

Implementing Da'wah Management Functions to Enhance the Activities of the Al-Aman Mosque Majelis Taklim in Kualuh Hulu District, North Labuhanbatu Regency

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ABSTRACT

Purpose – This study aims to analyze the implementation of da'wah management functions in improving the activities of majelis taklim in Kualuh Hulu District, North Labuhanbatu Regency.

Method – This research used a qualitative approach with a descriptive research type. The research informants consisted of the heads of majelis taklim, administrators, Islamic preachers, congregation members, and community leaders selected through purposive sampling technique. Data collection techniques were conducted through observation, interviews, and documentation. The data were analyzed using the Miles and Huberman interactive analysis model, including data reduction, data presentation, and conclusion drawing.

Findings – The results of the study indicate that the functions of da'wah management, namely planning, organizing, actuating, and controlling, have been implemented in majelis taklim activities. The implementation of these functions has a positive impact on improving religious study activities, socio-religious programs, and congregation participation. The planning function helps in arranging programs systematically, the organizing function clarifies the division of responsibilities among administrators, the actuating function increases the motivation and participation of congregation members, while the controlling function assists in evaluating activities to improve future programs. Supporting factors include the support of religious and community leaders, cooperation among administrators, and the enthusiasm of the community toward religious activities. Meanwhile, inhibiting factors include limited funding, inadequate facilities, limited human resources, and low involvement of younger generations. Therefore, the implementation of da'wah management functions plays an important role in enhancing the effectiveness and sustainability of majelis taklim activities in Kualuh Hulu District, North Labuhanbatu Regency.

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INTRODUCTION

Majelis taklim is one of the non-formal Islamic educational institutions that plays an important role in fostering the religious life of the community, particularly in rural areas. In Kualuh Hulu District, North Labuhanbatu Regency, the Al-Aman Mosque Majelis Taklim routinely organizes religious study sessions, moral development activities, Islamic holiday commemorations, and various socio-religious activities involving the community. These activities make the majelis taklim not only a space for religious learning but also a center for spiritual development and the strengthening of social relations within the community (Haris, n.d.).

However, the implementation of these activities still faces challenges in terms of organizational management. Program planning has not yet been fully carried out systematically, the division of responsibilities among administrators remains situational, coordination in the implementation of activities has not functioned optimally, and program evaluation has not been conducted continuously. This condition has resulted in the effectiveness of several da'wah activities not yet achieving the expected outcomes, both in terms of congregation participation and the sustainability of development programs (Kajen, 2025).

The development of majelis taklim in Indonesia has shown significant growth, both in urban and rural areas. This indicates that communities continue to have a strong interest in religious education and Islamic da'wah activities. In rural areas, the existence of majelis taklim has even become one of the main means of improving the community's religious understanding because access to formal religious education remains limited. Therefore, majelis taklim holds a strategic position in supporting the moral and spiritual development of the community.

The importance of religious education and development through majelis taklim is consistent with the principles of Islamic education, which position knowledge as a means of developing the quality of faith, morality, and social life within the community. Majelis taklim serves as a learning space that enables the community to acquire Islamic knowledge continuously while internalizing religious values in everyday life. The normative foundation regarding the position of knowledge is affirmed in the word of Allah SWT in QS. Al-Mujadilah verse 11:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

“Allah will raise those who have believed among you and those who were given knowledge by degrees.” (QS. Al-Mujadilah [58]: 11).

This verse indicates that the process of seeking and disseminating knowledge holds a high position in Islam. Therefore, majelis taklim functions not only as a medium for conveying da'wah but also as an instrument of Islamic education that contributes to improving the spiritual, moral, and religious life of the community.

Kualuh Hulu District, North Labuhanbatu Regency, is one of the areas with relatively active religious activities among its community. Various majelis taklim groups are spread across several villages and communities, with activities conducted regularly. These activities involve women's religious study groups, religious leaders, mosque youth, and the general community. The activities

conducted do not focus solely on religious study sessions but also include social activities such as charitable assistance, communal work, and youth development.

However, in its implementation, majelis taklim activities in Kualuh Hulu District still face various challenges. Based on conditions found in the field, some majelis taklim have not optimally implemented da'wah management functions. Several activities are still carried out simply without systematically structured work programs. In addition, the division of responsibilities among administrators is sometimes ineffective, resulting in less-than-optimal coordination in implementing activities. Limited operational funding and inadequate supporting facilities also constitute obstacles to developing majelis taklim activities.

On the other hand, several majelis taklim are able to conduct da'wah activities more actively and in an organized manner because they have properly implemented da'wah management functions. The administrators of these majelis taklim have prepared activity schedules, clearly divided responsibilities, established good communication among members, and conducted regular evaluations of activities. This condition indicates that the implementation of da'wah management functions has a considerable influence on increasing majelis taklim activities.

Da'wah management functions generally consist of four main elements, namely planning, organizing, actuating, and controlling. Planning is carried out to determine the objectives and activity programs to be implemented. Organizing is carried out through the division of tasks and responsibilities so that activities can be implemented effectively. Actuating is carried out to motivate and direct members to actively participate in da'wah activities. Meanwhile, controlling aims to assess the success of activities and evaluate the programs that have been implemented.

The implementation of da'wah management functions in majelis taklim is very important because it can help improve the effectiveness of da'wah activities in the community. Several previous studies conducted by Darmayenti and Kustiawan (2025) discussed the implementation of da'wah management functions in managing majelis taklim activities. The results of the study showed that management functions, including planning, organizing, actuating, and controlling, play a role in improving the effectiveness of religious activities. Planning is carried out by determining programs and activity schedules, organizing is conducted through the division of tasks among administrators, actuating is implemented by providing motivation to members, while controlling is carried out through the evaluation of activities that have been implemented. The study has similarities with this research because both discuss the implementation of da'wah management functions in majelis taklim activities. The difference lies in the location and research object, as this study specifically focuses on the Al-Aman Mosque Majelis Taklim, Kualuh Hulu District, North Labuhanbatu Regency. Through proper planning, activities can be carried out in a more directed manner and in accordance with the needs of the congregation. Clear organization can strengthen coordination among administrators, making the implementation of activities more effective. In addition, effective actuating can increase community participation in religious activities, while controlling helps administrators improve various shortcomings during the implementation of activities (Darmayenti & Kustiawan, n.d.).

Several previous studies have shown that the implementation of da'wah management functions contributes to increasing the effectiveness of religious activities. Darmayenti and

Kustiawan found that the functions of planning, organizing, actuating, and controlling were able to improve the organization of majelis taklim programs through the preparation of agendas, the division of responsibilities among administrators, and regular evaluation of activities. Meanwhile, other studies on da'wah organizations have shown that good governance has an impact on increasing congregation participation, administrative coordination, and the strengthening of socio-religious activities. In general, these studies employed a descriptive qualitative approach with a focus on organizational effectiveness and the implementation of da'wah programs.

Nevertheless, previous studies still have several limitations. First, most studies emphasize the effectiveness of management functions as an organizational system but have not explained in depth how each management function is implemented in majelis taklim activities within the context of rural communities. Second, the dimension of increasing congregation activity has mostly been measured through the continuity of programs, while changes in participation, religious development, and community social involvement have not been comprehensively analyzed. Thus, the relationship between the implementation of da'wah management functions and the improvement of majelis taklim activities still requires a more contextual study.

Based on these gaps, this study focuses on the implementation of da'wah management functions at the Al-Aman Mosque Majelis Taklim, Kualuh Hulu District, North Labuhanbatu Regency. This study aims to analyze how the functions of planning, organizing, actuating, and controlling are implemented in the management of the majelis taklim, as well as to identify supporting and inhibiting factors that influence the improvement of congregation activities. The scientific position of this research lies in presenting a model of da'wah management function implementation in the context of a rural community-based majelis taklim, which is expected to enrich the study of da'wah management while serving as an evaluation material for the management of da'wah institutions at the community level.

METHOD

This study used a qualitative approach with a descriptive research type to understand in depth the implementation of da'wah management functions in the activities of the Al-Aman Mosque Majelis Taklim. The research design used was a single case study because the research focused on one institution, namely the Al-Aman Mosque Majelis Taklim, located in Kualuh Hulu District, North Labuhanbatu Regency. The location was purposively selected because it is a majelis taklim that actively organizes regular religious study sessions, religious development activities, and Islamic social activities with consistent community involvement.

Research informants were determined using a purposive sampling technique based on the criteria of having a role, experience, and direct involvement in the management or implementation of majelis taklim activities. The informants consisted of the head of the majelis taklim, two administrators, one ustaz/preacher, three active congregation members, and one community leader, resulting in a total of eight informants. The number of informants was determined until data saturation was reached, namely when the interviews no longer generated new information relevant to the research focus.

The research data consisted of primary and secondary data. Primary data were obtained through field observations and direct interviews with all informants, while secondary data were obtained from organizational documents, administrative structures, activity schedules, administrative archives, photographs of activities, and scientific literature related to da'wah management and majelis taklim.

Data collection was conducted through three techniques, namely observation, semi-structured interviews, and documentation. Observation was carried out by directly observing the implementation of regular religious study sessions, wirid activities, religious development activities, and social activities organized by the Al-Aman Mosque Majelis Taklim. Semi-structured interviews were conducted with all informants, including the Head of the Majelis Taklim, H. Muammar Ros, A.A., S.E., with a duration of approximately 45–60 minutes for each session. All interviews were recorded with the informants' consent and subsequently transcribed for analysis. The interview guide was developed based on four indicators of da'wah management functions, namely planning (preparation of programs and objectives), organizing (division of tasks and organizational structure), actuating (implementation of da'wah activities), and controlling (evaluation and follow-up of programs).

Data analysis used the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing. The analysis process began with transcribing the interview results, followed by open coding to identify important information. The data were then categorized into four main themes corresponding to the functions of da'wah management, namely planning, organizing, actuating, and controlling. The results of the categorization were then compared through triangulation of interview, observation, and documentation data to ensure the consistency of the findings. The final stage involved interpreting the relationships among the themes to draw conclusions regarding the implementation of da'wah management functions in improving the activities of the Al-Aman Mosque Majelis Taklim.

RESULTS AND DISCUSSION

Based on the results of interviews with the administrators of the Al-Aman Mosque Majelis Taklim, Kualuh Hulu District, North Labuhanbatu Regency, information was obtained that the activities of the majelis taklim have been carried out routinely and involve administrators and congregation members, including weekly religious study sessions, religious lectures, the recitation of Yasin and tahlil, social assistance, and Islamic holiday commemorations. The implementation of these activities aims to improve religious understanding, strengthen relationships among congregation members, and increase the religious activities of the community.

1. Implementation of the Da'wah Planning Function

Planning is the initial stage in the implementation of da'wah management, which functions to determine the direction, objectives, forms of activities, and resources required in implementing programs. In the context of the Al-Aman Mosque Majelis Taklim, Kualuh Hulu District, planning serves as the basis for administrators in determining various religious activities to be carried out. Based on the research results, the planning process is conducted through deliberation between administrators and congregation members. This deliberation serves as a forum for administrators

to determine the activities to be implemented while considering the needs and conditions of the community targeted by the da'wah activities.

Based on the research results, the activities planned by the administrators include weekly religious study sessions, religious lectures, the recitation of Yasin and tahlil, social assistance, and Islamic holiday commemorations. The administrators also determine the schedules for activities and the preachers who will deliver religious materials. The preparation of these schedules provides congregation members with certainty regarding the time of activities so that they can adjust their personal activities to the agenda of the majelis taklim. With a predetermined schedule, da'wah activities can be carried out more regularly and do not depend entirely on decisions made spontaneously.

The planning process through deliberation also demonstrates the involvement of congregation members in determining the direction of activities. Such involvement is important because administrators can obtain information regarding the needs and conditions of congregation members directly. Thus, the planned programs do not originate solely from the decisions of administrators but also take into consideration the aspirations of the community participating in the majelis taklim activities. This type of participatory planning can increase congregation members' sense of ownership toward the programs organized because they have the opportunity to express their opinions and participate in determining activities considered relevant.

Planning is also related to the readiness of the resources required for implementing activities. The selection of preachers, activity schedules, venues, and other technical requirements are interconnected aspects. If these aspects have been prepared from the beginning, administrators will find it easier to coordinate the implementation of activities. Thus, planning functions not only as a means of determining the types of activities but also as an instrument for anticipating various needs that arise during the implementation of da'wah.

Nevertheless, the research results show that the planning process has not yet been carried out systematically. Some activities are still implemented based on routines that have been carried out previously without the preparation of specific targets and measurable success indicators. This condition causes planning to tend to be oriented toward the continuity of activities rather than the achievement of specific outcomes. This finding is consistent with the research of Wonopringgo and Sebagai (2023), which shows that limitations in human resources and member participation can cause majelis taklim programs to not run optimally, particularly when planning is not accompanied by clear targets and evaluations.

According to the researcher's analysis, there is a difference between **activity planning** and **strategic planning** in the implementation of activities at the Al-Aman Mosque Majelis Taklim. Activity planning has been carried out through the preparation of schedules, the selection of preachers, and the determination of types of activities. However, strategic planning related to medium-term and long-term objectives, activity targets, congregation participation targets, and success indicators has not yet been optimally demonstrated. In other words, the administrators already have a clear activity agenda but do not yet fully have clear measures regarding the expected changes or achievements from each activity.

This condition is important to consider because the success of da'wah activities cannot only be seen from whether a program has been implemented. A religious study session that is conducted routinely, for example, indicates that the activity has been carried out, but it does not automatically indicate that the objectives of religious development have been achieved. Administrators need to know whether these activities are able to improve congregation members' religious understanding, increase community attendance and participation, strengthen social relationships, or encourage congregation members' involvement in other religious activities. Therefore, planning needs to be directed toward achieving more substantive objectives.

The research results also show that planning is related to the regularity of activity implementation. Programs that have been prepared in advance provide guidance for administrators in determining the time, parties involved, and activity requirements. This helps reduce uncertainty in implementation and makes it easier for congregation members to prepare themselves. In this context, planning functions as a link between da'wah objectives and the implementation of activities in the field.

In addition, planning conducted through deliberation can strengthen coordination among administrators. When administrators are aware of the agenda and responsibilities that need to be prepared from the beginning, each party can make preparations according to their respective duties. This is also related to the organizing function because good planning provides a basis for the division of tasks and responsibilities. Thus, the planning function does not stand alone but serves as the foundation for implementing other da'wah management functions.

However, limited human resources are one of the factors that can affect the quality of planning. When only some administrators are actively involved in the preparation and implementation of programs, planning has the potential to become less varied and more dependent on the experience or habits of previous administrators. This condition can cause programs to be repeated without innovation adapted to the evolving needs of congregation members. Therefore, the involvement of more members, particularly the younger generation, can be one strategy for expanding ideas in the preparation of da'wah programs.

According to the researcher's analysis, the planning conducted by the Al-Aman Mosque Majelis Taklim has demonstrated the implementation of the planning function through deliberation, schedule preparation, determination of activity types, and selection of preachers. This serves as a supporting factor for the regularity of da'wah activities and provides clear direction for administrators and congregation members. However, its implementation still needs to be strengthened so that it is not merely oriented toward the implementation of routine activities.

Administrators need to develop planning that includes program objectives, congregation targets, achievement targets, resource requirements, implementation schedules, and success indicators. Each activity may have different objectives and success measures according to its characteristics. For example, religious study sessions can be directed toward improving congregation members' religious understanding, social activities can be directed toward increasing community concern and solidarity, while Islamic holiday commemorations can be directed toward increasing community involvement in religious activities.

2. Implementation of the Da'wah Organizing Function

Organizing is one of the important functions in da'wah management because it relates to the arrangement of human resources, division of tasks, authority, and responsibilities so that each activity can be implemented in a directed manner. In the context of the Al-Aman Mosque Majelis Taklim, Kualuh Hulu District, the organizing function can be seen from the existence of an administrative structure consisting of a chairperson, secretary, treasurer, and several divisions or sections that assist in implementing activities. This structure serves as the basis for administrators in determining the parties responsible for various activities of the majelis taklim.

Based on the research results, the division of tasks is carried out by adjusting the functions and responsibilities of each administrator. The chairperson is responsible for directing and coordinating the activities of the majelis taklim, including determining policies and making decisions related to program implementation. The secretary is responsible for administration and recording activities, while the treasurer manages financial income and expenditures. Meanwhile, the activity section is responsible for preparing the technical requirements for implementing activities, such as arranging schedules, venues, equipment, and other needs related to da'wah activities.

The division of tasks indicates that the administrators of the Al-Aman Mosque Majelis Taklim have attempted to implement organizing through the establishment of a structure and distribution of responsibilities. The division of work enables each administrator to know the tasks that need to be carried out so that the work is not entirely assigned to the chairperson. This condition also facilitates coordination when the majelis taklim organizes routine activities as well as activities that require more complex preparation. Thus, the administrative structure does not only function as an administrative component but also serves as an instrument for organizing the implementation of da'wah activities.

The observation results show that organizing can also be seen in the process of preparing activities. Before activities are conducted, administrators communicate regarding schedules, materials, preachers, venues, and other technical requirements. Such coordination enables various activity requirements to be prepared collectively. In activities involving larger numbers of community members, the division of tasks becomes increasingly important because it requires the simultaneous involvement of several administrators. This indicates that the effectiveness of da'wah activities is closely related to the administrators' ability to coordinate available resources.

However, the implementation of the organizing function has not yet been fully optimal. Based on the interview results, some administrators are less active in carrying out their responsibilities because they have work and personal activities. This condition causes some tasks that should be carried out collectively to sometimes be handled more by certain administrators. Dependence on several more active administrators has the potential to create an uneven workload and may affect the continuity of activities if these active administrators are unable to attend.

In addition to the issue of administrator activity, the involvement of the younger generation in the administrative structure is also relatively low. In fact, the involvement of the younger generation has strategic significance for the sustainability of da'wah organizations. Young people can play a role in supporting majelis taklim activities, particularly in aspects of communication, the use of digital media, activity publication, and the development of activity formats that are more

suited to the current needs of the community. The low involvement of the younger generation indicates that the organizing of the majelis taklim still needs to be developed so that it not only maintains the existing structure but is also capable of carrying out administrative regeneration sustainably (Fadilah & Idayani, 2025).

According to the researcher's analysis, the established administrative structure constitutes an important organizational asset for implementing da'wah activities. The existence of a chairperson, secretary, treasurer, and activity sections demonstrates an effort to distribute work according to their respective functions. Such division can reduce overlapping tasks and create clarity regarding the parties responsible for an activity. With clear task assignments, coordination among administrators becomes easier to conduct, and the process of implementing activities can proceed in a more directed manner.

However, a formal organizational structure does not automatically indicate that the organizing function has been implemented effectively. The research findings reveal a gap between the organizational structure and the implementation of responsibilities. Administratively, tasks have been assigned to each administrator, but in practice, the level of involvement of each administrator is not equal. Some administrators are more active in carrying out activities, while others have not been able to perform their duties consistently. This indicates that organizing is not sufficient merely through the establishment of a structure but also requires coordination, communication, commitment, and supervision of task implementation.

From the perspective of da'wah management, this condition indicates that organizing at the Al-Aman Mosque Majelis Taklim is at the stage of **functioning adequately but not yet optimally**. The division of work is already in place, but its effectiveness is still influenced by the availability of human resources and the level of commitment of the administrators. Therefore, administrators need to conduct regular coordination to ensure that the division of tasks is not merely formal but is actually implemented. Evaluation of administrator involvement is also necessary to identify tasks that have been completed, tasks that have not been completed, and the obstacles faced by each administrator.

Strengthening organizing can also be achieved through cadre development and the gradual involvement of congregation members in administrative activities. The involvement of young people does not have to begin immediately through structural positions but can start by assigning responsibilities for specific activities, such as documentation, publication, social media management, religious event committees, and social activities. This strategy can serve as a means of organizational learning while preparing prospective new administrators. Thus, organizing is not only oriented toward the smooth implementation of current activities but also toward the sustainability of da'wah activities at the Al-Aman Mosque Majelis Taklim.

3. Implementation of the Da'wah Actuating Function

Actuating is a management function related to efforts to direct, motivate, and encourage members to participate actively in the implementation of planned activities. In da'wah activities, actuating has an important position because programs that have been prepared and task divisions that have been established will not run optimally without encouragement and involvement from administrators and congregation members. Based on the research results, the administrators of the

Al-Aman Mosque Majelis Taklim make various efforts to encourage congregation involvement in religious activities, both through direct approaches and through communication utilizing digital media.

One form of actuating is the personal approach to congregation members. Administrators do not only convey activity information generally but also communicate directly with congregation members, particularly those who have begun to participate less frequently in activities. This personal approach is conducted by establishing family-oriented communication so that invitations to participate in majelis taklim activities are not perceived as a formal obligation but rather as a form of concern among community members. This communication pattern helps create a closer relationship between administrators and congregation members.

In addition to personal approaches, administrators also use social activities as a means of mobilizing congregation members. Religious activities are not only presented in the form of religious study sessions or the delivery of da'wah materials but are also accompanied by social activities that allow congregation members to interact and cooperate. Involvement in social activities provides space for congregation members to contribute according to their respective abilities. This condition can strengthen their sense of ownership toward the majelis taklim because congregation members do not only act as recipients of da'wah materials but also become part of the implementation of activities.

Actuating efforts are also carried out through the creation of a family-oriented atmosphere among administrators and congregation members. Close relationships and open communication make congregation members feel more comfortable participating in activities. A family-oriented atmosphere becomes one of the factors encouraging the continuity of congregation participation because their involvement is not solely based on the interest in acquiring religious knowledge but also on the social relationships formed within the majelis taklim environment. Thus, da'wah actuating in this context has a strong social dimension because congregation motivation is built through interaction and togetherness.

With the development of communication technology, administrators have also begun to utilize digital media, particularly WhatsApp, as a means of conveying activity information. Information regarding religious study schedules, changes in activity times, notifications of social activities, and other information is conveyed through groups or WhatsApp communication to congregation members. The use of this medium makes the process of disseminating information faster and more practical than when all information is delivered directly. Congregation members can obtain activity information without having to wait for announcements from administrators when activities take place.

The use of WhatsApp also provides benefits in establishing two-way communication between administrators and congregation members. Congregation members can provide responses, ask about activity information, or communicate circumstances that prevent them from attending. Thus, digital media functions not only as a means of disseminating information but also as an organizational communication instrument that helps administrators maintain relationships with congregation members outside the time of activity implementation. The utilization of such

technology demonstrates an adaptation of da'wah management patterns to changes in community communication habits.

Based on the research results, these various forms of actuating contribute to increasing congregation participation in the activities of the Al-Aman Mosque Majelis Taklim. Increased participation is not only visible in attendance at religious study sessions but also in the involvement of congregation members in social activities and other religious activities. This finding is consistent with the research of Dan et al. (2019), which shows that the management of da'wah activities and efforts to build congregation involvement are related to increased community participation in religious activities.

According to the researcher's analysis, the actuating carried out by administrators has a persuasive and participatory character. Administrators do not merely give instructions to congregation members but attempt to build motivation through personal approaches, family-oriented relationships, and opportunities for congregation members to become involved in activities. This pattern is important because the characteristics of congregation members within the community are not entirely the same. Each congregation member has different responsibilities, levels of religious understanding, and abilities to participate. Therefore, a flexible approach allows administrators to adjust the methods of mobilizing congregation members according to their conditions.

Actuating also demonstrates a shift from da'wah communication patterns that were previously conducted more frequently face-to-face toward a communication pattern that combines direct and digital communication. WhatsApp serves as a supporting medium that accelerates the dissemination of information while maintaining communication between administrators and congregation members. However, the use of digital media cannot completely replace interpersonal communication. Direct approaches remain necessary to build emotional closeness, understand the conditions of congregation members, and provide motivation to less active members.

Nevertheless, actuating still faces several obstacles. Work and personal activities among some congregation members can cause irregular attendance at activities. In addition, dependence on communication through WhatsApp also has limitations because not all digital information always receives the same response from all congregation members. Therefore, administrators need to combine digital communication with direct approaches so that information and motivation can be received more evenly.

According to the researcher's analysis, the success of the actuating function should not only be viewed from an increase in the number of congregation members attending but also from the quality of their involvement in the overall activities of the majelis taklim. Congregation members who actively assist in activities, participate in the development process, engage in social activities, and have a sense of ownership toward the majelis taklim demonstrate a more substantive form of involvement than merely attending religious study sessions. Thus, effective actuating is actuating that is capable of transforming congregation members from mere participants into active parts of the sustainability of da'wah activities.

4. Implementation of the Da'wah Controlling Function

Controlling is carried out to determine the level of success of activity programs that have been implemented. Based on the research results, the administrators of the majelis taklim conduct evaluations after activities have been completed through deliberation with administrators and members.

Evaluation is conducted to identify the obstacles encountered during the implementation of activities and to find solutions to various problems that arise. Controlling helps administrators improve the quality of da'wah activities so that the implementation of subsequent programs can proceed better.

However, some majelis taklim have not conducted evaluations routinely due to limited time and a lack of understanding among administrators regarding the importance of organizational supervision (Jqh & Sunan, n.d.).

This evaluation activity plays an important role in identifying various obstacles that arise during the implementation of majelis taklim programs. Through controlling, administrators can identify shortcomings in activities, such as lack of coordination, limited facilities, and low congregation participation at certain times. The results of these evaluations are then used as considerations for improving the implementation of da'wah activities in the following period so that they become more directed, effective, and in accordance with community needs.

The implementation of the controlling function also shows that the majelis taklim does not only focus on implementing activities but also attempts to carry out continuous improvement. Through evaluation, administrators can improve the quality of da'wah programs so that the activities conducted are not merely routine but also have a better impact on the religious development of the community. This is consistent with the conclusion of the study, which states that the implementation of da'wah management functions has a positive influence on increasing majelis taklim activities, particularly in creating more organized and sustainable activities.

This condition is related to the conclusion of the study, which emphasizes that although da'wah management functions have been implemented, several obstacles still affect the effectiveness of majelis taklim activities. Limitations in the implementation of controlling indicate that the evaluation aspect still needs to be improved so that the success level of each activity program can be measured. Without proper controlling, da'wah activities have the potential to be repeatedly implemented without significant innovation and improvement.

Thus, the controlling function can be understood as an important part of the da'wah management cycle that cannot be separated from planning, organizing, and actuating. Controlling does not only function to assess the results of activities but also serves as a basis for decision-making to improve the quality of majelis taklim programs in the future. Therefore, the administrators of majelis taklim in Kualuh Hulu District need to improve the implementation of evaluations in a more regular and systematic manner so that da'wah activities can continue to develop effectively, systematically, and sustainably in accordance with the expected objectives.

According to the researcher's analysis, controlling has an important function in ensuring that majelis taklim activities do not stop at program implementation but undergo improvement over

time. Evaluation through deliberation enables administrators to identify obstacles and shortcomings that occur during activities.

However, according to the researcher's analysis, the implementation of controlling remains one of the weaknesses in the management of majelis taklim. Some majelis taklim have not conducted evaluations routinely due to limited time and a lack of understanding among administrators regarding the importance of controlling. This indicates that activities have the potential to merely function as routines if the results of evaluations are not recorded and used as a basis for preparing subsequent programs. Therefore, controlling needs to be carried out more regularly so that identified shortcomings can become the basis for improving subsequent activities.

CONCLUSION

The implementation of da'wah management functions in majelis taklim in Kualuh Hulu District, North Labuhanbatu Regency, has been carried out through the functions of planning, organizing, actuating, and controlling. The implementation of these functions has had a positive impact on increasing majelis taklim activities, particularly in the implementation of regular religious study sessions, socio-religious activities, and congregation participation.

Although several obstacles are still encountered, such as limited funding, facilities, and human resources, the administrators of the majelis taklim continue to make efforts to improve the quality of da'wah activities through cooperation, organizational development, and the utilization of digital communication media. With better implementation of da'wah management, majelis taklim are expected to become increasingly active da'wah institutions and contribute to the development of the Muslim community.

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