



The Role and Da'wah Strategies of Islamic Religious Counselors in Enhancing the Religiosity of Women at the Al-Hidayah Taklim Assembly

Aceng Nur Hidayat¹, Elce Purwandari^{2*} & Depi Putri³

^{1,2,3}Universitas Islam Nusantara Al-Azhaar Lubuklinggau, Indonesia

*purwandari.elce@gmail.com

ABSTRACT

This study aims to analyze the role and dakwah strategies of Islamic religious counselors in enhancing the religiosity of women in the Al-Hidayah Taklim Assembly. The research focuses on how religious counselors utilize various methods of da'wah to educate, guide, and strengthen the understanding and practice of Islamic teachings among women. A qualitative approach was employed in this study, with data collection techniques including in-depth interviews, observations, and documentation. The main informants in this research were religious counselors, while key and additional informants included taklim assembly participants, administrators, and local religious leaders. The findings reveal that religious counselors play a central role in motivating and guiding women to better understand and practice Islamic teachings through various da'wah methods, such as lectures, memorization, question-and-answer sessions, and personal mentoring. These regular and intensive da'wah strategies have proven to improve the religiosity of women, strengthen social bonds among the congregation, and enhance the quality of their worship. Additionally, support from families, local government, and religious leaders plays a significant role in facilitating the work of religious counselors. However, challenges such as weather conditions and psychological factors of the congregation need to be addressed to further enhance the effectiveness of da'wah. The implications of this study suggest that well-planned and continuous da'wah can have a significant impact on creating a more religious community, especially among the women of the Al-Hidayah Taklim Assembly.

Keywords: *Da'wah strategies; religious counselors; religiosity enhancement; majelis taklim; women's empowerment.*

INTRODUCTION

Islam is a missionary religion that embodies mercy for all the worlds, meaning it is a blessing for the entire universe. Islam must be spread to all of humanity, which implies that Islam is a faith that continuously

encourages its followers to actively engage in missionary activities. The progress and setbacks of the Muslim community are closely tied to their missionary efforts. This is why the Quran refers to missionary work as “*Absanu Qaula*” (the best speech). To effectively convey Islam as a mercy to the worlds, missionary work should be conducted with gentleness and kindness. This method of da’wah consistently brings tranquility and peace to the hearts of Muslims (Udin, 2020; Rustandi & Hanfiah, 2024). Da’wah is an activity that involves inviting or encouraging others to practice the teachings of Islam. It encompasses various forms of invitation, including verbal, written, and behavioral methods, carried out consciously and deliberately with the goal of influencing others, whether individually or collectively. This aims to foster understanding, awareness, and practice of religious teachings without any elements of coercion (Udin, 2020; Muchtar, Rustandi & Gunawan, 2023).

Religious counselors are guides for religious communities, focusing on mental, moral, and spiritual development. According to the decision of the Minister of State for Development Supervision and State Apparatus Utilization, number 54/KEP/MK.WASPAN/9/1999, a religious counselor is a civil servant who is fully entrusted with the responsibility, authority, and rights to conduct religious guidance and counseling to the community using religious language (Jamil, 2020; Rustandi & Sahidin, 2019). Religious counselors play a crucial role in enhancing the quality of life for the community. Since missionary work involves addressing the issues faced by the community, whether related to religious life or overall well-being, the effectiveness of missionary work is essential. Many cases reveal that the benefits for the community (da’wah bil hal) have not been fully realized by those conducting the da’wah. The aspect of da’wah is crucial for addressing disbelief and improving the well-being of the community. The role of Islamic religious counselors is significant because development involves not only the physical and material aspects of human life but also the spiritual and mental dimensions, handled simultaneously. Their role is particularly strategic in managing religious conflicts and is vital in their relationship with the community as a social subsystem. Allah says in Surah Ali-Imran, verse 104:

Meaning: “Let there arise from among you a group inviting to all that is good, enjoining what is right, and forbidding what is wrong. Those are the successful ones.”

The verse above explains that Muslims are commanded to undertake

the task of da'wah, each according to their ability, and those who fulfill this command will achieve success in both this world and the Hereafter. Based on the description of the role of religious counselors above, an Islamic religious counselor should be able to perform their role effectively. However, with the passage of time, the role of Islamic religious counselors has become increasingly challenging, especially with the development of information and communication systems that have had negative impacts on communities that are not adept at utilizing the available media. In Indonesia, Islamic religious counselors are divided into two categories: functional Islamic religious counselors who are civil servants under the coordination of the Directorate of Islamic Information, and non-civil servant Islamic religious counselors who are in the community and registered as counselors at local religious offices (Basit, 2014; Rustandi & Kusnawan, 2023).

Both types of Islamic religious counselors (functional and non-civil servant) have the same fundamental duties, which are to carry out Islamic guidance and counseling activities as well as community development and empowerment in religious language towards a more Islamic society. Religion is often associated with religiosity. According to common perception, a religious person is someone who is devout. Religiosity itself refers to the depth of a person's religious commitment and belief in God, manifested by obeying commands and avoiding prohibitions with sincerity of heart and with one's entire soul and body. One's religiosity can be observed through their religious expressions, meaning the ability to recognize or understand religious values, which are based on noble values, and to integrate these values into their daily attitudes and behavior (Hasyim & Mulyono, 2010).

In enhancing a person's religiosity, guidance is needed that focuses on religious and spiritual matters. As a basis for increasing religious attitudes, Allah SWT says in Surah An-Nahl, verse 125:6.

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

Meaning: "Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way and He is most knowing of who is guided."

This verse explains how to provide religious guidance, which should be done with wisdom, good counsel, and discussion. It shows that religious

guidance is not merely about invitation or exhortation but can also involve discussion and sharing opinions about religious teachings.

The phenomenon in Margatani Village, Jayaloka District, Musi Rawas Regency, highlights the challenges in religious understanding among local women. The majority of women in this village are housewives who primarily dedicate their time to managing their households. Many of them feel that they lack adequate knowledge of religion, especially in areas such as creed, sharia (worship practices, purification, transactions), and ethics. Furthermore, some women are not yet fluent in reading the Quran or Arabic script. This situation indicates a need for steps to improve religious understanding among women, so they can better comprehend Islamic teachings in daily life. Previous studies have shown that religious counselors play an essential role in improving the religiosity of the community, particularly women. Several studies indicate that religious counseling can significantly influence the enhancement of religious knowledge, especially in worship practices, and can positively impact behavior and social ethics (Halimah & Fatmah, 2024; Rustandi, 2022).

However, research that specifically examines the role of religious counselors in enhancing the religiosity of women in study groups, such as in Margatani Village, is limited. The novelty of this study lies in its focus on the role and strategies of Islamic religious counselors in improving the religiosity of women in the Al-Hidayah study group, considering the religious outreach approaches applied within the local social and cultural context. This study aims to identify effective da'wah methods and the factors influencing the success of religious counseling among women in the village.

This research used a qualitative research method. Qualitative methods aim to understand social phenomena from the perspective of the informants (Sukmadinata, 2005; Rustandi & Hendrawan, 2022). The research subjects consist of religious counselors as the main informants, congregation members and the management of the Majelis Taklim as key informants, and the families of congregation members, local community members, and religious leaders in the congregation's residential area as additional informants. The research will be conducted at the Al-Hidayah Majelis Taklim in Margatani Village, Jayaloka District, Musi Rawas Regency. Data collection techniques include observation, interviews, and documentation. Data analysis starts with organizing the data, followed by preparing it in the form of transcripts. The transcripts are read repeatedly

to obtain an overall view of the data and to identify data segments that may reveal aspects related to the research objectives. Subsequently, the data undergoes conceptualization, classification, categorization, and theme identification, and is then linked to theoretical constructs. The interpretation of data involves reordering, examining, and discussing textual data to present the original understanding of the participants. This data analysis process uses NVivo 12 software for assistance.

RESULT AND DISCUSSION

This research involves interviews with six informants selected from various backgrounds to represent different perspectives on the topic being studied. The primary informant in this study is a religious counselor, who plays a crucial role in guiding and mentoring the congregation at Majelis Taklim Al-Hidayah. The religious counselor was chosen as the main informant due to their extensive knowledge and experience in religious programs and da'wah strategies used to enhance religiosity among the congregation. Their role is central to understanding how religious guidance processes are implemented and their impact on the spiritual lives of the congregation.

Two key informants in this study are a congregation member and a Majelis Taklim administrator. They were chosen for their active roles and involvement in Majelis Taklim activities, which allows them to provide deep insights into the effectiveness of the programs and the responses of the congregation. The congregation member is expected to offer perspectives on their personal experiences with Majelis activities, changes in their religious aspects, and their views on the role of the religious counselor. Meanwhile, the Majelis Taklim administrator can provide information related to program management and implementation, challenges faced, and collaboration with the religious counselor in developing strategies to enhance congregational religiosity.

Additionally, there are three supplementary informants consisting of the congregation member's family, local community members, and religious leaders in the village. The family members are included to understand how changes in the congregation's religiosity affect family dynamics and the support provided by the family for better religious practices. Community members serve as supplementary informants who provide a broader context on how Majelis Taklim activities impact the social environment in the village. They offer perspectives on how these religious activities are received in the community and the extent of the

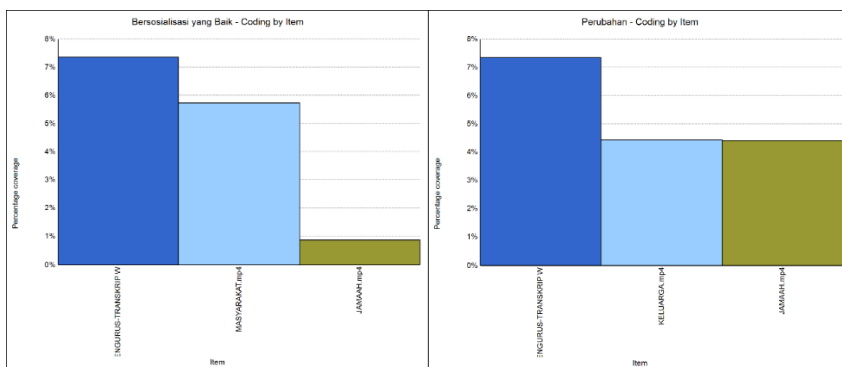
religious counselor's influence on the community's religious atmosphere. Religious leaders also serve as important supplementary informants, providing objective views on the religious programs held and offering alternative perspectives to those of the religious counselor.

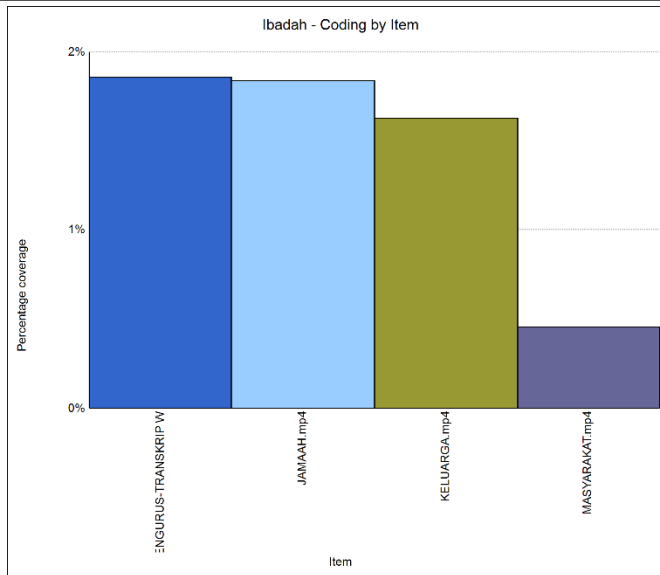
The names of the six informants are not disclosed in this article to maintain their confidentiality, in line with research ethics that emphasize the importance of privacy and participant information security. This measure protects their rights as informants, especially considering the sensitive nature of the data collected, which pertains to personal aspects and beliefs. Data obtained from interviews with these six informants are compiled into transcripts to ensure the accuracy of the information provided. These interview transcripts are then imported into NVivo 12 software, a widely used tool for qualitative data analysis in social research. NVivo 12 facilitates more in-depth and structured data analysis by allowing researchers to group, categorize, and visualize data systematically. One feature used in NVivo 12 is the Word Frequency Query, which visually displays the frequency of certain words in the interview data. By using this feature, researchers can identify frequently occurring words and explore the underlying meanings or themes. Based on the analysis with this feature, a collection of the most frequently occurring words in the interview transcripts was obtained, as shown in Figure 1. The word "majelis" was found to dominate the informants' discussions with a frequency of 1.27% of the total analyzed data, followed by other words such as "taklim," "penyuluh," "keagamaan," "religius," and "wanita."

The results indicate that the focus of the discussion is closely related to Majelis Taklim activities and the role of religious counselors. Words such as "taklim" and "keagamaan" emphasize that the core discussion revolves around religious practices and Islamic learning at the majelis. Meanwhile, the word "wanita" suggests that much of the conversation pertains to the roles and experiences of women in a religious context. This analysis provides initial insights into key themes in the research and serves as a foundation for further exploration of the narratives emerging from interviews with the informants.

for the informants, a religious counselor's role includes guiding the congregation towards a deeper understanding of Islamic teachings, providing constructive spiritual and moral guidance, assisting in managing religious activities effectively, ensuring that programs align with religious goals, serving as a role model who instills Islamic values and strengthens social bonds, acting as a mentor to address religious issues and enhance harmony, and supporting ustadz in delivering Islamic teachings more broadly and deeply.

In addition to being used for data visualization, such as displaying patterns and distributions of frequently occurring words, the word cloud and word tree in NVivo 12 are also very useful in the process of labeling or coding data. Coding is an important step in qualitative data analysis where the researcher categorizes data based on specific themes or concepts. This process helps researchers identify the main themes emerging from the informants' statements. After coding, the coded data is then organized into thematic categories in the nodes menu of NVivo 12. These themes reflect concepts relevant to the research focus and the questions being addressed. Through this thematic categorization, researchers can understand specific patterns in the data and identify relationships between themes that can answer the research questions. Figure 3 in this study displays the themes identified from the statements of the six informants, illustrating the conceptual framework derived from the data analysis process. Thus, the word cloud and word tree not only serve for visualization but also become essential tools for mapping and understanding qualitative data in greater depth.





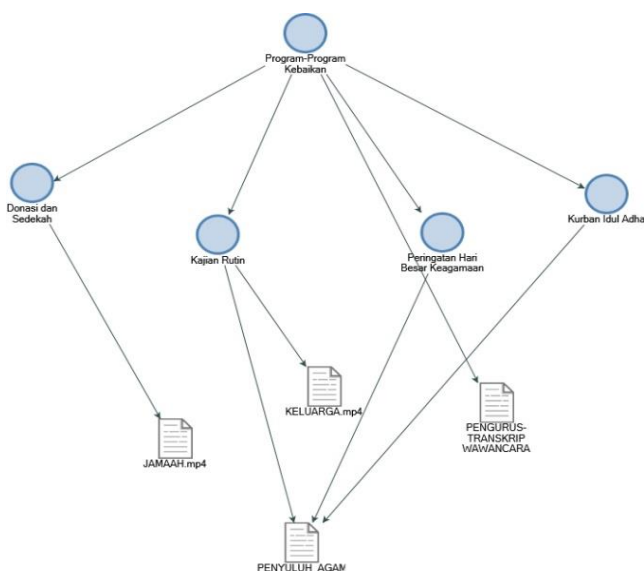
Source: Author's Observation, 2024

Figure 3. Themes Resulting from Coding of Each Informant

Attending Majelis Taklim benefits the congregation in both worship and socialization aspects. In terms of worship, the congregation experiences a deeper understanding of religion, strengthens their faith, and becomes more consistent in performing prayers, reading the Qur'an, and engaging in other Sunnah acts. Majelis Taklim also teaches values of togetherness, compassion, and care, which improves the way congregants interact with others. Through discussions, regular studies, and social activities, congregants become more active in the community, expand their social networks, and build better relationships with fellow members and the surrounding community.

The researcher then presents the programs implemented by religious counselors through a project map, which can be seen in Figure 4. This project map is created based on the themes obtained from the coding of research data. The coding is done to identify and group relevant information from the collected data, allowing the researcher to explore and visualize relationships between data more clearly. Through this project map, the researcher can present various programs of religious counselors aimed at enhancing the religiosity of the congregation and the community in a more structured manner. Based on the project map, there are four main

programs established by religious counselors: Regular Studies: Activities conducted periodically to discuss various religious themes, deepen understanding of Islam, and strengthen faith. Donation and Charity Programs: Encouraging congregants to share and help others, fostering a spirit of social concern. Eid al-Adha Sacrifice Activities: Not only a form of worship but also a means to strengthen social bonds among congregants and the community. Islamic Religious Holidays Commemorations: Held to celebrate and remember significant events in Islamic history, as well as to enhance the sense of togetherness and religious values among congregants.

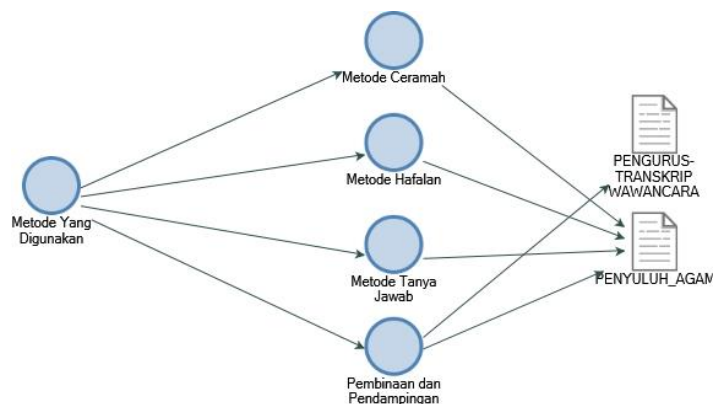


Source: Author's Observation, 2024

Figure 4. Programs Implemented

In addition to implementing various programs such as regular studies, donations, and Islamic holiday celebrations, religious counselors also employ various methods in conducting their outreach activities at the Majelis Taklim. The methods used by counselors can be seen in Figure 5. These methods are designed to ensure that the congregation understands and applies Islamic teachings in their daily lives. Firstly, the lecture method is used to deliver religious material directly, providing a deep understanding of the Qur'an, hadith, and other Islamic teachings. These lectures are typically monologues aimed at offering enlightenment or religious advice. Secondly, the memorization method involves encouraging the

congregation to memorize Qur'anic verses and daily prayers, which helps strengthen their memorization and understanding. Thirdly, the question and answer method is interactive, allowing congregants to ask questions and receive direct answers from the counselor. This method promotes active participation and helps address any doubts or misunderstandings about the material being taught. Finally, guidance and mentoring are ongoing methods involving personal or small group guidance. This approach allows counselors to give more attention to individuals or groups in need, monitor their progress, and provide solutions to religious issues they may face. By combining these methods, religious counselors can more effectively convey Islamic teachings and provide more comprehensive guidance to the congregation.

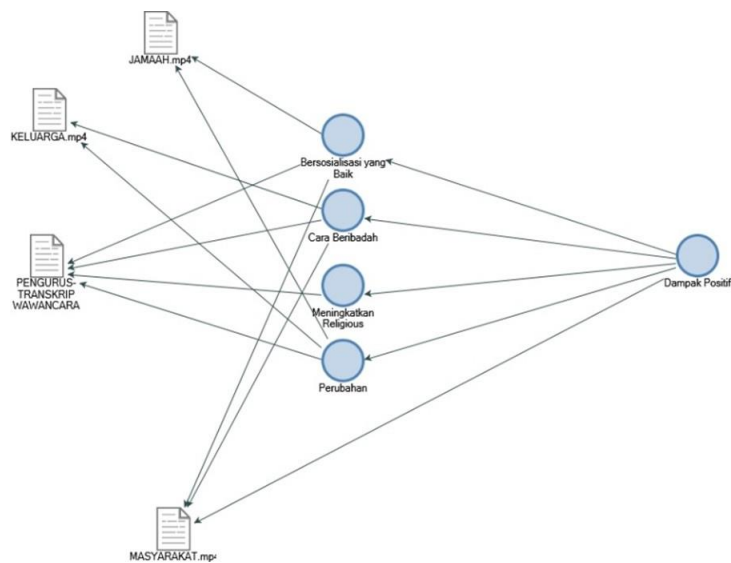


Source: Author's Observation, 2024

Figure 5. Methods Used by Religious Counselors

Participation in the Al-Hidayah study group consistently has a significant positive impact on various aspects of the participants' lives. This is visually represented in Figure 6. Firstly, participants experience positive changes in their understanding and practice of Islamic teachings. Through regular study sessions, they gain a deeper religious knowledge, which influences their thinking and behavior in daily life. Secondly, participants develop a better understanding of how to perform worship correctly according to Sharia guidelines. They become more disciplined in performing the five daily prayers, memorizing supplications, and practicing Sunnah rituals. Thirdly, positive impacts are also seen in participants' social

interactions. They become more open, supportive, and show greater social concern for fellow participants and the surrounding community. Activities such as donations and social service strengthen relationships among members and build a sense of solidarity. Finally, regular participation in the study group also enhances participants' overall religiosity. They not only understand religious concepts but also internalize Islamic values, which is reflected in their daily attitudes and behavior, such as being more patient, sincere, and maintaining good character. This indicates that the study group is an effective means of developing more faithful and pious individuals.



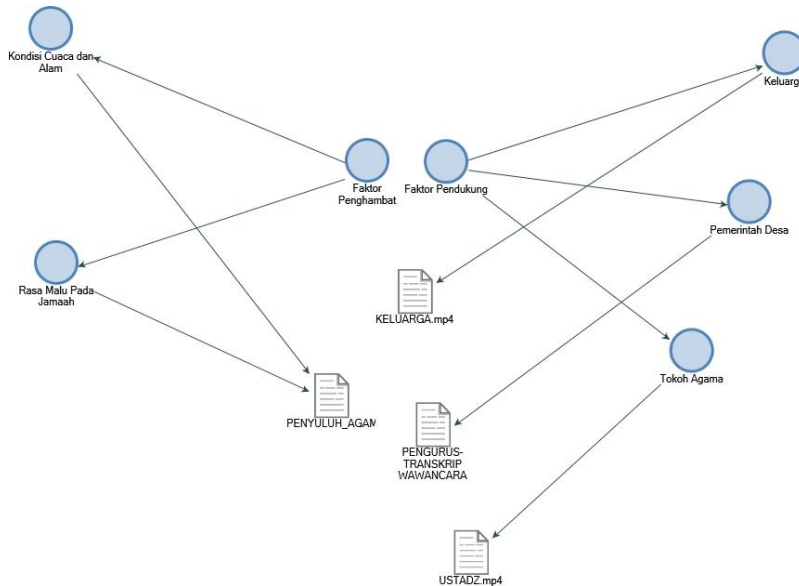
Source: Author's Observation, 2024

Figure 6. Positive Impacts of Participating in the Study Group

When carrying out their duties to guide and mentor the congregation, religious counselors face various supportive and hindering factors. These factors affect the effectiveness of the counseling activities conducted at the study group. As shown in Figure 7, there are several crucial supportive factors. Firstly, support from the village government is essential for the smooth implementation of religious counseling programs. The village government can provide facilities, grant permissions, or facilitate religious activities organized by the study group, enabling the religious counselor to perform their tasks more effectively. Secondly, the support from the families of the congregation is also significant. With moral support and

motivation from their families, congregants are more enthusiastic about participating in the routine activities organized by the study group. Additionally, support from local religious figures, such as kyai or ustadz, also has a positive impact. They can offer additional guidance and reinforce the material presented by the religious counselor.

On the other hand, there are several hindering factors that religious counselors encounter. Natural factors, such as weather conditions, are a major obstacle. During the dry season, many congregants focus more on farming to sustain their families, leading to reduced participation in study group activities. Similarly, during the rainy season, access to the study group location is often disrupted, particularly for congregants who live far from the activity site. Another factor is psychological barriers, such as the embarrassment experienced by congregants. For example, congregants may feel embarrassed if they have not succeeded in memorizing the target verses. They may also be hesitant or afraid to ask questions when facing confusion about the material being taught. This embarrassment can hinder the learning process as congregants may not dare to voice their opinions or ask questions to deepen their understanding. Therefore, religious counselors need to adopt a more personal approach and encourage congregants to feel comfortable participating actively in all activities. Overall, the success of the religious counselor's duties is significantly influenced by the interaction between these supportive and hindering factors. Hence, religious counselors need to identify and address the hindering factors while leveraging the supportive factors to create a conducive environment for enhancing the religiosity of the congregation.



Source: Author's Observation, 2024

Figure 7. Supporting and Hindering Factors

The distinctive aspect of this research lies in its exploration of the multifaceted role of religious counselors in enhancing the religiosity of women at Majelis Taklim Al-Hidayah through a multidimensional da'wah approach. Unlike previous studies that primarily emphasized lectures as the main method of religious outreach, this study highlights the integration of diverse strategies such as lectures, memorization, question and answer sessions, and intensive mentoring. These methods not only disseminate religious knowledge but also foster a deeper spiritual connection and commitment among the participants. This study also uncovers the role of religious counselors beyond being mere informers. They act as facilitators, mentors, and motivators, creating an inclusive and supportive environment that addresses psychological barriers, such as embarrassment or reluctance to participate actively in discussions or worship. By directly addressing these challenges, the counselors implement a personalized approach that is rarely explored in traditional da'wah contexts. Moreover, this research introduces the concept of cross-sector collaboration in da'wah activities, involving village authorities, local religious leaders, and families to maximize the impact of religious counseling. This cooperative framework enhances the sustainability and reach of da'wah efforts, contrasting with

the isolated approaches often seen in earlier studies. The findings provide a fresh perspective on da'wah practices, emphasizing the importance of holistic and community-based strategies in fostering religiosity. These insights contribute significantly to the discourse on effective da'wah methodologies in contemporary Muslim communities, especially for empowering women through majelis taklim programs.

This study revealed that religious counselors play a central role in enhancing the religiosity of women at the Al-Hidayah Taklim Assembly. The key findings are Multifunctional Role of Religious Counselors. Counselors act not only as providers of religious knowledge but also as facilitators, mentors, and motivators (Kusuma & Subhi, 2024). Multidimensional Approach. Counseling involves lectures, memorization, question-and-answer sessions, and intensive mentoring, creating an inclusive and interactive learning environment (Aldiansyah et al., 2024). Cross-Sector Collaboration. Cooperation with village authorities, religious leaders, and families of congregants strengthens the sustainability and impact of counselling (Khadavi et al., 2024; Sari, 2022). Spiritual Empowerment: Personal and community-based approaches help participants overcome psychological barriers such as shyness or lack of confidence in worship. Consistency in Dakwah Programs. Continuous programs such as regular studies, charity activities, and Islamic holiday celebrations significantly enhance religious understanding and commitment. The findings contribute new insights into the context of dakwah, particularly in holistic approaches combining multidimensional strategies with cross-sector collaboration. This strategy is relevant for implementation in community empowerment programs based on religious principles, especially for women.

In this study, religious counselors have established four main programs that play a crucial role in enhancing religiosity and strengthening social bonds among congregants. These programs are regular study sessions, donations and charity, Idul Adha sacrifice activities, and the commemoration of Islamic religious holidays. First, regular study sessions are periodic activities aimed at discussing various religious themes. These sessions are designed to deepen congregants' understanding of Islamic teachings and strengthen their faith. Through these sessions, congregants are given the opportunity to ask questions, engage in discussions, and gain a more profound understanding of Islamic values applied in daily life.

According to research by Hardianti (Hardianti, 2022), regular study

sessions in study circles are effective in improving religious understanding and knowledge, as well as enhancing congregants' commitment to consistent worship. Second, the donations and charity program aims to encourage congregants to share their blessings with those in need, fostering a spirit of social concern. This activity not only enhances solidarity among congregants but also strengthens the humanitarian values taught in Islam.

A study by Muttaqin (Muttaqin, 2015) indicates that charity programs increase empathy and congregant involvement in social activities, as well as strengthen relationships between congregants and the surrounding community. Third, the Idul Adha sacrifice activities organized by religious counselors serve not only as an annual act of worship but also as a means to strengthen ties among congregants and the wider community. Through these activities, congregants learn about the significance of sacrifice and the importance of sharing with others.

According to Adnan et al (Adnan, et al, 2024), sacrifice activities in study circles help reinforce social relationships among members and enhance trust among congregants, thereby building a more harmonious community. Fourth, the commemoration of Islamic religious holidays such as Maulid Nabi, Isra Mi'raj, and the Hijri New Year is organized to celebrate and remember significant events in Islamic history. These activities aim to enhance the spirit of togetherness and strengthen religious values among congregants.

Surawadi & Pradina (Surawadi & Pradina, 2024) reveal that the commemoration of religious holidays has a significant impact on strengthening social cohesion, expanding knowledge of Islamic history, and deepening congregants' spirituality. This program not only improves congregants' religious knowledge and understanding but also strengthens solidarity, togetherness, and social bonds among them. This underscores that such programs are highly effective in increasing congregant participation and building a more religious and harmonious community. Therefore, the programs established by religious counselors play a crucial role in nurturing and strengthening religiosity in study circles.

Religious counselors at the Majelis Taklim use various methods to ensure that congregants understand and apply Islamic teachings effectively in their daily lives. The four main methods employed are lectures, memorization, question-and-answer sessions, and guidance and mentoring. First, the lecture method is the most commonly used approach for delivering religious material. Through lectures, religious counselors can

impart in-depth knowledge about the Qur'an, hadith, and other Islamic principles. This method is monologic and focuses on providing enlightenment and religious advice.

According to Maryatin (Maryatin, 2014), lectures are effective in disseminating religious knowledge and establishing a strong foundation of religious understanding among congregants. Second, the memorization method encourages congregants to memorize Qur'anic verses and daily prayers. This activity strengthens their memorization and understanding of sacred texts. Research by Jayanti et al (Jayanti, et al., 2022) indicates that memorization plays a crucial role in enhancing congregants' closeness to the Qur'an and facilitating the application of teachings in daily life. Third, the question-and-answer method is interactive, allowing congregants to ask questions and receive immediate answers from the religious counselor. This method facilitates active engagement and helps address doubts or misunderstandings.

Suryana & Ismail (Suryana & Ismail, 2023) highlight that the question-and-answer method improves interaction and clarity of material, as well as encourages congregant participation in religious discussions. Fourth, the guidance and mentoring method is a continuous approach involving personal or small group guidance. It enables religious counselors to provide more focused attention to individuals or groups in need, monitor their progress, and offer solutions to religious issues. According to Riyadi et al (Riyadi, et al., 2022), this approach is highly effective in providing individual support and assisting congregants in overcoming their spiritual challenges. By combining these methods, religious counselors can deliver Islamic teachings more effectively and support congregants comprehensively according to their needs.

Consistent participation of congregants in the activities of Majelis Taklim Al-Hidayah has a significant positive impact on various aspects of their lives. Firstly, congregants experience positive changes in themselves, particularly in their understanding and appreciation of Islamic teachings. Through the regular studies conducted at the assembly, congregants gain a deeper knowledge of religion. This is consistent with the findings of Hadi (2021), which show that regular studies deepen religious understanding and alter the way congregants think and act in their daily lives. These studies reinforce the belief that regular religious learning leads to positive changes in behavior and attitude.

Secondly, congregants' understanding of correct worship practices

has improved Chasanah (Chasanah, 2022) notes that consistency in attending religious studies helps congregants become more disciplined in performing the five daily prayers, memorizing prayers, and practicing Sunnah rituals. This enables congregants to apply Sharia guidance more accurately and consistently in their daily lives (Munawaroh & Zaman, 2020).

Thirdly, positive impacts are also evident in the congregants' ability to socialize better. Involvement in social activities such as donations and community service strengthens relationships among members and increases solidarity. These activities encourage congregants to be more open, supportive, and demonstrate greater social concern towards others, both within the assembly and the surrounding community.

Fourthly, regular participation in Majelis Taklim also enhances the overall religiosity of congregants. According to Jusniati, (Jusniati, 2024), congregants not only understand religious concepts but also internalize Islamic values. This is reflected in their daily attitudes and behaviors, such as increased patience, sincerity, and maintaining good character (Arlina et al., 2022). The results of this research indicate that Majelis Taklim is effective in shaping individuals who are more faithful and pious. Overall, the consistent participation of congregants in Majelis Taklim activities has been shown to positively impact religious understanding, worship discipline, socialization skills, and individual religiosity.

In carrying out their duties, religious counselors encounter various supporting and hindering factors that affect the effectiveness of outreach in the Majelis Taklim. Several supporting factors play a crucial role. Firstly, support from the village government is highly significant, as they can provide facilities, grant permits, and facilitate religious activities conducted by the Majelis Taklim. This allows religious counselors to perform their duties more effectively, as supported by research by Noviani et al., (Noviani, et al., 2023) which highlights the importance of local institutional support in religious activities (Dewi et al., 2022; Hamdan et al., 2024; Masrur & Amiruddin, 2017; Nurmawati et al., 2016).

Secondly, support from the congregants' families also plays a major role, providing motivation and encouragement to actively participate in Majelis Taklim activities. Research by Nida et al. (Nida, et al., 2023) reveals that family support enhances individual commitment to religious activities. Additionally, support from local religious leaders, such as kyai or ustadz, who provide additional guidance, also reinforces the outreach material, consistent with the findings of Neliwati et al (Neliwati, et al., 2022) on the

impact of religious leaders on the effectiveness of religious education. However, religious counselors also face hindering factors. Weather conditions, such as dry and rainy seasons, often affect congregant participation. The dry season may lead congregants to focus more on farming activities, while the rainy season can disrupt access to the Majelis Taklim location. Psychological barriers, such as embarrassment about not meeting memorization targets or discomfort when asking questions, also hinder the learning process. Such feelings of embarrassment and discomfort can reduce active participation. To address these barriers, religious counselors need to employ a personal approach and create a supportive environment to ensure that congregants feel comfortable participating and developing a deeper understanding.

The novelty of this research lies in its emphasis on the multidimensional role and strategies of religious counselors in enhancing religiosity within the context of dakwah at Majelis Taklim Al-Hidayah. Unlike previous studies that predominantly focus on single-method counseling, this research integrates multifaceted approaches such as lectures, memorization, Q&A sessions, mentoring, and collaboration with local religious leaders and village authorities. Moreover, this study highlights the synergistic role of family and community support in the effectiveness of dakwah, which has not been extensively explored in previous works. Additionally, the research addresses psychological barriers faced by congregants, such as feelings of embarrassment or discomfort, and proposes inclusive strategies to overcome these challenges. The holistic framework provided by this research contributes to the development of more sustainable and impactful dakwah practices. This research provides a comprehensive framework for enhancing the role of religious counselors in dakwah by integrating multidimensional approaches and addressing both supporting and hindering factors. It extends the body of knowledge by emphasizing collaborative strategies and psychological sensitivity, which are essential for sustainable and impactful dakwah practices.

CONCLUSION

Religious counselors play a highly significant role in nurturing, educating, and motivating congregants to enhance their understanding and practice of religious teachings. Through diverse approaches, such as lectures, memorization, question and answer sessions, as well as mentoring and guidance, religious counselors successfully create an interactive and

supportive learning environment. These methods are not only effective in improving religious knowledge but also in strengthening faith and increasing the congregation's awareness of the importance of implementing Islamic teachings in daily life. Additionally, support from village authorities, the families of congregants, and local religious leaders helps counselors perform their duties more effectively.

However, there are some challenges faced, such as weather conditions affecting congregant attendance and psychological factors like embarrassment or lack of confidence when participating. Religious counselors need to develop more personal and inclusive approaches to address these challenges. This study concludes that the success of enhancing the religiosity of women at Majelis Taklim Al-Hidayah is greatly influenced by the active role and strategies employed by the religious counselors. Therefore, counselors should continue to refine learning methods that focus on holistic and sustainable approaches to have a greater impact on the religiosity of congregants. This research provides a significant contribution to enhancing the effectiveness of da'wah through majelis taklim, particularly in empowering women's religiosity. Its implications can be applied to religious education policies, community development initiatives, and strengthening the role of religious counselors in fostering a more religious and harmonious society.

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