat institutions: Improving the management of zakat and infak to help people in need.

4. Moderate Da'wah

- a. Da'wah bil hal: To set a good example in daily life.

- b. Oral bill da'wah: Conveying Islamic messages in polite and easy-to-understand language.
- c. Da'wah bil qalam: Spreading the message of Islam through writing, such as books, articles, or social media.

5. Collaboration with the Government

- a. Policy advocacy: Conducting policy advocacy that is in favor of the interests of the Islamic community.
- b. Participation in development: Actively participate in government development programs.

One of the efforts of the Indonesian government and ulama to support the success of the development of the Islamic community in Indonesia is to form the Taklim Council Contact Agency (BKMT) organization which has relevance to the Islamic community, in this case, the taklim assembly.

The Taklim Council Contact Agency (BKMT) is an organization that has a central role in the development of Islamic society. BKMT acts as a forum for Muslim women to exchange ideas, learn, and develop themselves. Here are some of the important roles of BKMT:

1. Women's Empowerment

- a. Religious education: BKMT plays an active role in providing religious education to women, so that they have a deep understanding of Islamic teachings. Conducting training on Qur'an recitation for children and so on.
- b. Life skills: BKMT also provides life skills training, such as organizational, leadership, and entrepreneurial skills, to improve women's quality of life. Conducting leadership training for the management of the Taklim Council Contact Agency.
- c. Reproductive health: BKMT often holds reproductive health programs to increase women's awareness of the importance of reproductive health.

2. Community Development

- a. Economic empowerment: BKMT encourages productive economic activities among members, such as small and medium enterprises, to improve family welfare. Organizing cooperation with other organizations in achieving the goals and carrying out BKMT businesses. Develop efforts that can improve the quality of resources for members of the Taklim Council. Investing in permanent donors as a source of funds for the Taklim Council Contact Agency. Forming a joint venture with the Taklim Council Contact Agency
- b. Social community: BKMT plays an active role in community social activities, such as helping disaster victims, visiting the sick, and other social activities. Improve the quality of administrators, teachers, teaching methods, education and training. Hold social services. Providing assistance to orphans, orphans and poor people. Social visit activities to pilgrims who are sick or have a disaster.
- c. Cultural preservation: BKMT also preserves the noble values of Islamic culture.

3. Da'wah and the Dissemination of Knowledge

- a. Implementation of taklim council: BKMT is a forum for people to learn religion more deeply. Fostering and developing Islamic teachings in order to form a society that fears Allah SWT. As a spiritual recreation park, because its implementation is relaxed.
 - b. Information dissemination: BKMT plays a role in disseminating information that is beneficial to the community, such as information about health, nutrition, and education. As a venue for mass gathering that can revive and nourish da'wah and ukhuwah Islamiyah.
- 4. Coordination and Synergy**
- a. Networking: BKMT builds a network with various parties, such as the government, non-governmental organizations, and other religious institutions, to increase the effectiveness of its programs. As a means of continuous dialogue between ulama and umara. Collaborating with the Office of Religious Affairs (KUA) and the Department of Religion (Depag).
 - b. Consolidation of the ummah: BKMT plays a role in consolidating Muslims to face the various challenges of the times. As a medium for conveying ideas that are beneficial for the development of the people and the nation in general. Carry out coordination and synchronization of the activities of the Taklim Council that are members of BKMT. Gather study groups. Conduct routine recitations. Hold joint recitations, with the Branch Taklim Council once in two months.

BKMT is an organization that has a central role in the development of Islamic society. As a forum for Muslim women to discuss, learn, and share, BKMT has made significant contributions in various aspects of people's lives. Through studies, studies, and other religious activities, BKMT facilitates its members to deepen religious knowledge, so that their faith and piety are increasingly embedded. BKMT provides space for women to develop their potential, both in the religious and social fields. This is in line with the teachings of Islam that greatly honors women.

The role of the Taklim Council Contact Agency (BKMT) in the empowerment of the Taklim Council Institution in the Development of Islamic Society in West Coast Regency is as follows:

1. BKMT in West Coast Regency, Lampung Province in Alleviating Poverty Majelis Taklim

The empowerment program for the taklim assembly is focused on two main aspects: economic empowerment and social assistance. Economic empowerment aims to improve the standard of living of members of the taklim council through improving entrepreneurial skills and abilities. Meanwhile, social assistance programs are aimed at providing direct assistance to members in need, especially in terms of basic needs, health, and education. These two programs complement each other in an effort to improve the welfare of members of the taklim council holistically.

The taklim council should be interpreted as an institution that functions as a catalyst in all the activities of the life of Muslims, especially in improving the welfare of its members. Therefore, activities with Islamic nuances based on strengthening productive economic businesses need to receive attention and support from the community. So that human beings are created who have

a balance between intellectual and spiritual mental potential in an effort to face the changes of the increasingly global and advanced era (Alawiyah 1997, p 78). Various activities of the taklim council have been carried out, starting from the educational process that leads to Internalization religious values to lead to economic improvement in overcoming the reality of daily life, especially to develop businesses that lead to an increase in household economic efforts. Therefore, the taklim council community needs to obtain empowerment interventions through strengthening productive socio-economic capacity.

Syafar explained that community empowerment is understood as an activity that puts a process that does not deny results, as the basis for program implementation, and cannot be separated from the role of mentoring target groups. In understanding community empowerment, efforts are made to increase the ability or capacity of the community, especially the poor. Increasing the capacity of the community is also called capacity building. Capacity building is a process by improving or changing the behavior pattern of the target group in accordance with the expected goals effectively and efficiently (Syafar 2012, p 43).

Basically, the direction of every community empowerment activity is to put the community as the subject of development by prioritizing the potential and resources they have leading to equitable and equitable development, especially in the development of rural communities. This term is referred to as people-centred development as an approach to development that views the creative initiative of the people as the main resource of development and views their material and spiritual well-being as the goal to be achieved by the development process.

The economic empowerment program at the taklim council by the BKMT of West Coast Regency, Lampung Province is carried out through several comprehensive strategies. *First*, skills training relevant to regional potential, such as handicrafts, culinary, agriculture, or digital skills, is held with the aim of providing provisions for members to become entrepreneurs or find better jobs. *Second*, intensive business assistance is provided to members who want to start or develop a business, including aspects of management, marketing, finance, and access to capital. *Third*, the establishment of cooperatives or joint business groups among members of the taklim council is facilitated to increase competitiveness and access to capital. *Fourth*, assisted access to capital from financial institutions, both banks and non-banks, with easier and more affordable terms.

The social assistance program is implemented to meet the urgent needs of members of the taklim assembly. Direct assistance is given to members who are in dire need, such as basic food assistance to meet food needs, medical expenses for health problems, or educational assistance to support the continuity of children's education. In addition to direct assistance, scholarship programs are also provided for children of outstanding but economically disadvantaged members of the taklim council, as an effort to break the chain of poverty through education.

Collaboration with other parties plays an important role in the success of

this empowerment program. Cooperation with local governments is aimed at obtaining poverty alleviation programs that can be distributed to members of the taklim assembly. This can expand the reach of the program and maximize the positive impact it provides. In addition, cooperation is also established with social and philanthropic institutions to obtain assistance and program support, both in the form of funds, resources, and expertise.

Muamalah is all the rules created by Allah to regulate the relationship between humans and humans in life and life. Relationship of Interests Between Humans (Jazil 2014). Muamalah is an important theme for the taklim assembly according to (Ramlah 2017). The results of the study show that the taklim assembly can empower the community in the spiritual, religious, economic, educational, and social fields of society (Huda 2020).

In conclusion, the economic empowerment and social assistance program by the BKMT of West Coast Regency, Lampung Province for the taklim assembly is an integrated effort to improve the welfare of members. Economic empowerment programs provide provisions and opportunities for members to become economically independent, while social assistance programs provide a safety net for members who need urgent assistance. The synergy between these two programs, supported by good cooperation with various parties, is expected to have a significant and sustainable impact on improving the quality of life of members of the taklim assembly.

2. BKMT in West Coast Regency, Lampung Province in Managing the Business of Each Majelis Taklim is More Productive to Develop, the Administrative System is Neater, and Interaction Between Groups and the Wider Community

The capacity development of the taklim assembly by the BKMT of West Coast Regency, Lampung Province is focused on three main areas: business management training, administrative assistance, and network and marketing development. These three areas are interrelated and aim to improve the ability of the taklim council to manage economic activities professionally and sustainably. Business management training provides the basics of good business management, administrative assistance helps in financial and administrative structuring, while network development and marketing expand market reach and interaction with the community.

In general, the Taklim Council has cash obtained from members as savings/deposits in the short term as savings for Eid al-Fitr/Adha. The cash is stored in the treasurer, is an idle fund and can be estimated when it is taken. The savings can be used to be distributed in the form of short-term loans with a profit-sharing system to micro-entrepreneurs owned by members or local residents to increase their business capital. The types of financing that can be chosen are *mudharabah* and *al-qardh*.

Financing *Mudharabah* is financing carried out by Sharia Financial Institutions (LKS) to other parties for a productive business. Contract *Mudharabah* is a contract of cooperation between the owners of the capital (*malik/shahib al-mal*) which provides the entire capital with management (*'amil/mudharib*) and business profits are divided among them according to the ratio agreed in the contract (DSN-MUI 2017).

Business management training is provided by the BKMT of West Coast Regency, Lampung Province as a foundation for good business management. This training covers various important aspects, ranging from business planning, resource organization, implementation of activities, to business control and evaluation. In addition, the training also includes bookkeeping and financial administration which is presented in a simple and easy-to-understand manner, so that members of the taklim council can manage business finances in a more orderly and accountable manner.

The human resources (HR) owned by this taklim assembly community, such as handicraft skills, local knowledge, and close social relations between citizens, have not been managed optimally, so many communities have the potential to develop, but they are constrained by limited access to skills training and a wider market (Fukuda-Parr 2003). Therefore, a systematic and structured approach based on local potential is needed to empower them to be able to improve economic welfare, without ignoring the values of wisdom that exist and have become characteristic of the region.

Administrative assistance by the BKMT of West Coast Regency, Lampung Province is provided to assist the taklim council in managing finances and assets professionally. This assistance includes the preparation of accurate and timely financial statements, asset inventory to ensure effective asset management, and other administrations that support the smooth running of business activities. In addition, mentoring also includes the use of information technology for administration, such as the use of simple accounting applications or other digital platforms, to increase the efficiency and effectiveness of administrative management.

Network development and marketing aim to expand market reach and interaction with the public. This is done in several ways, including facilitating meetings and communication forums between taklim assemblies to share experiences and build a wider network. In addition, assistance is also provided in promoting products and services produced through various channels, such as social media, exhibitions, and cooperation with stores or shopping centers.

In Indonesia, the empowerment model based on local wisdom has been implemented in various contexts, including natural resource management and creative industry development, proving that this approach is able to improve economic well-being while preserving local culture (Zubaidah et al. 2023). In addition, digital-based marketing strategies are starting to be widely applied to expand market access for local products, especially in rural areas (Farisi et al. 2022). With this approach, the cultural-based creative industry not only becomes a source of income, but also a means of preserving traditional values which are increasingly relevant in the era of globalization (Nur Azizah 2017).

In conclusion, the BKMT program of West Coast Regency of Lampung Province in the form of business management training, administrative assistance, and network development and marketing are three important aspects that synergize with each other to increase the economic independence of the taklim assembly. With good business management, organized administration, and extensive network and marketing, it is hoped that the

taklim council can develop its economic activities in a sustainable manner and provide greater benefits for its members and the surrounding community. These three aspects are important investments for the future of the taklim council in contributing to the economic development of the community.

3. BKMT in West Coast Regency, Lampung Province in Developing Taklim Council Resources in Business

The business development program of the taklim council by the BKMT of West Coast Regency, Lampung Province focuses on several crucial aspects that are interrelated. These aspects are designed to empower the taklim assembly to develop economic potential independently and sustainably. The main focus of the program includes the identification of business and market potential, training and skills development, product quality improvement, marketing network development, access to capital and finance, advocacy and policy, and institutional strengthening. All of these aspects aim to create an ecosystem that is conducive to the growth of the taklim council business.

The initial stage of business development begins with the identification of the business potential in each taklim assembly and the market potential in the community. This identification process is important to ensure that the business being developed is relevant to the needs of the market and makes use of available resources. Once the potential is identified, the program continues with training and skill development that is in accordance with the potential of the business. This training aims to equip members of the taklim assembly with the knowledge and skills needed to run and grow their businesses.

Once the skills are developed, the next focus is on improving the quality of the products and services produced. This is important so that these products and services can compete in an increasingly competitive market. This program assists the taklim assembly in improving the quality of production, packaging, and other quality standards. Along with improving product quality, the program also helps expand the marketing network of products and services. This network expansion can be done through various means, such as exhibitions, cooperation with stores or distributors, and the use of digital platforms.

Another important aspect in the development of the taklim council business is access to capital and finance. This program facilitates access to capital from various sources, such as banks, non-bank financial institutions, or government programs. In addition, the program also advocates to local governments to create policies that support the development of micro and small businesses, especially for taklim councils. Finally, strengthening the institution of the taklim assembly is also an important focus. A strong institution will ensure professional and sustainable business management.

The success of this empowerment will depend heavily on the involvement or active participation of all relevant parties, including village officials, religious leaders, and the community itself. Through solid cooperation between various parties, it is hoped that community empowerment can run smoothly and sustainably. The active role of religious leaders and village officials is also very important in providing moral and social support to the

community so that they are more confident and more independent in developing their potential (Rifkin 2014).

The importance of local wisdom in the development of the creative industry is also one of the cornerstones in this approach. Products developed based on local wisdom not only have economic value, but also as motivation to preserve local culture and traditions. For example, handicrafts made from natural ingredients or products with traditional motifs may appeal to a wider market, including tourists who are interested in products that have cultural value (Alonso 2016).

In conclusion, the business development program of the taklim council includes various important aspects that support each other. Starting from potential identification, skill development, product quality improvement, marketing network expansion, access to capital, policy advocacy, to institutional strengthening, all aim to create an independent, competitive, and sustainable taklim council business. With the implementation of this comprehensive program, it is hoped that the taklim council can make a significant contribution to the community's economy and improve the welfare of its members.

4. BKMT in West Coast Regency, Lampung Province in Helping to Lift the Economy of the Lower Middle Class and Equitable Distribution of Income of the Taklim Council

BKMT West Coast Regency, Lampung Province shows flexibility and adaptability in carrying out its programs by adjusting to the specific needs of each region. From entrepreneurship training in rural areas, organic farming programs in agricultural areas, reproductive health counseling in remote areas, to literacy programs in areas with high illiteracy rates, BKMT proves its commitment to improving the quality of life of the community as a whole. The diversity of this program reflects BKMT's understanding of the different challenges and potentials in each region.

In rural areas, BKMT West Coast Regency, Lampung Province focuses on economic empowerment through entrepreneurship training. An example is training in making handicrafts from local materials in a disadvantaged village. This program not only provides new skills to the women members of the taklim assembly, but also provides assistance in product marketing through social media and exhibitions. As a result, there has been an increase in the income of mothers and an improvement in their family's economy. This shows that a training approach followed by ongoing mentoring can have a significant impact. These findings support previous research that has shown that communities with active involvement have a greater chance of achieving economic independence (Green and Haines 2015).

Soegoto et al (2020) Similarly, every activity carried out is strengthened by innovating from a variety of products in accordance with the availability of raw materials in the village, discussing products that are suitable for development by women. And no less important is to motivate the women of the DDI Padang Lampe taklim council to have an interest in entrepreneurship and the activities carried out are always sustainable so that the results are

maximum for the groups and individuals. The results of this training showed maximum results where the mothers who attended around 20 people were all active and enthusiastic in participating in the training (Soegoto, A., Lintong, D., Mintalangi, S., & Soeikromo, D. 2020: 141).

In areas where the majority of the population works as farmers, BKMT implements organic farming programs. This program includes organic farming training and the provision of organic seeds and fertilizers. The positive impact of this program is to increase crop yields and farmers' incomes, while maintaining environmental sustainability. This program shows that BKMT not only focuses on improving the economy, but also cares about environmental and sustainability issues.

BKMT West Coast Regency, Lampung Province also pays attention to health issues, especially reproductive health in remote areas. In collaboration with health workers, BKMT provides reproductive health counseling in hard-to-reach areas. The program aims to increase public knowledge about reproductive health and ultimately reduce maternal and infant mortality. This shows BKMT's commitment to improving the quality of public health, especially in underserved areas.

In areas with high illiteracy rates, BKMT holds an illiteracy eradication program with methods that are easy to understand by the local community. The program aims to improve people's literacy skills, so that they can access information and improve their quality of life. With increased literacy skills, people can access health, economic, and educational information, which ultimately contributes to improving the overall quality of life. This program shows that BKMT realizes the importance of access to information for community empowerment.

Rohimi Women's empowerment is an effort to improve their abilities, skills, and attitudes so that they are able to meet basic needs to meet the needs of life properly. A women's empowerment program that focuses on fostering women's awareness and potential to create independence in order to help the family economy. This program encourages women who want to participate in supporting family needs in increasing family income without abandoning their role as housewives. This program emphasizes efforts to condition the growth of interest and motivation of skilled workers for family members through a learning process carried out with a group approach (Rohimi 2020).

BKMT plays an active role in fostering a family that is *sakinah*, *mawaddah*, *warahmah*. Through various programs, such as parenting and family *sakinah*, BKMT helps members to build harmonious households. BKMT does not only focus on individual aspects, but also on the development of society as a whole. Through various social programs, BKMT contributes to overcoming various social problems faced by the community.

The relationship between BKMT and the development of Islamic society can be seen from several perspectives, namely BKMT plays a role as an agent of change in society. Through the activities carried out, BKMT is able to change people's mindsets and behaviors for the better. BKMT often collaborates with the government in various development programs. This shows that BKMT is recognized as a strategic partner in

efforts to build a better society. BKMT is a center for community empowerment, especially for women. Through various trainings and empowerment programs, BKMT helps the community to improve their quality of life.

D. CONCLUSION

This study has demonstrated that the **Badan Kontak Majelis Taklim (BKMT)** plays a pivotal role in the development of Islamic society in **Pesisir Barat Regency**, Lampung Province. As an agent of change, BKMT has significantly influenced the transformation of social, economic, and spiritual dimensions within the community. The integration of Islamic values into everyday practices through religious education, community empowerment programs, and cultural preservation efforts has contributed to the overall well-being and cohesion of the community.

The **economic empowerment programs**, particularly those aimed at enhancing the skills and entrepreneurial abilities of women, have proven effective in fostering **financial independence** and reducing dependency on external aid. The organization's collaborative efforts with local government bodies and other institutions have expanded its reach, providing additional resources to implement more sustainable and impactful programs. These partnerships highlight BKMT's importance as a strategic partner in addressing community challenges and promoting long-term development.

Despite these achievements, the study also revealed several challenges, particularly in engaging the younger generation and adapting to the rapid changes brought about by globalization. To maintain its relevance and continue to thrive, BKMT must explore innovative approaches, such as incorporating **digital platforms** and modern teaching methods, to engage youth and address their evolving needs.

In conclusion, BKMT's role in community development is multifaceted, and its continued success relies on its ability to adapt to contemporary challenges while preserving its core values. The organization's contribution to the development of **Islamic society** in Pesisir Barat serves as a model for other regions, illustrating the profound impact that community-based organizations can have in shaping a resilient and thriving society. Moving forward, BKMT should continue to build on its strengths, enhance its capacity for innovation, and expand its collaborations to foster a more sustainable and prosperous future for its members and the wider community.

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