

Management Strategies Of The Jami'atul Khairiyah Islamic Study Group In Enhancing Community Participation In Religious Activities In Marelan, Tanah Enam Ratus

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Abstract: This study aims to analyze the management strategies of the Jami'atul Khairiyah Majelis Taklim in increasing community participation in the Marelan subdistrict, Medan City. The Majelis Taklim actively organizes weekly religious study sessions attended by 75–150 participants and implements various strategies to encourage participation, including inviting different male and female religious instructors for each session, using a random seating system, organizing “marhaban” events, involving regular donors to support da'wah programs, and carrying out social activities such as fundraising for those in need. These programs foster a sense of community, shared responsibility, and active engagement among members. Additionally, this Majelis Taklim is officially registered and guided by the Islamic Religious Advisor at the Office of Religious Affairs (KUA) of Medan Marelan Subdistrict, indicating that its management is well-structured and organized. The research findings indicate that innovative religious, social, and organizational activities contribute significantly to maintaining and increasing community participation in the Majelis Taklim.

Keywords: Management Strategies, Majelis Taklim, Community Participation, Da'wah Management.

Introduction

The majelis ta'lim is one of the oldest educational institutions in the Islamic tradition, as the practice has existed since the time of the Prophet Muhammad (peace be upon him).¹ At that time, the term “majelis ta'lim” was not as widely known as it is today. However, the religious study sessions conducted by the Prophet Muhammad (peace be upon him)—which initially took place in secret at the home of Arqam bin

¹ Sunarti, “STRATEGIES FOR INCREASING PARTICIPATION BY MEMBERS OF THE FASTABIQUL KHAIRAT TA'LIM COUNCIL IN RELIGIOUS ACTIVITIES IN TETABATU VILLAGE, PALANGGA SUBDISTRICT, REGENCY,” no. 2 (undated).

Abi Arqam—can be understood as an early form of the majelis ta'lim in the context of today.² Linguistically, the term majelis ta'lim derives from two Arabic words: majlis, meaning a place to sit or gather, and ta'lim, meaning instruction.³

Numerous studies on majelis ta'lim have been conducted with diverse focuses, ranging from educational functions and organizational management strategies to their role in community empowerment. In general, research findings indicate that majelis ta'lim is no longer viewed merely as a venue for conveying religious knowledge but also as a non-formal Islamic educational institution that serves social, cultural, and community empowerment functions.

Research conducted by Fitriani⁴ shows that majelis taklim play a role in enhancing the community's religious understanding through structured learning activities, while also serving as a medium for character development and the reinforcement of Islamic values. The flexibility in scheduling, content, and teaching methods makes majelis taklim easily accessible to various segments of society, particularly women, who constitute the largest group of attendees.

In line with this research, Musodik⁵ explains that the success of majelis taklim is influenced by the administrators' ability to manage activities sustainably. Effective management is characterized by program planning, clear division of tasks, effective communication, and periodic evaluation of activities. Thus, the sustainability of majelis taklim activities depends not only on the content of the lectures but also on the organizational management system in place.

Meanwhile, research by Samudi⁶ reveals that majelis taklim contribute to building social capital within the community. Regular religious study sessions, Quran recitation, and social activities

² Sayyid Muhammad and Al Attas, "SAMARINDA, EAST KALIMANTAN PROVINCE (A Multisite Study of the Darus Shofa Religious Study Group, the Nurul Amin Religious Study Group, and the Anwarul Bahiyah Religious Study Group)" 03, no. 02 (2022): 129–49, <https://doi.org/10.38073/nidhomiyah.v3i2.870>.

³ Imamul Huda, "Pemberdayaan Masyarakat Berbasis Multikultural Di Majelis Taklim An Najach Magelang," no. 2 (2019): 253–78.

⁴ A. Fitriani, S., Sekar, D., & Mandalia, "PENERAPAN STRATEGI DAKWAH DALAM MENINGKATKAN KEDISIPLINAN BERIBADAH," *laipibandung* (Vol. 1, N (2022).

⁵ Ahmad Musodik, "DA ' WAH MANAGEMENT AT TAKLIM ASSEMBLY AND WOMEN ' S EMPOWERMENT MANAJEMEN DAKWAH PADA MAJELIS TAKLIM DAN PEMBERDAYAAN PEREMPUAN" XIV (2020): 147–57.

⁶ Samudi, "Pembaharuan Pendidikan Keagamaan Islam Di Banten : Pendidikan Diniyah Takmilyah," n.d., 219–44, <https://doi.org/10.30868/ei.v10i001.1617>.

strengthen bonds among members, enhance social solidarity, and foster concern for various social issues. This demonstrates that the function of majelis taklim is not limited to religious worship but also plays a role in strengthening social cohesion within the community.

Another study conducted by Ramanda M.Apriyan⁷ emphasizes the importance of applying management functions in the administration of majelis taklim. The application of the functions of planning, organizing, actuating, and monitoring has proven effective in enhancing program implementation, clarifying the division of responsibilities among administrators, and encouraging greater congregant participation in every activity organized.

Furthermore, KurniasiGunawan⁸ explained that management strategies for religious organizations must take into account aspects of communication, leadership, and program innovation. Organizations that can adapt their activities to community needs tend to achieve higher participation rates compared to those that focus solely on routine activities without program development.

Based on these previous studies, it can be concluded that majelis taklim play a highly strategic role as non-formal Islamic educational institutions as well as vehicles for community empowerment. However, most studies have primarily addressed the educational and da'wah functions of majelis taklim in general, while research on management strategies capable of increasing congregant participation at the local level remains relatively limited. Therefore, research on the management strategies of the Jami'atul Khairiyah Majelis Taklim in Medan Marelan Subdistrict is important to complement previous studies and provide insights into successful management practices that have increased community involvement in religious activities.

Literature Review

Majelis Ta'lim as a Non-Formal Islamic Educational Institution

Majelis ta'lim is one of the oldest Islamic educational institutions whose existence can be traced back to the time of the Prophet Muhammad (peace be upon him). During the early period of Islam, religious learning was conducted through study circles held at the house

⁷M. APRIYAN RAMANDA PRATAMA, *IMPLEMENTASI FUNGSI MANAJEMEN MAJELIS TAKLIM THOLABUL „ILMI AL HANIF DALAM KEGIATAN DAKWAH KELURAHAN SUKARAME II KECAMATAN TELUK BETUNG BARAT KOTA BANDAR LAMPUNG*, 2022.

⁸Kurniasi Gunawan, "STRATEGI MANAJEMEN DALAM MENINGKATKAN EFEKTIVITAS DAN EFISIENSI ORGANISASI," *Jurnal Dinamika Sosial Dan Sains*, 2025.

of Arqam bin Abi Arqam before the public dissemination of Islamic teachings. Although the term *majelis ta'lim* was not formally used at that time, these learning activities represented the foundation of contemporary majelis ta'lim as community-based institutions for Islamic education and religious guidance.⁹

Etymologically, the term *majelis ta'lim* originates from the Arabic words *majlis*, meaning a gathering or assembly, and *ta'lim*, meaning teaching or instruction.¹⁰ Therefore, a majelis ta'lim refers to an assembly where Islamic knowledge is disseminated through systematic religious learning. Unlike formal educational institutions, majelis ta'lim provides flexible learning opportunities for individuals of different ages, educational backgrounds, occupations, and socioeconomic conditions. This flexibility enables majelis ta'lim to become one of the most accessible forms of lifelong Islamic education within Muslim communities.

The role of majelis ta'lim has expanded considerably over time. Besides functioning as a center for religious instruction, majelis ta'lim also serves as a medium for strengthening faith, improving religious understanding, developing Islamic character, fostering social solidarity, and promoting community empowerment.¹¹ Consequently, majelis ta'lim contributes not only to the spiritual development of individuals but also to the social cohesion and welfare of the surrounding community.

In the contemporary era, majelis ta'lim continues to play an important role in providing non-formal Islamic education that complements formal educational institutions. Through routine religious study sessions, discussions, and community-based activities, members continuously improve their understanding of Islamic teachings while simultaneously strengthening interpersonal relationships and collective religious identity. This multidimensional role positions majelis ta'lim as an important institution for lifelong learning and community development.

⁹ Sunarti, "STRATEGI PENINGKATAN PARTISIPASI ANGGOTA MAJELIS TA'LIM FASTABIQUL KHAIRAT MENGIKUTI KEGIATAN KEAGAMAAN DI KELURAHAN TETABATU KECAMATAN PALANGGA KABUPATEN."

¹⁰ Qomariyah Nela Nawang Wulan, Nur Hanifah, Nur Laeli Nafisah, Oktaviana Lalita Werdi, "Peran Majelis Taklim Nurul Huda Dalam Meningkatkan Pengetahuan Keagamaan Masyarakat Di Desa Getas Gebyur" 2 (2022): 15–23.

¹¹ Samudi, "Pembaharuan Pendidikan Keagamaan Islam Di Banten : Pendidikan Diniyah Takmiliyah."

Management Strategies in Majelis Ta'lim

Management is an essential factor influencing the effectiveness and sustainability of religious organizations. Effective organizational management enables majelis ta'lim to implement educational and social programs systematically while maintaining active community participation. Classical management theory identifies four major management functions, namely planning, organizing, actuating, and controlling, all of which are interrelated in achieving organizational objectives.¹²

Planning refers to determining organizational goals, designing activity programs, allocating available resources, and establishing implementation schedules. Within the context of majelis ta'lim, planning ensures that religious study sessions and supporting activities are conducted consistently and sustainably. Well-designed planning also enables members to organize their schedules and participate regularly in organizational activities. Organizing involves the distribution of responsibilities, coordination among committee members, and the establishment of organizational structures that facilitate effective program implementation. Previous studies indicate that participatory organizing strengthens members' sense of ownership while encouraging greater responsibility toward organizational sustainability.¹³

The actuating function emphasizes leadership, communication, motivation, and coordination during the implementation of organizational activities. Effective leaders establish positive interpersonal relationships, create inclusive organizational cultures, and motivate members to participate voluntarily. Leadership characterized by openness, mutual respect, and effective communication generally contributes to higher levels of community participation.¹⁴ Controlling refers to monitoring organizational performance through evaluation and continuous improvement. Regular evaluation enables organizational leaders to identify strengths, weaknesses, and opportunities for program development. Consequently, controlling contributes significantly to

¹² PRATAMA, *IMPLEMENTASI FUNGSI MANAJEMEN MAJELIS TAKLIM THOLABUL „ILMI AL HANIF DALAM KEGIATAN DAKWAH KELURAHAN SUKARAME II KECAMATAN TELUK BETUNG BARAT KOTA BANDAR LAMPUNG*.

¹³ Musodik, "DA ' WAH MANAGEMENT AT TAKLIM ASSEMBLY AND WOMEN ' S EMPOWERMENT MANAJEMEN DAKWAH PADA MAJELIS TAKLIM DAN PEMBERDAYAAN PEREMPUAN."

¹⁴ Gunawan, "STRATEGI MANAJEMEN DALAM MENINGKATKAN EFEKTIVITAS DAN EFISIENSI ORGANISASI."

improving organizational effectiveness while maintaining member satisfaction and participation.¹⁵ From an Islamic perspective, these management functions are implemented alongside ethical values such as *amanah* (trustworthiness), *shura* (consultation), *ukhuwah* (brotherhood), and *maslahah* (public benefit). Therefore, management within majelis ta'lim integrates professional organizational practices with Islamic ethical principles.

Community Participation in Majelis Ta'lim

Community participation represents one of the primary indicators of organizational success within community-based religious institutions. Participation extends beyond attendance at religious study sessions and includes involvement in organizational planning, activity implementation, financial contributions, decision-making, and community service. High participation demonstrates that organizational activities correspond to members' needs and successfully establish meaningful relationships with the surrounding community.

Participation within majelis ta'lim may be categorized into several dimensions, including physical participation, intellectual participation, financial participation, and social participation. Physical participation refers to attendance at religious activities and voluntary assistance during organizational events. Intellectual participation includes providing ideas, suggestions, and recommendations for organizational improvement. Financial participation involves donations and material support for sustaining organizational programs, while social participation includes involvement in charitable activities, fundraising, and community service initiatives.

Previous Studies

Previous studies consistently highlight the strategic contribution of majelis ta'lim to Islamic education and community development. Fitriani¹⁶ found that majelis ta'lim significantly improves religious understanding, strengthens Islamic values, and enhances discipline in worship through structured educational activities. Their findings also demonstrate that the flexibility of majelis ta'lim enables broader community participation, particularly among women.

¹⁵ PRATAMA, *IMPLEMENTASI FUNGSI MANAJEMEN MAJELIS TAKLIM THOLABUL „ILMI AL HANIF DALAM KEGIATAN DAKWAH KELURAHAN SUKARAME II KECAMATAN TELUK BETUNG BARAT KOTA BANDAR LAMPUNG*.

¹⁶ Fitriani, S., Sekar, D., & Mandalia, "PENERAPAN STRATEGI DAKWAH DALAM MENINGKATKAN KEDISIPLINAN BERIBADAH."

Musodik¹⁷ emphasized that the sustainability of majelis ta'lim activities depends heavily on effective organizational management. His study concluded that systematic planning, effective communication, clear organizational structures, and continuous evaluation improve organizational effectiveness while increasing member participation. Similarly, Samudi¹⁸ argued that majelis ta'lim contributes substantially to strengthening social capital by encouraging cooperation, interpersonal trust, and social solidarity through routine religious gatherings and community-based activities. These findings indicate that majelis ta'lim functions not only as a religious educational institution but also as a mechanism for community empowerment.

Research conducted by Apriyan¹⁹ specifically examined the implementation of management functions within majelis ta'lim and concluded that planning, organizing, actuating, and controlling significantly improve the effectiveness of da'wah activities while encouraging higher levels of congregational participation.

Meanwhile, Gunawan²⁰ argued that religious organizations should continuously innovate in leadership, communication, and program development to remain relevant within rapidly changing social environments. Organizations capable of adapting their activities to community needs generally demonstrate stronger organizational sustainability and higher levels of member participation. Although previous studies have examined various aspects of majelis ta'lim, several gaps remain in the existing literature. First, most studies focus primarily on the educational, religious, and social functions of majelis ta'lim without comprehensively examining how management strategies influence community participation. Second, studies addressing organizational management generally describe management functions independently rather than explaining how the integration of planning, organizing, actuating, and controlling contributes to increasing community involvement.

¹⁷ Musodik, "DA ' WAH MANAGEMENT AT TAKLIM ASSEMBLY AND WOMEN ' S EMPOWERMENT MANAJEMEN DAKWAH PADA MAJELIS TAKLIM DAN PEMBERDAYAAN PEREMPUAN."

¹⁸ Samudi, "Pembaharuan Pendidikan Keagamaan Islam Di Banten : Pendidikan Diniyah Takmiliyah."

¹⁹ PRATAMA, *IMPLEMENTASI FUNGSI MANAJEMEN MAJELIS TAKLIM THOLABUL „ILMI AL HANIF DALAM KEGIATAN DAKWAH KELURAHAN SUKARAME II KECAMATAN TELUK BETUNG BARAT KOTA BANDAR LAMPUNG.*

²⁰ Gunawan, "STRATEGI MANAJEMEN DALAM MENINGKATKAN EFEKTIVITAS DAN EFISIENSI ORGANISASI."

Research Methods

This study employed a qualitative research method with a descriptive approach. Qualitative research aims to obtain an in-depth understanding of social phenomena based on participants' experiences and the natural context in which the phenomena occur.²¹ The descriptive approach was selected because it enables researchers to systematically describe and interpret the management strategies implemented by the Jami'atul Khairiyah Majelis Taklim in increasing community participation.

The research was conducted at the Jami'atul Khairiyah Majelis Taklim, Medan Marelan District, North Sumatra, Indonesia. This site was selected because the Majelis Taklim has demonstrated relatively high community participation and has implemented various management strategies to sustain religious and social activities. The data sources consisted of primary and secondary data. Primary data were obtained directly from research participants through interviews and observations, while secondary data were collected from organizational documents, attendance records, photographs of activities, meeting reports, and other documents relevant to the research. The participants in this study consisted of **ten informants**, including **one chairperson of the Majelis Taklim, three board members, and six congregation members** who actively participated in the organization's activities. The informants were selected using **purposive sampling**, a technique commonly employed in qualitative research to select participants who possess relevant knowledge and experience regarding the phenomenon under investigation.²²

The criteria for selecting the informants were as follows: (1) the chairperson had served as the organizational leader and possessed comprehensive knowledge of the management and implementation of Majelis Taklim programs; (2) board members had been actively involved in planning, organizing, implementing, and evaluating organizational activities for at least one year; and (3) congregation members had regularly attended religious study sessions and participated in various Majelis Taklim activities for at least one year. These criteria ensured that all participants had sufficient experience to provide comprehensive information concerning the management strategies and forms of community participation.

²¹ Sugiono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&B* (bandung: alfabeta, 2021).

²² Sugiono.

Data were collected through interviews, observations, and documentation. Semi-structured interviews were conducted face-to-face with all informants to obtain detailed information regarding the planning, organizing, actuating, and controlling strategies implemented by the Majelis Taklim, as well as members' experiences and perceptions of community participation. The semi-structured interview format enabled the researcher to prepare guiding questions while allowing informants to elaborate freely on their experiences.

Observation was conducted through direct participation in routine religious study sessions and other Majelis Taklim activities. During the observation process, the researcher examined the implementation of organizational programs, interactions among administrators and congregation members, members' involvement in organizational activities, communication patterns, and the overall atmosphere of the religious gatherings. Field notes were prepared immediately after each observation to ensure the accuracy of the recorded information.

The data were analyzed using a data consolidation approach. Data obtained from interviews, observations, and documentation were first organized and integrated into a single database. Subsequently, the data were coded and classified according to the research themes, namely planning, organizing, actuating, controlling, and community participation. The categorized data were then analyzed to identify patterns, similarities, differences, and relationships among the findings from various sources. Finally, the researcher interpreted the data comprehensively to explain how the management strategies implemented by the Jami'atul Khairiyah Majelis Taklim contributed to increasing community participation. The data consolidation approach was selected because it facilitates a comprehensive interpretation by integrating multiple sources of evidence and enhances the credibility and trustworthiness of qualitative research findings.²³

Results and Discussions

Management Strategies of the Majelis Taklim to Increase Community Participation

Based on the results of interviews, observations, and documentation, it was found that the administrators of the Jami'atul Khairiyah Majelis Taklim implement management strategies that align

²³ Qomaruddin.

with the functions of management, namely *planning*, *organizing*, *actuating*, and *controlling*. These strategies are consistently implemented, ensuring that the Majelis Taklim's activities run smoothly and attract a high level of community participation. This is evident from the approximately 200 members and an attendance rate of between 75 and 150 participants at each regular religious study session.

An interview with the Chairperson of the Jami'atul Khairiyah Majelis Taklim revealed that the first strategy implemented is to develop a routine and scheduled activity plan. The religious study sessions are held every Thursday at 2:00 PM WIB, accompanied by *marhaban* activities as well as social and religious initiatives such as fundraising for those in need. According to the informant, establishing a fixed schedule makes it easier for members to manage their time so they can participate in the activities consistently. This finding indicates that clear planning is a key factor in maintaining the continuity of activities and increasing congregant attendance. These research results align with the views of 'Aliyah and Senja.²⁴, who state that the *planning* function is the foundation of organizational management because it serves as a guideline for determining goals, programs, and the direction of activities. These findings are also supported by Fitriani.²⁵, who explains that systematically designed strategies will enhance the effectiveness of organizational activities and promote the achievement of established goals.

The second strategy identified is the organization of activities through the active involvement of members. Based on the results of observations, the executive board implements a lottery system to determine the location of the religious study sessions so that every member has an equal opportunity to host the activity. In addition, members are also involved in preparing the venue, refreshments, and equipment, as well as assisting in ensuring the smooth running of the sessions. This involvement fosters a sense of ownership toward the organization, so that members serve not only as participants but also as activity organizers. The next strategy is evident during the implementation phase of the activities. Based on interview results, the leadership applies a family-oriented approach when interacting with

²⁴Zumrotul Aliyah and Puput Yanita Senja, "Manajemen Dakwah Pada Pengajian Rutin Malam Senin Pahing Majelis Doa Bersama Desa Ketaon , Boyolali" 02 (2024): 39–64, <https://doi.org/10.22515/jmd.v2i1.9839>.

²⁵Fitriani, S., Sekar, D., & Mandalia, "PENERAPAN STRATEGI DAKWAH DALAM MENINGKATKAN KEDISIPLINAN BERIBADAH."

members. The atmosphere of the religious study sessions is open, friendly, and communicative, so that the congregation feels comfortable participating in every activity. Additionally, the leadership takes turns inviting different male and female religious instructors to each meeting. This variety of speakers provides diverse content, thereby helping to maintain the congregation's interest in continuing to attend the religious study sessions. Furthermore, the "marhaban" gatherings, held regularly, serve as a means to strengthen social bonds and foster closer relationships among members. These findings indicate that effective communication approaches and innovation in activity implementation are key factors in increasing community participation. These research results align with the views of Hamid Bashori, who states that the success of da'wah strategies is greatly influenced by the ability of organizers to establish effective communication and create activities that meet the needs of the community.

Based on the research findings, it was also found that the continuity of Majelis Taklim activities is supported by regular donors who help fund the honoraria for male and female religious instructors. This support demonstrates the community's trust in the management of the Jami'atul Khairiyah Majelis Taklim. According to interview results, the presence of donors enables religious study sessions to continue sustainably without burdening members. This situation indicates that community support is manifested not only through attendance but also through material contributions that ensure the smooth operation of da'wah programs.

Based on these overall findings, it can be understood that the management strategy implemented by the Jami'atul Khairiyah Islamic Study Group has successfully increased community participation through the application of integrated management functions. Clear activity planning, member involvement in the organization, the implementation of activities using a family-oriented approach, and continuous monitoring create a participatory organizational atmosphere. This is evident from the high attendance rates of congregants, member involvement in every activity, and community support for the continuity of the Majelis Taklim's programs. Thus, the results of this study indicate that participatory management strategies oriented toward community needs contribute to increased community participation in religious activities. This finding reinforces the research by Kholiqoh and Asror, which states that da'wah strategies that are carefully planned, prudent, and tailored to community conditions will be more effective in achieving

da'wah objectives and increasing community involvement in religious activities.

In addition, the planning process does not merely involve determining the date and time of religious study sessions but also includes planning the sequence of activities, selecting speakers, preparing facilities, coordinating committee members, and ensuring the availability of financial resources. Such comprehensive planning reflects systematic managerial practices that contribute significantly to the sustainability of religious activities. Through careful planning, the management minimizes the possibility of organizational obstacles while simultaneously increasing members' confidence in the institution's capability to organize meaningful activities. The findings also indicate that planning within the Jami'atul Khairiyah Majelis Taklim adopts a participatory approach. Although the executive board is responsible for preparing activity schedules, members are given opportunities to provide suggestions regarding program implementation. This participatory planning process encourages members to perceive themselves as an integral part of organizational development rather than merely passive participants. Consequently, members become more committed to attending activities because they feel that their aspirations are acknowledged by the organization.

The research findings further suggest that effective planning indirectly strengthens the religious commitment of members. Routine participation in weekly religious study sessions provides opportunities for continuous learning, spiritual reflection, and interpersonal interaction. Such continuity reinforces religious awareness while simultaneously strengthening emotional attachment to the Majelis Taklim. Therefore, planning functions not only as an administrative mechanism but also as a strategic instrument for fostering sustainable religious development. This finding is consistent with management theory, which emphasizes that planning serves as the foundation upon which all subsequent management functions are built. Without adequate planning, organizing, implementation, and evaluation cannot be conducted effectively. Therefore, the planning practices observed in the Jami'atul Khairiyah Majelis Taklim demonstrate how strategic management contributes directly to organizational sustainability and community participation.

The ability of the management to maintain consistency while remaining adaptive reflects organizational resilience. Resilient organizations possess the capacity to sustain operations despite external

challenges because they continuously evaluate environmental conditions and adjust their strategies accordingly. Consequently, the planning function becomes both preventive and anticipatory, enabling the Majelis Taklim to maintain member participation under various circumstances. The organizing function identified in this research similarly demonstrates several important managerial characteristics beyond the distribution of responsibilities. Organizing within the Jami'atul Khairiyah Majelis Taklim reflects collaborative leadership in which authority is shared among committee members and ordinary participants. Such an approach reduces excessive dependence on organizational leaders while empowering members to contribute according to their respective capacities.

From the perspective of community development, member involvement in organizational management also increases civic engagement. Individuals who regularly participate in organizational decision-making tend to develop stronger social responsibility, improved communication skills, and greater confidence in contributing to community initiatives. Consequently, the positive impacts of organizing extend beyond the Majelis Taklim itself and contribute to broader community development. These findings support previous studies indicating that participatory organizational structures encourage sustainable volunteer engagement because members perceive themselves as valued contributors rather than passive recipients of organizational services. Such perceptions significantly influence members' willingness to remain actively involved over extended periods.

Forms of Community Participation in Majelis Taklim Activities

Religious Study Sessions

Based on the results of interviews and observations, community participation in religious study sessions at the Jami'atul Khairiyah Majelis Taklim is relatively high. This is evident from the attendance of congregants, which ranges from 75 to 150 people out of approximately 200 members at each regular session held every Thursday at 2:00 PM WIB. This high attendance rate indicates that the community is enthusiastic about participating in religious activities organized by the Majelis Taklim. In addition to attendance, community participation is also evident in members' involvement in supporting the activities, such as hosting the sessions through a lottery system, preparing the venue, food, and beverages, and helping to ensure the smooth running of the events.

The research findings also indicate that the management strives to boost attendees' interest by inviting different male and female religious instructors to each session. This variety of speakers provides more diverse content, ensuring that attendees do not become bored and remain motivated to attend the study sessions regularly. Furthermore, the presence of regular donors who help cover the speakers' honoraria serves as a form of community support for the continuity of da'wah activities at the Jami'atul Khairiyah Islamic Study Group. This finding indicates that community participation is manifested not only through attendance but also through contributions of labor, facilities, and financial support for the activities.

These findings indicate that the religious study sessions at the Jami'atul Khairiyah Islamic Study Circle serve not only as a medium for conveying religious knowledge but also as a means of fostering social interaction and strengthening a sense of community among members. These research results align with Munir's view.²⁶, who states that Islamic study circles are venues for religious education as well as platforms for strengthening social bonds within the community. Furthermore, these findings are supported by research by Nuraini.²⁷, which explains that religious study sessions can increase community participation because they provide a space for members to learn, interact, and actively contribute to every activity.

Marhaban

Based on the results of interviews and observations, the marhaban activity is one of the forms of fairly active community participation at the Jami'atul Khairiyah Majelis Taklim. These activities are carried out collectively and involve many members, so they are not only oriented toward the performance of worship but also strengthen social bonds among the congregation. Members' participation in marhaban activities demonstrates a sense of togetherness and a commitment to supporting the continuity of the Majelis Taklim's activities.

²⁶Muhammad Munir, "PERAN MAJELIS TA'LIM SELAPARANG DALAM PEMBINAAN KEAGAMAAN MASAYARAKAT," *Jurnal Penelitian Keislaman* 15, no. 2 (2019): 105–18.

²⁷Alita Dwi Nuraini and Dewi Handayani Harahap Femmy Lekahena, "Building Bridges to the Workforce: The Role of Career Decision-Making Self-Efficacy in Vocational Students' Work Readiness Membangun Jembatan Menuju Dunia Kerja: Peran Efikasi Diri Pengambilan Keputusan Karir Dalam Kesiapan Kerja Siswa Pendidikan Kejur," *Jurnal Psikologi* 14, no. 3 (2025): 376–83.

The research findings show that community participation in Marhaban activities is demonstrated not only through attendance but also through direct involvement in preparing for the events. Members work together to prepare the venue, equipment, food, and drinks, and help ensure the smooth running of the entire series of events. Furthermore, the family-like atmosphere of the activities makes members feel comfortable interacting with one another, thereby encouraging them to attend every event regularly. The open, friendly, and communicative attitude of the organizers is also a factor that strengthens community involvement in marhaban activities.

The findings also indicate that planning within the Jami'atul Khairiyah Majelis Taklim adopts a participatory approach. Although the executive board is responsible for preparing activity schedules, members are given opportunities to provide suggestions regarding program implementation. This participatory planning process encourages members to perceive themselves as an integral part of organizational development rather than merely passive participants. Consequently, members become more committed to attending activities because they feel that their aspirations are acknowledged by the organization. From the perspective of Islamic management, this finding reflects the implementation of the principle of *shura* (consultation), which emphasizes collective deliberation in decision-making. Consultation enables organizational decisions to accommodate diverse opinions and encourages stronger emotional attachment among members. The application of *shura* therefore contributes not only to organizational effectiveness but also to the cultivation of mutual trust between leaders and members. Such trust becomes an essential element in sustaining long-term community participation within Islamic organizations.

Moreover, the planning strategy contributes to organizational credibility. Consistent implementation of scheduled activities demonstrates professionalism in organizational management despite the voluntary nature of the Majelis Taklim. Community members tend to trust organizations that exhibit discipline and consistency because these characteristics indicate managerial competence and accountability. Consequently, community trust develops gradually and encourages continuous participation in religious activities. The research findings further suggest that effective planning indirectly strengthens the religious commitment of members. Routine participation in weekly religious study sessions provides opportunities for continuous learning, spiritual reflection, and interpersonal interaction. Such continuity

reinforces religious awareness while simultaneously strengthening emotional attachment to the Majelis Taklim. Therefore, planning functions not only as an administrative mechanism but also as a strategic instrument for fostering sustainable religious development.

The organizing function identified in this research similarly demonstrates several important managerial characteristics beyond the distribution of responsibilities. Organizing within the Jami'atul Khairiyah Majelis Taklim reflects collaborative leadership in which authority is shared among committee members and ordinary participants. Such an approach reduces excessive dependence on organizational leaders while empowering members to contribute according to their respective capacities. The implementation of the lottery system deserves particular attention because it represents an innovative organizational mechanism that simultaneously distributes responsibility and strengthens solidarity. Rather than assigning permanent hosts, the lottery system provides equal opportunities for every member to participate in organizing activities. This mechanism minimizes perceptions of favoritism while fostering fairness among members. As a result, organizational cohesion becomes stronger because all participants experience equal treatment.

Forms of Community Participation

Community participation is a key factor in the sustainability of Majelis Taklim activities. High levels of community participation indicate that the activities carried out are well-received and supported by both members and the surrounding community. Based on the research findings, community participation at the Jami'atul Khairiyah Majelis Taklim appears to be quite active compared to several other nearby Majelis Taklim, including the Nurul Ikhwan Majelis Taklim.

The Jami'atul Khairiyah Islamic Study Group has approximately 200 members, with attendance ranging from 75 to 150 people at each regular religious study session held every Thursday. This level of attendance indicates that the community has a high level of enthusiasm for participating in religious activities. In addition to attending religious study sessions, members also actively participate in marhaban events and various social and religious activities organized by the majelis taklim. Community participation in the Jami'atul Khairiyah Majelis Taklim is evident not only through attendance but also through members' involvement in organizing these activities. The board implements a lottery system to determine the venue for the religious study sessions so that every member has the opportunity to host the event. This system encourages members to be more active and feel a

sense of responsibility in supporting the Majelis Taklim's activities. Furthermore, this system also fosters a sense of community and strengthens bonds among members.

In addition to regular religious study sessions, the Jami'atul Khairiyah Islamic Study Group is also active in social and religious activities, such as fundraising to assist communities in Aceh. These social activities demonstrate that community participation extends beyond mere attendance to include social concern for those in need.²⁸ This shows that the Islamic study group serves not only as a place for religious learning but also as a forum for building social solidarity within the community. When compared to the Nurul Ikhwan Majelis Taklim located in the researcher's neighborhood, community participation at the Jami'atul Khairiyah Majelis Taklim appears to be more active and organized. The Nurul Ikhwan Majelis Taklim has fewer members, numbering less than 100 people. Its activities generally consist only of routine religious study sessions with a simpler format. Furthermore, the Nurul Ikhwan Islamic Study Group does not yet offer a variety of social activities or additional events such as "marhaban," as found at the Jami'atul Khairiyah Islamic Study Group.

In carrying out its activities, the Nurul Ikhwan Islamic Study Group still uses a

This finding suggests that leadership within the Majelis Taklim extends beyond administrative responsibilities and encompasses social and emotional dimensions. Effective leaders are not only capable of coordinating activities but are also able to inspire trust, foster motivation, and strengthen relationships among members. In community-based religious organizations, emotional attachment often becomes a stronger determinant of participation than formal organizational regulations. Consequently, the interpersonal communication skills demonstrated by the management significantly influence members' willingness to remain actively involved in organizational activities.

Communication also functions as a mechanism for conflict prevention. Community-based organizations inevitably encounter differences in opinions, expectations, and personal interests. However, organizations characterized by transparent communication generally experience fewer interpersonal conflicts because misunderstandings can

²⁸ Muhammad Fauzi and Hasnil Aida Nasution, "Management of Islamic Study Groups in Increasing the Number of Congregants," n.p., 1-7.

be resolved through dialogue. The management of the Jami'atul Khairiyah Majelis Taklim appears to recognize the importance of maintaining harmonious relationships by encouraging respectful interaction among all participants.

The rotation of male and female religious instructors also represents an innovative implementation strategy. Rather than relying on a single preacher, the management deliberately invites different speakers for each religious study session. This strategy enriches members' religious knowledge because each speaker possesses unique educational backgrounds, communication styles, and areas of expertise. Diversity of perspectives broadens members' understanding of Islamic teachings while preventing monotony during religious learning.

From the perspective of community empowerment, the implementation strategy demonstrates that participation increases when organizations provide multiple avenues for involvement. Rather than restricting participation to attendance alone, the Jami'atul Khairiyah Majelis Taklim encourages members to contribute according to their individual capacities. Such flexibility enhances members' confidence while simultaneously strengthening collective responsibility for organizational success. The findings further indicate that implementation strategies emphasize continuity rather than isolated events. Regular weekly meetings create repeated opportunities for interaction, relationship building, and collaborative learning. Continuous interaction gradually develops strong interpersonal bonds among members, transforming the Majelis Taklim into an important social support network within the community.

The existence of social support networks represents another important implication of organizational implementation. Members often develop friendships, exchange experiences, and provide emotional assistance to one another beyond formal religious activities. Such relationships enhance members' overall satisfaction with organizational participation and contribute to long-term organizational sustainability. Based on the research findings, another important component supporting the successful implementation of organizational activities is the presence of regular donors. Financial sustainability constitutes one of the primary challenges encountered by many community-based organizations. Limited financial resources frequently constrain program implementation and organizational development. However, the Jami'atul Khairiyah Majelis Taklim has successfully established donor relationships that contribute significantly to the continuity of its

activities.

The findings therefore demonstrate that community participation extends beyond physical attendance at religious activities. Financial contributions, charitable donations, and resource mobilization represent equally significant forms of participation because they facilitate the implementation of organizational programs. Such findings broaden conventional understandings of participation by emphasizing both direct and indirect community involvement in organizational development. The final management function identified in this research is controlling or evaluation. The management regularly reviews attendance levels, member responses, organizational challenges, and overall activity implementation following each religious gathering. This continuous evaluation enables organizational learning and supports evidence-based decision-making for future program improvements.

Evaluation contributes to organizational adaptability because management becomes aware of members' changing expectations and emerging community needs. Rather than assuming that existing programs remain permanently effective, the administrators recognize the necessity of continuous improvement. Such adaptive evaluation strengthens organizational resilience while preventing stagnation. Regular monitoring also reflects the principles of quality management. Successful organizations continuously assess program outcomes, identify weaknesses, and implement corrective measures. The Jami'atul Khairiyah Majelis Taklim demonstrates similar managerial practices by using evaluation results to refine future activities and improve service quality for members.

Another significant implication concerns member satisfaction. Evaluation allows administrators to identify factors influencing attendance, participant engagement, and overall satisfaction with organizational programs. When members perceive that their feedback contributes to organizational improvement, they develop stronger trust in organizational leadership and become increasingly committed to continued participation. Furthermore, evaluation enhances organizational accountability. Management can demonstrate that decisions are based on systematic assessment rather than personal preferences. Such accountability strengthens legitimacy while increasing members' confidence in organizational governance. Ultimately, effective controlling completes the management cycle by ensuring that planning, organizing, and implementation remain aligned with organizational objectives and community expectations.

Conclusion

Based on the results of this study, it can be concluded that the management strategies implemented at the Jami'atul Khairiyah Majelis Taklim have been effective in increasing community participation in religious activities. These strategies were carried out through routine and structured activity planning, organizing activities that involve members, conducting activities using a family-oriented communication approach, and monitoring the implementation of activities to ensure they run smoothly. The strategies implemented include regular religious study sessions every Thursday, "marhaban" events, inviting different male and female religious instructors for each lecture, a lottery system to determine the venue for activities, and social activities such as fundraising campaigns to provide aid to the community.

Additionally, the presence of regular donors who contribute to speakers' honoraria serves as a form of community support for the continuity of da'wah activities at the Jami'atul Khairiyah Islamic Study Group. Community participation is evident in the fairly high attendance of congregants, members' involvement in religious study sessions and marhaban gatherings, and the community's support for religious and social activities. Management strategies that are proactive, communicative, and involve members in various activities foster a sense of togetherness, making the community more enthusiastic about participating in the majelis taklim's activities. Compared to the Nurul Ikhwan Majelis Taklim, activities at the Jami'atul Khairiyah Majelis Taklim appear to be more active and organized. This is evident from the larger number of members, a wider variety of activities, and greater community involvement in supporting the Majelis Taklim's activities.

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