

Issues in the Management of Majelis Taklim in Tigalingga Subdistrict

Cindy Ramadhani Manik^{1*}, Nasrillah²

^{1,2}Universitas Islam Negeri Sumatera Utara, Indonesia

*Corresponding Author. E-mail: cindy0104222130@uinsu.ac.id

Abstract: Majelis taklim play a vital role in strengthening religious education, social cohesion, and community empowerment. However, weaknesses in organizational management can undermine the effectiveness and sustainability of their activities. Therefore, this study aims to analyze management issues in majelis taklim in Tigalingga Subdistrict and identify the factors influencing the implementation of management functions. This study employed a qualitative case study design. Data were collected through semi-structured interviews, observations, and documentation involving 12 informants, comprising majelis taklim leaders and administrators, religious figures, and community members actively participating in majelis taklim activities. Data were analyzed using an interactive analysis model consisting of data reduction, data display, and conclusion drawing. The findings reveal that the majelis taklim have implemented the four basic management functions—planning, organizing, actuating, and controlling—but these functions remain informal and unsystematic. Five interrelated management issues were identified, namely undocumented planning, unclear organizational roles, limited managerial competence, low member participation, and geographical and infrastructure constraints. These issues interact to reduce organizational effectiveness and hinder the sustainability of majelis taklim activities. Conceptually, this study contributes to the literature on community-based Islamic education management by demonstrating that the effectiveness of management functions in rural majelis taklim is shaped by the interaction between organizational capacity and local contextual conditions, thereby providing an integrated explanation of management challenges that extends previous studies focusing primarily on descriptive management practices.

Keywords: Management, Majelis Taklim, Issues, Da'wah, Tigalingga.

Introduction

Tigalingga Subdistrict is one of the subdistricts in Dairi Regency, North Sumatra Province. The community in this area has a strong social fabric, with values of solidarity and religiosity that remain well-preserved. Various religious activities, including majelis taklim, serve as a forum for Islamic education, strengthening ukhuwah (brotherhood),

and community empowerment. These conditions make Tigalingga Subdistrict a relevant location for examining the management practices of majelis taklim, particularly in identifying various managerial issues that affect the effectiveness of program implementation and the sustainability of activities. Islam is a religion of da'wah that encourages its followers to convey Islamic teachings to the community through various forms of organized activities. The principle of da'wah, as stated in Surah An-Nahl, verse 125, serves as the normative foundation that the dissemination of Islamic teachings must be carried out wisely and effectively. In practice, the success of da'wah is determined not only by the substance of the material conveyed but also by the organization's ability to manage programs, resources, and community participation.

One platform for da'wah that plays a strategic role within the community is the majelis taklim. In addition to serving as a means of religious guidance, the majelis taklim also functions as a medium for non-formal Islamic education, the reinforcement of social values, and community empowerment. For these functions to operate optimally, the majelis taklim requires sound organizational management through the application of management functions, such as planning, organizing, executing, and monitoring. According to Hasbullah, the majelis taklim is a non-formal Islamic educational institution that has existed since the early days of Islam and continues to play a role in the spiritual development of the Muslim community. As community needs evolve, majelis taklim are not only expected to organize religious activities but also to maintain effective organizational governance so that their programs can be carried out systematically and sustainably, and provide broader benefits to the community.

A majelis taklim is a non-formal religious educational institution that plays a vital role in guiding the faithful, spreading the teachings of Islam, and strengthening the community's social and religious life. The existence of majelis taklim generally stems from the community's need to deepen their understanding and practice of Islamic teachings. The establishment of majelis taklim is initiated not only by religious leaders but also by community members who are committed to advancing Islamic da'wah and education¹. As community-based institutions, majelis taklim continue to evolve as platforms for Islamic learning, strengthening ukhuwah, and community empowerment².

¹ Matsanah, *The Role of Majelis Taklim in the Development of Islamic Da'wah in Society* (Jakarta: Prenadamedia Group, 2025).

² W. Munir, M., & Ilaihi, *Management of Islamic Da'wah* (Jakarta: Kencana

Although various studies have discussed the role of majelis taklim in Islamic education, religious guidance, and community empowerment, research specifically examining the challenges of managing majelis taklim organizations—particularly in terms of planning, organizing, implementation, and supervision—remains relatively limited. Furthermore, research that explores the challenges of managing majelis taklim in the context of rural communities, such as in Tigalingga Subdistrict, remains scarce. Therefore, this study aims to fill this gap by analyzing various management issues faced by majelis taklim in Tigalingga Subdistrict and providing recommendations to strengthen organizational governance so that the implementation of da'wah programs can proceed more effectively and sustainably.

According to a previous researcher, Badrus³, majelis taklim have an organizational structure led by a chairperson who is responsible for the religious study sessions conducted. These activities currently consist only of reciting the Yasin, attending lectures with question-and-answer sessions, and occasionally participating in large-scale zikir gatherings at various locations, based on daily schedules. However, due to damaged roads between villages and the lack of a whiteboard and a loudspeaker that is not loud enough during lessons, the available facilities remain inadequate. The management issues facing majelis taklim in Tiga Lingga Subdistrict are an important topic for research because these groups play a strategic role in fostering the religious life of the community. Majelis taklim are not merely venues for routine religious study sessions but also serve as forums for character building, deepening religious understanding, and reinforcing Islamic social values. In the context of rural communities such as those in Tiga Lingga Subdistrict, majelis taklim often serve as centers of religious activity that influence the mindset and behavior of the community.

Based on this background, this study is important to conduct in order to thoroughly analyze management issues in majelis taklim in Tiga Lingga. This study not only seeks to identify the factors influencing the emergence of management issues but also examines the efforts made by administrators and congregants to overcome these various obstacles. Thus, the findings of this study are expected to contribute both conceptually and practically to strengthening the management of majelis taklim as adaptive and sustainable da'wah institutions.

Prenada Media Group, 2015).

³ Badrus Zaman, "THE ROLE OF MAJELIS TAKLIM" 14 (2020): 369–92.

Previous studies have predominantly examined **majelis taklim** from the perspectives of Islamic religious education, da'wah activities, religious guidance, women's empowerment, and the development of community social values. These studies generally highlight the contribution of **majelis taklim** in strengthening religious understanding, fostering social solidarity, and promoting community empowerment. However, they provide limited discussion of **organizational management**, particularly regarding how the management functions of planning, organizing, actuating, and controlling are implemented in practice and the managerial challenges that affect organizational effectiveness. Existing studies also tend to focus on the outcomes of **majelis taklim** programs rather than on the internal organizational processes that determine the sustainability of these activities. Furthermore, empirical studies examining management issues in **rural majelis taklim**, especially within the socio-cultural context of Tigalingga Subdistrict, Dairi Regency, remain scarce. This study addresses these gaps by analyzing the organizational management issues encountered by majelis taklim in Tigalingga Subdistrict and explaining how internal organizational capacity and local contextual conditions interact to influence the implementation of management functions. Accordingly, this study contributes to the literature on community-based Islamic education management by extending previous research beyond the descriptive roles of majelis taklim toward a deeper understanding of the organizational factors that shape the effectiveness and sustainability of rural da'wah institutions.

Literature Review

Majelis Taklim as a Community-Based Islamic Educational Institution

Majelis taklim is widely recognized as one of the most important forms of non-formal Islamic education in Indonesia. As a community-based institution, it provides opportunities for Muslims to deepen their religious knowledge while strengthening social interaction and collective religious identity. Unlike formal educational institutions, majelis taklim are characterized by voluntary participation, flexible learning schedules, and active community involvement. These characteristics enable majelis taklim to respond to local religious and social needs while serving as an accessible forum for lifelong Islamic learning. Besides functioning as a medium for religious instruction, majelis taklim also contribute to strengthening ukhuwah Islamiyah, preserving Islamic values, and

encouraging community participation in religious and social activities.⁴

The role of majelis taklim has continued to evolve in response to social change. Initially established primarily as forums for Qur'anic recitation and religious lectures, many majelis taklim now organize educational programs, social services, women's empowerment activities, family counseling, and charitable initiatives. This transformation demonstrates that majelis taklim have become community institutions with broader educational and social responsibilities. Consequently, their sustainability increasingly depends not only on religious commitment but also on effective organizational management capable of coordinating human resources, financial resources, and community participation.

Organizational Management in Majelis Taklim

Management is commonly defined as a systematic process consisting of planning, organizing, actuating, and controlling organizational resources to achieve predetermined objectives effectively and efficiently. Within Islamic organizations, these management functions are implemented alongside Islamic values such as amanah (trustworthiness), shūrā (consultation), justice, and accountability. Therefore, management in majelis taklim is not merely administrative but also reflects Islamic ethical principles that guide organizational decision-making and institutional development.⁵

Planning involves identifying organizational objectives, preparing activity programs, allocating available resources, and determining implementation strategies. Organizing refers to establishing organizational structures, assigning responsibilities, and coordinating members to achieve shared objectives. Actuating concerns motivating administrators and congregation members to implement planned activities effectively, while controlling includes monitoring implementation, evaluating outcomes, and making continuous improvements based on evaluation results. The integration of these four management functions determines whether majelis taklim can maintain effective educational services and sustainable organizational development.

⁴ Matsanah, *Peran Majelis Taklim Dalam Pengembangan Dakwah Islam Di Masyarakat*.

⁵ Sugiharto, Hafizoh, and Muhammad Ilhan, Nabil, *Pengantar Manajemen Lembaga & Organisasi Dakwah* (Deepublish., 2025).

Previous Studies on Majelis Taklim

Previous studies have consistently demonstrated that majelis taklim play significant roles in strengthening Islamic education, increasing religious literacy, promoting moral development, empowering women, and reinforcing social cohesion within Muslim communities. Several studies also emphasize that majelis taklim function as effective instruments of da'wah capable of preserving Islamic traditions while responding to contemporary social challenges. These findings confirm the strategic position of majelis taklim as institutions that integrate religious education with community development.⁶

Other studies have examined the contribution of majelis taklim to community empowerment through religious learning, social assistance, and community participation. They generally conclude that active participation in majelis taklim contributes positively to religious understanding, social solidarity, and community resilience. Nevertheless, these studies primarily emphasize educational outcomes and social impacts rather than examining the organizational processes through which those outcomes are achieved.

A growing number of recent studies have begun to investigate the governance of majelis taklim. For example, Barus, Asari, and Arsyad⁷ identified two governance models—open and closed governance—and demonstrated that governance structures influence community participation and the effectiveness of non-formal Islamic education. Their findings highlight the importance of participatory governance in improving institutional performance. However, the study focuses primarily on governance typology rather than providing an in-depth analysis of management issues across the four classical management functions.⁷ Although previous studies have enriched the literature on majelis taklim, several important gaps remain. First, existing studies predominantly examine majelis taklim from the perspectives of Islamic education, religious guidance, women's empowerment, social cohesion, and da'wah activities, while relatively few investigate organizational

⁶ Annisa Arrumaisyah Daulay, "OPTIMALISASI FUNGSI MANAJEMEN MAJELIS TAKLIM DALAM MENINGKATKAN PEMAHAMAN AGAMA DAN SOLIDARITAS MASYARAKAT DESA RANDUWATAN" 10, no. 1 (2022): 23–33.

⁷ Andi asari Dkk, *Media Pembelajaran Era Digital, Jurnal Sains Dan Seni ITS*, vol. 6, 2017, <http://repositorio.unan.edu.ni/2986/1/5624.pdf>
<http://fiskal.kemenkeu.go.id/ejournall%0Ahttp://dx.doi.org/10.1016/j.cirp.2016.06.001%0Ahttp://dx.doi.org/10.1016/j.powtec.2016.12.055%0Ahttps://doi.org/10.1016/j.ijfatigue.2019.02.006%0Ahttps://doi.org/10.1>

management as the primary focus. Second, studies discussing management generally describe leadership or administrative practices without comprehensively analyzing how planning, organizing, actuating, and controlling are implemented as integrated management functions. Third, limited empirical attention has been given to the management challenges experienced by rural majelis taklim, where geographical conditions, limited infrastructure, managerial capacity, and community participation create distinctive organizational contexts. These limitations indicate that current knowledge remains insufficient to explain how organizational capacity and local contextual conditions jointly influence management effectiveness.

Despite the important role of *majelis taklim* in strengthening Islamic education and community development, limited attention has been given to the organizational management challenges that influence their effectiveness and sustainability, particularly in rural communities. Accordingly, this study addresses the following research questions: (1) What management issues are encountered by majelis taklim in Tigalingga Subdistrict? (2) How are the management functions of planning, organizing, actuating, and controlling implemented in addressing these issues? (3) What contextual factors influence the effectiveness of management practices in rural majelis taklim? Based on these questions, this study aims to analyze the management issues faced by majelis taklim in Tigalingga Subdistrict and to explain how organizational management functions interact with local contextual conditions in shaping the effectiveness and sustainability of majelis taklim activities.

This study contributes to the literature on community-based Islamic education management in three important ways. **First**, it shifts the focus of previous studies from describing the educational, religious, and social roles of *majelis taklim* to examining the organizational management processes that determine institutional effectiveness. **Second**, it provides an integrated analysis of the four classical management functions—planning, organizing, actuating, and controlling—as an analytical framework for understanding management issues within *majelis taklim*. **Third**, this study demonstrates that the effectiveness of management practices in rural *majelis taklim* is shaped by the interaction between organizational capacity and local contextual conditions, including leadership, managerial competence, community participation, and geographical constraints. By explaining these interrelated factors, this study extends previous research beyond

descriptive accounts and offers a conceptual understanding of organizational management in rural community-based Islamic institutions.

Accordingly, this study addresses these gaps by examining management issues in majelis taklim located in Tigalingga Subdistrict, Dairi Regency. Rather than focusing solely on the educational and religious roles of majelis taklim, this study analyzes the interaction between organizational management functions and contextual rural conditions. In doing so, the study contributes to the literature on community-based Islamic education management by providing a more comprehensive explanation of the organizational factors that influence the effectiveness and sustainability of majelis taklim as community-based da'wah institutions.

Research Methods

This study employed a qualitative approach using an **intrinsic case study** design. An intrinsic case study is appropriate when the research seeks to obtain an in-depth understanding of a particular phenomenon within its real-life context rather than to generalize findings to other settings. The case examined in this study was bounded by place (Tigalingga Subdistrict, Dairi Regency, North Sumatra), participants (majelis taklim administrators, religious leaders, and congregation members), and time (January–March 2026). A qualitative approach was selected because it enables researchers to explore participants' experiences, perceptions, and organizational practices related to the management of majelis taklim in their natural setting.⁸

The study was conducted in Tigalingga Subdistrict, where majelis taklim serve as important community-based Islamic educational institutions. Participants were selected using purposive sampling based on their direct involvement in the management and implementation of majelis taklim activities. Twelve informants participated in this study, comprising six majelis taklim administrators (chairpersons, secretaries, and treasurers), two religious leaders, and four active congregation members. The inclusion criteria required participants to have at least three years of experience in organizational activities and direct involvement in planning, organizing, implementing, or evaluating majelis taklim programs. The number of participants was determined based on

⁸ Dimas Assyakurrohim et al., "Jurnal Pendidikan Sains Dan Komputer Metode Studi Kasus Dalam Penelitian Kualitatif Jurnal Pendidikan Sains Dan Komputer" 3, no. 1 (2023): 1–9.

the principle of data saturation, whereby data collection ceased when no new information or themes emerged from subsequent interviews.⁹

Data were collected through semi-structured interviews, non-participant observations, and document analysis. Semi-structured interviews explored participants' experiences regarding planning, organizing, actuating, controlling, leadership, community participation, managerial challenges, and organizational sustainability. Each interview lasted approximately 45–90 minutes and was audio-recorded with participants' consent before being transcribed verbatim. Non-participant observations were conducted during majelis taklim activities to examine organizational practices, member participation, communication patterns, and program implementation.¹⁰ Documentary evidence, including organizational structures, meeting records, annual activity plans, attendance lists, financial records, and activity reports, was reviewed to complement and verify the interview and observation data.

Data were analyzed using the interactive analysis model developed by Miles, Huberman, and Saldaña. The analysis began with verbatim transcription of interview recordings, followed by repeated reading of the transcripts to obtain an overall understanding of the data. Initial coding was then conducted inductively by identifying meaningful statements related to organizational management practices and management issues. Similar codes were grouped into categories, which were subsequently synthesized into broader themes representing planning, organizing, actuating, controlling, managerial competence, community participation, and contextual challenges. Throughout the analysis process, the researchers continuously compared findings across interviews, observations, and documents to identify patterns, relationships, and inconsistencies before drawing and verifying conclusions.¹¹

To ensure the trustworthiness of the findings, this study adopted the criteria proposed by Lincoln and Guba, namely credibility, transferability, dependability, and confirmability. Credibility was enhanced through source triangulation, method triangulation, prolonged

⁹ Lexy J Moleong, *Metode Penelitian Kualitatif* (bandung: PT Remaja Rosdakarya., 2018).

¹⁰ Halimah Sa'diyah Qomaruddin, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman" 1, no. 2 (2024): 77–84.

¹¹ Muhammad Fauzi and Hasnil Aida Nasution, "Manajemen Majelis Taklim Dalam Meningkatkan Jamaah," n.d., 1–7.

engagement in the research setting, and member checking by inviting selected participants to review the interview summaries and preliminary interpretations. Transferability was supported by providing detailed descriptions of the research context, participant characteristics, and organizational setting to enable readers to assess the applicability of the findings in similar contexts. Dependability was maintained through an audit trail documenting the research procedures, interview protocols, coding processes, and analytical decisions. Confirmability was ensured by maintaining field notes, interview recordings, documentary evidence, and reflexive memos to minimize researcher bias and ensure that the findings accurately reflected participants' perspectives rather than the researchers' assumptions.

Results and Discussions

The research results indicate that the planning of majelis taklim activities in Tigalingga Subdistrict is still carried out simply and periodically. Activities are generally scheduled every two to three months through coordination between the majelis taklim administrators and the administrators of the Mosque Prosperity Board (BKM) in the Tigalingga Subdistrict area. Although there is agreement on the schedule for activities, planning has not been formalized into an annual work program or a systematic written work plan. As a result, the implementation of activities remains situational and heavily dependent on the conditions, needs, and readiness of the community and the management.¹²

The research findings also indicate that the organizational structure of the majelis taklim in Tigalingga Subdistrict remains relatively simple. The leadership consists of a chairperson, secretary, treasurer, and members—who are the chairpersons of all 14 Masjid Prosperity Boards (BKM) in Tigalingga Subdistrict. Each board member has general responsibilities for coordinating activities, managing administration, and overseeing finances. However, the division of tasks has not been detailed in the form of job descriptions, so the execution of organizational functions still relies on cooperation and communication among members. This situation means that tasks are not yet being carried out optimally and still depend on the initiative of individual board members.¹³

¹² Syahputra Rifaldi Dwi and Nuri Aslami, "Prinsip-Prinsip Utama Manajemen George R. Terry" 1, no. 3 (2023).

¹³ Sugiharto, Hafizoh, and Ilhan, Nabil, *Pengantar Manajemen Lembaga &*

Dakwah activities organized by the majelis taklim in Tigalingga Subdistrict are carried out through large-scale religious study sessions involving all BKM in the area. These large-scale religious study sessions are held on a rotating basis, with each BKM allowed to host the event. The sessions typically feature religious lectures, prayer recitations, and other religious activities aimed at fostering an understanding of and practice of Islamic teachings within the community.¹⁴ This rotating hosting system also serves as a means to strengthen relationships among congregants from various villages in Tigalingga Subdistrict. Supervision and evaluation of Majelis Taklim activities are carried out through outreach sessions and visits to various BKM or study groups in Tigalingga Subdistrict. The Majelis Taklim administrators conduct on-site visits to monitor the progress of religious activities held at each mosque and to motivate congregants to remain active in attending the study sessions. Through these activities, the administrators can identify various challenges faced by congregants as well as the conditions under which da'wah activities are carried out in each area. However, the monitoring system remains rudimentary and lacks a structured evaluation mechanism.¹⁵

In practice, the management of the Majelis Taklim in Tigalingga Subdistrict also faces various challenges. One of the main challenges identified is the low level of interest among some congregants in attending religious activities organized by the Majelis Taklim. This situation is evident from the attendance rate at large religious study sessions, which ranges from only 10 to 25 percent of the total number of congregants in each BKM. Additionally, there are challenges related to human resources, as some congregants are considered to lack the enthusiasm to participate in religious study sessions on a regular basis. Other challenges stem from geographical factors and local infrastructure conditions. The considerable distance between BKM units, coupled with roads that are largely in poor condition, poses a significant obstacle for congregants attending organized religious study sessions. These conditions make it difficult for some residents to reach the event locations, resulting in low congregant participation in Majelis Taklim

Organisasi Dakwah.

¹⁴ Mahmuddin Mahmuddin, *Manajemen Dakwah* (Jawa Timur: Wade Group, 2018).

¹⁵ Helmawati, *Pendidikan Nasional Dan Optimalisasi Majelis Taklim: Peran Aktif Majelis Taklim Dalam Meningkatkan Mutu Pendidikan* (Jakarta: Rineka Cipta, 2013).

activities.¹⁶

To address these various issues, the Majelis Taklim leadership in Tigalingga Subdistrict has undertaken several initiatives. One such effort involves motivating and encouraging congregants to participate more actively in the religious study sessions. Additionally, during each large-scale religious study session, social assistance in the form of food packages is distributed to congregants who are orphans, children without parents, and the poor, representing each participating BKM. It is hoped that this assistance will foster social awareness while also encouraging community members to participate in the majelis taklim activities. Through these efforts, it is expected that the majelis taklim activities in Tigalingga Subdistrict will continue to thrive and contribute to the development of the community's religious life.¹⁷

The findings indicate that planning in the majelis taklim of Tigalingga Subdistrict remains relatively simple and is conducted through periodic coordination among the administrators of the majelis taklim and the Mosque Prosperity Boards (BKM).¹⁸ Rather than relying on a formal annual work plan, activities are scheduled every two to three months based on the readiness of each BKM and the conditions of the congregation. As explained by the Chairman of the Majelis Taklim:

"We usually hold coordination meetings with the BKM administrators before organizing the large religious gathering. The schedule is generally arranged every two or three months, depending on the readiness of each mosque and the condition of the congregation. We have not yet prepared a formal annual work program because our activities are still adjusted to the situation in the field." (Chairman of Majelis Taklim, Interview, 2026)

A similar view was expressed by one of the BKM administrators, who stated:

"Planning is usually discussed together in a simple meeting. We decide who will host the next religious gathering and prepare the necessary facilities. Everything is based on mutual agreement rather than a written program."

¹⁶ Matsanah, *Peran Majelis Taklim Dalam Pengembangan Dakwah Islam Di Masyarakat*.

¹⁷ Handoko, *Manajemen* (yogyakarta: BPFE, 2003).

¹⁸ Della Asmaria Putri and Yosi Puspita Sari, "PENGARUH BUDAYA ORGANISASI, IKLIM ORGANISASI, DAN KOMITMEN ORGANISASI TERHADAP KINERJA KARYAWAN PADA RUMAH SAKIT UMUM BKM PAINAN," *Jurnal Manajemen Dan Bisnis Jayakarta* 6, no. 1 (2024).

(BKM Administrator, Interview, 2026)

These findings demonstrate that planning practices remain flexible and adaptive but are not yet supported by systematic organizational planning or documented work programs. The organizational structure of the majelis taklim consists of a chairperson, secretary, treasurer, and representatives from each BKM. Although this structure provides a basic organizational framework, the findings reveal that formal job descriptions have not yet been established. Consequently, responsibilities are shared informally among committee members according to organizational needs.

As explained by the Secretary of the Majelis Taklim:

"Our organizational structure consists of a chairperson, secretary, treasurer, and representatives from each BKM. We work together, but we do not yet have detailed job descriptions. Everyone helps according to the needs of the activity." (Secretary, Interview, 2026)

Another committee member added:

"Although we have different positions, our responsibilities often overlap because we prioritize cooperation. Communication among committee members is the key to making every activity run smoothly." (Committee Member, Interview, 2026)

These statements indicate that organizational coordination depends primarily on interpersonal cooperation and informal communication rather than clearly defined managerial responsibilities. The implementation of da'wah activities is carried out through rotating religious gatherings hosted by different mosques across Tigalingga Subdistrict. This approach not only facilitates equitable participation among the BKM but also strengthens social relationships within the Muslim community.

The Chairman explained:

"Every large religious gathering is hosted by a different mosque on a rotating basis. This system allows every village to participate and strengthens the relationship among Muslims throughout Tigalingga Subdistrict." (Chairman, Interview, 2026)

Similarly, a congregation member stated:

"The religious study sessions provide us with Islamic knowledge and also become an opportunity to meet Muslims from other villages. We feel more connected through these activities." (Congregation Member, Interview,

2026)

These findings suggest that the implementation of majelis taklim activities contributes not only to religious learning but also to strengthening social cohesion among Muslim communities in rural areas. Monitoring activities are conducted through regular visits to participating mosques and informal discussions following religious gatherings. However, the findings reveal that supervision remains largely informal and is not supported by structured evaluation instruments or written performance reports.

According to the Chairman:

"We regularly visit each mosque to observe how the religious activities are progressing. During these visits, we also listen to the concerns of the congregation and encourage them to continue attending the study sessions." (Chairman, Interview, 2026)

A BKM administrator further explained:

"There is no formal evaluation report yet. Usually, after each activity, we discuss what went well and what needs improvement through informal meetings." (BKM Administrator, Interview, 2026)

These findings indicate that evaluation is primarily based on collective reflection rather than systematic organizational assessment. The findings reveal several managerial challenges affecting the effectiveness of the majelis taklim. The most significant issue concerns low community participation. Attendance at large religious gatherings generally ranges from only 10–25% of registered members.

The Chairman stated:

"One of our biggest challenges is attendance. Only around 10 to 25 percent of the congregation usually attends the large religious gatherings. Many people are busy working as farmers, so they cannot always participate." (Chairman, Interview, 2026)

This perception was supported by a congregation member:

"Sometimes I cannot attend because the schedule overlaps with farming activities. During the planting and harvesting seasons, it is difficult to leave the fields." (Congregation Member, Interview, 2026)

Besides participation, geographical conditions also present substantial challenges. One BKM administrator explained:

"Some villages are located quite far from the activity venue, and the roads

are not in good condition. This makes it difficult, especially for elderly members, to attend the religious gatherings.” (BKM Administrator, Interview, 2026)

These findings demonstrate that managerial effectiveness is influenced not only by internal organizational capacity but also by external contextual factors, including occupational demands, transportation, and rural infrastructure. To address these challenges, the majelis taklim has introduced several initiatives aimed at increasing community participation and strengthening social solidarity.

According to the Chairman:

“We continue motivating the congregation to attend regularly. During the large religious gatherings, we also distribute food packages to orphans and underprivileged families from every BKM. We hope this activity strengthens both religious commitment and social solidarity.” (Chairman, Interview, 2026)

A congregation member similarly noted:

“Besides learning about Islam, we appreciate the social assistance provided during the gatherings. It makes people feel cared for and encourages them to attend future activities.” (Congregation Member, Interview, 2026)

These initiatives indicate that the majelis taklim integrates religious education with social welfare activities as a strategy to enhance participation and sustain community engagement.

Conclusion

Based on the results of the study on management issues in majelis taklim in Tigalingga Subdistrict, it was concluded that the management of majelis taklim as a da’wah organization has implemented basic management functions, including planning, organizing, executing, and controlling. However, the implementation of these management functions is still carried out in a rudimentary manner and is not yet fully structured. Planning for majelis taklim activities is generally conducted periodically every two to three months through coordination among the board members and the Mosque Prosperity Board (BKM), but it has not yet been formalized into a systematic written work program. The still-simple organizational structure also results in the division of tasks and responsibilities not functioning optimally, so the implementation of da’wah activities remains routine and has not developed to its full potential.

On the other hand, majelis taklim in Tigalingga Subdistrict continue to play a vital role as a vehicle for the religious development of the community, particularly in fostering an understanding of and practice of Islamic teachings through religious study sessions, sermons, and social-religious activities. The existence of majelis taklim also serves as a forum for strengthening Islamic brotherhood (ukhuwah Islamiyah) within a community where Muslims constitute a demographic minority. Nevertheless, the management of majelis taklim still faces various challenges, including low levels of congregant participation, a shortage of human resources with managerial skills, and geographical and infrastructure factors that limit community access to religious study sessions. Therefore, efforts are needed to strengthen organizational management, enhance the capacity of administrators, and innovate in da'wah programs so that majelis taklim can function more effectively and sustainably in fostering the religious life of the community in Tigalingga Subdistrict.

References

- Assyakurrohim, Dimas, Dewa Ikhrum, Rusdy A Sirodj, and M Win Afgani. "Jurnal Pendidikan Sains Dan Komputer Metode Studi Kasus Dalam Penelitian Kualitatif Jurnal Pendidikan Sains Dan Komputer" 3, no. 1 (2023): 1–9.
- Daulay, Annisa Arrumaisyah. "OPTIMALISASI FUNGSI MANAJEMEN MAJELIS TAKLIM DALAM MENINGKATKAN PEMAHAMAN AGAMA DAN SOLIDARITAS MASYARAKAT DESA RANDUWATAN" 10, no. 1 (2022): 23–33.
- Dkk, Andi Asari. *Media Pembelajaran Era Digital. Jurnal Sains Dan Seni ITS*. Vol. 6, 2017. <http://repositorio.unan.edu.ni/2986/1/5624.pdf><http://fiskal.kemenkeu.go.id/ejournal><http://dx.doi.org/10.1016/j.cirp.2016.06.001><http://dx.doi.org/10.1016/j.powtec.2016.12.055><https://doi.org/10.1016/j.ijfatigue.2019.02.006><https://doi.org/10.1>
- Fauzi, Muhammad, and Hasnil Aida Nasution. "Manajemen Majelis Taklim Dalam Meningkatkan Jamaah," n.d., 1–7.
- Handoko. *Manajemen*. yogyakarta: BPFE, 2003.
- Helmawati. *Pendidikan Nasional Dan Optimalisasi Majelis Taklim: Peran Aktif Majelis Taklim Dalam Meningkatkan Mutu Pendidikan*. Jakarta: Rineka Cipta, 2013.

- Mahmuddin, Mahmuddin. *Manajemen Dakwah*. Jawa Timur: Wade Group, 2018.
- Matsanah. *Peran Majelis Taklim Dalam Pengembangan Dakwah Islam Di Masyarakat*. Jakarta: Prenadamedia Group, 2025.
- Moleong, Lexy J. *Metode Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya, 2018.
- Munir, M., & Ilaihi, W. *Manajemen Dakwah*. Jakarta: Kencana Prenada Media Group, 2015.
- Putri, Della Asmaria, and Yosi Puspita Sari. "PENGARUH BUDAYA ORGANISASI, IKLIM ORGANISASI, DAN KOMITMEN ORGANISASI TERHADAP KINERJA KARYAWAN PADA RUMAH SAKIT UMUM BKM PAINAN." *Jurnal Manajemen Dan Bisnis Jayakarta* 6, no. 1 (2024).
- Qomaruddin, Halimah Sa'diyah. "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman" 1, no. 2 (2024): 77–84.
- Rifaldi Dwi, Syahputra, and Nuri Aslami. "Prinsip-Prinsip Utama Manajemen George R. Terry" 1, no. 3 (2023).
- Sugiharto, Hafizoh, and Muhammad Ilhan Nabil. *Pengantar Manajemen Lembaga & Organisasi Dakwah*. Deepublish, 2025.
- Zaman, Badrus. "PERAN MAJELIS TAKLIM" 14 (2020): 369–92.

