THE UKHUWAH PARADIGM IN THE REGULATION ON MAJELIS TAKLIM IN INDONESIA

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ABSTRACT

The purpose of this study is to identify the values of Islamic solidarity formation in the Minister of Religious Affairs Regulation No. 29 of 2019 concerning Majelis Taklim. This qualitative research uses a literature study with a normative-philosophical approach. The trilogy of *ukhuwah* becomes the theory of analysis of the main object of research. Data for research was obtained using documentary techniques. While data analysis is carried out with the stages of reduction, presentation and verification. This research found the dimensions of the trilogy of *ukhuwah* values in regulations related to the orientation of majelis taklim in Indonesia, including the value of *ukhuwah Islamiyah* in increasing religiosity. Then, the value of *ukhuwah wathoniyah* in maintaining the integrity of social and cultural life. Furthermore, the value of *ukhuwah basyariah* in building a pluralist and humanist life. The results of this study confirm that the value of the trilogy of ukhuwah in Indonesia can be internalised through the orientation of the implementation of Islamic education, both formal and informal. The limitations of this research have not reviewed the role of Majelis Taklim in the community in internalising the trilogy of *ukhuwah*.

Keyword: Trilogy of Ukhuwah, Majelis Taklim, Indonesia

A. Introduction

Conflicts between fellow Muslims who are brothers are familiar. Even in the days of Caliph Ali, who was called the son-in-law of the Prophet Muhammad, he fought with his mother-in-law, Aisyah, the wife of the Prophet Muhammad. It was this encounter that became the history of the beginning of history that fellow Muslims could even hurt each other. Many conflicts have occurred that have involved fellow brothers fighting each other even to the point of bloodshed. Conflicts that occur in Indonesia, among others, there are problems from the Sunni-Shia side in East Java occur because of the base of the spread of the Shia sect in the horseshoe area and its surroundings. Conflicts often occur in the region and in areas with a strong NU base such as Madura. The East Java public was recently shocked by the violent events in Puger after similar cases in Karanggayam and Bluuran in Sampang. The incident in Puger raises concerns because it occurred while efforts to reconcile the conflict in Sampang were still ongoing. Despite the handling of the dispute in Puger in early 2012, the escalation of conflict between Sunni and Shia groups escalated and culminated in a bloody carnival. The Shia presence in Indonesia is longstanding and has rarely been involved in sectarian conflict with Sunnis. There is astonishment about the emergence of Sunni-Shia sectarian conflict in Indonesia. Michael Brant suggests that there are other interests beyond the SARA issue that play a significant role in the Sunni-Shia conflict in Indonesia (Yunus, 2014).

The issue that arises in relation to Article 4 of PMA No. 9/2019 on Majelis Taklim is the lack of understanding and implementation of ukhuwah values in it. Although Article 4 clearly states that the purpose of Majelis Taklim is to form people of faith, devotion, deepening religion, tolerance, and contributing to the unity and sustainability of the nation, the reality often does not reflect this. Many Majelis Taklim focus more on Qur'an recitation and theoretical religious teaching, without paying attention to the importance of building solidarity, empathy and inclusiveness among its congregation. This can lead to a gap between the expected ideals and the practices that occur in the field, as well as the potential for social conflict and imbalance in strengthening the values of ukhuwah in society (Hasbullah, Moeflich 2017).

Realizing the importance of strengthening the values of ukhuwah in Majelis Taklim, concrete steps are needed to improve the situation. This includes in-depth efforts to educate administrators and ustadz/ustadzah about the importance of practicing ukhuwah values in every aspect of Majelis Taklim activities, from organizing worship to social activities and togetherness. The influence of Islamic values within the sphere of Majelis Taklim also has a significant effect on the mindset of the younger generation, as these values shape the way they appreciate and understand beauty based on Islamic spiritual and moral principles (Saydulloevich, 2022). In addition, the development of programs that strengthen

relationships between congregants, such as social work activities, social services, as well as discussion and deliberation forums, can be concrete steps in improving the implementation of ukhuwah values in the Taklim Assembly (Umar Al Faruq, 2020).

The purpose of this study is to identify the values of Islamic solidarity formation contained in Article 4 of the Minister of Religious Affairs Regulation No. 29 of 2019 regarding the orientation of preaching of Majelis Taklim. By identifying these values, it is expected to provide a deeper understanding of the concept of ukhuwah and its relevance within the scope of taklim assemblies.

This research will use a type of qualitative research whose main approach is literature study. Information will be collected through documentation techniques, with a focus on analyzing article 4 of the Minister of Religious Affairs Regulation Number 29 of 2019 as primary information. Through this approach, a thorough understanding of the ukhuwah values contained in the regulation is expected.

In the literature review, this research will refer to the perspective theory on ukhuwah, developed by K.H. Ahmad Siddiq in the concept of ukhuwah trilogy, namely ukhuwah Islamiyah, ukhuwah Basyariah, and ukhuwah Wantoniyah. This theory illustrates the importance of building good relationships between humans and God, between fellow Muslims, and humans and the surrounding environment. By referring to this perspective, this study will gain a strong theoretical foundation in analyzing the values of ukhuwah in Article 4 of Minister of Religious Affairs Regulation No. 29 of 2019 ("Peraturan Menteri Agama Nomor 20 Tahun 2019 Pencatatan Pernikahan," n.d.).

The following are some previous studies related to the topic of this research including previous research shows that according to Syamsul (2016), Majelis Taklim has a structured organizational structure for the recitation it carries out (Utami, Khoiri, and Efendi 2023). While the opinion of Sheikh Ali Mahfuz, The role of mejelis taklim is important in increasing religious understanding through the cultivation of Islamic values and must also be able to improve its religion both in social life, and also make majelis taklim as a teaching of Islam and can apply the teachings of Islam in everyday life (indasari, surni Kadir, and normawati 2020). According to Thalhah Hasan, ukhuwah islamiyah consists of relationships between Muslims, starting from family relations and extending from communal relations to relations between countries, without distinguishing the capacity of broad and narrow relationships, these relationships have religious weight (Tholhah Hasan 2003). According to Rofa'ah (2016), ukhuwah islamiyah describes a brotherly relationship built on the basis of helping in accordance with Islamic law (Khalid and Ritonga 2022).

This research has novelty because it will be one of the initial efforts in examining specifically the implementation of ukhuwah values in the regulation on Majelis Taklim. The urgency lies in the importance of strengthening ukhuwah

values as a solid foundation in building solidarity and togetherness in Islamic society, especially through da'wah institutions such as Majelis Taklim. Hopefully, this research can produce useful suggestions for the management and ustadz/ustadzah of Majelis Taklim in improving the implementation of ukhuwah values in their daily activities.

B. The Trilogy of *Ukhuwah: Islamiyah, Watoniah,* and *Bashariah*

In Islam, there is a brotherhood that is intertwined with each other, Ukhuwah Islamiyah is the term used to describe brotherly relations in Islam. As social beings, we cannot avoid interacting with others. In Islam, all forms of interaction, both with Muslims and non-Muslims, are regulated by the Qur'an and hadith as guidelines. A strong ukhuwah relationship will create a fair, peaceful and prosperous environment or society. However, if ukhuwah is disrupted because a person or group feels stronger, it can lead to conflict, hostility, and even war between the two parties. The concept of ukhuwah in Islam is to accept differences and educate each individual to maintain harmony with other individuals and other groups (Herwani 2020).

At the 28th NU Congress held in Krapyak, Yogyakarta in 1989, KH Ahmad Shiddiq presented the concept of "Trilogy of Ukhuwah", which is a revolutionary idea. This concept combines ukhuwah Islamiyah (Muslim brotherhood), wathaniyah (national brotherhood), and ukhuwah basyariyah (brotherhood between humans). In essence, K.H. Ahmad Shiddiq sought to integrate Ukhuwah Islamiyah, the spirit of nationalism, and the values of diversity. To maintain a harmonious relationship between society, religion, and government.

Etymologically, the term ukhuwah, which is commonly interpreted as a family bond, comes from a root word that originally meant to attract attention. The original meaning of the word gives the message here is that brotherhood requires attention from all parties involved in the relationship. developed and finally Ukhuwah is defined as equality and harmony with the other half, or by origin, mother and father or both, or mother's milk. The term ukhuwah (brotherhood) includes factors such as ethnic, religious, professional and emotional similarities. Brotherhood is divided into three categories, namely:

1. *Ukhuwah Islamiyyah*

In this context, Fathur Suhardi also emphasized that Ukhuwah Islamiyyah is a spiritual attachment that can unite the feelings of all Muslims, even though they come from remote places, use different languages, and have diverse national backgrounds, but are still connected. To ensure that every individual Muslim is always connected to form a solid ummah building. not confused. Therefore, it is necessary to conduct a linguistic study first to find out the position of the word Islam in the above definition. So far, the impression has been that this term means

a brotherhood founded by like-minded people, so another word is used, "Islamiah" as the author of ukhuwah can be replaced with the term "Islam-based." So, when combined with ukhuwah, the word "Islamic" is used. Thus, when combined with ukhuwah, "Ukhuwah Islamiah" describes a brotherhood based on Islamic values, including in the context of marriage, family ties, customary fraternal culture, and other aspects. This distinguishes it from the Muslim Brotherhood, the link that unites them is faith, a shared faith that is also strengthened by a common passion and desire to obey the creator of this universe is part of the unity of ukhuwah a Muslim is his love for fellow believers. The bond that binds a Muslim to his brother, regardless of race or color or language, is the relationship of faith in God. The brotherhood of faith is a solid bond between soul and mind. Not surprisingly, this sense of attachment in brotherhood creates greatness of heart in the soul of a Muslim and fosters a positive attitude and keeps negative attitudes away (Hefni 2021).

2. *Ukhuwah Wathoniyah*

Ukhuwah Wathoniyah is a brotherhood that is united in the spirit of nationalism and nationality, regardless of differences in ethnicity, culture, beliefs, customs and other characteristics. Civic education has an important role in internalizing the values of nationalism so that a person retains their national identity despite having global competence (Saputro, Winarni, and Indriayu 2021). As Indonesian citizens, we are all brothers and sisters who need connections with each other. Therefore, this attachment must be reflected in daily life so that there is unity in the world and the hereafter.

In the context of the Muslim community, ukhuwah Islamiyah becomes something very essential and crucial because it is a true belief. Strengthening Ukhuwah Islamiyah requires tahayyu or investigating the truth when hearing bad news. The brotherhood of fellow Muslims is a great gift that Allah bestows in the life of the world and the hereafter, a brotherhood that will never be separated from the noble teachings of Islam. Believers believe in a strong brotherhood among fellow Muslims as a form of togetherness and unity (Iryani and Tersta 2019).

3. *Ukhuwwah Basyariyah*

This means a close relationship between fellow human beings. The brotherhood includes all religious entities that are united with the government. This is because we are all creations of Allah SWT. You cannot grow alone on this earth. We all need each other. Therefore, keep away and get rid of all their selfish feelings or attitudes. Islam strongly condemns nature. Islam roots the spirit of brotherhood among people in Islam and guides people to realize that life is not only about oneself. Nurkholis Madjid connects the belief in the perfection of love given by Allah and the brotherhood of Allah. According to him, believing souls are

obliged to establish brotherly relations with each other. Brotherhood is a form of bond of love (silaturahim) or Ukhwah basyariyah which is the most important relationship between individuals in society, so that all problems and differences of opinion do not become problems and obstacles for mankind. The most important thing to note is vertical and horizontal morality. It is said that a person's faith is incomplete if they only prioritize hierarchy and ignore parallel interactions (Ridho 2019).

C. The Role of Majelis Taklim in Building Social Life Integration in Indonesia

Majelis Ta'lim is an informal Islamic religious education with an independent curriculum that is carried out regularly and attended by a large number of people. The purpose of the Ta'lim Assembly is to promote and foster relationships that are full of politeness and harmonious alignment between humans and God, between individuals and other individuals, and between humans and their environment to promote a society that obeys God.

The role of Majelis Taklim in building the integration of social life in Indonesia is important to be a place to foster religious attitudes in children and society. Majelis Taklim is an institution that helps people to understand and build Islamic values that become the basis for social integration. A study presented in a journal showed that Majelis Taklim plays an important role in fostering religious attitudes in children. Another literature review also shows that religion plays an important role in people's social lives and establishes norms that can regulate social interactions. The development of Islamic law in Indonesia also shows that social interaction in community life is important to build harmonious social integration. Another literature review also shows that such social behavior reflects more cultural awareness that is not related to religious aspects (Andika, 2022).

Taklim assemblies are considered as part of efforts to strengthen Muslims, it is important that taklim assemblies become a means of fostering unity among Muslims themselves. The existence of taklim assemblies is a forum that facilitates the guidance and unification of Muslims in the community which aims to advance religious knowledge and faith, things that will motivate them to act in accordance with these teachings as a moment to establish good relations between community members. Taklim assemblies play a role in improving and fostering a life of religious faith, and building a community that is devoted to God (Sudigdo and Abidin 2019). In this way, the important function of taklim assemblies is to strengthen the basics of human life, especially in the aspect of spiritual and religious matters, and improve the overall quality of life, both outwardly and inwardly, in the life of the world and the hereafter. Therefore, the role of majelis taklim in building the integration of social life in Indonesia is important to build norms that can regulate harmonious social interactions and make individuals bound in mutual respect and open themselves to one another (Munawaroh and

Zaman 2020). This study concluded that there is a content of principles taught in universal Islamic education in the regulation on the orientation of Majelis Taklim in Indonesia, including the value of tafahum towards the development of personality characters that respect human and religious values (Widoyo et al. 2024).

The existence of Majelis Ta'lim with religious activities and discussions or counseling creates a better religious atmosphere and experiences better growth than before, and this is very clearly seen in obedience or increased religiosity in the community. as well as a conscious effort to affirm, understand and apply Islamic teachings in the community through informal education or routine religious activities (Sudigdo and Abidin 2019).

D. Dissemination of the Value of *Ukhuwah* in the Orientation of the Da'wah of the Majelis Taklim in the Regulation of the Minister of Religion Number 29 of 2019

Factors that cause external or environmental obstacles to the development of the religious spirit of a community. Factors inhibiting the development of community faith influenced by internal factors, namely the livelihoods of most congregation residents are closely related to nature. Natural resource management work certainly requires a lot of energy and time from the community. Indirectly this causes fatigue in a person after finishing work. This situation then turns into an obstacle for the community to participate in various trainings organized by the guardians of ta'lim meetings, as well as internal factors, namely the community environment is an important part of daily norms and values. The community environment with religious customs affects religious existence and is determined by the value order and religious institutions. However, such a situation greatly affects the personality development of its members (Anwar & Mualimin, 2019).

According to research experts, religious guidance can be easily implemented if it is carried out in a supportive atmosphere. A conducive atmosphere is a factor causing the rapid spread of the educational process, because with environmental support, students will more easily understand the religious material being taught. The actions taken by the administrators of the Ta'lim Assembly to resolve the obstacles in religious guidance with the leadership of community members who come to the Selaparang Ta'lim meeting to solve the problems they face. community, although it routinely appears on holidays. As for the guidance for worshipers who ask questions about Islamic religion looking for examples (material) to solve the problems presented (Muslih, Syafaat and Syahroni 2008).

1. The Value of *Ukhuwah Islamiyah* in Strengthening Religiosity

Faith affects the way individuals solve problems and assess resources in dealing with problems. In addition, faith also affects individual behavior. In this study, faith refers to the Islamic concept, where faith is not only spoken but also believed in the heart and reflected in actions. Manifestations of faith include diligent worship, charity, dhikr, and carrying out the commands of Allah SWT. Happiness in life will be more meaningful if accompanied by religious beliefs (Meisy and Hidayat 2023).

Responding to the above problems, in line with the organization of majelis taklim stated in the Minister of Religion Regulation (PMA) No. 29 of 2019 Article 4. One of the main objectives of this activity is to improve a person's ability and skills in reading and deep understanding of the Qur'an. In addition, majelis taklim also aims to form individuals who have faith, piety, and individuals who have noble morals. It also aims to develop in-depth and comprehensive religious knowledge. The purpose of the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI) in emphasizing the importance of all activities and activities of taklim assemblies is to teach Islamic knowledge and a socialist attitude towards diversity that respects diversity and appreciates human values. Thus, taklim assemblies also play a role in strengthening the value of ukhuwah islamiyah, which is one of the main indicators of the success of these activities. All this shows how important the role of majelis taklim is in strengthening the faith and togetherness of Muslims. The purpose of these goals is in line with one of the main indicators in the value of ukhuwah Islamiyyah.

Referring to the explanation above, humans who have faith, piety, and humans who have noble morals are formed through the process of religious life and education. The role of religion and education is very important in shaping individuals with spiritual and moral quality. The education process takes place in families, schools and communities throughout life. The concept of morality in Islam is closely related to the relationship between humans and God and between humans and others (Abbas, Marhamah, & Rifa'i, 2021). The Qur'an and as-Sunnah are the standards of moral goodness in Islam. Rosulullah provided a lot of guidance in strengthening ukhuwwah Islamiyyah, but there are obstacles that threaten this relationship. Satan tries to tempt Muslims to divide and hate each other. Rosulullah set an example of caring for ukhuwwah Islamiyyah and having praiseworthy character. Rosulullah's main goal was to perfect human morals. By applying Rosulullah's akhlaq, Muslims can strengthen ukhuwwah Islamiyyah in various parts of the world (Choli 2019).

The orientation of the formation of ukhuwwah Islamiyyah is based on the guidance of Rosululloh and faces obstacles from Satan. Rosulullah modeled praiseworthy akhlaq to perfect human akhlaq. By applying Rosulloh's akhlaq, Muslims can strengthen ukhuwwah Islamiyyah. Ukhuwwah Islamiyyah is

important to strengthen Islam in the world. Disputes between Muslims are used by the kaffirs to demonize Islam. Muslims must put aside disputes with a great spirit and create praiseworthy character traits as taught by Rosulloh (Iryani and Tersta 2019).

The above conclusion emphasizes the importance of ukhuwwah Islamiyyah in strengthening Islam in the world. Disputes between Muslims are often used by non-Muslims to demonize Islam. Muslims must overcome disputes with a great spirit and praiseworthy character as taught by the Prophet. The ideal Islamic society is one of peace and tranquility, in accordance with the attributes of Allah Almighty As-salam. Allah's peace includes all of humanity, not just certain groups. The teachings of the Prophet Muhammad SAW are a guide to life to create universal peace among humans (Taufiq 2016).

The description above confirms that in Islamic society the ideal is a society full of peace and tranquility, this is evident from the Qur'an which confirms that the nature of Allah SWT As-salam means "the source of peace" Moreover, if God is indeed the source of peace, then his peace covers the whole self and all humanity, not available only to a certain group. God Almighty says: "I swear by the repeated call of the messenger: "O Lord! Indeed they are a disbelieving people." My reply to the messenger was: "Stay away from them and say: 'Peace!' And they will soon realize it." These words explain the teachings of the Prophet Muhammad SAW to be a guide to life and compassion for all mankind so that it becomes a link between humans to realize universal peace (Ahmad 2012).

2. The Value of *Ukhwah Wathoniyah* in Maintaining the Integrity of Social and Cultural Life

In Indonesia, although the country is not based on religion, religious values are still very important in social, economic and political practices. The influence of religion in these various dimensions sometimes leads to social instability and conflict. One example is the phenomenon of "religious instrumentalization" that occurred during the 2014 presidential election. At that time, religion was used as a symbol to gain participation from the public. A similar event was repeated in the 2016 DKI Jakarta gubernatorial election. One of the issues that surfaced was the blasphemy alleged against Basuki Cahaya Purnama or "Ahok", who at that time was one of the candidates for governor. Ahok was accused of blaspheming Islam based on his views on Surah al-Maidah verse 51. This issue was then exploited and triggered massive protests. Propaganda carried out through social media such as Facebook, Instagram, and personal applications such as WhatsApp succeeded in mobilizing the masses and gave birth to the popular action as the 212 Movement (Syukron 2017).

The emergence of conflicts between perpetrators on the basis of religion is often a concern in various countries, including Indonesia. One example is the

conflict that occurred in 2016 in Tanjung Balai, North Sumatra. The conflict stemmed from a multiracial Chinese woman's criticism of the sound level of the call to prayer at Al-Makhsum Mosque, which she found disturbing. According to the information provided, the woman had issued several warnings to the mosque's takmir regarding the volume of the call to prayer. However, after some time, the mosque takmir and a group of worshipers came to the woman's house on July 29, 2016. Fortunately, the action was prevented and the crowd went home. However, the situation escalated due to social media posts that provoked the crowd. The provoked mob then returned to the woman's house with the intention of destroying and burning it. However, this action could be prevented by residents of the settlement who helped protect the woman's house. Not satisfied with the incident, many residents then came to the monastery and temple in the area and burned them down. The action showed the escalation of conflict involving various places of worship (Syukron 2017).

Referring to the problem of social integrity in society above, in line with the organization of majelis taklim stated in PMA No. 29 of 2019 Article 4 is to strengthen the spirit of integration nationalism that in the political world, religious issues often only become the concern of political elites during the political season ("Peraturan Menteri Agama Nomor 20 Tahun 2019 Pencatatan Pernikahan," n.d.). This objective shows that the Ministry of Religious Affairs emphasizes the importance of majelis taklim's activities in teaching Islamic knowledge and building a socio-religious attitude that respects diversity and values morality. This goal is also in line with one of the main indicators of the value of *ukhuwah wataniyah.*

The orientation of shaping the character of Muslims in the tolerant and humanist taklim assembly is applied in Islamic teachings that emphasize tolerance, peace, and compassion with an emphasis on the importance of understanding and respecting differences between individuals. In addition, through lectures and scriptural studies, the community is invited to deepen their understanding of religious teachings that emphasize the importance of inclusive attitudes and understanding cultural diversity in society. In this context, religious values-based character education helps build awareness of social and moral responsibility, as well as increase the capacity to empathize and synergize with individuals from different backgrounds (Yunita and Mujib 2021).

The above conclusion is not excessive because realizing a tolerant and humanist religious life requires a deep awareness and concern for religious values that emphasize togetherness and harmony. Maintaining unity, cultivating deliberation, strengthening justice, and maintaining independence can maintain obligations (Zamie 2016). This can be achieved by integrating religious values with broader social and cultural values. For example, in daily religious practice, people are directed to interpret their religious teachings in the context of brotherhood,

mutual respect, and building inclusive relationships with fellow human beings. With this approach, religious life becomes not only a forum for expressing individual beliefs, but also a means to promote interfaith peace and cooperation. Thus, religious and cultural diversity can be used as an enriching asset rather than a source of conflict, allowing all communities to live together in harmony and mutual understanding (Sarbini and Wahidin 2020).

The description above emphasizes that in a society that upholds religious pluralism, harmony and tolerance are the main foundations. Individuals from various religious backgrounds coexist by appreciating diversity and strengthening interfaith relations. They not only accept religious freedom, but also actively take part in efforts to understand the similarities and differences among adherents of each religion. Positive interactions between community members of various faiths are a daily sight, proving that religious diversity is not an obstacle to creating harmonious and mutually supportive relationships. Such diversity is not a source of conflict, but rather a wealth enriched by interfaith understanding and cooperation (Marpuah 2019).

3. The Value of *Ukhuwah Basyariyah* in Building a Pluralist and Humanist Life

The many significant differences between one group and another are a problem that often occurs. These problems can occur between one group and another, or within the group itself. In our own country, it also consists of various kinds of differences and plurality. Indonesia is known for its diverse population, including Muslims, Christians, Hindus, animists, Confucianists and Buddhists. Although the majority of the population is Muslim, the country also has a large number of followers of other religions. The country faces challenges related to religious pluralism (Soekarba 2018). Indonesia's pluralism causes problems with inter-religious harmony, which can lead to internal and external conflicts between religious communities. Muslims are often involved in cases of violence or religious intolerance, where the victims are other people or Muslims who differ with them. Examples include the Bali bombing, violence against Ahmadiyah congregations in Banten, violence against Shia in Sampang, the Vihara bombing in Tangerang, mandatory hijab for non-Muslim students in Padang, and the cathedral bombing in Makassar (Nirwana 2019).

Then there are the SARA conflicts that occur in Indonesia, which are long-standing and difficult to resolve. These conflicts occur due to cultural differences and often involve strong emotions. For example, there are conflicts between Dayak/Malay tribes. Madurese in several areas such as Sanggau Ledo, Sambas, and Sampit. In addition, social violence against Chinese citizens is also another example of this conflict. The groups involved in these conflicts often take violence for granted as the conflicts keep recurring. This makes the conflict more difficult to resolve and increases tensions between the groups.The government is looking for

ways to resolve conflicts that occur due to differences in cultural identity. However, these efforts are often disorganized and not based on clear policies. As a result, the solutions offered are ineffective and only able to ease tensions for a moment. To overcome this, a communication framework or model is needed that allows each cultural group to communicate fairly through negotiating their cultural identity. In Indonesia, it is important to create this intercultural communication model because currently there is no theoretical framework that can be a medium for communication between cultural groups that can reduce cultural misunderstandings (Rahardjo 2010).

Responding to the above problems as stipulated by the Minister of Religious Affairs in PMA no. 29 of 2019 article 4, one of which states that majelis taklim has the aim of realizing a tolerant and humanist religious life ("Peraturan Menteri Agama Nomor 20 Tahun 2019 Pencatatan Pernikahan," n.d.). This orientation means that the Ministry of Religious Affairs of the Republic of Indonesia emphasizes that taklim assemblies instill knowledge that can create unity from religious people and not cause divisions due to diversity. This goal is also in line with the regulation of the minister of religion in *ukhuwah basyariyah.*

The great influence of Majelis Taklim in society should also exist and appear. Because Majelis Taklim also has its own name that can make people affected by its existence. In this context, the creation of a pluralist and humanist life can be created with religious tolerance. Awareness of tolerance between religious communities can reduce clashes. The motto "agree in disagreement" is an important social capital for religious tolerance... Religious tolerance must respect the theology, faith, and culture of each religion and religious community. Religious tolerance supports the emergence of a civil society imbued with supernatural values (Syukron 2017).

The orientation of forming a pluralist and humanist life is emphasized because each religious community feels that its own religion is ancient. Judaism, Christianity, and Islam have institutionalized identities in accordance with their societies. This institutionalization reflects religious exclusivity and primordialism that separates humans who should be brothers and sisters. Each religious community claims truth and salvation, and feels obliged to invite others to follow the truth. There is no justification for religious coercion in the holy book (Marzuki 2016).

The above description emphasizes the harmony between the roles of government and society in building a pluralist and humanist life. In carrying out the Islamic life order, religious understanding is very important for individuals. An understanding of religious teachings leads to a deep appreciation of religion, directing a person's life. Strategies are needed to improve the religious understanding of the congregation in the taklim assembly in order to create a pluralist and humanist life and not cause division (Munawaroh and Zaman 2020).

E. Conclusion

Based on the description of the subject matter of this study, it can be concluded that there are dimensions of the Trilogy of *Ukhuwah* value in the political policy on the Majelis Taklim in the Minister of Religion Regulation no. 29 of 2019. First, the value of *ukhuwah Islamiyah* in strengthening religiosity. This can be seen from the emphasis on the orientation of taklim assemblies on self-improvement of believers who have faith, piety and noble character and develop in-depth knowledge of religious science. Second, the value of *ukhuwah wathoniyah* in maintaining the integrity of social and cultural life. This can be found in the orientation of majelis taklim in improving themselves who love the homeland and are ready to sacrifice for the benefit of the nation. Third, the value of *ukhuwah basyariah* in building a pluralist and humanist life. This connection is seen in the emphasis on the direction of the Majelis Taklim in realizing self-improvement that respects plurality and is loyal to social life and respects plurality, so that it can trigger harmony in social life.

The theoretical implications of the findings of this study indicate that the trilogy of *ukhuwah* can be internalized through the orientation of non-formal educational and social religious activities. The limitation of the object of discussion of this study has not evaluated the effectiveness of PMA no.29 of 2019 in the context of Majelis Taklim in the life of Indonesian Islamic society. This could be an important research subject for future researchers, considering that the regulation has triggered pro and contra reactions among Indonesian Muslims. In fact, there is resistance from some Muslims who consider it a form of dictatorial government intervention into the activities of Majelis Taklim in the community.

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