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An Evaluation of the Management of Majelis Taklim in Enhancing Islamic Brotherhood: A Case Study of Majelis Taklim Al-Huda

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Article Info	**ABSTRACT**
	Majelis taklim plays an important role in social–religious guidance; however, much of the existing literature has focused on religious activities and spiritual development and has not examined in depth how management functions contribute to strengthening ukhuwah islamiyah (Islamic brotherhood). This study aims to evaluate Majelis Taklim Al-Huda's efforts to reinforce ukhuwah islamiyah among its members by analyzing the implementation of core management functions. Using a descriptive qualitative approach, data were collected through interviews, observations, and document analysis from September to November 2025, involving 10 informants (the head of the majelis, board members, the ustadzah, and active participants). The data were analyzed descriptively to map planning, organizing, implementation, and supervision practices and their implications for member cohesion. The findings indicate that management functions have not been implemented optimally. In planning, activities are conducted spontaneously, without written plans or needs assessments, leading to repetitive study themes. In organizing, management is ineffective due to unclear task distribution among board members and the absence of standard operating procedures (SOPs), both of which frequently hinder internal coordination. In practice, programs remain dominated by routine study sessions, with limited innovation in social or empowerment initiatives to increase participation. Meanwhile, the supervisory function is not systematically applied because activity reports and structured evaluation mechanisms are lacking. The study concludes that strengthening management through strategic planning, a clear organizational structure, program diversification, and regular evaluation is essential to improving the effectiveness of majelis taklim and reinforcing ukhuwah islamiyah. This research contributes by addressing the academic gap on the relationship between management functions and ukhuwah islamiyah, while enriching the literature on Islamic Education Management in the context of non-formal religious institutions.

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1.   INTRODUCTION

We have seen many advances over time, including in technology, education, and lifestyle. Islam has great potential to form a global community, and any information related to modern problems is of interest in the current era of globalisation [1]. Globalisation is not merely an opponent or friend in the context of Islamic education; it is a dynamic element. If Islamic education is opposed to globalisation, it is likely to stagnate, and its intellectual development will be hampered. Nevertheless, Islamic education can lose its Islamic identity if global currents carry it away. Islamic education must find a balanced place, considering the impact of globalisation, while maintaining the principles and tenets of Islamic teachings so they can be changed, accepted, and developed as needed [2].

To avoid negative things for Muslims and Muslim women, training and coaching are needed that can minimise this, especially those related to moral decline. One way to prevent this is to engage in religious activities from childhood. Religious activities can increase faith and devotion to Allah SWT and foster good and noble character. Activities that are intended to increase faith, piety, and morality through the understanding, appreciation, and experience of Islamic teachings are referred to as religious activities [3].

In general, Islamic education aims to improve individuals so they can remain believers who fear Allah. However, every human being has a limit of ability, and everyone has a different time and opportunity to achieve it. To fulfil their obligations as human beings, an Islamic education system was created. Majelis taklim is one way of developing Islamic education [4].

Majelis Taklim is one of the non-formal educational institutions that have grown and developed in Indonesian society, especially in the context of Islam. Its role is not only limited to spiritual guidance but also serves as a religious social media that empowers people [5]. Majelis taklim is often attended by a group of people who want to deepen their understanding of Islam. Based on the description by Nur Hidayah Husna et al. (2024), the material taught and discussed in the taklim Assembly may vary depending on the needs and interests of the assembly's members and leaders. In general, majelis taklim has become an important means of strengthening the community's understanding of Islam, fostering togetherness, and increasing Muslims' faith [4]. Based on Law No. 20 of 2003 on the National Education System, Article 26 paragraph (1) states that the government is responsible for this non-formal education: "non-formal education is organised for citizens who need educational services that function as a substitute, enhancer, and complement formal education in order to support lifelong education" [6].

For every Muslim, seeking knowledge is an obligation. God promises to raise the ranks of those who believe and those who know, as confirmed in his word. Q.S. Blessed be he (58: 11), which reads as follows:

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى الْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ اللّٰهُ لَكُمْ ۖ وَإِذَا قِيلَ انْشُزُوا۟ فَانْشُزُوا۟ يَرْفَعِ اللّٰهُ الَّذِينَ ءَامَنُوا۟ مِنْكُمْ وَالَّذِينَ أُوتُوا۟ الْعِلْمَ دَرَجَٰتٍ ۚ وَٱللّٰهُ بِمَا تَعْمَلُونَ خَبِيرٌ

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"O you who believe, when it is said to you, 'make room in the assemblies,' make room, and Allah will make room for you. When it is said, "Stand Up," Stand up. Allah will raise those of you who believe and those who have been given knowledge in degrees. God is aware of what you do."

According to Jalalain's interpretation of Jalaluddin as-Suyuti, the verse contains two forms of Allah's command to his servants. First, in order to provide spaciousness in the assembly when necessary. Second, to stand up when the situation calls for it. The explanation of this spaciousness can be seen from the expression "tawassa'u", which means "expand", and it applies to any assembly. The point is not to provide a large physical room, but to give new people who attend space and opportunity.

In the book Lubanul Nuqul fi Asbabun Nuzul by As-Suyuti, it is also explained that Surah Al-Mujadilah verse 11 has a cause of descent (asbābun nuzūl). Ibn Abi Hatim narrated from Muqatil that this verse came down on Friday. The incident involved some companions who had participated in the Battle of Badr, both Muhajirin and Ansar, including Thabit bin Qais, who arrived and found a seat near the Prophet had been occupied by someone else. Then they came to the Prophet (peace and blessings of Allaah be upon him) and said, "Salam (peace and blessings of Allaah be upon him)." In the event, the Prophet also emphasised the importance of deepening religious knowledge [7].

This meaning shows that seeking knowledge in Islam is a process that knows no end, commonly called lifelong education, in line with the principles set by Allah SWT and His Messenger. Learning activities are not just for children; they are also for adults. However, parents are often hampered by busy work, making it difficult for them to acquire additional knowledge from formal educational institutions. In addition to age and time constraints, cost considerations are also a factor, as most choose to allocate their finances to daily living needs.

Majelis Taklim Al-Huda is one of the non-formal Islamic educational institutions that aims to invite residents of Simpeureum Village, Cigasong District, and surrounding residents to improve their understanding, practice, and establish a harmonious relationship between humans and God (habluminallah), fellow humans (habluminannas), and the environment (habluminnalalam) in an effort to form a community that is God-fearing. Majelis Taklim Al-Huda is one way to unite people from different tribes and occupations. From those who trade, work, become housewives, journalists, students, to civil servants.

Through the activities of majelis taklim, Muslims not only gain religious knowledge but also build solidarity, togetherness, and ukhuwah islamiyah among pilgrims. Management in majelis taklim includes planning activities, organising administrators and pilgrims, implementing programs, and evaluating the results of activities. Management evaluation is a very important aspect because it can determine the extent of the effectiveness of implementing activities, the success in achieving goals, and the obstacles faced in the process of coaching pilgrims. Ukhuwah Islamiyah, as taught in Islam, is an obligation imposed by religion on those who profess it. Ukhuwah Islamiyah is also an obligation for all Muslims in the world to maintain good relations between fellow Muslims, not limited to particular cultures or groups. The goal is to maintain the integrity of Islam, both internally

and externally. To anticipate the increasingly dynamic times, ukhuwah Islamiah requires a new approach and a new plan.

The increase in ukhuwah islamiyah is one of the important indicators of the success of a taklim Assembly, which is reflected not only in friendship but also in the spirit of mutual help, mutual respect, and cooperation in kindness. Similar to the one described by H. Darma Wijaya, the mtmd (majelis Taklim Dambaan) recitation activities have established ukhuwah islamiyah in Celawan Village, Pantai Cermin District [8]. Reporting from the Central Wahdah Muslimah news in October 2025, which successfully organised the Gema Majelis Taklim (GMT) activity to strengthen the ukhuwah islamiyah and increase the religious insight of mothers and members of the majelis taklim with a series of events such as inspirational tausiyah, interactive discussions, and various educational activities [9]. However, in practice, various challenges persist, as seen at Majelis Taklim Al-Huda, which has 30 members but averages only about 15 in attendance. In other words, members' participation and enthusiasm remain low, or are due to a lack of coordination among administrators in enforcing SOP attendance. Researchers also found that the activities are filled by the same cleric every week due to limited funds or the absence of a permanent donor to cover the cost of inviting a cleric from outside. In addition, some members of the Majelis Taklim Al-Huda are elderly pilgrims who find it challenging to retain the material and understand it. As a result, many of them are sometimes unable to follow further discussions.

In addition, it was found that the research gap identified in this study, which focused more on religious aspects, spirituality, and the role of majelis taklim in moral development, has not been linked to management functions. Similarly, Munawaroh (2020) explained that the Sunday morning Taklim Assembly in Kadirejo village was held to foster people's ability to perform worship in accordance with the Shari'a as outlined in the Qur'an and As-Sunnah. The Taklim Assembly on Sunday morning also discussed tafsir al-Ibriz and bahsul masail [10]. According to Muhammad Yunus (2024), the majelis taklim Nurul Ihsan provides guidance and examples for applying Islamic values in everyday life through lectures and studies on noble morals, indicating that this majelis taklim serves only to foster the community's morals and spirituality [11]. Equipped with articles by Naswa Aliyah Prerianda et al. (2024), which emphasise the value aspects of the Ukhuwah trilogy in Indonesia in the context of the majelis Taklim, but have not yet been connected to the management function [12]. In addition, the researchers obtained further findings from Riyaz Timol's (2020) research, which explains how routine and structured activities in religious groups strongly influence ukhuwah islamiyah among members [13]. This research by Annika Pastuhov (2023) found that a mechanism aligned with the POAC principle can encourage positive interaction and a sense of security, thereby not only examining the effectiveness of learning but also strengthening ukhuwah islamiyah [14]. This is very similar to the function of the Indonesian Muslim context Assembly.

Given these problems, an evaluation of Majelis Taklim Al-Huda's management is needed to determine the extent to which its activities and management systems can operate effectively and achieve the goals set by Majelis Taklim Al-Huda, especially in realizing the values of Ukhuwah Islamiyah among the worshipers of Simpeureum Village. With this

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evaluation, it is hoped that new strategies and innovations can be identified to make the majelis taklim al-huda more effective and dynamic, thereby strengthening family relationships among members through meaningful and sustainable religious activities.

2. METHOD

This study applies a qualitative descriptive approach to describe in depth the management process at Majelis Taklim Al-Huda, an increasingly active ukhuwah islamiyah congregation. This study provides a precise description and explanation of the circumstances or symptoms encountered. According to Sugiyono (2019), qualitative research methods are used to examine the condition of natural objects, with researchers acting as the main instrument. Data collection is conducted through triangulation (a combination of methods) and inductive data analysis, with qualitative research results focused more on meaning than generalisation [15]. Sampling techniques using purposive sampling, selecting certain informants based on criteria. The data collected after analysis is then described so that others can easily understand it through in-depth observations, interviews, and documentation involving the chairman, 3 administrators, 5 pilgrims, and the ustadzah. This approach was chosen so that researchers can understand the meaning and dynamics of the taklim Assembly's activities from the perspectives of the chairman, the board, and pilgrims, through an analysis of management functions (planning, organising, implementing, and monitoring). Data analysis is conducted by adapting the theory proposed by Miles and Huberman (Zainuri, 2015) through the stages of reduction, data presentation, and conclusion [16].

The results of this study are expected to provide a comprehensive overview of the processes of planning, organising, implementing, and supervising, as well as of how management can strengthen ukhuwah islamiyah through pilgrim participation, coordination among management, and the effectiveness of religious social activities. Through this method, it is expected to produce valid, in-depth, and useful findings to develop a more targeted majelis taklim management that has a positive impact on the Muslim Brotherhood.

3. RESULTS AND DISCUSSION

3.1. RESULT

a. Majelis Ta'lim

Etymologically, the term majelis taklim comes from the combination of two Arabic words, namely Majelis and Ta'lim. The word majlis means a seat, meeting place, or council, while Ta'lim means teaching [17]. Thus, majelis taklim can be interpreted as a place to learn and teach, or to study [18].

In Ideris Al-Marbawi's dictionary, Ta'lim is defined as teaching and training activities. Meanwhile, according to Muhammad Ideris Abdurrauf al-Marbawi, as stated in the results of the deliberation of the Taklim Assembly in DKI Jakarta, the Taklim Assembly is defined as "the TA'lim Assembly is a non-formal Islamic educational institution that has its own curriculum, which is carried out regularly and regularly, followed by relatively many pilgrims and aims to foster and also develop fellow, and between human and its environment in order to build a community that is God-fearing." [19].

مَا كَانَ لِبَشَرٍ اَنْ يُّؤْتِيَهُ اللهُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللهِ وَلٰكِنْ كُوْنُوْا رَبَّانِيّٖنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَۙ

"It is not befitting for a person whom Allah gives the Scripture, authority, and prophethood to say to the people, 'Be my worshipers instead of Allah.' Rather, he should say, 'Be devoted servants of Allah because you have been teaching the Scripture and studying it.'" (QS Āl ʿImrān: 79)

In Arabic, the term "taʿlīm" means *instruction or teaching*, derived from the verb "'allama yuʿallimu taʿlīman", which refers to the act of imparting understanding, knowledge, and skills. According to Abdul Fattah Jalal, *taʿlīm* is a process of disseminating knowledge, comprehension, understanding, and responsibility. The word *taʿlīm* originates from the root word "'ilm," which means "to know something," while *taʿlīm* implies "affirming or internalising the essence of something." The term "al-ʿallāmah" refers to someone of exceptional intelligence. Allah SWT is called "alʿAlīm" because He possesses complete and boundless knowledge over all things [20].

b. The Concept of Management Functions in the Context of Majelis Taklim
1) Planning.

Planning is a process of determining the actions to be taken. This process includes setting goals within a specified period of time and determining the stages and strategic steps to achieve them. In the context of education, planning involves selecting and associating relevant facts for educational activities, predicting future conditions, and formulating the necessary actions to achieve the expected educational goals. As his word:

وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللهِ وَعَدُوَّكُمْ وَاٰخَرِيْنَ مِنْ دُوْنِهِمْۚ لَا تَعْلَمُوْنَهُمْۚ اَللّٰهُ يَعْلَمُهُمْۗ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فِيْ سَبِيْلِ اللهِ يُوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ

"And prepare against them whatever force you can, and war horses by which you may terrify the enemy of Allah and your enemy, and others besides them whom you do not know but whom Allah knows. Whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged." (QS Al-Anfāl: 60)

The verse above provides a general principle: humans must make adequate preparations to face the various challenges and obstacles in any field. It implies that individuals must think critically and use their intellect to overcome the problems they encounter in their devotion to Allah. Thus, achieving effective and efficient outcomes requires proper planning [21].

Activity planning in a *Majelis Taklim* is carried out through a series of systematic, organised steps. The initial step is to determine the objectives of each activity to be implemented. These objectives may include providing learning materials, managing discussion sessions, or strengthening social bonds among the congregation. Once the objectives are established, the next step is to identify the resources needed to implement the

activities. These resources may include human resources, budget, time allocation, and the physical facilities required [22].

2) Organizing

Organising activities is the second function of management and the first step in implementing a previously established plan. Organising acts as an effort to coordinate and collect all available resources, then use them effectively and efficiently to achieve the planned goals [23]. As Allah says in the Qur'an Surah Ash-Shaaf verse 4:

اِنَّ اللهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ

"Indeed, Allah loves those who fight in His cause in a disciplined rank, as though they were a solidly constructed structure." (QS (*Ash-Shaaf*: 4) (Jeka et al., 2024)

3) Implementation

The execution of work is the most important aspect of the management function because it involves the actual effort to carry out various actions, enabling all members of the organization, from the highest to the lowest levels, to work together to achieve the planned goals. This implementation must be done effectively and correctly. The terms included in the implementation functions include directing, commanding, leading, and coordinating [6].

قَيِّمًا لِّيُنْذِرَ بَأْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًاۙ

"As a straight guidance, to warn of a severe punishment from Allah, and to give glad tidings to the believers who do righteous deeds that they will receive a most excellent reward." (QS. *Al-Kahf*: 2)

An example of the implementation of management functions can be found in the noble character of the Prophet Muhammad (peace be upon him). When he commanded any task, he positioned himself as a model and exemplary figure for his followers. The Prophet Muhammad (peace be upon him) is known as "the living Qur'an," meaning that all teachings of the Qur'an were manifested clearly and completely in his character and behaviour. He served as the highest example in carrying out Allah's commands and avoiding His prohibitions. Consequently, the Companions found it easier to practice Islamic teachings by observing and emulating the Prophet's conduct [20].

4) Supervision

One of the main functions of management is supervision, which aims to ensure that tasks are carried out according to the established plan. Supervision or control is a process for assessing and ensuring that each activity is carried out in accordance with previously established objectives and standards. Several components can be involved in the control process, such as: 1) setting performance standards; 2) measuring performance; 3) comparing

performance with established standards; and 4) taking corrective action if there are deviations [24].

مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللهِ اَوْلِيَاۤءَ كَمَثَلِ الْعَنْكَبُوْتِۚ اِتَّخَذَتْ بَيْتًاۗ وَاِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِۘ لَوْ كَانُوْا يَعْلَمُوْنَ

"And those who take protectors besides Allah—Allah is ever watchful over them; and you (O Muhammad) are not responsible for overseeing their affairs." (QS. *Al-'Ankabūt*: 41)

3.2.   DISCUSSION

a. General Overview of Majelis Taklim Al-Huda

Majelis Taklim Al-Huda is an Islamic study group that actively conducts regular religious gatherings in Simpeureum Village, Cigasong District, Majalengka Regency. The majelis consists of approximately 30 members. Activities are held in a simple setting, typically at the local mushola, and include religious lessons, recitation of Qur'anic verses, and lectures by an *ustadzah*. However, implementing these activities still faces several challenges, particularly in management and funding.

Figure 1. Majelis Taklim Al-Huda activities

b. Evaluation Results of the Management of Majelis Taklim Al-Huda

Based on interviews with the head of the majelis, board members, and several congregants, the evaluation results of the four management functions are as follows:

1) Planning

The planning process at Majelis Taklim Al-Huda is still conducted in a simple, unwritten manner. There is no long-term schedule or thematic study plan developed based on the congregation's needs. As a result, the themes and activities remain uninnovative, contributing to low congregational participation. These findings are supported by Afiffudin's (2024) research, which found that unsystematic or unwritten planning can affect the effectiveness of majelis taklim activities [25]. Therefore, the organisation needs to

implement more participatory planning by involving congregants in designing the activity agenda.

During the planning process, providing adequate support to teachers or facilitators is an essential step to ensure the effectiveness and positive impact of each activity. Such support may include the provision of learning materials, access to relevant resources, and training to enhance pedagogical skills. Strengthening these aspects is expected to improve congregational participation more optimally. This situation is reflected in the interview with the Head of Majelis Taklim Al-Huda, who stated, *"We do not have a fixed schedule yet because the mothers are busy, so it is quite difficult for us to prepare an agenda. The study themes depend on the ustadzah because our funds are still limited, but we remain consistent every Friday. Even though those who attend are mostly the same people."* This is also supported by the congregants' responses, most of whom expressed, *"What matters is that we have our weekly gathering. Whether few or many attend, we still hold it so that our bonds of brotherhood remain strong."*

Based on Paulo Freire's theory of conscientization, literacy is not just the ability to read texts, but also to read social reality. In the context of majelis taklim, the limited capacity of human resources and the lack of learning innovation create an obstacle to building the congregation's critical awareness of Islamic values relevant to contemporary life. In line with one of the elderly pilgrims who said, "If for me who is already this age, I need a method that helps me not to forget memorisation/material quickly, so that I am more enthusiastic about going to the mosque. Yes, I know it's old."Reinforced by the opinion of Anisya (2025) that traditional and contextual management still cause difficulties in grounding Islamic teachings in an applicable form [26]. Riyaz Timol (2020) also said that this structural planning will help members/pilgrims establish a strong, close relationship. This means that the study concludes that routine planning is necessary for ukhuwah islamiyah to occur [13].

2) Organizing

In the organisational aspect of Majelis Taklim Al-Huda, it was found that coordination among the board members has not been effective. The division of tasks is poorly structured, and coordination meetings are rarely held, leading to frequent communication breakdowns. This condition underscores the weakness of the funding system, which, in turn, contributes to the congregation's low participation. Therefore, Majelis Taklim Al-Huda requires standard operating procedures (SOPs) for each division so that all administrators and members clearly understand their respective roles and workflows.

The majelis also fosters open and participatory communication, allowing all members to express constructive suggestions and criticism as part of efforts to strengthen *ukhuwah islamiyah*. One example can be seen in the interview with the Head of Majelis Taklim Al-Huda, who stated:

"Alhamdulillah, the congregants here are open and united. We learn together. Sometimes, when there is a gathering or study event, they take the initiative to bring food from home to share with others at the mosque."

This condition is supported by findings from Vinia Pibrinia (2024), who states that open and unrestricted communication can create a sense of comfort among members and foster close relationships, thereby positively influencing members' feedback through active participation [27]. Effective coordination, whether through regular meetings or teamwork, helps strengthen emotional bonds among members. A sense of responsibility for the majelis's continuity creates a positive, harmonious atmosphere, making every member feel valued and involved in its development.

This is consistent with the findings of Intan Juwita (2025), who argues that when directives, policies, and managerial instructions are conveyed clearly and consistently, members are better able to understand their roles and responsibilities within the team [28]. Similarly, Pastuhov (2023) notes that clear role organisation within religious groups can foster strong solidarity among members [14]. Riyaz Timol (2020) also posits that well-organised religious activities encourage emotional closeness and a strong sense of belonging, both of which significantly contribute to the formation of *ukhuwah islamiyah* [13].

3) Implementation

Activities in Majelis Taklim Al-Huda still seem monotonous, leading pilgrims to become passive and just come to listen to the recitation. However, in its implementation, it is necessary to develop more varied programs, such as thematic studies, social service activities, compensation for orphans and people with low incomes, training for the elderly, and family relationships, so that there can be increased interaction between congregations outside the context of recitation. The interaction is more intense and diverse to create closer social relationships, get to know each other, help, and foster empathy among the assembly.

Figure 1. Majelis Taklim Al-Huda interaction

From here, ukhuwah islamiyah can naturally intertwine, where pilgrims are united not only by knowledge but also by the experience of togetherness. The function of majelis taklim is not only to gain religious knowledge; it also serves as a forum for the community to carry out various social activities that foster togetherness. Which life studies, equipped with open discussions, will strengthen ukhuwah islamiyah among members, as supported by Pastuhov's research (2023)? Similarly, one of the pilgrims said, based on the interview results, "I am happy to participate in the taklim Assembly, I feel like a brother." In contrast to his research, Suryani (2018), in Muhammad Yunus (2024), highlights the role of majelis taklim only as a container for deepening religious knowledge and increasing piety toward Allah SWT [11].

4) Evaluation / Supervision

In the context of Majelis Taklim Al-Huda, supervision has not been running optimally. The activities of majelis taklim have lacked clear, structured supervision. The board has no instruments to monitor the extent to which the planned activities have been carried out in line with the objectives. The evaluation of Majelis Taklim Al-Huda was carried out spontaneously, without a written report or concrete follow-up. As a result, various challenges persist, including low pilgrim participation, lack of coordination, limited funding, and so on, because there is no sustainable control mechanism in place.

Therefore, the supervision model to be applied in Majelis Taklim Al-Huda is a periodic reporting system from each field, including goals, implementation, results, constraints, and recommendations. This indicator serves as a reference for the board to assess the success of each activity in advancing ukhuwah islamiyah and, in addition, to involve pilgrims in the supervision process, namely through a pilgrim forum or a simple questionnaire, so that they can provide input and feedback on the activities that have been carried out. This involvement also fosters a sense of belonging and increases trust in the board.

4. CONCLUSION

The findings show that evaluating Majelis Taklim Al-Huda's management is important for developing management theory within the context of non-formal religious-based educational institutions. This study confirms four of the classic management functions, planning, organising, implementing, and monitoring, which are still relevant, are used as a foundation for analysis in understanding the challenges of managing the majelis taklim, with the results of the study that these classic management functions must be adapted to prioritise family values, deliberation, and spontaneity of activities. This study also provides theoretical support for the concept of ukhuwah islamiyah as an outcome of effective organisational management. The Ukhuwah will not be present through recitation activities alone; rather, it is through a structured, participatory managerial process that results are obtained, so that the dimension of Ukhuwah islamiyah can be understood through a management perspective, not just from the point of view of theological or sociological studies. Thus, this study broadens the theoretical horizon by demonstrating that ukhuwah can be promoted, strengthened, and maintained through effective organisational mechanisms. Findings of Majelis Taklim:

unpreparedness of SOP, weak documentation, and a lack of an evaluation system, which means that a participatory evaluation model is required. Thus, the results of this study open the way for the development of new theories or the strengthening of the community-based management evaluation model, especially in Majelis Taklim.

Nevertheless, in practical terms, the findings of this study can guide pilgrims, especially the board of Majelis Taklim Al-Huda, by improving planning and shifting from spontaneous activity patterns to a more structured approach. Preparation of an annual work plan, identification of the needs of pilgrims, and determination of the theme of the study that is not monotonous. In terms of organisation, Majelis Taklim Al-Huda should pay greater attention to a clear organisational structure, complete with job descriptions for coordination mechanisms and a transparent distribution of roles. In implementing activities, this study encourages Majelis Taklim Al-Huda to innovate its programs. Finally, in the aspect of supervision, this study underscores the need to prepare formats for activity reports, documentation, attendance lists, and simple evaluation instruments so that obstacles can be identified and corrected immediately.

ACKNOWLEDGEMENTS

The study was conducted at only one location, namely Majelis Taklim Al-Huda, which is a limitation of this finding. Location restrictions also prevent the study's results from describing the phenomenon's variation in the context of management, leading to results that do not describe variation in management issues. The number of informants, according to the selected criteria, is also an obstacle to achieving the depth of the data. The limited number of members leads to perceptual biases or limitations in the scope of view.

Given these limitations, further research is highly recommended to expand the scope of the study through comparative analyses of taklim assemblies across regions to identify differences in management models, the level of pilgrim participation, and the program's success in improving ukhuwah islamiyah. This approach further illustrates a deep understanding of management. Expanding the study's location also became more varied, enabling a broader description of the condition of the majelis taklim. Further research is suggested to adopt quantitative methods and develop quantitative instruments to more accurately measure the effectiveness of majelis taklim management. For example, through the preparation of the scale of Congregation involvement, the scale of program effectiveness, or the index of strengthening ukhuwah islamiyah.

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