



MANAGEMENT OF DAKWAH ACTIVITIES BY THE MIFTAHUL JANNAH TAKLIM ASSEMBLY TO ENHANCE SOCIAL HARMONY IN BATANG TERAP VILLAGE, PERBAUNGAN DISTRICT

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Abstract

The significance of effective da'wah management in supporting the development of harmonious family life within communities underpins this research. The Miftahul Jannah Taklim Assembly, a non-formal da'wah institution, conducts religious development activities that emphasize both enhancing religious understanding and strengthening family life among its congregation. This study investigates the da'wah management practices of the Miftahul Jannah Taklim Assembly in promoting family harmony in Batang Terap Village, Perbaungan District. A qualitative research method with a descriptive approach was employed. Data collection involved observation, interviews, and documentation, with research informants comprising the head of the taklim assembly and congregation members. Findings indicate that da'wah management at the Miftahul Jannah Taklim Assembly is operationalized through the functions of planning, organizing, implementing, and evaluating. Planning involves preparing schedules for religious studies and selecting materials relevant to the congregation's needs. Organization is achieved through the allocation of responsibilities among administrators. Da'wah activities are carried out via regular religious studies and social programs. Evaluation is conducted by monitoring attendance, participation, and observable changes in congregational attitudes. The implementation of these da'wah management practices has contributed positively to family harmony within the congregation, particularly by enhancing communication, patience, and relationships among family members.

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A. INTRODUCTION

Dakwah refers to activities designed to invite, guide, and direct communities to understand and practice Islamic teachings in daily life. Beyond the transmission of religious messages, dakwah also serves as a form of social development that addresses various challenges faced by Muslim communities. Achieving the objectives of dakwah effectively and sustainably requires systematic administration through the implementation of dakwah management. Dakwah management encompasses the processes of planning, organizing, implementing, and evaluating dakwah activities to achieve predetermined objectives efficiently and effectively (Munir & Ilaihi, 2021).

The implementation of da'wah management has become increasingly significant amid ongoing social changes. Advances in information technology, heightened economic pressures on families, shifts in communication patterns, and reduced social interaction have all affected family life. Common issues include poor communication between spouses, increased domestic conflicts, insufficient parental involvement in children's education, and weak internalization of religious values within families. These conditions suggest that families, as the smallest social institutions, face challenges that necessitate continuous guidance through structured and sustained religious activities (Nisa & Hidayat, 2023).

The family serves as the primary and most influential environment for character development. Family harmony is defined not only by the fulfillment of material needs but also by the establishment of relationships grounded in love, effective communication, mutual respect, and the capacity for wise conflict resolution. As a key factor in fostering a stable and prosperous society, family harmony requires ongoing capacity-building efforts. One such effort involves da'wah activities conducted by religious institutions. In this context, majelis taklim plays a strategic role as an accessible, non-formal Islamic educational platform, particularly for women, who are often regarded as the first educators of children within the family (Suhartini, 2022).

Majelis taklim function not only as venues for religious instruction but also as platforms for social development and community empowerment. Regular study

sessions provide participants with both religious knowledge and practical guidance for addressing various life challenges, including family-related issues. Guidance on marital relationships, child-rearing, emotional regulation, family communication, and conflict resolution constitutes a significant component of majelis taklim activities. The effectiveness of this guidance depends largely on the administrators' capacity to systematically manage da'wah activities through the application of da'wah management functions (Azizah & Nurhayati, 2024).

This study is motivated by phenomena observed in Batang Terap Village, Perbaungan Subdistrict. Initial observations indicate persistent family-related issues, including frequent conflicts between spouses, challenges faced by parents in raising children amid digital technology advancements, and limited family communication due to demanding work schedules. These conditions highlight the community's need for a religious guidance forum that offers both theoretical understanding and practical solutions to family problems.

The Miftahul Jannah Islamic Study Group is one of the da'wah organizations actively providing religious education in the area. Established in the 1990s, the group continues to organize regular weekly da'wah activities, attracting over 60 active participants from diverse age groups. Study materials are delivered by both male and female religious instructors from within and outside the local community, tailored to participants' needs.

According to Suryati Napitupulu, Chairwoman of the Miftahul Jannah Islamic Study Group, the group's outreach activities emphasize both deepening religious understanding and promoting healthy family life. Frequently addressed topics include child-rearing, marital relationships, patience in managing domestic conflicts, and the importance of effective family communication. Beyond religious study sessions, the Majelis Taklim organizes social activities such as arisan (rotating savings clubs), social gatherings, and visits to members experiencing hardship to strengthen social solidarity among the congregation.

Interviews with congregation members Eli Suryani and Fitriani Siregar support these findings. Both reported applying material from religious study sessions in their daily lives, including improved emotional regulation, prioritization of mutual discussion in resolving family conflicts, and increased reliance on

religious teachings when addressing domestic issues. Additionally, the majelis taklim provides social support, offering motivation and advice to members facing family challenges.

The success of da'wah activities depends not only on the content delivered but also on the planning, organization, implementation, and evaluation of the da'wah process. Thus, the effectiveness of family guidance through majelis taklim is closely linked to the application of da'wah management functions. Studying da'wah management is therefore essential for understanding how da'wah institutions facilitate social and religious change within communities.

Previous research has explored da'wah management and the role of majelis taklim in community development. Nur Aini and Ahmad Fauzi (2022) found that implementing da'wah management functions increases community participation in religious activities. Siti Rahmah (2023) reported that majelis taklim activities contribute to enhanced family harmony through continuous religious guidance. Muhammad Rizki and Nurhayati (2024) emphasized that the success of da'wah programs is strongly influenced by administrators' ability to manage activities systematically and sustainably.

However, existing studies have primarily addressed the effectiveness of da'wah activities or the general role of majelis taklim. To date, no research has specifically analyzed the application of da'wah management functions within the Miftahul Jannah Majelis Taklim to enhance family harmony among congregation members in Batang Terap Village, Perbaungan Subdistrict.

Accordingly, the novelty of this study lies in its analysis of the application of da'wah management functions—planning, organizing, implementing, and evaluating—within the Miftahul Jannah Majelis Taklim and their relationship to enhancing family harmony among the congregation. This research examines both the role of the Majelis Taklim as a da'wah institution and the impact of its managerial processes on behavioral and relational changes within families.

This study aims to analyze the da'wah management of the Miftahul Jannah Majelis Taklim, focusing on the functions of planning, organizing, implementing, and evaluating, to enhance family harmony among the congregation in Batang Terap Village, Perbaungan Subdistrict.

B. METHODS

This study employs a qualitative approach with a descriptive research design. The qualitative approach was chosen because this study aims to gain an in-depth understanding of the da'wah management practices of the Miftahul Jannah Islamic Study Group in fostering family harmony among its members in Batang Terap Village, Perbaungan Subdistrict. Qualitative research was also used to obtain data directly from informants regarding the da'wah activities carried out within the Islamic study group.

This descriptive study was conducted to systematically describe the planning, organization, implementation, and evaluation of da'wah activities carried out by the Miftahul Jannah Islamic Study Group. Using this approach, the researcher was able to determine how these da'wah activities were conducted and their impact on the family lives of the congregation members. This study was conducted at the Miftahul Jannah Islamic Study Group, located in Batang Terap Village, Perbaungan Subdistrict. This location was chosen because the Majelis Taklim has been actively conducting regular religious study sessions since the late 1990s and has a congregation of women who are quite active in participating in da'wah activities.

The subjects of this study consisted of the chairperson of the Majelis Taklim, the ustadz or preacher, and the female members of the Miftahul Jannah Majelis Taklim. Informants were selected using purposive sampling, which involves selecting informants based on the consideration that they are knowledgeable about and directly involved in the Majelis Taklim's da'wah activities. The number of informants in this study consisted of 1 head of the Majelis Taklim, 1 ustadz, and 2 female members. Data collection was conducted through observation, interviews, and documentation. Observation was conducted by directly observing the religious study sessions and da'wah activities at the Miftahul Jannah Islamic Study Group. In-depth interviews were conducted with the informants to obtain data regarding da'wah management and the impact of da'wah activities on the family harmony of the members. Meanwhile, documentation was carried out by collecting data in the form of photos of activities, study session schedules, activity records, and the results of the research interviews.

The data analysis in this study employed an interactive analysis model consisting of data reduction, data presentation, and drawing conclusions. Data

reduction was conducted by selecting and simplifying data relevant to the research focus. Next, the data were presented in the form of descriptive analyses to make them easier to understand. The final stage involved drawing conclusions based on the results of observations, interviews, and documentation obtained during the study. To ensure the validity of the data, this study employed source triangulation and methodological triangulation. Source triangulation was conducted by comparing information from the head of the majelis taklim, the ustadz, and the congregation. Meanwhile, methodological triangulation was conducted by comparing the results of observations, interviews, and documentation to ensure that the data obtained had a higher level of reliability.

C. RESULTS AND DISCUSSION

Overview of the Miftahul Jannah Ta'lim Council

The Miftahul Jannah Islamic Study Group is one of the da'wah organizations located in Batang Terap Village, Perbaungan Subdistrict. Based on an interview with Ms. Suryati Napitu, Chairwoman of the Miftahul Jannah Islamic Study Group, it is known that this group was established around the 1990s and remains active in carrying out da'wah activities to this day.

The Miftahul Jannah Islamic Study Group does not yet have official legal status in the form of a Decree (SK) nor is it formally registered with the Ministry of Religious Affairs. Nevertheless, its da'wah activities continue on a regular basis and receive support from the surrounding community.

Based on an interview with the Chair of the Majelis Taklim, the number of active members currently participating in religious study sessions is more than 60. The members come from various age groups, although the majority are between 30 and 60 years old. Mrs. Suryati Napitu explained, "Alhamdulillah, there are now more than 60 active members. The members aren't just elderly women; there are also those still in their productive years, so the religious study sessions remain well-attended."

The main activity organized by the Miftahul Jannah Islamic Study Group is a regular weekly religious study session. In addition, there are also social activities such as a savings club, social gatherings, and visits to members who are ill or have

suffered a misfortune. The study session material is presented by male and female religious teachers from the local community as well as from outside the area.

Da'wah Planning of the Miftahul Jannah Taklim Council in Increasing Family Harmony

Based on the research findings, planning for da'wah activities at the Miftahul Jannah Majelis Taklim is carried out by the management before the religious study sessions take place. This planning includes setting the activity schedule, selecting speakers, determining the session topics, and preparing the necessary materials for the duration of the activities. Planning is conducted to ensure that da'wah activities run smoothly and that the material presented meets the needs of the congregation.

Based on an interview with Mrs. Suryati Napitu, Chairwoman of the Miftahul Jannah Islamic Study Group, it was learned that the study sessions are held regularly every week. This schedule has been in place for many years and remains one of the religious activities consistently maintained by the study group's management.

Mrs. Suryati Napitu explained, "The religious study sessions here are held every week. The schedule is set in advance so that the congregation can plan their time and attend the sessions."

In addition to setting the schedule of activities, the committee also plans the content of the religious teachings to be delivered. Based on the interview results, the themes of the religious study sessions are not chosen arbitrarily but are tailored to the circumstances and needs of the congregation. The committee often hears stories and concerns from members regarding various issues they face in their daily lives, particularly those related to family.

According to Mrs. Suryati Napitu, "We observe the issues that mothers frequently face. Many ask about their children, their relationships with their husbands, family financial problems, and how to deal with conflicts at home. Based on that, we usually determine the topics to be discussed."

The interview results show that the topics most frequently discussed relate to marital relationships, children's education, the importance of communication within the family, emotional control, and patience in dealing with household issues. These themes were chosen because they are considered relevant to the congregation's lives and can be directly applied in daily life.

Mrs. Eli Suryani explained, "Topics about family are covered quite often. Usually, the ustadz explains how to maintain a good relationship with one's husband, how to speak to children, and how to resolve problems without letting emotions get in the way."

This statement was confirmed by Mrs. Fitriani Siregar, who noted that the material presented during the religious study session was easy to understand because it related to experiences they encounter in their daily lives.

She said, "The material is easy to understand because it truly reflects situations that often occur within families. So after returning home from the session, we can immediately try to put it into practice."

Based on the researcher's observations, the organizers also carried out various technical preparations before the event began. These preparations included cleaning the study session venue, arranging the attendees' seating, setting up the sound system, and ensuring the presence of the ustadz or ustadzah who would lead the session.

Mrs. Suryati Napitu explained, "Usually, before the religious study session, we help each other prepare the venue. Some contact the ustadz, some arrange the seating, and others remind the congregation."

The results of the observation show that the planning carried out by the committee is not only intended to ensure the smooth running of the religious study session but is also aimed at fostering the family lives of the congregation through da'wah materials relevant to the household issues they face.

Organizing Da'wah of the Miftahul Jannah Taklim Council in Improving Family Harmony

Based on the research findings, the organization of da'wah at the Miftahul Jannah Majelis Taklim is carried out through the assignment of tasks and responsibilities to each committee member. This division of tasks aims to facilitate the implementation of activities and ensure that all programs run according to the established plan.

Based on an interview with Mrs. Suryati Napitu, it was found that each committee member has a specific role in supporting the religious study sessions. The chairperson is responsible for coordinating all activities, while the other committee members assist with various technical needs.

She explained, "Whenever there's a religious study session, all the committee members pitch in. Some contact the congregation, some prepare the venue, some handle refreshments, and some coordinate with the ustadz."

Observations show that coordination among committee members is simple yet quite effective. Before an event takes place, the committee members communicate with one another to ensure that all necessary arrangements have been made.

In addition to the division of tasks, the organization is also evident in the congregation's involvement in supporting the majelis taklim activities. Some members help prepare the venue and keep the area clean before and after the religious study session.

The relationship between the leaders and the congregation appears to be quite close. Based on an interview with Mrs. Eli Suryani, the family-like atmosphere that has developed is one of the reasons she actively participates in the majelis taklim activities.

She said, "Here, we don't just study religion; we're also like a family. If someone is sick, we usually visit them together, and if anyone is facing difficulties, we often help one another." Mrs. Fitriani Siregar echoed this sentiment: "We feel comfortable because the bonds among the congregation members are close. There's a sense of togetherness that makes us happy to participate in the religious study sessions."

In addition to regular religious study sessions, the committee also coordinates social activities such as a rotating savings club, visits to sick members, and social gatherings. These activities serve as a means to strengthen the bonds among congregation members.

Based on observations, these social activities have made the relationships among members closer. Congregation members not only meet during religious study sessions but also interact in various social activities organized by the majelis taklim.

Implementation of Da'wah of the Miftahul Jannah Taklim Council in Increasing Family Harmony

Dakwah activities at the Miftahul Jannah Islamic Study Group are carried out through regular weekly religious study sessions, which serve as the group's main

program. These sessions are attended by members of all ages, with attendance remaining relatively stable at each meeting.

Based on observations, the study sessions begin with a recitation of verses from the Holy Qur'an and a communal prayer, followed by a presentation of the material by an ustadz or ustadzah. After the lecture concludes, attendees are given the opportunity to ask questions related to the material or issues they face in their daily lives.

Based on an interview with Mrs. Eli Suryani, the topics covered not only address worship but also focus extensively on family life.

She explained, "Topics related to family are discussed very frequently. They usually cover how to deal with domestic issues, maintaining communication with one's spouse, and raising children."

The interview results show that the material is presented using simple language so that it is easy for the congregation to understand. The examples given by the speaker also draw from events that frequently occur in people's daily lives.

Meanwhile, Mrs. Fitriani Siregar said, "The way the material is presented is easy to understand because it uses examples that often occur in our daily lives."

In addition to listening to the lectures, the congregation also strives to apply what they've learned in their daily lives. Based on interview results, some members of the congregation admitted that they often share the content of the religious lessons with their family members when they are at home.

Mrs. Eli Suryani explained, "If there's good material, I usually share it with my husband and children so they can benefit from it too." Mrs. Fitriani Siregar also said, "Sometimes I remind my children or family members of messages the ustadz shared during the religious study session."

In addition to lectures, da'wah is also carried out through social activities. Based on observations, visiting sick members, holding social gatherings, and fostering social ties are part of the routine activities carried out by the majelis taklim.

These activities not only strengthen relationships among members but also foster social awareness and a sense of mutual support among the members of the majelis taklim.

Evaluation of Da'wah of the Miftahul Jannah Taklim Council in Improving Family Harmony

Based on the research findings, the evaluation of da'wah activities at the Miftahul Jannah Majelis Taklim is conducted in a simple manner. The management does not conduct written evaluations but assesses the activities by observing congregant attendance, their participation during the religious study sessions, and the behavioral changes perceived by members after regularly attending the activities.

Mrs. Suryati Napitu explained, "Usually, we assess this based on the congregation's attendance and their feedback after attending the study sessions. From that, we can determine whether the material presented is beneficial or not."

The interview results show that some participants have noticed changes in their family lives after regularly attending the majelis taklim sessions.

Mrs. Eli Suryani said, "Now I'm more patient when dealing with problems at home. If there's a disagreement with my husband, I try harder to calm myself down first." Mrs. Fitriani Siregar also shared, "Communication with my family has improved. I've learned not to get angry right away and to listen more to my family members' opinions."

In addition to observing changes in the congregation's behavior, the leadership also received various suggestions from members regarding topics to be discussed in the next religious study session. These suggestions were taken into account in planning future da'wah activities.

Based on the results of observations and interviews, an evaluation conducted by the Miftahul Jannah Islamic Study Group showed that the da'wah activities carried out not only improved the congregation's religious understanding but also had a positive impact on how they communicate, manage their emotions, and maintain better relationships within their families.

Da'wah Planning of the Miftahul Jannah Taklim Council in Increasing Family Harmony

Planning is the initial function in da'wah management, which involves determining the objectives, programs, materials, and targets of da'wah. According to Rosyad Shaleh (2021), da'wah planning is carried out to determine the steps that will be taken so that da'wah objectives can be achieved effectively.

Based on the research findings, the Miftahul Jannah Islamic Study Group has carried out da'wah planning by establishing a weekly study session schedule, selecting male or female religious instructors as presenters, and determining content tailored to the congregation's needs. The topics frequently covered relate to marital relationships, child-rearing, family communication, and emotional regulation within the household.

These findings indicate that the da'wah planning carried out by the management has taken into account the conditions and needs of the congregation. This is evident in the selection of themes that focus on family issues frequently faced by members of the Majelis Taklim. With proper planning, da'wah activities become more focused and are able to help the congregation understand the importance of maintaining family harmony.

Organizing Da'wah of the Miftahul Jannah Taklim Council in Improving Family Harmony

Organization is the process of assigning tasks and responsibilities to achieve predetermined goals. According to Aep Kusnawan (2022), organization in da'wah aims to foster good cooperation so that all activities can proceed in an orderly and effective manner.

Based on the research findings, the organization of da'wah at the Miftahul Jannah Islamic Study Group is carried out through the division of tasks among the board members. The chairperson coordinates activities, while other board members assist in preparing the venue, contacting members, and arranging the necessary materials for the religious study sessions.

Furthermore, effective organization is evident in the positive relationship between the board members and the congregation. Social activities such as social gatherings, mutual aid clubs, and visits to sick members strengthen the sense of togetherness among the congregation. These conditions create a comfortable atmosphere for da'wah activities and support the formation of harmonious social relationships. Good relationships among congregation members also provide moral support for members facing family issues.

Implementation of Da'wah of the Miftahul Jannah Taklim Council in Increasing Family Harmony

The implementation of da'wah is the process of carrying out a previously planned program. According to Moh. Ali Aziz (2021), the implementation of da'wah involves conveying Islamic messages to the community through various methods appropriate to the audience's circumstances.

Based on the research findings, the implementation of da'wah at the Miftahul Jannah Islamic Study Group is carried out through weekly religious study sessions, religious lectures, discussions, and social community activities. The material presented primarily addresses family issues, as these are considered closely related to the congregation's daily lives.

Interview results indicate that congregation members not only listen to the material presented but also strive to apply it in their family lives. Some members reported becoming more patient when facing domestic issues, better able to control their emotions, and more attentive to maintaining communication with their spouses and children after regularly attending the study sessions.

This demonstrates that the da'wah activities conducted by the Miftahul Jannah Islamic Study Group have had a positive impact on the family lives of the congregation members. Da'wah not only enhances religious knowledge but also helps congregation members apply Islamic values in their family lives.

Evaluation of Da'wah of the Miftahul Jannah Taklim Council in Improving Family Harmony

Evaluation is the process of assessing the implementation of activities to determine the level of success of a program that has been carried out. According to Abdul Basit (2023), da'wah evaluation is necessary to determine the extent to which da'wah objectives have been achieved and to serve as a basis for program improvements in the future.

Based on the research findings, the evaluation of da'wah at the Miftahul Jannah Islamic Study Group was conducted simply through observations of congregant attendance, participation during activities, and changes in attitude reported by congregants after attending the study sessions. The management also

received feedback from members regarding topics that should be discussed at the next meeting.

The research findings indicate that the majority of attendees experienced positive changes in their family lives after actively participating in the Majelis Taklim activities. These changes were evident in increased patience, improved family communication, and the attendees' ability to handle differences of opinion with family members.

Based on these findings, it can be understood that the evaluation conducted by the Miftahul Jannah Islamic Study Group demonstrates the impact of da'wah activities on enhancing family harmony among the congregation members. Although conducted in a simple manner, this evaluation helped the committee understand the congregation's needs and served as a basis for planning future da'wah activities

D. CONCLUSION

Based on the results of this study on the Management of Da'wah at the Miftahul Jannah Islamic Study Group in Promoting Family Harmony in Batang Terap Village, Perbaungan Subdistrict, it can be concluded that the da'wah management implemented by the Miftahul Jannah Islamic Study Group has been carried out quite effectively through the functions of planning, organizing, implementing, and evaluating. In terms of planning, the Majelis Taklim board has organized regular religious study sessions by setting schedules, selecting speakers, and preparing da'wah materials tailored to the needs of the congregation, particularly those related to family life. In terms of organization, the board has assigned tasks and responsibilities so that da'wah activities can be carried out in an orderly and focused manner. In addition, a good relationship has been established between the committee and the congregation, as demonstrated through various social and religious activities carried out together.

Dakwah is conducted through weekly religious study sessions, religious lectures, discussions, and social activities involving the congregation. The material presented often addresses marital relationships, child-rearing, family communication, and emotional control in family life. This material is presented in simple language so that it is easy for the congregation to understand and apply in

their daily lives. Meanwhile, the effectiveness of the da'wah is evaluated simply by observing congregation attendance, participation in activities, and changes in attitude reported by the congregation after regularly attending the study sessions.

Based on the research findings, the implementation of these da'wah management functions contributes positively to enhancing family harmony among the congregation. This is evident from the changes in attitude experienced by the congregation, such as increased patience in dealing with domestic issues, improved communication with spouses and children, and a growing awareness of the importance of applying Islamic values in family life. Thus, the da'wah management implemented by the Miftahul Jannah Islamic Study Group not only serves as a means of managing da'wah activities but also functions as a vehicle for family guidance that plays a role in creating a more harmonious family life.

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