

Assistance in The Management of The Al-Amin Islamic *Majelis Ta'lim* Program to Improve the *Fiqh* Literacy of The People of Kediri City

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Volume

4

Issue

1

Page

1-22

Year

2026

Abstract

Purpose: The objective of this study is Assistance in the management of the Al-Amin Islamic *Majelis Ta'lim* program to improve the *Fiqh* literacy of the people of Kediri City, and to explore the background of these activities and the factors that support and hinder their implementation.

Method: The community service method in this research adopts the Asset-Based Community Development (ABCD) approach, a model of community empowerment that emphasizes the use of community assets and potential to improve their quality of life.

Practical Applications: his management mentoring activity for the *Majelis Ta'lim* (Islamic study group) has successfully had a positive impact on community life, faith, and ways of thinking. The religious teachings provided enhance understanding of religious principles, Islamic law, and community moral values; this, in turn, helps strengthen faith and belief.

Conclusion: The ABCD approach has proven effective in driving behavioral change and sustainably enhancing community capacity, starting with asset mapping and potential management, implementation, and evaluation. *Majelis Ta'lim* activities have been organized through the development of an organizational structure where management roles are assigned according to each individual's expertise and through the development of activity plans through deliberations involving various stakeholders.

Article History

Submission: 09-01-2026

Accepted: 02-03-2026

Published: 09-03-2026

Keyword

Assistance;
Fiqh Literacy;
Islamic Majelis Ta'lim;
Management;
Program;

How to cite

Syajarul Imna Mohd Amin, Manaf, L. A., Muhammad Zen Masruri, Yusuf Fauzi, & Achris Ahsanudtaqwin. (2026). Assistance in the management of the Al-Amin Islamic Majelis Ta'lim program to improve the Fiqh literacy of the people of Kediri City. *Kerigan: Jurnal Pengabdian Masyarakat*, 4(1), 1-21. <https://doi.org/10.21274/kjpm.2026.4.1.1-21>



Introduction

Majelis Ta'lim functions as a non-formal Islamic educational institution or community forum that organizes religious education to enhance the community's understanding and practice of Islamic teachings in daily life. Religion itself plays a highly strategic role in regulating the lives of individuals, families, and communities, particularly in shaping values, behavior, and social cohesion.

The majority of Indonesia's population adheres to Islam. Based on 2018 data, the majority of the population of Kediri City adhered to Islam, accounting for 91.56%, while 5.71% were Christian, 2.22% Catholic, and 0.40% Buddhist, with the remainder professing Hinduism, Confucianism, and other religions (El Ishaq, 2023). The largest Muslim population is concentrated in the Mojoroto District, which serves as the main center for Islamic religious education development in Kediri City. This area is home to several prominent Islamic boarding schools, including Lirboyo, Wahidiyah, and Al-Ishlah, which serve as educational institutions for students (*santri*) from various regions.

Although the city of Kediri is widely known for its many Islamic boarding schools (*pondok pesantren*), its residents' enthusiasm for religious activities remains remarkably high. One of the main avenues for acquiring religious knowledge is through *pengajian* (informal Islamic study gatherings), a form of *dakwah* (Islamic preaching). *Pengajian* is a deliberate effort to communicate Islamic teachings so that Muslims can develop a proper, more profound understanding of their faith. The significance of *pengajian* for Muslims in both their worldly and spiritual lives is therefore indisputable, especially given its ongoing development and sustained presence. In this regard, *pengajian*, as a non-formal religious educational institution, occupies a distinct and increasingly important position in contemporary society (Sa'diah, 2022).

Based on several studies on issues in religious study gatherings (*pengajian*), such as Agustia Rini Putri's research, several recurring problems have been identified. One of the main challenges in regular religious study sessions is fluctuating attendance at weekly gatherings. Attendance levels are often inconsistent, with a noticeable decline in certain weeks. This condition typically occurs when the topics delivered are perceived as monotonous or irrelevant to the participants' needs and daily lives. For instance, some participants perceive sermons that focus solely on theological aspects, without connecting them to social issues or everyday life contexts, as less engaging and meaningful (Putri, 2023). Many religious study groups (*pengajian*) still employ a one-way lecture method, with learning materials that are relatively

limited in scope and fail to reflect contemporary developments. These sessions tend to focus primarily on normative religious issues without clearly connecting to the social context or to the challenges faced by modern society, such as mental health, family economics, and environmental concerns. As a result, some participants perceive that the religious study sessions they attend do not offer concrete solutions to the problems they encounter in their daily lives. Another recurring issue lies in the delivery method used in these sessions. The majority of weekly religious gatherings (*Majelis Ta'lim*) continue to rely on a one-directional lecture format (Fariati, 2025). In many cases, religious instructors (*ustadz/ustadzah*) deliver lessons without actively engaging the congregation. As a result, the participants often feel bored and less interested in attending the religious study sessions regularly. In fact, current technological advancements and the availability of interactive learning methods make it possible to apply more varied and engaging approaches, such as group discussions, question-and-answer sessions, and visual media, which can enrich the learning experience for the congregation. In terms of their role, *Majelis Ta'lim* or religious study groups generally have several functions, including: 1) religious function, 2) educational function, 3) social function, 4) economic function, 5) arts and culture function, and 6) national resilience function (Astuty, 2021).

Furthermore, several religious study activities also face resource challenges, including financial constraints, limited facilities and infrastructure, and human resource capacity. Many religious study programs still rely on donations from participants or the surrounding community to cover their operational expenses. In addition, the lack of support from relevant stakeholders, such as local governments or religious organizations, has also become one of the factors hindering the development of more innovative and sustainable weekly religious study (Putri, 2024a).

Based on Az Zahra Fikriyatun Nurfadillah's undergraduate research, religious guidance through regular religious study sessions (*pengajian*) cannot be separated from the issue of low religious awareness among specific segments of the community. The low level of religious awareness experienced by some groups in Indonesia is closely related to their way of life, which tends to prioritize worldly matters without adequate preparation for the afterlife. The variety of professions pursued in Indonesia also influences levels of religious awareness, as many individuals engage in their occupations solely for personal satisfaction. Consequently, this becomes a significant factor affecting various aspects that contribute to the low degree of religious consciousness among specific communities (Nurfadillah, 2024).

The primary objective of establishing *pengajian* (Islamic study gatherings) is to disseminate Islamic teachings (*dakwah*) and to save the Muslim community from moral and spiritual decline. These *majelis taklim* (religious learning assemblies) have experienced rapid development across Indonesia, involving participants ranging from youth to the elderly. The initial formation of such gatherings represented an effort by the Muslim community to propagate Islamic teachings through mosques. However, the scope of *dakwah* has since expanded beyond the confines of mosques; today, religious outreach is conducted in various public spaces and increasingly through digital platforms such as YouTube, Facebook, WhatsApp, and other social media channels (Rahmat, 2021). Considering the various issues related to religious awareness within the community, a religious guidance program was developed and implemented through regular study sessions (*pengajian*). This program aims to enhance the local community's awareness and understanding of religious values. Among the different branches of Islamic studies, *Fiqh* (Islamic jurisprudence) is regarded as the most practically applicable in daily life. It is because the community continuously observes the pillars of Islam—such as prayer, fasting, and almsgiving—which require proper guidance and instruction from religious figures, including *kyai*, *ustadz*, and teachers.

From the service-based research above, it shows that previous community services were mostly focused on conventional da'wah activities, while aspects of community asset development and their sustainable impacts have not been studied much, especially in utilizing currently developing technology, such as in utilizing social media such as YouTube, TikTok, Facebook and others.

Because *Fiqh* study sessions play a vital role in meeting spiritual and social needs, it is crucial to hold regular study sessions. Therefore, the management of the Al-Amin Mosque has initiated a program of regular religious study sessions, utilizing YouTube for wider public consumption, not only for participants present at the mosque but also for those who are reluctant or busy. This activity is expected to provide significant benefits to the community living around the mosque. Accordingly, the researcher intends to conduct a study on Assistance in the management of the Al-Amin Islamic study group program based on YouTube to improve the *Fiqh* literacy of the people of Kediri City.

Method

This research-based community service activity employs the Asset-Based Community Development (ABCD) approach. This community empowerment model

emphasizes the use of existing community assets and potential to enhance their quality of life. The researchers adopted this method due to the presence of strong human resources and the availability of a *musholla* (prayer hall) that frequently hosts various religious activities. According to Yusuf, the ABCD approach emphasizes utilizing the potential and strengths of the community as resources to achieve increased religious understanding. ABCD is an approach to community development that falls within a broader school of thought aimed at achieving a social order in which communities are the primary actors and determinants of development efforts in their communities (Yusuf, 2023).

The main stages of the ABCD approach include: Discovery, which involves identifying community assets in the community that include community leaders from the lowest level of the RT head to the Kediri city government, namely the mayor, in addition to support from *ta'mir musholla* and al-amin foundation as well as donors in the area such as companies and worship facilities; Dream, which reflects the community's enthusiasm to gain a deeper understanding of religious knowledge; Design, where researchers, community leaders, *ta'mir musholla* (mosque managers), and *Al-Amin* Foundation administrators together form a team and plan program activities; Determination, where the team allocates responsibilities and discusses technical aspects related to *pengajian* (religious study sessions); which includes the implementation of planned activities by coordinating with the *taklim* assembly fillers, namely the caretakers of the Lirboyo Islamic boarding school in confirming the schedule, and conducting community outreach.

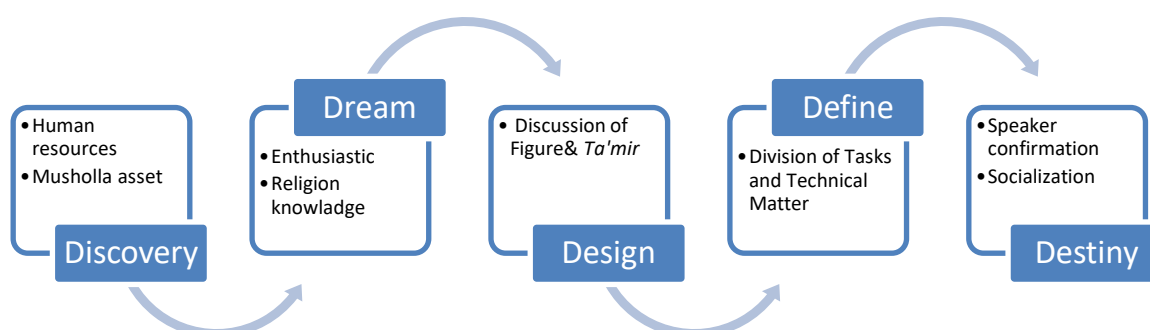


Figure 1. ABCD Method Design

The data source is the participants of the ta'lim assembly, totaling 30 people consisting of men and women in the Ngampel Village area and some from neighboring villages, namely Mojoroto and Bujel villages, while the data collection

method uses the participant observation method during the activity process for 4 months every Monday and in-depth interviews with the ta'mir managers, foundations, local community leaders, resource persons and several participants of the ta'lim assembly.

Result and Discussion

The community service project started by using the ABCD method to find "Assets," or the things that led to the Regular *Muqoddimah Hadramiyah* Book Recitation at the *Al-Amin* Mosque. This project was started by the neighborhood association and mosque administrators and got support from community leaders because of the many economic, social, religious, and educational problems the community faced during COVID-19. So, a new way of doing things was needed: during the COVID-19 pandemic, *Majelis Ta'lim* activities could be held at the mosque, but they had to be done online, as the government said. So, by having regular virtual recitations, the community could benefit without breaking government rules against large gatherings, which could spread COVID-19. In society, religious studies are a non-formal education system that has always developed from the existence of Islam until now. Religious studies carried out by Muslims can provide various religious knowledge as a guide to life for Muslims (Marliansyah et al., 2024).

Quranic study groups can be found in various forms, from small groups attended by only a few people to large groups with thousands of participants. In addition to face-to-face meetings, current digital technology developments have also encouraged online book study groups, allowing more people to participate in these studies without geographical limitations. Even though the world is increasingly advanced with various modern technologies, book study remains important as a means to deepen understanding of Islamic teachings in a more authentic and in-depth manner (Robi'ah, 2025).

The religious teachers decide which books are best for the community's needs after discussions between RT administrators, community leaders, mosque administrators, and community representatives. After talking and working together with the people who planned the event, it was decided that basic *Fiqh* studies would be beneficial for different groups in the community, especially those who are just starting to learn about Islam. Rifa'i says the *Majelis Ta'lim* is a place of Islamic education and part of the Islamic *da'wah* mission. The only goal is to make sure that everyone inherits Islamic values and makes them a part of their personality and behavior every day (Rifa'i, 2023).



Figure 2. A meeting between residents and the mosque committee at the house of the leader of RT.

Fiqh is a branch of Islamic knowledge that studies the laws of Sharia (Islamic law) relating to human behavior and actions in everyday life. In general, *Fiqh* regulates the procedures for worship, social and economic relations, marriage, inheritance, criminal law, and various other aspects regulated by religion. *Fiqh* is not only theoretical but also practical, as it provides clear guidelines on how Muslims should conduct their lives in accordance with religious rules (Halim, 2021). Prior to this program, people's understanding of prayer tended to be practical and inherited, without in-depth explanation of the evidence, wisdom, and objectives of sharia. This situation aligns with Mesran's research findings, which found that rural communities generally practice their faith based on family traditions without in-depth study of Islamic jurisprudence (*Fiqh*) (Mesran, 2025).

The *Majelis Ta'lim* at the *Al-Amin Musholla* was started by different groups in the community, such as leaders of local neighborhood associations and community leaders who wanted to learn more about Islamic teachings to meet their spiritual needs in this life and get ready for the next. At this point, the community started to picture how these activities would happen. The Service Team suggested the idea of setting up a well-organized *Majelis Ta'lim* program by making a management structure that used people's knowledge in certain areas and planning activities based on conversations with people who were involved. Rizal Fuady says that the *Majelis Ta'lim* was originally just a place to learn run by a kiai who taught. The *Majelis Ta'lim* changed over time into a structured group that taught and recited Islamic religious texts. It was run well by people, groups, or organizations (Fuadiy, 2021).

An activity related to *da'wah*, the role of Islamic boarding schools is not only in

the field of education, but has a major role in carrying out Islamic da'wah. In addition to the enthusiasm of the Islamic boarding school community to open themselves to be able to socialize with the surrounding community, namely by providing knowledge about religion that they have to be conveyed to the community, in addition to the enthusiasm of the Islamic boarding school community to open themselves to be able to socialize with the surrounding community, namely by providing knowledge about religion that they have to be conveyed to the community. So that the *Muqoddimah Hadramiyah* recitation activities held at the *Al-Amin Musholla* are strongly supported by the role of Islamic boarding schools that are ready to assist in da'wah activities (Rusmiaty, 2025).

In the context of community development, Islamic boarding schools (pesantren) play a significant role in shaping individuals who possess not only a deep religious understanding but also a strong social awareness. They have produced numerous religious figures, community leaders, and intellectuals who play an active role in national development. Furthermore, Islamic boarding schools also contribute to creating a tolerant, inclusive, and competitive society through character education integrated with Islamic values.

The team asked people who were important to the community service activities to work together to make the religious study group programs during the planning and design stage. Before this collaboration, a few team members met with the activity leaders and decided to use the *Muqaddimah Hadramiyah* book. They thought this book was easy to understand and good for people from different backgrounds, especially those who were just starting to learn about religion. The book *al-Muqaddimah al-Hadhramiyyah* written by *Sheikh Abdullah bin Abdurrahman Ba Fadhlal-Hadhramiy* who died in 918 H. The book *al-Muqaddimah al-Hadhramiyyah* is included in an important book in the *Syafi'i* school of thought because it is a summary of the book "*Minhaj al-Thalibin Wa 'Umdah al-Muftin Fi al-Fiqh*" written by *Imam al-Nawawi* who died in 676 H, which is a high level book. Therefore, the book *al-Muqaddimah al-Hadramiyyah* is also called "al-Mukhtashar al-Kabir". The *Fiqh* problems contained in it are quite complete and there are even problems that are not discussed in the book "*al-Minhaj*". The conclusion reached by the author is that the *Fiqh* problems contained in the chapter on fasting in the book *Busura al-Karim* implement the five main *Fiqh* principles, although those included in the principles of "*al-dharar yuzal*" and "*al-'adah muhakkamah*" are not as many as the problems included in the other three principles (Rolistiani, 2025).

The team, which included community leaders, resident representatives,

foundation administrators, and Al-Amin *mushola* administrators, decided to suggest *Fiqh* material based on what the community in the area needed. With the existence of intensive religious study groups in villages, it is hoped that the understanding of Islamic jurisprudence among the community can be further developed and effectively applied in daily life, so that villagers can live in accordance with the principles of Islamic law and become better individuals, both morally and socially (Mesran, 2025).

In addition to determining the material, the discussion with the speaker also discussed the schedule, which would accommodate his free time. The meeting was decided on Monday night, Tuesday, after Isha prayers. Regular religious study groups are the main activity of the majelis taklim (Islamic study group). These sessions can be held weekly, monthly, or as agreed upon by the congregation. During these sessions, the *ustadz* (teacher) or preacher will deliver a sermon or lecture on Islamic teachings (Yunus, 2024).



Figure 3. The volunteer group, along with community leaders, mosque administrators, and residents, went to Ustadzs' house.

After making sure the speakers and materials were ready, the community service team held a meeting with community members to form an activity team for the mosque. The next step was to choose the Organizing Committee for the Regular Study Session on the Book of *Fiqh Muqoddimah Hadramiyah*. It was decided at the meeting that Abdul Kolik would be in charge of the *Majelis Ta'lim* Activities. He is qualified because he is a member of the RT committee, takes care of the *al-Amin* *mushola*, and is involved in activities at the *Mahrusiyah* boarding school. By involving various parties in forming the committee, the team can ensure that the interests and

needs of all parties are well represented. Furthermore, collaboration between the community service team, the *Majelis Ta'lim* management, and other parties also strengthens a sense of ownership and commitment to the success of the community service activities (Samaniyah et al., 2024).

Ahmad Hasyim, as the chairman of the foundation, has determined the activity team along with their respective tasks as follows:

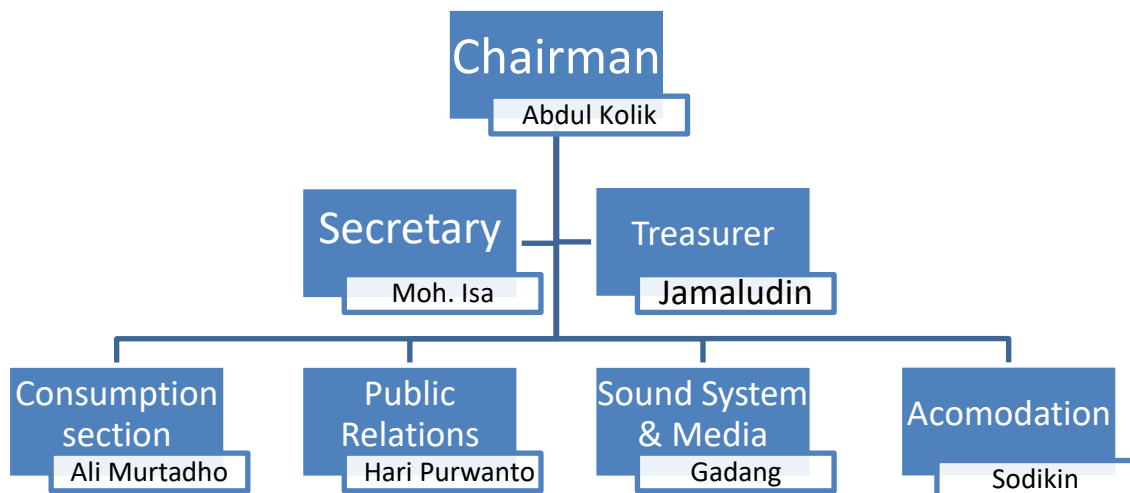


Figure 4. Organizational structure

During this preparation process, the team also conducts comprehensive planning, including identifying potential obstacles or challenges that may arise during the implementation of the activity and determining strategies to address them. This aims to ensure that the community service activities run smoothly and have a positive impact on the communities they serve (Imaduddin, 2022).

Technology and Task Division the Chairman and Secretary will form a group and collect information, while we will let the congregations know about the regular recitation activities. This practice has been the case since the committee was first formed. The treasurer will keep track of income and expenses if there are donors. We will also plan simple meals for people to eat. The public relations officer will get in touch with the presenters to make sure they are there. The sound system, media, and equipment officers will set up the podium, make sure YouTube works with a webcam and Wi-Fi, check the microphone, and turn on the MP3 player so that it plays through the loudspeaker as a sign of activity in the mosque. Should it rain, the accommodation officer will be prepared to bring in the speakers. Salis says that the *majelis taklim* is built on a democratic leadership style, which means that the leader works with the members to make plans, decisions are made after careful thought, members' skills or

potential are valued, communication is clear, and the congregation is given motivation, protection, input, guidance, and direction (Salis, 2020).

This definition demonstrates that organizing is the initial step in preparing for the previously established plan. The recitation is scheduled for every Tuesday evening at 7:30 p.m., but this depends on whether the recitation leader is there. The length of the activity is also uncertain because it depends on the situation and conditions. After the congregation prays the Isha prayer, the committee gets the equipment ready before the activity starts. The committee chair makes sure that everything is ready when the study leader arrives. George R. Terry says that organization is when a group of people work together to achieve personal satisfaction and specific goals (Salsa, 2024).

Majelis Ta'lim activities are well-structured and organized through a management system that aligns with each person's area of expertise, and the planning of activities is based on discussions with various involved individuals, as evidenced by the results of interviews with several sources. The success of an organization, including a religious study group, is largely determined by the management system implemented to organize and administer all activities. Management plays a crucial role in directing various organizational activities so that they proceed in a planned and coordinated manner, effectively and efficiently achieving established goals (Pakpahan, 2026).



Figure 5. The service team is drafting the program plan in collaboration with the appropriate parties.

Based on the observations and interviews, the schedule for the *pengajian* (religious study session) is held every Monday night and begins at 7:30 p.m., depending on the availability of the speaker. The activity's length is not set in stone; it

changes based on the current situation and conditions. Prior to the start of the session, the organizing committee prepares the necessary equipment after the congregational *Isha* prayer, and the chair of the committee ensures that all preparations are in place when the speaker arrives. This procedure includes preparing YouTube media equipment, consisting of a laptop and a webcam. According to Munawaroh and Badruz Zaman, a *Majelis Ta'lim* is not merely confined to the mosque; today, da'wah is widely carried out in various venues and is conducted not only orally but also through social media platforms such as YouTube, Facebook, WhatsApp, and others (Munawaroh, 2023).



Figure 6. Sound Operator and Youtube media

In terms of religion, it turns out that this technology can be utilized well by citizens, such as to obtain knowledge or materials in lectures, citizens can access this through social media, one of which is YouTube, to increase knowledge both in terms of religion and others. This reason is expressed because in reality, it can be said that many people now use social media to fulfill their needs quickly and easily (Harti, 2022). Many preachers utilize this platform to preach and introduce Islam from various perspectives. Abdul Somad, Adi Hidayat, and Buya Yahya are among the most popular preachers and trending topics on YouTube. Besides being a platform for preaching, YouTube has become a highly influential platform for spreading religious teachings (Suhendrik, 2021). In today's technological era, some Islamic study groups utilize social media, as a result of technological advancements as a means of preaching. One such group is the Sabilu Taubah Islamic study group, which utilizes YouTube as a platform for disseminating Islamic content through live streaming (Putranto, 2024).

The methodology employed in the examination of the *Muqoddimah Hadramiyah*

book is the lecture and interactive question-and-answer approach, as this format facilitates increased opportunities for the audience to pose inquiries during the activities. Lectures alone may be sufficient to provide initial knowledge, but students will be more critical if followed by discussion, more active in question-and-answer sessions, and more skilled if concluded with a demonstration (Halder, 2023).

The people who attend the *Muqoddimah Hadramiyah* study session are men and women over the age of 30. As Asep Fathur Rozi said, the state of society in Indonesia right now is such that parents will definitely look for other ways to learn more about their (Rozi & Nabilah, 2023). Elderly individuals can acquire education through both formal and informal means. The *Majelis Ta'lim* exemplifies a resilient non-formal educational institution that persists in modern society. The participants of the *Muqoddimah Hadramiyah* study sessions at Musholla Al-Amin believe that they have acquired a significant amount of knowledge and have identified solutions to personal challenges, particularly those related to worship. They maintain that their comprehension has substantially enhanced as a result of their attendance at these sessions. They have acquired a wealth of knowledge that was previously unknown to them, particularly in relation to the practice of worship. Before their departure, they were unaware of the resources available to them for obtaining information regarding Islamic law, such as the permissible and impermissible activities.



Figure 7. situation of the participants of the religious study on the terrace of the prayer room

Field findings indicate that the community is increasingly understanding the law regarding the permissibility of congregational prayer for travelers. This understanding is crucial because the majority of Delik Hamlet residents are mobile

outside the area, whether for work, trade, or family events. Through their study of Tafsir Ahkam, they learned that sharia provides travelers with *rukhsah* (instrumental prayer) so they can still perform prayers without missing them. This explanation is reinforced by the opinion of scholars in Sayyid Sabiq's book *Fiqh al-Sunnah*, which emphasizes that congregational and shortened prayers are forms of God's mercy to His servants. The application of this understanding is evident during the harvest season, when some farmers must travel to markets far from their villages; they can now adjust their prayer schedules to suit sharia requirements. This research aligns with the results of Masykur's study, which found that understanding *rukhsah* (instrumental prayer) makes people more consistent in performing prayers even while traveling (Solechan, 2024)

Furthermore, the community also has a better understanding of the requirements and pillars of prayer. Previously, some residents were aware of the obligation of ablution, prayer times, intentions, and pillars. However, through mentoring, they were able to clearly differentiate between the requirements, pillars, and sunnah of prayer. This is crucial to avoid mistaking sunnah for pillars or vice versa. This understanding aligns with religious education theory, which emphasizes the importance of classifying the laws of worship to ensure their implementation is clear. ¹⁵ This research reinforces Hasan's study, which showed that guidance based on Islamic jurisprudence (*Fiqh ubudiyah*) can improve the accuracy of community worship practices, leading to optimal levels of sharia compliance (Hassan, 2021).

This quality of understanding has a direct impact on the character formation of the people of Ngampel Village and its surroundings. Prayer, which the Prophet called the pillar of religion, is now truly practiced is the main foundation of their lives. Awareness of the importance of the five daily prayers makes residents more disciplined and consistent, even in busy times. This aligns with Abdurracha's opinion that practicing congregational prayer can shape religious character, as collective worship fosters values of togetherness and social responsibility (Abdurachman, 2021). His research strengthens Huda's findings, which found that congregational prayer can increase social solidarity and reduce internal community conflict (Huda, 2019).



Figure 8. The condition of the congregation from among the fathers

The study activities for the *Muqoddimah Hadramiyah* book at Musholla Al-Amin have been executed exceptionally well and can be regarded as highly structured, despite the fact that this is not a formal Islamic educational institution. Additionally, the material is derived from the Qur'an and hadith, as well as classical Islamic texts, and is presented through a question-and-answer and lecture format. The role of the Islamic study group in society is to strengthen the foundation of human life in the mental and spiritual fields of Islamic religion in order to improve the quality of life integrally, both physically and spiritually, worldly and hereafter simultaneously, in accordance with Islamic teachings, namely faith and piety which encompass life in the world and all areas of its activities (Febri Widiandari, 2022). Freire emphasized the importance of education that empowers communities to understand and transform their social realities. In the context of religious study groups, the mentoring method implemented allows communities not only to passively receive information but also to actively participate in discussions and critical reflection on the religious material presented. This is evident in the increased community involvement in question-and-answer sessions and discussions during the study groups, demonstrating that they not only understand the material but are also able to apply it in their daily lives (Suparman, 2021).

This study session is also accessible to the public, and individuals from outside the village are welcome to participate. Nevertheless, the youth's lack of engagement in this study group remains a source of profound regret. Based on their observations, the volunteers watched that a significant number of young individuals are enrolled in *diniyah* madrasas at the *pesantrens* situated in the vicinity of the village. Islamic religious education can be obtained not only through formal education, but also

through religious study groups (ta'lim) or religious study groups, which are not limited by location or time. *Majelis Ta'lim* is a form of non-formal educational institution that can be attended by groups of women aged 30 to 40. As long as they have a desire to study the Koran, there are no restrictions on their participation in these *Majelis Ta'lim* activities (Misnawati, 2021).



Figure 9. Participants of the *Majelis Ta'lim* activities among the mothers

Majelis Ta'lim, as a non-formal educational institution, has numerous objectives, as per Sukasah Ali Ashari and Iskandar Yusuf. Initially, *Majelis Ta'lim* functions as a learning institution that provides a platform for the development of religious beliefs and knowledge, thereby fostering religious experiences. Secondly, its objective is to foster friendship as a social contact platform. Third, its objective is to enhance the welfare of households and community environments and to realize social interests (Ashari, 2024).

The community's enthusiasm for participating in the *Majelis Ta'lim* activities is excellent, as evidenced by both material and non-material support. The treasurer conducted a voluntary fundraising effort among the congregation, as observed by the service team prior to the event. Furthermore, some members of the *Majelis Ta'lim* contributed food, while others contributed beverages. Some participants had harvested crops that could be prepared and served at the event without financial assistance from the committee. The objective of the *Majelis Ta'lim*, as per Karlina Putri, is to have a positive impact on life, faith, reason, and thought by imparting religious teachings that can improve the community's comprehension of religious principles, Islamic laws, and moral values. This, in turn, contributes to the strengthening of faith

and belief. Furthermore, in the *Majelis Ta'lim*, the community is instructed on the importance of ethics, patience, helping others, honesty, and other Islamic values. This education enables the community to enhance their daily conduct and develop into more virtuous individuals (Putri, 2024b). Interviews and observations showed that the *Majelis Ta'lim Muqoddimah Hadramiyah* regularly improves its activities and works together to evaluate them, ensuring they continue and get better.

According to Sa'diyah, fostering and developing Islamic teachings in order to form a society that is pious to Allah SWT, As a spiritual recreation park, because its implementation is relaxed, As a place for mass friendship to take place which can revive and foster Islamic da'wah and brotherhood, As a means of continuous dialogue between scholars and society. And As a medium for conveying ideas that are beneficial for the development of the people and the nation in general (Sa'diah, 2022).

Conclusion

Based on the discussion above, it can be concluded that the community service program themed "Mentoring in the Management of the Al-Amin Ta'lim Assembly to Improve *Fiqh* Literacy in the Kediri City Community" is described as follows: The management mentoring activities of the *Majlis Ta'lim* (Islamic study group) through YouTube have successfully had a positive impact on community life, faith, and ways of thinking. The religious instruction provided enhances understanding of religious principles, Islamic law, and community moral values; this, in turn, helps strengthen faith and belief. The ABCD approach has proven effective in encouraging behavioral change and sustainably increasing community capacity, starting with asset mapping and potential management of human resources and media technology, implementation, and evaluation. *Majelis Ta'lim* activities have been organized through the development of an organizational structure in which management roles are assigned according to each individual's expertise and through the development of an activity plan through deliberations involving various stakeholders. The mentoring activities carried out have improved the quality of the *Majelis Ta'lim* (Islamic study group) at the *Al-Amin* Mosque in Kediri City. However, mentoring is not only a process of providing direct assistance or guidance, but also fostering active collaboration between the mentoring team and the *Majelis Ta'lim* administrators. More than just an instant solution, mentoring aims to provide internal capacity to the *Majelis Ta'lim* so they can independently manage their activities and address potential future challenges. The mentoring provides the *Majelis Taklim* administrators with the opportunity to gain knowledge, skills, and practical guidance from the mentoring

team, who have relevant backgrounds and experience. Through training sessions, discussions, and mentoring, the *Majelis Taklim* administrators are able to broaden their horizons in various areas, such as organizational management, administration, religious teaching, and communication, and are able to effectively utilize media.

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