



# Participatory Da'wah Based on Majelis Taklim as a Catalyst for Social Transformation of Muslim Families: A Study in Mandailing Natal Regency

Susanti Hasibuan<sup>1\*</sup>, Rahmi Wahyuni<sup>2</sup>

<sup>1,2</sup>STAIN Mandailing Natal, Indonesia

Email\*: [susantihisibuan@stain-madina.ac.id](mailto:susantihisibuan@stain-madina.ac.id)

Received: 1 June 2026

Revised: 12 June 2026

Accepted: 28 June 2026

## Abstract

This study aims to analyze the role of participatory da'wah (Islamic outreach) based on the majelis taklim (Islamic study groups) as a catalyst for social transformation of Muslim families in Mandailing Natal Regency. The study used a qualitative approach with a multiple case study design. Data were collected through participant observation, in-depth interviews, and documentation studies at several active majelis taklim (Islamic study groups). Data were then analyzed using thematic and cross-case analysis. The results show that the majelis taklim developed a participatory da'wah model through da'wah bil-lisan (oral da'wah), da'wah bil-hal (oral da'wah), family economic empowerment programs, and the use of digital media. Active member participation was a key factor in the program's success. The resulting social transformation encompassed religious dimensions, family education, and family economics. A total of 91.2% of respondents experienced an increase in the quality of family worship, 78.6% experienced changes in parenting patterns to be more Islamic, and 64.3% experienced economic improvements through skills and entrepreneurship programs. This success was supported by strong social capital, support from religious and traditional leaders, and the cultural values of Dalihan Na Tolu. This research produces the concept of Community-Based Participatory Da'wah (DPBK) as a da'wah model that integrates Islamic values, community empowerment, social capital, and local wisdom in encouraging social transformation of Muslim families.

**Keywords:** Participatory Da'wah; Majelis Taklim; Social Transformation; Muslim Family; Community Empowerment.

## Publisher's Note:

Yayasan Darussalam Bengkulu stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.



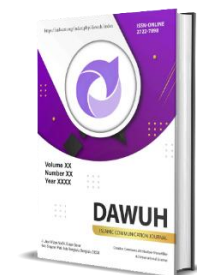
Copyright  
© BY SA

2026 by the author(s).

License Yayasan Darussalam, Bengkulu, Indonesia.

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (CC BY-SA 4.0)

license (<https://creativecommons.org/licenses/by-sa/4.0/>).



## INTRODUCTION

Da'wah from an Islamic perspective is not only understood as an activity of conveying religious teachings (tabligh), but is a transformation process that aims to create comprehensive changes in the lives of individuals, families and society. (Hasyim, 2021) The Qur'an emphasizes that social change will not be realized without change that begins within humans and their communities, as stated in QS. Ar-Ra'd verse 11. This principle shows that da'wah has a transformative dimension that does not stop at the cognitive and religious ritual aspects alone, but also touches on the social, economic, cultural, and moral dimensions of society. (Asrin, 2024) In this context, the success of da'wah is not only measured by increasing religious understanding, but also by its ability to encourage behavioral change and improve the quality of the community's social life.

The development of contemporary da'wah science shows a paradigm shift from the conventional top-down da'wah model to a more dialogical and transformative participatory da'wah model. (Husin, 2025) Participatory da'wah positions society not as passive objects receiving religious messages, but as active subjects involved in the process of identifying problems, finding solutions, and implementing social change. This concept aligns with the concept of community empowerment developed by Paulo Freire through the conscientization approach, or critical awareness, which is the process of building community awareness of the social realities they face, enabling them to make independent changes. From the perspective of Islamic da'wah, this approach serves as a means to internalize Islamic values in real life, allowing da'wah to function as an instrument of empowerment and social transformation.

Social transformation in Islam cannot be separated from the role of the family as the most fundamental social unit. The family is the primary institution responsible for shaping an individual's character, morality, and religious identity. The Quran, in Surah At-Tahrim, verse 6, commands every Muslim to protect themselves and their families from various forms of moral and social corruption. (Nursalim et al., 2025) Families that have good spiritual, economic, and social resilience will produce generations with noble morals, harmonious relationships between family members, and resilience to various social problems. (Alandes et al., 2025) Therefore, the social transformation that is the goal of Islamic preaching must begin with strengthening the function of the family as the primary foundation of social life.

One of the Islamic outreach institutions with significant potential for family social transformation is the majelis taklim (Islamic study group). As a non-formal Islamic educational institution that has grown and developed within the community, majelis taklim is flexible, inclusive, and easily accessible to various levels of society. Recognition of the majelis taklim's strategic role is reinforced through Minister of Religious Affairs Regulation No. 29 of 2019, which positions majelis taklim not only as a forum for religious study but also as an institution for education, social, economic, and cultural empowerment of the community. The majelis taklim's strength lies in its closeness to the community and its ability to reach families as the primary basis for religious development. (Sari et al., 2025) With hundreds of thousands of Islamic study groups across Indonesia and mostly spearheaded by women, Islamic study groups have a strategic position as community-based da'wah instruments with great potential to drive social change. (Nurhasanah & Fakhruddin, 2025).

However, the large number of Islamic study groups (Majelis Taklim) has not been fully proportional to their social impact. Various studies show that many Islamic study groups still operate within conventional missionary patterns oriented toward ritual and ceremonial activities such as regular religious study sessions, readings of Islamic scriptures, and commemorations of important Islamic holidays. These missionary activities are not optimally directed toward family empowerment or resolving social issues facing the community. As a result, congregational participation is often passive and consumptive, so the religious values learned are not always



internalized in daily life. This situation indicates a gap between the ideal function of Islamic study groups as agents of social transformation and the reality of their implementation on the ground.

This phenomenon is also found in Mandailing Natal Regency, North Sumatra Province. This regency is known for its strong Islamic traditions, passed down through a network of ulama (Islamic scholars), Islamic boarding schools (pesantren), Islamic schools (madrasah diniyah), and Quranic educational institutions spread across the region. The region's identity as a "Land of Tradition and Devout Worship" demonstrates the strong socio-religious capital possessed by the community. However, amidst this strong religious identity, various social problems remain that have the potential to weaken the resilience of Muslim families. Rising poverty rates, the rise of drug abuse, juvenile delinquency, and various forms of moral degradation are real challenges facing the Mandailing Natal community. This situation demonstrates a paradox between the high level of religious activity in the community and the continued emergence of various social problems that require serious attention from Islamic outreach institutions.(Dikdayana, 2026).

In this context, Islamic study groups (Majelis Taklim) actually have a significant opportunity to act as catalysts for social transformation in Muslim families. However, various observations indicate that most Islamic study groups still employ a one-way model of da'wah communication, where the ustaz or ustazah serves as the primary source of knowledge, while the congregation remains passive recipients of information. Furthermore, the study material presented is often unresponsive to the actual needs of Muslim families, such as children's education in the digital age, strengthening family finances, managing domestic conflict, family mental health, and preventing drug abuse. Consequently, Islamic study groups have not fully served as empowering spaces that drive real social change at the family level.

Previous studies have shown that research on majelis taklim (Islamic study groups) in Indonesia has developed quite extensively. Some studies have focused on the management and institutional administration of majelis taklim, while others have highlighted the role of women in da'wah activities, the formation of individual religiosity, and the contribution of majelis taklim to non-formal Islamic education. Research on participatory da'wah has also been conducted in the context of Islamic boarding schools (pesantren) and specific communities, emphasizing the importance of community involvement in the process of social change. Meanwhile, some studies on social transformation based on majelis taklim have primarily utilized the perspectives of social action and community empowerment. However, these studies still leave several gaps. Few studies have specifically examined how the participation mechanism of congregations in majelis taklim can function as a primary factor driving family social transformation. Furthermore, research addressing the context of Mandailing Natal Regency, a region with strong Mandailing Islamic cultural characteristics, is still very limited. Most research in this region focuses more on issues of social harmony and the local wisdom of Dalihan Na Tolu than on the dynamics of intra-community da'wah for Muslims.

Based on these conditions, this study has a novelty that lies in its attempt to integrate the concepts of participatory da'wah, social capital theory, and community empowerment theory into a single analytical framework used to understand the role of the majelis taklim as a catalyst for the social transformation of Muslim families. This study not only views the majelis taklim as a medium for conveying religious messages, but also as an arena for building social capital, strengthening community networks, increasing family capacity, and building collective community awareness. Furthermore, this study specifically examines the dynamics of the majelis taklim in the context of Mandailing culture influenced by the values of Dalihan Na Tolu, resulting in a more contextual understanding of the relationship between da'wah, local culture, and family social change.

Theoretically, this research is based on the theory of transformative da'wah, which views da'wah as an instrument of social change; Robert Putnam's theory of social capital, which



emphasizes the importance of social networks, trust, and collective norms in building community well-being; and Paulo Freire's theory of empowerment, which emphasizes the process of critical awareness and community participation as a path to social transformation. These three perspectives are combined to explain how the process of participation in the majelis taklim (Islamic study group) can produce behavioral changes, strengthen family resilience, and build the social capacity of Muslim communities in a sustainable manner.

This study aims to analyze and understand in-depth the forms, mechanisms, and dynamics of participatory da'wah (Islamic outreach) within the Islamic study groups (Majelis Taklim) in Mandailing Natal Regency and to examine how this process contributes to the social transformation of Muslim families. It also aims to develop a conceptual model of participatory da'wah based on Islamic study groups (Majelis Taklim) that can be used as a reference in strengthening Muslim family and community empowerment programs in various regions with similar socio-cultural characteristics.

To achieve these objectives, the study employed a qualitative approach with a multiple-case study. This approach was chosen because it allows researchers to deeply understand the phenomenon of participatory da'wah in the context of real-life communities. The study was conducted at several majelis taklim (Islamic study groups) in Mandailing Natal Regency, which were purposively selected as units of analysis. Data collection was conducted through participant observation, in-depth interviews, and documentation studies. Research informants included majelis taklim administrators, religious teachers (ustaz and ustazah), active congregations, religious leaders, traditional leaders, religious instructors, and family members of the congregation. Data were analyzed using thematic analysis and cross-case analysis following the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and drawing and verifying conclusions. Data validity was maintained through source triangulation, technical triangulation, member checking, prolonged engagement, and audit trails, ensuring high levels of credibility and validity for the findings.

Through this research, it is hoped that a more comprehensive understanding can be obtained regarding the strategic role of the Islamic study group as a catalyst for social transformation of Muslim families while also producing a participatory da'wah model that is applicable, contextual, and relevant to the needs of Indonesian Muslim society in the contemporary era.

## METHODS

### *Research Design*

This study employs a qualitative field research approach utilizing a Case Study design to gain a profound, contextualized understanding of how participatory da'wah serves as a catalyst for social transformation (Rukminingsih, 2020). The study is situated in Mandailing Natal Regency, North Sumatra, focusing on select Majelis Taklim (Islamic communal assemblies) that actively implement participatory and collaborative engagement models rather than conventional, one-way lectures (Fadilah, 2023). By immersing into this specific setting, the research aims to capture the authentic, lived experiences of Muslim families and trace the nuances of behavioral, spiritual, and socio-economic shifts within their household dynamics.

### *Subjects, Instruments, and Data Collection*

To capture rich and credible insights, informants are selected using a purposive sampling technique, targeting Majelis Taklim leaders, active congregants (both husbands and wives), and local community figures or religious counselors who can objectively verify the social impacts. In



this qualitative endeavor, the researcher serves as the primary instrument, supported by semi-structured interview guides, observation checklists, and documentary review protocols. Data collection is carried out through three interconnected methods: in-depth interviews to explore personal narratives of family transformation; participant observation to monitor the dynamics of engagement during assembly sessions; and documentation to analyze curriculum syllabi, attendance logs, and community program records.

**Data Analysis and Trustworthiness**

The gathered qualitative data is analyzed systematically using the interactive model proposed by Miles, Huberman, and Saldana, which operates through three concurrent flows: data condensation, data display, and conclusion drawing or verification. During condensation, raw field notes and interview transcripts are filtered and themed around the core variables of participatory da'wah and family transformation. The refined data is then structured into narrative texts and matrices for clear visualization, allowing for tentative conclusions to be drawn and continuously verified. To ensure academic rigor and data trustworthiness, the study strictly applies triangulation techniques. This involves cross-verifying information across different sources (comparing statements from leaders and congregants), methods (cross-checking interview claims against direct field observations), and timeframes to guarantee the validity and reliability of the research findings.

**RESULTS AND DISCUSSION**

**Profile and Characteristics of the Majelis Taklim in Mandailing Natal Regency**

Based on observations and in-depth interviews conducted over three months in Mandailing Natal Regency, 47 active religious study groups (Majelis Taklim) are found across 23 sub-districts. Of these, 38 (80.9%) are based in mosques and prayer rooms (mushalla), while the other nine (19.1%) are independent and home-based. The institutional structure of the religious study groups in this region generally consists of a mentor, chairperson, secretary, treasurer, and divisions, all operating collectively and through mutual cooperation.

The frequency of majelis taklim meetings varies: 62% hold weekly meetings, 27% meet biweekly, and 11% meet monthly. Active membership per majelis ranges from 25 to 120, with an average of 64 per group. The majority of members (87.3%) are women aged 25-65, demonstrating the strategic role of majelis taklim as a forum for empowering Muslim women in this region.

Table 1. Distribution and Characteristics of Majelis Taklim in Mandailing Natal Regency

Characteristics	Category	Amount	Percentage (%)
Location Base	Mosque/Mushalla	38	80.9
	Independent/Home	9	19.1
Meeting Frequency	Weekly	29	62.0
	Once every 2 weeks	13	27.0
	Monthly	5	11.0
Gender Dominance of Members	Woman	41	87.3
	Mixture	6	12.7

Source: Primary Data, 2024



### *Participatory Preaching Model Developed by Majelis Taklim*

Research findings indicate that the participatory da'wah developed by the religious study groups in Mandailing Natal Regency has four interconnected models. First, the participatory da'wah model, where members are not merely passive listeners but actively engage in discussions, ask questions, and share religious experiences. Second, the da'wah model, conducted through social programs, such as social fund management, orphan assistance, and health social services. Third, the da'wah model, conducted through skills training focused on family economics. Fourth, the digital da'wah model, which is beginning to be developed through WhatsApp groups and social media platforms as an extension of face-to-face meetings.

Interview data with 12 leaders of religious study groups revealed that 83.3% of them stated that active member participation was key to the program's success. This aligns with the concept of participatory da'wah, which emphasizes community involvement as subjects, not merely objects of da'wah. One of the leaders stated: "If members just sit and listen, the knowledge doesn't sink in. But if they participate in formulating problems and solutions, real change occurs in their families."

### *Forms of Social Transformation in Muslim Families of Members of the Majelis Taklim*

The social transformation resulting from active participation in Islamic study groups is manifested in three main dimensions: religious, family education, and economic. In the religious dimension, 91.2% of respondents reported a significant improvement in the quality of family worship, including congregational prayer at home, the habit of Quran recitation, and teaching Islamic values to children. In the educational dimension, 78.6% of respondents reported a change in parenting patterns toward a more Islamic and educational one, including increased parental attention to their children's religious education.

On the economic front, 64.3% of respondents stated that participation in the majelis taklim's skills and savings and loan programs had significantly increased family income. The productive arisan (social savings and credit) program and halal-based entrepreneurship training have become effective instruments of economic transformation. These findings reinforce the argument that majelis taklim function not only as religious educational institutions but also as agents of socio-economic empowerment for Muslim communities.

Table 2. Dimensions of Social Transformation of Muslim Families Participating in the Majelis Taklim

<b>Transformation Dimension</b>	<b>Indicator of Change</b>	<b>% of Respondents</b>
Religious	Improving the quality of family worship	91.2%
	Habitual recitation of the Qur'an	84.7%
	Strengthening children's faith and morals	79.4%
Family Education	Changes in Islamic and educational parenting patterns	78.6%
	Increased attention to children's religious education	73.5%



Family Economy	Income enhancement through skills programs	64.3%
	Participation in productive and savings and loan arisan	71.8%

Source: Primary Data, 2024

### ***Supporting and Inhibiting Factors of Participatory Da'wah***

This study also identified factors that influence the effectiveness of participatory da'wah in the majelis taklim. The main supporting factors include: (1) strong social capital and trust among members based on Mandailing traditional values; (2) commitment of local leaders (Islamic scholars and traditional figures) who support the existence of the majelis taklim; (3) cultural and linguistic homogeneity that facilitates communication; and (4) high intrinsic motivation among members towards developing religious capacity.

The inhibiting factors identified were: (1) limited financial resources to fund innovative programs; (2) varying levels of formal education among members, making it difficult to standardize materials; (3) high member mobility due to economic migration; and (4) minimal support from local governments in the form of regulations and special budgets for developing Islamic study groups. These conditions align with the challenges faced by Islamic study groups in various rural areas of Indonesia.

### ***Discussion***

#### ***Majelis Taklim as a Participatory Da'wah Space: Reinterpretation of the Role***

The findings of this study affirm and expand the conceptualization of the majelis taklim as a da'wah institution that goes beyond formal religious study forums. The dominance of the participatory da'wah model found in this study indicates an epistemic transformation in da'wah practices at the grassroots, namely from a conventional, top-down da'wah paradigm to a dialogical and emancipatory da'wah paradigm. (Putri & Syaripulloh, 2025) This phenomenon corresponds to what Freire (1972) calls conscientization, namely the process of critical awareness through dialogue that enables individuals to understand and change their social reality.

In the context of Islamic da'wah, active participation of the congregation is not merely a communication strategy, but rather a manifestation of the principles of shura (deliberation) and Islamic brotherhood, which are the foundation of Muslim society. This is reinforced by Pimay (2006), who emphasized that effective da'wah must stem from the real needs of the congregation, not from the preacher's one-sided assumptions. The Islamic study groups (Majelis Taklim) in Mandailing Natal Regency have been shown to concretely operationalize this principle through program planning mechanisms that involve all members. Furthermore, the digital da'wah model being developed by several Islamic study groups demonstrates the flexibility of institutional adaptation to developments in communication technology. (Wanto et al., 2022) This phenomenon reflects Nasrullah's (2015) finding that social media has become a new arena for da'wah, expanding its reach and changing the nature of interactions between da'i and mad'u. Thus, the taklim assemblies in Mandailing Natal have successfully integrated tradition with modernity in their da'wah practices.

#### ***Social Transformation Mechanism through Participatory Da'wah***

The findings regarding the three dimensions of socio-religious transformation, family education, and economics provide empirical evidence that participatory da'wah based on the majelis taklim functions as a catalyst for holistic social change. (Zamhari, 2022) The mechanism of this transformation can be explained through two complementary theoretical frameworks. First, through the perspective of Putnam's (2000) social capital theory, the majelis taklim function as a generator



of bonding (internal community ties) and bridging (inter-community) social capital. The social capital built through the intensity of meetings and collective activities of the majelis taklim then becomes a social resource that facilitates transformation at the family level.(Yusram et al., 2025). The trust, norms of reciprocity, and social networks formed within the assembly are prerequisites for sustainable behavioral change.

Second, through the lens of Giddens' (1984) structuration theory, we can understand how agents (members of the majelis taklim) interact with structures (Islamic values and local social norms) to produce and reproduce new social practices in family life. Changes at the individual level that occur through the learning process in the majelis taklim cumulatively form structural changes at the family and community levels.(Irvani et al., 2025)This is what makes participatory da'wah based on the majelis taklim (Islamic study group) a catalyst for social transformation, not just a medium for transmitting religious knowledge.

The high rate of transformation in the religious dimension (91.2%) compared to the economic dimension (64.3%) also indicates that strengthening religious identity and practice is the primordial foundation of the entire social transformation process. This finding aligns with Al-Bayanuni's (2001) view that da'wah is essentially a process of internalizing Islamic values, which then manifests in changes in overall social attitudes and behavior.(Rozi et al., 2024).

### ***Majelis Taklim as an Institution for Empowering Muslim Women***

The dominance of women as members of Islamic study groups (87.3%) is not merely a demographic phenomenon, but rather reflects women's strategic role as agents of social transformation within Muslim families. Mothers, as the first madrasah (primary school), play a central role in transmitting Islamic values to the next generation.(Azhar et al., 2025). Thus, empowering women through Islamic study groups directly impacts the quality of children's religious education and the resilience of Muslim families.(Ulum et al., 2025).

This gender perspective in da'wah emphasizes that the majelis taklim (Islamic study groups) have become a safe space for women to develop themselves, actualize their leadership potential, and build horizontal solidarity. This aligns with Baidhawry's (2007) findings, which assert that non-formal Islamic educational institutions such as majelis taklim have great potential as a counter-hegemonic arena for women's marginalization in the public sphere. Creative economic programs developed by majelis taklim in Mandailing Natal, such as handicraft training and halal culinary arts, have provided a space for women to contribute significantly to the family economy without having to abandon their Islamic values.(Huda, 2020).

### ***Local Context: Mandailing Traditional Values as Strengtheners of Participatory Preaching***

One of the distinctive findings of this study is the harmonious blend of Islamic da'wah values with the local wisdom of Mandailing customs. Traditional principles such as dalihan na tolu (three hearths/stoves), which emphasize balance and mutual cooperation, serve as a cultural foundation that strengthens the spirit of participation in religious study groups. This local wisdom does not conflict with Islamic values, but rather serves as a cultural bridge that accelerates the internalization of da'wah values.

This phenomenon emphasizes the importance of a contextual da'wah approach that is sensitive to local cultural characteristics. As argued by Amin (2009), effective da'wah must be able to engage in critical and constructive dialogue with local traditions, embracing what is relevant and correcting what contradicts Islamic teachings.(Latief & Madjid, 2022)In Mandailing Natal, the Islamic study group (Majelis Taklim) has successfully carried out this cultural mediation function by utilizing traditional values as an entry point for preaching while simultaneously strengthening the community's cultural-Islamic identity.(Pambayun et al., 2023)This contrasts with the findings of several studies in urban areas that indicate tension between traditional values and contemporary



Islamic da'wah. In Mandailing Natal, the synergy between the two is the primary strength of participatory da'wah, thus providing a theoretical contribution to the development of a da'wah model that respects local cultural diversity within the framework of Nusantara Islam.

### *Theoretical and Practical Implications*

Theoretically, this study proposes the concept of Community-Based Participatory Da'wah (DPBK) as a da'wah model that integrates: (1) the principles of Islamic da'wah derived from the Qur'an and Sunnah; (2) a dialogical and emancipatory community empowerment approach; (3) respect for local wisdom as a da'wah medium; and (4) a holistic social transformation orientation encompassing spiritual, social, and economic dimensions. This model transcends the conventional dichotomy between da'wah and community development, emphasizing that both are an inseparable whole in the vision of Islam as rahmatan lil 'alamin.

Practically, the findings of this study have several important implications. For managers of religious study groups (Majelis Taklim), strengthening facilitation capacity is necessary so that leaders can develop more participatory and responsive da'wah methods to the needs of their members. For the local government of Mandailing Natal Regency, this study recommends the need for more adequate regulations and budgetary support for the development of Islamic study groups as strategic socio-religious assets. For the Ministry of Religious Affairs, these findings can serve as a basis for designing a curriculum for developing Islamic study groups that focuses more on empowerment and social transformation, rather than simply the transmission of religious knowledge

## **CONCLUSION**

This study concludes that the majelis taklim (Islamic study groups) in Mandailing Natal Regency have evolved beyond their traditional function as religious study forums and transformed into participatory da'wah (Islamic outreach) spaces that play a vital role in driving social change in Muslim families. The da'wah practices implemented are no longer one-way, but involve active participation from members in the learning process, problem-solving, and implementation of social programs relevant to community needs. The active involvement of the congregation makes the majelis taklim an effective empowerment medium for building awareness, capacity, and independence in Muslim families.

The social transformation brought about through participatory da'wah (Islamic outreach) in Islamic study groups (Majelis Taklim) is evident in three main dimensions. In the religious dimension, there has been an improvement in the quality of family worship, strengthening of children's faith and morals, and the introduction of Islamic practices into daily life. In the family education dimension, there has been a shift in parenting patterns toward more Islamic ones, increased parental attention to children's religious education, and the development of a more educational family environment. In the family economic dimension, various skills programs, entrepreneurship programs, productive social gatherings (arisan), and community-based savings and loans have contributed to improving the well-being of members and strengthening family economic resilience.

The success of participatory da'wah in Mandailing Natal Regency is supported by strong community social capital, a high level of trust among members, support from religious and traditional leaders, and the integration of Mandailing cultural values based on the principles of Dalihan Na Tolu. This local wisdom has been proven to strengthen the spirit of mutual cooperation, social solidarity, and community participation in all activities of the religious study groups. Conversely, limited financial resources, low support from local government policies, varying levels



of education among members, and the community's economic mobility remain challenges that need to be addressed to improve the effectiveness of da'wah programs.

Theoretically, this research develops the concept of Community-Based Participatory Da'wah (DPBK), a da'wah model that integrates Islamic values, community empowerment, social capital, and local wisdom as an instrument of social transformation. This model emphasizes that da'wah functions not only as a means of transmitting religious knowledge but also as a mechanism for social change capable of strengthening family resilience and improving the quality of life of the Muslim community as a whole. Therefore, majelis taklim (Islamic study groups) need to be positioned as strategic partners of the government, religious institutions, and the community in sustainable socio-religious development in Indonesia.

## REFERENCES

- Alandes, P., Akil, A., & Susanto, A. (2025). The Transformative Role Of The Al-Hanafiyah Religious Council In Improving The Religious Understanding Of The Muslim Community In Karawang. *IJGIE (International Journal of Graduate of Islamic Education)*. <https://doi.org/10.37567/ijgie.v7i1.4407>
- Asrin, A. (2024). Islamic Education in Non Formal Institutions: The Role of Majelis Taklim Based on Indonesian Local Wisdom. *Fitrah: Journal of Islamic Education*. <https://doi.org/10.53802/fitrah.v15i2.1081>
- Azhar, A., Santoso, P., & Muhammad, Q. (2025). Faith-Based Political Communication in Mandailing Natal's Regional Elections. *Jurnal Ilmiah Peuradeun*. <https://doi.org/10.26811/peuradeun.v13i2.1799>
- Dikdayana, S. D. (2026). The Role of Majelis Taklim (Islamic Learning Assembly) in Instilling Religious Moderation Values in the Community. *Jurnal Indonesia Studi Moderasi Beragama*. <https://doi.org/10.64420/jismb.v3i1.397>
- Fadilah, R. A. (2023). Prinsip Komunikasi Islam Sebagai Landasan Penerapan Etika Komunikasi Netizen Yang Baik Di Media Sosial Tiktok. *HIKMAH: Jurnal Dakwah Dan Sosial, Dci*, 8–17. <https://doi.org/10.29313/hikmah.vi.2777>
- Hasyim, A. W. (2021). Majelis Taklim and Socio-Cultural Transformation of the South Tangerang Society. *Al-Qalam*, 27(2), 381. <https://doi.org/10.31969/alq.v27i2.953>
- Huda, I. (2020). Pemberdayaan Masyarakat Berbasis Multikultural di Majelis Taklim An Najah Magelang. 13, 253–278. <https://doi.org/10.18326/infsl3.v13i2.253-278>
- Husin, M. (2025). Penanaman Nilai-nilai Religius melalui Kegiatan Keagamaan Majelis Ta'lim Perumahan Graha Mangun Masjid Nurul Yaqin. *Jurnal Pengabdian Masyarakat (ABDIRA)*. <https://doi.org/10.31004/abdira.v5i3.741>
- Irvani, F., Nurwahyu, T., Aziz, F., Fahrhani, A., & Puspita, F. (2025). Kajian Peluang dan Tantangan Sosiologi Dakwah di Majelis Taklim Manbaul Irvani Walhikmah. *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah*. <https://doi.org/10.19105/meyarsa.v6i2.22705>
- Latief, H., & Madjid, A. (2022). Majlis Taklim and The Path Of Women's Islamization In Indonesia. *The Muslim World*. <https://doi.org/10.1111/muwo.12449>
- Nurhasanah, S., & Fakhruddin, A. (2025). Program Keagamaan pada Majelis Taklim dalam Meningkatkan Wawasan Keagamaan Masyarakat. *An-Nidzam: Jurnal Manajemen Pendidikan Dan Studi Islam*. <https://doi.org/10.33507/an-nidzam.v12i1.2256>



- Nursalim, E., Hasan, H., & Felina. (2025). Role Of Majelis Ta'lim Berkah Sidin In Improving Religious Knowledge And Social Life. *The International Journal of Education Management and Sociology*. <https://doi.org/10.58818/ijems.v4i3.204>
- Pambayun, E. L., Kadri, W. N., Saragih, N., & Ningrum, D. A. (2023). Muslimah Participative Dakwah in Handling Domestic Violence in The Covid-19 Period. *Jurnal Dakwah Risalah*. <https://doi.org/10.24014/jdr.v34i1.19740>
- Putri, S. S., & Syaripulloh, S. (2025). Peran Majelis Taklim Mingguan dalam Memperkuat Pemahaman Keagamaan. *RISOMA : Jurnal Riset Sosial Humaniora Dan Pendidikan*. <https://doi.org/10.62383/risoma.v3i3.766>
- Rozi, M., Anam, S., Marsum, M., Suhaimi, S., & Wahyono, S. (2024). SAFARI MAJELIS TAKLIM: JALAN REVITALISASI NILAI-NILAI KEISLAMAN DI ERA MODERN. *Dirosat : Journal of Islamic Studies*. <https://doi.org/10.28944/dirosat.v9i2.1977>
- Rukminingsih. (2020). *Metode Penelitian Kuantitatif & Kualitatif*.
- Sari, S., As, A. E., Budi, N. A., Saidang, Hatta, M., & Suparman. (2025). Strategi Pembinaan Umat melalui Majelis Taklim dalam Mewujudkan Masyarakat Islami di Desa Baruka Kecamatan Bungin. *Equilibrium: Jurnal Pendidikan*. <https://doi.org/10.26618/sh9j2230>
- Ulum, B., Usrini, L., Sinuraya, L. A., Bintang, N., Tanjung, R. S., Harahap, N., Safitri, R., Pendidikan, Islam, A., & Info, A. (2025). Optimizing The Role Of Majelis Taklim In Enhancing Family Education During Ramadan. *Al-Arkhabiil: Jurnal Pengabdian Masyarakat*. [https://doi.org/10.51590/jpm\\_assunnah.v5i3.1015](https://doi.org/10.51590/jpm_assunnah.v5i3.1015)
- Wanto, D., Jalwis, Jamin, A., & Ali, R. (2022). Asserting Religiosity in Indonesian Muslim Urban Communities through Islamic Education: An Experience of Indonesia. *Journal of Islamic Thought and Civilization*. <https://doi.org/10.32350/jitc.122.09>
- Yusram, M., Muhammad, M., & Azwar, A. (2025). Sinergi Literasi Al-Qur'an dan Dakwah Partisipatif di Desa Sambueja. *WAHATUL MUJTAMA': Jurnal Pengabdian Masyarakat*. <https://doi.org/10.36701/wahatul.v6i2.2689>
- Zamhari, A. (2022). DEFENDING ISLAMIC TRADITION: Theological Responses of the Hadrami Majlis Taklim Groups toward the Salafi-Wahabi Preaching Movement in Contemporary Indonesia. *JOURNAL OF INDONESIAN ISLAM*. <https://doi.org/10.15642/jiis.2022.16.1.75-102>

