

Analysis of Da'wah Management in the Organization of the Mujahadah Nihadlul Mustaghfirin Religious Gathering Conducted by Gus Arwan Maulana in Ambokulon Village

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ABSTRACT

Purpose – Da'wah management is an important element in ensuring the sustainability and effectiveness of religious activities at the community level, especially Mujahadah recitations, which play a strategic role in the spiritual development of congregations. This study aims to determine the implementation of the Nihadlul Mustaghfirin Mujahadah recitation and analyze the application of da'wah management functions in these activities

Method – This study is a qualitative study with a descriptive approach. The novelty of this research lies in the combination of the functions of da'wah management and mujahadah practices carried out in the Mujahadah Nihadlul Mustaghfirin study group led by local figures, which has still been relatively empirically studied. Data collection was conducted through field observations, in-depth interviews, and documentation using primary and secondary data sources. Data analysis used the Miles and Huberman model, which includes the stages of data collection, data reduction, data presentation, and conclusion drawing

Findings – The result of the study show that the recitation is managed in a planned and structured manner through a clear division of roles among the administrators, active involvement of the congregation, systematic time and material management, and a continuous evaluation mechanism. Gus Arwan Maulana's leadership plays a significant role in building motivation, loyalty, and continuity of congregation participation. This study concludes that the application of effective da'wah management can improve the quality of mujahadah recitation sessions and have a positive impact on strengthening the spirituality and unity of the community.

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INTRODUCTION

Da'wah activities constitute one form of the implementation of Islamic teachings encompassing spiritual, social, and managerial dimensions. Da'wah is understood as an endeavor to invite individuals and groups to practice the teachings of Islam. In a broader sense, da'wah is also perceived as an effort to improve the quality of human resources, alleviate poverty, eradicate ignorance and backwardness, and encourage the realization of social liberation (Pimay et al., 2021). Within the context of the religious life of Indonesian society, Islamic study gatherings (*pengajian*) serve as an effective medium for strengthening Islamic values while simultaneously fostering social solidarity. One form of *pengajian* that continues to endure to this day is *mujahadah*, namely a religious activity centered upon collective prayers and remembrance (*dhikr*) still practiced communally within village communities. Such activities function not only as a means of spiritual development, but also as a forum for character formation and the management of religious communities. Innovation in da'wah management is required to ensure that religious activities remain adaptive to social dynamics and developments in communication technology (Alfiani, 2025).

Pengajian represents one form of religious activity within the Muslim community possessing various functions. In addition to serving as a medium of da'wah, *pengajian* also functions as a non-formal educational institution developing within society (Usnatul Ayni, 2025). As part of Islamic teachings, *pengajian* activities continue in the form of tradition, including the regular *mujahadah* gathering held every Saturday evening under the leadership of Gus Arwan Maulana. Such activities constitute positive religious endeavors, as they provide a space for moral development as well as the strengthening of monotheistic faith (*tawhid*). Every Muslim bears the responsibility of conveying Islamic teachings and law (*sharia*) to humankind without distinction, for Islam in essence is a religion of da'wah calling toward goodness and preventing wrongdoing. In order to ensure that da'wah operates optimally, management that is well-planned, effective, and efficient is required so as to achieve the intended objectives.

The term *mujahadah* derives from the Arabic word *jabada*, meaning to strive together to the utmost of one's ability. According to Al-Qusyairi, *mujahadah* refers to the effort undertaken by a *mujahid* to liberate oneself from the restraints of worldly desires through self-control and by refraining from constantly following personal inclinations (Happy Nurhidayah Putri Pamungkas et al., 2024). In essence, the position of *mujahadah* is equivalent to that of supplication (*du'a*), litany (*wirid*), remembrance (*dhikr*), and similar acts of devotion. *Mujahadah* likewise constitutes one form of human endeavor by the servants of Allah toward God. It is one of the methods employed by Muslims to attain inner tranquility in life.

Various studies indicate that the effectiveness of da'wah activities is determined not only by the strength of the religious message, but also by the quality of the management system. Aliyah & Senja (2024) found that managerial functions within da'wah activities, such as program planning and evaluation, play a significant role in sustaining religious activities in rural communities. This view is reinforced by Nasrudin et al. (2021), who demonstrated that the regular implementation of *pengajian mujahadah* may enhance the spiritual quality of congregants while simultaneously strengthening social cohesion through structured guidance and an orderly organizational system.

Similarly, the study conducted by Makmun et al. (2024) explains that effective management is essential to the success of da'wah activities, requiring careful planning, organization, and implementation in order to achieve quality outcomes. Da'wah activities are not solely focused upon the process of delivering messages, but encompass all stages beginning from pre-implementation planning through to closing procedures and evaluation at the conclusion of the da'wah activity. The findings of the study are consistent with those of Sari & Haikal (2025), which emphasize the

importance of the organizational function, particularly in the distribution of roles among da'wah leaders, committees, and congregants, as a key factor in the success of community-based da'wah.

Nevertheless, the majority of previous studies have focused primarily on da'wah management within formal institutions possessing established organizational structures. Meanwhile, the dynamics of da'wah management within community-based religious environments characterized as non-hierarchical, flexible, and heavily influenced by local traditional values have not yet received sufficient scholarly attention. This gap is evident in the limited number of studies providing in-depth explanations regarding how the functions of da'wah management — including da'wah planning (*takbith*), da'wah organization (*thanzim*), da'wah implementation (*tanjih*), and da'wah evaluation (*riqabah*) — are applied within non-institutional social contexts reliant upon the charismatic authority of spiritual leaders. Furthermore, only a limited number of studies have examined how da'wah management practices contribute to community empowerment and the strengthening of spiritual solidarity within community-based social spaces.

Based upon the foregoing gap, this study positions the functions of da'wah management as the principal analytical framework in examining the implementation of *pengajian mujahadah* at the community level. This framework encompasses planning (*takbith*), organizing (*thanzim*), mobilizing (*tanjih*), as well as controlling and evaluating (*riqabah*), which are employed as instruments for systematically analyzing field data. Through this framework, the study examines how activities are planned, organized, implemented, and evaluated, as well as how leadership functions in mobilizing congregational participation and maintaining the continuity of activities. Accordingly, the theory of da'wah management serves not merely as a conceptual foundation, but also as an analytical instrument in understanding community-based da'wah practices influenced by local values.

This study seeks to address the aforementioned gap through a comprehensive analysis of da'wah management practices in the organization of the *Pengajian Mujahadah Nihadlul Mustaghfirin* led by Gus Arwan Maulana in Ambokulon Village. The originality of this research lies in its focus upon the integration between the principles of da'wah management and the spiritual as well as local traditional values that develop within community-based social life. In addition, this study offers a conceptual contribution through the development of a participatory da'wah management model, namely a pattern of da'wah management actively involving congregants in every stage of the activity, beginning from planning, organization, mobilization, through to control and evaluation. Within this model, congregants function not merely as the objects of da'wah, but also as subjects actively determining the direction and continuity of activities. Charismatic leadership continues to serve as the principal driving force, yet is implemented inclusively by providing space for participation, deliberation, and collective contribution from the community as determining factors in the effectiveness of da'wah implementation.

This study focuses upon the organization of the *Pengajian Mujahadah Nihadlul Mustaghfirin* led by Gus Arwan Maulana in Ambokulon Village, and further analyzes the application of da'wah management functions within the implementation of *Mujahadah Nihadlul Mustaghfirin* activities, including the principal functions of da'wah planning (*takbith*), da'wah organization (*thanzim*), da'wah mobilization (*tanjih*), as well as da'wah control and evaluation (*riqabah*). This *pengajian* functions not merely as a forum for *dhikr* and prayer, but also as a means of spiritual development for the community. Accordingly, this study contributes to the development of da'wah management studies, particularly concerning community-based da'wah practices, by providing a field-data-based description regarding the implementation of da'wah management functions at the local level. Nevertheless, the dynamics involved in organizing religious activities at the village level present particular challenges, especially concerning program planning, division of committee responsibilities, congregational communication management, and the continuity of activity

evaluation. Such issues are important to analyze considering that grassroots-level da'wah management practices frequently operate informally without adequate documentation, thereby preventing the optimization of organizational effectiveness (Tamam & Hafidhuddin, 2024).

METHOD

The type of research employed in this study is qualitative research with a descriptive approach, wherein data collection techniques were conducted through field observations, interviews, and documentation. As explained by Sugiyono (2019), qualitative research is a type of study aimed at understanding phenomena related to what is experienced by research subjects, whether in the form of behavior, perceptions, motivations, or actions, which are then described narratively in the form of words and language within a particular natural context by utilizing various natural methods. This research was conducted over approximately four weeks, namely from November to December 2025.

The selection of informants was carried out using purposive sampling techniques supported by snowball sampling. Purposive sampling was employed because the researcher had determined from the outset that the principal informant was Gus Arwan Maulana as the central figure and driving force behind the da'wah activities, along with the core administrators of the assembly who understood the structure and dynamics of the organization of the *pengajian*. Subsequently, through a snowball sampling approach, additional informants such as active congregants and administrators were identified to broaden and deepen the research information. The total number of informants in this study was eight individuals consisting of key figures, administrators, and active congregants. This approach enabled the researcher to obtain a comprehensive understanding of the da'wah management system implemented within the *mujahadah* activities.

The data in this study consisted of two types, namely primary data and secondary data. Primary data were obtained through field observations concerning the implementation of the *pengajian*, in-depth interviews with Gus Arwan Maulana, administrators, and congregants, as well as documentation of activities directly related to da'wah activities. Meanwhile, secondary data were collected from various literature sources, such as scientific journals, books, activity archives, and supporting documents relevant to the focus of the research.

Data analysis was conducted using the interactive model of Matthew B. Miles and A. Michael Huberman (2014), encompassing four principal stages, namely data collection, data reduction, data display, and conclusion drawing/verification. These four stages occurred simultaneously and cyclically, thereby enabling the researcher to continuously review and interpret findings in the field in order to produce a comprehensive and in-depth understanding regarding the da'wah management practices being implemented. The focus of this study is to analyze the implementation of da'wah management functions encompassing planning (*takhtibith*), organizing (*thanzim*), mobilizing (*tanjib*), as well as controlling and evaluation (*riqabah*) within the organization of the *Pengajian Mujahadah Nihadlul Mustaghfirin*.

RESULTS AND DISCUSSION

The Organization of the Pengajian Mujahadah Nihadlul Mustaghfirin

In the *Kamus Besar Bahasa Indonesia* (KBBI), the term *penyelenggaraan* is defined as the process, method, or act of carrying out something, encompassing both implementation and the final result of implementation (Sugono, 2008). The concept of organization bears similarity in meaning to one of the functions of management, namely implementation (*actuating*), which is related to the process of mobilization or execution. Within the context of da'wah management, implementation

constitutes a highly important element because it is at this stage that all da'wah activities are realized. Munir & others (2021) explain that implementation constitutes the entire process of providing encouragement and work motivation to executors so that they may carry out their duties sincerely in order to achieve organizational objectives effectively and efficiently.

The *Pengajian Mujahadah Nihadlul Mustaghfirin* led by Gus Arwan Maulana in Ambokulon Village represents one form of da'wah activity developing within the village. Fundamentally, every implementation of da'wah activities aims to disseminate the teachings of Islam; therefore, one of the da'wah methods employed by Gus Arwan Maulana in spreading Islam is through organizing the *Pengajian Mujahadah Nihadlul Mustaghfirin*, which is open to the general public and not limited solely to the residents of Ambokulon Village. Through the *Pengajian Mujahadah Nihadlul Mustaghfirin* in Ambokulon Village, it is hoped that participating members of the community may further strengthen their spiritual closeness to Allah SWT.

The organization of the *Pengajian Mujahadah Nihadlul Mustaghfirin* in Ambokulon constitutes a community religious activity deeply rooted in the scholarly traditions of Islamic boarding schools (*pesantren*), particularly the API (*Asrama Perguruan Islam*) Islamic Boarding School in Tegalrejo, Magelang. Based upon the results of an interview with Gus Arwan Maulana (8 November 2025) as the spiritual guide, this activity originated from devotional practices initiated by KH Ahmad Muhammad Chudlori, commonly addressed as Mbah Muh, a charismatic figure and caretaker of the API Tegalrejo Islamic Boarding School in Magelang. His teachings were subsequently disseminated by his students and followers of the *tarekat*, including alumni of the API boarding school who later brought such practices to various regions, one of which was Ambokulon Village.

In its initial stages, the *mujahadah* activities were conducted solely by the congregation of Musholla Baiturrohman around the year 2015. Over time, the number of congregants increased and the need for guidance became greater, resulting in the establishment of a more organized administrative structure. Gus Arwan was subsequently appointed as the spiritual guide in order to maintain the conformity of the *mujahadah* practices with the teachings of Mbah Muh. Its principal objective has remained consistent with that taught by its founder, namely prioritizing *dhiker*, increasing *istighfar* (seeking forgiveness), and pursuing a path of spiritual da'wah through remembrance with the intention of purifying the hearts of the people so that they may become closer to Allah SWT. With the increasing number of congregants and the growing need for spiritual guidance, the *mujahadah* was subsequently named the "Regular Pengajian Mujahadah Nihadlul Mustaghfirin," while continuing to refer to and adhere to the works and teachings of Mbah Muh from the API Tegalrejo Islamic Boarding School in Magelang.

Accordingly, this study demonstrates that the activity is not merely a routine *dhiker* gathering, but rather a form of community-based da'wah organization possessing spiritual, social, and managerial dimensions. The *mujahadah* serves as a medium of da'wah for increasing *istighfar* and strengthening the vertical relationship with Allah SWT, while simultaneously fostering brotherhood (*ukhuwah*) and the moral development of society. This is supported by field data indicating the active involvement of congregants, with approximately 90–115 congregants consistently participating in the *mujahadah* activities conducted every Saturday evening from 20:00 until completion. Such participation is also reflected in the collective involvement of congregants in the planning,

implementation, and evaluation of activities, as well as the voluntary contributions of the community in the form of labor, time, and material support.

Furthermore, based upon the results of an interview with one of the congregants, Mr. Sikes (interview, 22 November 2025), it was found that the *mujahadah* activities exerted a positive influence upon the social and spiritual life of the community. He stated that, "after regularly participating in the *Mujahadah Nihadlul Mustaghfirin*, relationships among residents have become more harmonious, and the community has become more active in religious activities as well as mutual cooperation. I also feel more inwardly peaceful, more patient in facing problems, and my relationships with neighbors have improved." This statement demonstrates that the *mujahadah* not only impacts the enhancement of individual spirituality, but also encourages behavioral change and strengthens social solidarity in everyday life.

Analysis of Da'wah Management in the Pengajian Mujahadah Nihadlul Mustaghfirin

According to Terry & Robert (2024), management constitutes a systematic and distinctive process encompassing the activities of planning, organizing, mobilizing, and controlling, which are carried out in order to determine and achieve particular objectives through the optimal utilization of available resources. Management is an essential component within every institution or organization, particularly in the processes of coordination and supervision of agreed activities, and the success of an institution requires strong dedication and cooperation in conducting activities effectively (Usnatul Ayni, 2025).

Etymologically, the term *da'wah* derives from the Arabic words *da'a*, *yad'u*, *da'wan*, and *du'a*, which signify inviting, calling, summons, supplication, and request. Da'wah is understood as a religious activity aimed at inviting or calling individuals and groups to practice the teachings of Islam (Manurung, 2024).

A. Rosyad Shaleh (1977) defines da'wah management as a process of task planning, task grouping, assembling and assigning implementing personnel into task groups, and subsequently directing them in an organized manner to achieve the objectives of da'wah.

The organization of the *Pengajian Mujahadah Nihadlul Mustaghfirin* in Ambokulon Village requires the application of planned management so that the entire series of da'wah activities may be implemented in accordance with expectations. Therefore, in order to achieve the objectives established from the outset, it is necessary to apply the functions of da'wah management systematically within the implementation of the *Pengajian Mujahadah Nihadlul Mustaghfirin* in Ambokulon Village. Such application may be observed through the execution of da'wah management functions, namely da'wah planning (*takhthith*), da'wah organizing (*thanzim*), da'wah mobilization (*tanjih*), and da'wah control and evaluation (*riqabah*).

The following constitutes an analysis of the management functions together with the research findings obtained, as set forth below:

1. Da'wah Planning (*Takhthith*)

Planning constitutes a fundamental necessity in every form of activity, including da'wah activities. According to Terry (2021), planning is the process of determining objectives to be achieved within a particular period of time, as well as determining the measures or actions required to achieve such objectives. Da'wah, as a directed process,

naturally requires a mature design so that the intended objectives may be achieved. In management, planning occupies the earliest stage because it is during this phase that various aspects are considered and evaluated in order to produce optimal implementation. Planning also serves as the foundation for subsequent stages. Accordingly, in order for da'wah activities to operate effectively and achieve the desired outcomes, the formulation of proper planning is an indispensable matter.

In its implementation, da'wah planning encompasses several stages, namely forecasting and future calculations, the determination and formulation of objectives in order to achieve previously established da'wah goals, the determination of da'wah actions along with their implementation priorities, the establishment of methods, scheduling and time arrangements, determination of locations, as well as the determination of costs, facilities, and other necessary factors (Shaleh, 2008).

Based upon the results of an interview with Gus Arwan Maulana (8 November 2025), as the leader of the *Pengajian Mujahadah Nihadlul Mustaghfirin* in Ambokulon Village, the activity is conducted regularly on a weekly basis, namely every Saturday evening. The planning of the *Pengajian Mujahadah Nihadlul Mustaghfirin* activities is carried out participatively through direct discussion forums conducted at the conclusion of each *pengajian*, taking into account the needs, available time, and conditions of the congregants. Administrators together with congregants openly determine the activity schedules, types of activities, as well as the allocation of funds derived from voluntary donations. The involvement of congregants in both the planning and implementation processes enables the activities to proceed in a more structured manner and in alignment with existing needs. This demonstrates that an adaptive and communicative planning pattern arranged through deliberative mechanisms is capable of enhancing the effectiveness of organizing the *pengajian mujahadah*.

Various studies indicate that planning constitutes a fundamental function within da'wah management that determines the direction and sustainability of religious activities. Azriel & Maulana (2025) emphasized that systematically arranged da'wah planning is capable of improving the orderliness and effectiveness of *majelis taklim* programs. This finding is reinforced by Muhammad Nur Abdurrahman and Ayu (2025), who revealed that da'wah planning conducted through deliberative mechanisms encourages conformity between da'wah programs and the needs of congregants. Furthermore, Lahmuddin (2025) demonstrated that clarity in da'wah program planning contributes to the smooth implementation of activities and increased congregational participation.

Based upon the aforementioned gap, this study positions da'wah planning as a collective process developed through deliberation among leaders, administrators, and congregants. By empirically examining the planning of the *Pengajian Mujahadah Nihadlul Mustaghfirin* in Ambokulon Village, which is conducted participatively and openly, this study provides scholarly contributions to the development of da'wah management studies, particularly in the aspect of planning that is oriented not only toward technical effectiveness,

but also toward the alignment of congregational needs and the sustainability of da'wah activities.

2. Da'wah Organizing (*Thanzim*)

Da'wah organizing may be formulated as “a series of activities in arranging a framework that functions as a medium for all da'wah activities, carried out through the division and grouping of tasks to be implemented, as well as the establishment and arrangement of working relationships among organizational units or da'wah implementers.” Organizing is also understood as the initial stage leading to the implementation of previously formulated plans. Accordingly, organizing within an activity will produce an organization capable of being mobilized as a strong unified entity (Shaleh, 2008).

Through organizing, the division of tasks may be carried out more easily and systematically. Based upon the results of an interview with Ustadz Kholidin (15 November 2025), as the chairman of the administrators of the *Pengajian Mujahadah Nihadlul Mustaghfirin*, it was conveyed that within the organization of the *Pengajian Mujahadah Nihadlul Mustaghfirin* in Ambokulon Village, the organizing process was designed in the form of an organizational structure consisting of a chairman, secretary, treasurer, and members carrying out functions in accordance with the scope of their respective duties and responsibilities.

The chairman serves as the principal person in charge tasked with coordinating all administrative elements in the implementation of the *Pengajian Mujahadah Nihadlul Mustaghfirin*. Within the organizing function, the chairman is responsible for directing the division of labor, leading deliberations, and ensuring that each administrator performs his role in accordance with assigned duties in order to achieve the objectives of da'wah (Efendi et al., 2023).

The secretary performs organizational functions in the fields of administration and information coordination. The secretary is tasked with assisting the chairman in managing activity administration, such as recording the outcomes of administrators' deliberations, preparing activity schedules, and archiving documents related to the organization of the *pengajian* (Purnamasari, 2022).

The treasurer performs organizational functions related to the financial management of activities. The treasurer is responsible for managing the receipt and expenditure of *pengajian* funds, ensuring the availability of budgets for operational needs, and conducting simple and transparent financial recording in accordance with the requirements of implementing the *Mujahadah Nihadlul Mustaghfirin* activities (C. K. Sari, 2021).

Lastly, the members or implementing divisions constitute field executors directly performing organizing functions. Members are tasked with carrying out work in accordance with the established division of duties, such as preparing venues and equipment, arranging security, providing refreshments, and serving congregants. This division of duties enables the entire series of *pengajian* activities to proceed in a coordinated, orderly, and conducive manner.

Every organized activity, in principle, requires the presence of leadership and subordinate elements in order to regulate work mechanisms in a structured and planned manner. Each party bears clear responsibilities to ensure the smoothness, comfort, and security of activities, while simultaneously providing optimal service to the congregants of the *Mujahadah Nihadlul Mustaghfirin* in Ambokulon Village.

3. Da'wah Mobilization (*Tawjih*)

Da'wah mobilization constitutes the core of the da'wah management process, because through this process all planned da'wah activities may be implemented and function properly. In carrying out such da'wah mobilization, Gus Arwan Maulana, as the spiritual guide of the *Pengajian Mujahadah Nihadlul Mustaghfirin* in Ambokulon Village, mobilizes all organizational elements in accordance with their assigned duties in order to implement the various da'wah activities that had previously been planned.

Mobilization constitutes the entire process of providing work motivation to task executors so that they may perform their duties sincerely in order to achieve organizational objectives effectively and efficiently. Such motivation may be manifested through guidance activities, the delivery of instructions, the provision of advice, and the implementation of corrective measures when necessary (Syifa Syafi'atul Qolbi, Tuti Munfarida, 2024).

Based upon the research data obtained, the function of da'wah mobilization within the *Pengajian Mujahadah Nihadlul Mustaghfirin* in Ambokulon Village aims to mobilize all related organizational divisions in order to implement the *Mujahadah* activities in accordance with the plans that have been formulated, both in terms of process and implementation model. The series of activities within the *Pengajian Mujahadah Nihadlul Mustaghfirin* commences after the *Tsba* prayer at 20:00 WIB until completion. The program proceeds according to the established sequence, beginning with the recitation of *Sholawat Mbah Muh*, opening remarks, speeches, an explanation of *Mujahadah Nihadlul Mustaghfirin*, *mau'idz'hoob hasanah* (religious exhortation), *shalat hajat*, the recitation of *Mujahadah Nihadlul Mustaghfirin*, prayers, and concluding with fellowship. The results of an interview with Ustadz Kholidin, as a core administrator in the organization of the *pengajian*, revealed that the mobilization process is carried out by the chairman of the *pengajian* organization toward the secretary, treasurer, members, and congregants. In addition to functioning as a means of acquiring religious knowledge, this *pengajian* also serves to strengthen social ties among congregants.

The mobilization of the *Pengajian Mujahadah Nihadlul Mustaghfirin* is conducted consistently and orderly in accordance with the agreed plans. Activities begin with the preparation of the congregants, followed by the recitation of *wirid* and *mujahadah* prayers, and conclude with fellowship. The implementation of activities emphasizes an atmosphere of solemnity, tranquility, and togetherness among the congregants. An interview with Mr. Rusdi (15 November 2025), one of the congregants of the *Mujahadah Nihadlul Mustaghfirin*, stated that, "every time the *mujahadah* is held, the activities are orderly. The *pengajian* is always well-organized, enabling us to participate calmly and with greater solemnity."

The results of the interview indicate that orderly implementation constitutes an important factor in establishing a conducive atmosphere of worship. The clarity of the sequence of activities assists congregants in focusing their attention upon the substance of worship without being disturbed by technical uncertainty or sudden changes in agenda. Accordingly, the implementation of da'wah is not solely oriented toward the execution of activities, but also toward the creation of directed and meaningful spiritual experiences for congregants. The findings of this study are consistent with those of Fawaidi et al. (2025) and Shakira et al. (2025), which emphasize that orderly implementation of religious activities, clarity in the sequence of activities, and consistency of scheduling are important factors in maintaining the effectiveness of da'wah and the discipline of congregants. These studies demonstrate that managerial orderliness contributes to the technical smoothness of activities and the stability of congregational participation within *majelis taklim* and *mujahadah* assemblies.

Furthermore, the implementation of *mujahadah* activities is also characterized by time discipline and the obedience of congregants to mutually agreed regulations. The administrators play an active role in maintaining the smooth execution of activities, while Gus Arwan Maulana functions as the central figure directing the course of activities and maintaining an atmosphere of solemnity. Such an implementation pattern demonstrates that the implementation function within da'wah management is carried out effectively through a combination of sound technical arrangements and strong spiritual leadership. This finding is reinforced by Pakpahana et al. (2026), who demonstrated that the success of da'wah activities is greatly influenced by technical orderliness and the active role of administrators in maintaining the smooth operation of activities. A similar perspective was advanced by Lana Salsabila and Solikha (2023), who emphasized that orderly implementation constitutes the primary foundation for preserving the solemnity of congregants and the sustainability of da'wah activities.

4. Da'wah Control and Evaluation (*Riqabah*)

Control encompasses the process of monitoring organizational work outcomes, comparing them with established standards, and undertaking corrective measures whenever deviations occur. This function serves to ensure that the organization continues to operate in accordance with previously formulated plans and is capable of achieving objectives optimally (Endang Susilawati & PIA, 2025). The stages that must be undertaken within the control process include establishing standards, conducting inspections and assessments of assigned task executors, comparing task implementation with applicable standards, implementing corrective measures, evaluating improvement programs, and applying corrective actions to the course of activities (Mahmud, 2020).

Based upon the results of observations and interviews with Ustadz Kholidin, it was found that the control and evaluation functions applied within the organization of the *Pengajian Mujahadah Nihadlul Mustaghfirin* in Ambokulon Village are conducted after the conclusion of the event, usually through informal discussions among administrators. This

participatory evaluation pattern functions as a continuous feedback mechanism oriented toward technical improvement and congregational comfort. Input from congregants becomes an important component of evaluation, such as improving the quality of supporting facilities, arranging the venue during the rainy season, or addressing additional catering needs. This practice confirms that control within da'wah management is not always manifested through formal evaluation systems, but may also function effectively through communicative mechanisms that are contextual and rooted in togetherness.

These findings are consistent with those of Arsyad et al. (2025), which emphasize that the evaluation of da'wah activities within *majelis taklim* plays an important role in maintaining program sustainability and the quality of religious activities, particularly when evaluations are conducted collectively by administrators. Similarly, Miharja & Rs (2018) asserted that evaluation within da'wah management need not always be conducted formally, but may function effectively through collective post-activity reflection involving congregational administrators. Therefore, this study strengthens da'wah management studies by positioning the control and evaluation functions as dialogical and contextual processes rooted in congregational experience. Post-activity evaluations conducted in a simple yet continuous manner demonstrate that da'wah control may function effectively without complex administrative mechanisms, provided that congregants actively participate.

Based upon the analysis of the implementation of da'wah management functions encompassing planning (*takbith*), organizing (*thanzim*), mobilization (*tanjil*), as well as control and evaluation (*riqabah*), this study formulates a participatory da'wah management model as its principal finding. This model is understood as a pattern of da'wah management integrating managerial functions with the active involvement of congregants throughout all stages of activities.

Conceptually, this model is constructed upon four interrelated components. First, the input component, encompassing active congregants (approximately 90–115 individuals), spiritual values in the form of *dhiker* and *istighfar*, *pesantren*-based religious traditions, and charismatic leadership as the principal driving force of activities. These components serve as the foundation for the sustainability of da'wah activities. Second, the da'wah management process, implemented through four principal functions. Planning (*takbith*) is conducted participatively through deliberation between administrators and congregants. Organizing (*thanzim*) is manifested through a clear administrative structure and directed division of duties. Mobilization (*tanjil*) is implemented through leadership capable of building motivation and maintaining congregational involvement. Meanwhile, control and evaluation (*riqabah*) are conducted collectively through post-activity discussions as a form of continuous improvement.

Third, congregational participation serves as the core of the model, functioning as the connecting element between management stages. Such participation is reflected in the involvement of congregants in decision-making, implementation of activities, and evaluation, including voluntary contributions in the form of labor, time, and material resources. This demonstrates that the success of da'wah is determined not merely by the

designed system, but also by the level of community involvement. Fourth, the output component comprises the results generated from the entire process, including enhanced individual spirituality, strengthened social solidarity, transformation of religious behavior, and the sustained continuity of da'wah activities.

The relationship among the components within this model is cyclical and continuous, whereby the outputs produced become the basis for the evaluation process aimed at improving planning in subsequent stages. Accordingly, this model demonstrates that community-based da'wah management operates dynamically, adaptively, and contextually. Theoretically, this model confirms that the effectiveness of da'wah is determined not solely by the structural application of management functions, but also by the integration of leadership, congregational participation, and the spiritual values living within society. Therefore, this participatory da'wah management model may serve as a reference in the development of more inclusive and sustainable community-level da'wah practices

CONCLUSION

Based upon the results of the study, the organization of the *Pengajian Mujahadah Nihadlul Mustaghfirin* conducted by Gus Arwan Maulana in Ambokulon Village has implemented da'wah management in a planned, structured, and sustainable manner through the functions of planning (*takbith*), organizing (*thanzim*), mobilization (*tawjih*), as well as control and evaluation (*riqabah*). Planning is conducted participatively through congregational deliberation, organizing operates through a clear division of duties, mobilization is supported by leadership capable of motivating congregants, and control and evaluation are carried out routinely as part of continuous improvement efforts. The findings demonstrate that the success of da'wah management is determined not only by the organizational system, but also by spiritual strength, the exemplary character of leadership, and the active involvement of congregants. The *mujahadah* activities exert a positive influence upon the enhancement of spirituality, the strengthening of *ukhawah* (brotherhood), and the socio-religious life of the community.

This study produces a participatory da'wah management model, namely a pattern of da'wah management positioning congregants as active subjects throughout all stages of activities. This model consists of interconnected and continuously related components of input, process, congregational participation, and output, thereby enhancing the effectiveness and sustainability of community-based da'wah. Nevertheless, limitations remain within the aspect of administrative regeneration, thereby necessitating more systematic cadre development in order to preserve the sustainability of activities in the future.

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