

## IMPLEMENTATION OF DA'WAH MANAGEMENT FUNCTION IN IMPROVING THE QUALITY OF WORSHIP OF THE MURSYID AL IKHWAN TAKLIM COUNCIL IN BANDAR KHALIPAH VILLAGE, PERCUT SEI TUAN DISTRICT

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**Abstract.** This research is motivated by changes in the quality of congregational worship in the Taklim Council of Mursyid Al Ikhwan, which emphasizes the importance of implementing da'wah management in a structured manner. This study aims to examine the implementation of the da'wah management function in an effort to improve the quality of congregational worship. The method used is qualitative research with a descriptive approach, through data collection techniques such as observation, interviews, and documentation. The results of the study show that the da'wah management function in planning, organizing, implementing, and evaluating has been applied quite systematically, although it is still simple and flexible. The supporting factors include the existence of financial support, active participation of the congregation, and a conducive social environment, while the inhibiting factors include the instability of attendance and limited time of the congregation. The implementation of da'wah management has a positive impact on improving the quality of worship, both in terms of understanding, implementation, and social behavior of the congregation. Thus, the consistent implementation of the da'wah management function makes a significant contribution to improving the quality of congregational worship.

**Keywords:** The quality of worship; The taklim assembly; Da'wah management; Application of functions; Congregational construction

### I. INTRODUCTION

In general, the quality of worship can be interpreted as behavior in various aspects of life that is in harmony with the provisions of Allah SWT and carried out with sincerity in order to obtain His pleasure. In the context of worship, a person can be said to have good quality of worship if he shows consistency and intensity in carrying out worship activities that are better than worship habits in general. Therefore, the quality of worship shows the extent of a servant's obedience to Allah SWT in practicing the sharia that He has commanded [18]. The quality of worship in Islam is not solely measured by how often the worship is carried out, but also by the sincerity of the heart, the level of solemnity, and consistency in carrying it out, both in compulsory and sunnah worship. Quality worship reflects a balance between the ritual and the spiritual inner aspect. Thus, the quality of worship can be reflected in the level of awareness of the presence of Allah SWT, peace of mind when worshipping, and the ability to apply religious values in daily life [7].

The results of observations show that the quality of worship of the congregation at the Mursyid Al Ikhwan Taklim Council in Bandar Khalipah Village, Percut Sei Tuan District, shows the dynamics of change with a tendency to fluctuate from time to time. In certain periods, there was an increase in enthusiasm for worship, which was marked by an increase in

the presence of congregations in recitation activities and the implementation of congregational worship. However, in other periods, there was a decline in participation rates, especially among adolescents and productive age. On the other hand, pilgrims who come from the elderly and elderly groups are relatively more consistent in participating in religious activities. Nevertheless, there are still several obstacles, especially in the aspect of understanding worship materials and the application of Islamic values in daily activities. This indicates that the improvement of the quality of congregational worship is not solely measured by the implementation of ritual worship, but also by the success of religious guidance that is carried out in a sustainable and planned manner [12].

The taklim council is one of the non-formal da'wah facilities that plays a strategic role in overcoming these various problems. The existence of the taklim council is not only a forum for the delivery of religious knowledge, but also serves as a forum for Islamic education, moral formation, strengthening Islamic ukhuwah, and media to instill and grow the values of Islamic teachings in social life [10]. The taklim council functions strategically in people's lives through religious development activities that are directed to produce individuals who have faith and piety to Allah SWT. In addition to functioning as a medium for the delivery of Islamic

knowledge, the taklim council also serves as a means of spiritual recreation that takes place in a casual and informal manner, as well as a forum to strengthen the bond of friendship and disseminate Islamic teachings [9]. More than that, the taklim assembly also contributes to moral empowerment, strengthening spirituality, and developing social solidarity in the community. Seeing these conditions, this research needs to be carried out to examine how far the existence of the taklim council can make a significant contribution to the religious life of the congregation and the surrounding community. In other words, the implementation of the da'wah management function is an important factor in the success of congregational development [6].

In an effort to realize the goals of da'wah effectively, it is necessary to manage planned and structured activities through the implementation of da'wah management. In practice, da'wah management includes several main functions, namely planning, organizing, implementing, and evaluating [8]. Planning is related to determining the vision, mission, and strategy of da'wah that are adjusted to the social conditions of the community. Organizing includes the arrangement of human resources and da'wah support facilities so that activities can be carried out effectively. Furthermore, the implementation is the implementation stage of the da'wah strategy that has been designed beforehand, while the evaluation is carried out to assess the success rate of the program and make improvements if necessary [11]. In order for da'wah activities to run optimally, the implementation of functions in da'wah management is important as explained in QS. An-Nahl verse 125 [3]. Through the implementation of this function, da'wah activities do not only take place spontaneously, but can be carried out in a more directed, systematic, and sustainable manner. In addition, the implementation of da'wah management plays a role in helping religious institutions or organizations manage various resources such as da'wah personnel, activity programs, and congregation involvement, so that the goals of religious development can be realized more effectively and optimally. Thus, the implementation of da'wah management functions is the most important factor in the strategy to improve the quality of congregational worship through taklim council activities [1].

This research is interesting to study further because not all taklim assemblies implement da'wah management functions systematically, especially at the rural level. This is influenced by various factors, namely the limited human resources in organizational management, the lack of understanding of the management concept of da'wah management, and the implementation of activities that are still traditional and take place spontaneously without careful planning. As a result, da'wah activities that are carried out often only focus on the delivery of lecture materials, without being supported by directed program management, clear division of tasks, or periodic evaluation of activities. This situation has the potential to cause the activities of the taklim council to not run optimally in achieving the goals of religious development, especially in improving the quality of congregational worship [5]. Therefore, the study of the application of the da'wah management function in the activities of the taklim council is

important to know the extent to which da'wah management is carried out systematically and how it affects the religious life of the community [19].

However, there has not been an in-depth study on the extent to which the da'wah management function in planning, organizing, implementing, and evaluating has been implemented in the management of da'wah activities, as well as how it has implications for improving the quality of congregational worship. In connection with this presentation, this research is focused on the study of the implementation of the da'wah management function in improving the quality of worship of the congregation of the Mursyid Al Ikhwan Taklim Council in Bandar Khalipah Village, Percut Sei Tuan District. This research was conducted to analyze the application of da'wah management in the implementation of taklim council activities, identify factors that support and hinder its implementation, and analyze its influence on improving the quality of worship of pilgrims. Through this research, it is projected to obtain theoretical enrichment for the deepening of da'wah management studies, as well as provide practical benefits for the management of the taklim council in optimizing the implementation of religious guidance.

## **II. RESEARCH METHODS**

This study uses a qualitative research method with a descriptive approach. This approach was chosen because the researcher gained a deeper understanding of the implementation of the da'wah management function, which includes planning, organizing, implementing, and evaluating in the activities of the taklim assembly [4]. Furthermore, this approach is also used to examine various factors that play a role in supporting or hindering the implementation of da'wah management, as well as analyzing its influence on improving the quality of congregational worship.

This research was carried out at the Mursyid Al Ikhwan Taklim Council, Bandar Khalipah Village, Percut Sei Tuan District, North Sumatra Province. The selection of the location was based on the consideration that this taklim council actively organizes da'wah activities in a sustainable manner and has a management structure that supports the implementation of da'wah management. The subject of this research includes various parties who are directly involved in the implementation of taklim council activities, namely administrators, da'i, and congregations. The data sources used include primary data obtained through direct interaction from research informants, while secondary data obtained from various written sources and supporting documents, such as the results of previous research, activity schedules, and documentation of taklim assembly activities. The object of the research is focused on the implementation of the da'wah management function in an effort to improve the quality of worship of the congregation of the Mursyid Al Ikhwan Taklim Council. The determination of informants in this study was carried out using the purposive sampling technique, which is the selection of informants based on certain criteria in accordance with the needs and objectives

of the research. Data collection is carried out through observation, interviews, and documentation. The collected data is then analyzed by the stages of grouping and simplifying data, presenting data, and drawing conclusions. To ensure the validity of the data, this study applies triangulation as a data examination technique, which includes source triangulation and triangulation techniques.

### III. RESULTS AND DISCUSSION

#### Implementation of the Da'wah Management Function in the Activities of the Mursyid Al Ikhwan Taklim Council

Based on the results of the interviews conducted, this research is explained as follows:

*The results of the interview showed that the process of planning da'wah activities at the Mursyid Al Ikhwan Taklim Council was carried out jointly through a deliberation forum between the da'i and the assembly management. In this process, the study material has been determined and compiled systematically by referring to various Islamic books covering the fields of interpretation, hadith, fiqh, morals, and monotheism. The material is then scheduled in a structured manner so that the learning process can take place in a directed and continuous manner, and make it easier for the congregation to understand the material gradually. Although there is no rigid target, the coaching process is carried out flexibly by adjusting the conditions of the congregation, in the hope of improving the quality of worship. The expected indicators include increasing religious awareness, such as covering the awrah, increasing attendance in recitation activities, and increasing participation in various religious activities. In terms of organization, the taklim assembly has implemented a fairly structured system although it is still simple. Da'i plays a major role in compiling and delivering study materials, while the administrators are responsible for technical and operational aspects, such as managing the place, maintaining cleanliness, and supporting the smooth running of activities. In addition, the implementation of da'wah activities outside the region, such as in Kabanjahe, shows that there is good cooperation between da'i and administrators in expanding the reach of da'wah. This clear division of tasks reflects the application of organizational principles in da'wah management.*

*The implementation of da'wah activities at the Mursyid Al Ikhwan Taklim Council is carried out regularly using the book study method as the main means of delivering material. In its implementation, the da'i not only delivered lectures, but also emphasized the importance of practicing knowledge in daily life by providing motivation to the congregation. To support the learning process, the taklim council also utilizes the media of study recordings that can be accessed by the congregation to deepen their understanding of the material. In addition, the use of books as study materials encourages the congregation to be*

*more active in reading and doing muthala'ah, so that they do not only act as passive listeners, but also have active involvement in the learning stage. Meanwhile, the evaluation of da'wah activities is not carried out formally as in educational institutions, considering that improving the quality of worship is personal and not easy to measure directly. However, these developments can be identified through several indicators, including the increase in Qur'anic reading skills, especially among the mothers, and the better implementation of ibada such as ablution and prayer in accordance with the provisions taught. In addition, da'i involves the congregation and the community in the evaluation process by providing opportunities to convey criticism, suggestions, and inputs which are then used as a reference in increasing the effectiveness of the implementation of da'wah in the Taklim Council. (Results of an interview with Mu'allim Muhammad Abidin as Da'i at the Taklim Council of Mursyid Al Ikhwan, Wednesday, February 18, 2026).*

Figure 1. The results of an interview with Mu'allim Muhammad



Abidin as Da'i, in the activities of the Mursyid Al Ikhwan Taklim Council in Bandar Khalipah Village, Percut Sei Tuan District (Personal documentation, 2026).

#### Supporting and Inhibiting Factors in the Implementation of Da'wah Management Fugsi at the Mursyid Al Ikhwan Taklim Council

*Based on the results of an interview with the management of the Mursyid Al Ikhwan Taklim Council, information was obtained that among the supporting factors for the implementation of the da'wah management function was the existence of financial support from the congregation. The treasurer of the assembly, Mrs. Husna, explained that the congregation showed a high level of enthusiasm in giving infak or alms which were routinely collected at each meeting. This reflects the awareness and active participation of the congregation in supporting the sustainability of da'wah activities. In addition to internal support from the congregation, there are also contributions from external parties, such as donors and the local government. Assistance from donors, although not permanent, still contributes to supporting the implementation of the assembly's activities. Meanwhile, support from the local government, both in the form*

of material and non-material, also helps the smooth running of da'wah activities carried out (Results of an interview with Mrs. Husna as an administrator at the Mursyid Al Ikhwan Taklim Council, Wednesday, February 25, 2026).

Other supporting factors were also obtained from the results of an interview with one of the worshippers, namely Mrs. Julia. He said that his interest in participating in recitation activities was driven by the principles of a strong and consistent assembly in building Islamic ukhuwah, as well as efforts to revive the teachings of Islam inherited by previous scholars. This situation is able to increase the interest of pilgrims to participate in assembly activities on an ongoing basis. In addition, the participation and support of the surrounding community is an important element in supporting the sustainability of the activities carried out. The congregation felt the support of the community because the activities carried out were considered to provide positive benefits. In fact, the congregation also plays an active role in inviting the surrounding community, especially women, to participate in recitation activities at the taklim council (Results of an interview with Mrs. Julia as a congregation at the Mursyid Al Ikhwan Taklim Council, Wednesday, February 25, 2026).

Although there are various supporting factors, the implementation of activities at the Mursyid Al Ikhwan Taklim Council also faces several obstacles. From the results of the interviews conducted, it was found that the main obstacle encountered was the difficulty of standardizing the presence of pilgrims, so that the level of participation was still fluctuating. This condition has an impact on the lack of optimal implementation of da'wah activities, because the success of worship coaching is greatly influenced by the activeness of the congregation in following the learning process. In addition, inconsistent absences also hinder the continuous delivery of material, especially in book-based studies that require gradual understanding. Thus, the level of congregational attendance that is not optimal is one of the inhibiting factors in the implementation aspect that can reduce the effectiveness of the taklim council activities in fostering and improving the quality of worship of worship. (Results of an interview with Mrs. Husna as an administrator at the Mursyid Al Ikhwan Taklim Council, Wednesday, February 25, 2026).

Another inhibiting factor was also obtained from the results of an interview with one of the pilgrims, namely Mrs.

One of the congregations, Mrs. Ety, said that the existence of recitation activities at the assembly had a positive influence on worship habits. The congregation became more diligent in attending recitation and more consistent in carrying out daily worship. In addition, recitation activities also have an impact on the social environment, where the congregation tends to be in a more conducive environment and supports each other in doing good.

Julia. He explained that one of the main inhibiting factors in participating in recitation activities is time limitations. This condition is caused by the busyness of each individual, both related to educational and work activities. Mrs. Julia, said that she sometimes cannot attend recitation activities because of schedule clashes with other activities that cannot be left behind. The lack of availability of time is one of the obstacles that causes the presence of worshippers in recitation activities to not be able to take place consistently. Therefore, a more flexible time management strategy or a certain approach is needed so that the congregation can still participate even though they have various busyness (Results of an interview with Mrs. Julia as a congregation at the Mursyid Al Ikhwan Taklim Council, Wednesday, February 25, 2026).



Figure 2. A (Results of an interview with Mrs. Husna as an administrator at the Mursyid Al Ikhwan Taklim Council in Bandar Khalipah Village, Percut Sei Tuan District) : 3. B (Results of an interview with Mrs. Julia as a worshipper at the Mursyid Al Ikhwan Taklim Council in Bandar Khalipah Village, Percut Sei Tuan District). (Source: Personal documentation, 2026).

### **The Impact of the Implementation of Da'wah Management Functions on Improving the Quality of Worship of the Mursyid Al Ikhwan Taklim Council in Bandar Khalipah Village, Percut Sei Tuan District**

The results of interviews with several congregations of the Mursyid Al Ikhwan Taklim Council show that the implementation of the da'wah management function has a real impact on the level of worship of the congregation. This impact is not only seen in terms of worship rituals, but also in changes in character and behavior, increased religious insight, and the creation of a better social environment in the community.

Furthermore, the condition of the pilgrims before and after participating in the taklim assembly activities showed quite significant differences. Before participating in the recitation, some pilgrims admitted that they still had limited understanding of the terms and conditions in worship. However, after participating in regular studies, the congregation began to understand the basics of jurisprudence, such as legal requirements, mandatory conditions, and things that can cancel worship. This makes the

congregation more confident in carrying out worship because they have a better knowledge base, although the assessment of whether or not worship is accepted is still left to Allah SWT. In addition, the congregation also revealed that the reason they remain istiqamah in participating in the recitation is because the material presented is easy to understand and provides real benefits in daily life. The comfortable atmosphere of the recitation and the presence of togetherness between congregations, especially among mothers, are also supporting factors that make the congregation feel at home to continue participating in these activities. (Results of an interview with Mrs. Ety as a pilgrim at the Taklim Council of Mursyid Al Ikhwan, Sunday 01 February 2026).

The same thing was also conveyed by another congregation, namely Mrs. Tunas, who stated that the knowledge gained from the recitation gradually began to be applied in daily life. The congregation seeks to practice the knowledge that has been learned, both in the aspect of worship and in social behavior. The changes felt include an increase in the habit of doing useful activities and a decrease in activities that are less of good value. This shows an increase in awareness in living a more positive life than before participating in the study. According to the congregation, one of the factors that affect the improvement of the quality of worship is the method of delivering the material accompanied by strengthening the material that has been studied. This method is able to foster motivation in pursuing knowledge. In addition, the diversity of the congregation present, ranging from teenagers to the elderly, is also a boost

because it reflects the high enthusiasm in learning religious teachings. Another change felt after regularly participating in recitation is the increase in the ability to socialize, both with the surrounding community and fellow worshippers. In addition, it can also be seen from the increased confidence of the congregation in public speaking and their ability to reconvey the material that has been learned without feeling awkward. The shyness that previously appeared gradually decreased, so that the congregation became more active in interacting and sharing knowledge. (Results of an interview with Mrs. Tunas as a worshipper at the Mursyid Al Ikhwan Taklim Council, Sunday, February 1, 2026).



A



B

Figure 4. A (Results of an interview with Mrs. Ety as a worshipper at the Mursyid Al Ikhwan Taklim Council in Bandar Khalipah Village, Percut Sei Tuan District) : 5. B (Results of an interview with Mrs. Tunas as a worshipper at the Mursyid Al Ikhwan Taklim Council in Bandar Khalipah Village, Percut Sei Tuan District). (Source: Personal documentation, 2026).

Based on the results of the interviews conducted, the implementation of the da'wah management function at the Mursyid Al Ikhwan Taklim Council has taken place in a fairly directed manner, although it is still in a simple and flexible form. In the planning aspect, da'wah activities are designed through deliberation between da'i and administrators with material that is systematically compiled based on classical Islamic books. This shows that the principle of takhthith (planning) in da'wah management has been well applied, the orientation of activities is not limited to the delivery of material alone, but also includes attention to the continuity of the learning process and the condition of the congregation. These findings support the research carried out by [2] which states that the success of da'wah is greatly influenced by careful and systematic planning in determining the materials, methods, and goals of da'wah. In the Islamic perspective, the importance of planning is also emphasized in the Qur'an through the word of Allah (QS. Al-Hasyr:18):

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ  
بِمَا تَعْمَلُونَ

Meaning: O you who have believed, fear Allah and let everyone pay attention to what he has done for tomorrow. Fear Allah. Indeed, Allah is Thorough in what you do.

The verse can be understood that every believer is commanded to pay attention to what is prepared for the future. This shows that planning is an important part of every activity, including da'wah activities.

In the organizational aspect, the existence of a clear division of duties between the da'i and the management shows that the principle of al-thanzhim has been applied functionally. Da'i plays a role in delivering materials, while the management is responsible for technical and operational aspects. These findings reinforce the results of the study [17] which explains that the success of the taklim assembly is largely determined by the existence of a clear organizational structure and effective division of tasks. In addition, the involvement of da'i and administrators in the implementation of da'wah outside the region reflects that the organization has developed not only in the internal aspects of the organization, but also in efforts to expand the scope and network of da'wah. This is in line with

the hadith of the Prophet Muhammad PBUH: "Each of you is a leader and each of you will be held accountable for his leadership" (HR. Bukhari and Muslim), who emphasized the importance of the application of responsibility in the implementation of the division of roles.

In the implementation aspect, the use of the method of book study accompanied by the encouragement to practice knowledge shows that the principle of tawjih (movement) has gone well. In its implementation, da'wah is not only oriented to the cognitive aspect, but also examines the development of the affective and psychomotor aspects of the congregation. The use of media in the form of study recordings is one of the innovations that supports the effectiveness of the learning process. These findings are in line with research [16] which confirms that effective da'wah implementation requires a variety of methods and the use of media as a means of support. Normatively, this can be found in the word of Allah (QS. An-Nahl: 125):

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ  
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Meaning: Call (people) to the way of your Lord with wisdom and good teaching and argue with them in a better way. Indeed, your Lord is the One who knows best who strays from His path, and He knows best who is guided.*

The above verse encourages the delivery of da'wah with wisdom, good advice, and the right method. The verse emphasizes that the approach in preaching needs to be aligned with the conditions of mad'u so that the message conveyed can be received optimally.

In the evaluation aspect, the findings are known that the implementation of da'wah activities at the Mursyid Al Ikhwan Taklim Council does not yet have a formal evaluation system as applied to educational institutions in general. However, the evaluation process continues indirectly through indicators of changes in the congregation, such as increasing the ability to read the Qur'an, improvements in the implementation of worship, and openness to criticism and suggestions from the congregation. This form of evaluation is qualitative and oriented towards individual change, so it focuses more on results in the form of improving the quality of worship rather than structured evaluation procedures. This finding is in line with the research [14] in the study it is explained that the improvement in the quality of congregational worship is not only measured through formal evaluation, but is more visible from the implementation of routine activities such as recitation, congregational prayers, and worship coaching that is carried out on an ongoing basis. This shows that evaluation in the context of the taklim assembly tends to be integrated with the activity process, not as a stand-alone administrative stage. Thus, the success of da'wah is more measured by the consistency of the implementation of activities and its impact on changes in the behavior of the congregation. This condition shows a similarity between the two studies, namely that the evaluation in da'wah management in the taklim council is more practical, contextual, and oriented towards sustainable coaching. Evaluation is not always manifested in the form of written reports or formal instruments, but is reflected in the extent to which the congregation has experienced an increase

in aspects of worship and religious understanding. In other words, evaluation is an integrated part of the coaching process, not just an assessment at the end of the activity. In the Islamic perspective, the concept of evaluation is in line with the principle of muhasabah or self-introspection, as stated in the hadith of the Prophet PBUH which states, "Hisablah yourself before you are hisab." This hadith emphasizes the importance of continuous self-evaluation as part of the process of improvement. Furthermore, based on the Qur'an (QS. Ar-Ra'd: 11):

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

*Meaning: Indeed, Allah will not change the condition of a people until they change the condition of themselves.*

This verse provides an understanding that change, including the level of quality of worship, begins with the internal awareness of the individual. Thus, the evaluation process does not only come from external parties such as administrators or da'i, but also comes from the self-reflection of the congregation. This condition is consistent with the results of the study which revealed that the evaluation was carried out informally, but reflected through changes in the behavior of the congregation.

The support is not only material, but also includes the active participation of the congregation in participating in and disseminating the activities of the assembly. This finding is in line with the research [15] in the study it is explained that supporting factors can come from internal and external aspects, such as individual awareness in religion and the influence of the social environment, where the motivation of the congregation to participate in recitation is influenced by the awareness of the importance of religious knowledge (internal factors) and the existence of an environment that supports and strengthens ukhuwah Islamiyah (external factors). Thus, the supporting factors in the taklim assembly are formed from the interaction between individual awareness and social environmental support. According to the Islamic view, this condition is reflected in the word of Allah (QS. Al-Maidah:2) :

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

*Meaning: And help you in virtue and piety, and do not help each other in committing sin and enmity.*

The above verse provides an understanding that the success of a good activity, including da'wah, is greatly influenced by the establishment of cooperation and support from various parties. In addition, the hadith of the Prophet PBUH which states that "the best human being is the most beneficial to other human beings" also emphasizes that the contribution of the congregation in supporting the activities of the assembly is part of charitable deeds that have high value in Islam.

In the aspect of inhibiting factors, from the results of this study, it can be seen that the main challenges faced by the Mursyid Al Ikhwan Taklim Council are related to the inconsistency of the presence of pilgrims and time constraints due to various individual busyness. This condition has an impact on the suboptimal delivery of material, especially in the study of books that are sustainable. In addition, the inconsistency of attendance also affects the level of understanding of the congregation to the material that has been

delivered. These findings are in line with research [20] which states that time constraints are one of the main obstacles in the activities of the taklim assembly, especially for pilgrims who have dual roles, such as workers or housewives. This busyness causes the congregation to not be able to participate in the activity in its entirety and continuously, so that the material delivered is not absorbed optimally. This is in accordance with the situation at the Taklim Council of Mursyid Al Ikhwan, where some worshippers cannot attend regularly due to the demands of other activities that cannot be abandoned. From an Islamic perspective, this condition is related to the importance of time management and consistency in pursuing knowledge. Allah SWT says in the Qur'an (QS. Al-'Ashr:2-3):

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ  
إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

*Meaning: Indeed, human beings are truly at a loss, except for those who believe and do righteous deeds and advising to obey the truth and advising to be patient.*

The above verse explains that humans are actually at a disadvantage, except for those who can make good use of their time to believe and do righteous deeds. In addition, the hadith of the Prophet PBUH also states that the most pleasing practice to Allah is the practice that is done continuously even if it is little. This shows that the success of da'wah activities is greatly influenced by how consistent the congregation is in following the coaching process.

The impact of the implementation of the da'wah management function in this study can be seen in improving the quality of congregational worship in real terms. These changes can be seen in the aspects of religious understanding, the implementation of worship, and the social behavior of the congregation. This is in line with the words of Allah in the Qur'an (QS. Adz-Dzariyat:56):

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*Meaning: I did not create jinn and humans except to worship Me.*

The verse affirms that the purpose of human creation is to worship Allah. In addition, increasing religious understanding is also related to the Qur'an (QS. Al-Mujadilah:11):

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَسَبَّحُوا فِي الْمَجَالِسِ فَاسْبَحُوا بِحَمْدِ اللَّهِ لَكُم مِّنْهُ  
وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ  
بِمَا تَعْمَلُونَ خَبِيرٌ

*Meaning: O you who believe, if it is said to you, "Give space in the assemblies," make it clear, and Allah will certainly give you space. When it is said, "Stand up," (you) stand up. Allah will certainly raise up the believers among you and those who are given knowledge of some degree. Allah is Thorough in what you do.*

The above verse states that Allah will exalt the status of those who have knowledge. The findings of this study are also strengthened by research [13] which reveals that the taklim council plays a role in improving the quality of worship, strengthening friendships, and building community social awareness, which is in line with the findings in this study.

The implications of this study show that the implementation of well-organized da'wah management, although not completely complex, is able to have a significant

impact on improving the quality of congregational worship. Therefore, da'wah management needs to continue to be developed innovatively and adaptively, especially in the face of various obstacles, such as fluctuations in the presence of pilgrims due to limited time and individual busyness. In this context, the next research is expected to be able to examine more deeply the development of a systematic and measurable da'wah evaluation model, so that the success of da'wah activities is not only seen from changes in behavior in general, but can also be analyzed through clearer and standardized indicators in assessing the quality of congregational worship. In addition, the use of digital technology in da'wah activities is also a strategic alternative that needs to be further researched, both through the provision of online study materials, learning recordings, and the development of a more flexible da'wah platform to reach congregations with diverse backgrounds of activities. In addition, the next research can also examine strategies to increase congregational participation through a more flexible approach, both in terms of scheduling activities and more varied and contextual da'wah delivery methods. No less important, comparative studies between taklim assemblies also need to be carried out to identify the differences and advantages of each in implementing the da'wah management function, therefore a more effective and applicable da'wah management system can be found in various community contexts.

Thus, the findings of this study show that the consistent implementation of da'wah management functions is able to have a positive influence on improving the quality of congregational worship. The success does not only rely on the material presented, but is also determined by how da'wah activities are designed, organized, implemented, and evaluated in an ongoing manner in accordance with the values of Islamic teachings.

#### IV. CONCLUSION

The results of this study can be concluded that the implementation of the da'wah management function in the Mursyid Al Ikhwan Taklim Council has been quite effective in improving the quality of congregational worship. The application of management functions that include planning, organizing, implementing, and evaluating is carried out in a directional manner, although it is still simple and flexible. The results of the study also show that success in improving the quality of worship is not only determined by da'wah materials, but is also influenced by the systematic and continuous management of activities. The main supporting factors include financial support, active involvement of the congregation, and a supportive social environment. Meanwhile, inhibiting factors include the instability of attendance and the limited time that the congregation has. The impact of the implementation of da'wah management can be seen in increasing religious understanding, the quality of worship implementation, and changing the social behavior of the congregation in a more positive direction. For future development, innovation is needed in da'wah management strategies, especially in increasing the consistency of congregational attendance. In

addition, it is necessary to develop a more structured evaluation system and the use of digital technology as a supporting medium in da'wah activities.

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