



# The Work Program of the Muslimah Islamic Study Council in Improving Religious Knowledge and Practice

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## Abstract

This study aims to analyze the role of the Majelis Taklim Muslimah Damba program in improving the religious knowledge and practices of its congregation. The urgency of this research is motivated by the still limited understanding and experience of comprehensive Islamic teachings among the community, especially women, so that directed and sustainable religious guidance is needed. This study uses a descriptive qualitative approach with data collection conducted through observation, interviews, and documentation, then analyzed through the stages of data reduction, data presentation, and drawing conclusions. The results show that regular religious study activities, tabligh akbar (grand religious gatherings), collective dhikr (remembrance of God), and donations to orphans, as well as moral development and social religious activities have contributed positively to improving Islamic understanding and consistency of members' worship practices. In addition, the program encourages increased religious practices, strengthening Islamic brotherhood, and awareness in implementing Islamic values in daily life and the family environment. Based on these findings, it is recommended that this work program continue to be developed in realizing one of its visions, namely to make Serdang Bedagai Regency religious, and continued support from the government and religious leaders to ensure the effectiveness and sustainability of the program.

## INTRODUCTION

The lack of religious awareness in society is often caused by a lack of in-depth religious understanding. This situation creates obstacles to applying religious teachings in everyday life. To address this problem, a systematic strategy is needed to instill and foster the role of religion in social contexts. One form of non-formal religious education that plays a crucial role in this effort is the Majelis Taklim (Islamic study group).

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Majelis taklim (Islamic study groups) are non-formal Islamic educational institutions characterized by flexibility in implementation and open to various age groups. Their goal is not only to enhance the congregation's religious knowledge but also to foster harmonious relationships with God, fellow human beings, and the environment, as an effort to create a faithful and pious society (Putri et al., 2024).

The Majelis Taklim Muslimah Dambaan (MTMD) of Serdang Bedagai Regency (Sergai) is an important forum for enhancing religious knowledge and practice, and its programs focus on strengthening faith, increasing Islamic insight, and social action (Sulastri & Alimni, 2023). Through a series of planned and structured activities and discussion forums, members of the majelis taklim (Islamic study group) can facilitate the exchange of experiences, encourage collaborative learning, and build constructive and harmonious social relationships (Zarkoni, 2023).

Ideally, Majelis Taklim activities should not only focus on delivering religious material but also encompass spiritual guidance and practicing Islamic teachings in daily life. These programs should also be designed to comprehensively and systematically answer questions and meet the various spiritual needs of the congregation, inspiring them to apply their religious values over time (Hermi Pasmawati & Rinaldi Meidyansyah, 2025). Through a series of structured and interactive activities and discussion forums, Majelis Taklim members can facilitate the exchange of experiences, encourage collaborative learning, and build harmonious and constructive social relationships (Faturrohman et al., 2023). These conditions not only contribute to increasing their religious knowledge but also play a crucial role in creating a harmonious and caring society.

To optimize community spiritual development, the Majelis Taklim program needs to be implemented in a structured manner and encompass various aspects of religious education, from understanding basic teachings to deepening spiritual values relevant to daily life (Harahap & Manshuruddin, 2024). Furthermore, the program must be able to reach and attract the interest of various levels of society so that its benefits can be widely felt (Husna et al., 2024; Rozi, 2024). The preaching of Surah Ali Imran 3:104 emphasizes the importance of being part of a good community in accordance with the word of Allah SWT in QS Ali Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning: And let there be among you a group of people calling to goodness, enjoining what is right and forbidding what is wrong; those are the successful ones (Kemenag, 2019).

In carrying out da'wah activities, a da'wah or preacher can utilize various media as a medium to convey the message of Islam to the community. According to Samsul Munir Amin, da'wah media can be classified into three main forms: da'wah bil-hal, da'wah bil-qalam, and da'wah bil-lisan. Da'wah bil-hal refers to the delivery of da'wah values through concrete actions, behaviors, and deeds that reflect Islamic teachings (M. Loksa Nuril Waton, 2023; Mubarokah et al., 2023). Meanwhile, da'wah bil-qalam is a da'wah method carried out through written media and intellectual and productive works, such as books, scientific journals, the establishment of educational institutions, and various other forms of work. Da'wah bil-lisan is a method of delivering da'wah orally, for example through sermons, lectures, classroom teaching, or the delivery of religious material in religious study forums and religious study groups (Abdullah, 2019; Aziz, 2019).

Several previous studies have discussed the role of Islamic study groups in improving public understanding of religion. However, most of this research focuses on general religious study activities and has not explored in depth how structured and sustainable work programs within the Majelis Taklim (Islamic study group) can improve not only the knowledge but also the religious practices of its members. Furthermore, studies specifically examining the Majelis Taklim Muslimah Dambaan in Serdang Bedagai Regency are still very limited, particularly in the context of its implementation in rural areas. Yet, majelis taklim (Islamic study groups) have great potential not only as a means of imparting religious knowledge but also as a forum for character development, improving the quality of worship, and strengthening the role of women in the family and society (Elmontadzery et al., 2024).

Based on these conditions, there is a research gap regarding how a structured and sustainable majelis taklim program can contribute to improving the religious knowledge and practices of its members, particularly in the Majelis Taklim Muslimah Dambaan Serdang Bedagai. Therefore, this study aims to examine in more depth the work program of the Majelis Taklim Muslimah Dambaan in improving the religious understanding and practices of its members.

This research offers novelty by focusing on the work program of the Majelis Taklim Muslimah Dambaan (Dambaan Muslimah Islamic Study Group) as a structured and sustainable form of religious development. This research not only examines the religious study activities as a means of non-formal Islamic education but also analyzes how the programs contribute to improving the congregation's religious knowledge and practices. Furthermore, this research is conducted at an Majelis Taklim in a rural area, a relatively rare area of research. Therefore, this research is expected to provide academic and practical contributions to the development of a model of religious development through Majelis Taklim for Muslim women in the community.

## **METHODS**

This study uses a qualitative approach with a descriptive research type to gain a deep understanding of the work program of the Dambaan Muslimah Taklim Assembly in improving the understanding and religious practices of its members. This study was conducted in Durian Rejo Village, Serdang Bedagai Regency, with a focus on the activities of the Dambaan Muslimah Taklim Assembly.

The determination of informants was carried out using a purposive technique, namely by selecting informants who were considered to have a deep understanding and knowledge of the problems being studied that occurred directly in the field (Cresswel, 2014). The main informants in this study were the administrators of the religious leaders who were directly involved in organizing the religious study group activities.

Data collection techniques included observation, interviews, and documentation. Interviews were conducted using a semi-structured framework, allowing researchers to explore subjects' responses more flexibly and comprehensively (Ali & Nasrillah, 2023; Sugiono, 2017). Observations were conducted to observe how subjects interact and behave in their natural environment. Documentation, in the form of field notes and photographs, was used to complement and strengthen the data from the observations and interviews.

The data obtained were analyzed using descriptive analysis techniques. The analysis process involved organizing, categorizing, and interpreting data based on themes emerging from observations, interviews, and documentation. This approach enabled the researcher to present a systematic overview of the work program of the

Dambaan Muslimah Taklim Assembly and its contribution to improving the religious understanding and practices of its members.

## **RESULT AND DISCUSSION**

The research findings obtained from the research location through a series of data collection techniques, including observation, interviews, and documentation, indicate that the Majelis Taklim Muslimah Dambaan Serdang Bedagai has learning management activities. Based on an evaluation of various aspects including the background of its formation, management structure, work program, and implementation of learning activities, the Majelis Taklim Muslimah Dambaan Serdang Bedagai has a unique role. The researcher then reduced the data and produced the following results.

### **Background to the Formation of the Muslimah Dambaan Taklim Assembly and Testimonials from the Congregation**

The Serdang Bedagai Muslimah Study Group (Majelis Taklim Dambaan) was established as an initiative of the Serdang Bedagai Regency government. These programs are designed to realize the vision of "Dambaan" (Darmawijaya-adlin) in creating an independent, prosperous, and religious Serdang Bedagai community, especially among women. The work program of the Serdang Bedagai Regency Dambaan Muslimah Study Group (Majelis Taklim Dambaan) is fully supported by the Serdang Bedagai Regency government (Pemkab Sergai).

The support actively involves regional leadership elements, including: Regent of Serdang Bedagai, HW, Chairperson of MTMD Sergai, Mrs. RSDW, Deputy Regent of Serdang Bedagai, HAT, sub-district and village agencies. The activities of the Dambaan Muslimah Taklim Assembly are carried out in rotation (touring) in various sub-districts throughout Serdang Bedagai Regency, usually once every three months. under the leadership of Regent Darma Wijaya and Deputy Regent Adlin Tambunan (dambaan), as a routine program of the district government, with a note that massive activities have been taking place since the beginning of 2023.

The background and purpose of its formation are based on the desire to strengthen faith, improve the quality of religious knowledge, and strengthen ties, especially among mothers (Muslim women) in Serdang Bedagai. The following are the main points of the background to its formation: a forum for friendship and strengthening brotherhood. The Dambaan Muslimah Taklim Assembly was formed to be an effective means of friendship in strengthening brotherhood between residents in various sub-districts in Serdang Bedagai. Increasing faith, piety, and morals, this study aims to improve the understanding of Islamic religious knowledge and form akhlakul karimah (noble morals) in the community.

Empowering the role of mothers, the Dambaan Muslimah Taklim Assembly emphasizes the importance of their role in the household and the environment, as well as providing positive religious education for Muslim women. And finally, realizing support for the religious community, this is part of the Sergai Regency government's program to encourage the realization of a religious society and support regional development. For non-formal education, the Dambaan Muslimah Taklim Assembly functions as a non-formal Islamic religious education institution that is regularly held, even on a large scale and periodically (every 3 months). For the Dambaan Muslimah Taklim Assembly's recitation, it is actively attended by the ranks of the Sergai Regency government, including the Regent and Deputy Regent, and is routinely carried out around various sub-districts.

The Serdang Bedagai Dreamah Muslimah Islamic Study Group (Majelis Taklim Dambaan) not only teaches religion but is also actively involved in improving the spiritual and moral well-being of its congregation. In this context, they integrate social activities, such as providing assistance to orphans and programs for students that include financial assistance to members in need. Furthermore, this regent-led

program also offers prizes such as Umrah tickets, electronics, and other items to encourage congregation members to attend the study group.

Research results indicate that these study groups significantly enhance the community's social, spiritual, and intellectual insight. Congregants stated that they gained an understanding of Islamic sciences, Islamic history, praiseworthy morals, and the deeds of Allah during their meetings. Through these studies, congregants experienced inner peace and consistently connected every problem they faced with their devotion to Allah SWT (Afifa et al., 2023; Rizal DJ Kasim, 2021). Furthermore, participation in these study groups had a positive social impact on congregants. Specifically, they reported gaining friends or a supportive group for happiness in this world and the hereafter, a community that advised each other on virtues and maintained the integrity of the bonds of friendship among fellow Muslim women (ukhuwah Islamiyah) (Dahlan, 2019).

One of the congregation members suggested eliminating prizes at each religious study session, as the women were enthusiastic about attending not to listen to the lecture but to simply receive the prizes; otherwise, the material would be a waste. The second suggestion is that religious studies using the Bil-Qalam method be conducted in every hamlet on an ongoing basis, and that a religious teacher be present at each meeting to make the learning process more effective and focused.

### **Religious Programs and Learning Implementation at the Muslimah Dambaan Islamic Study Group**

A work program is a structured action plan that outlines a series of activities to be carried out by an organization or institution over a specific period of time. A work program consists of several essential elements: the goals to be achieved, the scope of activities, measurable achievement targets, a realistic implementation schedule, the allocation of necessary resources, and evaluation and monitoring mechanisms.

In an institutional context such as a religious study group (Majelis Taklim), the work program serves as an operational guideline for implementing various religious and social activities in a structured and effective manner. Furthermore, the work program also serves as an instrument for evaluating the organization's effectiveness in achieving collectively determined goals.

The programs offered at the Dambaan Muslimah Islamic Study Group are structured based on a curriculum framework tailored to the characteristics and circumstances of the congregation. The curriculum implemented must be flexible, adaptable, and adaptable to the congregation's evolving needs (Fidaus et al., 2023). This study group program was founded by the Ustadz and Ustadzah at the Dambaan Muslimah Study Group. The program and educational materials have slightly different characteristics compared to other religious study groups.

Islamic study groups generally tend to use a thematic study approach, referring to specific books as their primary references. This Islamic study group, through regular religious studies, introduces the congregation to an understanding of the Quran, hadith, basic jurisprudence, morals, socio-religious programs, and other Islamic values. This study aims to broaden the congregation's religious perspective. After reviewing the problems faced by the congregation, the female and male teachers also stated that the curriculum they created follows what the Prophet Muhammad (peace be upon him) taught his companions (Firmansyah, 2019). In other words, it prioritizes the instilling of monotheism, faith, and manners. The educational programs and materials are listed below:

#### **Study Program**

Based on the findings, this program focuses on Islamic education by inviting professional teachers or religious teachers as learning resources and curriculum. The learning method used in this religious study group is a combination of lectures and

question-and-answer sessions (discussions). This method allows male and female religious teachers to more easily understand the conditions, needs, and characteristics of the congregation, and improves the quality of knowledge transfer more effectively. They are able to convey the material presented (Afiatna et al., 2023).

Through the question-and-answer session, the ustadz and ustadzah can also identify any material the congregation has not yet grasped. This method is considered appropriate and relevant because it creates a conducive, critical, and warm atmosphere during the learning process. Through this method, the ustadz and ustadzah's delivery of material is also easily understood by the congregation because they have mastered the material and understand how to deliver it. The courses and materials taught in the assembly are as follows:

#### **Fiqh Studies and Tafsir Studies**

Based on the results of the interviews, the study of jurisprudence focused on discussing the procedures of daily worship, such as taharah, prayer, fasting, zakat, and various other practical jurisprudence issues. Meanwhile, the study of tafsir was directed at understanding the meaning of the verses of the Quran that are relevant to the life of the congregation. The results of the observations showed that both studies received a positive response because the material provided was easy to understand and could be directly applied in daily life.

The existence of fiqh and tafsir studies also contributes to improving the congregation's religious literacy. This finding supports previous research by Yunus et al. (2024), which stated that fiqh and tafsir studies play a crucial role in improving the quality of community understanding and practice of worship by providing a more comprehensive understanding of Islamic teachings.

#### **Regular Religious Study Groups and Grand Tabligh**

Observations show that the Majelis Taklim Muslimah Dambaan (MTMD) regularly holds religious studies and mass religious gatherings to increase piety, faith, and strengthen Islamic brotherhood, especially among women. These activities aim to create a religious *Sergai* community, often featuring sermons by religious scholars, and are combined with affordable markets and free health checks. Regular religious studies are held regularly, often quarterly or per sub-district to reach a wider audience (Jusniati, 2024). The mass religious gathering, the culminating event, attracts thousands of worshippers and is often accompanied by free Umrah prizes for worshippers (Sugianto et al., 2024; Syarif, 2026).

The integration of religious and social activities demonstrates that MTMD implements a holistic approach to da'wah. Da'wah is not only carried out through the delivery of religious material but also embodied in social services that provide direct benefits to the community. This finding aligns with research by Kasim (2021), which states that majelis taklim (Islamic study groups) have educational, spiritual, social, and community empowerment functions. Therefore, MTMD serves not only as a means of religious learning but also as a forum for strengthening community solidarity and social welfare.

#### **Social Activities (Compensation)**

Based on interviews, MTMD actively organizes various social activities and charitable giving integrated with its regular religious studies. These activities demonstrate its social responsibility to help ease the burden on the community, particularly orphans and disaster victims. During its regular religious studies, MTMD often holds a subsidized market to help residents access basic necessities at low prices. MTMD also demonstrates its social responsibility through a flour distribution program for prospective Hajj pilgrims.

These social activities represent a concrete implementation of the Islamic values taught in the religious studies. These findings demonstrate that the learning process at MTMD extends beyond cognitive aspects and also encourages congregants

to actualize the values of social concern in their community life.

### **Tausiyah and Deepening of Religious Knowledge**

Interview results indicate that religious education and deepening of religious knowledge are the primary means of fostering the congregation's spiritual development. The material presented includes strengthening faith, developing noble morals, the role of women in the family, educating children, and fostering a harmonious family. Faith and worship deepen Islamic teachings to enhance faith and piety, as well as improve daily worship practices. Moral and family religious education often emphasizes the role of mothers in fostering a harmonious family and educating a religious generation. This is evidenced by the congregation's statements that the material helps them understand their responsibilities as mothers, wives, and members of society.

The learning focus, which emphasizes not only ritual worship but also family life, is one of the strengths of the MTMD program. This demonstrates that the majelis taklim (Islamic study groups) serve as a means of empowering women through religious education. This finding aligns with Maisaroh et al.'s (2020) findings, which explain that women's majelis taklim play a crucial role in enhancing women's capacity as primary educators within the family and agents of social change in society.



**Figure 1.1 (Implementation of the Grand Tabligh in Perbaungan District)**

Islamic study groups (Majelis Taklim), which function as religious educational institutions and provide learning spaces within the community, play a highly strategic and significant role for their congregations. In this context, the primary goal of Islamic study groups for Muslim women is to strengthen social bonds among community members and enhance the community's knowledge and understanding of religion, particularly in aspects of morality and worship practices. The role of Islamic study groups also includes fostering a sense of solidarity and social responsibility among their congregations. For example, when someone falls ill or faces a disaster, Islamic study groups play an active role in providing aid and support to affected families (Mustofa et al., 2017).

#### **Impact of the Program on Increasing Religious Knowledge and Practice**

Based on interviews with members of the Majelis Taklim Muslimah Dambaan (MTMD) in Serdang Bedagai Regency, the religious program significantly impacted participants' knowledge and practice. Members reported that after regularly participating in religious studies, they were better able to understand the material on faith, jurisprudence, morals, interpretation of hadith, and hadith. Some were even able to re-explain the material presented by the religious teachers. Observations also showed an increase in active participation by members of the congregation in discussion sessions, indicating that the learning process is not only one-way but also interactive.

These findings indicate that the majelis taklim (Islamic study group) functions as an effective means of transferring religious knowledge in the context of non-formal Islamic education. According to Islamic educational theory, the process of internalizing religious values occurs not only through cognitive understanding but also through habituation and repeated practice in daily life. (Elmontadzery et al., 2024).

Based on the interviews, changes were also evident in the congregation's attitudes and morals. Informants stated that after regularly participating in the activities, they became more patient, more polite in their interactions, and more aware of the importance of maintaining good manners within their families and social circles. These changes demonstrate that the learning process at MTMD extends beyond knowledge to the affective realm, which shapes the congregation's religious character.

From a religious practice perspective, research results indicate that MTMD congregants have become more consistent in attending religious studies and more consistent in practicing religious teachings in their daily lives. Observations show that most congregants not only attend regularly but also begin to adopt worship habits such as congregational prayer, reading the Quran, and other daily practices. This consistency indicates a process of habituation formed through repeated and structured religious activities.

Furthermore, another impact found was the strengthening of Islamic brotherhood among the congregation. Interview results showed that social relations between members were increasingly close, marked by increased solidarity, concern, and involvement in socio-religious activities. This finding indicates that the Islamic study group functions not only as a religious educational institution but also as a social space that strengthens social cohesion in the community. The results of this study are in line with the research of Prianda et al. (2024) which states that the Islamic study group plays a role in instilling the values of Islamic brotherhood, national brotherhood, and Islamic brotherhood through religious guidance, strengthening social awareness, and respect for diversity in community life. According to the researcher's analysis, the activities organized by the Islamic study group contributed to strengthening social relations among the congregation and creating a more harmonious community life.

Another impact is seen in the increased awareness of religious education within the family. Based on interviews, congregants have begun to apply their learning experiences within the family environment, such as practicing congregational prayer at home, teaching daily prayers to their children, and creating a more religious atmosphere at home. This also indicates that the impact of the majelis taklim is multi-level, extending beyond the individual to the family level, the smallest social unit. Therefore, this study reinforces previous findings that majelis taklim play a strategic role in building a family- and community-based religious ecosystem.

Overall, the research findings indicate that the Majelis Taklim Muslimah Dambaan program has a comprehensive impact, including increased religious knowledge, changed attitudes, strengthened worship practices, strengthened Islamic brotherhood, and heightened religious awareness within families. The program's effectiveness is inseparable from its participatory, contextual, and sustainable learning approach, which enables the deeper internalization of Islamic values in the lives of its congregation.

To facilitate understanding of the research findings, the various impacts of the Dambaan Muslimah Taklim Assembly's work program on increasing the congregation's religious knowledge and practices can be summarized in Table 1 below.

**Table 1. Impact of the Work Program of the Muslimah Dambangan Study Group**

Impact Aspects	Impact Description (Findings)
Increasing Religious Knowledge	Members' understanding of aqidah, fiqh, morals, and tafsir/hadith has improved. Members are better able to re-explain the material presented in the study.
Changes in Attitude and Morality	There has been a change in behavior towards being more polite and patient, as well as an increased awareness of maintaining good manners within the family and society.
Consistency of Religious Practice	Members are more consistent in attending religious studies, participating in religious activities, and practicing the material in their daily lives.
Strengthening Islamic Brotherhood	Relations between members are getting closer, a sense of solidarity is emerging, and they support each other in social and religious activities.
Increasing Awareness of Religious Education in the Family	Members have begun implementing the study findings within their families, such as practicing congregational prayer, teaching children daily prayers, and creating a more religious atmosphere at home. This demonstrates that the program's impact extends beyond the individual to the family.

#### Obstacles to the Implementation of the Serdang Bedagai Dream Muslimah Study Group

Based on interviews with the administrators and congregation of the Majelis Taklim Muslimah Dambaan (MTMD) in Serdang Bedagai Regency, it was found that the implementation of religious programs generally went well and received support from the local government. However, the research findings revealed several obstacles that impacted the program's effectiveness in improving the congregation's understanding and practice of religious practices. These obstacles include:

I) The importance of supervising children and adolescents: The Regent of Sergai frequently emphasizes the importance of mothers' roles in religious study groups (Masyarakat Taklim) in monitoring children against negative influences such as drugs, online gambling (judol), and promiscuity in the digital age. This demonstrates the external challenge of weakening morality among the younger generation within the Taklim participants' environment. These findings indicate that today's Taklim groups serve not only as a means of religious learning but also as a means of social education that seeks to strengthen family resilience in the face of the negative influences of modern developments.

II) Restoring the noble values of religion to the challenges of strengthening the community's fading religious understanding requires consistency in religious studies to re-establish these values. This situation demonstrates that increasing religious knowledge does not always lead to immediate behavioral changes but requires a continuous process of development. Therefore, the regular religious studies activities carried out by MTMD are crucial as a means of continuously strengthening Islamic values so they can be internalized in the lives of the congregation.

III) To attract the interest of the younger generation, there is a need to make the majelis taklim (Islamic study group) a "magnet" that attracts young people to participate in religious studies, not just mothers or the elderly. According to informants, one reason is the changing social interaction patterns of the younger

generation, which are increasingly influenced by digital media and various forms of modern entertainment. This situation presents a challenge for the sustainability of the majelis taklim program in the future. If not accompanied by innovations in more adaptive preaching and learning methods, the younger generation's interest in religious activities could potentially decline further.

IV) Optimizing participation and attendance, given the large-scale nature of this activity and its multi-district distribution, is key to ensuring consistent attendance at each study session. Interviews revealed that MTMD activities are held in rotation across various districts, meaning that not all congregants can attend each activity. Reasons frequently cited by informants include distance, household commitments, work commitments, and economic circumstances. Observations indicate that the number of participants at each activity tends to vary depending on the location and accessibility of the area.

Overall, the obstacles faced by MTMD can be grouped into two categories: external and internal. External obstacles include the influence of digital technology developments, changes in the social patterns of the younger generation, and emerging social challenges in society. Meanwhile, internal obstacles relate to optimizing congregation participation and the sustainability of the religious development process. However, although these obstacles do not significantly disrupt the program, they still highlight the need to develop appropriate strategies to ensure MTMD maintains its role as a non-formal religious education institution for the community (Salsa et al., 2024; Sinta, 2024).

## CONCLUSION

According to the research and discussion, the Majelis Taklim Muslimah Dambaan Work Program plays a crucial role in enhancing the congregation's religious knowledge and practices. The programs, implemented in a structured and sustainable manner, contribute to increased religious understanding, the formation of better attitudes and morals, the strengthening of worship practices, and the enhancement of Islamic brotherhood and awareness of religious education within the family. These findings demonstrate that the Majelis Taklim functions not only as a non-formal Islamic educational institution but also as a means of spiritual and social development in the community.

This research implies the importance of strengthening sustainable religious development programs through the Majelis Taklim (Islamic study group). Therefore, program innovation and regular evaluation are needed to increase activity effectiveness and expand community involvement, particularly among the younger generation.

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