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Management of BKM Da'wah Programs to Enhance Congregational Participation in Regular Islamic Study Sessions

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Fania Rahma Yunanda*
Universitas Islam Negeri (UIN) Sumatera Utara
fania0104222202@uinsu.ac.i d

Ali Akbar
Universitas Islam Negeri (UIN) Sumatera Utara:
aliakbarsimbolon@uinsu.ac.id

*) *Corresponding Author*

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ABSTRACT

Purpose – This study aims to analyze the management of da'wah programs conducted by the Mosque Prosperity Board (BKM) in enhancing congregational participation in regular Islamic study sessions at Al-Amin Mosque, Medan Perjuangan.

Method – This study employed a qualitative approach with a descriptive research design. Data were collected through interviews with the Head of the BKM and several congregation members, supported by observation and documentation.

Findings – The findings indicate that the management of the da'wah program, including planning, implementation, and evaluation, has been carried out fairly well. During the planning stage, the BKM prepared the study schedule, determined the topics, and selected speakers according to the needs of the congregation. During the implementation stage, the regular Islamic study sessions were conducted consistently and attracted congregational participation, although participation had not yet reached its optimum level. In the evaluation stage, the BKM assessed the implemented activities as a basis for future improvement. Factors influencing congregational participation included the quality of the study materials, the competence of the speakers, the schedule of the activities, and the available facilities. Overall, effective da'wah program management plays an important role in enhancing congregational participation in regular Islamic study sessions.

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INTRODUCTION

One of the persistent issues in society is the low level of congregational participation in regular Islamic study sessions and other religious programs organized by mosques. If this condition continues, the mosque's function as a center for the spiritual development of the Muslim community will be difficult to achieve optimally. This phenomenon does not occur without cause, as various

factors contribute to the declining enthusiasm of the community for participating in religious activities. Technological advancements and changes in communication patterns have transformed the way individuals interact and access information. Digital activities and social media have increasingly occupied the time and attention that were previously devoted to religious activities. In addition, the dynamics of modern culture and lifestyles often lead to different priorities in the allocation of time and energy, thereby reducing participation in religious activities (Suswandy & Thursina, 2023).

In line with this, Ash-Shofa et al. (2026) explained that the decline in congregational participation is caused by several key factors, including the increasing demands of work and modern lifestyles that limit the time available for attending religious activities, the shift in religious information consumption from face-to-face study circles to digital platforms, and da'wah methods that have not been sufficiently innovative and interactive in addressing the increasingly diverse needs of the congregation. Therefore, changes in people's lifestyles have had a significant impact on the sustainability of religious activities in mosques.

On the other hand, this situation has become increasingly critical considering the important role of regular Islamic study sessions as a means of fostering the Muslim community. As stated by Chasanah (2023), regular Islamic study sessions play an essential role in the present era, particularly in preserving religious values amid the strong influence of foreign cultures that may erode the understanding and practice of Islamic teachings in society.

Based on these conditions, it can be understood that da'wah activities play a vital role in the lives of Muslims. Da'wah is one of the essential activities in Islam that aims to disseminate religious teachings and shape community behavior in accordance with Islamic values. Over time, da'wah has evolved beyond traditional sermons delivered from the pulpit into a systematic activity that requires effective management. This development indicates that da'wah cannot be separated from managerial aspects if its objectives are to be achieved effectively and efficiently (Saidah et al., 2025). Da'wah management encompasses interconnected processes of planning, organizing, implementation, and supervision that determine the success of a da'wah program. Without proper management, da'wah activities tend to be sporadic and have limited impact on society (Simarmata & Misrah, 2024). Pratama (2023) emphasized that da'wah activities require appropriate strategies to achieve success in various aspects of community life. Such strategies involve not only the implementation of activities but also systematic planning and management to ensure that da'wah objectives are achieved optimally.

Within this context, the Mosque Prosperity Board (Badan Kemakmuran Masjid/BKM) plays a strategic role in managing da'wah activities within the mosque. BKM is not only responsible for managing the mosque's physical facilities but also actively designs, organizes, and implements various religious programs aimed at improving the spiritual quality of the congregation. These programs include regular Islamic study sessions, Islamic lectures, socio-religious activities, and mosque-based youth development programs. Through careful planning and well-directed implementation, BKM is expected to transform the mosque into a center for community development that functions not only as a place of worship but also as a center for education, social

engagement, and the strengthening of Islamic values (Khumairani et al., 2025).

One of the most common da'wah programs organized by BKM is the regular Islamic study session. This activity serves as the primary medium for continuously conveying Islamic teachings to the community. Regular Islamic study sessions also function as a means of enhancing religious understanding and strengthening social relationships among congregation members. However, many study sessions still receive limited interest from the congregation, as reflected in the low attendance and participation rates. This low level of participation may result from various factors, including unengaging delivery methods, inappropriate scheduling, and a lack of innovation in da'wah programs (Saidah et al., 2025).

Internal factors within the management also influence the success of da'wah programs implemented by BKM. Limited human resources with competencies in da'wah management often hinder the development of systematic and sustainable programs. Furthermore, the lack of evaluation of previously implemented activities makes program improvement less focused, thereby limiting innovation in da'wah activities. These conditions indicate that managerial aspects of da'wah management remain a significant challenge and require greater attention. Therefore, enhancing the capacity of mosque administrators, strengthening evaluation systems, and developing more professional management practices are essential steps toward improving the quality and effectiveness of mosque-based da'wah programs (Simarmata & Misrah, 2024).

Previous studies have also shown that the success of da'wah is strongly influenced by the ability of its managers to develop appropriate strategies. Da'wah managers are expected to utilize various media effectively, understand the characteristics of the congregation, and adapt da'wah methods to contemporary developments. Well-managed da'wah activities can have a positive impact on society. Structured da'wah programs are capable of improving the quality of the congregation, both in terms of religious understanding and participation in religious activities. This is evidenced by improvements in the quality of congregations in several mosques that have implemented effective da'wah management practices (Hakim et al., 2022).

The mosque functions as a center of da'wah, serving as a place where Islamic teachings are conveyed to the community for implementation in daily life. As a center of religious activities, the mosque has significant potential to shape social life by providing moral development, religious education, and strengthening social solidarity. Therefore, the role of BKM in managing the mosque is essential to ensure that these functions are carried out effectively (Khumairani et al., 2025).

Several previous studies have demonstrated that da'wah management within the mosque context encompasses various interrelated managerial aspects. Triadi et al. (2024) explained that mosque management in enhancing religious activities consists of three dimensions: *idarah* (planning and administration), *imarah* (implementation of activities), and *ri'ayah* (maintenance of mosque facilities). Their findings also revealed that the success of religious activities is influenced by cooperation among mosque administrators, community support, and congregational consistency, although challenges such as poor time discipline and low congregational participation remain. Similarly, A'la et al. (2025) emphasized that BKM plays a significant role in revitalizing mosque activities through various programs, including regular Islamic study sessions, religious lectures,

Qur'anic education, and Islamic holiday events, all of which contribute to increasing congregational participation. However, the success of these programs largely depends on the effectiveness of their management.

In addition, previous studies have emphasized the importance of implementing management functions in da'wah activities. Walian (2021) argued that the optimization of regular Islamic study sessions can be achieved through effective program management, the optimal utilization of mosque facilities, the use of social media, and the adoption of diverse da'wah methods, despite challenges such as time constraints, limited congregational interest, and inadequate financial support. Similarly, Alghifary (2023) found that regular Islamic study sessions have a positive impact on congregants' religious understanding; however, their effectiveness is influenced by supporting factors such as organizational structure and congregational commitment, as well as inhibiting factors including work commitments and environmental conditions. Meanwhile, Ali and Nasrillah (2023) emphasized that the management of majelis taklim (Islamic study groups) involves the continuous stages of planning, human resource allocation, implementation, and supervision. Likewise, Dalimunthe et al. (2026) found that many mosques have not yet been utilized optimally as centers for community empowerment due to inadequate management, resulting in low congregational participation.

Nevertheless, not all mosques have been able to perform these functions effectively. Many mosques still lack well-planned da'wah programs, resulting in activities that provide only limited benefits to the congregation. This condition indicates a gap between the potential and the reality of da'wah management in mosques. Another persistent issue is the low level of congregational participation in regular Islamic study sessions. Congregational participation is a crucial indicator of the success of a da'wah program. The higher the level of participation, the greater the likelihood of achieving the objectives of da'wah. Conversely, low participation reflects weaknesses in program management (Saidah et al., 2025).

In this regard, it is essential to understand how da'wah program management implemented by the Mosque Prosperity Board (Badan Kemakmuran Masjid/BKM) influences congregational participation. Da'wah program management is not limited to the implementation of activities but also involves a structured and systematic process. Planning constitutes the initial stage, during which objectives, target audiences, and appropriate forms of da'wah activities are determined according to the needs of the congregation. Subsequently, program implementation should be carried out effectively and attractively to increase congregational interest and engagement. Program evaluation is equally important for assessing the success of implemented activities and identifying areas for improvement (Wastiyah, 2020).

Based on the previous studies, most research has focused on the implementation of da'wah management functions, the effectiveness of da'wah activities, or the optimization of regular Islamic study programs in general. However, relatively few studies have specifically examined the relationship between da'wah program management conducted by the Mosque Prosperity Board (BKM) and the enhancement of congregational participation in regular Islamic study sessions, particularly within the context of local mosques in Medan City. Consequently, a research gap

remains regarding the limited understanding of how the planning, implementation, and evaluation of da'wah programs are associated with congregational attendance and participation in regular Islamic study activities.

Based on this research gap, the novelty of the present study lies in its focus on integrating the functions of da'wah program management with efforts to enhance congregational participation in regular Islamic study sessions organized by the Mosque Prosperity Board (BKM) of Al-Amin Mosque, Medan Perjuangan. This study not only examines how da'wah programs are planned and implemented but also identifies the contribution of program management in attracting and sustaining congregational participation.

Therefore, this study aims to analyze the da'wah program management implemented by the Mosque Prosperity Board (BKM) of Al-Amin Mosque, Medan Perjuangan, in enhancing congregational participation in regular Islamic study sessions. Specifically, the study seeks to describe the processes of planning, implementation, and evaluation of the da'wah program, as well as to identify the factors that support and hinder the improvement of congregational participation. The findings are expected to contribute theoretically to the development of da'wah management studies while also providing evaluation materials and practical recommendations for mosque administrators to improve the quality of religious programs conducted within the mosque.

METHOD

This study employed a qualitative approach with a descriptive research design. The qualitative approach was selected because the study aimed to obtain an in-depth understanding of how the da'wah program management implemented by the Mosque Prosperity Board (Badan Kemakmuran Masjid/BKM) enhances congregational participation in regular Islamic study sessions at Al-Amin Mosque, Medan Perjuangan. Through this approach, the researcher was able to obtain comprehensive information regarding the planning, implementation, and evaluation processes of the da'wah program conducted by the BKM, as well as the factors influencing the level of congregational participation (Hasibuan, 2022).

The study was conducted at Al-Amin Mosque, located in the Medan Perjuangan area. This site was selected because the mosque regularly organizes Islamic study sessions managed by the BKM and actively involves members of the congregation. Therefore, the location was considered appropriate for examining da'wah program management in the context of enhancing congregational participation.

The data sources consisted of primary and secondary data. Primary data were collected through direct interviews with several informants, including the Head of the BKM of Al-Amin Mosque and several congregation members who regularly attended the Islamic study sessions. The interviews were conducted to obtain in-depth information regarding the management of the da'wah program and the congregation's responses to the activities. Secondary data were obtained from various sources, including books, scientific journals, and relevant documents, which were used to support and strengthen the analysis.

Data were collected through interviews, observation, and documentation. Interviews were conducted directly with the Head of the BKM of Al-Amin Mosque, Medan Perjuangan, and several

congregation members participating in the regular Islamic study sessions to obtain detailed information. Observation was carried out by directly observing the implementation of the regular Islamic study sessions to gain an understanding of the actual conditions in the field. Documentation was used to collect supporting data in the form of records, photographs, and other documents related to the activities of the BKM and the regular Islamic study sessions.

The data were analyzed qualitatively through the stages of data collection, data presentation, and conclusion drawing. The collected data were selected and simplified to focus on the research problem, then presented in descriptive form, and finally interpreted to draw conclusions based on the findings obtained in the field (Sugiono, 2021).

RESULTS AND DISCUSSION

Planning Process of the Regular Islamic Study Program at Al-Amin Mosque, Medan Perjuangan

The management of da'wah programs by the Mosque Prosperity Board (Badan Kemakmuran Masjid/BKM) plays a crucial role in enhancing congregational participation, particularly in regular Islamic study sessions. This is reflected in how management functions, such as planning, organizing, implementation, and evaluation, influence the level of congregational engagement in religious activities. The success of Islamic study programs is largely determined by structured management functions, including program planning, the implementation of regular study sessions, and the involvement of religious leaders in these activities (Berutu & Kustiawan, 2023). When programs are well designed and aligned with the needs of the congregation, community members become more interested in participating. This indicates that effective management creates religious activities that are both active and appealing. Similarly, the success of da'wah implementation is influenced by the ability of program managers to understand the conditions and challenges within the community and to create a comfortable atmosphere during religious activities, thereby enabling religious messages to be conveyed more effectively and accepted by the congregation (Murniyanto, 2021).

Suboptimal mosque management may reduce congregational participation. For example, the absence of a well-organized study schedule and inadequate facilities may discourage congregation members from attending. This suggests that the quality of management directly influences attendance at regular Islamic study sessions. BKM can enhance congregational participation through motivational strategies, the provision of adequate facilities, collaborative efforts, and continuous program evaluation. These initiatives have proven effective in fostering consistent attendance at congregational prayers, which is also relevant to participation in regular Islamic study sessions. This demonstrates that an active and communicative managerial approach can increase congregational engagement (Denny & Abdurrahman, 2024).

BKM also serves as a facilitator of religious development, including the organization of Islamic study sessions and religious training programs for youth. However, the low level of youth participation indicates that da'wah programs cannot be implemented effectively without appropriate management strategies. This highlights that management is concerned not only with designing programs but also with attracting congregational interest. BKM programs encompassing religious

education, social activities, and community empowerment can enhance broader community engagement. When da'wah programs are designed creatively and address community needs, congregational participation in mosque activities, including regular Islamic study sessions, is likely to increase (Masnawati & Muhaimin, 2024).

Planning is the initial stage that largely determines the success of a da'wah program. From the perspective of da'wah management, planning includes setting objectives, identifying target audiences, preparing educational materials, and organizing the time and resources required for da'wah activities (Simarmata & Misrah, 2024). This indicates that Islamic study sessions cannot be conducted effectively without clear and systematic planning.

The planning process in da'wah activities encompasses several important aspects, including determining program objectives, selecting da'wah materials, identifying participants or target audiences, and organizing available resources. The purpose of this planning is to ensure that da'wah activities are implemented in accordance with community needs and achieve the intended outcomes. The planning of regular Islamic study sessions at Al-Amin Mosque begins with determining the type of study session to be conducted, namely general Islamic study sessions and special Islamic study sessions. This classification reflects an effort to tailor the program to the characteristics of the congregation, consistent with the view that effective da'wah activities should be adapted to the needs and conditions of the target audience (Wastiyah, 2020).

Scheduling is also an essential component of the planning process. Studies on da'wah management have indicated that appropriate scheduling can significantly influence congregational participation because the implementation schedule should be adjusted to the daily activities of the community (Wastiyah, 2020). This practice is evident at Al-Amin Mosque, where the schedule is arranged according to the availability of congregation members, particularly women participating in the majelis taklim. In addition, selecting qualified speakers constitutes another important aspect of program planning. Religious speakers play a vital role in effectively conveying Islamic teachings; therefore, selecting competent ustaz who meet the needs of the congregation is an important consideration (Hasibuan, 2022).

Planning is also closely related to the readiness of facilities and infrastructure. Previous studies have emphasized that the success of da'wah activities is determined not only by the quality of the materials and teaching methods but also by the availability of supporting facilities (Khumairani et al., 2025). As the venue for religious activities, the mosque should provide a comfortable environment for the congregation. However, da'wah program planning is not always conducted formally. Some religious activities continue to rely on simple planning processes based on consultation and consensus. This finding is consistent with previous studies indicating that informal approaches remain effective in certain community contexts, provided that they continue to consider the objectives of the program and the needs of the congregation (Saidah et al., 2025).

Based on field observations, the Islamic study sessions at Al-Amin Mosque have been conducted regularly; however, the planning process remains relatively simple and has not been formally documented. During the planning stage, the first aspect determined is the type of study session to be conducted. Islamic study sessions at Al-Amin Mosque are categorized into two types:

general Islamic study sessions and special Islamic study sessions. Special sessions are intended for specific groups, such as women participating in the majelis taklim, whereas general sessions are open to all congregation members. This classification aims to ensure that the materials delivered are more relevant and appropriate to the needs of each congregational group (Dalimunthe et al., 2026).

During the planning stage, the BKM conducts deliberative meetings to determine the schedule, study materials, and selection of religious speakers, including inviting guest speakers from outside the mosque to provide greater diversity in the presentation of religious topics. In addition, supporting activities, such as communal meals following the study sessions on certain occasions, are also planned to strengthen relationships among congregation members and encourage greater participation.

Furthermore, determining the study schedule constitutes an important part of the planning process. Special Islamic study sessions are scheduled every Wednesday after the Zuhr prayer and are conducted weekly. Meanwhile, general Islamic study sessions are held on Tuesday evenings, with two ustaz serving as speakers on a rotating basis. The scheduling process takes into account the availability of congregation members, particularly women, with the expectation of increasing attendance and participation in the study sessions (Hasibuan, 2022).

The selection of religious speakers also forms an integral part of the program planning process. The ustaz invited to deliver the study sessions are selected through mutual agreement and usually rotate regularly. This approach is intended to prevent boredom among congregation members while providing greater variety in the delivery of da'wah materials. However, field findings also indicate that the compatibility between the speaker's delivery style and the congregation's preferences is an important factor influencing the sustainability of the Islamic study program (Berutu & Kustiawan, 2023).

The planning of the Islamic study program at Al-Amin Mosque also involves ensuring the readiness of the mosque's facilities. The BKM ensures that the mosque is well prepared for use in terms of cleanliness, comfort, and the availability of supporting facilities. This readiness is an essential factor in ensuring that congregation members feel comfortable participating in the Islamic study sessions. Interestingly, the planning process adopted by the BKM is not entirely formal or documented in written form. Instead, planning is primarily conducted through simple deliberative discussions among the mosque administrators and congregation members. This reflects a family-oriented and flexible approach that is well suited to the social conditions of the surrounding community (Diningsih & Yusuf, 2023).

Although relatively simple, this planning approach has its own strengths, particularly in encouraging the direct involvement of congregation members in determining the program. Congregation members are not merely positioned as recipients of da'wah activities but also as active participants who can contribute suggestions regarding the schedule, the selection of religious speakers, and the preferred format of the Islamic study sessions. This involvement provides greater opportunities for participation, allowing congregation members to feel appreciated and to play an active role in sustaining mosque activities. As a result, a stronger sense of belonging to the program is fostered, ultimately increasing enthusiasm and consistency in attending Islamic study sessions

(Abdullah, 2019).

However, planning that is not conducted formally and systematically may also create various implementation challenges. One of the most common issues is miscommunication regarding the schedule of Islamic study sessions, resulting in scheduling conflicts among congregation members or the absence of some participants due to insufficient dissemination of information. This condition indicates that flexibility in planning should be complemented by a more organized communication system to ensure that information is distributed effectively to all congregation members. Without a clear communication system, the effectiveness of da'wah programs may be compromised despite the congregation's strong intentions and willingness to participate (Masnawati & Muhaimin, 2024).

The da'wah program implemented by the BKM of Al-Amin Mosque consists primarily of regular Islamic study sessions aimed at enhancing religious understanding, strengthening Islamic brotherhood (*ukhuwah Islamiyah*), and increasing congregational participation in mosque activities. These programs include religious lectures, Qur'anic exegesis (*tafsir*) studies, Islamic jurisprudence (*fiqh*) studies, commemorations of Islamic holy days, and social activities that support da'wah efforts (Dalimunthe et al., 2026).

During the planning stage, the BKM first holds deliberative meetings to determine the study schedule, the themes or topics to be presented, and the selection of the ustaz or religious speakers who will deliver the lectures. As part of this planning process, the BKM may invite guest speakers from outside the mosque to provide greater diversity in the topics presented and to increase congregational interest. In addition, the BKM also plans supporting activities, such as communal meals or simple refreshments following the Islamic study sessions, which may be organized, for example, twice within a certain period to strengthen relationships among congregation members and encourage greater attendance.

During the implementation stage, the Islamic study sessions are conducted according to the predetermined schedule. Congregation members gather at the mosque to attend lectures or religious discussions delivered by the invited ustaz. The BKM is responsible for preparing the necessary facilities and infrastructure, including the venue, sound system, refreshments, and the coordination of the entire event. When communal meal programs are included, these activities are conducted after the study session as a means of strengthening togetherness and improving communication among congregation members (Jusniati, 2024; Rozi, 2024).

Following the implementation of each activity, the BKM conducts an evaluation to assess the effectiveness of the program. The evaluation aims to determine the level of program success, congregational attendance, participants' responses to the materials presented, and any challenges encountered during implementation. This evaluation is carried out through internal discussions among BKM administrators as well as direct feedback from congregation members. The evaluation results are then used to improve subsequent Islamic study programs, such as selecting more engaging topics, adjusting the schedule, or enhancing supporting facilities. Thus, the da'wah program management of the BKM at Al-Amin Mosque is not limited to conducting regular Islamic study sessions but also encompasses comprehensive planning, organized implementation, and continuous evaluation to enhance congregational participation in every da'wah activity organized by

the mosque (Yusuf, 2023).

Overall, the planning process implemented by the BKM of Al-Amin Mosque has been carried out; however, it remains relatively simple and has not yet been fully systematic. This is reflected in the limited documentation of activities and the absence of standardized planning procedures for implementing the Islamic study program. Therefore, strengthening the planning process through a more structured approach is necessary to ensure that every activity is properly documented, has a clear direction, and minimizes potential implementation challenges. More systematic planning is expected to improve the effectiveness of the Islamic study program and generate greater benefits for congregational development (Dalimunthe et al., 2026).

Supporting and Inhibiting Factors in the Implementation of BKM Da'wah Program Management for Congregational Participation in Regular Islamic Study Sessions at Al-Amin Mosque, Medan Perjuangan

Effective management is essential for the successful implementation of da'wah activities, particularly regular Islamic study sessions, to ensure that the objectives of da'wah are achieved. Given the broad scope of da'wah activities, they cannot be carried out individually but must instead be managed collectively through an organization such as the Mosque Prosperity Board (BKM). Therefore, the application of management principles in da'wah programs is crucial to supporting the success of the activities undertaken (Furqon & Masnawati, 2024). Through well-directed management, da'wah activities can be implemented more effectively, systematically, and with greater benefits for the congregation.

Da'wah management fundamentally consists of the processes of planning, organizing, implementation, and evaluation. These interconnected processes collectively determine the success of the programs being implemented. In this context, management is not limited to organizing activities but also includes the ability to manage human resources, disseminate information effectively, and make appropriate decisions. With effective management, regular Islamic study sessions can be conducted in a structured, well-organized, and sustainable manner (Hasibuan, 2022).

Within a da'wah organization such as the BKM, the successful implementation of programs is strongly influenced by cooperation among the administrators. Each administrator has specific roles and responsibilities that must be carried out effectively. Interpersonal roles, informational roles, and decision-making roles constitute essential components of da'wah management. When these three managerial roles function effectively, harmonious coordination among the administrators can be established, enabling Islamic study sessions to be implemented successfully.

Based on interviews conducted with the Head of the BKM of Al-Amin Mosque, several factors influencing the implementation of the regular Islamic study program were identified, including both supporting factors and the challenges that hinder its implementation.

The first supporting factor identified is the active involvement of the BKM administrators and the *majelis taklim* in managing the Islamic study sessions. The organizational structure, which includes the chairperson, secretary, and the head of the *majelis taklim*, demonstrates a clear division of responsibilities in implementing the da'wah program. This active involvement serves as an important foundation for ensuring that the Islamic study sessions are conducted regularly and in an

organized manner. Furthermore, the existence of the *majelis taklim* as part of the BKM constitutes another significant supporting factor. The *majelis taklim* functions as the primary driving force behind the Islamic study activities, particularly those involving women. This role is essential because the *majelis taklim* maintains close relationships with congregation members, making it easier to coordinate activities and disseminate information (Jusniati, 2024).

The involvement of *ustaz* as religious speakers is another key factor supporting the continuity of the Islamic study sessions. The *ustaz* not only deliver religious knowledge but also serve as central figures capable of attracting congregation members to attend regularly. Their credibility, delivery style, and depth of knowledge significantly influence the enthusiasm of the congregation. Moreover, rotating different speakers provides diversity in each study session. Differences in educational background, experience, and da'wah approaches among the *ustaz* make the learning materials more varied and less monotonous. This variation is important for maintaining congregational interest and preventing boredom, thereby encouraging sustained participation over time (Jusniati, 2024).

The results of field observations also indicate that the mosque's facilities are generally adequate to support the implementation of Islamic study sessions. A clean and well-maintained mosque, good air circulation, and supporting facilities such as an adequate sound system contribute to the comfort of congregation members during the activities. This physical comfort indirectly enhances participants' concentration and attentiveness throughout the study sessions. In addition, providing light refreshments represents an added value that should not be overlooked. Although seemingly simple, it reflects appreciation for congregation members who dedicate their time to attending the sessions. The provision of refreshments also creates a warmer and more welcoming atmosphere, thereby strengthening social relationships among congregation members.

Another supporting factor is the existence of a financial fund managed by the *majelis taklim*. This fund plays a strategic role in ensuring the sustainability of the Islamic study program. It can be used to cover various operational needs, including refreshments, transportation for invited speakers, and maintenance of mosque facilities. The existence of an organized financial system reduces dependence on irregular donations, making the implementation of the program more stable and well planned. Furthermore, the financial management system reflects transparency and accountability, thereby strengthening the congregation's trust. Consequently, the Islamic study sessions become more inclusive and accessible to all members of the congregation without imposing financial burdens (Khumairani et al., 2025).

Furthermore, the culture of reminding one another among congregation members also contributes significantly to increasing participation. In this context, congregation members are not merely passive participants but also active agents who disseminate information and encourage others to attend the Islamic study sessions. The social interactions established among congregation members foster a sense of togetherness and collective responsibility for sustaining the activities. This culture also reflects the strong values of *ukhuwah Islamiyah* (Islamic brotherhood), in which individuals support and encourage one another in performing good deeds. Through encouragement from fellow congregation members, individuals who initially lack motivation become more inclined

to attend. This finding demonstrates that community solidarity plays a significant role in enhancing congregational participation (Hasibuan, 2022).

The researcher's observations also revealed that communication media such as mosque loudspeakers, WhatsApp, and invitations serve as important supporting factors in disseminating information about the Islamic study sessions. In the modern era, the use of communication technology has become increasingly important for reaching congregation members more quickly and effectively. Mosque loudspeakers remain an effective traditional communication medium, particularly for people living near the mosque. Meanwhile, WhatsApp enables more personalized and interactive communication through congregation groups and broadcast messages. Invitations, whether in printed or digital form, also create a sense of formality and increase awareness of the importance of attending the activities. The combination of traditional and modern communication media makes the dissemination of information more effective, ensuring that announcements reach all segments of the congregation (Furqon & Masnawati, 2024).

Despite the various supporting factors, several obstacles also affect the implementation of the da'wah program. One of the primary challenges is miscommunication among congregation members. Such miscommunication often results in scheduling conflicts, preventing some members from attending the Islamic study sessions. In addition, external factors such as weather conditions also pose challenges to the implementation of the program. The researcher observed that congregational attendance declined during rainy weather compared to attendance under normal weather conditions. This finding indicates that environmental factors also influence the level of congregational participation (Munthe & Kanus, 2025).

Another inhibiting factor is the tendency of congregation members to forget the schedule of the Islamic study sessions. This indicates that the existing reminder system has not yet been fully effective. Although announcements are delivered through mosque loudspeakers and WhatsApp, some congregation members still fail to remember the scheduled activities. Furthermore, differences in congregational preferences regarding religious speakers also present a challenge. Some congregation members expressed less interest in attending sessions delivered by *ustaz* whose presentation style they considered monotonous. This condition may reduce their willingness to participate regularly in the Islamic study sessions. These findings indicate that both the quality of the speakers and their teaching methods significantly influence congregational participation (Furqon & Masnawati, 2024).

From a managerial perspective, the absence of a formal evaluation system also constitutes a significant obstacle. Program evaluations are currently conducted informally through direct feedback from congregation members. Consequently, the BKM administrators experience difficulties in systematically identifying the strengths and weaknesses of the implemented programs. As a result, efforts to improve the da'wah program become less focused and are not supported by systematic data. This condition slows the development and improvement of the quality of future da'wah programs (Napilah & Kudus, 2024).

The absence of a dedicated committee responsible for managing the Islamic study sessions also presents a managerial challenge. Although the *majelis taklim* plays an important role in organizing

the activities, the lack of a specialized team results in a less effective distribution of responsibilities among administrators. Consequently, the workload may become unevenly distributed. Another issue that deserves attention is the limited utilization of technology. Communication currently relies mainly on WhatsApp and mosque loudspeakers. However, broader utilization of social media platforms could serve as an effective strategy for expanding the dissemination of information and attracting greater congregational participation, particularly among younger generations (Hasibuan, 2022).

In addressing these inhibiting factors, the BKM has undertaken several efforts to overcome them. One of these efforts is to improve communication among congregation members and administrators. The BKM encourages openness in expressing opinions, including constructive criticism regarding the implementation of the Islamic study sessions (Nasution et al., 2022). The BKM also strives to be more flexible in adapting its programs to the needs of the congregation. For example, it has introduced dawn (*Subuh*) Islamic study sessions in response to requests from congregation members. This flexibility has become one of the strategies for maintaining congregational interest and participation. The BKM also emphasizes the importance of maintaining proper etiquette in every communication and decision-making process. This is essential for preserving harmony among congregation members and preventing conflicts that could disrupt the implementation of da'wah activities (Jusniati, 2024).

BKM Efforts to Increase Congregational Participation in Regular Islamic Study Sessions at Al-Amin Mosque, Medan Perjuangan

The methods used in da'wah are influenced by several factors. First, the target audience determines the appropriate method of da'wah. The approach used for young people is certainly different from that used for older adults. Likewise, the approach for women differs from that for men. Delivering da'wah to children requires methods that are simpler, more communicative, and more engaging than those used for adults. Furthermore, the methods used for communities with a strong understanding of religion differ from those used for communities with limited religious knowledge. This indicates that the characteristics of the congregation as the target of da'wah play a decisive role in the effectiveness of the methods employed (Rahmat & Suhirman, 2025).

Second, the location or environment in which da'wah is conducted also influences the methods of delivery. The social conditions, cultural background, and educational level of the community are important factors in determining appropriate da'wah strategies. Conducting da'wah in a highly religious environment is certainly different from conducting it in a community with relatively low religious awareness. In addition, communities with higher educational backgrounds generally require more rational and contextual approaches, whereas communities with lower educational levels require simpler and more practical approaches (Furqon & Masnawati, 2024).

Third, the content of the da'wah also determines the methods employed. The presentation of topics related to *aqidah* (Islamic creed), *ibadah* (worship), *akhlaq* (morality), and *muamalah* (social transactions) each requires different approaches. Therefore, a *da'i* must be able to adapt the content to the needs of the congregation so that the da'wah message can be well received and have a positive impact.

In the context of da'wah methods, the primary foundation often referred to is the word of Allah in the Qur'an, namely Surah An-Nahl verse 125:

ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ١٢٥

Meaning: "Invite ˹all˺ to the Way of your Lord with wisdom and good instruction, and argue with them in the best manner. Surely your Lord knows best who has strayed from His Way, and He knows best who is rightly guided." (Ministry of Religious Affairs, 2019).

This verse explains that there are three principal methods of da'wah: *hikmah* (wisdom), *mau'izhah hasanah* (good and sincere advice), and *mujadalah billati hiya ahsan* (dialogue in the best manner). These three methods serve as important guidelines for *da'i* in delivering da'wah so that it can be accepted by various segments of society (Jusniati, 2024).

In the efforts of the Mosque Prosperity Board (BKM) to increase congregational participation in regular Islamic study sessions at Al-Amin Mosque, the application of the da'wah methods contained in this verse is highly relevant. The BKM of Al-Amin Mosque needs to apply the principle of *hikmah* by understanding the conditions and needs of the congregation so that the materials presented are appropriate and easily understood (Ritonga & Abdurrahman, 2024).

In addition, the method of *mau'izhah hasanah* can be implemented by delivering gentle, heartfelt advice that is relevant to the daily lives of congregation members. This approach can increase congregational interest in attending the Islamic study sessions regularly. Meanwhile, the method of *mujadalah billati hiya ahsan* can be applied through courteous interactive discussions or question-and-answer sessions, allowing congregation members to become actively involved in the learning process (Rahmat & Suhirman, 2025). This approach can also create a more dynamic and engaging learning atmosphere. Furthermore, two-way communication between the religious speaker and the congregation can strengthen participants' understanding of the material presented.

Thus, the BKM's efforts to increase congregational participation are not limited to organizing Islamic study sessions but also include the ability to apply da'wah methods that are consistent with the principles taught in the Qur'an. The implementation of appropriate methods will encourage greater attendance, participation, and enthusiasm among congregation members in attending the regular Islamic study sessions at Al-Amin Mosque, Medan Perjuangan (Saidah et al., 2025). This demonstrates that the quality of da'wah methods has a significant influence on the success of the programs implemented. Therefore, innovation in the delivery of religious materials should continue to be developed to meet the evolving needs of the congregation (Abdullah, 2019).

Efforts to increase congregational participation constitute an important aspect of the success of da'wah programs in the mosque. Congregational participation is measured not only by attendance but also by active involvement in Islamic study activities. Based on interviews with the Head of the BKM of Al-Amin Mosque, various efforts have been undertaken to attract and retain congregational attendance at the regular Islamic study sessions (Jusniati, 2024). These efforts have been implemented gradually while taking into account the conditions and characteristics of the congregation within the mosque community. Through appropriate approaches, congregational participation is expected to continue increasing in a sustainable manner (Jusniati, 2024).

One of the primary efforts undertaken by the BKM is the direct dissemination of information to congregation members. Information regarding the schedule and implementation of the Islamic study sessions is announced through the mosque's loudspeaker system. This method is considered quite effective because it reaches the entire surrounding community, particularly those living near the mosque. Direct announcements also represent a simple yet relevant communication strategy within communities that maintain close ties to mosque activities (Umar & Khoirussalim, 2022).

In addition to using mosque loudspeakers, the BKM also utilizes communication media such as WhatsApp. Information regarding Islamic study activities is disseminated through WhatsApp groups or private messages to congregation members. The use of WhatsApp demonstrates adaptation to technological developments, although its utilization remains relatively limited. Through this medium, information can be delivered more quickly and reach congregation members who may not be near the mosque when announcements are made (Hasibuan, 2022).

Another effort undertaken by the BKM is the direct distribution of invitations to congregation members. These invitations are generally provided for specific events or special Islamic study sessions. This approach reflects the personal interaction established by the BKM administrators with congregation members. Such a personal approach is considered effective in strengthening emotional relationships between the administrators and the congregation, thereby encouraging greater attendance at the Islamic study sessions (Simarmata & Misrah, 2024).

In addition to disseminating information, efforts to increase congregational participation are also carried out by empowering the congregation itself. Congregation members are not merely participants but also play an active role in spreading information to fellow members. They remind one another about the schedule of the Islamic study sessions. This reflects a sense of togetherness and collective responsibility for maintaining the continuity of da'wah activities in the mosque (Furqon & Masnawati, 2024). The BKM also provides opportunities for congregation members to express their aspirations regarding the Islamic study activities. For example, when congregation members request additional study sessions, the BKM seeks to accommodate these requests. One example is the organization of dawn (*Subuh*) Islamic study sessions in response to requests from the congregation. This demonstrates that the BKM is responsive to the needs of the congregation and strives to adapt its programs to their preferences (Syafitri, 2018).

Another equally important effort is creating a comfortable atmosphere for congregation members. During the Islamic study sessions, light refreshments are provided as a form of hospitality. Although seemingly simple, this practice has a positive impact on the comfort of the congregation. A comfortable atmosphere encourages congregation members to stay longer and motivates them to attend the activities regularly (Jusniati, 2024). In terms of financing, the BKM, together with the *majelis taklim*, manages a communal fund to support the implementation of the Islamic study sessions. Interestingly, all congregation members are able to participate without being required to pay any fees. This indicates that the Islamic study program is inclusive and does not impose a financial burden on participants. Consequently, economic factors do not become barriers preventing community members from participating in religious activities (Furqon & Masnawati,

2024).

However, in its efforts to increase congregational participation, the BKM also faces various challenges. One of the most common obstacles is miscommunication among congregation members regarding the schedule of activities. This often results in scheduling conflicts that prevent some members from attending. In addition, external factors such as rainy weather also hinder congregational attendance. Another challenge is the variation in congregational preferences regarding religious speakers. Some congregation members feel less interested in certain *ustaz* because they perceive their delivery style as monotonous. This presents a particular challenge for the BKM in maintaining consistent attendance, as the attractiveness of the religious speaker significantly influences the congregation's interest in participating in the Islamic study sessions (Mubarok & Fakhruddin, 2025; Zaharah et al., 2023).

To address these challenges, the BKM has implemented several solutions. One of these is strengthening communication between congregation members and the mosque administrators. The BKM emphasizes the importance of honesty and openness in expressing opinions, including dissatisfaction with particular religious speakers. However, such feedback must always be conveyed politely and respectfully to avoid creating conflict.

The BKM also makes adjustments in selecting *ustaz* to serve as speakers during the Islamic study sessions. These adjustments are made in response to the evolving dynamics and needs of the congregation. When congregation members provide feedback, criticism, or suggestions regarding the speakers, these inputs are not ignored but are instead discussed collectively during meetings of the mosque administrators. This process reflects openness and transparency in decision-making. By involving various stakeholders in deliberations, the resulting decisions tend to be wiser and more widely accepted by the congregation. This approach demonstrates that the BKM does not adopt an authoritarian style but instead prioritizes democratic and participatory principles in managing religious activities, thereby fostering a stronger sense of ownership among congregation members (Jusniati, 2024).

Efforts to increase congregational participation can also be observed through the flexibility of the programs implemented by the BKM. The Islamic study program is not designed to be rigid but can be adjusted according to the diverse situations, conditions, and needs of the congregation. For example, adjustments are made to the schedule, study topics, and methods of delivering the material to ensure greater relevance to the daily lives of congregation members. This flexibility enables the Islamic study sessions to remain attractive to people of different age groups and social backgrounds. Furthermore, this adaptive approach serves as an effective strategy for responding to changing times, including technological developments and evolving patterns of social interaction. Therefore, program flexibility has become one of the key strengths in maintaining the sustainability and improving the quality of the Islamic study sessions (Yusuf, 2023).

The efforts undertaken by the BKM of Al-Amin Mosque demonstrate the implementation of a significantly participatory approach. Congregation members are not merely positioned as passive recipients of da'wah but are actively involved in the planning, implementation, and evaluation of the activities. This involvement enhances their sense of responsibility and concern for

the continuity of the Islamic study sessions. Moreover, the participatory approach strengthens the relationship between the mosque administrators and the congregation, creating more harmonious and effective communication. This finding is consistent with the concept of da'wah, which emphasizes community empowerment and active participation in religious activities as a means of fostering collective awareness (Wastiyah, 2020).

Nevertheless, these efforts still have several limitations that require attention. One of the main limitations is the suboptimal utilization of social media as a communication and da'wah platform. At present, communication is still limited to WhatsApp and announcements made through the mosque's loudspeaker system. In fact, with the rapid advancement of information technology, social media platforms such as Instagram, Facebook, and YouTube have considerable potential to reach a broader audience, particularly younger generations who are more active in digital environments. Maximizing the use of social media would not only expand the dissemination of information but also provide an attractive and interactive medium for documenting and promoting Islamic study activities (Hasibuan, 2022).

Furthermore, the evaluation of the Islamic study sessions is still conducted informally and lacks a well-structured system. The BKM primarily relies on spontaneous feedback from congregation members without employing systematic evaluation instruments, such as questionnaires or regular evaluation forums. This condition may result in certain problems or shortcomings remaining unidentified. Without measurable and well-documented data, efforts to improve the program become less effective. Therefore, it is necessary to develop a more structured and systematic evaluation system so that every Islamic study session can be analyzed comprehensively. With a proper evaluation system, the quality of the da'wah program is expected to continue improving and become more responsive to the needs of the congregation (Jusniati, 2024).

CONCLUSION

Based on the findings of this study on the Management of BKM Da'wah Programs in Enhancing Congregational Participation in Regular Islamic Study Sessions at Al-Amin Mosque, Medan Perjuangan, it can be concluded that the da'wah program management implemented by the Mosque Prosperity Board (Badan Kemakmuran Masjid/BKM) plays a significant role in encouraging active congregational participation in regular Islamic study sessions. The management process, which includes planning, implementation, and evaluation, has been carried out reasonably well, although several aspects still require improvement. During the planning stage, the BKM organized the Islamic study program systematically by determining the schedule, selecting the topics, and appointing religious speakers according to the characteristics and needs of the congregation. This planning process provides the foundation for implementing activities in a more structured and sustainable manner.

During the implementation stage, the regular Islamic study sessions have been conducted consistently and have succeeded in attracting congregational participation, although attendance has not yet reached its full potential. Congregational participation is influenced by several factors, including the quality of the presentation, the comfort of the available facilities, and the suitability of

the schedule with the daily activities of the community. In the evaluation stage, the BKM has made efforts to assess the implementation of the activities, both directly and indirectly, to identify shortcomings and make improvements for future programs. However, the evaluation process still needs to be conducted more systematically so that the results can be utilized more effectively for program development. Therefore, it can be concluded that the more effective the da'wah program management implemented by the BKM, the greater the opportunity to increase congregational participation in regular Islamic study sessions. Accordingly, improvements in program innovation, consistency of implementation, and continuous evaluation are necessary to ensure that the Islamic study activities at Al-Amin Mosque, Medan Perjuangan, become more effective and are able to attract broader congregational participation.

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