

Strategy of Faith and Moral Development at Majelis Taklim Al Muhajirin, Panggi Village, Bima City

¹Putri Lailatul Huda, ²Luthfiyah, ³Randitha Missouri

^{1,2,3}Universitas Muhammadiyah Bima
putrilailatulhuda123@gmail.com

Abstract: *This study aims to describe the strategy of fostering aqidah and morals in the Al Muhajirin Taklim Assembly, Panggi Village, Bima City, and to identify the challenges faced in its implementation. This study uses a qualitative approach with a field study type. The subjects of the study included the administrators of the taklim assembly, ustadz or permanent speakers, and active congregations selected purposively. Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation. Data analysis was carried out descriptively qualitatively through the stages of data reduction, data presentation, and drawing conclusions. The results of the study showed that the coaching strategies implemented included weekly routine lectures, religious group discussions, studies of classical books (yellow books) with the sorogan and bandongan methods, direct practice of worship, and an inclusive family approach. These strategies have proven effective in improving religious understanding and shaping the morals of the congregation contextually. However, the implementation of the strategy faces a number of obstacles, such as low participation of the congregation consistently, limited facilities and infrastructure, lack of operational funds, and a lack of qualified teaching staff. This study recommends the need to strengthen collaboration with community leaders and related institutions, increase institutional capacity, and systematic efforts to raise awareness and motivation of the congregation to participate in activities on an ongoing basis.*

Keywords: *aqidah development, character, islamic learning assembl*

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan strategi pembinaan aqidah dan akhlak di Majelis Taklim Al Muhajirin Kelurahan Panggi, Kota Bima, serta mengidentifikasi tantangan yang dihadapi dalam implementasinya. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi lapangan. Subjek penelitian meliputi pengurus majelis taklim, ustadz atau pemateri tetap, dan jama'ah aktif yang dipilih secara purposive. Teknik pengumpulan data dilakukan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi. Analisis data dilakukan secara deskriptif kualitatif melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil

penelitian menunjukkan bahwa strategi pembinaan yang diterapkan mencakup ceramah rutin mingguan, diskusi kelompok keagamaan, kajian kitab klasik (kitab kuning) dengan metode sorogan dan bandongan, praktik langsung ibadah, serta pendekatan kekeluargaan yang inklusif. Strategi-strategi ini terbukti efektif dalam meningkatkan pemahaman keagamaan dan membentuk akhlak jama'ah secara kontekstual. Namun demikian, pelaksanaan strategi menghadapi sejumlah kendala, seperti rendahnya partisipasi jama'ah secara konsisten, keterbatasan fasilitas dan infrastruktur, kekurangan dana operasional, serta minimnya tenaga pengajar yang berkualifikasi. Penelitian ini merekomendasikan perlunya penguatan kolaborasi dengan tokoh masyarakat dan lembaga terkait, peningkatan kapasitas kelembagaan, serta upaya sistematis dalam menumbuhkan kesadaran dan motivasi jama'ah untuk mengikuti kegiatan secara berkelanjutan.

Kata Kunci: pembinaan aqidah, akhlak, majelis taklim

Introduction

Islamic teachings are not confined solely to matters of creed (aqidah) and ritual worship (ibadah). Rather, they offer a comprehensive framework that extends to all dimensions of human life social, economic, cultural, legal, and political.¹ This holistic nature of Islam is rooted in its worldview (weltanschauung) which positions religion not as a separate domain from worldly affairs, but as a guiding system (nizham) that integrates spiritual devotion with ethical conduct in everyday life. In the context of community development, Islamic values emphasize not only the relationship between the servant and the Creator (habl min Allah) but also the social obligations between human beings (habl min al-nas).² Concepts such as justice ('adl), mutual cooperation (ta'awun), responsibility (amanah), consultation (shura), and compassion (rahmah) are not abstract ideals; they are intended to manifest in social institutions and public behavior.

For example, the obligation to give zakat and the prohibition of usury (riba) are not merely acts of piety but mechanisms to achieve economic justice and reduce inequality. Similarly, the emphasis on truthfulness,

¹ Sarah Ayu Ramadhani and Fitri Sari, "Metode Dan Strategi Pembinaan Akhlak Siswa Di Sekolah," *Tamaddun Journal of Islamic Studies* 1, no. 2 (2022): 154-64.

² Tasya Azzahra, Asep Dudi Suhardini, and Fitroh Hayati, "Efektivitas Penerapan Metode Tilawati Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa Sekolah Dasar IT Salman Al-Farisi Bandung," in *Bandung Conference Series: Islamic Education*, vol. 2, 2022, 311-17.

trustworthiness, and accountability is a foundation for moral leadership and good governance. Culturally, Islam encourages the appreciation of knowledge, arts, and ethical customs ('urf) as long as they align with Islamic principles. This makes Islam inherently adaptive to different cultural contexts, promoting diversity within the unity of tauhid. Political teachings in Islam, although not always codified in the modern nation-state model, emphasize accountability, justice, public interest (maslahah), and protection of fundamental rights (maqasid al-shari'ah), thus providing a moral compass for public leadership and policy-making.

This holistic vision of Islam is especially relevant in modern society where compartmentalization of religion from public life has led to a value vacuum in many sectors. Institutions like majelis taklim serve as vital spaces where Islamic teachings are not only learned but contextualized into everyday realities family life, community responsibility, ethical social media use, and economic behavior.³ Such institutions are key to actualizing Islam not just as a belief system but as a lived, practiced, and transformative worldview that shapes the moral and structural foundation of society. In this light, the role of majelis taklim and similar platforms must be viewed not merely as spiritual havens for individual piety, but as agents of broader social transformation. They hold the potential to foster socially conscious faith that is responsive to contemporary challenges be it moral degradation, economic injustice, cultural disorientation, or political apathy. The integration of Islamic teachings across these spheres ensures that religion remains relevant, dynamic, and central to human progress.⁴ Islam presents itself as a comprehensive way of life, aiming to nurture individuals who possess strong monotheism, noble character, and a sense of responsibility toward themselves, others, and their environment.⁵ In the context of Indonesian society, where the majority of the population adheres to Islam, the need to strengthen Islamic values becomes increasingly urgent amidst the rapid current of globalization, advances in information technology, and shifts in social norms.

³ Tri Wahyuni and Kayyis Fithri Ajhuri, "Pendampingan Kelompok Belajar Dalam Meningkatkan Baca Tulis Al-Qur'an Melalui Metode Tilawati Di Desa Tambang," *Inovasi Jurnal Pengabdian Masyarakat* 2, no. 2 (2024): 349-556.

⁴ Dinda Amaly Ayyu Humaida, Aang Kunaepi, and Atika Dyah Perwita, "Strategi Guru Akidah Akhlak Dalam Mengatasi Aksi Bullying Di Madrasah," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 14, no. 1 (2024): 1-15.

⁵ Muhammad Zahidi and Hamdi Yusliani, "Strategi Pembelajaran Aqidah Akhlak Terhadap Pembinaan Akhlak Siswa Di Sdtq Nurun Nabi Banda Aceh," *Al-Fathanah* 2, no. 2, Oktober (2022).

Amid these conditions, religious institutions such as majelis taklim hold a strategic position as nonformal educational platforms that not only serve as centers for learning but also act as arenas for moral, spiritual, and social development.⁶ Majelis taklim arises from the real need of the community for accessible, flexible, and contextual religious education. Unlike formal institutions such as schools or madrasahs, majelis taklim is open and adaptive, not bound by rigid curricula or specific organizational structures.⁷ This characteristic enables it to reach a wide range of community members, especially housewives, workers, and individuals who cannot attend formal religious education due to time constraints and economic conditions.

The existence of majelis taklim affirms that Islamic education is essentially a lifelong process, unrestricted by age, place, or time. Through regular study sessions, discussions, and worship practices, majelis taklim makes a tangible contribution to enhancing religious understanding and shaping community character.⁸ In addition, it serves as an effective means to respond to contemporary social challenges, such as moral crises, family breakdown, value degradation, and the weakening of youth's spiritual resilience.⁹ Its increasingly vital role indicates that majelis taklim is not merely a study group, but rather a religious social institution that helps preserve the cultural and spiritual resilience of the Muslim community.

However, this great potential does not come without challenges. At Majelis Taklim Al Muhajirin in Panggi Subdistrict, Bima City, several structural and cultural obstacles are still significantly felt. The low and inconsistent participation of congregants poses a primary challenge to the continuity of its programs. This is compounded by inadequate facilities and infrastructure, limited funding, and a lack of qualified human resources capable of conducting professional and sustainable religious development.

⁶ Muhamad Nur Ikhsan, "Kenakalan Moral Di Kalangan Pelajar (Revitalisasi Strategi Guru Aqidah Akhlak Dalam Meningkatkan Akhlak Dan Moral Siswa Di MA Walisongo Kayen)" (IAIN KUDUS, 2023).

⁷ Rauzatul Munawarah, "Strategi TPA Al-Abrar Dalam Memperkuat Pemahaman Aqidah Dan Akhlak Santri Di Kecamatan Kuta Malaka Kabupaten Aceh Besar" (UIN Ar-Raniry Fakultas Dakwah dan Komunikasi, 2024).

⁸ Wisnu Nugroho Setyadi, "Strategi Guru Aqidah Akhlak Dalam Penanaman Pembiasaan Salat Fardhu Dan Pembinaan Akhlak Di Ma Al Islam Susukan Kabupaten Semarang Tahun Ajaran 2023/2024" (Iain Salatiga, 2024).

⁹ Dhiya Tarisa Nurshabrina, Dwi Fitri Wiyono, and Eko Nasrulloh, "Strategi Guru Akidah Akhlak Dalam Menanamkan Nilai2 Moral Pada Siswa Dan Siswi Di Mts Nu Miftahul Huda Ledug," *Vicratina: Jurnal Ilmiah Keagamaan* 8, no. 3 (2023): 69-84.

Under such conditions, the effectiveness of the institution's educational role cannot be maximized.

Given this situation, it is necessary to establish precise, realistic, and socially adaptive strategies for *aqidah* (faith) and *akhlak* (morality) development. These strategies must be able to respond directly to the needs of the congregation, overcome existing limitations, and focus on long-term impactful outcomes. Therefore, this study becomes highly relevant as it touches on the essential aspects of religious life in the community, especially within the framework of nonformal education, which has often been overlooked in detailed academic discourse.

Most previous studies have discussed the general role of *majelis taklim* in strengthening Islamic values in society. However, very few have explored in depth the specific strategies implemented in particular local contexts, such as in Panggi Subdistrict, Bima City. Yet, the development of religious educational strategies must take into account the unique social, economic, and cultural characteristics of the local community to be more applicable and grounded. Thus, this research aims to address that gap and provide a more practical and contextual contribution to the literature.

Furthermore, the findings of this study are expected to contribute not only theoretically to the development of Islamic education science but also serve as a practical reference for *majelis taklim* administrators, Islamic preachers, and local policymakers in designing more structured, effective, and sustainable religious development programs. In this way, the research serves not merely as scientific documentation but also as a transformative effort to strengthen the role of *majelis taklim* as a community-based religious education institution that is contextual and responsive to contemporary needs.

Method

This study uses a qualitative approach with a field research design aimed at providing an in-depth description of the strategies for fostering *aqidah* (faith) and *akhlak* (morality) at *Majelis Taklim Al Muhajirin*, Kelurahan Panggi, Bima City.¹⁰ This approach was chosen to explore the meaning, process, and challenges faced in the religious development conducted within the *majelis taklim* environment. The focus of the research is on the activities of religious development that occur directly within the

¹⁰ Rizal Safarudin et al., "Penelitian Kualitatif," *Innovative: Journal Of Social Science Research* 3, no. 2 (2023): 9680–94.

community.¹¹ The subjects of the study include the management of the majelis taklim, active speakers or preachers, and the congregation who regularly participate in the activities. The subject selection was purposive, meaning individuals were chosen based on their roles and involvement in the process of aqidah and akhlak development in the majelis taklim.¹²

Data collection techniques were carried out through observation, in-depth interviews, and documentation. Observation was conducted to understand the implementation of development activities in real-time. In-depth interviews were used to gather information from key informants, while documentation complemented the data with records of activities, lecture schedules, and other archives from the majelis taklim.¹³ The data collected were analyzed using a qualitative descriptive approach through the stages of data reduction, data presentation, and conclusion drawing. All data were organized and categorized based on specific themes according to the focus of the research. This analysis process aimed to provide a comprehensive overview of the strategies applied in fostering aqidah and akhlak at Majelis Taklim Al Muhajirin.¹⁴

Result and Discussion

This research was conducted at Majelis Taklim Al Muhajirin, located in Panggi Village, Mpunda District, Bima City, West Nusa Tenggara Province. Panggi Village is one of the urban areas on the outskirts of central Bima City, experiencing rapid population growth. The community in this area is highly heterogeneous in terms of economic status, educational background, and levels of religious understanding. In their daily lives, residents of Panggi Village show a strong inclination toward religious activities, including regular Qur'anic studies, congregational prayers, and social activities based on Islamic values. Majelis Taklim Al Muhajirin was established in response to the community's need for structured and sustainable Islamic guidance, particularly for housewives and female congregants. The Majelis has been actively operating for over five years and has become one of the most influential informal da'wah centers at the neighborhood level. Its regular activities include Qur'anic exegesis sessions, practical fiqh studies, teachings on Islamic creed (aqidah) and ethics (akhlak), as well as practical worship

¹¹ Hanif Hasan et al., *Metode Penelitian Kualitatif* (Yayasan Tri Edukasi Ilmiah, 2025).

¹² Ifit Novita Sari et al., *Metode Penelitian Kualitatif* (Unisma Press, 2022).

¹³ Safarudin et al., "Penelitian Kualitatif."

¹⁴ Fitria Widiyani Roosinda et al., *Metode Penelitian Kualitatif* (Zahir Publishing, 2021).

training. In addition, the Majelis often holds special events such as commemorations of Islamic holidays, Hajj rituals simulations, and community service activities.

Field observations revealed high levels of participant engagement. Each session is typically attended by 40 to 60 participants, depending on the topic and speaker. The majority of participants are housewives aged between 30 and 60. Some of them are actively involved as da'wah volunteers in their respective neighborhood units. Their involvement is not merely passive as listeners but also active in discussions, sharing spiritual experiences, and organizing religious events. Through in-depth interviews with Majelis administrators, religious instructors, and several regular participants, it was found that the strategy for faith and moral development at Majelis Taklim Al Muhajirin is contextual, dialogical, and transformative. The approach used is not limited to one-way lectures but allows for interactive dialogue between the instructor and the participants. The study materials are not strictly textual or normative but adapted to current societal issues, such as family harmony, child education, social media challenges, and the importance of ethical communication. One of the key strengths of the strategy lies in the use of exemplary behavior and habituation. The instructors and administrators not only teach values of faith and morality in theory but also strive to demonstrate these values through daily conduct and social engagement. For example, when a misfortune befalls a community member, Majelis leaders actively organize condolence visits and moral/material support as a manifestation of Islamic solidarity and social empathy. Majelis Taklim Al Muhajirin also encourages its members to practice moral values within their families and communities, such as avoiding gossip, educating children with compassion, and maintaining household harmony. In addition, activities such as memorizing short Qur'anic chapters, daily prayer recitation training, and instilling faith through stories of the prophets are important tools for internalizing Islamic values. Amidst the pressures of modernization and the challenges of the digital age, the presence of Majelis Taklim serves as a spiritual oasis that nurtures religious values and moral awareness.

This is particularly relevant as many community members are increasingly exposed to a crisis of values caused by the rise of consumerism, hedonism, and individualism promoted through social media and digital technology. Thus, based on empirical field conditions, it can be concluded that Majelis Taklim Al Muhajirin is not merely a center for religious activities, but also serves as an agent of moral and social transformation at the grassroots level. Its role is vital in safeguarding the community from moral degradation and in strengthening a resilient Islamic character in the face of contemporary social dynamics.

Effective Strategies Implemented in Aqidah and Akhlak Development at Al Muhajirin Taklim Assembly in Panggi Village, Bima City

The lecture method was chosen as the main strategy because it is capable of delivering religious material in a systematic and comprehensive manner. The speakers invited are local ustadz who have a close relationship with the local community, and occasionally, speakers from outside are invited to provide a variety of materials and broader perspectives. These lectures are held consistently every Friday afternoon at the home of one of the organizers or at a pre-agreed location. The topics discussed generally cover fundamental themes in Islam, such as the pillars of faith and Islam, the concept of monotheism within the framework of Ahlus Sunnah wal Jamaah, as well as moral and social values such as honesty, responsibility, love, and mutual respect in community life.

In addition to the lectures, group discussions are also an important part of the development strategy. In these discussions, the congregation is given the opportunity to ask questions, share experiences, and discuss religious issues or social problems they are facing. This method has proven to be very helpful in deepening understanding and fostering reflective and critical religious awareness. These discussions are typically led by an ustadz or a community leader with adequate religious knowledge, in a warm and open atmosphere.



Figure 1. Religious Activities and Implementation Methods

The study of classical Islamic texts is also a serious focus of the development strategy. The books studied include the basics of fiqh, aqidah, and tasawuf, which are examined sequentially. The use of the ***sorogan***

method (reading the text individually) and *bandongan* (explanation by the ustadz on the text being read) remains relevant and is appreciated by the congregation, especially the adult and elderly members who seek a deeper understanding of religion. Equally important, the development strategy at Al Muhajirin Taklim Assembly is complemented by a family-oriented approach. The organizers and ustadz build friendly, open, and approachable relationships with the congregation. This creates an inclusive religious atmosphere that is non-judgmental and comfortable for learning. Some congregation members even expressed that they feel more accepted and receive more personal religious guidance at this taklim assembly compared to formal institutions.

From the interview results, it is known that the majority of the congregation feels that the strategies applied help them understand Islamic teachings not only theoretically but also in practical application in their daily lives. This reflects the effectiveness of the development methods that are based on the actual needs of the community.¹⁵ This approach aligns with the concept of contextual Islamic education, which emphasizes the importance of integrating knowledge and practice, as well as the relevance of religious teachings to social realities.¹⁶ In other words, the development strategies implemented by Majelis Taklim Al Muhajirin have not only successfully shaped a correct understanding of *aqidah* but also formed the character and behavior of the congregation in accordance with Islamic values.

Challenges Faced in the Implementation of Aqidah Akhlak Development Strategies at Majelis Taklim Al Muhajirin, Panggi Village, Bima City

Despite the implementation of various strategies for religious education that have been deemed effective and in line with the community's needs, Majelis Taklim Al Muhajirin in Panggi Village, Bima City, continues to face significant challenges in its execution. These challenges hinder the full realization of its potential to provide comprehensive religious training to the community. The primary issue encountered in the implementation process is the low level of consistent participation from the congregation. According to attendance records gathered by the management, only about 30-40% of the regular *jama'ah* consistently attend the weekly training sessions. This

¹⁵ Muhammad Imam Syafi'i, Ramdanil Mubarak, and Yuliana Yuliana, "Strategi Pembiasaan Akhlak Terpuji Melalui Mata Pelajaran Akidah Akhlak Di Madrasah Ibtidaiyah," *Jurnal Pendidikan Dasar Dan Keguruan* 9, no. 1 (2024): 1-11.

¹⁶ Muhammad Kamari and Alfani Hadi, "Strategi Guru Aqidah Akhlak Dalam Membina Akhlak Islamiyah," *Jurnal Pendidikan Agama Islam Al-Amin* 1, no. 2 (2024): 70-82.

fluctuation in attendance rates is influenced by multiple factors, including the busy schedules of many jama'ah members, who are occupied with work and household responsibilities. The lack of personal motivation to seek religious knowledge and a general low awareness about the importance of nurturing one's aqidah (faith) and akhlak (moral character) in daily life are also contributing factors. Some jama'ah even hold the belief that religious education is only necessary when one is young or during times of hardship, which reflects the insufficient internalization of lifelong learning values within the local culture. These cultural barriers prevent the community from fully embracing the concept of continuous religious education throughout their lives.

In addition to issues related to attendance, the limitations of facilities and infrastructure present another significant obstacle to the effective implementation of Majelis Taklim Al Muhajirin's development programs. Currently, the majelis taklim does not have a dedicated space to hold its activities, meaning that religious lessons are often conducted in informal settings, such as the front yard of a congregation member's house or in the living room of one of the management members. This situation is clearly suboptimal, particularly when adverse weather conditions occur or when the number of attendees exceeds the available space. Furthermore, the lack of basic supporting facilities, such as a proper sound system, folding chairs, whiteboards, or presentation tools, impacts the comfort and quality of the lessons, hindering the overall learning experience.

Financial constraints further exacerbate these challenges. Majelis Taklim Al Muhajirin relies primarily on voluntary donations from the jama'ah and local donors to fund its activities. As a result, the organization faces limitations in its ability to bring in external speakers, provide varied and comprehensive teaching materials, or offer refreshments to participants during the sessions. According to interviews with the management, there is an ideal vision to involve more guest speakers and utilize modern teaching tools such as modules, leaflets, or even digital media to enhance the learning experience. However, due to financial limitations, these initiatives have yet to be fully implemented. The lack of sufficient resources is further compounded by a shortage of qualified human resources. Not all members of the management team possess a strong religious education background, which results in a situation where the responsibility for delivering lessons is concentrated on just one or two permanent ustadz (religious teachers). This reliance on a limited number of speakers diminishes the variety of content presented, leading to the risk of diminishing interest and engagement among the jama'ah. A limited pool of speakers, with a lack of diversity in teaching approaches, can lead to monotony in the learning environment, which over

time may cause participants to lose enthusiasm for attending the sessions regularly.

The challenges faced by Majelis Taklim Al Muhajirin underscore the fact that successful religious training is not solely dependent on the strategies implemented but is significantly influenced by external factors such as environmental support, institutional capacity, and the active participation of the community. These barriers have impacted the ability of the majelis taklim to reach its full potential in shaping the aqidah and akhlak of the congregation, and therefore, effective solutions must be sought to address these issues. One key area that needs attention is improving participation among the congregation. Efforts to raise awareness about the importance of religious education for all age groups and in all circumstances can help to instill the value of continuous learning. Addressing the busy schedules of many jama'ah members can be achieved by exploring flexible scheduling, such as offering evening or weekend sessions, to accommodate those with work and family commitments. Additionally, creating more engaging and interactive learning opportunities, such as group discussions or interactive learning sessions, could further encourage participation.

Addressing the issue of limited space and infrastructure is another pressing need. The establishment of a dedicated facility or learning space for Majelis Taklim Al Muhajirin would alleviate the problem of space constraints and improve the overall learning environment. Moreover, the procurement of basic teaching tools and equipment, such as sound systems, chairs, and presentation aids, would greatly enhance the quality of the lessons and provide a more comfortable and conducive learning atmosphere for the participants. Seeking external funding or collaborating with other local organizations could be potential solutions to overcome the financial constraints. In terms of human resources, Majelis Taklim Al Muhajirin could benefit from a more diverse team of qualified educators. By training or recruiting additional ustadz or volunteers with religious education backgrounds, the majelis taklim would be able to offer a broader range of perspectives and teaching methods, which could reinvigorate the congregation's interest in attending the sessions. Additionally, training members of the community who show potential could help to expand the pool of speakers and foster a sense of ownership within the congregation. This approach could lead to a more sustainable and varied learning environment.

Furthermore, in response to the financial constraints, it would be beneficial for Majelis Taklim Al Muhajirin to explore alternative funding sources. One option could be to organize fundraising events, seek sponsorship from local businesses, or apply for grants that are available for

religious and educational purposes.¹⁷ These initiatives could help to secure the necessary resources to bring in external speakers and improve the overall quality of the training programs. Engaging with other local religious and educational institutions could also provide opportunities for collaboration and resource-sharing.¹⁸ The experiences of Majelis Taklim Al Muhajirin demonstrate that while religious education is an essential tool for strengthening the faith and moral character of the community, its success is heavily dependent on the support structures in place. The strategies implemented by the majelis taklim need to be supported by adequate infrastructure, financial resources, and a team of qualified educators. Moreover, addressing the challenges related to participation and engagement requires a multifaceted approach, including better scheduling, improved teaching methods, and awareness-raising activities that highlight the importance of continuous religious learning.

By addressing these challenges, Majelis Taklim Al Muhajirin can continue to play a vital role in shaping the *aqidah* and *akhlak* of the community and contribute to the broader goal of fostering an informed, morally upright, and spiritually strong society. Through strategic planning, resource mobilization, and community engagement, the majelis taklim can further enhance its impact and ensure that its development programs are sustainable, effective, and aligned with the needs of the community.

These challenges demonstrate that the success of the development programs is not only determined by the strategies designed but is also highly influenced by external factors such as environmental support, institutional capacity, and active community participation.¹⁹ In this context, the majelis taklim needs to develop a collaborative model involving community leaders, local government officials, and other religious institutions to strengthen resources and expand the reach of the development programs.²⁰ Furthermore, efforts should be made to raise collective awareness among the *jama'ah* through educational and persuasive approaches, so that their involvement in

¹⁷ Saskia Nabila Syah and Ahmad Kosasih, "Strategi Pembinaan Akhlak Siswa Di Madrasah Tsanawiyah Negeri," *An-Nuha: Jurnal Pendidikan Islam* 1, no. 4 (2021): 541–53.

¹⁸ Khairul Umam, "Strategi Pembinaan Aqidah Dan Akhlak Pada Anak Disabilitas (Tunagrahita) Di SLB Kota Banda Aceh" (Universitas Islam Negeri Ar-Raniry, 2023).

¹⁹ Anis Fauzi et al., "Strategi Pembinaan Tilawatil Qur'an Di Kabupaten Tangerang," *Jurnal Abdi Masyarakat* 7, no. 1 (2023): 81–93.

²⁰ Dewi Fitriah Khusnul Khotimah and Nurul Latifatul Inayati, "Strategi Pembinaan Karakter Islami Siswa Di Sekolah Menengah Pertama," *Aulad: Journal on Early Childhood* 6, no. 3 (2023): 365–71.

the majelis taklim activities is not merely incidental but becomes part of a sustained spiritual need.

The findings of this study carry several important implications for the development of religious and moral education in urban communities, particularly through informal religious institutions such as majelis taklim. First, the contextual and participatory strategies employed by Majelis Taklim Al Muhajirin demonstrate the effectiveness of grassroots religious education in strengthening the faith and moral character of community members. This suggests that faith development does not always require formal institutions but can thrive through community-based efforts that are rooted in local wisdom and social dynamics. Second, the Majelis's ability to adapt religious teachings to contemporary issues such as digital media challenges, family resilience, and social ethics highlights the importance of relevant and responsive religious discourse. Religious educators and community leaders should take note of the need to contextualize their messages in a way that resonates with the lived realities of their audiences, especially in increasingly urbanized and pluralistic societies.

Third, the success of Majelis Taklim Al Muhajirin in promoting moral behavior through habitual practice, example, and social solidarity offers a practical model for faith-based character development. This underscores the idea that moral values are best cultivated not only through verbal instruction but through immersive, consistent, and community-oriented actions. Educational institutions, religious organizations, and policymakers can draw from this model to design interventions aimed at building moral resilience among citizens. Moreover, the inclusive and empowering approach of the Majelis particularly in engaging women as active participants and moral agents provides a gender-sensitive framework for community-based religious education. This could inspire broader initiatives to position majelis taklim and similar forums as platforms for women's empowerment, spiritual leadership, and social contribution. Finally, in the broader context of national character education and efforts to counter moral decline among youth and adults alike, this study reinforces the strategic role of informal religious institutions. Supporting and strengthening these institutions through training, networking, and collaboration with formal education and government programs could contribute significantly to the cultivation of ethical, faith-driven communities in Indonesia and beyond.

Conclusion

Based on the research conducted at Majelis Taklim Al Muhajirin in Kelurahan Panggi, Kota Bima, it can be concluded that the strategies implemented for the development of aqidah and akhlak have been effective,

but face several challenges in their execution. The combination of methods such as regular sermons, interactive group discussions, classical book studies, and direct practice in religious rituals, alongside a familial approach to engagement, has been well-received by the jama'ah. These strategies have contributed significantly to strengthening the understanding of Islamic teachings and fostering moral values within the community. However, the implementation faces persistent challenges, such as low consistent participation, limited facilities, inadequate funding, and a shortage of human resources, all of which hinder the optimization of these programs. Despite these challenges, the strategies employed in Majelis Taklim Al Muhajirin are aligned with the principles of contextual Islamic education, emphasizing the integration of knowledge and action in the everyday lives of the congregation.

The findings from this research contribute to the development of Islamic Education Management by highlighting the importance of adaptable, community-driven approaches to religious education, especially in non-formal settings like majelis taklim. Furthermore, the study emphasizes the need for collaboration with local leaders and institutions to address the challenges faced by such educational bodies. Ultimately, this research provides valuable insights for improving the effectiveness and sustainability of Islamic educational programs, ensuring they remain relevant and impactful in addressing the spiritual needs of the community.

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